

Relationships between the attitudes of
Catholic women toward the church,
feminism, and self-concept

by

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CHAPTER 1

INTRODUCTION

In 1989, 6,836,176 women attended institutions of higher education; approximately 30% of them identified themselves as Roman Catholic (Snyder, 1990). Research has shown that the characteristics female and Catholic may have an impact on how a woman views and reacts to her environment (Erickson, 1968; Gilligan, 1982; Tannen, 1990). In her work with female adolescents, Gilligan (1982) suggests that women and men view the world from two different perspectives. Whereas men see themselves as separate and independent beings in the world, women feel a sense of connectedness and interdependence with the world (Gilligan, 1982). This sense of connectedness and interdependence influences the way women perceive and react to their environment. Women base their moral decisions on ethics of care and responsibility; they emphasize concern for relationships and the welfare of others. Men, on the other hand, make decisions based on justice (Lyons, 1983).

In her recent book, Tannen (1990) noted that women's preference for connection and interdependence affects their conversational styles. Women communicate to establish intimacy with the person(s) with whom they are speaking. Regardless of whether they are speaking or listening, they are concerned with others' reactions and attempt to achieve harmony and balance during conversations (Tannen, 1990).

Religion influences a person's belief systems, actions, and attitudes. Religion is thought to be intertwined with a person's identity, as the individual searches for a set of beliefs that will organize and define his/her value system (Erickson, 1968; Schiedel & Marcia, 1972; Wright, 1982). Organized religions, with their rituals, ethical codes, and traditions, help to organize a person's beliefs and simultaneously influence the individual's self-concept (Carmody, 1989). In her study of middle-aged Catholic women, Forman (1988) found that the Catholic Church played an important role in the development of a woman's self-concept; Catholicism positively affected a woman's self-concept. Studies examining other populations and religious denominations have drawn similar conclusions (Radich, 1985; Holcomb, 1975).

Although a positive relationship may exist between Catholicism and self-concept, a woman in the Catholic Church worships in an institution that is hierarchical and patriarchal (Carmody, 1989; Christ & Plaskow, 1979). Women are able to teach the doctrines of Catholicism and take part in planning liturgies, but are unable to conduct the liturgies or hold leadership positions within the church. They represent over half of the Catholic population, but are forbidden to be members of the decision-making bodies.

With the emergence of the Women's Movement in the 1970s, American society began offering leadership, work, and educational opportunities to females which had previously been

limited to males. The Catholic Church, with the largest religious affiliation in the world, remained firm in its stance against permitting women into leadership positions in the church (Carmody, 1989). With these contradicting philosophies, investigators became interested in examining the influence Catholicism has on women's feminist attitudes. They began questioning whether a woman could be a feminist and remain an active member of the Catholic Church (Carmody & Carmody, 1990; Jakubiak & Murphy, 1976; Christ & Plaskow, 1979).

Current research on religion has begun to examine whether traditionally patriarchal religions challenge or inhibit a woman's development (Carmody, 1989; Christ & Plaskow, 1979; Hall, 1990; Ruether, 1974). Historically, organized religions have been male-dominated and the established patriarchy has served to separate the sexes. Women have been portrayed as the "second sex" and have been taught that successful development includes self-denial and sacrificing of oneself for the sake of others (Christ & Plaskow, 1979; Ruether, 1974; Conn, 1990). Catholicism, the religious affiliation of 925 million people, illustrates this second class image of women (Carmody, 1989; McBrien, 1981; Weaver, 1985). Though the Bible contains positive illustrations of women, church leaders have tended to push aside these examples in favor of the attitude, "Let a women learn in silence with all submissiveness" (1 Timothy, 11) (Carmody, 1989). Early church fathers such as Tertullian and Jerome warned of the evils of women. Tertullian called women

"the devil's gateway" while Jerome preached that "if a woman be fair, she soon finds lovers, if she is ugly, it is easy to be wanton." (in Carmody, 1989).

It wasn't until Vatican II in the 1960s that women began making progress within the Catholic Church (Tobin, 1975). The all-male hierarchy realized that it was unfair to make decisions for the entire church without the voice of the other half of the population. Women were given the opportunity to express their opinions on worship services and Catholic education and were also allowed greater participation during traditionally all-male church rituals and celebrations (Tobin, 1975; Weaver, 1985). Despite these advances, it soon became clear that the Catholic Church was still unwilling to recognize women as men's equals. Although women made great contributions in the area of education, they were repeatedly denied the right to become priests or bishops. With priests and bishops composing the decision-making body of the church, women had little influence in the Church's teachings (Tobin, 1975; Carmody, 1989).

Conversely, in the occupational and societal realms, laws have acknowledged women's right of equality with men. Within the Catholic church these same women find that their gender inhibits them from assuming all of the ministerial and most leadership roles. This apparent inconsistency invites the question: "Can a woman be both a feminist and a Catholic?" Dempewolf (1974) found that religion does affect a woman's attitude toward feminism. In his study, Catholic women were

found to be more opposed to feminism than were women who identified themselves as agnostic. Subsequent studies have concluded that women belonging to religions which hold conservative views of women will also hold more traditional views about the role of women in society (McClain, 1978; Rhodes, 1983; Jakubiak & Murphy, 1987).

Purpose of Study

Researchers have investigated women's attitudes toward religion and have explored relationships between religious behaviors and feminism. However, little research has focused on the relationship between women's attitudes toward the Catholic church and their attitudes toward feminism. Therefore, the purpose of this research is to study the relationship between Catholic women's attitude toward the Catholic church and their attitude toward feminism. In addition, the self-concept of these women will be explored. It will not only be important to see if there is a relationship between women's attitudes toward feminism and their attitudes toward the church, but it will also be informative to examine how these two measures influence the way that a woman feels about herself.

This research project is designed to (a) identify a population of college-aged Catholic women enrolled in a four-year institution; (b) investigate the relationship between their attitudes toward the Catholic church and their feminist attitudes; (c) investigate the relationship among attitudes

toward the church, attitudes toward feminism and the self-concept of Catholic women and (d) examine the relationships among respondents' personal characteristics (age, major, classification, and participation in campus ministry activities,) and their attitudes toward the church, feminism, and self-concept.

For purposes of this investigation, Loras College in Dubuque, Iowa was selected as the setting of this study. Loras College is a small, private Catholic college with an enrollment of approximately 1800. Loras College was chosen for two reasons: (a) 92% of the enrolled women are Catholic; thus the targeted population for this study is easily accessible (G.B. Noonan, personal communication, April 22, 1991); and (b) Loras has an active Catholic Campus Ministry which offers a wide variety of activities for students ranging from weekly worship services to service trips. Further insight may be gained by looking at the number of various religious activities women choose to participate in and the possible influence of these activities on self-concept and feminist attitudes.

Other characteristics of the Loras College population include: (a) 49% of the population are women, 51% are men; (b) 65% of the population have graduated from public high schools, 35% have graduated from Catholic high schools; (c) 48% of the population are Iowa residents, 40% are Illinois residents, mainly from the Chicagoland area, 7% are Wisconsin residents; (d) At the time of the study, 31% of the students were freshmen,

25% were sophomores, 23% were juniors, 18% were seniors, and 2% were special; (e) The top five areas students choose to major in are business, speech communication, psychology, English, and education (K.Myers, personal communication, January 16, 1992; G.B. Noonan, personal communication, January 16, 1992).

Research Questions

The results of this research provide information about the following questions:

1. Are Catholic women's attitudes toward the church related to their feminist attitudes?
2. Are Catholic women's attitudes toward the church related to their self-concept?
3. Are Catholic women's feminist attitudes related to their self-concept?
4. Are there significant differences in Catholic women's attitudes toward the church based on age, major, classification, and/or campus ministry activities?
5. Are there significant differences in Catholic women's feminist attitudes based on age, major, classification, and/or campus ministry activities?
6. Are there significant differences in Catholic women's self-concept based on age, major, classification, and/or campus ministry activities?

Definitions

Christian Church is an external institutionalization of a belief system. Churches codify, organize and make systematic the dogmas and protocol behavior of given religions (Daly, 1968).

Feminism is "a philosophy that maintains that all humans have a right and responsibility to reach their potential" (Carmody, 1990).

Self-concept is "an individual's personal experience of self. It is an organization of meanings or perceptions comprising the person's experiential self" (Combs, 1981).

Traditionalism refers to the attitude that a woman's life should be centered around the home and family (McMurray, 1978).

The following definitions refer to the specific components in Fitt's (1967) Tennessee Self-Concept Scale.

Behavior self-concept is the "individual's perception of his/her behavior."

Family self-concept is the "adequacy, worth, and value of family members, and perception of self in reference to his/her closest associates."

Identity self-concept is the "What am I" part of self-concept.

Moral self-concept is "an individual's moral worth, satisfaction with religion, relationship to God, and perception of 'good' or 'bad'."

Personal self-concept is "an individual's adequacy as a person, evaluation of his/her personality."

Physical self-concept is "an individual's view of his/her body."

Self-satisfaction self-concept is "an individual's self-acceptance."

Social self-concept is "an individual's adequacy and worth in social interactions and with others."

Limitations

1. The college used in this study is a small, Catholic, liberal arts college and may not be generalizable to other types of institutions.
2. The participants are Catholic women; therefore, results may not be generalizable to men or to those belonging to other religious affiliations.
3. The participants are primarily between the ages of 18-22 and results may not be generalizable to other age groups.
4. The participants are primarily from the mid-west and findings may not be generalizable to other regions.
5. The sample size is too small and findings may not be generalizable to other Catholic women.

Assumptions

1. Participants of this study will provide accurate and honest responses to the questionnaires.

2. On the Attitude Toward the Church scale (ATC), Catholic women will answer questions based on their attitudes toward the Catholic Church.
3. On the Attitude toward Women scale (AWS-S), Catholic women will answer questions based on their attitudes toward women.
4. On the Tennessee Self-Concept Scale (TSCS), Catholic women will answer questions based on their self-concept.

Significance

The study of women and religion is an area that is beginning to be explored. Feminist theologians have stated that patriarchal religions serve to oppress women (Christ & Plaskow, 1979; McLaughlin, 1979; Daly, 1968). However, research efforts targeted toward supporting or rejecting these statements have been limited. There has been little investigation into exploring women's attitudes toward the church and attitudes toward feminism. Previous research efforts have studied either the relationship between religiosity and feminism or the relationship between religiosity and self-concept. It appears that there has been only one study that looked at these variables simultaneously, but this study included only a small sample of middle-aged women.

There is a need for research that examines the variables of attitude toward the church, attitude toward women, and self-concept. Opportunities for women in the work force have greatly increased; women are making progress in gaining equality within

the family and traditionally all-male occupations. Within the Catholic Church, however, women have not seen much progress and the future shows little sign of change. Since women in the Catholic Church have been denied roles, it is important to examine today's Catholic woman to determine if her views of the Catholic Church affect her attitude toward feminism and self-concept.

CHAPTER 2

REVIEW OF LITERATURE

A limited amount of research has been conducted on the relationships of Catholic women, feminism, the church, and self-concept. This review will include an overview of women in the Catholic Church and self-concept. Secondly, this section will discuss the research that has examined the relationships between feminism and religion, religion and self-concept, and feminism and self-concept.

Women in the Catholic Church

In discussing the history of women in the Catholic Church, the primary resource referred to is the book Church and the Second Sex by Mary Daly (1968).

It is necessary to review the roles of women in the Bible, since this is the foundation for Catholic teachings. The first book of Genesis in the Old Testament illustrates the inferiority and evils of women. In the Adam and Eve story, Eve is described as being made from the rib of a man. She is also the temptress and has been interpreted as the cause of the fall of man (Trible, 1979). Except for stories of a few strong women, most of the Old Testament portrays women as men's property. Marriages were arranged with no input from the woman, a wife's

misconduct was never tolerated, and a man could divorce his wife for the smallest reason (Daly, 1968).

The New Testament provides more positive images of women. Jesus, scholars have stated, was a feminist (Daly, 1968; Swidler, 1988). He broke customs of his time by defending an adulterous woman (John 8: 1-11) and forgiving a prostitute (Luke 7:36-50). He treated women as persons, as friends. Other books in the New Testament, namely, the letters from Paul, do not support the equality of women and men. Galatians 3: 27-28 states, "... there is neither male or female, for you are all one in Christ Jesus." However, the teaching more familiar to women is "Wives be submissive to your husbands" (Ephesians 5: 22-24). Other letters written by Paul have instructed women to cover their heads and have forbidden them to teach (Daly, 1968).

The early Catholic Church in the 3rd and 4th centuries allowed women to perform two leadership functions, deaconess or widow. A deaconess had to be ordained and the process was similar to the ordination of a priest or deacon. Ordination took place by a laying on of hands in the presence of deacons, priests, and other deaconesses. The role of this person included anointing, instructing, and visiting the sick. The role of the widow is not as clear. In some instances they are referred to as "ecclesiastical dignitaries", they were revered as great teachers. In other instances they were considered as part of the clergy and performed the same duties as the deaconesses (McBrien, 1981).

By the 6th century, the church had grown and was being pressured by political forces, its leaders worked toward a more centralized and organized institution. The outcome resulted in a hierarchical structure with bishops at the top. With this structure a distinct line between clergy and laity developed, laity were not allowed to enter the sanctuary, and the positions held by women were abolished (McBrien, 1981).

During this time, early Church Fathers were reconstructing a history of the Bible which taught women's inequality and inferiority. They saw women as shallow, weak, instable, and unintelligent. Women were equated with sex which was dirty; they were Eve, temptresses of men (Daly, 1968).

The Church Fathers, wanting to provide a role model for women, focused on Mary, the Mother of God. The "wickedness" of Eve was balanced with the "goodness" of Mary, the Virgin. Mary was glorified; the ideal woman. With these attitudes, the only women in society deserving of respect became those who took the vows of chastity and poverty (Daly, 1968).

There was not much improvement by the Middle Ages. One influential scholar, Thomas Aquinas, was still teaching that woman was a "misbegotten man." Canon law still recognized woman as man's property, with the dowry system of marriage being practiced and men allowed to beat their wives. During this period however, women, by becoming nuns and abbesses, were getting educated and also began interpreting Scripture.

Abbesses were given jurisdiction over regions of people, gave legal judgement and taught (Daly, 1968).

In the Middle Ages, education was not allowed for the "average woman." Those who were educated were nun, confined to cloisters. The 16th century saw a movement to change this. One woman, Mary Ward, attempted to establish a group named "English Ladies," whose mission was to teach girls Latin and other subjects which had previously been reserved for men. Although Ms. Ward was persecuted, her idea had taken hold and progress toward the education of women was made (Daly, 1968).

Women continued their struggle for equality through the centuries, but as Mary Daly (1968) states, "It was not Catholic ideology but the industrial revolution that led to women's emancipation." Women began to take on new roles, they were employed outside the home. Nevertheless, Catholic theologians reacted against this new role teaching that "women are not suited for certain occupations, a woman is by nature fitted for home work" (Pope Leo XIII) and "it is doubtful than such a condition [working outside the home] is the social ideal for the married woman" (Pope Pius XII) (Daly, 1968). Anytime women began to take steps toward equality, the Catholic teachers spoke out against them (Daly, 1968).

The role of women in society was not all that was affected by the Industrial Revolution; this period in history had created a new world which Catholicism had not kept up with. Catholics who were once poor and uneducated were now successful people in

all professions; the members of the Catholic Church were different people with different needs. In response to this, Pope John XXIII called to order in 1962 the Second Vatican Council, a gathering of all the bishops in the world. The purpose of this was to discuss the role of Catholicism in the modern world (Dulles, 1988; Flannery, 1982).

One of the topics of discussion during this three year meeting was the presence (or lack thereof) of women in the church (McBrien, 1981; Flannery, 1982). From this discussion, the bishops began to recognize the present contributions of women in the church and opened the door to allow women greater participation in the church. Women were given more leadership responsibilities and were permitted to be more active during church services. This inclusion, while a step forward, stopped short of allowing women full participation in ministerial and leadership roles. Women continued to be denied ordination into the priesthood (McBrien, 1981; Flannery, 1982).

This history plus the present denial of women into the priesthood have some Catholic women angry with their church. Some women, such as feminist theologian Mary Daly, think that equality of the sexes will never be achieved within the Catholic institution and therefore have decided to leave. Others, such as Rosemary Radford Ruether, disagree with the church's sexist policies, but are trying to work within the system to change them (Carmody, 1989).

Self-concept

The phenomenon of self-concept dates back to the founder of psychology, William James. Subsequent psychologists, Gordon Allport and Abraham Maslow for example, have also discussed the importance of self-concept in human behavior. Self-concept can be simply defined as an "individual's personal experience of self." (Combs, 1981; p.5).

Shavelson, Hubner, and Stanton (1976) expand upon this definition by listing 6 characteristics of self-concept: 1) organized; 2) multifaceted; 3) hierarchical; 4) stable; 5) developmental, and 6) evaluative. Self-concept is organized, it is not a haphazard conglomeration of perceptions, but is an organized set of perceptions. Self-concept is also multifaceted. For example, individuals have self-concepts relating to their physical, moral, social, personal, and familial selves.

Each individual has an overall general self-concept, which can be broken down into the various aspects listed above. The general self-concept is stable, although as you descend down the hierarchy, the self-concepts become less stable. For example, a general self-concept can be divided into academic and nonacademic self-concepts. The academic self-concept can be further divided into areas of math, verbal, quantitative, etc. The nonacademic self-concept can be divided into the areas of social relations, physical aspects, etc. While the general self-concept may not waiver much over time, the physical self-

concept, which is lower in the hierarchy, is more likely to change over time.

Self-concept is also developmental, it is not present at birth. Infants cannot distinguish themselves from their environment, but as they mature, they begin to differentiate themselves from others.

Lastly, self-concept is evaluative. Self-concept causes a person to compare himself/herself to his/her values or peers. The results of the evaluations will determine the positive or negative nature of one's self-concept (Shavelson, Hubner, Stanton, 1976).

Religion and Feminism

Most research in this area has focused on the relationship between feminism and religious affiliation. Weinglass and Steil (1981) in a study of Jewish women found a negative correlation between feminism and religiosity. In studies comparing a variety of denominations, it was found that agnostics and Jews held the least traditional attitudes toward women, with Catholics and Protestants holding the most traditional (McMurray, 1978; Vanfossen, 1977; Dempewolff, 1974; Tavris, 1973). When Protestants and Catholics were compared, fundamentalist Protestant religions (Baptist, Seventh Day Adventist) held the most traditional views of women, followed by Catholic and mainline Protestant religions (Methodist, Lutheran, Presbyterian) (McMurray, 1978).

Thornton, Alwin, & Camburn (1983) conducted a longitudinal study in which they interviewed women in 1962 and again in 1977. In 1962, they found little relationship between religious identification and sex-role attitudes. When these women were interviewed again in 1977, however, a relationship was found. Those belonging to fundamentalist Protestant religions held less egalitarian sex-role attitudes than Catholics or less fundamentalist religions.

An extensive study by Rhodes (1983) took a different approach in comparing religious affiliation and attitudes toward women. Rhodes selected a subsample from the 189,733 full-time freshman sample selected by the American Council of Education. This subsample was composed of approximately 1000 subjects from 16 different religions. He categorized each religion as "discriminatory towards women" and "not discriminatory towards women" based on if and when they have allowed women to become ministers. Each subject was contacted and asked to list their future occupation and were asked to agree or disagree with the statement, "Married women's activities should be confined to the home and family."

Rhodes (1983) found that males and females who were members of discriminatory religions were significantly different in their occupational choices. Males preferred typically "masculine" occupational roles while women chose typically "feminine" roles. Also males and females in these religions

were more likely to agree that married women's activities should be confined to the home and family.

According to Rhodes (1983), in religions that were less discriminatory, there was no significant difference in occupational choices between men and women. Also, these males and females were more likely to disagree that married women's activities should be confined to the home and family.

Religiosity has been used as a variable in predicting feminism. This variable has had different meanings in various studies, leading to inconclusive results. When religiosity was defined as involvement within one's church or devoutness to a religion, there was a negative relationship between religiosity and feminism (Morgan, 1987; Zuckerman, 1980; Henley & Pincus, 1978). However, a study examining beliefs and attitudes of Roman Catholics found no significant correlation between religiosity and attitudes toward women (Barrish & Welch, 1980).

A study which specifically examined Catholic women's attitudes toward religion was conducted by Greeley (1983). Greeley utilized information generated from the 1979 National Opinion Research Center (NORC) General Social Survey and information generated from a previous study of young Catholic adults (Greeley, 1983). He compared these women on attitudes toward feminism and church attendance. He concluded that the relationship between church attendance and feminism depended upon three variables: confidence in church leaders, whether or

not their mother could be classified as non-traditional or traditional, and their description of God as "love."

For women who feel confident in their church leaders, there is no significant difference between feminists and non-feminists in church attendance. However, for women who do not feel confident in their church leaders, there is a difference between feminists and non-feminists in church attendance. If a woman does not feel confident in the church leaders, there is a negative relationship between feminism and church attendance. The less traditional a woman's attitudes are the fewer times she will attend church services.

If a woman's mother held a traditional role, feminist women would attend church less than non-feminists. If a woman's mother is non-traditional, there is no difference between feminists and non-feminists.

Lastly, if God was characterized as a loving being, there was no difference between feminists and non-feminists on church attendance. When God was not described as a loving being, church attendance was significantly less for feminists than for non-feminists (Greeley, 1979).

Self-concept and Religion

A search for literature examining the relationship between self-concept and religion reveals little information. A study of 114 women examined the relationship of self-concept to three denominations, Episcopalian, Congregational, and Methodist

(Holcomb, 1975). Each of these denominations varied in its traditional views toward women, with Methodist women being the most traditional and Episcopalian women the least traditional. Although no statistical significance differences were found between the self-concept of women and the various denominations, subjects from the most traditional denomination had the highest mean self-esteem score. Those women belonging to the least traditional had the middle self-esteem score, and subjects in the moderately traditional denomination had the lowest self-esteem score.

A subsequent study of 35 Catholic women explored differences in self-concept between those holding traditional religious beliefs and those holding non-traditional beliefs (Forman, 1989). This study also found no significant relationship between self-concept and religion.

It is difficult to reach conclusions about the relationship between religion and self-concept due to the limited amount of research conducted in this area. Those studies that do examine this relationship, should also be interpreted with caution since the number of subjects surveyed was small.

Self-concept and Feminism

Research examining the relationship between self-concept and feminism has been conducted on various samples of the female college student population. Hjelle and Butterfield (1974), Harrison, Guy, and Lupfer (1981), and Stein and Weston (1982)

investigated the relationship between self-concept and feminism and found a positive relationship between the two. Women with higher profeminist attitudes are found to have higher levels of personal growth and more positive self-concepts than women with more traditional attitudes toward feminism. Morgan (1987) compared women enrolled in traditional college programs and women enrolled in non-traditional college programs. She concluded that self-esteem was higher for those in the non-traditional majors.

Other investigations during the same time period have had conflicting results. These studies reported no difference in self-concept between feminist and non-feminist women (Nielsen & Edwards, 1982). As a result of these inconsistencies, additional studies need to be conducted to investigate the relationship of self-concept and feminism in women. Until further research is done in this area, few conclusions can be drawn.

Summary

According to the literature, in the past the Catholic Church has discriminated against women considering them the second sex, inferior to men. With the Women's Movement, women began demanding equality in all areas of society, religion included. However, while new occupational opportunities were opening up for women, the leaders in the Catholic Church remained firm in their stance against allowing women to become

members of the decision-making body. These inconsistencies raise questions that will be explored in this research project. First, is there a relationship between the attitudes of young Catholic women toward the church and feminism; secondly, is there a relationship between one's attitude toward the church and her self-concept; and thirdly, is there a relationship between feminism and self-concept?

CHAPTER 3

METHODS

The purpose of this chapter is to describe the sample population, the instruments used, and outline the procedures followed in conducting this study.

Sample

The subjects surveyed were Catholic women enrolled in upper and lower division psychology courses and one biology course for non-majors at Loras College. In this study, 87% of the subjects were between 18-22; 22% were freshmen, 25% were sophomores, 26% were juniors, and 17% were seniors. The majority of the subjects were majoring in social sciences (39%), education (28%), or business (10%). Participation in this study was not required; therefore some women chose not to complete the questionnaires.

Instruments

Three questionnaires were employed in this study: (a) Thurstone and Chave's (1929) Attitude Toward the Church (ATC); (b) the short version of the Attitudes Toward Women Scale (AWS-S) developed by Spence, Helmreich, and Stapp (1973); and (c) the Tennessee Self-Concept Scale developed by Fitts (1965). Demographic information was also elicited from each respondent. See Appendix A for a copy of the testing instruments.

Thurstone and Chave's (1929) Attitude toward the Church (ATC) survey includes 24 items dealing with social, personal, and moral significance of the church. Each item is given a scale value. The subject is asked to place a "Y" beside those items with which they agree, an "N" beside those with which they disagree, and a question mark beside those about which he/she is undecided. The scale values which correspond with those "Y" items are then listed. A person's score is the median of these scale values. A high score indicates an unfavorable attitude toward the church; low scores indicate favorable attitudes toward the church.

The ATC has been used predominantly in the university setting with populations which have included males, females, Protestants, Jews, and Catholics. In these studies the ATC has been shown to be reliable and valid (Carlson, 1934; Telford, 1934; Diggory, 1953; Poppleton & Pilkington, 1963).

To determine feminist attitudes, the researcher used the short version of the Attitudes toward Women Scale (AWS-S). This questionnaire was developed by Spence, Helmreich, and Stapp (1973) and includes 25 items which describe "attitudes toward the role of women in society" (p. 219). Questions are answered on a four-point scale (0-3) ranging from "strongly agree" to "mildly agree" to "mildly disagree" to "strongly disagree". One score is obtained from each subject, higher scores reflect liberal attitudes toward women and lower scores reflect more traditional attitudes. Each score can then be compared to other

individuals or subgrouped within the sample (Spence, Helmreich, & Stapp, 1973).

This scale is a condensed version of the 55-item Attitudes toward Women Scale (AWS) developed by Spence and Helmreich (1972). The AWS was designed to describe the roles and behaviors in areas of activity that, in principle, could be the same for men and women. However, in many studies the purpose is not to provide detailed descriptions, but to assign a score of feminism for a particular individual or group. In response to this need, the AWS-S was established. The purpose of this research was to obtain one feminism score for each subject; therefore, the AWS-S was chosen as opposed to the AWS.

Spence, Helmreich, and Stapp (1973) administered the AWS-S to 522 males and females at a large, public institution and 292 mothers and 232 fathers of these students. For the student samples, correlations between AWS and AWS-S were .969 and .968 for women and men, respectively. For the parents, there was a correlation of .956 and .963 for mothers and fathers, respectively. In a study surveying 247 women, Ghaffaradli-Doty & Carlson (1979) found a correlation of .97 between AWS and AWS-S. The reliability of AWS-S was tested on populations of males and females from various institutions and geographical locations. Using the Cronbach alpha, reliability coefficients for this population ranged from .84 -.90 (Daugherty, & Dambrot, 1986; Smith & Bradley, 1980; Nelson, 1988). The validity of this scale has been established by comparing subgroups of

populations thought to be conservative (i.e., men, older persons), with subgroups thought to hold more liberal views (i.e. women, younger persons) (Smith & Bradley, 1980; Nelson, 1988).

The Tennessee Self-Concept Scale (TSCS) was designed by Fitts (1965). Fitts stated that self-concept should be separated into an internal frame of reference and external frame of reference and developed a scale to reflect this. The internal reference was "how the person describes himself/herself" and included identity, self-satisfaction, and behaviors. The external reference was how a person utilizes outside sources to describe himself/herself and included physical self-concept, moral-ethical self-concept, personal self-concept, family self-concept, and social self-concept (Western Psychological Services, 1990).

The TSCS has been widely used in the educational, research, and counseling settings and has been administered to a variety of subjects (Western Psychological Services, 1990). The scale includes 100 items written at a fourth-grade reading level. Respondents are asked to indicate whether the statement is (1) completely false, (2) mostly false, (3) partly false and partly true, (4) mostly true, (5) completely true. The respondents are given one score for each component of self-concept (physical, moral, social, etc.) and these scores are added to form the total self-concept score. High scores indicate a high self-concept with 500 being the highest possible score.

Studies testing the validity and reliability of the subscales have been inconsistent; different subscales have been found reliable and valid in some instances but not others. Despite the inconsistencies of the different subscales, researchers agree it is a reliable and valid tool for measuring one's general self-concept (Hoffman & Gellen, 1983; Bolton, 1976; Roffe, 1981.)

Demographic information was also obtained from each subject. Subjects were asked to indicate their age, classification, major, and involvement in campus ministry. The questionnaire listed a set of campus ministry activities and respondents were asked to mark off those in which they had participated.

Procedures

The researcher obtained permission from the Vice-President of Academic Affairs at Loras College to conduct the study on the campus (Appendix B). Psychology classes to be surveyed were identified. To insure a representative sample, five introductory level classes and five upper level classes were randomly selected. Due to small enrollment in these classes, a 2 credit introductory biology course for non-majors was also selected to participate in the study. Permission to appear during these class periods was obtained through phone conversations with the professors teaching each of the selected courses.

The Iowa State University Human Subjects Committee reviewed a copy of the questionnaire and granted approval for the research April 1991 (see Appendix C).

The ATC, the AWS-S, and TSCS, were administered during each class period. A brief description of the study was read, along with directions on filling out the questionnaires (see Appendix D). The subjects were given time during class to complete the surveys. The instruments took approximately 20 minutes to complete.

Hypotheses of the Study

Based on the research questions the following hypotheses were generated:

1. There is no relationship between Catholic women's attitudes toward the church and their feminist attitudes.
2. There is no relationship between Catholic women's attitude toward the church and their self-concept.
3. There is no relationship between Catholic women's feminist attitudes and their self-concept.
4. There are no significant distinctions in Catholic women's attitudes toward the church based on their age, college major, classification, and campus ministry activities.
5. There are no significant differences in Catholic women's attitudes toward women based on their age, college major, classification, and campus ministry activities.

6. There are no significant differences in Catholic women's self-concepts based on their age, college major, classification, and campus ministry activities.

Testing and Analysis

Data collected from the questionnaires were coded for statistical analysis. A score of feminism on the AWS-S was obtained for each subject and the mean for the sample was calculated. A score was obtained from the ATC scale and one general self-concept score was obtained from the TSCS.

The Statistical Package for the Social Sciences (SPSSx) was used to analyze the data. Correlations were run among the median score on the attitude toward the church scale, the mean score on the attitude toward women scale, and the total self-concept score. The total self-concept score was then divided into those scores which measured internal frame of references (identity, self satisfaction and behavior), and those characteristics which measured external frame of reference (physical, social, moral, family, and personal). Correlations were then run among the median score of the ATC scale, the mean score of the AWS-S scale, and each of the separate self-concept components.

One-way analysis of variance was used to test the significance of age, classification, major, and participation in campus ministry activities on the respondents' attitude toward the church, attitude toward women, and total self-concept.

CHAPTER 4

FINDINGS

The following chapter presents the statistical analysis of the data collected from the 85 respondents. A summary of the frequencies of respondents' demographic characteristics is illustrated. The remaining data are then organized and examined according to hypotheses.

Demographic Variables

Age

The majority of the respondents were traditional-aged college students between the ages of 18-22. Only 13% percent were 23 or older (Table 1).

Table 1. Frequencies, percentages, and cumulative percentages for age of Catholic women.

Value	Frequency	Percent	Cumulative %
18-22	74	87.0	87
23-30	5	5.9	93
31-40	4	4.7	98
41-50	1	1.2	99
No response	1	1.2	100

^aN=85

Classification

The subjects were distributed among grade classification as follows: 22.4% were freshmen, 24.7% were sophomores, 25.9% were juniors, and 17.6% were seniors (Table 2).

Table 2. Frequencies, percentages, and cumulative percentages of classification for Catholic women.

Value	Frequency	Percent	Cumulative %
Freshmen	19	22.4	22.4
Sophomore	21	24.7	47.1
Junior	22	25.9	73.0
Senior	15	17.6	90.6
Other	3	3.5	94.1
No response	5	5.9	100.0

^aN=85

College Majors

A drawback of the study was that subjects were not evenly dispersed across majors. The majority of subjects were enrolled in the social sciences (38.9%) or education (28.2%) disciplines. Approximately 11% were majoring in business and 5% indicated that science was their major. These data were not surprising because the classes that were selected to participate were required for those students majoring in social science or education (Table 3).

Participation in Campus Ministry Activities

On the questionnaire, subjects were given a list of campus ministry activities and were asked to indicate those activities in which they had participated. The number of campus ministry activities in which students had participated was then recorded and analyzed. Forty-nine percent of the subjects had

participated in at least one campus ministry activity, 18% had participated in three activities or more (Table 4).

Attitudes toward the Church

Subjects completed Thurstone and Chave's (1929) Attitude toward the Church (ATC) Scale. Subjects answered 24 questions

Table 3. Frequencies, percentages, and cumulative percentages of college majors for Catholic women.

Value	Frequency	Percent	Cumulative %
Social Science	33	38.9	38.9
Education	24	28.2	67.1
Business	9	10.6	77.7
Science	4	4.7	82.4
Speech Comm	2	2.3	84.8
Pre-professional	2	2.4	87.2
No response	11	12.9	100.0

^aN=85

Table 4. Frequencies, percentages, and cumulative percentages of number of campus ministry activities in which Catholic women participated.

Value	Frequency	Percent	Cumulative %
None	31	36.5	36.5
One	26	30.6	67.1
Two	12	14.1	81.2
Three	8	9.4	90.6
Four or more	8	9.4	100.0

^aN=85

and a median score for each subject was calculated. Low scores (0-4) represented a favorable attitude toward the church, high scores (5 and above) represented an unfavorable attitude toward the church. Overall, subjects had a favorable attitude toward the church ($M = 4.05$). Scores ranged from 1.52 to 9.25; over half of the subjects (52%) scored between 3.00 - 5.00 (Table 5).

Table 5. Frequencies, percentages, and cumulative percentages of Attitude toward the Church scores for Catholic women.

Value	Frequency	Percent	Cumulative %
1.50 - 2.00	5	5.9	5.9
2.01 - 3.00	17	20.0	25.9
3.01 - 4.00	22	25.9	51.8
4.01 - 5.00	23	27.1	78.9
5.01 - 6.00	8	9.4	88.3
6.01 - 7.00	6	7.1	95.4
7.01 - 8.00	2	2.4	97.8
8.01 - 9.00	1	1.2	99.0
9.01 -10.00	1	1.2	100.0

^a $N = 85$

^bMean = 4.05

Attitude toward Women

Subjects completed the short form of the Attitude toward Women Scale (AWS-S). Each question was rated on a 4-point scale with "0" indicating a traditional attitude toward women and "3" indicating a non-traditional attitude toward women. A mean score was calculated for each subject. In general, the subjects were found to hold non-traditional attitudes toward women. Fifty-seven percent of the subjects scored between 2.50 - 3.00 (Table 6).

Table 6. Frequencies, percentages, and cumulative percentages of Attitude toward Women scores for Catholic women.

Value	Frequency	Percent	Cumulative %
1.00 - 1.50	1	1.2	1.2
1.51 - 2.00	3	3.5	4.7
2.01 - 2.50	33	38.8	43.5
2.50 - 3.00	48	56.5	100.0

^aN = 85

^bMean = 2.50

Total Self-Concept

Subjects completed the Tennessee Self-Concept Scale (TSCS) (Fitts, 1965) and a total self-concept score was calculated. The majority of subjects had self-concept scores between 301 - 400 which indicate an average self-concept (Fitts, 1965). Low scores indicate a low self-concept while high scores represent a high self-concept.

Table 7. Frequencies, percentages, and cumulative percentages of self-concept for Catholic women.

Value	Frequency	Percent	Cumulative %
230 - 300	10	12.0	12.0
301 - 350	35	41.1	53.1
351 - 400	36	42.4	95.5
401 - 450	4	4.7	100.0

^aN = 85

^bMean = 349.24

Data Analysis of Hypotheses

Hypothesis 1: There is no correlation between Catholic women's attitudes toward the church and their feminist attitudes.

This null hypothesis was accepted. A correlation between the sample mean of the ATC and the sample mean of the AWS-S revealed no significant relationship between women's attitude toward the church ($\bar{M}=4.05$) and feminist attitudes ($\bar{M}=2.50$), $r(85)=.01$, $p>.05$. Utilizing the ATC and AWS-S, woman's attitudes toward the church were not found to correlate with feminist attitudes (Table 8).

Hypothesis 2: There is no correlation between Catholic women's attitude toward the church and their self-concept.

This null hypothesis was rejected. A correlation between the sample mean of the ATC and the sample mean of the TSCS revealed a significant correlation between the total self-concept score ($\bar{M}=349.24$) and attitude toward the church ($\bar{M}=4.05$), $r(85)= -.22$, $p< .05$. The $-.22$ would normally indicate a negative relationship, however, after interpreting the scales, there actually exists a positive relationship. A lower score on the ATC indicates a more favorable attitude toward the church; however, a low score on the TSCS indicates a low self-concept (Table 8). Therefore, the higher the self-concept score of Catholic women, the more favorable one's attitude toward the

church tends to be. Also, a Catholic woman having a less favorable attitude toward the church may have a lower self-concept. Correlations were also run between women's attitude toward the church score and the internal and external frames of reference of the self-concept. A significant relationship was found between Catholic women's attitude toward the church and the moral (-.24), family (-.24), and identity (-.42) components of the self-concept (Tables 9 and 10).

Hypothesis 3: There is no correlation between Catholic women's feminist attitudes and their self-concept.

This null hypothesis was rejected. A correlation was run between the sample mean of the ATC and the sample mean of the TSCS. There was a positive correlation found between women's total self-concept score ($M=349.24$) and women's feminist attitudes score ($M=2.50$), $r(85)=.22$, $p<.05$ (Table 8). As total self-concept increases, non-traditional attitudes toward women also increase. Put differently, Catholic women who hold non-traditional attitudes toward women also have a higher self-concept. Correlations were run between feminist attitude scores and the separate components of the total self-concept. Significant relationships were found between feminist attitudes and personal, family, and the identity components of the total self-concept score (.29, .26, .25, respectively) (Tables 9 and 10).

Table 8. Correlations among feminist attitudes, attitudes toward the church, and self-concept score.

	ATC	AWS-S	Self-concept
ATC	1.00	----	----
AWS-S	-.01	1.00	----
Self-Concept	.22*	.22*	1.00

*P < .05

Table 9. Correlations among attitudes toward the church (ATC), physical self-concept, moral self-concept, social self-concept, personal self-concept, and family self-concept.

	ATC	AWS-S	Physicl	Moral	Social	Persnl	Family
ATC	1.00	----	----	----	----	----	----
AWS-S	-.01	1.00	----	----	----	----	----
Physicl	-.10	.15	1.00	----	----	----	----
Moral	-.24*	.05	.50**	1.00	----	----	----
Social	-.15	.20	.55**	.37**	1.00	----	----
Persnl	-.19	.29**	.63**	.67**	.72**	1.00	----
Family	-.24*	.24*	.51*	.46**	.62**	.66**	1.00

* P < .05.

** P < .01.

Table 10. Correlations among Catholic women's attitude toward the church (ATC), attitude toward women (AWS-S), identity self-concept, self-satisfaction self-concept (Selfsat) and behavior self-concept.

	ATC	AWS-S	Identity	Selfsat	Behavior
ATC	1.00	----	----	----	----
AWS-S	-.01	1.00	----	----	----
Identity	-.42**	.25*	1.00	----	----
Selfsat	-.02	.21	.61**	1.00	----
Behavior	-.20	.16	.60**	.78**	1.00

* P < .05.

** P < .01.

Hypothesis 4: For Catholic women, there is no significant difference between attitude toward the church and demographic characteristics.

The demographic characteristics considered in this hypothesis were age, classification, major, and campus ministry activities. This hypothesis was tested by running one-way analysis of variance between attitude toward the church mean scores and each of the demographic characteristics. There was no significant differences found in attitudes toward the church due to age, classification, major, or the number of campus ministry activities in which subject's participated (Table 11).

Hypothesis 5: For Catholic women, there is no significant difference between feminist attitudes and age, classification, major, and campus ministry activities.

The demographic characteristics considered in this hypothesis were age, classification, major, and campus ministry activities. This hypothesis was tested by running one-way analysis of variance between feminist attitudes and each of the demographic characteristics. There were no significant differences found in feminist attitudes based on age, classification, major, and campus ministry activities of Catholic women (Table 12).

Hypothesis 6: For Catholic women, there is no significant difference between self-concept and age, classification, major, and campus ministry activities.

The demographic characteristics considered in this hypothesis were age, classification, major, and campus ministry activities. This hypothesis was tested by running one-way analysis of variance between total self-concept scores and each of the demographic characteristics. There were no significant differences found in the total self-concept based on age, classification, major, and campus ministry activities of Catholic women (Table 13).

Table 11. One-way analysis of variance for attitudes toward the church and age, major, classification, and campus ministry activities of Catholic women.

Variable		SS	df	MS	F Ratio	F Probability
Age	Between	39.66	13	3.05	1.20	.29
	Within	257.01	101	2.54		
Major	Between	12.05	6	2.01	.87	.52
	Within	220.75	96	2.30		
Class	Between	7.47	4	1.87	.68	.61
	Within	284.55	103	2.75		
Campus Ministry Activity	Between	.80	3	.27	.18	.91
	Within	101.86	66	1.53		

Table 12. One-way analysis of variance for feminist attitudes and age, major, classification, and campus ministry activities of Catholic women.

Variable		SS	df	MS	F Ratio	F Probability
Age	Between	.94	13	.08	.84	.61
	Within	8.61	101	.09		
Major	Between	.69	6	.11	1.38	.23
	Within	8.05	96	.08		
Class	Between	.29	4	.07	.90	.47
	Within	8.31	103	.08		
Campus Ministry Activity	Between	.47	4	.11	1.37	.25
	Within	9.53	111	.09		

Table 13. One-way analysis of variance for self-concept and age, major, classification, and campus ministry activities of Catholic women.

Variable		SS	df	MS	F Ratio	F Prob
Age	Between	18964.14	13	1458.78	1.20	.29
	Within	122650.50	101	1214.36		
Major	Between	6093.60	6	1015.60	.91	.49
	Within	107599.33	96	1120.83		
Class	Between	3358.24	4	839.56	.61	.66
	Within	144203.64	103	1400.04		
Campus Ministry Activity	Between	9658.77	4	2414.69	1.89	.12
	Within	141834.37	111	1277.79		

CHAPTER 5

SUMMARY AND CONCLUSIONS

The purpose of this study was to investigate relationships among Catholic women's attitude toward the church, their feminist attitudes, and their self-concept. In the past, research has focused on the relationship between feminist attitudes and self-concept, attitudes toward the church and self-concept, or attitudes toward the church and feminist attitudes. Research which investigates all three variables simultaneously is limited.

The testing instruments utilized in this study were three surveys used to assess attitude toward the church, feminist attitudes and self-concept of Catholic women and five additional questions which looked at the demographic characteristics of the population. Attitude toward the church was assessed by Thurstone and Chave's (1929) Attitude toward the Church Scale (ATC). Feminist attitudes were assessed by Spence, Helmreich, & Stapp's (1972) short-form of the Attitude toward Women Scale (AWS-S), and self-concept was measured by the Tennessee Self-Concept Scale (Fitts, 1965).

The study was conducted at Loras College, a small, Catholic liberal arts institution. The respondents selected to participate in this study were Catholic women enrolled in a psychology course or the history of biology course for non-majors. Eighty-seven percent of the subjects were between 18-

22; 22% were freshmen, 25% were sophomores, 26% were juniors, and 18% were seniors. This distribution does represent overall classification of the Loras College population (31% freshmen, 25% sophomores, 23% juniors, and 18% seniors) (Noonan, 1992). The majority of the subjects were majoring in social sciences (39%), education (28%), or business (10%). This result is not representative of the Loras population overall in which business, speech communication, and psychology, respectively, are the top three majors. Sixty-four percent of the respondents had participated in at least one campus ministry activity. The survey was administered to these participants April 1991.

The respondents completed the instruments during an instructional class period. Participation was voluntary and within guidelines approved by the Iowa State University Human Subjects Committee. There were a few women who chose not to complete the questionnaire. The response rate was high, but the sample size was relatively small. This can be accounted for by two primary factors: (a) small numbers of women enrolled in the class, and (b) women enrolled in the class who were not Catholic. The questionnaire took approximately 20 minutes to complete. The information collected from these surveys was organized into six hypothesis and analyzed using SPSSx.

Catholic women had a mean score of 4.05 on the ATC. Low scores on this test reflect a favorable attitude toward the church; high scores reflect an unfavorable attitude toward the church. Previous research has indicated that scores of 4 or

below suggest a favorable attitude toward the church. In studies conducted before Vatican II, Catholic scores on the ATC have been less than 3.0 (Telford, 1934; Thurstone & Chave, 1929). This change toward more unfavorable attitudes would support theologians statements that Catholicism is increasingly losing members.

Catholic women had a mean score of 2.50 on the AWS-S. This scale was on a continuum with a score of "0" reflecting very traditional attitudes toward women and a score of "3" reflecting very nontraditional attitudes toward women. The mean of 2.50 reflects that overall, women held feminist attitudes toward women. This mean score is representative of other AWS-S scores conducted on similar populations (Stein & Weston, 1982; Zuckerman, 1980).

The mean self-concept score for Catholic women was 349.24 on the TSCS. The higher the score, the higher one's self-concept. According to Fitts (1965) this is an average score for the population. This mean score is also representative of the mean scores conducted on similar populations (Zuckerman, 1980; Holcomb, 1975).

Hypothesis One stated that there was no significant relationship between Catholic women's attitude toward the church and feminist attitudes. This was tested by running a correlation between the scores on the ATC and the scores on the AWS-S. There was no significant relationship found between the two.

This finding suggests that no predictions can be made about a Catholic woman's feminist attitudes based on her attitude toward the church. Similarly, one cannot assume a Catholic woman's attitude toward the church is based on her feminist attitudes. In Chapter 1 the question was raised, "Can a woman be a Catholic and a feminist?" Based on the results of this study, the answer is, "Yes." Catholic women can believe in the equality of women and men and still worship in a church which prohibits women from being members in the decision-making body. Catholic women may disagree with the traditional roles that society places on them, but are members of a church which only allows men to perform its ceremonies.

This inconsistency may cause frustration for women. Women ask why they are not allowed to fully participate in the Catholic Church, but their questions are met with poor answers (O'Connell, 1988). To counteract this frustration, women begin to focus on Jesus' messages in the Bible as opposed to the doctrines interpreted by the priests and bishops. Women feel that the basic messages of Catholicism preach equality, it is the church hierarchy's rules and guidelines that have caused women's oppression. As a result, feminists continue to participate in the Catholic religion in hopes that someday the teachings of the church leaders will reflect the feminist messages of Jesus (Greeley, 1979).

There may be factors unaccounted for in this study that influence the relationship between feminist attitudes and

attitudes toward the church. As reported in Chapter 2, Greeley (1979) found that three factors affected the relationship between woman's church attendance and feminist attitudes: confidence in church leaders, whether or not the mother could be classified as non-traditional or traditional, and their description of God as "love." Because of the limited scope of this study, these factors were not effectively accounted for.

Another explanation for this finding may be the lack of awareness of the church as patriarchal and that this male hierarchy may conflict with women's equality. In their longitudinal study of women, Thornton, Alwin, and Camburn (1983) found that in 1962 there was no relationship between religious identification and sex-role attitudes. However, in 1977, after women had been exposed to the women's movement, a negative relationship was found.

Women growing up in the Catholic religion may not have considered challenging the all-male hierarchy. There are many traditions and customs within the Catholic church that women don't understand or question, the patriarchal structure may be an example of this. On the other hand, there has been more discussion and publicity regarding women's equality in home and the occupational realms. Women's Liberation Movement and the Equal Rights Amendment have received much more attention in the media than the arguments concerning why women can't be priests. As a result, women may not see the connection between wanting

equal rights with males and not being able to celebrate the Catholic Mass.

Hypothesis Two stated that there was no significant relationship between Catholic women's attitude toward the church and self-concept. This was tested by running a correlation between the scores on the ATC and the scores on the TSCS. There was a significant relationship found between the two. As attitude toward the church increased, total self-concept increased.

Though the Catholic Church has treated women unfairly, it also teaches that individuals are good and are loved unconditionally. These messages may override the female negative messages. Those who favor the church may do so for the overall message of God's love which in turn may increase self-concept.

Another explanation may be that women who follow the doctrines of their church may feel good about themselves and thus, their self-concept increases. The Catholic Church preaches that those who follow the teachings of the Church will be rewarded. Although these teachings may be sexist, women who obey them may still feel good about themselves. If women will be rewarded for following the rules of the Church, it may not matter to some women that the rules may be unfair.

This finding conflicts with Forman's (1989) study of Catholic women which concluded that there was no relationship between religion and self-concept. Caution needs to be taken in

comparing the two however, because of the different measurement techniques and populations used in the two studies. This study used two paper and pencil surveys and included women between the ages of 18-22. Forman (1989) conducted in depth interviews with each candidate and the subjects in her study were 10-20 years older than subjects in this study.

Hypothesis Three stated that there was no significant relationship between Catholic women's feminist attitudes and her self-concept. This hypothesis was tested by running a correlation between scores on the AWS-S and the TSCS. There was a significant positive relationship between the two. Catholic women who have a less traditional, more feminist attitude toward women tend to have a higher self-concept. This study corresponds with similar studies which have found the same results (Hjelle & Butterfield, 1974; Harrison, Guy & Lupfer, 1976; Stein & Weston, 1981).

Perhaps women who have non-traditional attitudes have higher self-concepts because in order to cross the boundaries that keep women in their homes, a woman needs to feel good about and confident in her abilities. Another possibility could be that those women who have been less traditional have felt less limited and have sought out those opportunities that they were interested in. They may have succeeded in these, therefore, their self-concept is higher than those who feel confined to certain roles. As with any relationship, it is difficult to determine which factors, if any, have influenced the other.

The findings from hypotheses one, two, and three contradict each other. There was a positive relationship found between self-concept and attitude toward the church and between self-concept and attitude toward women. From these findings it would seem that there would exist a positive relationship between attitude toward the church and attitude toward women. This wasn't the case. These results provide more evidence that the interrelationship of attitudes is complex and more research needs to be done to understand the influence of one attitude on another.

Hypothesis Four was tested by running a one-way analysis of variance between ATC scores and age, major, classification, and campus ministry activities. Catholic women's attitude toward the church were not significantly related to their age, major, classification or participation in campus ministry activities.

As was mentioned earlier, many of the women may not have begun to see the existence of inequality within the church. It may not be until after graduating from this institution that women begin to question the teachings of the Church. The college which they are attending is affiliated with the Catholic Church; therefore, it is unlikely that classes and lectures that discuss the "flaws" in the Catholic Church are encouraged. It is also unlikely that activities sponsored by the Catholic campus ministry would illustrate the unfairness toward women in the church without offering positive reasons for being Catholic. Since the majority of the women in this study have attended

college directly from high school, regardless of major, classification, or involvement of campus ministry, they probably have not been challenged to question the Catholic Church.

Hypothesis Five stated that there was no significant difference between feminist attitudes and age, major, classification and campus ministry activities. This hypothesis was tested by running a one-way analysis of variance between AWS-S scores and age, major, classification, and campus ministry activities. Catholic women's feminist attitudes were not significantly related to their age, major, classification, or participation in campus ministry activities.

As new college students coming from high school, women may not be aware of gender issues. However, as they get older and are faced with decisions about job opportunities and relationships to spouses, they are forced to consider their role in society. Chickering, in his developmental theory, suggests that new college students who have just graduated from high school are concerned primarily with developing competence and managing emotions. Seniors, on the other hand, are developing purpose, deciding what they are going to stand for. According to this theory, upperclassman would have more time to spend on examining gender issues (Chickering as cited in Rodgers, 1989). Due to the small number of subjects in each group, however, these differences were not found.

Hypothesis Six stated that there was no significant difference between Catholic women's self-concept and age, major,

classification, and campus ministry activities. This hypothesis was tested by running a one-way analysis of variance between TSCS scores and age, major, classification, and campus ministry activities. Catholic women's self-concept was not significantly related to their age, major, or classification. This is not surprising since self-concept is not developmental. A woman who is 23 may have a higher self-concept than a 40 year-old or vice versa. Participation in campus ministry activities may play a role in self-concept, if the individual feels they are an important part of her life and that she is able to be an effective participator. This study did not address either of these concerns.

Recommendations for Future Studies

This research is only the beginning of much needed research in the area of women and religion. Following are recommendations for future studies.

1. The sample size should be increased to more accurately generalize to the private, Catholic college and to Catholics in general.

2. Men from the same institution, attending the same classes as the women should participate in the study so that comparisons between gender could be analyzed.

3. Catholic women attending different types of institutions (i.e., public, private non-Catholic, etc) should be

administered the questionnaire and comparisons among the various institutions could be analyzed.

4. Women affiliated with different denominations should be administered the questionnaire and comparisons among the various religions could be analyzed.

5. Women of various cultural backgrounds should be given the questionnaire and comparisons among the various cultures could be analyzed.

6. A different instrument to test the attitude toward the church could be utilized. This instrument could include questions relevant to the present day Catholic Church. These questions could cover issues of women in the priesthood, abortion, and birth control.

7. Other questions could be added to instrument. Questions which directly asked if a woman experienced conflict between Catholicism and feminism. Demographic information such as type of high school or attended or why the woman chose to enroll at Loras could also provide insight into the relationship between attitudes toward the church and attitudes toward women.

8. An in-depth interview could accompany the questionnaire to gain a better understanding of the factors that contribute to Catholic women's attitudes.

9. Expanding on Greeley's (1979) research, factors such as confidence in church leaders, traditional or non-traditional attitudes of mothers, and perception of God could be examined in relation to attitudes toward the church.

10. The subjects who participated in this study could be administered the same questionnaire in five years to see if their attitudes and self-concept had changed.

Summary

The Women's Movement in the 1970s caused Americans to discuss the treatment of women in society. As a result, women began to be acknowledged as men's equals and new opportunities arose for them. While this was occurring, the Catholic Church remained firm in prohibiting equal opportunities between women and men within its institution. This inconsistency is present today, and raises the primary question, "Can a woman be Catholic and a feminist?" and secondarily, "What does this do to a woman's view of herself?"

This study sought to answer these questions. Women at a Catholic college were given the Thurstone and Chave's (1929) Attitude toward the Church scale, Spence, Helmreich, and Stapp's (1972) Attitude toward Women Scale and Fitt's (1967) Tennessee Self-Concept Scale. The demographic characteristics of age, classification, major, and campus ministry activities were also evaluated. The scores were tabulated, correlations were run among the questionnaires, and one-way analyses of variances used to determine differences in demographic characteristics.

There was no significant relationship found between Catholic women's attitude toward the church and her attitude toward women. There was, however, a significantly positive

relationship found between Catholic women's self-concept and attitude toward the church with family, moral, and identity components of self-concept most significantly related. There was also a significantly positive relationship found between Catholic women's self-concept and attitude toward women with family, personal, and identity components of self-concept most significantly related. No significant distinctions were found between the demographic characteristics of age, classification, major, and campus ministry activities and the attitude toward the church, attitude toward women, and self-concept.

While this research gives some insight into the complex interrelationships of these various attitudes, it raises many more questions. Would the results have been different if the sample had been larger? What factors contribute to these relationships? Larger populations need to be studied and specific factors need to be investigated to more fully understand the relationship between attitudes toward the church and feminist attitudes, attitudes toward the church and self-concept, and feminist attitudes and self-concept.

Other questions stemming from this study are concerned with differences among various populations. Are there differences between men and women? Are there differences among students attending various types of institutions, among religions, among various cultures?

The significant relationships found between a woman's attitudes and her self-concept suggest that religion, self-

concept, and feminist attitudes do influence student's lives. Their attitudes are incorporated into their identities and this, in turn may affect behavior. Professionals in higher education need to be conscious of this when relating to students. Just as race, gender, and sexual orientation have an effect on how a student relates to his/her environment, factors such as religion and self-concept may also influence a student's perspective of his/her environment.

Professionals in higher education are trained to be sensitive to remarks that may offend people who are different from them culturally, ethnically, or in their sexual orientation. This training should also be expanded to include an awareness of differences of people from various religious backgrounds. Religion is interrelated with a person's identity; thus, words or actions against a religion may be perceived as an attack against a follower of the religion.

Specifically, student affairs professionals at Loras College need to understand the relationship between Catholicism and feminism. Many women at Loras are Catholic and may have chosen to attend the institution because of its strong Catholic traditions. If these women begin to question these Catholic traditions they need to be able to do so in a supportive environment. Loras College professionals need to provide programs that allow women to discuss issues related to Catholicism and feminism in a non-threatening environment.

Campus ministers, who are part of the student affairs staff, will also play a significant role in providing assistance. Women who begin to question the policies and practices of Catholicism may approach Campus Ministers for advice or answers. Campus ministers, in turn, must encourage this questioning and support them as they begin to evaluate the role that Catholicism plays in their life.

Professionals and feminists also need to challenge Catholic women. Whereas Catholics need to be proud of their heritage and the messages of Jesus which taught of love, mercy, compassion, and justice, they also need to be aware that the church, as an institution, has rules and attitudes that teach and condone the inferiority of women to men. Classes which discuss the role of religion or the role of women in society, should incorporate information which examines the relationship between the two.

Educational programming within the residence halls or special lectures should be offered to allow women to discuss the inconsistencies in Catholicism and feminism and be able to share their concerns in a supportive environment. It is only after Catholic women are aware of sexism in their religion that they can take steps to change it.

Church leaders, too, must begin to examine their actions. They cannot be afraid to admit the "flaws" within the Catholic Church for fear people will leave. People are beginning to leave because these flaws haven't been admitted nor corrected. Many things within the Catholic Church have changed since the

New Testament was written. If Catholicism wants to continue having the largest number of members in the world, the institution will need to more closely resemble the equality, mercy, and love that the religion is based on.

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APPENDIX A.

TESTING INSTRUMENT

Demographic Information

Age _____

Major _____

Religious Affiliation

- Catholic
 Protestant
 Jewish
 Other

Classification

- Fr.
 So.
 Jr.
 Sr.
 Other

Please check those campus ministry activities which you have participated in:

- Attend daily church services
 Attend weekly church services
 Spiritual retreats
 Peace & Justice activities
 Service Trips
 Other _____

Attitude toward the Church Scale

Below there are twenty-four statements expressing different attitudes toward the church. Put a 'Y' if you agree with a statement; put a 'N' if you disagree with the statement. If you cannot decide about a statement, you may mark it with a question mark. This is not an examination. People differ in their opinions about what is right and wrong on a question.

1. I enjoy my church because there is a spirit of friendliness there.
 2. I like the ceremonies of my church but do not miss them much when I stay away.
 3. I respect any church-member's beliefs but I think it is all 'bunk'.
 4. I feel the need for religion but do not find what I want in any one church.
 5. I think the teaching of the church is altogether too superficial to have much social significance.
 6. I think the church is a parasite on society.
 7. I believe in sincerity and goodness without any church ceremonies.
 8. I do not understand the dogmas or creeds of the church but I find that the church helps me to be more honest and creditable.
 9. I think the church seeks to impose a lot of worn-out dogmas and medieval superstitions.
 10. I think the church is a hindrance to religion for it still depends upon magic, superstitions and myth.

- _____ 11. When I go to church I enjoy a fine ritual service with good music.
- _____ 12. I feel the church perpetuates the values which people put highest in their philosophy of life.
- _____ 13. Sometimes I feel that the church and religion are necessary and sometimes I doubt it.
- _____ 14. I think too much money is being spent on the church for the benefit that is being derived.
- _____ 15. I think the organized church is an enemy of science and truth.
- _____ 16. I like to go to church for I get something worth while to think about.
- _____ 17. I believe the church is a powerful agency for promoting both individual and social justice.
- _____ 18. I believe the churches are too much divided by factions and denominations to be a strong force for justice.
- _____ 19. I believe in what the church teaches but with mental reservations.
- _____ 20. I believe the church is the greatest institution in America today.
- _____ 21. I am careless about religion and church relationships.
- _____ 22. The church represents shallowness, hypocrisy and prejudice.
- _____ 23. I feel the church services give me inspiration and help me to live up to my best during the following week.
- _____ 24. I think the church keeps business and politics up to a higher standard than they would otherwise tend to maintain.

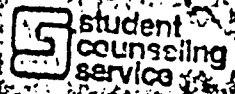
Attitude Toward Women

The statements listed below describe attitudes toward the role of women in society that different people have. There are not right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you (1) strongly agree, (2) mildly agree, (3) mildly disagree, (4) strongly disagree. Please indicate your opinion by circling 1, 2, 3, or 4.

	Strongly Agree		Strongly Disagree	
	1	2	3	4
1. Swearing and obscenity are more repulsive in the speech of a woman than of a man.	1	2	3	4
2. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.	1	2	3	4

	Strongly Agree		Strongly Disagree	
18. The husband should not be favored by law over the wife in the disposal of family property or income.	1	2	3	4
19. Women should be concerned with their duties of childbearing and tending the house, rather than with desires for professional and business careers.	1	2	3	4
20. The intellectual leadership of a community should be largely in the hands of men.	1	2	3	4
21. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.	1	2	3	4
22. On the average, women should be regarded as less capable of contributing to economic production than are men.	1	2	3	4
23. There are many jobs in which men should be given preference over women in being hired or promoted.	1	2	3	4
24. Women should be given equal opportunity with men for apprenticeship in the various trades.	1	2	3	4
25. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.	1	2	3	4

	Strongly Agree		Strongly Disagree	
3. Both husband and wife should be allowed the same grounds for divorce.	1	2	3	4
4. Telling dirty jokes should be mostly a masculine prerogative.	1	2	3	4
5. Intoxication among women is worse than intoxication among men.	1	2	3	4
6. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing laundry.	1	2	3	4
7. It is insulting to women to have the "obey" clause remain in the marriage service.	1	2	3	4
8. There should be a strict merit system in job appointment and promotion without regard to sex.	1	2	3	4
9. A woman should be as free as a man to propose marriage.	1	2	3	4
10. Women should worry less about their rights and more about becoming good wives and mothers.	1	2	3	4
11. Women earning as much as their dates should bear equally the expense when they go out together.	1	2	3	4
12. Women should assume their rightful place in business and all the professions along with men.	1	2	3	4
13. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.	1	2	3	4
14. Sons in a family should be given more encouragement to go to college than daughters.	1	2	3	4
15. It is ridiculous for a woman to run a locomotive and for a man to darn socks.	1	2	3	4
16. In general, the father should have greater authority than the mother in the bringing up of children.	1	2	3	4
17. Women should be encouraged not to become sexually intimate with anyone before marriage, even their fiancés.	1	2	3	4



Student Counseling Service
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TENNESSEE SELF CONCEPT SCALE

by

William H. Fitts, Ph.D.

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Counselor Recordings and Tests

Box 6184, Acklen Station

Nashville, Tennessee

1. I have a healthy body.....	1
3. I am an attractive person.....	3
5. I consider myself a sloppy person.....	5
19. I am a decent sort of person.....	19
21. I am an honest person.....	21
23. I am a bad person.....	23
37. I am a cheerful person.....	37
39. I am a calm and easy going person.....	39
41. I am a nobody.....	41
55. I have a family that would always help me in any kind of trouble.....	55
57. I am a member of a happy family.....	57
59. My friends have no confidence in me.....	59
73. I am a friendly person.....	73
75. I am popular with men.....	75
77. I am not interested in what other people do.....	77
91. I do not always tell the truth.....	91
93. I get angry sometimes.....	93

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

2. I like to look nice and neat all the time.....	2
4. I am full of aches and pains.....	4
6. I am a sick person.....	6
20. I am a religious person.....	20
22. I am a moral failure.....	22
24. I am a morally weak person.....	24
38. I have a lot of self-control.....	38
40. I am a hateful person.....	40
42. I am losing my mind.....	42
56. I am an important person to my friends and family.....	56
58. I am not loved by my family.....	58
60. I feel that my family doesn't trust me.....	60
74. I am popular with women.....	74
76. I am mad at the whole world.....	76
78. I am hard to be friendly with.....	78
92. Once in a while I think of things too bad to talk about.....	92
94. Sometimes, when I am not feeling well, I am cross.....	94

Responses- Completely false Mostly false Partly false and partly true Mostly true Completely true

7. I am neither too fat nor too thin.....	7
9. I like my looks just the way they are.....	9
11. I would like to change some parts of my body.....	11
25. I am satisfied with my moral behavior.....	25
27. I am satisfied with my relationship to God.....	27
29. I ought to go to church more.....	29
43. I am satisfied to be just what I am.....	43
45. I am just as nice as I should be.....	45
47. I despise myself.....	47
61. I am satisfied with my family relationships.....	61
63. I understand my family as well as I should.....	63
65. I should trust my family more.....	65
79. I am as sociable as I want to be.....	79
81. I try to please others, but I don't overdo it.....	81
83. I am no good at all from a social standpoint.....	83
95. I do not like everyone I know.....	95
97. Once in a while, I laugh at a dirty joke.....	97

Responses-

- | | | | | |
|---------------------|-----------------|------------------------------------|----------------|--------------------|
| Completely
false | Mostly
false | Partly false
and
partly true | Mostly
true | Completely
true |
| 1 | 2 | 3 | 4 | 5 |

8.	I am neither too tall nor too short.....	8
10.	I don't feel as well as I should.....	10
12.	I should have more sex appeal.....	12
26.	I am as religious as I want to be.....	26
28.	I wish I could be more trustworthy.....	28
30.	I shouldn't tell so many lies.....	30
44.	I am as smart as I want to be.....	44
46.	I am not the person I would like to be.....	46
48.	I wish I didn't give up as easily as I do.....	48
62.	I treat my parents as well as I should (Use past tense if parents are not living).	62
64.	I am too sensitive to things my family say.....	64
66.	I should love my family more.....	66
80.	I am satisfied with the way I treat other people.....	80
82.	I should be more polite to others.....	82
84.	I ought to get along better with other people.....	84
96.	I gossip a little at times.....	96
98.	At times I feel like swearing.....	98

Responses -	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

	Page 5	Item No.
13. I take good care of myself physically.....		13
15. I try to be careful about my appearance.....		15
17. I often act like I am "all-thumbs".....		17
31. I am true to my religion in my everyday life.....		31
33. I try to change when I know I'm doing things that are wrong.....		33
35. I sometimes do very bad things.....		35
49. I can always take care of myself in any situation.....		49
51. I take the blame for things without getting mad.....		51
53. I do things without thinking about them first.....		53
67. I try to play fair with my friends and family.....		67
69. I take a real interest in my family.....		69
71. I give in to my parents. (Use past tense if parents are not living).....		71
85. I try to understand the other fellow's point of view.....		85
87. I get along well with other people.....		87
89. I do not forgive others easily.....		89
99. I would rather win than lose in a game.....		99

Responses -	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

14.	I feel good most of the time	14
16.	I do poorly in sports and games	16
18.	I am a poor sleeper	18
32.	I do what is right most of the time	32
34.	I sometimes use unfair means to get ahead	34
36.	I have trouble doing the things that are right	36
50.	I solve my problems quite easily	50
52.	I change my mind a lot	52
54.	I try to run away from my problems	54
68.	I do my share of work at home	68
70.	I quarrel with my family	70
72.	I do not act like my family thinks I should	72
86.	I see good points in all the people I meet	86
88.	I do not feel at ease with other people	88
90.	I find it hard to talk with strangers	90
100.	Once in a while I put off until tomorrow what I ought to do today	100

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

Tennessee Self-Concept Scale
Answer Sheet

Form C

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ITEM	RESPONSE	ITEM	RESPONSE	ITEM	RESPONSE
13	1 2 3 4 5	7	1 2 3 4 5	1	1 2 3 4 5
14	1 2 3 4 5	8	1 2 3 4 5	2	1 2 3 4 5
15	1 2 3 4 5	9	1 2 3 4 5	3	1 2 3 4 5
16	1 2 3 4 5	10	1 2 3 4 5	4	1 2 3 4 5
17	1 2 3 4 5	11	1 2 3 4 5	5	1 2 3 4 5
18	1 2 3 4 5	12	1 2 3 4 5	6	1 2 3 4 5
31	1 2 3 4 5	25	1 2 3 4 5	19	1 2 3 4 5
32	1 2 3 4 5	26	1 2 3 4 5	20	1 2 3 4 5
33	1 2 3 4 5	27	1 2 3 4 5	21	1 2 3 4 5
34	1 2 3 4 5	28	1 2 3 4 5	22	1 2 3 4 5
35	1 2 3 4 5	29	1 2 3 4 5	23	1 2 3 4 5
36	1 2 3 4 5	30	1 2 3 4 5	24	1 2 3 4 5
49	1 2 3 4 5	43	1 2 3 4 5	37	1 2 3 4 5
50	1 2 3 4 5	44	1 2 3 4 5	38	1 2 3 4 5
51	1 2 3 4 5	45	1 2 3 4 5	39	1 2 3 4 5
52	1 2 3 4 5	46	1 2 3 4 5	40	1 2 3 4 5
53	1 2 3 4 5	47	1 2 3 4 5	41	1 2 3 4 5
54	1 2 3 4 5	48	1 2 3 4 5	42	1 2 3 4 5
67	1 2 3 4 5	61	1 2 3 4 5	55	1 2 3 4 5
68	1 2 3 4 5	62	1 2 3 4 5	56	1 2 3 4 5
69	1 2 3 4 5	63	1 2 3 4 5	57	1 2 3 4 5
70	1 2 3 4 5	64	1 2 3 4 5	58	1 2 3 4 5
71	1 2 3 4 5	65	1 2 3 4 5	59	1 2 3 4 5
72	1 2 3 4 5	66	1 2 3 4 5	60	1 2 3 4 5
85	1 2 3 4 5	79	1 2 3 4 5	73	1 2 3 4 5
86	1 2 3 4 5	80	1 2 3 4 5	74	1 2 3 4 5
87	1 2 3 4 5	81	1 2 3 4 5	75	1 2 3 4 5
88	1 2 3 4 5	82	1 2 3 4 5	76	1 2 3 4 5
89	1 2 3 4 5	83	1 2 3 4 5	77	1 2 3 4 5
90	1 2 3 4 5	84	1 2 3 4 5	78	1 2 3 4 5
99	1 2 3 4 5	95	1 2 3 4 5	91	1 2 3 4 5
100	1 2 3 4 5	96	1 2 3 4 5	92	1 2 3 4 5
		97	1 2 3 4 5	93	1 2 3 4 5
		98	1 2 3 4 5	94	1 2 3 4 5

DATE	AGE	SEX	GRADE	SCHOOL STATUS	TEACHER'S SIGNATURE
DATE	AGE	SEX	GRADE	SCHOOL STATUS	TEACHER'S SIGNATURE
TOTAL SCORE					

AGE	SEX (Circle One) M F	EDUCATION (Number of Years)	ETHNIC BACKGROUND (Optional)
MARITAL STATUS	DATE	TIME STARTED	TIME FINISHED
TOTAL TIME			

	COLUMN A PHYSICAL SELF					COLUMN B MORAL-ETHICAL SELF					COLUMN C PERSONAL SELF					COLUMN D FAMILY SELF					COLUMN E SOCIAL SELF					SELF CRITICISM	ROW TOTALS (Σ P)	ROW VARIABILITY (Range of P)									
ROW 1 IDENTITY (How He or She Is)	1	2	3	4	5	6	19	20	21	22	23	24	37	38	39	40	41	42	55	56	57	58	59	60	73	74	75	76	77	78	91	92	93	94			
	5	5	1	1	1	1	5	5	1	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	5	5		
	4	4	2	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	4	4		
	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3		
	2	2	4	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	2	2		
	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	1	1		
	P =						P =					P =					P =						P =														
ROW 2 SELF SATISFACTION (How He or She Feels About Self)	7	8	9	10	11	12	25	26	27	28	29	30	43	44	45	46	47	48	61	62	63	64	65	66	79	80	81	82	83	84	95	96	97	98			
	5	5	1	1	1	1	5	5	1	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	5	5		
	4	4	2	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	4	4		
	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3		
	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	2	2		
	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	1	1		
	P =						P =					P =					P =						P =														
ROW 3 BEHAVIOR (How He or She Acts)	13	14	15	16	17	18	31	32	33	34	35	36	49	50	51	52	53	54	67	68	69	70	71	72	85	86	87	88	89	90	99	100					
	5	5	1	1	1	1	5	5	1	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	5	5		
	4	4	2	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	4	4		
	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3		
	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	4	4	4	2	2	2	2	2		
	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	5	5	5	1	1	1	1	1		
	P =						P =					P =					P =						P =														
COLUMN TOTALS (Σ P)	COLUMN A PHYSICAL SELF					COLUMN B MORAL-ETHICAL SELF					COLUMN C PERSONAL SELF					COLUMN D FAMILY SELF					COLUMN E SOCIAL SELF					SC =	TOTAL POSITIVE	ROW TOTAL VARIABILITY (Range of P)									
COLUMN VARIABILITY (Range of P)																																					

Distribution of Responses

Marking the responses on the Answer Sheet and the above Score Sheet in determining these scores

Number of

5's	4's	3's	2's	1's	0's
X 2	X 1	X 0	X 1	X 2	

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APPENDIX B.

LETTER FOR APPROVAL FROM VICE-PRESIDENT OF ACADEMIC AFFAIRS

LORAS COLLEGE



1450 Alta Vista
Dubuque, Iowa 52001

April 11, 1991

Human Subjects Committee
Iowa State University
Ames, Iowa 50010

Dear Committee Members:

Ms. Ann Gansemer has been in touch with me regarding her proposed study of the relationship of Catholic women's attitude toward the church and toward feminism as well as the self-concept of Catholic women.

I am pleased to approve Ann's proposal to carry out this study at Loras College. She has been in contact with faculty in our Psychology Department regarding details.

Sincerely,

KEITH W. KRAUS, Ph.D.
Vice President for Academic Affairs
and Academic Dean

KWK:kg

APPENDIX C.

INFORMATION FOR REVIEW OF RESEARCH INVOLVING HUMAN SUBJECTS

Information for Review of Research Involving Human Subjects Iowa State University

(Please type and use the attached instructions for completing this form)

1. Title of Project Relationship among attitude toward the church, feminism, and self-concept of Catholic women.

2. I agree to provide the proper surveillance of this project to insure that the rights and welfare of the human subjects are protected. I will report any adverse reactions to the committee. Additions to or changes in research procedures after the project has been approved will be submitted to the committee for review. I agree to request approval for any project continuing more than one year.

Ann M. Gansemer April 12, 1991
 Typed Name of Principal Investigator Date Signature of Principal Investigator

Professional Studies - Hg Ed C2115 Maple-Willow-Larch 4-0977
 Department Campus Address Campus Telephone

3. Signatures of other investigators Date Relationship to Principal Investigator

[Signature] 4-11-91 Major Professor

4. Principal Investigator(s) (check all that apply)

Faculty Staff Graduate Student Undergraduate Student

5. Project (check all that apply)

Research Thesis or dissertation Class project Independent Study (490, 590, Honors project)

6. Number of subjects (complete all that apply)

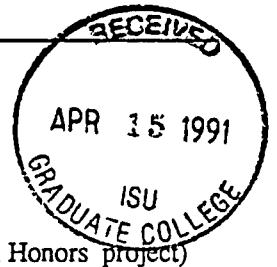
 # Adults, non-students # ISU student # minors under 14 X other (explain)
 # minors 14 - 17 150 undergraduates attending Loras College

7. Brief description of proposed research involving human subjects: (See instructions, Item 7. Use an additional page if needed.)

This project will examine the relationship among attitudes toward the church, feminism, and self-concept of Catholic women. The subjects will be asked to complete an Attitude toward the Church Scale, Attitude toward Women Scale, the Tennessee Self-Concept Scale, and a demographic information sheet. The demographic information sheet will ask for information on age, college classification, and type of high school attended. I will be conducting my study at Loras College, a Catholic college in Dubuque, Iowa. I will be attending 8 psychology courses and administering the surveys during class. The subjects will be asked to complete the surveys during class. I will ask for women enrolled in these psychology courses to volunteer, with my goal of getting 150 subjects.

(Please do not send research, thesis, or dissertation proposals.)

8. Informed Consent: Signed informed consent will be obtained. (Attach a copy of your form.)
 Modified informed consent will be obtained. (See instructions, item 8.)
 Not applicable to this project.



9. Confidentiality of Data: Describe below the methods to be used to ensure the confidentiality of data obtained. (See instructions, item 9.)

No personal identifiers will be used in this study.

10. What risks or discomfort will be part of the study? Will subjects in the research be placed at risk or incur discomfort? Describe any risks to the subjects and precautions that will be taken to minimize them. (The concept of risk goes beyond physical risk and includes risks to subjects' dignity and self-respect as well as psychological or emotional risk. See instructions, item 10.)

11. CHECK ALL of the following that apply to your research:

- A. Medical clearance necessary before subjects can participate
 B. Samples (Blood, tissue, etc.) from subjects
 C. Administration of substances (foods, drugs, etc.) to subjects
 D. Physical exercise or conditioning for subjects
 E. Deception of subjects
 F. Subjects under 14 years of age and/or Subjects 14 - 17 years of age
 G. Subjects in institutions (nursing homes, prisons, etc.)
 H. Research must be approved by another institution or agency (Attach letters of approval)

If you checked any of the items in 11, please complete the following in the space below (include any attachments):

Items A - D Describe the procedures and note the safety precautions being taken.

Item E Describe how subjects will be deceived; justify the deception; indicate the debriefing procedure, including the timing and information to be presented to subjects.

Item F For subjects under the age of 14, indicate how informed consent from parents or legally authorized representatives as well as from subjects will be obtained.

Items G & H Specify the agency or institution that must approve the project. If subjects in any outside agency or institution are involved, approval must be obtained prior to beginning the research, and the letter of approval should be filed.

Last Name of Principal Investigator Gansemer

Checklist for Attachments and Time Schedule

The following are attached (please check):

- Letter or written statement to subjects indicating clearly:
 - a) purpose of the research
 - b) the use of any identifier codes (names, #'s), how they will be used, and when they will be removed (see Item 17)
 - c) an estimate of time needed for participation in the research and the place
 - d) if applicable, location of the research activity
 - e) how you will ensure confidentiality
 - f) in a longitudinal study, note when and how you will contact subjects later
 - g) participation is voluntary; nonparticipation will not affect evaluations of the subject
- Consent form (if applicable)
- Letter of approval for research from cooperating organizations or institutions (if applicable)
- Data-gathering instruments

Anticipated dates for contact with subjects:

First Contact	Last Contact
<u>April 23 & 24 1991</u>	_____
Month / Day / Year	Month / Day / Year

If applicable: anticipated date that identifiers will be removed from completed survey instruments and/or audio or visual tapes will be erased:

Month / Day / Year

Principal Executive Officer	Date	Department or Administrative Unit
<u>[Signature]</u>	<u>4-11-91</u>	<u>Professional Studies -</u>

Decision of the University Human Subjects Review Committee:

Project Approved Project Not Approved No Action Required

<u>Patricia M. Keith</u>	<u>4-23-91</u>	<u>[Signature]</u>
Name of Committee Chairperson	Date	Signature of Committee Chairperson

APPENDIX D.

INSTRUCTIONS READ TO EACH CLASS PARTICIPATING IN THE STUDY

Ann Gansemer

Statement to be Read Before Surveying Subjects

Hi, my name is Ann Gansemer and I am a graduate student in Higher Education at Iowa State University. I am presently doing research on the relationships among attitudes toward the church, feminism, and self-concept of Catholic women. I am here to ask you for your participation in this study. What this entails is filling out a demographic information sheet and 3 questionnaires: an Attitude toward the Church scale, Attitude toward Women scale, and the Tennessee Self-Concept Scale. It will take you approximately 15-20 minutes to complete. Do not write your name on any of the material; all answers will remain anonymous and confidential. While your help is appreciated, it is not required.

Please raise your hand if you are interested in participating in this study. Directions for filling out each questionnaire are attached. If you have any questions, please ask. Also, if you should have any questions after completing the surveys, you may contact me at 232-4135. Thank you.