PERCEIVED FEMININE ROLE ORIENTATION
AND
POSITIVE SELF CONCEPT
by
Jeanne Josselyn Edwards

A thesis submitted in partial fulfillment
of the requirements for the degree
of
MASTER OF SCIENCE
in
Psychology

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1975
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Jeanne Josselyn Edwards
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ABSTRACT
Perceived Feminine Role Orientation
and
Positive Self Concept
by
Jeanne Josselyn Edwards, Master of Science
Utah State University, 1975

Major Professor: Dr. Elwin C. Nielsen
Department: Psychology

The purpose of this thesis was to explore the relationships between perceived feminine role orientation and positive self-concept, as measured by scores attained on the Inventory of Feminine Values (IFV), and the Total Positive Self Scale of the Tennessee Self Concept Scale (TSCS). Three objectives were established. First, to gather current information on women's realistic and ideal self-perceptions of their feminine roles, and determine whether these are liberal, traditional, or neutral in orientation. Second, to determine if there are significant differences in self-concept as measured by the TSCS among women who see themselves as either traditional, liberal or neutral in perceived feminine role. Third, to determine if differences in self-concept as measured by the TSCS are related to discrepancies between Real Self and Ideal Self scores on the IFV.

Both instruments and a demographic questionnaire were completed by 87 undergraduate and graduate women at Utah State University. It was found that women in the sample as a whole saw themselves as neutral in perceived feminine role orientation, on both the Real Self and Ideal Self forms of
the IFV. The mean attained on Form A (Real Self) was 4.011, while the Form B (Ideal Self) mean was 2.931. There was no significant difference between these two scores.

An analysis of variance test was done to determine if there was a significant difference in positive self-concept for women who saw their feminine roles as liberal, those who saw their roles as traditional, and those who had a neutral role orientation. There was no significant difference. All three groups had Total Positive Self scores (TSCS) above the norm mean. The Pearson product-moment correlation technique was used to ascertain the degree of relationship between perceived feminine role orientation and positive self-concept. It yielded a coefficient of -.11, which did not reach significance.

The Pearson product-moment correlation technique was used to determine the relationship between discrepancies in Forms A and B scores (IFV) and positive self-concept, as measured by scores on the Total Positive Self Scale of the TSCS. A coefficient of -.319 was obtained, significant at the 1% level. This verified the hypothesis as stated, evidencing that as the difference between scores attained on Forms A and B increases, positive self-concept decreases.

Results were discussed in terms of the significance of the findings, mainly, that regardless of how a woman sees herself, as either traditional, neutral, or liberal in feminine role, she may have high or low self-concept. However, the more congruent she is in her realistic self-perception and in her idealistic self-perception, the higher her positive self-concept will be.

Recommendations for future research were suggested. Among these were recommendations that research be undertaken with women who are not
primarily college students; measures of other variables, as anxiety, be used in future research in conjunction with the IFV to explore relationships between perceived feminine role and other variables, as anxiety; and, research be undertaken to investigate whether there is a significant positive correlation between self-directedness on the IFV and graduate school attendance in a randomly selected sample of university students.
The renewed interest in the psychology of women in the past two decades has generated a great deal of research in the area of personality. The results of early studies in achievement motivation, which focused almost entirely on males (McClelland, 1955, 1961), prompted some researchers to examine women's achievement motives (Veroff, Wilcox, and Atkinson, 1953; Horner, 1972). Puzzled by the conflicting results of early achievement motivation studies, some researchers branched off to investigate other variables, such as need for affiliation, fear of failure, fear of success, and emotionality as related to typical or atypical vocational choices of women. However, few studies have examined whether women who see themselves as traditional in feminine role have self-concepts different from women who see themselves as having a liberal feminine role.

As early as 1955, Fand realized the importance of exploring the relationship between feminine role and self-concept. She developed the Fand Feminine Role Rating Inventory, a thirty-four item form in which the respondent rates her degree of agreement or disagreement with each item. A woman's score on this scale is interpreted in terms of other- or self-directedness, or a combination of both. The self-directed woman, as defined by Fand (1955), is one who seeks fulfillment directly through her own accomplishments and not through the accomplishments of husband and children, as does the other-directed woman. The former is achievement-oriented in her own right and thus liberal, while the latter is essentially nurturant and deemed traditional.

In reviewing the popular literature and in social conversation, one becomes aware of an oversimplification or a stereotyping of women's roles
into polar positions. Women are described as either "liberated" or extremely self-oriented, or traditional and thus extremely other-oriented. While these popular conceptions may be true for a small percentage of women, such views may reflect only the opinion of observers and may differ greatly from women's own views of their feminine roles. Such discrepancies do exist. Fand (1955) and Steinmann (1963) have reported that women's views of their personal sex roles were significantly different from their views of the average woman's sex role. Men's perception of the ideal woman was also found to be different than women's self-perception (Steinmann and Fox, 1966). It is important to know how the majority of women see themselves presently in terms of feminine role. It could be that women, for example, are other-directed. If so, we might ask, to what degree?

Mental health practitioners have long been concerned with developing positive self-concept and ego strength in their clients. If there is a relationship between perceived feminine role orientation and either of these two variables, psychotherapists could conceivably utilize this knowledge to improve their therapies. However, research in this area has yielded conflicting findings. Wessman, Ricks and Tyl (1960) found that happier women were other-directed. Horner (1972) has found that women who avoid success and embrace the traditional role suffer emotional consequences, while Gump reported no difference in happiness between women with traditional sex-role orientations and those interested in realizing their own potentials.

Considering both the need for information on how women themselves see their feminine roles, and the implications of additional knowledge on feminine role and self-concept for psychotherapists, it is unfortunate that
the few studies undertaken in this area are out-dated and have failed to use standardized measures of self-concept. There is obviously a need for current research examining whether women who see themselves as traditional in feminine role have self-concepts different from those who see themselves as having a neutral, or a liberal feminine role.
Two major areas of research relate to this study of feminine role and self-concept. One area is the study of self-concept as applied to women. The other major area reflects the growing concern with individual perceptions of feminine roles, how perceptions of feminine role are measured, and how these perceptions may differ from perceived ideal feminine roles.

Early Research on Self-Concept and Women

Psychologists have long studied self-concept in both men and women. Realistic self-esteem, or self-concept, is regarded as fundamental for the individual's mental health. Self-concept is generally considered to be a multi-dimensional variable, made up of several components. In developing the Tennessee Self Concept Scale, for example, Fitts (1965) identified eight critical components and built his measure around them. These components are identity, self-satisfaction, behavior, physical self, moral-ethical self, personal self, family self, and social self.

An individual lacking positive self-concept has feelings of inferiority, avoids competitive situations, and experiences alienation both from himself and from others. On the other hand, positive self-concept accompanies good adjustment. Rainy (1948) found that positive shifts in self-concept accompanied successful therapy experience, while no shifts in self-concept were reported for patients whose therapy was unsuccessful.

Early studies of self-concept in women have yielded some interesting, if conflicting, results. Grant (1969) reports that there are differences in scores attained on self-concept measures for men and for women. Men,
regardless of age or socio-economic status, tend toward denial and consistently preserve positive self-image.

White (1959) reported that college women with career interests were less satisfied with themselves than were college women who had no career aspirations. This dissatisfaction, she postulated, might have stemmed from the pressure of parents and others who had attempted to teach these women the traditional feminine role. White also reported that the career-oriented women in her sample reported less close relationships with their mothers than did the non-career oriented women.

Using the Edwards Personal Preference Scale, Hoyt and Kennedy (1958) found career-oriented female college students to attain higher scores in Achievement, Intraception and Endurance than did their home-maker oriented peers. The latter, however, scored higher in Heterosexuality and Succorance.

Many self-concept studies have focused on the difference between an individual's realistic, or honest view of himself and his reported self as he would like himself to be. This reported "perfect self" is sometimes referred to as the ideal self. Jourard (1957) reported that in both men and women, self-esteem, or positive self-concept, appeared to hinge on a congruence between the "real self" and the "self-ideal". This finding was supported by Wessman, Ricks, and Tyl's Study (1960) which measured mood using college women's self-descriptions and ideal descriptions in elation and in depression.

These early studies on self-concept in women reflect the early concerns of researchers. Variables such as atypical or typical career choice or identification with a particular parent were correlated with negative or positive self-concept. The bulk of the research in feminine role was generated by the early studies in atypical vs. typical vocational choices.
Development of the Feminine Role Inventory

The study of sex roles by researchers in both psychology and sociology has gained momentum in recent years. Sex roles are those behavior patterns expected from an individual by his or her social group and believed to be typical of his or her sex. The feminine role, the sex role of females, has in particular been examined in the past two decades. Studies such as those by Hoyt and Kennedy (1958), White (1959), and Wessman, Ricks and Tyl (1960), have uncovered significant differences in both self-esteem and psychological well-being between college women planning careers and those not planning careers but focusing instead on marriage and family.

This early arbitrary classification of women on two poles, those wanting a career and those primarily motivated toward marriage and family, seemed to be warranted. Career-oriented women had significant differences in self-concept from non-career women.

Research in feminine role was expanded and somewhat redirected by Fand (1955), who considered the important elements in career-orientation or marriage-orientation to be self- or other-directedness. As has been defined earlier, a self-directed woman is concerned with receiving fulfillment directly. She is achievement oriented in her own right. The other-directed woman receives fulfillment vicariously, through the accomplishments of her husband and children. These women are deemed to be more nurturant than self-directed women. Fand assumed that the way a woman perceived herself and the degree of relatedness she experienced with the world around her, would determine the kind of feminine role she adopted. Realizing that not all women fit into an extreme other- or self-directed mold, Fand developed a thirty-four item measure that would be an indicator of degree of other- or self-directedness. Her scale, the Feminine Role Inventory, has four forms. Form A is for assessment of the individual's
realistic perception of herself. Form B is designed to measure one's ideal self, while Form C directs the respondent to mark items as she thinks the average woman would. A woman's idea of how she believes men would rate the ideal woman is measured by Form D. Each form is scored separately yielding scores indicative of other- or self-directedness.

Possible scores on the original Fand scale ranged from -68 to +68, with scores 0 to -68 indicating neutral orientation to extreme self-directedness, and scores from 0 to +68 indicating neutral orientation to extreme other-directedness. In 1955, Fand reported that women she studied, 85 college freshmen, viewed their own feminine roles as an almost equal combination of self- and other-directed elements. The mean score obtained on Form A of her measure was 1.58. The mean obtained on the Form B scale was not significantly different, although the mean on Form C was significantly more other-directed.

Definition of feminine role in terms of this variable, directedness, gained general acceptance among researchers, as the subsequent research indicates.

Research in Feminine Role Perceptions

Fand's study was followed by one by Anne Steinmann (1963) who, using Fand's instrument, studied feminine role concepts in 51 middle-class American families. All of Steinmann's young female subjects attended a suburban college and lived at home. The findings reflected those obtained by Fand. The majority of female students perceived their personal feminine roles to be made up equally of other- and self-directed parts. The mean obtained on Form A was 1.5. Their ideal selves and their views of the average woman were significantly more other-directed; the Form B mean obtained was 3.6, while the mean for Form C was 9.3. The significant
difference might possibly suggest low positive self-concepts. Though an extensive study, Steinmann realized its limitations and suggested that future studies examine feminine role in other than the middle-class.

A later study by Steinmann, Levi, and Fox (1964) continued the role research project of the Society for Psychoanalytical Study and Research which supported Steinmann's study in 1963. On the Inventory of Feminine Values, the Fand measure revised and validated, 75 female college students attending a metropolitan college in the northeast attained a mean score of +.97 on Form A, realistic self-perception. This slightly other-directed mean score was significantly different from the mean score attained on Form B, ideal self, which was -4.6. Steinmann interpreted this finding as a possible indicator of personal conflict, but had no specific data or concurrent measure to support her stance.

In 1967, Janice Porter reported her findings on feminine role as related to psychological well-being and ego strength (Porter, 1967, Gump, 1972). Using a slightly revised Fand Feminine Role Inventory as a classification tool, she found that of 162 senior class women at a private eastern university, the majority perceived themselves as having feminine roles nearly balanced between other- and self-directedness. Again this finding echoed Fand's findings in 1955, and Steinmann's findings in 1963.

Porter measured psychological well-being with the Elation-Depression Scale, a measure devised by Wessman in 1966 containing ten descriptive steps from utter depression (Step 1) to complete elation (Step 10). No significant difference on this variable was found for those subjects who had 'extreme other-directed scores and for those who had extreme self-directed scores on the Feminine Role Inventory. Some self-directed senior women had taken the Elation-Depression Scale during their junior
year. In that year they showed lower happiness scores, indicating a negative relationship between self-directedness and happiness. Although Porter was unable to explain these findings, no further analyses of happiness levels, by checking discrepancies between perceived real self scores and idealistic self scores, were undertaken.

People who appear depressed have been found to have low self-esteem, or negative self-concept. It would follow that those who report they are generally happy would have positive self-concepts. Thus this study is significant in that it reports a positive correlation between happiness, a factor in positive self-concept and other-directedness in college women.

Scores on Barron's Ego Strength Scale, also administered in the Porter study, revealed no significant difference in ego strength between other- and self-directed women.

A later study by Steinmann and Fox (1966) explored specifically women's self-perceptions of their feminine roles and men's views of the ideal woman. Although adding nothing to the body of knowledge of self-concept as applied to women, it furthered and extended the knowledge of women's perceived sex roles by studying this variable in various occupational groups in the United States. This study sampled the perceptions of 423 American men and 837 American women. Using the Inventory of Feminine Values, Steinmann and Fox reported that women saw their own self and ideal woman's role as a balance between self- and other-directedness. It appears however, that their findings indicate a more self-directed perception than had been previously reported. The mean for all groups was 3.2, more than slightly self-directed. It should also be noted that the scales on the Inventory of Feminine Values had been revised. Scores from
0 to -68 now indicated other-directedness, while scores of 0 to +68 comprised the range of self-directedness.

Steinmann and Fox's study had several weaknesses. No members of occupational groups in the lower-class were included. Members of minority groups, other than Blacks, may have been included in the occupational groups, but were not identified, so comparisons were impossible. Also, no attempt was made in this study to correlate self-concept with perceived personal feminine role orientation.

Rappaport, Payne, and Steinmann (1970) reported that married college women attending school on a full-time basis perceived themselves as significantly more liberal, self-directed, on Form A of the Inventory of Feminine Values than did unmarried college women. While married college students attained a mean of 4.84 on Form A, unmarried college women received a mean score of -0.84 on the same measure. The married women also perceived their ideal woman to be significantly more self-achieving (5.06) than did the unmarried women (-1.91). All married women in the sample were attending college on a full-time basis and were childless.

A study by Putnam and Hansen (1972) focused on the relationship of the feminine role and self-concept to vocational maturity. Many recent studies are investigating the relationship between these two concepts. The subjects, 375 high school girls, were mainly sixteen-year-olds from middle-class homes. Through use of the Fand Feminine Role Inventory, Putnam and Hansen found the majority of the girls to perceive themselves as having feminine roles equally composed of traditional and liberal elements (mean = -0.29). Perceptions of the ideal woman were more other-directed (1.56). No attempt was made to correlate self-concept as
measured by the Tennessee Self Concept Scale to the different degrees of other- and self-directedness of the feminine role as measured by the Fand instrument.

Limitations of Prior Research

Other studies have made use of the original Fand instrument or have delved into the area of classification of different degrees of other- or self-directedness using other methods. McKenzie (1971) used the Feminine Role Inventory to categorize professional women and housewives as either traditional or liberal in feminine role. She made no attempt to measure self-concept. Other work, as Fisher's (1973), involved the classification of feminine role into eight identifiable categories. While extending knowledge in the field of perceived feminine roles, such research has ignored self-concept.

Researchers in feminine role have neglected to correlate their findings with measures of self-concept, even though positive self-concept is considered vital for good adjustment. Much effort has been expended gathering information on women's perceptions of their feminine roles and classifying diverse perceptions into categories. The value of findings in these areas could be extended if relationships with women's mental health were found to exist.

Researchers in this area have also failed to utilize the feminine role classification measure to fullest advantage. Fand's instrument, either in the original or revised form, offers the opportunity to observe differences between the real self and the ideal self, through comparison of scores obtained on Forms A and B. Large discrepancies between one's real and ideal selves are proven indicators of low positive self-concept, and yet such comparisons have not been made.
CHAPTER III

OBJECTIVES

As indicated by the review of the literature, there are few adequate studies of the relationship of self-concept in women to their perceptions of their own feminine roles as traditional, (or other-directed), or as liberal, (or self-directed), or as a combination of both, (neutral). The purposes of this study, then, are three-fold. First, to gather current information on women's realistic and ideal self perceptions of their feminine roles, and determine whether these are liberal, traditional, or neutral in orientation. Second, to determine if there are significant differences in self-concept as measured by the Tennessee Self Concept Scale (TSCS) among women who perceive themselves as liberal in feminine role, women who see themselves as traditional in feminine role, and women who see their feminine role as a combination of both. Third, to further determine if there is a relationship between positive self-concept, as measured by the TSCS, and discrepancies between perceived Real Self and Ideal Self scores on the Inventory of Feminine Values (IFV).

Few studies to date have dealt with differences in perceived feminine role perception between women whose religious denominations specify traditional female sex roles for members, and women whose faiths do not specify a particular feminine role orientation. Women who are members of the Church of Jesus Christ of Latter-Day Saints (LDS) are expected to conform to the traditional feminine role (Gogarty, 1973; Simpson, 1972; Spafford, 1973). As over 50% of the subjects in this study are LDS, such comparisons are necessary to determine if this variable alone could significantly affect the sample mean on both forms of the IFV.
Also, a comparison of scores achieved on the IFV for single and for married women will be performed, to determine if the findings of Rappaport, Payne, and Steinmann (1970) are substantiated. A comparison of scores on Form A (IFV) attained by women who had eldest, middle, youngest, or "other" positions in their sibling constellations will also be made, to see if Fand's results (1955) are replicable.

Therefore, the objectives of this study are:

1. to determine if there is a significant difference in perception of personal feminine role as measured by Form A, Real Self of the IFV and in perception of ideal feminine role as measured by Form B, Ideal Self of the IFV.

2. to determine if there is a significant difference in perceptions of personal feminine role as measured by Form A of the IFV for married and for single women.

3. to determine if there is a significant difference in perceptions of feminine role as measured by Form A of the Inventory of Feminine Values for women who were oldest among siblings, for women who had a middle sibling position, for women who were youngest children, and for women who rated their sibling position as "other".

4. to determine if there is a significant difference in perceptions of personal feminine role as measured by Form A of the IFV for women who are LDS and for women who are not LDS.

5. to determine if there is a significant difference among self-concept scores, as measured by the Total Positive Self Scale, TSCS, for women who perceive themselves as liberal, traditional, or neutral in feminine role.

6. to determine if there is a relationship between discrepancy scores on Forms A and B of the IFV and Total Positive Self scores on the TSCS.
In light of the above objectives, the following hypotheses are drawn:

1. There will be a significant difference between mean scores on Form A, Real Self, and Form B, Ideal Self, of the IFV as computed for all women in the sample.

2. There will be a significant difference in mean scores of perceived personal feminine role, as measured by Form A of the IFV for married women and for single women.

3. There will be a significant difference in perceptions of feminine role as measured by Form A of the Inventory of Feminine Values for women who were oldest among siblings, for women who had a middle sibling position, for women who were youngest children, and for women who rated their sibling position as "other".

4. There will be a significant difference in mean scores of perceived personal feminine role as measured by Form A of the IFV for women who are LDS and for women who are not LDS.

5. There will be a significant difference among self-concept scores, as measured by the Total Positive Self Scale, TSCS, for women who perceive themselves as liberal, traditional, or neutral in feminine role orientation as measured by scores attained on Form A of the IFV.

6. There will be a significant negative relationship between the discrepancies in scores on Forms A and B of the IFV and Total Positive Self scores on the TSCS.
CHAPTER IV
METHODOLOGY

Sample

The sample of this study consisted of eighty-seven graduate and undergraduate women who were attending Utah State University on a full-time basis fall quarter, 1974.

In order to test the instruments on a sample of students, a pilot group of twenty-seven students enrolled in two Body Conditioning classes (PE 113) were administered the battery in group settings. As similar results were later recorded for the prime sample, and the test battery and procedure was not modified, it was decided to include pilot results with the results from the prime sample of sixty students.

Of the total sample of eighty-seven women, 34 (39.1%) of the sample were graduate students, while 53 (60.9%) subjects were undergraduates. Of the undergraduate students, 15 were freshmen, 13 were sophomores, 15 were juniors, 9 were seniors, and 1 was uncertain as to her status.

Subjects ranged in age from 17 to 44 years, with the mean age being 21.89 years. Of the eighty-seven subjects, 17 (19.54%) were married, 69 (79.31%) were single, one was divorced (1.14%), and none were separated.

On the demographic sheet, sixty-one of the eighty-seven subjects (70.11%) indicated they were affiliated with the LDS Church. Ten subjects (11.49%) checked affiliation with a Protestant denomination, while ten other subjects (11.49%) marked "None" for religious affiliation. Four subjects marked the "Other" category (4.59%), and two subjects (2.29%) indicated they were Roman Catholic.

The sample was 93% Caucasian. One subject indicated she was Chicano; three specified Oriental; one indicated she was Black, and another marked "Other".
Table 1
Academic Status of Subjects

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Table 2
Marital Status of Subjects

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<tr>
<td>Divorced</td>
<td>1</td>
<td>1.14</td>
</tr>
<tr>
<td>Separated</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Table 3
Religious Affiliation of Subjects

<table>
<thead>
<tr>
<th>Religious Affiliation</th>
<th>N</th>
<th>% of Total Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>LDS</td>
<td>61</td>
<td>70.11</td>
</tr>
<tr>
<td>Protestant</td>
<td>10</td>
<td>11.49</td>
</tr>
<tr>
<td>None</td>
<td>10</td>
<td>11.49</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>4.59</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>2</td>
<td>2.29</td>
</tr>
<tr>
<td>Jewish</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Design

This research was a correlational study of the relationships between perceived feminine role orientation and positive self-concept.

Subjects were enrolled undergraduate and graduate women students at Utah State University in Logan, Utah. Testing of all subjects was accomplished during fall quarter, 1974.

As has been mentioned earlier in this paper, students enrolled in two Body Conditioning classes (PE 113) were selected as a pilot group. Twenty-seven women agreed to participate in testing which was accomplished in group settings conveniently scheduled. Subjects were informed that results would be confidential and would be made known to them at a later date. Within two weeks following testing, the researcher returned to the Body Conditioning classes and informed the participating students of their scores.
Graduate student women were chosen for half the prime sample as it was expected that their scores would fall on the self-directed end of the Inventory of Feminine Values continuum. These subjects were selected from U.S.U. computer registration lists, and after separating out females from males, every sixth name was selected. These women were contacted by telephone and scheduled into convenient group testing sessions. They were informed that results would be available to them winter quarter, 1975.

Undergraduate women who were active LDS Church members were chosen for the second half of the prime sample. It was expected that their scores would fall onto the other-directed end of the IFV continuum. The majority of the twenty-seven undergraduate women lived in the same ward of the LDS Church. Many were roommates. They were scheduled into the same group testing sessions as the graduate students. They were also informed that test results would be available winter quarter, 1975.

Analysis

For purposes of statistical analysis, hypotheses 1 through 5 were restated in the null form. Converted thus, they read:

1. There will be no significant difference between mean scores on Form A, Real Self, and Form B, Ideal Self of the IFV as computed for all women in the sample.

2. There will be no significant difference in mean scores of perceived personal feminine role as measured by Form A of the IFV for married women and for single women.

3. There will be no significant difference in perceptions of feminine role as measured by Form A of the Inventory of Feminine Values for women who are oldest among siblings, for women who had a middle sibling
position, for women who were youngest children, and for women who marked their sibling position as "other".

4. There will be no significant difference in mean scores of perceived personal feminine role as measured by Form A of the IFV for women who are LDS and for women who are not LDS.

5. There will be no significant difference between self-concept, as measured by scores on the Total Positive Self Scale, TSCS, and perceived liberal, traditional, and neutral feminine role orientation as measured by scores attained on Form A of the IFV.

Fisher t-tests were used to determine significant differences between means for hypotheses 1, 2, and 4. Hypotheses 3 and 5 were tested by analysis of variance. The Pearson product-moment correlation technique was used to test hypothesis 6. A Person product-moment correlation was also calculated for relationship between perceived feminine role and positive self-concept as measured by the IFV and TSCS in this study.

All tests were run on the Teletype system at the Exceptional Child Center on the U.S.U. campus.

Data and Instrumentation

As both the Inventory of Feminine Values (IFV) and the Tennessee Self Concept Scale (TSCS) may be group administered, the researcher administered them in hour-long group sessions. All subjects first received the Demographic Sheet, then Form A of the IFV, the TSCS, and finally Form B of the IFV. As Forms A and B of the IFV are nearly identical, it was deemed necessary to introject the TSCS between them, reducing the possibility that subjects would remember their responses on Form A and respond similarly on Form B. The majority of the subjects completed the battery in thirty to forty-five minutes.
As clear and explicit instructions accompany both tests, the researcher directed all subjects to read the instructions themselves. The only oral directions given were offered when subjects received Form B of the IFV. As this form appears very similar to Form A, subjects were advised to answer from the viewpoint as if they were the person they really wanted to be - their ideal selves.

The Demographic Sheet mentioned contains items on marital status, religious affiliation and activity level, educational goals, and other data, some of which was used in the analysis.

Information on validity and reliability of both instruments will be covered in the following sections. The Tennessee Self Concept Scale in particular has been the object of many validity studies.

The Inventory of Feminine Values - validity and reliability. The Inventory of Feminine Values is a 34-item scale incorporating four subscales designed to measure other- or self-directedness in women. Form A, Real Self, and Form B, Ideal Self, the two subscales which were used in this research contain the same 34 items in altered sequence. Directions for Form A instruct the respondent to answer questions according to her own beliefs. Form B directions instruct the respondent to answer questions as she would were she the person she would like to be, or as her own ideal person.

As has been previously defined, the self-directed woman is seen as one who seeks fulfillment directly through her own accomplishments and not through the accomplishments of husband and children, as does the other-directed woman. The former is seen as achievement oriented in her own right and thus liberal, while the latter is seen as essentially nurturant and deemed traditional.
Both the Fand instrument and the IFV utilize Likert scales. The respondent indicates her position on each item by marking a choice from "strongly agree" to "strongly disagree". A sample item is, "I am not sure the joys of motherhood are worth the sacrifices."

The Inventory of Feminine Values is a revised form of the Fand Feminine Role Inventory developed by Alexandra Fand in 1955. The validity of her instrument was discussed by both Fand (1955) and Steinmann (1963). Some items on the scale were presented as axioms, while others were presented as substantiated items to assess construct validity. Items were also submitted to seven judges who unanimously agreed on their appropriateness. Clinical interviews counterchecked validity, presumably concurrent validity.

No attempt was made by Fand and Steinmann to measure predictive validity with the Fand instrument. However, results of a later study by Putnam and Hansen (1972), indicated that feminine role concepts of Own Self were useful in predicting vocational maturity. Results on perceived Ideal Self, Form B of the Inventory, were not useful as predictors.

The assessment of construct validity of the Fand Feminine Role Inventory has been largely ignored, although this would seem to be the area most in need of scrutiny. Researchers using the instrument have reported face validity, supposedly substantiated by the seven judges; however, Cronbach (1970), among others, warned against using a test simply because it has face validity.

The reliability of the Fand Feminine Role Inventory was computed by Fand for Form A, Own Self only. Using the split-half method and the Spearman-Brown Prophecy Formula, she obtained a reliability coefficient of .81. Fand computed reliability on eighty-five college freshmen in the
College of Home Economics, and on an older pilot group of twenty-five housewives.

Steinmann (1963) quoted Fand's findings on reliability of the instrument, but reported no new findings of her own, although she stated she did a pilot study of subjects between twenty-eight and fifty-three years of age.

For this study, reliability of the Inventory of Feminine Values was computed on pilot group scores using the split-half technique and the Spearman-Brown Prophecy Formula. As items on this measure come in pairs, the first reflecting a self-directed position, and the second an other-directed position, it was necessary to assign pairs to different halves. This left an odd number of pairs, seventeen. It was decided to eliminate the middle pair equalizing the items on the two halves. Using this technique a reliability coefficient of .86 was obtained.

The Tennessee Self Concept Scale - validity and reliability. The Tennessee Self Concept Scale (TSCS), developed by W. H. Fitts, is a 100-item measure utilizing a Likert scale for each item. Ninety items assess self-concept while ten items assess self-criticism. Fourteen scores are reported on both the counseling and research forms, while thirty scores are derived and reported on the Profile sheet. The counseling form was chosen for this study, and only scores on the Total Positive Self Scale were used.

The validity of the TSCS has come under scrutiny by Fitts and by other researchers. Concurrent validity has been well established. Total Positive Self on the TSCS correlates -.70 with the Taylor Anxiety Scale (Buros, 1972). Fitts (1971) also cited a study by Christian done in 1969 which correlated five indices of physical fitness with nine TSCS
measures of self-concept. Three measures, muscular endurance, cardiovascular index, and the over-all physical fitness index were significantly and positively correlated with the Total Positive Self Scale. Crites (1965) has reported on correlation of the TSCS with the Minnesota Multiphasic Personality Inventory and the Edwards Personal Preference Scale. Results obtained are as would be expected considering the nature of the scales.

The assessment of construct validity on the TSCS has generally been undertaken by utilizing factor analysis. Gable, LaSalle, and Cook (1973) administered the TSCS to 125 college freshmen and assessed the 3x5 self-concept classification system defined by Fitts. They reported evidence to support construct validity in the correlations with selected personality measures. Crites (1965) reported, as did Fitts in the TSCS Manual (1965), that the measure can differentiate psychiatric groups. Fitzgibbons and Cutler (1972), however, questioned the validity of the self-concept as measured by the TSCS within their accessible population of lower-class urban psychiatric patients.

Content validity of the TSCS has been established by submitting all items to judges for agreement on appropriateness. Only items unanimously agreed upon were retained. Results of the 1973 study of Gable, LaSalle, and Cook also substantiated content validity.

Studies on predictive validity have been reported by Fitts in monographs on self-concept. They are considered irrelevant to this study and will not be discussed.

Reliability coefficients for the TSCS as reported in the Manual (Fitts, 1965), were arrived at by the test-retest method. The coefficients, ranging from .75 to .92, were derived for a variety of subscales.
on a small population of 60 college students over a two-week period. Reliability coefficients were not computed for the population which was used to generate norms. Moore (1972) analyzed test-retest reliability using Hoyt analysis of variance and reported coefficients of .70's to .90's. The Total Positive Self Scale and Identity Scale were found to be most reliable in his population of disadvantaged adults in North Carolina.

Fitts based his norms on a sample of 626 which included persons of differing racial, ethnic, and geographic backgrounds. He admitted to an overrepresentation of young, white college students; however he concluded in the Manual (Fitts, 1965) that these variables have little or no relationship to scores on the scales. Others have argued this point. Noble (1973), Healey (1969), and Fitzgibbons and Cutler (1972) questioned the advisability of measuring self-concept of minority group members on standardized tests. Grant (1969) reported differences on scale scores for men and for women, and for those differing in socioeconomic status. Age also seems relevant to self-concept, with older persons consistently reporting more positive self-concepts.

The Tennessee Self Concept Scale is designed in such a way that computation of reliability using the split-half technique is impossible. As this sample closely resembles Fitts' reliability sample, his reliability coefficients were accepted for this study.
CHAPTER V: RESULTS

Hypothesis one stated that there would be no significant difference between mean scores of Form A, Real Self, and Form B, Ideal Self, of the Inventory of Feminine Values, as computed for all women in the sample. Using the t-test, a t of .1545 was obtained, which does not reach significance. Thus, the null hypothesis is accepted. The mean on Form A for all 87 subjects was 4.011, while the mean on Form B for all subjects was 2.932. Both means reflect a perceived balanced or neutral feminine role for the sample as a whole. Scores on Form A ranged from -32 to 48, while scores on Form B ranged from -32 to 61.

Table 4

<table>
<thead>
<tr>
<th>Measure</th>
<th>N</th>
<th>Range</th>
<th>Mean (X)</th>
<th>t-ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form A, (Real Self)</td>
<td>87</td>
<td>-32 to +48</td>
<td>4.011</td>
<td>.1545</td>
</tr>
<tr>
<td>Form B, (Ideal Self)</td>
<td>87</td>
<td>-32 to +61</td>
<td>2.932</td>
<td></td>
</tr>
</tbody>
</table>

The second hypothesis stated that there would be no significant difference in mean scores of perceived personal feminine role as measured by Form A of the IFV for married and for single women. Using the t-test to measure difference, a t-ratio of 4.667 was obtained, which is significant at the 5% level of confidence. The mean score obtained by married subjects is decidedly higher on the self-directed end of the IFV continuum than is the mean score of single subjects.
Table 5
T-test for Form A Means Obtained for Married and for Single Women

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>N</th>
<th>% of Total Sample</th>
<th>X</th>
<th>t-ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>17</td>
<td>19.54</td>
<td>11.17</td>
<td>4.667</td>
</tr>
<tr>
<td>Single</td>
<td>69</td>
<td>79.31</td>
<td>1.92</td>
<td></td>
</tr>
</tbody>
</table>

Hypothesis three states that there will be no significant difference in mean scores of perceived personal feminine role as measured by Form A of the IFV for women who held different positions in the sibling constellation of their original families. Analysis of variance was used to determine if a difference did exist and was significant. Subjects were assigned to groups according to how they had responded to the item, "Position in Family", on the demographic sheet. With analysis of variance, an F of 1.762 was obtained. As this did not reach significance at either the 1% of 5% level, the null hypothesis was accepted. (See Table 6, page 27)

Hypothesis four stated that there would be no significant difference in mean scores of perceived personal feminine role as measured by Form A of the IFV for women who are LDS and for women who are not LDS. This hypothesis was tested using the t-test. A t-ratio of 43.08 was calculated which achieved significance at the 1% level. Thus the null hypothesis was rejected. There is a significant difference in mean scores on Form A (Real Self) of the IFV for LDS women and for non-LDS women. Looking at the mean scores in Table 3, one notes that LDS women tend to score around
the mean of the continuum, indicating a more neutral feminine role orientation. Non-LDS women, on the other hand, score strongly on the self-directed end of the scale.

Table 6

Analysis of Variance for Form A Scores for Youngest, Middle, Oldest, and Other Children

<table>
<thead>
<tr>
<th>Position in Sibling Constellation</th>
<th>N</th>
<th>% of Total Sample</th>
<th>( \bar{X} )</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youngest</td>
<td>18</td>
<td>20.7</td>
<td>5.444</td>
<td></td>
</tr>
<tr>
<td>Middle</td>
<td>32</td>
<td>36.8</td>
<td>1.593</td>
<td>1.762</td>
</tr>
<tr>
<td>Oldest</td>
<td>18</td>
<td>20.7</td>
<td>10.888</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>19</td>
<td>21.8</td>
<td>.157</td>
<td></td>
</tr>
</tbody>
</table>

Table 7

T-test of Form A Scores for LDS and Non-LDS Women

<table>
<thead>
<tr>
<th>Religious Affiliation</th>
<th>N</th>
<th>% of Total Sample</th>
<th>( \bar{X} )</th>
<th>t-ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>LDS</td>
<td>61</td>
<td>70.11</td>
<td>-2.098</td>
<td>43.08</td>
</tr>
<tr>
<td>Non-LDS</td>
<td>26</td>
<td>29.89</td>
<td>18.346</td>
<td></td>
</tr>
</tbody>
</table>
Hypothesis five stated that there would be no significant difference among self-concept scores, as measured by the Total Positive Self Scale, TSCS, for women who perceive themselves as liberal, traditional, or neutral in feminine role orientation as measured by scores attained on Form A of the Inventory of Feminine Values.

To test this hypothesis it was necessary first to differentiate groups which could be described as liberal, neutral, and traditional. Suggestions in the Manual (Steinmann and Fox, 1966) were followed, and the groups were formed as shown in Table 8.

Table 8
Composition of Groups With Differing Perceived Feminine Role

<table>
<thead>
<tr>
<th>Groups</th>
<th>Inclusive Scores on Form A, IFV</th>
<th>N</th>
<th>% of Total Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group 1 (Perceived liberal feminine role)</td>
<td>+5 to +68</td>
<td>37</td>
<td>42.5</td>
</tr>
<tr>
<td>Group 2 (Perceived neutral feminine role)</td>
<td>-4 to +4</td>
<td>20</td>
<td>23.0</td>
</tr>
<tr>
<td>Group 3 (Perceived traditional feminine role)</td>
<td>-5 to -68</td>
<td>30</td>
<td>34.5</td>
</tr>
</tbody>
</table>

Data was computed through an analysis of variance to determine if there was significance among means. The results showed an F of .8294, which does not reach significance at either the 1% or 5% level, thus the null hypothesis is accepted.
Table 9
Analysis of Variance of Total Positive Self Scale Scores of the Liberal, Neutral, and Traditional Groups

<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>( \bar{X} )</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group 1 (Liberal)</td>
<td>37</td>
<td>357.7568</td>
<td></td>
</tr>
<tr>
<td>Group 2 (Neutral)</td>
<td>20</td>
<td>357.0000</td>
<td>.8294</td>
</tr>
<tr>
<td>Group 3 (Traditional)</td>
<td>30</td>
<td>365.0000</td>
<td></td>
</tr>
</tbody>
</table>

Subsequent tests of analysis of variance performed on both the pilot group (N=27), and on the prime sample (N=60), also failed to produce significant results. The F of the pilot group was .1371, and the F computed for the prime sample was 2.718.

Despite the lack of significance obtained through the analyses of variance, a Pearson product-moment correlation procedure was used to obtain a coefficient of the relationship between perceived personal feminine role and positive self concept. The relationship between these two variables, as measured by the IFV, Form A scores and the TSCS, Total Positive Self Scale scores, was -.11, which does not reach significance.

Hypothesis six stated that there would be a significant negative relationship between discrepancies in scores on Forms A and B of the IFV and Total Positive Self scores on the TSCS. Analysis was computed using the Pearson product-moment correlation technique. A coefficient of -.319 was obtained, which was significant at the 1% level. Thus the hypothesis was accepted as stated. As differences in scores attained on Forms A and
B of the IFV increase, positive self-concept, as measured by the Total Positive Self Scale of the TSCS, decreases.
CHAPTER VI

DISCUSSION

The first objective of this study was to gather current information on women's realistic and ideal self perceptions of their feminine roles, and determine whether these are liberal, traditional or neutral in orientation. A second objective was determination of possible significant differences in self-concept, as measured by the Tennessee Self Concept Scale, among women who perceive themselves as liberal in feminine role, women who see themselves as traditional in feminine role and women who see themselves as neutral in feminine role. A third objective was the determination whether differences in self-concept as measured by the TSCS, are related to discrepancies between perceived Real Self and Ideal Self scores on the Inventory of Feminine Values.

As these objectives were translated into hypotheses, it seems logical to proceed with a discussion of the six hypotheses and the results of testing done on them.

Major Findings

Hypothesis one stated in the null form that there would be no significant difference between mean scores on Form A, Real Self, and Form B, Ideal Self of the IFV as computed for all women in the sample. Testing validated this view. Noting the obtained mean scores in Table 4, one notes that the means are indeed very close. While both scores fall on the self-directed end of the continuum, they actually reflect a neutral orientation for the sample as a whole. Fand (1955) reported a mean of 1.58 on her sample of 85 college students. On her measure, a positive score reflected other-directedness. Steinmann and Fox (1966) reported a Form A mean of 3.2 for a varied sample of 827 subjects. The Form B mean
for the same sample was 2.07. Undergraduates in public institutions (N = 96) who were included in this study attained a mean of 1.0 on Form A, and a mean of 4.6 on Form B. The means attained in this study appear to reflect the findings of other researchers whose studies date 1955 and 1966.

Hypothesis two stated that there would be a significant difference in mean scores of perceived personal feminine role, as measured by Form A of the IFV, for married and for single women. Testing results confirmed this hypothesis at the 5% confidence level. While the mean score for married students reflects a strong, self-directed role perception, the score for single students reflects a perceived neutral role orientation. Of the seventeen married subjects, thirteen or 76.5% were graduate students. It might be expected that married women graduate students would perceive their roles as strongly self-directed.

Bardwick's (1971) hypothesis that marriage provides women with the fulfillment of affiliative needs, thus freeing them to pursue their needs for achievement might also be considered here.

A study by Rappaport, Payne, and Steinmann (1970) reported similar findings. The married women students in their study (N = 45) attained a mean of 4.84 on Form A, while the single students (N = 45) attained a mean of -.84. While results of this study reflect the same trend, the mean of the married students appears significantly higher than the mean of the married students in the Rappaport, Payne, and Steinmann study. It is unclear whether graduate women students were included in their sample.

The third hypothesis stated that there would be a significant difference in perceptions of feminine role as measured by Form A of the IFV for women who were oldest among siblings, for women who had a middle
sibling position, for women who were youngest children, and for women who marked their sibling position as "other". Despite expectations of a significant difference, based on Fand's (1955) research, the null hypothesis used for analysis was accepted. The F attained did not reach significance at either the 5% or 1% level of confidence. Results obtained for this sample (see Table 6) show the subjects who were oldest children to be strongly self-directed in role orientation. Subjects who were youngest in the sibling constellation score next highest in self-directedness, while the middle and "other" subjects attain means reflecting a neutral orientation.

These findings are in opposition with Fand's (1955) findings. She found the oldest children (N = 33) to be most other-directed (5.24 on her scale). Middle children were most self-directed (-2.67, again on her scale). The mean of subjects who were youngest children is similar to the mean achieved by the "other" children in this study, -4. Fand interpreted the mean score of the oldest children in her study to reflect their conforming to parents' expectations. The mean score of the oldest children in this sample may also reflect their conforming to parental expectations, expectations of achievement and self-directedness. It may be that the difference in parental expectations for first-born female children may have changed dramatically from 1935 to 1955, when the subjects of these studies were small children.

Hypothesis four stated that there would be a significant difference in perceptions of personal feminine role as measured by Form A of the IFV for women who are LDS and for women who are not LDS. Testing proved this hypothesis true at the 1% level of significance. LDS women of high religious activity were expected to score on the traditional end of the
continuum as their religious values stress the woman's role as one of other-directedness.

It should be noted that 47 of the 61 LDS students (77.0%) indicated that their religious level was high. Gogarty (1973) reported that of 133 active LDS women residing in the Intermountain region, 83.5% responded positively to the statement "a woman should work outside the home only if necessary." Responses to other statements reflecting feminist views were consistently uniform. On all other items, over 90% of the women responded identically. She concluded that regardless of age or educational background, these women were more influenced by teachings of the LDS Church than by any other factor.

The findings of this study substantiate the 1973 findings. Even in the college community, given the self-directedness of other women students, the LDS women in this sample hold a somewhat traditional perception of their feminine roles.

Non-LDS women, on the other hand, attained a mean score well on the self-directed end of the continuum. Their mean, 18.346 places them in the "Much" category for degree of self-directedness. As defined by Steinmann and Fox (1966), a woman scoring on the self-directed end of the continuum would be one who "considers her own satisfaction equally as important as those of her husband and family and . . . who wishes to have opportunities to realize any ability or talent known or latent." There are obviously significant differences in how these two groups view their respective feminine roles.

Hypothesis five was postulated to meet the second objective of this study. It stated that there would be a significant difference between self-concept, as measured by scores attained on the Total Positive Self
Scale, TSCS, and perceived liberal, traditional, and neutral feminine role orientation as measured by scores attained on Form A of the IFV. The analysis of variance produced an $F$ of .8294, not significant at either the 5% or 1% level. Significance was also not established in subsequent analysis of variance testing on the pilot group and on the prime sample.

The mean of the Total Positive Self Scale established on the norm group is 345.57. The means of all three groups in this total sample are above the norm mean. It appears that the women in this sample, regardless of perceived role orientation, are feeling positively about themselves.

Our findings are in conflict with Fand's (1955), as she concluded that the women with the most positive self-concepts in her sample scored on the neutral area of her measure. Those women who perceived themselves as self-directed or other-directed had less positive self-concepts; however, as Fand herself admitted, her measures of self-concept were subjective. Our findings are also in conflict with those of White (1959), who found greater dissatisfaction with self in career-oriented female students than in female students not career-minded.

The Pearson product-moment correlation technique computed on perceived feminine role orientation and positive self-concept produced a coefficient of $-0.11$, not significant at either the 5% or 1% level. This again substantiates the results of testing with analysis of variance. There is no relationship between perceived feminine role orientation and positive self-concept, as measured by the two instruments used in this study.

The sixth hypothesis stated that there would be a significant negative relationship between discrepancies in scores on Forms A and B of the
IFV and Total Positive Self scores on the TSCS. Analysis of this relationship yielded a coefficient of -.319, significant at the 1% level. Thus there is a strong inverse relationship between discrepancies in Forms A and B scores and positive self-concept, as measured by the TSCS. Jourard's (1957) results indicating that positive self-concept appears to hinge on a congruence between the "real self" and the "self-ideal" are substantiated here.

Conclusions

Mental health is not dependent on a woman's perceived feminine role. Very traditional or very liberal women, or women with no strong orientation either way, can be well adjusted or poorly adjusted. What that adjustment is dependent on is a congruence between what the woman is and what she wants to be.

Although liberal, neutral, or traditional women may have equally high positive self-concepts, an individual woman is not free to choose any feminine role she may like. Parental expectations, religious beliefs, peer pressure, expectations of significant people in a woman's life - all help to define her particular role.

Results of this study indicate that religious affiliation may be the major determinant for choice of feminine role, particularly among LDS subjects. LDS women, especially those who are high in religious activity, make up 96.7% of the traditional group defined in the study. Women of other faiths or of not faith, and graduate women are in the majority in the liberal group. It appears that it may be as difficult for a highly active LDS woman to assume a liberal feminine role, as it would be for a woman who reports no affiliation with an organized religion to assume a traditional role.
Table 10
Further Breakdown of Liberal, Neutral and Traditional Groups

<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>% of Grad. Students</th>
<th>% of Non-Residents</th>
<th>% LDS</th>
<th>% Prot.</th>
<th>% RC</th>
<th>% None</th>
<th>% Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liberal</td>
<td>37</td>
<td>51.35</td>
<td>35.14</td>
<td>43.24</td>
<td>18.72</td>
<td>5.4</td>
<td>24.32</td>
<td>8.10</td>
</tr>
<tr>
<td>Neutral</td>
<td>20</td>
<td>40.0</td>
<td>20.0</td>
<td>80.0</td>
<td>10.0</td>
<td>0</td>
<td>5.0</td>
<td>5.0</td>
</tr>
<tr>
<td>Traditional</td>
<td>30</td>
<td>13.3</td>
<td>16.7</td>
<td>96.7</td>
<td>3.3</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

As seen in Table 10, liberal and neutral group members appear heterogeneous in terms of religion, residence, and academic status; however, the traditional group is nearly homogeneous. The typical woman in the traditional group is an undergraduate from Utah, with LDS Church affiliation. On the other hand, the typical liberal woman appears to be a graduate student, more likely from out-of-state (many graduate students listed their local Logan addresses as permanent, possibly to attain residency, or as an expression of autonomy), and she most likely will be LDS or have no ties with an organized religion.

These findings provide for speculations in other areas. It is apparent that women who choose the traditional role have assumed what is expected of them. One would speculate that there is more than adequate external reinforcement for the maintenance of this role. Many of the LDS women in this study had several LDS roommates, all of whom shared a common conception of the feminine role. Families lived nearby, offering constant reinforcement for the maintenance of the traditional feminine role. Most of the LDS subjects in the traditional group also attended
church or church-sponsored activities at least three times a week, again providing for more verbal or nonverbal reinforcement to the woman who has adopted the traditional role.

Looking at the liberal woman one sees a different picture. In fact, external reinforcement for maintenance of the liberal role is conspicuously absent. These women are generally from out-of-state; many are single (58.8%); many live alone; several have no religious ties. Yet they have assumed a strong liberal role orientation and have high positive self-concept.

Speculating, one would suggest that the maintenance of the traditional role is provided by external reinforcement. To determine if this is so, one would need to measure feminine role orientation in LDS women who were integrated into a culture more diverse than that in Utah; LDS women with roommates of differing ideas about the feminine role; LDS women who were less highly active in religious affairs. Without the strong external reinforcement, would the feminine role orientation shift? If such a group of women were studied, and scores indicated a significantly more neutral or liberal orientation, we would be led to assume that the role orientation reflected here does not reflect internalized values.

Given the apparent lack of external reinforcement with the liberal woman, one must assume that their feminine role values are internalized. Role orientation, in their case, appears unaffected by living in an area in which the majority of people espouse the traditional role for women. This observation substantiates the liberal end of the Inventory of Feminine Values as truly measuring "self-directedness".
Summary

This study was designed to explore the relationships between perceived feminine role orientation and positive self-concept, as measured by scores attained on the Inventory of Feminine Values (IFV), and the Total Positive Scale of the Tennessee Self Concept Scale (TSCS). Three main objectives were established. First, to gather current information on women's realistic and ideal self-perceptions of their feminine roles, and determine whether these are liberal, traditional, or neutral in orientation. Second, to determine if there are significant differences in self-concept as measured by the TSCS among women who see themselves as either traditional, liberal or neutral in perceived feminine role. Third, to further determine if there is a relationship between discrepancies in scores on Forms A and B of the IFV and positive self-concept scores on the TSCS.

Both instruments and a demographic questionnaire were completed by 87 undergraduate and graduate women at Utah State University. Women in the sample as a whole saw themselves as neutral in perceived feminine role orientation, on both the Real Self and Ideal Self forms of the IFV. The mean attained on Form A (Real Self) was 4.011, while the Form B (Ideal Self) mean was 2.931. There was no significant difference between these two scores.

Analysis of variance testing was done to determine if there was a significant difference in positive self-concept for women who saw their feminine roles as liberal, those who saw their roles as traditional, and those who had a neutral orientation. There was no significant difference. All three groups had Total Positive Self scores (TSCS) above the norm mean. The Pearson product-moment correlation technique was used to
ascertain the degree of relationship between perceived feminine role orientation and positive self-concept. It yielded a coefficient of -.11 which did not reach significance at either the 5% or 1% level.

The Pearson product-moment correlation technique was used to determine the relationship between discrepancies in Forms A and B scores (IFV), and positive self-concept, as measured by scores on the Total Positive Self Scale of the TSCS. A coefficient of -.319 was obtained, significant at the 1% level. This verified the hypothesis as stated, evidencing that as the difference between scores attained on Forms A and B increases, positive self-concept scores drop.

A t-test was computed to determine if there was a significant difference in perceptions of personal feminine role as measured by Form A of the IFV for married and for single women. A t-ratio of 4.667 was obtained, significant at the 5% confidence level.

Analysis of variance testing was done to determine if there were significant differences in perceptions of feminine role as measured by Form A (IFV) for women who were oldest among siblings, for women who had a middle sibling position, for women who were youngest children, and for women who rated their sibling position as "other". An F of 1.762 was obtained, not significant at either the 5% or 1% level.

To determine if there was a significant difference in perceptions of personal feminine role as measured by Form of the IFV for women who were LDS and for women who were not LDS, a t-test was computed. A t-ratio of 43.08 was obtained, significant at the 1% level.

Recommendations

Considering the limitations and findings of this study, it is recommended that:
1. Future research be undertaken with women who are not primarily college students. College attendance in itself may signify self-directedness.

2. Reliability on the Inventory of Feminine Values be calculated through the test-retest method to determine the reliability of this measure across time.

3. In a more heterogeneous sample, future research again assess differences in positive self-concept among women who see their role orientations as liberal, neutral, or traditional.

4. Measures of other variables, as anxiety, be used in future research in conjunction with the IFV to determine relationships between perceived feminine role and other variables, as anxiety.

5. Future research be undertaken to investigate whether there is a significant positive correlation between self-directedness on the IFV and graduate school attendance in a randomly selected sample of university students.

6. A relationship study of positive self-concept, as measured by the TSCS, and perceived feminine role orientation, as measured by the IFV, be undertaken in a sample of LDS women students who reside away from their immediate families, have roommates with differing values of feminine role, and are not highly active in religious affairs.
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1. Name ___________________________ Age _____ Major __________________
Current Address ___________________________ College year _________________
Home Address ____________________________________________

2. Educational Goal ___________________________

3. Parents' Education
   Mother ___________________________ Occupation _______________________
   Father ___________________________ Occupation _______________________

4. Siblings (indicate the number of each in the appropriate blank)
   brothers _____ sisters _____

5. Position in Family (circle one)
   oldest youngest middle other

6. Religious Affiliation ___________________________ Religious Activity
   _____ Protestant _____ Jewish  _____ slight
   _____ Roman Catholic _____ Other  _____ moderate
   _____ LDS _____ Other  _____ None  _____ high
   _____ Other  _____ None  _____ in-active

7. Marital Status ___________________________
   _____ single  Husband's Occupation ___________________________
   _____ married
   _____ divorced
   _____ separated

8. Children (circle the correct response)
   none 1 2 3 4 5 6 7 8

9. Race
   _____ Native American  _____ Caucasian  _____ Chicano  _____ Black
   (Indian)
VITA

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Master of Science

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