

A COMPARISON BETWEEN URBAN AND RURAL MENNONITE WOMEN  
IN THE HOUSEWIFE AND WAGE EARNER ROLES  
ON SELF ACTUALIZATION AND ATTITUDES

by

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Submitted to the Department of  
Counseling and the Faculty of  
the Graduate School of the  
University of Kansas in partial  
fulfillment of the requirements  
for the degree of Master of  
Science in Education

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For the department

## ACKNOWLEDGMENTS

I take this opportunity to express my appreciation to Dr. Edward Heck for his encouragement in the formulation of this project; Dr. Gary Price for his quiet confidence in my abilities; Dr. Dick Tracy for his patient assistance in the statistical treatment of the data; Dr. Jim O'Neil for his willingness to serve on my thesis committee on such short notice; and to my husband, Don Schrag, for his continuing interest in this project.

I would also like to acknowledge the Mennonite women in Kansas who so willingly agreed to participate in this study. Their expressed interest and participation made it possible for this project to be completed.

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## CHAPTER 1

### INTRODUCTION

Counselors are being exposed to an ever increasing amount of feminist literature. While the feminist writers have relatively well delineated their criticisms of the female role the question of whether the traditional female role results in a lower level of self actualization than the contemporary female role is not clear and a much debated topic. Counselors are faced with the problem of deciding what aspects of the feminist criticism of the traditional female role make sense in terms of their own counseling theory.

One of the major themes of the feminist literature is that women cannot develop to their full human potential in the traditional female role. While criticisms of the female role have been extensively developed, the theoretical basis for these criticisms has been neglected. When the feminist writers argue that women are not fully developed, the writers do not refer to a theory of development as a basis for the criticisms of the female role. Furthermore, due to the lack of focus on one theory of development the feminist authors are able to make broad generalizations concerning the traditional female role. Abraham Maslow's theory of the hierarchy of needs, a single, coherent theory of development, defines the fully developed human being as a self actualized person. Maslow's theory will be used to further analyze the criticisms of the female role made in the feminist literature.

Three major themes seem to emerge from the feminist criticism of the female's place in society. The three barriers to the woman's full development will be discussed to give a brief background into the arguments made by feminist. These three barriers will then be analyzed in the next section in terms of Maslow's theory of needs. Maslow's more precise theory of development suggests that the feminist literature's generalizations may not be applicable in all traditional life situations. Thus, possible exceptions to the assertion made in the feminist literature that women cannot be fully developed will be explored using Maslow's theory as a basis for support.

#### RATIONALE

##### Feminist Literature

The feminist literature has been helpful in exposing the barriers to full development inherent in the traditional female role. The literature makes three major points with respect to female development: (1) the traditional female role requires women to be dependent and passive, characteristics which are not conducive to self actualization, (2) in the traditional female role the woman's status is gained through morally supporting her husband and children in their achievement efforts, and (3) the woman's vocational options are more limited than those of men and are not as highly valued by society.



The literature frequently refers to the destructiveness of the dependency required of the woman in her female role. An often quoted study in the feminist literature (Boverman, 1970) states that different standards of mental health are applied to men and women. Compared to mentally healthy men, a healthy woman is described by mental health clinicians as "more submissive, less independent, less adventuresome, and more easily influenced, less aggressive, less competitive . . . ." (Boverman, 1970, p. 4).

Several authors view this stereotype of female mental health as conflicting with the need for self actualization, mastery of environment, and fulfillment of potential. One situation in which this dependency becomes evident is in group discussions. Unger (1976) hypothesized that the dominance by males in mixed adult groups causes women to lack influence in the group and miss out on peer regard, experiences that are useful in developing self-esteem and a feeling of control over one's life. Bardwick (1971, p. 234) regards characteristics such as individuality, creativity and independence as impossible achievements when, as is the case in the traditional female role, dependent behavior is considered normal and adaptive. According to Chesler, (1971) a woman who does not adjust to the traditional female role is called deviate when, instead, the female role itself should be criticized.

Bernard (1972) goes a step further in attacking the traditional role of females. She states women have been socialized so well into passivity and dependency that women are frightened of any

change that may mean greater independence. According to Bernard the role required of women in marriage is particularly destructive to the woman's development process. Even if some females are not shaped into dependency before marriage they often are afterwards.

Women who are quite able to take care of themselves before marriage may become helpless after fifteen or twenty years of marriage . . . They lose ground in personal development and self esteem during the early and middle years of adulthood whereas men gain ground in these respects during the same years (Bernard, 1972, p. 39).

A second area of criticism of the traditional female role prevalent in the feminist literature is the societal tendency to measure a woman's achievement through her role as supporter and encourager of other's achievement. Bart (1971) claims that achieving as a housewife, mother and wife does not give a woman status, rather, the woman gains status by whom she marries and how much he has achieved. The woman's achievement comes from others, by living vicariously through the achievements of her children and husband. Andreas (1971) criticizes the polarizing of sex roles into male, task oriented and female, supportive and integrative, because the polarization can lead to destructive personality traits in both sexes. Andreas describes the male role as advancing oneself at the expense of others and exploiting and dominating others. The female role is to obey without question, to submit and to deny one's own needs and possibilities for growth. In the supportive role the woman makes the man her focal point. Cline-Naffziger (1974) further defines the stereotyped female as a person who cannot act on her own or consider herself as an individual. Creativity

and productivity become impossible because they require independence of mind and ability to detach oneself from others (Daley, 1968). Oakley (1974) states that women are taught to gain power through weakness rather than achievement. The way to status or self respect in our society, however, is through occupational achievement. Oakley contends that even though housewifery is praised on a verbal level, the prestige is given to males in their achievement oriented role. According to Oakley society has limited the woman primarily to achieving vicariously through her supportive role as wife and mother.

Finally the feminist literature views the vocational options available to women as limited and menial. One of those vocational options is to be a housewife. Oakley (1974) in her book Woman's Work, The Housewife Past and Present describes the housewife's lot in life.

Housework is directly opposed to the possibility of human self actualization. The same job requirements are imposed on all kinds of women with all kinds of skills and abilities, but the basic activities of housework require little aptitude of any kind, save for a dutiful application to the goal of carrying them out . . . (p. 222).

Eason's (1972) description of the housewife role sounds much like Oakley's. Eason describes the work of the housewife as undemanding, leaving many women with time, energy and knowledge beyond that needed for their responsibilities. Eason observes that in order to feel whole and integrated, however, a woman needs to use what she considers valuable about herself. Rather than using what she considers her unique gifts, the woman often has to adjust to the culturally defined role of the housewife.

In summary the feminist literature criticizes the female role in three areas. The first two criticisms are made in reference to the traditional female role. First, the dependent role of the traditional woman does not lead to mental health or full development, and can even destroy mental health that has developed. Second, the achievement motive, the desire to do something independent of others according to some internal criteria of excellence, is not satisfied or cultivated in women. Instead the woman is encouraged to support others in their achievement. Finally the tasks involved in the housewife role, a role women are taught they must fill, are undemanding and require the use of few of the woman's competencies.

#### Maslow's Theory

Maslow's theory was chosen to further analyze the criticisms of the female role made in the feminist literature because similar concepts such as self actualization and fulfillment of potential are referred to in both bodies of literature. Terms that are used in the feminist literature without extended definition are defined in detail in Maslow's writings. The feminist assertion that the female is limited because the female role requires dependency, support and limited use of potential can be further understood by analyzing the assertions in light of Maslow's hierarchy of needs. At the core of Maslow's theory is the concept of self actualization, the highest level of need of human beings. Before people can strive to meet the need of self actualization they must find ways to satisfy their more basic needs (Maslow, 1968).

The physiological needs must be met first, the safety needs second, and the love needs third. The fourth level, esteem needs, is defined as the desire for esteem based on real capacity, achievement, or respect from others. There is a desire for strength, achievement, adequacy, confidence in the face of the world, and independence. A person at the fourth level desires reputation or prestige, recognition, attention, importance or appreciation (Lowry, 1973). The fifth and final level is self actualization, the desire for self fulfillment, to become more and more what one is, to become everything that one is capable of becoming. Maslow (1971) states:

helping a person move toward full humanness proceeds inevitably via awareness of one's identity. A very important part of this task is to become aware of what one is, biologically, temperamentally, constitutionally, as a member of a species, and one's capacities, desires, needs, and also one's vocation, what one is fitted for, what one's destiny is (p. 32).

Maslow discusses sex roles extensively. He does not, however, adequately and clearly integrate the discussion of sex roles into his theory of the hierarchy of needs. Although Maslow advocates a desexualization of sex role characteristics, he also emphasizes sex role characteristics by ascribing different characteristics to the male and female in his descriptions of the ideal man and woman. Maslow (1968) notes that:

[m]any brilliant women are caught up in the problem of making an unconscious identification between intelligence and masculinity. To probe, to search, to be curious, to affirm, to discover, all these she may feel are defeminizing (p. 60).

Maslow (1968) also suggests:

[T]he healthward shift is away from devaluation of the subordinate status, with mutual hostility, toward an accepting and loving attitude. Concomitant with this is a desexualizing

of the statuses of strength and weakness, and of leadership so that either man or woman can be, without anxiety and without degradation, either weak or strong, as the situation demands. Either must be capable of both leadership or surrender (p. 367).

Maslow (1964) defines the characteristics of the ideal man and woman very much along the lines of the traditional sex roles. Thus, Maslow has characterized man as the father and master, the all powerful, the ruler of the world of things, he changes, masters and conquers the world. Man is "rational, intelligent, probing, exploring, strong, capable, fearless, protector of the weak, conqueror of nature, engineer, the builder, the carpenter" (p. 106). All the masculine characteristics seem to lead directly into self actualization. To become a man is to become a human being, to become a woman is to become a mother. Woman is described by Maslow (1964) as:

a goddess, priestess, sibyl, as mother earth, as the eternal flowing breasts, as the uterus from which life comes, and as the life-giver (p. 103).

. . .

. . . Woman needs to be able to adore a man, to look up to him, as once she looked up to her father, to be able to lean on him, to be able to trust him, to feel him to be reliable, to feel him to be strong enough so that she can feel precious, delicate, dainty, and so that she can trustfully snuggle down in his lap and let him take care of her and the babies, and the world, and everything outside the home (p. 107).

Maslow in some of his later writings (1970, 1971) attempts to soften this dichotomy by saying that each person has a feminine and a masculine side, both of which must be accepted and developed. However, he continues to contend that women are always superior to men in their femininity, i.e., that women develop the characteristics of the "ideal" woman more fully than men.

### Analysis of Feminist Criticisms

Maslow's theory of self actualization is generally in concensus with the criticisms of the feminist literature concerning the traditional female role. The feminist's assertion that the passive and dependent traditional role of women leads to a lack of fulfillment is similar to the assertions Maslow makes in his theory of self actualization. Esteem needs, the fourth level of Maslow's need hierarchy, are met when respect from others is gained. At the fourth level there is a desire for strength, for confidence in the face of the world, for independence and freedom. A person dependent on others takes few of the risks necessary to gain confidence. The passive person can feel little control over her life. The dependency of the woman also blocks the fifth level of Maslow's hierarchy of needs. According to Maslow (1971) one has to "know what and whom one likes and dislikes, what is enjoyable and what is not" (p. 33) in order to meet self actualization needs. Developing self awareness is difficult when the woman, dependent on the man's opinion, waits for others to tell her what she likes and enjoys.

The support role women play in order to gain status in society is also criticized by feminist literature as nonconductive to self actualization. Maslow's theory implies that learning to be supportive of others is necessary for development. However, because respect from others is necessary in developing self esteem, the emotional support role when it is emphasized to the exclusion

of other roles may be a barrier to self esteem in a society where occupational, economic and intellectual achievements are valued above the warmth and love given by the woman in her supportive wife and mother role. Moreover, the supportive woman neglects her own individuality and uniqueness while striving to fit into the traditional female role of focusing on her husband and children. Lack of knowledge of oneself stands in the way of self actualization.

The feminist literature also contends that because the vocational options are few and undemanding, women are barred from self actualization. Again Maslow's writings are in agreement with the feminist assertions. Maslow agrees that the individual must acquire self esteem by having others respect her. The primary way our society shows its appreciation of a person's work is through monetary payment. The housewife is not given the satisfaction of earning a wage for her work. Furthermore, self actualization, according to Maslow, requires that one's unique capacities be used. With so few options open to a woman, the woman does not have a chance to explore her capacities. It would seem that only a limited number of women would have capacities that could best be used in the housewife role.

#### Analysis of Maslow's Theory

Maslow (1970) agrees with the feminist literature by stating that the woman must go beyond her female fulfillments as a wife and mother to "the full development of her intelligence, of any talents that she may have, of her particular idiosyncratic genius, of her own individual fulfillments" (p. xvii). However, Maslow



emphasizes women have to first fulfill their female destiny of "being loved, having a home, having the baby" (p. xvii) before they can go beyond femaleness to full humanness and develop their unique talents. Maslow does not apply the level of self actualization of his hierarchy of needs to women until after women have succeeded in fulfilling their "female destiny." The limited definition of the "female's destiny" as defined by Maslow and society is the point at which the feminists and Maslow seem to disagree.

If a woman has decided the housewife role is her calling in life, the vocation in which she can best make full use of her potentials, according to Maslow's (1960) theory of self actualization the woman should be able to be self actualized. Maslow does not resolve, however, the problem of women who see their calling outside the home but can find no way out of their domestic duties. Although Maslow contends any job can be creative (1968, p. 137) he does not deal with the fact that many women are directed into the job of housewife while neglecting other potentials.

In this paper the analysis of the feminist literature and the exploration of situations conducive to self actualization is based on Maslow's definition of the self actualized human being rather than on his definition of the female destiny or the ideal woman. It seems Maslow would describe the path to self actualization for the woman differently than the path for man (Maslow, 1964, p. 106; 1970, p. xvii). For this reason this analysis focuses on Maslow's discussion of ways in which society can be conducive to the development of self

actualization in all people. This paper attempts to explore some possible situations that might be more conducive to self actualization than other situations.

### Situations Conducive to Self Actualization

The Feminist literature asserts that women are not fully developed, particularly when they are fulfilling the traditional female role. Maslow contends he has found women in the housewife or traditional female role who are self actualized. The question is, in what situations in Kansas can a woman become self actualized. Living in Kansas, a counselor often has contact with urban and rural women, housewives and wage earners. Kansas women also display a wide range of attitudes concerning the appropriate female role. The effects of these factors on self actualization will be explored in this paper.

Rural Housewife. Historically the rural housewife was considered a necessary and productive part of the farm. Vanck (1974) summarizes this viewpoint. "In the farm household of earlier decades there was little separation of domestic and productive roles. Both the husband and the wife contributed to the family's production, and their contributions were probably regarded as being equal." In the past farmwives did have a wider variety of clearly economically productive duties. No attempt is made in this paper to define the possible differences which may still exist in the rural and urban housewife's job description. Perhaps with technological changes the rural housewife has as few and as

limited productive tasks as the feminist authors claim the urban housewife has. However, this study will determine if differences in self actualization do exist between the urban and rural housewife.

Employed Women. Slocum (1974) claims that in our society a person without a job has no standing because occupational achievement is the only way to determine status. Carden (1974) sees the American "work ethic" as limiting the opportunities for personal development to paid employment. "Women's activities" such as gardening, home maintenance, and sociability are not socially approved outlets for self-development. Carden (1974, p. 168) quotes the 1972 president of NOW as saying:

What we have observed is that society does not value the housewife, homemaker roles. If there is any doubt about this, one has only to look at how well the people are paid that substitute for these housekeeping and childcare jobs. In the Dictionary of Occupational Titles, over 21,000 occupations are listed and categorized according to points. Homemaker is at the bottom with the lowest evaluation points of all the other 21,000 jobs (p. 168).

In addition to the greater value placed on her job, an employed woman is faced with a wider range of job options and a greater chance of potentials being tapped in the working world. Half of the population of the world cannot be expected to have their wide variety of talents and capabilities all to be fully used in one type of job. Maslow uses the phrase "discovering what it is that you want to do with your life," in discussing the path to self actualization. However, to choose and discover one's capacities and vocation, alternatives have to be available. If all women are directed into the same vocation of housewife a choice or discovery is never made.

Work Status and Attitude Congruence. Maslow (1968) warns "if you are unhappy with your work, you have lost one of the most important means of self fulfillment" (p. 185). The self actualized person, according to Maslow, should devote her time to her calling, her responsibilities, her duty, to fulfilling her mission (Maslow, 1968, p. 25). A person cannot move to full humanness while doubting her goals of life or feeling that her life is being wasted (Maslow, 1971, p. 30). "Self actualization means working to do well the thing that one wants to do" (Maslow, 1971, p. 48). The woman who believes her destiny is to be a wife and mother is going to be more self actualized if she is a full time housewife than if she is forced to neglect this calling because of outside employment. Conversely a woman who feels a woman should contribute to society in ways other than or in addition to the housewife role, will be more self actualized if she is employed outside the home than if she stays at home and feels she is evading her responsibilities and destiny. In other words, the woman who is doing what she believes to be her calling, whether it is the traditional or contemporary female role, is going to be more self actualized than the woman who is expending most of her productive energies in areas she does not value. If a woman's attitudes toward the female sex role are congruent with her work status she will be more self actualized than if her attitudes and work status are incongruent.

It would seem that the exposure of the urban woman to the values of the feminist movement would lead to a change in attitudes toward the appropriate female role. The urban housewife may be in the traditional work status of housewife with a contemporary set of attitudes toward the female role. The urban wage earner's work status would be congruent with the contemporary attitudes of the urban woman. However the opposite would be true in the rural setting where traditional attitudes toward the female role are more prevalent. The rural housewife would experience congruency of work status and attitudes and the rural wage earner would experience incongruency.

#### Mennonites

I chose as my subjects Mennonite women in rural and urban settings for two reasons: (1) I am a Mennonite woman and have a personal interest in the potential of the Mennonite women in Kansas and, (2) although Mennonites have been a traditionally rural people, many Mennonites are now moving into urban settings, and the Mennonite church leaders are attempting to deal with the ideas generated by the exposure of urban Mennonite women to the feminist movement.

In 1944 the Mennonite church instructed the family to structure itself along traditional lines. At a National Conference of Mennonites in 1944 it was suggested that the father should be head of the house, and that the mother, whose place was in the home, should be discouraged from working outside the home (Stucky, 1975).

A year later Harshbarger (1945) wrote that the church expected the woman to make the best use of her biological makeup by bearing and rearing children and making a home. By 1971 the leaders of the Mennonite church were under pressure to find new roles for its women in the urban setting. Some of the suggestions came from a somewhat feminist leaning. Clemens (1971), a Mennonite scholar wrote:

Never before in the history of any known society has woman tried to occupy her full time with motherhood. In past eras women served as productive partners with their husbands in farm and craft teams, children shared in the household work and largely organized their own play (p. 42).

The response to this new role has been an emphasis on making use of the woman's particular feminine gifts in the church setting. Swartzentruber (1970) warns church leaders: "[T]hose women whose experience and training has geared them to a sense of responsibility for a broader community and world needs will find ways to serve in nonchurch programs if they are not used in the church settings." Clemens, (1971) states:

Masculine view has placed undue emphasis upon achievement and success at the expense of a meaningful life for mankind (p. 83).  
 . . .  
 Feminine thought might be more disposed to sacrifice some technological achievements for the sake of preserving mankind (p. 81).

Other contemporary Mennonite writers reemphasize the traditional female role. Augsburger (1971) defines the female role as that of the submissive victim because the woman has the capacity to absorb suffering and to find joy in that suffering. Furthermore,

Augsburger (1971) claims a woman has "a capability for accepting drudgery and dullness and finding meaning in the monotony" (p. 30).

#### STATEMENT OF THE PROBLEM

The three criticisms by feminist writers outlined in the Rational section of this paper can be stated as basically two criticisms: (1) the traditional attitudes toward the female role of valuing dependency on others and believing in repressing achievement needs through support of other's achievement are not conducive to self actualization, and (2) the limited use of women's potentials in the housewife role is not conducive to self actualization. The criticism of the traditional attitudes toward the female role will be tested in hypothesis 1. The second criticism concerning housewives will be tested with hypothesis 2.

Hypothesis 1. There will be no statistical differences in attitudes toward the female role as measured by the Attitude Inventory between women with high self actualization scores and low self actualization scores as measured by the Personal Orientation Inventory.

Hypothesis 2. There will be no statistical differences in self actualization as measured by the Personal Orientation Inventory between women who work outside the home and women who are housewives.

These criticisms may be true for women generally but when the groups are broken down further other factors in self actualization

may become evident. It is the hypothesis of this paper that a factor in the self actualization of housewives is the setting, rural or urban, of the housewife. It is also hypothesized that congruence or lack of congruence between the woman's work status and her attitudes toward the female role is a factor in self actualization. These two exceptions to the broader generalizations made by the feminist writers will be tested with hypotheses 4 and 5. In order to allow the women to be categorized into congruence and incongruence of attitudes and work status the women will be measured on an Attitude Inventory with the following hypothesis.

Hypothesis 3. There will be no statistical differences among rural housewives, rural wage earners, urban housewives, and urban wage earners in attitudes toward the female role as measured by the Attitude Inventory.

The fourth hypothesis is used to test the effect on self actualization of the factor of congruence between work status and attitudes toward the female role. The fifth hypothesis tests the effect on self actualization in housewives and wage earners of the urban and rural setting.

Hypothesis 4. There will be no statistical difference in self actualization as measured by the Personal Orientation Inventory between women experiencing congruence in attitudes and work status (housewives with traditional attitudes and wage earners with



contemporary attitudes) and women experiencing incongruence in attitudes and work status (housewives with contemporary attitudes and wage earners with traditional attitudes).

Hypothesis 5. There will be no statistical difference in self actualization as measured by the Personal Orientation Inventory between urban and rural wage earners and between urban and rural housewives.

Hypothesis 6. There will be no statistical differences in self actualization as measured by the Personal Orientation Inventory between women in the urban setting and women in the rural setting.

#### DEFINITION OF TERMS

##### Geographical Setting

Urban women were defined as women who lived in cities with a population over 250,000. Rural women were women who attended a rural church located near a town with a population under 1,500. All the rural women used in the study lived outside the limits of a town and had a family income of at least \$1,000 made annually from the farm.

##### Work Status

Wage earners were women who were employed outside the home or operated a business (other than farming) in their home. Women who had full time volunteer jobs were not classified as wage earners.

Housewives were women who were not monetarily paid for the work they did. A few of the urban women protested against the label of housewife, preferring to be called homemaker. There

were a greater number of rural women who did not want to be called housewives. Many rural women defined themselves as farmwives. No attempt was made to distinguish between rural women who did only the traditional household duties and rural women who worked in all areas of the farm along with their husbands. Several women commented that although they did not work outside the farm they did work outside the home. One woman stated further that while neither she nor her husband were paid a wage, they both had a fulltime job doing their share on the farm. It was felt the sample sizes were too small in this study to make further divisions of the women. Women who worked in the home or on the farm were labeled housewives and women who were employed in jobs other than housewife or farmwife were labeled wage earners.

#### Attitudes

Attitudes are defined by Aiken (1976) as "learned predispositions to respond positively or negatively to certain objects, situations, institutions, concepts, or other persons. . . . having an attitude implies approval or disapproval (a moral question)" (p. 219). Some of the statements taken from the Attitude Inventory used in this study that reflect a more traditional attitude toward the female role are:

Unless it is absolutely necessary, married women should not work when they have children.

The old saying that "a woman's place is in the home" is still basically true and should remain true.

Homemaking is the most rewarding and most important career in the world.

The contemporary attitudes are attitudes advocated by feminist writers. Examples of contemporary attitudes are:

A woman may find her greatest fulfillment in a job rather than through her role as wife and mother.

If men and women were treated equally, they could relate to each other on much more honest, personal terms.

A woman's career can be the central purpose of her life even if she is a wife and mother.

#### Congruence

Congruence was determined by agreement between the woman's work status, housewife or wage earner, and her attitude toward that role. Contemporary attitudes reflect a belief that women should use their potential beyond the traditional female role and women generally cannot use their full potential in the housewife role. Therefore congruence of work status with the contemporary attitude would require the woman to work outside the home.

Traditional attitudes reflect a belief that a woman's first responsibility is to raise a family and make a home. Congruence of work status with attitudes in this case would require that the woman give her full time to this important task, rather than diverting her energies to the man's duty of financially supporting the family.

#### Mennonites

The first congregation of Mennonites (also called Anabaptists because of their denial of the validity of infant baptism) was formed in 1525 in Zurich, Switzerland. The group was later named after Menno Simons, an early leader among the Mennonites. The

confession of faith written in 1632 (Mead, 1970) is still followed to a large extent by the Mennonites today. Some of the beliefs that have separated the Mennonites from other church groups are: marriage as permissible only among those "spiritually kindred," obedience and respect for civil government except in the use of armed forces, and exclusion from the church of those who "sin willfully."

The group of Mennonites in Kansas are composed largely of descendants of Mennonites who immigrated to Kansas in the 1870's from Russia, Prussia and Poland because they were being forced to serve in the military. Whole communities moved together from Russia, Prussia and Poland to Kansas, where land was being sold cheaply by the Santa Fe Railroad.

Although there are many branches of Mennonites in Kansas, only one group, the General Conference Mennonites, is used in this study. This particular branch of Mennonites originated in 1860 in Wayland, Iowa. They are defined by Mead (1970) as having a "desire to unite all Mennonite churches and conferences while placing strong emphasis upon the autonomy of the local congregation" (p. 138). In order to satisfy and draw in liberal Mennonites who were leaving the Mennonite Conference, the General Conference Mennonites gave up some of the more conservative Mennonite practices such as the traditional Mennonite regulations on dress and the practice of social ostracism or banning of those members of the group who "willfully sinned."

**SUMMARY**

The purpose of this study was to gather data regarding the attitudes of women toward the female role and data regarding the levels of self actualization of women. A further purpose was to determine if attitudes were affected by setting (rural and urban), work status (housewives and wage earners) and levels of self actualization (high and low); and if self actualization was affected by setting (rural and urban), work status (housewives and wage earners) and congruence and incongruence of attitudes and work status. Mennonite women from four Kansas churches were used as subjects.

## CHAPTER II

### RELATED RESEARCH

#### INTRODUCTION

First reviewed are the previous studies that look at rural-urban and housewife-wage earner differences in scores on the Personal Orientation Inventory and other measures of mental health or self esteem. The second group of studies pertain to differences found on sex role inventories between urban and rural groups and between housewife and wage earner groups. Third, studies correlating tests similar to the two used in this study, the Personal Orientation Inventory (POI) and the sex role Attitude Inventory, are reviewed. Although no studies could be found measuring differences in mental health of women who were in the role they valued and women who were in a role they did not value, three studies comparing satisfaction with or competence in sex role and mental health seemed to relate indirectly to the congruence-incongruence question and are reviewed in the fourth section. The last section covers studies on Mennonite women.

#### PSYCHOLOGICAL HEALTH

Urban-Rural Differences. The question asked in the first group of studies is: Are there differences in scores on tests of mental health between urban and rural people? Two of the studies used the POI but did not use women as subjects. In one of these

studies using the POI, the subjects were ministers and in the other group the subjects were high school students. Only one study was found that used women as subjects. However, this study used a test measuring self esteem rather than self actualization. The results of the three studies were not consistent.

Pellegrin (1970) in the study on ministers stated that generally people believed differences exist between clergy who work in a rural setting and clergy who work in an urban setting. The Personal Orientation Inventory was used as a measure of self actualization. A town with less than 25,000 was classified as rural and a city with more than 25,000 was classified as urban. Clergy and seminarians in the midwestern section of the United States were used as subjects. The response rate was extremely low (48%) and from the tests returned, Pellegrin found no significant differences on POI scores between the rural and urban ministers.

In contrast to the study on ministers, Murphy's (1975) study of 590 high school students showed that students from a rural high school in Ohio scored significantly lower than students from a suburban public high school near Boston and a suburban Catholic high school near Boston on seven out of twelve of the Personal Orientation Inventory scales. Catholic high school students scored highest on self actualization more often than either the rural or public school students. The study failed to note what factors determined whether a high school was classified as rural, suburban or urban.

The only study available making comparisons of mental health in rural and urban women did not use the POI as a measure of mental health (Holcomb, 1975). Fitt's Tennessee Self Concept Scale was used to measure levels of self esteem. Holcomb used the women's conceptions of their roles as women to divide the women into three groups: doctrinaire, moderate, and non doctrinaire. The moderate group was composed of women who tended to live according to the traditional role of homemaker. Although the groups were not divided into urban and rural groups, the moderate group of women was found to be composed largely of rural women. Holcomb states there were minor differences in degrees of self esteem but the differences were not statistically significant. Later, however, in describing the implications of her study, Holcomb states that attention should be given to moderate church groups because of their low self-esteem scores.

Housewife - Wage Earner Differences. The following are some of the most important studies on the differences between the homemaker and the wage earner found on measures of mental health and self esteem. There were no studies that used the POI as a measure of mental health. Again the results of the various studies lead to inconsistent conclusions. Nevertheless a majority of authors concluded that employed women have more self esteem than housewives.

Deguire (1974) found no differences between homemakers and workers outside the home on a measure of effective psychological functioning. Her subjects, all graduates of the same college, were



married women who had children of seven years of age or older. The response rate was 67.87%. The Barron Ego-Strength Scale was used to measure effective psychological functioning. Deguire did not find any significant differences between homemakers and career women in psychological functioning nor did the degree of satisfaction a woman had in her present activities have an effect on her effective psychological functioning.

In a study by Ferree (1976) differences in feelings of self esteem and competence were found between housewives and wage earners. The subjects were working class, urban women with a child in the first or second grade but no pre-school children. The response rate was 75% and a total of 135 women were used in the study. Information was collected through 90 minute interviews with the women. All the interviewers were women. Ferree found that housewives expressed few feelings of competence or self esteem in the homemaking role. Of the full time housewives, 57% felt they were "not very good" at being homemakers and 67% of the employed women said they were "not very good" homemakers. However, Ferree stated the employed women had another source of satisfaction. She found that none of the employed women felt that they were "not very good" at their work. Only 7% of all the women interviewed claimed that they were extremely good at taking care of a home.

Another study using women from the lower socio-economic class found results similar to Ferree while using a substantially different methodology. Mostow and Newberry (1975) theorized that

the depression associated with the housewife role in middle and upper class women might also be associated with the housewife role in lower class women. The authors state that the low self esteem and feelings of worthlessness noticeable in depressed women comes from "the confinement of the role, the increasing automation of household chores, and the declining status of motherhood . . . ." (Mostow, 1975, p. 538). In order to compare depression in workers and housewives, Mostow and Newberry used patients who had just been treated for depression at mental health clinics during the previous two weeks. Subjects were then treated with the same drug for four to six weeks. Those improving 50% (past the acute state and now on maintenance treatment) were chosen as subjects, 21 workers and 21 housewives. The workers tended to recover faster than housewives, had greater overall improvement over a three month time period and felt more competent and less bored than the housewives.

Hoffman (1974) found employed women felt less competent than the women in the housewife role. Nevertheless, the employed woman had a more positive image of herself than did the housewife. Of the employed women, 80% described themselves with positive characteristics and 7% with negative characteristics while 65% of the housewives used positive characteristics to describe themselves and 17% negative. Both employed women and housewives described the employed married women as well informed and ambitious.

The studies by Ferree, Mostow and Hoffman have the common problem of a somewhat subjective method of gathering data. The data were collected through interviews and the subjects' responses were, therefore, open to interpretation.

#### SEX-ROLE ATTITUDE INVENTORIES

Various attitude inventories have been constructed to measure people's attitudes toward the female role. The following two groups of studies look at the difference, if any, in attitudes between urban and rural women and between housewives and workers.

Urban - Rural Differences. Possibly because it has been assumed rural women are more conservative than urban women, few studies could be found testing differences in attitudes between rural and urban women. Holcomb (1975), while not intending to study rural and urban women separately found that when she separated three churches into doctrinaire, moderate and non-doctrinaire, most of the women in the moderate church were from a rural setting. Holcomb used the Spence and Helmreich Attitudes Toward Women Scale to measure concepts of women's role. She found the moderate (rural) group was significantly less liberal on the Spence and Helmreich scale than the non-doctrinaire group. The results of this study must be questioned, however, because the groups were each represented by only one church.

A second study on the rural-urban differences on female role attitude inventories did not look at women presently living in

rural and urban locations. Rather, it looked at the urban and rural backgrounds of wives of graduate students in the Boston area. Lipman-Blumen (1972) found whether a woman was raised in a rural or urban setting did not make any difference on sex-role attitudes of women currently living in an urban setting.

Housewife - Wage Earner Differences. The two studies on housewife-wage earner differences on sex role inventories found housewife oriented women more traditional than workers outside the home. Jordan (1976) used Bem's Sex Role Inventory to measure the sex role attitudes of 200 working women and eighty non-working housewives. She found that the housewives defined themselves more in terms of the sex-typed female role.

Rand (1968) defined, among freshmen college women, three major groups: homemaking oriented (those freshmen who agreed that finding a husband in college was more important than finding a suitable field of training), career oriented (those freshmen who expected their highest level of education to be a MD, LLB, DDS, or PhD, and disagreed with the question concerning finding a husband), and women who planned to combine homemaking and a career. Rand focused on the first two groups, homemaking and career oriented. Responses to the American College Survey were used as a measure of achievement, interests and personality, competency, potential, vocational and life goals, and self perceptions. All the characteristics measured were categorized either male or female. The subjects were asked to rate themselves on the characteristics. Rand found the career-oriented sample

had higher masculine personality and masculine ability characteristics as well as higher feminine ability characteristics compared to the homemaking oriented women. The homemaking oriented were higher on feminine personality and social-interest characteristics.

#### PSYCHOLOGICAL HEALTH AND ATTITUDES TOWARD SEX ROLE

Many studies have attempted to answer the question as to whether a correlation exists between psychological health and sex role concepts. All the studies correlating the Personal Orientation Inventory with sex role attitudes found a correlation between high self actualization scores and contemporary rather than traditional attitudes toward the female sex role. The two studies finding no correlation between contemporary attitudes and psychological health used tests measuring self esteem rather than the Personal Orientation Inventory, a test that measures self actualization.

The following are the four studies correlating sex role attitudes and POI scores. Hunt (1976) in a study using female child care workers as subjects, found that subjects with liberal attitudes about women had higher scores on the inner-directed scale than women with traditional attitudes. But the more liberal group did not score higher on the time competence scale. Hunt used the Attitude Toward Women Scale to measure opinions about women's roles. Doyle (1975) used both male and female college students ages 21 to 35 as subjects. The Kilpatrick Feminist-Antifeminist

Belief-Pattern was used to measure subjects' attitudes about the female role. Small but significant correlations were found between high POI scores and profeminist attitudes in male and female graduate students. Cristall and Dean (1976) used the Bem Sex-Role Inventory to measure role stereotypes. A score close to zero on Bem's Inventory indicated the subject was free of sex role stereotypes. Cristall and Dean found that the group scoring high on the POI was significantly nearer zero than the group scoring low on self actualization. Another study correlating the POI and sex role attitudes used 98 single female college students ages seventeen to twenty. Hjelle and Butterfield (1974) used the Attitudes Toward Women Scale by Spence and Helmreich to distinguish between women with liberal attitudes toward female roles and women with conventional attitudes toward female roles. The twenty highest and twenty lowest on the Attitude Inventory were chosen for use in the analysis of the data. On ten of the twelve POI scales the liberal women scored significantly higher than the conservative women.

The studies that have attempted to find a correlation between liberal attitudes toward the female role and various measures of self esteem have resulted in less consistent data than those correlating liberal attitudes with the POI. A study by Smokler (1975) found a correlation between liberal attitudes and high self esteem. Smokler looked at the correlation between self esteem and femininity in girls ages ten to twelve. Several tests

measuring femininity were used. Feminine competency, as measured by the Femininity Index, was important to high self esteem (Self-Esteem Inventory). But when measuring traditional femininity with the Sex Role Questionnaire and Ego Style Measure, Smokler found traditional femininity negatively related to self esteem and masculine traits positively related to self esteem. High esteem girls were interested in a wide range of achievement and interpersonal competencies, medium esteem girls planned their lives around marriage and family, and low esteem girls did not have feminine competencies and were dissatisfied with themselves.

Two studies using college women as subjects found no correlation between sex role and self esteem. Romano (1976) measured sex role perception using an inventory of feminine values by Steinmann. A test to measure self esteem was developed based on formulations by Rosenberg. Although Romano found an inverse correlation between identity confusion and self esteem, he did not find self esteem related to sex role perception.

Lipman-Blumen (1972), also failed to find a correlation between a woman's ideology, be it conventional or contemporary, and the woman's confidence in herself. It should be noted that Lipman-Blumen was attempting to prove that having a contemporary, rather than a traditional ideology concerning sex role is not harmful to the woman. For example one question Lipman-Blumen asks: "Are married women with a contemporary viewpoint as happy with their life as women with the traditional viewpoint?" (p. 35). The

data was collected in 1968, before the women's liberation movement was widespread. The subjects were wives of graduate students in the Boston area. The median age was 23.4 and all subjects had attended college. Although Lipman-Blumen found many differences in the life goals of the women, she found the women similar in self esteem. Both ideologies, traditional and contemporary, allowed the women to express equal confidence in their competencies as wife and mother, student, employee and community participant, and ability to solve complex problems. Lipman-Blumen (1972) concludes that the "traditional and contemporary sex-role viewpoints lead to two distinct life patterns, but within each ideological position women are able to find fulfillment and meaning in their life" (p. 42).

#### CONGRUENCE AND PSYCHOLOGICAL HEALTH

While the studies in this section do not directly deal with the question whether congruence in work status and attitude (housewife with traditional attitudes and wage earner with contemporary attitudes) is positively correlated with self actualization, they do deal with the correlation between satisfaction or competency in role and effective psychological functioning, self esteem or overall life satisfaction.

Deguire (1974) was cited in an earlier section of this chapter. She hypothesized that "effective psychological functioning will be positively related to the degree of satisfaction associated



with present activities." Deguire's hypothesis was not supported in her study. In contrast to Deguire's findings Lipman-Blumen (1972) found that mothers who were dissatisfied with housework were less satisfied with life. While 85% of the mothers satisfied with their homemaking role were satisfied with life, only 35% of the mothers who were dissatisfied with homemaking were satisfied with life. These figures are a result of the daughter's perception and report of her mother's satisfaction.

The following two studies by Smokler and Ferree seem to suggest that lack of competence in what one values lowers self esteem. Smokler (1975) reported that lack of feminine competencies was related to low self esteem especially in girls with feminine traits. Ferree (1976) found women who did not feel competent in the housewife role and had no outside job were least satisfied with life and women who felt competent in either the home or at the job were more satisfied. Most satisfied of all were women who had their self esteem needs met both at home and on the job. Those women who find housework enjoyable and feel competent at it are most likely not to show any interest in a job except for financial reasons. They see a job as a financial obligation rather than a right.

Hunt (1976) looked at the correlation between POI scores and a feminine identity congruence score. The feminine identity congruence score was a measure of the discrepancy between the subject's self-perception and her perception of the ideal woman. There was no correlation between the feminine identity congruence and POI scores.

## MENNONITE WOMEN

Three studies were found concerning the role of Mennonite women. In 1945 a study on the status of Mennonite women in the church and in the home (Harshbarger, 1945) thirty four Mennonite churches were contacted to determine the status of women in the church and thirty Kansas Mennonite women were used as subjects to determine the status of women in the home. The first part of Harshbarger's study was conducted through the ministers of 34 Mennonite churches in Kansas. She asked the ministers questions concerning the participation of women in their church. The responses from the ministers led Harshbarger to conclude that women have a low status in the Mennonite church. She based this conclusion on her findings that only six of the 34 churches studied allowed women to hold office in their governing bodies and although women in the majority of churches were permitted to take part in discussion, few women felt free to do so. Twenty eight of the churches allowed women to speak from the pulpit but eight of those churches added "but not to preach." The second part of Harshbarger's study consisted of one to three hour interviews with thirty women in the area surrounding Newton, Kansas. The women selected for the interviews were suggested by friends or chosen because "they would talk." Harshbarger indicated the thirty women studied were "representative" but made no effort to justify that statement. From the interviews Harshbarger concludes:

In the home, the status of the Mennonite woman approximates parity as demonstrated in the sharing of family tasks, recreation, purse, cars and other family possessions. Comments of the women studied indicate that the father willingly contributes to both the physical and social needs of the children; that he respects his wife's judgement and cherishes her well-being (p. 111).

The support for a further conclusion made by Harshbarger on the status of the woman in the home is less convincing. Harshbarger states: "Less intangible evidence of her high status is her own satisfaction with her lot in life and her quiet confidence in her capabilities and the worthwhileness of her contributions to the family welfare" (p. 111). This conclusion is based on the responses of the women to the following two questions:

1. If you were not obliged to give up the love and association of children and husband, is there something you would rather be doing than housework?
2. What do you think about the old saying "Woman's place is with the kitchen, church, and children?" (p. 14).

Harshbarger found half of the women seemed happy in their housework and the other half said they would enjoy some form of social welfare work if they did not have their homes. They all firmly believed that a mother's primary responsibility was her home.

Zercher (1974) found in a study of the committee structure of Mennonite churches in the mid-west that men were still in positions of power in the church in 1974. This was more noticeable in the rural churches than the urban churches. Zercher asked a panel of judges, five men and five women to rate the church committees, placing the most significant and essential at the top. Only one of the judges, a woman, said the committees could not be placed in any order because all were equally important. Zercher found the other nine judges basically agreed on the order of the committees.

Questionnaires concerning these committees were sent to eighty churches and 80% were returned. At this point Zercher selected a stratified sample based on conference of church, urban-rural location and size of the church. She found the largest percentages of committee members at the top of the structural hierarchy were men and the largest percentages of members at the bottom were women. The rural-urban location of the church made only a slight difference in the chance of a woman serving on a committee at the top of the hierarchy with the urban woman having a slightly better chance of being on the top committees. The positions, president, secretary, treasurer and regular member, were similar for men and women except for the position of treasurer which was usually held by men. There was a tendency in the chair positions toward maleness and a slight tendency in the secretary position toward femaleness. Zercher concluded that Mennonite women are beginning to take a more active part in the church, but that the participation allowed women is, at this point, only tokenism.

The latest study on Mennonites in Kansas was completed in 1975 by Curtis Stucky. Stucky used both male and female Mennonites in south central Kansas as subjects. Comparisons were made between a rural and an urban church on religious beliefs and family norms. Subjects for the rural sample were obtained by a request for volunteers in a Sunday church service. The urban subjects were drawn from a Sunday school class in the urban church. No attempt was made to limit the groups by factors such as age or number of children. When Stucky asked the subjects if they agreed or

disagreed with the statement; "A mother's place is at home with children, not out earning money," 63% of the rural subjects agreed and 62% of the urban subjects disagreed. Of the rural women 58% were full time housewives and 34% of the urban women were full time housewives. Overall, Stucky found the urban sample to have more traditional Mennonite religious beliefs than the rural sample . The rural group had more traditional attitudes toward the family and the expected sex role. Stucky also found the rural group had a broader range of scores on patterns of decision making for men and women and the urban group had a greater division of opinion concerning the role of family members.

#### CONCLUSION

This chapter has reviewed the literature in five different areas. First reviewed, were studies measuring differences on POI scores in rural and urban groups and housewife and wage earner groups. These same groups were also compared on sex role attitude inventories in the second group of studies. Third, studies correlating tests measuring concepts similar to those in the POI and Attitude Inventory and studies correlating satisfaction with present role and self actualization were discussed. Fourth, studies on Mennonite women were reviewed. No studies could be found relating directly to all the questions asked in this paper. Nevertheless the studies cited all related indirectly to the questions being explored. No definite conclusions can be made from the

contradictory results of the studies. According to the three studies on Mennonite women, Mennonite women seem to have a dependent and supportive position in their churches similar to the position of women in the larger society. Urban-rural differences among Mennonites could not be determined from the study by Stucky.

## CHAPTER III

### METHODOLOGY

The Personal Orientation Inventory, a measure of self actualization and the Attitude Inventory, a measure of attitudes toward the female role were administered to 120 Mennonite women in Kansas. The women were divided into groups (housewife or wage earner; rural or urban; and congruence or incongruence of attitudes and work status) for comparison of Personal Orientation Inventory scores. The Attitude Inventory scores were used for comparison of the following groups: housewife or wage earner, rural or urban and high or low POI scores. A multiple regression analysis was used to compare the groups.

#### SAMPLE

Four ministers, one from each of two rural and two urban Mennonite churches, were contacted and asked for permission and support in gathering data on the married women of their church, fifty five years of age and younger. The letters sent to the ministers are Exhibit 1 in Appendix A. All four ministers responded by sending a current address book of their churches with notations

indicating the married women 55 and younger. A total of 293 letters (Exhibit 2, Appendix A) and data sheets (Appendix C) were sent to 174 rural and 119 urban Mennonite women. After one follow up letter a total of 96% or 167 rural women had returned the data sheets. And after two follow up letters 82% or 97 urban women had returned the data sheets. From these two groups a further division of the women was made. The women were divided into four gr-ups; rural housewife, rural wage earner, urban housewife, and urban wage earner. The data sheets were used to limit the groups to women who fit the following qualifications: 55 years of age or younger, married at least a year, 2-5 children, with at least one child living at home, and five years in their present community or a similar setting. In addition to the above qualifications the rural group was limited to women who lived outside the city limits and had a family income which included at least \$1,000 made annually from the farm.

The urban churches are located in cities with populations of over 250,000. The towns nearest to the rural churches have a population under 1,500.

A second packet which included a letter (Exhibit 3, Appendix A), an Informed Consent Statement (Appendix B), the Attitude Inventory (Appendix D) and the Personal Orientation Inventory was sent to the women who met the above qualifications. After limiting the groups according to the stated qualifications there were 35 women in the rural wage earner category, 48 rural housewives,



38 urban wage earners, and 19 urban housewives. A total of 140 packets were sent to Mennonite women, 57 urban and 83 rural. A total of 120 subjects returned the packets for an 86% return rate. The following is the return rate on the second mailing for each of the groups after the incomplete questionnaires were deleted: 75% for urban housewives, 90% for urban wage earners, 89% for rural housewives, and 86% for rural wage earners. Table I describes the characteristics of the sample broken down into the four groups.

TABLE I  
DATA SHEET INFORMATION  
CHARACTERISTICS OF THE SAMPLE

	Rural House- wives (N)=42	Rural Wage Earners (N)=31	Urban House- wives (N)=14	Urban Wage Earners (N)=33	Rural TOTAL (N)=73	Urban TOTAL (N)=47	TOTAL (N)=120
	$\bar{X}$	$\bar{X}$	$\bar{X}$	$\bar{X}$	$\bar{X}$	$\bar{X}$	$\bar{X}$
Age							
Current	40.6	44.9	37.0	40.0	41.2	39.0	40.3
When married	21.0	20.8	21.6	21.9	20.6	21.8	21.0
Family							
Children at home	2.3	2.1	2.5	2.2	2.2	2.3	2.3
Children, total	3.0	3.3	3.1	2.9	3.1	2.9	3.1
Work History							
Years worked outside home since marriage		8.8		10.9			
Age beginning work		34.7		29.3			
Education*	13.4	13.9	14.3	15.6	13.6	15.2	14.2
*high school	12 years	college degree	16 years				
some college	14 years	some graduate	18 years				

TABLE I (Cont'd)

	Rural House- wives	Rural Wage Earners	Urban House- wives	Urban Wage Earners	Rural TOTAL	Urban TOTAL	TOTAL
	%	%	%	%	%	%	%
Percentage in each group	57.5	42.5	30.0	70.0	100.0	100.0	
Years in Community							
0-5	7	3	7	3	5	4	5
6-10	12	3	64	39	8	47	23
11-15	7	16	21	18	11	19	14
16-20	12	23	0	18	16	13	15
over 20	33	26	7	15	30	13	23
life	29	29	0	6	29	4	19
Education							
High School	43	42	7	3	43	4	28
Some college	45	32	71	39	40	49	43
College graduate	12	13	21	33	12	26	19
Graduate work	0	13	0	24	6	17	10
Reason given for working							
Financial Necessity		23		9			
Choice		32		39			
Both		36		49			
No answer		10		3			
Career Plans other than housewife							
Plans	24	48	57	82			
No Plans	76	45	43	12			
No answer	0	7	0	6			

## ATTITUDE INVENTORY

The Attitude Inventory was constructed for this study in a manner similar to Likert's method of summated ratings as described by Aiken (1976, p. 224). However, instead of the positive and negative statements recommended in the Likert method, the questionnaire has eleven statements reflecting a contemporary view of women and eleven statements reflecting a traditional view of women. The statements were taken from feminist writers and from writers defending the traditional homemaker role of women. The statements reflecting a traditional attitude toward the housewife role are:

1. A woman should attend to the needs of her husband and children before attending to her own.
2. Women make their best contribution to society through their special gifts as women rather than by trying to be identical with men.
5. If there are two candidates for a job, one a man and one a woman, and the woman is slightly better qualified, the job should nevertheless go to the man because he is likely to have a family to support.
6. Women who insist on competing in the male world of work and politics tend to lose their femininity.
7. In groups that have both male and female members it is appropriate that the top leadership position be held by a male.
10. Women should not try to compete with men in occupations that have always belonged to men.
11. The old saying that "a woman's place is in the home" is still basically true and should remain true.
15. A housewife's role is to act as the provider of emotional warmth and stability for the whole family and to keep the family together.
18. Unless it is financially absolutely necessary, married women should not work when they have children.
19. A woman does not need as much education as a man.
20. Homemaking is the most rewarding and most important career in the world.

The following are statements that reflect a contemporary attitude toward the housewife role.

3. A woman who does not work at a job outside the home is not putting her individual skills and talents to their best use.
4. More day care centers are needed so mothers with young children can work if they want to.
8. Childbearing should not be a substitute for all other forms of fulfillment and achievement.
9. Women should take on more leadership roles.
12. If a woman seeks no other source of gratification in addition to maternity and marriage she will eventually become lonely and uncertain of her worth.
13. A woman may find her greatest fulfillment in a job rather than through her role as wife and mother.
14. It is difficult for housewives to feel as important as their husbands.
16. A woman's career can be the central purpose of her life even if she is a wife and mother.
17. If men and women were treated equally, they could relate to each other on much more honest, personal terms.
21. The housewife is not appreciated enough by society.
22. Marriage often requires more sacrifices of women than men.

The two groups of questions were then placed randomly in the order they are now found on the Attitude Inventory.

The traditional statements were scored 1, 2, 3, 4, and 5 and the responses to the contemporary statements 5, 4, 3, 2, and 1 respectively from strongly disagree, disagree, uncertain, agree, and strongly agree. The score used for statistical analysis purposes will be the sum of the scores for each item. The test-retest reliability (Aiken, 1976) or coefficient of stability (Brown, 1978) for the questionnaire is .949. The coefficient was obtained by giving the questionnaire twice, with at least two weeks intervening, to a group of eight women. The test group consisted of married women with ages ranging from 26-64, with education ranging from high school to graduate work, and with 0-5 children. One half of the test group were from rural settings and one half from urban settings. The first 72 Attitude Inventories returned were used

to determine the item discrimination index of each item on the test. Rather than ascribing a 1 or 0 as suggested by Aiken (1976, p. 48) each of the five possible answers (strongly agree, agree, uncertain, disagree, and strongly disagree) were assigned a value from 1 to 0 (1, .8, .6, .4, .2). The indexes were computed on the basis of the top 19 scores (contemporary attitudes) and the bottom 19 scores (traditional attitudes). The lower scores were placed first in the formula  $D = \frac{U_p - L_p}{2}$  if the item reflected a traditional attitude and the upper scores were placed first when the item reflected a contemporary viewpoint. Although no items had a negative item discrimination index, eight items were rather low. Table II, p. lists the item discrimination indexes for the Attitude Inventory.

#### PERSONAL ORIENTATION INVENTORY

The POI was chosen as a measuring device for the following reasons: (1) it was created to measure mental health rather than mental illness, (2) it was developed from Maslow's theory of a hierarchy of needs and self actualized people, and (3) Maslow's theory seems to be concerned with the argument of the feminist literature that women are being frustrated developmentally as housewives because they cannot develop their full potential.

The POI manual describes the self actualizing person as one who is "developing and utilizing all of his unique capabilities, or potentialities, free of the inhibitions and emotional turmoil of those less self actualizing" (Shostrom, 1966, p. 5). The

TABLE II  
ITEM DISCRIMINATION INDEXES  
ATTITUDE INVENTORY

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<u>Traditional</u>	
Item	Item Discrimination Index
1	.347
2	.180
5	.326
6	.474
7	.400
10	.347
11	.526
15	.305
18	.510
19	.158
20	.368

---

<u>Contemporary</u>	
Item	Item Discrimination Index
3	.147
4	.410
8	.147
9	.420
12	.084
13	.260
14	.179
16	.220
17	.358
21	.060
22	.116

---



---

manual also describes a person who scores above the mean of the adult sample used as functioning relatively effectively. Shostrom further describes the POI and the theory behind the Personal Orientation Inventory in his book Actualizing Therapy, Foundations for a Scientific Ethic (Shostrom, 1976). Shostrom defines the term potential as "one's ultimate capacity for creative expression, interpersonal effectiveness, and fulfillment in living" (Shostrom, 1976, p. 1). People seek out their unique identity and become more fully themselves. The POI is based on a combination of the theories of Maslow, Riesman, Rogers and Perls.

Although there are 12 scales on the POI the women in this study were scored only on one of the two major scales, the inner directed scale. Damm (1969) suggests the score on the inner directed scale gives an overall measure of the POI. A high inner directed score represents persons who find their direction from internal motivations rather than influences from the outside. Low scorers are interested in being accepted and pleasing others and meet these needs at the expense of being themselves and knowing themselves.

Many studies have been done on the validity, reliability, and fakability of the POI and on the correlation of POI scores other factors. Maslow's approval of the POI is quoted (Maslow, 1971, p. 28) in the two current books on the POI (Shostrom, 1976, 32; Knapp, 1976, 31), in an attempt to show the validity of the POI (Maslow, 1971).

In studying healthy people, self-actualizing people, etc., there has been a steady move from the openly normative and the frankly personal, step by step, toward more and more descriptive,



objective words, to the point where there is today a standardized test of self-actualization the POI. Self-actualization can now be defined quite operationally, as intelligence used to be defined, i.e., self-actualization is what that test tests. It correlates well with external variables of various kinds, and keeps on accumulating additional correlational meanings (p. 28).

After the POI was constructed Shostrom had clinical psychologists select people for a self actualized group and a non self actualized group. The two groups were significantly different on the two major scales (Shostrom, 1976, 35). Differences were again found when four groups, mental patients, normals, self actualized and non self actualized who were not hospitalized, were defined (Shostrom, 1976, 35). Another test (Graff, 1970) found a correlation between the effectiveness of dormitory assistants and high POI scores. McClain (1970) looked at school counselors and their levels of self actualization as measured by the POI. When a group was tested during stress and again two weeks later when the stress was gone, significant differences were found on two of the subscales, self acceptance and self regard (Price, 1976). High scores on the POI were found to be positively correlated to high scores on another test (Comrey Personality Scales) measuring mental health and stability (Shostrom, 1976, 38). On the Eysenck Personality Inventory high POI scores were negatively correlated to neuroticism (Shostrom, 1976, 38). Correlating the MMPI, which measures mental illness rather than mental health, to the POI supported Shostrom's contention that the POI measures something other than a lack of mental illness (Shostrom, 1976, 39). Self-actualized persons are inner directed and tend not to respond to social reinforcement, they are not conformists.

One study found self actualizers less influenced when reflection of feelings was used as a reinforcer. Another found conformity negatively related to self actualization (Shostrom, 1976, 42; Knapp, 1976, 33). The validity of the POI has been established to a reasonable degree.

POI scores have been correlated to many different factors. Females often score higher on the POI than males up to some time in college (Otten, 1977; Murphy, 1975). However in older men and women, no sex differences are found (Rizzo, 1975). Findings on age differences seem to be contradictory. Although Rizzo (1975) found scores on the inner directed scale declined with each older age group, she had only three age groups with very few volunteers in two of the groups. Her older age group (70-80) consisted of 15 people all living in residence homes and the mature adult group (35-55) had only seven people who volunteered to participate. Knapp (1976, 85) states self actualizing does not peak until full maturity. Self actualizing increases up to the early or middle adult years but trends in POI scores beyond the ages of thirty or forty have not been established according to Knapp (1976, 85). Maslow, who studied older people and based his theory of self actualization on older people, admits he does not know how his findings apply to young people (Maslow, 1971, 43).

The question has been asked of how self actualization fits into the work world and what kind of worker would be a self actualized person? When the motivator (task) - hygiene (environment) needs were correlated to POI scores, as expected motivator needs

correlated to self actualization. When an organization feels authority is important, according to Whitsett (1967), those who are well adjusted and fit in are lower on self actualization. Rescke (1967) found college students concerned with their environment or hygiene needs had low POI scores and Margulies (1969) found internal work values rather than the authority's work values correlated to high POI scores.

Studies concerning liberal versus conservative ideology in sexual roles were discussed earlier in this paper. However, there are also studies correlating POI scores and ideologies in areas other than sexual role. In all cases liberalism is significantly correlated to self actualization (Pellegrin, 1970; Stewart, 1970; Knapp, 1976, 54). Maslow (1971) theorizes that creativity and self actualization may be much the same thing. Braun's study (1968), which found self actualization correlated to the original thinking characteristic as measured by the Gordon Personal Inventory Scale, supported Maslow's theory.

Some of the factors correlated to POI scores, such as liberalism, creativity and motivator needs, lend support to the validity of the Personal Orientation Inventory. Others such as age and sex differences need to be further studied and discussed.

The test-retest reliability of the POI is reported anywhere from .96 to .58 with one week to fifty week time lapses (Tosi, 1975). Wise, in a review of the POI finds the test to be "a fairly stable

and reliable instrument, especially when only the Time Competence and Inner Direction scales are considered" (Wise, 1975, 854).

The studies on fakability have determined that the fakability factor can be controlled. Scores on the POI are difficult to raise unless the person has prior knowledge of the concepts of self actualization (Fisher, 1969; Braun, 1969; Braun, 1969). Furthermore, if the person does have prior knowledge and attempts to score high most of his or her scores will be over sixty and the profile easily recognizable (Shostrom, 1976, 44).

#### STATISTICAL METHOD

The data gathered in this study were analyzed using multiple regression analysis because this statistical method was most applicable to samples of unequal and disproportionate sizes (Ferguson, 1976; Cohen, 1968; Kerlinger, 1973). The data were analyzed using the SPSS, Statistical Package for Social Sciences, subprogram REGRESSION. The statistics were computed by the Honeywell 66/60 computer at the University of Kansas Computer Center.

The criterion or dependent variable, the Personal Orientation Inventory score (POI), was first analyzed using three predictors or independent variables each broken down into two sets. The predictors were 1) urban-rural (UR), 2) housewife-wage earner (OCCU), and (3) congruence-incongruence (COIN). The predictors and the sets within the predictors were coded using dummy variables. The

F and  $R^2$  were computed for the triple interaction effect UR X OCCU X COIN; for single interaction effects UR X OCCU, UR X COIN, and COIN X OCCU; and for first order effects UR, OCCU, and COIN.

A second criterion, the Attitude Inventory score, was analyzed using three predictors, 1) urban-rural (UR), 2) housewife-wage earner (OCCU), and 3) high POI score-low POI score (POIS). The F and  $R^2$  were computed for the triple interaction effect of UR X OCCU X POIS; for single interactions of UR X OCCU, UR X POIS, and OCCU X POIS; and for first order effects UR, OCCU, and POIS. Table H (Minium, 1970, p. 449) was used to learn what magnitude of F must be reached or exceeded to declare significance at the .05 level of significance.

The proportion of variance for each predictor was computed by finding the difference between the squared multiple correlation coefficient of all the predictors and the squared multiple correlation coefficient of all the predictors with the predictor in question eliminated.

$$R^2_{ABC} = R^2_{A,B,C,AB,AC,BC,ABC} - R^2_{A,B,C,AB,AC,BC}$$

where A, B, and C are the main effects; AB, AC and BC are the single interaction effects; and ABC is the triple interaction effect.

$R^2_{ABC}$  is the proportion of variance for the predictor in question.

The following is the formula used for the F test of the significance of the proportion of variance of each interaction and main effect.

$$F = \frac{R^2_{A,B,C,AB,AC,BC,ABC} - R^2_{A,B,C,AB,AC,BC}}{1 - R^2_{A,B,C,AB,AC,BC}} \frac{N - k_1 - 1}{k_1 - k_2}$$

where  $R^2_{A,B,C,AB,AC,BC,ABC}$  = squared multiple correlation coefficient for the regression of the criterion on all seven of the variables and  $R^2_{A,B,C,AB,AC,BC}$  = squared multiple correlation coefficient for the regression of the criterion on six of the variables with ABC, the variable in question, eliminated.  $N$  = total number of cases and  $k_1$  = number of variables used in the computation of  $R^2_{A,B,C,AB,AC,BC,ABC}$  and  $k_2$  = the number of variables used in computing  $R^2_{A,B,C,AB,AC,BC}$ .

CHAPTER IV  
ANALYSIS OF DATA

In this chapter the results of the multiple regression analysis of the data are reported. The raw scores are listed in Appendix E. The sample size, mean and standard deviation for each of the groups are also reported. The results of the multiple regression analysis are discussed in terms of the hypotheses presented earlier in this paper. Tables III and IV are the summaries of the multiple regression analysis with the POI scores and the AI scores as the criterions. Tables V and VI are summaries of sample sizes, means and standard deviations for the groups used in this study.

Four of the seven null hypotheses presented in the Statement of the Problem were rejected and three hypotheses failed to be rejected.

Hypothesis 1. There will be no differences in attitudes toward the female role as measured by the Attitude Inventory between women with high self actualization scores and low self actualization scores as measured by the Personal Orientation Inventory.

Hypothesis 1 was rejected on the basis of the significant F computed when analyzing the criterion variable, Attitude Inventory Scores, in terms of the predictor high POI-low POI. Figure 1 (p.65 ) shows the difference in the attitude scores of women who scored high on

TABLE III  
 MULTIPLE REGRESSION ANALYSIS WITH POI SCORES AS CRITERION

Source of Variation	df	Proportion of variance <sup>1</sup>	F
UR X OCCU X COIN	1	.00051	.079
UR X OCCU	1	.00011	.180
UR X COIN	1	.00565	.878
OCCU X COIN	1	.03847	5.975 *
UR	1	.00969	1.505
OCCU	1	.00071	.111
COIN	1	.00503	.781

CRITERION = POI score                      \* Significant at the .05 level  
 UR = urban-rural  
 OCCU = housewife-wage earner  
 COIN = congruence-incongruence

TABLE IV  
 MULTIPLE REGRESSION ANALYSIS WITH ATTITUDE INVENTORY SCORE AS CRITERION

Source of Variation	df	Proportion of variance <sup>1</sup>	F
UR X OCCU X POI	1	.00074	.185
UR X OCCU	1	.00231	.573
UR X POIS	1	.00750	1.860
OCCU X POIS	1	.00393	.976
UR	1	.15900	39.450 **
OCCU	1	.02635	6.530 *
POIS	1	.09261	22.961 **

CRITERION = Attitude Inventory                      \* Significant at the .05 level  
 UR = urban-rural    \*\* Significant at the .01 level  
 OCCU = housewife-wage earner  
 POIS = high POI-Low POI

<sup>1</sup>This proportion of variance does not represent independent variance



TABLE V

SAMPLE SIZE, MEAN AND STANDARD DEVIATION FOR THE INDEPENDENT VARIABLES  
WITH THE PERSONAL ORIENTATION INVENTORY AS THE DEPENDENT VARIABLE

Layer 1

		$C_1$	$C_2$	
$R_1$	$N_{111} = 4$	$N_{121} = 32$	$N_{1.1} = 36$	
	$\bar{X}_{111} = 80.5$	$\bar{X}_{121} = 86.8$	$\bar{X}_{1.1} = 86.1$	
	$S_{111} = 10.0$	$S_{121} = 12.0$	$S_{1.1} = 11.8$	
$R_2$	$N_{211} = 33$	$N_{221} = 12$	$N_{2.1} = 45$	
	$\bar{X}_{211} = 73.1$	$\bar{X}_{221} = 80.3$	$\bar{X}_{2.1} = 75.0$	
	$S_{211} = 9.1$	$S_{221} = 10.3$	$S_{2.1} = 9.8$	
$N_{.11} = 37$		$N_{.21} = 44$		
$\bar{X}_{.11} = 73.9$		$\bar{X}_{.21} = 85.0$	$N_{..1} = 81$	
$S_{.11} = 9.3$		$S_{.21} = 11.8$	$\bar{X}_{..1} = 79.9$	
			$S_{..1} = 12.1$	

$C_1$  = Housewife

$C_2$  = Wage Earner

$R_1$  = Urban

$R_2$  = Rural

$L_1$  = Congruence

$L_2$  = Incongruence

$\bar{X}_{...}$  First subscript identifies the row,  
the second subscript identifies the  
column and the third identifies the  
layer

TABLE V (Continued)

Layer 2

		C <sub>1</sub>	C <sub>2</sub>	
L <sub>2</sub>	R <sub>1</sub>	N <sub>112</sub> = 10 $\bar{X}_{112}$ = 81.6 S <sub>112</sub> = 11.8	N <sub>122</sub> = 1 $\bar{X}_{122}$ = 74.0 S <sub>122</sub> = 0	N <sub>1.2</sub> = 11 $\bar{X}_{1.2}$ = 80.9 S <sub>1.2</sub> = 11.4
	R <sub>2</sub>	N <sub>212</sub> = 9 $\bar{X}_{212}$ = 82.0 S <sub>212</sub> = 4.5	N <sub>222</sub> = 19 $\bar{X}_{222}$ = 71.7 S <sub>222</sub> = 8.2	N <sub>2.2</sub> = 28 $\bar{X}_{2.2}$ = 75.0 S <sub>2.2</sub> = 8.6
		N <sub>.12</sub> = 19 $\bar{X}_{.12}$ = 81.8 S <sub>.12</sub> = 8.9	N <sub>.22</sub> = 20 $\bar{X}_{.22}$ = 71.9 S <sub>.22</sub> = 8.0	N <sub>..2</sub> = 39 $\bar{X}_{..2}$ = 76.7 S <sub>..2</sub> = 9.7

C<sub>1</sub> = HousewifeC<sub>2</sub> = Wage EarnerR<sub>1</sub> = UrbanR<sub>2</sub> = RuralL<sub>1</sub> = CongruenceL<sub>2</sub> = Incongruence

$\bar{X}_{...}$  First subscript identifies the row, the second subscript identifies the column and the third identifies the layer.

TABLE V (Continued)

Layers Combined

	$C_1$	$C_2$	
$R_1$	$N_{11} = 14$	$N_{12} = 33$	$N_{1.} = 47$
	$\bar{X}_{11} = 81.3$	$\bar{X}_{12} = 86.4$	$\bar{X}_{1.} = 85.0$
	$S_{11} = 10.9$	$S_{12} = 12.0$	$S_{1.} = 11.8$
$R_2$	$N_{21} = 42$	$N_{22} = 31$	$N_{2.} = 73$
	$\bar{X}_{21} = 74.3$	$\bar{X}_{22} = 75.1$	$\bar{X}_{2.} = 75.0$
	$S_{21} = 8.3$	$S_{22} = 9.8$	$S_{2.} = 9.3$
	$N_{.1} = 56$	$N_{.2} = 64$	
	$\bar{X}_{.1} = 76.6$	$\bar{X}_{.2} = 80.9$	$N_{...} = 120$
	$S_{.1} = 9.8$	$S_{.2} = 12.3$	$\bar{X}_{...} = 78.9$
			$S_{...} = 11.4$

 $C_1$  = Housewife $C_2$  = Wage Earner $R_1$  = Urban $R_2$  = Rural

$\bar{X}_{.}$ . First subscript identifies the row and the second subscript identifies the column

TABLE VI

SAMPLE SIZE, MEAN AND STANDARD DEVIATION FOR INDEPENDENT VARIABLES  
WITH THE ATTITUDE INVENTORY AS THE DEPENDENT VARIABLE

Layer 1

		C <sub>1</sub>	C <sub>2</sub>	
R <sub>1</sub>		N <sub>111</sub> = 7	N <sub>121</sub> = 26	N <sub>1.1</sub> = 33
		$\bar{X}_{111}$ = 76.4	$\bar{X}_{121}$ = 80.8	$\bar{X}_{1.1}$ = 79.8
		S <sub>111</sub> = 13.5	S <sub>121</sub> = 8.8	S <sub>1.1</sub> = 9.9
L <sub>1</sub>		N <sub>211</sub> = 16	N <sub>221</sub> = 10	N <sub>2.1</sub> = 26
		$\bar{X}_{211}$ = 65.2	$\bar{X}_{221}$ = 73.9	$\bar{X}_{2.1}$ = 68.5
		S <sub>211</sub> = 7.4	S <sub>221</sub> = 8.9	S <sub>2.1</sub> = 9.0
		N <sub>.11</sub> = 23	N <sub>.21</sub> = 36	
		$\bar{X}_{.11}$ = 68.6	$\bar{X}_{.21}$ = 78.9	N <sub>..1</sub> = 59
		S <sub>.11</sub> = 10.7	S <sub>.21</sub> = 9.2	$\bar{X}_{..1}$ = 74.9
				S <sub>..1</sub> = 11.1

C<sub>1</sub> = Housewife

C<sub>2</sub> = Wage Earner

R<sub>1</sub> = Urban

R<sub>2</sub> = Rural

L<sub>1</sub> = High POI

L<sub>2</sub> = Low POI

$\bar{X}_{...}$  First subscript identifies the row,  
the second subscript identifies the  
column and the third identifies the  
layer.

TABLE VI (Continued)

Layer 2

		C <sub>1</sub>	C <sub>2</sub>	
R <sub>1</sub>		N <sub>112</sub> = 7	N <sub>122</sub> = 7	N <sub>1.2</sub> = 14
		$\bar{X}_{112}$ = 71.1	$\bar{X}_{122}$ = 69.6	$\bar{X}_{1.2}$ = 72.3
		S <sub>112</sub> = 9.2	S <sub>122</sub> = 11.2	S <sub>1.2</sub> = 9.1
R <sub>2</sub>		N <sub>212</sub> = 26	N <sub>222</sub> = 21	N <sub>2.2</sub> = 47
		$\bar{X}_{212}$ = 56.5	$\bar{X}_{222}$ = 60.0	$\bar{X}_{2.2}$ = 58.0
		S <sub>212</sub> = 8.6	S <sub>222</sub> = 7.2	S <sub>2.2</sub> = 8.1

$$N_{.12} = 33$$

$$N_{.22} = 28$$

$$\bar{X}_{.12} = 59.6$$

$$\bar{X}_{.22} = 63.3$$

$$N_{..2} = 61$$

$$S_{.12} = 10.5$$

$$S_{.22} = 9.7$$

$$\bar{X}_{..2} = 61.3$$

$$S_{..2} = 10.2$$

C<sub>1</sub> = HousewifeC<sub>2</sub> = Wage EarnerR<sub>1</sub> = UrbanR<sub>2</sub> = RuralL<sub>1</sub> = High POIL<sub>2</sub> = Low POI

$\bar{X}_{...}$  First subscript identifies the row, the second subscript identifies the column and the third identifies the layer.

TABLE VI (Continued)

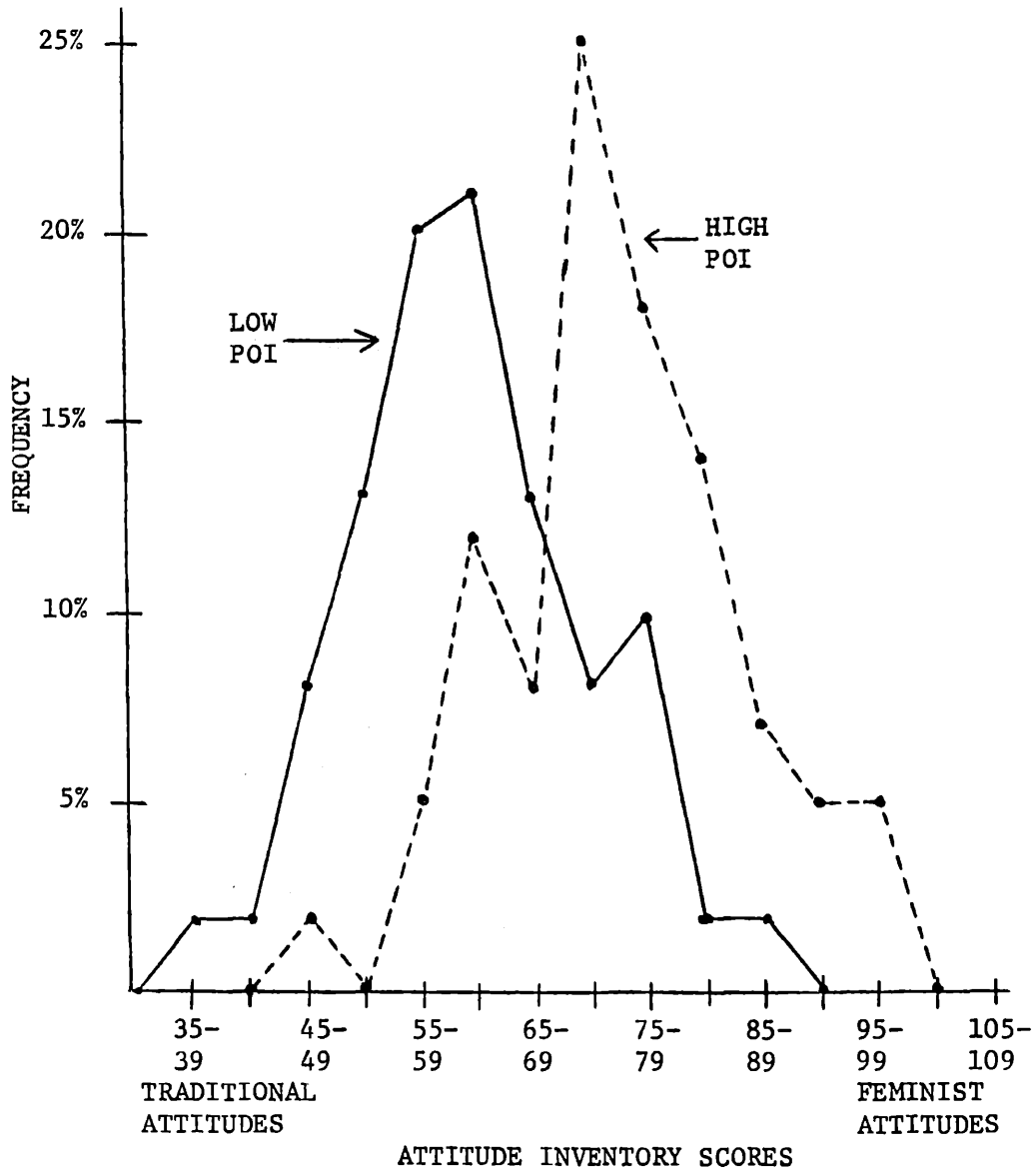
Layers Combined

	$C_1$	$C_2$	
$R_1$	$N_{11} = 14$	$N_{12} = 33$	$N_{1.} = 47$
	$\bar{X}_{11} = 73.8$	$\bar{X}_{12} = 79.2$	$\bar{X}_{1.} = 77.6$
	$S_{11} = 11.4$	$S_{12} = 9.3$	$S_{12} = 10.2$
$R_2$	$N_{21} = 42$	$N_{22} = 31$	$N_{2.} = 73$
	$\bar{X}_{21} = 59.8$	$\bar{X}_{22} = 64.5$	$\bar{X}_{2.} = 61.7$
	$S_{21} = 9.1$	$S_{22} = 10.1$	$S_{2.} = 9.7$
	$N_{.1} = 56$	$N_{.2} = 64$	
	$\bar{X}_{.1} = 63.3$	$\bar{X}_{.2} = 72.1$	$N_{..} = 120$
	$S_{.1} = 11.4$	$S_{.2} = 12.2$	$\bar{X}_{..} = 68.0$
			$S_{..} = 12.6$

 $C_1$  = Housewife $C_2$  = Wage Earner $R_1$  = Urban $R_2$  = Rural

$\bar{X}_{..}$  First subscript identifies the row and the second subscript identifies the column.

FIGURE 1  
 ATTITUDES OF HIGH AND LOW POI GROUPS



High POI  
 $\bar{X} = 74.9$   
 $S = 11.1$   
 Low POI  
 $\bar{X} = 61.3$   
 $S = 10.2$

the POI and women who scored low. The largest group of low POI scores were from 60 to 64 on the Attitude Inventory while the largest group of high POI scores were ten points higher, 70 to 75 on the Attitude Inventory. The mean for the total low POI group on the Attitude Inventory was 68 (Table V, p.59). Of the low POI group, 66% scored below 65 on the Attitude Inventory and only 19% of the high POI group scored below 65 on the Attitude Inventory.

Hypothesis 2. There will be no differences in self actualization as measured by the POI between women who work outside the home and women who are housewives.

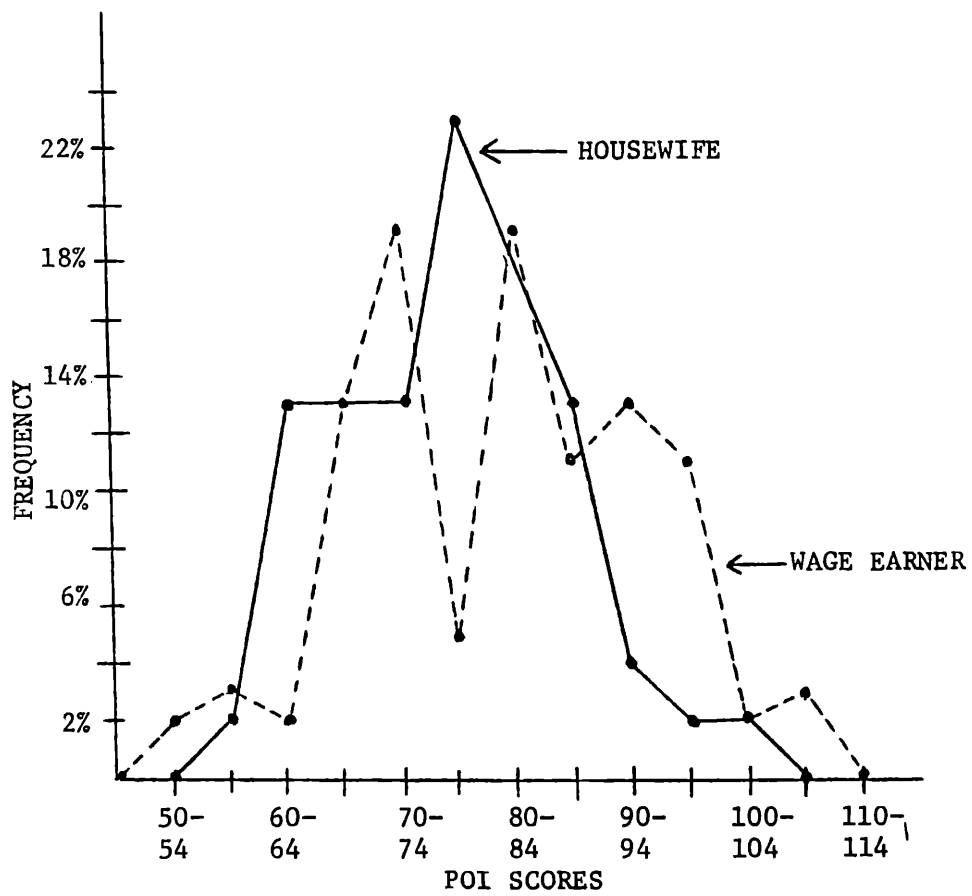
Hypothesis 2 failed to be rejected. Figure 2 (p.67 ) shows that although there was a difference between the means of the housewives and wage earners on the POI, the two curves, to a great extent, are overlapping.

Hypothesis 3. There will be no differences between rural housewives, urban housewives, rural wage earners and urban wage earners in attitudes toward the female role as measured by the Attitude Inventory.

Hypothesis 3 was rejected on the basis of the significant F found when the criterion variable, Attitude Inventory scores, was analyzed in terms of the predictors urban-rural and housewife-wage earner. Figure 3 (p.68 ) shows the differences between the housewife and wage earner in attitudes toward the female role. Although there is a large area overlapping, there is a definite pattern of wage earner leaning in the feminist direction and housewives leaning in the



FIGURE 2  
POI SCORES FOR HOUSEWIVES AND WAGE EARNERS



Wage Earner

$\bar{X} = 80.9$

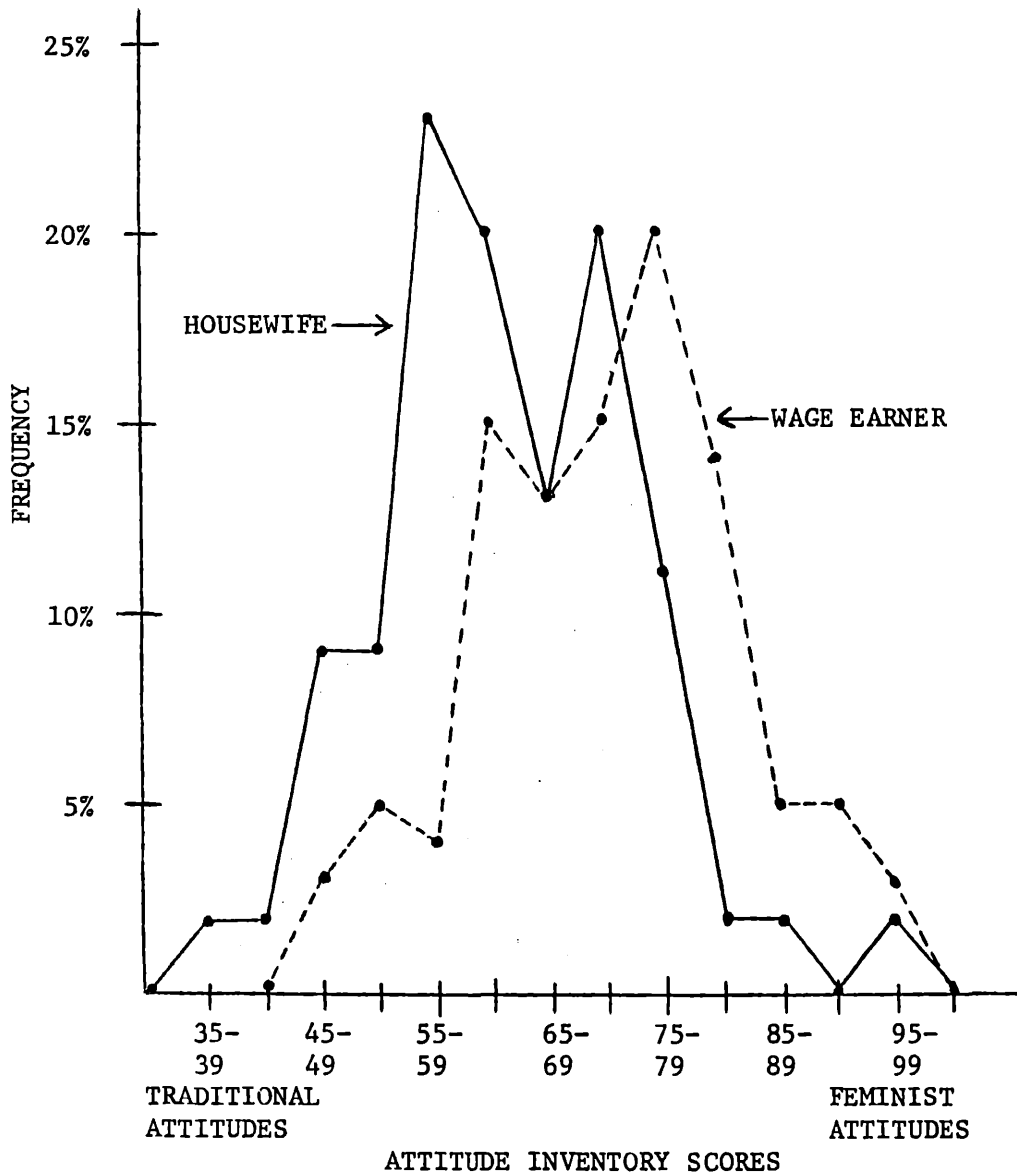
$S = 12.3$

Housewife

$\bar{X} = 76.6$

$S = 9.9$

FIGURE 3  
 ATTITUDES OF THE HOUSEWIFE AND WAGE EARNER



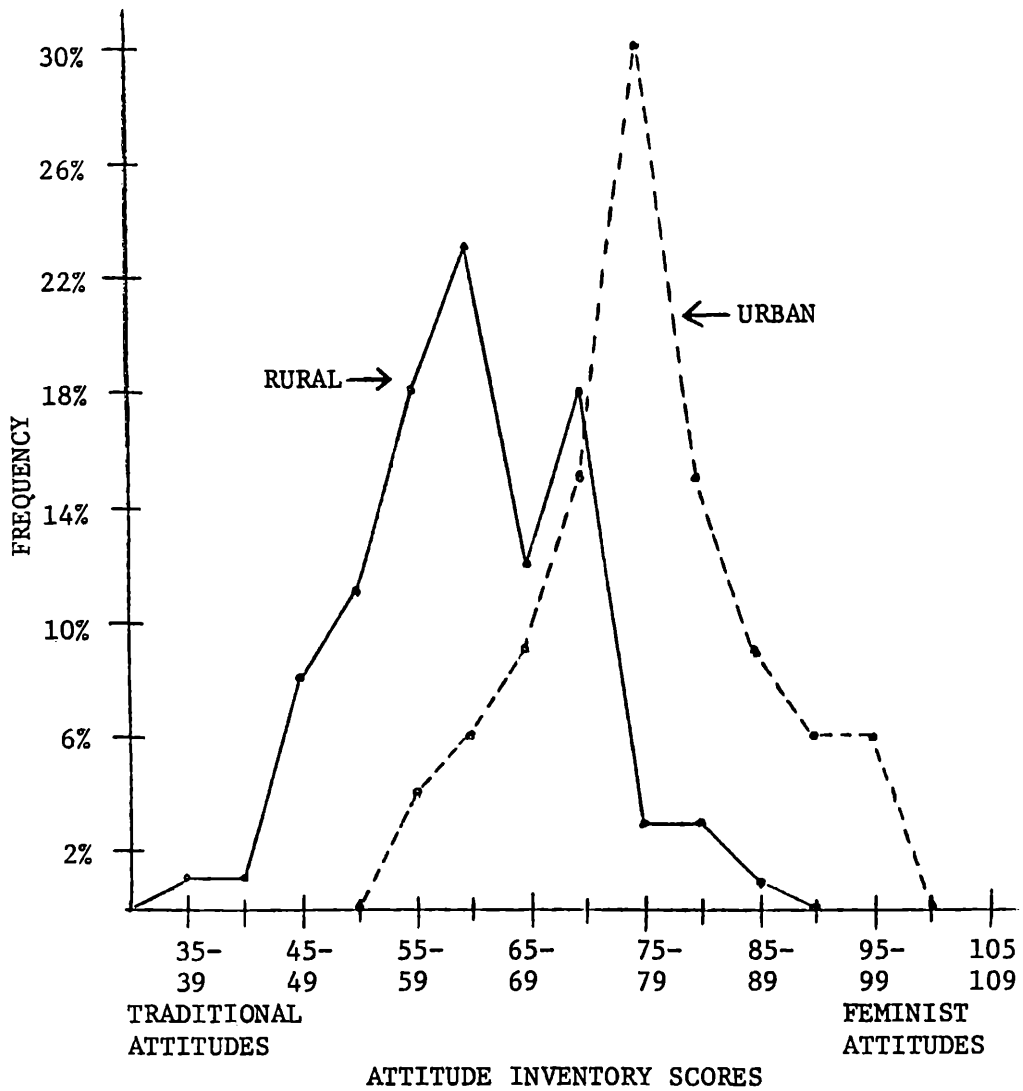
Housewife  
 $\bar{X} = 63.3$   
 $S = 11.4$   
 Wage Earner  
 $\bar{X} = 72.1$   
 $S = 12.2$

direction of having traditional attitudes. It should be noted, however, that a small group of housewives scored as high as the highest scoring wage earners. Figure 4 (p. 70) shows the difference in attitudes between the urban and rural women. Of all the groups compared, the urban and rural women had the highest significant difference in attitudes. In Figures 5 (p. 71) and 6 (p. 72) the urban and rural groups are broken down further into housewife and wage earner. It should be noted the urban housewife sample was small (Table V, p. 59). While some of the urban housewives have attitudes as contemporary as the urban wage earners, the rural housewives stop short of the highest scoring rural wage earners by twenty points.

Hypothesis 4. There will be no difference in self actualization as measured by the Personal Orientation Inventory between women experiencing congruency in attitudes and work status (housewives with traditional attitudes and wage earners with contemporary attitudes) and women experiencing incongruency in attitudes and work status (housewives with contemporary attitudes and wage earners with traditional attitudes).

Hypothesis 4 failed to be rejected because the F was not significant when the POI score was the criterion and congruence-incongruence was the predictor. However, when the predictor was the interaction of the variables congruence-incongruence and housewife-wage earner a significant F was found. Figure 7 (p. 73) shows the POI scores when the groups were divided by congruence and work status. Congruent wage earners score high on the POI while congruent housewives score

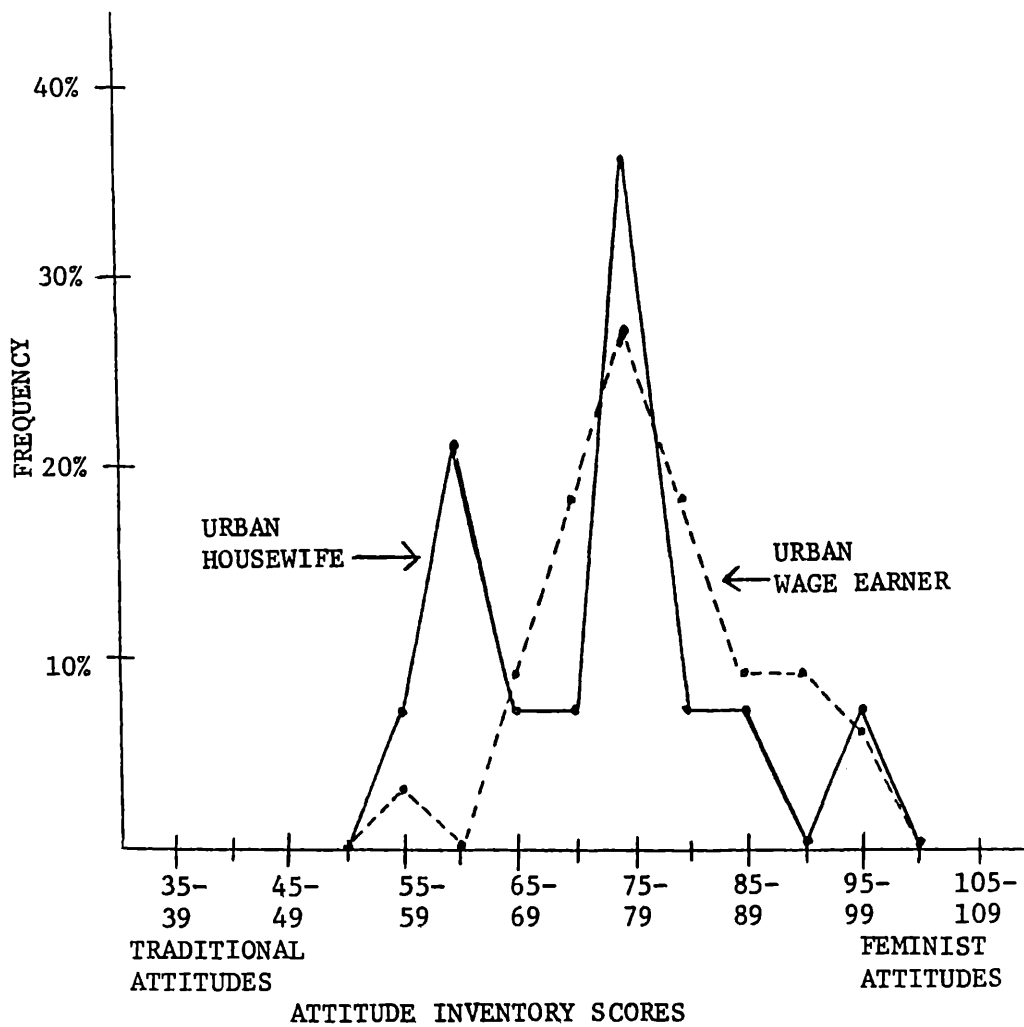
FIGURE 4  
ATTITUDES OF RURAL AND URBAN WOMEN



Rural  
 $\bar{X} = 60.8$   
Urban  
 $\bar{X} = 77.6$

FIGURE 5

## ATTITUDES OF URBAN HOUSEWIVES AND URBAN WAGE EARNERS



Urban Housewife

$\bar{X} = 73.8$

$S = 11.4$

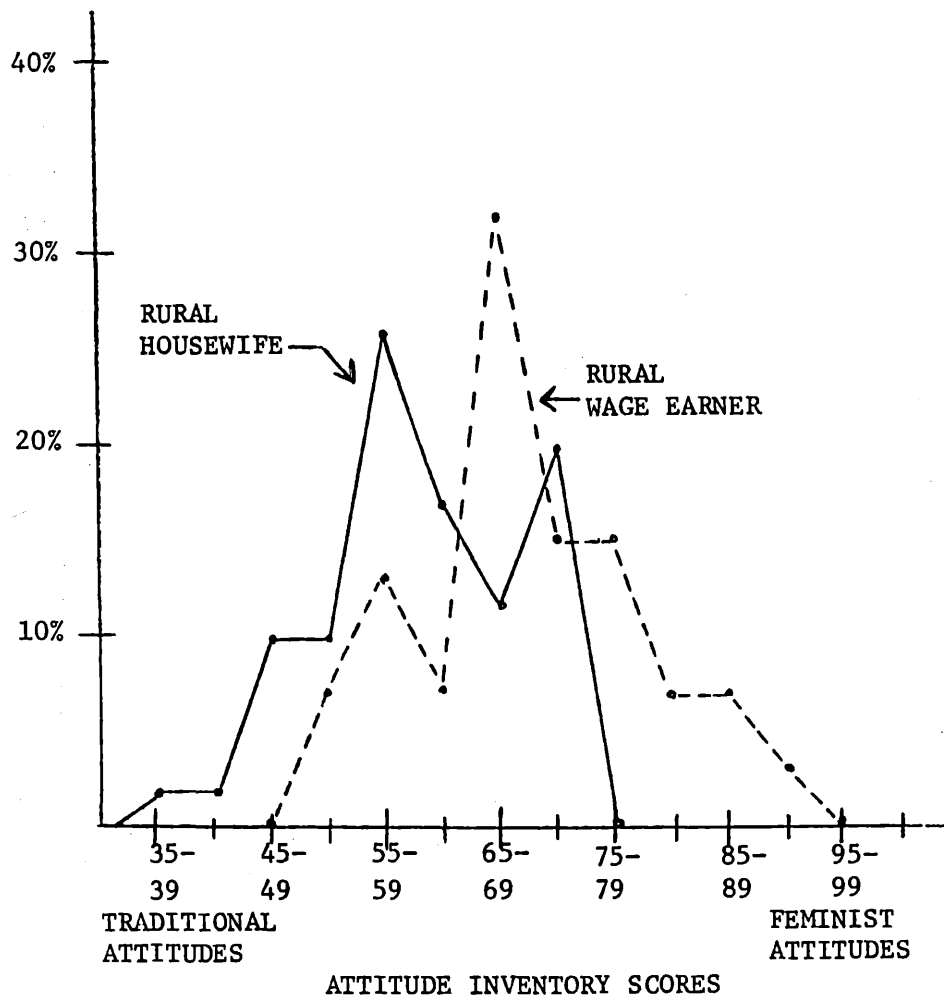
Urban Wage Earner

$\bar{X} = 79.2$

$S = 9.3$

FIGURE 6

## ATTITUDES OF RURAL HOUSEWIVES AND RURAL WAGE EARNERS



Rural Housewife

$\bar{X} = 59.8$

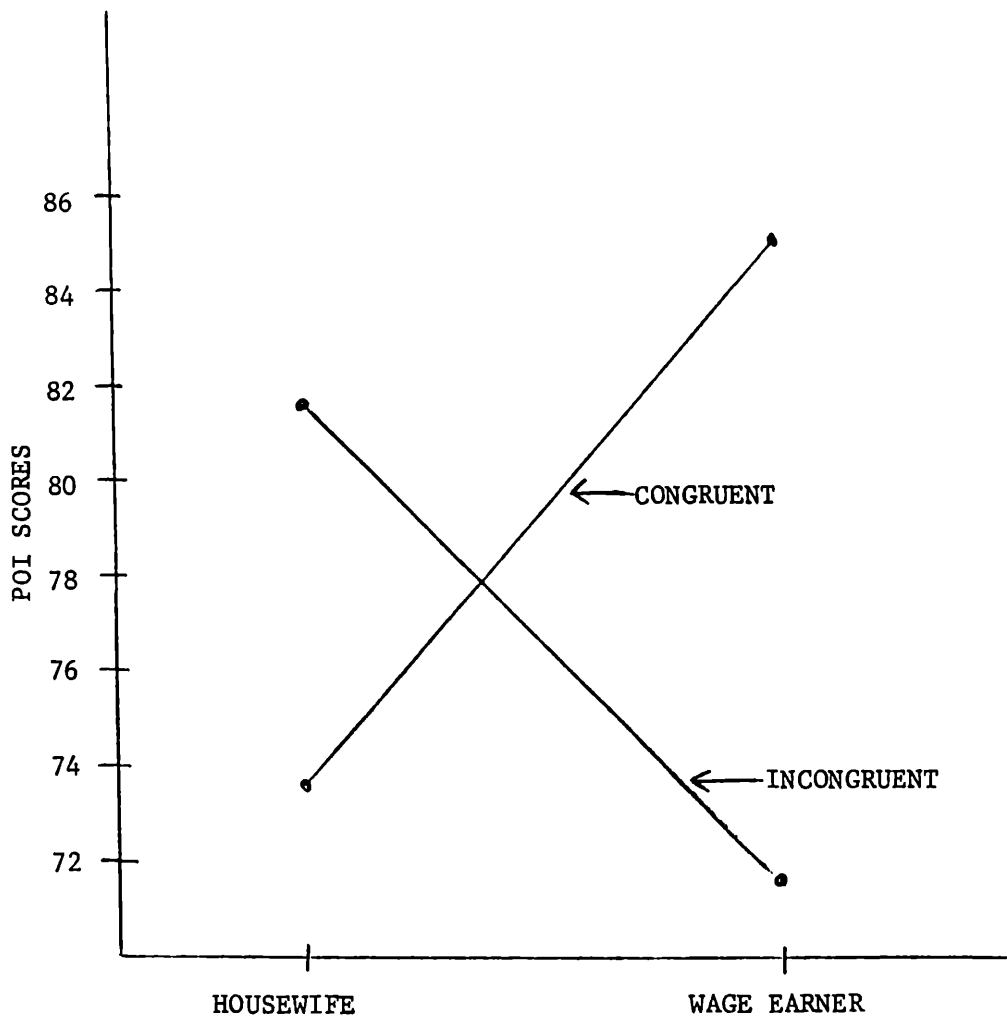
$S = 9.2$

Rural Wage Earner

$\bar{X} = 64.5$

$S = 10.1$

FIGURE 7  
INTERACTION OF CONGRUENCY AND WORK STATUS



Congruent Housewife

$\bar{X} = 73.9$

$S = 9.3$

Incongruent Housewife

$\bar{X} = 81.8$

$S = 9.0$

Congruent Wage Earner

$\bar{X} = 85.1$

$S = 11.8$

Incongruent Wage Earner

$\bar{X} = 71.9$

$S = 8.0$

low. It should be noted that the two points at the bottom of the graph represent women with traditional attitudes and the two points in the upper half represent women with feminist attitudes.

Hypothesis 5. There will be no differences in self actualization as measured by the Personal Orientation Inventory between urban housewives and rural housewives and between urban wage earners and rural wage earners.

Hypothesis 5 failed to be rejected because the F was not significant when the POI score was the criterion and the predictor was the interaction of the variables urban-rural and housewife-wage earner. Figure 8 (p. 75) shows the differences in POI scores between housewives and wage earners in the urban setting and Figure 9 (p. 76) the rural setting. Figure 10 (p. 77) compares the housewives in the two settings and Figure 11 (p. 78) the wage earners. Figure 12 gives an overall picture of the interaction of the four groups. The differences found in these groups were not significant.

Hypothesis 6. There will be no differences in self actualization as measured by the POI between women in the urban setting and women in the rural setting.

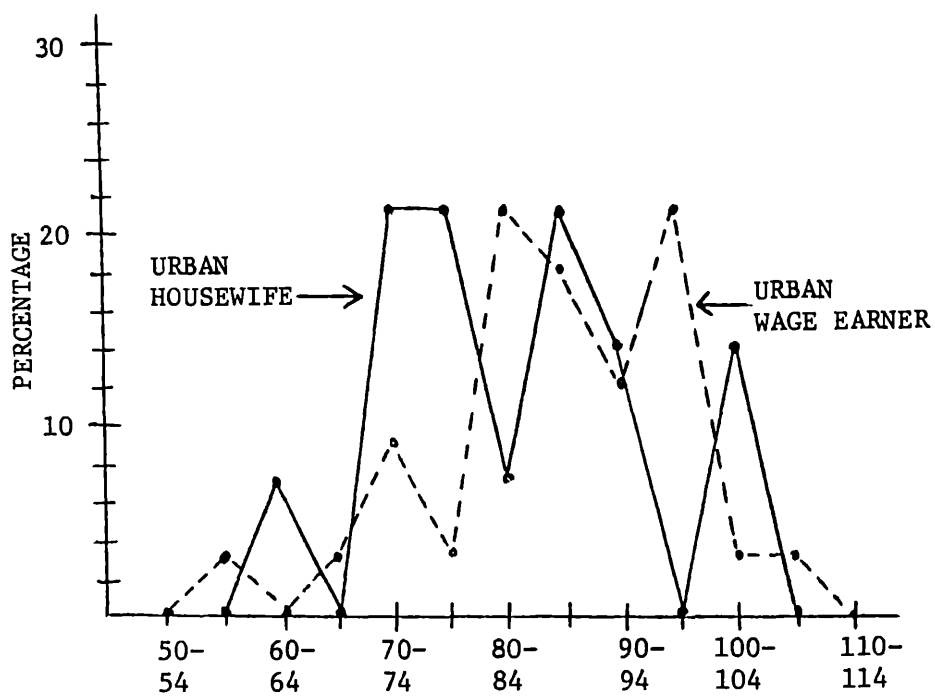
Hypothesis 6 failed to be rejected because the F was not significant when the POI score was the criterion and the urban-rural was the predictor.

Hypothesis 7. There will be no differences in attitudes toward the female role between women in the urban setting and women in the rural setting.



FIGURE 8

POI SCORES FOR URBAN HOUSEWIVES AND URBAN WAGE EARNERS



Urban Housewife

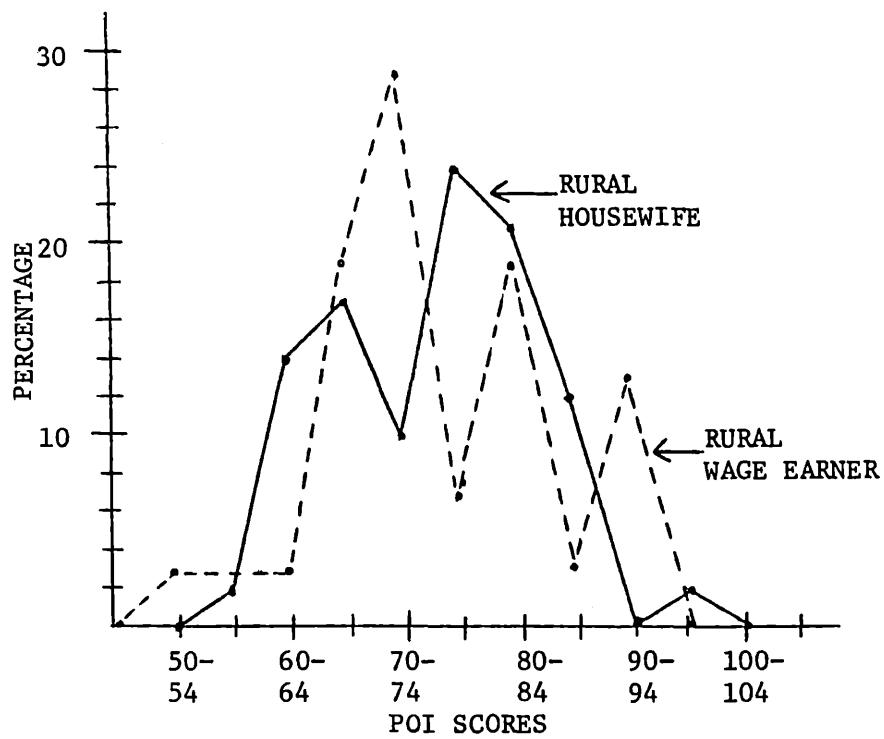
 $\bar{X} = 81.3$  $S = 10.9$ 

Urban Wage Earner

 $\bar{X} = 86.4$  $S = 12.0$

FIGURE 9

POI SCORES FOR RURAL HOUSEWIVES AND RURAL WAGE EARNERS



Rural Housewife

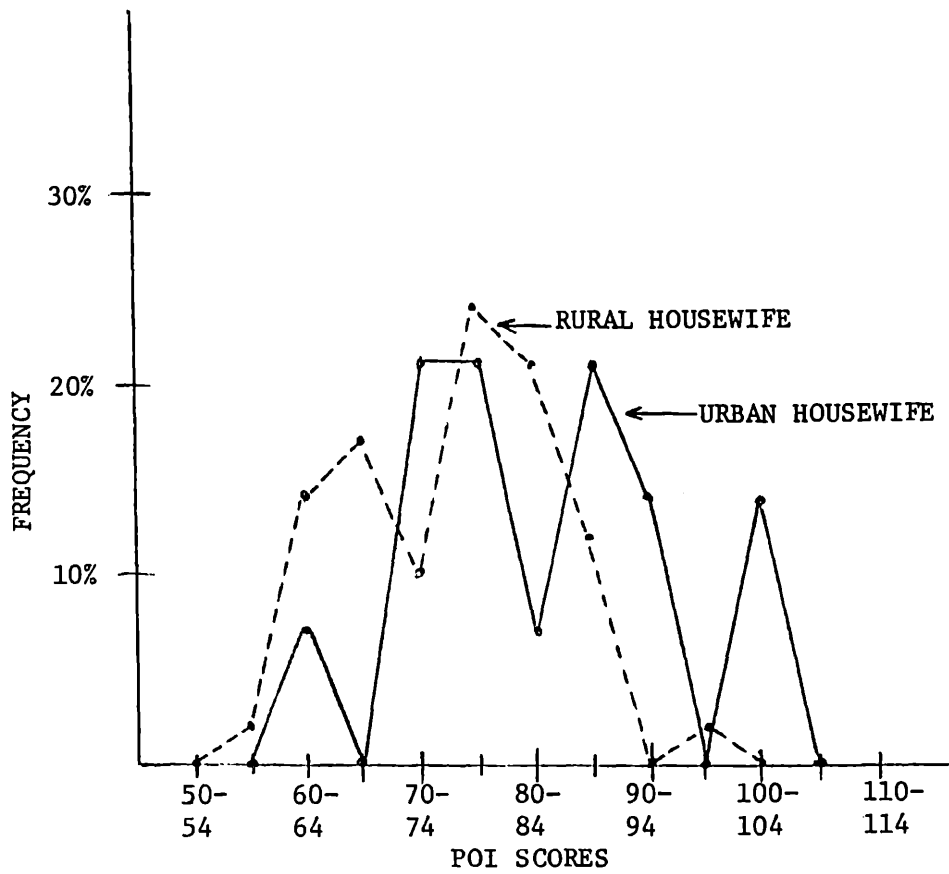
 $\bar{X} = 74.3$  $S = 8.3$ 

Rural Wage Earner

 $\bar{X} = 75.1$  $S = 9.8$

FIGURE 10

POI SCORES FOR RURAL HOUSEWIVES AND URBAN HOUSEWIVES



Rural Housewife

$\bar{X} = 74.3$

$S = 8.3$

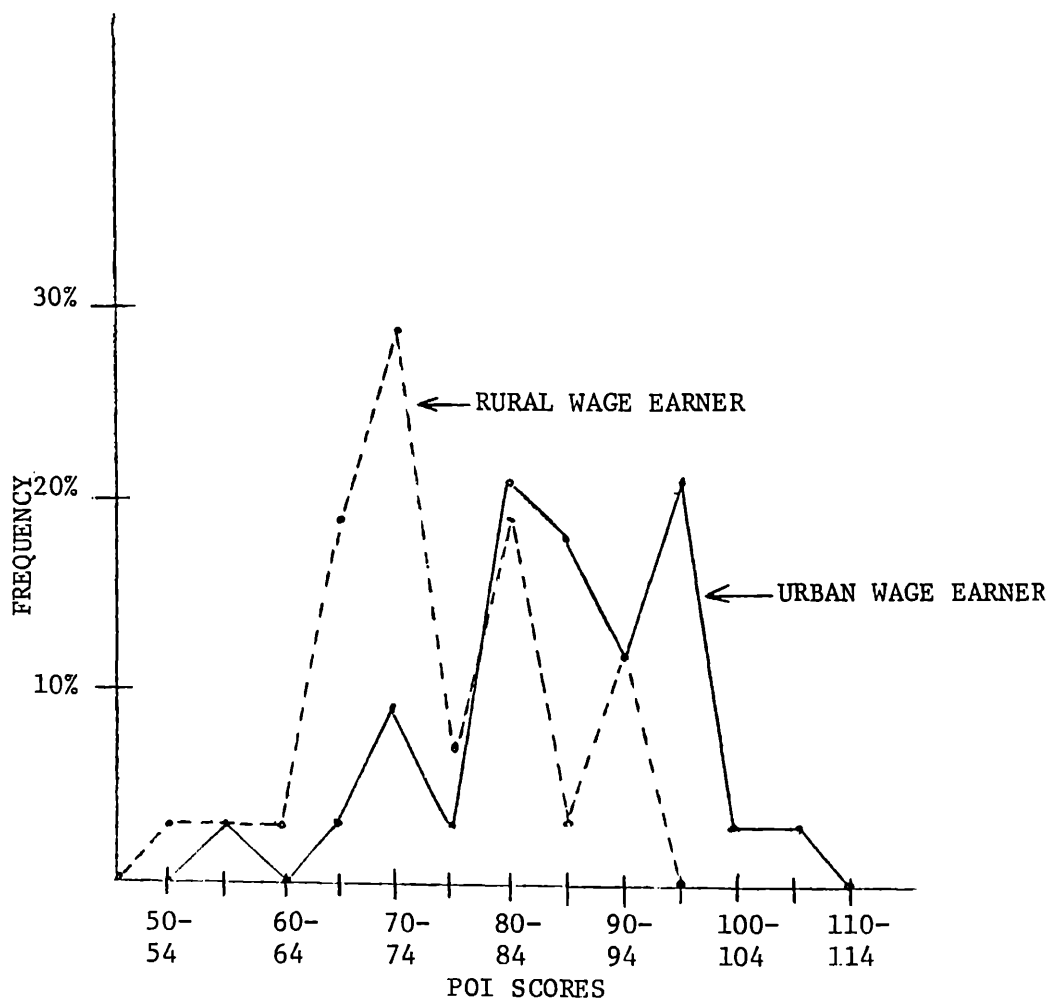
Urban Housewife

$\bar{X} = 81.3$

$S = 10.9$

FIGURE 11

## POI SCORES FOR RURAL WAGE EARNERS AND URBAN WAGE EARNERS



Rural Wage Earner

$X = 75.5$

$S = 9.8$

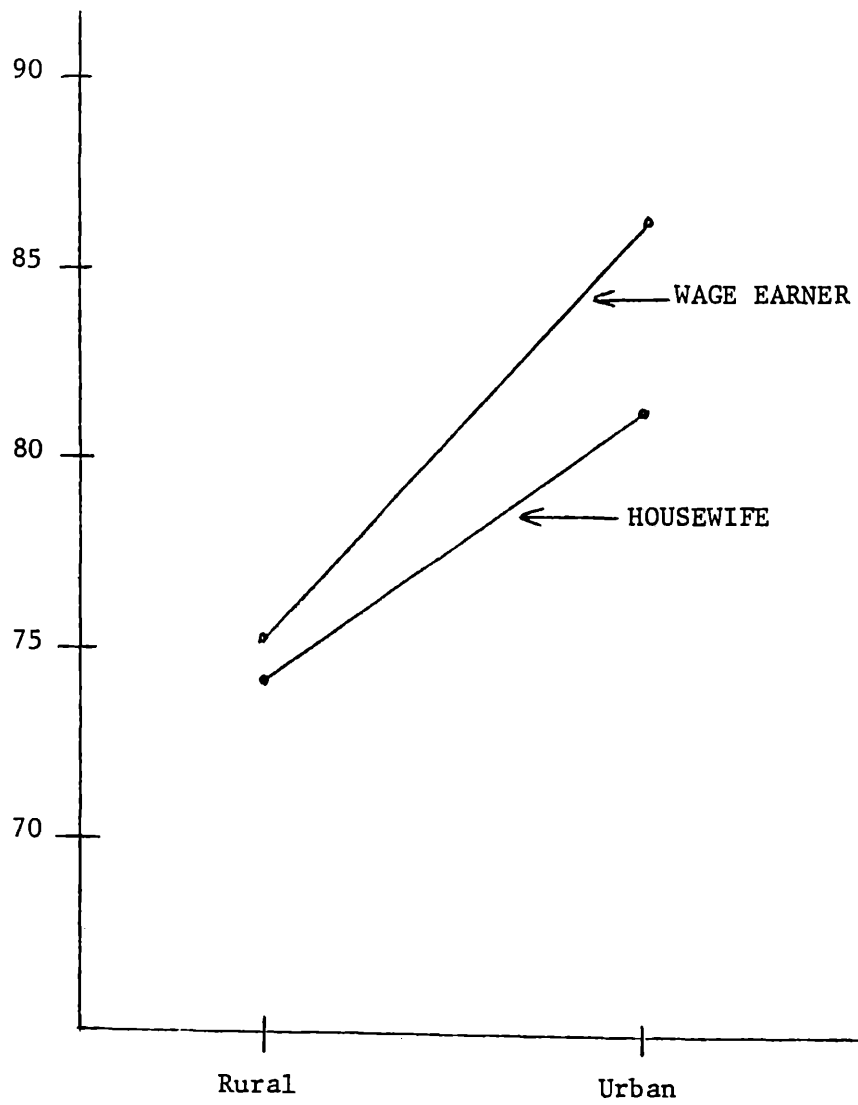
Urban Wage Earner

$X = 86.4$

$S = 12.0$

FIGURE 12

INTERACTION OF WORK STATUS AND URBAN-RURAL WHEN POI SCORE IS CRITERION



Hypothesis 7 was rejected on the basis of the significant F found when the criterion Attitude Inventory Scores was analyzed in terms of the predictor urban-rural (Figure 4, p. 70).

## CHAPTER V

### SUMMARY

#### SUMMARY AND CONCLUSIONS

This final chapter summarizes the findings of this study in terms of the three areas outlined in the Statement of the Problem section: the feminist criticisms, Maslow's theory of self actualization, and the situations conducive to self actualization. Suggestions are made for further studies and the implications of this study for various groups are discussed.

The feminist literature claims the traditional female role does not lead to self actualization. The traditional female vocation of housewife is particularly retarding to the woman's full development, according to the feminist literature. In this study no statistical differences in self actualization as measured by the Personal Orientation Inventory were found between full time housewives and women who work outside the home. In the Mennonite group of women studied the traditional role of housewife does not seem to be a deterrent to self actualization.

The second criticism of the feminist movement is that traditional beliefs about the woman's role are not conducive to the development of self actualization in women. This criticism seems to be true for the group of Mennonite women used as subjects in this study.

Women who disagreed with feminist statements in the Attitude Inventory and agreed with traditional statements concerning the female role were significantly less self actualized than the women who had feminist attitudes as measured by the Attitude Inventory.

Both of the findings, no significant difference in self actualization between housewives and wage earners and significant differences in self actualization between women with contemporary attitudes and traditional attitudes toward the female role, support Maslow's writings on self actualization. Maslow contends any job can be creative, including the job of housewife. The ideas of Maslow concerning the development of self actualization are in agreement with the feminist literature. For example they both encourage attainment of respect, knowing and choosing one's destiny, and using one's potential fully. This agreement in ideas between Maslow and the feminist literature is confirmed by the statistical difference found in self actualization between women with traditional attitudes toward the female role and women with feminist attitudes toward the female role.

Situations which might be conducive to self actualization were formulated from the author's understanding and interpretation of Maslow's theory of self actualization. It was predicted the rural farmwife as opposed to the urban housewife has a greater opportunity for self actualization. Among the four groups of Mennonite women studied, rural housewives, rural wage earners, urban housewives and urban wage earners, no statistical differences in self actualization



as measured by the Personal Orientation Inventory were found. However, it was interesting to note from many of the comments written on the returned data sheets and questionnaires that many rural housewives do not define themselves as housewives. According to the rural women there are several, more desirable titles for the rural woman who is not employed. The most common title suggested is farmwife. The women describe themselves as business partners with their husbands.

The difference felt by the rural women to exist between the urban and rural housewife is further suggested by the response on one of the items on the Attitude Inventory. The statement from the Attitude Inventory was: "If a woman seeks no other source of gratification in addition to maternity and marriage she will eventually become lonely and uncertain of her worth." This is the only feminist statement on the Attitude Inventory the rural women score higher (more feminist) than the urban women. The rural and urban responses to the Attitude Inventory are listed in Appendix D.

Finally, the difference between the rural and urban housewife can be seen by the responses of the women to several questions taken from the data sheet (Table I, p.44). In response to the question "Do you have career plans other than housewife?", 57% of the urban housewives had made career plans and only 24% of the rural housewives had made plans to have a career other than housewife. Of the urban women 70% work outside the home while only 42.5% of the rural women are wage earners. On the average urban women begin working at the age of 29 and rural women at the age of 35.

Urban women also marry a year later than rural women. Rural women tend to define the job of farmwife as a long term career while urban women see the job of housewife as a short term career in the middle of larger career plans.

Another situation argued to be conducive to self actualization is the work world as opposed to the home. No statistical differences in self actualization were found between women who worked outside the home and women who were housewives. It is interesting to note that 88% of the urban women and 68% of the rural women say "choice" is part of their reason for working. However, it should also be added that a large percentage also include financial necessity as part of their reason for working - rural, 59% and urban, 59%. Perhaps, urban women are feeling less pressure to remain in the housewife role for any length of time and the rural women are feeling freer to define their duties on the farm in ways not in conformity to the traditional housewife role.

The findings of this study showed congruency of attitudes and work status did not have a significant relationship to self actualization. However, there were significant differences in self actualization as measured by the Personal Orientation Inventory between wage earners with congruent attitudes and wage earners with incongruent attitudes. Wage earners with traditional attitudes toward the female role were less self actualized than wage earners with feminist or contemporary attitudes. This result is in support of the expected outcome. The converse was true, however, for the housewife. The housewife with attitudes incongruent with her work

status was significantly more self actualized than the housewife with attitudes congruent (traditional attitudes) with her work status (Figure 7, p.73). The findings on the interaction of work status and congruence seem to be only a reflection of the agreement between feminist literature as measured by the Attitude Inventory and the principles of self actualization as measured by the Personal Orientation Inventory. This conclusion is supported by the results of a t test on the means of the two low POI scores reflecting traditional attitudes and the means of the two high POI scores reflecting feminist attitudes. When the difference between the mean of the incongruent wage earner group and the mean of the congruent housewife group (the two groups with traditional attitudes) was determined with the t test there was no significant difference between the two means. Although a significant difference was found between the mean of the incongruent housewife and congruent wage earner (the two groups with contemporary attitudes) the significant difference was only at the .25 level of significance.

#### FURTHER STUDIES

The only conclusion about self actualization which can be definitely drawn from this study is that among Mennonite women in Kansas, women with feminist attitudes are more self actualized than women with traditional attitudes. A tendency, noted on Table V, p.59, suggests a further study could be done to determine the differences, if any, between the urban housewife and the farmwife.

Although the difference is not statistically significant there is a tendency for the urban wage earner to score higher on the POI than the urban housewife. The rural wage earner and farmwife, in contrast, have a one point difference on their POI means.

Another area of study suggested by Table V is the urban-rural difference in scores on the POI. The scores on the POI scales could be analyzed in the urban and rural settings to determine on what scales the rural women seem to consistently score lower. A similar analysis could be conducted on the items of the Attitude Inventory to determine which items cause the greatest disagreement between urban-rural women, housewives-wage earners and high POI-low POI scorers.

The small number of women in each group and the use of only four churches would suggest further study, similar to the study described in this paper, using larger groups from a broader population.

The difficulty experienced in categorizing the women into the groups of housewife-wage earner suggests these two groups could easily be broken down into smaller more descriptive groups. Some possible groups indicated from the data sheet (Appendix C, p. 106; Table I, p. 44) are 1) housewives with career plans and housewives with no career plans, 2) years employed before becoming a full time housewife, 3) wage earners working out of choice and wage earners working out of financial necessity, 4) wage earners with preschool children and wage earners with no preschool children, and 5) divisions based on number of years married, years of education, and number of children.

The POI seems to be valid for extreme cases. However, in a study such as this one with only 120 cases most of the women fall in the normal range and the differences in self actualization between most women are not great enough to measure with the Personal Orientation Inventory. A further analysis of the individual scales might be constructive in pointing out differences between the various groups.

It was noted earlier that the women with high POI scores tended to agree with the feminist attitudes on the Attitude Inventory and women with low POI scores tended to agree with traditional attitudes. The standard deviation scores for both groups were similar. It would seem self actualized women would be more diverse in their opinions and the low POI, traditional group would have a more rigid conformity to external authority. Tests other than the POI could be used to measure self actualization.

#### IMPLICATIONS

There are several implications for various groups which can be made from this study.

Mennonites have taught their women the traditional female role of submissive partner to man. The church also teaches the principles of self actualization, especially the principle of knowing one's calling and using one's potentials to their fullest. On the basis of this study, self actualization and belief in the traditional female role seem to be in contradiction. The church

may need to reexamine its teachings concerning the appropriate role for women if the church wants each member to make full use of her potential.

Feminists have espoused that the housewife role is a retardant to full human development. According to this study the full time housewife is not less self actualized than the wage earner. Statements, less extreme and dramatic, which can be supported with data would be constructive for women struggling with life and vocational goals decisions.

Counselors in rural settings should be aware of the significant differences in attitudes between rural and urban women. If the POI is used in a rural setting a norm profile for rural women should be constructed.

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APPENDIX

APPENDIX A  
COVER LETTERS

- Exhibit 1 Letter to ministers
- Exhibit 2 Letter enclosed with Data Sheets
- Exhibit 3 Letter enclosed with questionnaires

Appendix A, Exhibit 1

October, 1977

Dear Rev. :

I am working on my master's thesis in counseling at the University of Kansas. As a Mennonite woman I am interested in studying a group of people I have much in common with, Mennonite women in urban and rural settings. I would like to ask the women of your church to participate in my study. Neither the women nor the church would be identified in the paper.

My plans are to first gather data from all the women by asking the women to respond to questions such as number of children and number of years married. Second, a much smaller group of women would be randomly selected and asked to respond to a series of questions about their feelings concerning their work as housewives and a series of questions on their feelings about themselves.

I would appreciate it if you would send me the current directory of your church members for names and addresses. If the ages of the women are easily accessible I would appreciate these also. My study will not be looking at women over the age of 55. If I did have the ages of the women those over 55 would not be bothered with filling out the initial data sheet.

I have enclosed copies of the two letters I plan to send to the women.

If you have any questions about my study I would be happy to answer them. Thank you very much for your time.

Sincerely yours,

Donna Froese Schrag  
1605 Tennessee  
Lawrence, Kansas 66044  
(913) 842-7852

## Appendix A, Exhibit 2

I am a Mennonite woman working on my master's thesis in counseling at the University of Kansas.

I have decided to gather information on Mennonite women in rural and urban settings in order to complete the requirements for my master's thesis. I would appreciate very much if you would complete the fact sheet I have enclosed and return it to me in the self addressed envelope. Please feel free to add any explanations you feel are necessary to make your responses clear. I have sent the same fact sheet to the other women of your church. Although your minister sent me your addresses after I explained to him what I was planning to do, this is not a request from him to fill out this form. It is a personal request from me and completely voluntary. In order for my data to be useful I must have a response from as many of you as possible.

The second step of my study will be to select a few women randomly to fill out two more extensive questionnaires. If you are in this smaller group you can decide then if you choose to fill out the longer questionnaires. Even if you do not choose to complete the second questionnaires I would appreciate your response to this fact sheet.

Although you will be identifying yourself on the fact sheet so that I know who to send the questionnaires to, neither you nor your church will be identified in my paper.

Thank you for your help with this information.

Sincerely yours,

Donna Froese Schrag  
1605 Tennessee  
Lawrence, KS 66044

## Appendix A, Exhibit 3

Dear Mrs. :

Several weeks ago you responded to my request for your assistance on my master's thesis. I appreciated your response very much.

I am now on the second stage of my research and requesting your help again. Your response to these two questionnaires will take a little longer than the first questionnaire, approximately one hour.

There is a number on the questionnaires. This number is matched to a number on the data sheet you sent earlier. When you return your questionnaires I will cut your name off of the data sheet. This will allow me to score your questionnaires with no association to your name. In other words, once you return the two enclosed questionnaires you will be identified only by number. This will help you to feel free to respond to the questionnaires as honestly as possible. As I wrote you earlier the churches used will not be identified in my paper.

Please fill out the questionnaires completely and return them in the self addressed envelope. For the information I gather from you to be useful I need responses from as many women as possible. If you choose not to fill out the questionnaires please return the blank questionnaires to me in the self addressed envelope.

The University of Kansas requires an Informed Consent Statement to be signed by everyone who participates in a research project. I have enclosed a Statement for you to sign and return with the questionnaires.

Once my study is complete I will be happy to share the results of my research with you.

Thank you for the time and effort you have given me. I have appreciated your willingness to participate in my study.

Sincerely yours,

Donna Froese Schrag  
400 W. Central #501  
Wichita, KS 67203

APPENDIX B  
INFORMED CONSENT STATEMENT

## Appendix B

## INFORMED CONSENT STATEMENT

For your protection the Department of Counseling at the University of Kansas would like me to inform all people taking part in my research of what to expect if they choose to participate. To insure that I have informed you, this formal document is required along with your signature. You can decide whether you want to do this study on the basis of the information below. Even if you start to do the study you are free to quit at any time.

This study is trying to determine how women feel about their work as a housewife and how they feel about themselves. If you participate you will have to complete two questionnaires. Because only a code number will be put on the two questionnaires your name will not be associated with your response.

I would very much appreciate your help, but your participation is strictly voluntary. Feel free to ask any questions about the study. Be assured that your name will not be associated in any way with the research findings. I appreciate your cooperation very much.

Sincerely,

Donna Froese Schrag

---

Signature of woman agreeing to participate

APPENDIX C  
DATA SHEETS

- Exhibit 1 Rural churches
- Exhibit 2 Urban churches



## DATA SHEET - RURAL

1. Name \_\_\_\_\_
2. Age \_\_\_\_\_
3. Married \_\_\_\_\_yes \_\_\_\_\_no
4. Number of years married \_\_\_\_\_
5. Number of children \_\_\_\_\_
6. Number of children living at home \_\_\_\_\_
7. Number of years you have lived in present community (approximately)?  
\_\_\_\_\_
8. Does \$1,000 or more of your yearly family income come from your farm?  
\_\_\_\_\_yes \_\_\_\_\_no
9. Do you live inside the city limits?  
\_\_\_\_\_yes \_\_\_\_\_no
10. Education - Circle the highest level completed.  
Grade School      High School      Some college  
Graduated from college      Graduate work
11. Do you have career plans other than housewife?  
\_\_\_\_\_yes \_\_\_\_\_no
12. Do you have a current job (not volunteer) outside the home? (This would include a job in a family owned business other than farming.)  
\_\_\_\_\_yes \_\_\_\_\_no  
Are you working out of financial necessity or by choice?  
\_\_\_\_\_
- How many years have you worked outside the home since you have been married?  
\_\_\_\_\_
13. Did you ever work outside the home while you were married?  
\_\_\_\_\_yes \_\_\_\_\_no      How many years? \_\_\_\_\_

## DATA SHEET - URBAN

1. Name \_\_\_\_\_
2. Age \_\_\_\_\_
3. Married \_\_\_\_\_yes \_\_\_\_\_no
4. Number of years married \_\_\_\_\_
5. Number of children \_\_\_\_\_
6. Number of children living at home \_\_\_\_\_
7. Number of years you have lived in present community (approximately)?  
\_\_\_\_\_
8. Education - Circle highest level completed.  

Grade School	High School	Some college
Graduated from college	Graduate work	
9. Do you have career plans other than housewife?  

_____yes	_____no
----------	---------
10. Do you have a current job (not volunteer) outside the home?  
 (This would include a job in a family owned business.)  

_____yes	_____no
----------	---------

Are you working out of financial necessity or by choice?

\_\_\_\_\_

How many years have you worked outside the home since you have been married?

\_\_\_\_\_
11. Did you ever work outside the home while you were married?  

_____yes	_____no
----------	---------

How many years? \_\_\_\_\_

APPENDIX D  
ATTITUDE INVENTORY

## Urban Women

Results reported in percentages

## ATTITUDE INVENTORY

Directions: Do not put your name on the questionnaire. Draw a circle around the letter after each statement that best indicates the extent of your agreement or disagreement.

Strongly agree	SA				
Agree	A				
Undecided	UD				
Disagree	D				
Strongly disagree	SD				
1. A woman should attend to the needs of her husband and children before attending to her own.	SA	A	UD	D	SD
	0	34	8	45	13
2. Women make their best contribution to society through their special gifts as women rather than by trying to be identical with men.	SA	A	UD	D	SD
	40	45	8	4	2
3. A woman who does not work at a job outside of the home is not putting her individual skills and talents to their best use.	SA	A	UD	D	SD
	0	6	3	62	28
4. More day care centers are needed so mothers with young children can work if they want to.	SA	A	UD	D	SD
	15	47	17	17	4
5. If there are two candidates for a job, one a man and one a woman, and the woman is slightly better qualified, the job should nevertheless go to the man because he is likely to have a family to support.	SA	A	UD	D	SD
	2	4	2	51	40
6. Women who insist on competing in the male world of work and politics tend to lose their femininity.	SA	A	UD	D	SD
	2	8	2	53	34
7. In groups that have both male and female members it is appropriate that the top leadership position be held by a male.	SA	A	UD	D	SD
	0	15	2	55	28

8.	Childbearing should not be a substitute for all other forms of fulfillment and achievement.	SA	A	UD	D	SD
		38	60	0	2	1
9.	Women should take on more leadership roles.	SA	A	UD	D	SD
		19	45	28	9	0
10.	Women should not try to compete with men in occupations that have always belonged to men.	SA	A	UD	D	SD
		4	9	9	55	23
11.	The old saying that "a woman's place is in the home" is still basically true and should remain true.	SA	A	UD	D	SD
		2	11	13	55	19
12.	If a woman seeks no other source of gratification in addition to maternity and marriage she will eventually become lonely and uncertain of her worth.	SA	A	UD	D	SD
		2	26	13	47	13
13.	A woman may find her greatest fulfillment in a job rather than through her role as wife and mother.	SA	A	UD	D	SD
		13	79	2	2	4
14.	It is difficult for housewives to feel as important as their husbands.	SA	A	UD	D	SD
		2	47	4	40	6
15.	A housewife's role is to act as the provider of emotional warmth and stability for the whole family and to keep the family together.	SA	A	UD	D	SD
		4	40	17	30	9
16.	A woman's career can be the central purpose of her life even if she is a wife and mother.	SA	A	UD	D	SD
		6	55	11	23	4
17.	If men and women were treated equally, they could relate to each other on much more honest, personal terms.	SA	A	UD	D	SD
		17	47	32	6	0
18.	Unless it is financially absolutely necessary, married women should not work when they have children.	SA	A	UD	D	SD
		4	13	9	51	23
19.	A woman does not need as much education as a man.	SA	A	UD	D	SD
		0	0	0	49	51
20.	Homemaking is the most rewarding and most important career in the world.	SA	A	UD	D	SD
		2	15	30	36	17

21. The housewife is not appreciated enough by society.	SA	A	UD	D	SD
	19	43	8	21	8
22. Marriage often requires more sacrifices of women than men.	SA	A	UD	D	SD
	17	60	11	13	0

## Appendix D

## Rural Women

Results reported in percentages

## ATTITUDE INVENTORY

Directions: Do not put your name on the questionnaire. Draw a circle around the letter after each statement that best indicates the extent of your agreement or disagreement.

Strongly agree	SA				
Agree	A				
Undecided	UD				
Disagree	D				
Strongly disagree	SD				
1. A woman should attend to the needs of her husband and children before attending to her own.	SA 11	A 51	UD 15	D 23	SD 0
2. Women make their best contribution to society through their special gifts as women rather than by trying to be identical with men.	SA 73	A 27	UD 0	D 0	SD 0
3. A woman who does not work at a job outside of the home is not putting her individual skills and talents to their best use.	SA 1	A 1	UD 4	D 56	SD 37
4. More day care centers are needed so mothers with young children can work if they want to.	SA 3	A 26	UD 21	D 33	SD 18
5. If there are two candidates for a job, one a man and one a woman, and the woman is slightly better qualified, the job should nevertheless go to the man because he is likely to have a family to support.	SA 3	A 22	UD 19	D 45	SD 11
6. Women who insist on competing in the male world of work and politics tend to lose their femininity.	SA 9	A 37	UD 21	D 29	SD 4
7. In groups that have both male and female members it is appropriate that the top leadership position be held by a male.	SA 11	A 27	UD 15	D 40	SD 7

8.	Childbearing should not be a substitute for all other forms of fulfillment and achievement.	SA	A	UD	D	SD
		16	67	11	4	1
9.	Women should take on more leadership roles.	SA	A	UD	D	SD
		0	15	37	41	7
10.	Women should not try to compete with men in occupations that have always belonged to men.	SA	A	UD	D	SD
		14	38	16	27	4
11.	The old saying that "a woman's place is in the home" is still basically true and should remain true.	SA	A	UD	D	SD
		19	51	10	18	3
12.	If a woman seeks no other source of gratification in addition to maternity and marriage she will eventually become lonely and uncertain of her worth.	SA	A	UD	D	SD
		4	34	6	37	19
13.	A woman may find her greatest fulfillment in a job rather than through her role as wife and mother.	SA	A	UD	D	SD
		1	67	11	16	4
14.	It is difficult for housewives to feel as important as their husbands.	SA	A	UD	D	SD
		4	25	5	56	10
15.	A housewife's role is to act as the provider of emotional warmth and stability for the whole family and to keep the family together.	SA	A	UD	D	SD
		21	56	7	15	1
16.	A woman's career can be the central purpose of her life even if she is a wife and mother.	SA	A	UD	D	SD
		3	35	21	30	11
17.	If men and women were treated equally, they could relate to each other on much more honest, personal terms.	SA	A	UD	D	SD
		3	25	23	43	7
18.	Unless it is financially absolutely necessary, married women should not work when they have children.	SA	A	UD	D	SD
		29	32	10	30	0
19.	A woman does not need as much education as a man.	SA	A	UD	D	SD
		1	4	8	60	26
20.	Homemaking is the most rewarding and most important career in the world.	SA	A	UD	D	SD
		27	49	11	10	3



21. The housewife is not appreciated enough by society.	SA	A	UD	D	SD
	29	53	10	8	0
22. Marriage often requires more sacrifices of women than men.	SA	A	UD	D	SD
	15	55	10	21	0

APPENDIX E

RAW SCORES

Exhibit 1 Raw Scores on the Personal Orientation Inventory

Exhibit 2 Raw Scores on the Attitude Inventory

RAW SCORES ON THE PERSONAL ORIENTATION INVENTORY

Group	n	Scores
Urban Wage Earner Congruent	32	91, 82, 66, 89, 66, 88, 85, 95, 95, 99, 57, 82, 98, 91, 85, 71, 81, 77, 107, 87, 83, 80, 86, 94, 104, 90, 82, 96, 96, 107, 98, 70
Urban Wage Earner Incongruent	1	74
Urban Housewife Congruent	4	70, 74, 88, 90
Urban Housewife Incongruent	10	76, 81, 78, 93, 104, 87, 62, 77, 87, 71
Rural Wage Earner Congruent	12	90, 94, 69, 63, 72, 81, 85, 68, 83, 94, 84, 81
Rural Wage Earner Incongruent	19	67, 69, 70, 67, 73, 69, 73, 53, 92, 72, 73, 76, 59, 77, 80, 70, 81, 71, 71
Rural Housewife Congruent	33	73, 79, 78, 68, 82, 98, 70, 72, 69, 75, 86, 87, 80, 69, 55, 67, 82, 70, 78, 67, 64, 77, 64, 67, 66, 77, 83, 64, 64, 61, 77, 62, 80
Rural Housewife Incongruent	9	84, 79, 84, 76, 85, 75, 89, 84, 82

RAW SCORES ON THE ATTITUDE INVENTORY

Group	n	Scores
Urban Wage Earner High POI	26	76, 72, 79, 78, 71, 88, 94, 82, 75, 91, 72, 80, 80, 97, 84, 83, 82, 74, 77, 85, 70, 69, 94, 69, 99, 79
Urban Wage Earner Low POI	7	68, 66, 57, 76, 87, 77, 56
Urban Housewife High POI	7	97, 78, 89, 78, 71, 62, 60
Urban Housewife Low POI	7	76, 69, 75, 76, 83, 63, 56
Rural Wage Earner High POI	10	58, 78, 79, 72, 72, 84, 80, 68, 85, 63
Rural Wage Earner Low POI	21	69, 71, 70, 69, 49, 51, 50, 60, 64, 64, 63, 56, 62, 61, 54, 49, 66, 61, 50, 60, 60
Rural Housewife High POI	16	49, 70, 74, 73, 71, 74, 70, 73, 56, 61, 61, 65, 61, 60, 59, 66
Rural Housewife Low POI	26	71, 73, 55, 56, 59, 47, 50, 65, 67, 63, 64, 58, 65, 48, 59, 62, 39, 57, 57, 52, 41, 58, 51, 55, 51, 45