

A STUDY OF FEMALE FAMILIAL ROLES AS EVALUATED

BY BLACK WOMEN

By

PATRICIA ANN FOSTER BELL

//  
Bachelor of Science

Oklahoma State University

Stillwater, Oklahoma

1970

Submitted to the Faculty of the Graduate College  
of the Oklahoma State University  
in partial fulfillment of the requirements  
for the Degree of  
MASTER OF SCIENCE  
July, 1974

Thesis  
1974  
B434s  
cop. 2

NOV 25 1974

A STUDY OF FEMALE FAMILIAL ROLES AS EVALUATED  
BY BLACK WOMEN

Thesis Approved:

*Richard A. Dodder*

Thesis Adviser

*Kenneth J. Kiser*

*Larry M. Perkins*

*N. N. Dunbar*

Dean of the Graduate College

896412

## ACKNOWLEDGMENTS

In hoping that she will always be consciously aware of societal norms which might govern her behavior and effect her individuality, I dedicate this thesis to my daughter, Chantele.

I express my thanks and appreciation to my husband, Clifford, for his patience, helpfulness, and support in helping make this endeavor a reality.

One individual, whose guidance and knowledge has been a source of educational and personal growth, has contributed immensely to the completion of this work. My special thanks to him, Richard Dodder, my adviser.

In addition, I would like to express my special thanks to my friends and colleagues, Delores Reed and Sherry Barker for their assistance which contributed to the completion of this study.

I would like to acknowledge the following people for their contributions to my research and my educational experience:

Kenneth Kiser, whose knowledge of the family, and of research in the area of family roles contributed greatly to the organization of this study.

Larry Perkins whose patience and understanding and insight, has been an awakening educational experience.

Juanita Goff, Sharon Hunt, who gave their time and assistance in data collection.

A final thanks to my friend and co-worker, Judy Lacy, whose knowledge of thesis organization is not to be paralleled by anyone.

## TABLE OF CONTENTS

Chapter	Page
I. OVERVIEW OF THE THESIS . . . . .	1
Introduction . . . . .	1
Hypothesis One . . . . .	2
Hypothesis Two . . . . .	2
Hypothesis Three . . . . .	2
Hypothesis Four . . . . .	3
Hypothesis Five . . . . .	3
Hypothesis Six . . . . .	3
Hypothesis Seven . . . . .	3
Hypothesis Eight . . . . .	4
Hypothesis Nine . . . . .	4
Hypothesis Ten . . . . .	4
Organization of the Study . . . . .	4
II. LITERATURE REVIEW . . . . .	6
Introduction . . . . .	6
Review of Related Components of Role Theory . . . . .	6
Function, Organization, and Definition of the	
Family as a Social Group and as a Social System . . . . .	10
Female Familial Role Prescriptions . . . . .	12
Traditional and Non-Traditional Female Familial	
Role Prescriptions as they Relate to Black	
Females . . . . .	17
Nature of the Problem and Hypotheses to be Tested . . . . .	22
Hypothesis One . . . . .	23
Hypothesis Two . . . . .	23
Hypothesis Three . . . . .	23
Hypothesis Four . . . . .	23
Hypothesis Five . . . . .	23
Hypothesis Six . . . . .	24
Hypothesis Seven . . . . .	24
Hypothesis Eight . . . . .	24
Hypothesis Nine . . . . .	24
Hypothesis Ten . . . . .	25
III. METHODOLOGY . . . . .	26
Sample . . . . .	26
Questionnaire . . . . .	30
Part I of the Questionnaire . . . . .	30

Chapter	Page
Scale One . . . . .	30
Scale Two . . . . .	32
Scale Three . . . . .	34
Scale Four . . . . .	35
Scale Analysis . . . . .	35
Part II of the Questionnaire . . . . .	42
Measurement of Degree of Commitment to Social Movements . . . . .	43
Method of Analyzing Relationships Between Scales . . . . .	44
Statistics Used in Analyzing Data . . . . .	46
Kuder-Richardson 20 (KR-20) . . . . .	46
Pearson Product-Moment Correlation Coefficient . . . . .	46
Difference in Means Test . . . . .	47
Summary and Limitations . . . . .	47
 IV. DATA ANALYSIS . . . . .	 49
Introduction . . . . .	49
Hypothesis Evaluation . . . . .	50
Additional Analysis . . . . .	72
 V. SUMMARY AND CONCLUSIONS . . . . .	 78
Introduction . . . . .	78
Review of Concepts and Methods . . . . .	78
Summary of Findings and Review of Hypotheses . . . . .	80
Hypothesis One . . . . .	80
Hypothesis Two . . . . .	81
Hypothesis Three . . . . .	82
Hypothesis Four . . . . .	83
Hypothesis Five . . . . .	84
Hypothesis Six . . . . .	85
Hypothesis Seven . . . . .	85
Hypothesis Eight . . . . .	86
Hypothesis Nine . . . . .	87
Hypothesis Ten . . . . .	87
Comparison of Findings and Selected Literature . . . . .	89
Conclusions and Suggestions for Further Research . . . . .	91
 SELECTED BIBLIOGRAPHY . . . . .	 94
 APPENDIX A - QUESTIONNAIRE . . . . .	 97
 APPENDIX B - COMPARISON OF CORRELATIONS OF SCALES AND RELATED VARIABLES BY SEX, BY MARITAL STATUS, AND BY COLLEGE . . . . .	   106

LIST OF TABLES

Table	Page
I. Characteristics of the Sample . . . . .	28
II. Family Structure Distribution by College . . . . .	29
III. Non-Traditional Female Role Prescription Scale by Item . . . . .	37
IV. Traditional Female Role Prescription Scale by Item . . . . .	39
V. Orientation to Dominance Scale by Item . . . . .	41
VI. Self-Estrangement Scale by Items . . . . .	42
VII. Group Averages on Dominance, Traditionalism, Non- Traditionalism, and Self-Estrangement by Sex, Marital Status, and College . . . . .	51
VIII. Means on Traditionalism, Dominance, Non-Traditionalism and Self-Estrangement, by Sex and College . . . . .	54
IX. Means on Traditionalism, Dominance, Non-Traditionalism and Self-Estrangement, by Sex and Marital Status . . . . .	57
X. Means on Traditionalism, Dominance, Non-Traditionalism and Self-Estrangement, by Sex, by Marital Status, and by College . . . . .	59
XI. Comparison of Correlations of Scales and Related Variables by Sex, Marital Status, and College . . . . .	62
XII. Comparison of Correlations of Scales and Related Variables by Sex and Marital Status . . . . .	68
XIII. Comparison of Correlations of Scales and Related Variables by Sex and College . . . . .	69
XIV. Means on Dominance and Estrangement within Ranked Trichotomized Categories for Traditional and Non-Traditional . . . . .	71
XV. Means on Dominance and Estrangement within Paired Categories of Trichotomized Traditional and Non-Traditional . . . . .	73



Table	Page
XVI. Means on Estrangement Within Paired Categories of Trichotomized Non-Traditional and Dominance, and Traditional and Dominance . . . . .	74
XVII. Subscale Correlation Matrix for Traditional and Non-Traditional Sex Role Items . . . . .	75
XVIII. Subscale Items on Traditional and Non-Traditional by Sex . . . . .	77
XIX. Comparison of Correlations of Scales and Related Variables by Sex, by Marital Status, and by College . . . . .	107

## CHAPTER I

### OVERVIEW OF THE THESIS

#### Introduction

Current social situations indicate that the institution of the family is a changing institution. Its purpose, its functions, and its position in societal structure has not remained the same in historical documentation. And with these institutional changes come consequences for individuals participating in the institution on the group level. The nature and consequences of these changes for the family as a group deserve consideration in research and in literature.

This research is concerned with female familial role prescriptions which, like some other aspects of the family, are seemingly in a state of transition or confusion. Female role prescriptions have been acclaimed as more clearly defined in the past than they presently are. The traditional ideal set of behavior patterns and attitudes are seen as being supplemented with other socially acceptable choices of behavior which may be considered a deviation from or variation of a traditional normative pattern. Of central concern is how a traditional and a non-traditional role prescription relates to and is evaluated by Black women and Black men.

Recent literature indicates that opinions on the ideal, and real role of Black females in the family are not consistent or in agreement

Also the relationship of these roles to Black men and Black women are a point of considerable controversy.

This research investigates the extent of endorsement of two role prescription by Black men and by Black women. The sample consists of a total of 401 Black students drawn from two southwestern universities, one predominantly Black and one predominantly White. Basic to the problem is to determine whether these role prescriptions are evaluated in a traditional or non-traditional manner, and the relationship of these role prescriptions to the "self." The following hypotheses are the focus of this empirical research.

#### Hypothesis One

There is no difference by sex and by college and by marital status on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement from self.

#### Hypothesis Two

There is no difference by sex and by college on the means of: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement from self.

#### Hypothesis Three

There is no difference by sex and by marital status in the means on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement from self.

#### Hypothesis Four

There is no difference by sex, marital status, and college in the means on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement from self.

#### Hypothesis Five

There is no difference among categories of sex, college, and marital status on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) self-estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black separatism, Black and White integration, Women's liberation movement, Black power movement, and mother's occupation.

#### Hypothesis Six

There is no difference among categories of sex and marital status on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) self-estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black separatism, Black and White integration, Black power movement, Women's liberation movement, and mother's occupation.

#### Hypothesis Seven

There is no difference among the categories of sex and college on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) self-estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black

separatism, Black and White integration, Black power movement, Women's liberation movement, and mother's occupation.

#### Hypothesis Eight

Among females, there is no difference by categories of High, Middle, and Low traditionalism and High, Middle, and Low non-traditionalism, on dominance and estrangement.

#### Hypothesis Nine

Among females, there is no difference by paired categories of trichotomized traditional and non-traditional on dominance and estrangement.

#### Hypothesis Ten

Among females, there is no difference by paired categories of trichotomized non-traditional and dominance, and traditional and dominance, on estrangement.

### Organization of the Study

The basic concepts and ideas underlying role prescriptions and role expectations are reviewed in Chapter II. The term role is sometimes used quite loosely to refer to many different phenomena, behaviors, and concepts. The exact meaning and usage of the term for this research is made explicit, with clarification of terms used in connection with role theory. Also included in Chapter II is a definition and discussion of the term "family" as used in this study. Essentially the research is directed to the nuclear family as it exists, or is

documented as existing, in United States' society. This discussion includes the nature of family organization and the functions of the family in historical perspective.

The methods and procedures followed in carrying out this research are carefully reviewed in Chapter III. The sample is thoroughly described in terms of its demographic characteristics. Also included in this section is the method of scale construction and method of evaluating and analyzing the relationship between scales and related variables.

Chapter IV consists of quantitative data analysis. The hypotheses are evaluated separately and a table has been constructed to show the analysis in statistical form. One portion of the analysis is devoted especially to females in the sample. This part involves the examination of congruence and incongruence in female role prescriptions. One final point of analysis will direct its attention to the subscale items which comprise the total scales.

Chapter V is devoted to summarizing and interpreting the findings, with suggestions for further research in the area of sex roles. Findings for each hypotheses are reviewed separately with implications of such findings for sex role prescriptions.

## CHAPTER II

### LITERATURE REVIEW

#### Introduction

In examining and reviewing concepts and ideas central to the purpose of this research, several areas must be considered. These areas include role theory, family organization, and the functions of the family, analysis and content of female role prescriptions, and the relationship of these role prescriptions to Black women. This chapter carefully reviews related concepts and components of role theory including definitions of roles and the relationship of roles to the family and the self. Also included is a basic description of the family as an institution and the family as a group, and description of the content and characteristics of traditional and non-traditional female roles. This chapter concludes with literature regarding the relationship of these roles to Black women with possible explanations of the repercussions of such roles for the self.

#### Review of Related Components of Role Theory

The term "role" is used in literature in many different ways with many different meanings. The theory of roles deals with concepts of behavior usually associated with social norms, and therefore must be relative to the cultural context of which it is a part. Role theorists,

in general, seem to agree that roles are a part of culture and are learned through the process of socialization. With the combination of culture and socialization individuals come to participate in role behavior and occupy status positions associated with that role.

Williamson (1971) states that while some behaviors are explicitly prescribed by culture, others are unique to each individual. Culture provides the explicit content of a role while socialization can tend to provide uniqueness to the individual within that role, since role behaviors are determined by the socialization of the individual and the immediate situational need (Williamson, 1971).

A social role has been defined as a set of behavioral or attitudinal or psychological characteristics associated with a particular socially-recognized status or position (Heiss, 1968). A social role may be evidenced in actual behavior, or it may be a concept or ideal construct of behavior. These ideal constructs may sometimes be referred to as role expectations, role prescriptions or role descriptions.

Lipman-Blumen (1973) conceptualizes social roles as having major component parts of expectations, privileges, responsibilities, attitudes, and behaviors, and further defines the term "role" as referring to a position in a,

... social structure, involving a pattern of specific (elements of the categories of components of roles) and codified to some recognizable degree by norms, values, and sanctions (Lipman-Blumen, 1973:106).

A role prescription is essentially a covertly held belief or idea about what behavior patterns "ought" to be (Biddle, 1966). Role prescriptions, like role expectations, then, are collections of cognitive elements. Unlike role expectations, role prescriptions are ideal constructs which prescribe the appropriate conduct, attitude, and



privileges for persons occupying a particular status or position.

Although most studies of roles seem to focus on actual role behavior, the focus of this study is on the ideal construct of behavior in terms of ideal role prescriptions. Reasons for this include the ideas that: "... The members of a group are often more alike in the norms they hold than in their overt behavior" (Homans, 1966:135). One explanation given for this is,

... a person's objective recognition of a norm, although under influence from other aspects of the social system, is under less immediate influence than social activity itself, and thus varies less than his social activity (Biddle, 1966:103).

Also Biddle (1966) suggests that "role prescriptions appear to be among the most potent factors in the control of human behavior." He states further that prescriptions have their controlling force in the fact that they emerge from the interaction of individuals in group situations, and are to some extent controlled by the behaviors which they presume to govern.

Prescriptions are, then, expressions of internalized social and cultural norms. George C. Homans (1950) states that:

A norm, is an idea in the minds of the members of a group, an idea that can be put in the form of a statement specifying what the members or other men should do, ought to do, are expected to do, under given circumstances (Biddle, 1966:134).

Homans warns that we should not equate norms with behavior, but should analyze the relationship of the two. Norms are what a society preaches, while behavior is a manifestation of these norms in practice. The two are elastically linked. Although the acceptance of the norms of a society may vary from group to group and individual to individual, once the norm is firmly established, in a cognitive sense, it exerts a back

effect upon the group and acts as an incentive to bring behavior closer to the accepted norm (Homans, 1950).

An important ingredient in the analysis of roles in general, and family roles in particular, is examination of norms of reciprocity and norms of complementarity. Alvin Gouldner charges that the functionalist point of view implies that social system stability depends in part on, "...the mutually contingent exchange of gratifications, that is, on reciprocity of exchange" (Gouldner, 1960). Reciprocity involves the idea that each party has rights and duties, while complementarity involves the notion that one's rights are another's obligations. For Gouldner, reciprocity has its significance to role theory in that it structures each role to include both rights and duties, in its relationship to the total role system. This appears to be a distinction between equal exchange and unequal exchange. Role systems, then, involve various types of social exchanges. Lindzey (1968) stresses the inter-behavioral nature of the concept of social role. Supposedly, roles are organized as complementary social positions where the occupant of one position interbehaves with the occupant of another position, each taking into account the behaviors of the other. For the family system, members, then, interact on the basis of their social roles, each exchanging gratifications.

Gouldner (1960) points to the significance of power differences in the effective maintenance of reciprocity:

Given significant power differences, egoistic motivations may seek to get benefits without returning them. The situation is ripe for the breakdown of reciprocity and for the development of system-disrupting exploitation (Gouldner, 1960:142).

In relation to the family as a system, individuals with significantly more power have the potential to receive more and give less.

The American nuclear family has been described as a subsystem of society with a structure characterized by differentiated statuses and roles related to age and sex (Parsons and Bales, 1956). Roles of husband and wife may stand in reciprocal or complimentary positions, equal exchange or unequal exchange. Traditional family roles are differentiated in such a manner that, by Gouldner's definition, could not be considered as a reciprocal relationship, but by Parsons's analysis could be considered to be such. A thorough analysis of the relationship between husband and wife roles requires a closer examination of the nature of the family as a social system within the society.

#### Function, Organization, and Definition of the Family as a Social Group and as a Social System

As already noted, the family may be described as a subsystem of society composed of roles and statuses. Bernard Farber (1973) offers a more precise definition of the family as "...a small group consisting of parents and their non-adult children living in a single household." This is essentially a definition of the nuclear family. Some writers (Radcliffe-Brown, George Murdock) regard the family as a nuclear or conjugal unit and emphasize the universality of the functions which it performs in all societies. Apart from these universal functions are individual functions of family members, which is not so universal.

The common characteristics and functions of the nuclear family may be outlined by the following categories:

1. The marriage relationship, a relationship where male and female are regarded as having certain rights with regard to sex relations, household membership, rights with regard to their children and rights pertaining to sustenance (Farber, 1973), provides for the meeting of sexual needs of adult members of the society (Murdock, 1949).

2. The nuclear family provides for procreation as a result of the sex act (Murdock, 1949). It is clearly a unit of reproduction.

3. The nuclear family provides for economic necessities and is a unit of economic cooperation. Economic cooperation is characterized by a division of labor, usually according to sex and age classification (Murdock, 1949). The economic function tends to develop patterns of interdependency among family members.

4. The nuclear family takes primary responsibility for the socialization of and care of children (Murdock, 1949).

Sometimes mentioned as a function of the family is "common residence." It is the writer's contention that this is not a function, but a characteristic which is a part of the definition of the family. Therefore it will not be treated as a function of the family.

Not only is the family a social system and a social institution, it is also a social group with an accompanying system of roles and role relationships. These marital roles perform the universal functions by delegating duties and obligations to certain members. Of central importance to this research is the status and role of females in the family as a social group. The following analysis attempts to clearly delineate the familial role status of women both from a traditional and a non-traditional point of view.

### Female Familial Role Prescriptions

Role prescriptions associated with the family are often described in terms of dominance/subordinance, economic influence, task performance, and decision making (Parsons, 1955). It is evident that whether a certain role prescription is to be considered dominant or subordinate will ultimately depend upon one's conception or definition of the term. Talcott Parsons (1955) analyzed the statuses of family positions as being based partly on the primary source of income of the family.

Parsons states that:

Among the occupational statuses of members of a family, if there is more than one, much the most important is that of the husband and the father, not only because it is usually the primary source of family income, but also because it is the most important single basis of the status of the family in the community at large (Parsons, 1955:261).

Malinowsky (1963) contends that one of the social significances of the father stems from this status-providing function.

In terms of task performance, roles are differentiated along the line of instrumental-expressive; where the adult male is seen as the "breadwinner" and the adult female role in the "utilitarian division of labor" is that of "housekeeper" (Parsons, 1955). The husband is primarily concerned with economics and power functions while the wife is primarily concerned with affection and personality and beauty. These sex roles traditionally conform to a generalized cultural norm of sex role behavior.

The analysis of these differentiated roles in terms of status or importance as reported by Parsons (1955) carries the underlying implication that dominance in the nuclear family positively correlates with the statuses of occupation and task performance in relation to the larger

society. For example, if one person is assigned the task of dish-washing, while another is assigned the task of financial management, then the relative statuses of these tasks in the family are the same as their relative status in the society. This analysis has important implications for the principle of reciprocity. Being the chief source of family income offers certain power advantages which tend to make equal exchange most improbable. One author contends that, "Money belongs to him who earns it, not to her who spends it, since he who earns it may withhold it" (Hill and Becker, 1955:70). This, essentially maintains male dominance in the family.

The dominance of the male in the economic sphere of traditional nuclear family sex roles has a carry-over into other spheres of family organization. Bertrand Russell (1971) makes note of power differences in relation to extramarital affairs. He says,

In old days the husband was occasionally unfaithful, but as a rule his wife did not know of it. If she did, he confessed that he had sinned and made her believe that he was penitent. She, on the other hand, was usually virtuous. If she was not, and the fact came to her husband's attention, the marriage broke up (Russell, 1971:284).

The Kinsey studies gives support for this same idea. Kinsey (1953) found that in many cases husbands took extra-marital liberties without granting these same liberties to their wives.

In other areas, the repercussions of male economic dominance can be evidenced. In an article, "Why Men Don't Rear Children", Polatnick (1974) presents a very strong case in charging that "child-rearing" is traditionally a feminine task and helps to maintain her inferior status in the family. Polatnick states:

When a woman has children and becomes a full-time child-rearer, she grows more dependent on her husband, her

opportunities to meet men decrease, and her prospects for remarriage decline. The husband thus possess the more promising alternatives outside the marriage, and his power increases (Polatnick, 1974).

There is considerable literature to support the notion that these role prescriptions also involve conceptual definitions of personality characteristics. Parsons makes note of this in his analysis of western culture's tendency to "...define the feminine role psychologically as one strongly marked by elements of dependency" (Parsons, 1955:261). This conceptualization is further documented by another author who describes:

The ideal model that is projected for a woman is to be surrounded by hypocritical homage and estranged from all real work, spending idle hours primping, preening, obsessed with conspicuous consumption, and limiting one's life functions to simply a sex role (Beale, 1970:91).

It becomes apparent that the traditional familial sex role involves "double standards," and stereotypes. In recent research, Broverman (1972) attempts to assess definitions of "typical" male and female behavior, or masculine and feminine traits. A questionnaire administered to over a thousand subjects is one result of this research; and it provides some normative indices of the content of sex-role standards (Broverman, 1972). Broverman states:

In addition, individual differences in sex-role perception have been related to a number of independent variables, thus providing some tentative answers to questions about the antecedents and consequences of varying perceptions of sex-roles (Broverman, 1972:61).

Broverman found that sex role stereotypes exist across groups which differ in sex, age, religion, marital status, and educational level. Also it was found that characteristics ascribed to men include rationality, competence, and assertion, while those ascribed to women entail warmth and expressiveness. Another very important finding is that

sex-role definitions are:

...implicitly and uncritically accepted to the extent that they are incorporated into the self-concepts of both men and women. Moreover, these sex-role differences are considered desirable by college students, healthy by mental health professionals, and are even seen as ideal by both men and women (Broverman, 1972:61).

There seems to be considerable debate on the question of whether normative role prescriptions are changing, and if so, the nature of the change. From the point of view supporting reciprocity, a redistribution of power and status within the family can create mutually contingent exchange between role occupants. From the point of view of complementarity, a change in sex roles would require modification of the inter-behavioral patterns of role occupants maintaining an unequal exchange of gratifications. To merely say that sex role standards are changing is not to imply the direction of the change. Literature suggests at least three possibilities for change: (1) the structure of roles may remain the same, the occupants of that role would change, (2) the basic structure and power distribution for roles would remain the same, but greater diversity of activity would be given to the female role, and (3) roles may be integrated and power redistributed in such a way that reciprocity of exchange will be possible between occupants of any role. This thesis is primarily concerned with the latter of the three and literature indicates that this concern is not unrealistic.

An attempt to resolve the problem of sex role double standard is evidenced in the writings of Larue (1970), who says:

The designation of "mother-head" or "father-head" does not imply inferiority of one and superiority of the other. They are merely arbitrary role distinctions that vary from culture to culture and circumstance to circumstance (Larue, 1970:62).



Larue further implies that significant change should be in the form of role integration. Larue (1970) states:

Role integration involves the realization that ego attachments to particular traits or tasks must be abolished, and the realization of flexibility in effecting role alternation is an asset to the survival of any people. (Larue, 1970:63).

This places emphasis on equalitarianism. The non-traditional role may be seen as a reevaluation of existing roles or as assignment of roles on an equalitarian basis not related to superiority or dominance. There is evidence that this point of view has some basis in reality.

One author states:

The ideological support for a belief in sharp sex role differentiation in marriage has weakened, but the belief itself has not been relinquished. Increasing skepticism about the innate character of psychological sex differences and some convergence in the ideas of masculinity and femininity...have created a strain toward consistency (Kamorovsky, 1973:879).

The nature of some of the perceived changes in sex roles are believed to be reflected in some current patterns of marital relationships. Marmor (1971) believes that women have become more dominant in the home, playing a more important part in child discipline and in decision making. He states also:

Another important indication of this shift in marital equilibrium has been the increasing emphasis upon female orgasm. . . . Now a significant proportion of women express their sexual desires quite openly and engage in the sexual act not as passive recipients but as active participants, indeed often taking the initiative in arousing the man (Marmor, 1971:213).

Changes are occurring, apparently, in other areas of the female familial role. Wilkening and Bharadwaj (1967) make note of changes occurring in the division of labor. For farm families the differentiation of roles by sex is declining. Wilkening and Bharadwaj (1967)

further state:

The division of labor within the family area between husband and wife suggests that responsibility for family tasks follows the interests and availability of the spouses rather than following the traditional role expectations (Wilkenburg and Bharadwaj, 1967:711).

There is suggestion that even the general approach to marital relations has changed. Bertrand Russell (1971) notices that:

Nowadays, many wives, on the grounds of women's rights to her own individuality and her own career, are unwilling to adapt themselves to their husbands beyond a point. (Russell, 1971:285).

#### Traditional and Non-Traditional Female Familial Role Prescriptions as They Relate to Black Females

The main issue concerning female familial roles, for the purpose of this research, is how the circumstance of being Black and female in the United States society relates to their perceived role prescriptions. There appears to be a variety of opinions concerning this issue.

At least one writer feels that the aforementioned traditional ideal is not to be associated with Black women. Beale (1970:91) contends "We (Black women) have never been afforded any such phony luxuries." A contrasting view, however, proposes that "unfortunately we have not been immune to the conditioning; we are just as jammed in the rigid confines of those basically oppressive socially contrived roles (Cade, 1970:102). Such opposing views are not uncommon. Given a population of diverse people, diverse attitudes are to be expected. The point of interest here, is whether the variation of attitudes is the same between sexes, and whether individual role prescriptions are logically consistent. An important element of this analysis is variation of cultural norms for

subgroups within the society. As a subgroup in this society, there is indication that Black people, especially Black women, are not as influenced or restricted by dominant cultural norms.

Recalling the previous discussion of cultural norms and socialization, the point has been made that most basic to the process of acquiring sex role behavior is the process of socialization. William Goode (1960) makes note of the importance of socialization to individuals' emotional and behavioral commitment to normative role expectations. He contends that there exist broad societal norms governing particular aspects of behavior and attitude. There also exists variations and modifications of these societal norms on the group level. The subgroups,

require conformity to their specific versions and modifications of that norm... individuals at some distance from us in the social network demand from us only a loose conformity; those who are closer define the norm more specifically and require a more specific performance (Goode, 1960:315).

Some of the specifics which distinguish Black women from the general traditional cultural norms are discussed by Staples (1973). He contends that racist conditions in society have forced Black women into a different normative pattern of behavior than is characteristic of the traditional role model for females. "Black women, in general, are more aggressive, and independent..." and have not been delegated a subservient role in family life (Staples, 1973:30).

The Women's Liberation Movement seeks to encourage women to aspire to more diverse interests than those centered around the household or the "expressive" role. One author contends, however, that "...the Black women still long to escape the labor force and to get into the home..." (Hare, 1970:65). A possible reason for this being that Black people have been made to feel that their roles are "reversed" (Larue, 1970).

Black women, in particular have been made to feel ashamed of their strengths by use of the matriarchy ideology (Larue, 1970:68).

The situation appears to be that Black women have been socialized to accept a traditional female role and also have been socialized to believe that they are less than perfect since they have not ideally realized this same model. With the advent of women's liberation, women are now told that the traditional model is less than perfect and should be substituted with a new model.

There is a distinct possibility that the effect of these various role models have repercussions on the intrapersonal level. An indication of such effect is given by Larue (1970) who says,

The basic problem is to be freed from the unsatisfactory male-female relationships, which we have adopted from the whites as the paradigm of the good family, because it indicates the incompatibility of white role models with the goal of Black liberation (Larue, 1970:61).

This same incompatibility may be compared to what W.E.B. Dubois (1940:3) called "double consciousness." It is a feeling of "twoness--an American and a Negro; two souls; two thoughts; two unreconciled strivings..." (Dubois, 1940:3). Given two supposedly different cultural referents, the dominant American culture and the Black subculture, which simultaneously influence one's beliefs, a dualistic state of consciousness could occur. Ladner (1971) proposes that this feeling of twoness has been characteristic of the majority of Blacks throughout history. Ladner (1971) further states that for Black females it has recently reached its peak because of the current revolution in women's rights.

In terms of role theory, this is essentially a situation where self and ideal, or self and role are incompatible. "Self-role congruence refers to the degree to which qualities of the self--traits, values,

beliefs--and requirements of the role exhibit fittingness or overlap" (Linzey and Aronson, 1968). Such incongruence creates severe psychological effects on the individual. Ladner (1971) says the "twoness" Black women experience can be evidenced in the ambivalence, guilt and general tensions of Black females in their attempts to define their womanhood.

The concept of "self-estrangement" is associated with "some ideal human condition from which the individual is estranged" (Seeman, 1961: 790). The general idea is that there is a lack of meaning or coherence between the individual and some cultural or societal ideal. The individual adopts or adheres to the ideal but yet feels alien to it. Self-estrangement and "double consciousness" appear to be comparable in the sense that they both deal with ideals which are external to the individual and yet effect the individual in such a way that the person feels detached from self when he/she attempts to "live-up" to the ideal.

If dualism in ideal role prescriptions has effects upon the individual, it doesn't seem inconceivable that it has an effect upon the group also. One such effect upon the group has been explained by Staples (1973),

...discrepancies in their sex-role perceptions persists as a source of conflict for Black men and Black women... The failure to resolve this question of what is the appropriate and equitable role of each sex can only expand male-female conflict and increase the alienation of women from their family and the society at large (Staples, 1973:201).

Literature indicates that Black males also have been detached from a normative prescription. Staples (1973) says,

Most men are conditioned through the socialization process to believe that they are endowed with qualities of leadership and that women should play a subordinate role... However various social forces have prevented them (Black

men) from carrying out the suppression of Black women (Staples, 1973:172).

In an interview of 10 Black women residing in Washington, D.C., Staples (1973) found that the majority (6) of the women stated that the men believed they should hold a subordinate role. The other four women stated that husbands felt they should be worker, wife, and mother. Five of the women disagreed with their husbands perception of their role. They were in agreement only when the role of the female was not placed on a subordinate level. The implication here seems to be that the wives were less concerned with the content of their role than with the status of the role within the family. Staples (1973) notes that:

...The Black male's insistence on dominance, and the Black woman's resistance to being in a secondary position, may be the harbinger of much of the conflict and disharmony in many Black marriages (Staples, 1973:201).

There is an indication that role prescriptions are effected by and are related to other social forces. Staples points to social class as one related factor. Power in marriage is mostly based on money and economics for middle class Blacks, while for lower class Blacks power is often based on the threat of physical violence (Staples, 1973). Also within many middle class families there is often a gap between the males' and the females' level of education. "Educational compatability as a basis for marriage poses a particular problem for the Black women" (Staples, 1973:114).

Staples (1973) contends that there is a relationship between sex-role perception and political orientation,

...one finds a close correlation between the Black man's attitude on the role of women and his ideological position on the Black struggle (Staples, 1973:173).

Nature of the Problem and Hypotheses to  
Be Tested

According to the literature and research, there has existed, and still exist a normative definition of the ideal female familial role which is considered "traditional" and which has been incorporated into the family system on both the group level and the institutional level. This traditional female familial role has, as some of its basic characteristics, expressiveness, passiveness, and subordination. Closely related to the traditional role prescriptions is the tendency to evaluate one role position as having less status or significance than another role position.

There also exist definitions of an ideal role which are not considered traditional. One such "non-traditional" role is characterized by activeness and equality within the family. One of the basic characteristics of the equalitarian point of view is the tendency to assign equal status to both husband and wife independent of role behavior or role position.

This research addresses itself to the assessment of the extent of perceived desirability of two female role prescriptions for Black males and Black females. Basic to the problem is to determine whether these role prescriptions are evaluated in a traditional or non-traditional manner, and the relationship of role prescriptions and evaluation to the 'self.'

Considering the content of the research and literature surveyed, the following hypotheses are the focus of this empirical research.

### Hypothesis One

There is no difference by sex and by college and by marital status on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement from self.

### Hypothesis Two

There is no difference by sex and by college on the means of: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement from self.

### Hypothesis Three

There is no difference by sex and by marital status in the means on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) self-estrangement.

### Hypothesis Four

There is no difference by sex, marital status, and college in the means on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) self-estrangement.

### Hypothesis Five

There is no difference among categories of sex, college, and marital status on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) self-estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black separatism, Black and White integration, Black power movement, Women's liberation movement, and mother's occupation.



#### Hypothesis Six

There is no difference among categories of sex, college, and marital status on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) self-estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black separatism, Black and White integration, Black power movement, Women's liberation movement, and mother's occupation.

#### Hypothesis Seven

There is no difference among categories of sex and college on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) self-estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black separatism, Black and White integration, Black power movement, Women's liberation movement, and mother's occupation.

#### Hypothesis Eight

Among females, there is no difference by categories of High, Middle, and Low traditionalism and High, Middle and Low non-traditionalism, on dominance and estrangement.

#### Hypothesis Nine

Among females, there is no difference by paired categories of trichotomized traditional and non-traditional on dominance and estrangement.

Hypothesis Ten

Among females there is no difference by paired categories or trichotomized non-traditional and dominance, and traditional and dominance, on estrangement.

## CHAPTER III

### METHODOLOGY

#### Sample

The sample consists of a total of 401 Black students drawn from two southwestern universities--one predominantly Black and one predominantly White. Since the study is essentially exploratory, every effort was made to make the sample population as heterogeneous as possible with respect to related variables of social class, marital status, sex, and level of education.

The sample population of the predominantly White university consists of 321 Black students of which there was 100% coverage. The questionnaires were administered through the mail. The first mail-out resulted in a return of 124 questionnaires or 38% of the sample population. A second mail-out yielded a return of 30 questionnaires making a total of 154 returns, or 48% of the sample population.

The sample population of the predominantly Black university consists of approximately 1300 students from which a sample of 247 was drawn. Once again, every attempt was made to insure heterogeneity with respect to all relevant related variables. The questionnaires were given to class instructors who administered the questionnaire to the students. All classification levels were included from Freshman courses to Senior courses. Several different types of classes were chosen to account for variability related to areas of study. Courses were chosen

from Home Economics, Mathematics, Sociology, Education, Biology, and Vocational Technical Education.

Descriptive data in Table I reveals that the predominantly Black university sample (College B) is composed of 13.8% married students and 86.1% students who are not married. While the predominantly White university sample (College W) is composed of 31.8% married and 68.1% not married students. The two samples differ most in the percentage of marrieds and not marrieds. Both samples have a relatively equal percentage of males and females.

The range of age and classification is wider in College B than in College W, since 48% of College W are seniors and graduate students with an overall age range from 17 to 59 as compared to College B with only 16.8% seniors and no graduate students and an overall age range from 17 to 34. Table I also shows that 52.8% of College B are freshmen and sophomores as compared to College W with 29.4% freshmen and sophomores.

Table II shows a similar percentage distribution of the seven categories of family structure. College B appears to have a higher percentage of two parent families than does College W. The most substantial difference is in category one where there is an 8% difference in the percentage of students coming from families composed of father, mother and children.

Social Class is being measured by a single variable of Father's occupation. Occupational categories are ranked from one to eight according to a scale devised by the Educational Testing Service (1965).

Both samples are heterogeneous with respect to social class with the largest representation being in the unskilled labor category.

Table I shows that distributions for mother's occupation and father's

TABLE I  
CHARACTERISTICS OF THE SAMPLE

Characteristics	Categories	College B	College W.	Total Sample
Sex	Male	50.6*	53.2	51.1
	Female	49.4	46.7	48.3
Marital Status	Married	13.8	31.8	20.9
	Not Married	86.1	68.1	79.1
Level of Education	Freshman	45.1	16.4	33.9
	Sophomore	17.7	13.0	15.9
	Junior	19.9	21.9	20.7
	Senior	16.8	26.0	20.4
	Graduate	0.0	22.0	9.1
Social Class				
	Unskilled worker	25.8	26.1	26.0
	Semiskilled worker	18.5	20.1	19.2
	Service worker	6.7	12.0	9.0
	Skilled worker	19.1	17.4	18.4
	Salesman, bookkeeper, office worker . .	2.1	1.0	1.4
	Owner/partner of small business			
	Lower level government, military			
	Commissioned officer	15.4	9.4	12.8
	Professional (B.A.)	6.7	10.0	8.1
	Owner, high-level executive large business, or high-level government agency			
		2.1	1.3	1.7
	Professional (advanced degree)	3.6	2.0	3.0
Mother's Occupation				
	Unskilled worker	30.3	34.0	32.0
	Semiskilled worker	14.3	17.3	15.7
	Service worker	7.9	12.0	9.8
	Skilled worker	8.5	8.6	8.6
	Saleswoman, bookkeeper, secretary, office worker . .	13.8	6.0	10.4
	Owner, manager, partner of small business; lower-level government official, military, commissioned officer			
		5.3	2.0	3.9
	Professional (B.A.)	13.2	13.3	13.4
	Owner, high-level executive large business, or high-level government agency. . .			
		1.5	1.0	1.2
	Professional (advanced degree)	4.7	1.6	3.0

\*numbers are percentages

occupation are quite similar. In all cases, approximately 50% of the students have parents in unskilled and semi-skilled occupations. For both samples there is a larger percentage of mothers in occupations requiring a bachelor's degree while there is a larger percentage of fathers in the category of small business owner; lower-level government, and military commissioned officers.

Table II gives figures describing the overall composition of both samples combined. The overall sample of 51.6% male and 48.3% female, so that approximately one-half of the sample is female and one-half male.

TABLE II  
FAMILY STRUCTURE DISTRIBUTION BY COLLEGE

Type of Family Structure	Percentage	
	College B	College W
Father, mother, and children	58.4*	50.6
Father and children	1.3	2.6
Mother and children	16.8	19.9
Father, mother and children and one or more relatives	11.6	8.4
Mother, children, and one or more relatives	4.5	6.1
Father, children and one or more relatives	0.6	1.3
Other	6.5	4.8

\*numbers are percentages

## Questionnaire

The questionnaire is divided into two parts. Part one of the questionnaire is composed of four Likert scales and measurement of the degree of commitment to four social movements. Scales one, two, and three were constructed especially for the research to measure a traditional female role prescription, a non-traditional female role prescriptive, and individual orientation to dominance in evaluating role prescriptions, respectively. Part I of the questionnaire is composed of related demographic variables.

### Part I of the Questionnaire

#### Scale One

Scale one was constructed by the writer to contain six dimensions or subscales, four of which correspond to Murdock's already discussed universal functions of the family. These dimensions are procreation, socialization, sex relations, and economic management. Two other added dimensions are role differentiation and personality factors. The total scale is a combination of scale items from each of the aforementioned dimensions. It is important to note that the category of personality characteristics was a part of the original scale but was not used in the final analysis of data. All of the items except one were deleted from the final questionnaire because of poor wording or perceived irrelevance. The remaining item was not used because it did not scale with other items of the scale. The final questionnaire consisted of only five categories rather than the original six.

Murdock (1949) suggests that the nature of family organization incorporates his four universal functions. Assuming this to be the case, individual participation within the family organizational unit would require, or incorporate, these universal functions. Literature suggests that other factors related to familial role behavior are personality factors and role differentiation. Many of the aspects of personality factors are incorporated in, or inherent in the role behavior and the role functions of the female. Therefore, deletion of this category of personality does not present bias since this category is consumed under role differentiation. The items for the scale are designed from the literature to reflect what a number of authors have described as being a traditional family model.

Essentially, the traditional female role model is taken to be one having the following categorical characteristics.

1. Prescribed role differentiation for female - instrumental expressive role involving housekeeping, submission to the authority of the husband, infant care and performing a mother role.

2. Procreation - Procreation is seen as being a necessary part of the marital relationship and a part of the motivation to get married. The married female has not fulfilled her duties as a wife until she bears children.

3. Socialization - Instrumental aspects of daily child-care is the duty of the mother while discipline and authority over children is under the direction and guidance of the father.

4. Sex relations - The female remains non-aggressive and passive in sexual intercourse and sex relations while the males is the aggressive initiator of sexual intercourse. Sexual intercourse is mainly for



the enjoyment of the male. Extramarital affairs are strictly taboo for the female; whereas for the male, it is condoned when carried out with some discretion.

5. Economic Management - Affairs of money and business are directed by the male and may be carried out by the female only under his authority. The male makes all of the important financial decisions and is the sole "breadwinner" unless it is financially necessary for the female to work.

Each scale item, then, is related to some characteristic of the traditional sex role for women. Several items were taken from the Levinson and Huffman (1973) "Traditional family ideology scale." An individual in the sample is considered traditional only in relation to the overall group distribution by sex, college, or some other related variable. A high score on traditionalism, in relation to the group, indicates that an individual prescribes a more traditional feminine role for women than do other participants in the study. The scale is not standardized in a way which would permit an interpretation of any score independent of the distribution of scores.

### Scale Two

Like scale one, scale two also has six dimensions or subscales which correspond to the subscales of the traditional female role prescription. Literature indicates that there may be several modifications or variations of the traditional sex role for women. Essentially, the non-traditional female sex role prescription for this study is one geared toward equality of participation in all spheres of family life

for both male and female. Scale two was constructed to reflect a completely different and conflicting view of scale one.

The non-traditional female role prescription is one which has the following categorical characteristics.

1. Prescribed role differentiation for female - The female's duties in the family division of labor are to be determined on the basis of the individual not on the basis of sex. Both partners share equally in all matters or duties related to the family. The woman is concerned about careers and activities outside of the family and is not restricted to performing any particular task within the family.

2. Procreation - Having children is not a necessary ingredient in a marital relationship, since the primary purpose of marriage is the mutual satisfaction of man and woman. Marriage, or the decision to marry, is more likely to have its basis in life goals of the partners.

3. Socialization - Daily-care of children is the duty of both parents and day-care centers are seen as a legitimate alternative to the parent's daily care of children. Disciplinary matters are under the direction of both parents and involve the joint decision of both parents.

4. Sex relations - Both male and female are aggressive in sexual relations and it is as important for the wife to be sexually satisfied as it is for the husband. Extramarital affairs are not necessarily condoned, but when condoned should include both male and female.

5. Economic Management - Affairs of management and economics are handled jointly. The female contributes financial support to the family and may contribute more than the male. The wife is not financially dependent upon the husband and in some cases, depending upon individual ability, may be better able to make the majority of important decisions and be the "head of the household."

Each scale item for the non-traditional female role prescription is related to some characteristic of each category, and is designed to reflect this non-traditional point of view. Like the traditional scale, an individual is said to have a high score on non-traditionalism only in relation to the overall distribution of scores on some related variable. For both scales, the possible range of scores is from the lowest 19 to the highest 133, with the high score indicating a high degree of traditionalism or non-traditionalism. There were no reversely scored items for either scale, but items were arranged on the questionnaire in a manner which would prevent response sets.

### Scale Three

Literature indicates that one variable which distinguishes traditional role prescriptions from non-traditional role prescriptions is the tendency to evaluate certain family roles as being inherently dominant or subordinate to others. The traditional female role prescription is closely related to the tendency to evaluate the expressive role as less important or inherently inferior to the instrument role (Parsons, 1955). The equalitarian point of view of role behavior is less related to evaluations in terms of dominance and subordination. It would seem, then, that a more traditionally oriented person is more likely to be oriented to evaluating role behaviors in terms of their importance to the family, or in terms of their power to dominate other positions in the family. Evaluating roles in terms of dominance and subordination and subordination is essentially a traditional characteristic. This has great importance in evaluating role prescriptions as being traditional.

or non-traditional from an equalitarian point of view, since orientation to dominance is closely related to traditionalism.

Scale number 3 has been constructed to measure each individual's orientation to dominance in evaluating role prescriptions. The scale is a Likert scale with response range from strongly disagree 1 to strongly agree 7. The possible range of scale scores is 8 to 56 with a high score indicating a high orientation to dominance and a low score indicating a low orientation to dominance. As with scales one and two, each score will be evaluated in relation to the overall distribution. This scale is not pretested or standardized in a way which would permit evaluation of scores independent of the distribution.

#### Scale Four

Scale four is the Bonjean and Grimes self-estrangement scale. The scale is a pretested and extensively used scale, which is composed of 7 items designed to measure the degree of self-estrangement. It is being used in this study to determine the relationship between self and role prescriptions as related to Black women. Like previously discussed scales, this scale is a Likert scale with possible response from 1 to 7. The possible range of scores is from 7 to 79.

#### Scale Analysis

Statistical methods to determine reliability and internal consistency of scales involves the use of the TESTAT program for computer analysis of intercorrelations among scale items (Veldman, 1967). The resulting statistic for determination of internal consistency is called an alpha-coefficient. The TESTAT program is designed to code blank

items as 4, since in the range of responses (1-7), such a response would most nearly reflect a neutral position or no opinion on that item. Other statistics resulting from the use of this program are mean item response for each item, overall scale mean, standard deviation for each scale and r-coefficients. (See page 46 for further discussion of statistics used.)

Table III shows r-values for items on the non-traditional female role prescription scale (for the purposes of simplicity this scale will be referred to as the non-traditional scale). Items with missing final r-values were deleted from the data analysis because its r-value was not significantly reliable. The final scale for analysis is composed of 12 items. The lowest r-value is .35 and the highest is .50 which indicates that items for the overall scale adequately relate to each other. The scale has an alpha coefficient of .59 which indicates that the scale is also adequately consistent, but not overwhelmingly so.

TABLE III  
NON-TRADITIONAL FEMALE ROLE PRESCRIPTION SCALE BY ITEM

Item and Category	Original r-value	Final r-value
Economic Management		
Women often make better "heads of the family" than men.	.33	
A wife should be financially independent.	.30	.35
Both husband and wife should share equally in decision making.	.45	.50
It's o.k. for a wife to earn more money than her husband.	.29	
Sex Relations		
If a husband runs around, so can his wife.	.42	.45
The husband should be concerned to meet his wife's sexual needs.	.41	.45
A wife should be aggressive during sexual relations.	.30	
It is important for a woman to be sexually satisfied.	.41	.47
Procreation		
The primary purpose of marriage is the mutual satisfaction of man and woman.	.33	
Birth control is the responsibility of both husband and wife.	.33	.44
A woman has other things to offer in marriage than sex and motherhood.	.30	
It is the husband's responsibility to prevent unwanted pregnancies.	.13	
Socialization		
The discipline of children should involve joint decisions of both parents.	.30	

Table III (Continued)

Item and Category	Original r-value	Final r-value
The daily needs of the child is the responsibility of both parents.	.30	.44
Role Differentiation		
Marriages would work out better if partners were not restricted to performing certain tasks or duties.	.39	.40
Women should be more concerned about educational development than about physical attractiveness.	.37	.34
Women should be as concerned about their careers as they are about household management.	.37	.43
To be fulfilled, wives should also be involved in socially relevant activities.	.31	
In marriage a wife shouldn't always subordinate her own needs to those of her family.	.36	.47
On the average, women and men are equally intelligent.	.35	
Original Scale: Mean = 104.23, sigma = 11.20, and alpha = .58.		
Final Scale: Mean = 64.50, sigma = 8.27, and alpha = .59.		

Table IV shows r-values and alpha coefficients for the traditional female role prescription items. (For purposes of simplicity this scale will be referred to as the traditional scale.) R-values range from .31 to .63 which tends to indicate that scale items at least moderately relate to all other scale items. This scale has an alpha coefficient of .79 indicating that scale has a high degree of internal consistency.

TABLE IV  
TRADITIONAL FEMALE ROLE PRESCRIPTION SCALE BY ITEM

Item and Category	Original r-value	Final r-value
<b>Economic Management</b>		
The wife should work only when there is a definite economic need.	.36	.37
It is a reflection on a husband's manhood if his wife works.	.51	.51
Some equality in marriage is a good thing, but by and large a wife should leave the major decisions up to her husband.	.64	.65
<b>Sex Relations</b>		
The husband's sexual satisfaction is more important than his wife's.	.40	.43
Women should not initiate sexual relations.	.53	.53
Under no circumstances should a wife run around on her husband.	.33	.31
It is possible for a husband to be sexually satisfied with his wife for his entire life.	.09	
<b>Procreation</b>		
The wife should be responsible for whatever contraception is used.	.32	.36
A woman is not fulfilled until she has children.	.48	.47
The primary purpose of marriage is to raise children.	.46	.44
<b>Socialization</b>		
A day-care center cannot replace the mother for daily care of the children.	.10	
A mother should discipline children as the father desires.	.54	.56
A woman whose children are messy or rowdy has failed in her duties as a mother.	.42	.43



Table IV (Continued)

Item and Category	Original r-value	Final r-value
Role Differentiation		
Most household tasks are women's work.	.53	.54
Marriages would work out better if the roles of husband and wife are sharply defined.	.61	.63
Women are better off in the home than in a job or profession.	.50	.51
Marriages would work out better if the roles of husband and wife are strictly adhered to.	.60	.62
In marriage, a major responsibility of the wife is to keep her family happy.	.47	.43
Original Scale: Mean = 71.69, sigma = 16.98, and alpha = .78.		
Final Scale: Mean = 55.96, sigma = 15.27, and alpha = .79.		

Scale items for scale three are shown in Table V. R-values for this scale are generally higher than for all other scales being used in this study. The r-values range from .34 to .60. This scale has an alpha-coefficient of .67 which indicates a high degree of internal consistency and all original items scale.

The Bonjean and Grimes self-estrangement scale was also analyzed by use of the TESTAT program. R-values range from .39 to .64, with scale alpha coefficient of .67 indicating a high degree of internal consistency.

TABLE V  
ORIENTATION TO DOMINANCE SCALE BY ITEM

Item	Original r-value
1. The most important member of the family is the one who gives status and prestige to the family.	.57
2. The most dominant member of the family is the one who earns the most money.	.57
3. The most dominant member of the family is the one who is most intelligent.	.60
4. In marriage, somebody has to be the boss.	.57
5. The most dominant member of the family is the one who makes the important financial decisions.	.66
6. The duties of some family members are of more importance to the well-being of the family than others.	.34
7. Being a good parent and housekeeper requires less intelligence than earning a living requires.	.47
8. The most dominant member of the family is the one who the other family members respect the most.	.57
Mean = 29.23, sigma = 8.89, and alpha = .67.	

TABLE VI  
SELF-ESTRANGEMENT SCALE BY ITEMS

Item	Original r-value
1. When I am around other people, I try to keep in mind that saying what you really feel often gets you in trouble.	.52
2. What others think I should do is usually not what I would really like to do.	.40
3. Sometimes I get restless because I can't express my real feelings when talking and doing things with others.	.52
4. I have found that more often than not the rules in our world go against human nature.	.39
5. I frequently have to do things to please others that I would rather not do.	.48
6. I have found that just being your natural self won't get you very far in this world.	.43
7. I have found that in order to get along in this world usually you have to put on an act instead of being able to be your real self.	.64
Mean = 29.27, sigma = 6.89, and alpha = .55.	

#### Part II of the Questionnaire

Also included on the questionnaire are related variables of age, sex, marital status, religiosity, frequency of dating, social class, mother's occupation, level of education, and desired type of life style (see Appendix A).

Religiosity is being measured by frequency of church attendance. Ordinal categories indicate frequency of church attendance from (1),

three or four times a month (high degree of religiosity) to (4), hardly ever (low degree of religiosity).

Only two categories of marital status are being considered in this study, presently married or presently not married. Divorce, separation, or remarried is not included on the questionnaire.

Frequency of dating is being measured by ordinal categories from 1 to 4 (see Appendix A). Responses account for a range of dating frequency from three or four times a week to less than once a month.

The desired type of life style is being measured by nominal categories describing varying combinations of marital status and career plans. Each combination is ranked from one to four according to desirability, with one indicating most desirable and four indicating least desirable.

Level of education is measured according to classification in college from freshman to graduate student.

#### Measurement of Degree of Commitment to Social Movements

Four types of social movements believed to be closely related to role prescriptions are Black separatism, racial integration, Black power movement, and Women's liberation movement. These variables are being used to determine the relationship to the two already discussed female role prescriptions. Determination of degree of commitment is accomplished by a single item for each variable (see questionnaire, Appendix A). A Likert scale is being used with a possible range of response from 1, strongly committed, to 7, no commitment.

### Method of Analyzing Relationships Between Scales

Each individual has four scale scores, Traditional female role prescription, Non-traditional female role prescription, Self-estrangement, and Orientation to dominance in role evaluations. (For purposes of simplicity these scale titles will be abbreviated in reporting tabulated data.) On the basis of the overall distribution, scores on the traditional and non-traditional scales have been separately grouped into categories of high, middle, and low, with each group being composed of the upper one-third of the scores, the middle one-third of the scores and the lower one-third of the scores, respectively.

Since the scales have been constructed independently and reflect two separate points of view, theoretically, an extremely inconsistent set of scores would be a high score on both scales, and an extremely consistent one would be a high score on one and a low score on the other, or a low score on both. There is a possible nine different combinations of scale score groupings for the two scales. Not all combinations will be considered for analysis, but only those which tend to reflect consistency or extreme inconsistency. Chosen categories for analysis, then, are HH: those who score high on both scales, HL: those who score high on one scale and low on the other, and LL: those who score low on both scales.

Within each chosen category means and standard deviations have been computed, for all individuals who fall within that category, on the dominance and estrangement scales. Where inconsistencies exist, the relationship of the inconsistency to orientation to dominance or to self-estrangement is analyzed according to these means and where consistencies exist they are analyzed likewise.

Special attention must be given to the relationship between dominance and the two role prescription scales. Examination of these differentiated roles for males and females within the traditional family also reveals that statuses associated with these roles are also differentiated (see Literature Review, page 12). From an equalitarian point of view, either roles are differentiated and statuses are not, or neither roles or statuses are differentiated. In both cases the male and female enjoy equal status and equal power within the family, while in the traditional case the male is clearly dominant in status and power. The dominant scale is being used to determine if there are individuals who prescribe traditional role behavior, but evaluate this behavior from an equalitarian point of view. Such persons would score high on traditionalism, low on dominance, and low on non-traditionalism, assuming, of course, that the scales do in fact measure such phenomena.

For all categories analyzed, incongruence in role prescriptions will be said to occur when the individuals scores are inconsistent as defined by this study. Incongruency occurs when there is, for any one individual, high endorsement of both role prescription scales, or high endorsement of non-traditionalism and high endorsement of the dominance scale. Congruency occurs when an individual scores low on one prescription scale and high on the other, or when an individual scores low on both scales. For each of these groups, the mean scores on self-estrangement will be analyzed to determine which group scores highest on that scale, and thus, which group is more estranged from self.

One other group remains, those who endorse the traditional scale but score low on the dominance scale. In terms of the analysis procedure already presented, this group could be justified as having

congruent or incongruent role prescriptions. Self-estrangement scores for this group will be examined to determine the relationship to estrangement from self.

#### Statistics Used in Analyzing Data

The following statistical methods of analysis were used in analyzing the data.

##### Kuder-Richardson 20 (KR-20)

The Kuder-Richardson 20 was used to analyze scale items for internal consistency. The resulting statistic of the method of scale analysis is called an alpha coefficient. "The alpha coefficient of internal consistency reflects the degree of reliability among the items of a scale, in terms of overlapping variance" (Veldman, 1967:173). According to Guilford (1965) this statistic should be applied to homogeneous test where items all measure the same traits and are of equal difficulty.

##### Pearson Product-Moment Correlation Coefficient

The pearsonian  $r$  was used to analyze the relationship between the variables or the extent or degree of association between the variables (Blalock, 1972). Since the correlation coefficient is a measure of association it was used to determine the degree of association between the four Likert scales controlling for nominal categories of related variables.

### Difference in Means Test

The T-test is being used to determine whether two means are significantly different. It is assumed that the means being compared come from two independent and random samples. For my study, comparisons are being made between colleges, sexes, and marital status, primarily, and some comparisons are being made on other nominal categories (Blalock, 1972).

Analysis of data using the above statistical method was accomplished by utilization of the Statistical Analysis System (SAS) of generalized computer programs.

### Summary and Limitations

The social research methodology of this study employs survey design to determine the extent to which two populations, a predominantly Black southwestern university and a predominantly White southwestern university, endorse, or identify with a traditional female role prescription and a non-traditional female role prescription. The overall sample was shown to be heterogeneous with respect to the related variables of social class, family structure, educational level, sex, marital status, and religiosity, which is important for the validity of the research.

College W included all students in the sample population at that university, while College B included only a proportion of the university population. This could possibly create error in comparing the two populations, even though every effort was made to insure heterogeneity of College B. The greatest proportion of the sample, however, comes from College B.



As in all survey research, it is impossible to manipulate the two independent variables of Traditional female role prescriptions and Non-traditional female role prescriptions. The variables are operationalized as a set of characteristics of female role prescriptions and are measured by scales which should reflect degrees of endorsement of these characteristics. It is important to note possibility of error in operationalizing the independent variables which would make the study invalid. It is necessary for validity that the scales do, in fact, measure what they are intended to measure. Since the scales are not pretested, it is possible that there is some error in reliability of the scales even though the statistical test for reliability and consistency indicate that the scales are adequately reliable.

There is the possibility of error in making assumptions concerning the results of the data analysis. In grouping individuals into certain categories (HH, LL, etc.), it is possible that information has been lost or that the meaning of the categories has been misinterpreted.

## CHAPTER IV

### DATA ANALYSIS

#### Introduction

The purpose of the research is to assess the extent of perceived desirability of two female role prescriptions for Black females and Black males on two university campuses. The study involves the analysis of 10 hypotheses. The hypotheses are evaluated separately and a table has been constructed to show the analysis in statistical form. As previously noted the statistical methods used in analysis include the mean difference test for statistical significance of difference in means, and the Pearson product-moment correlation coefficient to test the relationship between variables.

For hypotheses one through four mean scores on dominance, traditionalism, non-traditionalism, and estrangement will be analyzed by categories of sex, marital status, and college. For hypotheses five through seven, data will be correlated by categories of sex, marital status, and college.

One portion of the analysis is devoted especially to females in the sample. This part involves the examination of congruence and incongruence in female role prescriptions. Literature indicates that this has more relevance for females than for males, therefore such analysis has been restricted to females only. For the hypotheses eight, nine,

and ten, data is trichotomized into High, Middle, and Low, for the traditional, non-traditional, and dominance scales. Means on self-estrangement will be analyzed within these various categories.

One final point in analysis will direct attention to the subscale items which comprise the total scales. Means and correlations for the subscales will be examined for males and females.

### Hypotheses Evaluation

Hypothesis one: There is no difference by sex and by college and by marital status on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement.

Examination of Table VII shows that in all categories subjects from College B score higher on dominance than subjects from College W. Married females from College B score higher (mean = 29.85) on dominance than do married females from College W (mean = 22.65), and seem to be more in agreement with a standard deviation of 6.93 as compared to College W females with a standard deviation of 8.70. Also married males from College B score higher than do married males from College W, although, unlike married females, married males from College W are in more agreement with comparable standard deviations of 8.64 and 7.58 from College B and College W, respectively. Within the category of not married, female subjects from College B score higher than those from College W, and likewise for males in this same category.

Table VII also indicates that respondents from College B generally score higher on traditionalism than do respondents from College W. Closer examination reveals that this is the case in all categories of traditionalism. Married females from College B score higher (mean =

64.14) on traditionalism than do married females from College W (mean = 40.60). The same is true of females who are not married. Married males and not married males from College B seem to be more in agreement on traditionalism than any other two groups with means of 63.83 and 63.53, respectively. In both categories of marital status, males from College B score higher than males from College W on traditionalism.

TABLE VII

GROUP AVERAGES ON DOMINANCE, TRADITIONALISM, NON-TRADITIONALISM, AND SELF-ESTRANGEMENT BY SEX, MARITAL STATUS, AND COLLEGE

VARIABLES	CATEGORIES							
	FEMALE				MALE			
Sex	Married		Not Married		Married		Not Married	
Marital Status	B	W	B	W	B	W	B	W
College	N=15		N=20		N=103		N=52	
N	N=15		N=20		N=18		N=29	
	N=102		N=53					
<u>Dominance</u>								
Mean	29.85	22.65	28.98	26.48	30.72	24.03	32.96	28.84
Sigma	6.93	8.70	9.20	7.38	8.64	7.58	7.86	9.47
<u>Traditionalism</u>								
Mean	64.14	40.60	56.28	47.44	63.83	47.20	63.53	52.00
Sigma	16.87	11.94	13.73	14.65	14.90	10.03	13.21	14.07
<u>Non-Traditionalism</u>								
Mean	65.92	67.85	65.54	65.63	62.66	64.68	62.99	64.52
Sigma	5.71	5.72	8.12	7.60	13.30	7.68	7.98	8.17
<u>Self-Estrangement</u>								
Mean	30.35	27.85	28.90	28.55	33.16	26.20	30.44	28.84
Sigma	5.79	5.87	6.10	7.22	7.11	6.80	6.98	7.06

For the non-traditional role prescription scale females score higher than males in all categories, with the highest mean being 67.85 for females and 64.68 for males. Married females from College W score higher than do all other females, they also have the lowest standard deviation (5.72) than any other group of females indicating that they are generally more non-traditional and in more agreement on non-traditionalism. Males from College W score higher on this scale than do males from College B and scores are relatively the same for both categories of marital status. Males from College B score relatively the same on the scale, with means of 62.66 and 62.99 for married and not married, respectively. However, married males have a standard deviation of 13.30 while not married males have a standard deviation of 7.98 indicating almost twice as much variation in scores.

Married males from College B appear to be more estranged from self than any other group, with a mean of 33.16 on the self-estrangement scale. Married females score higher on the scale than do females who are not married, for College B, while females who are not married score lower than females who are married in College W. The same is true for males. Married males have an overall mean of 36.17 for College B and married males for College W have a mean of 26.20, as compared to males who are not married, with means of 30.44 and 28.84, respectively. There is not much variation in sigmas for any group. The highest amount of variance occurs among females in College W who are not married and the least occurs among females from College B who are married.

Analysis of hypothesis one indicates that there is some variation in the means of the various groups but not extensively by marital

status. Hypothesis two will attempt to examine these differences more specifically.

Hypothesis two: There is no difference by sex and by college in the means of: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement.

Table VIII shows that males from College B score higher than males from College W on dominance, with means of 32.57 and 27.14, respectively. The means difference test yields a t-value of 4.38 for the two means for males in each college. This value is significant at the .05 level. The null hypotheses of no difference between males from College B and males from College W on orientation to dominance must be rejected. Males from College B score considerably higher than do males from College W. There is more variation in scores for males from College W, ( $\sigma = 9.10$ ) than there is for males from College B ( $\sigma = 7.98$ ).

Females from College B score higher than females from College W on the dominance scale. In testing the extent of difference between these two groups, for a mean of 29.15 and a standard deviation of 8.9 for females from College B and mean of 25.14 with a standard deviation of 7.89 for females from College W. The means difference test yields a t-value of 2.99 for the extent of statistical difference between the two groups. This t-value is significant at the .05 level, and necessitates the rejection of the null hypothesis of no difference between the means. Females from College B, score lower on dominance than females from College W.

Within colleges, scores between males and females appear to be less different than means between colleges. For College B the average score for males is 32.57 with a standard deviation of 7.98, and for

TABLE VIII

MEANS ON TRADITIONALISM, DOMINANCE, NON-TRADITIONALISM  
AND SELF-ESTRANGEMENT, BY SEX AND COLLEGE

VARIABLES	CATEGORIES			
	College B		College W	
Sex	Male	Female	Male	Female
	N=120	N=118	N=82	N=72
<u>Dominance</u>				
Mean	32.57	29.15	27.14	25.41
Sigma	7.98	8.90	9.10	7.89
<u>Traditionalism</u>				
Mean	63.74	57.33	50.30	45.54
Sigma	13.47	14.28	12.93	14.20
<u>Non-Traditionalism</u>				
Mean	63.02	65.61	64.58	66.05
Sigma	8.91	7.81	7.95	7.12
<u>Self-Estrangement</u>				
Mean	30.77	29.11	27.91	28.36
Sigma	7.05	6.50	7.00	6.84

females the mean is 29.15 with a standard deviation of 8.9. The t-value for these means is 3.12, which is statistically significant at the .05 level. The null hypothesis of no difference between males and females in College B on dominance must be rejected at the .05 level which indicates that males and females score differently on the dominance scale. However, within College W the means are found not to be statistically different. Females score 25.41 and males score 27.14. The calculated t-value of 1.19 is not significant at the .05 level although males scored a little higher.

Examination of scores on the traditional scale reveals that males from College B score higher ( $\bar{X} = 63.74$ ) than males from College W ( $\bar{X} = 50.30$ ), and that females from College B score higher ( $\bar{X} = 57.33$ ) than females from College W ( $\bar{X} = 45.54$ ). Applying the means difference test results in a t-value of 7.43 for the means between males for the statistical difference this value is significant at the .05 level, indicating that males from College B and males from College W are significantly different in their scores on traditionalism. Application of the means difference test also indicates that females from each group score significantly different on this scale ( $t = 5.54$ ). In both cases subjects in College B scored higher. Means are also statistically different within colleges.

There is noticeable less difference in scores on the non-traditional scale than on the traditional scale. There is also less variation for each group. Males and females from College B score 63.74 and 57.33 with a standard deviation of 8.91 and 7.81, respectively. A t-value of 2.39, which is statistically significant at the .05 level, indicates that these means are, in fact, different. Males and females from College W score 64.58 and 66.05, respectively, with almost equal variation. A t-value of 1.26 indicates that these means are not significantly different. Means compared across colleges are not significant for males nor for females. The only significant difference in scores for this scale is between males and females from College B where females are higher.

Scores are not vastly different on the self-estrangement scale, and there is less than a 1-point variation between standard deviations. The highest estrangement score is for males from College B and the



lowest for males from College W. The only significant difference in means occurs between these two groups ( $t = 2.86$ ). All other mean comparisons are not significantly different at the .05 level.

Hypothesis three: There is no difference by sex and by marital status in the means on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) self-estrangement.

Table IX gives means for males and females within both categories of marital status. Examination of this table reveals that married males and females score lower on dominance than do males and females who are not married. Within categories of marital status means differ less than they do between categories of marital status on dominance. The mean for married males is 26.59 and the mean for unmarried males is 31.55. Application of the means difference test shows that these two means are significantly different with  $t$ -value of 3.47. The means for married and for not married females are not significantly different with  $t$ -value of 1.54. The only significant difference between group means is between married and unmarried males.

For the traditionalism scale there appears to be more variation in mean scores between groups than within groups. Married males have a mean score of 53.57 with a standard deviation of 14.49, while not married males have a mean score of 59.59 with a standard deviation of 14.54. A  $t$ -value of 2.49 is significant at the .05 level. A  $t$ -value of 0.87 for the means for both groups of females is not significant at the .05 level indicating that there is no difference between the means of females from College B and females from College W on traditionalism. Within categories of married and not married, the not married groups

score significantly different while the married groups do not, with t-values of 0.87 and 3.87.

TABLE IX  
MEANS ON TRADITIONALISM, DOMINANCE, NON-TRADITIONALISM,  
AND SELF-ESTRANGEMENT, BY SEX AND MARITAL STATUS

VARIABLES	CATEGORIES			
	Married		Not Married	
Marital Status Sex	Male	Female	Male	Female
	N=47	N=34	N=155	N=155
<u>Dominance</u>				
Mean	26.59	25.61	31.55	28.14
Sigma	8.56	8.68	8.64	8.69
<u>Traditionalism</u>				
Mean	53.57	50.29	59.59	53.31
Sigma	14.49	18.23	14.54	14.16
<u>Non-Traditionalism</u>				
Mean	63.91	66.64	63.51	65.57
Sigma	10.11	5.66	8.05	7.92
<u>Self-Estrangement</u>				
Mean	28.87	28.88	29.89	28.78
Sigma	7.65	5.89	7.03	6.80

Table IX shows that scores on non-traditionalism are generally higher than scores on traditionalism for all groups. Within the category of married; the mean score for males is 63.91 with a sigma of 10.11 and the mean score for females is 66.64 with a sigma of 5.66. The

calculated t-value for these means indicates little significant difference between them ( $t = 0.87$ ). Within the category of not married, males score 63.51 while females score 65.57. The calculated t-value, 2.27, indicates that these means are significantly different at the .05 level. Across categories of marital status, mean scores for males do not appear to differ to a great degree, however, standard deviations are considerably different. Females score generally higher than males on this scale with similar means and sigmas. The calculated t-value for mean scores for females is 0.92, indicating that there is no significant difference in scores for females across categories of marital status.

Hypothesis four: There is no difference by sex, marital status, and college in the means on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement.

Within the category of sex, Table X indicates that males score higher than females on dominance. It is important to note that the standard deviations for these groups are almost equal with only a .14 difference in the two sigmas. A calculated t-value of 2.98 is significant at the .05 level. The sexes also score differently on traditionalism with mean scores of 58.31 and 52.86 for males and females, respectively. Application of the means difference test reveals that these scores are significantly different at the .05 level with a t-value of 3.60.

Table X also shows the mean scores for non-traditionalism. Males score 63.65 and females 65.78. Scores on this scale are generally higher than scores on the traditionalism scale, with considerably less variation of scores indicating that within groups there is more

agreement on non-traditionalism than on traditionalism. Application of means difference test reveals that males and females score significantly different on the non-traditional scale ( $t = 2.74$ ).

TABLE X  
MEANS ON TRADITIONALISM, DOMINANCE, NON-TRADITIONALISM  
AND SELF-ESTRANGEMENT BY SEX, BY MARITAL STATUS,  
AND BY COLLEGE

VARIABLES	SEX		MARITAL STATUS		COLLEGE	
	Male	Female	Married	Not Married	B	W
	N=203	N=190	N=82	N=310	N=247	N=154
<u>Dominance</u>						
Mean	30.37	27.73	26.40	29.84	31.07	26.33
Sigma	8.84	8.72	8.75	8.82	8.65	8.57
<u>Traditionalism</u>						
Mean	58.31	52.86	52.58	56.45	60.88	48.07
Sigma	14.78	15.33	16.42	14.89	14.21	13.70
<u>Non-Traditionalism</u>						
Mean	63.65	65.78	65.09	64.54	64.22	65.27
Sigma	8.55	7.55	8.55	8.04	8.53	7.59
<u>Estrangement</u>						
Mean	29.62	28.85	28.92	29.34	29.97	28.12
Sigma	7.17	6.64	6.90	6.92	6.81	6.93

Males and females score significantly different on all scales except the estrangement scale. There is less than a 1-point difference

in means and sigmas between groups. The calculated t-value of 1.10 is not significant at the .05 level.

Within the category of marital status there is not much difference in means for most scales. For only one scale did the application of the means difference test yield a t-value which is significant at the .05 level. Married and not married score 26.40 and 29.84, respectively, on the dominance scale. The calculated t-value is 5.86 which is significant at the .05 level of significance. This tends to indicate that married and not marrieds are significantly different in their orientation to dominance in evaluation of role prescriptions, but not different in role prescriptions or degree of self-estrangement.

Within the category of college there is a considerable amount of difference between means on most scales. College B scores higher than College W on dominance, with a mean of 31.07, as compared to College W with a mean of 26.33. A calculated t-value of 5.36 is highly significant at the .05 level. There is an even greater difference between means on traditionalism for these categories. College B scores 60.88 and College W scores 48.07 on the traditionalism scale with less than a 1-point difference in standard deviations. A calculated t-value of 6.29 is highly significant at the .05 level indicating that College B and College W are significantly different in their degrees of endorsement of a traditional female familial role prescription. However scores do not differ significantly between colleges on the non-traditionalism scale. The scores are somewhat higher than they are on the traditionalism scale; and variation is somewhat less. The mean difference test yields a t-value of 1.28 which is not significant at the .05 level.

Hypothesis five: There is no difference among categories of sex, college, and marital status on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black separatism, Black and White integration, Black power movement, Women's liberation movement, and mother's occupation.

Table XI shows correlation matrices for the various categories of marital status, sex, and college. Although many of the  $r$  values are statistically significant, only those which are considered to be substantively significant will be discussed in the text. Since the nature of the research is essentially exploratory, a higher  $r$  value than is usually significant is needed to explain more of the variance. For this study, an  $r$  value of at least .50 must be attained to be considered substantively significant.

Examination of the first matrix in Table XI reveals that for married males from College B, the majority of the correlations are not substantively significant. For those which are significant, the highest  $r$  value is .70, showing a high positive correlation between the degree of commitment to Black separatism and degree of commitment to the Black power movement. Traditionalism correlates positively with dominance ( $r = .67$ ) which is both substantively significant and statistically significant. Self-estrangement also correlates significantly with traditionalism, with a  $r$  value of .52. The non-traditional scale correlates positively with self-estrangement and negatively with degree of commitment to the Women's liberation movement. There is also a moderate negative correlation between Black separatism and religiosity,

TABLE XI  
COMPARISON OF CORRELATIONS OF SCALES AND RELATED VARIABLES  
BY SEX, MARITAL STATUS, AND COLLEGE

Correlations between Scales and Related Variables by Married, Males, College B

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.67 <sup>a</sup>										
Non-Traditionalism	3	.05	.17									
Self-Estrangement	4	.39	.52	.50								
Religiosity	5	-.03	-.03	-.34	-.29							
Educational Level	6	-.08	-.16	.12	-.01	.29						
Social Class	7	.29	.06	-.20	-.04	.17	.10					
Black Separatism	8	.12	-.07	-.02	.02	-.54	-.10	.37				
Black/White Integration	9	-.12	-.35	.05	-.28	-.03	.44	.32	.12			
Black Power Movement	10	.43	.42	-.17	.32	-.38	.01	.45	.70	.00		
Women's Liberation	11	.20	-.07	-.60	-.15	.00	.22	.31	.21	.10	.48	
Mother's Occupation	12	.11	-.13	-.12	-.14	-.04	-.05	.68	.53	.37	.28	.35

Correlations between Scales and Related Variables by Married, Males, College W

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.56 <sup>b</sup>										
Non-Traditionalism	3	-.23	-.37									
Self-Estrangement	4	.49	.39	-.07								
Religiosity	5	-.24	-.48	-.00	-.15							
Educational Level	6	-.24	-.47	.24	-.30	.15						
Social Class	7	.28	.15	-.18	.20	-.23	-.37					
Black Separatism	8	-.30	-.24	.01	.02	-.01	-.03	-.04				
Black/White Integration	9	.20	.07	-.24	-.01	.13	.13	.09	-.33			
Black Power Movement	10	-.02	.35	-.18	.13	-.32	-.30	-.05	.21	.29		
Women's Liberation	11	.20	.52	-.04	.18	-.49	-.29	.26	.11	.17	.42	
Mother's Occupation	12	-.39	.31	-.27	-.10	-.35	-.28	.57	-.14	.21	.13	.29

Correlations between Scales and Related Variables by Single, Males, College B

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.51 <sup>c</sup>										
Non-Traditionalism	3	.09	.05									
Self-Estrangement	4	.34	.27	.30								
Religiosity	5	-.03	-.19	-.05	-.03							
Educational Level	6	.06	.03	.00	.02	.23						
Social Class	7	.02	.06	-.09	.04	-.14	.17					
Black Separatism	8	-.16	-.14	.03	-.13	.05	.04	.00				
Black/White Integration	9	.02	.05	.00	-.05	-.17	-.04	.00	.03			
Black Power Movement	10	.00	-.02	-.01	-.03	.11	.03	-.12	.30	.29		
Women's Liberation	11	-.11	-.20	.00	-.09	-.03	.09	.00	.11	.30	.11	
Mother's Occupation	12	.13	.00	.03	.03	-.16	.05	.44	.03	.04	-.30	.11

Table XI (Continued)

## Correlations between Scales and Related Variables by Single, Males, College W

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.73 <sup>d</sup>										
Non-Traditionalism	3	-.20	-.24									
Self-Estrangement	4	.41	.31	-.02								
Religiosity	5	-.04	-.17	-.03	.20							
Educational Level	6	.06	.03	-.03	-.14	-.07						
Social Class	7	.00	.05	.05	-.09	-.16	-.15					
Black Separatism	8	-.27	-.27	-.03	-.08	.11	.02	.02				
Black/White Integration	9	.01	.15	.11	.11	.11	.19	-.16	-.26			
Black Power Movement	10	-.01	-.01	-.18	-.10	.20	.08	.05	.29	.14		
Women's Liberation	11	.08	.08	-.34	.04	.09	.06	.00	.08	.11	.16	
Mother's Occupation	12	-.02	-.02	.05	-.12	-.29	-.13	.49	-.13	.03	-.12	-.18

## Correlations between Scales and Related Variables by Married, Females, College B

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.61 <sup>e</sup>										
Non-Traditionalism	3	.14	-.15									
Self-Estrangement	4	-.04	.48	.14								
Religiosity	5	.00	-.20	-.10	-.29							
Educational Level	6	.03	.08	-.30	.28	.02						
Social Class	7	.27	.42	-.02	-.08	.29	-.30					
Black Separatism	8	.13	-.35	.01	-.62	.62	.14	-.13				
Black/White Integration	9	-.12	.14	.11	.43	.16	-.13	.01	-.32			
Black Power Movement	10	.12	.29	.16	.49	-.16	.49	-.18	-.14	.30		
Women's Liberation	11	.28	.58	.01	.63	-.07	.14	.60	-.59	.44	.32	
Mother's Occupation	12	.18	.20	.08	.24	.17	-.03	.26	-.24	.21	-.33	.43

## Correlations between Scales and Related Variables by Married, Females, College W

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.45 <sup>f</sup>										
Non-Traditionalism	3	.19	.08									
Self-Estrangement	4	.35	.18	.38								
Religiosity	5	.11	-.15	.25	.10							
Educational Level	6	.19	.30	-.20	.04	.04						
Social Class	7	-.32	.07	-.38	-.23	-.14	.13					
Black Separatism	8	.24	.38	.05	.06	-.03	.04	.15				
Black/White Integration	9	-.26	-.24	-.32	-.21	-.10	-.04	.01	-.06			
Black Power Movement	10	-.02	.00	-.25	-.21	-.08	-.06	.04	.42	.13		
Women's Liberation	11	.30	.29	.32	-.07	.23	.07	-.38	.25	.17	.26	
Mother's Occupation	12	-.22	.20	-.34	.18	.16	.00	.30	.00	-.06	-.04	-.04



Table XI (Continued)

## Correlations between Scales and Related Variables by Not Married, Females, College B

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.55 <sup>g</sup>										
Non-Traditionalism	3	-.13	-.17									
Self-Estrangement	4	.18	.09	.29								
Religiosity	5	-.07	-.22	.12	.17							
Educational Level	6	-.02	.02	.01	.01	-.04						
Social Class	7	-.09	-.08	-.05	-.06	-.13	-.11					
Black Separatism	8	-.07	-.02	-.08	-.01	-.08	.07	.08				
Black/White Integration	9	.06	.05	.02	.14	.09	.17	-.18	-.11			
Black Power Movement	10	-.15	.03	-.10	-.07	-.18	.10	.03	.51	.00		
Women's Liberation	11	-.02	-.02	.03	.21	.00	-.10	.00	.26	.02	.31	
Mother's Occupation	12	.00	-.06	-.11	-.22	-.06	-.03	.53	.00	-.03	.06	.00

## Correlations between Scales and Related Variables by Not Married, Females, College W

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.63 <sup>h</sup>										
Non-Traditionalism	3	.01	-.33									
Self-Estrangement	4	.17	.20	.17								
Religiosity	5	-.06	-.26	.26	.10							
Educational Level	6	-.25	-.41	.08	.02	.12						
Social Class	7	-.18	-.26	.09	-.05	.20	.18					
Black Separatism	8	-.27	-.32	-.14	-.23	-.10	-.03	.00				
Black/White Integration	9	-.23	-.21	.02	-.07	.02	.11	.32	-.05			
Black Power Movement	10	-.20	.00	-.16	-.05	-.06	-.18	.08	.52	.24		
Women's Liberation	11	-.30	-.21	-.14	-.27	.15	.06	.05	.21	.41	.38	
Mother's Occupation	12	-.03	-.29	.24	-.01	.00	.18	.40	.02	.02	.05	-.01

<sup>a</sup>With df = 16 a Pearson r of .46 is significant at .05 level.

<sup>b</sup>With df = 27 a Pearson r of .38 is significant at .05 level.

<sup>c</sup>With df = 51 a Pearson r of .27 is significant at .05 level.

<sup>d</sup>With df = 101 a Pearson r of .19 is significant at .05 level.

<sup>e</sup>With df = 13 a Pearson r of .51 is significant at .05 level.

<sup>f</sup>With df = 18 a Pearson r of .44 is significant at .05 level.

<sup>g</sup>With df = 101 a Pearson r of .19 is significant at .05 level.

<sup>h</sup>With df = 50 a Pearson or .27 is significant at .05 level.

but since one of these is a reversely scored item the relationship is actually positive. There is a high positive correlation between social class and mother's occupation with r value of .68.

The second matrix of Table XI shows correlations between scales and related variables for married males from College W. There is a moderate positive correlation between traditionalism and dominance with an r value of .56. There is also a moderate positive correlation between traditionalism and commitment to the Women's liberation movement. But since one of these items is reversely scored, the relationship is actually negative. Again, there is a positive correlation between mother's occupation and social class.

Correlation matrices for single males from each college reveal that only two correlations reach substantive significance. There is a moderate positive relationship between dominance and traditionalism, for single males from College B and a strong positive relationship between these same two variables for males from College W. These r values are .51 for single males from College B and .73 for single males from College W.

Matrices showing the relationship between variables for married females from each college show that for married females from College W, only one r value reaches substantive significance, while for married females from College B five r values are significant. The relationship between dominance and traditionalism is moderate and positive with an r value of .61. There is a positive relationship between degree of commitment to Black separatism and religiosity ( $r = .62$ ), and a relationship between degree of commitment to women's liberation and social class. The relationship indicates that as social class increases amount of

commitment to women's liberation movement decreases (reversely scored items). There is a moderate negative correlation between the Women's liberation movement and commitment to Black separatism. For married females from College W the relationship between dominance and traditionalism reaches statistical significance but does not reach substantive significance with r value of .45.

Relationships are relatively the same for single females across categories of college. There is a positive relationship between dominance and traditionalism for both groups with r values of .55 and .63 for College B and College W, respectively. The relationship between degree of commitment to Black power movement and degree of commitment to Black separatism remains significant.

Hypothesis six: There is no difference among categories of sex and marital status on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black separatism, Black and White integration, Black power movement, Women's liberation movement, and mother's occupation.

Table XII shows correlation matrices for the categories of sex and marital status. The first matrix in Table XII shows r values for married males. Once again, dominance positively correlates with traditionalism. The relationship between dominance and traditionalism holds across all categories of sex and marital status. This is the most consistent and pronounced relationship, although examination of the table reveals that other variables correlate for certain categories of sex and marital status. This is also true of the second matrix of Table XII which shows r values for males who are not married. For married males

this r value is .68; and for males who are not married, this r value is .62. Within the category of married males, estrangement positively correlates with traditionalism ( $r = .54$ ), and with dominance ( $r = .58$ ). Other substantively significant correlations occur between mother's occupation and social class, and between educational level and traditionalism. The latter is a negative correlation of .51. For not married males, the correlation between dominance and traditionalism appears to be only one of substantive significance. This is also true of the correlation matrix for females who are not married. The only substantively significant correlation is a value of .61 between dominance and traditionalism. For the last matrix of Table XII, females who are not married, there is a positive correlation between traditionalism and dominance. There is a significant r value for the relationship between degree of commitment to the Black power movement and degree of commitment to Black separatism.

Hypothesis seven: There is no difference among categories of sex and college on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black separatism, Black and White integration, Black power movement, Women's liberation movement, and mother's occupation.

Table XIII gives correlation matrices for the categories of sex and college. For males from College B there is a significant correlation of .52 between traditionalism and dominance. This relationship maintains itself across all categories of sex and college, with r values of .70, .55, and .60, for males from College W, females from College B, and females from College W, respectively. The only other correlation which

TABLE XII  
COMPARISON OF CORRELATIONS OF SCALES AND RELATED VARIABLES  
BY SEX AND MARITAL STATUS

Correlations between Scales and Related Variables by Married Males

	1	2	3	4	5	6	7	8	9	10	11
Dominance	1										
Traditionalism	2	.68 <sup>a</sup>									
Non-Traditionalism	3	-.10	-.09								
Self-Estrangement	4	.54	.58	.15							
Religiosity	5	-.12	-.18	-.16	-.15						
Educational Level	6	-.31	-.51	.25	-.35	.16					
Social Class	7	.32	.16	.16	.18	-.05	-.23				
Black Separatism	8	-.18	-.24	-.25	-.07	-.23	.04	.11			
Black/White Integration	9	.03	-.14	-.14	-.13	.06	-.28	.19	-.11		
Black Power Movement	10	.20	.38	.38	.24	-.33	-.20	.18	.38	.16	
Women's Liberation	11	.09	.03	.04	-.07	-.30	-.12	.24	.20	.15	.40
Mother's Occupation	12	.31	.18	.18	-.01	-.17	.28	.64	.12	.28	.28

Correlations between Scales and Related Variables by Not Married Males

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.62 <sup>b</sup>										
Non-Traditionalism	3	-.06	-.08									
Self-Estrangement	4	.38	.30	.17								
Religiosity	5	-.06	-.21	-.03	.03							
Educational Level	6	-.02	-.09	.02	-.07	.14						
Social Class	7	.03	.08	-.04	.00	-.16	.00					
Black Separatism	8	-.23	-.23	.02	-.12	.09	.08	.00				
Black/White Integration	9	.07	.16	-.05	.02	-.10	-.06	-.02	-.09			
Black Power Movement	10	.00	.01	-.07	-.05	.14	.04	-.06	.30	.24		
Women's Liberation	11	-.01	-.08	-.12	-.03	-.00	.04	.01	.08	.26	.13	
Mother's Occupation	12	.12	.10	.03	.02	-.23	-.10	.45	-.07	.10	-.23	.04

Correlations between Scales and Related Variables by Married Females

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.61 <sup>c</sup>										
Non-Traditionalism	3	.11	-.09									
Self-Estrangement	4	.27	.38	.25								
Religiosity	5	-.01	-.25	.11	-.09							
Educational Level	6	-.11	-.21	-.14	.00	.12						
Social Class	7	-.11	.17	-.23	-.17	.04	-.02					
Black Separatism	8	.06	-.17	.06	-.28	.31	.21	.02				
Black/White Integration	9	-.17	.00	-.10	.10	.03	-.07	.01	-.20			
Black Power Movement	10	-.02	.03	-.05	-.05	-.09	.21	-.05	.17	.22		
Women's Liberation	11	.23	.28	.19	.19	.10	.12	.01	-.13	.31	.29	
Mother's Occupation	12	.01	.29	-.18	-.18	.11	-.12	.28	-.17	.06	-.21	.12

Correlations between Scales and Related Variables by Not Married Females

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.58 <sup>d</sup>										
Non-Traditionalism	3	-.09	-.21									
Self-Estrangement	4	.17	.13	.24								
Religiosity	5	-.08	-.25	.16	.14							
Educational Level	6	-.11	-.20	.04	.01	.03						
Social Class	7	-.12	-.14	.00	-.05	-.01	-.01					
Black Separatism	8	-.15	-.17	-.09	-.08	-.07	.09	.04				
Black/White Integration	9	.00	.00	.02	.07	.06	.11	.00	-.11			
Black Power Movement	10	-.17	.00	-.12	-.07	-.14	.03	.04	.52	.06		
Women's Liberation	11	-.09	-.08	-.13	.05	.04	-.04	.02	.25	.13	.33	
Mother's Occupation	12	-.01	-.15	.02	-.13	-.03	-.03	.47	.00	.00	+.05	.00

<sup>a</sup>With df = 45 a Pearson r of .29 is significant at the .05 level.

<sup>b</sup>With df = 153 a Pearson r of .16 is significant at the .05 level.

<sup>c</sup>With df = 32 a Pearson r of .35 is significant at the .05 level.

<sup>d</sup>With df = 153 a Pearson r of .16 is significant at the .05 level.

TABLE XIII  
COMPARISON OF CORRELATIONS OF SCALES AND RELATED  
VARIABLES BY SEX AND COLLEGE

Correlations between Scales and Related Variables for Males, College B

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.52 <sup>a</sup>										
Non-Traditionalism	3	.07	.09									
Self-Estrangement	4	.34	.29	.32								
Religiosity	5	-.05	-.14	-.12	-.07							
Educational Level	6	.01	.00	.00	.05	.25						
Social Class	7	.08	.04	-.13	.07	-.05	.19					
Black Separatism	8	-.12	-.12	.02	-.10	-.06	.01	.08				
Black/White Integration	9	.01	.00	.03	-.14	-.15	-.03	.04	.05			
Black Power Movement	10	.05	.07	-.04	.01	.03	.05	.01	.38	.21		
Women's Liberation	11	-.03	-.16	-.14	-.13	-.04	.07	.05	.12	.30	.16	
Mother's Occupation	12	.14	.05	-.01	.09	-.12	.03	.49	.11	.10	-.20	.16

Correlations between Scales and Related Variables for Males, College W

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.70 <sup>b</sup>										
Non-Traditionalism	3	-.25	-.27									
Self-Estrangement	4	.46	+.35	-.04								
Religiosity	5	-.09	-.25	-.02	.06							
Educational Level	6	-.13	-.16	.05	-.25	.00						
Social Class	7	.08	.07	-.03	.01	-.19	-.19					
Black Separatism	8	-.30	-.27	-.02	-.06	.05	.05	.00				
Black/White Integration	9	.09	.13	-.16	.07	.12	.12	-.04	-.29			
Black Power Movement	10	-.02	.15	-.18	-.01	-.03	-.02	.01	.26	.21		
Women's Liberation	11	.08	.11	-.23	.07	-.16	.00	.11	.10	.13	.27	
Mother's Occupation	12	.10	.11	-.04	-.10	-.31	-.17	.52	-.14	.10	-.02	-.01

Correlations between Scales and Related Variables for Females, College B

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.55 <sup>c</sup>										
Non-Traditionalism	3	-.11	-.16									
Self-Estrangement	4	.17	.16	.28								
Religiosity	5	-.08	-.22	.09	.10							
Educational Level	6	-.01	.04	-.01	.04	-.03						
Social Class	7	-.07	-.02	-.05	-.08	-.05	-.13					
Black Separatism	8	-.06	-.08	-.08	-.09	.02	.10	.06				
Black/White Integration	9	.04	.05	.03	.17	.10	.12	-.14	-.14			
Black Power Movement	10	-.11	.08	-.07	.00	-.19	.15	-.01	.40	.03		
Women's Liberation	11	.00	.03	.03	.24	-.01	-.08	.08	.08	.08	.32	
Mother's Occupation	12	.00	-.05	.09	-.18	-.02	-.04	.50	.01	.01	.00	.06

Correlations between Scales and Related Variables for Females, College W

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.60 <sup>d</sup>										
Non-Traditionalism	3	.03	-.27									
Self-Estrangement	4	.22	.20	.20								
Religiosity	5	-.02	-.23	.26	.10							
Educational Level	6	-.19	-.29	.05	.00	.11						
Social Class	7	-.23	-.18	.00	.10	.10	.16					
Black Separatism	8	-.13	-.16	-.08	-.16	-.07	.04	.05				
Black/White Integration	9	-.24	-.22	-.04	-.10	.00	.08	.24	-.05			
Black Power Movement	10	-.16	-.01	-.17	-.09	-.07	-.10	.07	.49	.22		
Women's Liberation	11	-.06	-.04	-.05	-.21	.17	.00	-.08	.20	.34	.33	
Mother's Occupation	12	-.02	-.13	.11	.02	.01	.00	.35	-.01	.00	.01	.01

<sup>a</sup>With df = 119 a Pearson r of .17 is significant at the .05 level.

<sup>b</sup>With df = 80 a Pearson r of .22 is significant at the .05 level.

<sup>c</sup>With df = 116 a Pearson r of .17 is significant at the .05 level.

<sup>d</sup>With df = 70 a Pearson r of .23 is significant at the .05 level.

reaches substantive significance is the relationship between mother's occupation and social class. This relationship holds across all categories except one, which is females from College W. Many of the other correlations, however, reach statistical significance.

A closer examination of the relationship between variables is given in Appendix B. Correlations by sex, by marital status, and by college show very little change in relationship already discussed. For further examination of these relationships see Appendix B.

Hypothesis eight: Among females there is no difference by categories of High, Middle, Low traditionalism nor for High, Middle, and Low non-traditionalism on dominance and estrangement.

Examination of Table XIV shows that for both traditional and non-traditional the mean score on estrangement increases with the mean score on the scale. The estrangement scores, however, are lower for non-traditionalism than for traditionalism across the categories from High to Low. For the Middle scores, estrangement is highest for non-traditional. Scores on dominance increase with categories for the traditional scale. But for the non-traditional, dominance scores decrease with categories from Low to High.

The highest mean on the estrangement scale is 30.88, with sigma of 5.91. This estrangement score occurs in the category of high traditionalism. The lowest estrangement mean, 26.61, occurs in the category of low non-traditionalism with a standard deviation of 5.89. The highest mean on dominance occurs in the category of high traditionalism, with a mean score of 33.95, and the lowest, 27.08 occurs in the category of high non-traditionalism.

TABLE XIV

MEANS ON DOMINANCE AND ESTRANGEMENT WITHIN RANKED TRICHOTOMIZED CATEGORIES FOR TRADITIONAL AND NON-TRADITIONAL

SCALE	CATEGORIES		
<u>Traditional</u>	High	Middle	Low
	N=62	N=64	N=64
Estrangement			
Mean	30.08	28.75	27.76
Sigma	5.91	7.16	6.68
Dominance			
Mean	33.95	27.45	22.00
Sigma	7.73	6.61	7.43
<u>Non-Traditional</u>			
	N=60	N=67	N=63
Estrangement			
Mean	29.98	29.94	26.61
Sigma	7.08	6.47	5.89
Dominance			
Mean	27.08	27.23	28.88
Sigma	9.19	9.69	7.05

Hypothesis nine: Among females there is no difference by paired categories of trichotomized traditional and non-traditional on dominance and estrangement.

Examination of Table XV reveals that estrangement from self is lowest in the category of low traditionalism and low non-traditionalism, with mean of 26.00. The table also shows that estrangement is highest for the category of high traditionalism and high non-traditionalism, with mean of 32.00 and a standard deviation of 5.85. A similar case is



true for mean scores on dominance, which range from highest of 35.35 to lowest of 21.84, for categories of high traditionalism and high non-traditionalism, and for low traditional and high non-traditional, respectively.

Hypothesis ten: Among females there is no difference by paired categories of trichotomized non-traditional and dominance, and no difference by paired categories of traditional and dominance on estrangement.

The statistical analysis of hypothesis ten is presented in Table XVI. Examination of this table indicates the means are generally higher in the categories of high dominance, with high dominance and high traditionalism having the highest mean on estrangement. Categories of low dominance generally have lower scores on estrangement with the lowest score occurring in the category of low dominance and low traditional.

For comparisons on dominance and traditionalism estrangement scores range from 31.50 for the High-High category to 27.91 for the Low-Low category. The same is true of the comparisons on non-traditional and dominance. Mean scores range from 26.60 to 33.77 for categories of High-High and Low-Low, respectively.

#### Additional Analysis

As already noted, the traditional and non-traditional scales are composed of subscales for which the items were constructed and assembled. For a more detailed and thorough analysis of the data the scales have been reduced to the subscales for a closer look at the nature of the relationships.

TABLE XV

MEANS ON DOMINANCE AND ESTRANGEMENT WITHIN PAIRED CATEGORIES  
OF TRICHOTOMIZED TRADITIONAL AND NON-TRADITIONAL

SCALES	CATEGORIES			
	High Traditional Low <u>Non-Traditional</u> N=24	Low Traditional High <u>Non-Traditional</u> N=25	Low Traditional Low <u>Non-Traditional</u> N=14	High Traditional High <u>Non-Traditional</u> N=14
Dominance				
Mean	31.95	21.84	26.21	35.35
Sigma	6.90	6.85	8.11	8.55
Estrangement				
Mean	29.00	26.72	26.00	32.00
Sigma	5.73	6.46	5.88	5.85

TABLE XVI  
 MEANS ON ESTRANGEMENT WITHIN PAIRED CATEGORIES OF  
 TRICHOTOMIZED NON-TRADITIONAL AND DOMINANCE,  
 AND TRADITIONAL AND DOMINANCE

Dominance	HIGH		LOW	
	High	Low	High	Low
Traditional	N=40	N=7	N=6	N=36
Estrangement				
Mean	31.50	28.71	28.83	27.91
Sigma	5.61	7.29	6.40	7.41
Dominance				
Non-Traditional	High	Low	High	Low
	N=22	N=23	N=23	N=15
Estrangement				
Mean	33.77	28.04	27.47	26.60
Sigma	5.31	6.45	7.80	6.34

Table XVII shows correlations for subscale items between and within scales. The  $r$  values indicate that categories have positive correlations within each scale. These correlations are of statistical significance, but all  $r$  values are below .50. Between scales, the majority of  $r$  values are not of statistical significance. Those which are of statistical significance are negative correlations suggesting that there is considerable independence among the subscales. The highest  $r$  values occur between the categories of traditional role differentiation and traditional socialization, and traditional role

TABLE XVII

SUBSCALE CORRELATION MATRIX FOR TRADITIONAL AND  
NON-TRADITIONAL SEX ROLE ITEMS

		1	2	3	4	5	6	7	8	9	10
Traditional Sex Relations	1										
Non-Traditional Sex Relations	2	-.19 <sup>a</sup>									
Traditional Role Differentiation	3	.43	-.01								
Non-Traditional Role Differentiation	4	-.12	.25	-.09							
Traditional Economics	5	.24	-.08	.38	-.14						
Non-Traditional Economics	6	-.09	.08	-.04	.20	.00					
Traditional Procreation	7	.28	-.11	.46	.00	.22	.07				
Non-Traditional Procreation	8	-.10	.20	-.12	.21	-.15	-.06	-.18			
Traditional Socialization	9	.24	.00	.49	-.10	.19	.08	.34	-.10		
Non-Traditional Socialization	10	-.13	.21	.00	.29	-.07	-.04	-.10	.24	.00	-

<sup>a</sup>With df = 401 a Pearson r of .11 is significant at the .05 level.

differentiation and traditional procreation, with values of .49 and .46, respectively.

Subscale items were isolated and adjusted means were calculated for males and females for each subscale on the traditionalism scale and for each on the non-traditional scale. Table XVIII shows subscale means for males and females. Examination of the table reveals that males score higher than females in all categories of traditionalism. The strongest disagreement appears to be within the category of role differentiation where males score 59.30 and females score 53.45. For the non-traditional scale males generally score lower than females with the greatest difference in mean scores occurring in the category of economic management, with males scoring 56.57, and females scoring 62.42. Scores for both sexes are higher on each non-traditional subscale than on each of the corresponding traditional subscales.

TABLE XVIII  
 SUBSCALE ITEMS ON TRADITIONAL AND NON-TRADITIONAL  
 BY SEX

SCALE SEX	TRADITIONAL		NON-TRADITIONAL	
	Male	Female	Male	Female
Sex Relations				
Mean	49.70*	45.10	75.50	78.80
Role Differentiation				
Mean	59.30	53.45	77.39	79.50
Economic Management				
Mean	39.71	36.14	56.57	62.42
Procreation				
Mean	45.38	42.71	83.14	86.14
Socialization				
Mean	50.35	45.71	89.50	92.14

\*Figures are adjusted means.

## CHAPTER V

### SUMMARY AND CONCLUSIONS

#### Introduction

In previous sections of this research focus has centered around the basic ideas underlying the research, the methods and procedures used in carrying out the research, and the quantitative findings resulting from the research. The most important feature of this section will be directed to the interpretations of the analysis and the assessment of its implications for further research in the area of female familial roles as they relate to Black people. This task will entail a brief review of basic concepts, and research methods. More important it entails a summary of findings for each hypothesis and how these findings tie together.

#### Review of Concepts and Methods

Most basic to the understanding and analysis of this research is the concept of role prescriptions. In this thesis role prescription is essentially a covertly held belief or idea about what behaviors ought to be. This research on roles has been directed to ideal constructs, not to actual behavior. This research is concerned with two ideal role prescriptions. These are a traditional female role prescription and a non-traditional female role prescription.

Role prescriptions associated with the family are often described in terms of dominance and subordination. One role is usually evaluated to be more important or superior to the other. In the traditional case, the male role is usually seen as being dominant over the female role. Each sex role is defined and has basic duties and characteristics which accompany it. The female role is described as being expressive, passive, and marked by dependency upon the male. While the male role is instrumental, active, and characterized by financial and psychological independence. The adult males, in the traditional case, are seen as the "breadwinners" while the adult females are seen as the "housekeepers."

For the non-traditional case, descriptions of roles need not imply a description of status. No particular status designation is made according to the role or the content of the role. The non-traditional case also involves role integration, where differentiation of role functions according to male and female is not important. This involves the concept of role integration. Basic to this concept is the flexibility of both roles for participating in all aspects of family life. Sharp sex-role differentiation is not characteristic of this type of role prescription, but incorporates the assignment of roles on an equalitarian basis not related to superiority or dominance.

In relating these two role prescriptions to Black women, the simultaneous effect of both role models must be taken into consideration. Literature suggests that a dualistic effect upon the individual could conceivably be the outcome, while still other sources suggest commitment of one type of role prescription above the other.



The main goal of this research is to examine the extent of endorsement of these role prescriptions by Black men and Black women and its relationship to the self, and to role evaluation.

The method employs survey research design and involves two distinct populations, a predominantly Black southwestern university (College B), and a predominantly White southwestern university (College W). The total sample of 401 Black students is purposely heterogeneous with respect to related variables of social class, level of education, sex, and marital status.

Four scales are used in measurement. They are: non-traditional female role prescription scale (non-traditionalism), traditional female role prescription scale (traditionalism), orientation to dominance and subordination in evaluating role prescriptions (dominance), and self-estrangement (estrangement) scale. Statistical analysis of these scales involved calculating means, standard deviations, and correlation coefficients within various categories of sex, marital status, and college presently attending.

#### Summary of Findings and Review of Hypotheses

The analysis of data involved ten hypotheses and the additional analysis of subscale items. The results of the analysis are summarized for each hypothesis and for the additional analysis.

##### Hypothesis One

There is no difference by sex and by college and by marital status on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement.

Findings show that in all categories of marital status and sex, subjects from College B score higher on dominance than subjects from College W. Also, within all categories of marital status and sex, subjects from College B score higher than subjects from College W on traditionalism. For the non-traditional scale females score higher than males in all categories of college and marital status. Across all categories of sex and marital status, College B scores higher on estrangement than does College W. Married males from College B score higher on estrangement than any other group; and married males from College W score lower than any other group.

The general implications of these findings (for my sample only) suggests that traditionalism and dominance is greater for College B than for College W, for males than for females; and within colleges, married males score higher than males who are not married. For females there appears to be no general pattern related to marital status.

This analysis also suggests that males are generally more estranged than females and College B subjects are generally more estranged than College W subjects.

### Hypothesis Two

There is no difference by sex and by college in the means on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement.

Findings show that College B scores higher on dominance and on traditionalism than does College W. Within colleges males score generally higher than do females on traditionalism and on dominance.

For non-traditionalism there is a significant difference in scores for males and females from College B, and no significant difference in scores for College W. Males generally score lower than females, and there is no significant difference in scores across colleges.

The general implication of the results of this hypothesis is that males are more traditional, and more closely identify with a traditional role than do females, regardless of college. Also, males are more oriented to dominance in evaluating role prescriptions than are females. There is the implications that when comparing colleges, College B scores higher on traditionalism and on dominance than does College W, regardless of sex. In contrast, males score lower than females on non-traditionalism; and College B scores lower than College W on this same scale.

Scores on estrangement do not vary much. The only significant difference is between males from College B and males from College W, where College B is higher.

### Hypothesis Three

There is no difference by sex and by marital status in the means on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement.

Findings show that married subjects score lower on dominance than those who are not married, regardless of sex. And again, males score higher on traditionalism independent of marital status. Within categories of sex, not marrieds score higher on traditionalism than do marrieds. Females are generally higher than males on the

non-traditional scale, and there is no difference across categories of marital status in scores on this same scale.

The general implications of these findings for this sample, is that married subjects are less oriented to evaluating roles in terms of dominance and subordination. Also married subjects are less oriented to the traditional female role than are not marrieds. Again females identify more with the non-traditional role than do males.

#### Hypothesis Four

There is no difference by sex, marital status, and college in the means on: (1) dominance, (2) traditionalism, (3) non-traditionalism, and (4) estrangement.

Generally the findings for this hypothesis give support to the previous findings. Males are higher than females on dominance and traditionalism, not marrieds are higher than marrieds on both dominance and traditionalism, and College B is higher than College W on dominance and traditionalism. The general implication is that sex, marital status, and college are all related to the degree of endorsement of traditionalism and dominance. And single males matriculating on a predominantly Black campus are more traditionally oriented than any other group, while single females matriculating at a predominantly White college are less traditionally oriented than any other group.

For non-traditionalism females score higher than males, marrieds score higher than not marrieds, and College B scores higher than College W. It is important to note that there is more agreement between various groups on non-traditionalism than there is on traditionalism.

Traditionalism appears to be much more controversial than non-traditionalism.

For the estrangement scale, males are generally higher than females, not marrieds are higher than marrieds, and College B is higher than College W. These differences are not statistically significant.

#### Hypothesis Five

There is no difference among categories of sex, college, and marital status on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black separatism, Black and White integration, Black power movement, Women's liberation movement, and mother's occupation.

The findings indicate that there is a definite positive relationship between traditionalism and dominance, since these correlations are substantively significant for all categories. Traditionalism and dominance are positively related, indicating that the tendency to score high on one is accompanied by the tendency to score high on the other. It is important to note, however, that this relationship is generally stronger for males than for females. Although correlations between traditionalism and estrangement are generally not substantively significant, they are statistically significant and positive for males in all categories except for married males at College B. For females this relationship does not occur, with the exception of one group - married females at College W.

### Hypothesis Six

There is no difference among categories of sex and marital status on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black separatism, Black and White integration, Black power movement, Women's liberation movement, and mother's occupation.

Findings show that the most consistent relationship is a positive relationship between dominance and traditionalism. This relationship holds for all categories of sex and marital status. There is a positive relationship between estrangement and traditionalism and between estrangement and non-traditionalism for married males. Correlations between estrangement and role prescription scales is less significant for females than for males. Other variables are not significantly related to the four scales of dominance, traditionalism, non-traditionalism, and estrangement.

### Hypothesis Seven

There is no difference among categories of sex, and college on the intercorrelations among: (1) dominance, (2) traditionalism, (3) non-traditionalism, (4) estrangement, and (5) related variables of religiosity, educational level, social class, commitment to Black separatism, Black and White integration, Women's liberation movement, and mother's occupation.

Again the relationship between dominance and traditionalism holds for all categories and is strongest for males in College W. The correlations between estrangement and the role prescription scales, though

not substantively significant, become less significant for females than for males. Other variables are not significantly related.

Correlation data generally implies that there is no relationship between role prescriptions and religiosity, educational level, social class, commitment to social movements, or mother's occupation. There is a relationship between traditional role prescription and dominance; and there is weak relationship between estrangement and both role prescription scales.

#### Hypothesis Eight

Among females, there is no difference by categories of High, Middle, and Low traditionalism, nor for High, Middle, and Low non-traditionalism, on dominance and estrangement.

Findings suggest that there is a consistent difference in scores on dominance and estrangement by categories. The group most oriented to dominance is also most estranged. This group scores high on both role prescriptions scales, which tends to suggest that estrangement is more prevalent for those subjects with incongruent prescriptions. In contrast, the least estranged group is that group which scores low on both role prescription scales. This could tend to indicate that role prescriptions, regardless of type, are related to estrangement. It is important to note that those groups which score higher on traditionalism, in all categories, are more estranged than those who score low on traditionalism. The general implication is that adherence to role prescriptions creates estrangement from self and adherence to the traditional role prescription creates even more estrangement from self. The same is true of orientation to dominance in evaluating role prescriptions.

### Hypothesis Nine

Among females there is no difference by paired categories of tri-chotomized traditional and non-traditional on dominance and estrangement.

Again, those who score higher on traditionalism also score high on dominance and estrangement. The means scores on estrangement and traditionalism decrease with decreasing categories on traditionalism. Scores on estrangement and dominance are noticeably lower for those scoring high on non-traditionalism. It is important to note, that scoring high on traditionalism does not imply that one will score low on non-traditionalism, or vice versa, since the means scores for these groups differ considerably.

### Hypothesis Ten

Among females there is no difference by paired categories of tri-chotomized non-traditional and dominance on estrangement, and no difference by paired categories of traditional and dominance on estrangement.

Results of analysis of hypothesis ten gives support to the relationship between traditional and estrangement and between dominance and estrangement. For all categories means scores higher on dominance and traditionalism are also highest on estrangement, with the exception of one category. High dominance and high non-traditionalism appear to be the least congruent combination since scores on estrangement is highest for this group.

The general implication of these findings is that individuals who are highly oriented to dominance in evaluating role prescriptions but who identify with the non-traditional female role prescription tend to



be more estranged from self than individuals in other paired categories. Those persons who do not evaluate role prescriptions in terms of dominance and subordination, but who identify with the traditional female role prescription are more estranged than any group which scores low on traditionalism. The reader will recall that scoring high on traditionalism and low on dominance can either be considered a form of non-traditionalism or could be considered a type of incongruence. The score on estrangement for this groups indicates that this is a form of non-traditionalism since for other categories of incongruence estrangement scores are considerably higher.

In analyzing and interpreting the collected data each scale was interpreted and analyzed as the sum total of all its subscales. It seems appropriate and important to consider also the subscales as they related to each other. Findings indicate that the subscales are relatively independent. It is conceivable, then, that the difference in scores for various male and female groups could conceivably be located on some particular subscale category. Findings indicate that disagreement between males and females is consistent with total scale disagreement for both role prescription scales. This would suggest that when groups differ in role prescriptions, they differ on all categories of that role prescription. It is important to note that the strongest disagreement on traditionalism between males and females is on role differentiation, and for non-traditionalism it is economic management. This indicates that though males and females generally disagree on the traditional female role prescription, this disagreement increases when the issue involved is the performance of a specific role task. And though males and females generally disagree on the

non-traditional role prescription, there is more agreement on these subscales than on the traditional subscales. The point of disagreement increases for this scale when the issue is financial independence and decision making.

#### Comparison of Findings and Selected Literature

For the most part, research findings give little support for many of the ideas presented in the literature. One of the most noticeable findings in this research is the lack of a relationship between role prescriptions and social class, religiosity, educational level, and mother's occupation. It is important to note that the method of measuring these variables could account for the fact that they do not correlate with the role prescription scales. It is possible that with a different, or more refined type of measurement the relationships might become more pronounced. Also, the amount of variation on these variables is restricted because of the nature of the research. A correlation coefficient of .50, which would account for 25 percent of the variance is required for substantive significance. A less restrictive measure would reveal a greater number of significant relationships between variables in this sample.

Contrary to the belief of at least one writer, the Black women in this sample, for the most part, do not "...long to escape the labor force and to get into the home..." (Hare, 1970:65), but are non-traditional in their orientation to duties in the family and to their role in the family.

Staples contends that there is a relationship between sex role perception and political orientation. Such a relationship did not

appear between sex role prescriptions and degree of commitment to the social movements considered in this research. The factors most effective in the sex role prescription, are sex, marital status, and type of college attending. Once again the method of measurement used for these variables could account for the weak relationship between them. This research, however, supports Staples' (1973) description of Black women as being non-traditional and non-subservient in the family.

"Double consciousness," "twoness," or "self-estrangement," as used in this research, are seemingly closer related to the traditional role prescription and to orientation to dominance in evaluating role prescriptions than to the lack of adherence to role prescriptions. Those individuals who do not adhere to either role prescriptions are less estranged from self than those who hold to at least one. Those who endorse only one role prescription are less estranged than those who endorse both role prescriptions. In relation to role prescriptions, it would seem that "double consciousness" is not characteristic of the majority of Blacks in this sample, nor is estrangement from self, if the two can be used interchangeably. Males are found to be generally more estranged from self than females.

For the most part Black women are not confused about their preference of role behavior. The majority endorse one role prescription or neither role prescription. Also, there is not widespread agreement between men and women on role prescriptions. There is some variation in scores, which tends to indicate some disagreement, but this disagreement is greatest in relation to the traditional role prescription. Both men and women are in considerable agreement concerning the non-traditional role prescription.

## Conclusions and Suggestions for Further Research

This thesis is concerned with both a traditional and a non-traditional female role prescription within the family as they relate to and are evaluated by Black women and Black men. Another important concern is how these role prescriptions relate to certain social factors and to the "self."

The writer concludes, from research analysis, that there is disagreement among Black males and females on the ideal female familial role. Concepts of the ideal role prescription definitely varies with the type of college one attends, and with marital status. It is concluded that males are generally more traditionally oriented than females, and traditionalism increases on a predominantly Black campus. Females are generally more non-traditional than males and non-traditionalism increases on predominantly White campuses.

It is evident in this research that one's ideal role prescription is more related to sex, college, and marital status, than to any other factors considered. Degree of commitment to the social movements, apparently, has no noticeable effect on ideal role prescriptions, nor does demographic data.

Further research might examine more thoroughly the relationships between these various variables by a more direct and explicit comparison of groups. In relation to the social movements, it could be that relationship between role prescriptions and social movements become more pronounced with extremes of commitment and non-commitment. A comparison between those people who are actively committed to a certain social

movement to those who are only verbally committed or not committed could show interesting differences.

A closer examination of the structural and social differences between colleges could better explain the source of the differences in these role prescriptions related to college. The fact that subjects from the predominantly Black campus score higher on traditionalism may be related to some factor not considered in this research.

The relationship of role prescriptions to self-estrangement might also be more thoroughly researched. It is possible that these role prescriptions are related to other aspects of the self such as self-acceptance, or self image. This research indicates that estrangement from self is positively correlated with traditional female role prescriptions. It is possible that certain aspects of this female role prescription may be the source of this estrangement rather than the sum total of all aspects considered.

Most importantly, this research does not consider the relationship between actual role behavior, and prescribed ideal role behavior. Further research might reveal the extent of self-estrangement related to the ideal versus the real role performance.

A more complete and involved measure of religiosity, social class and mother's occupations would more explicitly reveal the relationships between these variables and role prescriptions. Also a more thorough analysis of these variables in relation to role prescriptions would clearly delineate the areas of relatedness.

The constructed scales which were used to measure role prescriptions were not pretested. One suggestion for further research is to redefine the scales so that they more accurately measure the desired

role prescription. Also other types of female familial role prescriptions might be taken into consideration.

It is obvious that much research remains to be done in this area. It is hoped that research in the area of sex roles as they relate to Black people, and Black women in particular will be continued. It is also hoped that this research will fill some of the existing gaps in the knowledge of sex roles. The majority of literature tends to be of an opinionated nature, not supported by research; and where research has been conducted with samples of Black people, the samples have tended to be small (e.g., 10). It is the writer's contention that extensive empirical research in the area of Black familial role prescriptions would facilitate a better understanding of the relationships between Black men and Black women.

#### SELECTED BIBLIOGRAPHY

Beale, Frances.

- 1970 "Double jeopardy: to be black and female." *The Black Woman an Anthology*. New York: New American Library.

Biddle, Bruce J., and Edwin J. Thomas.

- 1966 *Role Theory: Concepts and Research*. New York, London, Sydney: John Wiley and Sons, Inc.

Blalock, Hubert M.

- 1972 *Social Statistics, 2nd Edition*. New York: McGraw-Hill, Inc.

Broverman, Inge.

- 1972 "Sex-role stereotypes: a current appraisal." *Journal of Social Issues* 29(No. 2):59-78.

Cade, Toni.

- 1970 "On the issue of roles." *The Black Woman an Anthology*. New York: New American Library.
- 1970 *The Black Woman an Anthology*. New York: New American Library.

Curtis, Thomas, and Billy Archibald.

- 1967 "On revering the black woman." *Negro Digest* 76(May):94-98.

DuBois, W. E. B.

- 1940 *Souls of Black Folks, 22nd Edition*. New York: Fawcett World Library.

Edwards, Harry.

- 1968 "Black muslim and negro Christian family relationships." *Journal of Marriage and the Family* 20(November):604-611.

Frazier, E. Franklin.

- 1957 *Black Bourgeoisie*. New York: Free Press of Glencoe.

Goode, William J.

- 1966 "Norm-commitment and conformity to role-status obligations." Pp. 313-317 in Bruce J. Biddle and Edwin J. Thomas (eds.), *Role Theory: Concepts and Research*. New York, London, Sydney: John Wiley and Sons, Inc.

Gouldner, Alvin W.

- 1959 "The norm of reciprocity: a preliminary statement." Pp. 136-144 in Bruce J. Biddle and Edwin J. Thomas (eds.), *Role Theory: Concepts and Research*. New York, London, Sydney: John Wiley and Sons, Inc.

- Guilford, J. P.  
1965 Fundamental Statistics in Psychology and Education, 4th Edition. New York: McGraw-Hill, Inc.
- Hare, Nathan, and Julia.  
1970 "Black women 1970." Transaction Social Science and Modern Society 8(November/December):65, No. 12.
- Hartley, Ruth.  
1970 "American core culture: changes and continuities." Sex Roles in Changing Society (edited by Georgene H. Seward and Robert C. Williams). New York: Random House.
- Heiss, Jerold.  
1968 Family Roles and Interaction An Anthology. Chicago: Rand McNally and Company.
- Hill, Ruebin, and Howard Becker, eds.  
1955 Family, Marriage, and Parenthood. Boston: D. C. Heath.
- Homans, George C.  
1966 "Norms and behavior." Pp. 134-135 in Bruce J. Biddle and Edwin J. Thomas (eds.), Role Theory: Concepts and Research. New York, London, Sydney: John Wiley and Sons, Inc.
- Kamorovsky, Mirra.  
1973 "Cultural contradictions and sex roles: the masculine case." American Journal of Sociology 78(January):No. 4.
- Kinsey, Alfred C.  
1953 Sexual Behavior in the Human Female. Philadelphia: W. B. Saunders Company.
- Ladner, Joyce A.  
1971 Tomorrow's Tomorrow the Black Woman. New York: Doubleday and Company, Inc.
- LaRue, Linda.  
1970 "Black liberation and women's lib." Transaction Social Science and Modern Society 8(November/December):59, No. 12.
- Levinson, D., and P. Huffman.  
1973 "Traditional family ideology scale." Pp. 295-300 in John P. Robinson and Phillip R. Shaver (eds.), Measures of Social Psychological Attitudes. Michigan: Survey Research Center Institute for Social Research.
- Lipman-Blumen, Jean.  
1973 "Role de-differentiation as a system response to crisis: occupational and political roles of women." Sociological Inquiry 43, No. 2, 1173:105-129.



- Malinosky, Bronislaw.  
 1963 "Parenthood-the basis of social structure." In Marvin B. Sussman (ed.), Sourcebook in Marriage and the Family. Boston: Houghton Mifflin, 2nd Edition.
- Mamor, Judd.  
 1971 "Changing patterns of feminity." Pp. 210-220 in Arlene S. Skalnck and Jerome H. Skalnck (eds.), The Family in Transition Rethinking Marriage, Sexuality, Childrearing and Family Organization. Canada: Little, Brown, and Company, Inc.
- Murdock, George P.  
 1949 Social Structure. New York: Macmillan.
- Parsons, Talcott, and Robert F. Bales.  
 1955 Family, Socialization, and Interaction Process. Glencoe: The Free Press.
- Polatnick, Margaret.  
 1973 "Why men don't rear children: a power analysis." Berkeley Journal of Sociology XVIII:45-86.
- Russell, Bertrand.  
 1971 "On marriage." Pp. 283-286 in Arlene S. Skalnck and Jerome H. Skalnck (eds.), The Family in Transition: Rethinking Marriage, Sexuality, and Family Organization. Canada: Little, Brown, and Company, Inc.
- Staples, Robert.  
 1971 The Black Family Essays and Studies. California: Wadsworth Publishing Company, Inc.  
 1973 The Black Woman in America, Sex, Marriage, and the Family. Chicago: Nelson Hall Company.
- Seeman, Melvin.  
 1959 "On the meaning of alienation." American Sociological Review 24(December):78.
- Veldman, Donald J.  
 1967 Fortran Programming for the Behavioral Sciences. New York: Holt, Rinehart, and Winston, Inc.
- Wilkening, Eugene, and Lakohnu Bharadwaj.  
 1967 "Dimensions of aspirations, work roles and decision making of farm husbands and wives in Wisconsin." Journal of Marriage and Family 29(November):703-711.
- Williamson, Robert C.  
 1971 "Marriage roles, American style." Pp. 150-175 in Arlene S. Skalnck and Jerome H. Skalnck (eds.), in The Family in Transition: Rethinking Marriage, Sexuality, Childrearing, and Family Organization. Canada: Little, Brown, and Company, Inc.

APPENDIX A

QUESTIONNAIRE

March 4, 1974

Dear Fellow Black Student:

I am presently engaged in a study of Black Women. There are many different opinions as to what is the proper role of Black women in the family today. I am interested in your opinions and ideas on the subject.

Your name was taken from a list of all Black students at OSU. Enclosed is a questionnaire which has been designed to obtain information about you and your attitudes regarding female family roles as they relate to Black women.

Your cooperation is important in the success of this research project. If you do not live in a residence hall, please return the questionnaire in the enclosed stamped envelope. If you do live in a campus residence hall, please return the questionnaire in the enclosed campus mail envelope. All information will be kept in strictest confidence.

Thank you for your time and your cooperation.

Sincerely,

Patricia A. Bell  
Department of Sociology  
Oklahoma State University

April 10, 1974

Dear Fellow Black Student:

As yet I have not received the questionnaire I sent to you about a month ago. Your questionnaire is very important, so I will ask you to return it to me as soon as possible.

I am enclosing another questionnaire, since you may have lost or misplaced the first one. I know that you are busy, but perhaps you could spare a few minutes to help me with this study. You may recall that the study is concerned with the proper role of Black women in the family today. It is important to the success of the research that I have your opinion and ideas on the subject.

If you do not live in a residence hall, please return the questionnaire in the enclosed stamped envelope. If you do live in a campus residence hall, please return the questionnaire in the enclosed campus envelope. All information will be kept in strictest confidence.

Thank you for your time and your cooperation.

Sincerely,

Patricia A. Bell  
Department of Sociology  
Oklahoma State University

## QUESTIONNAIRE

The following questions are concerned with general opinions and background material. Some questions require only circling the response while others need to be filled in. Be sure to answer all items and be careful not to skip a page, since questions are on both sides of the paper.

Instructions: Please indicate your degree of acceptance or rejection of the items in this section by circling only one of the numbers on the scale.

Strongly  
Disagree

Strongly  
Agree

1 2 3 4 5 6 7

1. The most important member of the family is the one gives status and prestige to the family.

1 2 3 4 5 6 7

2. The discipline of children should involve joint decisions of both parents.

1 2 3 4 5 6 7

3. Marriages would work out better if partners were not restricted to doing certain tasks or duties.

1 2 3 4 5 6 7

4. The wife should work only when there is a definite economic need.

1 2 3 4 5 6 7

5. The most dominant member of the family is the one who earns the most money.

1 2 3 4 5 6 7

6. When I am around other people, I try to keep in mind that saying what you really feel often gets you in trouble.

1 2 3 4 5 6 7

7. It's o.k. for a wife to earn more money than her husband.

1 2 3 4 5 6 7

8. The husband's sexual satisfaction is more important than his wife's.

1 2 3 4 5 6 7

9. What others think I should do is usually not what I would really like to do.

1 2 3 4 5 6 7

10. The wife should be responsible for whatever contraception used.

1 2 3 4 5 6 7

11. The most dominant member of the family is the one who is most intelligent.

1 2 3 4 5 6 7

12. Most household tasks are women's work.

- | Strongly<br>Disagree | Strongly<br>Agree |  |
|----------------------|-------------------|--|
| <u>1 2 3 4 5 6 7</u> |                   | 13. Sometimes I get restless because I can't express my real feelings when talking and doing things with others. |
| <u>1 2 3 4 5 6 7</u> |                   | 14. If a husband runs around, so can his wife.   |
| <u>1 2 3 4 5 6 7</u> |                   | 15. Women should be more concerned about educational development than about physical attractiveness.             |
| <u>1 2 3 4 5 6 7</u> |                   | 16. A day-care center cannot replace the mother for daily care of children.                                      |
| <u>1 2 3 4 5 6 7</u> |                   | 17. I have found that more often than not, the rules in our world go against human nature.                       |
| <u>1 2 3 4 5 6 7</u> |                   | 18. Women often make better "heads of the family" than men.  |
| <u>1 2 3 4 5 6 7</u> |                   | 19. The primary purpose of marriage is the mutual satisfaction of man and woman.                                 |
| <u>1 2 3 4 5 6 7</u> |                   | 20. In marriage, somebody has to be the boss.  |
| <u>1 2 3 4 5 6 7</u> |                   | 21. Women should not initiate sexual relations.  |
| <u>1 2 3 4 5 6 7</u> |                   | 22. Marriages would work out better if the roles of husband and wife are sharply defined.                        |
| <u>1 2 3 4 5 6 7</u> |                   | 23. The most dominant member of the family is the one who makes the important financial decisions.               |

24. How committed do you feel to each of the following:

- | Strong<br>Commitment | No<br>Commitment |                                  |
|----------------------|------------------|----------------------------------|
| <u>1 2 3 4 5 6 7</u> |                  | (1) Black separatist movement.   |
| <u>1 2 3 4 5 6 7</u> |                  | (2) Black and White integration. |
| <u>1 2 3 4 5 6 7</u> |                  | (3) Black power movement.        |
| <u>1 2 3 4 5 6 7</u> |                  | (4) Women's liberation movement. |

Strongly  
DisagreeStrongly  
Agree1 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 71 2 3 4 5 6 7

25. The husband should be concerned to meet his wife's sexual needs.
26. It is a reflection on a husband's manhood if his wife works.
27. I frequently have to do things to please others that I would rather not do.
28. The duties of some family members are of more importance to the well-being of the family than others.
29. A wife should be financially independent.
30. Both husband and wife should share equally in decision making.
31. A woman is not fulfilled until she has children.
32. I have found that just being your natural self won't get you very far in this world.
33. Women should be as concerned about ~~their~~ careers as they are about household management.
34. It is possible for a husband to be sexually satisfied with his wife for his entire life.
35. Being a good parent and housekeeper requires less intelligence than earning a living requires.
36. Birth control is the responsibility of both husband and wife.
37. To be fulfilled, wives must also be involved in socially relevant activities.
38. In marriage a wife shouldn't always subordinate her own needs to those of her family.
39. Under no circumstances should a wife run around on her husband.
40. The most dominant member of the family is the one who the other family members respect the most.
41. The daily needs of the child is the responsibility of both parents.
42. Women are better off in the home than in a job or profession.

- | Strongly<br>Disagree | Strongly<br>Agree |   |
|----------------------|-------------------|---|
| <u>1 2 3 4 5 6 7</u> |                   | 43. Marriages would work out better if the roles of husband and wife are strictly adhered to.   |
| <u>1 2 3 4 5 6 7</u> |                   | 44. In marriage a major responsibility of the wife is to keep her family happy.   |
| <u>1 2 3 4 5 6 7</u> |                   | 45. A mother should discipline children as the father desires.  |
| <u>1 2 3 4 5 6 7</u> |                   | 46. The primary purpose of marriage is to raise children.   |
| <u>1 2 3 4 5 6 7</u> |                   | 47. Some equality in marriage is a good thing, but by and large a wife should leave the major decisions up to her husband.              |
| <u>1 2 3 4 5 6 7</u> |                   | 48. I have found that in order to get along in this world usually you have to put on an act instead of being able to be your real self. |
| <u>1 2 3 4 5 6 7</u> |                   | 49. A woman has other things to offer in marriage than sex and motherhood.  |
| <u>1 2 3 4 5 6 7</u> |                   | 50. A wife should be aggressive during sexual relations.  |
| <u>1 2 3 4 5 6 7</u> |                   | 51. On the average, women and men are equally intelligent.  |
| <u>1 2 3 4 5 6 7</u> |                   | 52. It is important for a woman to be sexually satisfied.   |
| <u>1 2 3 4 5 6 7</u> |                   | 53. It is the husband's responsibility to prevent unwanted pregnancies.   |
| <u>1 2 3 4 5 6 7</u> |                   | 54. A woman whose children are messy or rowdy has failed in her duties as a mother.   |

## PART II

1. What is your age in years? \_\_\_\_\_
2. Which of the following categories comes closer to your father's occupation? If your father is retired, deceased, or unemployed, indicate his former or customary occupation. (Mark only one)
  1. Unskilled worker (laborer, farm worker, janitor)
  2. Semiskilled worker (machine operator)
  3. Service worker (policeman, fireman, barber, etc.)
  4. Skilled worker or craftsman (carpenter, electrician, plumber, etc.)



5. Salesman, bookkeeper, secretary, office worker, etc.
  6. Owner, manager, partner of a small business; lower level government official, military commissioned officer.
  7. Professional requiring a bachelor's degree (engineer, elementary or secondary school teacher, etc.)
  8. Owner, high-level executive - large business or high-level government agency
  9. Professional requiring an advanced college degree (doctor, lawyer, college professor, etc.)
3. Which of the following categories comes closest to your mother's occupation? If your mother is retired, deceased, or unemployed, indicate her former or customary occupation. (Mark only one)
1. Unskilled laborer (maid, cook, etc.)
  2. Semiskilled worker (machine operator, seamstress, telephone operator)
  3. Service worker (policewoman, beautician, etc.)
  4. Skilled worker or craftswoman (tailoress, lab technician, etc.)
  5. Saleswoman, bookkeeper, secretary, officeworker, etc.
  6. Owner, manager, partner of a small business; lower level government official, military commissioned officer
  7. Professional requiring a bachelor's degree (engineer, elementary or secondary school teacher, etc.)
  8. Owner, high-level executive - large business or high-level government agency
  9. Professional requiring an advanced college degree (doctor, lawyer, college professor, etc.)
4. Which of the following most nearly describes the structure of your family:
1. Father, mother, and children
  2. Father and children
  3. Mother and children
  4. Father, mother, children and one or more relatives
  5. Mother, children, and one or more relatives
  6. Father, children, and one or more relatives
  7. Other (please describe) \_\_\_\_\_
5. How often do you attend religious services?
1. At least four times a month
  2. Once or twice a month
  3. A few times a year
  4. Hardly ever
6. What is your sex?      1. Male      2. Female
7. If not presently married, do you want to be married some day?
1. Yes      2. No

9. How often do you date?

1. Three or four times a week
2. About once a week
3. Once or twice a month
4. Less than once a month

10. Please rank the following, marking the most desirable 1., the next most desirable 2., etc.

- \_\_\_\_\_ Marriage and job when needed
- \_\_\_\_\_ Marriage and a career
- \_\_\_\_\_ Marriage without being on the job market
- \_\_\_\_\_ Career without marriage

11. What is your classification?

1. Freshman
2. Sophomore
3. Junior
4. Senior
5. Graduate Student

12. Are you presently married? \_\_\_\_\_ 1. Yes \_\_\_\_\_ 2. No

APPENDIX B

COMPARISON OF CORRELATIONS OF SCALES AND RELATED  
VARIABLES BY SEX, BY MARITAL STATUS, AND  
BY COLLEGE

TABLE XIX

COMPARISON OF CORRELATIONS OF SCALES AND RELATED VARIABLES  
BY SEX, BY MARITAL STATUS, AND BY COLLEGE

---

Correlations between Scales and Related Variables by Males

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.64 <sup>a</sup>										
Non-Traditionalism	3	-.08	-.07									
Self-Estrangement	4	.42	.36	.16								
Religiosity	5	-.08	-.20	-.07	-.02							
Educational Level	6	.08	.12	.01	.16	.29						
Social Class	7	.10	.08	-.10	.06	-.12	.10					
Black Separatism	8	-.24	-.24	.02	-.12	.00	-.11	.03				
Black/White Integration	9	.10	.13	-.05	-.01	-.05	.11	.02	-.12			
Black Power Movement	10	.02	.10	-.09	.12	.00	.03	.01	.32	.21		
Women's Liberation	11	.02	-.03	-.18	-.04	-.09	.02	.08	.11	.24	.20	
Mother's Occupation	12	.19	.12	-.03	.19	-.21	-.06	.50	-.04	.15	-.12	.10

Correlations between Scales and Related Variables by Females

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.59 <sup>b</sup>										
Non-Traditionalism	3	-.06	-.19									
Self-Estrangement	4	.20	.18	.25								
Religiosity	5	-.08	-.25	.15	.09							
Educational Level	6	.16	.02	.13	.11	.20						
Social Class	7	-.12	-.07	-.03	-.08	.00	.13					
Black Separatism	8	-.13	-.19	-.08	-.13	.01	.10	.05				
Black/White Integration	9	-.03	.00	.00	.07	.06	.00	.00	-.13			
Black Power Movement	10	-.14	.01	-.10	-.03	-.13	.13	.01	.43	.08		
Women's Liberation	11	-.01	.00	.00	.08	.04	.04	.01	.14	.16	.32	
Mother's Occupation	12	.00	-.06	.00	-.08	-.01	.01	.43	-.03	.00	.01	.04

Correlations between Scales and Related Variables by College I

	1	2	3	4	5	6	7	8	9	10	11	
Dominance	1											
Traditionalism	2	.57 <sup>c</sup>										
Non-Traditionalism	3	-.03	-.05									
Self-Estrangement	4	.27	.25	.28								
Religiosity	5	-.02	-.14	-.04	.02							
Educational Level	6	.03	.08	.01	.13	-.02						
Social Class	7	.02	.03	-.11	.00	-.04	.11					
Black Separatism	8	-.06	-.06	-.01	-.08	.00	-.04	.08				
Black/White Integration	9	.04	.04	.01	.03	.01	.08	-.05	-.04			
Black Power Movement	10	.01	.12	-.06	.04	-.05	.13	.00	.39	.13		
Women's Liberation	11	.00	-.03	-.05	.07	-.01	.03	.08	.12	.17	.24	
Mother's Occupation	12	.08	-.02	-.06	-.07	-.05	.12	.49	.04	-.05	-.10	.11

Table XIX (Continued)

## Correlations between Scales and Related Variables by College II

	1	2	3	4	5	6	7	8	9	10	11
Dominance	1										
Traditionalism	2	.65 <sup>d</sup>									
Non-Traditionalism	3	-.14	-.28								
Self-Estrangement	4	.35	.27	.06							
Religiosity	5	-.05	-.21	.07	.07						
Educational Level	6	.01	.13	-.02	.02	.12					
Social Class	7	-.04	-.04	-.02	-.04	-.06	-.12				
Black Separatism	8	-.23	-.22	-.04	-.11	.00	.01	.02			
Black/White Integration	9	-.05	.05	-.10	.00	.06	-.03	.09	-.18		
Black Power Movement	10	-.08	.07	-.18	.05	-.04	-.04	.04	.36	.21	
Women's Liberation	11	.02	.05	-.15	.06	.00	-.13	.02	.14	.22	.30
Mother's Occupation	12	.03	-.03	.04	-.03	-.17	.02	.42	-.07	.05	.00

## Correlations between Scales and Related Variables by Married

	1	2	3	4	5	6	7	8	9	10	11
Dominance	1										
Traditionalism	2	.66 <sup>e</sup>									
Non-Traditionalism	3	-.03	-.08								
Self-Estrangement	4	.44	.48	.17							
Religiosity	5	-.05	-.17	-.11	-.13						
Educational Level	6	.18	.03	.11	-.11	.08					
Social Class	7	.16	.18	-.21	.07	-.01	.12				
Black Separatism	8	-.04	-.18	.03	-.14	-.01	.03	.07			
Black/White Integration	9	-.02	-.05	-.05	-.04	-.04	.17	.11	-.13		
Black Power Movement	10	.15	.26	-.14	.19	-.22	-.10	.11	.30	.19	
Women's Liberation	11	.11	.13	-.19	.01	-.12	.20	.17	.04	.15	.33
Mother's Occupation	12	.01	.23	-.20	.05	-.06	.19	.51	.00	.19	.08

## Correlations between Scales and Related Variables by Not Married

	1	2	3	4	5	6	7	8	9	10	11
Dominance	1										
Traditionalism	2	.62 <sup>f</sup>									
Non-Traditionalism	3	-.10	-.17								
Self-Estrangement	4	.29	.23	.20							
Religiosity	5	-.04	-.18	.04	.10						
Educational Level	6	-.03	-.10	.11	.13	.04					
Social Class	7	-.03	-.01	-.02	-.02	-.08	.09				
Black Separatism	8	-.18	-.19	-.04	-.10	.01	.04	.02			
Black/White Integration	9	.05	.09	-.02	.06	.00	-.12	.00	-.10		
Black Power Movement	10	-.07	.02	-.10	-.05	.01	.20	.00	.41	.15	
Women's Liberation	11	-.03	-.06	-.07	.01	.04	-.03	.02	.17	.19	.24
Mother's Occupation	12	.05	-.02	.03	-.05	-.13	.12	.46	-.03	.04	-.08

<sup>a</sup>With df = 201 a Pearson r of .14 is significant at .05 level.

<sup>b</sup>With df = 188 a Pearson r of .14 is significant at .05 level.

<sup>c</sup>With df = 245 a Pearson r of .14 is significant at .05 level.

<sup>d</sup>With df = 152 a Pearson r of .16 is significant at .05 level.

<sup>e</sup>With df = 80 a Pearson r of .22 is significant at .05 level.

<sup>f</sup>With df = 308 a Pearson r of .11 is significant at .05 level.

VITA

Patricia Ann Foster Bell

Candidate for the Degree of

Master of Science

Thesis: A STUDY OF FEMALE FAMILIAL ROLES AS EVALUATED BY BLACK WOMEN

Major Field: Sociology

Biographical:

Personal Data: Born in Tulsa, Oklahoma, November 22, 1947, the daughter of Mr. and Mrs. William Foster.

Education: Graduated from Booker T. Washington High School, Tulsa, Oklahoma, in 1966; received Bachelor of Science degree in Mathematics from Oklahoma State University in May, 1970; completed requirements for Master of Science degree from Oklahoma State University in July, 1974.

Professional Experience: Research assistant, Department of Sociology, Oklahoma State University, 1972-74; Graduate assistant, Department of Sociology, Oklahoma State University, 1973-74.