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NAME OF SUPERVISOR/NOM DU DIRECTEUR DE THÈSE Professor Mae Harman

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UNIVERSITY OF WINDSOR

THE SCHOOL OF SOCIAL WORK

ESSEX COUNTY SOCIAL WORKERS:
THEIR ATTITUDES TOWARD WOMEN

by

Andrzej B. Michalski

A thesis submitted to
the Faculty of Graduate Studies through
The School of Social Work of the University of Windsor
in partial fulfillment of the requirements
for the degree of Master of Social Work

August, 1976

Windsor, Ontario, Canada



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M.S.W. APPROVAL

NAME OF STUDENT: ANDRZEJ B. MICHALSKI

APPROVED BY

Committee Chairperson

Mae Hirman

Member

Rudolph Chulko

Member

Marybeth

School Director

[Signature]

Date

August 24, 1976.

Research Committee:

Professor Mae Harman, Chairperson

Professor Robert Chandler, Member

Dr. Mary Lou Dietz, Member

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ABSTRACT

The title of this study was: Essex County Social Workers: Their Attitudes Toward Women. The study explored one major research question and ten minor research questions in regard to the holding of contemporary attitudes toward women.

Literature reviewed by the author revealed that pre-1960 theories concerning the nature of woman tended to hold the view that she was passive and inferior to man. These traditional theories contrasted with the post-1960 era where woman was generally viewed as being active and equal to man.

The author chose Essex County social workers to make up the study's population. The term social worker was defined as a person working full-time in a job that met four of six relevant criteria. This broad definition allowed the author to send questionnaires to a population of 231. With 171 questionnaires returned, the response-rate was about 74 per cent.

Statistical tests indicated that the sample held highly contemporary attitudes toward women with age, marital status, agency orientation, source of education, place of last degree/diploma and religious attendance having no significant effect on the holding of contemporary attitudes. Sex of social worker, having taken a course about women,

length of social work experience and area of service did have a significant effect. The attitudes of the Essex County sample were substantially more contemporary than those of the sample used three years ago in a study at McGill University.

ACKNOWLEDGEMENTS

The author would like to express his appreciation to the members of the Research Committee, Professor Mae Harman, Professor Robert Chandler, both of the School of Social Work and Dr. Mary Lou Dietz of the Department of Sociology.

Special thanks are extended to: Professor Harman, whose patience and humour helped to make this study become a reality; Professor F. C. Hansen, whose statistical assistance transformed this study into a meaningful form; and Susan Breeze, whose typing was prompt and excellent in quality.

Sincere appreciation goes to the social workers who participated in this study; in particular, Michael Stroud, Children's Aid Society for Essex County; Jan Dennis, Roman Catholic Children's Aid Society for Essex County; and Don Efron, Regional Children's Centre, Windsor Western Hospital.

The warmest thanks go to the author's family, friends and above all, his lover, Kathryn Chaborek. Her understanding, encouragement and support made this study possible.

CHAPTER I

INTRODUCTION

Background

North American social work developed during the Victorian era with such reformers as Jane Addams, Ida Maud Cannon and Josephine Lowell. The early 20th century witnessed the rise of theories by Gordon Hamilton, Mary Richmond and Charlotte Towle in the direction of a social diagnosis of individual problems. Active competition, however, came from Sigmund Freud's psychoanalytic theories which had been developed concurrently in Europe.

Social workers accepted Freud's theories in varying degrees. Some actively resisted the integration of these theories into Richmond's theory of social diagnosis. Other social workers embraced Freud's theories wholeheartedly. Freud's belief that women were sexually deficient, biologically undeveloped and unequal to men received few cogent critiques until the 1960's when the Feminist movement declared them to be anti-woman.¹ The debate continued into the 1970's with new evidence declared for both sides.

¹ Janet Wood Wetzel, "Interaction of Feminism and Social Work in America," Social Casework 57 (April 1976): 227-236.

For the social work profession, the question has become: how readily do its members put into practice the traditional Freudian theories in regard to women and how readily do its members put into practice the contemporary theories developed during the rise of the Feminist movement.

Rationale for the Study

The author's beginning career in social work had included employment in social work capacities at two correctional settings, a university counselling service, a medical hospital ward and a children's service agency. His observation indicated that colleagues applied double standards of mental health toward women clients. Broverman et al's study in 1971 reported results that reflected this double standard among persons in different health professions² while Brogan reported in 1972 contradictory results.³

Other studies focussed on comparing attitudes held

² David Broverman, Inge Broverman and Frank Clarkson, "Sex Role Stereotypes and Clinical Judgments of Mental Health," Journal of Consulting and Clinical Psychology XXXIV (January 1970): 1-7.

³ Catherine Brogan, "A Study of the Attitudes of Mental Health Professionals as to a Changing Role for Women" (M.S.W. research report, Smith College of Social Work, 1971).

by students or members of different professions. Sakran found in 1971 that social work students held the most contemporary attitudes compared to law, medical and divinity students in relation to perceptions of marriage and the family.⁴ Brown and Hellinger reported in 1975 that psychiatric nurses scored the most contemporary attitudes toward women in comparison with social workers, psychologists, psychiatric interns and psychiatrists.⁵ Given these comparative studies, the author decided to focus on the social work profession to measure the holding of contemporary attitudes and to explore variables that may affect the holding of contemporary attitudes toward women.

Social work has generally helped individuals to cope with their adjustment to the environment. Traditional attitudes may prevent social workers from helping a woman get the most from her environment. For example, a social worker with a traditional attitude of encouraging a mother with young children to stay at home may ignore the mother's

⁴ Ghazi Farah Sakran, "A Comparative Study of Marriage and Family: Perceptions and Attitudes of Professional Students in Law, Medicine, The Ministry and Social Work" (Ph.D. dissertation, University of North Carolina at Greensboro, 1971).

⁵ Caree Rozen Brown and Marilyn Levitt Hellinger, "Therapists' Attitudes Toward Women," Social Work 20 (July 1975): 266-270.

need for increased self-esteem that comes from employment outside the home. Contemporary attitudes tend to focus on the self-esteem needs of the woman. Social workers need to help the woman distinguish between her own needs and her family responsibilities and be able to suggest realistic alternatives so that self-esteem can be enhanced in the woman.

Scope of the Study.

The author decided to look at one major research question and ten minor research questions.

Social workers receive traditional theories in their training but have also been exposed to contemporary authors. This observation led to the major research question: Are social workers more contemporary or more traditional in their attitudes toward women?

Women have generally more to gain from changing roles in power and status. This observation led to the first minor research question: Are women social workers more contemporary than men social workers in their attitudes toward women?

Society has often viewed persons as becoming more traditional in their attitudes as they grow older. 2) Does age have an effect on social workers holding contemporary attitudes toward women?

Marriage tends to make persons more aware of the

benefits accruing from stability in social attitudes.

3) Does marital status have an effect on social workers holding contemporary attitudes toward women?

The family and health oriented agencies underwent a period of rapid change during the 1960's. These agencies may have required social workers to become more responsive to social changes compared to social workers employed in settings such as corrections, social assistance, school boards and private practice. 4) Does working in a family or health-oriented agency have an effect on social workers holding contemporary attitudes toward women?

A university education generally gives a liberalising effect on students. Furthermore, a social work education emphasizes the uniqueness of individuals. 5) Does the possession of a professional social work degree have an effect on social workers holding contemporary attitudes toward women?

Canadians tend to perceive the collective interests as more important than the American stress on individualism. A focus on collective interests allows women to develop more interests outside the home, a contemporary attitude. 6) Are social workers who obtained their last completed university degree or community college diploma in Canada more contemporary in their attitudes toward women than social workers who obtained their last completed degree/

diploma from the United States?

Courses about women have often been credited with substantially changing students' perceptions about the role of women. 7) Are social workers who have taken a course about women more contemporary in their attitudes toward women than those social workers who have not taken such a course?

Judaic-Christian religions have often emphasized the inferiority of women. 8) Does religious attendance have an effect on social workers holding contemporary attitudes toward women?

Persons who have practised for a long period of time in the same profession sometimes feel a need to maintain traditional attitudes. The need arises from viewing social change as a threat to the validity of past beliefs. 9) Does the length of social work experience have an effect on social workers holding contemporary attitudes toward women?

Social workers often complain that those no longer in direct service have lost touch with the needs of clients. 10) Do social workers in direct service have more contemporary attitudes toward women than social workers not in direct service?

The replication of the Brown and Hellinger questionnaire seemed the most appropriate manner of looking into these research questions. To reach as many subjects

as possible, the author contacted persons working in recognized social agencies and those registered with the Ontario Association of Professional Social Workers, both groups at the Essex County level (See Appendix A). As well as receiving a six-page questionnaire (See Appendix B), the 225 subjects got a covering letter that explained the purpose of the study (See Appendix C). The letter requested the respondent to complete the questionnaire within three weeks and return it by mail to the author. The returned questionnaires were coded and tabulated by the author.

Presentation of the Study

The study has five chapters. A review of books, articles and studies pertinent to the topic of women and therapy are included in Chapter II while Chapter III deals with the research design and methodology. The latter chapter contains an explanation of the research design, formulation of research questions, selection of population, method of data collection, limitations of the study and method of data analysis. The data receives full discussion and analysis in Chapter IV. Conclusions and recommendations follow in Chapter V.

CHAPTER II
/
LITERATURE REVIEW

Introduction

A great quantity of general literature exists on the topic of women in society. This study has included a reference only to those deemed most pertinent to the role of women. The bountiful general literature contrasts with the limited amount published on therapist attitudes toward women, an interesting comment on the tardiness of the helping professions to investigate their possible sex biases.

The most useful manner for organizing the literature is going from general concepts to the more specific. The first section deals with the values of the times until 1960 with four distinct areas: Anatomy as Destiny, Woman as the Other, Marriage and the Family, and Female Sexuality. The changing sex roles of the 1960's and 1970's fall into the second section with four areas: Rethinking Woman's Destiny, Woman as Herself, Changing Family Patterns and Sexual Liberation. The final section dealing with modern therapy also has four areas: Social Work and the Making of a Therapist, Individual and Group Counselling, Family Therapy, and Sex Therapy.

History of Pre-1960 EraAnatomy as Destiny

The source of sex-role functioning interested many authors throughout history. Perhaps the most influential work in the field remains Engel's analysis of the family. He believed that the first division of labour started with primitive tribes, where men cared for cattle and women maintained communal farms.⁶ Once cattle became valuable in trade, men became the first owners of property and needed an orderly passing of the property to their sons. The establishment of a stable hereditary lineage changed the communal families into families based on marital pairs. Women lived off property owners or labourers, became the property of men and represented exchange objects in trade.⁷

No question arose regarding how to allocate the roles based on sex-differences. Steinmann and Fox pointed out that men were larger, stronger and had more endurance while women were smaller and weaker. They bore children, nursed them and cared for them, resulting in a restricted mobility for women. Men took the roles requiring strength

⁶ Friederich Engels, Origins of the Family, Private Property and the State (Moscow: Foreign Languages Publishing House, 1884), p. 91.

⁷ Ibid., pp. 92-93.

and mobility that were required for long absences from home.⁸

The Victorian era heralded the entry of Freud's psychoanalysis. Freud regarded woman as deficient due to her lack of penis.⁹ The little girl, shocked at discovering that she lacked a penis, envied the man for what fate had denied her. A substitute was required: "She gives up her wish for a penis and puts in place of it a wish for a child..."¹⁰ Freud's disastrous comment that anatomy was destiny cost him a great deal of criticism, Mitchell explained:

...Freud made this fatal remark in the context of a science concerned with exploring human social laws as they are represented in the unconscious mind. 11

⁸ Anne Steinmann and David Fox, The Male Dilemma (New York: Jason Aronson Inc., 1974), p. 17.

⁹ Sigmund Freud, "Femininity" (1933) New Introductory Lectures on Psychoanalysis (New York: W. W. Norton, 1964), p. 81.

¹⁰ Sigmund Freud, "Some Psychological Consequences of the Anatomical Distinction Between the Sexes," (1925) Standard Edition of the Complete Works of Sigmund Freud Vol. VII, ed. James Strachey (London: Hogarth Press, 1964), p. 256.

¹¹ Juliet Mitchell, Psychoanalysis and Feminism: Freud, Lang and Women (New York: Vintage Books, 1975), p. 402.

Reich, who wanted to return psychoanalysis to a purely biological base,¹² ran into stiff opposition from Freud who stressed the role of culture in sex differences:

It follows from the nature of the facts which form the material of psychoanalysis that we are obliged to pay as much attention in our case histories to the purely human and social circumstances of our patients as to the somatic data and symptoms of the disorder.¹³

In an attempt to maintain this stress on culture, Freud opposed any restricting of psychoanalysis to the medical profession. But North American physicians had only recently won the right to block charlatans and quacks from medical practice and they wanted to defend any future work from a similar intrusion by non-experts. Wrote Mitchell:

This stipulated medical qualification may have assisted the anatomical-biological basis so strong in Anglo-Saxon psychoanalysis and thus... contributed to the reduction of its theory.¹⁴

Although some North American psychoanalysts gave some credence to the role of culture, Deutsch still described woman as an "homme manqué" (a lacking man) and

¹² Ibid.

¹³ Freud, "Fragment of an Analysis of a Case of Hysteria" (1905) Standard Edition, Vol. VII, p. 18.

¹⁴ Mitchell, Psychoanalysis, p. 299.

stated that society, deficient female anatomy and penis envy "all seem to work together to produce femininity."¹⁵

Good reasons existed for female dissatisfaction at not having a penis, wrote Horney. Little girls wanted to urinate like a man because the jet of urine suggested power; the penis satisfied scopophilic urges since the man can see his genitals and their external nature facilitated masturbation.¹⁶ She stated:

...little girls are at a disadvantage compared with boys, in respect of certain possibilities of gratification. For unless we are quite clear about the reality of this disadvantage, we shall not understand that penis envy is an almost inevitable phenomenon in the life of female children, and one that cannot but complicate female development.¹⁷

Even if a woman found a suitable substitute for the missing penis, Fromm theorized that the tragic quality of woman's fate never disappeared and she was cursed to wish

¹⁵ Helen Deutsch, The Psychology of Women, Vol. I, (New York: Grune and Stratten, 1944), p. 224.

¹⁶ Karen Horney, "On the Genesis of the Castration Complex in Women," International Journal of Psychoanalysis, V, (1924) reprinted in Horney, Feminine Psychology, (London: Routledge & Kegan Paul, 1967), p. 38.

¹⁷ Ibid.

for something which was unobtainable throughout her life.¹⁸

Erikson believed that anatomy co-determined personality configurations and that history also defined woman's destiny.¹⁹ Man was rather defensive about woman and had plenty to gain from sexual polarity, an essential difference that they feared might be lost in too much sameness or equality. "Where dominant identities depend on being dominant it is hard to grant real equality to the dominated."²⁰

Despite the heavy emphasis given by North American psychoanalysis to anatomy, the cornerstone of psychoanalysis rested with the theory of Oedipus complex. This was the child's process of finding its place in the family with the repressing (into the unconscious) of certain ideas about parents. Once the girl accepted her lack of penis, she abandoned the active sexuality of the clitoris and ended

¹⁸ Erich Fromm, "Sex and Character." Psychiatry, VI (February, 1943): 28.

¹⁹ Erik H. Erikson, "Inner and Outer Space: Reflections on Womanhood," Daedalus 93 (Spring 1964): 597.

²⁰ Idem, Identity, Youth and Crisis (New York: W. W. Norton, 1968), 264.

any sex drives toward her mother. She was in a position to accept her passive instinctual impulses of the vagina and become her father's "little woman." The transformation from active sex drive toward mother to a passive sex drive toward father represented a healthy resolution of the Oedipus complex for the girl.²¹

According to Mitchell, the Oedipus complex developed by Freud represented the basis of cultural patriarchy:

...(The Oedipus complex) reflects the original incest taboo, the role of father, the exchange of women, and the consequent differences between the sexes. It is...about the institution of culture with the kinship structure and exchange relationship of exogamy. It is...what Freud regarded as the order of all human culture. It is specific...to patriarchy, which is itself, according to Freud, specific to all human civilization.²²

Patriarchy flourished in the centuries-old Judaic and Christian religions that transplanted themselves from Europe to North America. St. Paul, in the New Testament wrote:

Let the woman learn in silence with all subjection. Suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.²³

²¹ Mitchell, Psychoanalysis, pp. 96-97.

²² Ibid., p. 377.

²³ The New Testament, (Philadelphia: National Bible Press, 1957) p. 386.

The Jewish prayer made the point of man's superiority in a patriarchal culture far more specific: "Blessed art thou, O Lord our God, King of the Universe, that I was not born a woman."²⁴

Biology also served as a base for sociology to define woman's role. The School of Functionalism assumed that the sexes were complementary because they formed a functioning unit. Although neither sex was superior to the other, each needed the other to be complete. Functionalism espoused an attitude that glorified the woman in her biologically and socially defined role so that the social order could properly function.²⁵

Woman as the Other

Freud believed that a woman failed to develop a sufficient superego because she did not have a fear of castration as did men. Woman's interest and contribution in society, he thought, would be naturally minimized.²⁶

²⁴ "Opening Morning Service," Authorized Daily Prayer Book, rev. ed., ed. J. H. Hertz (New York: Bloch Publishing, 1963), p. 21.

²⁵ Talcott Parsons, "An Analytical Approach to the Theory of Social Stratification, in Essays in Sociological Theory (Glencoe, Ill.: The Free Press, 1958), p. 174.

²⁶ Freud, Civilization and Its Discontents (New York: W. W. Norton, 1930), p. 50.

Her passage through the Oedipus complex meant she must allow herself to be ruled by man as she had become the Object and the Other.²⁷

Because she made an object of herself, Freud postulated that the feminine situation of having been castrated gave the woman an inevitable tendency toward masochism.²⁸

In Fromm's study of the relationship between sex and character, the position played by man and woman in sexual intercourse served to characterize woman's dependent-submissive role. Woman's vulnerability lay with her dependence on man and fear of being left alone. Both feminine factors originated in woman's nature and different need for vanity. While he needed to show what he could do and never fail, she had to attract and prove she could attract.²⁹

Horney agreed with the feminine concepts of dependency, passivity and masochism, but said they were primarily caused by living conditions. Furthermore, man's general belief in penis-envy provided a justification for

²⁷ Freud, "Femininity" (1933) New York Introductory Lectures, p. 126..

²⁸ Ibid., p. 133.

²⁹ Fromm, "Sex and Character," pp. 24-27.

the subordination of women.³⁰ DeBeauvoir supported Horney's contention about living conditions and wrote that the girl's discovery of how man ruled the world caused her to alter the concept of herself.³¹

The absence of independent and objective achievements forced a woman to seek self-esteem, acceptance and love from others. Bardwick and Douvan stated that a girl or woman only knew her worth from her relationship as daughter, girlfriend, wife and mother. Because of this need for external validation, the girl suffered from conformity with a subsequent delay in a search for identity, development of autonomy and establishment of internal criteria for self-esteem.³²

Horney explained that a woman had her femininity ascribed to her while a man must prove his masculinity each day:

³⁰ Karen Horney, "Flight from Womanhood: The Masculine Complex in Women," International Journal of Psychoanalysis VII (July-October 1926): 349.

³¹ Simone deBeauvoir, The Second Sex (New York: Knopf, 1949), p. 267.

³² Judith M. Bardwick and Elizabeth Douvan, "Ambivalence: The Socialization of Women," in Woman in Sexist Society, eds. Vivian Gornick and Barbara K. Moran, (New York: Signet, 1971) p. 228.

...the man is actually obliged to go on proving his manhood to the woman. There is no analagous necessity for her; even if she is frigid, she can engage in sexual intercourse and conceive and bear a child. She performs her part by merely being without doing anything.³³

Greene believed that women's lack of physical accomplishments caused feelings of inferiority:

It is not easy to explain the arrival of the irritation. But, as one century turned into a new century, women began to feel inferior about not having done what men had done in the world.³⁴

The feelings of inferiority, wrote Thompson, may have led women to blame all their difficulties on their sex. The envy of men resulted in a manifest hostility between the sexes, with one holding a superior prestige and position.³⁵

Fromm asserted that man's basic weapon against woman was his physical and social power over her, while her main weapon was her skill at ridiculing him with its ultimate end of making him impotent. The hostility wreaks

³³ Horney, "The Dread of Women," International Journal of Psychoanalysis 13 (July 1932): 359.

³⁴ Margaret Lawrence Greene, The School of Femininity (Toronto: Frederick A. Stokes Co., 1936; reprint ed., Musson Book Co., 1972), p. 5.

³⁵ Clara Thompson, "'Penis Envy' in Women," Psychiatry VII (May 1943): 123-124.

functional damage that interferes with his ability to perform.³⁶ Man's aim of overpowering and woman's goal of undermining meant that once more, activity personified his role, passivity, her role.

Despite the pressures against women seeking work outside the home, the growing industrial economy during the early 20th century required female labour. The Other role continued in the labour market. Kealey stated that women were not considered part of the mainstream but as a reserve labour pool. Furthermore, they entered job areas which extended the domestic sphere into the public domain and were hired on the basis that their jobs terminated with marriage. These job classifications provided a base for exploitation:

The belief that woman worked for 'pin money' or fulfillment in pseudo-maternal roles led to a justification of the lower wages and limited employment opportunities to which women themselves have been resigned. The nurse, the teacher, the social worker and the librarian were approved social roles for predominantly single women who wanted to or had to work.³⁷

³⁶ Fromm, "Sex and Character," p. 28.

³⁷ Linda Kealey, Introduction to Women at Work: Ontario 1850-1930 ed. Women's Educational Press (Toronto: Canadian Women's Educational Press, 1974), p. 5.

The universities gradually accepted women, but kept them in a minority position in terms of numbers³⁸ and steered them into subject areas that would help them become more cultured for their husbands.³⁹ The women faced cultural contradictions in the classroom: they were to remain inferior to the man but compete well against him. Komarovsky found in 1942 that 40 per cent of women students indicated they had played dumb on dates:

Among these were women who 'threw games' and in general played down certain skills in obedience to the unwritten law that men must possess these skills to a superior degree. At the same time, in other areas of life, social pressures were being exerted upon these women to "play to win", to compete to the utmost of their abilities for intellectual distinction and academic honors.⁴⁰

As women began to seek achievement, they faced

³⁸ Esther Greenglass, "The Psychology of Women; Or, the High Cost of Achievement," Women in Canada, ed. Marylee Stevenson, (Toronto: New Press, 1973) p. 109.

³⁹ Alice S. Rossi, "Barriers to the Career Choice of Engineering, Medicine, or Science Among American Women," in Women and the Scientific Professions, eds. J. A. Mattfield and C. G. Van Aken, (Cambridge, Ma.: M.I.T. Press, 1965) p. 51.

⁴⁰ Mirra Komarovsky "Cultural Contradictions and Sex Roles," American Journal of Sociology 52 (November 1946): 186.

unique cultural blocks. Lipset stated that an American stressed equalitarianism, that is, that all persons had to be respected because they were human beings, while Canadians emphasized the general superiority of those who held elite positions. A second difference lay in ascriptive orientation: a Canadian stressed a person's inherited qualities in contrast to the American who emphasized a person's abilities and performance.⁴¹ The Canadian focus on elitism and inherited qualities, both having been male-oriented, may have served to reinforce the alleged inferiority feelings of the Canadian woman.

Marriage and the Family

American urban sociologists produced evidence throughout the 20th century to show how industrialization eroded kinship bonds beyond the nuclear family. Parsons described this erosion as "the single most distinctive feature of our family structure."⁴² Although Canada underwent a similar industrialization, Ishwaran indicated that the erosion of kinship patterns was not so

⁴¹ Seymour Lipset, "Canada and the United States: A Comparative View," Canadian Review of Sociology and Anthropology 1 (November 1964): 174.

⁴² Parsons, "Age and Sex in the Social Structure of the United States," Essays in Sociological Theory, p. 102.

pronounced in Canada.⁴³ This may have occurred due to the Canadian stress on elitism and inherited qualities as proposed by Lipset. Certainly Porter showed how upper class Canadian families tended to become imbedded in lineages.⁴⁴

Reich condemned the institution of the family because it suppressed sexuality of individuals and allowed capitalism to produce authoritarian or submissive personalities. The criticism focussed on the oppressive nature of the family which created hatred and coercion with the outward appearance of love.⁴⁵

What Reich called an oppressive system, Parsons labelled functionalism. He saw man as the instrumental, goal facilitating leader and the woman as the expressive, affective leader. The roles were complementary to each other and could only be filled by different persons.

⁴³ K. Ishwaran, ed., The Canadian Family (Toronto: Holt, Rinehart and Winston, 1971), p. 16.

⁴⁴ John Porter, The Vertical Mosaic (Toronto: University of Toronto Press, 1965), pp. 520-558.

⁴⁵ William Reich, Sex-Pol (New York: Vintage Books, 1972), p. 304.

Marriage served the needs of society and determined the woman's fundamental status as her husband's wife and mother of his children. Domesticity might have low prestige, he said, but it offered high stability.

Marriage also allowed women to reach an attainable goal of marrying and bearing children. Parsons stated that how well the goal was completed may have affected how people judged the woman, but her fundamental female status went unchanged. The stability contrasted with male status which was dependent on a man's success at work and as a breadwinner.⁴⁶

Deutsch believed that when a woman became a mother, she renounced all active goals of her own, and fulfilled herself through activities and goals of her husband and son, only then had her femininity become active in nature.⁴⁷

Anna Freud and Burlington affirmed Deutsch's conclusions in the importance of a woman's active femininity from the child's point of view. The researchers produced data to show that separation between mother and young child led to its apathy, depression and emotional deprivation.⁴⁸

⁴⁶ Parsons, "Age and Sex," Essays, p. 96.

⁴⁷ Deutsch, Psychology of Women Vol. 1, p. 140.

⁴⁸ Anna Freud and Dorothy Burlington, Infants Without Families (New York: International Universities Press, 1944).

Consistent with Parson's theory of complementarity, the North American woman learned the role of how to spend her husband's money. Riesman and Rosebrough stated that the consumer role expanded dramatically with the post World War II years through the teachings of the mass media and schools. The woman learned to expect a richer life after leaving home and to develop an expertise in consumership, both with heavy costs:

The capital equipment for domesticity with which a person starts out must, for millions of people, be very substantial: it is paid for during the early years of marriage as well as maintained and expanded by "do it yourself" activities in leisure from the present job...⁴⁹

Developing an expertise in consumership formed part of the woman's emancipation from domesticity offered by Parsons. The woman could become cultured and gain:

...a relatively mature appreciation and systematic cultivation of cultural interests and educated tastes, extending all the way from the intellectual sphere to matters of art, music and house furnishings.⁵⁰

The role of affective leader, child-bearer,

⁴⁹ David Riesman and Howard Rosebrough, "Careers and Consumer Behavior," in Consumer Behavior ed. Lincoln H. Clark (New York: New York University Press, 1955), p. 7.

⁵⁰ Parsons, "Age and Sex," Essays, p. 97.

consumer and cultured woman made up the maternal role in North America. Rossi blamed this role on the American stress on individualism and lack of collectivity:

...it is the fundamental focus on individuality which roots American woman firmly in the maternal role to such an excessive degree, and which accounts for the lack of any community facilities to ease home and child care, and the very low representation of women in the ranks of the major professions.⁵¹

The stress on individualism seemed less in Canada. Lipset said that the American perceived the separate needs of the individual as more important than the defined interests of the larger group. For the Canadian, it was reversed: the collective interests were more important.⁵² This orientation suggested that the Canadian woman may have potentially greater freedom to maintain interests outside the home than her American counterpart.

Female Sexuality

Freud began the (mostly male) battle about the psychological process of how women enjoyed their sexuality. The infant girl masturbated with her clitoris, wrote

⁵¹ Alice S. Rossi, "The Roots of Ambivalence in American Women," (1966) in Readings on the Psychology of Women ed. Judith M. Bardwick, (New York: Harper and Row, 1972) p. 127.

⁵² Lipset, "Comparative View," p. 174.

Freud, until the resolution of the Oedipus complex, when she gave up this active sexuality in favour of the passive nature of the vagina. Freud believed that adolescence heralded the greater activity of the vagina to which the clitoris then conveyed its sensitivity.⁵³

The social stigma against pre-marital sex, said Freud, caused great psychic damage to both sexes.⁵⁴ Gordon and Shankweiler found that toward the end of the 19th century, marriage manuals began to recognize non-procreative sexuality for the woman. However, unlike the man she could not consider non-marital sexual expression; her desires were described as being spiritual in nature rather than as carnal cravings; and her sexuality considered dormant rather than active.⁵⁵ Her sexuality was dependent on the man, and Keephart warned that wives taking the sexual initiative were doomed to failure due to the adverse effects on their husbands.⁵⁶

⁵³ Mitchell, Psychoanalysis. p. 108.

⁵⁴ Ernest Jones, The Life of Sigmund Freud Vol. III (London: The Hogarth Press, 1957), p. 224.

⁵⁵ Michael Gordon and Penelope Shankweiler, "Different Equals Less: Female Sexuality in Recent Sex Manuals," Journal of Marriage and the Family XXXIII, (February 1971): 459-464.

⁵⁶ William Keephart, The Family, Society and the Individual (Boston: Houghton Mifflin Co., 1961), p. 452.

Canadian women seemed to have gained sexual freedom more slowly than their American counterparts. An American sex survey between 1892 and 1920 showed that 13 of 47 women always experience orgasm with one woman stating she enjoyed weekly sex and believing that it served "a higher purpose than physical enjoyment. Simply sweeps you out of everything that is commonplace and everyday. A strength to go on."⁵⁷ Whereas marriage generally gave the woman licence to have sex in the U.S., Canadian men were warned to limit carnal excess in marriage. Methodist Minister Arthur Beal's highly successful series of pamphlets on Self and Sex, cautioned men not to wait for "backaches, lassitude, giddiness, dimness of sight, noises in ears, numbness of fingers and paralysis," before stopping sexual intercourse with their wives.⁵⁸

The attitudes equating sex with illness continued until about 1914 in the United States and 1935 in Canada. Historian Michael Bliss attributed these attitudes to the

⁵⁷ Celia Duel Mosher cited in "A Sex Poll (1892-1920)," Time, 1 October 1973, p. 57.

⁵⁸ "Sex and Self" cited in Michael Bliss, "How We Used to Learn About Sex," Maclean's, March 1974, p. 62.

terror of masturbation since its first observers were asylum physicians who saw it being done uncontrollably by inmates: "...these well-intentioned physicians believed that as much as 50 per cent of mental illness stemmed from masturbation."⁵⁹

Certainly the greatest obstacle to less inhibited sex was the lack of birth control devices. The Beal pamphlet advised continence and failing that, intercourse limited to the "safe" middle period of the menstrual cycle.⁶⁰ Thus, what limited knowledge was available was also inaccurate.

Gordon and Shankweiler found that the 1930's marked the beginning of the "cult of mutual orgasm" where man's orgasmic potential defined the appropriate mode of sexual satisfaction for the woman. The goal of mutual orgasm, wrote Gordon and Shankweiler, made most couples feel inadequate since its attainment was no mean feat.⁶¹

This trend continued until the 1950's when the marriage manuals began to show a shift toward gradual

⁵⁹ Ibid., p. 63.

⁶⁰ "Sex and Self" cited in Michael Bliss, p. 63.

⁶¹ Gordon and Shankweiler, "Different Equals Less," p. 463.

acceptance of non-marital sex for the woman, although men were still seen as having greater sexual needs than women.

While society contained the amount of sex for the average woman, no limitation existed for prostitutes. Toronto newspaperman, C. S. Clark commented in 1898 about the dimensions: "Houses of ill-fame in Toronto? Certainly not. The whole city is an immense house of ill-fame..."⁶²

The city's first social survey in 1913 found that Clark's comment was quite accurate. Rotenberg stated that Toronto maintained a large number of prostitutes as part of the patriarchal society's attempt at satisfying male prerogatives for extra-marital sex. The prostitutes safeguarded the institution of marriage by protecting the virginity of single women: "If single men could satisfy their sexual needs, then so-called respectable girls would be less likely to have sexual relations before marriage."⁶³ This trend continued well into the 1950's. About 48 per cent of the men in the Kinsey study indicated that by the

⁶² C. S. Clark, Of Toronto the Good, (Montreal: The Toronto Publishing Co., 1898; reprint ed. Toronto: Coles Publishing Co., 1975), p. 106.

⁶³ Lori Rotenberg, "The Wayward Worker: Toronto's Prostitute at the Turn of the Century," in Women at Work p. 63.

age of twenty-one they had seen a prostitute at one time or another.⁶⁴

Changing Roles in the 1960's and 1970's

Rethinking Woman's Destiny]

Perhaps the first step to seeing woman as an equal occurred with the admission that both sexes had equal intelligence. Terman's studies of masculinity and femininity showed a growing tendency to concede equality or near-equality in regard to general intelligence and special talents.⁶⁵

Mead⁶⁶ and Montagu,⁶⁷ whose writing became more

⁶⁴ Alfred C. Kinsey, Wardell B. Pomeroy, Clyde E. Morton, Sexual Behaviour in the Human Male (Philadelphia: Saunders 1948), p. 556.

⁶⁵ Lewis Terman cited in Henry Etzkowitz, "The Male Sister: Sexual Separation of Labour in Society," Journal of Marriage and the Family XXXIII (February 1971): 431.

⁶⁶ Margaret Mead, Male and Female (New York: William Morrow & Co., 1955).

⁶⁷ Ashley Montagu, The Natural Superiority of Women (New York: MacMillan Co., 1953).

popular during the 1960's, challenged Freud's concepts of psychological differences based on anatomy with the assertion that men might be envious of woman's capacity to bear children.

The man subsequently needed to subordinate woman, Mead wrote, in the adaptation to this shock and to seek compensation for his "basic inferiority" through various types of cultural arrangements.⁶⁸

Friedan admitted that biology was important but asserted that it did not determine so completely woman's difference from a man. Modern society had led to a changing relationship between people and biology:

Female biology...may be changeless...but the nature of human relationship to biology has changed. Our increasing knowledge, the increasing potency of human intelligence, has given us an awareness of purposes and goals beyond the simple biological needs of hunger, thirst and sex.⁶⁹

North America's long history of colonizing native people led Bernard to form a similar analogy to explain what had happened between men and women. The colonized learned that the world contained two species: the settler and the native. The settler ascribed himself with positive

⁶⁸ Mead, Male and Female, pp. 16-18.

⁶⁹ Betty Friedan, The Feminine Mystique (New York: Dell Publishing Co., 1965), p. 144.

values such as courage, leadership and creativity, while the native was ascribed such values as passivity emotionality, intuition and stupidity. Man created a similar caste system and placed himself as the settler and the woman as the native. She then interiorized the male-oriented culture to the detriment of her own self-esteem.⁷⁰

These ascriptions faced opposition in the last two decades. Symonds said their diffuse and pervasive existence no longer served a useful purpose.⁷¹ North American concepts of femininity were of questionable validity, he wrote, and caused intra-psychic restrictions for the woman.⁷²

Marine⁷³ and Goldberg⁷⁴ agreed with the traditional

⁷⁰ Shirley Bernard, "Aggression in Women," The Radical Therapist ed. Jerome Agel, (New York: Balantine Books, 1971) p. 189.

⁷¹ A. Symonds, R. Moulton and M. R. Badaracco, "The Myth of Femininity: A Panel," American Journal of Psychoanalysis 33 (January 1973): 44.

⁷² Ibid.

⁷³ Gene Marine, A Male Guide to Women's Liberation (New York: Holt, Rinehart and Winston, 1972).

⁷⁴ Herb Goldberg, The Hazards of Being Male (New York: Nash Publishing, 1976).

authors that cultural differences left man in a superior position. But both authors found that the superiority rested only on the surface and that traditional masculinity left a man out of touch with his emotions and his body. Goldberg said this distance led to a destructive life pattern:

Words like "chicken shit", "scaredy cat", "coward", "gutless", "no balls", and "sissy" ring in the male's ear a lifetime and often drive him into senseless, self-destructive, even crazy behaviours and risk taking in order to prove to himself and others, over and over again, that he is a man and that he isn't afraid.⁷⁵

The end of man's self-destructive attitude lay with the liberation of the woman:

Hopefully, the increasing liberation of the female will convince the male that she is not a fragile, helpless being who is destroyed by a remark and that she is fully capable of responding on her own behalf if she so chooses.⁷⁶

Mitchell⁷⁷ and Seidenberg⁷⁸ believed that the

⁷⁵ Ibid., p. 59.

⁷⁶ Ibid., p. 60.

⁷⁷ Mitchell, Psychoanalysis, pp. 413-414.

⁷⁸ Robert Seidenberg, "Oedipus and Male Supremacy,"

The Radical Therapist, pp. 144-150.

subjugation of the woman originated in Freud's theory of the Oedipus complex and the subsequent institutionalization of patriarchy. Mitchell referred to the Oedipus complex as outdated in modern society⁷⁹ while Seidenberg described it as a "myth of psychoanalysis."⁸⁰ Seidenberg wrote:

The myth serves to contain and solidify the needs of a ruthlessly competitive society, with its requirement of developing authoritarian personalities.⁸¹

Both authors called for the overthrow of patriarchy.

Seidenberg equated psychoanalysis' use of the Oedipus complex to the western religions' use of Original Sin (where Eve took the forbidden fruit at the expense of Adam being forced to work) to subjugate women.⁸² Although almost no one has seriously refuted Biblical authors, the greatest changes in religion occurred in the attempt to ordinate women priests. Established churches such as the United Church and Presbyterian Church began the ordination of women some time ago. It took until 1973 for the Anglican Church of Canada to begin proceedings to allow the ordination of women priests. Unfortunately, the ruling

⁷⁹ Mitchell, Psychoanalysis, p. 413.

⁸⁰ Seidenberg, "Oedipus and Male Supremacy," p. 144.

⁸¹ Ibid.

⁸² Ibid.

Synod rejected the recommendations.⁸³ The U. S. Episcopal Church also banned women priests due to male fears of equality.

Boyd explained that the male establishment, of which he was a member, was afraid of:

- 1) acknowledging and dealing with the female side of who we are,
- 2) facing up to and revering the female aspect of God,
- 3) the loss of our massive power.⁸⁴

The challenging of male religious values represented a significant breakthrough for the woman.⁸⁵

The division of sex roles by the School of Functionalism came under attack from Friedan who described functionalism as "less a scientific movement than a scientific word game."⁸⁶ The sociology journals became interested in defining sex role differences but Favreau

⁸³ Donald Grayston and Ginger Grayston, "God is an Equal Opportunity Employer," Ms., April 1975, p. 6.

⁸⁴ Malcolm Boyd, "Who's Afraid of Women Priests," Ms., December 1974, p. 50.

⁸⁵ Ibid.

⁸⁶ Friedan, The Feminine Mystique, p. 127.

indicated that studies reporting a lack of sex differences were unlikely to be published because:

...statistical hazards taken together with editorial practices introduce a bias which favours the reporting of sex differences which may not exist while at the same time tending to suppress information concerning the absence of sex differences.⁸⁷

Woman as Herself

Freud's concept of the woman's superego paralyzed the modern woman, wrote Friedan, and chained her to an old image that denied her an individual identity:

Without Freud's definition of the sexual nature of woman to give the conventional image of femininity new authority, I do not think several generations of educated, spirited American women would have been so easily diverted from the dawning realization of who they were and what they could be.⁸⁸

When a woman no longer saw herself in terms of a man, Gornick said a woman was raising her consciousness by examining her experience in the light of sexism, defined as:

...that theory which explains a woman's subordinate position in a society as a result of a cultural decision to confer

⁸⁷ Olga Eizner Favreau, "Sex Difference in Behavior: Some Reinterpretations," McGill Journal of Education (Spring 1975): 22-23.

⁸⁸ Friedan, The Feminine Mystique, p. 105.

direct power on man and only indirect power on woman.⁸⁹

Consciousness raising allowed the woman to stop seeing herself as a sexual object needing to attract a man. Despite the attempts to decrease the emphasis on physical attractiveness, Sax and BarTal found that people preferred a man to get a good-looking wife than one who was homely-looking.⁹⁰ Perhaps the real change occurred with the woman who could look at a man as a sex object. Lavrakas produced data that indicated women preferred men with "thin legs, a medium wide trunk and a medium lower trunk, the Robert Redford 'V look'." The best clue to a woman's preference was the description of the most important man in her life at the time, whom she had selected over others.⁹¹

⁸⁹ Vivian Gornick, "Consciousness and Raising," New York Times Magazine, 10 January 1971, p. 23.

⁹⁰ Leonard Sax and Daniel BarTal cited in "Beauties Boost Spouses' Status, Report Shows," Globe and Mail, 8 June 1974.

⁹¹ Paul Lavrakas cited in Jack Horn, "Men and Women: A Female View of the Male Physique," Psychology Today, October 1975, p. 87.

A woman's need for male love in the socially recognized institution of marriage no longer carried the same importance during the last decade as shown by the rising divorce rates. Although the Canadian statistics showed rates about one third of those reported in the United States,⁹² the Canadian trend indicated a large increase from 40.7 (per thousand population) during 1961-65 to 84.8 in 1966-70. The 1968 enactment of legislation making divorce more easily obtainable produced a dramatic effect on the upward trend: in 1971, the rate was 137.6 and by 1972, 148.3.⁹³ Another indication that women no longer needed the socially recognized institution of marriage was the declining length of marriage before divorce: 31 per cent of the divorced in 1969 came from marriages that lasted less than 10 years, 42 per cent in 1972.⁹⁴ Furthermore, the most common ground for divorce, separation for more than three years,⁹⁵ suggested that

⁹² Parvez Wakil, "Marriage and the Family in Canada: A Demographic-Cultural Profile," The Canadian Family, pp. 325.

⁹³ Statistics Canada, Canada Yearbook, 1974 (Ottawa: Information Canada, 1974), p. 171.

⁹⁴ Ibid., p. 156.

⁹⁵ Ibid.

women preferred to live without an official mate rather than obtain a quick divorce in order to remarry.

While women seemed less dependent on receiving their self-esteem from men, Martin⁹⁶ and Crain⁹⁷ argued that the portrayal of women in literary fiction continued to exemplify the passive role. Canadian fiction dwelt on victimization of both men and women with the woman being used to portray the theme most successfully in both French and English.⁹⁸ In Anne Hebert's novel, *Kamouraska*, the heroine was married off to a demented lord, failed at poisoning him, was jailed and married an insipid lawyer to save her reputation.⁹⁹

⁹⁶ Wendy Martin, "Seduced and Abandoned in the New World: The Image of Woman in American Fiction," in Woman in Sexist Society, p. 345.

⁹⁷ J. L. Crain, "Feminist Fiction," Commentary 58 (June 1974): 58-62.

⁹⁸ Margaret Atwood cited in V. M. Johnson "The Making of Margaret Atwood," Saturday Night, November 1973, p. 18.

⁹⁹ Anne Hebert, Kamouraska (Toronto: Musson Books, 1973).

Geller argued that woman was trained to lead a highly privatized life and not to consider participation in decision making institutions.¹⁰⁰ The training, in contrast to the new model woman and greater freedom from male love, may have accounted for the rise in medication¹⁰¹ and tranquilizer abuse¹⁰² among homebound women. Fejer and Smart stated that:

Certainly the female role in society has been undergoing many changes in recent years and this may be increasing female anxiety and tensions.¹⁰³

Exhorting the woman to develop greater aggressivity

¹⁰⁰ Gloria Geller, "Role Aspirations and Life-Style Orientation of High School Women," (M.A. thesis, Ontario Institute for Studies in Education, 1973).

¹⁰¹ Robert Borgman, "Medication Abuse by Middle-Age Women," Social Casework 54 (November 1973): 532.

¹⁰² Diane Fejer and Reginald Smart, "Changes in Psychoactive Drug Use Among Adults in Metropolitan Toronto: 1971-74," Canada's Mental Health 23 (December 1975): 6-7.

¹⁰³ Ibid.

in a masculine society would not necessarily provide the answer for the woman. Henshel asserted that a more valid case could be made for training men to live in a woman's world, to occupy feminine positions and to find masculine positions as unrewarding.¹⁰⁴

Women saw their first place of liberation from restricting social conditions as coming in the field of work.¹⁰⁵ Bell's longitudinal study of American women found that 80 per cent wanted to work full-time during part of their lives.¹⁰⁶ Canadian statistics indicated a similar trend where the number entering the work force increased from 23.2 per cent in 1962 to 64.3 per cent in 1972.¹⁰⁷

Facilitating this labour force participation was the growth of jobs that no longer required physical strength.

¹⁰⁴ Anne Marie Henshel, Sex Structure (Toronto: Longman, Canada, Ltd., 1973), p. 147.

¹⁰⁵ Mitchell, Psychoanalysis, p. 412.

¹⁰⁶ Carolyn Shaw Bell, "Age, Sex, Marriage and Jobs," Public Interest 30 (Winter 1973):

¹⁰⁷ Labour Canada, Women's Bureau, Women in the Labour Force: Facts and Figures (Ottawa: Information Canada, 1974), p. 41.

Technology created a large number of white-collar jobs available for women giving them a real choice of whether to work.¹⁰⁸

The exploitation of women in the work force took a watered-down form. Women during the child-bearing age of 25 to 44 could work and more than half of Ontario's women did so. The Ministry of Labour's Women's Bureau stated that "no longer can the assumption be made that (a woman) will work only until she marries or has her first child."¹⁰⁹ However, the average full-time income gap between men and women increased in Canada from \$2,694 in 1965 to \$4,719 in 1973.¹¹⁰ Epstein blamed this gap on the way men act as gatekeepers to keep women out of top status and high-paying jobs.¹¹¹ Thus, women worked during

¹⁰⁸ Rossi, "Roots of Ambivalence," p. 125.

¹⁰⁹ Ministry of Labour, Women's Bureau, cited in "Profile of a Female Worker," Globe and Mail, 13 May 1976.

¹¹⁰ Lynne McDonald, "Wages of Work: A Widening Gap between Women and Men," Canadian Forum, April-May 1975, p. 4.

¹¹¹ Cynthia Fuchs Epstein, "Women vs. Success," Intellectual Digest, January 1974, p. 26.

child-bearing years but faced stiff opposition for entry into top jobs.

Cultural contradictions of women working but not attaining top jobs took a direct form in the place of employment. Shaffer found that a woman getting a job needed to prove to an employer that she could "work like a man" but did so at the expense of social ostracism of fellow employees.¹¹²

Social ostracism probably affected the Canadian working woman to a greater extent than her American counterpart. Schreiber compared U.S. and Canadian public opinion data to find that Canadians were more likely to agree with egalitarian views than they were to engage in activities to affect such a change.¹¹³

Changing Family Patterns

The nuclear family underwent a great deal of change during the last two decades. The rising divorce rate

¹¹² D. R. Shaffer and C. Wegley, "Success Orientation and Sex-Role Congruence as Determinants of the Attractiveness of Women," Journal of Personality 42 (April 1974): 598.

¹¹³ E. M. Schreiber, "The Social Bases of Opinions on Woman's Role in Canada," Canadian Journal of Sociology (Spring 1975): 72.

produced more single-parent families which were defined as "one parent with an unmarried child regardless of age, or a man or a woman with guardianship of child or ward under 21 years of age." About 9.44 per cent of all Canadian families were headed, in 1971, by one parent.¹¹⁴ The rise of single-parent families resulted in the growth of neo-families where individuals recreated kinship patterns with significant non-blood related others. Lipman-Blumen gave the example of an elderly woman who lived in the neighbourhood of a single-parent family and who became a quasi-grandmother to that family.¹¹⁵

The majority of families continued to function in the established nuclear pattern. Lipman-Blumen believed that the new role of the working woman meant that the man no longer took it for granted that his economic role dominated family life and this forced the man to make some adaptations.¹¹⁶

¹¹⁴ The Canadian census cited in Benjamin Schlesinger, One-Parent Families in Canada (Toronto: University of Toronto, Faculty of Education, 1974), p. 5.

¹¹⁵ Jean Lipman-Blumen, "The Implications for Family Structure of Changing Sex Roles," Social Casework 57 (February 1976): 77.

¹¹⁶ Ibid.

Blood and Hamblin produced contrary data to indicate that economic determinism did not function in the family. The modern family operated on different principles than other secondary organizations, the researchers concluded, after a four-year study of families showed that the wife's decision to work had little effect on the family power structure.¹¹⁷

A study by Levinger of 60 middle-class families indicated that while the man wanted instrumental leadership autonomy outside of marriage, affective leadership was not monopolized by the wife inside the family. Levinger concluded that marriage legitimized the expression of those needs which were inhibited in the general environment.¹¹⁸

The housewife underwent a great shock when housework no longer represented a respectable role for the woman.¹¹⁹ A disgruntled housewife said:

¹¹⁷ Robert O. Blood, Jr. and Robert L. Hamblin, "The Effects of Wife's Employment on the Family Power Structure," Social Forces XXVI (May 1958): 348.

¹¹⁸ George Levinger, "Task and Social Behavior in Marriage," Sociometry 27 (December 1964): 446.

¹¹⁹ "Housewives Relegated to Bottom of Ladder in Equality Struggle," The Windsor Star, 19 November, 1975.

You go to a party and tell someone you're a housewife and it stops them dead...

They know immediately what you're all about -- diapers, dinner and a bore.¹²⁰

When the woman worked outside the home, Tavis¹²¹ found that the husband shared in the housework. The New York Times reported that he was expected to help:

It is being done quietly, with no fanfare and it's changing the habits of the U.S. family. The housewife-as-drudge image is disappearing as fewer men expect to be waited on and more contribute to the daily chores.¹²²

Seidenberg asserted that wives discovered that fulfilment through their husband's careers was somewhat illusory. Executives' wives who were hired as part of their husband's corporate position complained of loneliness, depression and lack of self-fulfilment.¹²³

¹²⁰ Ibid.

¹²¹ Carol Tavis, "Who Likes Women's Liberation and Why: The Case of the Unliberated Liberals," Journal of Social Issues 29 (April 1973): 182.

¹²² "The Home Team," New York Times Service cited in Globe and Mail, 6 May, 1974.

¹²³ Robert Seidenberg cited in "A New Image," Globe and Mail, 16 May 1974.

Lashuk confirmed that women might as well work as stay home since they probably faced the same amount of internal stress.¹²⁴ The maternal instincts, wrote Wortis, were a comfortable myth because "...woman can only give freely if she is in a position where she does not feel deprived herself."¹²⁵ The chief difference of working and not working lay in the concept of femininity, said Burke and Weir, who produced data to show that:

...the personality of working wives more closely resembles that of working husbands and gives some credence to the view that they may be less feminine as traditionally defined. (Underlining mine.)¹²⁶

¹²⁴ Maureen Grace Wilson Lashuk, "Effects of Role Conflict on Employed Mothers: An Empirical Investigation and a Sociology of Knowledge Interpretation of Its Study" (M.A. thesis, University of Calgary, Calgary, Alta., 1970).

¹²⁵ Rachelle Wortis, "The Acceptance of the Concept of the Maternal Role by Behavioral Scientists: Its Effects on Women," American Journal of Orthopsychiatry XLI (October 1971): 733.

¹²⁶ Ronald J. Burke and Tamara Weir, "Some Personality Differences Between Members of One-Career and Two-Career Families," paper presented to the conference of the Canadian Psychological Association, Quebec City, Quebec, June, 1975.

An intensive study by Nye, Perry and Ogles indicated that maternal employment during specified periods of children's lives had no apparent relationship with selected characteristics of children. The conclusion held for the first three, second three and first six years of the children's lives, with the measurement of maternal employment and dependent variables made during the early and late periods of the children's lives.¹²⁷ Burchinal stated in a similar study:

One may surely conclude from these data that maternal employment per se is not the overwhelming influential factor in children's lives that some have thought it to be.¹²⁸

The theory of complementarity between man as earner and woman as consumer tumbled due to economic reasons, according to Daniel Yankelovich. A study of 1,247 families in 1975 indicated that inflation had led many people to change their spending habits:

These adjustments, if continued and extended, could influence family life as much as they influence the GNP. People are cutting back on leisure activities,

¹²⁷ F. Ivan Nye, Joseph B. Perry and Richard H. Ogles, "Anxiety and Anti-Social Behavior in Pre-School Children," in The Employed Mother in America eds. F. Ivan Nye and Lois W. Hoffman (Chicago: Rand McNally, 1963) pp. 82-93.

¹²⁸ Lee Burchinal, "Personality Characteristics of Children," The Employed Mother in America, p. 119.

and one half of the families interviewed say they now spend most of their time at home rather than going out...56 per cent managed to put some money in the bank last year despite losses in spending power through inflation.¹²⁹

Yankelovich believed that the swing to saving money originated in the feeling that the economy would continue to decline; 45 per cent felt that each year "things may not improve financially contrary to the traditional expectations of economic stability and rising affluence."¹³⁰

The growth of the U.S. feminist movement, Dixon wrote, reflected the new role of collective action for overthrowing a common oppression of women.¹³¹ Carden stated that the new feminists did not object to marriage and motherhood, but to the excessive restraints involved in these roles:

They argue that in a truly equal society women would be in a position comparable to that of men who at the present time are able to continue occupational and other roles with those of

¹²⁹ Daniel Yankelovich cited in Patricia Horn, "Consumer Behavior: New Trends for the Family," Psychology Today, June 1975, p. 16.

¹³⁰ Ibid.

¹³¹ Marlene Dixon, "The Rise of Women's Liberation," in Female Liberation ed. Roberta Salper (New York: Albert A. Knopf Inc., 1972), p. 186.

husband and father.¹³²

Williams hypothesized that Canadian mothers were encouraged to develop their own interests more so than their American counterparts. In her comparative study of former sorority members from Vancouver and Seattle, the Canadians were more ready to hire a babysitter (56 vs. 46 per cent), consider sending their child to a boarding school (68 vs. 28 per cent) and believe that their husbands prefer to travel alone than with their wives (84 vs. 44 per cent).¹³³

Sexual Liberation

Playboy magazine reported that the biggest changes in woman's sexuality during the last twenty years occurred in the frequency of pre-marital, non-procreative and extra-marital sexual intercourse. A 1973 survey of 2,026 people in twenty-four U.S. urban centres showed that: three-quarters of single women under the age of twenty-five had had sexual intercourse; 53 per cent of married women

¹³² Maren Lockwood Carden, The New Feminist Movement, (New York: Russell Sage Foundation, 1974), p. 11.

¹³³ Tannis M. Williams, "Canadian Childrearing Patterns and the Response of Canadian Universities to Women as Childbearers and Childrearers," Canada's Mental Health 23 (September 1975) p. 7.

"almost always" experienced orgasm and 24 per cent of wives under the age of twenty-five have had extra-marital affairs.¹³⁴ In a similar study, Hobart found Canadians following similar trends with "an erosion of the old morality at the most tenacious grip in the expectations of pre-marital virginity among women."¹³⁵

The improvement of birth control techniques such as the pill, foam, jelly and intrauterine devices allowed women to enjoy non-procreative sex and control their own bodies. About 50 million women use the pill throughout the world and its use is widespread throughout Canada.¹³⁶ Birth control also contributed in 1973 to Canada's lowest birth rate in history of 15.5 per thousand population.¹³⁷

Recent anatomical evidence supporting the theory that a woman derived sexual pleasure from the clitoris

¹³⁴ Playboy survey cited in "A Sex Poll (1973)" Time, 1 October 1973, pp. 57-58.

¹³⁵ Charles W. Hobart, "Sexual Permissiveness in Young English and French Canadians," Journal of Marriage and the Family 34 (May 1972): 164.

¹³⁶ "After 20 Years, Pill's Effects Still Unknown," Globe and Mail, 26 August 1974.

¹³⁷ "'73 Birth Rate Lowest Ever Across Canada," Globe and Mail, 24 October 1974.

rather than the vagina occurred with Masters and Johnson's research published in Human Sexual Response.¹³⁸ Kelly asserted that the clitoris functioned similarly to the penis:

The head of the clitoris is also composed of erectile tissue and it possesses a very sensitive epithelium or surface covering, supplied with special nerve endings called genital corpuscles, which are peculiarly adapted for sensory stimulation that under proper mental conditions terminates in the sexual orgasm. No other part of the female generative tract has such corpuscles.¹³⁹

When women claimed they had a vaginal orgasm, Koedt accused them of being confused, lacking knowledge about their anatomy and holding a desire to fit their experience in the "male-defined idea of normalcy."¹⁴⁰

Slater believed that unlimited sex may have produced new anxieties for men and women due to the obsession with achievement and the strive for the perfect orgasm. The longer time period preceding female orgasm was not a defect of feminine physiology but a defect in

¹³⁸ William Masters and Virginia Johnson, Human Sexual Response (Boston: Little, Brown, 1966).

¹³⁹ G. Lombard Kelly, Sexual Feelings in Married Men and Women (New York: Pocket Books, 1968), p. 35.

¹⁴⁰ Anne Koedt, "The Myth of the Vaginal Orgasm," in The Radical Therapist, p. 32.

the man for not making leisurely love.¹⁴¹

A study cited by Gordon and Shankweiler found that when women were exposed to erotic photographs, they showed "almost the same degree of sexual-physiological reactions and activations of sexual behavior as men," although women openly judged the photographs to be less erotic than men.¹⁴²

Heiman's similar study indicated that women physically responded to erotic photographs and verbally confirmed their responses as did men. This was attributed to the fact that it was difficult for them to deny their arousal in a situation which legitimized arousal.¹⁴³ However, when shown romantic, non-erotic pictures, women made mistakes by denying their physical arousal. Heiman attributed this denial to the lack of external cues to legitimize the physical arousal.¹⁴⁴

Sherfey studied female sexuality in relation to psychoanalytic theory and believed that women probably had an insatiable sex drive potential similar to that of

¹⁴¹ Philip E. Slater, "Sexual Adequacy in America," Intellectual Digest, November 1973, p. 17.

¹⁴² Gordon and Shankweiler, "Different Equals Less: Female Sexuality in Recent Marriage Manuals:" 463.

¹⁴³ Julia R. Heiman, "The Physiology of Erotica: Women's Sexual Arousal," Psychology Today, April 1975, p. 94.

¹⁴⁴ Ibid.

certain female primates:

Having no cultural restrictions, these primate females will perform coitus from twenty to fifty times a day during the peak week of estrus, usually with several series of copulations in rapid succession. They will "consort" with one male for several days until he is exhausted, then take up with another...I suggest that something akin to this behavior could be paralleled by the human female if her civilization allowed it.¹⁴⁵

Taking note of the female's capacity of more orgasms, Masters and Johnson claimed to have observed women experiencing six or more orgasms during intercourse and fifty or more with a vibrator. The researchers postulated that the female sexual response was superior to that of the male:

If multiple orgasm becomes a widespread experience, however, the whole sexual relationship with regard to sensual content of swiving (coitus) is likely to go in reverse. Whereas in the past men have taken it for granted that theirs was a superior experience, since they would never bring an episode of swiving to its ultimate conclusion without swiving off...their responses are (nevertheless) bound to be inferior to the multiple orgasm partner.¹⁴⁶

The recognition of the sexual nature of women

¹⁴⁵ Mary Jane Sherfey, "The Evolution and Nature of Female Sexuality in Relation to Psychoanalytic Theory," Journal of the American Psychoanalytic Association XIV (January 1966): 30.

¹⁴⁶ Masters and Johnson, Human Sexual Response, p. 85.

affected the source of pre-marital sex for men. Henshel stated that the recognition of the sexual needs of the "good girl" combined with the erosion of the dichotomy between the "good girl" and "bad girl" image served to produce a decline in the male use of prostitutes.¹⁴⁷

Modern Therapy

Social Work and the Making of a Therapist

The industrial state created the therapeutic state with Szasz claiming that a medical answer took precedence over individual rights and responsibilities.¹⁴⁸ Federal health minister Marc Lalonde estimated that Canadians spent almost \$7 billion in 1974 treating diseases with 50 per cent of patients seen in general medical practice suffering from mental disorders and their physical outcomes.¹⁴⁹

Psychiatry and psychology were the two most power-

¹⁴⁷ Henshel, Sex Structure, p. 104.

¹⁴⁸ Thomas Szasz, "Our Despotic Laws Destroy the Right to Self Control," Psychology Today, (December 1974), p. 19.

¹⁴⁹ Marc Lalonde, A New Perspective on the Health of Canadians (Ottawa: Information Canada, 1974), p. 11.

ful clinical professions for treating mental disorders.¹⁵⁰ Women, a minority in these professions, made up 12 per cent of the membership. Chesler charged that they dealt with traditional women's work of seeing pre-adolescent children and women.¹⁵¹

Social work traditionally accepted large numbers of women but encouraged more men to join the profession in the belief that their increasing numbers would raise the profession's status and pay.¹⁵² About 55 per cent of the profession's members in 1970 were women and they were concentrated in the lower paying clinical areas.¹⁵³ Wilensky and Labeaux described the woman social worker's role as an extension of motherhood:

Social work jobs for women can be seen as extensions of sex roles derived from norms governing the behavior of wife and mother. As woman, she is traditionally expected to give care to children, the aged, the sick, to be nurturant, gentle,

¹⁵⁰ Chesler, Women and Madness (New York: Doubleday & Co., 1972), p. 63.

¹⁵¹ Ibid.

¹⁵² Arnulf M. Pins, Who Chooses Social Work, When and Why? (New York: Council on Social Work Education, 1963) p. 147.

¹⁵³ James Gripton, "Sexism and Social Work: Male Takeover of a Female Profession," The Social Worker 42 (Summer 1974): 81.

kind, receptive, in short, feminine.¹⁵⁴

The medical profession, as previously shown, adopted the more anatomical basis of psychoanalysis. Although Alexander¹⁵⁵ claimed that Freud only affected the social work elite rather than the broad membership, Briar,¹⁵⁶ Borenzweig¹⁵⁷ and Wetzel¹⁵⁸ stated that psychiatry as a whole dominated social casework and undermined a caseworker's interest in contributing to change in the social order.

¹⁵⁴ Harold Wilensky and Charles Lebeaux, Industrial Society and Social Welfare (New York: Russell Sage Foundation, 1958) p. 322.

¹⁵⁵ Lewis B. Alexander, "Social Work's Freudian Deluge: Myth or Reality?" Social Service Review 46 (December 1972): 532.

¹⁵⁶ Encyclopedia of Social Work, 16 ed., s.v. "Social Casework and Social Group Work: Historical and Social Science Foundations," by Scott Briar.

¹⁵⁷ Herman Borenzweig, "Social Work and Psychoanalytic Theory: A Historical Analysis," Social Work 16 (January 1971): 16.

¹⁵⁸ Janice Wood Wetzel, "Interaction of Feminism and Social Work in America," Social Casework 57 (April 1976): 235.

According to a study by Broverman et al., social workers along with psychiatrists and psychologists tended to promote negative assessments of what made up a healthy woman. The therapists reported that:

...healthy women differ from healthy men or healthy adults in general by being more submissive, less independent, less adventurous, more easily influenced, less aggressive, less competitive, more excitable in minor crises, conceited about their appearance, less objective...¹⁵⁹

The Broverman study made no attempt to compare the attitudes between the different professions.¹⁶⁰ Brogan found no significant differences among social workers, psychologists and psychiatrists,¹⁶¹ while Brown and Hellinger produced data to show that psychiatric nurses held the most contemporary attitudes. The authors hypothesized that nurses needed to assume a subordinate role to a male authority figure and were constantly reminded of their oppression.¹⁶² In a study of medical, law, divinity, and social work

¹⁵⁹ Broverman et al., "Sex Role Stereotypes and Clinical Judgments of Mental Health," p. 5.

¹⁶⁰ Ibid.

¹⁶¹ Brogan, "A Study of the Attitudes of Mental Health Professionals as to a Changing Role For Women."

¹⁶² Brown and Hellinger, "Therapists' Attitudes Toward Women," p. 269.

students, Sakran indicated that social work students held the least traditional attitudes in the areas of family, divorce and pre-marital sex.¹⁶³

Herman and Labrecque described the university as a masculine institution that dehumanized and depoliticized its students, that never questioned the norms that made it this way and that assimilated the values with a vengeance.¹⁶⁴

The university continued the belief that studying was unfeminine, wrote Baker.¹⁶⁵ A recent Ontario report showed that only two of every five undergraduates and one of every four graduate students was a woman, with most from both groups concentrated in traditional fields such as social

¹⁶³ Sakran, "A Comparative Study of Marriage and the Family."

¹⁶⁴ Kathleen Herman and Beverly Labrecque, "Academic Machismo," paper presented at a conference on "The Response of Canadian Universities to Feminism," Toronto, Ont., October, 1975.

¹⁶⁵ Maureen Baker, "Ideology and Conflict in the University: The Case of the Academic Woman," paper presented at the annual meeting of the Western Association of Sociology and Anthropology, Banff, Alta., December, 1974.

work.¹⁶⁶ Women students in social work were concentrated at the undergraduate level: 55 per cent of students at the B.S.W. level were women compared with 19 per cent of men; the remaining 26 per cent of students were equally divided at the M.S.W. level between men and women.¹⁶⁷

While the university operated under the guise of a professed belief in professionalism, wrote Baker, it used particularistic standards to discriminate against women.¹⁶⁸ An Ontario report showed that one faculty person in eight was a woman, a similar ratio to the 1930's; she stayed in a lower faculty rank, earned less money and was cloistered in the humanities and social science.¹⁶⁹

¹⁶⁶ Gail McIntyre and Janice Doherty, Women and Ontario Universities (Toronto: Ministry of Colleges and Universities, 1975) p. 21.

¹⁶⁷ Gillian Walker, "The Status of Women in Social Work Education," preliminary brief to the Canadian Association of Schools of Social Work, CASSW Conference, Quebec City, P.Q., May, 1976.

¹⁶⁸ Baker, "Ideology and Conflict."

¹⁶⁹ McIntyre and Doherty, Women and Ontario Universities, p. 21.

Scotch,¹⁷⁰ Williams,¹⁷¹ Gould and Kim¹⁷² showed how North American social work schools were hiring more men, kept women at a lower faculty rank and paid women less than men. Gripton found that Canadian social work schools increased the total number of men on faculties from 50 per cent in 1970 to 66 per cent in 1973.¹⁷³ The schools concentrated the women at the assistant professor and lecturer level while men were assigned to the higher ranks of associate and full professor regardless of whether

¹⁷⁰ C. Bernard Scotch, "Sex Status in Social Work: Grist for Women's Liberation," Social Work 16 (July 1971): 5-11.

¹⁷¹ Martha Williams, Liz Ho and Lucy Fielder, "Career Patterns: More Grist for Women's Liberation," Social Work 19 (July 1974): 463-466.

¹⁷² Ketayun H. Gould and Bok Lim C. Kim, "Salary Inequalities between Men and Women in Schools of Social Work," Journal of Education for Social Work 12 (Winter 1975): 50-55.

¹⁷³ Gripton, "Sexism in Social Work:" 85.

they held a doctoral degree.¹⁷⁴ However, Walker did find that regardless of rank, no salary differential existed when men and women had similar qualifications and experience.¹⁷⁵

The schools used sexist textbooks, complained Schwartz, which perpetuated the traditional role of women.¹⁷⁶ Meisel and Friedman stated that social work curriculum needed to include a course that specifically looked at women's issues.¹⁷⁷ Walker pointed out that such a course informed students of the possible bias in their perceptions of human nature and social reality.¹⁷⁸

Gelber accused the Canadian social work profession of maintaining the status quo. Unlike other professions, social work failed to submit a brief to the Royal Commission on the Status of Women or take any position on social reform

¹⁷⁴ Ibid.

¹⁷⁵ Walker, "The Status of Women in Social Work Education."

¹⁷⁶ Mary C. Schwartz, "Sexism in the Social Work Curriculum," Journal of Education for Social Work 9 (Fall 1973): 69.

¹⁷⁷ Susan Schilling Meisel and Alic Perkins Friedman, "The Need for Women's Studies in Social Work Education," Journal of Education for Social Work 10 (Fall 1974): 71.

¹⁷⁸ Walker, "Status of Women."

for women.¹⁷⁹ The profession's employment pattern reflected that of the labour force in general, where women were placed in lower paying jobs.¹⁸⁰

A similar trend developed in England, according to Walton, where women's liberation had had little effect on women social workers.¹⁸¹ Wilson argued that women social workers falsely saw themselves as a separate group in the 1970's:

Women social workers are still seeing themselves as a group distinct from their clients; and yet women social workers are probably the only group who share a similar oppression with many of their clients; and could organize themselves alongside.¹⁸²

Landau wrote that members of the therapeutic professions pressured women against becoming career-oriented within these professional ranks. The pressure meant that the female social workers had more to lose than their male

¹⁷⁹ Sylvia Gelber, "Social Work and the Status of Women," The Social Worker 41 (Autumn 1973): 193.

¹⁸⁰ Ibid., p. 194.

¹⁸¹ Ronald G. Walton, Women in Social Work, (London, England: Routledge & Kegan Paul, 1975), p. 256.

¹⁸² Elizabeth Wilson, "Women Together," New Society 14 September 1972.

counterparts when challenging traditional therapeutic methods for women clients.¹⁸³ The therapist labelled as a feminist and arriving at different conclusions about the adequacy of female clients, faced the dilemma of being stereotyped herself and made to feel uncomfortable with the assignment of clients. A feminist therapist such as the social worker could be accused of allowed her values to interfere with the therapeutic process. The accusation caused frequent frustrations:

...at not being heard or taken seriously, undermined in her self confidence, somewhat impotent in her role as an advocate for her clients and somewhat intimidated by the opposition of her views and fearful of the implications for her career.¹⁸⁴

Carden stated that the new feminist had little use for institutionalized religion in terms of regular attendance of services.¹⁸⁵ Theology was implicit, according to Imre, in the issue of how social workers emphasized the respect for the individual and the prohibition

¹⁸³ Barbara Landau, "Women and Therapy," paper given at a workshop on Ms.. Treatment, Clarke Institute of Psychiatry, Toronto, Ont., April, 1976.

¹⁸⁴ Ibid.

¹⁸⁵ Carden, The New Feminist Movement, p. 20.



of imposing personal views on clients.¹⁸⁶ Reid noted that the decline of sectarian agencies led to decreasing religious influence in social programmes.¹⁸⁷

In Eckardt's study of social work students at secular and non-denominational universities, religious beliefs tended to affect whether a student identified with social work values.¹⁸⁸ However, little data seemed to exist on the effects of religious values on social work attitudes toward women.

Stevens charged that social work's concern about not imposing values was a diversion from the real issues

¹⁸⁶ Roberta Wells Imre, "A Theological View of Social Casework," Social Casework 52 (November 1971): 580.

¹⁸⁷ Encyclopedia of Social Work, 16 ed., s.v. "Sectarian Agencies," by William Reid.

¹⁸⁸ Ralph W. Eckardt, "Evangelical Christianity and Professional Social Work: A Study of the Beliefs and Practice of Graduates of Social Works Majors in Philadelphia College of Bible and Temple University" (D.S.W. dissertation, Temple University, Pa., 1974).

involved in the women's movement.¹⁸⁹ Social workers needed to become more aware of their social conditioning and bias, wrote Wesley, if they were to help a woman achieve her potential.¹⁹⁰

Social work failed to view the importance of the sex of the social worker or client, wrote Schwartz, who found that in eight years of articles published in Social Casework, the therapist's sex was rarely revealed, and if it was, the significance was not given.¹⁹¹

Brown and Hellinger did find that female therapists tended to have more contemporary attitudes toward women than male therapists. The authors attributed this to women believing that they had more to gain in personal freedom if these attitudes were adopted while men would have seen themselves as losing their traditional position of dominance and control.¹⁹²

The therapist needed to become more aware of

¹⁸⁹ Barbara Stevens, "The Psychotherapist and Women's Liberation," Social Work 16 (July 1971): 15.

¹⁹⁰ Carol Wesley, "The Women's Movement and Psychotherapy," Social Work 20 (February 1975): 123.

¹⁹¹ Mary C. Schwartz, "Importance of the Sex of the Worker and Client," Social Work 19 (March 1974): 178.

¹⁹² Brown and Hellinger, "Therapists' Attitudes Toward Women:" 269.

his or her own inherent or personal gains, wrote Rice and Rice, which accrued in allowing a client to resist change.¹⁹³

Schofield found that psychiatrists and psychologists preferred a young woman with no more than a B.A. degree than any other kind of patient.¹⁹⁴ This conclusion led Chesler to comment that male therapists were receiving service from female patients:

Namely, the experience of controlling and feeling superior to a female being upon whom he has projected many of his own forbidden feelings for dependency, emotionality, and subjectivity, and from whom, as a superior expert, as a doctor, he is protected as he cannot be from his mother, wife or girlfriend.¹⁹⁵

Because men knew nothing about a woman and her oppression, Chesler recommended that no male therapist, such as a

¹⁹³ Joy K. Rice and David G. Rice, "Implications of the Women's Movement for Psychotherapy," American Journal of Psychotherapy 130 (February 1973): 191.

¹⁹⁴ William Schofield, Psychotherapy: The Purchase of Friendship (Englewood Cliffs, N.J.: Prentice-Hall, 1963) p. 38.

¹⁹⁵ Chesler, Women and Madness, pp. 64-65.

social worker, treat a woman no matter how much "this may hurt their wallets and/or sense of benevolent authority."¹⁹⁶

Individual and Group Counselling

More women than men were admitted in the 1970's to North American hospitals for psychiatric care. Regardless of diagnosis, women outnumbered men three to two in Ontario inpatient admissions.¹⁹⁷

Broverman et al explained that therapists seemed to evaluate mental health according to the need for adjustment to prevailing norms. The adjustment created a bind for the woman:

Acceptance of an adjustment notion of health places woman in the conflictual position of having to decide whether to exhibit those positive characteristics desirable for men and adults, and thus have their femininity questioned, that is, be deviant in terms of being a woman; or to behave in the prescribed feminine manner, accept second class adult status, and possibly live a lie to boot.¹⁹⁸

¹⁹⁶ Idem, "Patient and Patriarch: Women in the Psychotherapeutic Relationship," in Woman in Sexist Society, p. 384.

¹⁹⁷ Landau, "Women and Therapy."

¹⁹⁸ Broverman et al, "Sex Role Stereotypes and Clinical Judgments," p. 6.

Hanisch¹⁹⁹ and Steiner²⁰⁰ described the adjustment notion of mental health as oppressive for a woman. The Manifesto for Radical Psychiatry stated that: "Psychiatry must cease playing a part in the oppression of women by refusing to promote adjustment to their oppression."²⁰¹

In response to changing social roles, psychotherapy went beyond the need for the patient to play the sick role prescribed by the medical model.²⁰² Franks described the first alternative as educational activity where the average person sought insight into his or her activities to gain more from life. The second was enlightenment psychotherapy where a person sought help from an enlightenment master in the counter-culture movement in order to transcend natural limitations.²⁰³

Part of the educational and enlightenment therapy

¹⁹⁹ Carol Hanisch, "The Personal is Political," in The Radical Therapist, pp. 152-157.

²⁰⁰ Claude Steiner, ed. Readings in Radical Psychiatry (New York: Grove Press, 1975) pp. 3-6.

²⁰¹ Ibid., p. 5.

²⁰² Violet Franks, ed. Women in Therapy (New York: Bruner/Mazel, Inc., 1974), pp. 20-23.

²⁰³ Ibid.

came in the form of groups. Women preferred groups to other forms of therapy and entered them at two and a half times the rate of men.²⁰⁴ Eastman wrote that a consciousness-raising group encouraged a woman to form a new identity and to gain greater self-understanding.²⁰⁵

According to Fried, groups also helped the woman to risk herself to obtain male love and to raise her self-esteem. The groups encouraged the woman to overcome whispers to her ego that it was wrong to pursue a man for affection.²⁰⁶

Krantzler²⁰⁷ and Bach²⁰⁸ believed that a woman seeking divorce needed to view it as a discovery process. The therapist's role was to show the possible gains to

²⁰⁴ E. Fried, "Does Woman's New Self Concept Call for New Approaches in Group Psychotherapy?" International Journal of Group Psychotherapy 24 (Fall 1974): 265.

²⁰⁵ P. C. Eastman, "Consciousness-Raising as a Resocialization Process for Women," Smith College Studies in Social Work 43 (Fall 1973): 183.

²⁰⁶ Fried, "New Approaches," p. 270.

²⁰⁷ Mel Krantzler, Creative Divorce (New York: M. Evans & Co., Inc., 1974), p. 180.

²⁰⁸ George R. Bach, "Creative Exits: Fight Therapy for Divorcees," in Women in Therapy, p. 308.

be made, rather than emphasize the losses to be recovered.

Bach wrote:

These gains can be experienced while undergoing the change from a married to a divorced state, not waiting until "the wounds have been healed." This can be done by full awareness and experimentation with the many opportunities for aggressive self-assertion that are inherent in divorce crisis.²⁰⁹

Divorce appeared as a common subject during soap opera series.²¹⁰ About 35 to 40 million U.S. women between the ages of 18 and 40 watched soap operas in 1972.²¹¹ Kilguss suggested that they were an example of myth and a route to the collective unconscious theorized by Jung and Campbell.²¹² Kilguss stated that soap operas were a "depressive, repetitive attempt to master pain and impulses of life."

²⁰⁹ Ibid., p. 309.

²¹⁰ Anne Kilguss, "Using Soap Operas as a Therapeutic Tool," Social Casework 55 (November 1974): 525.

²¹¹ Neilson Television Indices, NTI/NAC Audience Demographic Report, December, 1971, vols. 1 and 2. (New York: A. C. Neilson Co., 1972).

²¹² Carl Jung et al., Man and His Symbols (New York: Dell Publishing Co., 1964); Joseph Campbell, The Masks of God: Creative Mythology. New York: The Viking Press, 1968.

Therapists needed to bring out the client's recollections of soap operas and to expose the myths.²¹³

The role of the therapist such as the social worker, wrote Stevens, was to watch for hints of intellectual and societal strivings that have been long repressed and denied.²¹⁴ Stevens asserted that allowing the woman to develop her potential and not to continue as a full-time wife and mother represented a theoretical statement with an underlying value:

...that women have as much potential and inner worth as do men. The author wants to impose value judgment on her patients since one of the major goals is to enhance the patient's self-image.²¹⁵

A survey of Calgary women, by Mitchell, found that those staying at home tended to resent all forms of freedom for women. The resentment contrasted with the positive attitudes held by women working outside the home and their stress on the values of individual awareness. Mitchell concluded:

It would appear that some very different women are using counselling services for some quite different reasons. Our separation of the resentful women from

²¹³ Kilguss, "Creative Exits," p. 530.

²¹⁴ Stevens, "Psychotherapist and Women's Liberation," p. 15.

²¹⁵ Ibid.

the positive ones is just a beginning toward visualizing the variety among women.²¹⁶

Goldberg stated that the most significant aspect of the feminist movement has been the woman's daring willingness "to own up to her resistances and resentment to her time-honored sanctified roles of wife and mother."²¹⁷ Once the woman began to change during this period, wrote Marine, the man had two choices: allow the separation to grow or to grow himself.²¹⁸ Goldberg believed that the therapist needed to help the man look at his own emotional problems during these periods as a growth crisis for the couple and to help the man see himself and others as total people.²¹⁹

"Pincus et al reported that a Hartford University Counselling Centre dealt with 5,000 women in 1973 seeking career advice for further education or employment outside

²¹⁶ Samuel Mitchell, "Report on the Survey of Calgary Women for the Alberta Human Resources Council," Calgary, Alta., 1972, (Mimeographed), p. 36.

²¹⁷ Goldberg, The Hazards of Being Male, p. 71.

²¹⁸ Marine, Male Guide to Women's Liberation, p. 168.

²¹⁹ Goldberg, The Hazards, p. 95.

the home.²²⁰ The counsellors aided one third of the women overcome symptoms similar to those of highly depressed patients usually treated with chemotherapy.²²¹

Helping women get off social assistance required a Calgary group to set up a programme that helped the woman view herself and her lifestyle in assessing what was best for her. The programme relied on individual, small group and group counselling to develop communication skills, provide relevant information, set goals and establish action plans.²²²

Wykoff found that problem-solving groups ended a woman's accustomed role of adapting and compromising herself to the desires of others. When the therapist combined his or her skills of intuition and insight with permission and training "to be strong, to take care of

²²⁰ Cynthia Pincus, Natalie Radding and Roberta Lawrence, "A Professional Counselling Service for Women," Social Work 19 (March 1974): 198.

²²¹ Ibid., p. 193.

²²² Lorna P. Cammaert, Carolyn Larsen and Beverly Macken, "Contemporary Women: A Group Counselling Program for Women on Assistance," paper presented at the meetings of The Canadian Association for American Studies, Ottawa, Ont., October, 1974.

business, to think rationally and to talk straight," then the result was "a skillful and powerful people's psychiatrist."²²³

The group therapist taught women to get rid of their bad character traits rather than caustically criticizing other people. This process was called trashing things and not people. Women learned they could be brilliant one day in asserting themselves and a pig, the next, when tearing apart another person.

Piggery...is people trashing and can be seen in everyone; it is descriptive of the oppressive ego state and is not a noun.²²⁴

MacNeil and Nystrom²²⁵ reviewed the comparative literature between U.S. and Canada and found none dealing with comparisons between the two country's social workers. Barnes suggested that the Canadian values of stressing

²²³ Hogie Wykoff, "Problem-Solving Groups for Women," in Readings in Radical Psychiatry, pp. 80-81.

²²⁴ Dot Vance, "Offing Piggery in Women's Groups," in The Radical Therapist, p. 193.

²²⁵ John MacNeil and John Nystrom, "Exploratory Study on the Differences Between American and Canadian Social Workers," University of Michigan, Ann Arbor, 1975 (Mimeographed), p. 5.

elitism and a person's inherited qualities restricted the amount of freedom for non-conformity, co-opted protester's ideas and required innovators to abide by informal rituals and procedures.²²⁶

Family Therapy

The changing nuclear family resulted in many therapists becoming alarmed at the possible demise of the family as an institution. Boyers warned that there was a limit "to doing your own thing" for the woman. He also called for greater intensification of father/child roles with family achievement viewed within the context of the total living situation rather than on the amount of family income.²²⁷

Sanville and Shor stated that the wife generally took the first step in demanding family change while the man, whose freedom allowed fragmented satisfaction, hesitated to explore his position of power. Once the wife threatened the marriage, then the husband voiced his own

²²⁶ John Barnes cited in "Exploratory Study,"
p. 4.

²²⁷ R. Boyers, "The Woman Question and the Death of the Family," Dissent 20 (January 1973): 57-66.

complaints and developed himself as a more complete human-being with sensitivity, considerateness and gentility in familial interactions.²²⁸

The Calgary report on the survey of women indicated that the removal of all career barriers represented the climax of a sequence "that begins with supporting freedom of expression and ends with the realization of an individual's ability to influence decisions."²²⁹ More than two thirds of the respondents believed that day care was "the coming thing" even if they personally opposed such centres.²³⁰

According to the Canadian Council on Social Development, the country needed 600,000 more full-time day care places to look after the 2.4 million children under the age of six who had working mothers.²³¹ Kunitz

²²⁸ John Sanville and John Shor, "Leading Ladies and Gentlemen: Some Clinical Cues to Transactional Phases in Husband-Wife Roles," Clinical Social Work Journal 1 (Summer 1973): 67-77.

²²⁹ Mitchell, "Survey of Calgary Women," p. 42.

²³⁰ Ibid.

²³¹ "1974 Report of the Canadian Council of Social Development," cited in Globe and Mail, 4 November 1974.

pointed out that free day care meant that single parents with small families would have more to gain financially by working than staying on welfare. Economics and how much a woman could earn on the job, according to Kunin, determined whether a single parent could afford to work.²³²

Wykoff believed that a woman suffered from a stroke deficit in marriage. A stroke was human recognition in the form of such actions as compliments and love-making. Sex roles forced a woman to give strokes in exchange for emotional and economic security. The therapist helped the woman to listen to her own inner desires and to get strokes from her partner for the person she was rather than for what she could give.²³³

Burke and Weir concluded that the wife's employment created more stress for the husband than for herself and that therapists were needed for liberated men:

We suggest that the adjustment to the dual career family is more stressful for the husbands than it is for the wives and that husbands experience greater difficulties with the satisfactory resolution of this stress...Clinicians have neglected the husbands who involve themselves in this

²³² Roslyn Kunin, "To Work or Not to Work?" Canadian Welfare 4 (July-August 1972): 19.

²³³ Wykoff, "Women's Scripts and the Stroke Economy," in Readings in Radical Psychiatry, pp. 44-48.

variant marital pattern. We have not yet seen the emergence of therapists for the liberated man as an equivalent to feminist therapists.²³⁴

More men sought family therapy than ever before due to bewilderment about new demands placed on them, stated Ambrosine, and because their spouses no longer put up with a husband simply being a good provider.²³⁵ Rohde believed that the increasing male interest in family therapy accrued from women refusing to accept differentiation in men and women's roles. The declining economy meant that the standby problems still included communication, relatives and money.²³⁶ Men became more involved in the daily vicissitudes of life, according to Sherman, and could no longer have the benefit of family life and leave the banalities to mother.²³⁷

The feminist movement created some family confusion, stated Green, but was not the cause of marital problems:

The feminist movement doesn't cause marital problems --the marital problems are there. The woman who goes out to a consciousness-raising session one or two times a week and gets her husband angry--is something that would have happened anyway...The movement doesn't cause the primary problems.²³⁸

²³⁴ Burke and Weir, "Relationships of Wives Employment Status to Husband, Wife and Pair Satisfaction and Performance," paper presented at the Canadian Psychological Association, Quebec City, P.Q., June, 1975.

²³⁵ Salvatore Ambrosine, ²³⁶ Murillo Rohde, ²³⁷ Sanford Sherman, ²³⁸ Arthur Green cited in "Bewildered by New Roles, More Husbands Are Taking Lead in Seeking Family Counselling," Globe and Mail, 17 October 1974.

Claven stated that the implementation of the feminist movement's goals included the underlying philosophy that choice must exist for both marital partners. Oppression occurred, she wrote, when there were no acceptable alternatives for the individual.²³⁹

A marital model that promoted individual choice was O'Neil and O'Neil's best selling book called Open Marriage. The authors emphasized such elements as privacy, communication, identity, equality and trust in order to allow each partner to understand the relationship between internal and external change.²⁴⁰ However, a new book by the same authors delved into a problem that was called "the option glut." The authors claimed that new lifestyles, new products and new relationships allowed persons to move along superficially without internalizing real changes.²⁴¹

Duhl believed that families received information

²³⁹ Sylvia Claven, "Women's Liberation and the Family," The Family Coordinator 19 (October 1970): 322-323.

²⁴⁰ Nena O'Neill and George O'Neill, Open Marriage (New York: Avon Books, 1972).

²⁴¹ Idem, Shifting Gears (New York: Avon Books, 1975), p. 19.

about sex-role changes without getting a chance to process them for real integration. The therapist^o helped the family to establish the cause of role changes in society and deal with the resulting conflicts within the family. The gap between the two closed, with the therapist's intervention as a synthesizer.²⁴²

Sex Therapy

The publishing of the works by Masters and Johnson greatly facilitated the growing therapeutic field of sex therapy.²⁴³ While medicare covered the cost of those Canadians seeing medical practitioners such as psychiatrists, patients who went to psychologists and social workers paid from \$35 to \$60 per hour per couple.²⁴⁴

Finding a competent and qualified sex therapist posed difficulties in Ontario due to the absence of licencing regulations. A recent journalistic investigation showed an alleged Toronto therapist had placed more than a

²⁴² Bunny S. Duhl, "Changing Sex Roles -- Information without Process," Social Casework 57 (February 1976): 80-86.

²⁴³ "The Therapist is in the Bedroom" Toronto Star, 3 April 1976.

²⁴⁴ Ibid.

dozen fictitious degrees on his wall and claimed to have treated 400 couples at \$35 per hour.²⁴⁵

Gifford Jones warned that the last person to know about sexual dysfunction was the family physician. University of Pennsylvania studies, Gifford Jones wrote, indicated that 20 per cent of medical students believed a woman needed to have an orgasm to conceive a baby. Another study at five Pennsylvania medical schools revealed that 50 per cent of students and 20 per cent of their teachers believed that masturbation caused mental illness.²⁴⁶

The trend toward deprofessionalization of counselling also occurred in sex therapy. The University of North Carolina set up a programme to train students to counsel their peers on contraception, pregnancy, abortion, venereal disease and sexual inadequacies.²⁴⁷ Planned Parenthood, which also relied on non-professionals, issued a report in Toronto stating that sex education in the

²⁴⁵ Ibid.

²⁴⁶ W. Gifford Jones, "The Problem Nobody Talks About," Maclean's May 1975, p. 50.

²⁴⁷ Ken Goodall, "Counselling: Students of the '70's -- Moving from Drugs to Sex," Psychology Today, February 1975, pp. 32-33.

schools remained one of the best ways of dealing with contributing factors to sexual inadequacy. The school presentations focussed on attitudes, feelings, responsibility and decision-making as they related to contraceptive use.²⁴⁸

Kaplan wrote that sex therapy resembled psychoanalytic theory due to three factors: sexual problems were never treated in isolation from other problems; sexual symptoms were treated indirectly with the assumption that causes lay with intra-psychic or interpersonal causes; and treatment had to deal with sexual dysfunction as a byproduct of unresolved oedipal conflicts.²⁴⁹

Little data existed on the success rate of sexual therapy since few studies included control groups.²⁵⁰ Masters and Johnson claimed an 80 per cent cure rate with a relapse rate after five years of five per cent.²⁵¹ A

²⁴⁸ Planned Parenthood Report cited in Globe and Mail, 10 February, 1975.

²⁴⁹ Helen Singer Kaplan, ed. Sexuality and Psychoanalysis (New York: Brunner/Mazel, 1975), pp. 190-191.

²⁵⁰ Ibid.

²⁵¹ Masters and Johnson, Human Sexual Inadequacy (Boston: Little, Brown, 1970), pp. 351-369.

New York programme linking sex problems to physiological factors reported a 75 per cent success rate in reversing sexual distress and improving marital relationships.²⁵²

Offit stated that many therapies have been created in response to the eccentricities of human need and it was a matter of the therapist fitting a particular technique to the person.²⁵³ The couple needed to consider sexual problems as a mutual concern even though it may involve one person more than the other.

Complications frequently arise, like a woman's need for her husband to remain sexually dysfunctional because of her own insecurities. She may fear that once he gains ejaculatory control, she'll no longer be attractive enough to hold him.²⁵⁴

Sex between therapist and patient was as common an occurrence, stated Chesler, as between a female secretary and her male employer. Chesler wrote that the woman patient was particularly vulnerable:

The male transmits 'unconscious' signals of power, 'love', wisdom, and protection, signals to which the female has been conditioned to respond automatically. Such a transaction between patient and therapist, euphemistically

²⁵² Toronto Star, 17 April 1974.

²⁵³ Avodah Offit "Work in Progress: Offit Sexual Therapy," Intellectual Digest, February 1974, p. 6.

²⁵⁴ Ibid., p. 8.

called 'seduction' or part of the treatment process, is legally a form of rape and psychologically a form of incest.²⁵⁵

A husband and wife team of Barbara and Martin Cole offered Britons a clinic that deviated from the norm of allowing sex care to take place only at home. The Coles trained volunteers of both sexes to be therapists at the clinic in order to teach patients how to copulate successfully. The therapist talked to the patient for several sessions, each fondled the other for several more and finally had sexual intercourse. Cole emphasized her relationship as a female therapist to a man:

When a man of this kind, tortured and desperately unhappy, is at last able to make successful love with me, the feeling for both of us is tremendous.²⁵⁶

Prostitutes, as surrogate sexual partners, rarely occurred in North American therapy as a form of helping men. However, a London, Ontario, hospital set up last year a rendez-vous between a prostitute and a psychiatric patient. The medical team chief refused to say whether the treatment was a success, but said:

We weren't procuring...Think of it as a

²⁵⁵ Chesler, Women and Madness, p. 138.

²⁵⁶ Barbara Cole cited in "Therapy Can Be Fun," Time, 10 September 1973.

prescription...We were not doing anything wrong...We were helping a poor man in his time of need.²⁵⁷

Summary

The review of literature examined the status of women under three main sections: History of the Pre-1960 Era, Changing Roles in the 1960's and 1970's and Modern Therapy.

The section on the Pre-1960 era deals with Anatomy as Destiny, Woman as the Other, Marriage and the Family and Female Sexuality. These areas receive attention in the section dealing with The Changing Roles in the 1960's and 1970's under the headings Rethinking Woman's Destiny, Woman as Herself, Changing Family Patterns and Sexual Liberation. The Modern Therapy section looks at how therapists face these areas with a glance at Social Work and The Making of a Therapist, Individual and Group Counselling, Family Therapy and Sex Therapy.

Summarizing the human behaviour theories presented in this chapter appears somewhat difficult due to their complex development through the last century. Certainly, a major point is that modern therapy has borrowed a great

²⁵⁷ "'Just a Prescription,' Doctor says, as Patient Lined up with Hooker," Globe and Mail, 24 August, 1974.

deal from the development of theories and the prevailing social attitudes.

Perhaps one of the greatest changes has been the new belief that anatomy does not create a certain destiny for the woman. Marriage itself is no longer the prime goal for the woman; consumership is no longer a job. The woman does not have to bear children, and if she does, there is no reason to feel guilty about leaving a young child in care outside the home.

The modern role for woman means that the overthrow of patriarchy is more likely to occur in North American society. A woman can become a person with her own rights equal to those of a man. Help exists for her in the (form) of groups, both political and therapeutic. Groups represent collective action which is more familiar to Canadians than Americans and allows the woman greater freedom.

During periods of social change, therapists have generally followed rather than led the woman's movement. Psychoanalytic theory, which still holds considerable influence with therapists, appears outmoded in its original concepts about the woman. However, psychoanalytic theory still appears useful in certain areas and seems most useful as a framework in the growing area of sex therapy.

Finally, the greatest change of all may be the growing emphasis on the man's need for therapy. The man

has traditionally enjoyed his power and status; enough theories point to the fact that the man needs help, as much as, if not more than, the woman.

CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

This chapter discusses the classification of the research design used in the study. The following sections are also covered: working definitions, the population and sample, method of data collection, type of questionnaire, reliability and validity.

Classification of Research Design

Finestone and Kahn classified research into five major designs: exploratory studies, descriptive surveys, explanatory surveys, panel or longitudinal studies and projected experimental research.²⁵⁸ This study was a descriptive survey which had the purpose of describing "the characteristics of a population or phenomenon when the characteristics of interest are known."²⁵⁹ Selltitz et al raised the idea of attitudes in their definition of such a survey's purpose when they stated that:

(it) is concerned with estimating the proportion of people in a specified population who hold certain views or attitudes or who behave in

²⁵⁸ Samuel Finestone and Alfred J. Kahn, "The Design of Research," in Social Work Research, ed. Norman A. Polansky (Chicago: University of Chicago Press, 1975), pp. 61-63.

²⁵⁹ Ibid., p. 62.

certain ways.²⁶⁰

Tripodi et al stated that one of the purposes of a survey was "to search for relationships among designated variables in order to articulate more precise hypotheses of subsequent investigation."²⁶¹ Such articulation lay in the purview of this study.

Its descriptive-quantitative nature could be more clearly specified as population description since it met Tripodi et al's definition of accurately describing characteristics of a selected population, namely social workers in the County of Essex, using survey procedures and employing sampling methods to claim representativeness.²⁶²

²⁶⁰ Claire Selltiz, et al, Research Methods in Social Relations, rev. ed. (New York: Holt, Rinehart & Winston, 1951) p. 65.

²⁶¹ Tony Tripodi, Phillip Fellin, Henry Meyer, The Assessment of Social Research, (Itasca: F. E. Peacock Publishers, 1969), p. 34.

²⁶² Ibid., p. 42.

Problem Formulation and Research Questions

This study examined the attitudes that Essex County social workers held toward women. As shown in the previous chapter, such attitudes could be affected by profession, sex, university education, place of degree and religion.

The intention of the study was to answer one major research question and ten minor research questions.

Major Research Question: Are social workers more contemporary or more traditional in their attitudes toward women?

Minor Research Questions: 1) Are women social workers more contemporary than men social workers in their attitudes toward women?

2) Does age have an effect on social workers holding contemporary attitudes toward women?

3) Does marital status have an effect on social workers holding contemporary attitudes toward women?

4) Does working in a family or health oriented agency have an effect on social workers holding contemporary attitudes toward women?

5) Does the possession of a social work degree have an effect on social workers holding contemporary attitudes toward women?

6) Are social workers who obtained their last completed university degree or community college diploma in Canada more contemporary in their attitudes toward women

than social workers who obtained their last completed degree/diploma from the United States?

7) Are social workers who have taken a course about women more contemporary in their attitudes toward women than those social workers who have not taken such a course?

8) Does religious attendance have an effect on social workers holding contemporary attitudes toward women?

9) Does the length of social work experience have an effect on social workers holding contemporary attitudes toward women?

10) Do social workers in direct service have more contemporary attitudes toward women than social workers not in direct service?

Working Definitions

Certain words need defining in the sense of their use in this study.

The Canadian Association of Social Workers defined social work as a profession "which endeavours to foster human welfare through professional services and activities aimed at enhancing, maintaining or restoring social functioning of persons."²⁶³ Although the Ontario Association

²⁶³ Code of Ethics for Social Workers, Canadian Association of Social Workers, 1970.

of Professional Social Workers tended to limit its membership to those holding a Bachelor of Social Work degree or its equivalent,²⁶⁴ this study relied on a broader definition of the term social worker.

For the purposes of this research, a social worker was defined as a person working on a full-time basis and fulfilling at least four of the following six criteria:

- 1) having employment in a recognized social service or social assistance agency; (a recognized agency means that the agency is listed in the Directory of Social Services of Essex County; a social service includes such services as adoption, probation, child protection but not income support;²⁶⁵ social assistance, commonly know as welfare, is defined as income security with the use of a means test);²⁶⁶
- 2) having face to face contact with clients or client groups;
- 3) holding a B.S.W., M.S.W., D.S.W. or Ph.D. degree;
- 4) having a job description which includes social work

²⁶⁴ Membership Criteria, Ontario Association of Professional Social Workers, 1976.

²⁶⁵ Andrew Armitage, Social Welfare in Canada: Ideals and Realities, (Toronto: McClelland and Stewart, 1975), p. 210.

²⁶⁶ Ibid., p. 209.

functions that meet the C.A.S.W. definition of social work;

- 5) maintaining a belief that he or she has social work functions that meet the C.A.S.W. definition;
- 6) carrying social work functions which, in the author's opinion, meet the C.A.S.W. definition.

The definition of social work excludes persons with non-social work degrees who carry non-social work functions such as those persons (holding a Bachelor of Divinity and practising as a minister.

As previously stated, this study replicated the Brown and Hellinger study of McGill University. The McGill study operationally defined traditional attitudes and contemporary attitudes according to the scores achieved on the questionnaires.

Eleven items reflected traditional attitudes with an example being: "A certain amount of male dominance is essential for a woman to feel adequately feminine." The attitude encompassed the idea that woman was passive and submissive as defined by her anatomy, both physiologically and psychologically. Primary responsibilities consisted of homemaking and childbearing. If she had children, she was not expected to have a career.²⁶⁷

²⁶⁷ Brown and Hellinger, "Therapist Attitudes Toward Women Clients" (M.S.W. thesis, McGill University, 1973) p. 4.

Eighteen items reflected contemporary attitudes, such as "The maternal instinct is a myth." The attitudes mirror some of the 1960's arguments that a woman could be as aggressive and dominant as a man; equally free to pursue educational and occupational goals; and equally share responsibilities in all aspects of living with her spouse.²⁶⁸

A final item asked the respondent to rate himself or herself on a contemporary-traditional continuum.

Population and Sample

Yeakel and Gantor have affirmed the importance of a study being representative:

The degree of the sample's representativeness is the key to establishing legitimate claims that a study's findings are likely to approximate closely what could have been learned had the entire population been studied. For this reason, representativeness is a highly valued characteristic of a sample, and is what the sampler tries to achieve through the way he or she chooses it.²⁶⁹

This study had the advantage of being highly representative of Essex County since hopefully almost all social workers received a copy of the questionnaire.

Because no roster of social workers existed for

²⁶⁸ Ibid.

²⁶⁹ Margaret Yeakel and Grace Gantor, "Some Principles and Methods of Sampling," in Social Work Research, p. 95.

Essex County, the study relied on the co-operation of the O.A.P.S.W. executive and contacts within Essex County social agencies. The Windsor O.A.P.S.W. executive provided a list of members whose names were added to the sample if they did not appear on the lists provided by contacts in the agency. The contacts consisted of social workers known to the author and agency directors interviewed by the author. The questionnaires were personally delivered to the larger agencies, while single questionnaires were generally sent by mail. (See Appendix A.) The sample also included the 12 member social-work department at Southwest Regional Children's Centre, Kent County, since some of these social workers lived in Essex County or dealt with Essex County clients.

Method of Data Collection

The study relied upon the use of a questionnaire to collect data. (See Appendix B.) Each agency contact during the week of May 10 distributed the questionnaires, to colleagues.

The questionnaire seemed the most appropriate method with its efficiency and low cost in reaching the study's main goal of obtaining information regarding respondents' attitudes toward women.

The strongest characteristic of the questionnaire was its open intent, a subject that deserves some discussion.

Limitations existed due to its open intent and the possible reluctance of respondents to state openly their attitudes for fear of being embarrassed, degraded or placed in an unfavourable light.²⁷⁰ Broverman, who conducted the first empirical study of clinical attitudes toward sex-role stereotypes,²⁷¹ warned the author in private correspondence (See Appendix D.) that an open questionnaire may no longer be valid:

We collected the data for the "clinical judgements" paper during 1967-68. This was before too many people were aware of the existence or the effects of sex-role stereotypes. Also, at that time the issues of the women's movement were not quite respectable and frequently ridiculed in the media. Therefore, I don't believe our clinician subjects felt pressured to present themselves as more liberal than they actually were.

Today, on the other hand, there is a considerable amount of literature available pointing out the effects of both the client's and clinician's sex on the therapeutic interaction. This may very well influence a clinician's response to our instrument, particularly if you are dealing with recently trained and/or women social workers.²⁷²

Despite the trend toward liberal attitudes, the author believed that the media attention on women's issues had generally decreased in the last two years. The demand

²⁷⁰ Selltitz et al., p. 237.

²⁷¹ Inge Broverman et al, "Sex-Role Stereotypes and Clinical Judgments of Mental Health."

²⁷² Inge Broverman, personal letter.

to show liberal attitudes declined during the last eighteen months due to the economic recession, the limited job market, and traditional discrimination against minority groups such as women during hard times. These factors, plus the anonymity of the questionnaire may have helped to eliminate any threat to the respondent and offered encouragement for straightforward answers. The extent to which respondents could have communicated their attitudes provided more information than could have been obtained by any other means except more time-consuming methods such as personal interviews.²⁷³

A second limitation to the study existed in the use of questionnaires in general and their rate of return. Selltiz et al explained that the proportion of returns was usually low, about 10 to 50 percent.²⁷⁴ The low return occurred due to several influencing factors:

- 1) sponsorship of the questionnaire;
- 2) attractiveness of the questionnaire format;
- 3) the length of the questionnaire format;
- 4) the nature of the accompanying letter requesting co-operation;
- 5) the ease of filling out the questionnaire and mailing it back;
- 6) the inducements offered to reply;
- 7) the nature of people to whom the questionnaire is sent.²⁷⁵

²⁷³ Selltiz et al, p. 241.

²⁷⁴ Ibid.

²⁷⁵ Ibid.

The drafting of the questionnaire required that it have simplicity in reading, take a short period of time for completion and be easy to return. At three of the City's largest agencies-- Children's Aid Society, Roman Catholic Children's Aid Society, both for Essex County, and Windsor Western Hospital, contacts offered to distribute and collect the questionnaire ready for pick-up by the author. This action encouraged a high return rate with confidentiality assured since each had a sealed envelope for return. Otherwise, each questionnaire had a stamped, self-addressed envelope. All questionnaires contained a covering letter (See Appendix C).

The questionnaire was adapted from one developed in Montreal by Brown and Hellinger which reported a 74 percent return-rate among 84 social workers, 84 percent among 67 nurses and 87 percent among 23 psychologists. The lowest return-rate occurred among psychiatrists, 49 percent and psychiatric residents, 33 percent.²⁷⁶

Because the respondents in this study were Windsor social workers, a high rate of return was expected due to the sense of community co-operation and professional affiliation."

²⁷⁶ Caree Rozen Brown and Marilyn Hellinger, "Therapist's Attitudes Toward Women," Social Work: 267.

Type of Questionnaire

This study aimed at measuring attitudes of social workers. According to Jenkins, attitudinal measurement requires a standard questionnaire:

What people believe, how they are predisposed to act, and what their feelings are in role performance constitutes a substantial part of social research, and the findings may contribute to both policy and practice. In the attitudinal areas, in particular, the use of standardized instruments is appropriate.²⁷⁷

The questionnaire used in this study is standardized with its questions "presented with exactly the same wording, and in the same order to all respondents."²⁷⁸

The attitudinal data in Part B contained fixed alternative questions. Jenkins stated the advantages:

If there are questions with fixed-alternative answers, all respondents are exposed to the same stimulus, error is thereby reduced, and reliability is presumably strengthened.²⁷⁹

The questions dealt with twenty-nine situations considered either contemporary or traditional. The 18 traditional situations included such statements as "The desire to have children is part of a woman's nature,"

²⁷⁷ Shirley Jenkins, "Collecting Data by Questionnaire and Interview," in Social Work Research, p. 138.

²⁷⁸ Selltiz et al., p. 255.

²⁷⁹ Jenkins, p. 136.

while the 11 contemporary situations had such statements as "The maternal instinct is a myth." The respondent faced seven possible answers on a scale from one to seven:

- 1) strongly agree, 2) agree, 3) mildly agree, 4) undecided,
- 5) mildly disagree, 6) disagree, 7) strongly disagree.

The gathering of descriptive data took place in Part A and was intended:

not only to describe the group studied but to provide the basis for cross-tabulation among variables in the study.²⁸⁰

Although the descriptive questions in regard to such variables as age and sex offered only fixed alternatives, other questions dealing with place of work, level of education and place of last degree obtained, were left open to ensure that all respondents fitted into this study.

Reliability

"Just how well has an instrument measured what it was supposed to measure," has been the general definition of reliability.

Selltiz et al makes the difference more explicit:

The evaluation of reliability of any measurement procedure consists in determining how much variation in scores among individuals is due to inconsistencies in measurement.²⁸¹

²⁸⁰ Ibid., p. 138

²⁸¹ Selltiz et al, p. 166.

Kogan listed five major methods of determining reliability:

- 1) immediate retest with the same test;
- 2) delayed retest with the same test;
- 3) immediate retest with an equivalent form of the original test;
- 4) delayed retest with an equivalent or parallel form of the original test; and
- 5) internal analysis of a test given on one occasion.²⁸²

Brown and Hellinger chose the second method when they administered the questionnaire twice and left a one-week interval between testing with a group of 15 M.S.W. students at McGill University.²⁸³ The two authors checked the questionnaire's stability co-efficient, defined by Selltiz as "a focus primarily on fluctuations in the characteristic being measured or on change in transient personal or situational factors."²⁸⁴ The two sets of McGill scores showed an average correlation of $r=.757$ which was considered an acceptable degree of stability in test performance.²⁸⁵

However, certain questions in Part B needed

²⁸² Leonard Kogan, "Principles of Measurement," Social Work Research, p. 85.

²⁸³ Brown and Hellinger, p. 269.

²⁸⁴ Selltiz et al., pp. 167-168.

²⁸⁵ Brown and Hellinger, p. 269.

rephrasing for clarity during this study and this may have affected the reliability of the questionnaire. The rephrasing changed Item 31 from a traditional item in the Brown and Hellinger questionnaire to a contemporary item in this study. A reliability study was then conducted with a six-week interval between tests using 15 M.S.W. students at the University of Windsor.

Validity

Kogan defines validity as being based "upon the degree to which the aims or purposes making the measurements are accomplished."²⁸⁶

Brown and Hellinger report that in their study:

Face validity of the questionnaire was generally supported by the respondents' reactions during the series of informal tests, which indicated that all items finally selected were clearly constructed.²⁸⁷

The first serious threat to validity of this study arose from the sample's limited population. The data came from known social workers practising in Essex County. A second threat was the sample's self-selection: those social workers completing the questionnaire may have had a more contemporary attitude toward women compared to those who failed to cooperate. A third threat lay in the narrow scope

²⁸⁶ Kogan, p. 87.

²⁸⁷ Brown and Hellinger, p. 269.

of the attitudinal questions and possibly biased responses from social workers' reactions to the instrument.

Data Analysis

The reliability study required the coding, tabulating of responses and the statistical computations of the questionnaires from the two tests conducted on the 15 M.S.W. students. The Pearson's Product Moment Correlation test determined the degree of association between the results of the two tests.

The responses from the Essex County social workers were coded, tabulated and statistically computed. The questionnaire used a Likert scale and a Contemporary-Traditional ratio was computed for each respondent to determine his or her placement on a Traditional-Contemporary continuum. The C/T ratio was determined by dividing the Contemporary mean score by the Traditional mean score. The C/T scores could range from a highly contemporary score of .09 to a highly traditional score of 4.05. The Pearson's Product Moment Correlation tests determined the degree of association between the C/T scores and the self-rate item. The Chi-square test and t-test were used to determine the level of significance among variables. The Chi-square test was used in order to replicate the Brown and Hellinger study as closely as possible. The t-test was used due to its strength in testing significance between nominal and ordinal variables where there were

only two nominal variables. 288

Summary

This study was classified as a quantitative-descriptive study and more specifically, population description. It aimed to answer one main research question: Are social workers more contemporary or more traditional in their attitudes toward women?

Ten minor research questions also arose: 1) Are women social workers more contemporary than men social workers in their attitudes toward women? 2) Does age have an effect on social workers holding contemporary attitudes toward women? 3) Does marital status have an effect on social workers holding contemporary attitudes toward women? 4) Does working in a family or health-oriented agency have an effect on social workers holding contemporary attitudes toward women? 5) Does the possession of a professional social work degree have an effect on social workers holding contemporary attitudes toward women?

6) Are social workers who obtained their last completed degree or community college diploma in Canada more contemporary in their attitudes toward women than social workers who obtained their last completed degree/

288 Linton C. Freeman, Elementary Applied Statistics (New York: John Wiley & Sons, 1965), p. 209.

diploma from the United States? 7) Are social workers who have taken a course about women more contemporary in their attitudes toward women than those social workers who have not taken such a course? 8) Does religious attendance have an effect on social workers holding contemporary attitudes toward women? 9) Does the length of social work experience has an effect on social workers holding contemporary attitudes toward women? 10) Do social workers in direct service have more contemporary attitudes toward women than social workers not in direct service?

The sample came from Essex County social workers who received the questionnaire at their place of work. Reliability and validity were discussed as they related to the questionnaire's use at McGill University and the University of Windsor. The responses, which arrived via mail or by collection at the agency, were coded, the results tabulated and the Contemporary/Traditional ratio scores determined. The Pearson's Product Moment Correlation test, the Chi-square test and the t-test were used in the statistical computations.

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CHAPTER IV

DATA ANALYSIS

This chapter discusses the analysis of the data obtained from the questionnaires. The following sections are included: Characteristics of the Respondents, Reliability and Validity, The Research Questions and Comparison of the Results Obtained at the University of Windsor and McGill University. A summary is at the end of the chapter.

Of the 232 questionnaires distributed to the sample, 204 were personally delivered to agencies and 28 were mailed. The Essex County branch of the Ontario Association of Professional Social Workers gave a copy of the membership list. It was shown to agency contacts who checked off names of persons recognized as working at their respective agencies. Twelve names were not recognized and these persons made up part of the mailed group. The returned questionnaires included one which was rejected since the respondent was no longer in practice. Another arrived too late for inclusion. A total of 171 valid questionnaires were returned by the due date for analysis. The 74.3 per cent rate of response meant that the results were highly representative of Essex County social workers.

The author analyzed the data through three main areas of investigation. A review first took place of

how the respondents answered the questionnaires. Then reliability and validity were analyzed. The one major and ten minor research questions received attention in the final area.

Characteristics of the Respondents

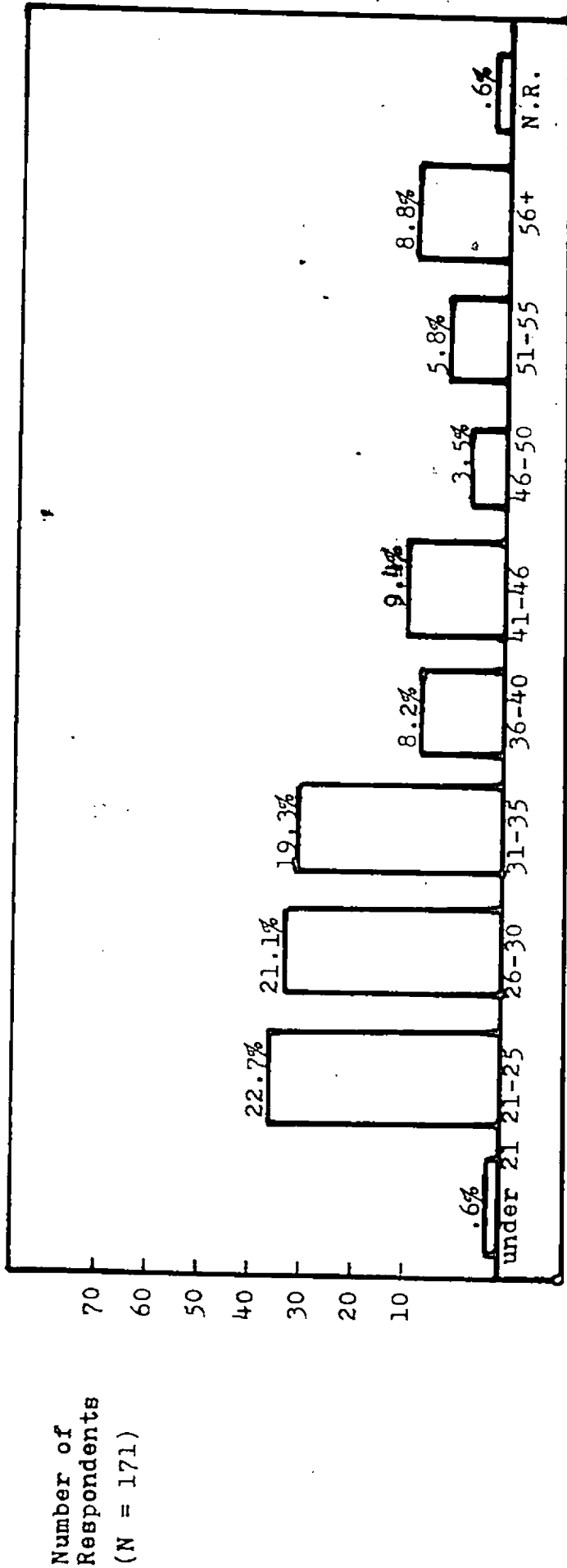
The respondents were almost equally divided between men at 44.4 per cent and women at 54.5 per cent. Those failing to respond to the question made up 1.2 per cent of the sample.

In regard to age, about 63.9 per cent were 35 years or less while 35.5 per cent were over 35. (See Table 1.) One person, .6 per cent, failed to respond to this question. Women seemed to dominate the 35 and under category: 56 per cent of men filled this category compared with 69.9 per cent of women.

The majority were married. Exactly 62.6 per cent said they were married while 37.4 per cent made up the non-married categories of single, widowed, separated and divorced. (See Table 2.)

TABLE 1

AGE OF RESPONDENTS



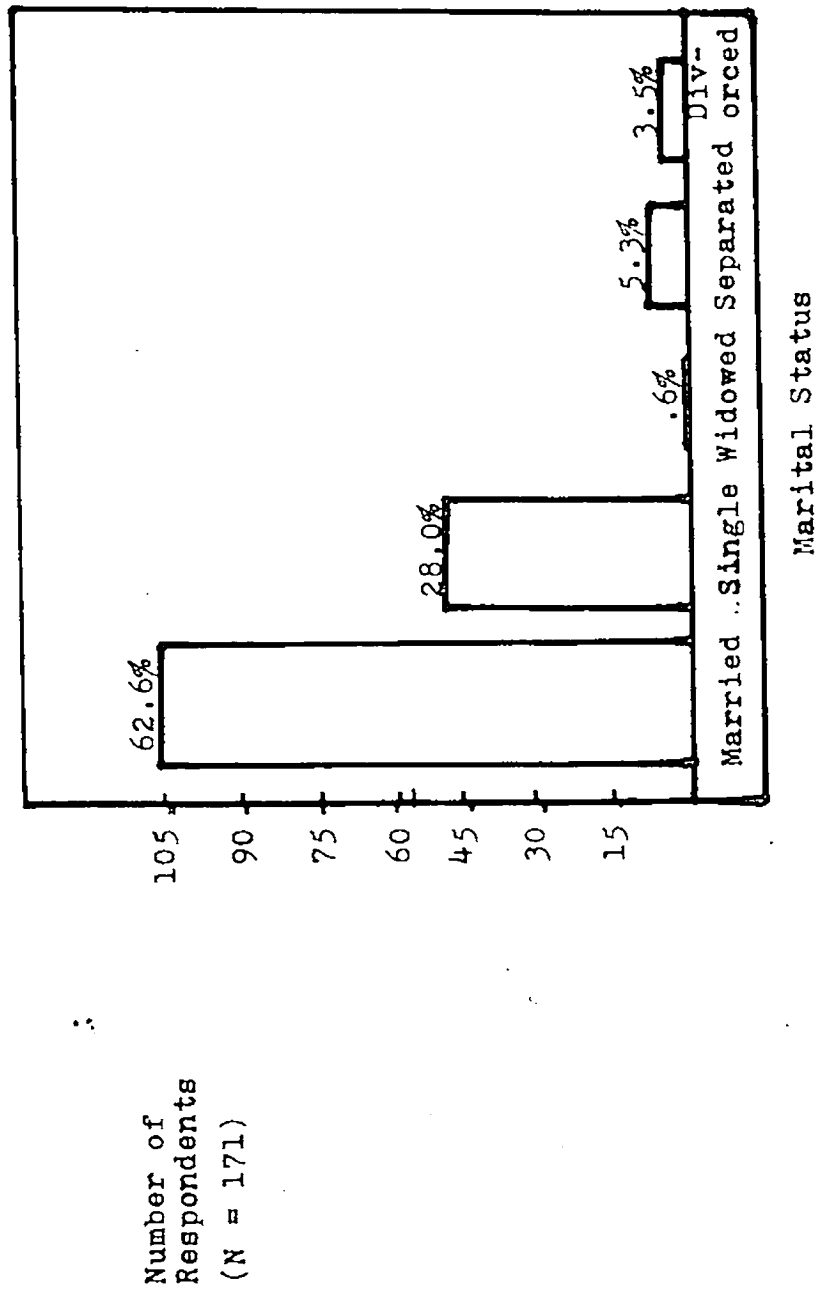
Age in Years

Estimated Mean = 38

Estimated Median = 28.5

Number of Respondents (N = 171)

TABLE 2
MARITAL STATUS



No federal census data were available for making comparisons of marital status between the sample and the general population of Essex County. The federal census did offer data for Windsor. In making a comparison between the study's sample of social workers and the federal census data, it was necessary to combine the married category with the separated category. The federal census data indicated that 79.9 per cent of Windsor population between the ages of 20 and 64 was married²⁸⁹ while the study's sample indicated that 67.9 per cent of social workers were married. The lower rate of marriage for social workers perhaps reflected the tradition of social work being viewed as a suitable profession for single women and reflected the young age of this sample.

In regard to agency orientation, the health and family oriented agencies employed 59.6 per cent of the sample with 33.3 per cent from the two Children's Aid Societies, 15.8 per cent from health agencies and 10.5 per cent from family agencies. The agencies that were not health or family oriented made up 37.4 per cent of the sample with corrections at 7.6 per cent; social assistance, 8.8 per cent; school boards, 2.3 per cent;

²⁸⁹ Statistics Canada, Population and Housing Characteristics by Census Tract: Windsor, (1971) (Ottawa: Information Canada, 1971).

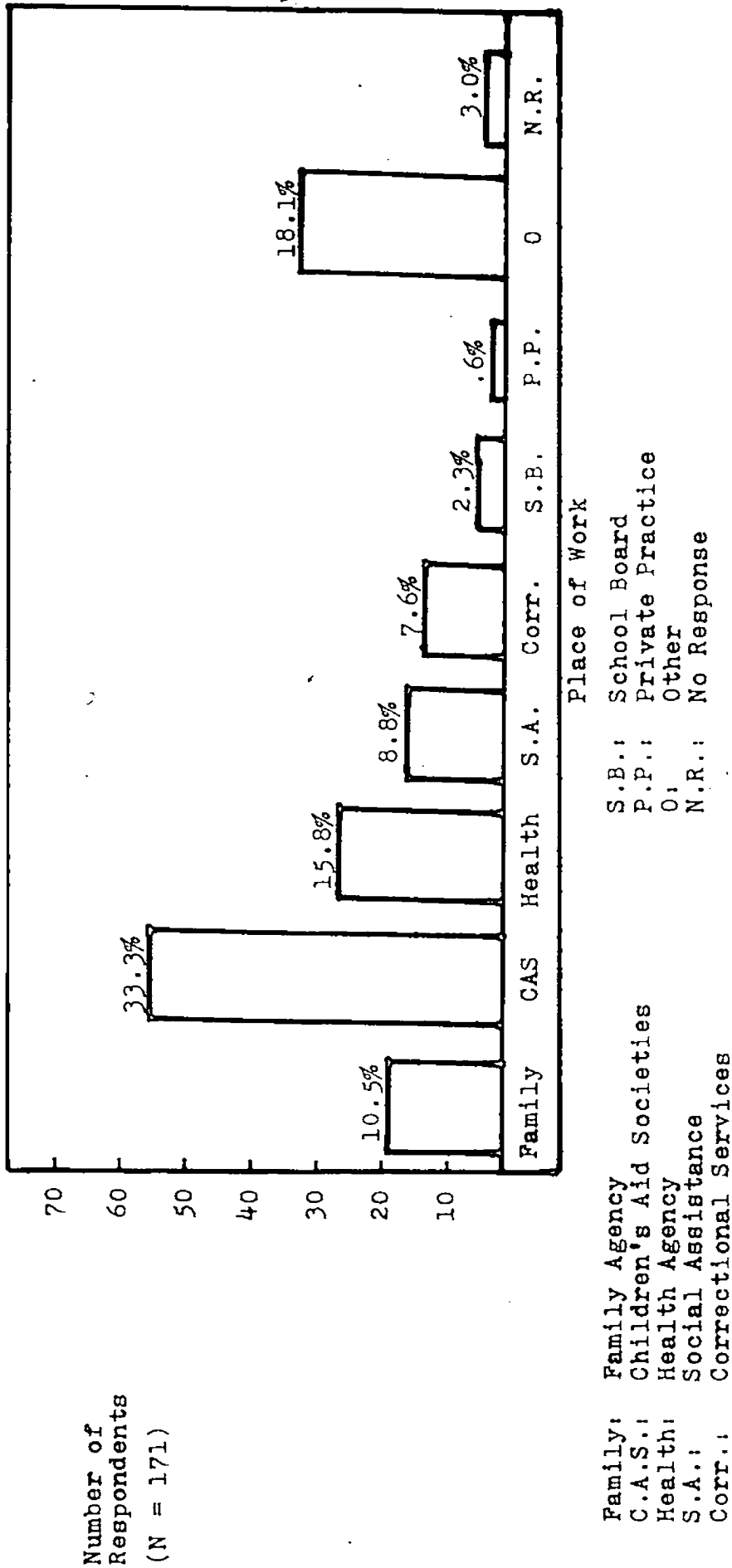
private practice, .6 per cent and those in other areas, 18.1 per cent. Three per cent did not respond to this question. (See Table 3.)

A surprising 75.5 per cent of the sample held a professional social work degree with 31 per cent holding a B.S.W. degree, 43.3 per cent, an M.S.W. degree; and 1.2 per cent with a Ph.D. or D.S.W. degree. Those respondents holding other degrees made up 8.1 per cent of the sample. Their degrees at the Bachelor's level came from Divinity and Education while those at the Master's level came from these two areas and Arts. Exactly 11.7 per cent had only a B.A. and 4.7 per cent had no university degree of any kind. (See Table 4.)

No Windsor agency hired a person whose last diploma came from St. Clair College. The data showed that 79.6 per cent graduated from Canadian universities or community colleges with 47.4 per cent coming from the University of Windsor. Those with a U.S. degree or diploma made up 11 per cent of the sample with 3.8 per cent from Wayne State University. Degrees and diplomas from other sources totalled 7.6 per cent of the sample while 1.8 per cent failed to respond to the question. (See Table 5.)

TABLE 3

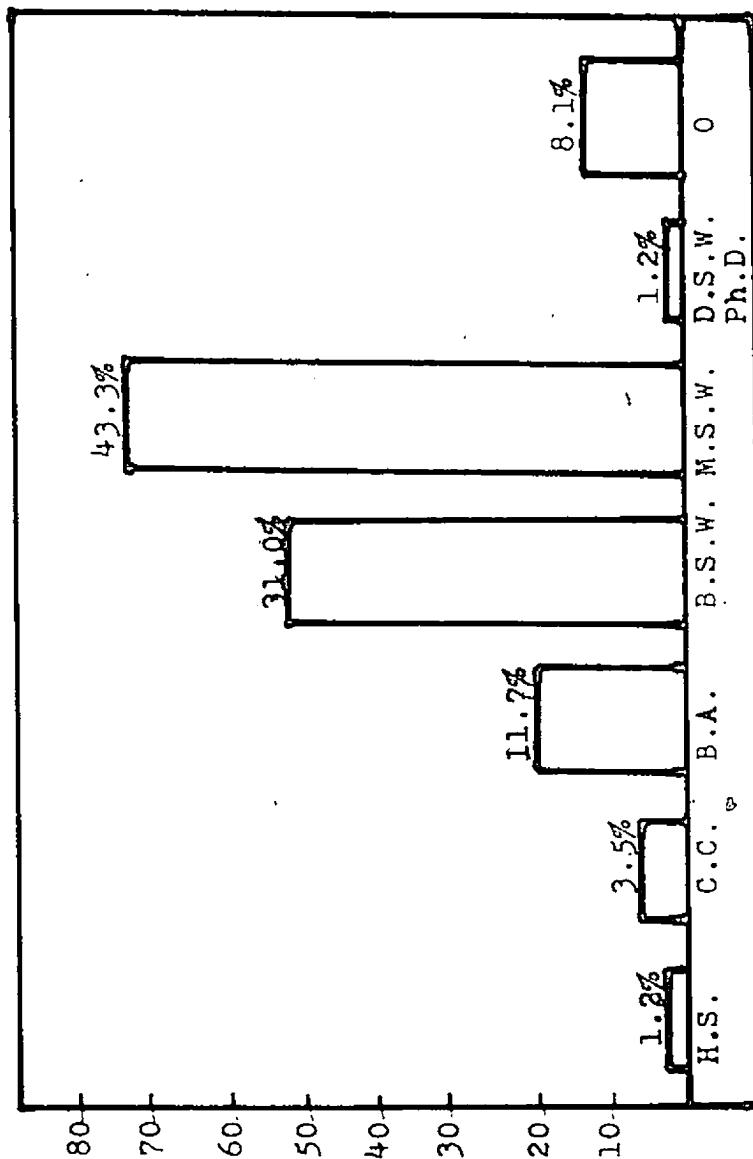
TOTAL AGENCY ORIENTATIONS



4

TABLE 4

TOTAL SOURCES OF PROFESSIONAL AND NON-PROFESSIONAL EDUCATION

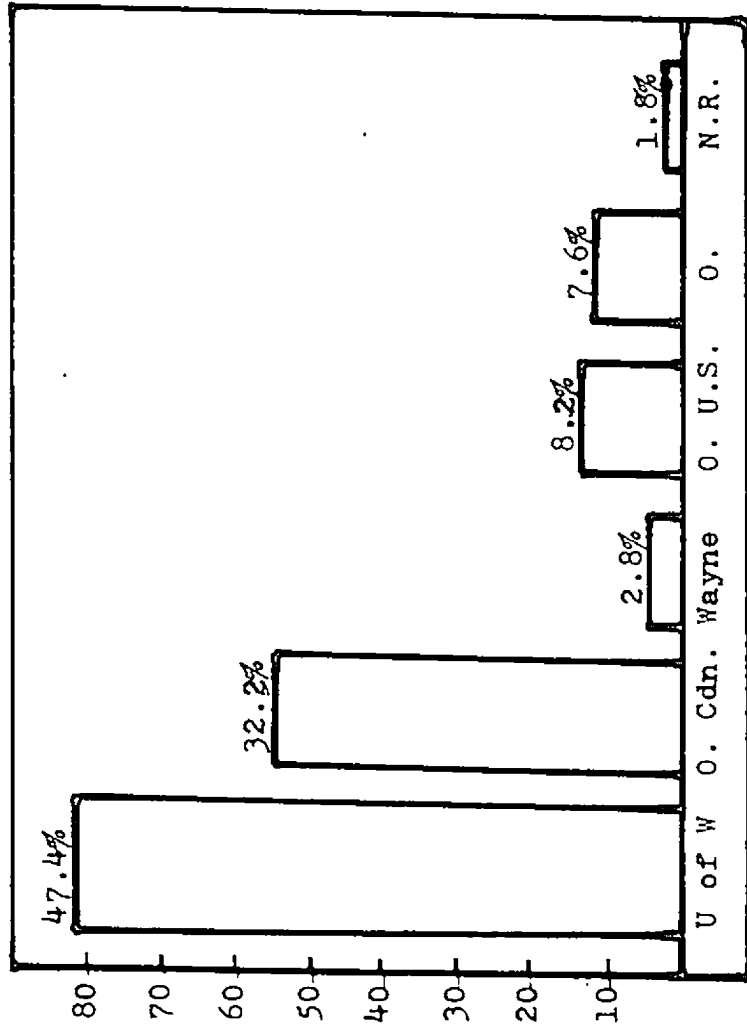


Number of Respondents
(N = 171)

Source of Education

- H.S.: High School
- C.C.: Community College
- B.A.: Bachelor of Arts
- B.S.W.: Bachelor of Social Work
- M.S.W.: Master of Social Work
- D.S.W.: Doctor of Social Work
- Ph.D.: Doctor of Philosophy
- O.: Other

TABLE 5
PLACES OF LAST OBTAINED DEGREE/DIPLOMA



Number of Respondents (N = 171)

Place of last degree/diploma

- U. of W.: University of Windsor
- O. Cdn.: Other Canadian universities/community colleges
- Wayne: Wayne State University
- O. U.S.: Other U.S. universities/community colleges
- O.: Other
- N.R.: No Response

Most of the respondents had never taken a course about women. Six per cent stated that they had attended a course at a university or at a Young Women's Christian Association agency. This low percentage reflected the new nature of such courses and the likelihood that many social workers either did not have the option of taking such a course at university or declined it if it existed.

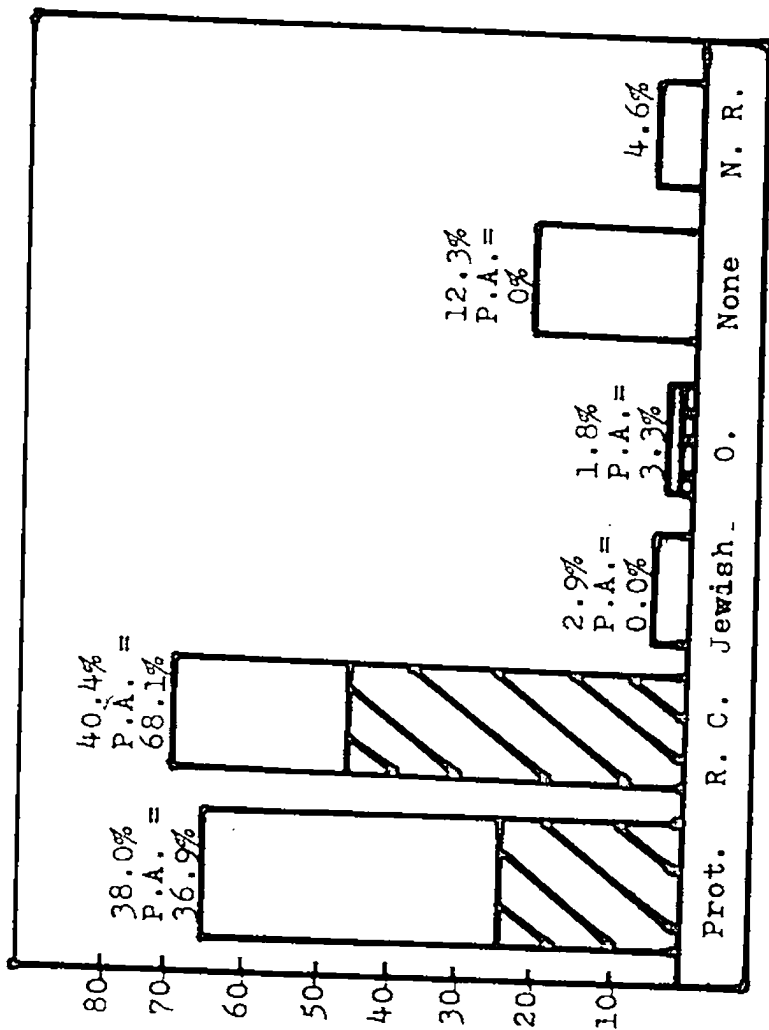
Catholics constituted the largest religious category in the sample with a total of 40.4 per cent. The second largest was Protestants at 38 per cent while Jews made up 2.9 per cent. Those with other religious affiliations consisted of 1.8 per cent of the sample, those with no affiliation, 12.3 per cent, and no response, 4.6 per cent. (See Table 6.)

A large group, 42.1 per cent said they frequently attended religious services while 53.3 per cent said they did not. The other 4.6 per cent did not respond to the question. Catholics were more likely to attend church on a frequent basis: 68.1 per cent said they did, compared with 36.9 per cent of Protestants. (See Table 6.)

TABLE 6

RELIGION AND PERCENTAGE ATTENDING

Number of Respondents
(N = 171)



Religious Affiliation

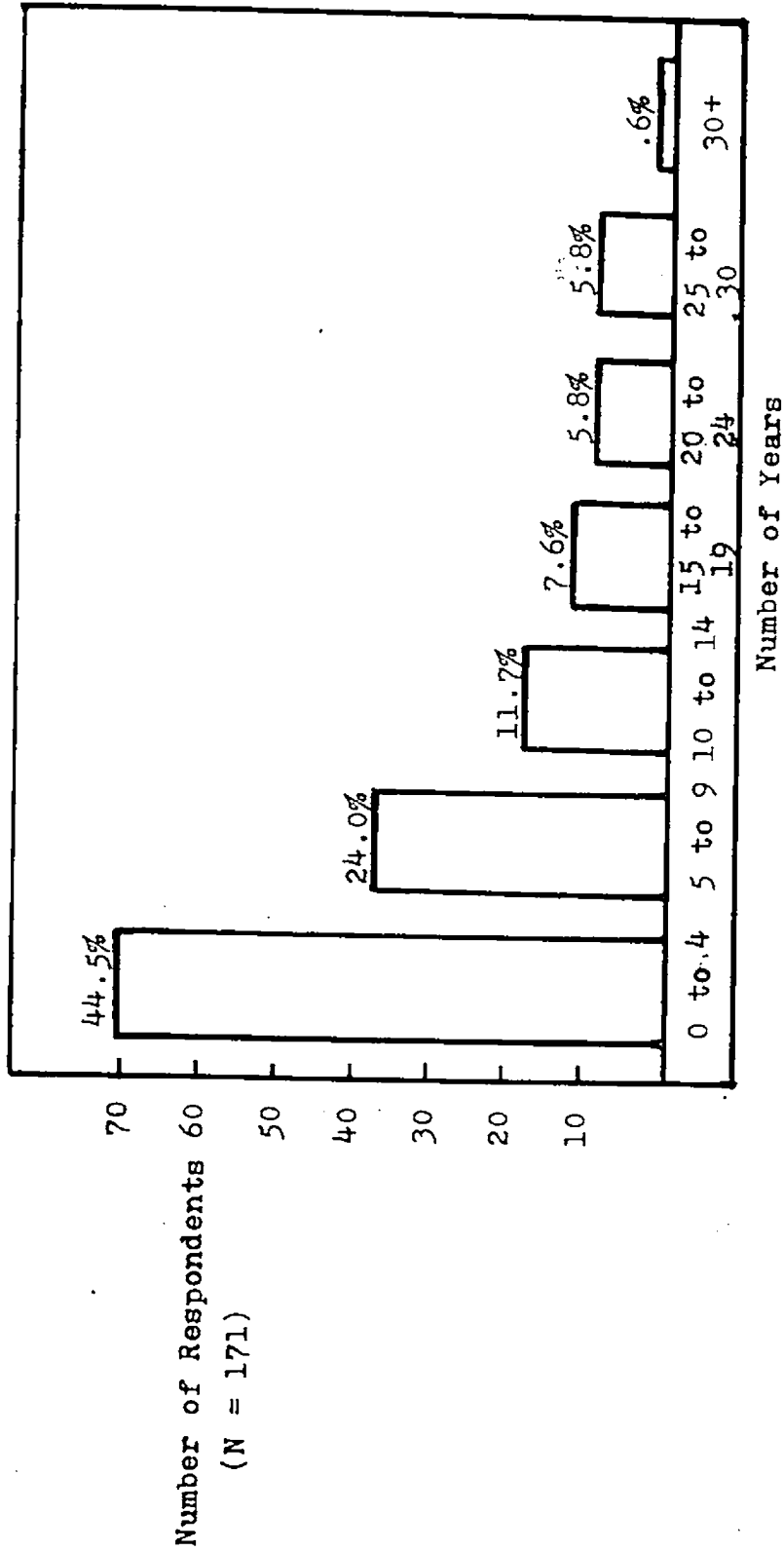
Prot. = Protestant
R.C. = Roman Catholic
O. = Other

N.R. = No Response
P.A. = Percentage Attending
//// = Attendance Rate

The vast majority of respondents, 80.2 per cent, had 14 or less years of experience with almost half, 44.5 per cent, having less than five years experience. This low level of experience possibly reflected the rapid expansion of social service agencies in the past five years, the increasing employment of B.S.W. graduates and the large staff turnover in the sample. The remaining respondents were evenly spread among the experience categories of 15 to 29 years except for one person who had 30 or more years of experience. (See Table 7.)

Eighty six per cent of the sample wrote that they were in direct service while 14 per cent were not in direct service. Of those in direct service, 74.4 per cent were in casework, 8.0 per cent in both casework and groupwork; 1.8 per cent in groupwork and 1.8 per cent in community organization. The low percentage of social workers in groupwork reflected the low degree of acceptance or need for groupwork in the profession. Because only three persons in the sample were in groupwork, any analysis of C/T scores according to service area would not be considered valid.

TABLE 7
TOTAL LENGTH OF EXPERIENCE



Reliability and Validity

The University of Windsor M.S.W. class completed 15 questionnaires during the first test of the reliability study. Twelve were completed six weeks later during the retest. These twelve were matched with those of the first test.

The calculation of the 12 test and retest results for reliability involved the 29 attitudinal items and the self-rate item. The Pearson Product Moment Correlation (r) formula was used to calculate reliability. Correlation between the two sets of scores was .212 and suggested that the questionnaire might have had a low degree of test performance.

However, a t-test of the two sets of scores indicated that the 12 respondents had become more undecided about their responses during the retest. A comparison of the test-retest scores showed a pattern of staying near or moving toward the midpoint value of 4 which was labelled "Undecided" on the seven-point Likert scale. The pattern existed for all 18 traditional items and seven of the 11 contemporary items. The self-rate item reflected this pattern: the mean score on the first test was 5.4 compared with 4.8 on the retest.

This pattern suggested that the scores changed due to contamination of the sample. After the 12 respondents had completed the first test, they perhaps learned more

about the study and became concerned about whether their answers were considered appropriate. The respondents possibly became undecided about what answers to place on the second test.

It is interesting to note that the possible indecision may have caused the C/T ratios of the reliability study sample to become less contemporary. The mean C/T ratio of the first test was .344 compared with .394 on the second test. The possible contamination of the reliability study meant that the questionnaire might have been more reliable than indicated by Pearson's score of .212. For this reason, the author decided to use the questionnaire for the study of the Essex County sample.

The questions appeared to have been clearly constructed although a few persons did comment on four of the items. One woman felt that the population description questions in the ~~first~~ section of the questionnaire should have included a question on the number of children being raised by each respondent.

Item 31, which raised four objections, stated "I find a woman who is dominant and aggressive as attractive as a man who is dominant and aggressive." The respondents wrote that they found neither sex attractive with these characteristics.

One respondent complained about Item 36 which was: "It would be better if therapists thought of women seeking

therapy as 'oppressed' rather than 'neurotic'. The complaint was that neither term should be used on women.

Item 39 was "It is within their nature for men to assume a dominant-aggressive role and women, a submissive-passive role during sexual intercourse." Two persons questioned what the word "nature" meant in the context of this item.

Several negative comments came from those working in the field of corrections and originated in the covering letter's use of the word social worker and the questionnaire's use of social work terminology. One respondent wrote: "I have never been a social worker, don't pretend to be and never hope to be." The same respondent said the questions were ludicrous but answered all of them and requested a copy of results.

The most positive response to the questionnaire as a whole arose from those respondents working with families. One respondent wrote:

In working with women individually and in their marital and parental roles, the attitudes touched upon in your study are either directly or covertly involved.

Research Questions

The major research question and ten minor research questions and their results are as follows:

Major research question: Are social workers more contemporary or more traditional in their attitudes

toward women?

The findings indicated that social workers are more contemporary than traditional with no C/T scores registered in the traditional range of 2.0 or more. The C/T scores showed a normal distribution across the total sample. (See Tables 8 to 10).

Table 8 and Table 10 show the distribution of C/T scores for the sample. The two tables show that 48.5 per cent of the respondents scored at the top three levels of a scale with a range from 1.0 to .1.

However, Table 9 shows that 79.8 per cent of respondents see themselves occupying the top three levels of a seven-point scale. The difference indicates that the respondents see themselves as being relatively more contemporary than they are in reality. ↗

A Pearson's Product Moment Correlation test shows a moderate degree of association with $r = .454$ between the C/T scores and the self-rating item.

TABLE 8

DISTRIBUTION OF C/T SCORES FOR TOTAL SAMPLE

	T ←	1.	.6	.5	.4	.3	.2	.1	→ C	Totals
No.		3	8	33	44	52	30	1		171
Percent		1.8	4.7	19.3	25.7	30.4	17.5	.6		100

(N = 171)

TABLE 9

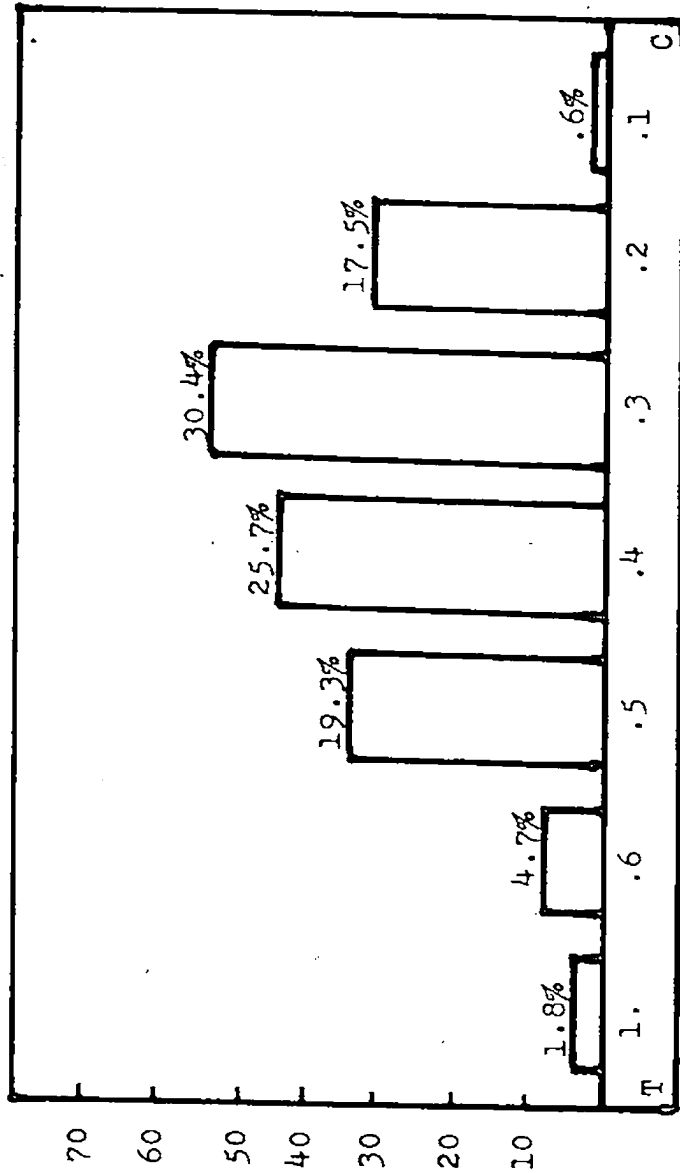
RESPONSE TO SELF RATING ITEM

	T ←	1.	2	3	4	5	6	7	→ C	Totals
No.		0	2	13	18	65	55	11		164
Percent		0	1.2	8	11	39.6	33.5	6.7		100

(N = 164)

r = .454

TABLE 10
DISTRIBUTION OF C/T SCORES



Number of Respondents
(N = 171)

C/T Scores of Population

Mean	= 0.367	Range	= 0.900
Median	= 0.356	Standard Deviation	= 1.222
Mode	= 0.300	Skewness	= 0.384

Minor Research Question 1) Are women social workers more contemporary than men social workers in their attitudes toward women?

Findings showed that the sex of social worker had no effect on C/T scores at the .05 level of significance using the Chi-square test. (See Table 11.)

TABLE 11

RELATIONSHIP BETWEEN C/T SCORES AND SEX OF SOCIAL WORKER

C/T Ratio	Sex				Row Total
	Men		Women		
	No.	Percent	No.	Percent	
.000	18	23.7	35	37.6	53
.600	57	75.0	58	62.4	115
1.200	1	1.3	0	0.0	1
Column Total	76		93		169

Chi-square = 4.80; d.f. = 2, $p \geq .05$

d.f.: degrees of freedom

No.: Number

However, findings showed that the sex of social worker did have an effect on C/T scores at the .01 level of significance using the t-test. (See Table 12.)

Women social workers had more contemporary scores than men social workers.

TABLE 12
RELATIONSHIP BETWEEN C/T SCORES AND SEX OF SOCIAL WORKER
USING T-TEST

	Sex	
	Men	Women
Number	76	93
Mean Score of C/T Ratio	.406	.340
Standard Deviation	.160	.105
Standard Error	.018	.011
Separate Variance		
Estimate:	T-value	3.08
	d.f.	124.53
	p.	.003
Eta = .241		

2) Does age have an effect on social workers holding contemporary attitudes toward women?

Findings indicated that age had no effect on C/T scores at the .05 level of significance using the Chi-square test. (See Table 13.)

These results were confirmed by the use of a t-test at the .05 level of significance.

TABLE 13

RELATIONSHIP BETWEEN C/T SCORES AND AGE OF SOCIAL WORKERS

C/T Ratio	Age				Row Total
	34 and under		35 and over		
	No.	Percent	No.	Percent	
.000	36	33.0	16	26.2	52
.600	73	67.0	44	72.2	117
1.200	0	0.0	1	1.6	1
Column Total	109		61		170

Chi-square = 2.529; d.f. = 2, $p \geq .05$

3) Does marital status have any effect on social workers holding contemporary attitudes toward women?

Findings indicated that marital status had no effect on C/T scores at the .05 level of significance using the Chi-square test. (See Table 14.)

These results were confirmed by the use of t-test at the .05 level of significance.

TABLE 14

RELATIONSHIP BETWEEN C/T SCORES AND MARITAL STATUS

C/T Ratio	Marital Status				Row Total
	Married		Non-Married		
	No.	Percent	No.	Percent	
.000	32	29.9	21	32.8	53
.600	74	69.2	43	67.2	117
1.200	1	.9	0	0.0	1
Column Total	107		64		171

Chi-square = .729; d.f. = 2, $p \geq .05$

4) Does working in a family or health oriented agency have an effect on social workers holding contemporary attitudes toward women?

Findings indicated that working in a family or health oriented agency had no effect on C/T scores at the .05 level of significance using the Chi-square test. (See Table 15.)

These results were confirmed by the use of t-test at the .05 level of significance.

TABLE 15

RELATIONSHIP BETWEEN C/T SCORES AND AGENCY ORIENTATION

C/T Ratio	Family or Health Agency				Row Total
	Yes		No		
	No.	Percent	No.	Percent	
.000	31	30.4	20	31.2	51
.600	71	69.6	43	67.2	114
1.200	0	0.0	1	1.6	1
Column Total	102		64		166

Chi-square = 1.636; d.f. = 2, $p \geq .05$

5) Does the possession of a professional social work degree have any effect on social workers holding contemporary attitudes toward women?

Findings indicated that holding a professional social work degree had no effect on C/T scores at the .05 level of significance using the Chi-square test. (See Table 16.)

These findings were confirmed by the use of a t-test at the .05 level of significance.

TABLE 16
RELATIONSHIP BETWEEN C/T SCORES AND SOCIAL WORK DEGREE

C/T Ratio	Professional Degree				Row Total
	Yes		No		
	No.	Percent	No.	Percent	
.000	37	28.7	16	38.1	53
.600	91	70.5	26	61.9	117
1.200	1	.8	0	0.0	1
Column Total	129		42		171

Chi-square = 1.577; d.f. = 2, $p \geq .05$

6) Are social workers who obtained their last completed university degree or community college diploma in Canada more contemporary than those who obtained their completed degree or diploma from the United States?

Findings indicated that place of last completed degree or diploma had no effect on C/T scores at the .05 level of significance using the Chi-square test. (See Table 17.)

These results were confirmed by the use of a t-test at the .05 level of significance.

TABLE 17

RELATIONSHIP BETWEEN C/T SCORES AND PLACE OF DEGREE/DIPLOMA

C/T Ratio	Place of last degree/diploma				Row Total
	Canada		U. S.		
	No.	Percent	No.	Percent	
.000	43	31.6	5	26.3	48
.600	93	68.4	14	73.7	107
Column Total	136		19		155

Chi-square = .041; d.f. = 1; $p \geq .05$

7) Are social workers who have taken a course about women more contemporary in their attitudes toward women than social workers who have not taken a course about women?

Findings indicated that having taken a course about women had no effect on C/T scores at the .05 level of significance using the Chi-square test. (See Table 18.)

TABLE 18

RELATIONSHIP BETWEEN C/T SCORES AND TAKING A COURSE ABOUT WOMEN

C/T Ratio	Course about Women				Row Total
	Yes		No		
	No.	Percent	No.	Percent	
.000	6	60.0	46	29.1	52
.600	4	40.0	111	70.3	115
1.200	0	0.0	1	.6	1
Column Total	10		158		168

Chi-square = 4.219; d.f. = 2, $p > .05$

However, findings showed that having taken a course about women did have an effect on C/T scores at the .05 level of significance using the t-test. (See Table 19.)

Social workers who had taken a course about women had more contemporary scores than those who had not taken such a course.

TABLE 19
RELATIONSHIP BETWEEN C/T SCORES AND TAKING A COURSE ABOUT WOMEN
USING T-TEST

	Course about Women	
	Yes	No
Number	10	158
Mean Score of C/T Ratio	.266	.377
Standard Deviation	.100	.136
Standard Error	.032	.011
Pooled Variance		
Estimate:	T-value	2.55
	d.f.	166
	p.	.012
Ete = .194		

8) Does attendance at religious services have an effect on social workers holding contemporary attitudes toward women?

Findings indicated that attendance at religious services had no effect on C/T scores at the .05 level of significance using the Chi-square test. (See Table 20.)

These results were confirmed by the use of a t-test at the .05 level of significance.

TABLE 20

RELATIONSHIP BETWEEN C/T SCORES AND RELIGIOUS ATTENDANCE

C/T Ratio	Religious Attendance				Row Total
	Yes		No		
	No.	Percent	No.	Percent	
.000	19	26.4	32	35.2	51
.600	52	72.2	59	64.8	111
1.200	1	1.4	0	0.0	1
Column Total	72		91		163

Chi-square = 2.575; d.f. = 2, p < .05

9) Does the length of experience have an effect on social workers holding contemporary attitudes toward women?

Findings indicated that experience had a mild effect on C/T scores at the .05 level of significance using the Chi-square test. Those with less experience tended to have more contemporary scores. (See Table 21.)

These results were confirmed by the use of a t-test at the .05 level of significance.

TABLE 21

RELATIONSHIP BETWEEN C/T SCORES AND LENGTH OF EXPERIENCE

C/T Ratio	Length of Experience				Row Total
	Under 15 years		15 or more		
	No.	Percent	No.	Percent	
.000	46	33.6	7	20.6	53
.600	91	66.4	26	76.5	117
1.200	0	0.0	1	2.9	1
Column Total	137		34		171

Chi-square = 5.913; d.f. = 2, $p \leq .05$

10) Do social workers in a direct service have more contemporary attitudes toward women than social workers not in a direct service area?

Findings indicated that working in a direct service had an effect on C/T scores at the .05 level of significance using the Chi-square test. Social workers in direct service had more contemporary scores than those not in direct service. These results were confirmed by the use of a t-test at the .05 level of significance.

TABLE 22

RELATIONSHIP BETWEEN C/T SCORES AND DIRECT SERVICE

C/T Ratio	Direct Service				Row Total
	Yes		No		
	No.	Percent	No.	Percent	
.000	47	32.0	6	25.0	53
.600	100	68.0	17	70.8	117
1.200	0	0.0	1	4.2	1
Column Total	147		24		171

Chi-square = 6.472; d.f. = 2, $p \leq .05$

Discussion of the Research Questions

The findings from this sample of social workers that they tend to be more contemporary than traditional in their attitudes toward women appears somewhat surprising. The scores could have ranged from .09 to 4.05 with any score over 2.00 viewed as traditional. However, no score was more than 2.00 and only one, more than 1.00. The highly contemporary scores probably reflects the young age of the respondents and their alleged open attitude towards change.

Many may feel pressure to state that they are more contemporary in their attitudes than they are in reality but this in itself indicates a change in views.

The t-test showed that women social workers in this sample are more contemporary than their male counterparts. The difference may point to the fact that consciousness-raising is happening more quickly with women than with men. The men in this sample seem less willing to adjust their attitudes to social changes than do women. This lack of willingness may originate in men believing that the male loss in power and status in the struggle for women's liberation is not made up in greater freedom to express feelings.

In this sample, age was not a significant indicator of holding contemporary attitudes. The lack of significance in age discounts the popular notion that adaptability to social change becomes more difficult with aging. Indeed,

some of the highest C/T scores came from those in the 35 years or older category. The older but more contemporary respondent may be tired of traditional attitudes and be willing to embrace social changes in a wholehearted manner.

Another popular notion has been that marriage makes a person become afraid of social change and believe that it adversely affects stability in marital relationships. However, the C/T scores in this sample have shown that marriage itself does not mean a person is likely to become less contemporary. This lack of change may have arisen from a contemporary belief that individual change must continue within marriage and that if this change leads to instability, then the marriage should be adapted or dissolved.

The C/T scores of persons working for a family or health oriented agency show no significant differences from those of persons working in non-family or non-health oriented agencies. It seems that the orientation of the workplace in this sample does not determine attitudes toward social change.

The possession of a professional social work degree has no effect on C/T scores despite the emphasis of social work schools on inculcating students with the value of individual growth. The schools seem to be in masculine universities which promote the values held by society as a whole. Expecting a social work education to affect the

holding of contemporary attitudes may be too much to expect of social work schools.

The obtaining of a degree or diploma from a Canadian institution made no significant difference in social workers holding contemporary attitudes. The lack of difference between those holding Canadian degrees or diplomas and those with American degrees or diplomas, perhaps reflects the regional diversity of North America.

It might be hypothesized that if differences exist between Canadian and American graduates, then these differences have diminished as the American graduates become more absorbed by the culture of Essex County. Most of the non-Canadian trained graduates came from Wayne State University and the University of Michigan. It could also be argued that less differences exist between Canadian and Michigan graduates due to similarities in the culture of both regions.

Much of the data so far has shown that education has no significant effect on the holding of contemporary attitudes. The one break in this pattern is the result that taking a course about women has a significant effect on the holding of contemporary attitudes. The significance supports the rationale such courses can change a student's attitudes toward women.

Religion seems to play a role in the lives of a large number of social workers in this sample. The lack

of significant differences in the scores between those frequently attending religious services and those who do not, may indicate that church attenders do not allow the sexist theory of the Church to interfere with the practice of social work. On a more positive note, the lack of attitudinal differences may also mean that religious denominations have come a long way in promoting more contemporary attitudes in regard to women.

The data discussed so far have indicated no statistical significance using Chi-square between C/T scores and selected variables and only two with significant t-scores. Two variables did show a significant relationship in both Chi-square and t-test results: length of social work experience and area of service.

The length of social work experience shows mild significance with the holding of contemporary attitudes. The greater the experience of the social worker, the less contemporary the attitude. This inverse relationship may indicate that social workers who have accepted traditional attitudes in the past tend to believe that some of them need to be maintained for a longer period of time. These more experienced social workers may view contemporary attitudes as negating the value of traditional attitudes which they experienced and promoted in their beginning years. The negation may prove threatening to their self-esteem.

Many experienced social workers occupy administrative

or supervisory positions which take them away from direct service to clients. The finding that those not in direct service have less contemporary attitudes than those in direct service may indicate that those in direct service feel less threatened by social change toward contemporary attitudes. Furthermore, they may more readily see the need for social change when they daily experience the problems faced by women in modern society. Those not in direct service are further removed from the daily problems and may feel less need for contemporary attitudes in helping women clients.

Comparison with Results of McGill University

The first and perhaps only similarity between the results of the University of Windsor study and McGill University study is that both obtained a response rate of about 74 per cent in questionnaires from a social worker sample.

The reliability score of $r=.212$ for the Windsor study contrasted remarkably with the score of $r=.757$ claimed in the McGill study. The difference may have arisen from the McGill authors using a one-week interval between test and retest. The respondents may have been able to recall their answers from the first test to ensure congruence with those of the retest. There is also the previously discussed problem of possible contamination of the University of Windsor reliability study.

A large difference between the two studies also occurs in the range of C/T scores. Using the McGill scale, the scores of the total McGill sample are markedly less contemporary than those of the Windsor study. (See Tables 23 and 24.) Furthermore, the scores of the McGill's sample of social workers are remarkably less contemporary than those of the Windsor sample. (See Table 25.)

The more contemporary Windsor results originate from a number of possible reasons. The McGill study is three years old and substantial social changes have taken place since then that may have more greatly legitimized the strivings of equality for women.

Social workers in Essex County may be more open to social changes than those in the Montreal area. The McGill study relied on an Anglophone population in a predominantly Francophone region. The social upheaval characterizing Quebec has often placed the Anglophone population in a minority position seeking to maintain traditional attitudes. Essex County has not undergone such a social upheaval with its subsequent polarization of attitudes. Its social workers may feel less threatened by social change.

TABLE 23

DISTRIBUTION OF C/T SCORES FOR MCGILL

	T ← 2.00	1.50	1.25	1.00	.75	.50	.25 → C
No.	1	1	6	37	73	55	4
Percent	.6	.6	3.4	20.8	41.2	31.1	2.3

TABLE 24

DISTRIBUTION OF C/T SCORES FOR WINDSOR

	T ← 2.00	1.50	1.25	1.00	.75	.50	.25 → C
No.	0	0	0	1	0	71	99
Percent	0.0	0.0	0.0	.6	0.0	41.5	57.9

TABLE 25
 RELATIONSHIP BETWEEN C/T SCORES OF SOCIAL WORKERS OF MCGILL
 STUDY AND THOSE OF THE WINDSOR STUDY

C/T Ratio	Study				Row Total
	McGill		Windsor		
	No.	Percent	No.	Percent	
.00	21	34.4	151	88.4	172
1.00	40	65.6	20	11.6	60
Column Total	61		171		232

Chi-square = 63.4; d.f. = 1, $p \leq .01$

Summary

This chapter has covered the following areas: Characteristics of the Respondents, Reliability and Validity, Research Questions, Discussion of the Research Questions and A Comparison of the Results Obtained at the University of Windsor and McGill University.

The University of Windsor results were based on 171 respondents which represented a 74.3 per cent rate of return.

The respondents were predominantly young, married and employed in a family or health oriented agency. The majority held a professional social work degree, graduated from a Canadian institution and did not take a course dealing with the specific problems of women. A large proportion attended religious services on a frequent basis. Most worked in direct service with clients and had under 15 years of experience.

Reliability of the questionnaire using the test-retest method with a six-week interval was $r=.212$ using the Pearson's Moment Correlation test.

The C/T scores indicated that Essex County social workers tend to be more contemporary than traditional in their attitudes toward women.

The research questions, using the Chi-square test and t-test of significance, showed that the following

variables had no significant effect on the holding of contemporary attitudes: agency orientation, professional social work degree, place of last degree and religious attendance.

Four variables had a significant effect on the holding of contemporary attitudes: sex of social worker, taking a course about women, length of social work experience and area of service.

The results of the C/T scores in the Essex County sample were more contemporary than those attained at the Montreal-area agencies.

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CHAPTER V

LIMITATIONS, CONCLUSIONS AND RECOMMENDATIONS

The author set out to look at one major research question and ten minor research questions. The major research question was: Are social workers more contemporary or more traditional in their attitudes toward women?

The ten minor research questions essentially looked at variables possibly affecting social workers in their holding of contemporary attitudes. The variables were: sex, age, marital status, agency orientation, source of education, place of last degree/diploma, having taken a course about women, religious attendance, length of social work experience and area of service.

This chapter reviews the limitations of the study, draws conclusions from the available data and presents several recommendations for consideration. A brief summary concludes the chapter.

Limitations of the Study

The sample of this study is comprised of persons fitting a broad definition of the term social worker. The wide scope of the definition, described in the methodology chapter, means that finding a similar sample might be difficult when attempting replication. This difficulty

arises from differences of opinion in interpreting who is a social worker.

A second limitation arises from the uniqueness of the sample. The respondents generally came from Essex County so that the results cannot be easily generalized to Ontario or Canada.

Perhaps the greatest limitation in the study is the questionnaire's low rate of reliability in the test-retest group. The Pearson's Product Moment Correlation score of $r = .212$ suggests that the questionnaire may not be a reliable instrument. At the same time, the reliability study may have been contaminated so that the questionnaire needs further testing.

These limitations of the study, especially in regard to the questionnaire's low reliability, mean that any conclusions are very tentative in nature.

Conclusions

The study set out to measure whether social workers were more contemporary or more traditional in their attitudes toward women. The Contemporary/Traditional scores of this sample fell within the contemporary range. All but one were considered highly contemporary. These results contrast with those of Broverman et al's study in 1969.

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which showed that clinicians promoted traditional sex-role stereotypes for women.²⁹⁰

Whether Essex County social workers actually practice the contemporary attitudes measured by the questionnaire remains to be seen. Perhaps the most important result is that this sample of Essex County social workers at least believe that they ought to have highly contemporary attitudes toward women.

The belief that contemporary attitudes are preferable extends to all social workers in the sample regardless of age, marital status, agency orientation, source of education, place of last degree/diploma and religious attendance. Social institutions, represented by the last four variables seem to have less effect on social workers than commonly believed.

Sex; according to Brown and Hellinger, may affect the holding of contemporary attitudes.²⁹¹ This appears to hold true for this sample of Essex County social workers. The attitudinal difference implies that men social workers in this sample are moving more slowly than women social workers in this regard. It implies that men social workers in this sample might be passively following the women's

²⁹⁰ Broverman et al., "Clinical Judgments."

²⁹¹ Brown and Hellinger, "Therapists' Attitudes Toward Women." p. 270.

movement and viewing their own liberation as a fortunate byproduct. Goldberg warns that such passivity simply disguises the man's fear of actively determining his own change.²⁹²

The fact that having taken a course about women has a statistical significance in attitudes tends to support the rationale for such courses. Although some critics might argue that such courses attract students already holding contemporary attitudes, it seems likely that some students do complete such courses with more contemporary attitudes than when they began.

The significant variables of length of social work experience and area of service imply that daily work experience does affect the social attitudes of social workers in this sample. The more experienced and those no longer in direct service in this sample have less contemporary attitudes. The popular notion that more experienced persons are less contemporary than their employees certainly seems to hold true in this sample in regard to attitudes toward women. It also suggests that agencies may prefer to promote less contemporary social workers into administrative positions.

²⁹² Goldberg, The Hazards of Being Male, p. 18.

Recommendations

These tentative conclusions have led the author to suggest a number of specific recommendations for the profession of social work and for further study.

1) The University of Windsor School of Social Work needs to establish a course about women to make students more aware of their social attitudes in regard to women.

2) Social workers with lengthy social work experience and those no longer in direct service need to become more aware of their attitudes toward women. This can be done by social service agencies and the School of Social Work organizing seminars and workshops dealing with attitudes toward women. Many books exist about women's place in society and a few books and journals exist about therapist attitudes. All social workers need to become more aware of these published items, the issues, and their conclusions.

3) Once social workers become more aware, they need to form a group which makes reports and recommendations regarding acceptable standards of practice with women clients. Without such a group, social work may continue to depend on social guidance and outside groups for leadership in this area.

4) The professional associations, both the O.A.P.S.W. and the C.A.S.W., must assume leadership in researching outdated traditional attitudes practiced by

the helping professions. Once these attitudes are exposed, the professional association should act quickly in ending the promotion of such attitudes.

5) Women clients need to become more knowledgeable of their rights as consumers of social services. Social workers must ensure that all clients know what values are being promoted so that they can decide whether they wish to continue with service.

6) Social workers need to encourage each other in adopting more contemporary attitudes. For men and women this encouragement comes in the form of consciousness-raising groups for the respective sexes.

Recommendations for Further Study

1) Studies need to be made regarding the reliability of instruments measuring attitudes toward sex-roles. The development of a more reliable instrument would help further research into attitudes held by the helping professions, and social work in particular.

2) Further studies need to be carried out regarding social work attitudes and practices toward women. In-depth studies might be attempted with similar populations in Canada. Research involving larger numbers would present more accurately the feelings and attitudes of social workers toward women.

3) Comparative studies between Canadian and American social workers would prove useful in determining

which specific area of traditional attitudes seem to be practiced more widely in Canada. The glut of U.S. literature and the questionable generalization of their results in Canada has indicated a need for a more informed look at Canadian attitudes.

4) Agency functions and policies toward women need to be studied in relation to their employed social workers. Do agency personnel standards discriminate against women? Are the attitudes of applicants for employment taken into consideration during the hiring process? Does an agency's more contemporary policy mean that a more contemporary social worker is hired for the job? Does the social worker have an opportunity to learn new attitudes on the job?

5) A study should be undertaken to determine what methods are most useful in changing professional attitudes toward women. Does a single questionnaire change attitudes, and if so, in what direction? In particular, social workers need to know more about their own motivations for staying in the profession and seeking administrative positions. Are today's direct service workers with contemporary attitudes going to become tomorrow's administrators with traditional attitudes?

Summary

This final chapter has reviewed the serious limitations of the study, drawn tentative conclusions and presented some recommendations.

In conducting this study, the author has come to realize that more reliable empirical research needs to be done in the area of sex-roles. The greatest effect of this study has been the possibly increased awareness of Essex County social workers of their attitudes toward women. Hopefully, they have become more contemporary.

APPENDIX A

Name of Agency and Number of Questionnaires (Nos.) Sent to Agency

Alcoholism and Drug Addiction Foundation (8)
 Big Brothers of Greater Windsor (3)
 Board of Education, Windsor (1)
 Board of Education, Essex County (1)
 Canadian National Institute for the Blind (1)
 Catholic Family Service Bureau (6)
 Children's Aid Society, **Essex** County (35)
 The Child's Place (3)
 Family Service Bureau (5)
 Grace Hospital (2)
 Hotel Dieu Hospital (5)
 Huron Lodge for the Aged (1)
 Jewish Community Centre (3)
 John Howard Society (3)
 Legal Aid of Windsor (1)
 Maryvale (8)
 Metropolitan General Hospital (1)
 National Parole Service (4)
 Ontario Ministry of Community and Social Services (10)
 Ontario Ministry of Correctional Services, Adult (12)

Ontario Ministry of Correctional Services, Juvenile (5)
Rehabilitation Council for the Disabled (1)
Riverview Hospital (2)
Roman Catholic Children's Aid Society (32)
Separate School Board, Windsor (3)
Social Services Department, Essex County (8)
Social Services Department, Windsor (5)
Southwest Regional Children's Centre, Kent County (12)
United Community Services for Greater Windsor (5)
University of Windsor School of Social Work (10)
Windsor Association for the Mentally Retarded (2)
Windsor Group Therapy Project (5)
Windsor Western Hospital (17)
Ontario Association for Professional Social Workers, Essex
County branch (11)

APPENDIX B

Questionnaire

Part A: Please circle the correct numbers for each of your answers.

1. Sex: 1) Male 2) Female

2. Age: 0) under 21 1) 21-25 2) 26-30
 3) 31-35 4) 36-40 5) 41-45
 6) 46-50 7) 51-55 8) 55 and over

3. Marital Status: 1) Single 2) Married 3) Widowed
 4) Separated 5) Divorced

4. Place of Work: 1) Family Agency
 2) Children's Aid Society
 3) School Board 4) Corrections
 5) Social Assistance
 6) Health Agency
 7) Private Practice
 8) Other (Please specify)

5. Level of Education Attained:

- 1) High school graduate or less
- 2) Community College diploma or some university credits
- 3) Bachelor of Arts degree
- 4) Bachelor of Social Work
- 5) Master of Social Work
- 6) Doctor of Social Work or Doctor of Philosophy
- 7) Other (Please specify) _____

6. Place where last degree or diploma obtained:
- 1) St. Clair College
 - 2) University of Windsor
 - 3) Wayne State University
 - 4) other Canadian university or community college
 - 5) other American university or community college
 - 6) other (Please specify) _____

7. Have you ever taken a course dealing with the specific problems of women?
- 1) Yes (Please specify where) _____ 2) No

Questions 8a and 8b are OPTIONAL

- 8 a. What is your religious affiliation?
- 1) Protestant 2) Catholic 3) Jewish 4) other
 - 5) none
- b. Do you frequently attend religious services?
- 1) Yes 2) No
9. Years of experience in the field of social work:
- 1) 0-4 2) 5-9 3) 10-14 4) 15-19 5) 20-24
 - 6) 25-29 7) 30 or more
10. Are you currently in direct service (i.e. face to face work with clients or client groups)?
- 1) Yes 2) No
11. If you answered Yes to Question 10, was the direct service primarily in:
- 1) Casework 2) Groupwork 3) Community Organization
12. If you answered Yes to Question 10, what was the percentage of your time spent in direct service?
- 1) 1-20 2) 21-40 3) 41-60 4) 61-80 5) 81-100

13. The primary use of your time is in:

- 1) direct service
- 2) supervision
- 3) administration
- 4) teaching
- 5) research
- 6) other

Part B: Read each statement and circle from one (1) through (7) to show your agreement or disagreement. Work rapidly. It is your personal attitudes about women in our society that are important, not how you think our society views women. There are no right or wrong answers.

- 1) Strongly agree
- 2) Agree
- 3) Mildly agree
- 4) Undecided
- 5) Mildly disagree
- 6) Disagree
- 7) Strongly disagree

14. The wife who proves to be the better breadwinner should use extraordinary tact in handling it. 1 2 3 4 5 6 7
15. No man will ever fully understand a woman's sexual response. 1 2 3 4 5 6 7
16. A woman is capable of handling a career, marriage and family responsibilities simultaneously. 1 2 3 4 5 6 7
17. The "maternal instinct" is a myth. 1 2 3 4 5 6 7
18. The need to have orgasms for a satisfactory sex life is greater for a man than for a woman. 1 2 3 4 5 6 7
19. The child of a woman who works will have less maternal emotional support. 1 2 3 4 5 6 7

1) Strongly agree 2) Agree 3) Mildly agree 4) Undecided
5) Mildly disagree 6) Disagree 7) Strongly disagree

20. My response to a woman is affected by her physical attractiveness. 1 2 3 4 5 6 7
21. A woman is necessarily dependent upon a man to provide her with complete sexual satisfaction. 1 2 3 4 5 6 7
22. One of the greatest contributions to society that specifically a woman can make is the successful rearing of mentally and physically healthy children. 1 2 3 4 5 6 7
23. Women who conform to society's view of their traditional female role will be more satisfied as individuals than those who do not conform. 1 2 3 4 5 6 7
24. In situations where both husband and wife are working, housework should be equally shared between the two. 1 2 3 4 5 6 7
25. Women's freer role in marriage, sex and the family will produce negative results for society in future generations. 1 2 3 4 5 6 7
26. A woman with a two-year-old child should not be involved in regular full-time work outside the home. 1 2 3 4 5 6 7



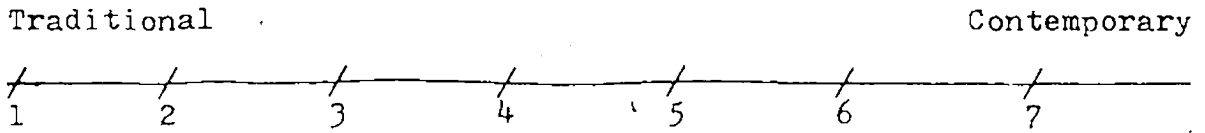
1) Strongly agree 2) Agree 3) Mildly agree 4) Undecided
5) Mildly disagree 6) Disagree 7) Strongly disagree

27. A husband should take it for granted that his wife will be responsible for bringing up their children. 1 2 3 4 5 6 7
28. Women and men are equally capable of sexual pleasure and satisfaction. 1 2 3 4 5 6 7
29. A certain amount of male dominance is essential for a woman to feel adequately feminine. 1 2 3 4 5 6 7
30. The relinquishing of traditional sex roles is likely to lead to a decrease in sexual interest. 1 2 3 4 5 6 7
31. I find a woman who is dominant and aggressive as attractive as a man who is dominant and aggressive. 1 2 3 4 5 6 7
32. The desire to have children is part of a female's nature. 1 2 3 4 5 6 7
33. The sexual life of a woman is as important or urgent as the sexual life of a man. 1 2 3 4 5 6 7
34. It is not desirable for a woman to derive her identity from her mate. 1 2 3 4 5 6 7
35. The female's sexual desire may be greater than that of her mate. 1 2 3 4 5 6 7

1) Strongly agree 2) Agree 3) Mildly agree 4) Undecided
 5) Mildly disagree 6) Disagree 7) Strongly disagree

36. It would be better if therapists thought of women seeking therapy as "oppressed" rather than as "neurotic". 1 2 3 4 5 6 7
37. Because of woman's nature, it is worse for her to be single than it is for a man. 1 2 3 4 5 6 7
38. The sex role stereotypes inhibit a woman from expressing her full range of sexual and sensual responses. 1 2 3 4 5 6 7
39. It is within their nature for men to assume a dominant-aggressive role and women, a submissive-passive role during sexual intercourse. 1 2 3 4 5 6 7
40. The married woman should adapt her career plans to meet the needs of her husband's career. 1 2 3 4 5 6 7
41. If woman and men were truly equal, then men would find women generally less appealing. 1 2 3 4 5 6 7
42. Women's Liberation will occur at the expense of men in the long run. 1 2 3 4 5 6 7

43. Rate yourself along this Traditional-Contemporary continuum as you see yourself regarding your attitudes towards women. Circle your answer.



APPENDIX C

School of Social Work,
University of Windsor,
Windsor, Ontario.
May 10, 1976.

Dear Colleague,

I am writing to you in order to enlist your support in conducting a study of attitudes in relation to sex roles. I am a Master's student at the University of Windsor School of Social Work. The results are being used as a basis for a thesis.

This study will examine some of the attitudes held by Essex County social workers toward their clients. Anonymity is assured; you are not required to leave your name on the questionnaire.

I would greatly appreciate your assistance in this matter by completing the enclosed questionnaire and returning it to me in the stamped, self-addressed envelope. Please do so at your earliest convenience or by June 1 at the latest.

If you wish a summary of this study mailed to you, kindly send me a note in care of the School of Social Work.

Thank-you for your co-operation.

Yours sincerely,

Andy Michalski

APPENDIX D

WORCESTER STATE HOSPITAL

Worcester, Mass. 01613

October 27, 1975.

Ms. Andy Michalski (sic)
571 Chippawa Street
Windsor, Ontario
Canada

Dear Ms. Michalski:(sic)

Enclosed is a copy of the sex-role questionnaire. We hold the copyright, and we give you permission to use the instrument in your study.

We collected the data for the "clinical judgements" paper during 1967-68. This was before too many people were aware of the existence or the effects of sex-role stereotypes. Also, at that time the issues of the women's movement were not quite respectable and frequently ridiculed in the media. Therefore, I don't believe that our clinician subjects felt pressured to present themselves as more liberal than they actually were.

Today, on the other hand, there is a considerable amount of literature available pointing out the effects of both client's and clinician's sex on the therapeutic interaction. This may very well influence a clinician's response to our instrument, particularly if you are dealing with recently trained and/or women social workers. You might consider using, in addition to our questionnaire, a less overt measure of sex-role attitudes such as a open ended question asking for a description of the characteristics, behaviors etc. of a healthy woman or man.

Sincerely,

Inge K. Broverman, Ph.D.

IKB/jm
Enclosure

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VITA AUCTORIS

Andrzej (Andrew) B. Michalski was born August 1, 1950 in Birmingham, England. His family immigrated to Canada in 1958 and settled in Ontario. He attended various public schools and graduated in 1968 from Napanee and District Secondary School.

After studying for three years at York University's Glendon College, he received a bilingual Bachelor of Arts degree in History and Political Science. He worked for two years as a journalist at the Oakville Daily Journal Record, The Calgary Herald and The Ottawa Journal.

In 1973, York's Atkinson College accepted him into the Bachelor of Social Work programme where he studied on a part-time basis and worked as a student counsellor at Glendon College. He spent one summer as a probation officer and one summer as a social worker at the Ontario Correctional Institute, Brampton.

He entered the M.S.W. programme in 1975 at the University of Windsor School of Social Work and had a field placement at the Regional Children's Centre, Windsor Western Hospital. He plans to graduate in the fall of 1976 with an M.S.W. degree.