

AN ABSTRACT OF THE THESIS OF

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Communication cannot be successful without the cooperative listening response of an auditor. Auditors must feel empowered to act as agents of change or their decisions and actions cannot be influenced by the discourse. Their every response depends upon their ability to perceive themselves as potential mediators of change.

A review of the literature supports the notion that women auditors are affected by biological, social, historical, and psychological forces which serve to inform their ability to perceive themselves as agents of change. In many instances, their lack of perceived personal power is apparent.

The purpose of this study was to construct and analyze an instrument developed for the purpose of measuring perceived personal power. The instrument was designed and validated through a Delphi process. The questionnaire contained thirty-six (36) items, with a four-point Likert-

type scale used to indicate the respondent's attitude. Questions were completed by 300 randomly selected female students at Oregon State University. The mean age of the respondents was twenty years, 34 percent were married and the mean years of university classwork completed was 2.4 years.

The Hoyt-Stunkard method was used to assess reliability. The computed reliability coefficient was 0.948. An R-mode factor analysis was utilized by clustering items--acting as a tool for determining construct validity through the extraction of common factor variances, showing the highly correlated items which share variance. Five factors were extracted through use of a varimax rotation of the factor matrix loadings. Thirty-five (35) of the thirty-six (36) instrument items were clustered on one of the five factors.

Based on the results, it is reasonable to believe that the Perceived Personal Power Inventory developed for this study is reliable and valid when used with the population from which the population was drawn.

THE DEVELOPMENT OF A PERCEIVED
PERSONAL POWER INVENTORY
FOR UNDERGRADUATE UNIVERSITY WOMEN

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DEVELOPMENT OF A
PERCEIVED PERSONAL POWER INVENTORY FOR
UNDERGRADUATE UNIVERSITY WOMEN

Chapter I

INTRODUCTION

Whether we will it or not, we cannot escape rhetoric--either the doing or the being done to. We require it. Whether we seek advice or give it, whether we converse over the meat counter of the local supermarket or in the halls of Congress; whether we teach or are taught, we are involved in rhetoric. The success of the venture depends upon a deliberate or instinctive adjustment of idea-through-speaker-to-auditor in a particular situation. Whether our purpose is to persuade, inform, entertain, or merely make friends, the accomplishment of a rhetorical effect necessitates speaking "the language" of the auditors--adjusting and accommodating to their beliefs, attitudes, and values.

Auditors are never a passive mass waiting for the injection of a message; instead, they bring to the communication situation a score of values, beliefs, feelings, and perceptions of their own which affect not only what is heard, but also what response is to be made. Aristotle called for speaker awareness to the ethos (character) of the auditor, by saying, " . . . matters appear in a different guise to those who love and to those

who hate and to those who are angry and to those free from anger" (in Cope, 1867, p. 1377). Auditors will submit to the reasoned activity of the speaker only when their own personal ethos allows them to become cooperative.

Theresa Enos (1990) supports this view by saying, "the very word 'auditor' implies a participatory, reciprocal action between sender and receiver" (p. 100). Optimum interaction occurs when identification (shared perception) between these parties is established. Enos suggests the connection between ethos and the process of identification by adding, "Effective ethical argument arises from the union of speaker and listener, writer and reader . . . only through ethos can the participants in a discourse achieve identification" (p. 101). It is the ethos of the auditor that acts as an active presence in an interchange--a presence which the communicator must know and whose probative force must be utilized in any interaction. The word "ethos" is often used interchangeably with the word "character" and is defined in this study as "the firm disposition reflecting the quality of the individual's dominant habits in the sphere of moral activity" (Grimaldi, 1990, p. 73). One vital component of ethos is the sense of personal empowerment--the ability to act and instigate change. If the auditor feels empowered to act as an agent of change, a cooperative listening response is evoked, but if that empowerment is absent, decisions and actions are not

influenced because no change can be produced by the discourse.

At this point, a unique phenomenon can become an obstacle to the communication process whenever the auditor is a women. "Female audiences pose a difficult problem because of their inability to perceive themselves as agents of change" (Campbell, 1982, p. 74). Historical attitudes and customs, economic conditions, social mores, cultural tendencies, and situational factors combine to present both extrinsic and intrinsic forces which work against equality in terms of perceived empowerment between women and men auditors. In a society ruled by rhetorical situations committed to the goal of persuading listeners that they can act effectively in the world, it has become sadly apparent that persuading women that they can act is a precondition for all other kinds of persuasive effort. Karlyn Campbell (1989) observed that "women must first be convinced they can be agents of change before they can be persuaded to perform any action or accept any belief" (p. 13).

Problem

Communicators are well advised to attend to the dynamics of their auditors--knowing that it is the judgment of the auditor that drives the outcome of the process. The way auditors view themselves is central to their perception

of and response to any message. In fact, Lloyd Bitzer (1968) defines a rhetorical auditor as "only those persons who are capable of being influenced by discourse and of being mediators of change" (p. 8). Therefore, if identification between advocate and auditor is crippled by the compelling notion of lack of empowerment, the auditor cannot participate in the process.

Despite centuries of struggling for advancement and the right to assume forbidden roles, women as auditors maintain many unique gender specific elements in terms of values and perceptions which serve to alter their judgments and responses. Several of these elements are closely correlated to the construct of personal power, described by Jo Freeman (1971) in this way: "In the presence of a system that often makes it difficult for women to be viewed as powerful, the exercise of power by a woman seems at best extraordinary and at worst illegitimate" (p. 7).

This accepted system of gendered power-relations allows for the occurrence of various forms of routine oppression of women--oppression that is clearly manifest by the fact that women auditors do not view themselves as potential agents of change (Campbell, 1983). Since one's perceived ability to act as a mediator of change is the driving force for all other responses (Bitzer, 1968), both communicators and auditors need to be alerted to the attitude construct of perceived empowerment if successful interaction is sought.

The first step in the attempt to arrive at a solution to the potential problems affecting women auditors (and those who seek to communicate with them) is to construct an instrument of measurement intended to measure the subject's perception of personal power. It is reasonable to believe that a score from a valid and reliable instrument would serve to provide the respondent with important motivational information.

The critical question becomes, "Can an instrument that measures the construct of perceived personal power be devised?" Is it possible to invent and gather instrument items that will, indeed, reflect the attitude of perceived empowerment? Is the construct of personal power measurable? Could such an instrument be found to be reliable and valid?

Purpose

Using the concepts of (1) active auditor, (2) mediator of change, and (3) women's perceived lack of empowerment as the premises for the basis of the investigation, the purpose of this study was to examine and identify the primary factors affecting the perceived empowerment of undergraduate university women. An instrument designed to measure perceived empowerment was devised, administered, and analyzed for the purpose of establishing instrument reliability and validity.

Theoretical Basis and Rationale

"In the best of all possible worlds," writes Lloyd Bitzer (1968), "there would be pure communication, but no rhetoric--since exigencies [situations requiring change] would not arise" (p. 8). However, in our real world, rhetorical exigencies abound, since the world invites and demands change--change conceived and effected by human agents who address mediating auditors. The auditors, in turn, attach emotive meaning to the message in terms of their own feelings, values, and needs and respond according to their interpretations of their ability to act as mediators of the change that the communication and the world demand.

If the message givers attend only to statements about their subjects and view the auditors solely as a mass whose attention must be caught, emotions aroused, and reason convinced all for the purpose of gaining acceptance of the espoused position, it is likely that the goal of successful communication will not be completed. Part of the collective package of the values, feelings, and needs which women auditors bring to the rhetorical situation have direct bearing on their perceived ability to function as agents of change. Their felt sense of empowerment (ability to influence others, to instigate change, and to act) is

different from that of men auditors--which taints their response to the communicated message.

Arriving at some understanding of audience enriches any persuasive effort be it to teach, to move, to delight, or to alienate. Rhetoricians and educators alike have come to recognize that the potential to engage another is the power of a piece of persuasive discourse; however, many attempts at such engagements fail for reasons that have nothing to do with style or content. Modern rhetorical critics theorize about the driving force of identification emerging from generative ethos which is a process of interaction between a sender and receiver marked by mutual trust, identification, and willingness to be influenced (Burke, 1966). Michael Halloran (1975) clarifies this concept by saying, "To achieve identification is to define my world in such a way that the other can enter into that world with me; but when speaker and audience inhabit different worlds, it becomes possible for both to hear without listening" (p. 626).

Interlocking identification makes it clear that the auditor cannot be separated from the rhetor's purpose. The attitudes of the auditors drive their reactions and responses. An extension of this concept is Lloyd Bitzer's (1968) well-accepted concept that a rhetorical auditor consists only of those persons who are capable of being influenced by discourse and of being mediators of change.

With the establishment of the theories of auditor identification supplemented by Bitzer's definition of auditor, it behooves a communicator to consider closely the traits of potential listeners or readers which would affect their reception of or response to the message--especially those elements inhibiting their ability to act. Several gender studies have been conducted which clearly show basic and distinct differences between males and females in terms of traits and tendencies related to the development, perceptions, and displays of personal power. For example, Deborah Tannen (1990) found that women tend to inhabit a world of connection even if it means taking orders. Men, on the other hand, tend to inhabit a world of status by telling others what to do. Larry and Janet Jensen (1991) found the world-view perspective (what was perceived as being most important) of women to be aligned with a caring, personal world-view--valuing such things as mercy over justice, being over doing, and compromise over power. Andrew Dubrin (1991) found the tactics of influence used by men to be much more assertive and aggressive than those used by women. Matina Horner (1972) concluded that the inherent needs of women are more in line with values of nurturance, accommodation, and caring than with achievement and status. These traits and values constitute part of the ethos package carried into the communication situation by the auditor. No study has made the final connection between the identified and accepted

traits of women and how those traits affect their felt sense of empowerment as an auditor or message receiver. Also, there is no single instrument devised for the specific purpose of measuring perceived empowerment in women auditors. It needs to be emphasized that measures do exist which consider the construct of powerlessness, as a domain of alienation. Examples of these studies include: the Neal-Seeman powerlessness measure which focuses on politicoeconomic events, Dean's (1961) Powerlessness, Neal and Seeman's (1964) Powerlessness, Pearlin, Lieberman, Menaghan, and Mullan's (1981) Mastery Scale, and Scheussler's (1982) Doubt about Self-Determination which all focus on the basic themes of inefficacy, fatalism, powerlessness, and lack of autonomy. None of these measures are gender specific and all attempt to measure power from the "powerlessness" perspective rather than the "empowerment" perspective.

Definition of Terms

The following terms are used extensively in this study; thus, they merit clear and concise definitions. Other terms are self-explanatory.

Agent of Change: Possessing the ability to control events and affect the outcomes; to sense the freedom to achieve

goals and not be restricted in growth; to have the power to instigate change.

Agentic Personality Trait: Involves self-assertion, self-expansion, and the urge to master.

Attitude: Pre-existing, prevailing, and consistent complexes of feelings and beliefs that cause one to react in a certain way--an important motivational force.

Auditor: The recipient of the rhetor's message, consisting of: (1) those exposed to the rhetorical act, and (2) the agents of change--those who have the capacity to respond with action that can make a change (Campbell, 1982).

Communal Personality Traits: Involves concern for others, desire to be with others, and accommodation--values people, feelings, and maintenance of close relationships.

Ethos: A kind of proof created by an identification between rhetor and auditor. Ethos refers to one's character--the firm disposition reflecting the quality of the individual's dominant habits in the sphere of moral activity (Gramaldi, 1990, p. 68).

Rhetor: The message-giver. The writer or speaker who carries the idea to the auditor.

Rhetoric: The study of all the processes by which people influence each other through symbols.

Rhetorical Auditor: Those participants in a rhetorical act who are capable of being influenced by discourse and who

perceive themselves as capable of instigating change
(Bitzer, 1968).

CHAPTER II

REVIEW OF THE LITERATURE

The framework upon which the problem of this study has been established is based on literature from journal articles, studies, books, reports, speeches, and other publications. This chapter will provide a synthesis of the literature relating to the problems associated with perceived empowerment of women. As a means of providing adequate theoretical background, literature relating to the role of the auditor will be summarized, followed by a definition of "empowerment" and a review of the values and traits related to personal power. Finally, the four basic perspectives of personal power will be reviewed.

The Role of the Auditor

Historical Considerations

Classical rhetoricians as far back as Aristotle and Plato concerned themselves with the concept of audience in an effort to enhance one's ability to influence others. In the "Phaedrus," Plato taught that a speech should be adapted to the characteristics of an audience. He had Socrates tell Phaedrus that there are as many types of rhetoric as there are people and that a good speaker always adjusts his argument for his audience (as cited in Bizzell and Herzberg,

1990). Aristotle seems to agree with his former headmaster when he considers the question of audience, near the beginning of the "Rhetoric." He offers accounts of thirteen different emotions to which the successful speaker must be able to appeal as well as a detailed account of ethos or character of an audience (p. 163). Aristotle recognized that the successful rhetor must have intimate knowledge of the various traits of his listeners in order to successfully approach them. He claimed that not only is it the auditor's judgments that are essential to the whole process, but also that it is required of the communicator to consider all circumstances which cause men's character to differ--especially the way a man views himself. St. Augustine, Francis Bacon, and George Campbell all offered theories of audience, stating the importance of taking the listener's character into consideration. Augustine claimed that "if a listener is to be moved to action . . . he is persuaded if he likes what you promise, fears what you threaten, hates what you censure, embraces what you command . . . " (p. 396).

Writing in 1851, Campbell analyzed hearers as endowed with "understanding, imagination, memory, and passions" (p. 772). In 1625, Bacon wrote, "it is the orator's task to link the truth to man's emotional nature so as to insure the most responsible beliefs and actions" (p. 627).

Contemporary Views

Rhetorical critics of this century have assigned specific roles to auditors in discourse. Kenneth Burke (1966) stressed the importance of the auditor's complementary role by reference to their being aware of their own becoming and gaining power to remake themselves through the identification they discover. I.A. Richards (1936) discussed reader-response theory by describing how the auditors accommodate what they hear or read to their own world. Chaim Perelman (1969) calls the universe that is inhabited by both auditor and advocate a "presence" (p. 48) whose ethos (good character, competence, good will) deepens the meaning of any message received. This ethos is what makes identification and a shift in one's identity possible--an event called "persuasion in action" (Burke, 207). Ethos has been called "the firm disposition reflecting the quality of the individual's dominant habits in the sphere of moral activity" (Grimaldi, 1990, p. 71). Thus "generative ethos" is an interaction marked by commonality, trust, and identification. This interaction is described by Kenneth Burke (1966) as "two humans huddling together over an abyss" (p. 110). Optimum influence can be achieved only when this generative ethos is in place; because only then, according to James Corder (1985) "can the speaker present himself as worthy of belief as a result of his understanding of the ethos of his auditors" (p. 21). Grimaldi (1990) writes that

Demonthenes, an experienced speaker, said: "While other artistic or technical attainments are fairly autonomous, the art of the speaker is ruined would the auditors prove recalcitrant" (p. 74). The merging of speaker and auditor and the necessity of examining any constraint possessing the potential to affect a large number of auditors is the focus of the writings of Theresa Enos (1990), Lisa Ede and Andrea Lunsford (1984), and Wayne Booth (1963). Enos calls for an "intersubjectivity and interrelationship of communicator and audience to make possible the discovery process toward meaning" (p. 102). Ede and Lunsford (1984), referring to "audience addressed" indicate that, "knowledge of the audience's attitudes, beliefs, and expectations is essential" (p. 170). Booth (1963) stresses the importance of creating a "balance between argument, audience, and voice" (p. 4). All agree that contemporary communicators should be cautioned against overlooking the salient features of the ethos of their auditors, thus avoiding the negation or weakening of the force of their own ethos. Kenneth Burke (1950) added his impressions about the importance of discovering and considering the interests and peculiarities of the audience by writing, "Only those voices from without are effective which can speak in the language of a voice within" (p. 39); and Peter Elbow (1987) says "we cannot trust a voice unless it is aware of us and our needs and speaks out in its own terms" (p. 55). An audience-

response theory begins to take shape as it becomes apparent that the process of being persuaded involves the auditor's accommodation of what is heard to his/her own world.

A basic and pervasive feature of the ethos of the auditors is their perception of themselves as potential agents of change--possessing the power to act and the abilities to alter the situation (Bitzer, 1968; Campbell, 1984). In fact, a rhetorical auditor has been defined as only those persons who are capable of being mediators of change (Bitzer, 1968 p.7). Rhetoric always requires an auditor--rhetorical discourse produces change by influencing the decisions and action of persons who function as mediators of change. Therefore, a rhetorical audience must consist only of those who are capable of being influenced by discourse and who perceive themselves as capable of instigating change.

Empowerment Defined

Being "empowered" denotes the possession of personal power--the developing within of feelings of being powerful in terms of ability to do or act and capacity to affect others. To understand the components of "empowerment", one must first understand the components of "power."

Dictionary definitions of power include "control, influence, or authority," "the ability to do or act," and

"physical strength or force" (Random House Dictionary, 1980). Social psychologists have defined power as the capacity to affect the quality of the other person's outcomes (Thibaut and Kelley, 1959) and the ability to get another person to do what one wants her or him to do (Cartwright and Zander, 1968). Some social observers argue that power is not something we have, but something we do (Janeway, 1981). Elizabeth Janeway goes on to observe that the process of achieving power involves learning how to respond to, predict and control events, to bargain and negotiate with others, and to take more and more power into one's hands by doing. Hilary Lips (1981) claims that in its positive sense, power enables the holder to achieve goals perceived as valuable.

Jean Miller (1979) writes that the traditional concept of power, which implies a winner-loser situation, should be broadened. She suggests that a more important type of power is the capacity to develop one's own abilities--a power that implies a lack of constraints by and dependence on others, but not dominion over them. It involves a refusal to be controlled rather than control over others.

Power can involve several factors: the sense of personal control over one's outcomes, the feelings of freedom of choice in one's behavior, the ability to see oneself as competent and effective, the sense of one's capacity to develop and implement one's abilities, the power

to achieve goals, and the power from within. There remains an uneasiness over the seeming contradiction between the limiting, oppressive power of one person over another and the liberating, energizing power of using one's own strength or the capacity to act. Power over others cannot be eliminated because influence is a necessary part of interaction, but power over others must be limited and balanced.

Another aspect of power was identified by Starhawk (1982) as being the power from within. This concept of power focuses on the individual value of every person and the inner strength that comes from that innate value if the person recognizes it.

Carl Rogers (1977), writing on personal power, describes an empowerment strategy without the goal of taking power away from the individual. The system rests on the assumption that individuals have an inner strength that will emerge and develop if obstacles are not placed in their path. Rogers sees personal power as a tendency to grow and to self-actualize--allowing the person to experience power to the extent that he or she was not restricted in this growth.

Adrienne Rich (1976) writes of a type of power that involves self-expression rather than domination. She cites "Powerfulness" as the "expressive energy of an ego which . . . was licensed to direct itself outward upon the world"

(p. 55). The feeling of this type of power allows the person to feel the ability and freedom to direct expressive energy outward rather than being forced to suppress it.

Feminists have divided power into two types: "good" power (the capacity to achieve one's goals), and "bad" power (power over others)--a limiting power to compel and a liberating power to act. They seek to gain the "good" power while denying the "bad" (Janeway, p. 87). Janeway suggests that people should have control over their own lives and shrink from the notion of one person or group controlling another. Another face of power favored by feminists is the power to achieve goals--finding the confidence, strength, and determination to succeed. A popular feminist term is "empowerment" which means that as individuals become increasingly "empowered," they experience a growth and development of their sense of autonomy and a trust in their own abilities (Moglen, 1983). Empowerment cannot be totally isolated from the "power over" notion because an empowered person is more likely to challenge the existing hierarchy of "power over"; when it comes to the power to change things, the difference between "power over" and "power to achieve" is not so clear.

So while "empowerment" is generally defined here as "possessing the capacity and ability to: (1) affect others, (2) achieve goals, and (3) develop abilities and self-actualize as well as feeling a lack of constraint--a

freedom to do and a refusal to be controlled," it was the intent of the study to have the devised instrument help define and clarify the domains of this construct. It was also hoped that the measurement analysis would identify elements of unidimensionality or multidimensionality associated with the attitude of personal power. (See Conclusion.)

Any message receiver must feel capable of acting upon that message--must feel free from constraints, feel free to achieve goals, feel capable of influencing others, and feel confident and competent enough to be a mediator of change. If this sense of empowerment is absent, decisions and actions cannot be influenced by discourse because change cannot be produced by the auditor. The auditor must feel empowered to act.

Values and Traits Related to Personal Power

A complex basis of power stems from the values that individuals hold about how they should behave and what should be viewed as important--those enduring beliefs that specify modes of conduct. As a rule, values grow out of our basic needs and are influenced by society, culture, and personal experience. It is not known which source offers the most influence, but it is definitely known that men and women differ in their perspective of many basic values

(Jensen and Jensen, 1991; Gilligan, 1982; Noddings, 1984)--all of which affect their perception of personal power. Jensen and Jensen's study, "Do Men's and Women's World Views Differ?" (1991) found significant gender differences in what was viewed as most important. The researchers concluded that women place more importance on such things as friends than success, on mercy than justice, on helping than being in charge, and on compromise than power. The feminine perspective was described as a moral, caring-oriented world-view. Life in the caring perspective is more a matter of being than of doing and achieving. The caring and morality is directed toward people and relationships, as opposed to things or abstractions. The feminine perspective clearly shows that high value is not placed on an overt power-approach to living. In fact, Jensen and Jensen's study (1991) found that only five percent of the participating women selected adjectives of "power" or of "being in charge." It appears that the basic values of women auditors contribute to their innate responses which require perceptions and demonstrations of personal power.

Carol Gilligan (1982) and Nel Noddings (1984) who have focused their studies on morality in terms of sex differences have determined that it is the moral dimension which is the most salient one. They point out the strong pull women feel for their obligations and responsibilities to others, as opposed to personal freedom, self, and

development of talent. Gilligan (1982) states that women see themselves in a sense of connection in relation to others, while men see themselves in terms of separation and autonomy. Noddings's view (1984) is similar, suggesting that women are more concerned with relationships and caring than with tangible facts and other aspects of the masculine world. These views are well-documented with case studies. This feminine perspective is difficult to understand because everyone is socialized into a culture dominated by the masculine world-view in which self-interest and power are valued rather than responsibility and caring for others (Gilligan, 1982; Noddings, 1984).

Deborah Tannen's findings (1990) are closely related as she explains the different value systems in this way:

. . . engaging the world in a way that many men do: as an individual in a hierarchical social order to which he was either one-up or one-down. In this world, conversations are negotiations in which people try to achieve and maintain the upper hand if they can, and protect themselves from others' attempts to put them down and push them around. Life, then, is a contest . . . (p. 24).

She explains that women, on the other hand, approach the world, as an individual in a network of connections.

In this world, conversations are negotiations for closeness in which people try to seek and give confirmation and support, and to reach consensus. They try to protect themselves from others' attempts to push them away. Life then is a community, a struggle to preserve intimacy and avoid isolation. The hierarchies are more of friendship than of power and accomplishment (p. 25).

The belief that women have the tendency to view

themselves in relation to others is not new. Over sixty years ago, Jean Piaget observed a discrepancy between the attitudes of boys' and girls' approaches to the resolution of conflicts (Piaget, 1932). Girls were described as "less concerned with legal elaboration" (p. 32) and more concerned with tolerance and reconciliation.

Other apparent values associated with perceptions of personal power center around the notion that women are more governed by a motive to affiliate than a motive to achieve. While early psychological literature seemed to reflect this supposition (Crandall, 1969; Hoffman, 1977; Veroff, 1981) which concluded that women are seen to identify with the roles of mother, wife, and homemaker more readily than with that of career woman, making it imperative for them to realize any ambition to achieve through support of others in their strivings. R. T. Stein (1979) disagreed that female achievement is instigated by affiliative rather achievement motives. They argued, instead, that women, like men, strive in their performance to meet a standard of excellence but that the specific areas of attainment for women are different (e.g., centered on interpersonal relationships and social skills) from those of men.

An understanding of the differing value structures of men and women can serve at least two major purposes in conjunction with this study. First of all, it is obvious that an auditor's values are basic to his/her ethos which

the message giver needs to be cognizant of and tap into. Secondly, the tendency for values to be truly enduring beliefs that establish prefability of action and attitudes places one's values in a dominant role as a motivator for powerful or non-powerful preferences. Things that are valued most will receive greater attention and be responded to most readily.

The psychological polarities of agency and communion (Bakan, 1966; Block, 1983; Tannen, 1990), instrumentality and expressiveness (Parsons, 1986), and field dependence and independence (Witkin, 1962; Coats, 1986) have been suggested as basic personality and value dimensions that differentiate the sexes. The polar attributes all describe a female tendency to place a high value on people, feelings, and the maintenance of close, interpersonal relationships. The "agentic" and "instrumental" personality traits involve self-assertion, self-expansion, and the urge to master. Thus, they reflect the amount of influence that an individual exerts through his or her self-assertive acts. The "communal" and "expressive" personality traits involve concern for others, a desire to be at one with others, and accommodation. Thus, they reflect the degree to which an individual is responsive and accommodating to an act of influence (Bem, 1976; Bakan, 1966). The question arises concerning this particular value construct serving as a motivator for the auditor to be receptive to generative

ethos--the intertwining of message-giver and message-receiver through identification.

Related studies have been conducted for the purpose of determining female preferences and tendencies toward such value-laden acts as tactics of influence (Dubrin, 1991), sources of self-esteem (Schwalbe, 1991); occupational values (Bridges, 1989); self-rated emotional expressiveness (Blier 1989); and power (Gerber, 1991). Results from these studies showed significant differences between men and women which all relate to power and assertiveness as opposed to connections and relationships. Characteristics that are differentially valued by females and males were easily and consistently identified--all complying with the framework established by the terms "communion" and "agency" where power is a central element.

Milton Rokeach (1973) defines values as: "an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence" (p. 5). Building upon this definition, it becomes clear that values are not only motivators for power-laden actions, but can serve to legitimize an auditor's response. "The most complex basis of power stems from the values that an individual holds about how he or she should behave and who has a right to influence him or her" (Lips, 1991, p. 62).

Contributory Factors Affecting Personal Power

There are many indications that gender is an important factor at the latent level of power. Basic to the psychological research on male-female differences are the findings that consistently show that men and boys describe themselves as more powerful and stronger than girls and women do (Maccoby and Jacklin, 1980). In addition, it is clear that many individuals develop schemas for femininity that are incongruous with powerful behavior or position. This may be due to the fact that for centuries many cultures have

. . . mythologized the images of male and female as opposing sides of a duality in which male was equated with strength, activity, aggression, and light; whereas female was equated with weakness, passivity, subtlety, and darkness (Lips, 1991, p. 21).

Similarly, psychological research using questionnaire measures of "locus of control" indicate that by college age, women describe themselves as feeling somewhat more externally controlled than men do; men are more likely than women to feel a sense of internal control--a belief that they control their own fate and instigate change in their environment (Seligmen, 1975). The implications for perceived empowerment associated with believing that one's fate is controlled by external forces rather than by one's own efforts are crucial. Research on locus of control (internal/external) has shown that when one is made to feel

that they have no control over what happens, they will eventually stop trying to influence the situation. This phenomenon is called "learned helplessness" (Abramson, 1983). In terms of personal empowerment, the individual who suffers from "learned helplessness" is left with a feeling of ineffectiveness and an unwillingness to try to control outcomes of any situation--unable to perceive themselves as agents of change.

Scholars in many academic fields have explored the nature and development of sex differences which could account for the differences in perceptions of personal power. Generally, four major theoretical explanations have been posited: biological, traditional, psychological, and social (Pleck, 1981, p. 182). The traditional perspective emphasizes the historical data as support that men and women have always been different and need to be different. Proponents of this view cite the tradition of treatment as a subtle persuader that encourages a continuance of viewing women as less powerful. The biological, psychological, and social perspectives enumerate different directions from which perceptions of personal power are obtained.

Biological Perspective

Biological determinists believe that perceived empowerment differences between male and female are due to the basic features of femininity and masculinity that are

wired at birth, with experience playing only an auxiliary role. According to Duane Gelman (1981), scientific research concerning the structure of the brain and its effect on female and male hormonal differences continues to support the claim that males and females are genetically different. Differences in physical size, anatomy, and sexual functions are obvious, but some scientists believe there are even more fundamental distinctions that separate males and females and claim that "Males and females seem to experience the world differently, not merely because of the way they were brought up in it, but because they feel it with a different sensitivity of touch, hear it with different aural responses, puzzle out its problems with different cells in their brain" (Gelman, p. 72).

The discussion of biological factors usually includes genetic, hormonal, and structural factors. Claims that male dominance and maternal behavior as well as other psychological traits and tendencies are genetically based are basic to the biological argument (Wilson, 1975). In his book called The Compleat Chauvinist, Edgar Berman, the personal physician to the late Hubert Humphrey, fretted publically about women in politics by citing their intellectual inferiority and emotional instability as evidence of the potential havoc they could cause. He used biological evidence to support his claim--evidence mainly composed of arguments about brain size and hormonal

differences (1980). Even though males and females have testosterone and estrogen, testosterone has been given credit for many power-laden qualities in males such as aggression and assertiveness while estrogen in women has been credited with supplying her with emotional ups and downs and lack of stability emotionally as well as a more passive personality (Moyer, 1974; Rose, 1972).

Definite structural differences do exist. Innate differences in skeletal structure and upper body muscular mass account for greater strength found in men. The question of strength differences matter because many people use it to explain the greater power and success of men (Ginsburg, 1965).

Some researchers believe that testosterone accounts in some way for sex differences in mental ability (Peterson, 1980). Others credit the hormone to be responsible for moods of hostility and aggression (Doering, 1975).

In most societies females do most of the child care. Proponents of the Biological Perspective explain this fact by postulating a maternal instinct or a biologically programmed "readiness" to mother. This instinct, defined as "A genetically fixed behavior pattern that is performed automatically by every member of a species," (Shields, 1975, p. 571) serves as evidence that biological factors "predetermine" maternal behaviors.

All of the studies mentioned here have directly sought sex

differences in the brains of men and women. There are differences in the size and structure of the human brains of males and females. The female brain is larger (Fisher, 1982). There are left/right brain differences (Konner, 1982). The brains of males are more lateralized than those of females, causing males to be more likely to rely on one side of the brain more than the other (Whitelson, 1976). Male brains are said to function more asymmetrically than female brains (McGlone, 1980). Nevertheless, most brain researchers emphasize that their speculations are just that (Durden-Smith, 1980). They admit that the link between physiology and psychology is still missing--that connections between brain structure and sex differences in behavior or personality are intuitive rather than scientifically proven (Levey, 1981). The question remains:

"Do brain differences have anything to do with sex differences in verbal ability, math ability, cognitive style, temperament, or any other human traits or ability?" The answer is: "No one is quite sure." The psychological implications of the reported differences are still unsettled (Durden-Smith, 1980, p. 53).

Historical Perspective

Observations tell us that holding power--being in positions of control and having expertise and competence--is not always correlated with an individual's feelings of empowerment. Campbell (1982) explains that contemporary women do possess power given to them by legal sanctions but

many still lack empowerment because of the leftovers from their history which serve to undermine their perception of their ability to act and instigate change. It is not difficult to verify the legal, social, and economic advancements of women. One must only make a simple historical pursuit of where women once were in terms of oppressive sanctions; but the same history can also provide women with covert restrictions on feelings of personal power because of the traditions. It behooves the establishment of this theory to examine some of the historical baggage which continues to haunt, burden, and trouble even the most liberated modern woman.

The possibility of personal power for women has historically been befogged by legal traditions, social chains, and sentimentality concerning expected roles. Jo Freeman observed that, "In every society, in every century, people have assumed that males and females are different not merely in anatomy but in elusive qualities of spirit, soul, and ability" (p.37). They are not supposed to do the same things, think the same way, or share the same dreams and desires--differences by themselves need not cause animosity. It is only when one group considers the other to be deficient that conflict arises. In the relationship between the sexes, women have been regarded as deficient men, weak, inferior, less powerful, less privileged, and less deserving of status (Pomeroy, 1975).

By looking at the following examples, it could be said that over the centuries, the task of men has been to keep women in a lower position of power. The difference in power has, at times, had a specific economic function; women have served as a currency of exchange and negotiation. Often, like slaves, they have been regarded as men's property, to be bought and sold, punished, traded or married off in political allegiances (Hunt, 1967). If women were to be used as objects of barter, they had to learn to be obedient. "The courage of a man is shown in commanding, of a woman in obeying," (in Ross, 1942, p. 44) wrote Aristotle, who thought that men were superior to women in all ways. This sentiment was shared by Plato who said, "The gifts of nature are alike diffused in both . . . but in all of them a woman is inferior to a man" (in Tavris and Wade, 1984, p. 12). Scholarly debate from Plato, who felt women were governed by their wombs not their brains (as cited in Tavris and Wade, p. 13), to the present has pondered the problem of female education. One didn't want them to become too smart, for then they might get out of hand. The question was how to educate them to the point where they would be knowledgeable but not disobedient (Bullough, 1973). For centuries, much of the mentality driving the concerns and attitudes that men had about women seemed to be based on the foot-in-the-door theory: give them the vote and they'll run for Congress, give them a book and they'll want college, give them a job

and they'll want yours--a theory that has been argued for two thousand years. For centuries, one major overt form of social control was to deny women the right to speak.

Campbell (1989) quotes Aristotle, Homer and Scripture as examples of powerful cultural authorities who advocated silence in women:

In the "Odyssey"...Telemachus scolds his mother and tells her, 'Public speech shall be men's concern' (Homer, 1980, p.9). In the "Politics", Aristotle approvingly quotes the words, 'Silence is a woman's glory' (1923, p. 30), and the epistles of Paul enjoin women to keep silent (p. 1).

So powerful was this edict that hundreds of years later when Angelina and Sarah Grimke began to speak before antislavery societies in the United States in the 1830's, they were breaking with a convention that forbade women to appear on public platforms. A pastoral letter from the Congregational Church was issued against them, saying:

The appropriate duties and influences of women are clearly stated in the New Testament. Those duties and that influence are unobtrusive and private, but the sources of might power. When the mild, dependent softening influence upon the sternness of man's opinion is fully exercised, society feels the effect of it in a thousand forms. The power of woman is her dependence, flowing from the consciousness of that weakness which God has given her for her protection. But when she assumes the place and tone of man as a public reformer...she yields the power which God has given her for her protection, and her character becomes unnatural . . . (Flexner, 1971, p. 46).

It is clear that the concept of true womanhood defined females as being suited only for work in the private sphere

of the home, eschewing any appearance of individuality, leadership, or aggressiveness (Cott, 1977).

A long lasting and multi cultural social structure which has led to overt control of women's empowerment was the legal system. As recent as the late 1800s in this country, women were legally declared "perpetual children" (Maine, 1905, p. 135); "property" (Breckinridge, 1934, p. 109); and "slaves" (Gunnar, 1964, p. 1073). As late as 1900, in thirty-seven states a woman had no rights to her children, and all her possessions and earnings belonged to her husband (Bordin, 1981, p. 7). Diverse laws prevented women from not only exercising any influence over others, but prevented them from feeling any sense of control over their own lives. In fact, it was their desire to act as agents of change and being thwarted in their efforts in reform movements that led women to first seek personal rights for themselves. Women seeking to end slavery and the evils of alcohol abuse were attacked for involving themselves in concerns outside the home--causing them to become advocates for their own rights so that they could be effective in other reform movements (Campbell, 1989).

Given the historical and traditional concept of womanhood, which emphasized passivity, submissiveness, obedience, and patience, persuading women that they can act, can be assertive, and can seek to influence others is a precondition for other kinds of persuasive efforts.

The Psychological Perspective

The psychological (or learning) perspective argues that sex differences in behavior and personality are learned and socially prescribed. Male and female are not "naturally" different, but they are treated differently from childhood and taught to play different roles--"thousands of childhood experiences eventually fit us for a social system in which males go one way, females another (Tavris and Wade, 1984, p. 209). This view implicitly accepts the idea that reality provides a strong base for the stereotypes about the sexes; men are more aggressive and independent and women are more nurturant and emotional. However, there is nothing biologically inevitable about these difference; instead, they are learned from parents, books, the media and other people. The two major theories that attempt to explain sex-role development which incorporates perceptions of personal power are the social-learning theory and cognitive-development theory.

Social-Learning Theory. The social-learning model derives ultimately from the behavioristic point of view which emphasizes the importance of behavioral outcomes, particularly reinforcing ones, for the imprinting of behavioral patterns. Behaviorists focus on observable events and their consequences rather than internal feelings or drives, and the most important learning principle is that

behavior is controlled by its consequences (Weitz, 1977, 77). An act that is regularly followed by a reward (reinforcer) tends to occur again; an act that produces punishment drops off in frequency (Hill, 1990, p. 171).

The social learning model is not exclusively behavioristic, since most learning theorists feel that reinforcement alone cannot explain how children learn everything that is expected of their sex (Miller, 1979, p. 120). The auxiliary mechanism to reward and punishment is that of imitation and modeling--the copying of attitudes and attributes one sees and admires in another--in particular the same sex parent and friend (Mischel, 1970). Albert Bandura and Richard Walters (1963) offered an explanation for the "imitating of same-sex" model by saying that "as children grow older, they learn that path leads to reward and the modeling of those of different sex leads to punishment.

Displays and perceptions of personal power have received much scrutiny from social learning researchers because it is of prime importance in sex-role-socialization. There seems to be consensus for the idea that developing a sense of mastery of anything lies not so much in the amount of success or failure achieved, but in our interpretation of that success and failure. In the words of W. Mischel (1970), "How we view ourselves and our actions has more impact on our experience than does the actual situation"

(p.17). For example, one may act in a way that causes others to label him/her as powerful and competent, but at the same time may feel weak and insecure. Psychologist, Irene Frieze (1986) observed that, "While the labels ascribed by others may have a powerful effect, the labels we construct for ourselves most often prevail in the face of contrary opinion" (p. 12).

Cognitive-Development Theory. From a different perspective, this theory claims that a child's concept of what is "masculine" and "feminine" develops in stages until five or six years of age--the way they learn depends on the stage they are in. The Swiss psychologist Jean Piaget showed that children's ability to reason and their understanding of the physical and social world change in predictable ways as they mature (Piaget, 1932). Lawrence Kohlberg (1966) argues that these changes affect the way they assimilate information about the sexes. While social-learning theory views the child from the outside, describing how the child is shaped by external events without addressing what goes on the child's head, the cognitive approach emphasizes how children think (Kohlberg, 1966). The child makes an unalterable cognitive categorization of himself or herself as boy or girl, and this judgment then organizes the subsequent development of behaviors (Ruble, 1981). Proponents of this theory suggest that around seven

years of age, the child recognizes sex roles as stable variables that remain constant regardless of changes in external characteristics (Maccoby and Jacklin, (1980). Once this final cognitive judgment is made, it acts as an organizing focus for future behaviors. The girl, then, can say, "I am a girl; therefore I want to do girl things." In terms of perceived empowerment, often the "girl things" are passive, controlled by others, and accommodating (Freeman, 1971). But, doing the "girl" things becomes rewarding in itself, as it accords with the cognitive judgment of self (Fagot, 1978). In this way, the theory assumes that children and adults try to maintain a coherent and balanced picture of themselves and the world, in which beliefs, actions, and values are congruent.

In her study of "Why Girls Are Good," Doris Ullian (1984) supports Kolberg's cognitive theory by proposing her "constructivist" hypothesis as the basis for her examination of the pattern of female behavior during the childhood years. She links the development of female personality to conceptual processes governing the thinking of young children. She adopts the perspective that female "goodness" --that cluster of traits that revolves around caretaking, nurturance, sociability, and empathy rather than power and assertiveness--is not simply the results of cultural norms and values internalized through socialization. Rather, she argues that female "goodness" arises in childhood from early

forms of thought that shape sex-role concepts in predictable ways.

Sources of Socialization. Inseparable from the learning theories are the messages that are transmitted and the messengers who transmit them. Most theories give major emphasis to the role of parents, teachers, and media as primary message transmitters. Some researchers, such as Michael Lewis (1979), Lisa Serbin and Jane Connor (1979) and Jupian Leung (1991) have focused on the differential responsiveness of parents and teachers to boys and girls, suggesting the difference is due to different socialization patterns on the development of masculine and feminine personality. Other research by T. Freuh and P. McGee (1975) forms a connection between behavior and the prevalence of stereotypic role models presented in the media.

Parents' child-rearing attitudes and values, their behaviors toward the child, and their own sex-role characteristics are all part of the socialization process to which the child is exposed. Daniel Scott-Jones (1984) has examined all three aspects of parental influence in order to get a comprehensive view of the socialization of sex roles and concludes that parents encourage what they perceive as appropriate sex roles for girls and boys. Leung's study (1991) confirmed this encouragement and also found that parents reported that they expected the typical behavior of

girls and boys to be different, and they encouraged conformity to their expectations of appropriate sex-role behavior. Serbin (1982) found that boys were rewarded for being aggressive and girls were rewarded for being dependent.

Evidence exists that parents have specific attitudes and values concerning child-rearing which differ for girls and boys. For example, Mark Frankel and Howard Rollins (1983) observed that, with a daughter, parents were more likely to work cooperatively; with a son, they were likely to remain physically uninvolved but to offer praise for good performance and scolding for inattention. Leung (1990) determined that middle class parents expected boys to get better marks in arithmetic and girls to get better marks in reading (p. 84). J.H. Block (1983) found that the socialization of girls contained an emphasis on the maintenance of close interpersonal relationships, talking about troubles, and the demonstration of affection, comfort and reassurance. However, the socialization of boys contained an emphasis on competition, power, achievement, and insistence on control of feelings and expression. Other studies have subsequently confirmed these differential child-rearing orientations for girls and boys: submission, modesty, and pacificism for girls; aggression, dominance, and competition for boys (Block, 1983; Ullian, 1984; Best, Cloud and Robertson, 1977). Similar differences have been

confirmed over a variety of cultures (Barry, Bacon, and Child, 1957). Whether it is intentional or not, parents seem to alter their child-rearing values as a function of the sex of the child.

Paula Johnson's study (1976) on early socialization influences found a relationship between parent personality characteristics (such as warmth and dominance) and the sex-role development of the child. Other dimensions such as child-rearing practices and behaviors have been studied and consistently shown to be related to the sex-role development. Eleanor Maccoby and Carol Jacklin (1980) found that attitudes such as restrictiveness-permissiveness, methods of discipline, response to aggression, dependency, or achievement have all been shown to be different for boys and girls and are all related to their sex-role development.

In summing up the research on parental expectations, Leung (1991) said, "Many strong implications are noted for studies which clearly show that adult's beliefs, aspirations, and expectations for achievement are an important source of influence on children's intellectual/ academic/ and social achievement" (p. 88). The expectations of the parent are vitally important because they may serve as cognitive mediators of their behavior toward their children (Hess and Halloway (1984); Scott-Jones, 1984), thereby influencing the achievement behaviors of children.

Psychologist Jeanne Block (1984), summarizing a lifetime of research into the socialization of girls and boys, characterized the differences in this way: "Girls are subjected to a pattern of socialization that encourage them to develop roots, boys are taught to develop wings" (p.111).

The influence of the school environment on sex role socialization can be considerable (Harrison, 1975). Several observational studies have been done in school which support the position that teachers do treat boys and girls differently (Crandall, 1969; Leung, 1991). Serbin and O'Leary (1975) observed teacher's encouragement of boy's aggressiveness and encouragement of boy's ability to solve problems themselves, while they encouraged girls to be more dependent and passive. Gold, Crombie and Noble (1987) determined that girls are rewarded for being good and boys are rewarded for trying hard.

Teachers can directly influence academic attitudes and ambition. A review of the literature on math achievement (Eccles, 1987; Scott-Jones, 1984; Leung, 1991) clearly shows that it has long been the tendency for teachers to reward boys more than girls for learning math and encourage boys more to enter math-related careers. Fewer female role models are seen in advanced math classes (Fox, 1987).

Jeanne Block (1984) makes an overall summary about research findings concerning the socialization of young children by parents and teachers by saying, "parents and

teachers, often unwittingly, teach girls not to try things and not to speak" In addition to the agents of socialization that are actually present in the child's life--parents and teachers--he or she is touched at many points by symbolically transmitted norms of sex role standards. Anyone who reads, watches television, or goes to the movies finds that media stereotypes are far from subtle. "We are surrounded with messages that masculine males can be powerful, but feminine females cannot . . ." (Lips, 1991, p. 19). Analyses of the contents of children's books reveal female characters who are often portrayed in stereotyped ways in terms of occupation, power, and personality (Fisher, 1972). Boys are often shown in adventuresome roles, girls in safe, caretaking ones (Fisher, 1972).

Through television, the "universal curriculum"--portrayals of women and men based on the stereotypic notions of masculine strength and power and feminine weakness abound. Carol Tavris and Carole Wade (1984) calculated that three-fourths of all leading characters on prime-time network TV are male. Males are usually portrayed as aggressive and females as deferential. "Females often have to resort to magic in order to accomplish something" (Weitz, 1977, p. 92). Males solve problems, exercise creativity and imagination, give orders, and help or save others, and they are likely to be rewarded for their actions. Females are more deferential, passive, and compliant; instead of giving

orders, they obey them. They are far less likely than males to express an intention to do something and to then follow through (Sternglanz and Serbin, 1974; McArthur, 1982). In terms of portrayed empowerment, it is the males who have an impact on the course of events.

The Sociological Perspective

The sociological perspective argues that the roles people play in this society perpetuate sexual inequality. Inequality is built in the system and everyone is malleable in the face of social pressure and the organizations belonged to (Milgram, 1974). From the sociological point of view, sex differences in the use of power and influence cannot be explained in personality terms--it is not the internal set of traits that are possessed, but the external forces--the people around one, the roles one plays, the work one does, the situations one is in, and the rules one unconsciously follows that shape and direct behavior (Tavris and Wade, 1984).

"Our actions are governed by a network of rules that operate whether we are aware of them or not" (Milgram, 1974, p. 72). Outside influences and circumstances are the focus of the sociologist. Females and males are stereotyped as to how they should behave in our society (Maccoby and Jacklin, 1974). Females are encouraged to be passive, to inhibit

aggressive urges, to be friendly and poised. Boys are socialized to be brave, powerful, and assertive (Cherry, 1978; Tannen, 1990; Pfof and Fiore, 1990). Many contemporary women have begun to re-evaluate their beliefs about these accepted sex roles as their demands for legal, educational, economic, and social equality have removed many of the previous barriers to empowerment. However, there remains a psychological barrier that is considerably more subtle, stubborn, and difficult to overcome. Many researchers call this barrier a "moral conflict" (Ullian, 1984; Gilligan, 1977; Kohlberg, 1984) claiming that the sex role requirement for women contradicts the dominant American culture--self-reliance, achievement, independence, and power (Horner, 1971). Strong advocacy for displays of power unearth tensions woven deeply into the fabric of our society and provokes an intense moral conflict (Horner, 1972; Jensen and Jensen, 1991).

As women have attempted to evolve a more androgynous role combining behaviors previously assigned to only one sex or the other, they have come against many social barriers. Matina Horner explains one such barrier which she labels "fear of success." Horner views attainment of success as necessarily involving competition and aggression--behaviors which are considered appropriate for males in our society, but not for females. Therefore, if a female is achievement oriented and seeks the personal power to so achieve, she

will be engaging in out-of-role behavior which will precipitate a fear of loss of femininity and fear of social rejection. Because of these fears, she will ultimately be driven by the motive to avoid success (Horner, 1969).

One alternative to Horner's interpretation is that fear of success masks an underlying fear of loss of affiliation with other females (Pfoest and Fiore, 1990). Other suggestions include Maccoby's theory that "the girl who maintains qualities of independence and active strivings necessary for intellectual mastery defies the conventions of sex appropriate behavior and must pay a price, a 'price in anxiety'" (1990). Researchers such as Tannen (1990) theorize that women have been choosing (perhaps unconsciously) not to develop either their potential or their individuality but rather to live through and for others...all because of the different roles, power, and statuses ascribed to male and female by society.

Sigmund Freud (1940) pointed out that the whole essence of femininity lies in repressing aggressiveness. Elizabeth Janman (1989) expands on this by citing that a woman is threatened by success because unusual excellence in academic and intellectual areas is unconsciously equated with loss of femininity; as a result, the possibility of social rejection becomes very real. A woman who achieves success may lose her self-esteem and her sense of femininity (Freeman, 1971). Thus, the inconsistency between femininity and successful

achievement is so deeply embedded that most women experience conflict and anxiety.

Still another sociological theory that is directly related to women's perceived lack of empowerment is that the importance of power and success is relative to that of significant others--in other words, in a society that still expects higher achievement of its male members than of its female members, one important determinant of attitudes toward a female's success and power role may be whether it exceeds that of an important male, e.g., her boyfriend or husband (Argyle and Henderson, 1985). R.O Heath's study (1985) highlights the theory that it is considered more appropriate for the male to have an advantage over the female in terms of educational and/or occupational level.

The sociological perspective explores the ways in which all of us are products of the roles we play and the situations we are in. Sociologists believe that roles change attitudes more often than attitudes create roles (Miller, 1979). In this view, men are not achievement oriented or aggressive or dominant or powerful primarily because they were raised that way or have masculine genes, or tradition dictates that they be that way, but because the structure and requirements of their careers and marriages and the roles assigned to them by society encourage and foster these qualities. Women face many inconsistencies as they seek to remain true to their assigned role of being

feminine while they also try to develop their potential and their individuality. The potential for social rejection looms over any woman who seeks to achieve success by breaking out of her social confinement (Riesman, 1964).

CHAPTER III

METHODOLOGY

The purpose of the present study was to devise an instrument for measuring perceived personal power in undergraduate university women. Described below is the methodology which was employed to prepare the instrument, administer the instrument, and analyze data in terms of reliability and content and construct validity.

Preparation of the Instrument

The instrument used in this study was developed for the purpose of measuring factors associated with perceptions of personal power in women. Attitude about one's personal power is a psychological construct and can be used as a source for the drawing of inferences about mental states, mental processes, and behavior (Mueller, 1986, p.1). However, in order to be useful, the construct must meet certain criteria. First it must have a precise definition and it must be measurable by some means (Mueller, 1986). For this study, the definition of attitude offered by Ralph Linton, a renowned cultural anthropologist, is most useful: "an attitude may be defined as the covert response evoked by a value" (Linton, 1945, pp.111-12). This definition implies the basic justification for this study: attitudes, values,

and beliefs about self direct behavior. "There is always a reciprocal relationship between cognition and affect" (Mueller, 1986, p. 6)--between the expression of feelings toward the attitudinal object and the behavioral intention with regard to the object.

Measuring someone's attitude is an attempt to locate their position on an affective continuum ranging from "very positive" to "very negative" toward an attitudinal object. The means of measurement chosen was the Likert scaling technique, which quantifies the responses by tallying the respondents' positive and negative belief statements about the attitudinal object--in this case, the respondents' perception of personal empowerment. This is a self-report instrument which is divided into sections and reflects the perception that women have regarding each of the item statements. The four-point Likert-type Scale was chosen because of its ability to restrict the respondents from establishing a non-committal position on this scale for section one:

- 1 = Completely False
- 2 = Mainly False
- 3 = Mainly True
- 4 = Completely True

The following scale was used for section two:

- 1 = Almost never
- 2 = Seldom
- 3 = Fairly Often
- 4 = Very Often

Advantages of the Likert Scale include the simplicity and efficiency of producing the same reliability with fewer items (Likert, 1932).

Generating an Item Pool

The development of the questionnaire was accomplished through succession of several steps. First, an extensive literature survey was conducted for the purpose of establishing a comprehensive, contemporary, and definitive definition of "empowerment" (used synonymously with "personal power").

Early efforts to examine the construct of perceived personal power and relate it to behavior led to the perusal of several established instruments designed to measure related factors such as self-concept, self-esteem, and locus of control. The pursued instruments include: Strickland's Locus of Control, Nach Naff Scale, Dimensions of Self Concept, Behavioral Academic Self Esteem, Self Esteem Inventory, Tennessee Self Concept Scale, Fear of Success, and Rotter Internal-External Control Scale. After contacting several testing services and educational laboratories (including Northwest Educational Research Laboratory, Western Psychological Services, Consulting Psychological Press, Educational Testing Service, Hanson, Silver, and Strong Associates, and Educational and

Industrial Testing Service), no instrument was found that was designed specifically for the measurement of perceived empowerment. Therefore, the development of this instrument involved a compilation of related test items similar to those found in other measurements, original items derived from interviews and conversations with authors, academic personnel, students, and friends about the attitudinal object, items derived from the writings about the object, and items taken directly from other measures (For the final instrument, items numbered 5, 19, and 21 were taken from Rotter's Internal-External Control Scale and items numbered 9, 18, and 20 were obtained from Zuckerman's Fear of Success Scale) For the initial instrument, sixty-five item statements describing one's perception of self were identified. Thirty-three items were positively stated, and another thirty-two items were negatively worded.

The Delphi Process

The second step in the instrument preparation was to establish content validity--or determine the degree to which items on the test represent the content that the test is designed to measure. "Content validity is most often determined on the basis of expert judgment" (Lineman, 1975, p. 37). Expert judgment provides a basis for the validity and the process of acquiring the judgment is called the

Delphi technique. The Delphi approach is a systematic method for eliciting expert opinion on various topics and part of its appeal lies in the accepted superiority of group rather than individual opinions. This technique is particularly well-suited to educational research because of the directness of the method, ease of administration, and low cost. The conventional Delphi technique was employed for use in establishing validity of the instrument. Selection criteria for the panel members included, first of all, using an acceptable number of participants. S. Samahito (1984) suggested that six to ten members be used as components of the panel. In an attempt to broaden the "expert" perspective, a panel of eight (8) women representing diverse backgrounds, professional, and social positions was selected. In this way, heterogeneity of the participants was preserved to assure the validity of the results--a second criteria consideration. The fact that the Delphi technique requires especially high participant motivation, since others are not present to stimulate or maintain motivation, served as another factor in the panel selection. Other criteria included: expertise in their area, representativeness, and in the traditional Delphi fashion, they never met in face-to-face sessions. The panel was composed of the following:

1. Two panel members were women whose major careers had been mothering and homemaking. Each is the mother of several children (ten children for one and seven for the other) and both fit within the two-parent family model.
2. Two panel members were educators. One is a single parent and a professor of Communications; the other is a single woman and a professor of Home Economics.
3. Two panel members were female graduate students at Oregon State University.
4. One panel member was a business owner in Corvallis.
5. One panel member has, for much of her life, been highly involved in community services and leadership positions in woman's organizations, including serving as President of a 600 member woman's Relief Society organization.

The goal of the process was to arrive at consensus among experts, which was considered met when 80 percent of the members agreed. The process ended when consensus was reached.

In this study, the Delphi procedure consisted of the following steps:

1. Potential members were initially contacted and ask to serve on the Delphi Panel. Upon acceptance, the first round questionnaire and instruction letter were

promptly delivered. The panel members were ask to offer judgments about what should be rejected or included in the final tool by screening each item on the instrument and indicating the item should be (1) accepted, (2) rejected, or (3) revised. Subsequent to panel examinations and judgment, the questionnaire was returned to the researcher who, in turn, modified the device according to panel comments. Statements that were rejected by one-third of the panel were deleted from the developing instrument.

(First-Round results produced an instrument consisting of fifty (50) items)

2. On the Second Round, each panel member received the adjusted (fifty (50) item) draft instrument and was ask to evaluate and rate the importance of each item on a four-point scale:

4 = extremely important
3 = important
2 = of little importance
1 = unimportant

Upon the return of the rated statements, the items receiving a rating of three or higher were retained as the framework for the final questionnaire. Second Round results produced an instrument containing forty (40) items. This was the Pilot instrument.

3. Round Three provided the final chance for revision and included the delineation of the remaining statements accompanied by their average ratings.

Consensus among panel members was considered to have been met when 80 percent of the members agreed that any item should be retained. Following the compilation of Round Three results, the final instrument draft was produced based on the consensus of agreement among six experts.

The final adjusted instrument contained thirty-six (36) items.

Pilot Test

Based on the consensus of the Delphi panel as reflected in the Second-Round responses, forty (40) scale items were administered to a sample group for the collection of item responses for use in item analysis. **Appendix E** is a listing of the forty (40) items in their administrative format. This initial form of the scale was given to thirty (30) subjects, which were a convenience sample consisting of university women.

An item analysis of the responses of the thirty (30) students was performed, with the item means, standard deviation, and correlation computed. The scale had a

reliability coefficient of 0.93, a value considered to reflect high reliability (Bruyer, 1987).

Final Study

Following the field testing and the final revision of the instrument, the preparation of the questionnaire was considered to be completed. The final set of eighteen (18) positive statements and eighteen (18) negative statements was used as the final instrument for the data collection. The finalized questionnaire is provided in **Appendix F**.

Subjects

The study's sample consisted of three hundred (300) undergraduate Oregon State University women who responded to the final instrument items during regular Fall quarter class sessions. Subject mean age was 20; the mean years of college attendance was 2.4; and the percentage of respondents who were married was 34 per cent. The respondents were randomly selected and the adequacy of the sample size was determined by applying A.J.Comrey's (1978) classification and R.L. Gorsuch's (1974) recommendation that the sample size should be five to ten times the number of test items. According to the criterion of factor analytic

studies, the sample for this study (300) was considered adequate.

Procedure

Collection of data was accomplished through personal and direct administration of the Perceived Personal Power Inventory developed for this study. The questionnaires were administered by the researcher, graduate instructors, and two professors of communication. To improve the chances of candid responses, respondents were asked to remain anonymous. Directions were given about the rating procedure and response options. The instrument consists of two sections and both utilize a four-point Likert scale. For section one, respondents were directed to report how accurately the items described themselves. For section two, the respondents were instructed to report how often they experienced the thoughts and feeling described in the fifteen items.

Instrument Reliability

An assessment of the internal consistency reliability of the respondents' scores was determined using the Hoyt-Stunkard (1952) method. This method uses the analysis of variance and provides a straightforward solution to the problem of estimating the reliability coefficient for

unrestricted scoring items. The responses for all of the thirty-six (36) items from three hundred (300) respondents were utilized. Therefore, there was one matrix with three hundred (300) respondents, thirty-six (36) items, and one (1) response per cell. Schematically, the matrix is shown in Table 1.

Table 1
Research Design Matrix

| <u>ITEMS</u> | <u>RESPONDENTS</u> | | | | | | | |
|--------------|--------------------|----------------|----------------|----------|----------------|----------|------------------|--------------------|
| | <u>1</u> | <u>2</u> | <u>3</u> | <u>.</u> | <u>j</u> | <u>.</u> | <u>300</u> | <u>TOTAL</u> |
| 1 | Y_{11} | Y_{12} | Y_{13} | | Y_{1j} | | $Y_{1,300}$ | $Y_{1, \cdot}$ |
| 2 | Y_{21} | Y_{22} | Y_{23} | | Y_{2j} | | $Y_{2,300}$ | $Y_{2, \cdot}$ |
| 3 | Y_{31} | Y_{32} | Y_{33} | | Y_{3j} | | $Y_{3,300}$ | $Y_{3, \cdot}$ |
| . | | | | | | | | |
| . | | | | | | | | |
| i | Y_{i1} | Y_{i2} | Y_{i3} | | Y_{ij} | | $Y_{i,300}$ | $Y_{i, \cdot}$ |
| . | | | | | | | | |
| . | | | | | | | | |
| k | Y_{k1} | Y_{k2} | Y_{k3} | | Y_{kj} | | $Y_{k,300}$ | $Y_{k, \cdot}$ |
| TOTAL | $Y_{\cdot, 1}$ | $Y_{\cdot, 2}$ | $Y_{\cdot, 3}$ | | $Y_{\cdot, j}$ | | $Y_{\cdot, 300}$ | $Y_{\cdot, \cdot}$ |

Each Y_{ij} represents the score judgmentally assigned by the j^{th} respondent to the i^{th} item. Table 2 shows the reliability layout.

Table 2
Reliability Layout

| Source of Variation | df | SS | MS | r |
|---------------------|-------|----|---------|-------------------------------------|
| Items | 36 | A | A/36 | |
| Respondents | 300 | B | B/300 | $\frac{(B/300 - C/10800)}{(B/300)}$ |
| Residual | 10800 | C | C/10800 | |
| Total | 11136 | | | |

The total sum of squares is given by:

$$SST = \frac{\sum_{i=1}^k \sum_{j=1}^{300} (y_{ij})^2}{300k} \quad (1)$$

The sum of squares for respondents is obtained by:

$$SSR = \frac{\sum_{j=1}^{300} (Y_{.j})^2}{k} - \frac{(Y_{..})^2}{300k} \quad (2)$$

The sum of squares for items is obtained by:

$$SSI = \frac{\sum_{i=1}^k (Y_{i.})^2}{300} - \frac{(Y_{..})^2}{300k} \quad (3)$$

The residual sum of squares was obtained by subtraction.

The estimate of reliability was obtained by:

$$\frac{\text{Mean Square Subjects} - \text{Mean square Residual}}{\text{Mean Square Subjects}}$$

Factor Analysis/Construct Validity

Walter Borg (1987) defines construct validity as the extent to which a particular test can be shown to measure a hypothetical construct such as anxiety, creativity, etc.-- psychological concepts that are not directly observable. Factor analysis, a fundamental technique for the identification of clusters of related variables or factors, was selected as the technique for the assessment of construct validity in the instrument construction for this study.

As a method of assuring construct validity, factor analysis is able to delineate the shape of the real structure being covered by the instrument through the process of extracting common factor variance from the sets of characteristics under study. When two or more elements are highly correlated, they are said to share variance; hence, they are measuring some trait in common, and they have common factor variance. Since construct validity determines relationships between one element and other

elements, factor analysis is a method of determining construct validity.

The mathematical model for factor analysis is as follows:

$$V_t = V_{co} + V_{sp} + V_e$$

where V_t is the total variance

V_{co} is the variance they share in common

V_{sp} is the variance which is specific to each individual measure

V_e is the variance attributed to error

The identification of clusters of the factors being measured is accomplished through what is called "factor loadings," which are representations of the intercorrelations of the variances of the items being studied. Those items found to have factor loadings of 0.42 or higher were considered as being clustered within a factor.

CHAPTER IV

RESULTS AND DISCUSSIONS

This chapter presents research findings resulting from analyses of data collected from questionnaires returned by female subjects. The analyses utilized two-way analysis of variance, factor analysis, and Hoyt-Stunkard reliability analysis of the responses. The results from the analyses reflect internal consistency reliability of the data and a measure of the construct validity of the instrument.

Instrument Reliability

The computed internal consistency reliability of the data was determined by using the Hoyt-Stunkard (1959) procedure which utilizes two-way analysis of variance to provide a straightforward assessment of the reliability coefficient for unrestricted scoring items. The reliability coefficient, + 0.948, indicated that the 300 respondents were consistent in their responses to the 36 attitude items included in the instrument (See Table 3).

Table 3
The Reliability Coefficient for the Instrument

| Source of Variation | df | SS | MS | r |
|---------------------|-------|-------|---------|-------|
| Items | 36 | 42443 | 1178.97 | |
| Respondents | 300 | 14842 | 49.4133 | 0.948 |
| Residual | 10800 | 27601 | 2.5557 | |
| Total | 11136 | | | |

Harris (Bruyer, 1987) provides the following guidelines for the determination of acceptable degrees of reliability:

| | |
|--------------|---|
| 0.95 to 0.99 | very high, rarely found; |
| 0.90 to 0.94 | high; |
| 0.80 to 0.89 | fairly high, adequate for individual measurement; |
| 0.70 to 0.79 | rather low, not satisfactory for individual measures; |
| below 0.70 | low, entirely inadequate for individual measures, although useful for group averages. |

Results of Factor Analysis

Factor analysis was employed to establish the clustering patterns for the 36 instrument items. The statistical relationship among the items was determined according to generated factor loadings indicating highly correlated variances. Each of the extracted factors consisted of items with factor loadings of 0.42 or higher. The R-mode analysis examined the intercorrelated variance of every item with every other item. In rotated solutions of factor analysis, the number of factors retained may drastically change the rotated structure. Several methods are suggested for determining the appropriate number of factors. The "scree" approach proposed by R.B. Cattell (1966) was chosen for this analysis. This approach involves plotting the eigenvalues; those falling above a straight-line-fit through the smaller values are retained. The Scree test plot is shown in Figure 1. The decision to use the "scree" test was based on a study by William Zwick and Wayne Velicer (1982). Alternative factor solutions were experimentally run as a means of verifying the correctness of the number chosen from the "scree" analysis. The four-factor solutions accounted for 30 of 36 test items with factor loadings of 0.43 or higher. The five-factor solution extracted 35 instrument items. The seven-factor solution yielded 31 items. Twenty-nine items were clustered under

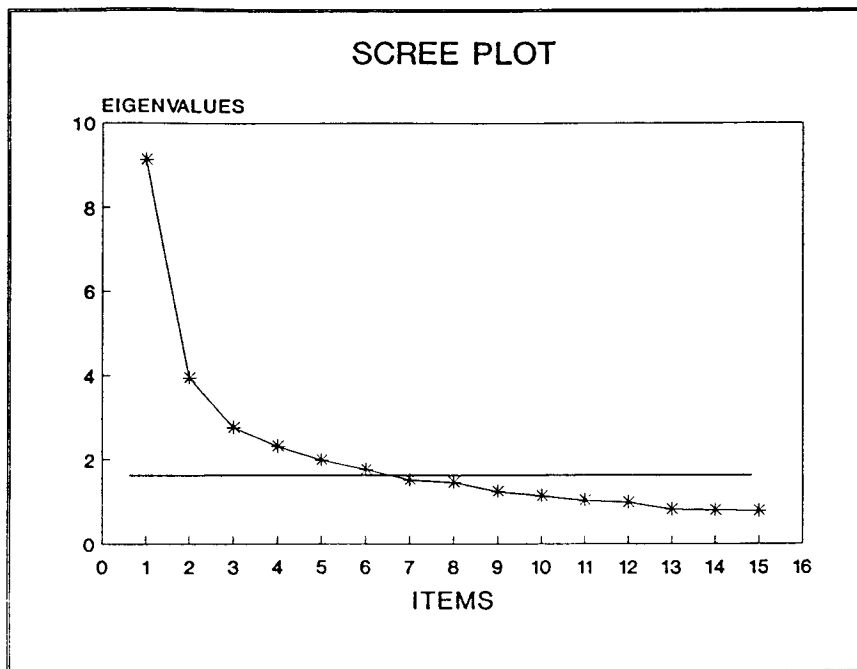


Figure 1. Scree plot

the nine-factor solution. Thus, the five-factor solution was utilized in this study. Factor loadings and Eigenvalues are available upon request.

Cluster titles were assigned to each of the five factors with the intent that each title would be indicative of the nature of the attitude component within the cluster. The five factors are:

Factor 1: External vs. Internal Control

Factor 2: Self-Actualization

Factor 3: Competent and Effective

Factor 4: Fear of Success**Factor 5: Mediator of Change**

Factor intercorrelations were computed and found to range from 0.55 to 0.75. Correlations are included in **Appendix G**. The results of the factor analysis are shown in Tables 4 through 8.

Factor 1- External vs. Internal Control

The first factor accounted for eight instrument items (1,5,6,19,21,25 32,35) with factor loadings of 0.43 or higher and one spurious item. Items clustered within this factor reflect feelings of empowerment affected by perceptions of control coming from without or from within. Items statements, means, standard deviations, and variances are shown on Table 4.

Factor 2-Self-Actualization

The second factor generated seven (7) items with factor loadings equal to or exceeding 0.42. Instrument questions represented in Factor 2 indicate self-attitudes concerning the respondent's ability to grow and self-actualize and not be restricted in this growth. Item statements, means, standard deviations, and variances are shown on Table 5.

Factor 3-Competent and Effective

Factor 3 clustered seven (7) items dealing with one's ability to feel capable of mastering new tasks, doing well, feeling talented and capable. Item statements, means, standard deviations, and variances are displayed in Table 6.

Factor 4- Fear of Success

Factor 4 produced seven (7) instrument items which reflected the respondent's feelings about competition and success. Item questions, means, standard deviations, and variances are shown on Table 7.

Factor 5-Mediator of Change

The final factor extracted six (6) related items dealing with one's perception of being able to act as a mediator of change and capable of instigating change. There was one overlap (item 2) with Factor 4. Item questions, means, standard deviations, and variances are shown on Table 8.

Table 4

Factor 1 - Internal/External Control

| Item No. | Item | Factor Loading | Mean | Standard Deviation |
|----------|--|----------------|------|--------------------|
| 1 | I occasionally have doubts about whether I will succeed in life. | 0.505 | 2.65 | 0.93 |
| 5* | Without the right breaks, one cannot become an effective leader. | 0.591 | 2.85 | 0.85 |
| 6 | A person's worth often passes unrecognized no matter how hard he/she tries. | 0.463 | 2.85 | 0.78 |
| 19* | As far as world affairs are concerned most of us are victims of forces we can neither understand or control. | 0.541 | 2.68 | 0.89 |
| 21* | Many times we might just as well decide what to do by flipping a coin. | 0.631 | 2.96 | 0.89 |
| 25 | How often do you feel that you don't have enough control over the direction your life is taking? | 0.743 | 2.88 | 0.90 |
| 32 | How often do you find life an endless series of problems without a solution in sight? | 0.702 | 2.99 | 0.96 |
| 35 | When you want something, how often do you just sit around and wish you could have it? | 0.558 | 2.91 | 0.89 |
| 24 | Spurious Item How often do you feel that, in the long run, you get the respect you deserve? | 0.362 | 2.9 | 0.71 |

* Rotter Scale item

Table 5
Factor 2 - Self-Actualization

| Item No. | Item | Factor Loading | Mean | Standard Deviation |
|----------|---|----------------|------|--------------------|
| 16 | If I put my mind to it, I can do almost anything. | 0.807 | 3.28 | 0.85 |
| 17 | Our society is a competitive one, and I'm not afraid of it. | 0.580 | 2.91 | 0.87 |
| 22 | How often do you expect to perform well in situations that require a lot of ability? | 0.462 | 3.13 | 0.80 |
| 26 | How often do you try harder after getting a low mark or failing at some effort? | 0.539 | 3.09 | 0.86 |
| 27 | How often do you feel comfortable in making suggestions to members of the opposite sex? | 0.566 | 2.69 | 0.92 |
| 29 | How often are you called on by others to decide for them? | 0.538 | 2.69 | 0.86 |
| 34 | How often, when you decide to do something do you do it? | 0.535 | 3.26 | 0.83 |

Table 6

Factor 3 - Competent and Effective

| Item No. | Item | Factor Loading | Mean | Standard Deviation |
|----------|---|----------------|------|--------------------|
| 3 | I am usually more comfortable being a leader than a follower. | 0.642 | 2.8 | 0.78 |
| 4 | I like to make suggestions. | 0.513 | 3.2 | 0.76 |
| 7 | It is not difficult for me to demonstrate my competence when I am being evaluated. | 0.683 | 2.81 | 0.79 |
| 8 | I would evaluate myself as a relatively successful person at this stage of my life. | 0.730 | 3.01 | 0.81 |
| 10 | I feel that I have a lot of potential as a leader. | 0.759 | 3.08 | 0.84 |
| 13 | Others often follow my ideas. | 0.492 | 2.86 | 0.60 |
| 28 | How often do you see yourself as weak? | 0.500 | 2.99 | 0.88 |

TABLE 7

Factor 4 - Fear of Success

| Item No. | Item | Factor Loading | Mean | Standard Deviation |
|----------|--|----------------|------|--------------------|
| 9* | Often, the cost of success is greater than the reward. | 0.629 | 2.59 | 0.84 |
| 12 | In competition, I try hard to win. | 0.575 | 3.19 | 0.88 |
| 18* | Once you're on top, everyone is your buddy and no one is your friend. | 0.421 | 2.95 | 0.86 |
| 20* | Even when I do well on a task, I sometimes feel better if I lose than if I win. | 0.442 | 3.17 | 0.90 |
| 23 | How often do you lose when you get into arguments and disagreements with others? | 0.776 | 2.96 | 0.81 |
| 30 | How often are you afraid of competition? | 0.605 | 2.96 | 0.89 |
| 31 | Do you ever feel that in your attempt to do better than others, you may lose many of your friends? | 0.510 | 3.00 | 0.96 |

* Zuckerman's Scale item

TABLE 8

Factor 5 - Mediator of Change

| Item No. | Item | Factor Loading | Mean | Standard Deviation |
|----------|--|----------------|------|--------------------|
| 2 | I am not easily intimidated by others. | 0.465 | 2.78 | 0.78 |
| 11 | I have little power over the things that happen to me. | 0.753 | 3.15 | 0.86 |
| 14 | I have trouble asserting myself. | 0.583 | 2.95 | 0.94 |
| 15 | I often feel that I lack direction in my life--i.e., that I have no long-range goals or plans that I can realistically accomplish. | 0.575 | 3.14 | 0.98 |
| 33 | How often are you able to be assertive and forceful in situations where others are trying to take advantage of you? | 0.470 | 2.90 | 0.89 |
| 36 | How often do you have a strong influence on the attitudes and opinions of others. | 0.420 | 2.90 | 0.82 |

Table 9

Mean, Variance and Standard Deviation

| Item No. | Mean | Variance | Std. Dev. |
|----------|------|----------|-----------|
| 1 | 2.65 | 0.87 | 0.93 |
| 2 | 2.78 | 0.61 | 0.78 |
| 3 | 2.80 | 0.61 | 0.78 |
| 4 | 3.21 | 0.59 | 0.76 |
| 5 | 2.85 | 0.73 | 0.85 |
| 6 | 2.85 | 0.61 | 0.78 |
| 7 | 2.81 | 0.63 | 0.79 |
| 8 | 3.01 | 0.66 | 0.81 |
| 9 | 2.59 | 0.72 | 0.84 |
| 10 | 3.08 | 0.70 | 0.84 |
| 11 | 3.15 | 0.75 | 0.86 |
| 12 | 3.19 | 0.78 | 0.88 |
| 13 | 2.86 | 0.36 | 0.60 |
| 14 | 2.95 | 0.88 | 0.94 |
| 15 | 3.14 | 0.96 | 0.98 |
| 16 | 3.28 | 0.73 | 0.85 |
| 17 | 2.91 | 0.76 | 0.87 |
| 18 | 2.95 | 0.74 | 0.86 |
| 19 | 2.68 | 0.80 | 0.89 |
| 20 | 3.17 | 0.82 | 0.90 |
| 21 | 2.96 | 0.79 | 0.89 |
| 22 | 3.13 | 0.64 | 0.80 |
| 23 | 2.96 | 0.65 | 0.81 |
| 24 | 2.91 | 0.50 | 0.71 |
| 25 | 2.88 | 0.82 | 0.90 |
| 26 | 3.09 | 0.74 | 0.86 |
| 27 | 2.69 | 0.85 | 0.92 |
| 28 | 2.99 | 0.78 | 0.88 |
| 29 | 2.69 | 0.74 | 0.86 |
| 30 | 2.96 | 0.79 | 0.89 |
| 31 | 3.00 | 0.92 | 0.96 |
| 32 | 2.99 | 0.93 | 0.96 |
| 33 | 2.90 | 0.80 | 0.89 |
| 34 | 3.26 | 0.69 | 0.83 |
| 35 | 2.91 | 0.79 | 0.89 |
| 36 | 2.90 | 0.68 | 0.82 |

CHAPTER V

FINDINGS, CONCLUSIONS AND IMPLICATIONS

This chapter summarizes the intent and major findings of the study. Conclusions were drawn from the findings, and implications were derived from these conclusions.

Intent

There is widespread recognition among psychologists and educators that a comprehensive evaluation of personality involves examinations of the individual's self-perception and the evaluations associated with those perceptions, as is manifested by the use of many hundreds of self-perception tests in schools, corporations, and private practice. In recent years, a compelling variable which is a dimension of both the perception and the evaluation is the construct of personal power--often referred to as empowerment. Some aspects of power and personal efficacy are easily observed in one's efforts to control others, to resist influence, and to maintain a more active posture regarding information acquisition and utilization. Other expressions are not so noticeable. In either case, the important thing to the study of behavior is not so much the display of, but the personal perception of, empowerment and the components comprising this factor. Campbell (1982) observed that "an

audience must not only have the power to act, it must also believe that it has it" (p. 74).

The results of this study provide a means by which women auditors can assess their belief in respect to their personal power to act by using data from the PPPI (Perceived Personal Power Inventory). This inventory is an objective self-report instrument, with Likert-scale construction on a four-point base, which provides measures of the factored components of personal power. The responses assess either the degree or frequency with which an item applies to the respondent.

Findings

Results of the data analysis used to assess levels of reliability and validity yielded satisfactory results. The reliability coefficient of +0.948 indicated a consistent response across the thirty-six (36) items developed for the instrument. Factor analysis was used for the purpose of determining the extent to which items clustered together as factors, showing commonality among items and verifying construct validity. The results were obtained by extracting five factors through the utilization of a varimax rotation of the factor loadings. Items were assigned to factors on which the items had loadings equal to or greater than .43. Strong factorial support was obtained for five scales.

Thirty-five (35) of the thirty-six (36) instrument items were clustered on one of the five factors. Hence, it is reasonable to assume that the inventory developed for this study is both reliable and valid when used with the population used in this research.

Conclusions

The term "empowerment" was intentionally omitted from the "Definition of Terms" section. It was projected that the devised instrument and the analysis of such would help define and clarify the domains of this attitude. The five resulting factors which surfaced as dimensions of the construct provided this clarification. The scale was constructed as a unidimensional instrument (measuring one dimension) but appeared to be multidimensional in nature as shown by the five (5) factor solution and the results of the intercorrelations.

Several inferences can be made from the findings of the study. The acceptable reliability coefficient and the results of the factor analysis legitimize the instrument as a measurement of the construct of perceived personal power. The emergence of a five factor solution suggests that the scale is multidimensional; however the high correlations between the factors suggests there is a unidimensional nature to the instrument.

An inference that grounds much of the argument of the study is that the results of this instrument (which is specifically devised to measure the perceived personal of women) can be applied interchangeably to the perceived personal power of women auditors and offer some insight as to how the construct affects their response to a communicated message.

Implications

Implications can be made concerning the value of the instrument in the measurement of perceived personal power. If, indeed, the extensive literature concerning the effects of perceived personal power on one's interpretation and response to any message is correct, an instrument devised to provide a measurement of this construct would be most useful. Implications can be made concerning the respondents' scores on individual factors which attest to such personality elements as:

- 1) internal/external control. If respondents view reinforcement as following some action of their own, but not being contingent upon their action, then it is typically perceived as the result of luck, chance, fate, being under the control of powerful others, or as unpredictable because of the great complexities of the forces surrounding them. This can be labeled as a

belief in external control. If the person perceives that the event is contingent upon their own behavior or characteristics, then the belief is termed "internal control."

2) competent and effective. A measure of a person's belief in their capability of mastering new tasks, learning quickly, or doing well as opposed to feelings of lack of talent or skill, incompetence and being a failure in difficult endeavors.

3) mediator of change. This score measures the respondent's feelings of their ability to act as a mediator of change. Viewing oneself as a potential agent of change has been labeled as the driving force for all other responses.

4) self-actualization. This factor measures one's perception of their ability to succeed and to achieve goals which are perceived as valuable. This denotes a trust in one's own abilities.

5) fear of success. The concept of "fear of success" suggests that some women experience an inhibited motive for success because of their anxiety. This anxiety stems from the notion that attainment of success

involves competition and aggression (behaviors which are considered appropriate for males in our society, but not for females). By seeking achievement-oriented tasks, the female is engaging in out-of-role behavior which will precipitate a fear of loss of femininity and fear of social rejection. Because of these fears, will ultimately be driven to the motive to avoid success.

Scores, assigning attitudes and behavioral tendencies to each of these traits would be very enlightening to a respondent in terms of providing important personality insights. That is, if a respondent scores high on the factor of competent and effective but very low on internal/external control, she has a basis from which she can consider possible difficulties in her perception of personal power.

Although much has been discovered and theorized concerning the underlying faculties of empowerment of women auditors, many challenging questions remain and further explorations are needed. For instance, probing into the nature of the factors affecting the five extracted dimensions which clustered in the study would be useful. Questions concerning motivation to avoid success and tendencies toward feelings of incompetence and lack of ability to instigate change should be studied. A study of

empowering strategies that could be incorporated in classroom, speaker/audience, parent/child, and interpersonal contacts would be very beneficial.

Use of the PPPI (Perceived Personal Power Inventory) could involve variable manipulations of sex, age, education, socioeconomic status, and occupation. Of particular interest, would be a quantitative study constructed for the purpose of determining if, in fact, women do score lower on a Personal Power Inventory than men. A reasonable critical question that could be used as the basis of yet another study would be whether there is any correlation between high PPI scores and achievement in terms of grades received.

It would be interesting and enlightening to connect (or dis-connect) the individual extracted dimensions to psychological barriers that exist in otherwise achievement-motivated and able women that prevent them from exercising their rights and fulfilling their potential.

A final suggestion stems from a singular mention in the literature wherein a study on femininity and success achievement (Horner, 1972), made a passing reference to the finding that some women (a small minority) actually feel greatly empowered because of rather than in spite of the communal traits associated with femininity. The personality constructs of caring, accommodating, and sensitivity linked with her ability to give birth and connect with life in this way were seen as elements of personal power. The support of

this attitude along with continued attempts at economic, legal, and social equality would certainly be a step forward!

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APPENDICES

Appendix A**LIST OF DELPHI PANEL MEMBERS**

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Jodene Davis, Graduate Student
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APPENDIX B

Letter of Instructions to Delphi Panel

Dear

Thank you for your willingness to contribute your time and expertise to this research project pertaining to women's perception of their personal power.

As a member of a Delphi Panel, your role is to determine which items on the proposed questionnaire are valid belief statements that could justifiably reveal and relate to one's perception of her personal power.

The basis of the Delphi technique is expert informed intuitive judgment. Feedback provided by you will be the basis for selecting items that will be included in the research questionnaire. Please evaluate each item with the purpose of deciding whether to RETAIN, REJECT, or REVISE the statement.

Please return the evaluated questionnaire within three days after which you may expect to receive the adjusted instrument for your final ratings. Thank you for your consideration and assistance.

Sincerely,

Bobette Bushnell

Appendix C**Delphi Questionnaire: Round one****SECTION 1**

Use the following scale for your responses to Section 1:

Fill in 1 if statement is completely false
Fill in 2 if the statement is mainly false
Fill in 3 if the statement is mainly true
Fill in 4 if the statement is completely true

1. I occasionally have doubts about whether I will succeed in life.
2. I am not easily intimidated by others
3. I am usually able to demonstrate my competence when I am being evaluated.
4. In general, I know who I am and where I am headed in my life.
5. I am usually a lot more comfortable being a follower than a leader.
6. I often feel that I lack direction in my life--ie., that I have no long range goals or plans that I can realistically accomplish.
7. I have no problem asserting myself.
8. All in all, I would evaluate myself as a relatively successful person at this stage of my life.
9. I feel that I have a lot of potential as a leader.
10. I am usually able to learn new things very quickly.
11. Often the cost of success is greater than the reward.
12. Others often follow my ideas.
13. People's misfortunes result from the mistakes they make.
14. Becoming a success is a matter of hard work; luck has little or nothing to with it.

15. Heredity plays the major role in determining one's personality.
16. Without the right breaks, one cannot become an effective leader.
17. I feel I have little influence over the things that happen to me.
18. I like to make suggestions.
19. If I put my mind to it, I can do almost anything.
20. A person who is at the top faces nothing but constant struggle to stay there.
21. I believe I will be more successful than most people I know.
22. Our society is a competitive one, and I'm not afraid of it.
23. What happens to me is my own doing.
24. Most misfortunes are the result of lack of ability, ignorance, laziness, or all three.
25. Once you're on top, everyone is your buddy and no one is your friend.
26. Even when I do well on a task, I sometimes feel better if I lose than if I win.
27. When I am on top, sometimes the responsibility makes me feel uneasy.
28. As far as world affairs are concerned, most of us are victims of forces we can neither control or understand.
29. Many times we might just as well decide what to do by flipping a coin.
30. When I make plans, I am almost certain I can make them work.
31. Capable people who fail to become leaders have not taken advantage of their opportunities.
32. When you are the best, all doors are open.
33. In competition, I try to win no matter what.

34. An individual's worth often passes unrecognized no matter how hard he tries.
35. People are lonely because they don't try to be friendly.

SECTION 2

In section 2, you are to describe how often you experience the thoughts and feelings described in each item. Use the following scale for your responses:

Fill in 1 if you almost never experience them
Fill in 2 if you seldom or rarely experience them
Fill in 3 if you experience them fairly often
Fill in 4 if you experience them very often

36. How often do you expect to perform well in situations that require a lot of ability?
37. How often do you lost when you get into arguments or disagreements with others?
38. How often do you feel that, in the long run, you get the respect you deserve?
39. How often do you feel proud of the way that you stay with a task until you complete it?
40. How often would you rather so projects without any help?
41. How often do others listen and respond to your ideas?
42. How often do you try harder after getting a low mark, or failing at some effort?
43. How often do you feel very certain about what you want out of life?
44. How often do you feel comfortable in making suggestions to members of the opposite sex?
45. How often do others follow your ideas?
46. How often do you feel that you don't have enough control over the direction your life is taking?
47. How often do you see yourself as weak?

48. How often do you see yourself as being constrained?
49. How often do you feel disappointed with yourself?
50. How often do you wish you were someone else?
51. Do you ever feel that in your attempt to do better than others, you may lose many of your friends?
52. How often do you feel that the cost of success is overwhelming responsibility?
53. How often do you feel that the world is an exciting place to live in?
54. How often do you feel that you are intelligent?
55. How often do you wish that more people accepted you?
56. How often are you afraid of competition?
57. How often are you called on by others to decide for them?
58. How often do you find life an endless series of problems without a solution in sight?
59. When you are involved in group discussions, how often do you feel that your ideas have a strong influence on others?
60. How often are you able to be assertive and forceful in situations where others are trying to take advantage of you?
61. Do you enjoy it when you are in a position of leadership?
62. How often do you feel uneasy when you are in a position of leadership?
63. How often, when you decide to do something, do you do it?
64. When you want something, how often do you just sit around and wish you could have it?
65. How often do you have a strong influence on the attitudes and opinions of others?

APPENDIX D

Delphi Questionnaire Round Two

DIRECTIONS:

This instrument is divided into two sections which contain statements about attitudes, feelings, and opinions. Please indicate how accurately each of the following statements describes you or your belief. Do not omit any items.

Section 1

There are four possible responses to each statement:

COMPLETELY FALSE, MAINLY FALSE, MAINLY TRUE, COMPLETELY TRUE

Put a circle around the response number using the following scale:

- | | 1 | 2 | 3 | 4 |
|--|---------------------|--------------|-------------|--------------------|
| | Completely False | Mainly False | Mainly True | Completely True |
| 1. I occasionally have doubts about whether I will succeed in life. | 1 | 2 | 3 | 4 |
| 2. I am easily intimidated by others. | 1 | 2 | 3 | 4 |
| 3. I am usually more comfortable being a follower than a leader. | 1 | 2 | 3 | 4 |
| 4. I am usually able to learn new things very quickly. | 1 | 2 | 3 | 4 |
| 5. I like to make suggestions. | 1 | 2 | 3 | 4 |
| 6. Without the right breaks, one cannot become an effective leader. | 1 | 2 | 3 | 4 |
| 7. People's misfortunes result from the mistakes they make. | 1 | 2 | 3 | 4 |
| 8. In competition, I try to win no matter what. | 1 | 2 | 3 | 4 |
| 9. A person's worth often passes unrecognized no matter how hard he tries. | 1 | 2 | 3 | 4 |
| 10. It is often difficult for me to demonstrate my competence when I am being evaluated. | 1 | 2 | 3 | 4 |

- | | 1 | 2 | 3 | 4 |
|---|------------|--------|--------|------------|
| | Completely | Mainly | Mainly | Completely |
| | False | False | True | True |
| 11. I would evaluate myself as a relatively successful person at this stage of my life. | | | | 1 2 3 4 |
| 12. Often the cost of success is greater than reward. | | | | 1 2 3 4 |
| 13. I feel that I have a lot of potential as a leader. | | | | 1 2 3 4 |
| 14. I feel I have little influence over the things that happen to me. | | | | 1 2 3 4 |
| 15. Becoming a success is a matter of hard work; luck has little to do with it. | | | | 1 2 3 4 |
| 16. Others often follow my ideas. | | | | 1 2 3 4 |
| 17. I often have trouble asserting myself. | | | | 1 2 3 4 |
| 18. I often feel that I lack direction in my life-- i.e., that I have no long range goals or plans that I can realistically accomplish. | | | | 1 2 3 4 |
| 19. If I put my mind to it, I can do almost anything. | | | | 1 2 3 4 |
| 20. A person who is at the top faces nothing but constant struggle to stay there. | | | | 1 2 3 4 |
| 21. Our society is a competitive one, and I'm not afraid of it. | | | | 1 2 3 4 |
| 22. Once you're on top, everyone is your buddy and no one is your friend. | | | | 1 2 3 4 |
| 23. As far as world affairs are concerned, most of us are victims of forces we can neither understand or control. | | | | 1 2 3 4 |
| 24. What happens to me is my own doing. | | | | 1 2 3 4 |
| 25. Capable people who fail to become leaders have not taken advantage of their opportunities. | | | | 1 2 3 4 |
| 26. Even when I do well on a task, I sometimes feel better if I lost than if I win. | | | | 1 2 3 4 |

27. When I make plans, I am almost certain I can make them work. 1 2 3 4
28. When I am on top, sometimes the responsibility makes me feel uneasy. 1 2 3 4
29. Many times we might just as well decide what to do by flipping a coin. 1 2 3 4
30. People are lonely because they don't try to be friendly. 1 2 3 4

Section 2

In this section, you are to describe how often you experience the thoughts and feelings described in each item. Use the following scale for your responses:

- | | 1 | 2 | 3 | 4 | |
|--|-----------------|--------|--------------|---------------|---------|
| | Almost Never | Seldom | Fairly Often | Very Often | |
| 31. How often do you expect to perform well in situations that require a lot of ability? | | | | | 1 2 3 4 |
| 32. How often do you lost when you get into arguments and disagreements with others? | | | | | 1 2 3 4 |
| 33. How often do you feel that, in the long run do you get the respect you deserve? | | | | | 1 2 3 4 |
| 34. How often do others listen and response to your ideas? | | | | | 1 2 3 4 |
| 35. How often do you feel that you don't have enough control over the direction your life is taking? | | | | | 1 2 3 4 |
| 36. How often do you feel that the cost of success is overwhelming responsibility? | | | | | 1 2 3 4 |
| 37. How often do you try harder after getting a low mark, or failing at some effort? | | | | | 1 2 3 4 |
| 38. How often do you feel uncomfortable in making suggestions to members of the opposite sex? | | | | | 1 2 3 4 |
| 39. How often do you see yourself as weak? | | | | | 1 2 3 4 |
| 40. How often do you see yourself as being | | | | | 1 2 3 4 |

constrained?

- | | 1
Almost
Never | 2
Seldom | 3
Fairly
Often | 4
Very
Often |
|---|----------------------|-------------|----------------------|--------------------|
| 41. How often do you feel that you are intelligent? | | | | 1 2 3 4 |
| 42. How often do you wish that more people accepted you? | | | | 1 2 3 4 |
| 43. How often are you called on by others to decide for them? | | | | 1 2 3 4 |
| 44. How often are you afraid of competition? | | | | 1 2 3 4 |
| 45. Do you ever feel that in your attempt to do better than others, you may lose many of your friends? | | | | 1 2 3 4 |
| 46. How often do you find life and endless series of problems without a solution in sight? | | | | 1 2 3 4 |
| 47. How often are you able to be assertive and forceful in situations where others are trying to take advantage of you? | | | | 1 2 3 4 |
| 48. How often, when you decide to do something, do you do it? | | | | 1 2 3 4 |
| 49. When you want something, how often do you sit around and wish you could have it? | | | | 1 2 3 4 |
| 50. How often do you have a strong influence on attitudes and opinions of others? | | | | 1 2 3 4 |

APPENDIX E

Instrument used for Pilot Study

DIRECTIONS:

This instrument is divided into two sections which contain statements about attitudes, feelings, and opinions. Please indicate how accurately each of the following statements describes you or your belief. Do not omit any item.

Section 1

There are four possible responses to each statement:

COMPLETELY FALSE, MAINLY FALSE, MAINLY TRUE, COMPLETELY TRUE

Put a circle around the response number using the following scale:

| | | | |
|------------|--------|--------|------------|
| 1 | 2 | 3 | 4 |
| Completely | Mainly | Mainly | Completely |
| False | False | True | True |

1. I occasionally have doubts about whether I will succeed in life. 1 2 3 4
2. I am not easily intimidated by others. 1 2 3 4
3. I am usually more comfortable being a follower than a leader. 1 2 3 4
4. I like to make suggestions. 1 2 3 4
5. Without the right breaks, one cannot become an effective leader. 1 2 3 4
6. People's misfortunes result from the mistakes they make. 1 2 3 4
7. In competition, I try to win no matter what. 1 2 3 4
8. A person's worth often passes unrecognized no matter how hard he tries. 1 2 3 4
9. It is not difficult for me to demonstrate my competence when I am being evaluated. 1 2 3 4
10. I would evaluate myself as a relatively successful person at this stage of my life. 1 2 3 4

11. Often the cost of success is greater than the reward. 1 2 3 4
12. I feel that I have a lot of potential as a leader. 1 2 3 4
13. I have little influence over the things that happen to me. 1 2 3 4

| | | | |
|---------------------|--------------|-------------|--------------------|
| 1 | 2 | 3 | 4 |
| Completely False | Mainly False | Mainly True | Completely True |

14. Others often follow my ideas. 1 2 3 4
15. I have very little trouble asserting myself. 1 2 3 4
16. I often feel that I lack direction in my life-- i.e., that I have no long range goals or plans that I can realistically accomplish. 1 2 3 4
17. If I put my mind to it, I can do almost anything. 1 2 3 4
18. A person who is at the top faces nothing but constant struggle to stay there. 1 2 3 4
19. Our society is a competitive one, and I'm not afraid of it. 1 2 3 4
20. Once you're on top, everyone is your buddy and no one is your friend. 1 2 3 4
21. As far as world affairs are concerned, most of us are victims of forces we can neither understand or control. 1 2 3 4
22. Even when I do well on a task, I sometimes feel better if I lose than if I win. 1 2 3 4
23. Many times we might just as well decide what to do by flipping a coin. 1 2 3 4

Section 2

In this section, you are to describe how often you experience the thoughts and feelings described in each item. Use the following scale for your responses:

- | | 1
Almost
Never | 2
Seldom | 3
Fairly
Often | 4
Very
Often |
|---|----------------------|-------------|----------------------|--------------------|
| 24. How often do you expect to perform well in situations that require a lot of ability? | | | | 1 2 3 4 |
| 25. How often do you lose when you get into arguments and disagreements with others? | | | | 1 2 3 4 |
| 26. How often do you feel that, in the long run, you get the respect you deserve? | | | | 1 2 3 4 |
| 27. How often do you feel that you don't have control over the direction you life is taking? | | | | 1 2 3 4 |
| 28. How often do you feel that the cost of success is overwhelming responsibility? | | | | 1 2 3 4 |
| 29. How often do you try harder after getting a low mark, or failing at some effort? | | | | 1 2 3 4 |
| 30. How often do you feel comfortable in making suggestions to members of the opposite sex? | | | | 1 2 3 4 |
| 31. How often do you see yourself as weak? | | | | 1 2 3 4 |
| 32. How often do you see yourself as being constrained? | | | | 1 2 3 4 |
| 33. How often are you called on by others to decide for them? | | | | 1 2 3 4 |
| 34. How often are you afraid of competition? | | | | 1 2 3 4 |
| 35. Do you ever feel that in your attempt to do better than others, you may lose many of your friends? | | | | 1 2 3 4 |
| 36. How often do you find life and endless series of problems without a solution in sight? | | | | 1 2 3 4 |
| 37. How often are you able to be assertive and forceful in situations where others are trying to take advantage of you? | | | | 1 2 3 4 |

38. How often, when you decide to do something, do you do it? 1 2 3 4
39. When you want something, how often do you just sit around and wish you could have it? 1 2 3 4
40. How often do you have a strong influence on the attitudes and opinions of others? 1 2 3 4

Appendix F

Final Instrument

DIRECTIONS:

This instrument is divided into two sections which contain statements about attitudes, feelings, and opinions. Please indicate how accurately each of the following statements describes you or your belief. Do not omit any item.

Section 1

There are four possible responses to each statement:

COMPLETELY FALSE, MAINLY FALSE, MAINLY TRUE, COMPLETELY TRUE

Put a circle around the response number using the following scale:

- | | 1 | 2 | 3 | 4 |
|--|---------------------|-----------------|----------------|--------------------|
| | Completely False | Mainly False | Mainly True | Completely True |
| 1. I occasionally have doubts about whether I will succeed in life. | 1 | 2 | 3 | 4 |
| 2. I am not easily intimidated by others. | 1 | 2 | 3 | 4 |
| 3. I am usually more comfortable being a leader than a follower. | 1 | 2 | 3 | 4 |
| 4. I like to make suggestions. | 1 | 2 | 3 | 4 |
| 5. Without the right breaks, one cannot become an effective leader. | 1 | 2 | 3 | 4 |
| 6. A person's worth often passes unrecognized no matter how hard he tries. | 1 | 2 | 3 | 4 |
| 7. It is not difficult for me to demonstrate my competence when I am being evaluated. | 1 | 2 | 3 | 4 |
| 8. I would evaluate myself as a relatively successful person at this stage of my life. | 1 | 2 | 3 | 4 |
| 9. Often the cost of success is greater than the reward. | 1 | 2 | 3 | 4 |
| 10. I feel that I have a lot of potential as a | 1 | 2 | 3 | 4 |

leader.

- | | |
|--|---------|
| 11. I have little power over the things that happen to me. | 1 2 3 4 |
| 12. In competition, I try hard to win. | 1 2 3 4 |
| 13. Others often follow my ideas. | 1 2 3 4 |
| 14. I have trouble asserting myself. | 1 2 3 4 |

| | | | |
|------------------|--------------|-------------|-----------------|
| 1 | 2 | 3 | 4 |
| Completely False | Mainly False | Mainly True | Completely True |

- | | |
|--|---------|
| 15. I often feel that I lack direction in my life--i.e., that I have no long range goals or plans that I can realistically accomplish. | 1 2 3 4 |
| 16. If I put my mind to it, I can do almost anything | 1 2 3 4 |
| 17. Our society is a competitive one, and I'm not afraid of it. | 1 2 3 4 |
| 18. Once you're on top, everyone is your buddy and no one is your friend. | 1 2 3 4 |
| 19. As far as world affairs are concerned, most of us are victims of forces we can neither understand or control. | 1 2 3 4 |
| 20. Even when I do well on a task, I sometimes feel better if I lose than if I win. | 1 2 3 4 |
| 21. Many times we might just as well decide what to do by flipping a coin. | 1 2 3 4 |

Section 2

In this section, you are to indicate how often you experience the thoughts and feelings described in each item. Use the following scale for your responses:

- | | 1
Almost
Never | 2
Seldom | 3
Fairly
Often | 4
Very
Often |
|---|----------------------|-------------|----------------------|--------------------|
| 22. How often do you expect to perform well in situations that require a lot of ability? | | | | 1 2 3 4 |
| 23. How often do you lose when you get into arguments and disagreements with others? | | | | 1 2 3 4 |
| 24. How often do you feel that, in the long run, you get the respect you deserve? | | | | 1 2 3 4 |
| 25. How often do you feel that you don't have enough control over the direction your life is taking? | | | | 1 2 3 4 |
| 26. How often do you try harder after getting a low mark, or failing at some effort? | | | | 1 2 3 4 |
| 27. How often do you feel comfortable in making suggestions to members of the opposite sex? | | | | 1 2 3 4 |
| 28. How often do you see yourself as weak? | | | | 1 2 3 4 |
| 29. How often are you called on by others to decide for them? | | | | 1 2 3 4 |
| 30. How often are you afraid of competition? | | | | 1 2 3 4 |
| 31. Do you ever feel that in your attempt to do better than others, you may lose many of your friends? | | | | 1 2 3 4 |
| 32. How often do you find life and endless series of problems without a solution in sight? | | | | 1 2 3 4 |
| 33. How often are you able to be assertive and forceful in situations where others are trying to take advantage of you? | | | | 1 2 3 4 |
| 34. How often, when you decide to do something, do you do it? | | | | 1 2 3 4 |
| 35. When you want something, how often do you just sit around and wish you could have it? | | | | 1 2 3 4 |

36. How often do you have a strong influence on attitudes and opinions of others? 1 2 3 4

Appendix G

Sample Correlations

| | factor 1 | factor 2 | factor 3 | factor 4 | factor 5 |
|----------|---------------------------|---------------------------|---------------------------|---------------------------|---------------------------|
| factor 1 | 1.0000 (120) 0.0000 | 0.6490 (120) .0000 | 0.6126 (120) .0000 | 0.7478 (120) 0.0000 | 0.7533 (120) 0.0000 |
| factor 2 | 0.6490 (120) 0.0000 | 1.0000 (120) 0.0000 | 0.5566 (120) 0.0000 | 0.6513 (120) 0.0000 | 0.6908 (120) 0.0000 |
| factor 3 | 0.6126 (120) 0.0000 | 0.5566 (120) 0.0000 | 1.0000 (120) 0.0000 | 0.5667 (120) 0.0000 | 0.5555 (120) 0.0000 |
| factor 4 | 0.7478 (120) 0.0000 | 0.6513 (120) 0.0000 | 0.5667 (120) 0.0000 | 1.0000 (120) 0.0000 | 0.7192 (120) 0.0000 |
| factor 5 | 0.7533 (120) 0.0000 | 0.6908 (120) 0.0000 | 0.5555 (120) 0.0000 | 0.7192 (120) 0.0000 | 1.0000 (120) 0.0000 |

Coefficient
(sample size)
significance level