

RELATIONSHIP OF SEVEN VARIABLES ON COLLEGE
WOMEN'S ATTITUDES TOWARD MEN

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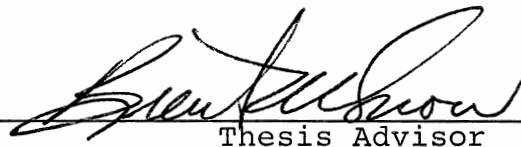
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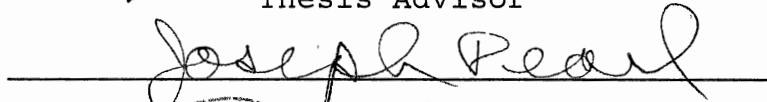
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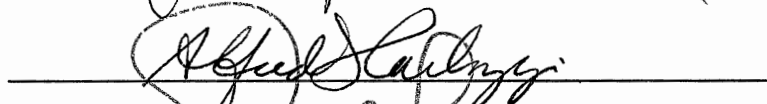
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TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
Statement of the Problem	4
Purpose and Objectives	6
Rationale	6
Limitations of the Study	9
II. REVIEW OF RELEVANT LITERATURE	10
Introduction	10
Attitudes Toward Women	10
Male Sex Role Development.	13
Women's Attitude Toward Men.	17
History of Feminism.	17
Summary	27
III. METHODOLOGY	29
Introduction	29
Subjects	29
Instrumentation.	30
Attitude Toward Men Scale (ATM).	30
Feminism II Scale (Fem II)	33
Procedures	35
Treatment of the Data.	37
IV. RESULTS	40
Statistical Analysis	42
Research Question 1.0	45
Research Question 2.0	48
Research Question 3.0	48
Research Question 4.0	48
Research Question 5.0	51
Research Question 6.0	51
Research Question 7.0	54
V. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS	56
Summary.	56
Conclusions.	59
Limitations.	63
Further Research Recommendations	64
Recommendations for Clinical Practice.	65

Chapter	Page
REFERENCES	68
APPENDIXES	80
APPENDIX A - INFORMED CONSENT.	81
APPENDIX B - BIOGRAPHICAL DATA SHEET	84

LIST OF TABLES

Table	Page
1. Age of Subjects	41
2. Race of Subjects.	41
3. Marital Status of Subjects.	43
4. Religion of Subjects.	43
5. Educational Level of Subjects	43
6. Major Area of Study	44
7. A Comparison of Mean and Standard Deviations of Current Attitude Toward Men Scores to Original Validation Scores.	44
8. A Comparison of Mean and Standard Deviations of Current FEM II Scores to Original Validation Scores	46
9. Descriptive Data of Attitude Toward Men Scores for Each Age Group.	46
10. Analysis of Variance of Groups by Age	47
11. Scheffe's Test of Significant Means	47
12. Mean and Standard Deviation of Attitude Toward Men Scale for Each Level of Education	49
13. Analysis of Variance of Groups by Level of Education	49
14. Mean and Standard Deviation for Attitude Toward Men Scores for Each Level of Religion.	49
15. Analysis of Variance of Groups by Religious Groups.	50

Table	Page
16. Mean and Standard Deviation of Attitude Toward Men Scores for Each Category of Marital Status.	50
17. Analysis of Variance of Groups by Marital Status.	52
18. Scheffe's Test of Significant Means	52
19. Mean and Standard Deviation of Attitude Toward Men for Each Category of Race	53
20. Analysis of Variance of Groups by Race.	53
21. Feminist Orientation as Measured by FEM II Scale	55
22. Mean and Standard Deviation of Attitude Toward Men Scores for Each Area of Study	55
23. Analysis of Variance of Groups by Area of Study	55

CHAPTER I

INTRODUCTION

Male-female relationships have long been a subject of interest. There is a long history of struggle and conflict between men and women (Tavris & Wade, 1977). Much has been written concerning the ritual of combat between the sexes, with men doing most of the writing. As Hunt (1967) stated, "In the war of the sexes, as in other wars, history is written by the victors." Folklore has placed men in a position of power over women. Our society does grant men a higher status than women. Goldberg (1983) defines a mature male as a man that is autonomous, aggressive, dispassionate and fearful of intimacy and loss of control. Furthermore, he is characterized as dominant, objective, achievement oriented, very logical and not easily influenced (Kipnis, 1975). The traditional male is said to be highly self-confident, can easily make decisions, and seldom has his feelings hurt (Broverman, Broverman, Clarkson, Rosenkrantz, & Vogel, 1970). According to David and Brannon (1976), the public's belief toward men and appropriate male behavior has four dimensions. They identify these dimensions as "no sissy stuff," "the big wheel," "the sturdy oak," and "give 'em hell." The "no sissy stuff" dimension requires

men to adopt a masculine stance early in life. Men should be self-controlled, that is, they should control their emotions and be nonexpressive (Balswick, 1988). The "big wheel" stance is one of status and the need to be looked up to. Often men are judged by the size of their paychecks. The "sturdy oak" is dominant, strong, confident and self-reliant. The "give 'em hell" dimension suggests that men need to be aggressive, violent, and seekers of adventure (David & Brannon, 1978). In comparison, the traditional, mature female has been described as passive, illogical, dependent, acquiescent, emotional, and with feelings that are easily hurt. The traditional woman lacks self-confidence which leads to difficulty making decisions (Broverman et al., 1970). Traditional, as it was defined in this study, was a relationship in which husbands make decisions, and activities were divided along sex-role lines.

The literature regarding attitudes was considerable. Del Boca, Ashmore and McManus (1986) described attitudes as unobservable, hypothetical constructs that had emotions as a core. Ajzen and Fishbein (1977) proposed that attitudes predisposed individuals to action.

Due to the complexity involved in researching variables that influenced attitude formation, some researchers questioned the efficacy of even studying attitudes and attitude formation (Calder & Ross, 1973). Because attitudes were evaluative in nature, Brannon (1976) and others (Ajzen & Fishbein, 1973; Liska, 1975; Schneider, 1976; Schuman &

Johnson, 1976) encouraged research regarding attitudes, especially as it related to an individuals behavior.

The majority of what had been written comes from the popular press, most of which had little but opinion and speculation for corroboration. It is only recently that research had been conducted in an effort to understand the attitudes men and women held toward sex roles. The questioning of sex roles had led some to explore the attitudes men and women had toward each other and not the stereotypic sex-role.

Empirical studies regarding attitudes toward women became more abundant following the development of the Attitudes Towards Women Scale (Spence & Helmreich, 1972). Since that time, extensive research has been done regarding the nature of attitudes toward women (David & Brannon 1976).

A result of some of that research indicated that women are more egalitarian in relationships than men and possess less conservative attitudes (Helmreich, Spence, & Gibson, 1982). Egalitarian as it was used in this study was defined as a relationship in which decisions, tasks and power were shared within the relationship.

Sontag (1972) has stated, "getting older is less profoundly wounding for a man, for in addition to the propaganda for youth that puts both men and women on the defensive as they age, there is a double standard of aging that denounces women with special severity" (p. 31). As a result of the above stated denouncement, or other injustices

perpetrated against women, it is questionable if older women adhere to traditional attitudes, especially as they relate towards males.

Married women in the 1950s and 1960s had well-defined ideas of what activities and roles were appropriate (Van Dusen & Shelton, 1976). The expectations for single women or divorced women seemed to be different or, at least, less defined. Recent trends indicate a movement away from rigid roles for females and for males. As a result of multiple variables new choices and attitudes have developed (Mason, Czajka, and Arber, 1976). Several studies had examined the relationship between age and sex-role attitudes, but there appeared a mixture of results (Troll, 1974). A 1934 sex-role survey using college students and their parents was repeated in 1974 to compare differences between the generations. The researchers concluded that attitudes of both generations were more favorable toward feminism in 1974 than 1934 and that females were more likely to endorse equal concepts within the relationship (Roper & Labeff, 1977).

Even though changes and varying levels of acceptance have been found, little research has been conducted examining attitudes toward men, especially women's attitudes toward men.

Statement of the Problem

Much has been written regarding the relationships between males and females. The bulk of what has been written has been in the popular genre of literature. When

contemporary research on gender began in the late 1960's, one of its first topics was sex-role attitudes. This term referred to attitudes about women, and attitudes about differences and relationships between the sexes. The development of the attitude toward women scale enabled a rapid expansion of growth within the field of attitudes research. Until recently, nothing had been done regarding attitudes toward men. Most of the research that has been done concerns sex roles, sex role stereotypes, sex role differences, sex role strain and conflict experienced as a result of being male. A review of the literature suggests limited research has been conducted specifically addressing women's attitudes toward men. As a result, it is unclear how or what variables affect women's attitudes toward men. Therefore, this study attempts to answer the following question: What variables are related woman's attitude toward men?

The problem of this study might be further clarified by asking the following research questions about specific variables.

1. Do differences in attitudes toward men exist for women of different ages?
2. Do differences in attitudes toward men exist for women of different levels of education?
3. Do differences in attitudes toward men exist for women of different religious groups?

4. Do differences in attitudes toward men exist for women of different marital status?

5. Do differences in attitudes toward men exist for women of different races?

6. Do differences in attitudes toward men exist for women of different feminist orientation?

7. Do differences in attitudes toward men exist for women of different areas of study?

Purpose and Objectives

There has been a considerable amount said and written concerning relationships between men and women, but few empirical studies concerning women's attitudes towards men have been completed, especially when the subjects were women holding a feminist orientation. This study proposes to collect needed information regarding attitudes held by women toward men. Specifically, seven variables (age, race, feminist orientation, marital status, religious orientation, level of education and major area of study) will be examined to ascertain what relationships these variables have regarding women's attitude toward men.

Rationale

Attitudes have been defined as "an enduring, learned predisposition to behave in a consistent way toward a given class of objects" (English & English, 1965). In an effort to better predict behavior, the study of attitudes has

become a prominent field of inquiry. The research regarding society's attitudes toward women is broad and extensive.

Information gained as a result of these studies has been helpful in the area of women's studies, especially regarding career counseling, female relationships and marriage counseling. Prior to the development of the Attitudes Toward Women Scale (Spence & Helmreich, 1972), there was little research exploring attitudes toward women. Since the development of the Attitudes Toward Women Scale, research has flourished. Currently, the same appears to be happening regarding research pertaining to attitudes toward men. Attitudes toward men, perhaps, have not been studied because there has not been an instrument available or perhaps there was a lack of interest in the topic. The construction of the Attitude Toward Men Scale (Iazzo, 1983) may well influence research in this area.

This research may benefit the behavioral sciences in many areas, particularly in the domain of therapy. Scher (1979) states that men seek therapy less than women. He suggests that numerous male concerns are due to expectations and attitudes held by society. Some of the male concerns that have been identified by a number of writers include achievement (Crites & Fitzgerald, 1978), power and control (Komarovsky, 1976), competition (Lewis, 1978) and restrictive emotionality (Skovholt, 1978). Other concerns that men have are homophobia (Fasteau, 1974), sexual performance (Goldberg, 1977), career performance and

development (Pleck & Sawyer, 1974), as well as, physical and psychological health (Goldberg, 1977). Due to concerns in the areas of interpersonal relationships (Lewis, 1978), apprehension regarding the changing male and female gender roles (David & Brannon, 1976), and the realm of intimacy (Morgan, 1976) some men may view therapy as a feminine activity. This may motivate them to embrace the "no sissy stuff" outlook or they may avoid therapy by adopting the "sturdy oak" viewpoint (David and Brannon, 1976). This reinforces the stance that it is not only unacceptable to have problems, but it is considered unmanly to seek help, resulting in what Scher (1979) calls the "hidden client."

The research conducted concerning attitudes toward women indicates the need for male therapists to examine sexist attitudes they may hold. Conversely, female therapists may also need to identify attitudes that may be detrimental to male clients (Carlson, 1981). For example, female therapists may have had negative early childhood experiences with males. As a result, they may unknowing conceal anger toward men. Also, because women have not been offered much opportunity to participate in male interactions, it may be difficult to understand male competition and threat, male bonding and male friendship. If not explored, unconscious attitudes may have a deleterious effect on vulnerable male clients.

An investigation into the various aspects of women's attitudes toward men could contribute to the theoretical and

research base of information regarding attitudes, especially attitudes toward men. Any relationship found in this study could be of benefit to clinicians. For example, at this time a significant gap exists regarding interaction between female therapists and male clients. Information that would bridge this gap would be not only practical but may spur further research.

Limitations of the Study

This study was concerned with attitudes toward men as expressed by women in an university setting. Caution should be used when drawing conclusions regarding attitudes toward men by women in the general population. The sample for this study was limited to women enrolled at two major state universities in the Southwest during the 1989-90 school year. Due to the voluntary nature of the sample, it is possible that women not choosing to participate in this research could have biased the results. Also, the homogeneity of the sample may have limited findings of significant differences between groups. The use of a Likert scale attitude inventory, in the form of a self report, might allow subjects to fake responses or acquire a proclivity to develop a response set as a reaction to the construction of the scale (Wiersma, 1985). Jean and Reynolds (1984) suggest that due to the effects of social desirability, females have the ability to fake either a traditional or nontraditional attitude.

CHAPTER II

REVIEW OF RELEVANT LITERATURE

Introduction

This chapter presents a review of the literature relevant to the study of women's attitude toward men. Addressed in this chapter are the male sex-role development and women's attitude toward men, a history of feminism and a summary of the chapter. Because there has been little research concerning attitudes toward men, a brief discussion of the research regarding attitudes toward women will be presented first.

Attitudes Toward Women

The majority of sex role research completed to date has been investigations of attitudes toward the female sex role and offers mixed, sometimes conflicting results. This research indicated that wife's attitudes are more egalitarian than their spouses (Spence & Helmreich, 1972) and that women are consistently less conservative than men in sex role attitudes (Parelius, 1975; Scanzoni, 1976). In an effort to maintain authority and status, men are interested in preserving traditional attitudes toward women (Tomeh, 1978). A ten year follow-up study by Spence and Helmreich (1978) indicated that women are leveling their nontraditional sex role perspective and are adopting a

somewhat more conservative attitude toward women in the areas of marriage and the family and vocational equality. The Bureau of Labor Statistics (1980) indicate that women have made changes in the areas of employment and vocation. This might account for the rise in women endorsing traditional attitudes toward women (Mason, Czajka, & Arber, 1976). Helmreich, Spence and Gibson (1982) cautiously suggest that changes regarding women in the workplace may be due to the passage of the 1964 Civil Rights Act.

Stein and Weston (1976) have found that class status is a significant variable concerning female college students attitudes toward women. Attitudes toward women appeared more liberal by the senior year, whereas freshman and sophomores held a more conservative attitude toward women. Feldman (1973) reports that women in his study exhibited a conflict between the role of wife and graduate student, whereas, married males report no conflict with the dual roles. It is suggested that women experience conflict due to the strain of maintaining her regular household duties, plus the role of graduate student (Tavris & Wade, 1977). Interestingly, the most committed and active graduate students were divorced women, despite the fact that 70% had at least one child (Feldman, 1973). Mason and Bumpass (1975) found in their study that only 54.7% of college educated women felt that men should take the traditional role of outside achiever, while women stayed home. The issue of power in the family has been thoroughly

investigated. A review of the last two decades of family power research (Safilios-Rothschild, 1970; McDonald, 1980) indicates that much of the focus of this literature has been on marriage and marital decision making. When viewed from this perspective, women occupy a family position devoid of power. Kranichfeld (1987) asserts that women have considerable power within the family. This power lies in the relationship between parent and child. Because women are the primary care givers, they have the ability to shape the lives of those around them and exert tremendous power (Rosenthal, 1985). Sears (1953) noted that kindergarten boys who took a feminine role in doll play, had mothers that tended to be critical of their husbands and tended to restrict their son's mobility outside the home.

Although women may have influence in the family, there is little argument that they are ascribed a lower status in our society (Broverman et al., 1970). In fact, women tend to describe themselves in unfavorable terms more often than men (McKee & Sherriffs, 1957). Television may reinforce women's negative description of themselves. A review of television programs (Gerbner & Cross, 1976) resulted in men outnumbering women three to one on television. Furthermore, women television characters are largely confined to traditional roles, or exploited in some manner. Women are also excluded from the world of work. When women are depicted as leaders of industry, they are cast as aggressive and competitive, both masculine attributes.

Male Sex Role Development

The literature concerning men tends to fall into three categories: the popular book, written for the general reader, which advances the authors opinions and observations pertaining to males; nonempirical social science journal articles and books; and publications that produce empirical research concerning males. There are differences and similarities in the way each source of information approaches males and their problems. There seems to be a proliferation of books written for the nonprofessional. They are often paperback and present the authors theories regarding certain characteristics of the male, usually the negative consequences of adhering to a rigid traditional masculine sex role (Chesler, 1978; Farrell, 1974, 1988; Fasteau, 1974; Goldberg, 1977, 1983, 1987; Snodgrass, 1977). Also, these authors often offer information on how to live with men suffering from various maladies, a fear of intimacy, for example, or how men can liberate themselves from dysfunctional behavior. This source of information usually makes sweeping generalizations and often are written in such a manner that they could be describing anyone (Farrell, 1974, 1988; Fasteau, 1974; Goldberg, 1977, 1983, 1987). Professional journals and books in the social sciences are the second domain presenting information on males (Balswick & Peak, 1971; Biller & Borstelmann, 1967; Canavan & Haskell, 1977; David & Brannon, 1976; Dubbert, 1979; Forisha, 1978; Harrison, 1978; Holliday, 1978;

Moreland, 1976; Pleck, 1975, 1976a; Pleck & Brannon, 1978; Pleck & Sawyer, 1974; Sargent, 1977; Scher, 1979; Skovholt et al., 1978; Wong, Davey, & Conroe, 1976). This literature primarily covers the male sex role, masculinity, male socialization and differences between men and women. The professional literature often is speculative but has a respectability that the popular literature does not. By having a theoretical foundation, the authors are able to contemplate the male condition in a more systematic manner. This allows the various theories to be tested. This literature is written in a scholarly manner and offers scientific objectivity lacking in the popularized books.

When contemporary research on gender began in the late 1960's, one of its first topics was sex-role attitudes. This term referred to attitudes about women, and attitudes about differences and relationships between the sexes. A review of the literature reveals sparse empirical research or articles done on attitudes toward men (Moore & Nuttall, 1981; Pleck, 1976c; Thompson, Jr., Crisanti & Pleck, 1985) and none on women's attitudes towards men. Empirical research is conducted under controlled conditions where at least one hypothesis is formed, data gathered and analyzed. The results of the statistical analysis will confirm or disconfirm the hypothesis. Experimental research in the social sciences has, over the last decade, begun to turn it's attention toward the study of men and the difficulties involved in being a man. This literature explores the male

sex role, gender development, and sex differences between men and women. What has been written, in both the professional and empirical literature, is focused on the male sex-role. The majority of research concerning the male sex role is focused around sex role strain and conflict, sex role socialization and the concept of androgyny.

Sex role strain and conflict is a state where sex roles have a limiting negative effect on individuals and others. These effects are culturally associated with existing social roles (Garnets & Pleck, 1979). For example, men that adhere to Brannon's (1978) concept of man as the "sturdy oak," are likely to experience conflict when placed in a relationship that necessitates him to be sensitive and express his feelings (Balswick, 1988). Investigators have discussed female sex role strain and conflict (Blick-Hoyenga, 1979; Williams, 1977) in the professional literature but little empirical research has been accomplished regarding male sex role strain and conflict (Garnets & Pleck, 1979; Komarovsky, 1973, 1976; Levinson, 1978).

The study of traditional sex role socialization adds to the understanding of the concepts of sex role strain and conflict. Kagen (1964) offers that a child's gender is socialized by the time a child is 18 months of age. This sex role socialization is accomplished by family, peers and schools and is usually labeled traditional or nontraditional (Kohlberg, 1966). Hartly (1959) states that the socialization of the traditional male sex role makes severe

demands on young boys at such an early age that they cannot understand what is happening. The resulting anxiety precipitates men to exhibit compensatory masculine behavior, usually by offering a display of aggressive conduct (Babl, 1979). A man threatened by the competency of his female partner generally will be motivated to increase or elevate his level of performance and avoid further competition with her (Pleck, 1976b).

A result of traditional sex role socialization is the masculine mystique. The literature discusses the masculine mystique (Canavan & Haskell, 1977; Farrell, 1974) and how it affects not just men but women and children, as well (Steinem, 1974). The masculine mystique posits the idea that men are biologically superior to females, male power and control are essential to establish masculinity, and the showing of emotions is feminine and should be avoided (Balswick, 1988). Mayer (1978) believes that males that do not behave in a manner consistent with the masculine mystique are labeled immature and effeminate by others and may punish and devalue themselves. In addition, if a man does not adhere to a traditional sex role stereotype, he is likely to experience conflict from his social environment (Costrich, Feinstein, & Kidder, 1975). An analysis of five national surveys (Kessler & McRae, 1981) between 1957 and 1976 indicate that men are closing the "gender gap" regarding reporting psychological distress.

Women's Attitude Toward Men

Women's attitude toward men have long been a mixture of myth and folklore. These attitudes appear complex and often contradictory. Presently, little is known regarding what variables influence women's attitude toward males. The areas of age, race, major area of study, level of education, religious affiliation, marital status, and feminist orientation appear to influence a woman's attitude toward men (Canter & Ageton, 1984; Morgan & Walker, 1983; McCain, 1979; Rhodes, 1983; Bernard, 1972). The preceding factors are independent variables in this study.

Men are regarded by some women to have only a symbolic significance. Their role is to be the good provider (Bernard, 1981) or bestowers of status and respectability (Fox, 1967). Feminists take a different perspective regarding men.

History of Feminism

The contemporary women's movement is the second wave of a social movement originating in 1848 at Seneca Falls, New York, when Lucretia Mott and Elizabeth Cady Stanton organized the first Women's Rights Convention, which issued a Declaration of Sentiments and demanded the right to vote. This took almost 80 years of lobbying. When that right was finally attained in 1920, the first wave of the women's movement entered a quiescent phase (Flexner, 1959; O'Neil, 1969; Stanton, 1971).

A combination of factors during the early 1960's resulted in the development of a motivational base for the contemporary women's movement, known as radical feminism. In 1961, President Kennedy established a Presidential Commission on the Status of Women. The commission's publication, *American Women* (1963), documented rights and opportunities routinely denied to women of the United States. By 1967, commissions on the status of women had been established in all 50 states (Freeman, 1975; Hole & Levine, 1971; Sherif, 1976). The first federal acts prohibiting discrimination based on sex were the Equal Pay Act, 1963 and Title VII of the 1964 Civil Rights Act prohibiting sex discrimination in employment by federal contractors and subcontractors. According to Freeman (1975), these events created a climate of expectation that something would be done to correct legal economic injustices.

Publication of The Feminine Mystique (Friedan, 1963) spurred many women to identify with what Friedan called "the problem that has no name." By 1966, Friedan organized the National Organization for Women (NOW). In 1967, at its first national conference, NOW adopted a Bill of Rights. This Bill of Rights provided a clue to the priorities of the women's movement in the beginning of a second effort for equality. The demands included:

1. Equal Rights Constitutional Amendment;

2. Enforce laws banning sex discrimination in employment;
3. Maternity leave rights in employment and in social security benefits;
4. Tax deduction for home and child care expenses;
5. Child day care centers;
6. Equal and unsegregated education;
7. Equality for training opportunities and allowances for women in poverty;
8. The right of women to control their reproductive lives (Morgan, 1970).

By 1974, two additional demands were included in NOW's Bill of Rights: (1) equal access to public accommodations and housing; and (2) partnership marriages of equalized rights and shared responsibilities (NOW, 1974). It is interesting to note that early feminist objectives addressed needed social structural changes, and, except for the shared housework demand, did not emphasize change in sex roles. Lott (1984, p. 6) stated that a central concern of the radical feminist perspective is, ". . . that all persons should be permitted equality of opportunity for full development to the extent that this development does not impede that of others." Radical feminists, rather than accept stereotypic assumptions about women, have sought the abolition of gender as a meaningful category.

The Hite Report (Hite, 1976), the first of a trilogy of books examining women's private life and their definitions

of gender and sexuality, created a furor almost as large as Friedan's (1966). The Hite Report stated that female sexuality has been defined essentially as a response to male sexuality. The sex act is part of a whole cultural picture and a woman's place in sex mirrors her place in the rest of society. Following publication of The Hite Report (1976), one commentator stated,

Ann Koedt's . . . "The Myth of the Vaginal Orgasm" and Shere Hite's The Hite Report are unique discussions of female sexuality because they treat sexuality as the unity of both human biology and psychology imbedded in a political formation. Advancing from the personal sharing of experiences, both revealed how men have constructed sexuality to their advantage. In particular, Hite illustrated that within the dominant pattern of heterosexual interaction, male pleasure is primary. The importance of her work lies in the fact that Hite clearly views sexual patterns as social constructions (Gottlieb, 1984).

Hite's (1981) second book continued the theme that sexual behavior is a creation of society. She reported that the socially directed institution of sex does not equally value the needs of both men and women. Her research reinforced the theory that men are offered a limited repertoire of acceptable emotions. Hite reported that men often become

confused and uncomfortable when asked to talk about their feelings, and this often causes deep problems for them in relationships with women. Women and Love (Hite, 1987), the last of the three, basically stated that married or single, most women say that they do not feel emotionally satisfied in their relationships with men. This dissatisfaction often leads to frustration, alienation, feeling emotionally distant and unable to break through to a man who doesn't see what is missing. Of the three books, Hite was criticized the most for her views espoused in her second book on male sexuality. She was attacked mainly regarding her expertise and commentary on what it meant to be a male. Also, there has been considerable criticism regarding her research methodology and statistical analysis, which Hite dismisses as a male-based attack on feminism.

Recently, there has been a growing group of feminists that equates women's liberation with the development and preservation of a female counter-culture. This recent splinter group of radical feminism is known as cultural feminism (Solanas, 1970). Cultural feminism has as a goal the development of an alternate consciousness. This is done by adopting a "woman-identified" position (Day, 1974). In Day's view, heterosexual women are preconscious lesbians. A primary assumption that cultural feminism puts forth is that individual liberation can be attained within a patriarchal setting. As stated earlier, this is obtained by maintaining a parallel culture. This results in a major split with the

radical feminist perspective, who believe that society needs to change to offer women equal opportunity. Whereas radical feminists envision an androgenous society, the cultural feminist is committed to preserving rather than annihilating gender distinctions.

Not all feminists hold a negative attitude toward men. Steinem, a founding mother of the recent radical feminist movement, has offered that men are not the problem.

I have no complaints about individual men I've known and been in love with . . . They've been generous and supportive . . . The problem was the way society treated you, the expectation that his work would be more important, that you should take his name. It was like racism. It's not that you can't find white people who are not racist, you can; but it's still true that when a white person and a black person enter a room together, they are regarded differently (Sinclair, 1984, pp. A-6).

It is unknown how many women consider themselves feminists. Spence, Helmreich, and Holahan (1979) state that in one study 56% of the women polled indicated that they had something negative to say about men. In a sample of married women under the age of 45, 95% agreed that men and women should be paid the same salary if they do the same work. Whereas 76% of the same sample stated that the man should be the achiever outside the home and women should keep the house and take care of the children (Mason & Bumpass, 1975).

In an effort to predict feminism, McCain (1979) concluded that religious orientation was the key to differences between feminists and nonfeminists. However, Russel (1982) found no relationship between religious upbringing and nontraditional attitudes. Because it is difficult to predict which women hold feminist beliefs, it is even more difficult to predict attitudes a feminist would hold toward men.

Lipset (1960) indicated that education generally has a liberalizing effect towards attitudes. Morgan and Walkers' (1983) research showed well-educated females were considerably less supportive of traditional attitudes. Their research also revealed that characteristics of women that entered the nontraditional areas of study, known as the hard sciences, might exhibit similar personality attributes as males. Females that selected hard science subjects such as engineering, business or chemistry, would be expected to be more active, androgynous, autonomous, psychologically masculine and self-confident. Although women may have chosen nontraditional areas of study, it is unknown how their attitudes differed from women that chose the more traditional major area of study commonly known as the soft sciences, such as psychology, education and sociology.

Research conducted by Morgan and Walker (1983) indicated an inverse correlation to a woman's age and agreeing with nontraditional attitudes. They found that as a woman's age went up, the more likely she was to adhere to

traditional beliefs and attitudes. It was unknown what attitudes toward men older women would espouse.

Religious training may affect women's attitudes toward men. Some believe it to be the single most important factor in shaping attitudes (Wilson, 1978). Others believe strict adherence to a religious doctrine to be an impairment to attitude formation (Greenley, 1963). Several feminist (Brownmiller, 1975; Dobash & Dobash, 1979; Rush, 1980) and religious scholars (Bullough, 1974; Vernon, 1962; Wilson, 1978) have claimed that Judeo-Christian religions have supported the patriarchal system and ideology leading to the subjugation of women and reinforcing gender specific beliefs. Goldberg (1983) believes that rigidly following a religious doctrine often diverts anger and other intense negative emotions. By doing such, attitudes are not directly confronted. Virtually all major religions of the world have a strong emphasis on the two sexes acting in ways consistent with tradition (Day, 1974; Fiorenza, 1983; Ruether, 1985). The degree to which different religions afford women equality is related to both occupational choice and attitudes toward women. A survey of college students that identified themselves as Seventh Day Adventists, Mormons, or Baptists showed the greatest sex differences in occupational choices and disapproval of careers of married women. Those students who identified themselves as Quakers, Unitarians, or no religious preference showed the fewest sex differences in those two areas (Rhodes, 1983). The research

reviewed does little to address the rank, power and privilege of the various positions within religious organizations. For example, the United Methodist Church has more than 20,000 pastors. They have ordained 766 women, but a female has not been appointed to a church with over 300 members, served as pastor over a multiple staff or has served as a bishop (Lyles, 1979).

An individual's marital status may have an influence on attitudes. How a woman views the marriage relationship might have consequences on her interactions with men. If she has been divorced, she may have a different attitude toward men than if she was widowed.

Cultural stereotypes depict marriage as a crowning achievement for a woman that has "finally trapped a man" and a defeat for the man that "has to give up" his bachelorhood (Bernard, 1972). The literature suggests that both men and women rate their marriages as positive (Reisman, Hill, Rubin, & Peplau, 1981), with spouses also rating the relationship positively (Hicks & Platt, 1970). These results have been questioned because people may have answered positively to keep from looking bad (Bernard, 1972). It appears that marriage is better for men than women (Weissman & Klerman, 1981). Married men have less illness and more marital satisfaction than married women (Bernard, 1972). Hendrick (1981) suggested that communication within the family greatly influences whether women are happy or view their marriages as happy. Husbands

rated their marriages more positively if they participated in pleasurable activities (Wills, Weiss, & Patterson, 1974). This follows the stereotypic image of men as action oriented, less verbally expressive performers and women as the more passive person in the relationship (Canavan & Haskell, 1977).

Race has been found to be an important mediator of attitude formation (Canter & Ageton, 1984; Cazenave, 1984; Lynn, 1979; McBroom, 1981; Weitzman, 1975). How the racially diverse family interacts might influence the attitude women might hold toward men. When minority women are addressed regarding variables that might influence their attitudes toward men, many variables need to be considered. Among these forces are poverty, discrimination, variations in family structure (more often absent fathers) (Jackson, 1973), more frequent need to hold a job (Clay, 1975), evaluation of their appearance by white standards and level of identification to her own ethnic history (Jackson, 1973). Research suggests that black parents tend to socialize their daughters to be more independent than white parents do. Blacks seem to use the stereotype of the "strong black women" when training females (Gump, 1980; Lynn, 1979; Mason, 1983; Smith, 1982; Wallace, 1979). A woman raised to be independent may have difficulty with the traditional belief that places a man in charge of the family. Simpson (1984) indicated that black female attorneys felt they had to tone down their successful image and resented the need to

do so. As a result, it was unknown what affect having to suppress success or to be perceived as less competent would have on a racially diverse woman regarding her attitude toward men.

Summary

The preceding has been a review of the literature relevant to the study of women's attitude toward men. Addressed in this chapter were the various theories put forth to explain attitudes toward men, male sex role development, attitudes toward women, and a history of feminism including variables that might influence women's attitude toward men.

The relationship between men and women has been of interest since recorded time. The myths and folk lore have gradually given way to empirical research that explores the various facets of this relationship.

Research concerning attitudes is problematic. The difficulty lies in the inability to establish a direct cause and effect relationship between attitudes and behavior. Also, there are various operational definitions describing attitudes. As a result of this difficulty, for the purpose of this study, a simple definition was submitted. An attitude is "an enduring, learned predisposition to behave in a consistent way toward a given class of objects" (English & English, 1965).

With limited research concerning attitudes toward men, a review of the research concerning attitudes toward women

was included. Also, the study of attitudes toward men is an outgrowth of the attitudes toward women research.

Prior to the development of the attitudes toward women scale (Spence & Helmreich, 1972), little research had been conducted. This research indicates that women are more liberal in their view of male-female sex roles. They see the relationship between men and women as more equal. There is agreement that women are ascribed a lower social status, but the belief that women have no power within the family is being challenged (Kransifeld, 1981). As caregivers, women exhibit an enormous amount of influence.

The bulk of research conducted regarding men is on the male sex role. A heavily researched segment of the male sex role is the area of socialization. Socialization is important to attitudes and beliefs exhibited toward both men and women. As a result of socialization, the masculine mystique is developed. Trying to rigidly adhere to the male sex role often creates role strain and conflict.

Several factors appear to be involved concerning women's attitude toward men. Much of the research is mixed, with results that are difficult to separate. It does appear that a woman's level of education, area of study, religious affiliation, marital status, feminist orientation, race and age influence women's attitudes toward men.

CHAPTER III

METHODOLOGY

Introduction

The purpose of this study was to examine the relationship of seven variables regarding women's attitudes toward men. This chapter consists of a presentation and explanation of the design and procedures that were utilized in this investigation. The selection of subjects is detailed along with a description of the Attitude Toward Men Scale (ATM) (Iazzo, 1983) and the Feminism II Scale (FEM II) (Dempewolff, 1974). The procedures for data collection and data analysis conclude the chapter.

Subjects

The subjects for this study consisted of 281 women volunteers located at two land grant universities in the Southwest. Each undergraduate participant was selected from participating residence halls. The graduate volunteers were selected by responding to a questionnaire that was deposited in their department mail box. The subjects were asked to voluntarily complete two questionnaires. They were informed that (a) the confidentiality of their responses would be carefully observed, (b) participation was voluntary, and (c) feedback on the results of the study were available after the study was completed.

The subjects were chosen from the Departments of Business, Engineering and Chemistry (which were thought to be representative of the hard sciences) and Education, Psychology, and Sociology (which were thought to be representative of the soft sciences). To obtain an acceptable level of power at approximately .80, with a medium effect size, a sample of 104 was identified as the minimum acceptable sample size (Cohen & Cohen, 1983).

Instrumentation

Attitude Toward Men Scale (AMS)

When contemporary research on gender began in the late 1960's one of its first topics was sex-role attitudes and stereotypes, specifically attitudes and stereotypes toward women. Many new scales have been developed to measure attitudes toward women. A review of the literature disclosed no research conducted regarding women's attitudes toward men. This may have been due to a lack of interest or because an instrument was not available to measure attitudes toward men. Prior to 1981, attitude inventories were designed to study attitudes toward the male sex-role. As a result, in both the popular press and empirical investigations, author's speculated and offered interpretations based on conjecture regarding women's attitudes toward men (Spence & Helmreich, 1972). The Attitude Toward Men Scale (AMS) was developed to bridge this gap in empirical research (Iazzo, 1981).

The AMS is a 32 question instrument that uses a four-point, Likert-style format. This format yields results that run on a continuum from nontraditional to traditional attitudes toward men. Each item is scored from one to four, with four representing the most traditional response and one reflecting the most nontraditional response. The instrument consists of declarative statements exploring four dimensions of the male. These four subscales are Marriage and Parenthood; Sexuality; Work; Physical and Personality Attributes.

Reliability of an instrument refers to the level of internal consistency or stability of the measuring device over time (Borg & Gall, 1983). Internal consistency is the most common type of reliability. Cronbach's measure of reliability and coefficient alpha were used to explore the internal consistency of the AMS. The coefficient alpha assumes equivalence of all items and is used when items are not scored right or wrong (McMillan & Schumacher, 1984). The coefficient alpha for the 32 items of the AMS was found to be .79, $N = 104$. The AMS scoring key reverse scored 15 of the 32 items (see Iazzo, 1983 for specific scoring procedure). As a result, the reverse scored items were placed in the extreme right column and given a score of 4. The higher the score, the more traditional a woman's attitude toward men.

A test is valid if it measures what it says it measures (Kubiszyn & Borich, 1987). To develop the AMS an attempt was made to include items that described roles and patterns of conduct in main areas of activities in which men and women were capable of being granted equal rights. Because the AMS scale is new, with no other questionnaires available to measure attitudes toward men, criterion validity was established by comparing the AMS scores of the control group with the scores of women that were victims of domestic violence, rape or classified themselves as feminists or lesbians. The predecessor of the final scale consisted of 52 items. Statistical analysis resulted in 20 items being dropped because of failing to discriminate among subgroups, redundancy of content, or failing to appear on any factor in a factor analysis. The final scale included only the items which were found to measure the desired attitudes. The validation sample consisted of women that identified themselves as feminists (n = 28) or lesbians (n = 19) from a central California chapter of the National Organization of Woman. The rape victims (n = 21) were recruited from a rape counseling service and the battered wives (n = 18) were from a domestic violence shelter, all located in central California. The control group for the AMS were recruited from a central California university (n = 37), a city

college (n = 20), and various department stores and places of business in central California (n = 47).

The results indicated that the control group (n = 104, mean total score of 89.93, SD = 9.56) rated men more positively than the other groups. The higher the score on the AMS scale, the more traditional the attitude toward men. The results were: feminists (n = 28) received a mean total score of 79.54 with a SD = 8.58. The rape victims (n = 21) obtained a mean of 78.21, SD = 8.63. The battered women (n = 18) obtained a mean of 75.42, SD = 8.36; with the lesbian (n = 19) group scoring the most negative, mean 70.97, SD = 7.85 (Iazzo, 1983).

Correlations between the AMS and the Marlowe-Crowne Social Desirability Scale were calculated to be .02 for the total score, while the four subscales ranged from .01 to .10. As a result, it appears that the AMS is a reliable instrument, resistant to response set distortions.

Feminism II Scale (FEM II)

The Feminism II Scale (FEM II) consists of 56 questions regarding attitudes and behaviors related to feminist issues. The scale is an updated revision of the Kirkpatrick Belief-Pattern Scale for Measuring Attitudes Toward Feminism (Kirkpatrick, 1936). Alterations to clarify and update the items were made and two items from the Mafeer Inventory of Feminine Values (Steinmann, Fox, & Levi, 1964) plus several other items derived from judges were added. This resulted in the FEM I Scale which had 80 items.

Two studies were performed to shorten and validate the questionnaire. Study one was undertaken to develop a more reliable, shorter feminism scale. The subjects for study one were 225 students (106 men and 119 women) in an introductory psychology class at the University of Cincinnati. An analysis of the data resulted in the FEM II Scale.

Study two was performed to validate whether the FEM II effectively discriminates between individuals that hold feminist attitudes and those that do not. The subjects for study two were derived from groups with known attitudes toward feminism. The known-group method indicated that people who espouse certain attitudes about women will also behave in accordance with those beliefs.

Forty-two men and 44 women were drawn from groups that voluntarily subscribe a subordinate position to women (ROTC, Angel Flight, Bearkittens and conservative sororities and fraternities). Supporters of the aims of women's movement were taken from members of a women's seminar at the University of Cincinnati, from supporters of a liberal presidential candidate (George McGovern), from Zero Population Growth and from Student Community Involvement Program (n=68). All 154 subjects were students from the University of Cincinnati.

A two-way analysis of variance indicated significant main effects for sex and group membership. Those belonging to groups whose members are likely to have positive

attitudes toward women scored significantly higher than those belonging to groups whose members are likely to have more negative attitudes toward women. Women scored significantly higher than men.

To establish reliability, internal consistency reliability was estimated by using the mean intercorrelation for all items and the Spearman Brown formula on the responses from the 225 college students in study one. The reliability was .961. The equivalent-halves reliability for the full scale was .976 (Dempewolf, 1974).

Procedures

Data were collected for this study in the Spring of 1990 at two land grant universities in the Southwest. The subjects were obtained by asking graduate and undergraduate students to voluntarily complete a research packet. In order to obtain subjects from various areas of study, undergraduate subjects were drawn from six different resident halls. Research packets were given to resident hall advisors, who then distributed them to all the females in each residence hall. Seventy-two hours later the residence hall advisors collected the questionnaires and returned them to the person conducting the research. Questionnaires were returned regardless of completion.

The graduate students were drawn from the departments of business, chemistry, education, engineering, psychology and sociology. Each graduate student had a research packet placed in her graduate mailbox by the researcher. The women

that chose to participate, returned the research packets to a predetermined secretary in their department. All subjects were given 72 hours to complete the questionnaires. Prior to starting the study each student was informed that participation in this study was voluntary and would not alter their grades or in anyway jeopardize their status at the university if they declined participation. The research packets contained a Biographical Data sheet, Attitudes Toward Men Scale (AMS), the Feminism II Scale (FEM II) and an Informed Consent form. The Informed Consent form reiterated the message that participation in this study was voluntary and they could withdraw at any time. The informed consent form also apprised them that all data gathered was confidential. The signed consent form was kept separate from other information gathered, to maintain subject anonymity. The second part of the research packet, the Biographical Information sheet gathered demographic data about each participant. Participants were asked their age, race, religious affiliation, area of study, marital status, and level of education. Participants then completed the AMS to determine their attitudes toward men and the FEM II Scale to indicate their feminist orientation. These questionnaires were placed in the packets in random order. Directions for completion of the instruments were included and the subjects were allowed to work at their own pace. It took approximately 30 minutes to complete the entire packet.

There were approximately 1200 research packets distributed. McMillan and Schumacher (1984) indicate that subject response rate will usually be approximately 40% on initial hand-out. This percentage will increase as a result of follow-up. Due to the constraint of the university residence hall director allowing access to the residence halls on a "one time only" basis, follow-up was not possible in this study. As a result, of the 1200 questionnaires distributed, 27% were completed enough to use for data analysis. The data obtained was then analyzed to ascertain any relationship between the independent variables age, major, religion, marital status, race, feminist orientation and level of education and the dependent variable, a woman's attitude toward men. The higher the AMS score, the more traditional the subjects beliefs and attitudes were toward men.

Treatment of Data

Because attitudes are a complex phenomenon, they are difficult to research. It is difficult to use a data analysis procedure that can demonstrate causality. Consequently, attitudes are not easily researched in a pure experimental manner due to diverse, uncontrollable factors such as individual differences, prior learning and social circumstances. The predictor variables of this study included women's age, level of education, religious affiliation, marital status, race, feminist orientation and

major area of study. Based on a review of the literature, any of these may be significantly related to the dependent variable, which is, women's attitude toward men.

The data analyses were conducted using the computer program available on the Statistical Analysis System (SAS) (SAS Institute, 1985). SAS was used to analyze the descriptive data from the information subjects provided on the questionnaires. The frequency, as well as percentage of responses for each question of the descriptive data were listed by the analysis and generated under SAS procedures General Linear Model (GLM) and Correlation (CORR).

In order to investigate the differences between predictor variables and make more accurate probability statements, one-way Analysis of Variance was selected for this nonexperimental research design. When a F-Ratio was significant at the .05 level of confidence, a Scheffe's test of significant means was reported. Research questions 1, 2, 3, 4, 5, and 7 were analyzed in this manner. According to Myers (1972) the Scheffe test of difference in significant means estimates the various strengths of associations by calculating the percent of the total variance in means as it relates to the conditions under which the data was observed. Of the several tests of practical use Scheffe's test is considered to be the most conservative. If the means were not significant, then the Scheffe test was not applicable and was not calculated. Also, the Scheffe test was helpful because it did not require sample sizes to be equal.

A woman's feminist orientation was assessed by her score on the FEM II scale. Because research question number six was the only predictor variable to contain data of a continuous nature, correlation analysis was used to investigate relationships. The higher a woman scored on the FEM II scale, the stronger her feminist orientation. The correlation analysis was figured at the .05 level of significance.

CHAPTER IV

RESULTS

This chapter presents the result of the data analysis relative to the research questions stated earlier. Data from this study were analyzed in order to determine the pertinent descriptive characteristics of the participants in this study. The following statistical analyses were performed using .05 as alpha.

Two hundred and eighty one females participated in the study, but only 279 successfully completed questionnaires (n = 279). Under the age category, respondents ranged in age from 17-51 with an average age of 23. Table 1 summarizes the age data and shows 63% of the respondents were between the 17-21 age range, 16% were between 22-26 years of age and 8% were between 27-31. The 32-36 age range had 6%, while 3% were between 37-41 years of age. There were 3% between 42-46 years of age with 1% being 47 years of age and above.

The racial makeup of this sample was highly homogenous, with the majority of subjects being white (89%). Few minorities were included in this study. The minorities included 2% black, 7% hispanic, 1.3% Pacific Islander/Asian and .7% American Indian/Alaskan Native (see Table 2).

Few of the subjects were married or had been married. The majority were single 82%, with 12.5% reporting they were

Table 1. Age of subjects

Age Range	Frequency (N)	Percentage (%)
17-21	173	63
22-26	44	16
27-31	22	8
32-36	16	6
37-41	8	3
42-46	8	3
47-51	3	1

Table 2. Race of subjects

Race	Frequency (N)	Percentage (%)
Anglo-American	245	89.0
African-American	5	2.0
Mexican-American	18	7.0
Asian	4	1.3
American-Indian	2	.7

married. Only .4% stated they were widowed, with 1.5% living as married, and 3.6% were divorced (see Table 3).

The majority (54.4%) indicated Protestant as their religious preference, while 27.4% were Catholic and 1.1% specified Jewish as their religious preference. The category of "other" had 12.7% respondents, and 4.4% indicated Atheist/Agnostic (see Table 4).

Educational data revealed 66% were pursuing a bachelor's degree, 22% were pursuing a master's degree, 12% were engaged in obtaining a doctorate (see Table 5).

In terms of major area of study, 45% were in hard sciences program (chemistry, business and engineering), with 46% in the soft sciences (psychology, sociology and education). There were 9% within the category of "other" (see Table 6).

Statistical Analysis

A comparison of AMS scores from this study to the original validation sample indicated the current studies sample was more traditional, overall. The mean for this study (Mean = 95.84) was higher than the original control sample (Mean = 89.93). The higher the score on the AMS scale the more traditional the attitude toward men. When compared to battered wives (Mean = 75.42), rape victims (Mean = 78.21), and lesbians (Mean = 70.97) from the original study, AMS scores for the current study were found to be considerably higher. See Table 7 for a comparison of

Table 3. Marital status of subjects

Marital Status	Frequency (N)	Percentage (%)
Single	225	82.0
Married	34	12.5
Divorced	10	3.6
Living as Married	4	1.5
Widowed	1	.4

Table 4. Religion of subjects

Religion	Frequency (N)	Percentage (%)
Protestant	149	54.4
Catholic	75	27.4
Other	35	12.7
Jewish	3	1.1
Atheist/Agnostic	12	4.4

Table 5. Educational level of subjects

Degree	Frequency (N)	Percentage (%)
Bachelors	183	66
Masters	62	22
Doctorate	34	12

Table 6. Major area of study

Area	Frequency (N)	Percentage (%)
Soft Science	126	46
Hard Science	123	45
Other	25	9

Table 7. A comparison of mean and standard deviations of current attitude toward men scores to original validation scores

Source	N	Mean	SD
Current study	279	95.84	8.90
Original	104	89.93	9.56
Battered wives	18	75.42	8.30
Rape Victims	21	78.21	8.63
Feminists	28	79.54	8.58
Lesbians	19	70.97	7.85

standard deviation and mean for the original AMS scale and this study.

When FEM II Scale scores were compared to the original validation study scores, the FEM II scores for this study (Mean = 131.63) were found to be lower than the original study scores (Mean = 166.85). The higher the score the more feminist attitude. See Table 8 for a comparison of standard deviation and means for the original study and this study.

The following are the results of the analysis of variance and correlation regarding the research questions.

Research Question 1.0

Do differences in attitudes toward men exist for women of different ages?

Means and standard deviations for each level of age are presented in Table 9.

Analysis of variance comparing women's ages and their attitude toward men did show a significant difference between the groups at the .05 level of significance (R-square = 0.0636, $p = 0.0062$). Results for the analysis of variance are given in Table 10. Comparison of mean scores, via a Scheffe test revealed a significant difference, at the .05 level, between 17-21 year old women and 32-36 year old women. The responses indicated that 17-21 year old women had a more traditional attitude toward men than 32-36 year old women. Results for the Scheffe are given in Table 11.

Table 8. A comparison of mean and standard deviation of current FEM II scores to original validation scores

Source	N	Mean	SD
Current study	279	131.63	7.33
Supporters*	33	207.15	16.47
Opposers*	44	162.63	22.26

Note: Supporters = Subjects that supported the women's movement in original validation study.
 Opposers = Women that opposed the women's movement in original study.

Table 9. Descriptive data of attitude toward men scores for each age group

Source	N	Mean	SD
17-21	173	96.83	7.97
22-26	44	96.09	9.98
27-31	22	94.60	9.87
32-36	16	88.06	10.17
37-41	8	91.38	11.08
42-51	8	97.38	8.04
47-51	3	91.00	9.17

Table 10. Analysis of variance of groups by age

Source	df	SS	MS	F	p	R-square
Age	6	1401.18	233.53	3.08	0.0062	0.0636
Error	272	206	32.57	75.86		

*Significant at the .05 level.

Table 11. Scheffe's test of significant means

Age Comparison	Lower Limit	Difference Between Means	Upper Limit
17-21 TO 32-36	0.6361	8.77	16.90

Note: Alpha = 0.05; Confidence level = 0.95; DF = 272;
MSE = 75.855; Critical Value of F = 2.13199

Research Question 2.0

Do differences in attitudes toward men exist for women of different levels of education?

Means and standard deviations were computed for all levels of education (see Table 12). An analysis of variance comparing women's attitude toward men and their level of education failed to indicate a significant difference between means at the .05 level. The responses indicated there was no relationship between a woman's level of education and her attitude toward men. See Table 13 for results of analysis of variance.

Research Question 3.0

Do differences in attitudes toward men exist for women of different religious groups? Means and standard deviations were computed for the different religious groups (see Table 14). An analysis of variance comparing women's religious affiliation and their attitude toward men showed no significance at the .05 level. The responses indicated that there was no relationship between a woman's attitude toward men and her religious affiliation. See Table 15 for the analysis of variance.

Research Question 4.0

Do differences in attitudes toward men exist for women of different marital status?

Means and standard deviations were computed for the different levels of marital status (see Table 16). Analysis of variance comparing women's marital status and their

Table 12. Mean and standard deviation of attitude toward men scale for each level of education

Source	N	Mean	SD
Bachelors	183	96.43	8.27
Masters	62	93.75	10.55
Doctorate	34	96.53	8.66

Table 13: Analysis of variance of groups by level of education

Source	df	SS	MS	F	p	R-square
Edlevel	2	354.40	177.20	2.25	0.1075	0.0160
Error	275	21674.65	78.82			

Table 14. Mean and standard deviation for Attitude Toward Men scores for each level of religion

Source	N	Mean	SD
Protestant	149	95.13	8.87
Jewish	3	99.00	3.46
Catholic	75	98.15	7.56
Atheist/Agnostic	12	91.67	8.23
Other	35	95.37	9.68

Table 15. Analysis of variance of groups by religious of groups

Source	df	SS	MS	F	p	R-square
Religion	4	729.24	182.31	2.45	0.1468	0.0348
Error	271	20198.28	74.53			

Table 16. Mean and standard deviation of Attitude Toward Men scores for each category of marital status

Source	N	Mean	SD
Married	34	95.74	9.29
Single	225	96.65	8.25
Divorced	10	87.80	--
Living as Married	4	82.25	6.02

attitude toward men revealed there was significant differences at the .05 level of significance (R-square = 0.0830, $p = .0001$). Refer to Table 17 for further results.

Since analysis of variance comparing women's marital status and their attitude toward men did show a significant difference between the groups at the .05 level of significance, the Scheffe test was utilized to look for specific differences. A comparison of mean scores, via a Scheffe test, revealed a significant difference, at the .05 level, between single women and divorced women, as well as, single women and women living as married. The responses indicated that single women had a more traditional attitude toward men than divorced women or women living as married. Results for the Scheffe are given in Table 18.

Research Question 5.0

Do differences in attitudes toward men exist for women of different races?

Means and standard deviations were computed for the different races (see Table 19). An analysis of variance comparing women's race and their attitude toward men at the .05 level of significance did not show a significant difference between groups. The responses indicated there was no relationship between race and women's attitude toward men. The results are in Table 20.

Research Question 6.0

Do differences in attitudes toward men exist for women of different feminist orientations?

Table 17. Analysis of variance of groups by marital status

Source	df	SS	MS	F	p	R-square
Marital	4	1750.04	437.51	6.18	0.0001*	0.0830
Error	273	19329.26	70.80			

*Significant at the .05 level

Table 18. Scheffe's test of significant means

Marital Status	Lower Limit	Difference Between Means	Upper Limit
Single-Divorced	0.4132	8.8447	17.2763
Single-Living as Married	10.2324	14.3947	27.5571

Note: Alpha = 0.05, Confidence level = 0.95, DF = 273,
MSE = 70.8031, Critical Value of F = 2.4047

Table 19. Mean and standard deviation of Attitude Toward Men for each category of race

Source	N	Mean	SD
White	225	95.80	8.97
Black	5	98.20	12.19
Hispanic	18	95.61	7.13
Pac. Islander/Asian	4	101.25	4.43
Native Amer./Alaskan	2	82.50	6.36

Table 20. Analysis of variance of groups by race

Source	df	SS	MS	F	p	R-square
Race	4	501.96	125.49	1.59	0.1761	0.0228
Error	273	21493.69	78.73			

The mean and standard deviation for the FEM II scale is in Table 21. Isaac and Michael (1985) state that when two variables consisted of continuous data the Pearson product-moment formula was the most widely used and stable correlation coefficient. Both the AMS and the FEM II scale had continuous data. As a result, the Pearson product-moment correlation coefficient was used to explore the relationship between women's attitude toward men and feminist orientation. The Pearson correlation coefficient of $r = .02961$, ($p = .6224$; $N = 279$) indicated no relationship between a woman's feminist orientation and her AMS score. The responses indicated that there was no relationship between a woman's attitude toward men and her feminist orientation.

Research Question 7.0

Do differences in attitudes toward men exist for women of different areas of study?

Means and standard deviations were computed for the two levels of study (see Table 22). An analysis of variance comparing women's attitude toward men and their area of study showed no significant difference at the .05 level of significance. The responses indicated that there was no relationship between level of education and woman's attitude toward men. Refer to Table 23 for additional statistics.

Table 21. Feminist orientation as measured by the FEM II Scale

Mean	N	SD	MIN	MAX
131.63	279	8.90	101	150

Table 22. Mean and standard deviation of Attitude Toward Men scores for each area of study

Source	N	Mean	SD
Hard Sciences	123	96.59	8.29
Soft Sciences	126	94.78	9.65
Other	25	97.42	7.50

Table 23. Analysis of variance of groups by area of study

Source	df	SS	MS	F	p	R-square
Study	2	79.33	139.66	1.77	0.1719	0.0126
Error	276	21754.41	78.82			

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

A review of the literature gave evidence to the lack of research conducted regarding women's attitudes towards men. The bulk of research conducted thus far is on the male sex role, specifically in the area of socialization. Socialization has been found to be important in the development of beliefs and attitudes. As a result of trying to rigidly adhere to the traditional male sex role, many men experience role strain and conflict.

The feminist movement has a long history of challenging societies misogynist attitudes toward women. A direct result of the feminist movement is that men have begun to question how they are affected by rigid role models, such as the masculine mystique. Prior to the development of the Attitude Toward Women Scale (ATW) it was difficult to ascertain societies attitude toward women. The development of the ATW saw a rise in research regarding women and how society views them. Hopefully, the development of the Attitudes Toward Men Scale will enable the behavioral sciences to do the same regarding attitudes toward men. Presently, it is empirically unknown what variables influence a woman's attitude toward men. The objective of

this study was to investigate the relationship between seven variables regarding women's attitudes toward men. The objective of this study was to collect and analyze information regarding attitudes held by women toward men. Specifically, relationships between seven variables (age, race, feminist orientation, marital status, religious orientation, level of education, and major area of study) were examined to determine what influence, if any, they had in fashioning women's attitudes toward men.

Two-hundred seventy-nine female subjects attending two land grant universities in the Southwest participated in this study. Demographic data were collected by means of a Biographical Data Sheet.

The Attitudes Toward Men Scale (AMS) was used to assess the subjects attitude toward men. For the purposes of this study, a traditional attitude toward men was defined by the score a women received on the AMS scale. The higher the score, the higher the traditional attitude toward men. The FEM II scale was used to assess the participants feminist orientation. Feminist orientation was derived from the score subjects received on the FEM II scale. The higher the score on the FEM II scale, the higher the feminist orientation. Due to the continuous nature of the FEM II data, a correlation analysis was used to measure the relationship between women's feminist orientation and their attitude toward men. Analysis of variance was used to test

for significant differences between the predictor variables age, race, marital status, level of education and area of study and the dependent variable, women's attitude toward men. If significance was shown, a Scheffe post hoc comparison test was used to investigate possible interactions.

Each subject was given a research packet that contained a Biographical Data Sheet, Informed consent form, AMS scale and FEM II scale. It took approximately 30 minutes to complete each packet.

Results of the analysis revealed that age was a statistically significant factor in women's attitude toward men. The Scheffe post-hoc comparison test revealed that the 17-21 year old group and 32-36 year old group were significantly different from each other. There seemed to be a trend in the data for increased age to be associated with decreased traditionality.

Analysis of variance revealed that marital status was a statistically significant factor in women's attitude toward men. The Scheffe post-hoc comparison test revealed differences between the single group and divorced group, as well as, the single group and the living as married group. There seemed to be a trend in the data for the divorced women group and the living as married group to have a less traditional attitude toward men. The living as married group had the least traditional attitude toward men.

There was no significant difference between a women's attitude toward men and her race, religious affiliation, level of education, feminist orientation and area of study.

Conclusions

Seven research questions were explored in this study. Each exploring variables that influence women's attitude toward men. Research question one asked if differences in attitudes toward men existed for women of different ages? Steinem (1983) stated that women become more radical in their attitudes and beliefs as they grow older. The finding that age was statistically significant bears that out. With age comes diversity in life situations, goals and previous experience. This could explain the differences between the two age groups. The 17-21 age group may still be connected to their family of origin, both emotionally and financially. For some, this age is often a confusing time. They may have recently left home and, for the first time, be compelled to make major decisions. As a result, they may be somewhat reluctant to relinquish the security of home or defy the family, its tradition and beliefs. Women in the 32-36 year age group, have often encountered a wide range of varied experiences. Often she has lived on her own, managed a home, been married and maybe divorced. As a result, she often has established an emotional stability that enables her to develop and maintain attitudes based on her experience, not the experiences of others.

It is interesting to note that this finding did not hold true for all older women. There were no significant differences found in women 38 years of age and above. Presently, it is unknown why this occurred. A possible explanation for the lack of significance may be a result of having few women in the 37 and older group. There was a total of 19 (7%) women in the 37 and older age range. As a result, any differences in attitudes toward men for women 37 years of age or older, may not become apparent.

Research question two asked if differences in attitudes toward men existed for women of different levels of education? The results for the second research question revealed no significant effects. A possible explanation for this outcome might be the location of the universities used to obtain samples. Both institutions were rural, land grant universities, with a history of tradition. It is likely that nontraditional woman eliminate themselves from this population by choosing to attend less rural, more nontraditional universities.

Research question three asked if differences in attitudes toward men existed for women of different religious groups? Analysis revealed no significant effects due to affiliation towards a particular religion. Having such a small sample size in each religious category, results in low power which puts the statistical analysis in question. This may be due more to having an uneven number

of subjects in each category than an overwhelming preference for a particular religion.

Research question four asked if differences in attitudes toward men existed for women of different marital status? The results of the analysis indicated that marital status influenced a woman's attitude toward men. Single women have a more traditional attitude toward men than divorced or woman living as married.

Between 1960 and 1980, the divorce rate increased from 9 per 1,000 married women to over 22 per 1,000 married women. The rising divorce rate coupled with the declining rates of remarriage has resulted in a sharp rise in the proportion of what Peterson (1989) calls "currently divorced women." That figure rose from 2.6% in 1960 to 8.7% in 1985 (Peterson (1989)). With so many women experiencing divorce, it is highly probable that a large number of the 32-36 group were divorced. Divorce and the accompanying experience could account for the differences in the marital status groups. Having gone through a divorce is not a pleasant experience. As a result, such an event may have a radical influence on a woman's attitude toward men. It comes as no surprise that the living as married group reported nontraditional attitudes. Living as married is already exhibiting unconventional behavior. It is not surprising that they have nontraditional attitudes toward men.

Research question five asked if differences in attitudes toward men existed for women of different races?

The analysis of the data indicted that the subjects were not influenced by race regarding their attitude toward men. This result may be due to the overwhelming number of white subjects (89%) in this sample. As a result of having a large nonrepresentative sample, differences that may exist between the various ethnic groups may have been limited.

Research question six asked if differences in attitudes toward men existed for women of different feminist orientations? Analysis of the data indicated that feminist orientation did not significantly influence a women's attitude toward men. The results of analysis for this research question were somewhat surprising, in that the literature reviewed for this study clearly indicated that women that supported the women's movement had less traditional attitudes overall than nonsupporters of the women's movement. One possible explanation regards previously discussed issues. Because the majority of the population was younger, it is possible they have not had an opportunity to experience economic inequities, divorce or other more negative life experiences. As a result, they have not had to amend previously held beliefs. Also, the type of women that would enroll in a rural, land grant university may hold beliefs that are not similar to those of a strong feminist.

Research question seven asked if differences in attitudes toward men existed for women of different areas of

study? Analysis of the data revealed area of study to have no influence on women's attitude toward men. At one point in history, the business world was not seen as an appropriate career choice for women. This was especially true of upper management. As a result of recent changes in society, women appear to be accepted more in the world of business. It would be interesting to see what differences, if any, would take place if business was not used as a category for hard sciences.

It is of interest to note that overall the AMS scores for this study were higher than the scores from the original validation study. A comparison of the scores, found to be significant, reveals that the lowest AMS score for this study (the 32-36 age range, MEAN = 88.06) was comparable to the overall score for the control group in the original validation study (MEAN = 89.93). Stated differently, the most nontraditional attitudes toward men exhibited in this study were comparable to the attitudes toward men of the control group in the original AMS validation study. The data analysis revealed that, of the factors found to be significant, only the "living as married" category (MEAN = 82.25) was lower than the control sample for the original validation study (MEAN = 89.93).

Limitations

The scope of this study was limited geographically to the Southwest, thus, extrapolating the results and

generalizing them to other geographical areas should be avoided or done with care. Due to the voluntary nature of the sample, it is possible that women not choosing to participate in this research could have biased the results. Also, the homogeneity of the sample may have limited findings of significant differences between groups. Based on the findings from this study, the following research recommendations are offered.

Further Research Recommendations

1. It is recommended that this study be repeated with a larger, more representative sample of women. If possible use a sample that is drawn from a non-academic population.

2. Include more women in the sample from a wider range of the hard sciences.

3. Since volunteer subjects somewhat limited the external validity of the results of this study, it is recommended that future research utilize different sampling procedures. Longitudinal studies might be helpful.

4. Brodsky and Hare-Mustin (1980) indicate that there is a conventional belief that women have experienced a longstanding disadvantaged status in our society, that is caused by men. As a result, women have experienced severe psychological consequences. Consequently, research exploring the relation of attitudes toward men and high prevalence disorders of women (i.e., depression, agoraphobia, and anorexia) may prove enlightening.

5. Additional research investigating age and its relationship to a woman's attitude toward men could expand the findings of this study. This would be especially true for investigations of older women, 37 and older. An example would be drawing subjects from a nursing home.

6. Religious affiliation addresses a woman's identification toward a particular religious group. It does not assess how strongly a woman identifies with that group. It may be that women that hold deeper religious convictions may exhibit different attitudes toward men. As a result, assessing the degree of religiosity, as well as religious affiliation, may provide valuable information.

7. Family history may influence a woman's attitude toward men, as a result, information regarding the family, such as, whether the mother worked and parents income might be useful.

8. As a result of placing age into specific categories, information was lost. Measuring age on a continuous scale could remedy this problem.

9. Assessing women's attitudes across generations where there is a history of dysfunctional behavior, such as divorce, incest, family violence, and alcoholism, could prove enlightening.

10. Include a larger number of women that were married, divorced, widowed, and living as married.

11. Determine Attitude Toward Men Scale validity and reliability using males as the normative sample. Include males from diverse cultures, careers and ages that are married, divorced, widowed or living as a married.

Recommendations for Clinical Practice

1. The Attitude Toward Men Scale could prove useful in a clinical setting when used to screen female clients, especially those that have been victims of rape and physical abuse. This information would be useful when making decisions regarding a clients treatment plan. For instance, if a client had an extremely low score on the AMS scale, it would be advisable to match her with a female counselor. She may have a difficult time related to a male.

2. When used in a counselor training program, the AMS could be used as a training instrument. This instrument could alert both male and female counselors-in-training of potential difficulties they may encounter when working with male clients. If a counselor-in-training received a high AMS score, s/he might be aware that s/he might have difficulty working with certain nontraditional males groups, homosexuals, for example. Conversely, a low score may indicate the need to be sensitive to issues of countertransference for traditional males.

This study represents one attempt toward understanding what variables might influence women's attitude toward men. Hopefully, future research will continue to address

attitudes between the sexes. By doing so, more effective methods of addressing conflicts will be discovered and implemented so that adults may better understand the impact gender has on interactions.

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APPENDIXES

APPENDIX A
INFORMED CONSENT

INSTRUMENT TO OBTAIN INFORMED CONSENT

Please retain the duplicate of this sheet for your information.

Any further questions or concerns relating to this study may be directed to:

Jerry Vantine, MS
Counseling Psychology Intern
Student Counseling Service
300 YMCA Building
Texas A&M University
College Station, TX 77843-1263
(409) 845-4423

(over)

INFORMED CONSENT

"I understand that participation is voluntary, that there is no penalty for refusal to participate, and that I am free to withdraw my consent and participation in this project at any time without penalty after notifying the project director.

I understand that I am being requested to fill out two questionnaires consisting of many statements which people might make about their attitudes on certain issues. There are no right or wrong answers, since this is a measure of individual attitudes. Please read each item carefully, and answer to the best of your ability. You may be undecided about some items, but try to respond in a way which comes closest to your opinion about the statements. If any question offends you, you may skip it. There is virtually no risk of physical injury by participating in this study. It requires approximately thirty minutes to complete.

All information will be gathered in conformance with APA guidelines for human subjects participation. Your responses will be completely anonymous; no attempt will be made to attach your name to your responses and your individual responses will not be shared with anyone. Instead, the results of this study will only be reported as group data. If you should have any questions about this study, please contact Jerry Vantine or Brent Snow of Oklahoma State University at (405) 744-6036. I may also contact Terry Maciula, University Research Services, 001 Life Sciences East, Oklahoma State University, Stillwater, OK 74078; Telephone: (405) 744-5700. We appreciate your cooperation and efforts."

"I have read these instructions and understand my rights. I further understand that this sheet will be immediately removed from the rest of the packet. I sign it freely and voluntarily. A copy has been given to me."

"Date _____ Time _____ (a.m./p.m.)

"Signed _____
(Signature of Subject)

_____ Check here if you want feedback regarding the results of the study when they are available. Include your mailing address **ONLY** if you want this feedback. This page will be immediately detached from your responses.

Name _____ Address _____ Zip _____

"I certify that I have explained all elements of this form to the subject before requesting the subject to sign it."

"Signed _____"
(Project Director or his Authorized Representative)

APPENDIX B

BIOGRAPHICAL DATA SHEET

BIOGRAPHICAL DATA SHEET

All answers should be entered on the data sheet by completely filling in the oval underneath the corresponding question number (DO NOT MARK ON THIS QUESTIONNAIRE). Check your answer sheet carefully to ensure you are marking the correct oval under the correct question number. Fill in the oval completely and erase any stray marks. Remember, that all information you provide is confidential. You do not need to sign your name anywhere.

1. Age: 1 = (17-21) 4 = (32-36) 7 = (47-51)
 2 = (22-26) 5 = (37-41) 8 = (52-56)
 3 = (27-31) 6 = (42-46) 9 = (57 & older)
2. Sex: 1 = Male 2 = Female
3. Ethnic group:
 1 = White 2 = Black 3 = Hispanic
 4 = Pacific Islander/Asian 5 = American Indian/Alaskan Native
4. Marital status:
 1 = Married 2 = Single 3 = Divorced
 4 = Widowed 5 = Living as married
5. Religion:
 1 = Protestant 2 = Jewish 3 = Catholic
 4 = Atheist/Agnostic 5 = Other
6. Educational level (Check degree you are currently pursuing)
 1 = Bachelor's Degree 3 = Doctorate Degree
 2 = Master's Degree 4 = Special Student
7. Major area of study:
 1 = Business 4 = Education 7 = General Studies
 2 = Engineering 5 = Psychology 8 = Other
 3 = Chemistry 6 = Sociology

VITA

JERRY ODELL VANTINE

Candidate for the degree of
Doctor of Philosophy

Thesis: RELATIONSHIP OF SEVEN VARIABLES ON COLLEGE WOMEN'S
ATTITUDES TOWARD MEN

Major Field: Applied Behavioral Studies

Biographical:

Personal Data: Born in Walters, Oklahoma, May 10,
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Education: Graduated from Duncan High School, Duncan,
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