INFORMATION TO USERS

This material was produced from a microfilm copy of the original document. While the most advanced technological means to photograph and reproduce this document have been used, the quality is heavily dependent upon the quality of the original submitted.

The following explanation of techniques is provided to help you understand markings or patterns which may appear on this reproduction.

1. The sign or "target" for pages apparently lacking from the document photographed is "Missing Page(s)". If it was possible to obtain the missing page(s) or section, they are spliced into the film along with adjacent pages. This may have necessitated cutting thru an image and duplicating adjacent pages to insure you complete continuity.

2. When an image on the film is obliterated with a large round black mark, it is an indication that the photographer suspected that the copy may have moved during exposure and thus cause a blurred image. You will find a good image of the page in the adjacent frame.

3. When a map, drawing or chart, etc., was part of the material being photographed the photographer followed a definite method in "sectioning" the material. It is customary to begin photoing at the upper left hand corner of a large sheet and to continue photoing from left to right in equal sections with a small overlap. If necessary, sectioning is continued again — beginning below the first row and continuing on until complete.

4. The majority of users indicate that the textual content is of greatest value, however, a somewhat higher quality reproduction could be made from "photographs" if essential to the understanding of the dissertation. Silver prints of "photographs" may be ordered at additional charge by writing the Order Department, giving the catalog number, title, author and specific pages you wish reproduced.

5. PLEASE NOTE: Some pages may have indistinct print. Filmed as received.

Xerox University Microfilms

300 North Zeeb Road
Ann Arbor, Michigan 48106

74-15,894

WILSON, Gretchen Ann Groth, 1942-
SEX DIFFERENCES IN ORGANIZATIONAL DYNAMICS.

The University of Michigan, Ph.D., 1973
Psychology, industrial

University Microfilms, A XEROX Company, Ann Arbor, Michigan

THIS DISSERTATION HAS BEEN MICROFILMED EXACTLY AS RECEIVED.

SEX DIFFERENCES IN ORGANIZATIONAL DYNAMICS

by
Gretchen Ann Groth Wilson

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
(Psychology)
in The University of Michigan
1973

Doctoral Committee:

Professor Gerald Gurin, Co-Chairman
Professor Wilbert J. McKeachie, Co-Chairman
Professor Robert L. Kahn
Associate Professor Mary Ann Swain

ACKNOWLEDGEMENTS

Three women have probably been the most influential for me both in the completion of this dissertation and throughout graduate school. All three have not only been close personal friends but also professional colleagues. This combination of friendship and professional competence has often provided the emotional support and intellectual stimulation which makes the graduate student experience bearable. In addition, each has utilized her professional competence in a different way, thus providing me with several female models--scarce for women these days.

Two of these women, Nancy Freitag Sprague and Carol Tavris, in an unusual way have influenced my dissertation even though they live on opposite coasts. Having lived through, literally in the case of Nancy, each of their dissertation phases only heightened the anxiety and problems associated with completing the thesis. On the other hand, their dissertations became my Bibles in deciding format, discovering new ways to write the same things and the moral support that a bound finished product has for an on-going process.

The other woman, Mary Ann Swain, has been a source of direct and continual support in the completion of this dissertation. As a friend and member of my committee, she became the individual upon whom great sheaves of unintelligible papers were first dropped. Because of her clarity of thought and sensitivity to my blocks, various chapters finally emerged as first drafts. In addition, her research skills were crucial in helping me sift all the original data into meaningful, testable units.

Each of the other committee members has a special importance for me: Gerry Gurin for the variety of support he provided, Bill McKeachie for the model of faculty member he represents, and Bob Kahn for his

helpfulness in my prelims and for being one of the faculty members who did not respond to me as a stereotype.

Not only did Gerry Gurin provide much of the thorough reading of each draft, but he also provided many of the technical supports which make the dissertation so much easier. Providing me with a desk in his office was not only extremely helpful since I had no office on campus at that time, but also quite unusual given the normative status on offices that generally exists in university buildings. While not atypical for him, it was atypical for the majority of my associations with this rampant norm.

Bill McKeachie has represented throughout my graduate career, which as he knows has not been short, qualities which I respect and appreciate in a faculty member. His strong emphasis on and support of teaching make him somewhat unique in a heavily research oriented university. As well, his humanitarian orientation both to others and in his own life results in a well worn path to his office by students and faculty.

Although filling in on my prelim exam committee at a rather late stage, Bob Kahn provided the most helpful criticisms. His clarity about preferences and standards allow for uncomplicated discussions of theoretical material. But most important for me as a woman in graduate school who was interested in change, Bob responded to me in terms of my values and interests even when different from his, and not in terms of a stereotype which all too often characterized other interactions with faculty.

Special appreciation goes to Norm not only for his acceptance and support for a career oriented woman, but also for the translations of this support into behavior. These behaviors have ranged from editorial assistance, proofreading, and last but not least, assuming much of my half of the household duties--especially cooking many meals during the last month of dissertation writing.

And one last special thanks to Rensis Likert and John W. Atkinson without whose recommendations I probably would not have been at the University of Michigan.

TABLE OF CONTENTS

		Page
ACKNOWLEDGEMENTS		ii
LIST OF TABLES		vi
LIST OF APPENDICES		ix
Chapter		
I	INTRODUCTION	1
II	METHODOLOGY AND PROCEDURES	7
	Research Procedure	7
	Sample	9
	Measurement of Variables	12
	A Note on Statistical Method	15
III	THEORETICAL FRAMEWORK AND HYPOTHESES	17
	Theoretical Framework	17
	Female/Male Differences	17
	Ideology	29
	Group Type	34
	Interactions between Ideology and Group Type	39
	Hypotheses	40
	Background Hypotheses	42
	Organizational Dynamics Hypotheses	51
	Summary	66
IV	BACKGROUND VARIABLES	69
	Results	69
	Mother's Education	69
	Selection of Major	72

Chapter Page

Importance of Various Aspects of College Life . . 78
College Goals 85
Change Resulting from the University 89

Discussion and Summary 91

V ORGANIZATIONAL DYNAMICS RESULTS 102

Results and Discussion 102

Political Orientation 102
Recruitment 103
What Would Be Missed if Individual Left the Organization 104
Affective Integration 112
Normative Pressure on Values 117
Leadership Positions 126
Pressure to Participate in Activities 126
Participation in Discussions 129
Value Perceptions of the University and Own Group . 134
Perception of Leaders 146
Conflict in Group 150
Self-change as a Result of the Group 154

Summary 161

VI SUMMARY AND CONCLUSIONS 171

Summary and Interpretation of Results 172

Female/Male Differences 172
Interactions of Sex and Ideology or Group Type . . 187
Ideology 188
Group Type 191

Implications 192

APPENDICES 195

BIBLIOGRAPHY 245

LIST OF TABLES

Table		Page
2-1	Ideological Placement of Groups	8
2-2	Membership Breakdown by Sex, Ideology and Group Type . .	10
3-1	Hypotheses for Selection of Majors	45
3-2	Hypotheses for Importance of Aspects of College Life . .	49
3-3	Hypotheses for College Goals	50
4-1	Mother's Education	71
4-2	Percentages of Males and Females Selecting Different Majors	73
4-3	Ideology and Group Type Percentages for Females on Two of the Majors Selected	75
4-4	Male Ideology and Group Type Percentages in Selecting Pre-professional Major Fields	76
4-5	Means of Importance Ratings for Academic-Intellectual and Value-Personality Items	79
4-6	Differences from Own Sex Grand Mean for Importance of Academic-Intellectual and Value-Personality Items . . .	81
4-7	F-Values for Main Effects and Interactions on Four Importance Questions	84
4-8	Importance to Males and Females of Various College Goals.	86
4-9	Differences from Own Sex Grand Mean on Various College Goals	88
4-10	F-Values for Two College Goal Items	90
4-11	F-Values for Main Effects and Interactions for Self Changes Resulting from the University	92

Table		Page
5-1	Male/Female Differences in Reason for Joining Organization	103
5-2	Multivariate Nominal Analysis for Sex, Ideology, and Group Type on What Would Be Missed If an Individual Left the Organization	105
5-3	F-Values for Main Effects and Interactions on Affective Integration	113
5-4	Female/Male Gammas for Affectivity and Other Variables	115
5-5	F-Values for Main Effects and Interactions on Normative Pressure	118
5-6	Female/Male Gammas for Normative Pressure and Other Variables	120
5-7	F-Values for Main Effects and Interactions on Pressure to Participate in Activities	127
5-8	Female/Male Gammas for Pressure to Participate and Other Variables	127
5-9	Female/Male Gammas for Participation in Discussions and Other Variables	131
5-10	Male/Female Perceptions of University on Twelve Values.	135
5-11	Number of Significant Male/Female Differences in Perceptions of Own Group's Values	137
5-12	F-Values for Sex by Ideology on Mean Absolute Differences Between Perception of Group and University	140
5-13	Male/Female Gammas for University/Group Mean Absolute Differences and Other Variables	141
5-14	F-Values for Sex by Ideology on Mean Absolute Differences Between Perceptions of Own Values and Group Values	142
5-15	Male/Female Gammas for Respondent/Group Differences and Other Variables	143
5-16	Male/Female Means in Qualities Used to Describe President and Most Respected Member of Group	147
5-17	Male/Female Gammas for Qualities Used to Describe President and Most Respected Person and Other Variables	148

Table		Page
5-18	F-Values for Sex by Ideology on Conflict in Group	151
5-19	Male/Female Gammas for Conflict and Other Variables . . .	152
5-20	F-Values on Main Effects and Interactions for Self Change Index as a Result of Group	155
5-21	Male/Female Gammas for Self Change Index and Other Variables	158
6-1	Summary of All Female/Male Relationships with Affectivity and Normative Pressure	174

LIST OF APPENDICES

Appendix		Page
A	STUDENT ORGANIZATION QUESTIONNAIRE	195
B	BACKGROUND QUESTIONNAIRE	224
C	PERCENTAGES SELECTING DIFFERENT MAJORS BY IDEOLOGY AND GROUP TYPE FOR FEMALES AND MALES	243
D	PERCENT, ADJUSTED PERCENT AND COEFFICIENTS FOR EACH VARIABLE IN THE MULTIVARIATE NOMINAL ANALYSIS . . .	244

CHAPTER I

INTRODUCTION

Much literature, theory, and research focus on understanding the complexity of organizational behavior. Attempts have been made to categorize organizations as to type (Blau and Scott, 1962; Etzioni, 1961a, 1964; Likert, 1967) to examine organizational processes such as authority structure, role relationships, decision making, coordination, influence, etc. (Blake and Mouton, 1964; Caplow, 1964; Cartwright, 1959, 1965; French and Raven, 1959; Kahn, et al., 1964; Katz and Kahn, 1966; March and Simon, 1958; Tannenbaum, 1968; and Weber, 1952, 1969) to consider the organization as a unit which interacts with its environment (Emery and Trist, 1966; Lawrence and Lorsch, 1967; Thompson, 1967; Thompson and McEwen, 1958) or to relate individual or personality characteristics to organizational processes (Argyris, 1957, 1962, 1964; Bachman, et al., 1966; McGregor, 1960; Merton, 1969; Presthus, 1962; Schein and Bennis, 1965). However, what is conspicuously missing throughout all this literature are any studies which consider the relationship or effect of sex differences on organizational variables.

This omission in the organizational literature is particularly interesting given the cultural mythology regarding women in organizations and the vast literature about sex differences in the developmental, clinical, and personality fields. Cultural mythology, although now being questioned as a result of the women's movement, indicates that women make poor supervisors or that men will not work for women, that women are too emotional and cannot make rational decisions, and that women are best suited for clerical or service-type positions. The psychological literature on sex differences emphasizes masculine versus feminine socialization, male and female personality characteristics, and

at times genetic differences between the sexes. The indication from all this literature is that male and female differences do exist, although the cause of the difference may vary from theorist to theorist.

Implicit throughout the cultural mythology and the psychological literature on sex differences are the traditional role definitions for male and female. The cultural mythology focuses on women being mothers and therefore inappropriate "organizational" members, particularly in the work organization. The sex difference literature is generally oriented toward the masculine role of work in the society and preparation for that role, and toward the feminine role of housewife and mother.

The organizational literature, on the other hand, originates predominantly from the work organization. Although some organizational studies consider prisons (Cressey, 1965; Goffman, 1961) or voluntary organizations (Likert, 1961; Marcus, 1960; Tannenbaum, 1966, 1968; Smith and Brown, 1964), the majority of the literature is derived from business or other work organizations such as hospitals and educational institutions. This organizational literature bias toward the work organization coupled with the cultural mythology and sex difference literature bias toward traditional male/female roles results in an absence of research using both of these two major bodies of literature. Since work organizations are overwhelmingly male--and most of the nonwork organizations studied have predominantly male membership as well--the sex difference literature rarely adds much insight to the researcher's or theorist's approach. The male socialization literature becomes relevant only when it is useful for understanding the background of the organizational membership.

The absence of research on male and female differences in organizational behavior has led to an interesting bias in the organizational literature, that of organizational dynamics being considered as neutral or neuter, in other words, not sex biased. This neutrality of organizational processes is buttressed by the attempt to find organizational variables which are independent of personality characteristics. These organizational variables may interact with or be modified by different personality characteristics, but they are assumed to be a function of the organization and not of the members.

What is often ignored in the assumed neutrality of organizational variables is that most research is based on the work organization and work organizations are predominantly male. Given that these organizational variables are derived from male dominant environments, almost by definition a masculine bias is fostered in the prevailing organizational research and theories. The assumed neutrality or nonbiased independence of the organizational variables cannot be claimed until research on organizations of males and females lends the same results.

Organizational selection provides an example where the organizational literature implies one conclusion and the sex difference literature another. Individuals select organizations according to a variety of criteria, generally involving values and interests. The organizational literature assumes the process is similar, if not identical, for women and men. In other words, the same desires, needs, and values are met by virtue of the particular organization selected. More differences are found across different organizations than within a particular organization. And yet, the socialization and personality literature would indicate that quite different needs and desires may be functioning for females and males who select different organizations. Thus, a particular organization would function differently for the two sexes rather than similarly as the organizational literature would imply.

Internal organizational processes are also assumed to be similar for members regardless of sex. In the context of organizational literature normative and affective relationships describe the character of individual interactions in the group and/or the predominant orientation of the membership to the group. In the context of the literature on sex differences, females are almost always associated with affective orientations whereas males are more often associated with normative or instrumental relationships. If the organization studied includes only males, then the "neutral" assumptions about these dynamics may not be questioned. However, if the organization includes both sexes then in fact the "neutral" assumption may be confounded by the sex of the members--resulting in females being more affectively integrated into the organization and males being more normatively or instrumentally integrated.

Bales' work on task and socio-emotional role differentiation within problem-solving groups was conducted on all male groups (Bales and Slater, 1955; Bales in Biddle and Thomas, 1966). This tends to create the image of dynamics which are a function of groups and not the sex of the individuals. However, it is clear that task qualities are male-related in the socialization and personality literature whereas socio-emotional qualities are highly associated with females. Thus the question not answered by this research is whether the task and socio-emotional functions become sex differentiated within mixed sex groups or maintain a group function regardless of the sex of the membership.

As these examples tend to indicate, organizational literature which is derived from predominantly male organizations often leads to one conclusion about the organizational dynamics or processes whereas the sex difference literature suggests another. The assumption that organizational variables are neutral or neuter is questionable in the context of the sex difference literature. This claim of neutrality, even though often implicit, is not valid until research on mixed sex groups (where the selection process does not discriminate on behalf of one sex) and on all-female groups has been done. Until this research has been performed, organizational literature and research includes a masculine bias.

The purpose of this study was an initial attempt to relate the organizational literature to the sex difference literature. The overall concern is to explore the ways in which female/male differences mediate or affect organizational dynamics. Are women and men integrated differently into the same organizations? Does the type of integration, whether similar or different, mediate other organizational processes differently for men than for women? What effects do masculine and feminine socialization have on organizational dynamics, perceptions, and behavior?

University voluntary organizations were used in this study. As indicated previously, the work organizations have a built-in sex bias in that they are predominantly male, particularly at the management levels and above. Voluntary organizations at a university manage to shed much

of the sex-typing more commonly found in voluntary organizations within a community. The dichotomy at a university is more likely whether to be in extra-curricular activities or not, rather than male versus female activities. To this extent some of the societal sex-role stereotyping both in type of organization and level within the organization are controlled.

Although the original collection of this organizational data (Gamson, 1972b) included sororities, fraternities, political, and religious organizations, only political and religious organizations were utilized in this study. Obviously sororities and fraternities exemplify the sex differentiation and do not allow for consideration of organizational dynamics in mixed sex groups. Two other reasons are equally important in not using these organizations. Sororities and fraternities are living units, and as such provide both more and different types of interactions. Since meals, housing, and social events comprise the activities, the organizational focus of sororities and fraternities is much broader and therefore more inclusive than for groups which are not living unit oriented. Another important reason for excluding these groups is that sororities and fraternities selectively determine the membership. Joining the political and religious organizations occurs through self-selection rather than "application." Thus, for greatest similarity in comparison, only the religious and political groups have been used.

Within each type of organization, political and religious, the groups can be categorized as liberal, moderate, and conservative. The inclusion of two types of groups which span across three ideological positions allows for a more thorough examination of the effects of male/female differences on organizational dynamics.

Normally the theoretical chapter and hypotheses would follow the introduction. However, in this thesis the methodological chapter is next. These data were originally collected to study student organizations and their relationship to the wider university; thus the questions focused on illuminating these organizational processes. Although the questionnaires are quite inclusive, their original purpose defines the variables available for examining female/male differences in

organizations. Thus familiarity with the data collection and the variables used should facilitate the reader's understanding of the theoretical and hypotheses chapter. For this reason, Chapter II presents the methodology and variables, while Chapter III discusses the theoretical framework and hypotheses.

The results are separated into two chapters with Chapter IV presenting the background variables and Chapter V the organizational dynamics. The overall summary and conclusions comprise Chapter VI.

CHAPTER II

METHODOLOGY AND PROCEDURES

This chapter explains the research procedure, the measurement of variables, and a note on the statistical methods. Since the data for this study were originally collected by Gamson in 1966, the detailed description of administration of the questionnaires, creation of indices, and so forth are omitted. Instead, the reader is referred to the research method and appendices in Gamson (1972b).

Research Procedure

Questionnaires were solicited from twenty-seven student organizations in a large complex university. In the original collection of data four types of organizations were used: political groups, religious groups, fraternities and sororities. This study uses only political and religious groups. As indicated previously, fraternities and sororities are unique types of organizations in that they generally include only one sex but more importantly are living unit groups. That they are living units markedly changes the complexion of interactions within the group particularly in comparison with nonliving unit groups. That they generally include only one sex makes comparisons between the sexes within an organization impossible to consider.

Within each type of group, the organizations ranged across a fairly broad ideological spectrum. The political groups included Students for a Democratic Society, Young Democrats, Young Republicans, and Young Americans for Freedom. The religious groups ranged from a fundamentalist Bible study group to a liberal multi-denominational discussion group, with a conservative evangelical group, a Catholic group and a Methodist group in between.

In the original selection of the four political and five religious groups, a variety of means were used to insure diversity among the groups. Both questionnaires and interviews were given to individuals serving as advisors of all the possible groups. Combining this information with the criteria of relative nonoverlap in membership, and some permanence and history on the campus resulted in the selection of these nine groups.[1] On the basis of these descriptions about the groups, I placed the organizations into the ideological location used in this analysis. The following table indicates the placement of each group.

TABLE 2-1

IDEOLOGICAL PLACEMENT OF GROUPS

	Liberal	Moderate	Conservative
Religious	(1 group) Liberal multi-denominational group	(2 groups) Catholic and Methodist groups	(2 groups) Fundamentalist Bible group Conservative evangelical group
Political	(1 group) Students for a Democratic Society	(2 groups) Young Democrats Young Republicans	(1 group) Young Americans for Freedom
Number of groups	2	4	3

As is typical within society, more groups fall within the moderate range; in this case two religious and two political groups. The conservative position has the next highest number of groups with two religious and one political. To some extent, results attributable to being conservative may be biased by the greater representation of

[1] For further information about the selection of the groups, see Gamson (1972b, Appendix A).

religious groups. This possibility becomes even more apparent with the discussion of sample sizes below.

Questionnaires which had two parts were distributed to all members as defined by the groups' membership lists. The "group" questionnaire focused on the members' relationship to and perceptions of their organization. The background questionnaire provided biographical information, experiences with the university and attitudinal and personality measures. (See Appendices A and B for copies of these questionnaires). All questions were phrased to be applicable for all types of groups.

Since all members on the group's membership list received the questionnaires, the sample includes old and new, central and peripheral, highly involved and highly uninvolved members. The return rates varied among the groups resulting in the lowest rates for the liberal groups. Gamson (1972b) found the following bias in the type of membership which returned the questionnaires:

> We discovered a clear bias in the left-wing political group toward the over-representation of recent, less active recruits. In other groups, the bias went in the opposite direction, where peripheral members were under-represented [page 8].

As to the nonrespondents, many were from religious and political groups and appeared to be those individuals who did not consider themselves members of the very loose voluntary organizations.[2] Thus, the sample includes more recent members in the liberal political group and more active members in all the other groups.

Sample

For the purposes of this study, the number of males and females in each possible combination of ideology and group type is important. Table 2-2 presents this breakdown.

---

[2]For a detailed description of the administration of the questionnaires, return rates, and assessment of bias, see the appendices in Gamson (1972b).

TABLE 2-2

MEMBERSHIP BREAKDOWN BY SEX, IDEOLOGY AND GROUP TYPE

	Liberal	Moderate	Conservative	Totals
Religious				
Male	46 (19.5%)	101 (42.8%)	89 (37.7%)	236
Female	38 (15.0%)	134 (53.0%)	81 (32.0%)	253
Total	84 (17.2%)	235 (48.1%)	170 (34.7%)	489
Political				
Male	66 (29.9%)	128 (57.9%)	27 (12.2%)	221
Female	40 (26.7%)	101 (67.3%)	9 (6.0%)	150
Total	106 (28.6%)	229 (61.7%)	36 (9.7%)	371
Totals				
Male	112 (24.5%)	229 (50.1%)	116 (25.4%)	457
Female	78 (19.4%)	235 (58.3%)	90 (22.3%)	403
Total	190 (22.1%)	464 (54.0%)	206 (23.9%)	860

In terms of totals, the number of females is smaller than the number of males but not substantially. As would be expected this difference arises from the fewer women in political organizations and slightly greater number in religious organizations. Females comprise 51.7% of the religious groups and only 40.4% of the political groups, resulting in 46.9% of the total sample.

As to ideological differences, moderate groups account for the majority of the sample. But the difference between membership in liberal or conservative organizations is very small. Liberal groups account for 22.1% and conservative groups 23.9% of the sample. Similarly the percentages of females in the two extreme positions are not very different. Liberal females represent 41.1% of liberal groups whereas conservative females represent 43.6% of their groups. Thus the overall spread of the sample in terms of ideology is not skewed toward one extreme or the other. Although the representation of females in the extreme groups is somewhat less than the males in those groups, approximately the same percentages of women are in liberal as in conservative groups.

The bias that does occur with the ideological comparisons is the representation of the type of group within the extreme ideological categories. Political groups are slightly over-represented in the liberal category (55.8%), and tremendously under-represented in the conservative category (17.5%). Similarly the greatest disparity between number of women and men occurs with the conservative political group where women are only 25% of that group's membership. Thus the conservative ideological position is biased quite heavily toward religious groups, and dynamics associated with conservative political groups are skewed toward males.

Considering group type, the religious groups tend toward the conservative position whereas the political groups tend toward the liberal position. Ignoring the moderate position, religious conservative members are double the number of religious liberal members, whereas in political groups the liberal members almost triple the number of conservative members. This skewing of religious groups toward the

conservative position and political groups toward the liberal position holds equally for both males and females in the religious groups but not in political groups. While the trend toward liberal still exists for males and females in political groups, it is much more obvious for females. Liberal women are over four times the number of conservative women, while liberal men represent only slightly more than twice the number of conservative men. Thus political females are skewed away from the conservative end more than political males.

To summarize, in terms of representation by sex, the number of males and females in the sample are approximately equal. Similarly females represent approximately the same percentages in the conservative as in the liberal groups though in both cases slightly less than half of that ideological group's total. The greatest difference occurs with group type where females account for 52% of the religious groups and only 40% of the political groups membership. Combining ideology and group type, females are highly under-represented in the conservative political category resulting in a bias away from the conservative position when considering political females. Similarly, the bias, away from the conservative position, occurs for political males, though not as pronounced. Although the bias is reversed for religious groups, it operates identically for both sexes.

In terms of representation by group type, religious groups tend toward the conservative position whereas political groups tend toward the liberal position. In terms of ideology, conservative groups are highly reflective of the religious groups' perspectives--82% of the conservative membership are in religious groups, whereas the liberal groups tend toward over-representation of political membership (56%). Moderate groups split almost evenly between membership from religious and political groups.

Measurement of Variables

This section provides the descriptions of the variables used in this analysis. Gamson originally created the indices and intercorrelations among the items in the indices can be found in Gamson (1972b).

The index variables are presented first with the single question variables following.

Affectivity.--Members indicated on a four-point scale, how often they talked over personal problems with (1) officers of their groups, (2) close friends in their group, and (3) other members not included above. They were also asked (4) to indicate how many of their five best friends at the university belonged to their organization. The answers to these four questions were combined to indicate the affective integration for each individual.

Normative Pressure on Values.--Members were asked to indicate on a five-point scale (1) the degree to which the group exerted pressure on them to share "the dominant beliefs and values" of the group, and (2) whether anyone would let them know if they did not share these beliefs and values. On a four-point scale they were asked (3) the degree to which the group was concerned with teaching or influencing new members and (4) the directness of this concern. The sum of these four questions represents the individual's perception of normative pressure.

Attraction.--Attraction to the group combines two questions: (1) the importance of the group to the respondent, and (2) the degree of sense of belonging the individual has to the group. Addition of the responses of each four-point scale indicates the individual's attraction to the group.

Commitment.--Commitment to the group implies a more active relationship to the group. The three questions used for this index include: (1) the willingness of respondent to save the group in the face of outside threats or (2) member disinterest, and (3) the individual's expectations about belonging to a similar group after college. The addition of an individual's responses to these questions indicates the degree of commitment to the group.

Pressure to Participate in Activities.--Members were asked (1) the amount of pressure the group places on its members to participate in activities, and (2) the amount of pressure placed on the respondent to participate in group activities. Thus this index combines the perception of pressure on others as well as on the respondent to participate in activities.

Conflict in Group.--This index additively combines responses to three questions: (1) whether anyone was ever expelled from the group, (2) the number of factions the individual perceives in the group, and (3) the perception of overall conflict in the group.

Self-change Index.--This index combines member's indications that the group has changed (1) their values, beliefs, and attitudes, and (2) who they are or their identity.

Agents of Change Index.--Respondents were asked to indicate the extent to which the following groups influenced the amount of change both in values and in identity: the officers, the friend in the group, and the most respected and admired member. Thus the agents of change index indicates the extent to which these persons were responsible for the respondent's self change.

Group/University Mean Absolute Differences.--Respondents were asked to rate their group, and later the university on these twelve attitudes and values: conservative-liberal, unconventional-conventional, intellectual-not intellectual, accepting-rejecting of traditional religious beliefs, against-support the war in Vietnam, closed-open, absorbed-not absorbed in social life and dating, absorbed-not absorbed in studies and academic work, liberal-conservative conception of sexual standards and morality, warm-cold, positive-negative toward fraternities and sororities, and relaxed-tense. Absolute differences were computed between each member's rating of the group and of the university for each of the twelve items. Then, a mean difference score was computed across all items to provide a group/university mean absolute difference score for each individual. Two aspects are important to remember about this index. One, this variable indicates difference and not direction such that the perceived differences between a liberal group and the university may be numerically the same as those between a conservative group and the university. Two, this difference variable is a construction from two separate responses of the individual and not a direct perception of differences by the respondent.

Respondent/Group Mean Absolute Differences.--This variable was constructed identically to the university/group difference variable except that the responses involve the individual's placement of him

or herself on the twelve values items as compared to those for the group.

Amount of Participation in Group.--This index combines the respondent's indication of whether one's participation in the group is intermittent or continual and the average time per week spent in activities of the group.

The following variables consist of one question rather than being an index.

Participation in Discussions.--The respondent indicated on a five-point scale the extent to which the individual personally took part in discussions at the meetings of the group.

Perceived Opposition to the Group.--On a five-point scale the respondent indicated the extent of opposition to the group she/he thinks actually exists within the university.

Agreement with Values.--This question asked for the amount of agreement the respondent has with the dominant values of the group.

Influence on Group of Members.--On a four-point scale respondents rated the degree of influence that members (rather than officers) had on the policies of the group.

Sense of Belonging.--Members indicated the sense of belonging they felt toward the group.

A Note on Statistical Method

In general, highly familiar statistical methods are utilized in this study--t-tests, tests for differences between two proportions, analysis of variance and chi-square. However, one analysis used is probably unfamiliar to many researchers currently, the multivariate nominal scale analysis (Andrews and Messenger, 1973). This statistical procedure, similar to analysis of variance, allows for comparison of several independent variables to a nominally scaled dependent variable. Therefore, a greater explanation of this technique is provided in the results section when it is used.

Instead of correlations, gammas are used in this study. The assumption of interval scaling required for computing correlations could

not be justified with the questions in these data. Gammas, which only require ordinal scaling, provide a more appropriate measure of the strength of relationships. Since the meaningfulness of different magnitudes of gamma--except for very high gammas--has less consensual agreement, tests of significance from zero were computed when possible. However, when each of the variables being compared utilized two columns, significance tests were not performed. No program was available that provided the two statistics (S and standard deviation of S) needed to compute significance. The instances where significance cannot be computed are always indicated in the results section.

CHAPTER III

THEORETICAL FRAMEWORK AND HYPOTHESES

Theoretical Framework

As indicated in the introduction, female/male differences and how they are reflected in organizational processes provide the overall perspective of this study. The first part of this chapter presents the broad theoretical framework for considering sex differences, and relates these differences to the other two group variables: ideology (liberal, moderate, and conservative), and group type (political and religious). The second part of the chapter discusses the hypotheses. Two sections of hypotheses are presented: background hypotheses which provide general information about the respondents in terms of theoretical framework; and organizational hypotheses which consider the effect of female/male differences on organizational dynamics.

Female/Male Differences

Similar themes as well as one basic postulate run through both the psychological research and the popular literature about sex differences. The basic postulate is that the two sexes are different, and not just biologically. Not only is a woman's personality make-up different from a man's personality make-up, but the personality differences between the two sexes are greater than within one sex. Similarly almost identical themes of what is male and what is female are expressed in both the societal norms, values, and mythology as well as the socialization literature. Women's lives are portrayed as revolving around motherhood, children and the home. Men's lives, on the other hand, revolve around the world of work. Consonant with this locational prescription of home or working world for the two sexes, various "appropriate" traits

are linked: women value friendships, interpersonal relationships, and feelings which become associated with passivity, nurturance, emotionalism, dependence and/or compliance, and weakness; whereas men value achievement, doing things, and taking initiative which become associated with independence, aggressiveness, dominance, rationality, and strength.

While the women's movement has questioned many of these characterizations, it most pointedly questions the reasons for these alleged differences. Similarly scientists are again arguing the innate vs. cultural origins of personality differences between the sexes (Bardwick, 1971; Hamburg and Lunde, 1966; Maccoby, 1966; Mussen, 1969). Adherents of each side accept the traditional personality characteristics for each sex, but each approach has different implications. A genetic or innate theory argues less frequently that equality between the sexes can or should occur, whereas a cultural or socialization approach implies more variability and possibilities for change. This latter approach--socialization--represents the perspective underlying sex differences in this study. However, whether personality differences are innate or cultural is of much less concern than the extent to which these differences interact with organizational dynamics.

Two major dichotomies regarding sex differences are used as the framework for this study: inner vs. outer "space" or the locational placements of men and women referred to previously; and instrumental versus expressive functions. Although the two dichotomies overlap and to a great extent complement each other, together they provide a broader perspective about sex differences.

Erikson (1964) discusses the inner vs. outer space concept indicating that girls emphasize inner and the boys outer space. Expanding further on this concept Erikson indicates that the social interpretation "takes it for granted that boys love the outdoors and girls the indoors, or at any rate that they see their respective roles assigned to the indoors of houses and to the great outdoors of adventure, to tranquil feminine love for family and children and to high masculine aspiration" (1964, p. 10). This concept of inner vs. outer implies two intertwined aspects, one locational and the other more psychological. Erikson

ascribes women to the inner space of the house and women interest themselves in intrapsychic and affective concerns. On the other hand, Erikson locates men in the outside world and they interest themselves in achieving or making their mark in the occupational arena.

McClelland states the same concept in a slightly different way: "men are interested in things, women in people" (1964, pp. 177-178). "Things" parallels outer space or the outside world, thereby external to the individual; whereas "people" parallels inner space and psychological processes. McClelland further clarifies the position that world and "things" are similar, but different from "people" when he writes,

> If they [women] are not so vigorously acting on the world about them, what are they doing? All the evidence suggests that they pay more attention to what goes on around them and modify their behavior accordingly. They care more about relationships [1964, p. 176].

Similarly, Lifton (1964) considers women's way of knowing or the aspect from which women's psychological life emanates as being a close identification with organic life and its perpetuation. This organic identification, while having a genetic ring to it, relates to family, children and relationships. By contrast, Lifton counterposes male identification to female identification:

> Woman's organically rooted traditional function as informal knower can be distinguished from man's traditional explorations of ideas and symbols on abstract planes far removed from organic function [1964, p. 35].

Thus Lifton has a slightly different formulation for the same dichotomies previously discussed. Women relate to people, inner space or organic life whereas men relate to things, outer space or explorations of ideas and symbols. The connotation of each of these dichotomies parallels the culturally prescribed roles for men and women. People, inner space and organic life are complementary to and imply the location of the home. Things, outer space or explorations of ideas and symbols relate more to the world of work.

Parsons and Bales (1955), being functional-structuralists and thereby avoiding many of the genetic implications of the previous

approaches, describe female/male differences in terms of an expressive/instrumental distinction. Males are instrumentally oriented; females are expressively oriented. These two categories include many of the aspects described previously but they are a function of roles in a system and not necessarily description of personality attributes of individuals.

> The instrumental-expressive distinction we interpret as essentially the differentiation of function and hence of relative influence, in terms of "external" vs. "internal" functions of the system. The area of instrumental function concerns relations of the system to its situation outside the system, to meeting the adaptive conditions of its maintenance of equilibrium, and "instrumentally" establishing the desired relations to external goal-objects. The expressive area concerns the "internal" affairs of the system, the maintenance of integrative relations between the members, and regulations of the patterns and tension level of its component units [Parsons and Bales, 1955, pp. 46-47].

Again this inner-outer orientation is expressed with regard to male/female roles.

Although instrumental-expressive functions are a product of the system, Parsons and Bales accept the traditional societal roles for the sexes and assign males the instrumental function.

> It is fundamentally by virtue of the importance of his occupational role as a component of his familial role that in our society we can unequivocally designate the husband-father as the "instrumental leader" of the family as a system [1955, p. 13].

Although the focus of Parsons and Bales revolves around the family as a system, their model becomes normative in orientation given the socialization function of the family. The father models instrumental behavior for the son, and the mother models expressive behavior for the daughter. Owing to this socialization function, males, not just the roles of father or son, are instrumentally oriented, and females, not just the roles of mother or daughter, are expressively oriented.

In general, then, this literature on sex differences can be reduced to: males are instrumental and females are expressive. Yet within these two arenas, the particular corresponding personality attributes need to be specified. McCandless in discussing the societal

socialization of roles indicates some of the personality characteristics associated with each:

> The instrumental role, in our society, is considered to be masculine: it is the role of testing reality, conforming to facts, living (as it were) in terms of the way things really are. It is achievement and task-oriented. The expressive role is considered feminine: it includes comfort-seeking, affiliation, tenderness, solicitude, and nurturance [McCandless, 1969, pp. 805-806].

Similarly, Kagan expands the attributes associated with each sex utilizing the sex-role identity literature, and indicates that these are compatible with the instrumental-expressive distinction.

> In sum, females are supposed to inhibit aggression and open display of sexual urges, to be passive with men, to be nurturant to others, to cultivate attractiveness, and to maintain an affective, socially poised, and friendly posture with others. Males are urged to be aggressive in face of attack, independent in problem situations, sexually aggressive, in control of regressive urges, and suppressive of strong emotion especially anxiety. Parsons' (1955) dichotomy of masculine and feminine roles into instrumental versus expressive is consistent with the attributes we have assigned to the categories of masculine and feminine [Kagan, 1964, p. 143].

In summary, males are socialized as instrumental leaders emanating from the world of work or the occupational role, and reflect the qualities or characteristics of independence, assertiveness, rationality and a task orientation. Females, on the other hand, are socialized as expressive leaders whose focus involves the home and mother-housewife role, and represent qualities of concern with interpersonal relationships, feelings, dependence and passivity. That males are instrumentally oriented and females are expressively oriented provides the theoretical framework about sex differences for this study. But since college is the environment for this research, the implications of this framework for college life also need exploration.

Implications of College

Attendance at university or college provides a kind of testing ground and way station between one's upbringing and the life style to be lived after graduation, thus intervening in certain ways to affect

one's socialization. This way station removes from the individual the direct constraints and pressures of the family and places the person in a new environment which is organized quite differently from previous environments. The days are more flexible, thus encouraging responsibility in organizing one's time. New acquaintances provide exposure to new ideas and backgrounds. Fewer adults occupy evaluative roles over the individual. The result is a new found freedom with many different opportunities to explore one's beliefs, identity, abilities, and values.

In many ways, then, college represents a transition period between the individual's participation as a family member and the emergence of the individual's own life. This period is both affected by and affects the socialization of the individual. Thus two aspects become important to consider for this study. One is the meaning that college has for males and for females given their different socializations. The other is the effect of college or these years on the identity formation of the two sexes.

The meaning college has for men and women is highly related to the person's socialization both as a reaction to the previous upbringing and as an anticipation of future roles. As a reaction to previous upbringing, the phrase "getting away from home" probably represents one of the overriding descriptions about entering college. Implicit in this phrase is the sense of emerging independence for the individual. However the different socialization of the sexes would indicate that this phrase has different meanings for men than for women. Douvan and Kaye support this contention though not in the degree that popular assumptions would indicate.

> In boys, college represents a next step in the gradual achievement of autonomy; in girls the plan to enter college does not indicate anything about the girl's actual autonomy or conscious drive toward independence, but may operate at a phantasy level to gratify latent desires for detachment and independence [1962, p. 211].

The socialization of males toward independence is supported and facilitated by attendance at college. For females, whose expressive socialization is oriented more toward dependence, entrance in college is

popularly considered antithetical or irrelevant to desires for independence. However, Douvan and Kaye's research mutes this conception by revealing latent desires for "detachment and independence" in females. Thus the image of college fostering independence is highly compatible with male socialization but is less reflective, though not irrelevant nor antithetical, to female socialization.

Another aspect of the meaning college has for the sexes relates to its facilitation of the roles men and women are socialized to perform in the society. Similar to the discussion about autonomy, college corresponds more to masculine than feminine socialization. The instrumental socialization of males is oriented toward the occupational roles in the society. Thus for males college provides a next step to his vocation or career, and in most cases is when the defining decision is made (Beardslee and O'Dowd, 1962; Douvan and Adelson, 1966; Douvan and Kaye, 1962; Erikson, 1964; Kagan, 1964; Moore, 1969; Sanford, 1962).

Feminine socialization orients women toward the roles of wife and mother in the society. Preparation for these roles is certainly not associated with the academic arena, but instead supposedly results from one's own participation in the family through learning from the models in that environment (Hill and Aldous, 1969). Since the roles for which a woman is socialized do not need college or academic preparation, the meaning college has for females tends to be different than it is for males.

The popular notion that women attend college to get a man summarizes the meaning of college in terms of the culturally defined roles for women. While this popular phrase may reflect an aspect of women's attendance at college, the process of integrating the socialized roles with attendance at college is likely to be much more complex. Douvan and Kaye, exploring the reasons why women attend college, found several themes.

> In answer to the question "What do you hope to get out of college?" 70% include in their objectives the happy encounter with "the man for me" or the desire to meet boys and have a lot of fun. But they also mention the desire for personal metamorphosis, a search for status and a different life style, the wish for unusual and exotic

> experience. These themes are to some extent class bound. The upper-middle-class freshman most often looks at college as an end in itself; she wants an education and a lot of fun. She does not see college as a door to a new world, either in providing contacts and entree to a higher social class, or in facilitating a personal transformation and training that will make her more acceptable in high status circles. When upper-middle-class girls want to use college, in an instrumental sense, the object is either to meet a potential husband or to effect personal change and growth of a highly internal kind. In this last wish we note a strong individual quality: the girl who hopes to find a philosophy of life, a system of values or a way of looking at reality that will increase and enrich her own existence, according to some internal criterion. She does not want to change in order to be more acceptable or to win a greater measure of economic and social return; rather she wants to change in order to realize and enrich her capacity for gratification [Douvan and Kaye, 1962, p. 207].

Thus while the desire to fulfill the marriage roles produces the hope of finding the right man in college, other motives are clearly present also. College also represents an opportunity for new experiences, for developing oneself and for assessing one's values.

But what about the women who enter college with aspirations toward a job? How do these women integrate their socialization with an aspiration that is characterized as masculine? Sanford, exploring this aspect, indicates a conflict surrounding the question of how to be feminine.

> Freshman girls who think in concrete terms of preparing for a job are likely to say that they want to be more than "just a wife." The girl who is entering college has, by virtue of her background and education, a more extensive life-space, and the prospects of a future life in which sexual and maternal roles will have a place within a broad context of other rewarding activities. . . . But she does not have the problem of demonstrating her femininity in other ways. She asks herself how to be feminine though educated; or how to be feminine though committed to a program of activities that, apparently have nothing to do with sex roles. Inexperienced as she is, she tends to restrict herself rather narrowly to culturally defined feminine activities and interests, and to be much concerned with the question of how she can keep up or increase her attractiveness to men [Sanford, 1962, pp. 264-265].

Even when women prepare for the occupational world, the expressive socialization is maintained. Women view education as important in the broad context of culturally appropriate roles. Thus it represents an

expanding redefinition rather than a negation of the socialization. And during the college period, other aspects of feminine socialization become emphasized, such as attractiveness and appeal to the opposite sex, and what it means to be feminine.

College has a very different meaning for women than for men. For men it is the logical extension of their instrumental socialization and represents a concrete preparation for the occupational role. For women, however, college is an adjunct to their roles of marriage and motherhood. At best it is an abstract or vague preparation. Douvan and Adelson best summarize women's justifying college when they write that

> . . . education and work are conceived as making her more competent and well-rounded in the roles of wife and mother . . . [thus] her education and work experience before marriage will increase her efficiency in meeting the complex demands of an active family life [Douvan and Adelson, 1966, p. 233].

Thus the expressive socialization of women applies to college life, but college is not an expression of this socialization.

Since college has different meanings for each sex in terms of the previous socialization, this period of years is also likely to reflect different effects on identity formation. Sex-role identity emanates from the instrumental and expressive socialization.

> For the boy, identity revolves around questions of "Who am I?" "What do I do?" The nature of his occupation plays a crucial defining role in a man's identity. The girl, on the other hand, depends on marriage for her critical defining element: she will take her self-definition, by and large, from the man she marries and the children she raises [Douvan and Adelson, 1966, p. 24].

As indicated by the previous discussion on the meaning of college, male identity is highly consonant and, in fact, enhanced by college since it represents a concrete preparation for the occupational role. For women, however, college occupies a more adjunct position vis-a-vis the marriage roles, and therefore becomes a kind of interlude period. Since college is not directly instrumental toward the feminine roles, it is also likely to have a peculiar type of way station effect for female's identity.

Douvan and Adelson as well as Erikson support this way station effect on feminine identity.

> The girl's future is, psychologically, foreshortened. She can envision that part of the future which lies before marriage. She cannot plan, or even imagine, realistically for marriage and beyond; and since her adult identity depend so heavily on the self as wife and mother, we find in girls some delay, some marking time, in the crystallization of identity [Douvan and Adelson, 1966, p. 78].

> Young women often ask, whether they can "have an identity" before they know whom they will marry and for whom they will make a home. Granted that something in the young women's identity must keep itself open for the peculiarities of the man to be joined and of the children to be brought up, I think that much of a young woman's identity is already defined in her kind of attractiveness and in the selectivity of her search for the man (or men) by whom she wishes to be sought. This, of course, is only the psychosexual aspect of her identity; and she may go far in postponing its closure while training herself as a worker and a citizen and while developing as a person within the role-possibilities of her time [Erikson, 1964, p. 19].

These writers characterize female identity formation as both delayed and diffuse during this period. This prolonging of identity often results in a marking of time in other pursuits until the roles of wife and mother can be fulfilled.

The image of women and college presented above fits with the expressive orientation Parsons and Bales attribute to females. Women's identity revolves around the roles of motherhood and wife and college provides a type of way station in the realization of these roles. It is a time for women to develop their skills in interactions with others, to become more knowledgeable and/or broadly educated, and to possibly meet a person with whom their identity can become crystallized. But since the particular refinements of the identity are dependent on the marriage roles, more ambiguity is present for women in college. Not only do women not know ahead of time exactly what will be needed, wanted, or desired later, but the decisions are dependent on an "unknown" other. Thus many aspects of college life from selecting courses to participation in activities are likely to take on an experimental or more diffuse

character for women. In this sense college becomes an ambiguous means to an, as yet, undefined end.

The vocational or occupational role defines most males' relation to college. College is the preparation ground for what he is to be and thus his identity becomes finalized as career or work decisions are made. As Douvan and Adelson indicate,

> The boy is made to feel (however much he may doubt it deep down) that his identity is in his own hands, that the choice of vocation and with it, of a life style, will define him [1966, p. 18].

Thus male's identity becomes defined as the individual decides on his occupational career, a decision often made early in the college years. Both the process (a task decision) and the actual decision (occupational choice) follow consistently from the instrumental socialization and role discussed by Parsons and Bales. In fact, college itself becomes instrumental in the masculine identity formation.

Given these differences between masculine and feminine socializations as well as identity formation, how are these sex differences likely to manifest themselves within organizational processes? The expressive socialization of females argues that women will be more concerned with and attuned to affective and interpersonal issues. This affective dimension will influence the reasons for joining an organization, their attraction, their commitment, their participation and their involvement in the group. For women, friendships and interpersonal relationships not only serve as the mechanism of integration into the organization but also as the primary criteria for evaluating and perceiving other dynamics in the group. In a sense this personal or interpersonal orientation may filter female's interpretation of group processes. Thus affective concerns play the dominant role in women's relationship to their organization.

The instrumental socialization of males argues that men will be more task oriented vis-a-vis their organization. They will be more concerned with the ostensible purposes of the group and insuring that these are fulfilled. Therefore, male's attraction, commitment, involvement and reasons for joining depend more on the similarity between the individual's values and the expressed goals of the organization than on the

friendships and compatibility of the individuals in the group. The integrating mechanism for men involves the values and purposes of the group and the criteria for evaluating and perceiving other organizational dynamics are more externalized such as how well the group is meeting its goals, whether the activities are being performed in a logical and organized fashion, or how are people hindering or facilitating the tasks of the group. Thus for men, task and value concerns not only tend to filter their interpretation of group processes but also define their relationship to the organization.

This task or value and affective orientation of males and females respectively corresponds to the task and socio-emotional roles in groups described by Bales (1955, 1966). The task specialist provides content leadership and exhibits behaviors designed to make decisions and get the task done. The socio-emotional specialist exhibits behaviors which respond to member's feelings and the processes of the group interaction. The former relates to the task and the latter relates to people and interpersonal relationships. Although Bales' research on task and socio-emotional leaders involved only males, the obvious parallel to instrumental and expressive socialization argues that males are task specialists and females are socio-emotional specialists. This differentiation argues that women will be more sensitive to and concerned about how people are feeling and getting along, whereas men will respond to how the activities are being performed and decided upon. Conversely, it may relegate women to mopping up the personal problems and men to straightening out the content problems. In either case this sex-typed differentiation serves to maintain the traditional socialization.

Another result of the particular socializations involves the behavioral roles that men and women occupy within the organization. The aggressive and dominance attributes of instrumental socialization result in men occupying the leadership positions. The few titled positions that women might hold are generally secretary, sometimes treasurer, and now and then, committee chair positions. Similarly, in terms of participation in discussions, males generally dominate particularly in intellectual ones. The dependence and supportiveness in expressive socialization

tends to train women to be less vocal with their cognitive ideas as well as being supportive to (or dependent on) males. The result is that active intellectual exchange with males is considered unfeminine. Thus, behaviorally men occupy the leadership positions and are likely to be most active in discussions, while women make up the rank and file and should participate much less in discussions.

In summary, several organizational processes tend to become sex-typed in the context of male and female socialization. Concern about the task and the content matters of the group reflect the instrumental socialization of males, whereas interpersonal relationships, feelings, and the process of member interactions encompass the expressive socialization of females. Leadership and leadership positions tend to be associated with men, whereas service and supportive roles are associated with women. Similarly, the particular socialization of each sex may function as a filter or mediating mechanism of the individual's relationship to and perceptions of the group.

Ideology

Liberal, moderate or conservative are used to describe the ideology of the groups involved in this study. In general liberal denotes tolerance, more acceptance of differences, broadmindedness and willingness to change, whereas conservative denotes acceptance and maintenance of existing norms, views, and conditions, and minimal change. Moderate would reflect some combination of the aspects associated with liberal and conservative. In terms of the two kinds of groups, liberal-political groups evidence the liberal aspect of desire for change, whereas liberal-religious groups evidence the aspect of tolerance of differences and therefore a less strict orientation toward religious beliefs. Similarly, conservative political groups reflect the maintenance of traditional system norms and minimal change; whereas conservative religious groups, often renamed fundamentalist, reflect a strict adherence to and interpretation of scriptures. Thus, although political and religious groups accentuate different aspects of either liberal or

conservative, the two ideological positions can be appropriately applied to both political and religious organizations.

Although the ideological bent of groups is important in understanding different processes that may be apparent or operating, ideology has greater implications for differences among women, particularly in terms of their acceptance of traditional socialization. For males, college is a natural extension of their instrumental socialization, and the environment itself orients toward the males roles of occupation and work. Ideology in this context is not particularly crucial to or influential in male identity formation. Instead, different ideological views of the "external" world are consonant with the external focus in masculine socialization. Thus while ideology affects the particular view a male may hold toward the world, an ideological orientation is consistent with instrumental socialization and generally does not influence the male identity process which is based on occupation and work.

For females, ideology can potentially play a much more important role. Women are located in an environment which is not only oriented toward male roles but also is not particularly supportive toward female roles. Since the identity formation process is delayed for women, college represents a more ambiguous period vis-a-vis feminine identity. This ambiguity allows ideology to affect not only the process of identity formation but its content as well. Thus the specific ideological orientation influences and may redefine both the socialization and the emerging identity of women. Given this context, ideology becomes particularly important in understanding dynamics regarding women in liberal, moderate or conservative groups.

Acceptance of traditional socialization has the earmark of the meaning of conservative. Women's roles are not only well-defined but quite prescriptive in this society. And while the process of accepting traditional socialization may be more complex than acceptance of other traditional or existing norms in the society, the acceptance by women of the culturally defined roles exemplifies the meaning of conservative, maintenance of existing norms and views.

Thus women in conservative groups should be more accepting and reflective of the culturally prescribed roles for females. This greater acceptance of feminine socialization is likely to be accompanied by less questioning of the expectations and requests others have for the person, thus greater acceptance of existing norms in a variety of spheres. Similarly the college years for these women, while ambiguous in terms of crystallizing their identities, should be oriented more directly toward feminine endeavors. This focus on feminine concerns is a way to reduce the inherent ambiguity of the identity process for these women, while maintaining adherence to the traditional roles of wife and mother. To this extent and consistent with a conservative orientation, these women are also likely to be more security oriented and less risk-taking in general. Since their ideology affirms their socialization process, these women are most likely to maintain and represent female stereotypes.

Just as conservative denotes acceptance of existing norms, liberal denotes more openmindedness and willingness to change. Thus, selection of a liberal group in itself reflects less traditionalism for women since liberal groups tend to be oriented more toward change. Acceptance of the cultural roles for women is not necessarily incompatible with being liberal vis-a-vis other issues in society; however, in the context of the interlude aspect of college and more ambiguous identity formation of women, it does mark at the minimum an exploration of a different style--one of questioning. This nontraditional selection and corresponding less feminine style of questioning indicates that women in liberal groups should be less tied to traditional socialization.

That liberal women should be less accepting of the cultural female roles is supported by Gruzen and Tavris. Gruzen found correlations of .60 between her own Women's Liberation Scale and Christie's New Left Scale indicating that "individuals who hold more radical political views also have commensurate liberated views toward women's roles in society" (1970, p. 4). Similarly Tavris (1971) found that the more liberal the women, the more supportive they were of the women's liberation movement. Both results support the contention that ideology for

women does affect their attitudes toward the culturally prescribed feminine roles.

Less acceptance of traditional socialization has several implications for how these women will be different than conservative women. Whereas conservative women are expected to handle the ambiguous nature of college by embracing the culturally prescribed definition of females, liberal women are more likely to seek a definition of themselves that is unique to their own interests, desires and needs. In this sense they would be more active rather than passive with respect to expectations of others about them.

This orientation toward self-definition rather than cultural definition should result in liberal women being more exploratory and risk-taking in general. They should partake in experiences less stereotypic of females and be least likely to reflect traditional stereotypes. In many ways their behavior during college is probably more representative of the liberal rhetoric regarding the university--becoming a broadly educated and/or knowledgeable person--than it is of feminine socialization.

Members of liberal and conservative groups differ from each other but may also be more similar when compared with members of moderate groups. Both liberal and conservative organizations can be considered not only as differing from the university but possibly as eliciting opposition. To the extent women are less likely to deviate from norms, these women are in an unusual and possibly threatening situation. Conservative women may find this less threatening since the group may reflect and support their traditional socialization. Thus the conservative organizations provide a kind of buffer or haven from the norms and values of the university. Liberal women, while expected to be less reflective of traditional socialization and more exploratory in general, may seek groups that will maintain and foster their differences from the traditional female role, thus serving a more expansive rather than protective function. To the extent this less traditional identity is not well internalized for these women, their deviance from the general norms may be more threatening. In any case, liberal and conservative groups

may serve a maintenance function for the female members in response to the university environment.

To this extent the processes used by these women may be more similar than different. Women in the extreme (liberal or conservative) groups might handle the potential threat of being different from their university environment in a variety of ways. They may be more effectively integrated into their organizations than women in moderate groups. Close friendships within the organization provide peer group support for being different. These women may evidence more agreement with their group's values than men demonstrate. Again greater internal similarity decreases concern over external differences and thereby reduces the potential threat. Or these women may decrease the perceived differences between their group and the university, thus eliminating the concern.

Another implication of membership in a liberal or conservative group concerns conflict. In general, women are likely to perceive less conflict in their groups. The socio-emotional bias tends toward smoothly operating interactions such that the existence of conflict may imply that these women have not been effective socio-emotional leaders. Since the groups that liberal and conservative women select tend to serve a maintenance function for their sex-role orientations, conflict may also threaten this function. How the potential threat of conflict is handled is likely to be different for conservative than liberal women. Conservative women, expected to be most representative of traditional socialization, may interpret conflict as a clear reflection on their socio-emotional leadership. To this extent they may deny conflict as a means of maintaining their prescribed feminine attributes. Liberal women, on the other hand, are expected to be less tied to traditional socialization and thereby less invested in being effective socio-emotional leaders. However, since conflict is generally a negatively sanctioned aspect of expressive socialization, liberal women may maintain a sensitivity to its presence. This sensitivity to conflict may result in denial similar to conservative women but because it threatens the maintenance function of the group rather than the socio-emotional

leadership abilities. Or it may result in increased perception of conflict in the group since greater acceptance of conflict may accompany movement away from traditional socialization. In fact, liberal women may be over-sensitive to its presence.

In summary, ideology should have direct implications for women. Liberal women should represent more liberated views toward the culturally prescribed roles for females, thus tending to be more exploratory and risk-taking in their orientation toward college activities. Conservative women should exemplify the traditional socialization of females. They will engage in predominantly female stereotypic activities and behaviors. Although the individual orientations of liberal and conservative women are different from each other, both liberal and conservative groups are different from their environment. To this extent women in the extreme groups may utilize similar processes to respond to the differences. Thus in terms of organizational dynamics, women in liberal and conservative groups may be more similar than different, whereas in terms of acceptance of traditional socialization, they are more different than similar.

Group Type

The type of organization selected by any individual reflects a variety of needs, interests, and values. The two types of campus organizations used in this study, political and religious, both reflect a value orientation, whereas many other organizations one might choose may be more activity centered, e.g., plays, major weekends, services, etc. Thus choice of a value-centered organization rather than an activity group implies a particular orientation by the specific members. This orientation is likely to be different for each sex.

Although both political and religious groups involve values, the focus of these values is likely to be different. Political groups utilize values in an attempt to influence others in a mass or group way. The primary focus is toward collective change of ideological beliefs in the power arena of society. To a great extent political values are oriented toward the "outside" world rather than the internal

psychological world. The content, generally abstract and theoretical, applies to systems or groups rather than particular individuals. Thus the orientation of political groups essentially focuses on beliefs about systems.

Religious groups utilize values to influence others in a more individualistic way. The focus is on one's personal beliefs and their expression in that person's daily life. In this sense, religious values are more related to the "internal" world of self. While the content may also be abstract and theoretical, more often it prescribes ways of behaving in one's continual interactions with others. Thus the orientation of religious groups is more personal and individualistic.

The focus of these two types of groups has a flavor of male and female socializations. Political activities are often associated with males. The "outside" world focus of politics is similar to the "outside" world of work for men. Similarly the abstract and theoretical content corresponds to the abstract thinking ability attributed to males. Religious interests are more often associated with females. The personal or "internal" quality of religion is similar to the "inner space" orientation associated with the home. And the focus on interpersonal behavior is found in both religious beliefs and feminine socialization.

Politics have always been associated with men. The visible actors are male and the miniscule number of women in elective and appointive office only strengthens the connection. Several factors facilitate this association. Politics and particularly political activity are adult endeavors. As adult activities, the particular socializations have already defined the arenas of behavior, with males involved in the outside world of work and females in the inside world of the home. Politics, as an external to the home and adult activity, corresponds more closely to the instrumental socialization of males. Similarly, the characteristics expected of political actors or officials are generally qualities culturally associated with men. Both males and political actors are to be assertive or aggressive, rational, independent, and occupy positions of dominance. Thus both the activity itself and the qualities associated with actors in political activity reflect the instrumental socialization of males.

Although women have been identified with certain political movements, specifically prohibition and the suffrage movement, their participation in the political arena generally has a nonvisible and particular character. Degler (1964) considers females' participation to represent a nonideological orientation.

> In the cases of both suffrage and prohibition, women acted as individuals, not as members of a sex. And so they have continued to act. It is not without relevance that the women's political organization--the League of Women's Voters--is not only nonpartisan but studiously avoids questions pertaining only to women. To do otherwise would be feminist and therefore ideological [p. 204].

While Degler's discussion focuses on feminist ideology in connection with political activities, his choice of the League of Women's Voters provides support for the particular relationship women have to the political arena. Although the League is visible, its goal is to provide a nonpartisan informational service to the voters in a community. Providing a service to others is much more consistent with feminine socialization than being an actor in politics. The other roles women play in the political arena are generally supportive service roles such as mailings, typing, or other forms of distribution of materials. These nonvisible roles are direct extensions of feminine socialization. Thus to the extent women are involved in political activities, their relationship is either nonvisible or nonpartisan--neither of which contradict their socialization.

Thus politics and political activities are more consonant with masculine socialization. The external or "outside world" focus is reflected in both. Similarly the qualities expected of an actor in the political arena are often identical to the qualities of instrumental socialization--assertiveness or aggressiveness, rationality, independence and abstract thinking. The expressive socialization of females is less suited to this activity. To the extent women become involved, their participation is more often reflective of their socialization--either visible and nonpartisan, or fulfilling many of the service and interpersonal roles.

Religious activities are more often associated with women. Not only are women more religious than men (Poppleton and Pilkington, 1963) but also it is well known that they attend church more than men. Similarly college students portray the faith of their mothers as firmer than that of the fathers (Allport, et al., 1948; Carrier, 1965). Religion is a personal belief system and as such corresponds to the interpersonal and inner space orientation of expressive socialization.

Webster, Freedman, and Heist in their discussion of attitude changes in college students indicate that women maintain a need for religious faith more than men. In answer to the question "Do you personally feel that you need to believe in some sort of religious faith?" they found the following results (1962, p. 826):

	Men	Women
At time of entrance	88%	91%
By end of freshman eyar	70%	76%
By end of sophomore year	61%	74%
By end of junior year	51%	69%

As can be seen from the responses, both sexes indicate a decrease in the need for a religious faith over the college years, but women's attachment is higher than men's.

In contrast to the discussion of politics, these data indicate that religion is not as sex-typed. One-half of the males continue to need a religious belief system. One of the major differences between political and religious attitudes is how they are formed. While often there is similarity between parents and their children's political beliefs, political attitudes are generally formed toward the end of adolescence through a cognitive process, whereas religious attitudes begin in childhood through an identification process. Since religious training and exposure are considered family concerns, both sons and daughters are introduced to religion in their early development. To this extent interest in religion is not an atypical male concern, nor antithetical to the previous family socialization. However, since females maintain this interest longer than males, religion becomes more associated with women in post-adolescent years.

Similar to the differences between women in liberal versus conservative groups, women in political groups are likely to be less tied to traditional female socialization than women in religious groups. To even select a political organization from the variety of possiblities indicates less stereotypic behavior since politics are considered masculine. These women, likely to be more exploratory in their orientations to college life, may evidence greater searching in defining who they are, greater valuing of independence, and/or a more intellectual orientation. Women in religious groups are likely to be more reflective of traditional socialization thereby exemplifying more stereotypic activities, interests and behaviors.

Affective concerns are likely to remain important for women in both types of groups, though their expression may take a somewhat different form. Women in political groups, while valuing interpersonal relationships, may also value intellectual endeavors. Thus a more feminine orientation such as friendships may be expressed through a less feminine arena, intellectual discussions or exchange with others. Women in religious groups express their affective concerns through the interactions and the relationships within the group.

Thus in many ways, the differences discussed for liberal women as compared to conservative women should be reflected to a lesser extent for women in political rather than religious groups. Women in political groups should evidence less commitment to the traditional sex-role stereotypes, whereas women in religious groups should be more reflective of feminine socialization.

To summarize, political activities and interests are highly compatible to and reflective of masculine socialization; whereas for women, they are either irrelevant, or contradictory (in the case of political actors), to feminine socialization. Religion, on the other hand, is more associated with females, though it is not necessarily an antithetical endeavor for males. The different sex-typing of political and religious activities is likely to reflect differences in the individuals who select these organizations. Women who select political groups, a less stereotypic choice, should be different from the women who select religious groups, a highly consonant choice. However, while political

activities are quite stereotypic for males, religious interests are certainly not atypical. Therefore, less differences between males who select political groups and those who select religious groups should be apparent.

Interactions between Ideology and Group Type

The previous discussions of ideology and group type indicates the effects of each dimension separately. The combination of the two requires some discussion since certain combinations of these variables imply contradictions such as women in a liberal-religious or conservative-political groups. Fewer contradictions are apparent for men in the different combinations.

As indicated from the discussion on group type, male membership in either group is not inconsistent with instrumental socialization though political groups are expressly masculine. The type of group is not likely to have much bearing on the orientation of males. Ideology, then, should account for more of the differences among men. Liberal males will reflect those aspects generally attributed to being liberal, and conservative males will exemplify what is associated with conservatism.

Both women in liberal groups and in political groups are expected to be less tied to traditional socialization whereas women in conservative and in religious organizations should most exemplify female stereotypes. The particular orientations would be consolidated then for women in the liberal-political or conservative-religious groups. The contradictions arise for those individuals in liberal-religious or conservative-political organizations.

A liberal-religious group generally takes a broad view of religious prescriptions or orthodoxy. Rather than accepting a particular perspective, a liberal religious orientation is more likely to explore and consider the variety of meanings religion may have. In this sense, ethics has more importance than maintaining or upholding a specific orthodoxy. Thus while the content is religion or religious beliefs, a

liberal religious group reflects liberal ideology more than religious stereotypes. Similarly, women in this type of group would represent the liberal expectations more than the religious expectations for females. Although women in liberal-religious groups may be slightly more tied to traditional socialization than women in liberal-political groups, that tie in no way moves them to the acceptance that women in conservative groups are expected to exhibit.

A similar argument holds for women in conservative-political groups. A conservative political group focuses on acceptance of traditional norms in the society. Although the content, political, may be less stereotypic for women, the orientation is highly consonant with acceptance of traditional socialization and in that sense reinforces cultural stereotypes of females.

Because the nature of moderate ideology is always somewhat fuzzy, moderate groups are more likely to reflect aspects attributed to the type of group. This will be less evident for males since the distinctions between membership in a political rather than a religious group are very fine. For women, however, these distinctions are greater. Thus women in moderate-political groups should be less tied to traditional feminine socialization than women in moderate-religious groups, but both moderate groups would fall in between women in liberal or conservative groups respectively.

Thus, in all combinations of ideology and group type except women in moderate groups, ideology takes precedence over group type for both males and females. Liberal-religious or conservative-political groups should reflect the assumptions about females arising from ideology. Only for women in moderate groups should group type reflect the orientation of the members more than ideology.

Hypotheses

The attributes, behaviors, and assumptions associated with instrumental and expressive socializations provide the overall framework for considering sex differences in the context of organizational processes. The instrumental socialization of males predisposes them

toward a task and content orientation as well as behaviors of assertiveness, rationality, and independence. The expressive socialization of females conditions them toward an interpersonal and affective orientation as well as behaviors of nurturance, passivity, and dependence. Because the socialization leads to sex-typed roles in the society, college has different meanings for the sexes. For males, college is a direct extension of their socialization in that it leads to the expected occupational role. In terms of male identity which is defined by career, these years represent its crystallization. The expected roles for females are motherhood and wife. Thus college is not directly instrumental to these roles but instead represents more of a way station or interlude. Since feminine identity depends on the marriage roles, the process of finalizing one's identity is delayed until fulfillment of these roles. The college years find women experiencing a more diffuse and ambiguous identity.

The organizations used in this study are of two types ranging across different ideological positions. While the type of group as well as its ideological position have direct effect on the organizational dynamics, the implications for sex differences are of particular importance. For males, membership in either religious or political groups is relatively consonant with instrumental socialization although political groups are most clearly associated with males. Similarly ideology is not likely to have any peculiar implications for men other than what would normally be expected of a liberal, moderate or conservative orientation.

The particular implications of ideology and group type are greater for females. Since women's identity is more diffuse at this stage, ideology is likely to influence not only their views about the society but their attachment to traditional sex-role identity as well. Women in liberal groups are least and women in conservative groups are most tied to traditional feminine socialization. Thus women in liberal groups are likely to be more exploratory and risk-taking whereas women in conservative groups should orient themselves toward security and upholding feminine stereotypes. Because politics are atypical for women,

whereas religion is more compatible, women in political groups will be more reflective of orientation of women in liberal groups and women in religious groups will be most similar to women in conservative groups. When ideology and group type combine in an incompatible way such as females in liberal-religious or conservative-political groups, the descriptions about women arising from ideology, liberal and conservative, will prevail. In moderate political or religious groups the assumptions concerning political or religious women are likely to be evident.

In the rest of this chapter two sets of hypotheses are presented involving background variables and organizational processes. The background variables indicate the respondents' general reactions to the college experience such as the importance of college activities, their majors and their goals. The organizational processes discuss the type of integration males and females have to the organization and the effect of this integration on other dynamics.

Background Hypotheses

The purpose of the background variables is to provide a basic understanding of the orientations of respondents in the different groups. In a way these data serve as a check on the differences expected between males and females and the type of group they select. The variables considered are one socio-economic measure, the choice of major, the importance of certain aspects of college life, their goals for college, and how the university has affected them.

Socio-economic Background

An important theme throughout this chapter is the acceptance of traditional socialization by women. The best predictor is the presence of a working mother. Most research indicates that women with mothers who worked are less likely to endorse sex-role stereotypes (Hartley and Klein, 1959; Nye and Hoffman, 1963; Sears, Maccoby, and Levin, 1957; Tenopyr, 1970; Vogel, et al., in press). While Tavris (1971) did not find the connection between working mothers and sex-role stereotypes, she did find that females who supported the women's liberation movement

tend to have higher educated mothers. In a combination of these two aspects, Keniston (1968) found that student radicals have highly educated mothers who worked. While the presence of a working mother generally indicates less acceptance of traditional female socialization, higher education appears to have some relationship also.

Since whether an individual's mother worked or not is not available in these data, the next best approximation is the amount of education of the mother. Women with a college degree or higher may reflect a different life style orientation since higher degrees are less functionally related to women's roles in society. To this extent these mothers may socialize their daughters in a less stereotypic fashion.

Consistent with the Keniston and Tavris findings plus the fact that choice of a liberal organization can be considered less stereotypic in terms of female socialization, I predict the following background hypotheses about mother's education.

Background Hypothesis 1a. Women in liberal groups will have mothers with higher education than men in liberal groups and than women's mothers in moderate or conservative groups.

Background Hypothesis 1b. Mother's education for women in conservative groups is likely to be identical to or less than that of men in conservative groups.

Selection of a Major

The selection of a major has different meanings for each sex given the discussion about the different socialization. Males selection of a major is consonant with the instrumental socialization toward a career. The choice of the major begins and defines the career orientation of the individual, and is important in crystallizing his identity. For females, whose life goals are more oriented toward the marriage roles, selection of a major has less effect on her identity and is less defining of the individual.

Women's choice of jobs is generally restricted to a few highly visible and traditionally feminine fields--secretaries, teachers, or nurses. As Douvan and Adelson indicate, "Girls want to perform social

service and help others, to work with children, to have the opportunity to meet and work with nice people" (1966, p. 41). Thus women often express predominantly feminine interests in occupations and to this extent these choices are extensions of traditional feminine roles.

In terms of selection of majors, certain pre-professional fields are consonant with feminine socialization--education, nursing, dental hygiene, while others are consonant with masculine socialization --medicine, law, dentistry, business. Each of these fields is not only highly populated by but also stereotyped as appropriate for either males or females. Other majors associated with a particular sex are often based on sex-typed skills such as humanities utilizing verbal skills and basic sciences utilizing math skills. Previously it was indicated that women in liberal groups are less likely than women in conservative groups to be tied to traditional socialization. Similarly women in religious groups were to be more reflective and women in political groups less reflective of this socialization. To the extent this is true, their selection of majors should also be different. The selection of majors which lead to female associated jobs, nursing, teaching, etc., is more consistent for women who accept the traditional socialization; whereas selection of majors based on female associated abilities, such as humanities which are based on the feminine ability of verbal skills, is more representative of individuals less tied to traditional feminine socialization. Thus women in conservative groups will select the feminine career majors (nursing, teaching, etc.) more than women in moderate groups and much more than women in liberal groups. Similarly women in religious groups will select these majors more than women in political groups.

Thus, the following hypotheses regarding selection of majors are indicated below and presented in Table 3-1.

BH2a. Women will select these majors more than men: professional minor fields, humanities and language education and library science, and the arts. Males will select these majors more than women: pre-professional major fields, basic sciences and math, and business administration.

TABLE 3-1

HYPOTHESES FOR SELECTION OF MAJORS

Major	Hypotheses
Pre-professional--major fields (medicine, dentistry, law, engineering, etc.)	Males select
Pre-professional--minor fields (dental hygiene, nursing, medical technology, speech correction and therapy, etc.)	Females select - Conservative women will select these majors the most, followed by moderate women and liberal women - Religious women will select these majors more than political women
Humanities--language	Females select
Social science--history	Both select
Basic science--math	Males select
Education and library science	Females select - Conservative women will select these majors the most followed by moderate women and liberal women - Religious women will select these majors more than political women
Arts	Females select
Business Administration and Natural Resources	Males select

BH2b. Women in conservative groups will select pre-professional minor fields, and education-library science the most, followed by women in moderate and women in liberal groups.

BH2c. Women in religious groups will select pre-professional minor fields, and education-library science more than women in political groups.

Importance of Various Aspects of College Life

Many activities are associated with college life and the importance these have for different individuals provides an understanding of

the meaning of college. These aspects of college life can be considered in two categories: academic-intellectual concerns and value-personality concerns. Academic-intellectual concerns includes classroom work (lectures, reading, class discussions); individual study, research and writing; getting to know faculty; intellectual exchange with other students; and music, art or drama. Value-personality concerns include knowing students from different backgrounds, forming friendships, being independent, and self-discovery. As discussed previously, the functional purposes of college are different for men and women. Similarly then, different facets of college life should be valued differently.

The task and achievement orientation of males would argue for men to value the academic-intellectual aspects more than women except that these concerns represent the imagery of college life in general. To that extent academic-intellectual concerns are probably the expected framework for each sex. Two items, however, are likely to be valued more by females: music, art and drama, and classroom work.

Music, art and drama are considered the mark of a cultured individual. Becoming a cultured individual is more consistent with the role college plays for women as a preparation for marriage and motherhood than it is for the occupational orientation of males. For men's education becoming cultured is more often seen as a by-product than as a major goal. Classroom work will also be rated as more important by women. The socialization of women is oriented toward dependence and by extension following directions, doing what is expected of them, etc. Since classroom work is the explicit means by which one gains an education, women may be more likely to value these activities as representing their education.

The value-personality aspects are more consonant with women's socialization toward interpersonal relationships, particularly forming friendships, and self-discovery. Forming friendships is almost the <u>sine qua non</u> of expressive socialization. Self-discovery is highly consonant with the interlude quality which college has for women's identity. Since this period of women's lives is more ambiguous, discovering and

developing one's interests becomes an integral part of preparation for the female roles.

Only one of the two other value-personality items, being independent, will be valued differently by the sexes. Independence is clearly associated with male socialization. However, the university may provide more opportunities for women to develop independence than ever experienced previously. The combination of more opportunities and less home constraints promotes a freedom for exploration and flexibility to change. The university makes independence very salient for women and thus may experientially counteract aspects of the traditional socialization toward dependence. Men being socialized toward independence may find the university opportunities consistent with experiences sanctioned in previous environments. Since this type of growth is basically assumed for males, independence occurs in a more incremental and progressive way throughout one's upbringing. Thus while independence is likely to be salient for both men and women, it may be more salient for women since the number of arenas in which one is suddenly on her own is greater for women.

If women in liberal and in political groups are less tied to traditional socialization than women in moderate, conservative and religious groups, they should value aspects of college life differently. Two of the academic-intellectual items should reflect these differences: getting to know faculty, and intellectual exchange with friends and students. Women in liberal and political groups are more likely to view college in terms of the liberal education image which focuses on becoming broadly educated rather than as a means to develop a femininely oriented career. Getting to know faculty and intellectual exchange are important images of the academic arena and therefore these two groups of women (liberal and political) should rate these items as more important than women in moderate and conservative and in religious groups.

Of the value-personality aspects, women in political groups should find being independent more important than women in religious groups and women in liberal groups will rate self-discovery more

importantly than either women in moderate or conservative groups. For women to join political groups which are nonstereotypic female activities, they need to be more independent and to that extent are more likely to value independence. Liberal women, least tied to traditional socialization, do not identify as strongly with the prescribed roles. Thus they will be more active in their identity formation resulting in more concern about who they are, and who they want to be. Liberal women will value self-discovery more than other women.

The hypotheses for the importance of various aspects of college life are stated below and presented in Table 3-2.

BH3a. Women will rate classroom work, music art and drama, friendships, independence and self-discovery as more important than men.

BH3b. Women in liberal groups will find getting to know faculty, intellectual exchange, and self-discovery more important than women in moderate and in conservative groups. The distinctions between these ideological positions for women will be greater than for the same comparisons among the men.

BH3c. Women in political groups will rate getting to know faculty, intellectual exchange, and independence as more important than women in religious groups. The difference between these women will be greater than the difference between men in political and religious groups.

College Goals

The instrumental socialization of males and the expressive socialization of females argue that men and women will expect to attain different goals in college. Males will be oriented more toward occupational concerns such as thinking through career wanted, developing a professional grasp of a field of study. Building on the abstract thinking attributed to men, males will also value exploring new ideas more than women.

Women on the other hand, will value goals related to their societal roles, preparing for marriage and family life, and aspects

TABLE 3-2

HYPOTHESES FOR IMPORTANCE OF ASPECTS OF COLLEGE LIFE

Aspects of College Life	Hypotheses
Academic-intellectual	
Classroom work--lectures, reading, class discussions Individual study, research, and writing	Women rate higher than men
Getting to know faculty, seeing and talking with them outside class	More important to liberal women than moderate or conservative women More important to political women than religious women
Discussing ideas, intellectual exchange with friends, students	More important to liberal women than moderate or conservative women More important to political women than religious women
Music, art, drama	Women rate higher than men
Value-personality	
Knowing students from different backgrounds Friendships I've formed	Women rate higher than men
Being on my own--experience of being independent	Women rate higher than men Political women rate higher than religious women
Self-discovery, self-insight--discovery and development of new interests	Women rate higher than men More important to liberal women than moderate or conservative women

related to the interpersonal socialization. Thus women will value establishing meaningful friendships, finding myself, and having fun more than men.

Women in liberal and in political groups as compared to women in moderate, and conservative and in religious groups are likely to value exploring new ideas. This goal is more consonant with individuals whose orientation is not closely tied to feminine roles. Similarly men in liberal groups will value establishing friendships more than their counterparts in moderate and conservative groups.

The hypotheses regarding college goals are indicated below and presented in Table 3-3.

BH4a. Women will rate the following goals as more important: marriage and family life, having fun, friendships, and finding myself. Men will rate these goals as more important: occupation and career, exploring new ideas, and developing a professional grasp of a field.

BH4b. Women in liberal groups will find exploring new ideas more important than women in moderate or conservative groups, whereas liberal men will find establishing friendships more important than men in moderate or conservative groups.

BH4c. Women in political groups will find exploring new ideas more important than women in religious groups and this will be greater than the comparable comparison for men.

TABLE 3-3

HYPOTHESES FOR COLLEGE GOALS

Goals	Hypotheses
Preparing for marriage and family life	Women rate higher than men
Thinking through occupation and career wanted	Men rate higher than women
Having fun	Women rate higher than men
Exploring new ideas--excitement of learning	Men rate higher than women - Liberal women rate higher than moderate and conservative women - Political women rate higher than religious women
Establishing meaningful friendships	Women rate higher than men - More important to men the more liberal they are
Finding myself--the kind of person I want to be	Women rate higher than men
Think through values	
Professional grasp of field of study	Men rate higher than women

Change Resulting from the University

Individuals can change as a result of the university in two kinds of ways--in their beliefs, values and ideas, and in their identity or the kind of person they are. Since women's identity is more fluid during the college years, they are likely to express more change in both beliefs and identity resulting from the university experience.

Because women in liberal and political groups are less acceptant of traditional socialization, these women should express more change in beliefs and identity than their counterparts in moderate or conservative and in religious groups. As indicated before these women are more active in the definition of themselves and thus are open to new ideas, approaches, and influences. This openness and searching for a compatible and/or desirable definition of themselves will result in more change attributable to the university atmosphere. Thus:

BH5a. Women are more likely to change as a result of the university experience than men in both beliefs and values, and in identity.

BH5b. The effect of ideology on change in beliefs and identity is greater for women than for men such that women in liberal groups will change more than women in moderate or conservative groups.

BH5c. The effect of group type on change in beliefs and identity is greater for women than men such that women in political groups change more than women in religious groups.

Organizational Dynamics Hypotheses

This set of hypotheses attempts to integrate the theoretical framework of sex difference with organizational variables. In other words, how do the instrumental and expressive socializations of males and females respectively manifest themselves within organizations? Of major importance is the affective and task or content orientations and the extent to which these mediate or integrate other group dynamics such as the reasons for joining the organization, what would be missed if one left the group, as well as one's attraction, commitment and participation. The extent to which these orientations are perceptual filters

will be examined by considering the number of task or socio-emotional qualities used by each sex to describe their group's president and most respected member. Perception of the values of their group, the university, and themselves and perception of conflict in the group provide different avenues for investigating sex differences. Differences in perceptions may also be a product of the particular socialization. While by no means a complete investigation of the organizational variables possible, enough processes are considered to lend some insight into the effect of sex differences on organizational dynamics.

Political Orientation

Although more an attitudinal measure than organizational variable, the political orientation of males and females provides a context for other organizational differences. The affective socialization of women leading to the marriage roles are considered either apolitical or conservative. Similarly this socialization does not foster a self-conscious political perspective. In this context being liberal often connotes atypical female characteristics such as independence, or less concern about family and marriage. Instrumental socialization, on the other hand, does not imply a particular political orientation. The occupational world which is the focus of instrumental socialization is filled with both liberal and conservative individuals. Thus:

> Organizational Hypothesis 1. Women will be more conservative than men.

Recruitment

The reasons for joining an organization are generally fairly complex, but three main categories cover many of the possibilities: the values, the activities, or the friendships in the group. Both types of organizations in this study represent value-oriented groups but obviously they also include certain types of activities. Because these are value-oriented groups, most individuals regardless of sex will join because of the values represented by the group. Similarly, an

approximately equal number of males and females will join because of the activities of the group though this reason will be less popular than values. The only expected difference between the sexes involves joining because of friendships. Women's socialization toward affective concerns and interpersonal relationships argues that this reason for joining will be predominantly female. Therefore:

OH2. Joining the organization because of friendships will be selected more by women than by men.

What Would be Missed if the Individual Left the Organization

In some ways, what would be missed upon leaving the organization is the obverse, though more inclusive, of why individuals joined. Although the actual membership influences the needs met by the organization, strong attachment to the reasons for joining are likely to be reflected in what would be missed. The responses provided for considering what would be missed if the individual left the organization include: participating in the activities of the group, friendships and closeness with people, intellectual stimulation and discussions, ideals and values of the group, easy-going and sociable atmosphere, and hectic and active pace of the group.

Given the different socializations of the sexes, women are likely to miss different things than the men. Friendships, particularly, will be missed more by the women. However the type of group and its ideology will also affect what is missed, but it is not entirely clear in what ways. Thus the hypothesis reduces to:

OH3. Women will miss different things from men, particularly friendships, and this will be conditioned by ideology and group type.

Affective Integration

Obviously given the socializations, women are expected to be more affectively integrated into their organizations than men. With affectivity being so important for women, it is likely to mediate and

relate to other processes for women as well. To the extent being in an extreme--liberal or conservative group--is potentially threatening for women, affectivity may be increased. Closer affective ties in the group provide a buffer to the differences experienced between their group and the environment. This aspect can be tested in another way besides whether women in extreme groups evidence higher affectivity. One item asks the extent to which the respondent perceives opposition to their group in the university. If opposition is threatening to women and is handled by increased affectivity, then the greater the perceived opposition to the group, the greater the affectivity. Using these two types of measures allows for examination of this threat-affectivity relationship from the individual's perspective as well as from the categorization of the groups.

Affectivity should mediate other organizational processes for women as well. Attraction and commitment reflect the importance and meaning of the group for the individual. Since affective concerns are important to females, affectivity should be a defining element in the attraction and commitment that women have to their organizations. Thus, the more affectively integrated women are, the greater the attraction and commitment to the group.

Other organizational dynamics similarly should be related to the degree of female's affective integration. The amount that women participate in the activities of the organization should be increased with greater affectivity. Two other dimensions, influence of members and agreement with values, were examined for relationships with affectivity though no predictions are given. Influence of members indicates the extent to which the membership of the organization has influence on the policies of the group. High influence would indicate a fairly democratic decision-making structure, whereas low membership influence reflects a more pyramidal or hierarchical decision making structure. The item, agreement with values, asks the respondents to indicate the amount of agreement they have with the dominant values of the group. Since the groups are all value oriented, it is unclear whether the relationship between agreement with values and affectivity should favor women or men.

Thus, the hypotheses for affectivity are:

OH4a. Women will be more affectively integrated into their organizations than men.

OH4b. Affective integration will mediate more organizational processes for women than for men. It will be positively related to:

1) attraction
2) commitment
3) perceived opposition to the group
4) amount of participation in the group

and examined for relationships to these processes:

5) influence of members on group policies
6) agreement with values.

OH4c. Affectivity will be greater for women in extreme groups, liberal and conservative, as compared to men in these groups.

Normative Pressure on Values

The task and instrumental orientation of males may make values and normative dimensions more salient than affectivity. Since these groups are value oriented, values define the task and content of the organizations. Males, then, are likely to express their task and instrumental socialization through concern over these normative dimensions. Although the index, normative pressure on values, reflects the extent individuals perceive pressure by the group toward sharing the dominant values of the group, rather than how much the respondent desires similarity of values in the group; males, being more sensitive toward values, are likely to perceive more normative pressures on values.

Similar to the relationship affectivity has for women, normative pressure will mediate more dynamics for men than for women. The greater the normative pressure, the greater the attraction and commitment men will have to the group. Similarly the amount of time spent in the group will be higher when greater normative pressure exists. Normative pressure will be highly associated with high agreement with values as well as perceived opposition to the group in the university. How the

influence of members on the policies of group relates to normative pressure is unclear and no hypothesis is presented. Similarly the relationship between affectivity and normative pressure is difficult to discern.

Thus, the hypotheses for normative pressure are:

OH5a. Males will perceive more normative pressure than women and this will be conditioned by ideology and group type.

OH5b. Normative pressure will mediate more organizational processes for men than for women. The following will evidence a positive relationship;

1) attraction
2) commitment
3) perceived opposition to the group
4) amount of participation
5) agreement with values

and these variables will be examined for relationships;

6) influence of members on policies
7) affectivity

Leadership Positions

The socialization of males toward aggressiveness and dominance tends to result in men occupying leadership positions in mixed sex organizations. Thus:

OH6. Men will dominate the leadership positions in the organization.

Pressure to Participate in Activities

Pressure to participate is similar to normative pressure in the prescription of appropriate behaviors. While normative pressure prescribes the appropriate values to hold in the organization, pressure to participate in activities prescribes attendance or involvement. The salience of this dimension in the group probably has more to do with the lack of involvement of members or the type and ideology of the group than with the sex of the members. Sensitivity to pressure, however,

rather than its particular content may be more sex related. Female socialization orients them toward dependence and in this sense may make them more attuned to pressures to behave in certain ways. On the other hand, the dominance and task orientation of males may sensitize them to pressure as an important means for maintaining effective group functioning. Thus no prediction about this dimension will be made; instead the author will examine whether men or women perceive greater pressure to participate and how this is conditioned by ideology and type of group.

Pressure to participate in activities, while unclear how sex-related it is, may relate differently for men and women to other organizational dimensions. Four variables, affectivity, normative pressure, amount of participation, and agreement with values, are likely to produce significant relationships with pressure to participate since these four describe the internal integration of the group. Amount of participation, particularly, should evidence a positive relationship since the pressure to participate attempts to increase member's participation in activities. As argued above, the extent to which one sex or the other is more sensitive to pressure dynamics is unclear. Therefore, how these five variables are differentially interrelated for males or females is also ambiguous. Consequently, these relationships will be explored rather than predicted. Two other variables, influence of members and opposition to the group, will also be examined for relationships to pressure to participate.

Thus, the hypotheses for pressure to participate in activities are:

OH7a. Pressure to participate in activities will be examined for sex, ideology and group type differences.

OH7b. The extent to which pressure to participate relates differently for men and women to other organizational processes will be examined. Although no sex differences are predicted, pressure to participate will demonstrate stronger relationships with the first four variables and a positive relationships with variable three.

1) affectivity
2) normative pressure

3) amount of participation in group
4) agreement with values
5) opposition to group from the university
6) influence of members on group policies

Participation in Discussions

Respondents were asked to indicate the extent to which they took part in the discussions of the group. As one of the few behavioral measures, even though a self-report one, participation in discussions provides an important measure for examining sex differences. Masculine socialization toward dominance and aggressiveness argues for men to be active in discussions particularly intellectual or abstract ones. Feminine socialization toward dependence and supportiveness of males argues for women to be passive in the discussions of the group.

The type of group should create differences in participation among women. Political groups involve discussions that are not only more intellectual but also less experiential. Discussions in religious groups, on the other hand, involve personal experiences and perspectives. Because religious groups as well as the personal orientation of their discussions correspond more to feminine socialization, women in religious groups will participate more than women in political groups.

Since participation in discussions is a self-report behavioral measure, the organizational dynamics which facilitate or hinder participation can be meaningfully examined. Because feminine socialization tends toward passivity, women's participation is highly conditioned by the situation or atmosphere within the group. Masculine socialization toward aggressiveness and dominance implies that men's participation is a more internalized expression of their sex-role identity and therefore not as subject to the situation or atmosphere of the group. Therefore, the variables affecting the atmosphere of the group are likely to have more importance for female participation than for male participation.

Since women are not socialized to actively participate, a supportive rather than critical environment should facilitate their participation. The measures which can be considered as reflecting a supportive environment are affectivity, a sense of belonging, and the amount

of influence members have on the policies of the group. The first two measures reflect the interpersonal closeness considered important for women, while the last variable indicates an environment where member's opinions are valued. The dimensions which foster a critical or evaluative ethos are the two pressure items, normative pressure on values and pressure to participate in activities. Thus female participation in discussions should be positively related to affectivity, a sense of belongingness, and influence of members on policies of the group and negatively related to normative pressure on values and pressure to participate in activities.

Two other variables will also be related to participation in discussions: amount of participation in group and the respondent's agreement with the values of the group. The amount of participation or time spent in the group should be positively related to participation in discussions for both men and women. How an individual's agreement with the values of the group relates to one's participation in discussions is unclear. Agreement with values for women might reflect a supportive atmosphere but whether this results in less need to participate or encourages participation is difficult to discern.

Thus, the hypotheses for participation in discussions are:

OH8a. Men will participate more in discussions than women.

OH8b. Women in political groups will participate less than women in religious groups.

OH8c. Other organizational processes will affect women's participation in discussions more than men's. These variables will facilitate female participation;

1) affectivity
2) a sense of belonging
3) influence of members on group policies

these will hinder;

4) normative pressure
5) pressure to participate

and these two have no sex predictions;

6) amount of participation (positive relationship for both sexes)
7) agreement with values.

Value Perceptions of the University and Own Group

Respondents indicated on twelve value items their perceptions of the university, their group, and themselves. These values are: (1) politically liberal or conservative, (2) conventional or unconventional, (3) intellectual or unintellectual, (4) acceptance or rejection of traditional religious beliefs, (5) for or against the Vietnam War, (6) open or closed, (7) absorbed or not absorbed in social life and dating, (8) absorbed or not absorbed in studies and academic work, (9) liberal or conservative toward sexual standards, (10) warm or cold, (11) positive or negative toward sororities and fraternities, and (12) relaxed or tense. Since similarities and differences between males and females are important to this study, how the sexes perceive both the university and their group provides additional information.

In general one would assume that the experiences in the university and the group are relatively similar and therefore the perception of the values for either the university or one's group should not differ according to sex. Differences in perceptions are usually attributed to ideologies or other particular needs. However, to the extent that the different socializations do in fact simulate a different orientation to the environment, then men and women may perceive the values of the university or group differently. Greater differences may occur in their perceptions of the university since college has different meanings for the two sexes. More homogeneity can be expected in perceptions of their group, however, since selection of the particular group in itself narrows much of the range for each value. In any case, examination of the similarities or differences in perceptions of the university and the group potentially provides further information about the differences between men and women.

Indices were created to reflect the differences between perceptions of the university and the group, and the differences between

respondent and the group summed across each of the twelve values. The university/group difference index, then, indicates the mean absolute differences between the group and the university with a high score reflecting much dissimilarity between the group and the university regardless of direction. Thus a liberal and conservative group could have identical scores. This measure of congruence with the environment will be related to normative pressure on values, affectivity, pressure to participate, and respondent's agreement with the values of the group for both males and females. At issue here is whether greater difference from the environment affects certain internal group processes in a particular way for males as different from females.

As discussed earlier, women in the extreme groups may find their position potentially threatening and attempt to reduce this threat by several possible means. One possibility is that they will decrease the differences between the university and their group. Thus, it is predicted that women will perceive fewer differences between their group and the university, the more extreme the group.

The other index, respondent/group differences, indicates the similarity or dissimilarity between ratings for oneself on the twelve value items and those for the group. Again a high score indicates difference but not direction. This index was related to normative pressure on values and affectivity to ascertain whether these variables are affected by the homogeneity or heterogeneity in the group. Also the respondent/group difference index was related to the university/group index to discern whether differences with the environment indicate greater similarity inside the group. It is hypothesized that this relationship will be stronger for women, thus reflecting the potentially greater discomfort women may have with being different.

Similar to the relationship predicted for university/group differences and women in extreme groups, it is also possible that these liberal and conservative women may evidence greater respondent/group congruity than men.

Thus the hypotheses regarding perceptions of university, group and self values are:

OH9a. Women and men will have different perceptions of the university and more similar perceptions of their own group.

OH9b. Women in liberal and conservative groups are expected to show greater congruity in their perceptions of the university and group and of themselves and their group than the comparable comparisons for men demonstrate.

OH9c. University/group differences will be related to the following variables to ascertain whether differences from the environment affect internal processes differently for women than for men.

1) normative pressure
2) affectivity
3) pressure to participate
4) agreement with values

OH9d. Respondent/group differences will be related to normative pressure and affectivity, but with no predictions. However, the greater the university/group differences, the smaller the respondent/group differences, and this relationship will be stronger for women.

Perception of Leaders

Two types of leaders often occur within an organization, the president and the most admired or respected person. Respondents in this study indicated the qualities or characteristics which they felt were associated with each type of leader. These characteristics were categorized as either task or socio-emotional.

Since the socializations of each sex correspond so closely to task and socio-emotional qualities, it is important to know whether one's socialization filters each sex's perceptions of the leaders. If this filtering occurs, then the socialization of each sex counteracts the argument that task and socio-emotional roles are solely a function of groups regardless of the sex of the members. Assuming that socialization does affect perceptions, the hypothesis is that women will use socio-emotional characteristics and men will use task characteristics to describe both types of leaders.

In order to check on organizational dynamics that may relate to the choice of qualities for each type of leader, the characteristics used to describe the leaders were related to normative pressure on values, affectivity, and the respondent's agreement with the values of the group. It is possible that greater normative pressure increases the use of task characteristics for men, and greater affectivity increases the use of socio-emotional qualities for women. How agreement with the values of the group relates to choice of task or socio-emotional qualities to describe the president and most admired member is unclear. Thus:

OH10a. Women will use socio-emotional characteristics and men will use task characteristics to describe the president and the most respected member of the group.

OH10b. Greater normative pressure will increase the use of task qualities for males and greater affectivity will increase the use of socio-emotional qualities for females. Whether agreement with the values of group differentially affects each sex's use of appropriate characteristics is unclear.

Conflict in Group

The socialization of women presses toward smoothing over and eliminating conflict. Thus women can be expected to perceive less conflict in their groups than men. The sensitivity to conflict may be heightened for women in the extreme groups. These women are located in groups which are quite different from their environment and to the extent this is threatening, the presence of conflict only accentuates the threat. Conservative women, tied to the traditional socialization of females, thus may deny the conflict. Liberal women, being less reflective of the cultural sex-roles, may maintain the sensitivity to conflict but rather than denying it become more aware of its presence and to an extent oversensitized. Thus conservative women should perceive less conflict than conservative males and liberal women will perceive more conflict than their counterpart males.

Again, as for other variables, conflict may be differentially related to affectivity, normative pressure on values, respondents agreement with values, and the pressure to participate in activities perceived opposition to the group and respondent/group differences for women and men. Agreement with values and respondent/group differences should both have a negative relationship with conflict; thus the greater the agreement in the group, the less conflict. This relationship, well supported in the literature, is unlikely therefore to produce sex differences. Sex difference predictions for the other variables are difficult for several reasons. As discussed above, some women are expected to deny conflict while others accentuate it. Similarly, some variables such as perceived opposition to the group, pressure to participate, or normative pressure on values can result in increased or decreased conflict in the group depending on the situation. Therefore:

OH11a. Women will perceive less conflict overall in their groups than men.

OH11b. Women in conservative groups will perceive less and women in liberal groups will perceive more conflict than men in those groups.

OH11c. Conflict will be related to the following variables but with no sex predictions. Two variables, agreement with values and respondent/group differences, will show negative relationships. The other variables are:

1) normative pressure
2) affectivity
3) pressure to participate
4) opposition to the group.

Self-change as a Result of the Group

Similar to the questions in the background section referring to the university, respondents were asked how much their values and beliefs, and their identity changed as a result of membership in their group. These responses were combined in this section to create a self-change index. Whether men or women change more as a result of their group is difficult to predict. While it was expected that women would change more

as a result of their total university experience, it is not clear whether this should also result from one aspect of their university experience, the group. To the extent membership in the group is of primary learning importance in their university experience, then change is likely. But how important the group is in the context of other university experiences is not available. Therefore, no male/female prediction is made, but whether male or females change more as a result of their group and how this is conditioned by ideology and group type was examined.

Regardless of whether one sex changes more than the other, different factors may facilitate self-change for women than for men. Thus the self-change index was related to these variables: affectivity, normative pressure on values, respondent's agreement with values, perceived opposition to the group from the university, respondent/group differences, and the agents of change. The agents of change refer to those individuals which the respondent indicated facilitated these changes, thus a positive relationship can be expected for both sexes. Affectivity is likely to foster female self-change, while normative pressure is conducive for male self-change. Agreement with values is complex in that the point at which an individual supports the values become important. If one joined the group in complete agreement with all the values, then change is unlikely to occur. However, if the process was more gradual, then agreement with values would be related to change resulting from the group. Because of this ambiguity--true for both sexes, no prediction is made. This applies equally to respondent/group differences which also measures the similarity of the individual to the group. To the extent that opposition to the group results in a closer knit group, it may relate to changes in an individual's beliefs and identity. But it could also go the other way with perceived opposition resulting in a more disorganized and looser group. In this context, few changes in beliefs and identity would be expected from experiences within the group.

The hypotheses for change in beliefs and in identity resulting from membership in the group are:

OH12a. Whether women or men change more in beliefs and identity resulting from the group and how this is conditioned by ideology and group type will be examined.

OH12b. Affectivity will foster change in females and normative pressure will relate to change in males. Other variables will be examined for effects on change in males and females.

1) agreement with values
2) opposition to the group
3) respondent/group differences
4) agents of change (positive relationship for both sexes)

Summary

The majority of the hypotheses involve differences between females and males in terms of their reactions to the university and as reflected in organizational processes. Parsons and Bales's framework provides the basis for these predictions whereby males are instrumental leaders and socialized toward the occupational arena, and women are the expressive leaders and socialized toward the marriage roles. Consistent with these socializations males exhibit attributes of aggressiveness, dominance, rationality and independence, whereas females exhibit passiveness, dependence, nurturance and concern with the feelings of others.

With respect to the background variables, women are expected to select female associated majors, and relate to the college experience through interpersonal and affective concerns. Since women's identity formation is more diffuse and ambiguous at this stage, they will also value aspects of self discovery. Men, on the other hand, will select more masculine associated majors, and will value aspects of the college experience that facilitate their future occupation. Exploration for males is more likely to involve abstract ideational concerns than personal concerns.

The effect of the different socializations for organizational dynamics will result in affective concerns being much more important for females and normative, task and value concerns being more important for males. These general orientations will not only define the type of

integration each sex has to the organization, but also mediate many other processes, such as attraction, commitment, participation, reason for joining the organization, and what would be missed upon leaving the group. These orientations may also serve as perceptual filters resulting in women using socio-emotional and men using task qualities to describe the group's president and most respected member. Though it is not always clear how the different socializations affect other group processes, the examination of perceptions of the values of their group, the university, and themselves and perceptions of conflict, may produce additional insights into the relationship of sex differences to organizational dynamics.

The location of a group along liberal-conservative dimensions and the type of group are expected to have particular effects for women as compared to men. Women in liberal groups and in political groups should be less accepting of traditional socialization, while women in conservative and in religious groups should be most acceptant. This should manifest itself in the background variables by the selection of majors, and what is valued within or expected from the university. In terms of organizational processes, liberal women are likely to perceive greater, while conservative women will perceive less conflict than the males in their respective groups. Because political groups are less stereotypic selections for women, these women will participate in discussions even less than women in religious groups. Under certain conditions, women in the two ideologically extreme groups may react in similar ways. Since both of these categories of women belong to groups that are different from their environment and to the extent this is threatening for females, women in liberal and conservative groups may demonstrate increased affective integration, decreased perception of differences between their group and the university, or increased perception of similarities between themselves and their group than males in the same groups.

Although predictions are not always presented, all major variables--affectivity, normative pressure, pressure to participate, what would be missed if the individual left the organization, conflict and change resulting from the group--are examined for sex, ideology and

group type differences. Thus a fairly comprehensive picture should result which describes varying organizational processes for men and women who are members of political and religious groups of differing ideological orientation.

CHAPTER IV

BACKGROUND VARIABLES

The background variables provide the general orientation of the individuals in this study--what values they find important, the goals they have for college, their majors, and how the university may have changed their beliefs and identity. This chapter examines the relationship between the assumed socialization for each sex and its expression in reactions to the university experience. Not only are male-female differences important but also the differences associated with membership in various ideological or types of groups. Thus do members of liberal rather than conservative or political rather than religious groups represent different orientations? To the extent the predictions emanating from instrumental and expressive socializations are upheld with the background variables, more weight can be given to the predictive value of this theoretical framework. This framework serves as the basis for hypotheses regarding organizational dynamics, thus the confirmation or nonconfirmation by the background variables may become important in interpreting the organizational results.

Results

Mother's Education

Since there is no question which directly measures the extent the females have moved away from traditional socialization, the closest approximation is the level of the mother's education. It was hypothesized that mothers of women in liberal groups would have higher education than liberal men's mothers and higher than mothers of women in moderate and conservative groups. Mother's education for women in conservative groups would be similar or less than men in conservative groups.

Table 4-1 indicates that although the education of liberal women's mothers is higher than that of liberal men, the mean comparison is not significant. However, when the amount of higher education measured by a college degree or more is considered, 51.4% of liberal women's mothers have this amount of education compared to only 42.1% of the liberal men's mothers. The test for differences in these proportions is significant at the .05 level.

The mothers of liberal women also have a higher level of education when compared with the mother's of moderate and conservative women. Considering college degree or more, about half of liberal women's mothers have acquired this amount of education whereas only about one-third (32.6%) of moderate women and about one-fifth (22.2%) of conservative women's mothers are at this level. Tests of proportions for college degree or more between liberal women and moderate women and conservative women are significant at the .007 and .001 level.

Women in moderate groups while having mothers with significantly higher college education than mothers of women in conservative groups also evidence mothers with higher education than mothers of men in moderate groups. Although the overall mothers education is approximately similar for mothers of moderate men and moderate women, the amount of college or more is significantly higher (.05) for mothers of moderate women than for mothers of moderate men.

The reverse occurs for members of conservative groups. Although the overall education of mothers of women in conservative groups is less than mothers of conservative men, the important comparison is the amount of higher education. About one-third of the mothers of conservative men have a college degree or more compared to about one-fifth of mothers of conservative women. This difference is significant at the .001 level.

Considering the effect of ideology on mother's education as measured by college degree or more, the percentage spread is greater for women than for men. Mothers of women in liberal groups have highest percentage and mothers of women in conservative groups have the lowest percentage, resulting in a 29% spread. The spread for mothers of men is only 14%. Another difference occurs in that ideology reflects the

TABLE 4-1

MOTHER'S EDUCATION

	N	Percentages				Mean
		Less High School	High School Degree (3)	Some College (4)	College or more (5)	
Liberal men	111	9.7	27.2	18.4	42.1[b]	4.05[a]
Liberal women	73	2.8	24.3	20.3	51.4[c,d]	4.30
Moderate men	225	9.5	35.5	24.2	28.1[e]	3.70
Moderate women	234	8.2	34.3	21.5	32.6[c]	3.78
Conservative men	110	6.3	34.2	24.3	34.2[f]	3.90
Conservative women	82	8.9	34.4	25.6	22.2[d]	3.74

[a]T-test means, liberal men vs. liberal women--n.s. ($t = 1.17$, $df = 567$).

[b]Liberal men vs. liberal women, test for proportions, $Z = 1.73$, $p < .05$.

[c]Liberal women vs. moderate women, test for proportions, $Z = 2.50$, $p < .007$.

[d]Liberal women vs. conservative women, test for proportions, $Z = 3.97$, $p < .001$.

[e]Moderate men vs. moderate women, test for proportions, $Z = 1.67$, $p < .05$.

[f]Conservative men vs. conservative women, test for proportions, $Z = 2.35$, $p < .01$.

amount of mother's college education progressively from liberal to conservative for women, whereas for men the progression moves from liberal to conservative to moderate.

Thus, women in liberal groups are raised in families where the education of their mothers is higher than the education of liberal male's mothers and of women who select moderate or conservative groups. Although women in moderate groups also have mothers with more college education than the comparable males, the amount of this education is far less than for mothers of women in liberal groups. The reverse occurs for women in conservative groups--their mothers have less college education than mothers of men in conservative groups. Thus to the extent that higher education of mothers does relate to less acceptance of traditional female socialization, women in liberal groups are less traditionally oriented whereas women in conservative groups are more traditionally oriented.

Selection of a Major

Selection of a major was expected to follow fairly traditional lines with some exceptions. Men are expected to select pre-professional major areas (pre-medicine, pre-dentistry, pre-law, etc.), basic sciences and math, and business administration. Females are expected to predominantly select pre-professional minor fields (nursing, dental or medical technician, etc.), humanities and language, and education and library science. Social science and history were expected to be selected by both sexes.

These expectations are supported (Table 4-2). A higher percentage of males select pre-professional major fields (27.8%) as compared to females (7.9%), and this difference provides a major contribution to the significance of the chi-square. Similarly, females select pre-professional minor fields more than men (females = 16.7%, males = 2.9%) and this difference contributes in almost the same magnitude to the chi-square. Thus major pre-professional areas are clearly associated with males whereas the minor pre-professional fields are selected by females.

TABLE 4-2

PERCENTAGES OF MALES AND FEMALES SELECTING DIFFERENT MAJORS

	Pre-professional							
	Major Fields	Minor Fields	Humanities Language	Social Science, History	Basic Sciences, Math	Education, Library Science	Arts	Business Administration
Males N=421	27.8 (20.1)[a]	2.9 (19.1)	6.4 (8.1)	34.2 --	14.7 --	4.0 (7.9)	4.3 --	5.7 (5.8)
Females N=378	7.9 (22.5)	16.7 (21.3)	16.1 (9.0)	27.2 --	10.8 --	12.2 (8.8)	7.9 (2.3)	1.1 (6.7)

$X^2 = 137.14$

$p < .001$

[a]Contribution to X^2

The other predictions about males' selection of majors are supported by the percentages, though not as strongly in the contribution to the chi-square. Males do select basic sciences and math (14.7%) more than females (10.8%), but the chi-square contribution is minimal. Selection of business administration, however, reflects the prediction (males = 5.7%, females = 1.1%) and contributes to the chi-square.

All of the other predicted differences for the majors females would select contribute to the overall chi-square. Women select humanities and language more than men (females = 16.1%, males = 6.4%) and select education and library science more than men (females = 12.2%, males = 4.0%).

Overall men and women in this study select majors that would be expected of them. Differences in majors chosen by women were predicted when splits were made by liberal-moderate-conservative and by political or religious organizations. Conservative women, most tied to traditional female socialization, were expected to select pre-professional minor fields and education more than moderate women and far more than liberal women. Similarly, religious women would select these two majors more than political women.

Table 4-3 indicates these predictions are upheld. (The complete table of women's selection of majors by ideology and group type can be found in Appendix C.) Thirty-one percent of the conservative women select pre-professional minor fields compared to sixteen percent of the moderate women and none of the liberal women. Each successive proportion comparison is significant at the .001 level. Similarly the most conservative women select education and library science as a major (18.4%), followed by moderate women (12.2%) and liberal women (4.3%).

Women in religious groups select pre-professional minor fields and education-library science proportionally higher than women in political groups (24.4% to 2.9% for pre-professional minor fields, and 13.6% to 9.6% for education-library science). However, political women when they choose one of these two areas are more likely to select education-library science whereas religious women strongly favor pre-professional minor fields.

TABLE 4-3

IDEOLOGY AND GROUP TYPE PERCENTAGES FOR FEMALES ON TWO OF THE MAJORS SELECTED

	Pre-professional Minor Fields	Education and Library Science
Liberal women	0%[a,c]	4.3%[d,f]
Moderate women	16.3%[b]	12.2%[e]
Conservative women	31.0%	18.4%
Political women	2.9%[g]	9.6%[h]
Religious women	24.4%	13.6%

[a] Liberal women x moderate women, test for proportions, $Z = 5.95$, $p < .001$.

[b] Moderate women x conservative women, test for proportions, $Z = 4.77$, $p < .001$.

[c] Liberal women x conservative women, test for proportions, $Z = 7.31$, $p < .001$.

[d] Liberal women x moderate women, test for proportions, $Z = 3.89$, $p < .001$.

[e] Moderate women x conservative women, test for proportions, $Z = 2.20$, $p < .02$.

[f] Liberal women x conservative women, test for proportions, $Z = 3.74$, $p < .001$.

[g] Political x religious women, test for proportions, $Z = 7.91$, $p < .001$.

[h] Political x religious women, test for proportions, $Z = 1.72$, $p < .05$.

Women in liberal and/or political groups were expected to be more exploratory and risk-taking. This exploratory emphasis would express itself in decreased selection of female stereotyped careers, pre-professional minor fields and education-library science. In fact, women in political groups select these majors significantly less than religious women, and the percentage selecting these two majors increases significantly from women in liberal groups to women in moderate groups to women in conservative groups.

No predictions were made regarding trends within particular majors for males since ideology and group type were not expected to have important implications for men's sex-role identity. Because both the pre-professional selections provide large contributions to the overall chi-square, it seemed important to examine whether ideology and group type evidence the same trend for men in pre-professional major fields as was found for women in pre-professional minor fields.[1] The breakdown percentages of males selecting this major are listed in Table 4-4.

TABLE 4-4

MALE IDEOLOGY AND GROUP TYPE PERCENTAGES IN SELECTING PRE-PROFESSIONAL MAJOR FIELDS

	Pre-professional Major Fields	Test for Difference in Proportions
Liberal males	7.9%	L/M, $z = 6.95$, $p < .001$
Moderate males	31.0%	M/C, $z = 2.41$, $p < .008$
Conservative males	40.4%	L/C, $z = 7.77$, $p < .001$
Political males	22.2%	P/R, $z = 3.67$, $p < .001$
Religious males	32.7%	

[1]The full table of male's selection of majors by ideology and group type appears in Appendix C.

The same trend that occurred for females appears with males. The more conservative the individual, the greater the selection of pre-professional majors. Comparing with the women's results for pre-professional minor fields, a difference occurs for moderate and conservative groups. Whereas females evidence an almost equal ratio drop from conservative to moderate and from moderate to liberal in the selection of this type of major, only being a liberal male makes a marked difference in the selection of pre-professional major fields. The percentages of moderate and conservative males are much closer to each other than to the percentage for liberal males. Stated another way, the z-score for moderate compared to conservative males is significantly different from the z-score for moderate compared to conservative females (difference between the two z-scores is 2.36, $p < .01$). Ideology then appears to have a more even influence of the selection of pre-professional minor fields for women, in that each succeeding ideological change represents a similar decrease or increase in this selection. Ideology affects males' selection of pre-professional major fields such that the liberal position produces a much greater decrease in this selection while the moderate and conservative positions tend to bunch together.

Similar to the effect of group type for women in pre-professional minor fields, political males select pre-professional major fields less than religious males. Again the difference between political females and religious females is much greater than for the same group type comparison for males. Comparing the two z-scores, the difference between political and religious females is significantly different from the comparison of political and religious males (difference between the two z-scores is 4.24, $p < .001$). Thus group type does affect the selection of pre-professional majors in a similar direction for males and females--political members select the appropriate major or minor fields less than religious members--but group type has a significantly greater effect on female selection than on male selection.

In summary, although men select pre-professional major fields and women select pre-professional minor fields, ideology and group type affects males' and females' selection of the appropriate pre-professional

fields in a similar direction. The more conservative the group in which the individual is a member, the more likely that individual will also select pre-professional field majors. Membership in a religious group as compared to membership in a political group results in greater selection of pre-professional majors. While these trends hold for both sexes, their effect is significantly greater for females than for males. Thus while ideology and group type have similar effects on the selection of pre-professional fields for men and women, the effects are greater for women. To this extent, the assumption that ideology and group type are to have more implications for women than men is supported.

Importance of Various Aspects of College Life

Respondents indicated the importance that various aspects of college life were to them personally. Five of these relate to academic-intellectual interests and four are value or personality concerns. Within the academic-intellectual items, it was predicted that women would rate classroom work, and music, art and drama as more important than the men. Women were also expected to rate three of the four value-personality items higher than men: friendships formed, being independent, and self-discovery.

Table 4-5 presents the results of these importance items. On the academic-intellectual items women rank classroom work, and music, art and drama as significantly more important than the males rank them. In addition women rank intellectual exchange with friends significantly higher than men.

Three of the four value-personality items were expected to be more important to the women. However, all four items--knowing students from different backgrounds, friendships formed, being independent, and self-discovery--are ranked significantly more important for females.

Because the N's are relatively high for this sample, small mean differences can be significant. For all the items except individual study and research, the women's means are in the direction of more importance for the item. Thus omega's were computed to indicate the

TABLE 4-5

MEANS OF IMPORTANCE RATINGS FOR ACADEMIC-INTELLECTUAL AND VALUE PERSONALITY ITEMS

	Male N=279	Female N=279	Significance	
Academic-Intellectual				
1. Classroom work--lectures, reading, class discussions	2.27[a]	2.13	.05	ω^2 =.004
2. Individual study, research and writing	2.43	2.51	n.s.	
3. Getting to know faculty, seeing and talking with them outside class	3.09	3.07	n.s.	
4. Discussing ideas, intellectual exchange with friends, students	2.06	1.90	.01	ω^2 = .005
5. Music, art, drama	3.14	2.61	.001	ω^2 = .04
Value-Personality				
1. Knowing students from different backgrounds	2.50	2.23	.002	ω^2 = .02
2. Friendships I've formed	2.19	1.63	.001	ω^2 = .08
3. Being on my own--experience of being independent	2.60	2.03	.001	ω^2 = .05
4. Self-discovery, self insight--discovery and development of new interests	2.11	1.78	.001	ω^2 = .02

[a]The lower mean, the greater the importance of the item. The five point scale ranges from one (of crucial importance) to five (not at all important).

strength of the relationships that are significant. As reported in Table 4-5, the omega value for each item is relatively small--the highest, for friendship, accounting for 8% of the variance. Since women as a whole seem to find all of these aspects of college life more important, the amount of variances accounted for provides an indication of the stronger relationships.

But if by virtue of being female these aspects of college are all more important, then the comparisons of male and female means are affected. Those aspects which are important for males may be lost due to the overall higher ratings by women. A different type of male/female comparison explores this possibility. A grand mean for all the items was computed for each sex's responses and then, the difference of each item from its grand mean becomes that item's score. The possible sex difference in overall importance of all items is equalized by comparing the differences from each sex's grand mean. Thus, comparison between male and female difference scores reflects the relative importance of that item for each sex. Table 4-6 presents the difference from grand mean scores by sex as well as to which sex the item is most important. For convenience, the results from the test of means is also provided, thus allowing quick comparison of importance from each method.

For the academic-intellectual items, only one item maintains importance in the same direction. Females find music, art and drama as most important whether utilizing a test of means or differences from their own grand mean, thus confirming the prediction. Classroom work was predicted to be most important to women and was significantly so using a t-test, but in this comparison males find it most important. Males also indicate individual study as more important to them (not significant using t-test), and discussing ideas (most important to females with the t-test). Knowing faculty, a previously not significant item, favors males in this comparison. Thus to the extent women as a group find all aspects of college more important, this type of comparison between the sexes indicates that only the original prediction of women favoring music, art and drama is upheld in the academic-intellectual variables.

TABLE 4-6

DIFFERENCES FROM OWN SEX GRAND MEAN FOR IMPORTANCE OF ACADEMIC-INTELLECTUAL AND VALUE PERSONALITY ITEMS

	Males Mean=2.49	Females Mean=2.21	Most Important to Which Sex	Importance by Test of Means (from Table 4-5)
Academic-Intellectual				
1. Classroom work	-.22	-.08	M	F
2. Individual study	-.06	+.30	M	n.s.
3. Getting to know faculty	+.60	+.86	M	n.s.
4. Intellectual exchange	-.43	-.31	M	F
5. Music, art, drama	+.65	+.40	F	F
Value-Personality				
1. Know different students	+.01	+.02	--	F
2. Friendships	-.30	-.58	F	F
3. Being independent	+.11	-.18	F	F
4. Self discovery	-.38	-.43	F	F

The value-personality items provide the same results essentially by using either method of comparison. As originally predicted, females find friendships, being independent, and self-discovery more important than males. Knowing students from different backgrounds, a significant difference favoring females with the t-test, indicates no preference between the sexes in this comparison.

Although conclusive statements about which sex values various aspects of college life are difficult, females clearly find music, art and drama of the academic-intellectual items and friendships, independence, and self-discovery of the value-personality items as most important regardless of type of analysis used. Each of these items were predicted to be most important to women. One other female predicted item, classroom work, is supported by the test of means and not by the difference score comparison. While no items were predicted to be most important to men and were not with the test of means, the other four academic-intellectual items (classroom work, individual study, knowing faculty, and discussing ideas) are most important to men using the difference score comparison. In this context, it appears that academic-intellectual items are more reflective of male's relationship to college and value-personality items are more reflective of female's relationship to college.

Interaction hypotheses were predicted for four of these importance items: knowing faculty outside class, and intellectual exchange with students from the academic-intellectual grouping, and being independent and self-discovery from the value-personality grouping.

For the academic-intellectual items, women in liberal and in political groups were expected to value knowing faculty and intellectual exchange with students more than either moderate and conservative women or than religious women. These differences for women are expected to be greater than the comparable differences for men. The three way analysis of variance indicates significant ideology and group type main effects (plus the previously discussed sex difference for intellectual exchange) but no significant interactions (Table 4-7). Given the direction of ideology whereby liberals rate both knowing faculty and intellectual

exchange with students as more important than moderates and conservatives and the direction of group type where political groups rate these items as more important than religious groups, women in liberal and political groups would also find these items more important than the comparison groups. However, these differences are a function of the ideology and group type rather than sex as hypothesized.

Interaction predictions were made on two of the value-personality items also: being independent, and self-discovery. Political women were expected to value being independent more than religious women; and liberal women would rate self-discovery as more important than either moderate or conservative women. Again the differences among women would be greater than the comparable differences for men.

For the item, being independent, the sex by group type interaction is not significant (Table 4-7). The main effect, group type, however approaches significance with political groups valuing independence more than religious groups (political = 2.19, religious = 2.39). The significant sex difference indicates that women value independence more than men, and the almost significant group type indicates that political groups find being independent more important than religious groups. The prediction that political women would rate independence as more important than religious women is not evidenced in the sex by group type interaction. However, the means for women (political women = 1.78, religious women = 2.15) indicate a significant difference at the .005 level, whereas the means for the men (political men = 2.49, religious men = 2.69) are not significantly different. Although the main effects of sex (significant) and group type (approaches significance) indicate that women and political groups find independence as more important, only the difference between political and religious females is significant. Thus to this extent, the hypothesis is supported.

Liberal women were expected to value self-discovery more than either moderate or conservative women. The only significant difference is for sex as reported previously. The ideology means (liberal = 1.8, moderate = 1.9, conservative = 2.0) are in the direction but not significantly different from each other. However, since the sex by ideology

TABLE 4-7

F-VALUES FOR MAIN EFFECTS AND INTERACTIONS ON FOUR IMPORTANT QUESTIONS

	Main Effects			Interaction			
	Sex	Ideology[a]	Group[a] Type	Sex x Ideology x Type	Sex x Ideology	Sex x Group Type	Ideology x Group Type
Know faculty outside class	.40	5.78*	5.94**	.63	1.03	.03	.74
Intellectual exchange with students	7.46*	8.51*	16.17*	.19	.02	.23	1.38
Being independent	34.89*	--	3.44***	--	--	.56	--
Self discovery	13.73*	.74	--	--	.35	--	--

	Means for Significant Effects						
	Sex		Ideology			Group Type	
	Male	Female	Liberal	Moderate	Conservative	Religious	Political
Know faculty outside class	--	--	2.77	3.08	3.34	3.18	2.93
Intellectual exchange with students	2.06	1.90	1.67	1.99	2.14	2.01	1.78
Being independent	2.60	2.03	--	--	--	(2.39)	(2.19)
Self discovery	2.11	1.78	--	--	--	--	--

*Significant @ .01. **Significant @ .025. ***Approaches significance @ .05.

[a]Ideology (liberal, moderate, conservative) and group type (political, religious) are not attributes of the individual but refer to the group the individual has chosen.

interaction is not significant, the prediction that liberal women would value self-discovery more than other groups is not supported. Nor is the ideological inference supported--that liberals either male or female would value self-discovery more than the other two groups.

In summary, ideology and group type affect the importance rating for the two academic-intellectual items. Liberal groups and political groups value knowing faculty and intellectual exchange with students more than moderate and conservative or religious groups. But being a liberal female or political female does not enhance the importance attached to these items. The only effect of sex is that women value intellectual exchange with students more than men. On the two value-personality items, only sex makes a difference. Women find being independent and self-discovery more important than men. The only other effect is that political groups tend to value being independent more than religious groups, since this difference approaches significance. However, the comparison between political and religious females is significant with political females valuing independence whereas the comparable comparison for males is not.

College Goals

Respondents indicated on a three-point scale the importance of various goals they hoped to attain in college. Women were expected to find these goals more important than men: preparing for marriage and family life, having fun, establishing meaningful friendships, and finding myself. Men were expected to value these goals more than women: thinking through occupation and career, exploring new ideas, and attaining a special grasp of a field of study. No prediction was made regarding the goal of thinking through values.

Table 4-8 indicates that all the predictions regarding which goals will be important to women hold. Women value marriage and family life, having fun, establishing meaningful friendships, and finding myself more than men. Women also consider thinking through values as more important than men, the one item for which no prediction was made.

TABLE 4-8

IMPORTANCE TO MALES AND FEMALES OF VARIOUS COLLEGE GOALS

	Male N=279	Female N=279	Significance	
Preparing for marriage and family life	.71[a]	.95	.001	$\omega^2 = .03$
Thinking through occupation and career wanted	1.60	1.64		
Having fun	.62	.78	.005	$\omega^2 = .01$
Exploring new ideas--excitement of learning	1.57	1.60		
Establishing meaningful friendships	1.35	1.67	.001	$\omega^2 = .07$
Finding myself--the kind of person I want to be	1.49	1.67	.001	$\omega^2 = .02$
Thinking through my values	1.52	1.70	.002	$\omega^2 = .02$
Professional grasp of field of study	1.34	1.32		

[a]The higher the mean, the more important is that item to the respondent. The range of the scale is from zero (little or no importance) to two (great importance).

The predictions regarding which goals men would find more important than women were not supported. Men do not value thinking through occupation, exploring new ideas, or developing a professional grasp of a field of study more than women. In fact, the means for the first two items are slightly higher for the women than the men.

Again the tendency of women to rate all items as more important is evident. Five of the female means are from 1.60 to 1.70 when the highest value possible is 2.0. The highest mean for the males is 1.60. Omegas were again computed to indicate the strength of the significant results. With the large N's for these tests, the amount of variance accounted for is always below 1%; thus indicating rather weak relationships.

Given this tendency by women to rate all the goals as more important, a similar analysis as was performed for importance of different aspects of college life is presented for college goals. Table 4-9 indicates the difference scores from each sex's own grand mean for all the goals. For convenience the sex to which the goal was most important from the comparison of means is also presented. Using this method the three goals which were predicted to be most important to men--thinking through occupation and career, exploring new ideas, and professional grasp of the field--are valued more by males. However, only two of the four goals expected to be favored by females are most important to them in this analysis. Preparing for marriage and family, and establishing meaningful friendships maintain the predicted and significant difference from the test of means, whereas having fun and finding myself evidence a miniscule separation in the male and female difference scores. Thinking through values which had no prediction but favored females with the comparison of means, also demonstrates little difference in importance.

In this context, all three of the predicted male goals are most important to men--thinking through occupation, exploring new ideas and developing a professional grasp of the field. Using the comparison of means, each of these goals produced nonsignificant differences. Thus to the extent the comparison of difference scores equalizes an inflation of the importance of all goals by females, it would appear that the

TABLE 4-9

DIFFERENCES FROM OWN SEX GRAND MEAN ON VARIOUS COLLEGE GOALS

	Males Mean=1.28	Females Mean=2.42	Most Important to Which Sex	Importance by Test of Means (from Table 4-8)
Marriage and family	-.57	-.47	F	F
Occupation and career	+.33	+.22	M	n.s.
Having fun	-.66	-.64	(F)[a]	F
New ideas	+.30	+.18	M	n.s.
Friendships	+.08	+.25	F	F
Finding myself	+.22	+.25	(F)	F
Values	+.25	+.28	(F)	F
Grasp of a field	+.07	-.10	M	n.s.

[a]When the range of differences between males and females is .00-.05, the sex for which the goal tends to be most important is placed in parentheses. This degree of difference is too small for meaningful comparisons.

predicted male goals are supported. Although all four of the predicted female goals plus one, thinking through values, without a prediction were found significantly more important to women in the comparison of means, only two clearly favor females when comparing the difference scores--preparing for marriage and establishing meaningful friendships. Having fun, finding myself, and thinking through values tend in the direction of more importance to women, but the difference scores between males and females are too small to claim this relationship. To this extent preparing for marriage and establishing meaningful friendships can clearly be considered feminine goals for college, but having fun, finding myself, and thinking through values can only be considered as possibly being more important to females.

Interactions were predicted for two of the goals, exploring new ideas and establishing meaningful friendships. Liberal women as compared to moderate and conservative women and political women compared to religious women were expected to find exploring new ideas more important to them. Establishing meaningful friendships was to be rated higher the more liberal the men.

Table 4-10 indicates that no interactions are significant and only the sex main effect as reported previously is significant. The female means for exploring new ideas reflect the hypothesis: liberal women = 1.71, moderate women = 1.56, conservative women = 1.58 and political women = 1.62, religious women = 1.58. However, the differences are small and not significant. The similar situation occurs for males on the item of meaningful friendships where liberal males have the highest mean, 1.45; moderate and conservative males have approximately the same means, 1.32 and 1.33 respectively. Again the differences are small and not significant. The interaction hypotheses on the two goal items are not supported.

Change Resulting from the University

Women are expected to indicate more change than men in their values, beliefs, and ideas as well as the kind of person they are (identity) resulting from the university experience. Women in liberal groups

TABLE 4-10

F-VALUES FOR TWO COLLEGE GOAL ITEMS

	Main Effects			Interaction			
	Sex	Ideology[a]	Group[a] Type	Sex x Ideology x Type	Sex x Ideology	Sex x Group Type	Ideology x Group Type
Exploring new ideas	.35	2.18	.04	2.26	.19	.45	.03
Meaningful friendships	43.38*	.63	--	--	.15	--	--

*Significant @ .01 (males = 1.35; females = 1.67).

[a]Ideology (liberal, moderate, conservative) and group type (political, religious) are not attributes of the individual but refer to the group the individual has chosen.

and in political groups are also expected to report more self change on these items than moderate and conservative women or religious women. Table 4-11 presents the results of this three-way analysis of variance for each self-change item.

While no significant differences between men and women occur for either self-change item, self-change in identity approaches significance and the direction is as predicted. Women's identity changes more from the university experiences than men's.

Women in liberal and political groups were expected to change more than in the comparable groups. Neither interactions are significant. Ideology, though, does affect the amount of self change that occurs, but equally for men and women. Liberal groups evidence the most self change both in beliefs-values and in identity. In fact, as the group becomes more liberal, the amount of self change reported increased also. Group type does not distinguish the amount of self change either in beliefs or identity. Thus the hypothesis that women in liberal and political groups would evidence more self change than in the other groups is not supported. Only ideology is related to the amount of self change and it affects both change in beliefs and identity.

Discussion and Summary

The predictions regarding overall male/female differences in reactions to the university experience are generally supported, particularly for the women. Although fewer of the ideological hypotheses hold, those that do tend to confirm the expectations that women in liberal groups will be less and women in conservative groups will be more reflective of traditional socialization. Group type differences between the sexes provides the least information in that very few of these predictions are supported. Each of these main effect variables will be discussed separately.

Male/Female Differences

The predicted selection of majors for each sex were supported: men choosing pre-professional major fields, basic sciences and math, and

TABLE 4-11

F-VALUES FOR MAIN EFFECTS AND INTERACTIONS FOR SELF CHANGES RESULTING FROM THE UNIVERSITY

	Main Effects			Interaction			
	Sex	Ideology	Group Type	Sex x Ideology x Type	Sex x Ideology	Sex x Group Type	Ideology x Group Type
Self change in beliefs, values and ideas	2.82	9.71*,***	.77	.20	.50	.06	.63
Self change in identity, kind of person I am	3.36**	12.69*,***	.09	.18	.84	.15	.44

***Means for Significant Main Effects

	Sex		Ideology		
	Male	Female	Liberal	Moderate	Conservative
Self change in beliefs, values and ideas	--	--	1.91[a]	2.08	2.40
Self change in identity, kind of person I am	(2.06)	(1.93)	1.68	2.01	2.23

*Significant @ .01. **Approaches significance @ .05.

[a]The lower the mean, the more change. The range of the four point scale is from one (changed a great deal) to four (have not changed at all).

business administration; whereas women select pre-professional minor fields, humanities-languages, and education-library science. These results are not particularly surprising given the vast literature indicating these as typical selections. Nevertheless, the sex appropriate choices are consistent with the instrumental and expressive socializations of each sex.

Of the eight possible goals that respondents could rate in terms of importance, women were expected to value marriage and family life, having fun, friendships, and finding myself as more important than men, whereas men were expected to value occupation and career, exploring new ideas, and developing a professional grasp of a field. Although women rate the expected goals plus thinking through values as more important than men, there is a general tendency for females to rate all items as more important. When a different method of analysis was used to equalize the possible inflation of female means, males find the expected goals of thinking through occupation, exploring new ideas, and developing a professional grasp of a field as most important. Only two of above female preferred goals, preparing for marriage and establishing meaningful friendships, maintain more importance to women and thus these two can clearly be considered as feminine goals. Having fun, finding myself, and thinking through values while tending in the direction of females must actually be considered of equal importance to both sexes.

Regardless of which analysis is considered for females, the results follow from expressive socialization. The five goals women rate as more important overall from men involve identity, socio-emotional concerns and their future expected roles. Thus even though women may rate everything as more important, those items that produce significant differences from men reflect their socialization. When the increased importance of all college goals is reduced for comparison with males, the two remaining goals important to women--marriage and friendships--are almost the essence of expressive socialization.

The college goals most important to men are less clear depending on the analysis used. On straight comparison of importance ratings none of the expected goals are significant. However, the three goals most

consistent with instrumental socialization--occupation and career, exploring new ideas, and developing a professional grasp of a field--are most important to males when the overall higher female ratings is reduced. To this extent the goals men have for college do reflect their instrumental socialization.

Various aspects of college life were expected to be differentially valued by the sexes. Women were expected to rate two of the five academic-intellectual items (classroom work, and music, art and drama) and three of the four value-personality items (friendships formed, being independent, and self-discovery) as more important than men. Although the academic-intellectual items might generally be associated with masculine socialization, it was felt that these aspects also reflect the images of the university and thus are not likely to separate by sex. Utilizing the comparison by means, women rate the three predicted value-personality items plus knowing students from different backgrounds as more important. They also rate the two expected academic-intellecutal items plus intellectual exchange with students as more important than men. However, when the tendency for females to consider all aspects as more important is equalized, only one of the academic-intellectual items--music, art, and drama--and the three originally predicted value-personality items--friendships formed, being independent, and self-discovery--maintain their importance to females. While in the comparison of means no item was favored by males, in this analysis men value the other four academic-intellectual items: classroom work, individual study, discussing ideas, and knowing faculty.

Regardless of the analysis used, the crucial aspects of women's relationship to college life are value-personality concerns. The three predicted items, friendships, being independent, and self-discovery, are always more important to females, and reflect their traditional socialization. Friendships and self-discovery relate to the feminine interpersonal orientation. Being independent while not an ascribed part of female socialization does reflect the multitude of areas in college where women are suddenly on their own. Thus independence is likely to

be more salient for college women in response both to this new found freedom and also to their more ambiguous identity process.

Although less clear, the academic-intellectual concerns appear to define the male relationship to college life. Considering the results from the difference scores comparisons, four of the five academic aspects are more important to males. The other item, music, art and drama, is predicted and favored by women regardless of the analysis. Classroom work, discussing ideas, knowing faculty, and individual study are all compatible with the task orientation of males and when considered in a general way are instrumental toward an individual's occupation or career. Thus the original statement--that academic-intellectual concerns while more reflective of masculine socialization would not produce sex differences since these are the general images of the university--seems less plausible. Instead, the compatibility of academic-intellectual concerns with masculine socialization tends to be reflected in these results.

Owing to the delayed and more ambiguous identity process for college women, they were expected to indicate more self-perceived change in their beliefs and identity than men as a result of the university experience. Although these relationships were not found, there is a tendency for the university to affect changes in women's identity.

In summary, more of the relationships predicted for women are clearly supported than for men. Although the selection of majors reflects predictions for both sexes, the importance of various aspects of college life and the goals for college generally produce expected and clearer relationships for females than for males. Value-personality concerns reflect women's relationship to college whereas academic-intellectual concerns tend to be associated with males' relationship to college. Feminine goals of marriage and friendships unequivocally are more important to women, whereas masculine goals of occupation, ideas, and developing a grasp of a field tend to be more important to men. Thus the expressive socialization of females lends stronger predictions regarding feminine reactions to the university experience than do the instrumental socialization predictions for males.

Ideology

While the selection of a liberal, moderate, or conservative organization does reflect different orientations for these individuals, many of the expected sex differences within ideological groups are not supported. However, the two items expected to be most indicative of acceptance of traditional socialization by women are supported.

Mother's education, while not as strong an indicator as whether one's mother worked, does relate to acceptance of sex-role stereotypes for women in the literature. Thus women in liberal groups were expected to have mothers with higher education than men in liberal groups and than women in moderate or conservative groups. Consistently, mothers of women in conservative groups were expected to have similar or less education than mothers of men in conservative groups. Using the measure of college degree or more, these predictions are supported: mothers of women in liberal groups have the highest education while mothers of women in conservative groups have the lowest education of all male and female ideological groupings.

The other relationship expected to be important as a reflection of acceptance of feminine socialization involves the selection of certain majors. Women in liberal groups were expected to select the female stereotypic career majors of pre-professional minor fields and education-library science less than women in moderate groups and far less than women in conservative groups. The results are significant for each comparison. Although ideology also affects males selection of pre-professional major fields in a similar way, the effect is stronger for women.

Thus to the extent that higher mother's education reflects a more liberal or less traditional upbringing, and that nonselection of feminine stereotypic careers implies a more exploratory orientation to college, women in liberal groups appear to be least reflective of traditional female socialization. Women in conservative groups, on the other hand, symbolize traditional socialization the most.

The ideology of the organization rather than being a female or a male in that group provides other insights into the membership's

orientations. In terms of the importance of various aspects of college life, women in liberal groups were expected to find getting to know faculty, intellectual exchange and self-discovery as more important than women in moderate or in conservative groups. Instead, only ideology produces the differences that do exist: liberal groups value knowing faculty and intellectual exchange with students the most, and conservative groups value these items the least. There is no ideological effect for self-discovery.

In terms of the importance of different college goals, women in liberal groups were expected to find exploring ideas more important than women in moderate or conservative groups, whereas men were expected to value establishing friendships the more liberal the group in which they were a member. Not only did these relationships not hold, but ideology itself made no difference. Thus to the extent liberal women are less reflective of traditional socialization, this less acceptance does not express itself in valuing the exploration of ideas more. Similarly, liberal men do not value establishing friendships more than other groupings.

Ideology was expected to produce greater changes in beliefs and in identity resulting from the university for women than men such that women in liberal groups would evidence more change than women in moderate and in conservative groups. Although the sex by ideology comparison was not supported, ideology did make a difference in self-change. Members of liberal groups report the most self-change in both beliefs and identity resulting from the university, and conservative groups report the least.

In summary, to the extent that higher education of mothers and nonselection of stereotypic feminine careers reflect less acceptance of traditional socialization, women in liberal groups appear to be least tied and women in conservative groups most tied to the cultural sex-role definition. While other expected differences among females in the different ideological groups were not supported, various ideological differences not related to sex do appear, and in the direction predicted for women. Thus it seems that ideology makes a difference but not specifically for women as compared to men.

Overall, members of liberal groups value more interaction with others, both students and faculty, as well as being more open to change in beliefs and identity. The members of conservative groups tend toward a more self-contained orientation with respect to changes in themselves or interactions with the environment.

Group Type

The type of group, political or religious, follows the same general pattern of the liberal groups compared to the conservative groups and for women in political groups as compared to women in religious groups. However, fewer of these predictions were significant than for ideology.

Women in political groups were expected to select the traditional feminine careers of pre-professional minor fields and education-library science less than women in religious groups. In fact, political women, as the liberal women, do select these majors less. If political women choose one of these two majors, they are more likely to select education-library science, whereas religious women are more likely to select pre-professional minor fields. While group type affects the sex relevant pre-professional fields in a similar direction for males and females--religious members selecting these fields more than political members; group type affects female's selection of pre-professional fields significantly more than male's selection of these fields. Thus to the extent less selection of feminine career fields implies a movement away from traditional socialization, political women are less and religious women more reflective of this socialization.

In terms of the importance of various aspects of college life, women in political groups were expected to rate getting to know faculty, intellectual exchange with students and independence as more important than women in religious groups. This difference would be greater for women than for men in the two groups. Similar to the results for ideology on the first two items, no sex by group type interactions occurred. Only group type was significant indicating that political groups, similar to liberal groups, value knowing faculty and intellectual exchange

more than religious groups. For independence, political groups tend to value this more than religious groups since group type approaches significance. However, the comparison between political females and religious females is significant while the comparable comparison for males is not. To this extent women in political groups find independence more important than women in religious groups.

Considering college goals, women in political groups were expected to find exploring ideas more important than women in religious groups with the difference being greater than for the comparable comparison between men. Not only does the sex by group type comparison not occur, but no group type differences occur either. Similarly, ideology did not evidence differences for this college goal. Thus, to the extent membership in different ideological or types of groups does imply different college goals for these individuals, exploring ideas is not a goal that separates the members.

Although the effect of group type on reported self-change in beliefs and in identity was expected to follow the same pattern as for ideology, political women indicating more change than religious women, no combination of male/female and political/religious produced significant results for changes in either beliefs or identity. Thus group type has no relationship to self-change resulting from the university experience.

In summary, women in political groups select pre-professional minor fields and education-library science less than women in religious groups. Although group type affect male's selection of pre-professional major fields in a similar direction, the effect for females is greater. The only other difference between women in political groups and women in religious groups involves the importance of independence. Political women value being independent more than religious women whereas the comparable comparison for men is not significant. Although the implications regarding acceptance of feminine socialization are not as strong for group type as for ideology, women in political groups are more similar to women in liberal groups and women in religious groups are more similar to women in conservative groups.

The overall effect of group type membership regardless of sex indicates that members of political groups value knowing faculty, and intellectual exchange with students more than members of religious groups. There is also a tendency for political groups to value being independent more than religious groups. Thus interaction within the university and independence symbolize political groups but are not characteristic of religious groups.

Summary

In general, predictions emanating from expressive socialization of females are supported more clearly than those from instrumental socialization of males. The interpersonal concern about friendships is not only a goal women have for college but also an important aspect of college life. The more diffuse female identity process is expressed in women valuing self-discovery more than men, and in the university affecting change in females' more than males' identity. Similarly, that women find independence more important than men can be viewed as a coping response to this identity process for females; whereas for males, independence is a more gradual and progressive process not made peculiarly salient in college. While women predictably find preparing for marriage more important than males, they generally use college to prepare themselves for feminine and expressively oriented careers.

The predictions about males from instrumental socialization produce less clear results. Although men do select the traditional majors expected of them, the goals they have for college and what aspects are important in college life reflect their socialization only when the general higher ratings of females are equalized. When this is done, men's goals for college include finding an occupation and career, developing a professional grasp of a field and exploring new ideas--all directly related to instrumental socialization. Similarly, academic-intellectual aspects of college are more important to them than value-personality ones.

Though not as pervasive as predicted, it does appear that women who select liberal groups and to a lesser extent women in political

groups are less reflective of feminine socialization than women in either moderate or conservative and women in religious groups. The ideological and group type separations hold completely for selection of majors. And to the extent that the amount of mother's education indicates less acceptance of societal stereotypes, women in liberal groups have mothers with the highest education while women in conservative groups have mothers with the lowest. However, the expected ideological and group type differences are not reflected in the goals women hope to achieve in college or in the aspects of college life they find important. Many of the expected differences for women in liberal as compared to women in conservative groups are a function of the ideology of the group and therefore applicable to both sexes. With the exception of political women valuing independence more than religious women, several of the other expected differences did not even produce results attributable to group type. Thus to the extent that women in liberal groups and to a lesser extent women in political groups are less reflective of traditional socialization, in their other reactions to the university experience this less traditionalism is not expressed in a way that is different from the men in those same groups.

In general the same ideological and group type pattern exists for groups as for women--membership in liberal groups and political groups being more similar to each other and membership in conservative and in religious groups being more similar. Both liberal and political groups value the academic-intellectual concerns of intellectual exchange with students and knowing faculty more than conservative and religious groups. But only ideology and not group type has implications for reported self-change in beliefs and in identity attributable to their experiences at the university. Consistent with the connotation of liberal and conservative, members of liberal groups indicate more self-change than members of conservative groups.

CHAPTER V

ORGANIZATIONAL DYNAMICS RESULTS

This chapter on organizational dynamics explores the differential ways women and men may be integrated into their organizations as well as the type of processes which operate selectively according to the sex of the members. These sex differences are considered in the context of the type, political or religous, and the ideology, liberal, moderate, or conservative, of the organization. Results are presented in the same order as the hypotheses were in the theoretical chapter. Since the number of variables make this chapter quite long, the discussion is included with the presentation of each set of results rather than at the end as in the background results chapter. The summary to this chapter restates the hypotheses and whether they were supported. The overall integration and implications of the results are explored in Chapter VI.

Results and Discussion

Political Orientation

While not in fact an organizational dynamic, the liberal-conservative orientation of women and men is important to consider. Female socialization tends toward dependency, being accepted by others for interpersonal reasons, and valuing such things as the home, marriage and family which are either considered apolitical or conservative. Focus on a self-conscious political perspective is generally absent in a woman's socialization and to be liberal often connotes other atypical feminine characteristics such as independence, less direct concern about family and marriage, etc. Thus women are expected to be more conservative on the whole than men.

The results are not significant though in the predicted direction. The mean for women is 1.95 and for men 2.15 with the high end of the scale representing liberalness. The significance is just under the .10 level. Thus while women appear to be slightly more conservative than men, it is not a difference that is likely to skew the results in a particular direction.

Recruitment

Why individuals join a particular organization is also likely to be affected by one's socialization. Joining because of the values of the organization will be the predominant choice of both women and men particularly since these organizations are value oriented. Because of the socialization of women toward interpersonal concerns, more women than men will join organizations for either the activities of the group or friendships.

TABLE 5-1

MALE/FEMALE DIFFERENCES IN REASON FOR JOINING ORGANIZATION

	Means		
	Male	Female	Significance
Joined because of values	.849[a]	.868	n.s.
Joined because of activities	.586	.626	n.s.
Joined because of friendships	.074	.201	.001

[a]Respondents could check as many reasons for joining the group as were applicable. The mean reflects a dichotomous coding of selection or nonselection of a particular reason and thus ranges between zero (nonselection) and one (selection).

Table 5-1 indicates that both sexes join predominantly because of the values of the group. While more women than men join because of the activities or friendships in the group, only the difference in joining because of friendships is significant (.001). Thus, while not the

overriding reason, women do tend to join groups because of friendships more than men.

What Would Be Missed if Individual Left the Organization

Respondents were asked to indicate what it is about the organization they would miss most if they had to leave the group for some reason. The six choices included (1) participating in the activities of the group, (2) the friendships and closeness with the people in the group, (3) the intellectual stimulation and discussions in the group, (4) the ideals and values of the group, (5) the easy-going sociable atmosphere of the group, and (6) the hectic, active pace of the group. The pattern created by what would be missed by members of particular groups should provide a better understanding of the needs met or the functions served by the group for the membership. Women are expected to miss different things than men with friendships being missed most by the women. However, what is missed is likely to be conditioned by the group type and ideology.

Since the dependent variable, what would be missed, is a nominal scale, the traditional analysis of variance cannot be used. Instead, a multivariate nominal analysis which allows for analysis of several independent variables and a nominally scaled dependent variable was performed. Since this analysis is relatively new, a discussion of the nature of multivariate nominal analysis (MNA) will be presented.

Only four of the original six responses are used in this analysis since the number selecting easy-going atmosphere and hectic active pace were each considerably below 10% of the overall percentages for each response. Responses of this small a magnitude skew the total analysis. Therefore, they were eliminated.

Table 5-2 presents the major statistics of the MNA. The overall percentages for the responses indicates that friendships with 36.22% is the modal response; thus without knowing anything about the respondents one could predict their response correctly about one-third of the time. This modal response is important in the entire analysis since it is

TABLE 5-2

MULTIVARIATE NOMINAL ANALYSIS FOR SEX, IDEOLOGY, AND GROUP TYPE ON WHAT WOULD BE MISSED IF AN INDIVIDUAL LEFT THE ORGANIZATION

	Activities	Friendships	Intellectual	Values
Overall percent	15.35	36.22	16.93	31.50
Generalized R^2 = .101				
Multivariate theta = .362				
R-squared	.191	.141	.056	.035
Sex				
Generalized eta-square = .003				
Bivariate theta = .362				
Eta-squared	.0049	.0053	.0004	.0000
Beta-squared	.0008	.0005	.0001	.0001
Ideology				
Generalized eta-square = .028				
Bivariate theta = .370				
Eta-squared	.0696	.0061	.0525	.0113
Beta-squared	.0442	.0094	.0535	.0247
Group Type				
Generalized eta-square = .073				
Bivariate theta = .4528				
Eta-squared	.1469	.1315	.0018	.0125
Beta-squared	.1324	.1483	.0034	.0267

hoped that the independent variables will provide greater predictive power than what would occur just from knowledge of the responses.

The strength of the relationship between the independent variables taken together and the dependent variable is indicated in two ways, the generalized R-squared and the multivariate theta. The generalized squared multiple correlation is .101 (equivalent to a multiple correlation of .32) which indicates that about 10% of the variance of the dependent variable can be explained by the independent variables. Considering the R-squared for each response, selection of "activities of the group" being missed most can best be predicted by the independent variables (R-squared = .191) and selection of "values" can be least well predicted (.035).

The multivariate theta of .484 indicates that 48.4% of the cases can be correctly classified after taking into account the location of each respondent on the three independent variables. This is 12.2 percentage points higher than if the modal response (36.2%) were used as the predictor. Thus the independent variables of sex, ideology and group type result in a gain in prediction accuracy.

The generalized eta-square and bivariate theta provide information about each independent variable's relationship to the dependent variable and its predictive power. Considering the variable sex, the generalized eta-square of .003 indicates almost no association between sex and what an individual would miss if she/he would leave the organization. The eta-squared for each response indicates the predictive power of the variable sex in differentiating the particular responses chosen. All the eta-squareds are very low, the highest only accounting for .5% of the variance. On the basis of sex, a slight possibility exists for distinguishing the choices of friendships from all the other responses and similarly for activities. However, with the eta-squareds this low, these distinctions are practically useless.

Sex

The bivariate theta for the variable sex is .362 which indicates that knowing the sex of the respondent would allow correct

classification slightly over one-third of the time. This is no improvement over just knowing the modal response and nothing about the respondent. In fact the percentages are identical; thus the variable sex provides no gain in predictive power.

The beta-squareds indicate the importance of sex as a predictor for choices of what would be missed holding constant all other independent variables. The beta-squareds for sex are miniscule indicating that there is virtually no predictive power from knowing only the sex of the respondent.

Since the generalized eta-square for sex is not as high as the generalized R-squared and the bivariate theta for sex is less than the multivariate theta, the other independent variables--ideology and group type--contribute something toward predicting what would be missed if the individual left the organization over and above the predictive power of sex alone.

The original hypothesis is not supported by these results. Sex does not discriminate among choices as to what would be missed if the individual left the organization. Therefore the functions served by the particular organization are similar for men and women and are not related to the sex of the individual.

While the variable sex does not contribute much predictive power overall to distinguishing the choice of what would be missed, two responses, activities and friendships, will be considered more specifically since these two responses are the only ones which provide any differences. For purposes of explanation, the actual percents, adjusted percents and coefficients for these responses are presented. However, in the discussions of ideology and group type, only the coefficients will be indicated. (The complete table of percents, adjusted percents and coefficients for each independent variable are in Appendix D.)

		Activities	Friendships
Male	Percent	17.61	33.10
	Adjusted percent	16.29	35.30
	Coefficient	0.93	0.92
Female	Percent	12.50	40.18
	Adjusted percent	14.17	37.39
	Coefficient	-1.18	1.17

As indicated by the actual percent distribution, males select activities as what would be missed more than females and select friendships less than women. The adjusted percent indicates what the percentage would be after holding constant both the ideology and group type of the respondent. The coefficients indicate the difference of the adjusted percentage and the overall percentage of responses. For example, the overall percentage of all respondents is 36.22% for friendships. The adjusted percentage of women selecting friendships is 37.39 resulting in a coefficient of the difference, 1.17.

Although women in actual percentages select friendships as what would be missed more than men, when ideology and group type are held constant this percentage reduces to slightly above what would be expected if nothing were known about the respondent (coefficients of 1.17 and -.92). The same result occurs with selection of activities whereby the adjusted percentages render predictions based on sex to be very slightly improved from not knowing the sex of the respondent (coefficients of -1.18 and .93). The original differences in actual percentages are accounted for by either group type or the ideology of the respondent and not their sex. Thus, this examination demonstrates even clearer that the hypothesis that women would select friendships more than men is not supported.

Ideology

Ideology has a generalized eta-square of .028 indicating a mild association between the ideology of the respondent and what would be missed. Knowing the ideology of the respondent distinguishes those who would miss activities of the group from all other categories (eta-squared equals .0696 or 7% of the variance) and to a slightly less extent those who miss intellectual stimulation from all other possibilities (accounting for 5.3% of the variance).

The bivariate theta for ideology is .370 which like sex, provides about the same predictive power as would predictions using the modal response (37% and 36.22%). Thus, while ideology does not produce much gain in overall predictability, it has some importance as a predictor

for specific choices as to what would be missed holding all other variables constant. The beta-squareds for each category indicate that ideology facilitates prediction for missing activities and intellectual stimulation.

While ideology is a stronger predictor than sex, the generalized eta-square and bivariate theta are considerably less than the generalized R-squared and multivariate theta. Thus, group type is the variable that provides the most added predictive power as to choices of what would be missed.

Although ideology only has a mild association with what would be missed if the individual left the organization, two responses--activities and intellectual stimulation--differentiate quite clearly among the three ideological positions. The coefficients for each response are given below:

	Activities	Friendships	Intellectual	Values
Liberal Coefficient	-10.26	0.11	16.53	-6.38
Moderate Coefficient	7.86	4.42	-7.33	-4.95
Conservative Coefficient	-5.20	-5.97	1.26	9.91

Activities evidence a similar trend for the two extreme groups as compared to the moderate group. Both liberal and conservative members are less likely than the general population to miss activities, but this is particularly true for the liberal groups whose coefficients is five points lower than that of the conservative groups. Moderates, on the other hand, are more likely to miss the activities of the group if they left the organization.

The choice of intellectual stimulation as what would be missed provides a different set of distinctions between liberals, moderates, and conservatives. Being liberal tends to result in a much higher selection of intellectual stimulation than would be expected in general, whereas moderates evidence a decrease in this selection. Conservatives tend to miss intellectual stimulation at approximately the same degree as the sample taken as a whole.

Considering all the coefficients as indicators of the effect of being liberal, moderate or conservative, liberals tend to emphasize intellectual stimulation as something which would be missed and de-emphasize the activities of the group. Moderates focus more on the activities of the group and least on the intellectual stimulation. Conservatives would miss the values of the group more than others and least miss the activities and friendships in the group. Thus the liberals predominantly tend to miss intellectual stimulation, moderates the activities of the group and conservatives the values of the group.

Group Type

Group type provides the strongest predictive power to what would be missed if an individual left the organization. The generalized eta-square for group type is .073, the highest association of any of the independent variables to the dependent variable, and the bivariate theta is .4528 which is also the highest. Thus group type has a much stronger association to what would be missed and its predictive power of 45.3% is higher than the correct classification resulting from predictions using the modal response alone. Thus, knowing the group type of the respondent increases the probabilities of knowing what would be missed if the individual left the organization.

The eta-squareds for each category indicate that knowing the group type is most useful in distinguishing those who choose activities as what would be missed from all other choices (15% of the variance) and those who choose friendships from all other categories, accounting for 13% of the variance. Similarly the beta-squareds indicate that group type is important as a predictor for the categories activities and friendships when sex and ideology are held constant. The specific coefficients for each response are presented below.

	Activities	Friendships	Intellectual	Values
Religious Coefficient	-9.06	12.78	1.52	-5.24
Political Coefficient	19.00	-26.80	-3.19	10.99

The choices of activities and friendships evidence the highest coefficients so far in this analysis. Political groups tend to value the activities of the group and highly de-value friendships. Religious groups tend to reverse the emphasis but not in the same degree, thus emphasizing friendships as important and activities of the group as not important. The coefficients for activities and friendships by the religious groups, while higher than any coefficients found with sex or ideology, are closer to the overall distribution than the political groups coefficients for the same responses.

Similarly though not with the same magnitude, religious group members find values as less important than the sample in general and political individuals find values quite important. Thus the essence of political group membership is to value the activities of the group and to a lesser extent the values, and place extremely little importance on friendships. Religious group members on the other hand highly value friendships in the group and find the group activities of very little consequence.

Summary

The sex of the respondent has virtually no effect on what would be missed in the group. Ideology has some effect, though knowing the ideology of the respondent does not increase the predictability of the choice much above the prediction gained using the modal response. Using the modal response one would be correct 36.22% of the time if all respondents were said to miss friendships. Using ideology one would correctly classify individuals only 37% of the time, but liberals would miss intellectual stimulation much more than moderates or conservatives, moderates would miss the activities of the group, and conservatives would miss the values of the group.

Knowing the group type of the respondents increases the accuracy of prediction about 9% over the modal response prediction. The important distinctions are that religious group members find friendships very important whereas political group members find this choice of miniscule importance if they were to leave the group. Political groups, however,

highly value the activities of the group as compared to the religious groups which would miss the activities of the group least of all.

Knowing the sex, ideology and group type of the individual, particularly the latter, allows one to increase the predictive power by 12.2% over predictions using the modal response, and this combination of independent variables will account for 10% of the variance.

Affective Integration

Affective integration, an index of questions regarding how much an individual talks over personal problems with different members of the group and the number of best friends who belong to the group, is more reflective of female socialization which emphasizes interpersonal relationships. Thus, women should be more affectively integrated into their organizations than men.

A second prediction indicates that women will be more affectively integrated the more extreme the group. Women in the liberal and conservative groups would evidence closer ties than men in the same groups.

To check on any possible interactions a three-way analysis of variance was performed with sex, ideology and group type as the main effects. The results are presented in Table 5-3. Women are more affectively integrated than men (significant at the .05 level). The sex by ideology interaction is not significant thereby indicating that women are not significantly more affectively integrated into the extreme organizations than men.

The two other main effects, ideology and group type, and the interaction of ideology by group type indicate significant differences (at .01 level). The conservative groups and the religious groups evidence the most affective integration, while the political groups demonstrate very low affectivity. Thus, membership in conservative and/or religious groups is characterized by close friendships and interpersonal sharing.

The significant interaction, ideology by group type, provides an interesting difference from the picture created by the significances of main effects. For the religious groups, affective integration increases

TABLE 5-3

F-VALUES FOR MAIN EFFECTS AND INTERACTIONS ON AFFECTIVE INTEGRATION

Effects	F-ratio	Significance	Means When Significant		
Sex	4.68	.05	Male		Female
			9.64		11.81
Ideology	4.82	.01	Lib	Mod	Con
			9.42	9.21	13.52
Group type	35.83	.01	Rel	Pol	
			12.56	7.47	
Sex by ideology by type	.07	n.s.			
Sex by ideology	.91	n.s.			
Sex by group type	1.06	n.s.			
Ideology by group type	6.90	.01		a	

[a]Ideology by Group Type

	Lib	Mod	Con
Rel	8.55	11.65	14.70
Pol	10.33	6.41	6.67

as the group becomes more conservative. But for the political groups, the liberal political group has the highest affective integration (10.33) with the conservative political group (6.67) preceding the moderate political groups (6.41), though both means are very close.

To understand more fully the effect affective integration has on other organizational variables for males and females, gammas were computed (Table 5-4). Affective integration is significantly related to attraction, commitment, amount of participation in the group, and the extent the respondent agrees with the values of the group for both men and women, though women demonstrate a stronger relationship for each comparison. Affective integration is significantly related to the amount of influence members have on the policies of the group for women but not for men. Perception of opposition to the group from the university has no relationship with affective integration for either men or women.

Affective integration was predicted to relate to attraction for women, and it does with a high gamma of .643. This relationship also appears for males but with a lower gamma, .564. There is not a significant difference between the two gammas. The relationship of affective integration and commitment demonstrates the same pattern, women having a higher gamma, .582, than men, .427. Again, the difference between these two gammas is not significant.

The prediction that greater perceived opposition to the group would result in greater affective integration for women was not supported. The gammas for both men and women indicate no relationship between perceived opposition and affective integration. This is consistent with the previously reported result of sex by ideology. Women in the extreme groups were not more affectively integrated.

That affective integration would mediate other different dimensions for women more than for men is partly supported. While participation in terms of time spent relates to affective integration for both men and women, the gamma for women (.546) is much higher than the gamma for men (.386) and would likely be a significant difference. (As explained in Chapter II and the footnote on Table 5-4, the two

TABLE 5-4

FEMALE/MALE GAMMAS FOR AFFECTIVITY AND OTHER VARIABLES

	Female	Male	Significance of Male/Female Differences
Attraction	.643 (.001)	.564 (.001)	n.s.
Commitment	.582 (.001)	.427 (.001)	n.s.
Perceived opposition to group in University	-.015	-.060	--
Amount of participation in group	.546[a]	.386[a]	--
Influence of members on policies of group	.235 (.01)	.092 --	.01
R's agreement with values of group	.474 (.001)	.274 (.001)	.04

[a]The two statistics (S and standard deviation of S) needed to compute significance for these comparisons were not available. Each of the comparison variables uses two columns and there were no gamma programs that compute the two statistics for two columns by two column variables.

statistics needed to compute significance for these comparisons were unavailable for technical reasons.) The amount of influence members have on the policies of the group is significantly related to affective integration for women and demonstrates no relationship for men. Thus the membership of the group having control over the policies of the group is conducive for women's affective integration in the organization but not for men. Agreement with the values of the group is also conducive for affective integration for both men and women. However, it is significantly more important for women than men at the .04 level.

Summary and Discussion

The overall thesis that organizational processes would have different implications for women than for men is supported in these results. Women are more affectively integrated into their organizations than men, as predicted. And this type of integration does differentially relate to other organizational dynamics. Although affective integration is highly related to attraction and commitment for both men and women, the amount of participation, influence of members on the group's policies, and the extent of agreement with the values of the group demonstrate significantly stronger relationships for women than for men, with the influence of members having no relationship with men's affective integration. Thus higher women's affective integration is associated with more time being spent in the organization, more agreement with the values of the group, and a sense that members have more influence on the policies of the group. Interestingly, the influence of members has no relationship with affective integration for men. Either the amount of influence members have is related to other processes for men, or the closeness of the group has no implications for a more democratic decision making structure. Thus, the expressive socialization of females as measured by affective integration is represented in women not only being more affectively integrated into their groups than men, but also in its stronger relationship to other organizational processes for women.

The prediction that women in extreme groups may handle the potential threat of being different from the environment by increased

affectivity is not supported in either of the two measures. The sex by ideology interaction was not significant, nor was there a relationship between perceived opposition to the group and affectivity. Thus to the extent women in extreme groups do experience this threat, they do not use affectivity as a means for handling it.

Besides female/male differences, affective integration differentially affects groups according to their ideology, their group type and the interaction between ideology and group type. Conservative groups evidence the most affectivity compared to moderate and liberal groups and religious groups are more affectively integrated than political groups. However, while affectivity increases as the religious groups move toward the conservative end, political groups demonstrate a different pattern. The highest affective integration is found in the liberal political group while the conservative and moderate political groups demonstrate the lowest affective integration of all the groups.

Normative Pressure on Values

Normative pressure on values is an index of questions regarding how much pressure is placed on members, new and old, to subscribe to the values of the group. Males are expected to perceive more normative pressure than women and this perception will be conditioned by type and ideology of the group.

Table 5-5 indicates the results of the three-way analysis of variance. Sex is not a distinguishing variable in perceptions of normative pressure; thus the prediction that males will perceive more normative pressure is not supported. The two other main effects, group type and ideology, do result in significant differences. Similar to the results for affective integration, the conservative and religious groups evidence the most normative pressure on values.

Two interactions are also significant, sex by group type and ideology by group type. Remembering that both ideology and group type are significant as main effects, the significant interaction between the two provides some interesting results. As might be expected since both conservative and religious groups had the highest normative pressure

TABLE 5-5

F-VALUES FOR MAIN EFFECTS AND INTERACTIONS ON NORMATIVE PRESSURE

Effects	F-ratio	Significance	Means When Significant		
Sex	.09	n.s.			
Ideology	36.93	.01	Lib	Mod	Con
			6.87	7.67	10.13
Group type	4.49	.05	Rel	Pol	
			8.51	7.90	
Sex by ideology by type	2.60	n.s.			
Sex by ideology	.74	n.s.			
Sex by group type	6.37	.025		a	
Ideology by group type	15.32	.01		b	

[a]Sex by Group Type

	Rel.	Pol.
Male	8.90	7.67
Female	8.19	8.25

[b]Ideology by Group Type

	Lib	Mod	Con
Rel	4.64	7.91	10.30
Pol	8.33	7.35	9.37

when considered separately, the conservative-religious group evidences the highest normative pressure in the interaction. Normative pressure for the religious groups increases consistently, from liberal groups with the lowest normative pressure (4.64) to moderate (7.91) to conservative (10.30). Within the political groups, however, the extremes, liberal (8.33) and conservative (9.37), evidence more normative pressure than the moderate group (7.35). Although the conservative group has the highest normative pressure of the political groups, the difference between the liberal political group and the liberal religious group is the greatest of all ideological comparisons. Thus, normative pressure is high with conservative groups be they religious or political. The insight provided by the interaction is that if the groups are liberal, the political group has high normative pressure whereas the liberal religious group has extremely low normative pressure.

The other significant interaction, sex by group type, indicates that males perceive higher normative pressure in the religious groups and females in the political groups. Although the females perception of normative pressure is relatively close for both religious and political groups, the males demonstrate a marked difference between perceptions of normative pressure in the religious groups and in the political groups. To the extent that political groups are considered atypical female choices and religious groups are atypical male choices, then high normative pressure is experienced in those groups opposite to their own sex stereotype. Whether the nonstereotypic choice sensitizes the individual to perceiving more value pressure or fosters more pressure on values as a means of decreasing the dissonance cannot be ascertained. Regardless, high normative pressure on values is experienced by males in religious groups and by females in political groups.

Normative pressure was expected to relate to attraction and commitment for men, just as affective integration was expected to mediate these dynamics for women. Table 5-6 indicates that normative pressure is significantly related to attraction and commitment for men. However, the relationship also holds for women but with lower gammas. The difference between the male and female gammas on normative pressure and commitment is significant at the .01 level. Normative pressure was

TABLE 5-6

FEMALE/MALE GAMMAS FOR NORMATIVE PRESSURE AND OTHER VARIABLES

	Female	Male	Significance of Male/Female Differences
Attraction	.210 (.001)	.283 (.001)	
Commitment	.150 (.01)	.282 (.001)	.01
Perceived opposition to group in University	.309 (.001)	.014 --	.001
Amount of participation in group	.177[a]	.170[a]	--
Influence of members on policies of group	.192 (.04)	.049 --	.05
R's agreement with values of group	.232 (.001)	.381 (.001)	.01
Affectivity	.193[a]	.325[a]	

[a]The two statistics necessary to compute significance for these gammas were unavailable for technical reasons.

expected to mediate more organizational variables for men than for women. Of the four items discussed in the section on affective integration, only one--respondent's agreement with the values of the group--relates strongly with normative pressure for men. This variable does demonstrate a significant relationship with normative pressure for women also but there is a significant difference between the female gamma (.232) and the male gamma (.381) at the .01 level. Thus greater agreement with the values of the group evidences a stronger relationship with normative pressure for males than for females.

The perceived opposition to the group from the university relates significantly to normative pressure for females (.309) but has no relationship for males (.014). Apparently the more opposition that women perceive toward their group from the university, the more normative pressure they feel exists in their organization.

The amount of time or participation in the group relates weakly to the normative pressure in the group for both males (.170) and females (.177). While participation is highly related to affective integration particularly for the women, it does not appear to be very relevant to the amount of normative pressure for either sex.

The influence that members have on the policies of the group has the same relationship to normative pressure as it did for affective integration. Influence significantly relates to normative pressure for females (.192) and has no relationship for males (.049). The relationship between normative pressure and affective integration provides an interesting result. Males demonstrate a much higher gamma for these variables (.325) than females (.193). Thus more normative pressure accompanies more affective integration for males and has a much weaker relationship for females.

Discussion of Normative Pressure and Affective Integration Results

The general association of affectivity with females provides clearer results than the association of normative pressure with males. Women are more affectively integrated into their organizations than men,

whereas no differences between the sexes occur for normative pressure. Similarly it was expected that affective integration for women and normative pressure for men would relate more strongly to attraction and commitment; instead both affective integration and normative pressure evidence significant relationships with attraction and commitment for both sexes. Although the magnitude of the gammas tends in the direction of the hypotheses, only one significant difference occurs--normative pressure and commitment demonstrate a stronger relationship for males than for females. Thus only commitment differentiates between affectivity and normative pressure for the sexes in the expected direction.

Only one other variable, agreement with values, evidences the relationships associated with the different socializations. While agreement with values relates significantly to affective integration and normative pressure for both men and women, there are significant differences between the sexes in both comparisons. Women have a much stronger relationship between agreement with values and affective integration than men, whereas men indicate the strongest relationship between agreement with values and normative pressure. Thus agreement with values being associated with normative pressure for men and affective integration for women does reflect the different socializations of the sexes.

In general, the other three variables analyzed evidence the more associations for women. Perceived opposition to the group, while having no relationship with affective integration for either sex, demonstrates a significant relationship with normative pressure only for women. This is particularly interesting since the potential threat from being different than the environment was expected to result in increased affective integration, but instead these women perceive more normative pressure in their group. Although the directional relationship between two associated variables is not indicated by a gamma, it seems more logical that external opposition to the group affects certain internal dynamics than that internal group processes as affectivity and normative pressure results in or create external opposition to the group. On this assumption, normative pressure on values represents a direct response to

opposition in that the opposition would generally be based on the values and positions of the group, whereas increased affective integration represents a more indirect and interpersonal response since it ignores the basis of the opposition. Thus it appears that women do not use their socialized disposition toward interpersonal relationships as a means of handling differences from the environment, but instead perceive more normative pressure in response to the opposition toward the group. Men, on the other hand, not only do not perceive more normative pressure in their groups than women but also do not demonstrate a relationship between it and the perceived opposition.

The amount of time spent in the group relates to affective integration and weakly to normative pressure for both sexes. However, women indicate a significantly higher relationship between affectivity and participation than men. While closeness and friendships normally influence the amount of time spent in the organization, the expressive socialization of females does make this dimension particularly salient for the participation of women in the organization. The reverse, however, does not hold in that higher normative pressure does not relate to the amount of time males spend in the group.

Both affectivity and normative pressure are associated with the amount of influence members have on the policies of the group for females but have no relationship for males. What this means is not really clear. Although higher influence of members or a more democratic decision making structure could result in more affective integration by females since they might feel closer to others, it also could be that the closer and greater number of friendships that women have in the group, the more they feel that members, especially themselves, influence the policies of the group. This latter would be particularly true if friendship groups appear to be the modus operandi of influence. Similarly, the greater the influence members have on the policies of the group and to the extent the policies include values, greater normative pressure on values increases the influence of members is particularly unclear. My hunch is that for women high affective integration results in more felt influence on the policies of the group, and therefore

greater inclusion. With this greater inclusion, females thereby are subject to experience more normative pressure on values.

The relationship between these two major variables, affectivity and normative pressure, demonstrates a strong association for males and a weak one for females. One possible explanation of this higher relationship for men considers which variable mediates the other. The expressive socialization disposes affectivity to be more important for women, while instrumental socialization disposes normative pressure to be more important to men. To the extent normative pressure is the primary dimension for males, the amount of normative pressure may determine how much affectivity men experience in the group. Unfortunately since there was not a sex difference in normative pressure, this speculation is not as strong as it might be.

Thus the affective orientation of women appears to be much stronger than the normative value orientation of men. Not only are women more affectively integrated into their organizations than men, but affectivity evidences a stronger relationship with agreement with values and influence of members on the groups policies than it does for men. Ironically, more variables also relate to normative pressure for women than men. Normative pressure for women is particularly associated with perceived opposition to the group from the university and influence of members on policies. However, affectivity and normative pressure demonstrate a weak relationship for women.

For males, only a few comparisons indicate peculiarly male associations as compared with females. Appropriately affectivity does not relate to any dimensions more for men than for women and to this extent supports the original contention of normative pressure on values being more important to males. But normative pressure only mediates two variables in a stronger direction for men. Commitment to the organization and greater agreement with the values of the group are particularly associated with normative pressure for men. However, a strong relationship between affectivity and normative pressure exists for males thus possibly implying that the greater the normative pressure on values, the more men are affectively integrated into their organizations.

Normative Pressure Summary

Normative pressure is not perceived differently by males and females. However, depending on the type of group, male/female differences do occur. Men experience higher normative pressure in the religious groups, and women experience higher normative pressure in the political groups. To the extent that political groups are considered atypical female choices and religious groups are atypical male choices, then the normative pressure experienced may be a function of the inconsistency between the typical choice and actual choice of organization. This atypical choice may either sensitize the individual to perceiving more value pressure or foster more pressure on values as a means of decreasing the dissonance.

Normative pressure does differentially relate to some of the other dynamics but, in general, more for women than for men. The attraction and commitment of men to their organization is fostered by normative pressure to a greater extent than it is for women, but the only significant difference occurs between men and women on the relationships of normative pressure to commitment. The amount of participation in the group relates weakly for men and women, indicating that more normative pressure exists the more one is involved in the group. Two dynamics affect the normative pressure for women and not for men, perceived opposition to the group from the university and influence of the members on the policies of the group. The greater the university's opposition to the group and the more influence members have, the greater normative pressure women will experience in the group. While agreement with the values of the group enhances the normative pressure on values for both men and women, it is significantly more related for the men when compared to the women. An interesting relationship between normative pressure and affectivity occurs for the men--high affective integration accompanies high normative pressure on values.

Ideology and group type as well as their interaction differentiate the amount of normative pressure in the organizations also. Conservative and religious groups have the highest normative pressure within the appropriate comparisons. However, the interaction indicates

that normative pressure increases as the religious groups become more conservative, whereas in the political groups normative pressure is highest in the extremes--liberal and conservative.

Leadership Positions

Consistent with the society, males were expected to dominate leadership positions in the organizations. This prediction was not supported. The mean for males was 2.29 and for females 2.26 thus indicating virtually no sex differentiation in leadership positions.

The items classified as indicating leadership positions included officers, special or on-going committee memberships, attendance at board meetings and attendance at conventions. Because of the original method of coding and creation of indices, it was impossible to separate out officers from the other positions for comparison. A male/female comparison on officers would provide a clearer indication of support or non-support of the hypothesis. However, while the inclusion of all these items as leadership might tend to equalize the sex distribution, nevertheless these positions cannot properly be considered as rank and file activities. Thus the expected association of males with leadership positions and females with rank and file, frequently found in other environments, is not reflected in these student organizations.

Pressure to Participate in Activities

Pressure to participate is a dynamic similar to normative pressure in that the organization is prescribing appropriate behaviors. While normative pressure prescribes the appropriate values to hold in the organization, pressure to participate in activities prescribes attendance or involvement. Of concern is whether women or men perceive more pressure to participate in activities and how this may be conditioned by the group type or ideology.

Ideology represents the only significant discriminator on pressure to participate (Table 5-7). All other main effects and interactions in the three-way analysis of variance are not significant.

TABLE 5-7

F-VALUES FOR MAIN EFFECTS AND INTERACTIONS ON PRESSURE TO PARTICIPATE IN ACTIVITIES

Effects	F-ratio	Significance	Means When Significant		
Sex	.36	n.s.			
Ideology	24.63	.01	Lib	Mod	Con
			2.38	3.40	4.18
Group type	.22	n.s.			
Sex by ideology by type	.66	n.s.			
Sex by ideology	.99	n.s.			
Sex by group type	.04	n.s.			
Ideology by group type	2.25	n.s.			

TABLE 5-8

FEMALE/MALE GAMMAS FOR PRESSURE TO PARTICIPATE AND OTHER VARIABLES

	Female	Male	Significance of Female/Male Difference
Affectivity	.274 (.001)	.319 (.001)	--
Normative pressure	.271 (.001)	.380 (.001)	.02
Amount of participation in group	.234[a]	.302[a]	
R's agreement with values of group	.200 (.001)	.231 (.001)	
Perceived opposition to group in University	.015 --	-.048 --	
Influence of members on policies of group	.058 --	-.062 --	

[a]The two statistics necessary to compute significance of these gammas were unavailable for technical reasons.

Again as with affective integration and normative pressure, the conservative groups demonstrate the highest pressure to participate in activities.

How pressure to participate in activities is related to other dynamics demonstrates more similarities between men and women than differences (Table 5-8). Affectivity, normative pressure, amount of participation, and agreement with values all evidence significant gammas for both men and women with pressure to participate in activities. Perceived opposition to the group with influence of members on policies demonstrate no relationship with pressure to participate in activities for either sex.

Summary and Discussion

Consistent with the unclarity regarding which sex should experience more pressure to participate in activities, no sex differences were found. However, each of the four variables which relate to pressure to participate for both men and women have higher gammas or stronger relationships for the men than the women. But affectivity and agreement with values do not evidence significant differences between men and women, thus indicating that pressure to participate occurs in an environment characterized by close relationships and general value agreement for both sexes.

However, normative pressure on values does produce a significant difference between the sexes and participation might if significance levels could be determined. For certain, the two pressure dynamics are more associated for males than for females. Both of these variables can be seen as reflecting the instrumental and task orientation of males. Normative pressure on values focuses on the content of the group, while pressure to participate attempts to increase members' involvement. Each represents a task maintenance function. That the two are strongly related for males supports the instrumental and task relationship males are expected to have in their organizations.

The possibly significant higher association of participation and pressure to participate for males implies that either men respond to

pressure to participate by in fact spending more time in the organization, or that when they spent more time, they pressure others to participate more also. However, which interpretation to accept can not be determined.

Neither of the other two variables examined, perceived opposition to the group and influence of members on policies, result in significant relationships for either sex. Thus to summarize, pressure to participate in activities is related to greater affectivity, higher agreement with values, higher normative pressure and actual participation in the group for both sexes. The last two variables, however, have significantly higher relationships for males than females indicating that higher pressure to participate accompanies men's perceptions of normative pressure and the time spent in the organization more than women's.

The only other significant result occurs for ideology and pressure to participate. Similar to the results for normative pressure, conservative groups exhibit the most pressure to participate and liberal groups the least.

Participation in Discussions

The amount an individual participates in discussions of the group is one of the few self report behavioral measures in this study. Women are socialized to interact around interpersonal concerns more than men, but to interact less in conceptual or idea concerns. Assuming that most organizational discussions involve the latter type of concerns, women will participate less than men. And since the political groups are atypical or nonstereotypic activities for females, women in political groups will participate less than women in religious groups.

Below are the results for amount of participation in discussions for men and women:

	Mean	Significance
Men	2.11	.008
Women	1.72	
Political Women	1.86	.03
Religious Women	2.31	

Both hypotheses are supported by the results. Men do participate more than women significant at the .008 level, and religious women participate more than political women, significant at the .03 level.

Various other dynamics were expected to differentially affect the amount women participated in discussions. Pressure from others whether to participate in activities or toward closer agreement on values would foster an evaluative ethos of statements made by women. The tendency would be for women not to speak as much. The affective and supportive atmosphere is more conducive to women participating in discussions since the evaluative flavor would be de-emphasized. Thus greater normative pressure and pressure to participate would decrease women's participation, whereas more affective integration, a feeling of belongingness, and influence of members on policies would enhance and facilitate increased participation by women.

Table 5-9 indicates that the supportive dimensions--affectivity, feeling of belongingness and amount of influence of members--do facilitate participation in discussions by women. However, the pressure dynamics--normative pressure and pressure to participate in activities--also facilitate female participation in discussions rather than hinder it as predicted.

Affectivity and a feeling of belongingness have very high gammas (.501 and .755 respectively) with female participation in discussions. These two dimensions are significantly related to male participation also but with lower gammas. Affectivity affects women's participation in discussions significantly more than it affects mens' participation (@ .04 level). Thus the more women are affectively integrated into organizations, the more they will participate in the group's discussions.

The amount of influence members have on the group's policies facilitates women's participation in discussions (.216) but has no relationship with men's participation. In fact, the direction of effect for men is negative, thus indicating that influence of members may decrease men's participation in discussions.

Both pressure dynamics are significantly related to women's participation in discussions. Normative pressure on values, however, only

TABLE 5-9

FEMALE/MALE GAMMAS FOR PARTICIPATION IN DISCUSSION AND OTHER VARIABLES

	Female	Male	Significance of Female/Male Differences
Affectivity	.501 (.001)	.321 (.001)	.04
Sense of belonging	.755 (.001)	.594 (.001)	--
Influence of members on policies of group	.216 (.03)	-.118 n.s.	.01
Normative pressure	.264 (.007)	.119 n.s.	(.09)
Pressure to participate in activities	.478 (.001)	.401 (.001)	--
Amount of participation in group	.463 (.001)	.466 (.001)	--
R's agreement with values of group	.380 (.001)	.107 n.s.	.01

affects women's participation (.264), not men's (.119). Pressure to participate in activities is positively related to both men's (.401) and women's (.478) participation in discussions.

The amount of participation or time spent in the group is positively related to the amount one participates in discussions for both men and women equally (men = .466, women = .463).

The extent to which the respondent agrees with the values of the group differentially affects the amount of men's and women's participation in discussions. Agreement with values has no effect for men (.107), but is positively related for women (.380).

Summary and Discussion

The different variables relating to women's participation in discussions and to men's increases our understanding of what facilitates woman's participation in discussions. Affectivity and a feeling of belongingness have a strong relationship to women's participation. These two dynamics are interpersonal and supportive in nature, thus providing a strong interpersonal and probably warm atmosphere. While these dynamics also facilitate male participation in discussions, they do not relate with the same strength for men particularly for affectivity where a significant difference occurs between men and women. The influence of members on policies of the group relates only to women's participation. Higher influence of members on the policies increases the likelihood that women's participation will have an effect--in other words, their opinions will not be ignored.

Pressure to participate in activities and the amount of time spent in the group both relate to participation in discussions for both sexes. Thus the more the group encourages members to become involved and the more the members are involved in the activities of the group, the more members will participate in discussions.

The relationship of values to participation in discussions provides the more interesting differences between males and females' participation in discussions. Both the normative pressure on values and the respondents' agreement with the values of the group facilitates female

participation in discussions but have no effect for males. Agreement with the values of the group may be similar to affective integration in that they each reflect a type of congruity with the group and may result in more comfort in the group. This sense of comfort, or supportive atmosphere, facilitates women speaking without having to worry about defending or arguing for their position. Normative pressure on values, in this context, also becomes facilitative for women. A possible explanation is that high normative pressure on values indicates that values are an important dimension of the group life, and to the extent women evidence agreement with the values of the group, females become important and central in the group life. This importance arising from similarity reinforces participation by women in discussions.

Males on the other hand being more participative in general are less affected by the extent of their similarity or dissimilarity to the group. Agreement with the values or normative pressure on values are not determinative of male's participation in discussions.

Although women participate less than men in the discussions of their groups, their participation is highly conditioned by the atmosphere of the group. Women participate more in discussions, the more they are affectively integrated in the group, the more feeling of belonging they have, and the more they agree with the values of the group, thus creating a supportive environment where similarity of views is present. The greater the influence of the membership on policies, the more women's opinions are likely to be heard and considered, thus providing a reason to participate. Greater normative pressure on values may provide a similar experience in that there are reasons for women to participate, particularly if they are in agreement with the values of the group.

Men's participation, on the other hand, is affected by a feeling of belonging and affectivity, but this latter variable affects men much less than it affects women's participation. The only other relationships are pressure to participate in activities and the amount of participation. Although some supportive atmosphere facilitates men's participation, in general their participation in discussions which is greater

than women's appears to be an internally socialized behavior not greatly influenced by other group processes.

Value Perceptions of the University and Own Group

Respondents indicated on twelve value items their perceptions of the university, their group, and themselves. These values are (1) politically liberal or conservative, (2) conventional or unconventional, (3) intellectual or unintellectual, (4) acceptance or rejection of traditional religious beliefs, (5) for or against the Vietnam War, (6) open or closed, (7) absorbed or not absorbed in social life and dating, (8) absorbed or not absorbed in studies and academic work, (9) liberal or conservative toward sexual standards, (10) warm or cold, (11) positive or negative toward sororities and fraternities, and (12) relaxed or tense. Since female/male differences are important in this study, how the sexes perceive the university and their group can provide additional information.

Table 5-10 presents the perceptions of the university for males and females. Eight of the items demonstrate significant differences between males and females. The women perceive the university as more liberal, more unconventional, more intellectual, more against the Vietnam War, more open, less abosrbed in social life and dating but more absorbed in studies and academic work, and more warm. The omegas for these significance levels indicate that no more than 4% of the variance is accounted for, thus indicating the strength of some of these relationships is not very great.

The general flavor of these differences imply that women perceive the university as more tolerant in a liberal way and oriented toward images traditionally associated with intellectually-oriented universities. Although the reasons for these different perceptions are not entirely clear, possibly feminine socialization which is not intellectually oriented may make these aspects of the university more noticeable and therefore more salient in women's descriptions of the university. To an extent this is supported by the background results where

TABLE 5-10

MALE/FEMALE PERCEPTIONS OF UNIVERSITY ON TWELVE VALUES

	Male N=261	Female N=262	Significance	
Politically liberal or conservative[a]	2.40	2.64	.02	$\omega^2 = .008$
Conventional or unconventional	1.92	2.25	.001	$\omega^2 = .02$
Intellectual or unintellectual	3.02	3.43	.001	$\omega^2 = .04$
Accept or reject traditional religious beliefs	2.56	2.58	n.s.	
For or against the Vietnam War	1.81	2.19	.001	$\omega^2 = .04$
Open or closed	2.24	2.52	.006	$\omega^2 = .01$
Absorbed or not absorbed in social life and dating	1.57	1.41	.05	$\omega^2 = .005$
Absorbed or not absorbed in studies and academic work	2.94	3.20	.001	$\omega^2 = .02$
Liberal or conservative toward sexual standards	2.83	2.89	n.s.	
Warm or cold	1.68	1.95	.004	$\omega^2 = .01$
Positive or negative toward sororities and fraternities	1.39	1.48	n.s.	
Relaxed or tense	1.57	1.57	n.s.	

[a]Underlined value represents the higher end of scale. The range of the scale is from zero to four.

the academic-intellectual aspects of college life were not as important to women as to men. Similarly, the goals that women had for college concerned the interpersonal atmosphere more than the academic one. Thus given the college orientation of women revolves more around interpersonal and expressive concerns, the contrast between this orientation and the academic-intellectual image of the university may result in the intellectual aspects being accentuated in female descriptions of the university.

The perceptions of the group were expected to be more similar for men and women than their perceptions of the university. Table 5-11 presents the number of differences on the twelve items. In general, men and women perceive their groups quite similarly with at least nine of the twelve values reflecting no differences and with one category, the conservative religious basically agreeing on all perceptions of their group.

Considering the number of differences for political versus religious groups, it is clear that religious groups regardless of ideology are more homogeneous since only three male/female differences are found as compared to seven for political groups. Similarly, conservative groups are the most homogeneous with regard to male/female differences within the ideological grouping. Only two significant differences are apparent whereas liberal and moderate groups each evidence four differences.

Although these results in summary form by ideology and group type are consistent with the findings for normative pressure, this relationship breaks down with a finer analysis. Conservative and religious groups evidence the highest normative pressure in their appropriate ideology and group type comparisons, and these same groupings have fewer male/female differences as well. The implication would be that high normative pressure on values results in fewer male/female differences in perceptions of their group. However, this relationship does not hold for the ideology by group type interaction results. Liberal political groups have high normative pressure but also indicate the most male/female differences. Similarly, the liberal religious group has the lowest normative pressure but only one difference between male and female

TABLE 5-11

NUMBER OF SIGNIFICANT MALE/FEMALE DIFFERENCES IN PERCEPTIONS OF OWN GROUP'S VALUES

	Liberal	Moderate	Conservative	
Political	(1 group) 3[a]	(2 groups) 2[c]	(1 group) 2[e]	7
Religious	(1 group) 1[b]	(2 groups) 2[d]	(2 groups) 0	3
	4	4	2	

[a]Liberal political women see their group as more intellectual (male=3.16, female=3.70, $p < .02$), more absorbed in academic work (male=1.75, female=2.45, $p < .01$), and more tense (male=2.75, female=1.90, $p < .006$) than liberal political males.

[b]Liberal religious women see their group as more negative toward sororities and fraternities than liberal religious men (male=2.54, female=3.32, $p < .007$).

[c]There are no male/female differences in one group. In the other group, moderate political women see their group as more intellectual (male=2.33, female=3.29, $p < .001$) and more absorbed in academic work (male=1.67, female=2.60, $p < .001$) than the males.

[d]In one group, the moderate religious women see their group as more intellectual (male=2.88, female=3.23, $p < .05$) than the men. In the other group the women see the group as more conservative toward sexual standards (male=1.72, female=1.17, $p < .02$) than the men.

[e]The conservative political women see their group as less against the Vietnam War (male=.21, female=1.6, $p < .04$) and less open (male=3.68, female=3.00, $p < .05$) than the men.

perceptions of the group. Instead, if the number of differences in the different types of groups do have a common theme, the explanation is likely to result from examination of the specific items.

Since the greatest variation occurs in the consideration of political groups with seven differences and the religious groups with three differences, the discussion of the specific items will use this separation. Women in both liberal and moderate political groups see their groups as more intellectual and more absorbed in academic work than men in these groups. In addition, liberal/political women perceive their group as more tense. Conservative political women perceive their group as less against the Vietnam War and more closed than the conservative political men.

The atypical choice of political organizations for women and that women in liberal and political groups were expected to be less reflective of traditional socialization are themes evidenced in these results. That women in the liberal and moderate political groups perceive their groups as more intellectual and academic may be an expression of less acceptance of the societal sex-role identity. Although these women did not rate academic-intellectual items more important to them in the background results, they still may maintain more sensitivity to these aspects. This greater sensitivity may accentuate the perceptions of their groups being more intellectual and absorbed in academic work. Two atmosphere items differentiate liberal and conservative women's perceptions of their groups, with liberal women perceiving their group as more tense while conservative women see their group as more closed. Atmosphere of a group is likely to be more salient for women, and when women are in an atypical situation, they may find these aspects even more important. Since women in the extreme political groups represent the most atypical positions, these women may perceive their group's atmosphere more differently than the comparable men do.

The three differences found between males and females in the religious groups involve the items of attitude toward sexual standards, attitude toward fraternities and sororities, and intellectual orientation. No consistent theme seems to integrate these three items, and

since no more than one difference occurs in a group, it would appear that the three differences found among religious groups are probably a function of that particular group's concerns or of its specific membership.

Although some themes can explain the greater number of differences among the political groups, it is not clear whether these explanations provide important insights. Instead, the best conclusion seems to be that overall the perceptions of men and women about their groups are quite similar.

Differences in University/Group Perceptions

Perceptions of the university on the twelve items and perceptions of the group are expected to be more similar for women than for men in the extreme groups. To the extent that being different from the environment is uncomfortable for women, women in the liberal and conservative groups would de-emphasize the implied differences by perceiving greater similarities between their group and the university than would men.

To measure these differences across all twelve items, a mean absolute difference scale was created. The absolute differences between an individual's score on perception of the group and that person's perception of the university for each item were added. Thus, higher scores indicate greater differences between the groups' values and those perceived as representing the university. Using this scale a two-way analysis of variance was performed for sex by ideology. The conservative and liberal groups should each reflect higher mean absolute differences since members' perceptions of their group are likely to be most dissimilar from their perceptions of the university. If sex is a factor, the sex by ideology interaction would indicate whether women in the extreme groups perceive similarities.

Table 5-12 indicates the results. Neither sex nor sex by ideology is significant. Only ideology provides differences among the perceptions of the group and the university. Liberal groups perceive the

TABLE 5-12

F-VALUES FOR SEX BY IDEOLOGY ON MEAN ABSOLUTE DIFFERENCES BETWEEN PERCEPTION OF GROUP AND UNIVERSITY

Effects	F-ratio	Significance	Means When Significant		
Sex	.11	n.s.			
Ideology	33.86	.01	Lib	Mod	Con
			1.59	1.20	1.45
Sex by ideology	.28	n.s.			

greatest dissimilarity between their group and the university. Conservative groups are next; and moderate groups, as would be expected, are most similar to the university. In general, then, women in the extreme groups either are not uncomfortable with their group being different from the environment, or do not collapse the differences between their group and the university as a means for handling the dissonance.

It was also hypothesized that the differences between the group and the university might affect internal dynamics of the group. Thus, perceived noncongruity between the group and the university might result in greater affective integration or normative pressure within the group or the relationship between congruity and organizational dynamics may be different for men than for women. Table 5-13 presents the gammas between certain variables and the mean absolute university/group differences. No relationships exist for either sex. Thus, perceived differences between one's group and the university do not relate to these internal group dynamics.

TABLE 5-13

MALE/FEMALE GAMMAS FOR UNIVERSITY/GROUP MEAN ABSOLUTE DIFFERENCES AND OTHER VARIABLES

	Male	Female
Affectivity	.046 n.s.	-.040 n.s.
Normative pressure	.035 n.s.	.067 n.s.
Pressure to participate	-.053 n.s.	-.064 n.s.
R's agreement with values of group	-.052 n.s.	.167 n.s.

Differences in Respondent/Group Perceptions

A similar measure was created to reflect the mean absolute differences between an individual's own values and those perceived in the group. For similar reasons as presented before, women in the extreme groups were expected to demonstrate greater congruity between their values and those of the group. The results of the sex by ideology two-way analysis for university/group differences show only ideology to be significant (Table 5-14). However, in this analysis, moderate groups demonstrate the greatest differences between their own values and those of the group, followed closely by the liberal groups. Conservative groups are the most homogeneous in that the group reflects the individual's own values.

The main effect of sex, however, is significant at the .10 level and to this extent indicates a trend in the direction predicted. The mean for women (.819) is less than the mean for men (.858) suggesting more agreement between women's values and those of their group than for

TABLE 5-14

F-VALUES FOR SEX BY IDEOLOGY ON MEAN ABSOLUTE DIFFERENCES BETWEEN PERCEPTIONS OF OWN VALUES AND GROUP VALUES

Effects	F-ratio	Significance	Means When Significant		
			Lib	Mod	Con
Sex	2.73	n.s.			
Ideology	11.57	.01	.861	.887	.742
Sex by ideology	.07	n.s.			

men. Thus, women in extreme groups demonstrate a tendency toward greater congruity between their values and those of the group.

The respondent/group mean absolute differences were related to normative pressure, affective integration and university group differences. As considered before, the homogeneity or heterogeneity of individual/group values may be reflected in the normative pressure or affectivity of the group. Also, greater university/group differences may result in smaller respondent/group differences, implying that a closer knit group maintains and mediates against divergence from the university. This last relationship is expected to be stronger for women.

The results are presented in Table 5-15. Affectivity relates equally to respondent/group differences for both males and females. The more heterogeneity in the group, the less affective integration is present. Normative pressure, however, only relates to respondent/group differences for women. When the group is quite heterogeneous, women perceive less normative pressure, or normative pressure is evidenced for women only when their values and the group's values are fairly homogeneous.

The expected relationship between university/group differences and respondent/group differences does not occur. The gammas are almost nonexistent for both males and females. Thus homogeneous perceptions

TABLE 5-15

MALE/FEMALE GAMMAS FOR RESPONDENT/GROUP DIFFERENCES AND OTHER VARIABLES

	Male	Female
Affectivity	-.230[a]	-.231[a]
Normative pressure	-.075[a]	-.203[a]
University/Group mean absolute differences	.093 n.s.	.046 n.s.

[a]The two statistics needed to compute significance were unavailable for technical reasons.

do not appear to be a mechanism for handling differences with the environment.

Summary and Discussion

Women apparently perceive the university differently than men. On the twelve value items, women were significantly different from the men on eight of them. In general women perceive the university as more tolerant toward various attitudes in a liberal way and as reflecting the rhetorical images of prestigious universities, e.g., more intellectual, absorbed in academic work, etc. These different perceptions may result from the contrast between the expressive and interpersonal socialization of women and the academic-intellectual images of the university. With women not being socialized toward academic-intellectual endeavors, their attendance in this type of environment may heighten female awareness of academic-intellectual aspects. This increased sensitivity may result in women describing the university as more intellectual and absorbed in academic work than males whose socialization argues that these aspects would be taken for granted.

The perceptions of the group indicate greater similarity between men and women. For each group, at least nine of the twelve items do not discriminate and some groups evidence no differences at all. The greatest number of differences occur among the political groups which evidence seven as compared to religious groups with only three. Examination of the specific items provides some themes to explain the differences among the political groups, but it is unclear whether these themes, in fact, do integrate the variety of differences in a meaningful and additive way. No consistent theme integrates the three items which differentiate religious men and women's perceptions of their groups. As well, only one difference occurs in any single religious group. Thus, the best conclusion seems to be that in general men and women perceive their groups in a similar way.

Women in liberal and conservative groups were expected to show greater university/group and respondent/group congruity than the comparable comparisons for men. It was also expected that larger university/group differences would be associated with smaller respondent/group differences especially for women. All of these predictions aim toward understanding whether there is potential threat or uncomfortableness for women in groups that are quite different from the environment and what mechanisms might be utilized to decrease the uncomfortableness. However, none of these predictions produced significant results. Thus, either women in the extreme groups do not find this position uncomfortable or their perceptions of differences between the university and the group, or the group and themselves, are not used to reduce the sense of differentness.

In consideration of university/group and respondent/group differences only one of these variables suggests a sex difference. Women tend to have closer agreement between perceptions of themselves and perceptions of their group, but this is significant only at the .10 level. Ideology does, however, indicate differences on both measures. Liberal groups demonstrate the greatest differences between their perceptions of the university and the group's values, followed by the conservative groups. The values of moderate groups closely reflect

the university. For respondent/group differences, moderate groups evidence the least congruity between the individual's values and those of the group followed closely by the liberal groups, whereas conservative groups reflect the closest agreement. The picture that emerges is that while liberal groups perceive their groups as most different from the university, they also evidence a fairly high internal diversity between perceptions of themselves and the group. Conservative groups, while also different from the university, are very homogeneous in the relationship between the individuals' values and the value perceptions of the group.

Certain variables were examined for relationships with university/group and respondent/group differences. For the university/group measure, the concern was whether these differences affect internal processes differently for women than for men. None of the internal processes (affectivity, normative pressure, pressure to participate, or agreement with values) relate to the similarity or dissimilarity of the university/group differences for either sex. Thus, it appears that just being different from the environment has no implication for these internal processes.

Respondent/group differences were related to affectivity and normative pressure to examine whether perceived close agreement occurs in the context of either of the two variables differently for the sexes. Affectivity has a negative relationship with respondent/group differences for both sexes, indicating that close agreement between one's values and those attributed to the group accompanies high affectivity in the group. This makes sense in that close relationships among individuals often occur when there is similarity of views.

Normative pressure, however, relates to respondent/group differences only for females. Women with closer respondent/group agreement also perceive more normative pressure in the group. This is particularly interesting since the item, agreement with the dominant values of the group, also has a significant relationship to the perception of normative pressure. Possibly the twelve items used in the respondent/group measure are similar to the women's referent for values in the

agreement with values item since they both evidence significant relationships with normative pressure. Or the dominant values of the group as measured by the agreement with values item are different from the twelve items in the respondent/group measure. In this case, normative pressure on values may result in women becoming more closely identified with their group's specific dominant values as well as with the more general attitudinal twelve items. This latter explanation makes more sense given the relationships men evidence.

As discussed in the section on normative pressure, a significant relationship between the agreement with values item and normative pressure exists for men and to a significantly higher degree than the same relationship has for women. But normative pressure and respondent/group differences have no relationship for males. Thus, men's referent for values in the agreement with values item does not appear to be the same as the twelve items in the respondent/group measure. To the extent normative pressure affects the degree of agreement in the organization, it clearly increases men's acceptance of the specific dominant values and not the more general attitudinal items. As indicated above, normative pressure increases all agreement for women. This interpretation assumes that normative pressure increases the agreement in the group, rather than the agreement in the group leading to more normative pressure. Unfortunately, whether this is the direction the relationship operates is unknown. This interpretation also assumes that males and females respond differently to the presence of normative pressure--an assumption based on the previous directional assumption between normative pressure and agreement with values. Ignoring these assumptions, one can only interpret the differential results between men and women by stating that the twelve items and the "dominant values" measure different things for men than for women. For women, the dominant values appear to be similar to or overlap with the twelve items, whereas for men the two are quite different.

Perception of Leaders

Two types of leaders often occur within an organization, the president and the most admired and respected person. Respondents in

this study indicated the qualities or characteristics which they felt were associated with each type of leader. It is expected that women will utilize socio-emotional characteristics to describe both types of leaders whereas men will predominantly use task qualities. The means for the number of each type of characteristic used to describe each leader are presented in Table 5-16.

TABLE 5-16

MALE/FEMALE MEANS IN QUALITIES USED TO DESCRIBE PRESIDENT AND MOST RESPECTED MEMBER OF GROUP

	Task Qualities for President	Task Qualities for Respected Person	Socio-Emotional Qualities for President	Socio-Emotional Qualities for Respected Person
Male	1.76	1.41	.452	.737
Females	1.75	1.23	.424	.892
Male/female significance	n.s.	n.s.	n.s.	n.s.

No differences between qualities used by males and females are evident. In fact the choices by men and women of socio-emotional or task qualities used to describe the president and the most respected member are almost identical. What originally seemed one of the strongest hypotheses is not supported at all. Thus men and women's traditional socialization does not skew their perceptions of qualities associated with leaders in a group.

Certain organizational dynamics affect to some extent the qualities used to describe the president and the most respected person. Table 5-17 presents the gammas for affectivity, normative pressure and agreement with the values of the group for men and women. Affectivity significantly decreases the task qualities and increases the socio-emotional qualities used to describe the most respected person for women, and has no relationship to characteristics used for men. In fact, the

TABLE 5-17

MALE/FEMALE GAMMAS FOR QUALITIES USED TO DESCRIBE PRESIDENT AND MOST RESPECTED PERSON AND OTHER VARIABLES

	Task Qualities for President	Task Qualities for Respected Person	Socio-Emotional Qualities for President	Socio-Emotional Qualities for Respected Person
Affectivity				
Males	.014	-.123	-.007	.086
Females	-.139	-.287 (.02)	-.011	.306 (.025)
Significant differences				
Male/female	--	--	--	(.025)
Normative pressure				
Males	.079	-.143	-.122	.083
Females	.032	-.018	-.026	.096
R's agreement with values of group				
Males	.066	-.091	-.354 (.004)	.105
Females	.063	-.048	-.323 (.02)	-.010

relationship between affectivity and socio-emotional qualities describing the respected person indicates a significant difference between men and women. Thus the more women are affectively integrated into their organization, the more likely the most respected and admired person represents socio-emotional qualities and not task ones.

Normative pressure on values has no relationship with the types of characteristics used to describe the leaders for either males or females. Thus the association of task and socio-emotional qualities to the two types of leaders does not change regardless of the normative pressure present in the organization.

One significant gamma occurs with choices of qualities and the extent the individual agrees with the values of the group, but equally for men and women. The more the individual agrees with the values of the group, fewer socio-emotional qualities are used to describe the president. Since no relationship occurs for agreement with values and task qualities used to describe the president, task qualities are not a reflection of the similarity in values. Thus all that can be stated is that socio-emotional qualities are not associated with the president when the individual agrees strongly with the values of the group.

Summary and Discussion

Men and women do not predominantly use task and socio-emotional qualities, respectively, to describe the president and the most respected person in their groups. The amount of task and socio-emotional characteristics are identical for both sexes in the descriptions of the two leaders. Thus it appears that the socializations of men and women do not intervene or bias the perceptions of qualities associated with these leaders. The descriptions are not only independent of the respective socializations but also almost identical.

Although the descriptions of these leaders are similar for men and women, other organizational processes have an effect for women on the qualities associated with the respected person. As the affective integration increases for women, their most respected person reflects more socio-emotional qualities and less task ones. Bale's research

argues that all groups have task and socio-emotional leaders, since rarely does one individual encompass both of these types of qualities. The chairman or president is generally responsible for task functions and this relationship is true for this data also. While the socio-emotional leader might be the most respected person, this type of leader could be someone else in the organization as well. However, for women it it appears that the socio-emotional leader and the most respected person are often the same. The affective orientation of females disposes them to value socio-emotional qualities. Similarly, women are likely to admire others with these qualities. Thus the more affectively integrated women are in their organizations, the more likely the individual selected as their most admired and respected person will portray socio-emotional characteristics and not task ones.

Greater agreement with the values of the group for both men and women tends to decrease the socio-emotional qualities associated with the president, but does not increase the task qualities. Either the choice of task qualities are not reflective of the task orientation that might nevertheless be associated with the president, or the president reflects other characteristics. Regardless of these speculations, when the respondents agree more with the values of the group, their president evidences fewer socio-emotional characteristics.

Conflict in Group

Since the socialization of women presses toward smoothing over and eliminating conflict, the amount of conflict women perceive in their group is expected to be less than men perceive. This effect will be different for women in liberal groups. While women in moderate and particularly conservative groups will tend to perceive less conflict than men in their groups, women in liberal groups are likely to be oversensitive to the presence of conflict, thus perceiving more conflict than the comparable men.

The sex by ideology analysis of variance results are presented in Table 5-18. As predicted, women perceive less conflict in their groups than men do, significant at the .05 level. Ideology is also

TABLE 5-18

F-VALUES FOR SEX BY IDEOLOGY ON CONFLICT IN GROUP

Effects	F-ratio	Significance	Means When Significant		
Sex	4.88	.05	Male		Female
			3.60		2.99
Ideology	16.25	.01	Lib	Mod	Con
			3.98	3.83	2.47
Sex by ideology	1.36	n.s.			

significant (.01) indicating that liberal groups and moderate groups have the most conflict, whereas conservative groups have markedly less. Although the sex by ideology interaction is not significant, women in liberal groups do perceive more conflict than liberal men (4.31 and 3.82 respectively), and moderate and conservative women perceive less conflict than their counterpart males though the differences are not as great. Because the means for liberal men and women are in the predicted direction, a t-test was performed. However, the T-value does not even approach significance. Although the predicted pattern appears to be present, in fact, no sex by ideology differences occur and the expectation that liberal women would perceive more conflict is not supported.

The relationship of perceptions of conflict and other organizational dynamics for men and women are presented in Table 5-19. Of interest is whether different dynamics relate to conflict for men than for women. Neither affectivity nor normative pressure has any relationship with the amount of conflict perceived in the organization. The amount of agreement with the values of the group is negatively related to conflict for both men and women. Thus the more agreement an individual has with the values of the group, the less conflict that person perceives in the group. Similar to this relationship and in a sense a

TABLE 5-19

MALE/FEMALE GAMMAS FOR CONFLICT AND OTHER VARIABLES

	Male	Female
Affectivity	-.071	-.060
Normative pressure	.061	.021
R's agreement with values of group	-.161 (.04)	-.202 (.025)
Pressure to participate	.217 (.002)	.027
Perceived opposition to group at University	.195 (.001)	.094
R/Group mean absolute differences	.202[a]	.208[a]

[a]The two statistics needed to compute significance were unavailable for technical reasons.

confirmation of it, the smaller the mean absolute differences between the respondent and the group, the less conflict perceived in the group.

Two dynamics, pressure to participate and perceived opposition to the group, relate to conflict for men, but not for women. Increased pressure to participate in the activities results in increased conflict in the group for men. This is particularly interesting since normative pressure on values has no relationship to conflict. Thus attempts to increase the involvement produces conflicts in the organization, or when conflicts are present, males handle them by pressuring people to become more involved in the activities.

The perceived opposition to the group from the university relates to men perceiving more conflict in the group. Thus the more than men perceive others in the university as being opposed to their group, the more likely they will also perceive more conflict in their group.

Summary and Discussion

As predicted, men perceive more conflict in their groups than women do. As well, conflict is related to more other organizational processes for men than for women. Whether women deny conflict or men are overly sensitive to it is unclear, but men do perceive conflict more broadly than women do. For women, the only relationship for conflict and other variables involves agreement with values, and this relationship holds for men also. Thus the more individuals agree with the values of the group, the fewer conflicts they perceive. However, no relationship occurs for normative pressure on values and conflict, thus indicating that only the agreement and not pressure to agree with the values relates to conflict. The implication is that conflicts are seen in terms of personal value agreement or disagreement. In fact, this appears to be the only area of conflicts for women.

For men, however, conflict is also perceived in direct proportion to the pressure to participate and the perceived opposition to the group within the university. To the extent pressure to participate can be considered as a task function in that it attempts to increase the involvement of members in the group, the instrumental socialization of males argues that they will be more concerned about this area. This concern may be expressed in greater sensitivity to conflicts surrounding attempts to increase involvement. Or to the extent men are the ones pressing others to participate, men may be more aware of resistance which they label as conflict. Regardless, men not only perceive conflicts in terms of personal value agreement or disagreement but also in terms of the amount of pressure to participate in the activities of the group.

The degree of perceived opposition to the group also relates positively to the amount of conflict men experience in the group. In general, one would expect the external to the group dynamic, perceived opposition, to affect the internal dynamics, conflict, rather than the reverse. For the amount of conflict to determine the opposition to group in the university would require the conflicts to be obvious to everyone in the university and that the opposition is based on these

conflicts. The former direction seems much more likely than the latter. Given this perspective, the more opposition men perceive toward their group from others in the environment, the greater the conflict within their group. This is particularly interesting since this is the only variable that relates to perceived opposition for men. Since no relationship exists for normative pressure, pressure to participate, or affectivity and perceived opposition, it appears that men do not perceive the opposition as affecting their relationship to the group or as affecting the internal dynamics of the group. At best all that can be said is that for men greater opposition either heightens the differences in the group, or makes the differences more salient to them, or that certain differences involve issues directly related to the assumed bases for the opposition. Whatever the process, men label and experience these differences as conflicts.

Thus men have a broader perspective on conflict or for men conflicts occur in several domains. Conflicts are associated with value disagreement, pressure to participate, and greater opposition to the group from the university. For women, conflicts only involve value disagreement.

In addition to the above differences, ideology produced significant results in the perceptions of conflict. Liberal groups evidence the most conflict, followed closely by moderate groups. Conservative groups indicate very little conflict.

Self-change as a Result of the Group

Respondents were asked how much their values and beliefs, and their identity had changed as a result of membership in their group. The responses were combined to create a self-change index. A three-way analysis of variance was performed to ascertain whether women or men change more as a result of their group membership and how this change is conditioned by ideology and group type.

The results in Table 5-20 indicate that only group type and the interaction between group type and ideology demonstrate significant differences. Members of religious groups change more from their group

TABLE 5-20

F-VALUES ON MAIN EFFECTS AND INTERACTIONS FOR SELF CHANGE INDEX AS A RESULT OF GROUP

Effects	F-Ratio	Significance	Means When Significant	
Sex	.72	n.s.		
Ideology	1.15	n.s.		
Group type	14.79	.01	Rel	Pol
			2.99	2.12
Sex by ideology by type	.47	n.s.		
Sex by ideology	1.40	n.s.		
Sex by group type	.84	n.s.		
Ideology by group type	4.05	.025	a	

[a]Ideology by Group Type

	Lib.	Mod.	Cons.
Rel	2.75	3.16	2.90
Pol	3.17	1.82	1.86

than members of political groups. However, when we consider the interaction between group type and ideology, members of moderate religious groups evidence more change than members of either the liberal or conservative religious groups. A markedly different pattern exists for the political groups. The liberal political group evidences self-change of its members about equal to the high self-change in the moderate religious groups. But the moderate and conservative political groups have almost identical extremely low self-change resulting from their groups.

Of interest are the reasons why the highest self-change occurs in the liberal political group and in the moderate religious groups. One explanation for the high change in the liberal political group concerns the amount of affective integration. An almost identical pattern exists in the political groups for self-change and for affective integration. The liberal political group has both high self-change and high affective integration whereas the moderate and conservative groups evidence very low self-change and very low affective integration. This tends to imply that affectivity facilitates self-change. Similarly, being a liberal group in itself implies some orientation toward change. It is also important to remember that the particular liberal political group is Students for a Democratic Society. During the time this data was collected, this group was extremely active on campus and involved in initiating a variety of issues. To this extent, many values and beliefs were likely to be undergoing re-examination. Thus the active nature of this group combined with the high affective integration are likely to foster much individual change in both beliefs and identity.

The moderate religious groups provide an interesting difference. Both affectivity and normative pressure evidence an ascending relationship from the liberal religious group to the conservative religious groups. Thus moderate religious groups have medium affectivity and medium normative pressure. That moderate religious groups change more than either liberal or conservative religious groups seems best explained by the combination of affectivity, normative pressure and the character of these religious groups. The two conservative religious groups are fundamentalist in nature and thus have a fairly rigid or well-defined orthodoxy. The liberal religious group, on the other hand, is a multi-denominational group, likely to be very loose in its religious beliefs. This looseness is reflected in their extremely low normative pressure. Moderate religious groups, although denominational in character are likely to attract a wider range of perspectives than conservative groups. The initially more diverse views in the context of an integrating theology and the supportiveness from the affective integration is likely to facilitate change in both beliefs and identity.

Since male/female differences are of continual interest in this study, gammas were computed between various dynamics and the amount of self-change reported for both males and females. As indicated in Table 5-21, affectivity facilitates both men's and women's self-change. This result tends to support the interpretations above regarding the particular groups which evidence the most self-change. Normative pressure on values, on the other hand, is only related to self-change for men, and it affects value change (.199) about the same as identity change (.172). Thus men change more in a group where normative pressure on values is present.

The extent to which the individual agrees with the values of the group evidences essentially no relationships with self-change, though the gamma for women (.158) approaches significance at the .05 level. However, agreement with the values of the group only affects self-change in identity and has no relationship with self-change in values or beliefs. Thus women tend to be influenced toward change the more they agree with the values of the group but this only affects changes in their identity.

Men and not women are affected by the perceived opposition to the group. Males change more in both beliefs and identity, the more they perceive opposition to the group from others in the university.

Agents of Change

The agents of change index includes the officers, friends in the group, and the most admired and respected member. Respondents indicated the extent to which each category was responsible for their change. The gammas are high (.470 and .488) and about equal for the effect of the agents of change and the amount of self change for both sexes. However, the effect these people have on identity and value change is different for men and women. While the agents of change affect both value and identity change significantly, they are much more important for belief change in women and identity change in men. The difference between the effect of the change agents on men's and women's identity is .002.

TABLE 5-21

MALE/FEMALE GAMMAS FOR SELF CHANGE INDEX AND OTHER VARIABLES

	Male	Female	Significance of Male/Female Differences
Affectivity	.378 (.001)	.400 (.001)	—
Normative pressure	.186 (.005)	.006 n.s.	.005
R's agreement with values of group	.125[a]	.158[a] (.05)	—
Perceived opposition to group at University	.168 (.02)	-.035 n.s.	.02
R/group differences	-.039 n.s.	-.090 n.s.	—
Agents of change	.470[b] (.001)	.488[b] (.001)	—

[a]Affects only Identity Self Change

	Identity	Beliefs
Males	.168	.027
Females	.171	.015

[b]Differentially Affects Beliefs and Identity

	Beliefs	Identity
Males	.414 (.001)	.525 (.001)
Females	.610 (.001)	.330 (.001)
Significant Male/Female Difference		.002

This difference is particularly interesting given the predicted affective orientation of women and the value orientation of men. With these results, the type of change most affected by others in the organization is opposite the orientation of the individual. Women are oriented toward identity and their values are affected most by others. Men, on the other hand, are oriented toward values and their identity is affected most by others. Thus it appears that the orientation most consistent with the individual is least affected by external influence, and the orientation least consistent with the individual is most affected by external influences.

Summary and Discussion

Neither the sex nor the ideology of the respondent differentiates the amount of self-change resulting from membership in the group. Group type and the interaction between group type and ideology do indicate significant differences. While religious groups reflect more self-change than political groups, this difference is more complex when the interaction is considered. The moderate religious groups and the liberal political group evidence the highest reported self-change. The other two political groups demonstrate extremely low reported self-change resulting from their groups.

The high self-change in the liberal political group appears to be mainly a reflection of their affective integration. The pattern for affectivity and reported self-change is almost identical among the political groups. Since affectivity demonstrates a strong relationship with reported self-change for both sexes, the high affective integration in the liberal political group is likely to facilitate the self-change of its members. The moderate religious groups also demonstrate a fair amount of affectivity but not as high as the conservative religious groups. Similarly the moderate religious groups are not as loose as the liberal religious group nor as rigid theologically as the conservative religious groups. This generally middle position of the moderate religious groups is likely to be flexible enough to allow for changes, but structured enough in its beliefs to focus the desired changes.

Different organizational processes facilitate self-change, particularly for men. As indicated above, affectivity is strongly related to the amount of self-change equally for men and women. Thus it appears that these individuals change more in the context of a supportive and probably warm atmosphere. Normative pressure on values and perceived opposition to the group only facilitate men's self-change. To some extent both of these variables can be considered as pressure dimensions. Normative pressure occurs within the group and aims toward value similarity. Perceived opposition to the group from the university, while not implying what should change, may be experienced as a pressure on the group. Both of these types of pressure affect men's self-change in both values and identity.

That normative pressure affects male's reported self-change and not female's supports the contention that males are oriented more toward values. However, since the presence of normative pressure is associated with changes in both values and identity, it appears that the value orientation of males may be central to or mediate not only the expected changes in values but also changes in identity.

To the extent perceived opposition to the group is a type of pressure dynamic, it appears that men respond to this pressure by changing their beliefs and definition of who they are or experience this pressure as being responsible for their self-changes occurring in the group.

The extent to which the respondent agrees with the values of the group tends to relate to self-change for women but only in their identity. This relationship which approaches significance at the .05 level, seems to be best explained by the high relationship agreement with values has to affectivity for women and the very high relationship of affectivity to reported self-change. To this extent it can be argued that affectivity is the central dimension which mediates both agreement with values and reported self-change. Hence, the relationship between agreement with values and the reported self-change. However, that agreement with values only affects change in the kind of person or identity is puzzling, particularly since the specific association occurs for men

also. Possibly the referent for values in the agreement with values item includes aspects which are considered as identity values in the question regarding self-change.

The agents of change, or those individuals in the organization reported as being responsible for the change, evidence high positive relationships with the reported self-change for both sexes. What is interesting, however, is that the agents of change have the greatest effect of the type of change least reflective of the orientation of the individual. Thus, the agents of change are most important to identity changes for males and value changes for females. It appears the value orientation of males and affective orientation of females are internally oriented types of change, thus requiring less external influence.

Summary

Since these results have been quite extensively discussed as they were presented, this summary will restate the organizational hypotheses and indicate the extent to which they were supported. The overall integration of these findings and their implications are explored in the summary and conclusions chapter which follows this one.

Organizational Hypothesis 1. Women will be more conservative than men.

Women tend to be more conservative than men but the significance level is just under .10. Hence, the results are not significant though in the predicted direction.

Organizational Hypothesis 2. Joining the organization because of friendships will be selected more by women than by men.

Although joining the group because of values or activities are the predominant reasons for joining as expected, women do join their organization significantly more because of friendships than men do.

Organizational Hypothesis 3. Women will miss different things than men, particularly friendships, and this will be conditioned by ideology and group type.

This hypothesis was not supported. Women do not miss different things than men and friendships are not specifically favored by women. Instead, ideology and particularly group type provide the greater distinctions. In terms of ideology, liberal groups value intellectual stimulation the most and the activities of the group the least. The reverse is true for the moderate groups, valuing activities the most and intellectual stimulation the least. Conservative groups find values most important with the activities and friendships the least important. In terms of group type, political group would miss the activities followed by the values and would miss the friendships hardly at all, whereas the religious groups find the friendships most important and the activities of the group least important.

OH4a. Women will be more affectively integrated into their organizations than men.

OH4b. Affective integration will mediate more organizational processes for women than for men. It will be positively related to:

1) attraction
2) commitment
3) perceived opposition to the group
4) amount of participation in the group

and examined for relationships to these processes:

5) influence of members on group policies
6) agreement with values

OH4c. Affectivity will be greater for women in extreme groups, liberal and conservative, as compared to men in these groups.

A three-way analysis of variance was performed to examine OH4a and OH4c. OH4a was supported with women being significantly more affectively integrated than men at the .05 level. But OH4c was not supported: women in the extreme groups do not evidence greater affective integration. In fact, no interaction involving sex was significant. However, ideology and group type plus the interaction between these two were significant. Conservative groups indicate the most affective

integration, and although liberal groups precede moderate groups, the means for these two are considerably lower than the mean for the conservative group. Religious groups evidence much higher affective integration than political groups. In the interaction between these two main effects, a slightly different pattern emerges. Affectivity increases for the religious groups from the liberal to conservative, but for the political groups the liberal political group has far greater affective integration than either of the other two which both have very low affectivity.

Considering OH4b, affectivity was positively related for both sexes to attraction, commitment, and amount of participation, but had no relationship with perceived opposition to the group. Although for these relationships, the gammas were higher for women, only the variable, amount of participation, is significantly higher for women than men. Both of the two variables examined for relationships, influence of members of the policies of the group and respondent's agreement with the values of the group, had significantly higher relationships for women than for men, even though men did have a significant relationship with agreement with values. To summarize, affectivity is significantly related to attraction, commitment, amount of participation and agreement with values for both sexes. But women indicate a higher relationship than men with participation, agreement with values and influence of members is only significant for women. Thus, affectivity mediates more processes for women than for men.

OH5a. Males will perceive more normative pressure than women and this will be conditioned by ideology and group type.

OH5b. Normative pressure will mediate more organizational processes for men than for women. The following will evidence a positive relationship:

1) attraction
2) commitment
3) perceived opposition to the group
4) amount of participation
5) agreement with values

and these variables will be examined for relationships:

6) influence of members on policies
7) affectivity

OH5a is not supported in the three way analysis of variance. Men do not perceive more normative pressure on values than women. But one interaction involving sex was significant, sex by group type. Females in political groups perceive more normative pressure than men, whereas in religious groups, men perceive the most normative pressure. In addition, the main effects of ideology and group type plus their interaction indicated significant results. Normative pressure exists in descending order for the ideological comparisons with conservative groups having the highest and liberal groups the lowest. In terms of group type, religious groups have higher normative pressure than political groups. With the interaction, however, normative pressure increases consecutively from the liberal religious to the conservative religious group, but for the political groups, the order goes from conservative with the highest to liberal in the middle and moderate with the lowest normative pressure.

Considering OH5b, normative pressure does seem to mediate more organizational processes for men than for women, though the results are not as clear as the findings were for affectivity favoring females. The expected positive relationships for the first five listed variables were evidenced only for females. Neither perceived opposition nor influence of members had any relationship for males. However, the two explored variables, agreement with values and affectivity, reflect much higher relationships for males than for females. To summarize, these variables have significant relationships for both sexes: attraction commitment, participation (weak relationship for both sexes), agreement with values, and affectivity (though the relationship for females may not be significant). But males have significantly higher relationships than females in the comparisons of normative pressure and these variables: commitment, agreement with values, and affectivity. Two variables, perceived opposition and influence of members, only have relationships for females with normative pressure. Thus three relationships clearly favor males whereas only two are expressly female related.

OH6. Men will dominate the leadership positions in the organization.

This hypothesis was not supported; in fact, there was virtually no difference in the means. However, leadership in this comparison included officers, special or on-going committee memberships, attendance at board meetings, and attendance at conventions which may tend to equalize the sex distribution.

OH7a. Pressure to participate in activities will be examined for sex, ideology, and group type differences.

OH7b. The extent to which pressure to participate relates differently for men and women to other organizational processes will be examined. Although no sex differences are predicted, pressure to participate will demonstrate stronger relationships with the first four variables and a positive relationship with variable three.

1) effectivity
2) normative pressure
3) amount of participation in group
4) agreement with values
5) opposition to the group from the university
6) influence of members on group policies

No sex differences were found and only one main effect, ideology, evidenced a significant result. Conservative groups indicate the most pressure to participate in the activities of the group and liberal groups indicate the least.

Considering OH7b, the first four variables all indicate significant positive relationships for both sexes and the last two variables have no relationship for either sex to pressure to participate. Although these four variables have higher gammas for men, only two variables have significantly higher relationships for males as compared to females. For men, pressure to participate has stronger associations with normative pressure and the amount of participation. Thus pressure to participate is significantly related to affectivity, normative pressure, participation, and agreement with values for both sexes, but has higher associations for men with normative pressure and participation.

OH8a. Men will participate in discussions more than women.

OH8b. Women in political groups will participate less than women in religious groups.

OH8c. Other organizational processes will affect women's participation in discussions more than men's. These variables will facilitate women's participation:

1) affectivity
2) a sense of belonging
3) influence of members on group policies

these will hinder:

4) normative pressure
5) pressure to participate

and these two have no sex predictions:

6) amount of participation (positive relationship for both sexes)
7) agreement with values

Both OH8a and OH8b are supported. Men participate in discussions more than women, significant at the .008 level. Similarly, women in political groups participate significantly less than women in religious groups (at the .03 level).

However, the predicted relationships in OH8c are not all upheld; instead, all the variables indicate a positive relationship for women's participation in discussions. The variables that have a significant relationship for men's participation are affectivity, sense of belonging, pressure to participate, and amount of participation. However, affectivity demonstrates a significantly higher relationship for women's participation than for men's.

OH9a. Women and men will have different perceptions of the university and more similar perceptions of their own group.

OH9b. Women in liberal and conservative groups are expected to show greater congruity in their perceptions of the university and group and of themselves and their group than the comparable comparisons for men demonstrate.

OH9c. University/group differences will be related to the

following variables to ascertain whether differences from the environment affect internal processes differently for women than for men:

1) normative pressure
2) affectivity
3) pressure to participate
4) agreement with values

OH9d. Respondent/group differences will be related to normative pressure and affectivity, but with no predictions. However, the greater the university/group differences, the smaller the respondent / group differences and this relationship will be stronger for women.

OH9a is supported. Women perceive the university differently on eight of the twelve items. Females perceive the university as more liberal, more unconventional, more intellectual, more against the Vietnam War, more open, less absorbed in social life and dating, more absorbed in studies and academic work, and more warm. For the perceptions of one's own group, each group has at least nine out of twelve items where males and females agree, and some groups evidence no male/female differences in the perceptions of their group. Thus men and women do have different perceptions of the university, but relatively similar perceptions of their own groups.

In terms of OH9b, women in the extreme groups do not demonstrate greater congruity for either the university/group measure or the respondent/group measure. The sex by ideology comparisons for both measures were not significant, and thus this hypothesis is not supported. However, there is a tendency for women to evidence greater respondent/group agreement than men since this comparison is significant at the .10 level.

None of the variables for OH9c, normative pressure, affectivity, pressure to participate, or agreement with values, demonstrate significant relationships for either sex. In fact, most of the gammas hover right around zero. Thus it appears that university/group differences

not only have no differential relationships for females as compared to males, but also that none of these internal processes are affected by university/group differences.

Considering OH9d, affectivity demonstrates a negative relationship with respondent/group differences equally for both men and women. Thus high affectivity is associated with close agreement in perceptions of oneself and those of the group. But normative pressure only relates to respondent/group differences for women: high normative pressure accompanies close agreement in self and group perceptions. The expected relationship between respondent/group differences and university/group differences is nonexistent for both sexes. Hence the expectation that greater university/group differences would accompany smaller respondent/group differences is not supported.

OH10a. Women will use socio-emotional characteristics and men will use task characteristics to describe the president and the most respected member of the group.

OH10b. Greater normative pressure will increase the use of task qualities for males and greater affectivity will increase the use of socio-emotional qualities for females. Whether agreement with the values of the group differentially affects each sex's use of appropriate characteristics is unclear.

OH10a is not supported. In fact, men and women describe these two leaders with almost identical types of characteristics. OH10b is only partially supported. Normative pressure has no effect on the types of characteristics used to describe the two leaders for either sex. Affectivity, however, does affect the qualities used to describe the most respected person for women and has no relationship for men. Greater affectivity increases the socio-emotional qualities and reduces the task qualities women use to describe the most respected person. There is no effect of affectivity on descriptions of the president. Agreement with values increased only the socio-emotional qualities associated with the respected person. This relationship is identical for both men and women.

OH11a. Women will perceive less conflict in their groups than men.

OH11b. Women in conservative groups will perceive less and women in liberal groups will perceive more conflict than men in those groups.

OH11c. Conflict will be related to the following variables but with no sex predictions. Two variables, agreement with values and respondent/group differences, will show negative relationships. The other variables are:

1) normative pressure
2) affectivity
3) pressure to participate
4) opposition to the group

OH11a is supported and OH11b is not. Women do perceive less conflict than men. Although the pattern of means reflects the expectations for OH11b, the sex by ideology comparison is not significant and neither is a t-test performed between the liberal women's and liberal men's perceptions of conflict.

In terms of the variables in OH11c, agreement with values and respondent/group differences do relate significantly to perceptions of conflict in the group and equally for both sexes. Thus closer agreement around values in the group is associated with fewer conflicts. Affectivity and normative pressure evidence no relationships with conflict for either sex. The other two variables, pressure to participate and perceived opposition to the group, indicate significant positive relationships with conflict only for the men. Hence, conflicts are associated with closer agreement for both sexes and with pressure to participate and opposition to group for men.

OH12a. Whether women or men change more in beliefs and identity resulting from the group and how this is conditioned by ideology and group type will be examined.

OH12b. Affectivity will foster change in females and normative

pressure will relate to change in males. Other variables will be examined for effects on change in males and females:

1) agreement with values
2) opposition to the group
3) respondent/group differences
4) agents of change (positive relationship for both sexes)

Regarding OH12a, a three-way analysis of variance was performed and resulted in only group type and the interaction between ideology and group type being significant. Religious group indicate more reported self-change than political groups. But with the interaction, it is the liberal political group and the moderate religious groups that evidence the highest self-change. The other two political groups reflect extremely low self-change as a result of membership in their groups.

Basically the predictions in OH12b are supported. Affectivity does have a very high relationship with reported self-change for females, but the same high relationship also exists for males. Normative pressure, however, relates exactly as predicted, indicating a strong relationship with men's reported self-change and not women's. In addition, perceived opposition to the group also has a positive relationship for men and none for women. Agreement with values tends to affect women's reported self-change since this relationship approaches significance at the .05 level. However, only identity, and not values, is affected by the amount of agreement with values. The agents of change, those individuals the respondent indicated as affecting their change, has an equally high relationship with reported self-change for both men and women. But the agents differentially affect values and identity for men and women. These people are most influential on men's identity and on women's values. In summary, affectivity, the agents of change, and possibly agreement with values affects women's reported self-change, whereas affectivity, normative pressure, perceived opposition to the group and the agents of change influence men's reported self-change.

In general, the majority of these hypotheses were supported by the results. The more detailed integration of these results and the implications for the theoretical perspective and future organizational studies are discussed in the next chapter.

CHAPTER VI

SUMMARY AND CONCLUSIONS

The overall purpose of this study was to examine the extent to which sex differences are expressed within the group or interact with organizational processes. Often, organizational dynamics are assumed to either be functions of groups or systems and thus not differentiated by sex or when the processes are related to individual needs, they are expected to operate similarly, if not identically, for both males and females. However, the vast amount of literature on the differences between the sexes as well as the well-defined cultural stereotypes would argue that women and men have different relationships to their organization and that different processes would affect the sexes differently.

Since no studies have attempted to examine the relationship between sex differences and organizational dynamics, the framework of Parsons and Bales (1955) provides the theoretical perspective in this study. The instrumental socialization of males disposes them toward the occupational arena and more concern with content and tasks. As well, men exhibit the qualities of aggressiveness, dominance, achievement, and independence. The expressive socialization of females orients them toward the marriage roles of wife and mother. Similarly, women are expected to value friendships, interpersonal relationships and feelings which become associated with the qualities of passivity, nurturance, emotionalism, and dependence or compliance. Thus affective relationships should characterize women's relationship to their organizations, and task and content concerns should symbolize men's relationship to their organizations.

To examine these relationships, four political and five religious organizations ranging from liberal to conservative were used.

These were student organizations within a large mid-western university and to this extent are less stereotypic for the sexes than similar organizations would be in the larger society. Hence, this broad range of groups allows for sex differences to be examined within different types and ideological orientations.

Two types of questionnaires provide the basis for this data, originally collected in 1966 by Gamson (1972). The background questionnaire explores attitudes toward the university, socio-economic and demographic information, and general reactions to college life. The organizational questionnaire seeks information on a variety of group processes.

Summary and Interpretation of Results

In general, the results support the contention that women and men should evidence different relationships to their organizations. Affective integration seems to symbolize and mediate other processes for women, while normative pressure on values is more reflective of men's relationship to their organization. The summary and interpretation of the results will be presented in the following order. The straight female/male differences will be discussed first, followed by the interactions between sex and either ideology or group type. The last two sections on ideology and on group type provide the context in which the sex differences occur. Any interactions between ideology and group are interspersed in the ideology and group type sections as appropriate.

Female/Male Differences

The expressive socialization of women argues that affective relationships should be more important to them. Similarly this affective orientation should be a central organizing dimension for other group processes. The instrumental socialization of males argues that values should be more important to men. Unfortunately there is no measure of how important values are for an individual in the organization. Hence the perception of values, or normative pressure on values, substitutes

as the parallel to affectivity. In general, the respective socializations of females and males appear to be reflected in the results.

Before examining the organizational processes, a quick review of the background results are presented. To some extent this set of results provide a type of check on the organizational hypotheses and results since the sex differences with regard to these variables are more established. Similarly, unexpected results may add to interpretations of certain organizational findings.

On the whole, women and men reflect their socializations in their reactions to the university experience. They select stereotypic majors and men appear to value the academic-intellectual aspects of the university more than women, while females find value-personality dimensions most important. Males' goals for college revolve around exploring ideas and career plans, while women's goals are oriented much more toward friendships, marriage and interpersonal concerns. The consistent themes for males throughout these results are occupation and career concerns and the more abstract, ideational aspects of academic life. For women, the consistent themes are friendships, interpersonal relationships and exploration of self. Thus, these results support the framework regarding sex differences used in this study.

As mentioned above affectivity was expected to represent and mediate women's relationship to their organization, whereas normative pressure on values would symbolize men's relationship. While women are more affectively integrated into their organizations than men, no differences occur for perceptions of normative pressure. Thus at the general level, the affective orientation of women appears to be a stronger relationship than the normative pressure orientation of men. But further examination is necessary before it can be concluded that normative pressure has no special meaning for males.

The extent to which affectivity and normative pressure mediate or are related to other organizational processes for females and males respectively supports the expected feminine and masculine orientations fairly well. Table 6-1 presents all the variables that relate for men and women to affectivity and normative pressure. While the number of relationships do not provide a dynamic understanding of what is

TABLE 6-1

SUMMARY OF ALL FEMALE/MALE RELATIONSHIPS WITH AFFECTIVITY AND NORMATIVE PRESSURE

Variables	Affectivity		Normative Pressure	
	Females	Males	Females	Males
Attraction	*	*	*	*
Commitment	*	*	*	**
Agreement with values	**	*	*	**
Pressure to participate in activities of group	*	*	*	**
Amount of participation	**	*	(*)	(*)
Participation in discussions	**	*	*	--
Affect on qualities used to describe most respected member	*	--	--	--
Influence of members on policies of group	*	--	*	--
Perceived opposition to group from university	--	--	*	--
Respondent/Group differences	*	*	*	--
Reported self-change	*	*	--	*
Affectivity	--	--	(*)	**

*Indicates that a significant relationship exists.

**The relationship is significantly stronger for that sex.

(*)Indicates a very weak relationship.

happening for males and females in their organizations, this summary does indicate the overall effect of affectivity and normative pressure for the sexes.

From this summary, it is clear that whenever a variable relates to either normative pressure or affectivity for both sexes and that a significant difference occurs between the sexes, the relationship favors the expected sex. Or stated another way, double asterisks only appear for women with the variables that relate to affectivity, and for men with the variables that relate to normative pressure. In addition, two variables relate only for women to affectivity and one variable relates only for men to normative pressure. While no variables relate just to affectivity for men, four variables do relate to normative pressure only for women. Other than this last relationship, the pattern clearly argues that affectivity is more important for females whereas normative pressure is more important for males.

Although this summary of the number of variables relating to normative pressure and affectivity for the sexes provides a general overview, the specific relationships supply the more dynamic understanding. For this discussion several of the variables are often grouped into categories while certain others are discussed individually. Throughout all this discussion, an attempt is made to understand the differential ways men and women experience their organization.

Feelings about the Group

This category groups the variables of attraction, commitment, reasons for joining the organization, and the relationship between normative pressure and affectivity.

The most important reasons for joining organizations for both sexes include the group's values and activities. However, more women join the organization because of friendships than men do. Thus, the affective orientation of women is not only important for females when they are in the group, but is also a criterion for joining the organization.

In general, the feelings of males and females toward their group are not very differentiated by sex. For example, attraction to the organization is related to the amount of affectivity and normative pressure for both sexes, thus implying that both friendships and values are important in one's attraction to her/his group. Commitment, on the other hand, is particularly related to normative pressure for males. Although affectivity and normative pressure have relationships to commitment for both sexes, men's commitment is stronger in the presence of more normative pressure on values. Thus normative pressure is a more important mediator for men's commitment than for women's.

The relationship between normative pressure and affectivity is significantly higher for men. At best, women evidence a very weak relationship between these two variables. Since normative pressure is assumed to be the more important variable for men and many of the results support this, the best explanation appears to be that normative pressure is determinative of how affectively integrated men are.

In summary, although affectivity is important for how women feel about the group, this affectivity does not enhance female's attraction or commitment more than men's. Normative pressure does appear to enhance the feelings men have about their group. Normative pressure has a greater effect for men's commitment and appears to influence how affectively integrated they are.

Pressures and Conformity in the Group

This category lumps many variables together. The common themes through these variables are pressures toward conformity, and the evidence of conformity. Pressures toward conformity include the variables of normative pressure, pressure to participate in activities, and the perceived opposition to the group from others in the university. While this latter variable is not actually a pressure to conform, it is a potential felt pressure by members of the group and for that reason is included in this section. The variables evidencing conformity are amount of participation, agreement with the values of the group, and perceptions of conflict.

The two direct measures of pressure, normative pressure and pressure to participate, are not perceived differently by the sexes. But these two measures are related quite differently to other variables for men and women. One way to consider pressure variables is the extent to which the pressure brings results. Hence normative pressure on values seeks agreement with the values of the group, and pressure to participate in activities seeks greater amount of time being spent in the organization. This framework structures the discussion in this section.

While normative pressure on values is related to agreement with the values for both men and women, the relationship is much stronger for men. Interestingly, agreement with values has the stronger relationship with affectivity for women, although again both males and females evidence the relationship. Considering only the strongest sex preferences in agreement with values, normative pressure relates to agreement with values for men, while affectivity relates to value agreement for women.

Conflicts are another evidence of the effects of pressure, and it relates to agreement with values equally for both sexes. The greater the value agreement, the less conflict. To the extent conflicts can be considered a measure of what is important in a group, it appears that value agreement or disagreement is a salient concern for these groups. In the context of the stronger relationship between normative pressure and value agreement for males, values take on an increased importance for males as compared to females.

Several implications can be drawn from this discussion of normative pressure. One, normative pressure affects what is being pressured, values, more for males than for females. Normative pressure on values has a higher relationship with men's agreement with the values of the group than it does for women's agreement. Two, to the extent that conflicts indicate areas of salience for a group, value agreement or disagreement is important to these groups for both sexes. However, given the stronger relationship of pressure on values and agreement with values for men, values as an area of concern appear to be most important to males. The third implication is the added support to the expected

affective orientation for women and normative pressure or value orientation for men. Affectivity has the strongest relationship for women and normative pressure has the strongest relationship for men to agreement with values.

Pressure to participate in activities, the other major pressure variable, seeks to increase member's participation in the organization. Similar to the results for normative pressure, pressure to participate relates to participation for both sexes but has a significantly greater relationship for men. Participation for women as was true for values is essentially a function of their affective integration. Again participation does relate to affectivity for both sexes, but an extremely strong relationship exists for women whereas the relationship for men is only moderate. Conflicts, as an indication of salient areas, has an interesting relationship in the whole area of participation. For men, greater conflicts are associated with pressure to participate, and no relationships exist with conflict for women. In this context, it is the pressure dynamic, not the response which evidences salience for men.

The picture that seems to be emerging is that men are more attuned to the pressure dynamics in the group. Whatever the area of pressure, males evidence a higher appropriate response to the pressure. For women, the appropriate response to the area of pressure is more related to affectivity than to the specific pressure variable. Similarly, the perception of conflicts indicates that both areas of pressure are more salient for men whereas only value agreement is salient for women. This also fits with men's perceptions of more conflict than women perceive.

Even greater support for males' orientation toward pressure arises in the consideration of the two pressure variables together. Normative pressure on values and pressure to participate have a significantly stronger relationship for men than for women. Thus while normative pressure on values may be the central orientation of males, it appears that this orientation can be expanded to include pressure itself, coupled with responding to that pressure in the expected way.

The other variable considered as a pressure dynamic is the perceived opposition to the group from others in the university. Although this variable does not imply certain directly related responses, to the extent that opposition is uncomfortable, or at the minimum regularly acknowledged, it may be experienced as a type of pressure on the group. Of concern is whether men and women have different perceptions of the response to this pressure.

For women, perceived opposition to the group from the university is related to normative pressure, whereas for men it is related to conflicts and their reported self-change. The relationship for women is particularly interesting in that one might expect them to use a more personal response such as greater affectivity. In fact, the response women associate with perceived opposition is the most logical one since the basis for the opposition is likely to be the values and beliefs of the group. The implication is that if other people are opposed to the group because of its values and beliefs, then pressures on values and beliefs become more salient to the organization. Whether females also experience attempts toward more value agreement as important for them personally in response to the perceived opposition is not clear. What is clear, however, is that opposition for women does not relate to actual closer agreement in values but only to the attempt to create closer agreement.

Males indicate two relationships with perceived opposition, greater conflict and more self-change attributable to their group. The first relationship is particularly interesting since men perceive conflict associated with each area of pressure. The relationship of self-change to opposition also has similarities with the response of males to other pressure dynamics. Men seem to respond in the appropriate way to the area of pressure and their responses are personal in that the individual's own behavior is affected by the pressure. Whether self-change in beliefs and identity is perceived by males as the appropriate response to opposition is unclear. But the response of self-change is clearly a personal one. In any case, men perceive opposition as affecting the group in ways that influence their beliefs and identity.

In summary, the relationship of males to their organizations can be characterized as involving pressure, conformity to the pressures and conflict. Although the whole area of values is probably most central for men, participation in the group, and opposition to the group are also relevant to the pressure orientation. Males respond to normative pressure on values by greater agreement with the values of the group, to pressure to participate in activities with greater participation, and to perceived opposition to the group by evidencing more self-change in beliefs and identity. Each of these responses is a personal one. In addition, men not only perceive more conflict in general, conflicts are associated with each of these areas--directly with the pressure variables of pressure to participate and perceived opposition and inversely with the response, agreement with values. Thus, pressures to conform and actual conformity including the conflicts related to these pressures appear to symbolize men's orientation to their organization.

This prescriptive or pressure to conform orientation relates logically to the instrumental socialization of males. Men are not only assumed to be most responsible for task functions in an organization, but are also socialized to be dominant and assertive. The two internal pressure variables can both be considered as task functions--securing agreement on the values of the group and increasing the involvement of the members. For men, these two pressure measures are highly associated. The orientation of males toward task functions and toward values combine in these organizations since values are basically the content of these groups, thus reinforcing two aspects of instrumental socialization. Also the pressure variables have a flavor of dominance to them in that they attempt to control other people's behavior. This flavor of dominance relates to the attribute of dominance associated with males and may represent how personal dominance is expressed within the group. Thus, men appear to relate most to the variables reflective of their socialization.

Females, on the other hand, evidence a greater affective relationship to their organization. Although women do respond to normative pressure on values with greater agreement in values and to pressure to

participate with more participation, each of these responses is associated more with affectivity than with the pressure variable. Thus women's agreement with values and actual participation appear to be a function of their affective integration. Conflicts for women only involve value disagreements. On this conflict relationship, they are similar to males. Perceived opposition, the more indirect pressure variable, seems to have the more logical response for women. Greater opposition to the group is associated with greater normative pressure on values. This response is not only more logical in that values are likely to be the basis of the opposition but also it is a group response, not a personal one. This association of a group response with perceived opposition will be explored more thoroughly in the section on women in extreme groups.

Although women do respond to the pressure variables with the appropriate responses, the fact that these responses evidence stronger relationships with affective integration indicates the importance of affectivity for females. Possibly one could say that women conform to pressures in the context of close personal relationships. Or that close personal relationships are the bases of their conformity to the pressures. Regardless, the importance of affectivity in affecting the responses to certain pressure dynamics in the organization is consistent with the expressive socialization of females toward valuing interpersonal relationships.

Descriptions of Leaders

Respondents indicated the characteristics most descriptive of the president and the most respected person in their group. These qualities were separated into task and socio-emotional characteristics. Given the almost synonymous association of task with instrumental socialization and socio-emotional with expressive socialization, each sex was expected to utilize the appropriate qualities in describing these two leaders. Instead, men and women used the same characteristics for the descriptions of each leader. This result is particularly interesting since it means that the sex-related socializations do not act as perceptual filters in the observations of others.

However, for women greater affectivity is associated with an increase in the number of socio-emotional qualities and decrease in the task qualities used to describe the most respected person. Normative pressure, on the other hand, evidences no comparable relationship for males, and actually has no relationship for any descriptions. The most likely explanation of the relationship for women is that in the context of high affectivity, females select as their most respected person an individual who is a socio-emotional leader.

In summary, it appears that the respective socializations of men and women do not intervene in the perceptions they have of the president or the most respected member. However, feminine socialization can be seen as influencing who women admire and respect most. The higher the affective integration of women, the more likely the most respected person represents socio-emotional qualities and not task ones.

Participation in Discussions

Because masculine socialization orients men toward dominance and assertiveness, men were expected to participate more in the discussions than women. In fact this occurs. But the more interesting results involve the organizational processes that affect each sex's participation in discussions.

Since women are not socialized to actively participate, particularly in content discussions, the atmosphere of the group should be more determinative of their participation. A supportive and warm atmosphere was expected to facilitate and an evaluative or pressure atmosphere was expected to hinder women's participation. Instead, all variables had an increased effect on their participation. Thus, the supportive variables of affectivity, a sense of belonging and the influence of members on the policies of the group, the evaluative or pressure variables of normative pressure and pressure to participate, and the other two variables, amount of participation and agreement with values all facilitate women's participation in discussions. Clearly, the environment of the group is important to how much women participate.

While the supportive atmosphere logically should facilitate women's participation, it is the other dynamics that are particularly interesting. Higher influence of members on the policies of the group suggests that women's opinions are likely to be heard and considered, thus providing a reason to participate. Since agreement with values enhances women's participation, high normative pressure in this context may also become facilitative. The similarity of women's values to those of the group in the context of pressure for value conformity may result in females feeling a sense of importance in the group life. This importance arising from similarity is likely to reinforce women's participation in discussions.

The relationship of pressure to participate and actual participation relate equally to men's or women's participation in discussions. The implication seems to be: to the extent one is pressured to participate and actually does spend more time in the organization, the person is also more likely to participate in discussions.

Only two other variables relate to participation in discussions for men, affectivity and a sense of belonging. Although affectivity has a much higher relationship for women's participation than men's, it appears that a supportive atmosphere is facilitative to men participating in discussions also.

In summary, women's participation is much more conditioned by the environment of the group than men's. Female participation increases with a supportive atmosphere, when there are reasons to participate, and to the extent their opinions are likely to be valued or make a difference in the discussion. Although some supportive atmosphere facilitates men's participation, in general their participation in discussions appears to be an internally socialized behavior not greatly influenced by other group processes.

Influence of Members

This variable indicates the extent to which the members have influence on the policies of their group. High influence reflects a more democratically organized group. What is interesting for this

variable is that only women evidence any relationships to it. For women high influence of the members is associated with affectivity, normative pressure, and their own participation in discussions which was discussed above.

That greater affective integration is positively related to greater influence of the members may imply that women perceive influence in interpersonal rather than content terms. Thus close friendships and many friendships may represent the means by which females influence others in the organization or the way influence operates. The relationship of normative pressure on values to influence of members is more difficult to interpret. Possibly the above discussion of the relationship to affectivity provides the link. If the number and quality of interpersonal relationships is essentially the criterion for the amount of influence members have, then these closer relationships are also likely to be the avenue through which women experience normative pressure on values. To this extent, the higher the influence of members which for women is measured by their friendships, the more women will experience normative pressure on values.

At the broadest level, the fact that more variables are related to the amount of influence members have indicates that this dimension is more salient for women. Since men indicate no relationships with influence of members, it appears to have much less relevance for them.

Self-Change

Respondents indicated the extent to which they changed in beliefs and in identity as a result of membership in their group. While affectivity facilitates reported self-change for both sexes, this variable is the only significant relationship for female self-change outside of the agents of change. In addition to affectivity males' reported self-change relates to normative pressure, perceived opposition to the group which was previously discussed and agents of change.

The relationship of normative pressure to only men's self-change adds support to the importance of normative pressure for males. The fact that normative pressure affects both change in beliefs and

particularly change in identity reflects the centrality of this dimension for males.

The agents of change, or the individuals which respondents indicate as influencing their change, can be expected to relate to reported self-change for both sexes. However, what is interesting is that the agents of change have the most influence on men's identity and on women's values, thus affecting the orientation less characteristic of the sex. Thus to the extent that one's predominant orientation, identity for women and values for men, requires less external influence in order to change, these results nicely support the sex differentiations already evidenced in this study.

Summary

The expressive socialization of females, indicated by affective integration, and the instrumental socialization of males, indicated by normative pressure on values, do affect the organizational dynamics differentially. In fact, very few organizational processes evidence the same relationships for men and women. Although some relationships are significant for both sexes, quite often, however, the association is much stronger for one sex.

Women are more affectively integrated into their groups than men, and this affectivity appears to be central in the organizational life space of females. Affectivity not only mediates the amount of time women spent in the organization, but also their agreement with the values of the group. These two variables are particularly interesting since their relationship is stronger with affectivity than with the relevant pressure variable. Although affectivity is strongly associated with women's attraction and commitment to the group, similar relationships exist for men; thus affectivity is not differentially related to these variables for females as compared to males. Greater affectivity also appears to influence the type of person women most respect and admire in the group. This person evidences more socio-emotional qualities and less task ones.

The extent of women's participation in the discussions of the group is not only less than men's participation, but also is highly influenced by the environment of the group. Men's participation in discussions, on the other hand, appears to be an internally socialized behavior, thus much more independent from the situation. Both a supportive atmosphere, as well as pressures which imply importance for women to participate, facilitate their verbal interaction in discussions.

Although no differences between the sexes occur for normative pressure on values, this dimension does influence many other organizational processes for men. While normative pressure on values or values in general appear to be the central integrating dimension for men, the whole area of pressure to conform and actual conformity also characterize males' relationship to their organization. For each direct pressure variable, men evidence stronger relationships with the appropriate response than women. Thus males appear to respond to normative pressure on values by greater value agreement, and to pressure to participate by greater participation. For the indirect pressure variable, perceived opposition to the group, males report that their values and beliefs have changed more. Conflicts, as another evidence of the salience of certain dimensions, has a direct relationship with pressure to participate and perceived opposition and an inverse relationship with agreement with values, thus evidencing an association to each domain of pressure. As well, men perceive more conflict than women. In this context, males are oriented to pressure for conformity as well as actually conforming appropriately to the pressure.

But normative pressure has important other relationships for men. While related to attraction and commitment for men and women, normative pressure is more important to commitment for men. High normative pressure also facilitates men's self-change. Assuming normative pressure is most central for males, it appears to mediate how affectively integrated men are to their organizations.

Interactions of Sex and Ideology or Group Type

In the theoretical section, it was expected that women in liberal and in political groups would be less reflective of traditional feminine socialization, while women in conservative and in religious groups would be more reflective. To a moderate extent these expectations were supported in the background results. Women in liberal and in political groups selected the feminine career majors of pre-professional minor fields, and education-library science far less than women in the relevant comparisons. And to the extent that the amount of mother's education indicates less acceptance of sex-role stereotypes, women in liberal groups have mothers with the highest amount of education. Women in political groups value independence more than women in religious groups. However, none of the other expectations for these women were supported by the background variables.

These different orientations to the cultural stereotypes were expected to affect certain organizational dynamics in a different way and others in a similar way. In the perceptions of conflict women in liberal groups were expected to perceive more conflict than the comparable comparison for men, while women in moderate but particularly conservative groups would perceive less conflict than men in their groups. Although the pattern of means reflected these expectations, the result was not significant. Thus the effect of different acceptance of feminine socialization is not expressed with this variable either.

Women in the extreme ideological groups, liberal and conservative, were expected to exhibit similar dynamics in certain situations. These women are members of groups that are quite different from the university environment. To the extent they find this position uncomfortable or potentially threatening, they could respond in a variety of ways: increase their affective integration to their groups, decrease the perception of differences between their group and the university, or increase the similarity in one's own values and those perceived for the group. However, none of these possibilities occurred. On the assumption that perceived opposition to the group is greater for liberal and

conservative groups, greater opposition for women is related to normative pressure. This response to opposition is a group response, not a personal one. That the women associate a group variable with perceived opposition renders the expected uncomfortableness with being different from the environment even more unclear. Clearly, though, if the uncomfortableness exists, women do not evidence a personalized reaction to it. However, it may be more appropriate to conclude that women do not experience being different from the environment as a potential threat.

Two other interactions are apparent. Women in religious groups were expected to participate in discussions more than women in political groups since political groups are not only less stereotypic for women but also because the content discussions in political groups are likely to be more abstract and ideational. This relationship was significant.

The other sex interaction occurred with normative pressure. Men perceive more normative pressure in the religious groups whereas women see more normative pressure in the political groups. It appears that normative pressure is experienced more in the groups less stereotypic for each sex.

In summary, the expected effects of being more or less reflective of traditional feminine socialization do not appear to influence organizational processes in a specialized way. And to some extent whether women in liberal and in political group are less tied to cultural stereotypes can be questioned.

Ideology

The ideological orientation of the groups provides some of the context in which sex differences operate. Several times hypotheses expected to be particular to women in the extreme groups were in fact a function of ideology; and therefore applicable to both sexes. Since the straight ideological effects are not of major importance for this study, the descriptions of the groups will not include much interpretation of the findings. If significant differences occur between political and religious groups within a particular ideological position, these will be indicated.

The needs the organization appears to fulfill for its members is evidenced by the question, what would be missed if the respondent were to leave the organization. Liberal groups appear to be oriented toward intellectual stimulation and away from the activities of the group. This intellectual orientation is also reflected in the background results. Liberal groups value knowing faculty and intellectual exchange with students significantly more than moderate or conservative groups. The activities of moderate groups appear to be most important to its members whereas intellectual stimulation is of least importance. Conservative groups, on the other hand, are oriented toward values as the most important aspect of their group life, and devalue activities and friendships as aspects which they would miss if they left the group.

Liberal groups, in general, can be characterized as being only somewhat more affectively integrated than moderate groups but far less than conservative groups. However, the liberal political group evidences significantly higher affective integration when compared with the liberal religious group. Normative pressure is lowest in the liberal groups as compared to the other ideological positions; however, this result occurs because the liberal religious group indicates extremely low normative pressure whereas for the liberal political group normative pressure is relatively high. The pressure to participate in the activities of the group is quite low for both liberal groups. Since the pressure dynamics are quite low in general for liberal groups, it is interesting that the most conflict is perceived in these groups as compared to moderate and conservative groups. In terms of the congruity of perceptions between the university and group and between the respondent and the group on twelve values, liberal groups evidence the greatest differences from the environment and relatively high diversity within the group. While both liberal groups affect the amount of self-change reported by members, the liberal political group influences the change of its members to a much higher degree.

Moderate groups reflect the loosest orientation of any of the ideological positions. Both affectivity and normative pressure are low; however, the comparison for types of moderate groups indicates that

affectivity is quite high for the religious group and extremely low for the political group. Consistent with activities being most important to members of moderate groups, pressure to participate in activities of the group is higher than that of liberal groups and less than that of conservative groups. Moderate groups are most similar to the university, and evidence the greatest value diversity within the group. As well, these groups demonstrate a high amount of conflict. The moderate religious group has the most effect on the amount of self-change members attribute to it, but the moderate political group members indicate the least self-change of all group comparisons.

Conservative groups clearly are the most tightly integrated groups in the ideological comparisons. Conservative groups evidence the highest affectivity, highest normative pressure on values, highest pressure to participate, and the least conflict. However, the affectivity varies according to the type of group with religious groups evidencing extremely high affective integration and the political group evidencing very low affectivity. In a similar way, the conservative religious group has more affect on the amount of self-change reported by its members than does the conservative political group. In fact, the conservative political group evidences the lowest affect on changing member's beliefs and identity of all ideology and group type comparisons. Although conservative groups indicate a fairly different value position vis-a-vis their perceptions of the university, they evidence the closest relationship between perceptions of individual values and those of the group.

In summary, the dynamics associated with each of the three ideological groupings are quite different. Conservative groups, which focus on values, evidence a close integration and high agreement among the members. Although affectivity is different depending on the type of group--religious groups with very high and the political group with very low affectivity; in general, conservative groups indicate high pressures and few conflicts. Liberal groups, on the other hand, are more complex in that opposite dynamics often are operating depending on the type of group. The liberal religious group has medium-low affective integration

and very low normative pressure, whereas the liberal political group has both medium-high affectivity and normative pressure. Otherwise, liberal groups can be characterized as intellectually oriented, having low pressure to participate, the highest amount of conflict and a fair amount of internal diversity in values. Moderate groups evidence fairly loose relationships among the members which is consistent with their focus on activities. The moderate religious group, however, does have stronger affective ties than the moderate political group. Moderate groups are quite similar to perceived values for the university and, as would be expected, evidence much diversity internally.

Group Type

Fewer dynamics appear to be a function of whether the group is a political or religious one. In the discussion of group type results, the effect of ideology will not be indicated since these differences were mentioned in the above section.

Only three variables differentiate religious groups from political groups and in each case religious groups reflect the higher end of the scale. Thus religious groups have more affective integration, more normative pressure, and a greater influence on the amount of change members attribute to the group. Consistent with the relationships which favor religious groups, particularly affectivity and more reported self-change, members indicate that they would miss the friendships most and the activities least if they were to leave the organization. The reverse is true for political groups; they would miss the activities most and the friendships least.

Thus, religious groups are more similar to conservative groups in that they both evidence a fair amount of influence on their members as well as being fairly close knit organizations. Political groups, on the other hand, indicate a looser identification of members with their group.

Implications

As a beginning step in the consideration of sex differences within organizational dynamics, the results of this study suggest that the traditional socializations of the sexes do influence men's and women's relationships to their organizations. The expressive socialization of females orients women toward interpersonal concerns and friendships. In fact, women are more affectively integrated into their organizations. It is not just that women are more affectively integrated, but that affectivity or the presence of close friendships appears to mediate, affect, and at times define other organizational processes for females. Thus the expressive socialization permeates women's organizational relationships.

The instrumental socialization of males disposes them toward a task relationship with their organizations. In this study the common content was values and thus normative pressure on values reflects males' orientation in the groups. Normative pressure on values, similar to affectivity for women, appears to mediate and influence other organizational processes for men. However, at the broadest level, the whole arena of pressures to conform, conflict and actual conformity appear to be very important for males. Since normative pressure on values relates directly to these types of organizations, it may be that the pressure orientation is more representative of masculine socialization. In other types of organizations, the integrating dimension may be pressure on whatever the specific content is for the group. In any case, pressuring on whatever is the particular content clearly represents a task function. And task functions are highly reflective of instrumental socialization.

Before examining the implications of these results for research, these findings need to be placed in a historical perspective. These data were collected in 1966 which preceded the more active and public expression of the women's movement. The women's movement and the related pressures many female groups are bringing through legal cases, direct action and public disclosure of previous sex discrimination may alter the presence of some of the relationships demonstrated in this study. One relationship that may be affected is the importance of the

group atmosphere for women's participation in discussions. Women's consciousness groups often attempt to free females from some aspects of their socialization. The passivity and dependence on others for one's opinions are often an important focus in these groups. To the extent women have become more initiating in their verbal interactions with others, the dependence of women's participation on the group atmosphere may be lessened.

Another implication from the activity of the women's movement involves the importance or the valuing of certain stereotypic female qualities, such as interpersonal relationships, or being more open with one's feelings. As these qualities have become more valued, not only women but also men are embracing them as necessary qualities for the survival of humanity. To the extent the society does swing toward more positive associations with these qualities, the strong affective orientation of females in this study may also be evidenced by more males as well.

Placing these results in a historical perspective indicates that the strong sex differentiations found in this study may be muted somewhat given the increased visibility and influence of the women's movement. However, the particular socializations of the sexes are likely to remain dominant for some time implying that the particular orientations are still likely to exist and be expressed within organizational processes.

The sex differentiated relationships to organizations has important implications for organizational research and theory. Men and women do not appear to experience their organizations in an identical fashion. Not only are different dimensions more important to one sex than the other, but the sex related orientations affect other organizational processes as well. In this sense the ratio of males to females in all studies becomes important to the conclusions drawn. Some processes are considered to be functions of the group, but to the extent one sex dominates the membership, the "group" process might actually be a reflection of the orientation of the dominant sex. Similarly, the sex ratio becomes important in the determination of sample selection. Regardless,

organizational research needs to become more sensitive to sex differences in organizational dynamics. At the minimum studies should indicate the potential bias evidenced from the sex make-up whether it is examined or not.

An interesting theoretical implication also arises from this study involving the importance of pressure for influencing people. As discussed before, males appear to respond to pressure in a particular domain by increasing the appropriate response. The appropriate response for females, however, is less influenced by the appropriate pressure dimension than it is by the amount of affectivity or close relationships they have in the organization. This differential response to pressure implies that pressuring people to behave in certain ways may not always bring the desired conformity whereas another dimension might. Thus pressure toward conformity in certain organizationally salient dimensions may not be the appropriate means of influence for both sexes.

In summary, much more research needs to be conducted examining sex differences in organizational dynamics. Only one study does not create a literature. It is important to validate these findings or refine them with different types of organizations as well as with different mixtures of the sexes. Similarly, re-examination is needed of many conclusions drawn from the predominantly male work organizations to determine the extent to which the findings are biased by the sex make-up of the membership. Not only would this facilitate a more accurate understanding of organizational dynamics but also the particularly sex-related influence males and females may have on the culture of organizations.

APPENDIX A

STUDENT ORGANIZATION QUESTIONNAIRE

PART I

GROUP QUESTIONS

1. When did you first become associated with your group? _____ (month) (year)

2. Have you been associated continually with your group since the date you wrote above? (CHECK ONE)

   ☐ I have been associated continually

   ☐ I have been associated intermittently

3. How did you hear about the group? How did you know about the group in the first place? (CHECK AS MANY OF THE WAYS YOU HEARD ABOUT THE GROUP THAT ARE APPLICABLE TO YOU)

   ☐ From posters, advertisements around campus

   ☐ Table at registration

   ☐ From announcements in the Michigan Daily

   ☐ A close friend at the University told me about it

   ☐ Another student (not a close friend) told me about it

   ☐ A faculty member, teaching fellow, or member of the administration told me about it

   ☐ Someone back home told me about it; e.g., family members, high school friends, alumni, etc.

   ☐ Other ways you heard about the group (PLEASE SPECIFY) _____

   _____

   _____

4. Think back to the reasons why you joined the group. These may not necessarily be the same as reasons for remaining in the group, so try to remember how you felt when you decided to join.

   What were some of the reasons why you wanted to join (or become associated with) your group? (CHECK AS MANY OF THE REASONS LISTED BELOW THAT ARE APPLICABLE TO YOU, AND WRITE IN THE SPECIFICS WHEN THEY ARE ASKED FOR)

   ☐ I was attracted to the beliefs, values, interests, or goals of the group. (SPECIFY: WHICH BELIEFS, VALUES, ETC. AND HOW THESE INTERESTED YOU PERSONALLY) _____

   _____

   _____

   ☐ I was attracted to the activities and program of the group. (SPECIFY: WHICH ACTIVITIES AND HOW THESE INTERESTED YOU PERSONALLY)

   _____

   _____

   _____

(CONTINUED ON NEXT PAGE)

I-2

4. (continued)

☐ I liked or respected people already in the group. (PLEASE FILL IN THEIR NAMES, AND CHECK WHETHER OR NOT THEY WERE GOOD FRIENDS OF YOURS AT THE TIME YOU JOINED THE GROUP)

Names	A Good Friend? Yes	No
1. _____	☐	☐
2. _____	☐	☐
3. _____	☐	☐

☐ Friends of mine planned to join and I joined with them. (SPECIFY: WHO)

_____

_____

☐ I was encouraged to join by a faculty member, teaching fellow, or member of the administration

☐ I was encouraged to join by someone back home: e.g., family members, high school friends, alumni, etc.

☐ Other reasons for joining (PLEASE SPECIFY) _____

_____

_____

_____

5. Are you at present or were you in the past an officer, a board member, or chairman of committees or activities in your group? (CHECK ONE)

☐ Yes ☐ No (SKIP TO Q. 6)

(IF YES) 5a. Indicate below which positions you now hold or have held, and when you held them.

POSITION	HELD FROM	TO
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

I-3

6. Are you at present or were you in the past a member of any committees in your group? (CHECK ONE)

☐ Yes ☐ No (SKIP TO Q. 7)

(IF YES) 6a. Indicate below which committees you are now on or have been on and when you were on them.

COMMITTEE	FROM	TO

7. How many of the following types of activities of your group did you attend last year? (CHECK ONE BOX FOR EACH LINE: IF YOU DID NOT ATTEND ANY, PLEASE CHECK THE APPROPRIATE BOX HEADED "NONE".)

	Never occurs in my group	None	One or two	Three or four	About a half doz.	About ten	More than ten
Committee meetings	☐	☐	☐	☐	☐	☐	☐
Board meetings	☐	☐	☐	☐	☐	☐	☐
General meetings	☐	☐	☐	☐	☐	☐	☐
Events sponsored by the group open to the public: speakers, teas, dances, etc.	☐	☐	☐	☐	☐	☐	☐
Social events: gatherings, parties (SORORITY AND FRATERNITY MEMBERS: DO NOT COUNT THE DAILY ROUTINE OF LIVING IN THE HOUSE, E.G., MEALS, CONVERSATIONS, ETC.)	☐	☐	☐	☐	☐	☐	☐
Community service activities	☐	☐	☐	☐	☐	☐	☐
Study groups	☐	☐	☐	☐	☐	☐	☐
Religious services	☐	☐	☐	☐	☐	☐	☐
Demonstrations on social and political issues (e.g., civil rights, housing, foreign affairs)	☐	☐	☐	☐	☐	☐	☐
Conventions, regional meetings, etc.	☐	☐	☐	☐	☐	☐	☐
Other (PLEASE SPECIFY BELOW)							
_____	☐	☐	☐	☐	☐	☐	☐
_____	☐	☐	☐	☐	☐	☐	☐
_____	☐	☐	☐	☐	☐	☐	☐

I-4

8. To what extent did you personally take part in discussions at the meetings of your group? (CHECK ONE)

- ☐ Not at all
- ☐ A little
- ☐ Somewhat
- ☐ Quite a bit
- ☐ Very much
- ☐ Did not attend any meetings

9. How much time would you say you spent last year during an average week on activities related to your group? Include everything such as group-related telephone calls, reading materials, attending meetings, going to social affairs, etc. If you did not spend any time in connection with your group, write a zero in the space provided. Do not leave it blank. (SORORITY AND FRATERNITY MEMBERS: DO NOT INCLUDE THE TIME YOU SPENT ON THE DAILY ROUTINE OF LIVING IN THE HOUSE. DO INCLUDE THINGS LIKE MEETINGS, PARTIES, CAMPUS OR COMMUNITY SERVICE, COMMITTEES, DANCES.)

_____ hours per week on the average

10. How much time would you say you spent last year during an average week on affairs related to other groups of which you are a member? List each group separately in the following table. In addition, could you please estimate the amount of time you spent each week on course work, classes, on a job, and on recreation of any kind (reading, watching TV, dating, etc.)?

Other Student Groups (LIST BY NAME)		Average amount of time per week
_____	=	_____
_____	=	_____
_____	=	_____
Going to classes	=	_____
Studying, writing papers, course reading, etc.	=	_____
Job(s)	=	_____
Recreation	=	_____

I-5

11. How important would you say the group is to you? Think of importance in this way. Suppose you had to leave the group for some reason, and could no longer have any contact with it. If that happened, how much would you miss the group--how much loss would you feel? (CHECK ONE)

- ☐ This group is of crucial importance to me--it is hard to think of life at Michigan without this group
- ☐ This group is very important to me--I would miss my contact with this group a great deal
- ☐ This group is fairly important to me--I would miss my contact with this group to some degree
- ☐ This group is not really important to me--I would not really miss my contact with this group

12. How important would you say this group is to most members? (CHECK ONE)

- ☐ This group is of crucial importance to them--they would find it hard to think of life at Michigan without this group
- ☐ This group is very important to them--they would miss their contact with this group a great deal
- ☐ This group is fairly important to them--they would miss their contact with this group to some degree
- ☐ This group is not really important to them--they would not really miss their contact with this group

13. How important would you say this group is to new members vs. old members? (CHECK ONE)

- ☐ This group is much more important to new members than to old members
- ☐ This group is somewhat more important to new members than to old members
- ☐ This group is of equal importance to both new and old members
- ☐ This group is somewhat less important to new members than to old members
- ☐ This group is much less important to new members than to old members

I-6

14. How important would you say the group was to you when you first joined? Answer the question as you would have responded in the first few months in which you were involved in group activities. (CHECK ONE)

☐ This group was of crucial importance--it would have been hard to think of life at Michigan without this group

☐ This group was very important to me--I would have missed my contact with this group a great deal

☐ This group was fairly important to me--I would have missed my contact with this group to some degree

☐ This group was not really important to me--I would not have really missed my contact with this group

(IF YOU FEEL THAT THE GROUP IS EITHER MORE OR LESS IMPORTANT TO YOU NOW THAN IT WAS WHEN YOU JOINED, ANSWER QUESTIONS 14a AND 14b)

14a. What are the reasons for this change of feeling? (CHECK ALL THE REASONS THAT ARE APPLICABLE FOR YOU, AND WRITE IN THE SPECIFICS WHERE THEY ARE ASKED FOR)

☐ The group has changed (PLEASE SPECIFY HOW YOU FEEL THE GROUP HAS CHANGED) _____

_____

_____

☐ My interest in the group has changed (PLEASE SPECIFY WHY YOU FEEL YOU ARE MORE OR LESS INTERESTED IN THE GROUP NOW) _____

_____

_____

☐ My feelings about the people in the group have changed (PLEASE SPECIFY HOW AND WHY YOU FEEL THE WAY YOU DO)

_____

_____

_____

☐ The time I spend in other interests and activities has changed--such as course and study requirements, job obligations

☐ Other (PLEASE SPECIFY) _____

_____

_____

14b. When was the group most important to you? (GIVE APPROXIMATE DATES)

From _____ to _____

I-7

15. If you had to leave the group for some reason, what about this organization would you miss most? (CHECK AS MANY ALTERNATIVES AS ARE APPLICABLE)

___☐ I would miss participating in, organizing the activities of the group

___☐ I would miss the friendships and the closeness with people I had in the group

___☐ I would miss the intellectual stimulation and the discussions I had in this group

___☐ I would miss the ideals and values this group stands for

___☐ I would miss the easy-going, sociable atmosphere of the group

___☐ I would miss the hectic, active pace of the group

___☐ Other (PLEASE SPECIFY) _____

_____

___☐ There isn't much I would miss

GO BACK AND PUT A "1" IN FRONT OF THE ASPECT OF THE GROUP YOU WOULD MISS MOST, AND A "2" IN FRONT OF THE ONE YOU WOULD MISS NEXT.

16. What things about the group have you found most satisfying?

_____

_____

_____

_____

17. What are some aspects of the group that you feel disappointed about?

_____

_____

_____

_____

(IF YOU HAVE FELT AT ALL DISAPPOINTED)

17a. What have you done to express your dissatisfaction, or to change the group?

_____

_____

_____

_____

I-8

18. All in all, how satisfied have you been with the group? (CHECK ONE)

- ☐ Very satisfied
- ☐ Somewhat satisfied
- ☐ Somewhat dissatisfied
- ☐ Very dissatisfied

19. How strong a sense of belonging do you feel you have to the group? How much do you really feel a part of the group? (CHECK ONE)

- ☐ Little or no sense of belonging
- ☐ Some sense of belonging
- ☐ Fairly strong sense of belonging
- ☐ Strong sense of belonging

20. How much socializing is there among members of your group outside of group activities? (Casual get-togethers, meeting at the library, etc.) (CHECK ONE)

- ☐ A great deal
- ☐ Quite a bit
- ☐ Some
- ☐ A little
- ☐ None at all

21. How much dating is there among members of your group? (CHECK ONE)

- ☐ A great deal
- ☐ Quite a bit
- ☐ Some
- ☐ A little
- ☐ None at all
- ☐ Not applicable--Sorority or Fraternity group

22. When people are worried or troubled or have critical personal decisions to make, they sometimes talk it over with somebody--with family, friends, or other people. During your college years, when you have been faced with personal concerns and decisions, have you talked them over with the following people in your group? (CHECK ONE FOR EACH PERSON LISTED)

	Yes, several times	Yes, once or twice	No, but I would if needed	No, would never take a personal problem here
Officers	☐	☐	☐	☐
Non-student advisor to the group	☐	☐	☐	☐
Close friends in the group	☐	☐	☐	☐
Other members (not included above)	☐	☐	☐	☐

I-9

23. In any organization, different members have different degrees of personal involvement within the confines of the group. Some members have many close friends in the group and find that their personal lives and friendships are greatly influenced by their group membership. Other members have few close friends in the group, and find that their personal lives are quite distinctly separated from their participation in group activities. We would like to know about your friendships within the group.

How many people in the group do you regard as good friends of yours? _____ (Number)

23a. How do you feel about this situation? (CHECK ONE)

- ☐ I would like to have more good friends in this group
- ☐ I am satisfied with the number of good friends that I have in this group
- ☐ Sometimes I feel that my friendships are too bound up in this group. I wish I had fewer good friends in this group and more good friends outside the group.

24. As of last spring, who would you say were your five best friends here at Michigan--the people you felt pretty close to, whether fellows or girls, romantic or nonromantic friends, fellow students or anyone else in your life at the University. (NOTE: WE ARE INTERESTED IN YOUR FIVE BEST FRIENDS AT MICHIGAN, WHETHER OR NOT THEY WERE MEMBERS OF YOUR GROUP.)

Please print the first and last names of these friends, check whether they are male or female and indicate where they come from.

As we have indicated, we are interested in the friends' names only to enable us to analyze the data according to groupings of friends.

(NOTE: IT IS IMPORTANT THAT YOU NAME FIVE PERSONS EVEN THOUGH SOME OF THESE MAY BE SOMETHING LESS THAN "BEST" FRIENDS. IT IS NOT NECESSARY THAT YOU KNOW OR LIKE EACH OF THE FIVE FRIENDS MENTIONED EQUALLY WELL.)

	Name of Friend here at Michigan (First and Last Names)	Male	Female	Where they come from (City and state; country, if foreign)
Friend A:	_____	☐	☐	_____
Friend B:	_____	☐	☐	_____
Friend C:	_____	☐	☐	_____
Friend D:	_____	☐	☐	_____
Friend E:	_____	☐	☐	_____

25. We would like some information about the connection (if any) your best friends have to your group. The five columns below list each of your friends. Make sure you use the same letters for each friend as you used in Question 24. For each friend separately, first answer Question "a" (whether each of your friends belonged to your group). When the answer is "Yes," go on to answer Questions "b" and "c". When the answer is "No," answer Question "d".

		Friend A	Friend B	Friend C	Friend D	Friend E
a. As of last spring, did this friend belong to your group? (CHECK ONE FOR EACH FRIEND) (IF YES: ANSWER Q."b" & "c" FOR EACH FRIEND) (IF NO: ANSWER Q."d" FOR EACH FRIEND)	Yes	☐	☐	☐	☐	☐
	No	☐	☐	☐	☐	☐
b. Did you know this friend before you joined the group? (CHECK ONE FOR EACH FRIEND)	Yes	☐	☐	☐	☐	☐
	No	☐	☐	☐	☐	☐
c. Who joined the group first? (CHECK ONE FOR EACH FRIEND)	Friend joined first	☐	☐	☐	☐	☐
	I joined first	☐	☐	☐	☐	☐
	We joined at the same time	☐	☐	☐	☐	☐
d. Do you wish that this friend belonged to the group? (CHECK ONE FOR EACH FRIEND)	Yes	☐	☐	☐	☐	☐
	No	☐	☐	☐	☐	☐

26. We have been talking about your five best friends at Michigan. Suppose we didn't restrict the question to Michigan but asked you to name your five best friends generally; where would your Michigan friends fit in? (CHECK ONE)

☐ Most of my five best friends at Michigan would be included in a list of my five best friends generally

☐ One or two of my friends at Michigan would be included in a list of my five best friends generally

☐ None of my friends at Michigan would be included in a list of my five best friends generally

I-11

27. We would now like to turn to questions about leadership and influence in your group. For the following questions, we will be asking you to answer about the group president (or chairman) and the most respected and admired person in your group. In some cases, the president and the most respected and admired person are the same. In other cases, they are different. We would like you to distinguish them whenever possible.

First, who do you think was the most respected and admired person in your group last year? (WRITE NAME)

_____

a. What group position, if any, did he (she) hold? _____

28. Below you will find a list of the kinds of qualities or characteristics students often mention in describing presidents and most respected and admired people in their groups. You will notice that the list is very varied--that there are different qualities these people might have.

Please go down the list and check the three characteristics that are the most accurate descriptions of the president.

Then, go down the list again, and check the three characteristics that most accurately fit the most respected and admired person. (IF THE PRESIDENT AND THE MOST RESPECTED AND ADMIRED PERSON ARE THE SAME, CHECK PRESIDENT COLUMN ONLY)

	CHECK 3 ITEMS IN EACH COLUMN	
	President	Most Respected and Admired Person
A. Has most knowledge in group-related areas	☐	☐
B. Is extremely warm, sympathetic and understanding--able to empathize	☐	☐
C. Has most ability to direct others, to organize activity and delegate responsibility	☐	☐
D. Has approval of and influence with people at the University outside the group	☐	☐
E. Personifies the ideal values of the group	☐	☐
F. Has time and energy to work and is obviously eager to participate	☐	☐
G. Is easy to get along with, personally friendly	☐	☐
H. Has very original and creative ideas	☐	☐
I. Represents what the average group member is like	☐	☐
J. Has one or more of the following characteristics: good physical appearance, athletic skill, savoir faire, good family background	☐	☐
K. Is reliable, dependable	☐	☐

I-12

29. Apart from their positions as president and most admired person, how much do you like these individuals as people? (CHECK ONE BOX FOR EACH LINE. IF THE PRESIDENT IS THE MOST RESPECTED AND ADMIRED PERSON, CHECK PRESIDENT LINE ONLY)

	Like very much	Like somewhat	Neutral	Dislike somewhat	Dislike very much
President	☐	☐	☐	☐	☐
Most respected and admired person	☐	☐	☐	☐	☐

30. If you were not to participate in some important group activities, how likely is it that a group member would let you know you should? (CHECK ONE)

- ☐ Someone would certainly let me know
- ☐ Someone would probably let me know
- ☐ Someone might let me know
- ☐ Probably no one would let me know
- ☐ No one would let me know

31. How much pressure is there on you to participate in the group's activities? (CHECK ONE)

- ☐ A great deal of pressure
- ☐ Quite a bit of pressure
- ☐ Some pressure
- ☐ A little pressure
- ☐ No pressure at all

32. If you feel any pressure at all, what is its main source? (CHECK ONE)

- ☐ The president and/or other officers
- ☐ The advisor to the group
- ☐ Other members (excluding officers)
- ☐ Other (SPECIFY WHO) _____

33. Members differ in the extent to which they share the dominant beliefs and values of the groups to which they belong. Sometimes it doesn't matter to the group whether members share such values and beliefs. Sometimes it does. In the next three questions, we ask you what happens when members do not share the dominant beliefs and values of your group (whatever they are).

"Not sharing" means any difference between members and the group in the group's crucial beliefs and values; sometimes, differences can exist without being expressed in criticisms, arguments, or conflicts. We want you to think of "not sharing" in this broad sense, as including underlying differences as well as open disagreements.

(CONTINUED ON NEXT PAGE)

I-13

33. (continued)

If you were not to share the dominant beliefs and values of your group, how likely is it that a group member would let you know you should? (CHECK ONE)

- ☐ Someone would certainly let me know
- ☐ Someone would probably let me know
- ☐ Someone might let me know
- ☐ Probably no one would let me know
- ☐ No one would let me know

34. How much pressure is there on you to share the dominant beliefs and values of your group? (CHECK ONE)

- ☐ A great deal of pressure
- ☐ Quite a bit of pressure
- ☐ Some pressure
- ☐ A little pressure
- ☐ No pressure at all

35. To what extent are you <u>in fact</u> in agreement with the dominant values and beliefs of your group? (CHECK ONE)

- ☐ Very high agreement
- ☐ High agreement
- ☐ Moderate agreement
- ☐ Low agreement
- ☐ Very low agreement
- ☐ Don't know

36. In your experience, has anyone ever been expelled or encouraged to leave your group? (CHECK ONE)

☐ Yes ☐ No (SKIP TO Q. 37)

(IF YES) 36a. About how many times has this happened? (WRITE NUMBER OF TIMES) ___

36b. What did they (the people who were expelled or encouraged to leave) do? Why were they asked to leave? (BE SPECIFIC AS TO THE BEHAVIOR OR BELIEFS THAT LED TO THEIR LEAVING.)

_____

_____

_____

_____

_____

_____

I-14

37. Even though some members may disapprove of or disagree with certain aspects of their groups, on the whole they and other members tend to go along with the main program of the group. People have different reasons for this. Listed below are five reasons given by people when they are asked why they do things their groups suggest or want them to do. Please read all five carefully. Then number them according to their importance to you as reasons for doing the things your group suggests or wants you to do.

GIVE RANK "1" TO THE MOST IMPORTANT FACTOR, "2" TO THE NEXT, ETC.

___ A. "I admire and respect the group and the people in it and go along with them even when I sometimes disagree."

___ B. "I respect the competence and good judgment of people in the group about things with which they are more experienced than I."

___ C. "The group or people in it can give special support, help and attention to those who go along with the program."

___ D. "The group or the people in it can make things uncomfortable for those who do not go along with the program."

___ E. "The group has a legitimate right to expect that members will carry out the program."

38. In general, how much influence do you think the following groups or persons actually have in determining the policies and programs of your group? (CHECK ONE BOX FOR EACH LINE)

	Not applicable in my group	No influence	A little influence	Considerable influence	A great deal of influence
The president	☐	☐	☐	☐	☐
Other officers	☐	☐	☐	☐	☐
The membership as a whole (excluding officers)	☐	☐	☐	☐	☐
The non-student advisor to the group	☐	☐	☐	☐	☐
The church, the congregation the group is connected with	☐	☐	☐	☐	☐
State, regional, or national branches of your group	☐	☐	☐	☐	☐
Other organizations at the University like yours (religious, political, fraternities, sororities)	☐	☐	☐	☐	☐
Faculty or administration at the University (other than advisor)	☐	☐	☐	☐	☐
Those students active in student organizations, student government (other than members)	☐	☐	☐	☐	☐
The general student body (other than members	☐	☐	☐	☐	☐
People or groups outside the University (alumni, other people, other groups)	☐	☐	☐	☐	☐

I-15

39. (IF YOUR GROUP IS PART OF A LARGER ORGANIZATION WITH REGIONAL OR NATIONAL BOARDS, COMMITTEES, OR BRANCHES OUTSIDE THE UNIVERSITY) Would you say that your group has had any influence on these boards, committees, or branches of your organization outside the University? (CHECK ONE)

☐ Yes

☐ No

40. We are interested in whether your group has had any influence within the University.

First, would you say that your group has had any influence on the faculty at Michigan?

☐ Yes ☐ No

(IF YES) What kind of influence has your group had? (BE SPECIFIC AS TO THE NATURE OF THE INFLUENCE, GIVING EXAMPLES WHEN POSSIBLE)

_____

_____

_____

_____

_____

41. Would you say that your group has had any influence on the administration at Michigan?

☐ Yes ☐ No

(IF YES) What kind of influence has your group had? (BE SPECIFIC, GIVING EXAMPLES WHEN POSSIBLE)

_____

_____

_____

_____

_____

42. Would you say that your group has had any influence on other students or student groups at Michigan?

☐ Yes ☐ No

(IF YES) What kind of influence has your group had? (BE SPECIFIC, GIVING EXAMPLES WHEN POSSIBLE)

_____

_____

_____

_____

_____

I-16

43. Very often a particular group has a general "atmosphere," and one can think of a number of adjectives or phrases that could be used in describing the group. Below are a number of pairs of phrases or adjectives labeled "A" and "B" which might be used to describe group atmospheres. For each pair, check the alternative that indicates how much you feel either phrase characterizes the atmosphere of your group. Do these quickly and give your first impression.

(CHECK ONE BOX FOR EACH PAIR)	A is very characteristic of the group	A is fairly characteristic of the group	Neither A nor B is characteristic of the group	B is fairly characteristic of the group	B is very characteristic of the group
1. A. Politically conservative B. Politically liberal	☐	☐	☐	☐	☐
2. A. Unconventional B. Conventional	☐	☐	☐	☐	☐
3. A. Intellectual B. Not intellectual	☐	☐	☐	☐	☐
4. A. Accepting of traditional religious beliefs B. Rejecting of traditional religious beliefs	☐	☐	☐	☐	☐
5. A. Against the war in Viet Nam B. Supports the war in Viet Nam	☐	☐	☐	☐	☐
6. A. Closed B. Open	☐	☐	☐	☐	☐
7. A. Absorbed in social life and dating B. Not absorbed in social life and dating	☐	☐	☐	☐	☐
8. A. Absorbed in studies and academic work B. Not absorbed in studies and academic work	☐	☐	☐	☐	☐
9. A. Liberal conception of sexual standards and morality B. Conservative and traditional conception of sexual standards and morality	☐	☐	☐	☐	☐
10. A. Warm B. Cold	☐	☐	☐	☐	☐
11. A. Positive toward fraternities and sororities B. Negative toward fraternities and sororities	☐	☐	☐	☐	☐
12. A. Relaxed B. Tense	☐	☐	☐	☐	☐

I-17

44. Now, please use the same set of adjectives to describe yourself.

(CHECK ONE BOX FOR EACH PAIR)	A is very characteristic of me	A is fairly characteristic of me	Neither A nor B is characteristic of me	B is fairly characteristic of me	B is very characteristic of me
1. A. Politically conservative B. Politically liberal	☐	☐	☐	☐	☐
2. A. Unconventional B. Conventional	☐	☐	☐	☐	☐
3. A. Intellectual B. Not intellectual	☐	☐	☐	☐	☐
4. A. Accepting of traditional religious beliefs B. Rejecting of traditional religious beliefs	☐	☐	☐	☐	☐
5. A. Against the war in Viet Nam B. Supports the war in Viet Nam	☐	☐	☐	☐	☐
6. A. Closed B. Open	☐	☐	☐	☐	☐
7. A. Absorbed in social life and dating B. Not absorbed in social life and dating	☐	☐	☐	☐	☐
8. A. Absorbed in studies and academic work B. Not absorbed in studies and academic work	☐	☐	☐	☐	☐
9. A. Liberal conception of sexual standards and morality B. Conservative and traditional conception of sexual standards and morality	☐	☐	☐	☐	☐
10. A. Warm B. Cold	☐	☐	☐	☐	☐
11. A. Positive toward fraternities and sororities B. Negative toward fraternities and sororities	☐	☐	☐	☐	☐
12. A. Relaxed B. Tense	☐	☐	☐	☐	☐

I-18

45. All groups change. Yet, some groups change in major ways with new crops of members, while other groups pretty much keep a certain character or atmosphere regardless of the kinds of people who join them.

From your own experience or from what you have heard from others, to what extent does your group keep a certain character vs. change when new people enter it? (CHECK ONE)

- ☐ Changes in major ways with new crops of members
- ☐ Keeps a certain character or atmosphere

46. All groups teach or affect their members to some degree. Some attempt to teach or affect their members directly--through orientation meetings, training sessions, study groups, and so on. Some groups teach or affect their members indirectly--almost as a byproduct of being together and doing things together.

How directly does your group attempt to teach or affect new members? (CHECK ONE)

- ☐ Very directly
- ☐ Somewhat directly
- ☐ Somewhat indirectly
- ☐ Very indirectly
- ☐ Neither directly nor indirectly; my group does not try to teach or affect new members

47. How much do you think your group is concerned with teaching or influencing new members? (CHECK ONE)

- ☐ Very much concerned
- ☐ Concerned
- ☐ Unconcerned
- ☐ Not at all concerned

48. What does your group try to teach new members? What kinds of effects would it like to have on new members? (BE SPECIFIC AS TO THE CONTENT OF THE TEACHING AND INFLUENCE)

_____

_____

_____

_____

_____

I-19

49. How does your group try to teach new members? What means does it use to affect new members? (BE SPECIFIC AS TO THE WAYS AND MEANS USED)

50. Being in some groups at college sometimes brings a change in ideas, beliefs, or values--such things as religious beliefs, political beliefs, ways of viewing people. How much do you think you have changed in things like this as a result of being in this group? (CHECK ONE)

- ☐ Have changed a great deal
- ☐ Have changed somewhat
- ☐ Have changed a little
- ☐ Haven't changed at all

50a. If you feel you have changed at all in things like this, could you describe some of the ways you have changed? (PLEASE INDICATE WHAT YOUR VIEW WAS BEFORE AND WHAT IT IS NOW.)

I-20

51. What about more personal kinds of changes--not just particular beliefs and values, but changes in the kind of person one is, the way one sees or feels about oneself? How much do you think you have changed in things like this as a result of being in this group? (CHECK ONE)

- ☐ Have changed a great deal
- ☐ Have changed somewhat
- ☐ Have changed a little
- ☐ Haven't changed at all

51a. If you feel you have changed at all in things like this, could you describe some of the ways you have changed? (PLEASE INDICATE WHAT YOU WERE LIKE BEFORE AND WHAT YOU ARE LIKE NOW.)

_____

_____

_____

_____

_____

_____

52. What specific people within the group have been significant in the ways you have changed or developed--either in your beliefs and values, or in more personal changes? (CHECK ONE BOX FOR EACH LINE)

	Very significant	Fairly significant	Somewhat significant	Not significant
Officers	☐	☐	☐	☐
One or two friends in the group	☐	☐	☐	☐
Respected and admired group members	☐	☐	☐	☐
The nonstudent advisor to the group	☐	☐	☐	☐

53. In your life after college, do you expect to belong to organizations like your group or engage in activities similar to those of your present group? (CHECK ONE)

- ☐ Definitely yes
- ☐ Probably yes
- ☐ Perhaps
- ☐ Probably no
- ☐ Definitely no

I-21

54. Frequently, different subgroups exist within a larger group. Members may be in one or more subgroups, or they may be in none. There are two types of subgroups that are easy to identify. In one type, the members share many more common interests and activities with each other than with the general membership. They are often close friends and like to be together. That is, they form a clique.

In another type of subgroup, the members have ideas about the goals, activities, and ideals of the group that are somewhat different from those of the general membership or of other subgroups. That is, they form a faction.

54a. Are there any friendship cliques in your group? (CHECK ONE)

☐ Yes ☐ No

54b. Are there any factions in your group? (CHECK ONE)

☐ Yes ☐ No (SKIP TO Q. 55)

(IF YES) 54c. About how many factions would you say there are in your group?

____ (WRITE NUMBER)

54d. What are the main ideals, goals and activities supported by each faction?

Faction 1: _____

_____

Faction 2: _____

_____

Faction 3: _____

_____

Faction 4: _____

_____

54e. Are you a member of any faction in your group? (CHECK ONE)

☐ Yes ☐ No (SKIP TO Q. 55)

(IF YES) 54f. Which one(s)? (IDENTIFY BY THE NUMBER(S) YOU USED IN Q. 54d)

_____

I-22

55. In general, how much conflict would you say there is (or has been) in your group? (CHECK ONE)

- ☐ A great deal
- ☐ Quite a bit
- ☐ Some
- ☐ A little
- ☐ None

56. Are there any aspects of the University which produce difficulties for your group? (CHECK ONE)

☐ Yes ☐ No (SKIP TO Q. 57)

(IF YES) 56a. Could you describe what kinds of difficulties your group has faced with the University? (PLEASE BE SPECIFIC)

_____

_____

_____

_____

57. To what extent do you think the following groups or persons are aware of what your group is doing? (CHECK ONE BOX FOR EACH LINE)

	Very much aware	Quite aware	Somewhat aware	Vaguely aware	Not at all aware
Other organizations at the University like yours (religious, political, fraternities, sororities)	☐	☐	☐	☐	☐
Faculty or administration at the University	☐	☐	☐	☐	☐
The general student body (other than members)	☐	☐	☐	☐	☐

58. What is the image of your group at the University? How do you think other people at the University perceive it?

_____

_____

_____

_____

(CONTINUED ON NEXT PAGE)

I-23

58. (continued)

58a. How accurate is this perception of your group? (CHECK ONE)

- ☐ Very accurate
- ☐ Somewhat accurate
- ☐ Somewhat inaccurate
- ☐ Very inaccurate

58b. How favorable is this perception of your group? (CHECK ONE)

- ☐ Very favorable
- ☐ Somewhat favorable
- ☐ Neutral, neither favorable nor unfavorable
- ☐ Somewhat unfavorable
- ☐ Very unfavorable

59. Suppose as a result of strong opposition within the University your group were in real danger of going out of existence. How much effort would you be willing to spend in order to prevent this? (CHECK ONE)

- ☐ A very great deal
- ☐ Quite a bit
- ☐ Some
- ☐ A little
- ☐ None

60. How much opposition to your group do you think actually exists within the University? (CHECK ONE)

- ☐ A very great deal
- ☐ Quite a bit
- ☐ Some
- ☐ A little
- ☐ None

61. Suppose as a result of general member disinterest your group were in real danger of going out of existence. How much effort would you be willing to spend in order to prevent this? (CHECK ONE)

- ☐ A very great deal
- ☐ Quite a bit
- ☐ Some
- ☐ A little
- ☐ None

I-24

62. Using the following pairs of phrases or adjectives labelled "A" and "B", please check the alternative that indicates how much you feel either phrase characterizes the atmosphere of the University of Michigan. Do these quickly and give your first impression.

(CHECK ONE BOX FOR EACH PAIR)	A is very characteristic of the University	A is fairly characteristic of the University	Neither A nor B is characteristic of the University	B is fairly characteristic of the University	B is very characteristic of the University
1. A. Politically conservative B. Politically liberal	☐	☐	☐	☐	☐
2. A. Unconventional B. Conventional	☐	☐	☐	☐	☐
3. A. Intellectual B. Not intellectual	☐	☐	☐	☐	☐
4. A. Accepting of traditional religious beliefs B. Rejecting of traditional religious beliefs	☐	☐	☐	☐	☐
5. A. Against the war in Viet Nam B. Supports the war in Viet Nam	☐	☐	☐	☐	☐
6. A. Closed B. Open	☐	☐	☐	☐	☐
7. A. Absorbed in social life and dating B. Not absorbed in social life and dating	☐	☐	☐	☐	☐
8. A. Absorbed in studies and academic work B. Not absorbed in studies and academic work	☐	☐	☐	☐	☐
9. A. Liberal conception of sexual standards and morality B. Conservative and traditional conception of sexual standards and morality	☐	☐	☐	☐	☐
10. A. Warm B. Cold	☐	☐	☐	☐	☐
11. A. Positive toward fraternities and sororities B. Negative toward fraternities and sororities	☐	☐	☐	☐	☐
12. A. Relaxed B. Tense	☐	☐	☐	☐	☐

I-25

63. What would you say are the major goals and purposes of your group? Be as specific as you can about the things your group is trying to accomplish. (WRITE IN ORDER OF IMPORTANCE)

Goal 1 (Most important) _____

_____

Goal 2 (Second most important) _____

_____

Goal 3 (Third most important) _____

_____

64. How effective do you think your group has been in achieving these goals? (CHECK ONE BOX FOR EACH LINE)

	Very effective	Somewhat effective	Somewhat ineffective	Very ineffective
Goal 1	☐	☐	☐	☐
Goal 2	☐	☐	☐	☐
Goal 3	☐	☐	☐	☐

65. Compared to other groups like yours--whether religious, political, fraternities, sororities--how effective has your group been in the overall achievement of its goals? (CHECK ONE)

☐ My group has been very much more effective than other groups like mine

☐ My group has been somewhat more effective than other groups like mine

☐ My group has been somewhat less effective than other groups like mine

☐ My group has been much less effective than other groups like mine

66. What have been the most important changes in your group over the past few years? (BE AS SPECIFIC AS YOU CAN, GIVING EXAMPLES WHEN YOU CAN)

_____

_____

_____

_____

_____

_____

I-26

67. In this question, we would like you to focus on how interested you and other group members are in a number of areas. Below is a list of things in which people have different degrees of interest. In the column headed "Importance to me," indicate how interested you are in each area. Then, in the column headed "Importance to group members," indicate how interested other members of your group are in each area. If you feel you are simply unable to make a judgment in a particular area, use the question mark symbol. But please use it only when you feel you really don't know.

DEGREE OF INTEREST IN AREAS

1	The area is of very special interest, of great importance
2	The area represents a fairly important interest
3	The area is of minor importance
0	The area is of no interest at all, of no importance
?	In this particular area I am simply unable to make a judgment--I really don't know

Area of interest	Importance to me	Importance to group members
A. Interest in campus issues and politics; student regulations	___	___
B. Interest in studying; taking the course work seriously	___	___
C. Interest in international understanding; ways of promoting peace; disarmament	___	___
D. Interest in the world of ideas; the intellectual life; excitement in exploring new ideas	___	___
E. Interest in evaluating myself and others with respect to being "sharp" or "cool"; concern with the kind of clothes that one wears; how one talks and behaves when he is with others	___	___
F. Interest in the arts--music, painting, literature, poetry	___	___
G. Interest in religious standards and beliefs; concern with taking a religious perspective toward life	___	___
H. Interest in the contemporary political scene; national and international affairs; current events	___	___
I. Interest in dating and social life	___	___

I-27

68. Groups may or may not be interested in areas other than the central activities and ideas of the group alone. For example, religious groups may or may not take an active interest in political issues.

In the following question, we would like to know which of the listed situations the group as a whole would consider appropriate or inappropriate for discussion and for taking some position on, and which situations the group as a whole would not be concerned with. We are not interested here in the opinions of individual members but rather in how the group, as a group, would respond to the situations. Using the following code, indicate for each statement whether or not the group would consider it appropriate for both discussion and action (Code 1), appropriate for discussion but inappropriate for action (Code 2), inappropriate for both discussion and action (Code 3), or neutral (Code 0).

CODE:

1	The group as a whole would consider this an appropriate topic for both discussion and action (or taking a position).
2	The group as a whole would consider this an appropriate topic for discussion but inappropriate for action (or taking a position).
3	The group as a whole would consider this an inappropriate topic for both discussion and action (or taking a position).
0	The group as a whole would be neutral toward this topic. It would not see it as either appropriate or inappropriate.

(WRITE CODE NUMBER CORRESPONDING TO THE VIEW THE GROUP WOULD HAVE) — Group would consider this:

A. It is suggested that courses on religion be given by a newly-created department of religion at the University of Michigan ___

B. The APA offers season tickets at a discount of 90% or more if the members of any student organization agree to buy tickets ___

C. The honors program is going to be revised. ___

D. Several campus ministers ask that they be allowed time during a regular lecture hour to speak to students about religious affairs, if the professor teaching the course approves ___

E. Your group is asked to join in a civil rights demonstration ___

F. It is suggested that birth control information and devices be dispensed by Student Health Service to married and unmarried students ___

G. Students who have done well in a course get together to tutor others who find the course difficult ___

H. Many faculty and regents have raised the question of how much varsity sports should be emphasized at the University of Michigan ___

I. It is suggested that the group vote on and declare a group position on the war in Viet Nam ___

J. Hours are liberalized for all women students ___

I-28

69. Below are listed a number of different ways group members may behave. Members of your group may or may not have actually behaved in these ways. However, we would like you to answer in terms of how the group would react if someone behaved in the ways described. Using the following code, indicate for each statement how the group would probably react.

CODE:

1	The group would be indifferent to or neutral toward this behavior.
2	Other group members would discuss this behavior among themselves, but not act in any particular way toward the person in question.
3	Other group members would act cold and unfriendly toward the person in question but not discuss his behavior with him directly.
4	Other group members would discuss or criticize this behavior directly with the person in question.
5	Other group members would discourage the person in question from continuing in the group.

(WRITE THE CODE NUMBER CORRESPONDING TO THE REACTION THE GROUP WOULD HAVE)	Group would react:
A. A member acts bored and uninterested in the group	___
B. A member always insists on getting his own way and bossing others around	___
C. A member dresses in a slovenly manner and bathes infrequently	___
D. A member takes pleasure in criticizing and "knocking" the group's plans and activities without making any constructive suggestions	___
E. A member often takes on jobs in the group and ends up not doing them	___
F. A member constantly picks fights with other group members	___
G. A member is dating someone of another race	___
H. A member is more interested in "showing off" than in working with the group	___

70. In what ways do you think your group could be improved? (BE AS SPECIFIC AS YOU CAN, GIVING PROPOSALS AND PROGRAMS YOU WOULD LIKE TO SEE YOUR GROUP CONSIDER)

_____

_____

_____

_____

_____

_____

_____

APPENDIX B

BACKGROUND QUESTIONNAIRE

II-1

PART II

In understanding the different student organizations we are studying, it is necessary that we take into account some facts about the members. We, therefore, need the following information about you.

1. How old are you? _____ years and _____ months

2. Check whether you are male ☐ or female ☐

3. What is your marital status? Single ☐ Engaged ☐ Married ☐

4. When did you enter the University? _____ month _____ year

5. When do you expect to graduate? _____ month _____ year

6. What kind of degree do you expect to receive? _____ Degree Department

7. What is (or will be, if you haven't yet chosen a major) your field of concentration? Be as specific as you can (e.g., "experimental physics" instead of "physics"; "clinical psychology" instead of "psychology"; "American history" instead of "history").

   Actual or intended field of concentration _____

8. How certain are you that you will stay with this major? (CHECK ONE)

   ☐ Completely certain
   ☐ Certain
   ☐ Fairly certain; some doubts
   ☐ Unsure
   ☐ Completely unsure

9. Are you currently in an honors program? (CHECK ONE) ☐ Yes ☐ No (SKIP TO Q.10)

   (IF YES) 9a. In which department? _____

(SKIP TO QUESTION 11)

10. (IF NO TO Q. 9) Have you ever been in an honors program? (CHECK ONE)

☐ Yes ☐ No

11. What is your overall (cumulative) grade point average? (ANSWER ONE)

I am fairly certain that my overall grade point average is _____.

I think that my overall grade point average is _____.

Check here if you have no idea what your overall grade point average is ☐

12. Have you decided what occupation or type of work you expect to enter after you have graduated or completed any further training? (CHECK ONE)

☐ Yes, and very sure of my decision

☐ Yes, and fairly sure

☐ Yes, but not at all sure

☐ No, undecided among 2 or 3 choices

☐ No, don't really know what I want to do

☐ No, I'm not really interested in an occupation; I'm just interested in marriage and a family

13. Please describe as specifically as you can, the occupation or type of work you think you will enter. (If you are uncertain about your work decision, answer in terms of the occupation you would probably choose if you had to make a decision now.)

For instance, if possible, don't just say "Go into TV"; instead, please specify whether it is TV production, acting, directing, etc.

Or, if you're interested in government, please specify what department (foreign service, labor, etc) and whether you're thinking of elective office or government service, etc.

Or, don't just say "Business"; instead, please specify whether it is a family business, owning your own business, business management, size of company; whether you are considering some specialized aspect of business such as "public relations," "auditing or accounting," etc.

Or, if you're interested in "teaching English," please specify what level of teaching (high school, college, etc), and whether it is only teaching or a combination of teaching and research, or teaching and creative writing, etc.

_____

_____

_____

_____

II-3

14. In relation to fraternities or sororities, check which of the following statements applies to you.

- ☐ Never went through rush
- ☐ Rushed, but dropped out before final bids
- ☐ Rushed and didn't receive a bid
- ☐ Rushed and received a bid but did not pledge
- ☐ Pledged but later depledged
- ☐ Initiated but later dropped out
- ☐ Am currently a member (PLEASE SPECIFY THE HOUSE) _____

14a. If you have ever depledged or dropped out of a fraternity or sorority, please indicate why.

_____

_____

_____

15. Check one of the following places which best describes the place where you lived most of your life.

- ☐ Suburb in a metropolitan area of more than 2,000,000 population
- ☐ Suburb in a metropolitan area of 500,000 to 2,000,000
- ☐ Suburb in a metropolitan area of 100,000 to 500,000
- ☐ In a city (not a suburb) of more than 2,000,000
- ☐ In a city of 500,000 to 2,000,000
- ☐ In a city of 200,000 to 500,000
- ☐ In a city of 50,000 to 200,000
- ☐ City or town of 10,000 to 50,000
- ☐ Town of less than 10,000
- ☐ Farm, ranch or other open country

16. What is your father's occupation (or, if he is retired or deceased, what was it before)? Kindly give a full answer, such as "high school chemistry teacher," "welder in an aircraft factory," "president of a small automobile agency," "manager of a large department store."

_____

_____

_____

_____

II-4

17. How far did your parents go in school? (CHECK ONE FOR EACH PARENT)

Father	Mother	
☐	☐	Less than high school
☐	☐	Some high school (9 to 11 years)
☐	☐	Completed high school (12 years)
☐	☐	Some college
☐	☐	Completed college
☐	☐	Advanced or professional degree

18. About how much total income do your parents earn yearly at the present time? (CHECK ONE)

- ☐ Less than $3,999
- ☐ $4,000 to $7,499
- ☐ $7,500 to $9,999
- ☐ $10,000 to $14,999
- ☐ $15,000 to $19,999
- ☐ $20,000 and over

19. What is your present religious preference? (CHECK ONE)

- ☐ Protestant (PLEASE SPECIFY DENOMINATION) _____
- ☐ Catholic
- ☐ Jewish
- ☐ Other (PLEASE SPECIFY) _____
- ☐ None

20. Is this the religion in which you were reared? (CHECK ONE)

☐ Yes (SKIP TO Q. 21) ☐ No (ANSWER QUESTIONS 20a, 20b & 20c)

(IF NO) 20a. In what religion were you reared? (CHECK ONE)

- ☐ Protestant (PLEASE SPECIFY DENOMINATION) _____
- ☐ Catholic
- ☐ Jewish
- ☐ Other (PLEASE SPECIFY) _____
- ☐ None

(CONTINUED ON NEXT PAGE)

20. (Cont)

(IF NO) 20b. When did you change your religious preference?

- ☐ In graduate school
- ☐ In my senior year at college
- ☐ In my junior year at college
- ☐ In my sophomore year at college
- ☐ In my freshman year at college
- ☐ During my high school years
- ☐ Before my high school years

20c. What were some of the reasons for your change? _____

_____

_____

_____

_____

21. How often do you attend religious services here at Michigan? (CHECK ONE)

- ☐ Once a week or more
- ☐ Two or three times a month
- ☐ Once a month
- ☐ A few times a year
- ☐ Rarely
- ☐ Never

22. Which of the following statements of faith most closely describes your ideas about the Deity? (CHECK ONLY ONE)

- ☐ I believe in a Divine God, Creator of the Universe, Who knows my innermost thoughts and feelings, and to Whom one day I shall be accountable
- ☐ I believe in a power greater than myself which some people call God and some people call nature
- ☐ I believe in the worth of humanity but not in a God or Supreme Being
- ☐ I believe in natural law and that the so-called universal mysteries are ultimately knowable according to scientific method
- ☐ I am an atheist or agnostic
- ☐ I am not quite sure what I believe
- ☐ Other (specify) _____

II-6

23. What party does (or did) your father usually support in national elections? (CHECK ONE)

- ☐ Republican
- ☐ Democratic
- ☐ Sometimes one; sometimes the other
- ☐ Other (PLEASE SPECIFY)_____

24. How about your mother - what party does (or did) she usually support in national elections? (CHECK ONE)

- ☐ Republican
- ☐ Democratic
- ☐ Sometimes one; sometimes the other
- ☐ Other (PLEASE SPECIFY)_____

25. Regardless of immediate issues, how do you usually think of yourself - as a Republican, a Democrat or what? (CHECK ONE)

- ☐ Republican
- ☐ Democrat
- ☐ Independent
- ☐ Socialist
- ☐ Other (PLEASE SPECIFY)_____

25a. If you checked Republican or Democrat, would you consider yourself: (CHECK ONE)

- ☐ Conservative Republican
- ☐ Moderate Republican
- ☐ Liberal Republican
- ☐ Conservative Democrat
- ☐ Moderate Democrat
- ☐ Liberal Democrat

26. During the past few weeks, how often have you discussed national or world affairs with friends, acquaintances or family? (CHECK ONE)

- ☐ Daily or almost daily
- ☐ Several times in the past few weeks
- ☐ Once or twice in this time
- ☐ Never in this period

27. If the last presidential election were being held today with the same candidates, which one would you favor? (CHECK ONE)

- ☐ Goldwater
- ☐ Johnson
- ☐ Don't know

28. Please indicate how you feel about each of the following statements. (CHECK ONE ALTERNATIVE FOR EACH STATEMENT)

	Strongly Agree	Agree	Disagree	Strongly Disagree
The way they are run now, labor unions do this country more harm than good	☐	☐	☐	☐
Big companies control too much of American business	☐	☐	☐	☐
A former member of the Communist Party who refuses to reveal the names of Party members he had known should not be allowed to teach in a college or university	☐	☐	☐	☐
There is too much conformity among American college students	☐	☐	☐	☐
Legislative committees should not investigate the political beliefs of university faculty members	☐	☐	☐	☐
Books and movies ought not to deal so much with the unpleasant and seamy side of life; they ought to concentrate on themes that are entertaining or uplifting	☐	☐	☐	☐
The government should have the right to withhold relevant FBI files from defendants in criminal cases, when opening the files to them might reveal the names of confidential informants	☐	☐	☐	☐
It is proper for the government to refuse a passport to a Socialist	☐	☐	☐	☐
It is proper to reclassify students who sit in at the draft board	☐	☐	☐	☐
Police are unduly hampered these days in their efforts to apprehend and deal with criminals	☐	☐	☐	☐

29. If a Negro with the same income and education as you have moved into your block, would it make any difference to you? (CHECK ONE)

☐ Yes, it would make a difference

☐ No, it wouldn't make any difference

☐ Don't know if it would

30. Do you think most Negroes in the U.S. are being treated fairly or unfairly? (CHECK ONE)

☐ Fairly

☐ Unfairly

31. Please indicate how you feel about <u>each</u> of the following important public issues. (CHECK ONE ALTERNATIVE FOR <u>EACH</u> ISSUE)

	Strongly Approve	Approve	Indifferent	Oppose	Strongly Oppose
Firm U. S. action against the Castro government in Cuba	☐	☐	☐	☐	☐
Increased spending for defense	☐	☐	☐	☐	☐
Congressional investigations of "Un-American Activities"	☐	☐	☐	☐	☐
Agreement with the USSR to end nuclear testing	☐	☐	☐	☐	☐
Increased student interest in political action	☐	☐	☐	☐	☐
Social Security coverage for medical care of older people	☐	☐	☐	☐	☐
Giving Communist China a seat in the U.N.	☐	☐	☐	☐	☐
The decision to send our armed forces to the Dominican Republic	☐	☐	☐	☐	☐
Student demonstrations protesting U.S. involvement in the war in Viet Nam	☐	☐	☐	☐	☐
Civil Rights sit-in demonstrations	☐	☐	☐	☐	☐

32. How do you feel about our government's present policy in Viet Nam? (CHECK ONE)

☐ I strongly approve our government's present policy

☐ In general I approve our government's present policy

☐ I approve some aspects of our present policy, oppose others

☐ In general I oppose our present policy

☐ I strongly oppose our present policy

32a. If you have any disagreement with our government's present policy, in what way do you disagree?

_____

_____

_____

II-9

33. What do you feel our government's policy in Viet Nam should be? (CHECK ONE)

- ☐ Withdraw completely from Viet Nam
- ☐ Remain in Viet Nam but adopt a more conciliatory position - e.g., stop bombing North and South Viet Nam, make active efforts to negotiate directly with the Viet Cong
- ☐ Continue the policy our government is presently pursuing
- ☐ Adopt a stronger military position - e.g., bombing Hanoi
- ☐ Adopt a much stronger military position, even if it means a direct confrontation with Communist China
- ☐ Other (PLEASE SPECIFY) _____

_____

_____

_____

II-10

34. Now, some general questions about your reactions to Michigan.

In the life you have led at the University, what experiences have been most important and meaningful to you? Check how important each of the following experiences has been to you in your life at Michigan. (CHECK ONE ALTERNATIVE FOR EACH ITEM LISTED.)

	Of Crucial Importance	Very Important	Fairly Important	Not Too Important	Not at all Important
Knowing students from very different backgrounds	☐	☐	☐	☐	☐
Classroom work - lectures, reading, classroom discussions	☐	☐	☐	☐	☐
Individual study, research, writing, art work	☐	☐	☐	☐	☐
Extra-curricular life--the campus groups and activities I've become involved in	☐	☐	☐	☐	☐
Parties and social life	☐	☐	☐	☐	☐
Dating	☐	☐	☐	☐	☐
Getting to know faculty, seeing and talking with them outside of class	☐	☐	☐	☐	☐
Discussing ideas, intellectual exchange with friends, other students	☐	☐	☐	☐	☐
The friendships I've formed	☐	☐	☐	☐	☐
Experiences with music, drama, art	☐	☐	☐	☐	☐
"School spirit" activities--e.g., Michigras, Homecoming	☐	☐	☐	☐	☐
Getting involved in issues of national or world affairs	☐	☐	☐	☐	☐
Being on my own--the sheer experience of being independent	☐	☐	☐	☐	☐
Intramural or varsity sports (as either a spectator or participant)	☐	☐	☐	☐	☐
Student government; campus elections for student government; involvement in campus issues	☐	☐	☐	☐	☐
Self-discovery, self-insight--discovery and development of new interests and talents	☐	☐	☐	☐	☐

II-11

35. People have different ideas about what they hope to achieve in college. We would like to know what you feel are the important things to get out of college. Please indicate how important each of the following ideas is to you, according to this scheme:

Write in ++ if the idea is of great importance

Write in + if the idea is of moderate importance

Write in 0 if the idea is of little or no importance

_____ Getting prepared for marriage and family life

_____ Thinking through what kind of occupation and career I want and developing some of the necessary skills

_____ Having fun; enjoying the last period before assuming adult responsibilities

_____ Exploring new ideas - the excitement of learning

_____ Establishing meaningful friendships

_____ Finding myself, discovering what kind of person I really want to be

_____ Opportunities to think through what I really believe, what values are important to me

_____ Developing a deep, perhaps professional grasp of a specific field of study

PLEASE READ CAREFULLY ---35a. Now, go back and look at those that you rated ++. Put a "1" in front of the one that is most important to you, and a "2" in front of the one that is second most important.

36. College sometimes brings a change in ideas, beliefs, or values--such things as religious beliefs, political beliefs, ways of viewing people. Do you think you have changed in things like this? (CHECK ONE)

- ☐ Have changed a great deal
- ☐ Have changed somewhat
- ☐ Have changed a little
- ☐ Haven't changed at all

37. What about more personal kinds of changes--not just particular beliefs and values, but changes in the kind of person you are, the way you see or feel about yourself--have you changed in things like this? (CHECK ONE)

- ☐ Have changed a great deal
- ☐ Have changed somewhat
- ☐ Have changed a little
- ☐ Haven't changed at all

38. In addition to some of these general kinds of changes, we're interested in some of the more specific influences the college experience may have had for you. As far as you can judge, to what extent has the college influenced you in <u>each</u> of the following? (<u>CIRCLE</u> THE APPROPRIATE NUMBER)

a. <u>Clarity of occupational plans</u>:

5	4	3	2	1
much more clear	somewhat clearer	no change	somewhat less clear	much less clear than when I entered college

b. <u>Study habits</u>:

5	4	3	2	1
much better	somewhat better	no change	somewhat worse	much worse than when I entered college

c. <u>Interest in art and music</u>:

5	4	3	2	1
marked increase	some increase	no change	somewhat less	much less than when I entered college

d. <u>Ambition</u>:

5	4	3	2	1
marked increase	some increase	no change	somewhat less	much less than when I entered college

e. <u>Excitement and enthusiasm about learning</u>:

5	4	3	2	1
much more	somewhat more	no change	somewhat less	much less than when I entered college

f. <u>Interest in politics and world affairs</u>:

5	4	3	2	1
marked increase	some increase	no change	somewhat less	much less than when I entered college

g. <u>Concern about social issues and problems</u>:

5	4	3	2	1
much greater	somewhat greater	no change	somewhat less	much less than when I entered college

(CONTINUED ON NEXT PAGE)

38. (Cont)

h. Self-confidence:

5	4	3	2	1
marked increase	some increase	no change	somewhat less	much less than when I entered college

i. Clarity about the general direction I want to take in life, life goals:

5	4	3	2	1
much clearer	somewhat clearer	no change	somewhat less	much less clear than when I entered college

j. Attitude toward traditional religious beliefs:

5	4	3	2	1
much greater acceptance	somewhat greater acceptance	no change	somewhat less acceptance	much less acceptance of traditional religious beliefs

k. Interest in belonging to a formal religious institution:

5	4	3	2	1
much greater interest	somewhat greater interest	no change	somewhat less interest	much less interest in formal religious membership

l. Attitude toward sexual standards and values:

5	4	3	2	1
much more traditional and conservative	somewhat more traditional and conservative	no change	somewhat more liberal and nontraditional	much more liberal and nontraditional

m. Attitude toward fraternities and sororities:

5	4	3	2	1
much more positive	somewhat more positive	no change	somewhat more negative	much more negative

n. Political attitudes:

5	4	3	2	1
much more conservative	somewhat more conservative	no change	somewhat more liberal	much more liberal

o. Attitude toward marriage:

5	4	3	2	1
much more positive	somewhat more positive	no change	somewhat more negative	much more negative

II-14

39. How often during your years at Michigan have you found yourself either seriously disagreeing or feeling strongly that your values or beliefs were different from those of many of the faculty here? (CHECK ONE)

- ☐ Frequently
- ☐ Occasionally — (ANSWER Q. 39a)
- ☐ Once or twice
- ☐ Never (SKIP TO Q. 40)

39a. What are some of the ways in which you feel your values and beliefs have differed from those of many faculty here? (PLEASE BE SPECIFIC - I.E., INDICATE BOTH YOUR BELIEF AND POSITION AND THE POSITION OF THE FACULTY)

_____

_____

_____

_____

_____

40. How often during your years at Michigan have you found yourself either seriously disagreeing or feeling strongly that your values or beliefs were different from those of many of the students here? (CHECK ONE)

- ☐ Frequently
- ☐ Occasionally — (ANSWER Q. 40a)
- ☐ Once or twice
- ☐ Never (SKIP TO Q. 41)

40a. What are some of the ways in which you feel your values and beliefs have differed from those of many students here? (PLEASE BE SPECIFIC - I.E., INDICATE BOTH YOUR BELIEF AND POSITION AND THE POSITION OF THE STUDENTS)

_____

_____

_____

_____

_____

II-15

41. Assuming that they were both nice people, would you rather spend time with a person who is very much like you (in interests, viewpoints and life experiences), or with someone who is different, who looks at things from a different perspective? (CHECK ONE)

- ☐ Very much prefer the one who is similar to me
- ☐ Somewhat prefer the one who is similar to me
- ☐ Somewhat prefer the one who is different from me
- ☐ Very much prefer the one who is different from me

Now, some questions about extra-curricular activities ...

42. How active would you say you have been in extra-curricular activities at Michigan? (CHECK ONE)

- ☐ Extremely active
- ☐ Quite active
- ☐ Moderately active
- ☐ Not very active

43. What one extra-curricular activity has had first claim on your time and interest?

_____

44. Have you ever run for an elective class or campus office?

- ☐ No
- ☐ Yes (PLEASE SPECIFY BELOW)

What Office?	Year Ran	Were you elected? (CHECK ONE) Yes	No
_____	____	☐	☐
_____	____	☐	☐
_____	____	☐	☐

II-16

45. We would like to get some information about your contacts with other groups at the University of Michigan. We are interested not only in present memberships, but in any contact you may have had in the past. So, please try to remember your experience with student groups over the years here at the University. The following list will remind you of the kinds of student organizations on campus.

Professional or Departmental (e.g., Economics Society, Marketing Club, American Institute of Chemical Engineers)

Foreign Students (e.g., African Students' Union, Iranian Student Association)

Amateur Athletics, Hobbies and Social Groups (e.g., U of M Amateur Radio Club, Folk Dance Club, U of M Rifle Club, U of M Sailing Club)

Productions, Publications, Performance (e.g., Generation, Michigan Daily, U of M Glee Club, Soph Show, Homecoming, Winter Weekend, University of Michigan Band)

University Concerns (University Activities Center, Alpha Phi Omega, Wolverine Club, IAESTE)

Honoraries and Recognition (e.g., Mortar Board, Alpha Lambda Delta, Delta Sigma Rho)

Student governing bodies (e.g., Assembly, IQC, IFC, Joint Judiciary Council)

Fraternities, Sororities, Co-ops

Other campus groups and activities

First, could you please list on the following page all of the groups that you belong to now or have ever belonged to at Michigan. (NOTE: DO NOT LIST THE GROUP FOR WHICH YOU DID A PART I QUESTIONNAIRE)

Then, after each group you list, please indicate:

Whether you are currently a member (In Column A)

Your usual pattern of participation (In Column B, using the code on top of page II-17)

Whether you ever were an officer (In Column C)

The year you joined the group (In Column D)

For those groups in which you are no longer a member, the year you left the group (In Column E)

II-17

45. (continued)

CODE FOR COLUMN B

1. Almost never attended meetings or activities
2. Attended less than 1/4 of the meetings or activities
3. Attended between 1/4 and 1/2 of the meetings or activities
4. Attended between 1/2 and 3/4 of the meetings or activities
5. Attended more than 3/4 of the meetings or activities

CURRENT OR FORMER GROUP MEMBERSHIPS (WRITE GROUP NAMES BELOW)	A Are you currently a member? (CHECK ONE) Yes	A No	B Participation (USE CODE ABOVE)	C Ever an Officer? (CHECK ONE) Yes	C No	D Year Joined	E Year Left
_____	☐	☐	___	☐	☐	___	___
_____	☐	☐	___	☐	☐	___	___
_____	☐	☐	___	☐	☐	___	___
_____	☐	☐	___	☐	☐	___	___
_____	☐	☐	___	☐	☐	___	___
_____	☐	☐	___	☐	☐	___	___
_____	☐	☐	___	☐	☐	___	___
_____	☐	☐	___	☐	☐	___	___
_____	☐	☐	___	☐	☐	___	___
_____	☐	☐	___	☐	☐	___	___
_____	☐	☐	___	☐	☐	___	___

46. Of all the groups you have listed in Q. 45 on page II-17, as well as the group for which you filled out a Part I questionnaire, which three would you say have been most important to you during your college years? By "most important" we mean the groups that have had the most meaning for you during your college years--that your contacts and experiences in this group have had the most to do with the changes and developments you feel you have undergone since coming to Michigan.

(NOTE: YOU CAN INCLUDE GROUPS YOU NO LONGER BELONG TO, AS WELL AS GROUPS YOU ARE CURRENTLY A MEMBER OF. YOU MAY INCLUDE THE GROUP FOR WHICH YOU DID A PART I QUESTIONNAIRE.)

3 MOST IMPORTANT GROUPS:

_____

_____

_____

46a. Which of these groups is the one that has been most important to you?

_____

(MOST IMPORTANT GROUP)

APPENDIX C

PERCENTAGES SELECTING DIFFERENT MAJORS BY IDEOLOGY AND GROUP TYPE FOR FEMALES AND MALES

	Pre-professional							
	Major Fields	Minor Fields	Humanities Language	Social Science, History	Basic Sciences, Math	Education, Library Science	Arts	Business Administration
Liberal females	4.3	0	17.1	54.3	2.9	4.3	17.1	0
Moderate females	9.0	16.3	16.3	26.2	13.1	12.2	5.0	1.8
Conservative females	8.0	31.0	14.9	8.0	11.5	18.4	8.0	0
Political females	9.6	2.9	18.4	43.4	5.9	9.6	8.1	2.2
Religious females	7.0	24.4	14.9	18.2	13.6	13.6	7.9	.4
Liberal males	7.9	2.0	12.9	53.5	14.9	2.0	3.0	4.0
Moderate males	31.0	2.8	5.1	32.4	15.7	3.7	2.8	6.5
Conservative males	40.4	3.8	2.9	19.2	12.5	6.7	8.7	5.8
Political males	22.2	1.5	7.6	47.0	10.1	3.5	1.5	6.6
Religious males	32.7	4.0	5.4	22.9	18.8	4.5	6.7	4.9

APPENDIX D

PERCENT, ADJUSTED PERCENT AND COEFFICIENTS FOR EACH VARIABLE IN THE MULTIVARIATE NOMINAL ANALYSIS

Variable		Response for What Would be Missed If Respondent Left Organization			
		Activities	Friendships	Intellectual	Values
Sex					
Males	Percent	17.61	33.10	17.61	31.69
	Adjusted %	16.29	35.30	17.32	31.09
	Coefficient	0.93	-0.92	0.39	-0.41
Females	Percent	12.50	40.18	16.07	31.25
	Adjusted %	14.17	37.39	16.43	32.01
	Coefficient	-1.18	1.17	-0.50	0.52
Ideology					
Liberal	Percent	10.87	28.26	32.61	28.26
	Adjusted %	5.09	36.33	33.46	25.12
	Coefficient	-10.26	0.11	16.53	-6.38
Moderate	Percent	25.21	37.82	9.24	27.73
	Adjusted %	23.21	40.64	9.59	26.55
	Coefficient	7.86	4.42	-7.33	-4.95
Conservative	Percent	4.49	38.20	19.10	38.20
	Adjusted %	10.15	30.25	18.19	41.41
	Coefficient	-5.20	-5.97	1.26	9.91
Group Type					
Religious	Percent	5.81	48.26	18.02	27.91
	Adjusted %	6.30	49.00	18.45	26.26
	Coefficient	-9.06	12.78	1.52	-5.24
Political	Percent	35.37	10.98	14.63	39.02
	Adjusted %	34.35	9.42	13.74	42.49
	Coefficient	19.00	-26.80	-3.19	10.99

BIBLIOGRAPHY

Allport, G. W., J. M. Gillespie and J. Young. The religion of the post-war college student. Journal of Psychology, 1948, 25 3-33.

Andrews, Frank and Robert C. Messenger. Multivariate Nominal Scale Analysis: A Report on a New Analysis Technique and a Computer Program. Ann Arbor, Mich.: Institute for Social Research, 1973.

Angrist, Shirley. The study of sex roles. Journal of Social Issues, 25:1 (1969), 215-232.

Argyris, Chris. Integrating the Individual and the Organization. New York: Wiley, 1964.

_____. Interpersonal Competence and Organizational Effectiveness. Homewood, Ill.: Irwin-Dorsey, 1962.

_____. Personality and Organization. New York: Harper, 1957.

Bachman, Jerald, Clagett Smith and Jonathan Slesinger. Control, performance, and satisfaction: An analysis of structural and individual effects. Journal of Personality and Social Psychology, 4:2 (1966), 127-136.

Bales, Robert E. and Philip E. Slater. Role differentiation in small decision making groups. In Parsons and Bales, Family Socialization and Interaction Process. Glencoe, Ill.: The Free Press, 1955.

Bardwick, Judith. Psychology of Women: A Study of Bio-cultural Conflicts. New York: Harper and Row, 1971.

_____, Elizabeth Douvan, Matina Horner and David Gutmann. Feminine Personality and Conflict. Belmont, Calif.: Brooks/Cole, 1970.

Beardslee, David and Donald O'Dowd. Students and the occupational world. In Sanford (ed.), The American College: A Psychological and Social Interpretation of the Higher Learning. New York: John Wiley and Sons, Inc., 1962, pp. 597-626.

Bereiter, Carl and Mervin B. Freedman. Fields of study and the people in them. In Sanford (ed.), The American College: A Psychological and Social Interpretation of the Higher Learning. New York: John Wiley and Sons, Inc., 1962, pp. 563-596.

Biddle, Bruce J. and Edwin J. Thomas (eds.). Role Theory: Concepts and Research. New York: Wiley, 1966.

Blake, R. R. and Jane S. Mouton. The Managerial Grid; Key Orientations for Achieving Production through People. Houston: Gulf Publishing, 1964.

Blau, P. M. and W. R. Scott. Formal Organizations: A Comparative Approach. San Francisco: Chandler Publishing Co., 1962.

Caplow, Theodore. Principles of Organizations. New York: Harcourt, Brace and World, Inc., 1964.

Carrier, Hervé, S.J. The Sociology of Religious Belonging. New York: Herder and Herder, 1965.

Cartwright, Dorwin. Influence, leadership, control. In March (ed.), Handbook of Organizations. Chicago: Rand McNally, 1965.

_____ (ed.). Studies in Social Power. Ann Arbor, Mich.: University of Michigan, 1959.

Cressy, Donald R. Prison organizations. In March (ed.), Handbook of Organizations. Chicago: Rand McNally and Co., 1965.

Degler, Carl. Revolution without ideology: The changing place of women in America. In Lifton (ed.), The Woman in America. Boston: Houghton Mifflin Co., 1964, pp. 193-210.

Douvan, Elizabeth and Joseph Adelson. The Adolescent Experience. New York: John Wiley and Sons, Inc., 1966.

Douvan, Elizabeth and Carol Kaye. Motivational factors in college entrance. In Sanford (ed.), The American College: A Psychological and Social Interpretation of the Higher Learning. New York: John Wiley and Sons, Inc., 1962, pp. 193-224.

Emery, T. E. and E. L. Trist. The causal testure of organizational environment. In W. A. Hill and D. Egan (eds.), Readings in Organizational Theory: A Behavioral Approach. Boston: Allyn and Bacon, 1966.

Empey, L. T. Role expectations of young women regarding marriage and family. Marriage and Family Living, 20 (1958), 152-155.

Erikson, Erik H. Inner and outer space: reflections on womanhood. In Lifton (ed.), The Women in America. Boston: Houghton Mifflin Co., 1964, pp. 1-26.

Etzioni, Amitai. A Comparative Analysis of Complex Organizations. New York: The Free Press, 1961a.

_____. Complex Organizations: A Sociological Reader. New York: Holt, Rinehart, and Winston, 1961b.

_____. Modern Organizations. Englewood Cliffs, N.J.: Prentice-Hall, 1964.

Feldman, Kenneth A. (ed.). College and Student: Selected Readings in the Social Psychology of Higher Education. New York: Pergamon Press, Inc., 1972.

_____ and Theodore M. Newcomb. The Impact of College on Students. San Francisco: Jossey-Bass, 1969.

French, J. R. P., Jr. and B. Raven. The bases of social power. In Cartwright (ed.), Studies in Social Power. Ann Arbor: University of Michigan, Institute for Social Research, 1959, pp. 150-167.

Gamson, Zelda F. Group process and organizational environment: student organizations and the university. Unpublished paper, June, 1972a.

_____. The relations between student organizations and the wider university. Final Report, Project No. 0-0806, Contract No. OEG-0-71-0572(508), Washington, D.C.: U.S. Department of Health, Education, and Welfare, Office of Education, Division of Research, 1972b.

Goffman, Erving. On the characteristics of total institutions. Asylums. Garden City, N.Y.: Anchor Books, Doubleday, 1961, pp. 1-124.

Goslin, David A. (ed.). Handbook of Socialization Research and Theory. Chicago: Rand McNally and Co., 1969.

Gruzen, Joan. The relationship of attitudes toward women's liberation to political orientation and sexual sophistication. Paper presented to American Psychological Association, 1970.

Gurin, Gerald. A Study of Students in a Multiversity. Final Report, Project No. 5-0901, Contract No. OE-6-10-034, Washington, D.C.: U.S. Department of Health, Education, and Welfare, Office of Education, August, 1971.

Hamburg, David and Donald Lunde. Sex hormones in the development of sex differences in human behavior. In Eleanor Maccoby (ed.), The Development of Sex Differences. Stanford, Calif.: Stanford University Press, 1966, pp. 1-25.

Harmon, Lenore. Anatomy of career commitment in women. Journal of Counseling Psychology, 17:1 (1970), 77-80.

Hartley, R. C. and A. Klein. Sex-role concepts among elementary school age girls. Marriage and Family Living, 21 (1959), 59-64.

Hill, Reuben and Joan Aldous. Socialization for marriage and parenthood. In Goslin (ed.), Handbook of Socialization Research and Theory. Chicago: Rand McNally and Co., 1969, pp. 885-950.

Hoffman, Martin L. and Lois W. Hoffman (eds.). Review of Child Development Research. Vol. 1. New York: Russell Sage Foundation, 1964.

Jacoby, Arthur P. Some correlates of instrumental and expressive orientations to associational membership. Sociological Inquiry, 35 (Spring 1965), 163-175.

_____ and Nicholas Babchuk. Instrumental and expressive voluntary associations. Sociology and Social Research, 47 (July 1963), 461-471.

Kagan, Jerome. Acquisition and significance of sex typing and sex role identity. In Hoffman and Hoffman (eds.), Review of Child Development Research, Vol. 1. New York: Russell Sage Foundation, 1964, pp. 137-167.

_____ and Howard Moss. Birth to Maturity: A Study in Psychological Development. New York: Wiley, 1962.

Kahn, R. L., D. M. Wolfe, J. D. Snoek and R. A. Rosenthal. Organizational Stress: Studies in Role Conflict and Ambiguity. New York: Wiley, 1964.

Katz, Daniel and Robert L. Kahn. The Social Psychology of Organizations. New York: Wiley, 1966.

Keniston, Kenneth. Young Radicals. New York: Harcourt, Brace and World, 1968.

Lazarsfeld, Paul and Herbert Menzel. On the relation between individual and collective properties. In Etzioni (ed.), Complex Organizations: A Sociological Reader. Second edition; New York: Holt, Rinehart, and Winston, Inc., 1969, pp. 499-516.

Lifton, Robert Jay (ed.). The Women in America. Boston: Houghton Mifflin Co., 1964.

_____. Woman as knower: Some psychohistorical perspectives. In Lifton (ed.), The Woman in America. Boston: Houghton Mifflin Co., 1964, pp. 27-51.

Likert, Rensis. New Patterns of Management. New York: McGraw-Hill, 1961.

_____. The Human Organization: Its Management and Value. New York: McGraw-Hill, 1967.

Lawrence, P. R. and J. W. Lorsch. Organization and Environment: Managing Differentiation and Integration. Boston: Harvard University Press, 1967.

Maccoby, Eleanor (ed.). The Development of Sex Differences. Stanford, Calif.: Stanford University Press, 1966.

March, J. G. and H. Simon. Organizations. New York: Wiley, 1958.

Marcus, Philip M. Expressive and instrumental groups: Toward a theory of group structure. American Journal of Sociology, 66 (July, 1960), 54-59.

McClelland, David C. Wanted: A new self-image for women. In LIfton (ed.), The Woman in America. Boston: Houghton Mifflin Co., 1964, pp. 173-192.

McGregor, D. The Human Side of Enterprise. New York: McGraw-Hill, 1960.

Merton, Robert K. Bureaucratic structure and personality. In Litterer (ed.), Organizations: Structure and Behavior, Vol. I. Second edition; New York: Wiley, 1969.

Moore, Wilbert E. Occupational socialization. In Goslin (ed.), Handbook of Socialization Research and Theory. Chicago: Rand McNally and Co., 1969, pp. 861-884.

Moscovici, Serge and Marisa Zavalloni. The group as a polarizer of attitudes. Journal of Personality and Social Psychology, 12 (June, 1969), 125-135.

Mussen, Paul H. Early sex-role development. In Goslin (ed.), Handbook of Socialization Research and Theory. Chicago: Rand McNally and Co., 1969, pp. 707-732.

Nahirny, Vladimir C. Some observations on ideological groups. American Journal of Sociology, 67 (January, 1962), 397-405.

Nye, F. Ivan and Lois Hoffman. The Employed Mother in America. Chicago: Rand McNally, 1963.

Parsons, Talcott and Robert F. Bales. Family, Socialization and Interaction Process. Glencoe, Ill.: The Free Press, 1955.

Poppleton, Pamela and G. Pilkington. The measurement of religious attitudes in a univeristy population. British Journal of Social and Clinical Psychology, 2 (1963), 20-36.

Presthus, R. The Organizational Society: An Analysis and a Theory. New York: Knopf, 1962.

Rose, Arnold. Voluntary associations under conditions of competition and conflict. Social Forces, 34 (December, 1955), 159-163.

Rosenkrantz, Paul, Susan Vogel and Inge Broverman. Sex-role stereotypes and self concepts in college students. Journal of Consulting and Clinical Psychology, 32 (1968), 287-295.

Rostow, Edna G. Conflict and accommodation. In Lifton (ed.), The Woman in America. Boston: Houghton Mifflin Co., 1964, pp. 211-235.

Sanford, Nevitt. The American College: A Psychological and Social Interpretation of the Higher Learning. New York: Wiley, 1962.

_____. Development of status of the entering freshman. In Sanford (ed.), The American College: A Psychological and Social Interpretation of the Higher Learning. New York: Wiley, 1962, pp. 253-282.

Sears, R. R., E. E. Maccoby and H. Levin. Patterns of Child Rearing. Evanston, Ill.: Row, Peterson, 1957.

Schein, E. and W. Bennis. Personal and Organizational Change through Group Methods. New York: Wiley, 1965.

Smith, Clagett G. and Michael E. Brown. Communication structure and control structure in a voluntary association. Sociometry, 27 (December, 1964), 449-468.

Tangri, Sandra. Role Innovation in Occupational Choice. Unpublished doctoral thesis, 1969.

Tannenbaum, Arnold. Control in Organizations. New York: McGraw-Hill, 1968.

_____ and G. Bachman. Attitude uniformity and role in voluntary organization. Human Relations, 19 (1966), 309-322.

Tavris, Carol. The Unliberated Liberals: Attitudes toward the Issues of Women's Liberation. Doctoral dissertation, 1971.

Tenopyr, Mary L. Dimensions of the NOW generation's attitudes to working women. Paper presented to American Psychological Association convention, September, 1970.

Thompson, James D. Organizational management of conflict. Administrative Science Quarterly, 4 (March, 1960), 389-409.

_____. Organizations in Action. New York: McGraw-Hill, 1967.

_____ and M. J. McEwen. Organizational goals and environment: Goal-setting as an interaction process. American Sociological Review, 23:1 (February, 1958), 23-31.

Vogel, Susan, Inge Broverman, Donald Broverman, Frank Clarkson and Paul Rosenkrantz. Maternal employment and perception of sex-roles among college students. Journal of Developmental Psychology (in press).

Warner, W. Keith and Sidney J. Miller. Organizational problems in two types of voluntary associations. American Journal of Sociology, 69 (May, 1964), 654-657.

Weber, Max. The routinization of charisma. In Merton, Gray, Hockey and Selvin (eds.), Reader in Bureaucracy. Glencoe, Ill.: Free Press, 1952, pp. 92-100.

_____. The three types of legitimate rule. In Etzioni (ed.), A Sociological Reader on Complex Organizations. Second edition; New York: Holt, Rinehart and Winston, Inc., 1969.

Webster, Harold, Mervin Freedman and Paul Heist. Personality changes in college students. In Sanford (ed.), The American College: A Psychological and Social Interpretation of the Higher Learning. New York: Wiley, 1962, pp. 811-846.

Wheeler, Stanton. Structure of formally organized socialization settings. In Brim and Wheeler, Socialization after Childhood. New York: Wiley, 1966.

White, R. K. and R. Lippitt. Autocracy and Democracy. New York: Harper, 1960.

Wilson, Bryan R. An analysis of sect development. American Sociological Review, 24 (February, 1959), 3-14.