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A SHORT-TERM TRAINING PROGRAM TO DECREASE SEX-ROLE
STEREOTYPING TOWARD WOMEN

The University of Oklahoma

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TO DECREASE SEX-ROLE STEREOTYPING TOWARD WOMEN

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FRED C. PEARMAN

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1980

A SHORT-TERM TRAINING PROGRAM
TO DECREASE SEX-ROLE STEREOTYPING TOWARD WOMEN

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ABSTRACT

This study assessed the attitude and behavior changes of participants following an experiential, one-day training program on decreasing sex-role stereotyping toward women. Eleven female and ten male community college students comprised the experimental group which was compared to a similar control group of twenty-eight female and eighteen male community college students on the attitude changes as measured by the Attitudes Toward Women Scale (Spence and Helmreich, 1972a and 1972b). The research adapted the Behavioral Rating Scale utilized by Katz (1975) to assess any behavior changes between the experimental group's pre and post measures and the Attitudes Toward Women Scale to assess any changes between the experimental group's pre and post attitude measures.

No significant difference was noted in the experimental group's attitude change scores. However, a significant positive effect was noted in the experimental group's behavior. No significant difference was noted between the experimental and control groups' attitude change scores.

It was concluded that while attitudes actually did not appear to change as a result of the training program, participants' behavior toward women apparently became less stereotyped following the training program.

INTRODUCTION

Within the last two decades the American woman began to carefully reconsider and study the lives of American women. There developed a renewed feminist consciousness, energized with the vitality and vigor, derived from women speaking to one another. One of the results of this movement is the expanding collection of writing in this field. Within this literature, one can observe a questioning of certain previously held patterns, such as cultural dependence upon the male, the valuing of male behaviors, the issue of personal female failure, the coping with loneliness and economic discrimination against females (Friedan, 1963; Bird, 1968; Millet, 1970; Bem and Bem, 1971; Freeman, 1971; Salzman-Webb, 1971; Weisstein, 1971; Tavris, 1977; Sargent, 1977).

What these authors have taken issue with is the prescriptive cultural life plans which have channeled women into what one is "supposed" to be, to want, and to avoid. They have attempted to eliminate that cultural schematic known as sex-role stereotyping. Much of the literature emphasizes primarily consciousness-raising concerning sex-role stereotyping toward women, while additionally some of the writers have followed up this new awareness with alternative suggestions to this sex-role stereotyping.

Definitions of a few key terms may be appropriate at this point to facilitate further discussion. The term "role" was derived from the French word referring to the roll of paper upon which the actor's part was written. A role is defined as a pattern of behaviors which an individual in a specified situation is 1. expected and 2. encouraged and/or trained to perform (David and Brannon, 1976).

The term "stereotype" was coined by Walter Lippmann. He thought of it as a simplifying and codifying "picture in his head," always something invalid, non-detailed, rigid, non-rational, and educationally resistant (Lippmann, 1922).

Roles and stereotypes are closely related with an important difference. Stereotypes are certainly cultural expectations for people within certain groups and situations, but the element of active training and encouragement from others is not present. Roles, on the other hand, contain both the elements of cultural expectations and active encouragement. For example, a new employee soon learns how to speak and dress on the job from old employees, thereby more appropriately fulfilling that particular employee role (David and Brannon, 1976).

A third term to be defined in this Introduction is that of "attitude." This term takes on significance since a stereotype represents a cultural attitude toward people within certain groups and situations. The psychology literature agrees on three common elements contained in the definition of the term "attitude": 1. There is a cognitive or belief component; 2. There is an affect or emotional component; 3. There is a behavioral component (Krech et al., 1962; Cook and Sellitz, 1964; Greenwald, 1968; Summers, 1970). Thus, a stereotype is a culture-expressed attitude which contains the three elements of belief, emotion, and behavior.

Sex typing refers to the process by which a person develops the attributes (behaviors, attitudes, beliefs, and personality characteristics) considered appropriate for his or her sex in a particular culture. Sex roles, then, consist of behaviors which are socially defined and expected of a person because of his or her gender (Foxley, 1979).

Consistent with the definitions and literature cited above, the terminal objectives for this study are 1. To develop a one-day experiential training program to heighten awareness of attitudinal and behavioral stereotyping toward women and to provide suggestions with alternatives, 2. To assess the effectiveness of the training program. These objectives seem representative of the directions taken within this area of study.

Having presented necessary definitions and this study's objectives, it is therefore appropriate to examine the review of the related literature.

Man has continually attempted to describe and categorize woman, to rationally accommodate her into his schema. Myths and stereotypes have grown through the ages concerning the nature of woman and are extensively reviewed in other sources (De Beauvoir, 1953; Diner, 1973; Janeway, 1971). The following list of references provides a solid foundation of how pervasive is the swath that sex-role stereotyping toward women has cut across our nation. Although detailed descriptions of these references are precluded by the parameters of this study, the reader can discover therein ample supportive evidence demonstrating the existence of sex-role stereotyping within this society (Bart, 1971; Bernard, 1971; Bettelheim, 1965; Bullough, 1973; Chafetz, 1974; Goldberg, 1968; Gove and Tudor, 1973; Haefner, 1977; Freud, 1921; Henley and Thorne, 1977; Horner, 1969; Jones, 1955; Paulson, 1976; Rubin, 1974; Schein, 1973; Seidenberg, 1974; Wortis, 1974).

As these studies consistently note, the sex-role stereotypes that culture tends to ascribe in our society have been observed to exist within many areas of human endeavor. Our culture maintains rather specific sex-role stereotypes. The woman who deviates from these stereotypes may be considered less attractive, less likable or less well adjusted than the stereotypic-matching individual.

The potential effects of sex-role stereotyping are of genuine concern for the helping professions. Such stereotyping might be psychologically

damaging to a client and limit the development of both males and females, therefore deserving exploration and constructive action.

Counseling and Sex-Role Stereotyping

Even though counseling is committed to the goal of the personal development of each client, professional counselors may still reflect the prevailing societal sex-role stereotyping toward the individual client. The persuasive effect of counselor sex-role stereotype expectations may be reflected in the formation of a client's values, decisions, and consequent behaviors. In light of these potential effects, it may be appropriate to review the related research to provide some background information and foster some insight concerning the phenomenon.

Pringle (1971) following a review of the literature suggests that the counselor be supportive of women by recognizing the changing roles of women. Conservative professional counselors have attributed greater maladjustment to a contrived profile of a female client who was described as politically to the left than they did to a male politically to the left or to males or females politically to the right (Abramowitz et al., 1973). High school counselors assessed female clients who had non-traditional career goals as more in need of counseling than those female clients who had more traditional career goals (Thomas and Stewart, 1971). Chesler (1972) cites therapy and institutionalization as means to force a woman into compliance with a more "feminine" role. Broverman, Broverman, Clarkson, Rosenkrantz and Vogel (1972) note that to the clinicians they surveyed, a woman is healthier and more mature if she is generally more submissive, easily influenced, emotional, susceptible to hurt feelings, conceited about her appearance, and antagonistic toward math and science than are men.

As a result of findings such as these, the American Psychological Association's Task Force on Sex Bias and Sex Role Stereotyping in Psychotherapeutic Practice sent questionnaires to 2,000 female therapists asking for examples of sexism they had encountered. Their clients' former therapists were reported to foster traditional sex roles, advocate marriage and the role of wife, deprecate careers, and encourage nonassertive and seductive behaviors (Asher, 1975). Sue (1978) indicates that if the internal-external locus of control dimension as a criterion of mental health was used, most of the minorities, poor, and women would be regarded as unhealthy. The American Psychological Association Division of Counseling Psychology ad hoc committee on women established and has endorsed a set of principles encouraging the knowledgeable counseling and therapy of women. These principles were subsequently broadened and adopted by The American College Personnel Association (Oliver, 1979).

Many male counselors can often be inexperienced with women as a cultural subgroup (Ivey, 1977). So a cultural skills method of counselor education is seen as necessary to bring out the skills of counseling within a culture (Danish and Hauer, 1973; Ivey, 1971; Ivey and Gluckstern, 1974, 1976), but as Conville and Ivey (1974) indicate, this is usually accomplished sequentially within single cultural contexts. Hence, it is the design of this current study to work within the exclusive context of sex-role stereotyping toward women.

The need for consciousness-raising concerned with sex-role stereotyping needs to be an integral part of counselor education to bring the barely conscious to consciousness (Delworth, 1973; Mitchell, 1971). As a caution, Lewis and Lewis (1974) recommend that consciousness-raising experiences also be provided for the spouses of counselor trainees.

It is apparent that educators and mental health professionals are ethically and legally bound not only to free themselves of the effects of

sex-role stereotyping but also to help overcome the biased effects of society upon the profession and its clients. Since sex-role stereotyping exists within the counseling profession, as the above references suggest, then effective means of modifying such attitudes and behaviors must be developed and taught within the counselor training programs. To increase the probability of success of any skill training program, it is both prudent and advantageous to begin from a sound theoretical foundation.

The theoretical foundation utilized was the theory of cognitive dissonance (Festinger, 1957). Concisely, the theory states that once an individual realizes an inconsistency between internal and external environments (beliefs vs. behaviors or beliefs vs. beliefs), the probability of change increases to restore consistency and reduce tension. Dissonance is likely to increase when actions and desired intent are polarized. The result is a multiple approach-avoidance conflict (Brehm and Cohen, 1962). This study is directed towards both beliefs and behaviors.

Considering attitudes, the attitude must be unfrozen before individual behavior can change (Hampden-Turner, 1970; Mill and Porter, 1972). Therefore this training program needed to present ideas which were discrepant from existing ideas residing within the participant/learners.

In terms of behaviors, Uhlemann (1968) has applied consistency theory within the context of the experiential encounter. So prior to each experiential learning session in the program, Uhlemann, would have the participant generate a personal behavioral objective to increase the potential for behavioral change. This study suggested that each participant in the training program create a verbal and a non-verbal behavioral objective related to decreasing sex-role stereotyping at the close of the training program.

Training Programs To Deal With Sex-Role Stereotyping In Counseling

A number of different approaches have attempted to address sex-role stereotyping in the counseling field. The American Personnel and Guidance Association, in 1978, presented 41 preconvention workshops with five of them devoted to sex typing and overcoming sexism (Foxley, 1979). Many an association have found the need to offer professional development workshops as a regular part of their annual conventions emphasizing the role of continuing education in counseling. Further, the field of counseling itself is shifting its training emphasis from one of remediation to one of prevention (Authier et al., 1975).

There is particular need for an effective non-stereotypic counselor education program within standard curricula as indicated by Harway's (1977) review of studies that demonstrate the prevalence of sex-role stereotyping content present in the counseling materials and textbooks. But before new non-biased textbooks will be written, consciousness needs to be raised within the professional counseling community by tested training programs such as Kahn's (1975) and Speizer's (1975) which are a semester long. Both demonstrate that participants do become more aware of sex-role stereotypes toward women within the society and within themselves as was measured by pre and post-tests on the Attitudes Toward Women Scale (Spence and Helmreich, 1972).

Shorter, more available training workshops like those of Applegarth (1975) and Collins (1975) run for eight hours and include role playing, lectures, discussions, media, and small group exercises. These one-day seminars can make the experience more practically accessible to the professional counselor employed in the field as well as serve as an effective introduction to the student. These brief training programs have obtained the anticipated measured results.

The best of several sources examined to design the training program which was a portion of this study was Sargent's text (1977). The book contained a series of forty-five consciousness-raising exercises directed toward increasing awareness of sex-role stereotypes. The training program designed and conducted for this study uniquely utilized film media, lectures, experiential exercises, guided meditation, and large and small group discussion. The workshop program and accompanying handouts can be examined in Appendix G.

What principally made this training and consequently this study unique is that no other training program of a brief nature to decrease sex-role stereotyping included the attitudinal modification component which progresses to a culmination in a behavioral objective and its consequent measurement.

The effects of this experiential, one-day training program determined the impact of:

1. the effects of the training program on sex-role stereotyping attitudes toward women,
2. the effects of the training program on sex-role stereotyping behaviors toward women,
3. the effects of the training program on an experimental and a control group on sex-role stereotyping attitudes toward women.

So that the value of the effects of the training program might be tested, a set of null hypotheses was applied to this study.

H_{o_1} There will be no statistically significant differences between the pretest and posttest attitude scores of those persons who receive the sex-role stereotyping toward women awareness training.

H_{o_2} There will be no statistically significant differences between the pretest and posttest behavior scores of those persons who receive the sex-role stereotyping toward women awareness training.

Ho₃ There will be no statistically significant differences between the pretest and posttest attitude change scores of the experimental group and the pretest and posttest attitude change scores of the control group.

METHOD

Subjects. Subjects were obtained from Psychology, Sociology, Communication and Business courses at South Oklahoma City Junior College during the summer session of 1979. All students in these courses who freely agreed to complete the test instrument comprised the study population.

After a brief description of the one-day training, students were permitted to volunteer as participants. Twenty-one volunteers, eleven female and ten male, participated in the training. All other volunteers who were randomly rejected or either did not attend the training were replaced into the population with those students who did not volunteer to serve as a control group and balance the effect of volunteerism. Twenty-eight females and eighteen males comprised the control group subsequent to losing others due to normal college attrition during the summer term.

Instruments. A Behavioral Rating Scale (BRS) was developed by Uhlemann (1968) and subsequently adapted by Katz (1975). The Katz model was further adapted and applied to this study. The Subjects' BRS of Katz appear in Appendix B and this study's in Appendix C for comparison.

The BRS provided space for a participant to write a potential behavioral goal. There are also two Likert-type seven point scales, one for verbal stereotyped behavior, the other non-verbal stereotyped behavior. A score of -3 indicated not very stereotyped behavior. A score of 0 indicated a neutral point. A score of + 3 indicated very stereotyped behavior. This test was scored by measuring the degree and direction of change from the pretest to the posttest administration of the Behavioral Rating Scale.

The attitudinal evaluation instrument utilized was the standard Attitudes Toward Women Scale. The AWS contains 55 items, each with four response alternatives relating to vocational, educational, and intellectual roles of women, freedom and independence, dating, courtship and etiquette, sexual behavior, and marital relationships and obligations. The AWS appears in its entirety in Appendix D. The reliability for this instrument was measured at .91. The AWS was scored with a 4 being the least conservative response and a 1 being the most conservative. The construct validity was supported in over 200 distinct studies within the last eight years (Spence and Helmreich, 1972a and 1972b).

An Evaluation Sheet was designed to immediately assess participant impressions of the program content and the facilitator's behavior. This appears in Appendix E.

A Biographical Information Sheet was developed to provide demographic data on the control and experimental subjects that may be of use in later research. The Biographical Information Sheet appears in Appendix F.

Procedure. During June of 1979, all subjects, experimental and control, completed the Attitudes Toward Women Scale two weeks prior to the training program. All subjects took the AWS again one month following the training program to assess relatively long-term attitude change.

The Behavior Rating Scale was completed only by the experimental subjects immediately after the training program and then again one month later.

The Evaluation Sheet was completed by the experimental subjects immediately following the training program.

The Biographical Information Sheet was completed by all subjects immediately prior to securing volunteers to participate in the training program.

The training program materials, included in Appendix G, present, in the following order, a two-page handout which is an overview of the training program, a schedule of the sequential program activities, also provided to the participants,

introductory remarks and listing of sex-role stereotypes (Chafetz, 1974), reaction sheets to two films with accompanying instructions for their use, two stereotyping exercises and instructions (Sargent, 1978), a meditation exercise, a behavioral contract form, and an edited version of "X: A Fabulous Child's Story" by Lois Gould (1972). As a result of a pilot program, conducted March 10, 1979, the actual training program was condensed and effectively revised into the above form. Though there was no significant change on the pre and post AWS scores for the pilot group, the BRS showed marked reductions of verbal and non-verbal stereotyped behaviors, with subjects rating the program an 8.4 and the facilitator a 9.3 in effectiveness on a scale of 10. Because of the pilot data trends and the anecdotal feedback received, it appeared consistent with original intent that this study be conducted forthwith to ascertain the data demanded by the proscribed hypotheses.

RESULTS

An analysis of covariance (ANCOVA) was used to analyze the data (Winer, 1971; Bruning and Kintz, 1968). This particular testing statistic allowed the comparison of the experimental group's pre and post Attitudes Toward Women scores (H_{01} : There will be no statistically significant differences between the pretest and posttest attitude scores of those persons who receive the sex-role stereotyping toward women awareness training), a comparison of the experimental group's pre and post Behavior Rating Scores (H_{02} : There will be no statistically significant differences between the pretest and posttest behavior scores of those persons who receive the sex-role stereotyping toward women awareness training), and a comparison of the experimental group's pre and post Attitudes Toward Women change scores to the control group's pre and post Attitudes Toward Women change scores (H_{03} : There will be no statistically significant differences between the pretest and posttest attitude change scores of the experimental group and the pretest and posttest attitude change scores of the control group).

The means, standard deviations, and change scores of the pretest, posttest Attitudes Toward Women Scale and the Behavioral Rating Scale are shown in Table 1.

Insert Table 1 about here.

No significant difference was noted between the experimental group's pre and post attitude scores. Thus, the first hypothesis could not be rejected. Inspection of the group means shows that there was not a significant change in the participants' attitude scores as a result of the awareness training.

A significant difference was noted between the experimental group's pre and post behavior scores ($F=15.209$; $p<.001$). Thus, the second hypothesis was rejected. Inspection of the group means shows that there was a significant improvement in the participants' behavior scores as a result of the awareness training.

No significant difference was noted between the experimental group's pre and post attitude change scores and the control group's pre and post attitude change scores. Thus, the third hypothesis was not rejected.

These results for each of the above hypotheses are shown in Table 2.

Insert Table 2 about here.

DISCUSSION

Neither the experimental nor control groups produced a change in attitudes as measured on the AWS, even though the experimental group had experienced eight hours of awareness training to decrease sex-role stereotyping toward women.

This tendency was demonstrated in the pilot study of March 10, 1979, but was mainly thought to be due to methodological problems of the selection process. This sampling procedure was improved in the actual study for representativeness, bias and volunteerism, but the change scores still indicate no practical change in attitudes within or between the groups.

These results may demonstrate that cultural attitudes have been a life-time in acquisition and if so then are highly resistant to change, particularly by means of a short-term experience in awareness training. It is suspected that such attitudes may alter abruptly due to dramatic or traumatic short-term life experiences, but the natural order may find slight changes in these attitudes over a rather extended baseline of time.

This issue of attitude change raises the following research questions to which will be suggested very tentative responses.

Is the Attitudes Toward Women Scale reflecting reliable and valid changes in attitude research?

The plethora of supportive research indicates that it is probably both a reliable and valid instrument, even in its shorter versions.

Is the Attitudes Toward Women Scale sensitizing subjects to the issues so that during the intervening time between the pre and post measures attitude change may occur?

Though this may be an item for consideration, it doesn't appear to have been the case with this particular study since no real attitude change seems present.

Is an initial attitude change of immediate impact only or persistent over time?

Within the limitations of this study, six weeks transpired between the pre and post administration of the AWS, i.e. two weeks prior to training and four weeks subsequent. A better approach for subsequent research might be to extend the intervening time to three or even six months to assess the durability of any obtained attitude change. Changes of a fragile or transitory nature may tend to quickly regress to their original mean.

Is an experimental group of 21 subjects and a control group of 46 subjects adequate to provide generalizability from the obtained results?

In research, the sample size utilized for a study is ample reason to view the data with a critical scientific eye. A relatively small sample size places limitations upon the generalizability of this research. The heuristic trend of this present study is to suggest potential directions for research and hint at possibilities of data implication.

Was the training program effective in changing stereotyped behaviors?

The results of the Behavioral Rating Scale suggest that the training may have been effective in producing the desired behavioral changes. The anecdotal feedback on the anonymous Evaluation Sheets also seems to indicate a degree of participant perceived program effectiveness and satisfaction with the training. However, both the BRS and the Evaluation Sheets may suffer from a self-report bias. Longitudinal reports from significant others may bring additional validity to subsequent research. Yet, in talking informally with a few of the participants some months after the training, they persisted in stating that their behaviors were less stereotyped toward women. The behavioral objectives as recorded as being performed by the participants four weeks following the training program are listed in Appendix H, as transcribed from the Behavioral Rating Scales.

There is much being written about training to decrease sex-role stereotyping toward women. It seems the definitive questions are still unanswered as to the extent and type of training most effective as related to the various aspects of this demonstrated phenomenon. It is evident that quantitative, controlled, longitudinal studies with larger and more representative samples are needed to determine how to better design and offer such training. Some factors that might be worth exploring in subsequent research are the content of the program, the media format and style of delivery, the limitations of time, energy and expense, the proposed target populations considering intent and motivation as well as demographic realities, new training systems and research

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literature continually becoming available, the instruments which provide the data, whether attitudes follow behavior or sometimes perhaps the other way around, and what criteria actually are used to measure the success of a given program.

If emphasis is only placed on the methodological problems encountered within this study, which are practically inherent with training and attitude research, the heuristic and practical outcomes might be overlooked. Problems do not invalidate results, but rather only restrict their generalizability. The results obtained here support those individuals who promote education/training as a viable means to change behavior.

For the counselor/educator in the field, these findings have important implications. Limitations of time and expense do not necessarily mean that one is prohibited from presenting effective programs to decrease sex-role stereotyping behaviors. Though a degree program or semester course may be the instructional paths most desired, a one-day intensive seminar may be a practical and realistic introduction to motivate students to additional learning as well as heighten the awareness and stimulate constructive alternative behaviors of practitioners already in the field. The availability of these brief programs within national pre-convention workshops and under the regional sponsorships of universities, colleges and women's resource centers can make the content and experiential contact with it available to participants on an ever-widening scale. The ripple effect of such learning experiences over time may be inestimable.

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TABLE 1

MEANS AND STANDARD DEVIATIONS OF PRETEST, POSTTEST MEASURES AND CHANGE SCORES

	ATTITUDE SCORES		BEHAVIOR SCORES	
	<u>Experimental Group</u> (N=21)	<u>Control Group</u> (N=46)	<u>Experimental Group</u> (N=21)	
PRETEST	Mean 2.973	Mean 2.798	Mean -0.238	
	S.D. 0.480	S.D. 0.430	S.D. 3.254	
POSTTEST	Mean 3.110	Mean 2.896	Mean -3.381	
	S.D. 0.370	S.D. 0.450	S.D. 2.012	
CHANGE	Mean 0.143	Mean 0.098	Mean -3.143	
	S.D. 0.562	S.D. 0.380	S.D. 2.869	

TABLE 2

THE ANALYSES OF COVARIANCE RESULTS OBTAINED FROM THE DATA, COMPARING THE:

Ho₁ Experimental Group's Pretest-Posttest Attitude Change Scores

<u>Source of Variation</u>	<u>Sum of Squares</u>	<u>df</u>	<u>Mean Square</u>	<u>F-Value</u>
Between Groups	0.0194	1	0.0194	0.15
Within Groups	2.451	19	0.129	
Total	2.470	20		

Ho₂ Experimental Group's Pretest-Posttest Behavioral Change Scores

<u>Source of Variation</u>	<u>Sum of Squares</u>	<u>df</u>	<u>Mean Square</u>	<u>F-Value</u>
Between Groups	5.962	1	5.962	15.209 *
Within Groups	7.448	19	0.392	
Total	13.410	20		

Ho₃ Experimental Group's Pretest-Posttest Attitude Change Scores with the Control Group's Pretest-Posttest Attitude Change Scores

<u>Source of Variation</u>	<u>Sum of Squares</u>	<u>df</u>	<u>Mean Square</u>	<u>F-Value</u>
Between Groups	0.0519	1	0.0519	0.260
Within Groups	13.130	65	0.202	
Total	13.182	66		

*(F=15.209; $p < .001$)

APPENDIX A

P R O S P E C T U S

INTRODUCTION

Within the last two decades the American woman began to carefully reconsider and study the lives of American women. There developed a renewed feminist consciousness, energized with the vitality and vigor, derived from women speaking to one another. One of the results of this movement is the expanding collection of writing in this field. Within this literature, one can observe a questioning of certain previously held patterns, such as cultural dependence upon the male, the valuing of male behaviors, the issue of personal female failure, the coping with loneliness and economic discrimination against females (Friedan, 1963; Bird, 1968; Millet, 1970; Bem and Bem, 1971; Freeman, 1971; Salzman-Webb, 1971; Weisstein, 1971; Tavris, 1977; Sargent, 1977).

What these authors have taken issue with is the prescriptive cultural life plans which have channeled women into what one is "supposed" to be, to want, and to avoid. They have attempted to eliminate that cultural schematic known as sex-role stereotyping. Much of the literature emphasizes primarily consciousness-raising concerning sex-role stereotyping toward women, while additionally some of the writers have followed up this new awareness with alternative suggestions to this sex-role stereotyping.

Definitions of a few key terms may be appropriate at this point to facilitate further discussion. The term "role" was derived from the French word referring to the roll of paper upon which the actor's part was written. A role is defined as a pattern of behaviors which an individual in a specified situation is 1. expected and 2. encouraged and/or trained to perform (David and Brannon, 1976).

The term "stereotype" was coined by Walter Lippmann. He thought of it as a simplifying and codifying "picture in his head," always something invalid, non-detailed, rigid, non-rational, and educationally resistant (Lippmann, 1922).

Roles and stereotypes are closely related with an important difference. Stereotypes are certainly cultural expectations for people within certain groups and situations, but the element of active training and encouragement from others is not present. Roles, on the other hand, contain both the elements of cultural expectations and active encouragement. For example, a new employee soon learns how to speak and dress on the job from old employees, thereby more appropriately fulfilling that particular employee role (David and Brannon, 1976).

A third term to be defined in this Introduction is that of "attitude." This term takes on significance since a stereotype represents a cultural attitude toward people within certain groups and situations. The psychology literature agrees on three common elements contained in the definition of the term "attitude": 1. There is a cognitive or belief component; 2. There is an affect or emotional component; 3. There is a behavioral component (Krech et al., 1962; Cook and Sellitz, 1964; Greenwald, 1968; Summers, 1970). Thus, a stereotype is a culture-expressed attitude which contains the three elements of belief, emotion, and behavior.

Sex typing refers to the process by which a person develops the attributes (behaviors, attitudes, beliefs, and personality characteristics) considered appropriate for his or her sex in a particular culture. Sex roles, then, consist of behaviors which are socially defined and expected of a person because of his or her gender (Foxley, 1979).

Consistent with the definitions and literature cited above, the terminal objectives for this study are 1. To develop a brief experiential training program to heighten awareness of sex-role stereotyping toward women and to provide suggestions for alternatives, 2. To assess the effectiveness of the training program. These objectives seem representative of the directions taken within this area of study.

Having presented necessary definitions and this study's objectives, it is therefore appropriate to examine the review of the related literature.

REVIEW OF THE LITERATURE

Cultural Sex-Role Stereotyping Toward Women

Though not limited to Christianity, St. Paul does an admirable job in expressing a rather culturally syncretic stereotype:

For a man...is the image and glory of God, but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man (1 Cor. 11).

Man has continually attempted to describe and categorize woman, to rationally accommodate her into his schema. Myths and stereotypes have grown through the ages concerning the nature of woman and are extensively reviewed in other sources (De Beauvoir, 1953; Diner, 1973; Janeway, 1971).

To effectively illustrate examples of sex-role stereotyping toward women, Chafetz (1974) lists a large number of words that are commonly attributed to women in a stereotypic fashion, comprising seven categories:

- I. Physical--weak, helpless, dainty, nonathletic, sensual, graceful;
- II. Functional--domestic, maternal, church-going;
- III. Sexual--virginal, inexperienced, passive, uninterested, seductive, flirtatious;
- IV. Intellectual--scatterbrained, frivolous, shallow, inconsistent, intuitive, impractical, perceptive, sensitive, artistic, idealistic, humanistic;
- V. Emotional--sentimental, romantic, expressive, compassionate, nervous, insecure, fearful;
- VI. Interpersonal--petty, flirty, coy, gossipy, catty, sneaky, fickle, dependent, overprotected, responsive, refined, social, follower, subservient, submissive;

VII. Other Personal--self-conscious, easily intimidated, modest, shy, sweet, patient, vain, affectionate, gentle, tender, soft, quiet, tardy, innocent, noncompetitive.

It is this writer's intent to cite but a few pertinent studies by way of an introduction to the area of sex-role stereotyping toward women.

Cultural socialization practices begin to emerge at a very early age. Research indicates that six-month-old infant girls are touched, spoken to, and hovered over more by their mothers during play than are infant boys (Goldberg and Lewis, 1969). Jeff Rubin (1974) additionally found that parents perceive male infants to be different in personality from female infants as early as the first twenty-four hours after birth. Thus, differential sex-role stereotyping is being applied to children even within their first year of life.

Later in her life, if a woman grew to "know her place and duties," she was often considered better than her rough-and-tumble counterpart. Life had some few drawbacks, though generally considered only minor annoyances, including no legal or political power, no economic independence and little personal freedom. She was reinforced for her obedient and submissive behaviors. The few radical non-conformists were often labeled as unnatural (Bullough, 1973).

"As much as women want to be good scientists or engineers, they want first and foremost to be womanly companions of men and to be mothers" (Bettleheim, 1965). This has been the basis of some of the arguments used to oppose the ratification of the Equal Rights Amendment. The biographer of Sigmund Freud said that Freud found the personality of women "more enigmatic" than that of men. Freud said, "The great question that has never

been answered and which I have not yet been able to answer, despite my thirty years of research into the feminine soul, is 'What does a woman want?'" (Jones, 1955).

The impact of sex-role stereotyping toward women includes a pervasive swath of life. The following studies lend even more weight to the demonstrative existence of this phenomenon within society. Marriage appears to be better for men than for women. Singleness appears to be better for women than for men (Bernard, 1971). There is a correlation between depression in middle-aged women and role loss following restriction to traditional sex-roles (Bart, 1971). The maternal role may not be the ideal it was once thought, neither for the mother nor for the child (Wortis, 1974). The traditional role of female sexuality may produce deprecating responsibilities that are not conducive to love between two equals (Seidenberg, 1974).

In addition, another area of our culture which reflects the existence of sex-role stereotyping is our language. Words and grammatical constructions can influence perceptions of the world and consequently of the perceivers themselves. Henley and Thorne (1977) note that our language is patriarchal and reflects nuances of female inferiority. They state that the English language generally can be viewed in three modes as related to women: ignoring, deprecating, and defining.

Additional cultural reflections of sex-role stereotyping toward women are seen in the field of mental health. Mental health data indicate that more women than men suffer from anxiety, depression, neurosis and psychosis. This data is consistent in voluntary and involuntary settings in community mental health assessments and among people who have not sought therapy. This consistency counters the argument that women suffer more of these problems but rather that they are simply more likely to report them and/or

encouraged to seek out mental health more than men (Gove and Tudor, 1973).

Mental health data are not singular in being subject to sex-role stereotyping. Phillip Goldberg (1968) asked female college students to rate professional articles from six distinct fields. The articles were assembled into booklets. Half of the booklets had female names on each of the articles in the booklet while half of the identical articles had similar male names attributed to the authors. Each student was asked to read the articles and rate them for value, competence, persuasiveness, writing style, etc. Goldberg found that the identical article received significantly lower ratings when it was attributed to a female author. These female college students also rated articles low from the fields of dietetics and elementary education when they were attributed to female authors, even though these fields are considered areas of demonstrated expertise by women. Thus, this demonstrates the pervasive power of stereotyping toward women.

Stereotyping is further revealed by the study which asked college women to complete the following story: "After first term finals, Anne found herself at the top of her medical school class." Over two-thirds of the completed stories demonstrated the college woman's inability to cope with the concept of a feminine yet successful career-oriented woman. The most common themes showed fears that academic success would result in social rejection, unpopularity, unmarriageability, and loneliness (Horner, 1969). Hence, this study demonstrates women's fears of behaving contrary to prevailing sex-role stereotypes.

The studies mentioned above which relate to fear of success, literary evaluation, and mental health diagnoses reflect the notion that there are social implications for the woman who does not fulfill the cultural expectations of the anticipated sex-role stereotype.

Along these same cultural lines, Spence and Helmreich (1972) conducted studies in which people were asked to evaluate men and women who behaved in ways inconsistent with their sex-role stereotypes. The subjects preferred a competent student to an incompetent student, regardless of sex or interests. Further, students with masculine interests were better liked, whether the students were male or female. Later on, using an open-ended testing technique with some of the subjects, it was discovered that only those women who were favorable toward the women's movement continued to like the competent woman with masculine interests more than the competent woman with feminine interests. Conservative women subjects and both the liberal and conservative male subjects favored the woman student who was competent in a feminine sphere to one who preferred to pursue more typically masculine activities, indicating an acceptance of the non-stereotypical woman only by another liberal woman.

Similar stereotypic biases can be found in other areas of activity as well. Virginia Schein (1973) asked male managers in insurance companies to describe either men, women, or successful middle-level managers. The male personnel described men and successful middle-level managers in very similar terms, while women were described quite differently from the successful manager. It would seem that the perception of maleness and managerial success is an equivalent activity. Continuing in this area of stereotyping in management, we see Paulson (1976) asking 152 psychology undergraduate students to rate the effectiveness of a male or female managerial candidate, performing equivalent tasks in either an effective or an ineffective manner. Both the high stereotypic and the low stereotypic students rated the ineffective male more effective than the ineffective female. The more stereotypic subjects thought the ineffective male showed significantly more effort,

and the ineffective female as benefitting more by chance. It would appear, then, that when there is no basis for differentiation of performance, women are seen as succeeding due to luck while men succeed due to skill. This too is a part of stereotyping.

Another way stereotypes are manifested is in active discrimination. 588 employees of the State of Illinois were interviewed to determine the types of discriminatory feelings that exist in relation to their work setting. It was found that race and sex were the significant forms of stereotypic discrimination. The employees preferred not to work with Blacks or women unless one were a Black or a woman (Haefner, 1977).

As has been noted, the sex-role stereotypes that culture tends to ascribe in our society are demonstrated to exist within several areas of human endeavor. Our culture maintains rather specific sex-role stereotypes. The individual who deviates from these stereotypes may be considered less attractive or less likable than the stereotypic-matching individual.

Counseling and Sex-Role Stereotyping

The potential effects of sex-role stereotyping are a concern in the helping professions. Such stereotyping might be psychologically damaging to a client and limit the development of both males and females.

Even though counseling is committed to the goal of the personal development of each client, professional counselors may still reflect the prevailing societal sex-role stereotyping toward the individual client. The persuasive effect of counselor sex-role stereotype expectations may be reflected in the formation of a client's values, decisions, and consequent behaviors. In light of these potential effects, it may be appropriate to review the related research to provide some background information and foster some insight concerning the phenomenon.

Counselor attitudes about women are focal to the considerations of the creation of an effective guidance service. Pringle (1971) following a review of the literature suggests that the counselor be supportive of women by recognizing the changing roles of women, recognizing and evaluating personal sex-role stereotypes, and becoming familiar with the research of sex differences and the psychology of women.

Research indicates that conservative professional counselors have attributed greater maladjustment to a contrived profile of a female client who was described as politically to the left than they did to a male politically to the left or to males or females politically to the right (Abramowitz et al., 1973). This is an example of the female "client" not being given egalitarian consideration by helping professionals, thus demonstrating that counselors are indeed human beings and, as such, reflect the culture.

In the same vein, high school counselors assessed female clients who had non-traditional career goals as more in need of counseling than those

female clients who had more traditional career goals (Thomas and Stewart, 1971).

Further, using a case study approach, Chesler (1972) concluded that male therapists frequently utilize and perpetuate sex-role stereotypes. She cites therapy and institutionalization as means to force a woman into compliance with a more "feminine" role. Husband plus male therapist equals more passive wife.

A survey of 79 psychiatrists, clinical psychologists and psychiatric social workers, both male and female, revealed that there may be two different concepts of mental health, one for men and one for women. According to these clinicians, a woman is healthier and more mature if she is generally more submissive, easily influenced, emotional, susceptible to hurt feelings, conceited about her appearance, and antagonistic toward math and science than a man. On the other side of the ledger, she should be generally less independent, adventurous, aggressive, competitive, and objective than her male counterpart. The above latter listing is relatively the same description used to describe an unhealthy man or an unhealthy, immature adult when the sex is not specified. Therefore, it seems that a healthy, mature woman is an unhealthy, immature adult (Broverman, Broverman, Clarkson, Rosenkrantz, and Vogel, 1972).

Another finding of this study is cited far less often in the literature. The Broverman research team discovered that there were no significant differences between descriptions given by the male therapists and the female therapists. In their views, female therapists, as well as male therapists, reflect cultural sex-role stereotyping inculcated in both sexes since birth.

As a result of findings such as these, the American Psychological Association's Task Force on Sex Bias and Sex Role Stereotyping in Psychotherapeutic Practice sent questionnaires to 2,000 female therapists asking for

examples of sexism they had encountered. Many comments were made about complaints concerning clients' former therapists. The former therapists were reported to foster traditional sex roles, advocate marriage and the role of wife, deprecate careers, and encourage nonassertive and seductive behaviors (Asher, 1975).

Not every female client views her therapist's sex-role stereotyping as crucial due to her levels of awareness; but differential effects may be reflected in marital cases, vocational choices, assertiveness, independence and identity resolutions. In these cases and others a counselor's sex-role attitudes make a considerable difference to the client.

The American Psychological Association's Division of Counseling Psychology ad hoc committee on women established and has had endorsed 13 principles concerning the counseling and therapy of women. The American College Personnel Association modified the language to apply to a broader range of counseling professionals. The five combined goals they prepared were

1. to ensure that counselors are knowledgeable in the psychology of women and aware of the issues in the counseling of women;
2. to ensure counselors acquire skill in the counseling of women;
3. to ensure resource material on the psychology of women and on issues related to the counseling of women are adequate, comprehensive, current and sex fair;
4. to ensure that department faculty and counseling center staffs are knowledgeable of the psychology and counseling of women, and that they stay abreast in this rapidly changing field;
5. to ensure that among teachers, trainers and supervisors there are role models and resource persons who are expert in the psychology and counseling of women (Oliver, 1979).

The studies and committee findings mentioned above contribute some evidence

that sex bias exists among some professional counselors who, by virtue of their training and personal development, should be unbiased. This being the case, what is a possible source of this sex bias?

A major element involved in the answer to that question, as previously noted, is that we are all born as behavioral creatures within a cultural context. Though the individual may appear self-directing, the culture, represented by significant others and the surrounding environment, encloses the child within its folds so that parameters between the individual and the society fade and are difficult to distinguish.

It appears that counselor education has often neglected to consider this cultural context within which it operates. Now, however, strong movements are forcing the awareness of cultural influence into the enhanced perception of counselor educators. The Women's Movement, among others, has heightened this new awareness. Many women have reached the conclusions that their current problems may not be totally individual problems.

If we were to use the internal-external locus of control dimension as a criterion of mental health, most of the minorities, poor, and women would be regarded as unhealthy and as possessing less desirable traits. Thus, a counselor who encounters a minority client with a high external orientation (It's no use trying; There's nothing I can do about it; and You shouldn't rock the boat) may interpret the client as being inherently apathetic, procrastinating, lazy, depressed, or anxious about trying. The problem with an unqualified internal-external application is that it fails to take into consideration different cultural and social experiences of the individual. This failure may lead to highly inappropriate and destructive applications in counseling (Sue, 1978).

There is a growing recognition that culture is at least partly responsible for individual situations. It would appear that counselors

need an awareness of the impact of culture upon individuals.

It may be significant to add that considerable experience with one cultural subgroup does not necessarily insure expertise in counseling with another cultural subgroup. The significance of this issue lies in that we needn't consider such male counselors as sexist but can often consider them as inexperienced with a cultural subgroup (Ivey, 1977). The issue then is the counselors' need to develop comprehensive counseling skills in relation to specific targeted cultural subgroups.

Essential cultural skills are usually so ingrained within the culture that their significance is often not perceived or may even be taken for granted. A cultural skills method of counselor education (Danish and Hauer, 1973; Ivey, 1971; Ivey and Gluckstern, 1974, 1976) brings out the skills of counseling within a culture, but as Conville and Ivey (1974) indicate, this is usually accomplished sequentially within single cultural contexts. Hence, it is the design of this current study to work within the exclusive context of sex-role stereotyping toward women.

The need for consciousness-raising concerned with sex-role stereotyping needs be an integral part of counselor education. Only after such a global incorporation of training will a positive beginning have been made in effectively working with this construct of sex-role stereotyping toward women (Delworth, 1973).

"The concept of consciousness-raising is the reinterpretation of a Chinese revolutionary practice of speaking bitterness which ... brings the barely conscious to consciousness" (Mitchell, 1971). Consciousness-raising groups can be utilized by a counselor-educator to heighten the trainees' awareness of sex-role stereotyping. As a caution, Lewis and Lewis (1974) recommend that consciousness-raising experiences also be provided for the spouses of counselor trainees, since such experiences may create some changes in personal relationships.

This writer hardly needs reiterate that educators and mental health professionals are ethically, and legally, bound not only to free themselves of the effects of sex-role stereotyping but also to help overcome the biased effects of society upon the profession and its clients. Since sex-role stereotyping exists within the counseling profession, as the studies suggest, then effective means of modifying such attitudes and behaviors must be developed and taught within the counselor training programs. To increase the probability of success of any skill training program, it is both prudent and advantageous to begin from sound theoretical foundations.

The three major sex-role development theories are identification, social-learning and cognitive-developmental.

The concept of identification has its origins within psychoanalytic theory. Freud (1921) defined the term as a process which molds a person's ego in the fashion of the one that has been taken as a model. Mussen (1969) sees identification as "spontaneous duplication of a model's complex behavior... based on an intimate relationship between the identifier and the model." Yet, identification may not be the complete explanation of sex-role development.

Social-learning theory explanations are the most widely accepted. Parents have a tendency to punish dependency and passivity when evidenced in their sons and independence and aggressiveness when evidence in their daughters (Aberle and Naegele, 1968; Kohn, 1959; Mussen, Conger, and Kagan, 1963; Sears, Maccoby, and Levin, 1957). The child then chooses sex-role behaviors acceptable to the parents' standards to foster parental acceptance and avoid parental rejection.

While social-learning theorists believe that sex-roles are acquired through modeling and reinforcement, the cognitive-developmental theorists believe that a child goes through certain stages of development in which is formed a "child's cognitive organization of his world along sex-role dimensions" (Kohlberg, 1966,1969).

Mussen (1969) describes Kohlberg's mechanisms by which sex-role concepts are converted into the positions of masculine and feminine:

1. Assimilation is the inclination of a child to respond to new activities that are consistent with old ones.
2. Value judgments are made consistent with the child's concept of sex-role.
3. Children associate positive values with the maintenance of a sex-role.
4. The child perceives its own sex-role as normative and deviations as wrong.
5. The activities of a same sex model are generally perceived as more interesting.

Each of the three theories mentioned above provide some productive ideas about how sex-role acquisition may occur. All three are valuable and contributive. Thus it is that we might gain a more syncretic comprehension of the development of sex-roles by the eclectic amalgamation of all three approaches to serve as a sound conceptual foundation to work with the phenomenon.

The theoretical foundation employed by this writer in relation to the modification of these sex-role stereotypes toward women is the theory of cognitive dissonance (Festinger, 1957). Concisely, the theory states that once an individual realizes an inconsistency between internal and external environments (beliefs vs. behaviors or beliefs vs. beliefs), the probability of change increases to restore consistency and reduce tension. Brehm and Cohen (1962) indicate that dissonance is likely to increase when actions and desired intent are polarized. The result is a multiple approach-avoidance conflict. This also demonstrates a belief in the Rational Socratic Method in that once people hear what they recognize as the truth, they are more likely to bring their beliefs and behaviors into consistency with that perceived truth. It is the intention of this study to modify both attitudes and behaviors.

Considering attitudes, some writers indicate that attitudes must be unfrozen before individual behavior can change (Hampden-Turner, 1970; Mill

and Porter, 1972). Therefore it is the task of a learning facilitator to enhance the valence and credibility of presented ideas which are discrepant from existing ideas residing within the participant/learners. One of the participants' alternatives when confronted with discrepant ideas and behaviors is to restore consonance. Means to restore consonance include discrediting the new ideas or their source, leaving the field, or modifying the prior ideas. The more salient and credible ideas are those which are adopted.

In terms of behaviors, Uhlemann (1968) has applied consistency theory within the context of the experiential encounter. Prior to each learning experience, the participant generates a personal behavioral objective to increase the potential for behavioral change. Thus, the dissonance between the internally derived behavioral objective and the external previous actions operating within an experiential encounter serve to reinforce new behaviors. Participants are then more likely to change their behavior in the hoped for direction. The planned behavioral objective helps to keep dissonance high, increasing the probability of the desired behavioral change.

Hence, the principles of dissonance theory seem to be particularly helpful in providing a theoretical foundation upon which to decrease the level of sex-role stereotyping, considered both attitudinally and behaviorally, within a group participating in an appropriate training program perceived as valuable, salient, and credible. In order to insure the operational presence of these factors in the training program, it is a requisite to determine what training styles and content are effectively being employed today.

A number of different approaches have attempted to address sex-role stereotyping in the counseling field. Associations such as the American Personnel and Guidance Association offer professional development workshops to decrease sex-role stereotyping as a regular part of their annual conventions.

In 1978, the American Personnel and Guidance Association presented 41 preconvention workshops with five of them devoted to sex typing and overcoming sexism (Foxley, 1979). The field of counseling is shifting its training emphasis from one of remediation to one of prevention (Authier et al., 1975).

There is particular need for an effective non-stereotypic counselor education program within standard curricula as indicated by Harway's (1977) review of studies that demonstrate the prevalence of sex-role stereotyping content present in the counseling materials and textbooks. But before new non-biased textbooks will be written, consciousness needs to be raised within the professional counseling community by tested semester-long training programs such as Kahn's (1975) and Speizer's (1975) which both demonstrate that participants do become more aware of sex-role stereotypes toward women within the society and within themselves as was measured by pre and post-tests on the Attitudes Toward Women Scale (Spence and Helmreich, 1972).

There are effective training programs conducted more briefly than a semester. Shorter but more available training workshops like those of Applegarth (1975) and Collins (1975) run for eight hours and include role playing, lectures, discussions, media, and small group exercises. These workshops deal with attitude change but seldom with personal behavioral change. This writer's study encompasses both aspects of change, making it a unique short-term program. These one day concentrated seminars can make the experience more practically accessible to the professional counselor employed in the field as well as serve as an effective introduction to the graduate student who might become motivated to enroll in a related course because of an effective brief seminar, further validating such brief training programs in application.

In addition, the brief training programs have obtained anticipated results as measured by the Attitude Toward Women Scale and the Sex-Role Stereotype Scale of the Personal Attributes Questionnaire as well as others.

Where can one find help in the design and preparation of a training program that goes beyond basic attitude change to encompass the element of behavioral change as well? The best of several sources this writer examined to provide a basis for development of such a program is Sargent's recent text (1977) which presents a number of related articles and contains a series of forty-five consciousness-raising exercises directed towards increasing awareness about sex-role stereotypes. These exercises allow for opportunities for the participants to experiment with personal behavioral change in a non-threatening environment. Many of the best exercises are updated and reproduced in the text. This resource was extremely helpful in developing the sex-role awareness training to be conducted in conjunction with this study.

Based upon the cited information, it seems appropriate to establish this study upon the theoretical foundations of cognitive dissonance and an eclectic combination of the identification, imitation, and developmental theories and to employ an experiential training program to help insure the maximum desired effect of decreasing sex-role stereotyping toward women as an attitude and behavior among the workshop participants.

The planned training program uniquely utilizes film media, lectures, experiential exercises, guided meditation, and large and small group discussions. The workshop program and accompanying handouts can be examined in Appendix F of this prospectus.

What principally makes this training and consequent study unique is that no other training program of a brief nature to decrease sex-role stereotyping includes the attitudinal modification component which progresses to a culmination in a behavioral objective and the consequent measurement.

STATEMENT OF THE PROBLEM

The next section of this prospectus presents the elements that comprise the training program itself to help decrease sex-role stereotyping toward women.

This section contains the hypotheses, the descriptions of the evaluation instruments, the procedures for conducting the study and data analysis.

The effects of this training program on subjects will attempt to be determined. Consequently, the study will measure the impact of the training in these areas:

1. the effects of the training program on sex-role stereotyping attitudes toward women,
2. the effects of the training program on sex-role stereotyping behaviors toward women,
3. the effects of the training program on an experimental vs. a control group.

HYPOTHESES

So that the value of the effects of the training program might be tested, a set of null hypotheses will be applied to this proposed study.

Ho₁ There will be no statistically significant differences between the pretest and posttest attitude scores of those persons who receive the sex-role stereotyping toward women awareness training.

Ho₂ There will be no statistically significant differences between the pretest and posttest behavior scores of those persons who receive the sex-role stereotyping awareness toward women training.

Ho₃ There will be no statistically significant differences between the pretest and posttest attitude change scores of the experimental group and the pretest and posttest attitude change scores of the control group.

METHOD

SUBJECTS

Subjects will be obtained from Psychology, Sociology, Communication, and Business courses at South Oklahoma City Junior College during the summer session of 1979. All students in these courses who freely agree to complete the test instrument will comprise the study population and will receive the Attitudes Toward Women Scale and the Biographical Information Sheet contained in Appendix E before any mention is made to the students about the possibility of some of them participating as subjects in the workshop.

Then students interested in the workshop, after a brief description, may volunteer as participants. Only 25 subjects will be selected at random from the volunteer pool, and the other volunteers will be replaced into the remaining population which will serve as the control group to help insure representativeness.

The cooperating instructors will recognize the workshop participation as additional class work to serve as an incentive for volunteering for the workshop.

INSTRUMENTS

A Behavioral Rating Scale (BRS) was developed by Uhlemann (1968) and subsequently adapted by Katz (1975). Employing the instrument utilized in the research by Katz (1975) as a model, this writer adapted a Behavioral Rating

Scale that applies to sex-role stereotyping. The Subjects' BRS of Katz appear in Appendix A and this writer's in Appendix B for comparison.

The objective for change is a specific behavioral goal chosen by the subject. The BRS contains two Likert-type seven point scales, one for verbal stereotyped behavior, the other non-verbal stereotyped behavior. A score of -3 indicates not very stereotyped behavior or less stereotyped behavior. The mid-point of the scale, a score of 0, indicates a neutral point or no change in stereotyped behavior. A score of +3 indicates very stereotyped behavior or more stereotyped behavior. Copies of the BRS appear in Appendices A and B.

The attitudinal evaluation instrument is the frequently utilized Attitudes Toward Women Scale. The AWS contains 55 items, each with four response alternatives relating to vocational, educational, and intellectual roles of women, freedom and independence, dating, courtship and etiquette, sexual behavior, and marital relationships and obligations. The AWS appears in its entirety in Appendix C. Normative data are available for two samples of male and female introductory psychology students (totaling 713 and 768 respectively) at the University of Texas at Austin. There was also a sample of 292 mothers and 232 fathers of these same students.

The reliability measure for this instrument is measured at .91. The construct validity is supported in over 200 distinct studies within the last seven years (Spence and Helmreich, 1972a and 1972b).

In addition, an Evaluation Sheet was designed to assess general participant impressions of the training program concerning content and the facilitator's behavior. This will be completed at the close of the all-day training program. A copy of the Evaluation Sheet appears in Appendix D.

A Biographical Information Sheet was developed to gather demographic data that may be of additional use in later research. The Biographical

Information Sheet is contained in Appendix E and requests a subject's age, gender, college major, race, religious preference, education level, marital status, number of children, occupation and annual family income level.

Together, these four instruments were chosen or developed to assess the effectiveness of the training program to decrease sex-role stereotyping.

PROCEDURE

During the summer term of the 1978-1979 academic year, all subjects, experimental and control, will complete the Attitudes Toward Women Scale two weeks before the all-day training program. All students will then take the AWS again, one month following the training program to assess relatively long-term attitude change.

The Behavior Rating Scale will be completed only by the program participants immediately after the training program and then again one month later.

The Evaluation Sheet will be completed by the program participants immediately following the training program.

The Biographical Information Sheet will be completed by all students, both experimental and control, immediately prior to the securing of volunteers. Hence, this data will be collected prior to the workshop.

The training program accompanies this prospectus in Appendix F. The materials contained in this Appendix F include, in the following order, a two-page handout which is an overview of the training program, a schedule of the sequential program activities also provided to the participants, introductory remarks and listing of sex-role stereotypes (Chafetz, 1974), reaction sheets to two films with accompanying instructions for their use,

two stereotyping exercises with instructions (Sargent, 1978), a meditation exercise, a behavioral contract form, and an edited version of "X: A Fabulous Child's Story" by Lois Gould (1972). The 8 hour training program includes experiential exercises followed by small group discussion, coupled with media presentations and opportunities to establish personal behavioral objectives based upon individual awareness and direction. As a result of the pilot program, conducted March 10, 1979, the actual training program has been crystalized prior to administration for the experimental group, thus helping to insure that each participant is the recipient of appropriate and effective training. Summary data from the pilot study appear below.

EXPERIMENTAL GROUP		1=Strongly Conservative	CONTROL GROUP	
Pre-test Scores AWS		4=Strongly Liberal	Pre-test Scores AWS	
<u>Men</u>	<u>Women</u>		<u>Men</u>	<u>Women</u>
N=8	N=33		N=6	N=20
\bar{X} =2.9	\bar{X} =3.2		\bar{X} =2.8	\bar{X} =2.8
SD=.54	SD=.79		SD=.42	SD=.34
Post-test Scores AWS			Post-test Scores AWS	
<u>Men</u>	<u>Women</u>		<u>Men</u>	<u>Women</u>
N=7	N=27		N=3	N=12
\bar{X} =2.7	\bar{X} =3.3		\bar{X} =2.8	\bar{X} =2.9
SD=.45	SD=.28		SD=.33	SD=.33

Behavioral Rating Scale (Experimental Group Only) 1=Not Very Stereotyped
7=Very Stereotyped

Pre-test Scores BRS			Post-test Scores BRS	
<u>Men</u>	<u>Women</u>		<u>Men</u>	<u>Women</u>
\bar{X} =4.4	\bar{X} =3.6	Verbal Behaviors	\bar{X} =3.0	\bar{X} =2.4
\bar{X} =5.0	\bar{X} =4.0	Non-Verbal Behaviors	\bar{X} =2.8	\bar{X} =2.5

Evaluation Sheet (Numerical Data Available on Questions #1 and #5)

1=Not Effective - 10=Very Effective

How effective has this workshop been for you? $\bar{X}=8.4$ How effective has the facilitator been for you? $\bar{X}=9.3$

Besides the crystalization of the actual workshop training program resulting from practice and anecdotal feedback through the use of a pilot study, some trends may be suggested from the data presented above.

Regarding the Attitudes Toward Women Scale, you will note that the mean scores of the men on the AWS are lower than those of the women on both pre and post-tests. This is not true for the control group. This may be due to the selection process of subjects who were principally highly interested women all currently enrolled in Human Relations and perhaps predisposed to elevated scores on the AWS. This is hoped to be rectified by using a subject pool from a diversity of academic programs, selecting students for the experimental group who have not been this writer's students and who are not psychology majors.

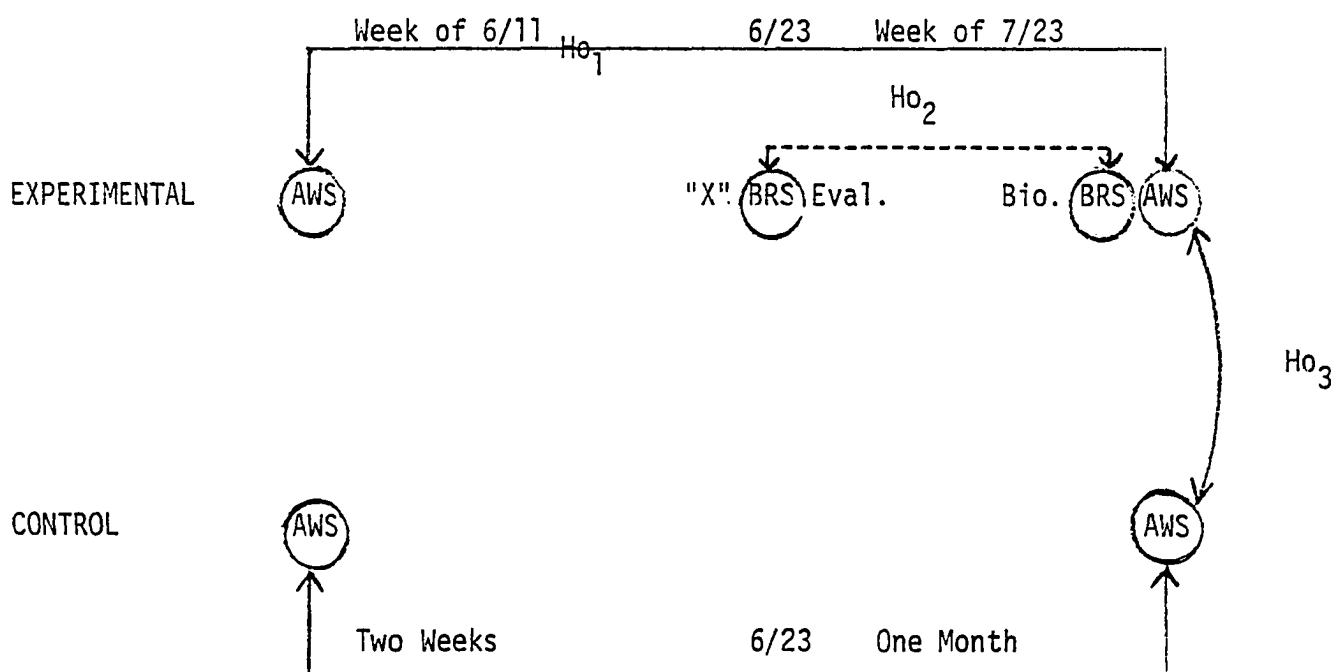
There is practically no change between the pre and post-test scores on the AWS. This may suggest loading on the high end of the scale for these particular women, differential effect of the training program on men vs. women, and so small a sample of men that any data might be considered inconsequential. More appropriate sampling procedures may result in the finding of more reliable data.

The Behavioral Rating Scale reflects consistent reductions of verbal and non-verbal stereotyped behaviors as a result of the training for both men and women. This indicates that there may a decided trend in the reduction of stereotyped behaviors toward women as a result of a brief

training program. Verification of these results under more controlled conditions may be indicated.

The Evaluation Sheet provided constructive feedback from the participants that assisted in relevant modifications of the content of the training itself. The majority of the information was situation/specific, anecdotal in nature and not appropriate for inclusion. However, the two numerical scales permitted general evaluation of both the program and the facilitator, this writer. The mean scores, though perhaps representative, may be sharply skewed due to the post-workshop enthusiasm as well as familiarity with the facilitator. It is anticipated that better sampling will provide a more reliable measure of instructional effectiveness.

The diagram below provides a visual summary of the design of the planned study.



The pilot study was planned and conducted for reasons which were anticipated to enhance both the facilitator's familiarity with the substance and conduct of the program as well as the study's general effectiveness.

In terms of program content, a decision had to be made whether to pursue a diversified rather than a concentrated focus of program content. The pilot study permitted a trial of the diversified plan of multiple participant learning activities. The evaluative feedback data were favorable in respect to very high participant interest and motivation. Some participants made comments that they would have liked to continue the workshop for a second day. Besides a reflection of their enthusiasm, this also indicated to this writer that they might have felt somewhat rushed during the program. As a consequence, following committee consultation, some ancillary exercises were deleted from the training program while the scope of others was reduced. Due to the successful post-test changes in the BRS, it was determined to persist with the diversified rather than a more concentrated approach to the training.

The pilot study also permitted this writer to develop some better level of sophistication in the actual delivery skills involved with the presentation of the training program. The skills of particular use were those of active listening to participant responses, facilitating transitions from one learning activity to another, appropriate use of non-hostile, non-sexist humor, time/schedule management, and relatively less obtrusive means of providing exercise and evaluative materials gathered into a pre-planned, self-contained packet. Smaller yet still constructive bits of information learned include the provision of background music during arrival and rest breaks, the inclusion of coffee and ice water within the training room, and a luncheon/catering contract in hand well before the training program.

The general effectiveness of the study has also been implied by the indicators

received from the pilot study. The AWS scores showed movement in the appropriate direction indicating a potential unfreezing of attitudes. The degree of change is expected to be larger when the actual study is conducted with a more heterogeneous group. The BRS scores showed marked changes in mean pre and post-test scores on both the verbal and non-verbal measures of behavior. This was encouraging and is interpreted as a strong indication for pursuing the actual study. Additionally, the high effectiveness scores obtained from the participants for both the program and the facilitator reflect the satisfaction with which the participants viewed the experience even while it was in its formative pilot stage of development.

Because of all of the above data and the feedback received, it appears consistent with the original intent that this study be conducted forthwith to ascertain the data demanded by the proscribed hypotheses.

ANALYSIS

The data will be analyzed by using an analysis of covariance testing statistic. The experimental group's posttest measures of behavior and attitude are designated to become the basic unit of measure, while their pretest measures will be treated as a covariable. This technique will be adequate for testing hypotheses one and two. The third hypothesis will be tested by comparing the participants' pretest and posttest attitude change scores. In testing the third hypothesis, the final attitude score measures will be considered the basic unit of measure, while the attitude measure taken at the beginning of the study will be used as a covariable.

The analysis of covariance (ANCOVA) testing statistic will be the primary testing statistic, but other ancillary statistics will be used as necessary to insure the assumptions underlying the ANCOVA. Such tests as homogeneity of variance, skewness and independence of measure may be calculated.

Additional analysis will be performed if it becomes necessary and proper to do so in order to fully explain the results of the study (Bruning and Kintz, 1968).

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APPENDIX B

BEHAVIORAL RATING SCALE

Name: _____ Section: _____

The behavioral objective which you have set for yourself is:

You will place one mark on each of the two scales below. These marks should be placed at the point which most represents your position when compared with your position eight weeks (8) ago at the second interview.

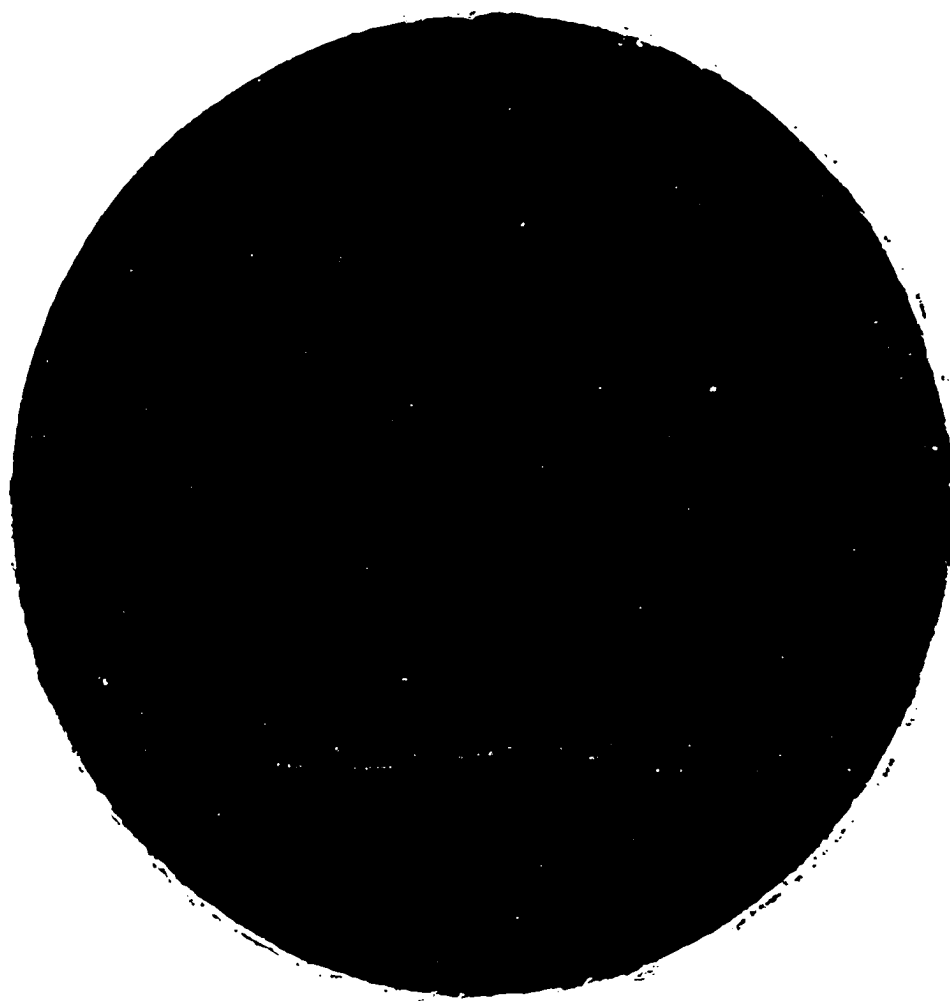
Your position at the second interview, in terms of your behavioral objective, is represented at the center point "X." A mark to the right of the center point represents behavior more like your behavioral objective; a mark to the left represents behavior less like your behavioral objective; a mark at the center point (x) represents no change.

1. Verbal Behavior associated with your behavioral objective, (i.e., what you have said.)

:_____ :_____ :_____ X _____ :_____ :_____ :
 Less No Change More

2. Non-Verbal Behavior associated with your behavioral objective, (i.e., what you have done.)

:_____ :_____ :_____ X _____ :_____ :_____ :
 Less No Change More



APPENDIX C

Name: _____ Class Meeting Days & Time: _____

The behavioral objective which I had set for myself resulting from the sex-role stereotyping awareness training program in which I participated is:

1. Verbal: _____

2. Non-Verbal: _____

Place one check mark on each of the two scales below:

Place a check mark at the point -3 to +3 that indicates the level of your verbal stereotyped sex-role behavior and the level of your non-verbal stereotyped sex-role behavior now as compared to your verbal and non-verbal stereotyped sex-role behavior which you performed prior to the sex-role stereotyping training program in which you participated.

A -3 indicates that you are now significantly less stereotyped in your sex-role behaviors than you were before the training. A +3 indicates that you are now significantly more stereotyped in your sex-role behaviors than you were before the training. A check mark on the 0 point means that you have not decreased nor increased your stereotyped sex-role behaviors since the training program. The 0 point indicates no change in stereotyped sex-role behaviors for you.

1. Verbal Behavior which indicates the amount and direction of change in my female sex-role stereotyping since the training program: (Things you have said)

_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	
-3		-2		-1		0		+1		+2		+3
Less						No Change						More
Stereotyped												Stereotyped

2. Non-Verbal Behavior which indicates the amount and direction of change in my female sex-role stereotyping since the training program: (Things you have done)

_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	
-3		-2		-1		0		+1		+2		+3
Less						No Change						More
Stereotyped												Stereotyped

APPENDIX D

The statements listed below describe attitudes toward the role of woman in society which 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 (A) Agree strongly, (B) Agree mildly, (C) Disagree mildly, or (D) Disagree strongly. Please indicate your opinion by marking the column on the answer sheet which corresponds to the alternative which best describes your personal attitude.

(A) Agree strongly (B) Agree mildly (C) Disagree mildly (D) Disagree strongly

1. Women have an obligation to be faithful to their husbands.
2. Swearing and obscenity is more repulsive in the speech of a woman than a man.
3. The satisfaction of her husband's sexual desires is a fundamental obligation of every wife.
4. Divorced men should help support their children but should not be required to pay alimony if their wives are capable of working.
5. Under ordinary circumstances, men should be expected to pay all the expenses while they're out on a date.
6. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.
7. It is all right for wives to have an occasional, casual, extramarital affair.
8. Special attentions like standing up for a woman who comes into a room or giving her a seat on a crowded bus are outmoded and should be discontinued.
9. Vocational and professional schools should admit the best qualified students, independent of sex.
10. Both husband and wife should be allowed the same grounds for divorce.
11. Telling dirty jokes should be mostly a masculine prerogative.
12. Husbands and wives should be equal partners in planning the family budget.
13. Men should continue to show courtesies to women such as holding open the door or helping them on with their coats.
14. Women should claim alimony not as persons incapable of self-support but only when there are children to provide for or when the burden of starting life anew after the divorce is obviously heavier for the wife.
15. Intoxication among women is worse than intoxication among men.
16. The initiative in dating should come from the man.
17. 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.

18. It is insulting to women to have the "obey" clause remain in the marriage service.
19. There should be a strict merit system in job appointment and promotion without regard to sex.
20. A woman should be as free as a man to propose marriage.
21. Parental authority and responsibility for discipline of the children should be equally divided between husband and wife.
22. Women should worry less about their rights and more about becoming good wives and mothers.
23. Women earning as much as their dates should bear equally the expense when they go out together.
24. Women should assume their rightful place in business and all the professions along with men.
25. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.
26. Sons in a family should be given more encouragement to go to college than daughters.
27. It is ridiculous for a woman to run a locomotive and for a man to darn socks.
28. It is childish for a woman to assert herself by retaining her maiden name after marriage.
29. Society should regard the services rendered by the women workers as valuable as those of men.
30. It is only fair that male workers should receive more pay than women even for identical work.
31. In general, the father should have greater authority than the mother in the bringing up of children.
32. Women should be encouraged not to become sexually intimate with anyone before marriage, even their fiances.
33. Women should demand money for household and personal expenses as a right rather than as a gift.
34. The husband should not be favored by law over the wife in the disposal of family property or income.
35. Wifely submission is an outworn virtue.
36. There are some professions and types of businesses that are more suitable for men than women.
37. Women should be concerned with their duties of childrearing and housetending, rather than with desires for professional and business careers.
38. The intellectual leadership of a community should be largely in the hands of men.

39. A wife should make every effort to minimize irritation and inconvenience to the male head of the family.
40. There should be no greater barrier to an unmarried woman having sex with a casual acquaintance than having dinner with him.
41. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set by men.
42. Women should take the passive role in courtship.
43. On the average, women should be regarded as less capable of contribution to economic production than are men.
44. The intellectual equality of woman with man is perfectly obvious.
45. Women should have full control of their persons and give or withhold sex intimacy as they choose.
46. The husband has in general no obligation to inform his wife of his financial plans.
47. There are many jobs in which men should be given preference over women in being hired or promoted.
48. Women with children should not work outside the home if they don't have to financially.
49. Women should be given equal opportunity with men for apprenticeship in the various trades.
50. The relative amounts of time and energy to be devoted to household duties on the one hand and to a career on the other should be determined by personal desires and interests rather than by sex.
51. As head of the household, the husband should have more responsibility for the family's financial plans than his wife.
52. If both husband and wife agree that sexual fidelity isn't important, there's no reason why both shouldn't have extramarital affairs if they want to.
53. The husband should be regarded as the legal representative of the family group in all matters of law.
54. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.
55. Most women need and want the kind of protection and support that men have traditionally given them.

APPENDIX E

APPENDIX F

BIOGRAPHICAL INFORMATION SHEET

Age: _____ Male: _____ Female: _____

College Major or Intended Major: _____

Race: _____ Religious Preference: _____

Education Level (Number of College Credits Earned): _____

Marital Status: _____ Number of Children: _____

Occupation: _____

Annual Family Income:

Check One:

- | | | |
|----|-----------------------|-------|
| A. | 0 -- \$4,999: | _____ |
| B. | \$5,000 -- \$9,999: | _____ |
| C. | \$10,000 -- \$14,999: | _____ |
| D. | \$15,000 -- \$19,999: | _____ |
| E. | \$20,000 -- \$24,999: | _____ |
| F. | \$25,000 -- Above: | _____ |

APPENDIX G

the workshop. The purposes were to create a common learning set and effectively utilize the time resulting from staggered arrivals.

A SHORT-TERM TRAINING PROGRAM
TO DECREASE SEX-ROLE STEREOTYPING
TOWARD FEMALES

77

An Overview of the Sex-Role Stereotyping Training Program

This training workshop is comprised of a series of activities and experiences that will better enable you to deal effectively with sex-role stereotypes. It has been designed to assist you: explore attitudes and values producing stereotyped gender roles; understand the ways that sex-role stereotypes are continued within our culture; and take constructive action to significantly decrease specific stereotypical behaviors.

Definitions of our two key terms may be appropriate to facilitate this introduction. The term "role" was derived from the French word referring to the roll of paper upon which an actor's part was written. A role is defined as: a pattern of behaviors which an individual in a specified situation is: 1. expected and 2. encouraged and/or trained to perform. The term "stereotype" was coined by Walter Lippmann in 1922. He thought of it as a simplifying and codifying "picture in his head," always something invalid, non-detailed, rigid, non-rational and educationally resistant.

Roles and stereotypes are closely related with one important difference. Stereotypes are certainly cultural expectations for people within certain groups and situations, but the element of active training and encouragement from others is not present. However, there are both elements of cultural expectations and active encouragement present in relation to roles. For example, a new employee soon learns how to speak and dress on the job from old employees, thereby more appropriately fulfilling that particular employee role.

The process of this training welcomes your individuality and applauds your growth. You are especially encouraged to express yourself spontaneously as well as to reflect upon your own experiences. Hopefully you'll be able to consider and discuss the effects of your own sex-role stereotyping upon your professional and personal relationships. The benefits you'll derive from this workshop, to a large extent, will depend upon your degree of active participation. Enthusiasm ultimately leads to action.

It's important that our first agenda item within this training is that we become acquainted with each other. It's necessary to develop a basic cohesiveness, trust and concern for each other so that we might be comfortable enough to share and learn from one another. Stiffness and formality are generally not conducive to an effective learning environment.

This is a good time to take a look at the general directions this training will take. Our goals for this training program will include:

- Getting acquainted and comfortable with the other folks who are here;
- Becoming aware of our own sex-role stereotypes as well as the stereotypes of others;
- Exploring alternative attitudes;
- Selecting behavioral objectives that will demonstrate your new attitudes by your actions.

By experiencing this training together, it is hoped that you will develop a real sense of personal power and the motivation to take constructive action based upon newly formed attitudes. In order for this to occur, it's important to maintain a positive atmosphere of group support for each participant. This applies whether you're working in large or small groups during the training. This doesn't mean that you have to agree with everybody or that there won't be strong differences of opinion. It does mean that above all else we will respect the other people here and that as differences arise we will discuss them honestly having left all of our "shoulds," "oughts," and "musts" at home. We can expand our consciousness and perspectives only if each of us knows that every other participant is supportive of that development.

During this training some of your opinions and attitudes may be questioned. Most often you will be asking the questions of yourself, but another member of the group might do this as well. You can choose to perceive such questioning as a challenge and a threat to your personhood or to perceive it as an opportunity for further personal exploration and growth. To help you perceive this intra-inter-personal mild confrontation as a growing process let me suggest that a great many of our beliefs and attitudes about sex-role stereotypes resulted from an involuntary socialization process not resulting from any of our conscious decisions. Knowing this may help you in dealing with any sense of personal defensiveness or guilt you might feel as we become aware of the sex-role stereotyping in ourselves and our society. This viewpoint can contribute to the development of a genuinely caring group support and an acknowledgement of your personal power to grow and change.

You are embarking on a potentially exciting and rewarding journey of exploration, understanding and constructive action. I wish you well.

The points below were mentioned by the facilitator in the opening remarks of the workshop.

"The concept 'role' centers on two fundamental phenomena: (1) roles are defined more or less precisely by society and presumed to apply to all individuals in a given category (e.g., all people who sign up to take a course are expected to accept the prescribed role of student), and (2) roles are more or less well learned responses by individuals. The main implication of these two aspects of the definition of 'role' is that given role definitions are subject to change over time and space. The expectations centered around the role of student in our society today differ in significant ways from those associated with that role 100 years ago, or in China or, probably, at some future date in America. Also, it should be noted that roles are more or less well defined. They vary on at least two continua: they may be more or less precise in the expectations they prescribe, and the number of such expectations may be many or few. Moreover, individuals vary according to the extent to which they learn or internalize their roles. The more completely they do so, the more conformist they are.

It should be clear that when the terms 'masculine' and 'feminine' are used, it is assumed that the characteristics in question are socially prescribed and individually learned, and hence changeable, phenomena; they are not innate to the organism. Since they are not innate, they cannot be directly related to gender in any necessary fashion. Thus, if passivity is considered part of femininity, as opposed to femaleness, it is conceived as learned and, therefore, potentially unlearnable" (Chafetz, 1974).

This list emerged from the work of 13 small groups (5 to 6 people per group) of college students of both sexes who enrolled in the course "Sociology of Sex Roles" and who discussed the question: "What kind of words and phrases do you think most Americans use to characterize males compared to females, or 'masculinity' vs. 'femininity'?" This comparative list developed by Chafetz (1974) was read to workshop participants at the outset of the training.

SEX ROLE STEREOTYPE TRAITS

Characteristics	Masculine Traits	Feminine Traits
I. Physical	Virile, athletic, strong Sloppy, worry less about appearance and aging Brave	Weak, helpless, dainty, nonathletic Worry about appearance and aging Sensual Graceful
II. Functional	Breadwinner, provider	Domestic Maternal, involved with children Church-going
III. Sexual	Sexually aggressive, experienced Single status acceptable; male "caught" by spouse	Virginal, inexperienced; double standard Must be married, female "catches" spouse Sexually passive, uninterested Responsible for birth control Seductive, flirtatious
IV. Emotional	Unemotional, stoic, don't cry	Emotional, sentimental, romantic Can cry Expressive Compassionate Nervous, insecure, fearful
V. Intellectual	Logical, intellectual, rational, objective, scientific Practical Mechanical Public awareness, activity, contributor to society Dogmatic	Scatterbrained, frivolous, shallow, inconsistent, intuitive Impractical Perceptive, sensitive "Arty" Idealistic, humanistic
VI. Interpersonal	Leader, dominating Disciplinarian Independent, free, individualistic Demanding	Petty, flirty, coy, gossipy, catty, sneaky, fickle Dependent, overprotected, responsive Status conscious and competitive, refined, adept in social graces Follower, subservient, submissive
VII. Other Personal	Aggressive Success oriented, ambitious	Self-conscious, easily intimidated, modest, shy, sweet

SEX ROLE STEREOTYPE TRAITS (continued)

Characteristics	Masculine Traits	Feminine Traits
VII. Other Personal (continued)	Proud, egotistical, confident Moral, trustworthy Decisive Competitive Uninhibited, adventurous	Vain Affectionate, gentle, tender, soft Patient Not aggressive, quiet, passive Tardy Innocent Noncompetitive

Purpose To increase awareness about the formation of sex-role stereotypes.

Procedure Allow 20 minutes to discuss the questions below within your small group, responding to the questions in sequence. Take any pertinent notes you like in the spaces provided. We'll share the groups' findings in a processing session following your discussion.

What kinds of feelings did you experience from watching the film? _____

What aspects of the film did you relate most to your own life? _____

What differences did you notice in the formation of sex-role stereotyping between males? _____

What were your reactions to the style of parenting portrayed by the family shown in the film? _____

What were your reactions to the style of education portrayed by the school and its teachers shown in the film? _____

What kinds of messages were you saying to yourself while you watched this film?

What changes, if any, do you want to make for yourself or others as a result of watching this film? _____

A FILM: ANYTHING YOU WANT TO BE REACTION SHEET

Purpose: To help understand how feminine sex-role stereotypes are learned during childhood.

Procedure: Allow 20 minutes to discuss the questions below within your small group, responding to the questions in sequence. Take any pertinent notes you like in the spaces provided. We'll share the groups' findings in a processing session following your discussion.

What kinds of feelings did you experience from watching the film? _____

What aspects of the film did you relate most to your own life? _____

What were your reactions to the stereotyped messages the star of the film received from her parents? _____

What were your reactions to the stereotyped messages the star of the film received from her school? _____

What were your reactions to the stereotyped messages the star of the film received from the mass media and society at large? _____

What kinds of messages were you saying to yourself while you watched this film?

What changes, if any, do you want to make for yourself or others as a result of watching this film? _____

I MAINTAIN TODAY

Purpose

To comprehend the limitations placed on you that result from sex-role stereotyping.

Procedure

Complete each incomplete sentence listed below with an appropriate response.

Because I am a woman/man:

I must _____

I must _____

I must not _____

I must not _____

If I were an adult of the other sex:

I must _____

I must _____

I must not _____

I must not _____

For a man, the most important thing in life is: _____

For a woman, the most important thing in life is: _____

For a person, the most important thing in life is: _____

Allow 10 minutes to complete these sentences and then 20 minutes to discuss each of your completed sentences with your group. Take one sentence at a time.

EXAMINING AND DEVELOPINGMY OWN SEX-ROLESPurpose

To examine your current roles and how they might be effectively developed.

Procedure

Write down how you are expected to act, think and feel in each the following roles in which you might function as a female or male.

Spouse _____

Daughter/Son _____

Parent _____

Friend _____

Write down just one way you could alter each of these behaviors so that they might become more of a personal experience and less of an expression of a role-relationship.

Spouse _____

Daughter/Son _____

Parent _____

Friend _____

Allow 10 minutes to complete the written portion of this exercise and then 20 minutes to share your learnings with the rest of the group.

Adapted from Sargent

MEDITATION EXERCISE

Purpose: To provide a non-threatening opportunity for each participant to plan behavioral change.

Directions: Allow 20 to 30 minutes to guide the participants through the steps described below.

1. Think of a change in verbal or non-verbal behavior that you want to make in relation to sex-role stereotyping. Choose something that you will be willing to talk about with one other person in your group.
2. Relaxation of participants.
3. Become small and enter your own body.
4. Find a place in you that wants to make change. Feel there and experience there.
Find a place in you that doesn't want to make the change. Feel there and experience there.
5. Then have those two locations and forces dialogue with each other.
6. What would your life be like 6 months from now if you make this change?
What would your life be like 6 months from now if you don't make this change?
7. What would your life be like a year from now if you change? If you don't change?
8. Think of a place you are comfortable in and enjoy being, for example, your home, your kitchen, a restaurant, etc.
Hold a meeting with everyone you want to talk to about this change.
Who is there? Who isn't there?
Share with them this change.
9. Bring participants back.

As related by Katz

CONTRACT TO CHANGE STEREOTYPED SEX-ROLE BEHAVIOR (FINAL STEP)

Purpose

To write a specific behavioral objective to change a verbal or a non-verbal example of one of your stereotyped sex-role behaviors.

Procedure

Having already established a personal goal in the area of decreasing sex-role stereotyping, it is necessary to interpret that goal into a specific behavioral contract. Without a specific, individualized contract to change one of your overt stereotyped sex-role behaviors, there is a real probability that no action will be taken or perhaps postponed indefinitely. Consequently, now is the time to convert your general goal into specific behavioral terms. After your initial contract writing, consult with your partner for sharing, possible revisions and a sense of public commitment.

Things to remember:

- A behavior is that which must be able to be seen/heard and measured.
- A behavior must be described specifically in an operational manner, that is as if you were a videotape camera playing back a recording.
- The use of trait words or conclusions, "glop", is eliminated.
- A contract is a specific agreement to DO something, that something being within your power to accomplish.

I (Name) _____ contract to do the following behavior (a specific, individualized, behavioral sex-role stereotyped related change) _____

Allow 15 minutes to complete this exercise.

X: A FABULOUS CHILD'S STORY

Lois Gould

A society without sex roles -- what would life be like then? Gould's story shows what happens to one young child who is reared without the traditional sex role stereotypes; but imagine if everyone was raised that way . . .

Once upon a time, a baby named X was born. This baby was named X so that nobody could tell whether it was a boy or a girl. Its parents could tell, of course, but they couldn't tell anybody else. They couldn't even tell Baby X, at first. . You see, it was all part of a very important Secret Scientific Xperiment, known officially as Project Baby X.

Also, long before Baby X was born, all those scientists had to be paid to work out the details of the Xperiment, and to write the Official Instruction Manual for Baby X's parents and, most important of all, to find the right set of parents to bring up Baby X. These parents had to be selected very carefully.

But, finally, the scientists found the Joneses, who really wanted to raise an X more than any other kind of baby -- no matter how much trouble it would be. Ms. and Mr. Jones had to promise they would take equal turns caring for X, and feeding it, and singing it lullabies. And they had to promise never to hire any baby-sitters. The government scientists knew perfectly well that a baby-sitter would probably peek at X in the bathtub, too.

The day the Joneses brought their baby home, lots of friends and relatives came over to see it. None of them knew about the secret Xperiment, though. So the first thing they asked was what kind of a baby X was. When the Joneses smiled and said, "It's an X!" nobody knew what to say. They couldn't say, "Look at her cute little dimples!" And they couldn't say, "Look at his husky little biceps!" And they all thought the Joneses were playing some kind of rude joke.

The Official Instruction Manual had warned the new parents that this would happen, so they didn't fret about it. Besides, they were too busy with Baby X and the hundreds of different Xercises for treating it properly.

Ms. and Mr. Jones had to be Xtra careful about how they played with little X. They knew if they kept bouncing it up in the air and saying how strong and active it was, they'd be treating it more like a boy than an X. But if all they did was cuddle it and kiss it and tell it how sweet and dainty it was, they'd be treating it more like a girl than an X.

On page 1,654 of the Official Instruction Manual, the scientists prescribed: "plenty of bouncing and plenty of cuddling, both. X ought to be strong and sweet and active. Forget about dainty altogether."

Meanwhile, the Joneses were worrying about other problems. Toys, for instance. And clothes. On his first shopping trip, Mr. Jones told the store clerk, "I need

some clothes and toys for my new baby." The clerk smiled and said, "Well, now, is it a boy or a girl?" "It's an X," Mr. Jones said, smiling back. But the clerk got all red in the face and said huffily, "In that case, I'm afraid I can't help you, sir." So Mr. Jones wandered helplessly up and down the aisles trying to find what X needed. But everything in the store was piled up in sections marked "Boys" or "Girls." There were "Boys' Pajamas" and "Girls' Underwear" and "Boys' Fire Engines" and "Girls' Housekeeping Sets." Mr. Jones went home without buying anything for X. That night he and Ms. Jones consulted page 2,326 of the Official Instruction Manual. "Buy plenty of everything!" it said firmly.

So they bought plenty of sturdy blue pajamas in the Boys' Department and cheerful flowered underwear in the Girls' Department. And they bought all kinds of toys. A boy doll that made pee-pee and cried, "Pa-pa." And a girl doll that talked in three languages and said, "I am the Pres-i-dent of Gen-er-al Mo-tors." They also bought a storybook about a brave princess who rescued a handsome prince from his ivory tower, and another one about a sister and brother who grew up to be a baseball star and a ballet star, and you had to guess which was which.

But then it was time for X to start school. The Joneses were really worried about this. Finally, X was ready. The Joneses helped X button on a nice new pair of red-and-white checked overalls, and sharpened six pencils for X's nice new pencilbox, and marked X's name clearly on all the books in its nice new bookbag. X brushed its teeth and combed its hair, which just about covered its ears, and remembered to put a napkin in its lunchbox.

The Joneses had asked X's teacher if the class could line up alphabetically, instead of forming separate lines for boys and girls. And they had asked if X could use the principal's bathroom, because it wasn't marked anything except BATHROOM. X's teacher promised to take care of all those problems. But nobody could help X with the biggest problem of all -- Other Children.

Nobody in X's class had ever known an X before. What would they think? How would X make friends?

You couldn't tell what X was by studying its clothes -- overalls don't even button right-to-left, like girls' clothes, or left-to-right, like boys' clothes. And you couldn't guess whether X had a girl's short haircut or a boy's long haircut. And it was very hard to tell by the games X liked to play. Either X played ball very well for a girl, or else X played house very well for a boy.

Some of the children tried to find out by asking tricky questions, like "Who's your favorite sports star?" That was easy. X had two favorite sports stars: a girl jockey named Robyn Smith and a boy archery champion named Robin Hood. Then they asked, "What's your favorite TV Program?" And that was even easier. X's favorite TV program was "Lassie," which stars a girl dog played by a boy dog.

When X said that its favorite toy was a doll, everyone decided that X must be a girl. But then X said that the doll was really a robot, and that X had computerized it, and that it was programmed to bake fudge brownies and then clean up the kitchen. After X told them that, the other children gave up guessing what X was. All they knew was they'd sure like to see X's doll.

There was a seven-letter-word spelling bee in class that day. And a seven-lap boys' relay race in the gym. And a seven-layer-cake baking contest in the girls' kitchen corner. X won the spelling bee. X also won the relay race. And X almost won the baking contest except it forgot to light the oven. Which only proves that

One of the Other Children noticed something else, too. He said: "Winning or losing doesn't seem to count to X. X seems to have fun being good at boys' skills and girls' skills."

"Come to think of it," said another one of the Other Children, "maybe X is having twice as much fun as we are!"

So after school that day, the girl who beat X at the baking contest gave X a big slice of her prizewinning cake. And the boy X beat in the relay race asked X to race him home.

From then on, some really funny things began to happen. Susie, who sat next to X in class, suddenly refused to wear pink dresses to school any more. She insisted on wearing red-and-white checked overalls -- just like X's. Overalls, she told her parents, were much better for climbing monkey bars.

Susie's parents were horrified by her behavior. But the worst came when the twins, Joe and Peggy, decided to share everything with each other. Peggy used Joe's hockey skates, and his microscope, and took half his newspaper route. Joe used Peggy's needlepoint kit, and her cookbooks, and took two of her three baby-sitting jobs. Peggy started running the lawn mower, and Joe started running the vacuum cleaner.

Their parents weren't one bit pleased with Peggy's wonderful biology experiments, or with Joe's terrific needlepoint pillows. They didn't care that Peggy mowed the lawn better, and that Joe vacuummed the carpet better. In fact, they were furious. It's all that little X's fault, they agreed. Just because X doesn't know what it is, or what it's supposed to be, it wants to get everybody else mixed up, too!

Peggy and Joe were forbidden to play with X any more. So was Susie, and then all the Other Children. But it was too late; the Other Children stayed mixed up and happy and free, and refused to go back to the way they'd been before X.

Finally, Joe and Peggy's parents decided to call an emergency meeting of the school's Parents' Association, to discuss "The X Problem." They sent a report to the principal stating that X was a "disruptive influence." They demanded immediate action. The Joneses, they said, should be forced to tell whether X was a boy or a girl. And then X should be forced to behave like whichever it was. If the Joneses refused to tell, the Parents' Association said, then X must take an Xamination. The school psychiatrist must Xamine it physically and mentally, and issue a full report. If X's test showed it was a boy, it would have to obey all the boys' rules. If it proved to be a girl, X would have to obey all the girls' rules.

And if X turned out to be some kind of mixed-up misfit, then X should be Xpelled from the school. Immediately!

The principal was very upset. Disruptive influence? Mixed-up misfit? But X was a Xcellent student. All the teachers said it was a delight to have X in their classes. X was president of the student council. X had won first prize in the talent show, and second prize in the art show, and honorable mention in the science fair, and six athletic events on field day, including the potato race.

Nevertheless, insisted the Parents' Association, X is a Problem Child. X is the Biggest Problem Child we have ever seen!

At Xactly 9 o'clock the next day, X reported to the school psychiatrist's office. The principal, along with a committee from the Parents' Association, X's teacher, X's classmates, and Ms. and Mr. Jones, waited in the hall outside. Nobody knew the details of the tests X was to be given, but everybody knew they'd reveal Xactly what everyone wanted to know about X, but were afraid to ask.

At last, the door opened. Everyone crowded around to hear the results. X didn't look any different; in fact, X was smiling. Clearing his throat, the psychiatrist began, in a hoarse whisper. "In my opinion," he whispered -- you could tell he must be very upset -- "in my opinion, young X here . . . is just about the least mixed-up child I've ever Xamined!" said the psychiatrist.

"Yay for X!" yelled one of the children. And then the others began yelling, too. Clapping and cheering and jumping up and down.

The Parents' Committee was angry and bewildered. How could X have passed the whole Xamination? Didn't X have an identity problem? Wasn't X mixed up at all? Wasn't X any kind of misfit? How could it not be, when it didn't even know what it was?

"But what is X?" shrieked Peggy and Joe's parents. "We still want to know what it is!"

"Ah, yes," said the doctor. "Well, don't worry. You'll all know one of these days. And you won't need me to tell you."

Later that day, all X's friends put on their red-and-white checked overalls and went over to see X. They found X in the back yard, playing with a very tiny baby that none of them had ever seen before. The baby was wearing very tiny red-and-white checked overalls.

"How do you like our new baby?" X asked the Other Children proudly.

"It's got cute dimples," said Joe.

"It's got husky biceps, too," said Susie.

"What kind of baby is it?" asked Peggy.

X frowned at them. "Can't you tell?" Then X broke into a big mischievous grin. "It's a Y!"

APPENDIX H

Participants' Verbal and Non-verbal Non-stereotyped Behavioral Objectives
Being Performed Four Weeks after the Training Program
from the Behavioral Rating Scale

V = Verbal
N = Non-verbal

Females

- N I am going to move out of my grandmother's and husband's apartment and into my own by July 30, 1979.
- V Expressing no one role for males or females.
- V To be more assertive with my husband in responsibilities at home.
- V Speak more tactfully and with more forethought to my younger son.
- N Smile at him more. Love and cuddle him more.
- V Be more outspoken and not quite so shy.
- N Help my husband more with his yard work and upkeep of cars.
- V To remind my grandmother that my failures are as valuable as my successes to my development as a person.
- N To be more demonstrative in relationship with husband.
- N To improve my own self-image.
- V Tried not to worry and yell at my 18 year old son and to treat his thoughts and wants with more respect. Be more of an individual and less a "mother."
- V Discuss my career aspirations and potential with my husband. Try to convince him my professional and personal growth will enhance our lives even if it takes being mobile.

Males

- V Challenging Superman assumption statements.
- N Acting on my own feelings about demands rather than cultural expectations.
- V To let my oldest son become what he wants without undue pressure or influence from me.
- V Allowing wife more involvement in decision making and more responsibilities.
- V Being more responsive to the wants and the desires of other people.
- V Communicating with my wife on all matters.
- N Asking for and using my wife's ideas instead of mine.
- N Spending more time with my family by playing less golf.
- N Teach my daughter a more independent attitude (less pink, more hammers, etc.).