

FEMINISM AND PROJECTED ADULT SEX-ROLE PATTERNS

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## FEMINISM AND PROJECTED ADULT SEX-ROLE PATTERNS

New feminist ideologies have ~~recently~~ emerged to challenge again traditional notions about the proper place of women. "Women's liberation" is now receiving serious attention from many quarters, and both men's and women's views of themselves have been affected by this latest manifestation of feminism. In this paper we use data from a group of young adults to compare males and females in the extent to which they hold a feminist ideology and explore the relationship between adherence to a feminist ideology and the concrete life plans of both men and women.

In the last thirty years women have moved into paid employment; the modal female life cycle pattern is now to marry and have children, with labor market participation occurring before the birth of the first child and after the children are either in school or grown. There are some indications that an increasing proportion of women are remaining in the work force even while their children are young, although a low percentage of them are full time year-round workers (Sweet, 1973; Young, 1974). ~~This general pattern is now accepted as an appropriate alternative.~~ Women may also choose to remain at home as full-time housewives, or, at the other end of the continuum, to combine the wife-mother role with a full-time uninterrupted career. Preferable alternatives, at least within some groups, are beginning to include marriage without parenthood or singleness. However, in spite of the range of possibilities, the majority of women live out some version of the homemaker-worker interrupted pattern.

The new feminist movement has produced an ideology which illuminates the inconsistencies and contradictions between egalitarian values and social reality. Although the movement is fragmented and has no official spokeswomen to articulate a position for the movement as a whole, it is

possible to identify a set of shared beliefs and interpretations accepted by participants in different sectors of the movement. (Freeman, 1974) This ideology is concrete rather than abstract, inclusive rather than narrow. While there is an emphasis on legal rights, such as the support for the Equal Rights Amendment to the United States Constitution, there is also an emphasis on informal and non-verbal processes occurring in all areas of the society from the bedroom to the Congress.

The relationships between holding a feminist ideology and the life pattern preferences of men and women have not been explored. Women who accept definitions of equality which involve changes in female roles, as do the definitions implicit in feminist ideology, could be expected to extend these ideas to their own role definitions, i.e. to define their own life preferences in non-traditional ways.

However, there is a less clear linkage between feminist ideology and the role choices of men. Ideologies which support more sex equality have usually defined equality in terms of women becoming more like men. In addition, these ideologies focus on women and changes in their status, with less attention paid to men and alterations in their statuses. For instance, while there is a good deal of attention given to allowing women to have careers outside of the home, there is much less attention given to allowing men careers in the home. Similarly, while women are encouraged by the ideology of feminism to enter occupational fields currently held by men, there seems to be no related urging of men to enter stereotypically female fields. Consequently, we might expect that men could support equality at an abstract level without tampering with their traditional notions about their own male roles. That is, while men may accept

aspects of feminist ideology (though likely not to the same extent as women), they may not alter their notions of actual behavior appropriate for themselves.

On the other hand, some parts of the current feminist movement go beyond demands that women have equal rights and opportunities and call for changes in male family roles and in male attitudes and behavior toward women. <sup>(See for example, )</sup> This idea has been carried much further in Sweden than in the United States (Palme, 1972). Thus, there is some basis for a contrary expectation, that men who agree with this ideology would also see the implications for their own lives and contemplate non-traditional roles for themselves.

#### Sample

We explored the above issues with data gathered in 1973 for a ~~larger~~ study of sex-role socialization of late adolescents and young adults. The sample consisted of 150 women and 151 men first and second year students in introductory sociology courses in a large western university. The mean age of the women was 19.1 years and the mean age of the men was 18.6 years. They were predominantly middle and upper middle class. Only one-fifth of the sample had fathers with blue-collar occupations.

These young women and men were old enough to have been exposed to feminist ideas and the arguments about changing sex roles which had been widely discussed in the media by the time of the study. They were also primarily from those socio-economic groups which provided the majority of early recruits to the feminist movement. Because of their age and class, we assumed that they would have a familiarity with feminist ideas, perhaps a greater familiarity than would be found in other groups with a different age and class composition.

Our respondents were not old enough to have acted upon critical life choices about their own adult roles. Thus, we were able to look at relationships between feminism and anticipated adult roles, not actual adult roles. The sex-role related life patterns which they will actually experience in the future may be different from those they prefer at the age of 18 or 19. Adult experience in working out various combinations of family and occupational responsibilities may alter attitudes towards feminist beliefs.

Although there are questions about the relationship between the changing life patterns of women and feminist ideology which we cannot answer using this sample, it seems important to study this group because they are members of the next generation of adults. Knowledge about their present attitudes, beliefs, and hopes may help us to anticipate some of the possible dimensions of their futures. The degree to which they accept feminist ideas and anticipate non-traditional roles for themselves may be indicative of emerging changes in the next generation of adults. In addition, examining the ideologies and aspirations of both males and females is important in anticipating reciprocal role patterns possible in future years.

#### Method

The ~~two main~~ variables analyzed here are feminist ideology and adult sex-role aspirations. Feminist ideology is measured by a 20 item Feminism Scale developed from a 36 item scale designed to differentiate between women feminists, non-feminists, and anti-feminists (Acker, et al, 1974). The scale was constructed to measure feminist consciousness as expressed in the women's liberation movement of the early 1970's. Consequently, it reflects the ideology of that period. It also reflects the beliefs of the

younger and informally organized wing of the movement to a greater extent than the beliefs of the older and formally organized wing.<sup>A</sup> <sup>(see Freeman,</sup> The statements focus heavily on attitudes toward female roles rather than on public issues because the movement at that time was emphasizing the political and structural implications of personal experience.

The scale was constructed from 63 items selected from a pool of approximately 350 statements formulated by active feminists on the basis of their experience in feminist groups and their reading of feminist literature. The scale was validated by administration of the 63 item questionnaire to 264 women members of feminist and non-feminist groups during the spring of 1972. The validation group was similar in social and demographic characteristics to the study sample; they were largely young, single, childless, well-educated, and students. The validation group was divided into six sub-groups on the basis of ~~criteria of allegiance to the feminist movement,~~ opposing or favoring women's liberation, and degree of participation in the movement. Items were included in the 36 item version of the scale if they differentiated between the most feminist and least feminist groups. The shorter 20 item scale, eliminating behavioral items which could only be answered by females and items which did not discriminate between more and less feminist men, was constructed for use in studies such as this one in which male and female groups were compared.

Adult sex-role aspirations are equated with life pattern preferences in this study. In our thinking, the most basic components of adult sex-roles are expectations about marriage, parenthood, and work. These determine the parameters within which other behavioral expectations vary. In our original conceptualization of the study we expected to find three types

of life pattern preferences or adult sex-role expectations among women. They were 1) Traditional -- the preference for marriage, parenthood, and no paid work outside the home; 2) Neo-traditional -- the preference for marriage, parenthood, and part-time or interrupted paid work outside the home; and 3) Non-traditional -- the preference for full-time work on a continuous basis, with or without marriage and parenthood. The most non-traditional women could be those who preferred to remain single and to work full-time. Although marriage and parenthood preferences were components of our typology, variations in work pattern preferences were clearly the most important factors in differentiating the types. This followed from our assumption that most young women still want to marry and have children and that variations in these preferences would not distinguish between women in our sample.

Respondents were asked whether they expect to marry, whether they wanted to become parents, and when, after marrying and becoming a parent, and assuming that work is not a financial necessity, they would like to work at a full-time paying job outside the home. We expected that male life pattern preferences might vary more around the marriage and parenthood role components than around the work component. However, on the assumption that emergent life style changes might produce non-traditional male work preferences, the question about work patterns was asked of men as well as of women. The most traditional male choice would combine marriage, parenthood, and full-time continuous work. Less traditional choices for men might include an interrupted work pattern.

We also asked the students what occupations they were considering for the future and what one field they felt they would probably enter. These occupations were then categorized as stereotypically male, mixed, or stereotypically female fields on the basis of Oppenheimer's (1970) breakdown.

## Findings

To explore the interrelations of an acceptance of feminist ideology and life pattern preferences we examined the responses of men and women to the feminism scale and the questions on life pattern preferences.

Reactions to Feminism--Our sample of young men and women scored relatively low on the Feminism Scale, with means of 55.4 for the men and 61.3 for the women (Table 1). These averages fall between the mean of ~~51.04~~ 53.0 for the validation group opposed to feminism and the mean of ~~67.55~~ <sup>67.2</sup> for the validation group mildly in favor of feminism. The women's scores show a greater range than those of the men; but when the scores of the whole group are divided into quartiles, women account for over two-thirds of those in the highest quartile, i.e. mildly pro-feminist (Table 2). Thus, while these women and men are at most only mildly pro-feminist when compared to women in the validation study, the women are more in agreement with feminist ideology than the men.

Men and women respondents had a fairly high level of agreement on scale items relating to family roles and to interpersonal relationships between the sexes. The greatest differences between the women and the men were on questions relating to male dominance in the public sphere (Table 3). For example, 70% of the women disagreed with the statement, "By their very nature, men are more suited to positions of leadership and authority than women," while only 33.1% of the men disagreed. Similarly, 66.2% of the women would be willing to vote for a woman for President of the United States, while only 43.9% of the men would do so. Women were also more sensitive to some of the subtleties of "put-downs" of women in everyday, non-intimate



conversations. Only 19.8% of the women agreed that "Jokes about women are made in good humor and aren't really insults to women," while 51.7% of the men thought that this was an accurate statement.

The large proportion of respondents giving a neutral response on some of these questions should be noted. This can be interpreted in a number of ways. It is possible that the students have not given previous thought to these questions because they are too young to have faced the issues in their own lives. It is also possible that some of the neutral responses indicate indecision and confusion on issues which have been recently raised in the women's movement. For example, there were high proportions of neutral responses to question 8 on jokes about women. Although many people can see that jokes about blacks often have racist implications, the notion that jokes about women have sexist implications has only recently been introduced.

To further explore possible differences between women and men in responses to feminism, factor analysis <sup>as were performed.</sup> ~~was carried out.~~ The factor analysis used the principal factoring method ~~with iterations~~ and a varimax rotation. Data from women and men students were analyzed separately. The factors underlying the responses of females and males were similar (Appendix 1). The first factor accounted for a large proportion of the explained variance, 64% for the women and 60.2% for the men. The first factor for both the women and the men had heaviest loadings from six of the same items. These questions were primarily concerned with motherhood, work, and the independence of women in the personal lives, questions traditionally associated with problems about women's roles. Most of the questions which are distinct contributions of the contemporary women's movement to the ideology

of sex equality appeared in the other factors. This is in contrast to the factor analysis of the responses of the validation group which contained a large proportion of feminists. With this group, the first factor had heavy loadings primarily from statements characteristic of the younger wing of the present movement; it had no strong loadings from statements relating to the problems of motherhood and work and their combination. These differences in the factor analyses seem to provide further indication that the ideology of feminism, as a related set of beliefs, has not been widely adopted. That is, the patterns of views of a highly committed group of feminists are not similar to those of a more typical college student population.

Life Pattern Preferences--In order to explore the relationships between life pattern preferences and feminist beliefs, we first examined the responses of the women and men to the individual items about marriage, parenthood, and work pattern preferences (Table 4). The students were asked if they planned to marry upon finding the "right" person and if they ~~planned~~<sup>wanted</sup> to be a parent when they were older. A high proportion of these young people expect<sup>ed</sup> to definitely or probably marry, 92.2% of the females and 88.3% of the males, and to definitely or probably have children, 91.4% of the women and 87.0% of the men. <sup>Work pre-</sup>ferences differ<sup>d</sup> for the women and the men. <sup>Here? include?</sup> (In the analysis of associations with feminism the "definitely" and "probably" responses were separated.) As expected, the women's adult work preferences fall into the sex-typical U.S. patterns; a large majority prefer<sup>ed</sup> to work, but to interrupt work for childcare responsibilities. Seventy-seven percent of the women respondents <sup>were</sup> <sup>use</sup> are in these categories. Only 7.9% of the women <sup>were</sup> are clearly traditional in the work expectations, preferring to never work after marriage. Only one indicated that <sup>a</sup> housewife would be her chosen occupation. The more non-traditional women who always want<sup>ed</sup> to have a full-time job comprise 14.9% of the group. The choice of adult work patterns by the men

was unexpected. Only 54% of the men <sup>said they</sup> would ~~choose to~~ always work full-time if they had a choice.

The responses to the questions on desired occupational plans were also interesting. Job choices of the women were spread fairly evenly over the three categories, ~~with a slight over-representation in predominantly male fields.~~ The men, however, had ~~an~~ <sup>a</sup> extremely high concentration of choice in male dominated fields, more marked than the women's choice of either male or female dominated areas. <sup>Finally, the</sup> The respondents ~~also~~ indicated in an open-ended question why they wanted to enter their chosen fields. These <sup>answers</sup> were coded on the basis of whether or not they mentioned people. While almost ~~2/3~~ <sup>two-thirds</sup> of the women mentioned people, only about one-third of the men did.

Feminism and Life Pattern Preferences--The interrelations of the measures of anticipated life patterns and feminist ideology are examined separately for the men and the women. The results with the women are clear and expected. Women who <sup>were</sup> ~~are~~ less sure they want <sup>to</sup> marry and have children <sup>were</sup> ~~are~~ more likely to be in the higher quartiles of the feminism scale. (gamma = .3413 for association of feminism with desire for marriage; gamma = .4454 for association of feminism with desire for parenthood, see Tables 5 and 6) Similarly, women who wanted a more continuous work pattern <sup>were</sup> ~~are~~ more likely to be in the higher ranges of the feminism scale (gamma = .5381, Table 7). The association of feminism with the chosen occupation was lower in magnitude (gamma = .1562, Table 8), but still in the predicted direction with women who chose more masculine occupations also having more feminist ideologies. ~~Finally, women who chose more masculine occupations had a slight tendency for higher scores on the feminism scale (gamma = .1562, Table 9).~~

Thus the strongest association of desired life patterns with feminist ideology appeared with the measure of desired work pattern. No woman who wanted to

work full time fell in the lowest quartile on feminism. Similarly, no woman who never wanted to work full time fell into the highest quartile in the measure of feminism. The next highest association appeared with desires for parenthood with no woman who definitely rejected parenthood falling into the lowest quartile on the feminism scale. The results with the associations between marriage expectations and feminism were similar, although of slightly lower magnitude. A higher proportion of pro-feminist women ~~also~~ desired marriage than desired parenthood. Associations of feminism with the nature of the chosen occupation were ~~also~~ in the predicted direction, but of even lower magnitude. Only the most feminist women chose more male-dominated occupations. These people were also slightly less likely to mention people as a reason for entering their desired fields (gamma = .1769, Table 9)

~~Thus, it~~ <sup>It</sup> could be suggested that the pro-feminist women in our sample have rejected a traditional work pattern, and are less likely than their peers to be committed to marriage and parenthood, <sup>and</sup> to have chosen a male-dominated occupation. The least feminist women in the sample have rejected a full time work pattern, have embraced desires for marriage and parenthood, and shown a slightly higher desire than other women in the sample to enter more feminine occupations, <sup>to</sup> ~~largely because they want~~ to work with people. Thus, our preliminary expectations of associations of feminist ideology with life patterns ~~have been~~ <sup>was</sup> supported with this analysis of data pertaining to the women.

With the men the situation <sup>was</sup> ~~is~~ less clear-cut, but <sup>was</sup> again expected. There <sup>was</sup> ~~is~~ a clear tendency for more feminist men to reject parenthood (gamma = .4059, Table 6), but a much smaller association of feminist attitudes with a rejection of marriage (gamma = .1938, Table 5) and virtually no association of feminist attitudes with the chosen occupation (gamma = .0526, Table 8) or with desired work patterns (gamma = .0094, Table 7). Interestingly enough, neither the feminist nor non-feminist men seemed to have a greater than expected tendency to

(Table 2).

mention "people" as a reason for choosing an occupational field.<sup>1</sup> So, although feminist men seem willing and prepared to reject parenthood and, to a lesser extent, marriage, they do not seem to be planning to enter more non-traditional (i.e. female) occupations or to alter patterns of work to include time in the home when children are small.

### Discussion

The women in this sample tended to have <sup>slightly</sup> ~~more~~ more feminist attitudes and, <sup>with some</sup> ~~to some~~ <sup>variables,</sup> less traditional life pattern preferences than the men. But, the responses of neither sex group were in a predominately non-traditional direction. Of the women, a large majority chose a "neo-traditional" life pattern for themselves and indicated a relatively low identification with feminist issues. The men were usually more traditional than the women except in the case of desired work patterns which is discussed below.

The attitudes and future role preferences of the women fell into a congruent pattern. The more feminist women were more likely to reject a traditional work pattern in a female dominated occupational field and to have less desire for marriage and parenthood. <sup>More</sup> Feminist men, however, while also expressing less desire for parenthood and, to some extent, marriage, had no discernable differences from other men with respect to desired work patterns or occupational choice.

We suggest that the implications of this pattern are two-fold. First, in relation to the world of work, while women who are opting for more masculine dominated career fields may be feminist, there is no indication that men entering those fields are either predominantly non-feminists or feminist. Similarly, males entering traditionally female fields do not seem to hold more egalitarian ideologies. Thus, there is little reason to expect that males in either the predominantly male or female fields will hold particularly favorable attitudes

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toward the advancement of women. It is perhaps then unwise to expect any increased sympathy from men towards the woman's movement in any particular occupational field.

The finding that males and females enter their chosen occupations for different reasons is important here. While two-thirds of the women mentioned choosing a job because they could work with people, or they liked people, ~~or some similar response~~, only one-third of the males gave such an answer. These differences remain within the specific occupational groups. Only slightly more than one-half of the males who chose female-dominated occupations mentioned "people" as a reason for their choice, while over three-fourths of the women in this job category mentioned "people". Similarly, less than a third of the males choosing male-dominated occupations and only one-fourth of those in the mixed category mentioned working with people as a motivator while over one-half and two-fifths of the women in these two categories gave people as a reason for their choice. Thus, it could be suggested that in addition to different attitudes toward feminism, male and female aspirants to job categories may have different motivations ~~even~~ for the same work.

Secondly, these results have implications for the nature of family life in the future. If more women desire ~~to have~~ full-time careers, yet have not totally rejected the prospect of marriage and parenthood, there must be some way to care for their children. Two options seem apparent: First, there is the possibility of women and men forfeiting their desires for children and choosing a dual career and childless marriage. This choice seems especially possible given the lower desire of feminist men for children (and assuming feminist men marry feminist women). However, desire for childlessness was expressed by only 11.8% of the *male* respondents, *and 9.4% of the female respondents.* The more feminist women were more likely to want full-time work patterns, yet the more feminist men expressed no particular desire to spend time in the home during the child rearing years. Such a pattern has very real

policy implications. At this point it does not seem likely that men <sup>plan on</sup> ~~will take~~ ~~up~~ <sup>partaking in</sup> traditionally female <sup>duty patterns</sup> ~~roles~~ in the family. Thus, if women are to fulfill their desires to remain in the labor force and to have families, alternative means of child care must be developed and maintained.

It should not be forgotten that close to one-half of the men in the sample did not choose a traditional work pattern. Thus, although non-traditional work preferences of the male respondents did not seem to be related to a positive assessment of feminist beliefs, some young men are more willing to entertain new roles than is generally thought, or the effect of the counter-culture critique of middle class life styles is widespread. Other and more direct questions about male participation in child rearing and housework might have produced different results. <sup>F</sup>For instance, men who did not want to work full-time might be more willing to take on household responsibilities than men who prefer to always be a full-time worker. It could also be argued that these men are still young, still at the age most likely to be immersed in the locker room syndrome, and that as they mature they will see the relationships between their roles as men and the roles of women. This may be so, but we do not want to dismiss the implications of these findings. Our data may indicate the emergence of a drone syndrome; a group of men who would like to work only part-time and have children and perhaps a wife, but who have little understanding of any necessity to work out more equitable relationships between the sexes. Women who look forward to a neo-traditional life pattern may run into difficulty if they marry such men. The neo-traditional pattern for the woman is predicated on the traditional pattern for the man. The woman's flexibility in combining work and homemaking is maximized with a traditional husband who provides steady support, allowing her to work when internal family demands are least pressing. A decrease

in the work commitment of men could force an increase in the work commitment of women. This could, in turn, increase pressure for sex equality both within the family and in the occupational world. If these non-traditional and non-feminist men really want to work out less than full-time work patterns for themselves and still enjoy family life, they may have to be willing to share the work with women and to abandon ideas of male superiority. A further implication of this study is, then, that study of changing male roles is important in the attempt to guess about the future of sex equality.



Table One

MEAN SUM SCORES ON FEMINISM SCALE  
 Validation Sample (female) and Study Sample (female and male)

Study Sample	Mean	Standard Deviation	N
Female	61.3	12.7	151
Male	55.4	12.6	153
Validation Sample of (females only)			
Group 6 (most feminist)	87.5	5.2	44
Group 5	82.9	6.6	36
Group 4	81.2	7.9	33
Group 3	67.2	7.6	80
Group 2	59.6	6.5	30
Group 1 (least feminist)	53.0	8.9	<u>26</u>
			249

Table Two

DISTRIBUTION OF FEMINISM SCALE SCORES  
BY QUARTILES, BY SEX

Feminism Scale Scores		Sex		
Quartile	Range	Males (%)	Females (%)	Total (%)
Lowest	22-52	26.4	21.4	
Second	53-59	33.2	20.0	
Third	60-66	25.2	24.6	
Highest	67-92	15.2	34.0	
Totals		100.0% (151)	100.0% (150)	<u>100.0%</u> (301)

Table Three

## Feminism Scale Items and Distributions

Items	Percentages					Total (N)
	SA	A	N	DA	SDA	
SA--Strongly agree A--Agree N--Neutral DA--Disagree SDA--Strongly Disagree						
1. A woman has little to gain through participation in the present Women's Liberation Movement.						
women	7.4	11.4	29.5	38.9	12.8	149
men	7.3	20.0	27.3	35.3	10.0	150
2. Women should feel free to go into bars alone						
women	15.5	54.1	19.6	7.4	3.4	148
men	13.9	51.7	17.9	11.9	4.6	151
3. A capable woman can go as far as she wants in the business or professional world.						
women	48.0	26.7	5.3	17.3	2.7	150
men	18.0	46.7	10.0	22.7	2.7	150
4. A woman should not sacrifice her work or her career to meet the needs of her family any more than her husband does.						
women	10.1	29.1	20.3	29.1	11.5	148
men	6.8	27.2	21.8	32.0	12.2	147
5. The joys of motherhood do not make up for the sacrifices.						
women	5.4	7.5	30.6	39.5	17.0	147
men	4.1	14.5	37.9	26.2	17.2	145

Table Three (Page Two)

	SA	A	N	DA	SDA	Total
6. Most people accept a woman as an authority in her field as readily as they accept a man.						
women	3.4	20.4	17.0	46.9	12.2	147
men	2.7	26.4	20.9	40.5	9.5	148
7. By their very nature, men are more suited to positions of leadership and authority than women.						
women	3.3	12.0	14.7	40.7	29.3	150
3 men	11.5	33.1	22.3	28.4	4.7	148
8. Jokes about women are made in good humor and aren't really insults to women						
women	1.4	18.4	44.2	29.9	6.1	147
men	5.5	46.2	28.3	17.2	2.8	145
9. Young children who go to good day care centers are just as happy and develop just as well as children who stay at home with their mothers.						
women	9.3	20.0	25.3	29.3	16.0	150
men	2.7	19.9	22.6	35.6	19.0	146
10. Economic independence is crucial to a woman's personal independence and autonomy.						
women	15.4	39.6	30.2	14.1	0.7	149
men	8.5	41.1	26.2	21.3	2.8	141
11. I have participated, in the last year, in an organization working for women's rights.						
women	2.7	6.1	12.2	41.2	37.8	148
men	0.0	0.7	14.9	42.6	41.8	141

Table Three (Page Three)

		SA	A	N	DA	SDA	Total
12.	It would be wrong for a woman to work if her husband didn't want her to.						
	women	6.0	14.1	16.8	37.6	25.5	149
	men	6.9	20.0	26.9	39.3	6.9	145
13.	Women compromise their personal goals and ideas for the sake of a good marriage more often than men do.						
	women	23.6	53.5	11.1	10.4	1.4	144
	men	10.4	66.0	14.6	6.9	2.1	144
14.	Motherhood and the family provide a woman with all she needs for a happy and productive life.						
	women	2.1	2.8	15.2	52.4	27.6	145
	men	3.5	7.7	26.6	46.2	16.1	143
15.	A woman shouldn't insult a man by objecting if he wants to hold her chair for her.						
	women	31.0	44.88	14.5	7.6	2.1	145
	men	25.4	35.9	28.2	9.9	0.7	142
16.	The custom of the man initiating personal relations (asking the woman out, etc.) contributes to women's disadvantaged status.						
	women	7.6	38.9	23.6	16.7	13.2	144
	men	9.3	41.4	18.6	22.9	7.9	140
17.	When a man pays a lot of attention to a woman's appearance or figure, he is not treating her as a person.						
	women	4.1	17.2	31.0	32.4	15.2	145
	men	3.6	13.7	14.4	45.3	23.0	139

Table Three (Page Four)

	SA	A	N	DA	SDA	Totals
18. Women shouldn't let derogatory remarks go by without challenging them.						
women	5.6	32.6	38.2	20.8	2.8	144
men	3.6	29.2	40.9	21.9	4.4	137
19. It's not right for a woman to go into a field of work where she may take a job away from a man who has to support a family.						
women	2.2	11.5	22.3	41.0	23.0	139
men	8.6	17.3	30.2	33.1	10.8	139
20. I would be willing to vote for a woman for President of the United States.						
women	25.4	40.8	23.9	5.6	4.2	142
men	10.8	33.1	29.5	13.7	12.9	139

Table Four

Students' Life Pattern Preferences By Sex

I expect that I will get married when I find the right person

	Males (%)	Females (%)
Yes, definitely	32.9	47.3
Yes, probably	54.8	43.2
No, probably	8.9	4.7
No, definitely	2.1	2.7
Already married	<u>1.4</u>	<u>2.0</u>
	100.0% (146)	100.0% (148)

No response: 7

Do you want to be a parent when you are older?

Yes, definitely	47.2	47.7
Yes, probably	41.0	43.0
No, probably	9.7	7.4
No, definitely	<u>2.1</u>	<u>2.0</u>
	100.0 (144)	100.0 (149)

No response: 8

Assume that you are going to get married and are going to have children. Also assume that you would not absolutely have to work at any time in order to support your family. At which of the following times would you like to have a full time paying job outside the home?

Never full-time	17.5	7.4
When children are not at home	16.1	33.8
When children are living at home	12.6	43.9
Always want to work full-time	<u>53.8</u>	<u>14.9</u>
	100.0 (143)	100.0 (148)

No response: 10

Table 4 (page 2)

Which of the kinds of work mentioned (by the respondent) would you really most like to do?	Males (%)	Females (%)
Male dominated ( $\leq 30\%$ female)	76.2	33.3
Mixed (31-55% female)	10.9	17.7
Female dominated ( $\geq 56\%$ female)	12.2	47.6
Housewife	0.0	0.7
Non-Protestant Ethic	$\frac{0.7}{100.0}$ (147)	$\frac{0.7}{100.0}$ (147)

No response: 7

Please write down what appeals to you about this kind of work? (mentioned by respondent)

People mentioned	33.3	64.5
People not mentioned	$\frac{66.7}{100.0}$ (117)	$\frac{35.5}{100.0}$ (124)

No response: 60



Table Five

EXPECTATIONS OF MARRIAGE BY FEMINISM SCALE  
SCORE QUARTILES BY SEX

MALES

Expect will Marry \*

Feminism Scale Quartiles	Yes, definitely	Yes, probably	No, probably	No, definitely	Totals
Low	19	16	3	1	39
2nd	16	27	5	2	50
3rd	11	22	3	0	36
Highest	4	15	2	0	21
Totals	50	80	13	3	146

$\tau_b = .1261$

Goodman and Kruskal's Gamma = .1938

No response: 5

FEMALES

Expect will Marry

Feminism Scale Quartiles	Yes, definitely	Yes, probably	No, probably	No, definitely	Totals
Low	21	10	0	1	32
2nd	16	14	0	0	30
3rd	19	15	2	1	37
Highest	17	25	5	2	49
Totals	73	64	7	4	148

$\tau_b = .2225$

Goodman and Kruskal's Gamma  $\frac{1}{7}$  .3413

No response: 2

\*Those already married are included in the category yes definitely.

Table Six

Expectations of Parenthood by Feminism Scale  
Score Quartiles by Sex

MALES

Want to be a Parent

Feminism Scale Quartiles	Yes, definitely	Yes, probably	No, probably	No, definitely	Totals
Low	25	11	2	1	39
2nd	24	23	1	1	49
3rd	17	14	5	0	36
Highest	2	11	6	1	20
Totals	68	59	14	3	144

Kendall's  $Tau_b = .2765$

Goodman and Kruskal's Gamma = .4059

No response: 7

FEMALES

Want to be a Parent

Feminism Scale Quartiles	Yes, definitely	Yes, probably	No, probably	No, definitely	Totals
Low	22	9	1	0	32
2nd	15	13	1	1	30
3rd	22	14	1	0	37
Highest	12	28	8	2	50
Totals	71	64	11	3	149

Kendall's  $Tau_b = .2990$

Goodman and Kruskal's Gamma = .4454

No response: 1

TABLE SEVEN

DESIRED WORK PATTERNS BY FEMINISM SCALE  
SCORE QUARTILES BY SEX

Males

When would work outside the home

Feminism Scale Quartiles	Never full-time	When chil- dren away	When chil- dren at home	Always full-time	Totals
Low	8	6	3	21	38
2nd	7	8	6	26	47
3rd	6	6	8	17	37
Highest	4	3	1	13	21
Totals	25	23	18	77	143

Kendall's  $\tau_b = .0064$

Goodman and Kruskal's Gamma = .0094

No response: 8

Females

When would work outside the home

Feminism Scale Quartiles	Never full-time	When chil- dren away	When chil- dren at home	Always full-time	Totals
Low	6	16	9	0	31
2nd	2	12	14	2	30
3rd	3	11	20	3	37
Highest	0	11	22	17	50
Totals	11	50	65	22	148

Kendall's  $\tau_b = .3855$

Goodman and Kruskal's Gamma = .5381

No Response: 2

TABLE EIGHT

DESIRED OCCUPATIONS BY FEMINISM SCALE  
SCORE QUANTILES BY SEX

Males

Desired Occupations \*

Feminism Scale Quartiles	Desired Occupations *			Totals
	Female Dominated	Mixed	Male Dominated	
Low	8	2	29	39
2nd	3	7	39	49
3rd	3	4	31	38
Highest	4	4	13	21
Totals	18	17	112	147

Kendall's  $\tau_b = -.0175$

Goodman and Kruskal's  $\gamma = -.0399$

Females

Desired Occupations \*

Feminism Scale Quartiles	Desired Occupations *			Totals
	Female Dominated	Mixed	Male Dominated	
low	18	3	11	32
2nd	15	5	9	29
3rd	21	5	10	36
Highest	17	14	19	50
Totals	71	27	49	147

Kendall's  $\tau_c = .1082$

Goodman and Kruskal's  $\gamma = .1562$

\*Individuals originally classified as non-protestant ethic were placed in the "mixed" category, "Housewife" ~~is~~ in the female dominated category.

*she was included*

Table Nine

Motivations for Choosing Work by Feminism  
Scale Score Quartiles by Sex

Males

What Appeals to Student About Work

Feminism Scale Quartiles	People Mentioned	People not mentioned	Totals
Low	13	21	34
2nd	12	28	40
3rd	7	18	25
4th	7	11	18
Totals	39	78	117

Kendall's  $\tau_c = .0298$

Goodman and Kruskal's  $\gamma = .0457$

Females

What Appeals to Student About Work

Feminism Scale Quartiles	People mentioned	People not mentioned	Totals
Low	21	10	31
2nd	14	9	23
3rd	27	6	33
Highest	18	19	37
Totals	80	44	124

Kendall's  $\tau_c = .1233$

Goodman and Kruskal's  $\gamma = .1769$

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