A comparison of educated and non-educated black women on liberation, self-esteem and meaning-in-life

Taft T. Newman Jr.

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A COMPARISON OF EDUCATED AND NON-EDUCATED BLACK WOMEN
ON LIBERATION, SELF-ESTEEM AND MEANING-IN-LIFE

A Thesis
Presented to the
Faculty of
California State College
San Bernardino

by
Taft T. Newman, Jr.
December 1980

Approved by:

Chairperson

Date
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In Partial Fulfillment of the Requirements for the Degree
Master of Science in Psychology

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ABSTRACT

The purpose of this study was to examine the hypothesis that educated Black women will score significantly higher on measures of Liberation, Self-Esteem and Purpose-in-Life than will non-educated Black women. The subjects were divided into two groups of thirty each. Both groups were administered the Attitude Toward Women Scale, Rosenberg's Self-Esteem Scale, and Crumbaugh and Maholick's Meaning-in-Life Test. The data were analyzed four ways comparing educated and non-educated Black women on each of the three measures, with an additional measure to control for differences due to ages. The results indicate a significant difference between groups with college educated Black women thirty to forty years of age being more supportive of women's liberation views than were the non-college group. There were no significant mean differences between the two groups on the self-esteem and meaning-in-life measures.
ACKNOWLEDGEMENTS

I will remain indebted to my advisor, Dr. John Hatton, and to my sister, Jean Peacock, for their unwavering support, assistance and continual encouragement during the development of this research project. My thanks to Dr. Kathy Pezdek and to Dr. Les Herald for their indispensable contributions. Thanks to mom and dad, Lillian C. Spellmon and Rev. T. T. Newman, for their words of support and financial assistance. My special thanks to my loving wife, Mary, who demonstrated a level of faith unparalleled in my experience. Without her unconditional positive support, this project would not have been possible.
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A COMPARISON OF EDUCATED AND NON-EDUCATED BLACK WOMEN
ON LIBERATION, SELF-ESTEEM AND MEANING-IN-LIFE

The women's liberation movement has been an active force which has contributed to social change in the decade of the 1970's. Psychological researchers have begun to investigate the individual and societal implications that have resulted from the changing of women's activities and roles. This study explores a component of possible effects of the women's liberation movement upon two different groups of Black women.

Bem and Bem (1970) have suggested that the women's liberation movement has created a change in women's perceptions of desirable female behavior. Feminists stress the need for independence from traditional feminine roles. The traditional roles call for dependence, passivity, conformity and nurturance (McClain, 1978). On the other hand, feminists are supposedly more autonomous (Singer, 1974; Cherniss, 1972; Dempewolf, 1974) are more assertive, have greater self-esteem, meaning and purpose in life (Cherniss, 1972) and are more creative and more willing to take risks (Jolsting, 1971) than their traditionally oriented counterparts.

There has been a relative absence of significant involvement by Black women in the women's liberation movement (Slaby & Sealy, 1973; Bonner, 1975; Staples, 1973). While White women assert that Black and White women share a common
oppression (Staples, 1973), it would appear that Black women do not necessarily identify the stated goals of White women as being consistent with their objectives or priorities.

In the current American society, Black women are subject to bias for both ethnic and sexual reasons. However, Hare and Hare (1970) suggest that for Black women, being black in a racially prejudiced society is more relevant to liberation than are feminine issues. According to Hare and Hare, Black women fear that the women's liberation movement would drive a wedge between Black males and females at a time when Black unity is crucial. In addition, many Black women see the women's liberation movement as a white middle class movement (Lyles, 1975) consisting of women trying to leave the home and enter the labor force at a time when Black women are wanting to escape the labor force and remain at home (Hare & Hare, 1970). This hypothesis is consistent with the findings of Bonner (1975) and Gump (1975) who concluded that Black women are more home centered and submissive than White women.

Gump used the revised Fadn Inventory (1955) to measure two dimensions along which the sex-roles of White and Black women may vary. The first of these, a "traditional" dimension, focused on meeting the needs of husband and children as being primary for women, while the "non-traditional" dimension focused on individual achievement as being primary to women. The subjects were 77 Black women attending
Howard University or Morgan State College and 40 White women attending the University of Maryland. Gump concluded that Black women were more wife and mother oriented, and more submissive and home centered than were White women.

Regardless of whether Black women are running to or from the kitchen, the fact remains that up to the present, little research has been undertaken on Black women's perceptions of feminist issues. In addition, contemporary literature related to Black women and the women's movement suffers from the lack of empirical data (Hare & Hare, 1970; Staples, 1973; Lyles, 1975).

Relationship of Education to Liberation

There is some evidence that advanced education, among other variables, will tend to differentiate women's attitudes about, or their support for, traditional and non-traditional sex-roles (Mason, Czajka & Arber, 1976; Pawlicki & Almquist, 1973; Fowler & Van de Riet, 1972; Etaugh & Green, 1974). Worell and Worell (1971), for example, concluded that women who support the women's liberation movement closely approximate psychologically and statistically the "typical college girl". A subsequent study by Fowler and Van de Riet (1972) lends credence to Worells' findings. Pro-liberation feminist women, university women, elderly institutionalized women, and elderly non-institutionalized women were administered the Adjective Checklist and an "Ideal Self"-"Real Self" Checklist. Fowler and Van de Riet found little difference between the
feminist women and the university women. Both groups of women were characterized as being more autonomous, self-confident, dominant, aggressive and less deferent than both elderly populations. It is important to consider, however, that the results may be attributable to differential personality dimensions related to age.

Pawlicki and Almquist (1973) also used subjects from college and non-college populations. The subjects were forty-nine female students in an adolescent psychology class who did not belong to a women's liberation group, and thirty-eight non-college members of the National Organization for Women. The subjects were administered the California F-Scale, the I-E Scale, the Rydell-Rosen Tolerance of Ambiguity Scale, demographic questions and six attitudinal questions. The subjects' views on the women's movement were determined by the responses to the attitudinal questions. It was determined that pro-liberation women were significantly more educated, more tolerant of ambiguity and felt that they had more control over their environment than traditionally oriented women.

Taken together, the foregoing studies suggest that educated women tend to identify with feminist ideology. In addition, it would appear that continued movement through the educational system enhances this identification. Singer (1974) concluded that the relationship between college and pro-feminist ideology may relate to an individual need for autonomy.
Singer reported two significant findings: first, that college seniors had a greater need for autonomy and freedom on a job and in their personal life than college freshmen and secondly, that the need for autonomy was correlated with attitudes towards the women's movement.

Relationship of Age to Liberation

The literature indicates that age is an important variable to consider for the following reasons: first, Fowler and Van de Riet (1972) failed to control for specific age categories and most of the non-college sample was composed of institutionalized and non-institutionalized women over 60. Secondly, a controversy exists in the literature that relates to age and purpose-in-life. Crumbaugh (1968) and Crumbaugh and Maholick (1964) found that age differences did not relate to mean purpose-in-life scores. Murphy (1967), on the other hand, noted significant mean age differences related to purpose-in-life scores. Meier and Edwards grouped 100 subjects into equal age groups of 20. The ages were 13-15; 17-19; 25-35; 45-55; and 65 and over. It was determined that the two youngest age groups scored significantly lower than the three older age groups with the exception that the 13-15 age group did not differ significantly from the 25-35 age group.

In summary, the women's liberation movement has effected a change in women's perceptions of feminine behavior. The pro-liberation feminists are supposedly more autonomous,
more assertive and express greater meaning in life and
greater self-esteem than women who choose the traditional role. Also, the literature suggests that women who choose the feminist role are more likely to be college educated. As previously indicated, advanced education is one variable that researchers have determined will differentiate women's support for traditional or non-traditional sex-roles. In addition, several studies suggest that age is another variable to consider. However, the bulk of research relates to White women. The paucity of literature related to Black women indicates that Black women are more likely to be opting for the traditional role and not associating themselves with feminist issues than White women. However, Gump (1975) a primary researcher in this area, has not looked specifically for differences among college and non-college populations. If education is the important variable that the literature previously cited suggests it to be, it seems reasonable to assume that Black women who have matriculated through no less than two years of college would subscribe to the tenets of the women's movement. In addition, these women should also manifest a more positive self-concept and experience greater meaning-in-life when compared to their less educated counterparts. This second prediction follows from the research previously cited by Singer, Cherniss, Dempewolff and Jolsting and is also consistent with the tenents of the women's liberation movement. The specific hypotheses of the present study are as follows:
1. Educated Black women will score significantly higher than non-educated Black women on a measure of attitudes toward liberation.

2. Educated Black women will score significantly higher than non-educated Black women on a measure of self-esteem.

3. Educated Black women will score significantly higher than non-educated Black women on a measure of meaning-in-life.

4. Educated Black women in the higher age group (30-40) will score significantly higher on the measures of liberation, self-esteem, and meaning-in-life than educated Black women in the lower age group (19-29).

Method

Subjects

The sample consisted of 60 Black women, 30 of whom attended California State College, San Bernardino or the University of California, Riverside. The remaining 30 were housewives, hospital workers and factory workers sampled from the communities of San Bernardino and Riverside, California. Efforts were taken to assure that the two groups did not differ systematically due to age. The educated subjects met the following criteria:

1. They attended college with a class standing of junior or higher.

2. They were between the ages of 19 and 40.

3. They were taking between 5-19 units of college credits.
4. They were pursuing a professional career.
The non-educated subjects met the following criteria:
   1. They had no more than 12 years of schooling.
   2. They were between the ages of 19 and 40.
   3. They were not pursuing a professional career.

Materials

A questionnaire was compiled which consisted of the following scales:

   Attitude Toward Women Scale (AWS)

   Attitudes toward the women's movement was measured by the short form version of the AWS developed by Spence and Helmreich (1972). The short form AWS consists of 25 items which subjects rated on a four-point scale from agree strongly to disagree strongly. Validation studies have been done by Kilpatrick and Smith (1974) and Lunneborg (1974) indicating that respondents can be classified on the basis of AWS scores into "pro-feminist" and "more traditional" groups with regard to their attitudes toward women. Spence, Helmreich and Stapp (1973) present correlations of .95 or above between scores on the short and full (55 item) versions of this scale. See Appendix A for a copy of this scale.

   Rosenberg's Self-Esteem Scale

   The Rosenberg Self-Esteem Scale is a 10 item Guttman scale designed to measure overall self-regard. Subjects rated themselves on a Likert scale of 1-4. Individuals manifesting high esteem tend to have a high regard for their
personal worth. Individuals manifesting low self-esteem tend to be self-rejecting and are generally dissatisfied with their lives. Evidence for construct validity is provided by Wylie (1974). See Appendix B for a copy of this scale.

**Meaning-in-Life**

The purpose-in-life test is a 20 item instrument developed by Crumbaugh and Maholick (1964) as a measure of Frankl's "existential frustration". Frankl explains existential frustration as a vacuum of perceived meaning in personal existence that is manifested by symptoms of boredom. Evidence for construct validity of the Purpose-in-Life scale is provided by Crumbaugh (1968). See Appendix C for a copy of this scale.

**Procedure**

The subjects were approached individually in both the academic and community settings. Each subject was informed that the experimenter was a graduate student at California State College, San Bernardino, presently conducting research on issues which concern women. The subjects were asked to express their present feelings about each statement keeping in mind that there were no right or wrong answers. The subjects were told that the Purpose-in-Life scale consisted of statements with possible responses ranging from 1 to 7 and that a "neutral" response (4) represented no judgment either way. Additional data requested of each subject consisted of the following: occupation, marital status, age,
Scoring

The Attitude Toward Women scale was scored according to the procedure as outlined by Spence and Helmreich (1972). Each item was assigned a score from 0 to 3 with 0 representing traditional attitudes and 3 representing a pro-feminist response. The score range was 0 to 75.

The Self-Esteem scale was scored according to the procedure outlined by Rosenberg (1965). A maximum score of 5 indicated low self-esteem and a minimum score of 0 indicated high self-esteem.

The Purpose-in-Life scale was scored according to the procedures as outlined by Crumbaugh and Maholick (1964). The score range was from 140, indicating a definite purpose in life, to 20 which indicated a lack of clear purpose and meaning. This instrument also contained seven sentence completion items which were not subjected to analysis.

Results

The data for college and non-college subjects were subjected to statistical computations (Kirk, 1968) shown in Table 1. The college sample obtained a higher degree of skewness and higher mode values than did the non-college subjects.

Test of Research Hypotheses

The data were analyzed by computing three Student t tests (Kirk, 1968) on the mean scores of Liberation, Self-
### Table 1

**Descriptive Statistics for College Subjects**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>Mode</th>
<th>SD</th>
<th>Range</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liberation</td>
<td>59.72</td>
<td>68</td>
<td>8.08</td>
<td>39-72</td>
<td>-.91</td>
</tr>
<tr>
<td>Self-Esteem</td>
<td>0.70</td>
<td>0</td>
<td>.84</td>
<td>0-3</td>
<td>.95</td>
</tr>
<tr>
<td>Purpose-in-Life</td>
<td>109.01</td>
<td>105&amp;123</td>
<td>10.40</td>
<td>77-133</td>
<td>.67</td>
</tr>
</tbody>
</table>

**Descriptive Statistics for Non-College Subjects**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>Mode</th>
<th>SD</th>
<th>Range</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liberation</td>
<td>50.60</td>
<td>50&amp;62</td>
<td>9.76</td>
<td>25-64</td>
<td>-.60</td>
</tr>
<tr>
<td>Self-Esteem</td>
<td>0.97</td>
<td>1</td>
<td>0.99</td>
<td>0-4</td>
<td>.18</td>
</tr>
<tr>
<td>Purpose-in-Life</td>
<td>105.10</td>
<td>113</td>
<td>10.70</td>
<td>81-120</td>
<td>-.26</td>
</tr>
</tbody>
</table>
esteem and Purpose-in-Life. As predicted Table 2 shows that the mean score on the measure of Liberation was significantly higher for college Black women, $t = 3.85, p < .01$. However, there were no significant differences in mean scores for the two groups on the Self-esteem or Purpose-in-Life measures.

Student $t$ tests were computed on Liberation, Self-esteem and purpose-in-life for both college and non-college subjects to determine if systematic differences might be attributed to age. Table 3 shows that the college high age group (30-40) obtained a significantly higher liberation score than did the college low age group (19-29) $t = 2.56$. However, there were no significant differences between the two groups on the measures of self-esteem and purpose-in-life. The non-college high age group obtained a significantly higher purpose-in-life score than did the non-college low age group $t = 2.36$. There were no significant differences between the two groups on the measures of liberation and purpose-in-life.

In an attempt to control for the wide range in variance between the low and high non-college age groups on the measure of purpose-in-life (see Table 3 non-college low and high age groups), the data were further subjected to the Aspen Welch $t$ (Kirk, 1968). As can be seen, Table 4 supports the original significant differences between means, $t = 2.73, p < .05, 6 \text{ df}$.

To summarize, there was a significant difference between college and non-college Black women on the measure of Liberation with college subjects scoring higher than non-college
Table 2

Statistical Differences Between Means of College and Non-College Populations for Liberation, Self-Esteem and Purpose-in-Life

<table>
<thead>
<tr>
<th>Variable</th>
<th>College (n=30)</th>
<th>Non-College (n=30)</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>Liberation</td>
<td>59.70</td>
<td>8.08</td>
<td>50.60</td>
</tr>
<tr>
<td>Self-Esteem</td>
<td>0.73</td>
<td>0.84</td>
<td>0.97</td>
</tr>
<tr>
<td>Purpose-in-Life</td>
<td>109.02</td>
<td>10.40</td>
<td>105.10</td>
</tr>
</tbody>
</table>

*p < .01, 2 tailed, 58 df
Table 3

Statistical Differences Between Means of College Low and High Age Groups on Liberation, Self-Esteem and Purpose-in-Life

<table>
<thead>
<tr>
<th>Variable</th>
<th>Low (19-29)</th>
<th>High (30-40)</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean SD</td>
<td>Mean SD</td>
<td></td>
</tr>
<tr>
<td>Low n=24</td>
<td>High n=6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liberation</td>
<td>58.30 7.90</td>
<td>66.54 5.20</td>
<td>-2.56*</td>
</tr>
<tr>
<td>Self-Esteem</td>
<td>0.75 0.89</td>
<td>0.51 0.55</td>
<td>0.65</td>
</tr>
<tr>
<td>Purpose-in-Life</td>
<td>108.40 14.60</td>
<td>111.80 10.00</td>
<td>-1.63</td>
</tr>
</tbody>
</table>

*p < .01, 2 tailed 28 df

Statistical Differences Between Means of Non-College Low and High Age Groups on Liberation, Self-Esteem and Purpose-in-Life

<table>
<thead>
<tr>
<th>Variable</th>
<th>Low (19-29)</th>
<th>High (30-40)</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean SD</td>
<td>Mean SD</td>
<td></td>
</tr>
<tr>
<td>Low n=18</td>
<td>High n=12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liberation</td>
<td>49.40 8.90</td>
<td>52.50 11.10</td>
<td>-0.17</td>
</tr>
<tr>
<td>Self-Esteem</td>
<td>1.11 1.08</td>
<td>0.75 0.87</td>
<td>0.97</td>
</tr>
<tr>
<td>Purpose-in-Life</td>
<td>101.60 12.06</td>
<td>110.30 4.99</td>
<td>-2.36*</td>
</tr>
</tbody>
</table>

*p < .05, 2 tailed 28 df
Table 4

Statistical Differences Between Means and Variances of Non-College Low and High Age Groups on Purpose-in-Life

<table>
<thead>
<tr>
<th>Variable</th>
<th>Low (19-29)</th>
<th>High (30-40)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Purpose-in-Life</td>
<td>101.60</td>
<td>12.06</td>
</tr>
</tbody>
</table>

*p < .05, 1 tailed 6 df
subjects. Further analyses of the data showed that the college subjects age 30 to 40 years scored significantly higher on liberation than younger subjects (19-29 years). Also, additional analyses showed that the non-college high age group subjects scored significantly higher on Purpose-in-Life than did the non-college low age group subjects. Thus, the first hypothesis (educated Black women will score significantly higher on a measure of liberation than will non-educated Black women) is supported. However, hypotheses two and three were not supported in that educated Black women did not score significantly higher than non-educated Black women on the measure of self-esteem nor on the measure of Purpose-in-Life. Hypothesis four was supported in that educated Black women ages 30 to 40 scored significantly higher than educated Black women ages 19-29.

**Discussion**

According to Cherniss (1972), women who ascribe to the tenets of the women's liberation movement have a high degree of achievement motivation, a high need for autonomy, and high self-esteem, meaning and purpose-in-life. As previously indicated, most of the contemporary literature related to women's liberation refers to White women. The few studies that have investigated Black females are scant in empirical data (Hare & Hare, 1970; Staples, 1973; Lyles, 1975).
The purpose of this study was to investigate the proposition that Black women's attitudes toward the liberation movement might vary with degree of education. Gump, a primary researcher in the area of traditional and non-traditional roles for Black women, had not studied college/non-college populations. Yet a number of researchers (Mason, Czajka & Arher, 1976; Pawlicki & Almquist, 1973; Fowler & Van de Riet, 1972; Worell & Worell, 1971) have found that education is a significant variable for women who support the liberation movement.

The results of the present study are congruent with the findings of the latter researchers. It was hypothesized that educated Black women would score higher on the measure of liberation than would non-educated Black women. The results indicate that Black women, ages 30 to 40, who are in college are more supportive of the liberated female role than are Black women who are not in college.

It was also predicted that educated Black women would score significantly higher than non-educated Black women on the self-esteem measure. Contrary to that hypothesis, there was no significant mean difference between the two groups. Both groups responded in the direction of high self-esteem. It would appear that women of both populations have a high regard for themselves.

Finally, it was predicted that educated Black women would score significantly higher than non-educated Black
women on the measure of purpose-in-life. The prediction was not supported by the data. Both groups scored high, indicating a high degree of purpose and meaning-in-life.

The results of the current study indicated that age is related not only to purpose-in-life, as Meier and Edwards hypothesized, but to attitudes toward liberation as well. Of the total sample, it was the older subjects who scored significantly higher on both measures (see Table 3) than did younger women. Women in college who indicated a need for a more liberated role were between the ages of 30 and 40 and women who were not in college and indicated high purpose-in-life were between the ages of 30 and 40. It is plausible to speculate that older Black women who return to college do so because they feel that they do not possess meaning and purpose-in-life and therefore may view higher education as a means of altering their lifestyles. Thus, these women may be more sensitive to the philosophy of the women's liberation movement than the younger age groups as an alternative to the traditional role. Yet, it is entirely possible that these women are not active or visible in the movement for the reasons put forth by Hare and Hare, that is, feminist issues are secondary to being in a racially prejudiced society. On the other hand, older Black women who are not in college and are more sensitive to the traditional role appear to have meaning and purpose-in-life and feel more content with their present lifestyle than do their younger counterparts.
To summarize, college educated Black women were more supportive of women's liberation views than were non-college educated women. Moreover, the college educated subjects in the 30 to 40 age group were more supportive of women's liberation than were the subjects in the 19 to 29 age group. Conversely, Black women 30 to 40 years of age who are not college educated report greater purpose-in-life but do not support liberation issues. It appears that younger Black women have less strongly formulated opinions regarding these issues.

This research shows that Black women are not as homogeneous in their orientation as the literature suggests. In studying Black women, as with all subjects, one should consider variables such as age and education. Further research might also consider socioeconomic status. This variable was not included in this study because all Black women have virtually excluded themselves from actual involvement in the women's liberation movement. However, a relationship may exist between socioeconomic status and the tendency to value liberation issues.

There are obvious limitations to this study. The samples were small and may not be representative of most Black women. In addition, the measures were standardized on populations that are different from those in the present study and may not provide an accurate picture of between-group differences. However, as Black women increasingly become research subjects,
normative data on these or similar measures will become more readily available.
APPENDIX A

Make complete sentences of each of the following phrases, work rapidly, filling in the blanks with the first thing that pops into your mind.

1. More than anything, I want
2. My life is
3. I hope I can
4. I have achieved
5. My highest aspiration
6. The most hopeless thing
7. The whole purpose of my life

The statements listed below describe attitudes toward the role of women in society that different people have. There are no right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you (1) agree strongly, (2) agree mildly, (3) disagree mildly, or (4) disagree strongly. Please indicate your opinion by writing either 1, 2, 3, or 4 on the form for each item.

_____ 1. Swearing and obscenity are more repulsive in the speech of a woman than of a man.

_____ 2. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.

_____ 3. Both husband and wife should be allowed the same grounds for divorce.

_____ 4. Telling dirty jokes should be mostly a masculine prerogative.

_____ 5. Intoxication among women is worse than intoxication among men.

_____ 6. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.
7. It is insulting to women to have the "obey" clause remain in the marriage service.

8. There should be a strict merit system in job appointment and promotion without regard to sex.

9. A women should be as free as a man to propose marriage.

10. Women should worry less about their rights and more about becoming good wives and mothers.

11. Women earning as much as their dates should bear equally the expense when they go out together.

12. Women should assume their rightful place in business and all the professions along with men.

13. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.

14. Sons in a family should be given more encouragement to go to college than daughters.

15. It is ridiculous for a woman to run a locomotive and for a man to darn socks.

16. In general, the father should have greater authority than the mother in the bringing up of children.

17. Women should be encouraged not to become sexually intimate with anyone before marriage, even their fiances.

18. The husband should not be favored by law over the wife in the disposal of family property or income.

19. Women should be concerned with their duties of childbearing and house tending, rather than with desires for professional and business careers.

20. The intellectual leadership of a community should be largely in the hands of men.

21. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.

22. On the average, women should be regarded as less capable of contributing to economic production than are men.
23. There are many jobs in which men should be given preference over women in being hired or promoted.

24. Women should be given equal opportunity with men for apprenticeship in the various trades.

25. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.

Thank you for your time.
APPENDIX B

This questionnaire will provide information for a study which is presently being conducted by Taft Newman, a graduate student in Psychology at California State College, San Bernardino. The purpose of study is to explore issues which concern women. Your participation in completing the following items would be appreciated. It is not necessary to sign your name.

Ethnic group______Occupation______Marital Status__________

Age_____Education: High School(yrs. completed)___________

Freshman____Junior____Senior____Graduate____

Are you a parent? Yes__ No____ number of children ______

What career have you chosen? ____________________________

RESPOND TO THE FOLLOWING ITEMS AS THEY APPLY TO YOU.

1 strongly agree 2 agree 3 disagree 4 strongly disagree

1. On the whole, I am satisfied with myself
   1_ 2_ 3_ 4

2. At times I think I am no good at all.
   1_ 2_ 3_ 4

3. I feel that I have a number of good qualities.
   1_ 2_ 3_ 4

4. I am able to do things as well as most other people.
   1_ 2_ 3_ 4

5. I feel I do not have much to be proud of.
   1_ 2_ 3_ 4

6. I certainly feel useless at times.
   1_ 2_ 3_ 4

7. I feel that I am a person of worth, at least on an equal plane with others.
   1_ 2_ 3_ 4
8. I wish I could have more respect for myself.
   1 2 3 4

9. All in all, I am inclined to feel that I am a failure.
   1 2 3 4

10. I take a positive attitude toward myself.
    1 2 3 4
APPENDIX C

The following statements are numbered 1 (one extreme) to 7 (opposite extreme). Circle the number which best reflects your present feelings. There are no right or wrong answers. A "neutral" response (4) represents no judgement either way. Try to use 4 as little as possible.

1. I am usually
   1 2 3 4 5 6 7
   completely boared
   (neutral) exuberant, enthusiastic

2. Life to me seems:
   1 2 3 4 5 6 7
   always exciting routine
   exciting

3. In life I have
   1 2 3 4 5 6 7

4. My personal existence is
   1 2 3 4 5 6 7
   utterly meaningless without purpose
   without purpose
   very purposeful and meaningful

5. Everyday is
   1 2 3 4 5 6 7
   constantly new different
   and different
   exactly the same

6. If I could choose, I would
   1 2 3 4 5 6 7
   prefer never to have been born
   like nine more lives just like this one

7. After retiring, I would
   1 2 3 4 5 6 7
   do some of the exciting things I have always wanted to loaf completely the rest of my life
   loaf completely the rest of my life

8. In achieving life goals I have
   1 2 3 4 5 6 7
   made no progress whatever
   progressed to complete fulfillment

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9. My life is
1 empty, filled 2 running over with 3 only with despair 4 exciting good things
5 6 7

10. If I should die today, I would feel that my life has been
7 very worthwhile 6 5 4 3 2 1 completely worthless

11. In thinking of my life, I
1 often wonder 2 3 why I exist 4 5 always see a 6 reason for my being here 7

12. As I view the world in relation to my life, the world
1 completely 2 3 4 5 6 7 fits meaningfully confuses me with my life

13. I am a
1 very irresponsible 2 3 4 5 6 7 very responsible person

14. Concerning man's freedom to make his own choices, I believe man is
1 absolutely free 2 3 to make all life 4 choices 5 completely bound by limitations of heredity and environment 6 7

15. With regard to death, I am
1 prepared and 2 3 4 5 6 7 unprepared and unfrightened

16. With regard to suicide, I have
1 thought of it seriously 2 3 4 never given it a second 5 as a way out 6 thought 7

17. I regard my ability to find meaning, purpose, or mission in life as
1 very great 2 3 4 5 6 7 practically none

18. My life is
1 in my hands and I 2 3 4 controlled by external 5 out of my hands and factors 6 7
19. Facing my daily tasks is a source of pleasure and satisfaction a painful and boring experience

20. I have discovered no mission or purpose in life clear-cut goals and satisfying life purpose
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