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THE FAMILY AND THE WORK GROUP:
DILEMMAS FOR WOMEN IN AUTHORITY

by

CAROL BEAUVAIS

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This manuscript has been read and accepted for the Graduate Faculty in Psychology in satisfaction of the dissertation requirement for the degree of Doctor of Philosophy.

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ABSTRACT

THE FAMILY AND THE WORK GROUP:
DILEMMAS FOR WOMEN IN AUTHORITY

by

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The adulthood-childhood differentiation being made at a particular socio-historical time and the dimensions of family structure and their effect in preparing children for their adult roles in the society were the two issues focused upon as being important for understanding the responses to women in authority.

These theoretical ideas were then applied to a consideration of women as leaders to small work groups. Specifically, a research study sought to explore the effects of sex of consultant, sex of member, and sex of system on the perceptions of self study group members towards their consultants and groups. The four conditions of female consulted-female groups, female consulted-male groups, male consulted-female groups, and male consulted-male groups were compared.

Ninety-four women and men attended two weekend workshops to study female and male interactions in groups. The groups

were composed of from 10-14 members and met for five, one hour and fifteen minute sessions each day. There were two female and two male consultants. Each consulted to a group of their own sex the first weekend and to a group of the other sex the second weekend. Data were analysed for 84 members and seven groups. The female consulted-female group, female consulted-male group, and male consulted-female group conditions were represented by two groups each. The male consultant-male group condition was represented by one group. Following the fourth session of each group, members' ratings of their consultants and groups were collected on a semantic differential type questionnaire composed of 23 bi-polar adjectives. The fourth session of each group was tape recorded and transcribed.

Among the confirmed hypotheses concerning the perceptions of female and male consultants the following can be highlighted. First, the overall pattern of intensity on items judged to be more instrumental as compared to expressive showed an emphasis on the expressive dimension, both in regard to the consultant and the group in female consulted groups, while an emphasis on the instrumental dimension occurred in regard to the consultant in male consulted groups. These results were interpreted as reflecting the different expectations toward adult women and men on the basis of their sex role rather than their work role.

Secondly, although all consultants were judged equally nonexpressive of feelings, female consultants were perceived as distant and contemptuous by both female and male members,

while male consultants were perceived as distant and contemptuous by female members only. Comparing all four combinations for the expressive area, women perceived their female consultants the most negatively while men perceived their male consultants the most positively. These results were interpreted as supporting the assumption of greater sex role incongruity of the nonresponsive, analytic role for women.

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PREFACE

The aim of this dissertation is to study responses to women in authority.

The exploration of women in authority will begin with the theoretical work of Parsons and Bales (1955). Parsons and Bales posit that sex and authority acquire meaning in American society, as the child interacts with a small group system, the family, which is itself a subsystem of a larger system, the culture. As a result of sharing similar external families, individuals share similar internal families that prepare them for common roles in the culture. Sex roles as well as authority roles are patterned into internal small group systems that are hopefully congruent with external cultural group systems.

Therefore, the external family system and its internal representation in the individual personality can be the basis for understanding first, the cultural expectation towards women, men, and authority; second, internal differences in female and male personalities which relate to authority role functioning; and third, the effect of women working in authority positions.

After reviewing Parsons and Bales' hypotheses, and my amendments to their hypotheses, concerning leadership roles

and female and male roles, these ideas will be extended to the study of leadership in small groups. This will involve a review of the small group literature in terms of the way in which sex role might interact with variables specific to small group systems.

This research will be carried out in Tavistock modeled self-study groups. Traditionally, it has been the aim of these self-study groups to study their own group behavior with a focus on the way in which authority is assumed or invested as people work together in small groups. However, most of the published research and theory reflects small group behavior in relation to male authorities and mixed sex groups. This research aims to study small group behavior and the way in which authority is assumed by and invested in group members, using the self-study group method, but in relation to female authorities and same sex groups. Sex of consultant, sex of member, and sex of system will be the three variables considered. Sex of system refers to systems in which consultants are the same sex, as compared to systems in which consultants are not the same sex as the group members. The four combinations to be compared are female consulted-female groups (Fc-Fg), female consulted-male groups (Fc-Mg), male consulted-female groups (Mc-Fg), and male consulted-male groups (Mc-Mg).

In summary, while the focus of the dissertation will be to study the responses to women in authority, and while the focus of the research will be to study the effect of sex of consultant, sex of member, and sex of system on the behavior

of small group members, there is a larger issue which provides the relevant context. This issue, which subsumes the study of women in authority and of women as authorities to small groups, is the issue of the way in which adult women and men successfully repeat or are frustrated in repeating the internal social object systems they bring to their external interactions.

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PART ONE

THEORETICAL SECTION

THE FAMILY AND THE WORK GROUP:
DILEMMAS FOR WOMEN IN AUTHORITY

CHAPTER I

ADULTHOOD-CHILDHOOD DIFFERENTIATION

In Centuries of Childhood (1962) Phillip Aries demonstrates that the concept of childhood as we in Western society think of it today began to evolve after the Middle Ages. Previous to this evolution, children by the age of seven joined the community as small adults who mingled, worked and played as everyone in the community did. At that time there was not even a separate word for childhood as we mean it today.

Between the fifteenth and eighteenth centuries, the idea developed and gained increasing influence that childhood is a distinct phase of life separate from adulthood. Childhood was conceptualized as being different than adulthood and was attributed to a person on the basis of their physiological age.

This adulthood-childhood differentiation first emphasized the difference and need for separation of adults from children. Further developments in this idea occurred by making the physiological age at which a person is assigned to adulthood increasingly later (from 7-21) and by making childhood increasingly more differentiated (infancy, latency, puberty, adolescence, etc.).

Simultaneously, with the evolution of the idea of an

adulthood-childhood differentiation, changes were occurring within the structure of the social system. Structural changes included the emergence of the nuclear family as a small group system more and more differentiated and separated from the rest of the community, and an increasing emphasis on the parental roles of adults toward children. Other social systems such as the school system and the economic class system also evolved in a way that reflected values related to the adulthood-childhood differentiations being made at the particular socio-historical time.

In summary, Aries focuses on the historical evolution of the adulthood-childhood differentiation being made within the entire culture. The adulthood-childhood differentiation, as an ideational system, is reflected in many social systems and social phenomena of a particular historical time. However, Aries focuses on the evolving family unit, with its increasing emphasis on the parental role of adults towards children, as being the most important part of the adulthood-childhood differentiation itself. The definition of adulthood is strongly associated with the definition of parenthood.

While it is not the purpose of this paper to cover the historical specifics of the adulthood-childhood differentiations outlined by Aries, it is to be noted that descriptions of this difference often include a hierarchical dimension in the sense of both power and value. Parents (adults) are attributed with greater power and the use of power to protect, care for, and control children (those of lesser power). Descriptions

of the parenting adult also attribute to the adult the role of representing the "higher" values of the society. Adults are more "up" than children. They know "better" whether about moral, educational, or health matters. Adults have a responsibility to raise children "up." They represent such qualities as power, strength, independence, knowledge, and responsibility. Thus, parent, adult, teacher, middle class, and authority become a related set of role concepts with a similar set of hierarchical attributes representing power and goodness in the sense of what is best in cultural terms.

In reference to the hierarchical dimension, children are attributed with less power and qualities lesser valued in the society. Children are more "down" than adults. They don't know "better," but it is their job to learn to live "up" to adult standards. They represent such qualities as powerlessness, weakness, dependence, naivete if not ignorance, and irresponsibility due to innocence or sinfulness depending on the historical context. Thus, children, student, lower class become a related set of role concepts with a similar set of hierarchical attributes representing lesser power and lesser goodness or status in the cultural sense.

Loyd de Mause (1975) also hypothesizes a parent-child historical evolution. He theorizes that from antiquity to the present the parent-child relationship has progressed through six phases, the infanticidal mode, the abandonment mode, the ambivalent mode, the intrusive mode, the socializing mode, and the helping mode. He finds evidence of all six

parenting modes in American families today. He describes the two most recent modes as follows:

Socializing Mode (19th Century to now): Still the major mode of parents today, socializing involves thinking of the child as someone who needs continuous training and guidance in order to become civilized. Most discussions of child care still take place within the socializing mode, and it has been the source of all contemporary models of the psyche from Freud to Skinner. In practice, it involves giving up most of the severe beatings and other overt forms of abuse while using covert methods of manipulation, guilt, and a general detached quality of parenting to sustain the long periods of contact with children whose increasing needs are simply too much for the parents.

Helping Mode (just beginning): The helping mode starts with the proposition that the child knows better than the parent what it needs at each stage of its life as they help it with its expanding needs. The helping mode requires enormous time, energy, and emotional maturity on the part of both parents, especially in the first six years of the child's life, as they play with it, tolerate its regressions, and discuss its needs and conflicts in an effort to keep pace with its emotional and intellectual growth. (p. 86)

Thus de Mause emphasizes the control, detached, and raising "up" aspect of the parents' role in the socializing mode. The helping mode which is just beginning is more allowing of the stage the child is at, less separated (detached), and less hierarchical.

Using Aries' idea that the parenthood-childhood differentiation is a special case of the adulthood-childhood differentiation, de Mause's descriptions of the socializing and helping modes provide us with some idea of the contemporary adulthood-childhood differentiations being made in the wider cultural sense. However, de Mause suggests what Aries does not. That these cultural differentiations, institutionalized in the family group, will also reflect something about the internal

personalities of the family members. With the family group as the pivot, Aries takes us along the age dimension out into the social phenomena and systems of the larger culture. With the family group as pivot, du Mause suggests we can move inward along the age dimension to understand something about the shared internal personalities of the adults in the culture.

With Aries' overview in mind and with the outline of du Mause's socializing mode in mind I would conclude that most contemporary adult personalities in American culture have adulthood and childhood associated parts. The adulthood identified parts follow the parental stereotypes of being attributed with greater hierarchy, that is greater power and value. The childhood identified parts are separated off and are controlled and devalued. An adult does not feel self esteem internally nor does he/she receive rewards externally for expressing the childhood associated parts.

Support for this assumption concerning the structure of contemporary adult personalities can be found in a recent study by Isabel Menzies (1960). She analysed the way in which a nursing group had structured itself. The group had spontaneously differentiated its members into two subgroups, one of senior, the other of junior nurses. Senior nurses were attributed with and expressed in their actual behavior responsibility toward work tasks. Junior nurses were attributed with and expressed in their actual behavior irresponsibility toward work tasks. Senior nurses were expected to and took disciplinary attitudes and actions toward junior nurses.

Junior nurses expected and accepted disciplinary attitudes and actions from senior nurses.

It is to be noted that the differentiation of senior and junior nurses was spontaneously made on the basis of sociological age, i.e., time in the institution. It is also to be noted that senior is attributed with the superior hierarchical attributes both in the sense of power to discipline and in the sense of representing the more valued "responsible" behaviors. Junior is attributed with the inferior hierarchical attributes both in the sense of accepting discipline and in the sense of representing the lesser valued "irresponsible" behaviors.

Thus, in this contemporary situation, these nurses are acting out the adulthood and parenthood-childhood differentiation still very much functioning in Western society. This differentiation is based first on a separation between the adulthood and childhood associated parts of a system and then on a differentiation of these parts in hierarchy both in the sense of power and value.

Menzies hypothesizes that the external structure of this work group reflects the internal conflict shared by all the adult members of the group. Each individual nurse, she hypothesizes, has both an irresponsible and a responsible attitude towards work, and each criticizes herself for her irresponsible attitude. The two attitudes within each nurse create tension and anxiety. The group split into two different and conflicting parts relieves the tension of the individual's

internal split. Each nurse now consciously represents only one part of the divided system, either the responsible or the irresponsible one. Thus Menzies assumes that adults generate external systems that are expressive of and functional for their internal personality systems.

From Menzies' point of view, the external roles of the work group resolved an internal conflict shared by most of the members of the group. I would add that the conflict itself as well as the solution is structurally determined. The fact that each nurse labelled some of her feelings about the job as "irresponsible" and felt guilty and/or ashamed of these feelings, and felt that she needed to be reprimanded and controlled because of them, is in itself an expression of the internal personality system.

A different personality system might allow for a non-punitive and nondevaluing acknowledgment of these feelings. Being able to acknowledge them could lead to a negotiation with the external system for their legitimate outlet. Perhaps the parenting mode Loyd de Mause describes as the helping mode may eventually result in such a personality system. In other words, the adulthood and paranthood-childhood differentiations that become internalized within the personality may change.

In conclusion, physiological age acquires sociological meaning. The concept of age becomes the basis for an organizational arrangement and for a system of values made within an entire society. By connecting the work of Aries, Loyd de

Mause, and Menzies, this author concludes that the adulthood-childhood differentiation has followed a socio-historical evolution. Cultural systems, and in Western culture most importantly the family system, are organized and have meaning along the age dimension which is predominant at a particular socio-historical time (Aries 1962). The culture and in particular the family is the external system into which a child is born. The organization and meanings of the external systems, particularly the family, become part of the organization and meanings of the internal personality system of the child and eventually the adult (de Mause 1975). And in turn, the adult may organize external cultural systems along dimensions which reflect the organization and meaning of the internal system (Menzies 1960), again on the basis of age.

Until very recently, the age differentiation made in Western social systems involved a hierarchical differentiation in the sense of both power and cultural value. Adulthood-parenthood became the prototype for a role having greater power and representing what is "best" in the cultural sense. Childhood became the prototype for a role having lesser power and representing what is "lesser" valued in the cultural sense. Adulthood is the prototype for what one moves toward. Childhood is the prototype for what one leaves behind. In reference to any one system, adulthood associated parts are different and separated from childhood associated parts. Adulthood represents the parts of the system that have greater power, value, and status, and are not only separated from the child-

hood associated parts, but are expected to control them.

The reader may be wondering what an explication of the adulthood-childhood dimension has to do with women in authority. It is this writer's hypothesis that just as the adulthood-childhood differentiation permeates Western cultural, familial, work group, and internal personality systems, so also the male-female differentiation permeates all these systems. And in fact the male-female differentiation mirrors the adulthood-childhood differentiation.

That is, as long as women have the specialized role of mothering, women's value and meaning in the larger culture, family, work group, and internal personality will be associated to the values and meanings attributed to childhood. That is, the structural differentiation made along the sex dimension mirrors the structural differentiation made along the age dimension. What is adulthood associated will also be male associated. What is childhood associated will also be female associated. In a historical period that emphasizes the particular parenting mode Loyd de Mause describes as the socializing mode, along both the age and sex dimensions there will occur first a separation-detachment and then a difference in hierarchy in the sense of both power and cultural value.

When childhood becomes the symbol for what should be separated from or left behind in order to become an adult, and when this is achieved by detachment, control, and devaluation, then as long as the one who cares for children is woman, then women too come to symbolize qualities which are separated

from, qualities which adult-men detach from, control and devalue.

Support for the assumption that qualities attributed to men are more adulthood associated which is equivalent to saying they are more culturally valued than qualities attributed to women is found in a recent study by Broverman et al (1970). In this study psychologists, when asked to define a mature, healthy, socially competent, adult (person, man, woman), described the healthy adult person in similar terms as they described the healthy adult male. In contrast, their definition of a healthy adult female was different from their definition of a healthy adult person. In other words, the mature, healthy, socially competent, adult woman is a less mature, healthy, socially competent, adult person by definition.

This study can first be thought of in reference to the adulthood-childhood differentiation. The difference between the psychologically healthy adult person and the less psychologically healthy adult person, can be expected to reflect our contemporary interpretation of the adulthood-childhood differentiation. Adulthood associated qualities are qualities held in the higher esteem, in contemporary terms qualities held to be psychologically healthy. Childhood associated qualities are qualities held in less esteem, in contemporary terms qualities held to be less psychologically healthy.

Thinking of the Broverman study in reference to the age dimension can explain why men were attributed with qualities similar to the qualities of a mature, healthy, etc. person.

The male-female differentiation mirrors the adulthood-

childhood differentiation. To be male is to be more adulthood associated on the age scale. Male adulthood represents qualities which are held in highest esteem, in contemporary terms qualities which are psychologically healthiest. To be female is to be more childhood associated on the age scale. Female adulthood represents qualities which are less valued, in contemporary terms qualities which are less psychologically healthy.

It is the purpose of this paper to study women in authority. It is the position of this paper that the meaning of authority relates to the age dimension and secondly to the sex dimension, which is a special case of the age dimension. These meanings are not static, but evolve in a socio-historical context.

In relation to the age dimension, the meaning of authority has been derived from the adulthood associated part of the adulthood-childhood differentiation being made at a particular socio-historical time.

In relation to the age dimension within the family, the meaning of authority has been derived from the parental associated part of the parent-childhood differentiation being made at a particular socio-historical time.

In relation to the age and sex dimensions, male adults have been more adulthood associated than female adults. The meaning of authority has been the male adult associated part of the age and sex differentiations being made at a particular socio-historical time. And within the family, the meaning of authority has been derived from the male parent associated

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part of the male-female and adult-child differentiations
being made at a particular socio-historical time.

CHAPTER II

PARSONS AND BALES

The one theory which systematically and comprehensively articulates the use of age and sex stereotypes in the structure of a contemporary (1955) American family, and the one theory which acknowledges the reflection of these dimensions through the four points of culture, family, small group, and personality is the theory of Parsons and Bales as outlined in their book, Family (1955). Thus, while there are numerous theories to account for sex differences, the theory of Parsons and Bales will be used exclusively to articulate the relationship of sex role to the authority role.

Parsons and Bales' theory of social personality rests on two important theorems. The first is that "the primary structure of the human personality as a system of action is organized about the internalization of systems of social objects which originated in the role units of successive series of social systems in which the individual has come to be integrated in the course of his lifetime." (p. 54)

External objects become internal objects as a result of social interaction. The internal representations are not simply static representations of the external social objects, but the internal representation of the self, the external object(s)

and their social interactions. The results of this interaction are internalized cognitive objects that have social meaning and also internalized social need dispositions in the motivational sense. The internalized role relationship has a motivational component, directing both reciprocal interactions within the self as well as between the self and external others. Thus, using this theory something can be said about the meaning of social objects, common social needs, and the system of action both within the self and between the self and others.

This first theorem also hypothesizes the internalization of systems of social objects. This refers to the internalization of individual objects as parts of larger units such as we the pair and we the group. It is the organization of social objects within the entire system that accounts for age and sex differences.

Thus, as this theory states, if sex differences are internalized as part of an individual's small group experience in the family, then this opens the discussion of the effects of group phenomena on the personality as well as the likelihood of adults organizing their adult groups along age and sex role dimensions congruent with the age and sex role dimensions internalized in the family group.

The second theorem is that "this structure of personality develops not primarily by a process of the modification of "primary drives" or "instincts," but by the process of differentiation of a very simple internalized object-system... into progressively more complex systems." (p. 54). Each

system contains twice as many role differentiations as the previous system. Later systems are not entirely new; rather, they include reorganizations of the earlier system to a more differentiated level. Thus, using this theory hypotheses can be made about the external and internal aspects of sex and authority on the basis of concepts which ask what are the organizational aspects of the society and of the personality. How many differentiations are made and along what variables.

Taking an overview of Parsons and Bales' theory, they posit that sex and authority acquire meaning in American society as the child interacts with a small group system and its subsystems, i.e., the family which in itself is a subsystem of a larger system, i.e., the culture. As a result of sharing similar external families, individuals share similar internal families that prepare them for common roles in the culture. Sex roles as well as authority roles are parts of shared internal systems that are hopefully congruent with external cultural systems. The fact that these internalizations are made within a small group system may have particular importance for behavior in later adult small group systems.

Therefore, the organization of the external family system and its internal organizational representation in the individual personality can be the basis for understanding first, the cultural expectation towards women, men and authority, second, the internal differences in female and male personalities which relate to authority role functioning, and third, the effect of women working in authority positions.

A review of the American nuclear family and its consequent internal representation in the individual personality as hypothesized by Parsons and Bales in 1955 follows.

I. Dimensions of Family Structure-the Basis for Role Discriminations

Parsons and Bales state that the family is differentiated along two axes, a hierarchical or power axis and an instrumental-expressive function.

The hierarchical axis differentiates superior and inferior power. By power they mean the degree of influence in affecting and carrying out the functions of the family system.

The instrumental-expressive dimension differentiates two modes of functioning. "The area of instrumental functioning 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 regulation of the patterns and tension levels of component units." (p.47).

Since the child's development is conceptualized as occurring in phases, these two axes have more specific meanings within the context of a particular phase. Below I will list a few of the additional ways instrumental and expressive functions are referred to within the phase discussions. Instrumentality is described as specific, affectively neutral, universalistic, and achievement oriented. It is a "rational" attitude towards the external situation and an inhibition of

emotions towards other members of the system. It is performance oriented. Expressiveness is defined as concerned with the internal affairs of the system, the maintenance of integrative relations between the members and the regulation of tension levels. It is described as responsive, supportive, harmonizing, pleasurable, and in general relational.

These two axes combine to make four familial role possibilities of superior power-instrumental, superior power-expressive, inferior power-instrumental, and inferior power-expressive. The physiological attributes of age and sex determine each person's placement along the two axes and result in the roles of father, mother, son, and daughter.

M----SEX----F

		instrumental	expressive
AGE	adult superior power	father	mother
	child inferior power	son	daughter

The Historical Dimension

Parsons and Bales emphasize two dimensions, the hierarchical axis and the instrumental-expressive axis as being the focus for role discriminations made in the family. However, for the purpose of understanding sex role and authority role, a third dimension will be extricated from their theory. This third dimension will be called the historical dimension.

To repeat, socialization results in the internal repre-

sentation of systems of social objects. The internal social object system changes with maturation and the new social demands made within the family. Earliest are the intrafamilial phases, which are the oral-dependent, love-dependent, and oedipal phases. Following the intrafamilial phases are the extrafamilial phases of latency and adolescence. Preoedipal phases are earlier than the oedipal phase. Intrafamilial phases are earlier than the extrafamilial phases. The historical dimension refers to the placement of personality phases on an earlier to later developmental continuum.

The internal phases are a result of the child's interaction with the actual members of the external family. The adult woman, because of her mothering role, becomes associated with preoedipal associations while the man who does not mother is not preoedipally associated. The adult woman, because of her staying at home role, is associated with familial phases while the adult man who goes to work is familial and also extrafamilial associated. Consequently, the adult woman carries her greater share of associations to the earlier personality phases than the adult man.

Thus, age and sex determine an individual's placement along the historical dimension just as they do along the hierarchical and instrumental-expressive dimensions. A person is attributed, on the basis of age, to embody earlier or later personality phases. However, adults of the same age, on the basis of sex, embody earlier or later personality phases. Adult women are more connected to earlier developmental inter-

nalizations than adult men and come to represent earlier developmental phases relative to men in the larger culture.

II. Intrafamilial Developmental Phases

It is the aim in this section to briefly review the internal familial representations which Parsons and Bales hypothesize to occur as a result of the interaction of the child with the role functions of the external family members. The reader will note that if mother is woman, she is internalized at all three of the intrafamilial phases while father is internalized only at the later one. Therefore, in order to understand cultural expectations towards women, men and authority, and in order to understand the relative preparation of women and men for the authority role, and finally in order to understand the phenomena and effects specific to women in authority it is mandatory to review the internalizations made at all three intrafamilial developmental phases.

Phase I: Oral-Dependency Personality

(1 unit)

Object	Parent-child identity
Need disposition	Oral dependency
Performance type	"asking" for care
Sanction type	Passive reception of care

The organization of the oral-dependent phase is around one main object "parent-child," and around a single role rela-

tionship of being cared for. This phase of the personality is based on the internalization of care received by the infant.

Mother's individual acts of gratification and frustration of the child's organic needs culminate in the establishment of an oral dependent need. This is a social need based on the internalization of self and mother and their relationship to each other. It is the infant's need to take a passive receptive attitude towards others. The individual acts of care come to symbolize the infant's right to be taken care of, and mother's attitude of wanting to take care. The infant has no external power to force her to do so.

The infant as separate ego-object is not yet differentiated as separate from the mothering one. The child is overwhelmingly passive. The infant may "ask" or "protest," receive or not receive, but it is the mothering one who gratifies or frustrates. The infant does not yet give care or get care in return for what he/she does.

In summary, the oral dependent personality is a single unit personality, with one need disposition, and minimal ego-alter aspects. Parent is mother and parent and child are a merged object.

Phase II. Love-Dependency Personality

(2 units)

Superior Power	<p>Objects Cathected: Self Internalized: Parent</p> <p>Need disposition Dependency</p> <p>Performance type Alter-oriented: Asking for and giving care Narcissistic: Self indulgence</p> <p>Sanction type Alter-oriented: Accepting care Narcissistic: Self gratification</p>
Instru- mental	
Inferior Power	<p>Objects Cathected: Parent Internalized: Self</p> <p>Need-disposition Autonomy</p> <p>Performance type Alter-oriented: Loving alter Narcissistic: Self love</p> <p>Sanction type Alter-oriented: Receiving alter's love Narcissistic: Self love</p>
Expressive	

The love-dependency phase begins with the differentiation of self as an object separate from the earlier mother-child merged internalization. The child now has a two unit personality and is aware of two separate external personalities which are himself and other.

The reciprocal role interaction of care culminates in the establishment of the dependency need. The difference between the dependency need and the earlier oral-dependency need is that now the child has internalized a reciprocal ego

alter interaction pattern. The child internalizes the "mother who cares for me" and cathects himself as the object of care. This means that the child can now take mother's role towards himself or alter. The child can care for him/herself, mother, or another.

At this stage the child learns about love, which is the acts of care plus mother's affection for him which are given in return for what he/she does. This is different than the unconditional care received in the earlier phase. This phase focuses around toilet training which is usually done by mother.

The reciprocal role interaction of love culminates in the establishment of the autonomy need. This is the child's need to express his/her love by doing and to receive love for doing. The reciprocal role relationship is "I who give love to mother." The child internalizes him/herself as giving love, and cathects mother as receiving love from him. The child can now also give love to him/herself, mother, and others, and can receive love and care in return for what he/she does.

In summary, at the love-dependency stage the main differentiations are made on the basis of age. The "older" parent is superior in power. Parent is usually mother. In relation to the child she is not only instrumental, but also expressive. But since she is primarily instrumental and secondarily expressive compared to the child who is primarily expressive and minimally instrumental, Parsons and Bales state mother represents instrumentality and superior power.

The "younger" child is in an inferior power position

and is primarily expressive. The child's instrumental role is secondary and minimal. Thus, the child comes to represent expressiveness and inferior power.

Concretely, the mother mainly gives unconditional care and much love to the child, while receiving mainly love and minimal care in return. The child mainly gives love and minimal care to mother and receives much care and love in return.

At the love-dependency phase the parent is mainly mother, and represents superior power and instrumentality, while being still high on expressiveness. Father exists as a cathected object in that he receives mother's love, but is not yet internalized as a separate ego-role object for the child.

Phase III. Post-Oedipal Personality

The Post-Oedipal Personality Structure

		Superego	Id
		Instrumental	Expressive
Power	Superior	<p>Objects: Cathected: Self (masculine) Internalized: Father</p> <p>Need-disposition Conformity</p> <p>External Orientation Performance: Control of Alter Sanction: Esteem</p> <p>Internal Orientation P-Self-control S-Self-esteem</p>	<p>Objects: Cathected: Self (feminine) Internalized: Mother</p> <p>Need-disposition Nurturance</p> <p>External Orientation P-Giving pleasure S-Response</p> <p>Internal Orientation P-Self-indulgence S-Self-gratification</p>
	Inferior	<p>Objects Cathected: Father Internalized: Self (M)</p> <p>Need-disposition Adequacy</p> <p>External Orientation P-Instrumental per- formance S-Approval</p> <p>Internal Orientation P-"Reality testing" S-Self approval</p>	<p>Objects: Cathected: Mother Internalized: Self (F)</p> <p>Need-disposition Security</p> <p>External Orientation P-Giving love S-Acceptance</p> <p>Internal Orientation P-Harmonization S-Self love</p>

Adaptive functions Ego Integrative functions

Up until the oedipal period the child has not internalized social sex differences. During the oedipal phase each of the two previous internalized objects, "parent" and "child" is differentiated into an instrumental and expressive object on the basis of sex role. Instrumental is equated with masculine. Expressive is equated with feminine. "Here we assume that the biological differentiations of the sexes provide ascriptive foci for allocation of the individual to one or the other socially institutionalized sex category. But they serve as symbols...The penis is the positive symbol of masculinity, and its absence of femininity." Parsons and Bales, P. 78.

The attribution of the instrumental-expressive function and hierarchy on the basis of age and sex result in the following role associations. Father is older, masculine, superior power, and instrumental. Mother is older, feminine, superior power, and expressive. Brother is younger, masculine, inferior power, and instrumental. Sister is younger, feminine, inferior power, and expressive.

The post-oedipal personality is organized around four main objects and includes four new role relationships. The four objects are male parent, female parent, male child, and female child. The four new role relationships result in the establishment of the needs of conformity, nurturance, adequacy, and security.

The father now replaces the mother as instrumental leader of the family. His role relationship establishes the need of

conformity, "the need disposition to enforce or implement conformity with the highest level of normative standards which have yet been internalized." He is more demanding and rewarding for doing and more denying of reciprocity than mother is.

The mother steps down from being superior instrumental head of the family and now becomes specialized as the expressive head. Her role relationship establishes the need of nurturance, "that component of the original dependency need disposition which concerns the positively gratificatory aspect of the original giving of care."

Masculine self as child refers to the autonomous performance aspect of the earlier cathected mother object, the need to do specific things that are expected and acceptable. The resulting need disposition is called adequacy.

Feminine self as child refers to the relational aspect of the earlier cathected mother object, the need to receive love or acceptance, to show solidarity in relation to an alter, and to accept other parts of the personality. The resulting need disposition is called security.

It is important to note that the organization of these objects and their interaction patterns are different than all previous organizations because for the first time there is a collective group identity, "we the family." Also there are now two new "we" units, we the members of the same age, and we the members of the same sex, compared to the previous phase where there was only one "we" unit of we the mother and child.

Thus, at the oedipal phase, each object is conceptualized as a part of the family group as well as a part of several subsystems within the family. The role relationships have more complex meanings relating out to the family group as well as its subgroups.

In conclusion, parent at the oedipal stage is attributed with greater instrumentality and greater hierarchy than children. However, now the parental role is specialized by sex. There is a male instrumental and a female expressive parent. In addition, each parent is now a part of a four unit system, having role relationships within several "we" subgroups, as well as within the collective "we" of the family group.

The post oedipal personality does not represent the adult personality. The introduction of extrafamilial objects, pair relationships, and groups and further reorganizations of the personality system along two additional dimensions are necessary in order for the child to take her/his place in the adult community. These changes according to Parsons and Bales occur in the latency and adolescent phases.

However, it is the aim of this paper to consider family structure only. It is hypothesized that family structure and its internalization in the intrafamilial personality becomes the prototypical system behind later roles, values, and structures expected of adults. Later internal and external systems carry more sophisticated structures and meaning, but still resonate early family structures and meanings.

For example, Parsons and Bales note that the latency

child has to transfer to the teacher at school, the parental-child relationship from the family. The parent-child relationship is the prototype of the teacher-student relationship. Both assume a structural organization of a superior position in the hierarchy for parents and teachers, and an inferior position in the hierarchy for children and students. The child then will show appropriate role behavior, of deference, obedience, etc. toward one who is in a superior position in relation to her/him. This does not preclude the changes in the internal organization of the latency age child's personality, nor does it preclude the different function of the school as compared to the family. The assumption being made is only that the structural relationship of differences in hierarchy will prototypically be associated with the assumption of deference, obedience, etc., as a result of the internalizations made within the family.

With this understanding in mind, hypotheses will be made concerning the expectation towards authority, women, and men following the family system and its internalization in the personality.

III. Interpretation of Parsons and Bales' Theory

The hypothesis being made is that the cultural expectation toward the authority role is derived from the internalized parental roles. According to Parsons and Bales, the internalized parental role and the authority role will be based, in general, on attributes of greater instrumentality and greater hierarchy. However, there are not just one, but four inter-

nalized parental roles. These are the oral-dependency, love-dependency, female oedipal, and male oedipal parental roles.

It is the second hypothesis of this paper that the actual roles of male and female parents become internalized in a way which depowers women as primary representative of the later (oedipal) and extrafamilial systems. Thus, it is the second hypothesis of this paper that, following the oedipal phase, cultural expectations towards the extrafamilial work authority role is derived from the internalized male parental role. In the following pages the internalized male oedipal parent and the internalized female oedipal parent will be reviewed along the historical, instrumental-expressive, and hierarchical dimensions in order to clarify their difference.

Historical Dimension

The father as role object is only internalized at the oedipal phase, the third developmental phase of the personality. He is free of the earlier preoedipal associations as an object. Therefore, he serves an antiregressive function in the sense that he is less likely to evoke preoedipal associations. Of the two parental oedipal internalizations, father is the most "later" associated role object.

Later phases and objects are more adulthood associated. While both the internalized male and female oedipal parental roles are more adulthood associated than preoedipal roles, the male parental role, because he is the new object, is relatively more adulthood associated than the female parental role. "The father is for both sexes the focus...because of the pair which

possesses superior power, he is the new element...he therefore preeminently 'represents' to the child the values of the wider (i.e. family) system precisely in their difference from the value of the narrower (i.e. mother-child) system." (Parsons and Bales, p. 93). However, mother represents "...the most direct genetic relation to presocialized organic needs and to the earlier stages of personality development." The very connectedness to earlier needs and personality development that is expected of women relative to men, is the very quality which will be devalued in the culture, the work world, and the authority role. In other words, the "highest" values of the culture, the work world outside of the family, and the extrafamilial authority role, all three will emphasize a separation from "presocialized needs," earlier developmental stages, and from the internalized female associated parts of the personality.

A father who does not mother and who does not work at home, becomes internalized as a role object who is separated from preoedipal associations and who is different from female oedipal associations. While the internalized values associated with male parenting may be, within the family, equally important to the internalized values associated with female parenting, the internalized values associated with maleness and male parenting come to represent the "highest" values of the culture, the work world, and the extrafamilial authority role.

Cultural Values

Our wider cultural values, like the values represented by the oedipal father, esteems that which is farthest away from early personality development. As a culture we believe that childhood should be left behind, or separated from in order to become adult. By association the one who cares for children must also represent those childhood associated qualities, etc., which must be left behind and separated from. As long as women have the special role of caring for children, women too comes to represent qualities that are devalued and left behind.

Adult men are more adulthood associated than adult women! The road to adulthood is via the father and away from the mother! Following the difference in male and female internalizations made as a result of the actual difference in female and male parental roles, the values of the wider society will hold that masculine represents later, more adulthood associated qualities than feminine. That the adult male is most separated from childhood and represents the highest values of the culture. In contemporary terms, the "highest" is the psychologically healthiest (see Broverman et al 1970).

The values of the wider society, like father like male, will be based on fear of regression to the values of childhood, femininity, mother, and especially preoedipal mother. The values of the wider culture will be based on a separation from earlier internalizations rather than an integration of early internalizations with later ones.

Extrafamilial Work World

The masculine side of the post oedipal personality separated from the female side has been the familial prototype for the primary values and structures of the work world.

The masculine parent part of the post oedipal personality has been the familial prototype for the values and structure of the authority role. According to Parsons and Bales the cultural expectation toward the father, and I would add toward the work authority, is to "enforce and implement conformity with the highest level of normative standards...He is expected to control others to meet these standards and to receive esteem in return." (Parsons and Bales p. 86.) He comes to represent universalistic standards by which persons can be measured separate from any particular relational system.

A second value and structural system of the work world will be based on the internalized role of the son. This internalization emphasizes the need for adequacy, the autonomous performance aspect, "the need and disposition to do things that are expected," to receive approval, to receive "recognition of attainment of standards of efficient performance.

In the past the values and structure of the work world were not only based on a separation of the masculine from the feminine values in the personality, but on an actual separation of men from women. The work world has been to a large extent a male society free from reminders of early experiences and erotic need by an actual separation from social others and structures that represented those needs. Men at work were

separated from women, children, and the home. The strong taboo against homosexuality further guards against the return of early eroticisms at work.

When women were present at work they were expected and treated structurally and sometimes erotically in a way that is congruent with the oedipal organization. That is, women's connection to preoedipal systems and their consequent feminine interpretation at the oedipal level prepare women to represent the needed but lesser valued roles in the work world. As the wife-housekeeper and daughter-sister of the work organization, women are prepared for and expected to fill positions that are feminine associated with the mother's role of giving pleasure or with the daughter's role of giving love, but both receiving their lesser share of power, status, and pay.

Extra-Familial Authority

Extrafamilial authority will be structured on the most later, i.e., adulthood associated phases and object of the family. Thus, extrafamilial authority will be structured on the oedipal phase rather than preoedipal phases. The highest position of authority will be male associated rather than female oedipal or preoedipal associated.

The internalized values of the authority role will be based on the internalized role of the oedipal father and will emphasize a separation from erotic need, relational needs, and other aspects of earlier developmental systems. Woman, because of her mothering role, comes to represent in the post

oedipal system the very connectedness to the earlier developmental phases and its erotic and relational aspects that will be devalued as part of the authority role.

The changes in the internalization of mother along the instrumental-expressive, and hierarchical dimensions further demonstrate the depowering of the earlier female associated preoedipal systems and at the same time demonstrate the depowering of mother as a primary representative of the later familial (oedipal) and extrafamilial systems.

Instrumental-Expressive Dimension

The oedipal father represents the instrumental aspect of the parental role. At the oedipal phase, mother simultaneously becomes female identified and identified with expressive specialization. As a sexual woman she goes from instrumental and expressive parent, but representing instrumentality, to instrumental and expressive parent, but representing expressiveness. Her earlier parenting role is superceded by her later sexual parenting role.

While expressive parenting may be equal in value to instrumental parenting within the family, outside of the family in the work world it will be instrumental authority which has more value. I am hypothesizing that the greater amount of expressiveness expected of women relative to men is the very quality which will be devalued in the work world. In fact, expressiveness will not only be female associated, but child associated. Children are attributed with more expressiveness than adults, and following the oedipal phase, while instrumen-

tality and expressiveness may have equal adult value within the family, in the work world instrumentality will have adult male associations while expressiveness will have adult female and child associations. That is, expressiveness will be less valued, will not be an attribute of the authority role and will be more female associated and child associated.

Hierarchy

Parsons and Bales hypothesize equal hierarchy within the same age group. Mother and father have equal hierarchy. Daughter and son have equal hierarchy. While they may be correct in hypothesizing equal hierarchy between mother and father within the family system, their theory does not take into account the greater hierarchy of men over women in the work world. The authority role is the position of greater power in the work world. Men occupy most positions of greater power, i.e., authority.

Again, while Parsons and Bales recognize the parental role as being the prototype for the extrafamilial authority roles, with both representing greater hierarchy, they do not account for the fact that men occupy these roles over women. I am suggesting that some part of the oedipal father's role must also represent greater hierarchy than mother in order to account for the definition of work authority and its occupation by men. Adult men are expected to take greater hierarchy over adult women in the work world. The hierarchical difference of the parent-child role relationship also must exist in the male-female role relationship, at least in regards to the work

world.

A review of almost any work system would support my hypothesis of unequal hierarchy given to adult men and women. However, my disagreement with Parsons and Bales is that the internal representation of female and male adult, following the oedipal paradigm, is unequal in hierarchy. The internalized oedipal father has greater power and status than the internalized female adult, at least in relation to the extrafamilial work world.

To test my position, I carried out the following experiment on the research data collected for the experiment to follow. Two female leaders each consulted to one male and one female group. There were four groups in all. The fourth session of both the female consulted-female groups and the female consulted-male groups were taped. Fantasies of the members were scored for representations of the consultant-member relationship. By fantasy is meant a metaphor expressed in the group in relation to the leader, such as "she is like a mother hen," or a description of a relationship outside of the group, such as "I had this teacher..." These fantasy relationships were then scored for hierarchy.

Female members put themselves in positions that were equal or lower in rank compared to the female leaders. The one exception was a reference to the greater age of a member as compared to the youth of the female leader. Female members acknowledged the female leaders' familial and extrafamilial work roles.

Male members put themselves in positions that were

equal or higher in rank compared to the female leaders. The one exception was a reference to women's intrafamilial work role as mother. Otherwise men expressed extrafamilial work relationships to poorer, younger, lower status, and co-status women. Many references were to her sexual role as girlfriend, wife, and whore.

Thus, men, although working in a relationship in which a woman was a consultant to them, denied her position of higher work status in their fantasies. Also, I interpret the expression of sexual relationships in these work circumstances as another example of denying her position of higher work status. The sexual relationships, at their best, emphasized equal partnership.

In summary, the proposal is being made not only that the authority role is based on the internalized role of the oedipal father, surely in his extrafamilial orientation if not in his intrafamilial orientation too, but also that this role includes the highest hierarchical position of the system. A man in the authority role is role congruent on the hierarchical dimension. A woman in the authority role is incongruent with the internalized oedipal expectation of a lower hierarchical position in relation to men. In extrafamilial work relationships men deny women superior status and reestablish themselves in an equal or superior hierarchical relationship to her. Thus, the internal representation of adult men, following the oedipal internalizations, includes both an equal and superior hierarchical relationship to adult women. An

inferior hierarchical position to a woman is denied.

Summary: Authority Role-Sex Role

Parsons and Bales' theory can be interpreted to support the assumption that our cultural expectation toward the authority role is congruent with our cultural expectation toward male adults, and is based on the internalizations of the father role in the family beginning at the oedipal phase of personality development.

In reference to the historical dimension, father is a later identification made at the oedipal phase and superceding earlier preoedipal identifications. By introducing the father as an internalized object only at the oedipal phase, he comes to represent by his maleness the values of the oedipal phase separated from preoedipal associations and turning toward the extrafamilial systems. He is more adulthood associated. Thus, the authority role in the wider cultural sense will represent oedipal values and structures separated from preoedipal values and structures, and will be male and adulthood associated.

In reference to the hierarchical dimension, the oedipal father has superior hierarchy in relation to children (by age), and superior hierarchy in relation to women (by sex) at least in his extrafamilial work orientation. Therefore, father comes to represent superior hierarchy, at least in relation to the extrafamilial work world. Thus, the authority role in the wider cultural sense will represent superior hierarchy.

In reference to the instrumental-expressive dimension, the oedipal father is instrumental in relation to children

(by age) and instrumental in relation to women (by sex). Therefore, he comes to represent instrumentality. The authority role in the wider culture sense will represent instrumentality separated from expressiveness.

In summary, our expectations toward the authority role are congruent with our expectations for the male adult. Attributes of both are that they are more adulthood associated than female adults because they have no preoedipal associations and have an extrafamilial orientation. Both the authority role and the adult male role represent superior hierarchy and both represent instrumental functions separated from expressive functions. The authority role is the specialized role of the adult male.

Female authority can be defined at each of the three intrafamilial phases of personality development. These are female associated oral-dependency, love-dependency, and oedipal authority internalizations. However, in the wider culture women's oedipal authority internalizations supercede her earlier preoedipal authority internalizations. Her oedipal internalization undoes her importance as the more adulthood-historical, superior hierarchical, and instrumental parent. The oedipal internalization of mother is incongruent with the authority role as follows:

In reference to the historical dimension, mother as an internalized role object carries both oedipal and preoedipal associations plus minimal extrafamilial role associations. As an oedipal internalized object she is connected to preoedipal

associations and is intrafamilial associated. Therefore, adult females are more childhood associated than adult males or the male modeled authority role.

In reference to the hierarchical dimension, the oedipal mother has superior power in relation to children (by age) and inferior power in relation to males (by sex), at least in her extrafamilial work orientation. (I disagree with Parsons and Bales' single hypothesis of equal hierarchy between male and female role objects in the same generation.) Therefore, mother comes to represent inferior power in relation to adult males and is incongruent with the male modeled authority role, if this role places her in a position of superior hierarchy to adult men.

In reference to the instrumental-expressive dimension, the oedipal mother is instrumental in relation to children (by age) and expressive in relation to males (by sex). Therefore, she comes to represent expressiveness in relation to adult males and is incongruent with the male modeled authority role.

In summary, expectations toward the culturally defined authority role will be congruent with expectations toward male adults and will be based on the internalization of the father role made at the oedipal phase of personality development. Expectations toward an adult woman will be incongruent with expectations toward the culturally defined authority role. A woman behaving according to the principals of the male modeled authority role will be incongruent with her

female oedipal "authority" internalization. In addition, she represents authority internalizations made not only at the oedipal, but also at the preoedipal phases. A woman behaving according to the principals of the male modeled authority role will be incongruent with her female authority internalizations at all three personality phases. And in fact, a woman functioning with the increased instrumentality and hierarchy of the male modeled authority role combined with a separation from expressiveness that the male modeled authority calls for may be reminiscent not only of a preoedipal internalization, but of a negative preoedipal internalization.

IV. Internal Systems of Adult Women and Men

In asking why a woman working in a male-associated authority role would make a difference, it is hypothesized that her sex role incongruent work role would disrupt existing internal personality systems. Present personality systems are expected to have already been internally structured by the person's age and sex identifications along the historical, hierarchical, and instrumental-expressive dimensions of the family.

Adult women and men should have different internalized identifications resulting in different social needs, different expectations toward authority, and different expectations about their relationship to a woman. Therefore, I will review the process of sex role identification as outlined by Parsons and Bales for the female and male child because I believe a woman's working in a male-associated authority role will not

only disrupt the internal personality systems of the adults working with her, but also will affect female and male adults differently.

According to Parsons and Bales' theory of sex role identification, the boy and the girl share the same early identifications with the mother. At the oedipal stage the girl is separated from her mother on the basis of generation and sexual partnership. She can not be a sexual partner to either parent by generation. In particular, she can not be a sexual partner to her mother by sex. She is encouraged to identify with her oedipal mother, to join her as "we females." Parsons and Bales emphasize that this identity with her mother by sex role coincides with her previous presexual mother-child identity. Her narcissistic blow is that she as a girl child can not be a sexual partner to the mother, but she gets to stay close to her mother and her earlier self by her female identification. They fail to mention the second narcissistic blow, that the girl gets to identify with a devalued mother, a mother who is secondary to the father in terms of power and cultural values.

The boy is presented as having a much more difficult time. He is separated from his mother on two counts. By generation, he can't be her sexual partner, but if he identifies with his father he can have his own wife later. He can't be like her as a sex role model. He must renounce his pre-oedipal identity more radically than the girl, renounce his dependency needs and his solidarity with his mother. He then

experiences a greater and more radical separation from his earlier self. On the other hand, I would add, he experiences an increase in cultural value and the promise of greater power. Simultaneously, he learns to devalue women.

For the man, then, his sexual identity is fused with his adult identity. It depends on a rejection and devaluation of his earlier self. He labels his earlier self "childhood," "female," mother." These are symbols for expressiveness, subjectivity, dependency, internal, personal, interpersonal, body, organic need, tension reduction, reciprocity, relationship, love, affiliation, etc. His "later" identity is based on a rejection of his earlier self.

The adult man is doubly threatened by regression in that he loses on the generation and sex identity level. He falls back the farthest to child and femininity. He will respond to psychic stress with denial and reaction formation, and will more likely be paranoid than depressed.

The adult woman will have different problems. As I have already hypothesized, her adult and sexual identity will be fused around a cultural devaluation. She too will be threatened by regression, but less so than the man since she is already close to the earlier positions. To be accused of being childish won't be too threatening. She is already accused of being feminine. To give up her sexuality by regression will have the threat more of losing her ties to men rather than her ties to herself. Far worse for the woman if she should attempt to progress! Then she will lose her sexual

identity. To move out into the larger culture, to live by those needs which the society holds in larger value, will be associated with her own sexual annihilation, with the loss of contact with her own sex.

Parsons and Bales emphasize her other problem. In that she has traveled the least distance and more continuously, she may be too dependent and too comfortable with her earlier self. She is less likely to develop more conforming, abstract, and performance skills independent of nurturance and love. Under psychic stress she is more likely to use earlier defenses of regression and projection, and is more likely to be depressed than paranoid.

Culturally, the adult man has been raised for technical, executive, and judicial roles, the adult woman for supportive, integrative, and tension management roles. Her role, although highly needed, will be secondary in power to the male roles, and she will most likely serve along side him as she does in the home.

V. Dilemmas for Women in Authority

When we refer to an authority position, we mean a position of superior power. Expectations toward any woman in authority will include expectations toward her as internalized oral, anal, and oedipal mothers, positions of superior female power in the family. On the other hand, expectations toward ultimate authority will be based on expectations toward the oedipal father, a position of superior male power in the family.

If the woman behaves according to the principals of ideal authority, she will be accused of abandoning her sex role, of being masculine. If she behaves according to the principal of any of the female power positions, by her very femininity she will fall short of the male authority idea. As a competent authority she can not meet the ideals of womanhood; as a woman she can not meet the ideals of esteemed authority.¹

Oedipal Mother Modeled Authority Position

The avenue of least resistance will be for a woman to move into an authority position where her job role will be close to her familial role at the oedipal level. These are

¹In the discussion of problems for women in authority, I am making three distinctions: the work authority role, the person in the role, and the external pressures acting on the person while functioning in the role. I am focusing on the way any one of the above are modeled on values and systems related to intrafamilial personality phases and roles within those phases.

The authority work role could be modeled on the intrafamilial parental roles. These are the positions of superior power. Four authority work roles derived from family structure are possible. These are the roles of oedipal father, oedipal mother, anal parent, and oral parent. Oedipal father is likely to be male-associated, while oedipal mother, anal parent, and oral parent are likely to be female-associated.

A person in the work authority role because of physiological sex will tend to be associated with those phases and roles that are sex-associated. However, other personal qualities such as individual personality, dress, and physical characteristics can also arouse phase and role associations.

Finally, and not to be underestimated, is the external situation. The needs of other people in the work system or the phase in the social system is in, can also exert pressure on the person in authority to function according to models derived from intrafamilial phases and roles.

those jobs where she has power, but it clearly in partnership to men and secondary to them. It will be in some kind of "tension-reduction" or integrative capacity, having as aspect of care or housekeeping to it.

Kate, the heroine of Doris Lessing's The Summer Before The Dark, finds herself a success at Global Foods just because of the qualities she possessed "by the interminable discipline of wife-mother-housekeeper-provider of invisible manna, consolation, warmth, and sympathy." She is there for the use of others. To the extent that women move into this kind of authority, she will be loved and appreciated at the expense of her smaller share of power and esteem. She will not be expected to have any control over others. Like Kate, she will find that her attractiveness and her ability to be of service are her selling qualities, far beyond her actual ability to perform the job-task.

Oedipal Father Modeled Authority Position

If the woman steps into the position of ideal masculine authority, a position in which she holds superior power, and if she behaves according to the role expectations representing conformity, and esteem for the control of others, and also adequacy, and approval for instrumental performance, she will be felt to be masculine. As one group member bluntly put it, "I keep thinking she is a dyke."

She will be criticized for being domineering, which means more controlling than she should be for a woman, and

selfish, which means less giving than she should be for a woman, and cold, which means not as receptive, warm, loving, appreciative as a woman should be.

To the extent that there is the need for nurturance and its later components of love, and pleasure, either internally in a personality or provoked externally by the situation, a woman in power, behaving in the ideal authority role, will evoke a feeling of abandonment, loss, and depression. People feel they have a right to be cared for, and woman should do it. Everyone, male and female, are subject to this feeling to some extent.

However, women are more likely to feel abandoned by a woman in authority behaving in this way. As we have said before, women raised in the above family system are likely to have more relational, affiliative, or dependency social needs. They have not separated from their earlier needs or their earlier relationship to their mothers, as men have. As adults, they are able to remain close to mother by identifying with her "giving care to others, etc." Their right to identify with her as caring and to receive care from a man by being secondary to him are later sublimations of their right to be cared for. Her denial of this sexual role model will first of all be associated with need deprivation, only secondly with a loss of sexual identity.

Also, women will not expect demands for conformity, performance, and control concerning work from other women. To the extent that they do, they equate these demands with

the anal or "love-dependency" mother. This was a relationship based on love. The child did as an expression of love for mother and mother gave a lot of care and love in return. Woman will be least likely to be able to perform without love-care-affiliative returns in the first place, and they will be less likely to perform for another woman vs. a man who will not satisfy these needs in return for their doing. Women will tend to feel a loss, to feel that she is not there.

I have also heard women express feelings of being betrayed and rejected in response to such a woman in authority. Some women feel that her rejection of her "feminine role" is a rejection of them personally, and must mean that she feels it is beneath her to be "feminine." It may be a man's right to feel being a woman is beneath him since he compensates for his devaluation by idealizing her beauty, etc., and wishing to possess her. A woman in that role not only rejects femininity, but expresses no compensatory idealization of them. She can't want them as sexual objects as a man can.

For men, loss of mother and their right to be cared for will be an issue, but a secondary issue. Much more threatening will be her felt threat to their sexual identity. A man's masculinity is based on his gaining superior power over woman. Loss of power to her will be a double threat in that it will be reminiscent of his being both a child and not yet a man, or worse, a woman. He will have difficulty in performing because he will feel controlled by her. He will feel she is domineering and castrating. To the extent that

she has taken the father's position, he will feel he can't identify with her, emulate her behavior or standards, compete with her, or gain esteem from her.

As opposite to woman's feeling that such a woman in authority is not there, men will tend to feel that she is there too much. (Each sex will also have the opposite feeling, but secondarily.) For example, in a self-study group which was in an early stage in which oral dependent needs were dominant, and the female leader was behaving in the ideal authority role, a female group member asked if she could bring anyone anything back from the coffee shop. A male member replied, "Bring me back a leader. No. Bring me back two leaders, a man and a woman." I interpret this to mean since the leader was a woman, she couldn't be fulfilling the male authority role for him no matter how she behaved. He needed to deny her that position. Since he could see that she was a woman, but was refusing to behave like one, the group also needed a woman.

Men will tend to react to this threat of her being there too much which makes them feel too little, with denial and reaction formation. Men in self-study groups often state they have no feelings themselves one way or the other, but are very interested in how the other women feel towards her. One man solved the problem of competition with her by denying there could be any competition between them since he never competes with a woman anyway.

Women who behave by the code for ideal authority are

paradoxically often felt to be super competent and stronger than others. This may be in reference to other women or to the fact that they may actually hold more strictly to the rules than the men themselves do. There is plenty of reason for this. One mistake on such a woman's part may quickly evoke an "I told you so." A similar mistake by a man will be met with attempts to cover it up or forget it, the aim being to protect his "masculinity."

Oedipal Father Modeled Authority Position, Female-
Associated Behavior and Female-
Associated Expectation

A woman whose job places her in the position of oedipal-father-power, and who also behaves in feminine ways, will be reminiscent of her three earlier shadows. She will arouse associations to the oral, anal, and oedipal mothers, to issues related to nurturance, love-dependency, and pleasure-sexuality. These associations will be the most irrational and non-verbalized loves, rages, and disappointments. A man, father, is internalized at later stages in childhood, and is less likely to provoke preoedipal associations. The associations to him will not only be later, but will be more consistent with the authority role itself.

Oral Mother-Nurturance.

Expectations towards a nurturant mother authority will focus around passively receiving from her with minimal verbalization and effort on the receiver's part. There will be a feeling that everything depends not only on her acts which

are associated with care, but also on her good will. She must not only take care, but must want to take care. She should do it with a smile.

Care given at this level can revitalize everyone, since the reception of care is equated with being good oneself. Anger at this level will feel the most dangerous in that she = me = world. If I'm angry at her or she at me, nothing is left.

From time to time the woman in authority will be expected to be nurturant. This often happens in beginning phases in groups, particularly unstructured groups in which oral wishes will initially be predominant. To the extent that the situation arouses the need for nurturance and she does not satisfy these needs, she will touch off the deepest rage.

In general, however, a nurturant woman would be least likely to be given ultimate authority. If her job was to be an ultimate authority and she behaved nurturantly, she would arouse anger and contempt. Her nurturant behavior or "having tits" will feel inappropriate to getting the job done. In that she arouses a desire in others to receive nurturance from her for very little performance, etc., in return, she will be associated with the most disturbing regression to be a sexless, passive child. She will be blamed for this arousal and unconsciously will be accused of seduction. Workers who have identified with the post-oedipal masculine value system will have contempt for these feelings for themselves and for her.

A second source of anger will be that however nurturant

she may be, she as an authority must also draw limits and make demands for work, etc. People will feel seduced only to be turned off.

Of course she will be felt to be incompetent, since her behavior will go against the belief that authority should be impersonal, judicial, and removed from the need to be nurturant.

Anal Mother--Love-Dependency.

Expectations toward the love-dependency mother (anal mother) will involve performance as expressions of love. You like mother so you do it for her. A great deal of care and love are expected in return from her. In keeping with this stage, sexuality is also deemphasized. Authority at this stage has the widest range of expectations including the right to make demands, to give love, and to give care. The right to make demands has its limits. When performance breaks down, "mother" is still expected to provide a floor of unconditional care.

When the transference is to this stage, there will be an awareness of the task requirements, but a feeling of flexibility in meeting the requirements. For example, there will be an awareness of time, but a feeling that you shouldn't have to begin or end exactly on time.

The issue of liking will be important and when things are going well people will like the authority, like each other, and like themselves. Work done with and for love has

the quality of being very special.

Yet, here again like all the dangers of early gripes and rage. At this stage, giving a product is equated with personally giving love, while a grade or promotion is equated with personally receiving love back. Early angers and gripes can be aroused by the work exchange of services and products.

Anger at this level will not threaten complete annihilation, only partial...to be unloved is to be left alone, but still existing. Mother can retaliate by removing a part of herself, love, but if the earlier mothering has gone well she will still care for you.

Anger will be directed in two directions, around loving and around doing. You should love me unconditionally without my having to do anything. You should love me for trying even if I do it badly. Or, I'll do it, but I don't have to love you or want to or be happy about doing it. Here is my love; you'd better love me back.

A woman in a position of primary authority who is also "loving," i.e., personal in an asexual way, will be reminiscent of the love-dependency mother. This will be the most acceptable of the three possible mothers for everyone and will be particularly acceptable to other women.

Associations to the love-dependency will represent a reciprocating authority, one who responds to women's greater need for affiliation and closeness. She will not carry the regressive threat of the early mother, and will avoid the devaluation of the oedipal mother. In relation to her, women

will be able to feel the most power and be the most feminine. She will simultaneously present primary power without sex-role conflict.

Wright, 1973, compared the effect of responsive and non-responsive, male and female leaders in self-study groups on male and female group members. The responsive female leader, who maintained her interpretive role and addressed the members personally and warmly is an example of this style. Women were much more positive toward their peers under responsive female leadership than any of the other leadership styles.

Men, on the other hand, will have a mixed response to leadership reminiscent of the love-dependency mother. By her responsiveness, she will satisfy their need for her to remain within her feminine role. But by her power, she will still have more control than a woman should. Men will feel a loss of power in relation to her, and be threatened with a regression. Since they have rejected this part of themselves more radically than women, this regression will be less acceptable to them. Her emphasis on performing will be similar to the male code for adequacy. The love she offers in return, although appropriate for her as a woman, will not be appropriate for their need for approval from the father. They will feel undervalued and less esteemed.

She may be allowable, even liked, but still less competent, particularly to the men.

Oedipal Mother--Sexuality.

A woman who is in a primary power position and is sexu-

ally beautiful will be reminiscent of the oedipal mother, but the bad oedipal mother. She is bad in the sense that her sexuality does not belong to a man. A good oedipal mother is second in power to her husband and her sexuality is considered an enhancement of his value through his possession of her. Her belonging to him also minimizes competition within the work group. We are willing to allow an ugly woman work success, but a beautiful woman free from male domination is too much.

Sexuality is a defense against regression for everyone, and for the men more so than the women. Men will often attempt to introduce sex into a work situation with a woman as a maneuver to symbolically restore their dominance over her whether she is boss or not. Yet a woman in authority who by her femininity arouses feelings of sexuality toward her and keeps to her authority role, has the potential of reviving anger over narcissistic blows at the oedipal level, when to be a child was focused on denial of sexual reciprocity from the parents. Thus, while sexuality is anti-regressive, denied reciprocity of sexual feeling is regressive. If the woman is simultaneously non-responsive of love and nurturance, i.e., closer to ideal authority, she will represent a double denial, and will evoke feelings closer to hate than anger. The anger will have the quality of indignant, righteous, revenge.

By standards of this culture, a woman in authority can be allowed if she is secondary to a man in power with her beauty being for his enhancement; if she is ugly, or if she

is too old to have children, which is equated with being beyond sexuality; or if she denies and neutralizes out her sexuality.

Occasionally it can work in the opposite direction with her double value as primary authority and beautiful woman being considered more of a prize than a threat. Even here the tendencies for competition with her by the women and competition for her by the men will be a threat. She will be likely to arouse envy if the other women feel there is no hope to be like her. If they too have a chance to be as successful as she is, they are more likely to feel an increase in hope and value, and may use their competition with her to motivate themselves to get ahead.

Crazy, Inconsistent, Unpredictable Woman.

A woman who has superior authority and behaves according to ultimate authority expectations, but also allows herself to express and respond to the needs for love, nurturance, and sexuality that her femininity represents will be felt to be crazy, inconsistent, and unpredictable from time to time. Having feelings about her work and letting her feelings affect her decisions will be labelled crazy at any time on the basis that feelings are earlier parts of the self and earlier is associated with crazy, as well as inappropriate.

Inconsistent and unpredictable mean that she is switching back and forth. The feeling will be that she lets you get close, promises you personal consideration, and then pushes you away, makes a cold decision. Secondly, it means she is

in the wrong place at the wrong time. She is being "feminine" when people don't want and don't expect her to be, yet she isn't being feminine when they do want and expect her to be. If the woman is going to be something of both and her timing is off, she is in trouble.

For a woman, there is a built in unavoidable feeling of inconsistency and seduction because of her feminine associations, no matter what she does. In a self-study group, the female leader made an interpretation about the group's inability to have emotions. A male member replied that to even listen to her was a "let down." "We are just brought up to something, it just stops, we get truncated."

In summary, the values of our culture being as they are, and with the family organized to internalize these values in each personality, a woman can not be an authority without great stress to herself and others. Women in no way have an equal opportunity to be competent primary authorities in a system which by definition costs them their sexual identity to do so. The price of maintaining her sexual identity and still being a primary authority is also very heavy in her potential to provoke the three earlier mother-child identities, from which the work culture and the larger society have tried to escape.

PART TWO

RESEARCH SECTION

FEMALE LEADERSHIP AND SMALL GROUP BEHAVIOR

SEX OF CONSULTANT, SEX OF MEMBER, SEX OF SYSTEM
AS VARIABLES IN SELF-STUDY GROUPS

CHAPTER III

INTRODUCTION

The purpose of this research is to apply the ideas of the theoretical section, "The Family: Problems for Women in Authority," to the study of women working in authority roles in small groups.

The need for application is important for at least two reasons.

First, in the context of the larger social movement in which women are gaining a greater share of authority positions, it is important to consider the initial effects this movement of women into male associated roles will have.

Secondly, the particular area in which women in authority positions will be studied is the area of small group behavior. This is a work area in which there is much need for expansion of research and theory to embrace sex differences. The original small group theory and research mostly reflects the experience of male leaders. Presently women are working as leaders, consultants, therapists, etc., in a variety of small group settings, but little has been written about their effect compared to the effect of men in such roles.

This research will then look at the effects of sex of

authority on the behavior of men and women working in small groups.

In addition, small groups will be composed of members of the same sex as contrasted to the mixed sex groups traditionally studied. Same-sex groups are being studied for two reasons.

First, in the context of the larger social movement in which women are joining each other in groups to reevaluate their femininity or to work for cases of feminism, it is important to consider the phenomena of female single-sex groups.

Secondly, the original small group theory and research reflect phenomena mainly occurring in mixed-sex groups and occasionally phenomena in all male groups. Again, there is much need to expand theory and research to phenomena that occur in same-sex groups and to consider the most neglected area of all, female same-sex groups.

In summary, the purpose of this research is to study the effects of sex of authority on the behavior of women and men working in small groups. The groups will be composed of members of the same sex.

Self-study Groups--Tavistock Modeled

The research was carried out on self-study groups which met as part of a weekend workshop on "Female-Male Interactions in Groups."

The principles and methods of the self-study groups are derived from a tradition developed at the Center for Applied

Social Research of the Tavistock Institute of Human Relations of London under the leadership of A.K. Rice (1965). Additional descriptions of this method and theory can be found in Bion (1959), Redlich and Astrachan (1969), Rioch (1970a, 1970b and 1971), and Slater (1966).

This technique aims at facilitating learning about small group behavior. The group members meet with a consultant and study their own group behavior in the "here and now."

Much of the group behavior is conceptualized as an expression of group phenomena, rather than individual and interpersonal phenomena. From this point of view, the group exists as a mental object towards which members have feelings, expectations, and associations. Individual and interpersonal behavior are viewed as serving a purpose for the group or some part of the group.

The importance of the relationship of the group to the authority, particularly in the beginning phases, is emphasized as a major factor motivating group behavior. Also the way in which authority is vested in individuals and the way in which individuals assume responsibility for themselves and others is an important focus of the learning experience.

The self-study group, then, is already a method developed to facilitate learning about covert group processes and problems encountered in the exercise of authority which affect the ability of people to work in small groups. The extension of this method as a laboratory for studying the effect of sex of authority on small group behavior is useful and necessary,

both in responding to women working as consultants in their own career space, as well as providing learning for women and men to take back to their daily work situations.

Self-Study Group Consultants

It is the position of this researcher that until recently leadership was and still is a sex role expectation. References to leadership in small groups have reflected the cultural assumption of male leadership. As a prefix, the "male" was so understood that it was simply left out.

Further, it is the position of this researcher that leadership was and still is a male role expectation which is congruent with the family role of the oedipal father and congruent with the internal personality systems women and men bring, from their early family experience, to their adult work situations. Women and men do not expect "male" leadership behavior from women, but instead have a different set of expectations for her based on her different role in the family. A summary of the authority role, the male role and the female role is presented on Page 18.

In addition, the theoretical section systematically outlines the hypotheses Parsons and Bales make, and my amendments to these hypotheses, concerning the internal parental representations made while the child matures within the family. The four parental representations are oral dependency parent (mother), love dependency parent (mother), and oedipal parents (oedipal father and oedipal mother). Any work authority role can be compared to these four parental roles and conclusions

can be drawn as to whether the work authority role is congruent with the male or any of the three female parental roles. In this case, the role of the study group consultant will be analysed as suggested above.

Non-Responsive Authority--The Self-study Group Consultant

The consultants follow the Tavistock model as described by Rice (1965). He/she assumes a blank screen visage, neither revealing his/her personal self to the members, nor addressing or acknowledging members personally. The consultant is also relatively non-directive, assuming the role of an impersonal "rational" voice, observing and commenting on the group process, particularly as it relates to authority issues.

Considering the female and male familial roles as outlined by Parsons and Bales, and considering my amendments, the role of the self-study group consultant is most congruent with the role of the oedipal father. The role of the consultant and the role of the oedipal father both emphasize a denial of reciprocity, and affectively neutral attitude toward individual members of the system, the highest hierarchical power position of the group, and an emphasis on group rather than individual or interpersonal systems as well as an additional emphasis on work and authority.

The role of the consultant is congruent with the oedipal father's role expectation of instrumentality separated from expressiveness. In fact, the consultant's role is an extreme of the male authority ideal of an instrumental/expressive

separation. The consultant does not assume the external orientation of the oedipal father. He/she does not actively exercise control of the group members.

Thus, the non-responsive role of the consultant will be within the male oedipal authority ideal with even fewer relational aspects. A man behaving in this role might initially be experienced as a distant, non-responsive oedipal father, but still an oedipal father.

In the theoretical section, it was hypothesized that a woman behaving in any male associated work authority role is role incongruent to begin with. In this case, denial of reciprocity, an affectively neutral attitude toward individual members, an emphasis on group rather than interpersonal or individual systems, and the highest hierarchical or power position of the group are role incongruent for the oedipal female.

Also, a woman behaving in the extreme non-responsive style of the study group consultant will be particularly role incongruent. Not only is there no intrafamilial model in which mother's instrumentality is separated from her expressiveness, but at the oedipal level mother is expected to represent expressiveness as a female in relation to males. Thus, her non-separated female "authority" behaviors will be absent.

Because of the role incongruency of the consultant role and the female role, the effect of a woman working in the consultant role should differ from the effects previously

reported for male consultants.

"Knowing Regression Authority"--The
Self-Study Group Consultant

Although a lengthy discussion is not possible here, it is to be noted that the role of the study group consultant includes taking a position to the historical dimension which, I believe, is new to the 20th century and still growing in influence. The trend of Western society previous to the 20th century has been to use age and sex differences to separate the adult personality from early experience, and men have had to separate from earlier associated parts of themselves more radically than women.

The 20th century aim is also to achieve a "later" organized adult free from the influence of early experience. However, the 20th century idea is to achieve a "later" organized adult by using the process of regression. Regression in the present provides the opportunity for the adult to experience the way in which earlier parts of the self are functioning in the present, and to combine conscious knowing with the experience. We regress in order to know and recognize how these earlier parts are operating in the present.

The self-study group's aim of bringing the regressive aspect of group life to the member's consciousness is within this tradition. In the self-study group a situation is provided in which regressive group phenomena have a maximum chance to emerge. This is achieved by removing any external work structure and tasks other than self study, and secondly by

the blank screen aspect of the consultant's role. It is then the consultant's role to make interpretations that facilitate recognition of the regressive aspect of group life.

The consultant's role of facilitating recognition at a "later" stage of personality organization of the perceptions, attitudes, and behaviors, etc. which are influenced by "earlier" stages is a 20th century idea which is not represented exclusively by male or female role structure as outlined by Parsons and Bales.

To compare the consultant's role with the male oedipal role, the consultant's role is different from the oedipal father Parsons and Bales hypothesize, in that he allows and actually facilitates regression rather than controlling against it. Allowing rather than controlling regression is role incongruent for a man. (The task of self study is also role incongruent.)

On the other hand, the consultant's role is similar to the oedipal father Parsons and Bales hypothesize in that he himself does not regress, but remains separate from the earlier parts of himself. He knows about, but does not embody or participate in the acting out of the earlier parts of himself.

To compare the consultant's role with the female oedipal role Parsons and Bales hypothesize, the consultant's role is similar to the female role in which mother as compared to father would be more allowing and understanding of regression. Regression is female associated because of mother's preoedipal

associations and her oedipal association which represents family rather than extrafamilial associations.

On the other hand, the consultant's role is different from the oedipal mother's role as hypothesized by Parsons and Bales in that she herself does not regress, but remains separate from the "earlier" associated parts of herself. The female consultant represents a woman who now has an extrafamilial role, separate from her family roles. She does not assume that she is mother or that she has the responsibility of creating a positive emotional experience. She maintains her work role of knowing about the earlier parts of the self, but not embodying them.

In summary, "knowing regression" has congruent and incongruent role aspects for both men and women. The role incongruent aspect for men is in turning toward self study and the regressive aspects of group life. The role incongruent aspect for women is in knowing about, but not embodying or participating in the regressive phenomena that occur as a part of group life.

Because of the difference between women and men in relation to the "knowing regression" aspect of the consultant's role, the effect on a group of a woman working in the consultant role should differ from the effects previously reported for male consultants.

CHAPTER IV

REVIEW OF THE STUDY GROUP LITERATURE

The theoretical section systematically outlines the hypotheses Parsons and Bales make, and my amendments to their hypotheses concerning social personality and sex differences. In the theoretical section, I have emphasized the historical dimension as a key concept which accounts for major differences between women and men. To briefly review, women, because of their childbearing and childrearing role, become associated with the earliest developmental stages of the personality. The consequent qualities, needs, values, and social relationships which are associated with these early stages also become female-associated. In addition, the hierarchical dimension and the instrumental-expressive mode are related to the historical dimension. When the hierarchical dimension and instrumental-expressive mode are genderized at the later developmental level, the oedipal level, they are attributed differently to men and women. For woman her later, oedipal, adult woman identity is characterized by having (I believe) less power and representing expressiveness relative to man, particularly in relation to the extrafamilial work world.

In contrast, men become associated with the later developmental stage of the personality, the oedipal stage. For man

his adult man identity is characterized by having (I believe) more power and representing instrumentality relative to woman, particularly in relation to the extrafamilial work world. In fact he comes to represent the values of the extrafamilial work world and the wider culture beyond the family group.

The historical dimension is also a key concept in much small group theory, where earlier and later organizations of the personality are referred to in the concept of regression. I hope to make the point that behind the concept of regression (the historical dimension) are the assumptions about sex differences and the sex-associated definitions of hierarchy and the instrumental-expressive mode.

A review of the small group theory and research will focus on phenomena related to regression as it has been described and analysed in self-study groups. These phenomena were reported mostly by male consultants working with mixed-sex groups. Knowing the phenomena occurring in male-consulted, mixed-sex groups and knowing woman's role in the culture, I will hypothesize the ways in which her sex role could interact with these male-reported phenomena. It is certainly possible that female consultants working with same-sex groups could produce different phenomena.

Sex of Consultant and Regression

Descriptive and Theoretical Work

Sex-linked regression hypotheses have been used by two major male theorists, Bion (1961) and Slater (1966) to explain the phenomena that occur in small groups.

Bion states that behavior in groups can only be explained by considering both the work culture and the basic assumption cultures. Work cultures are rational and aimed at solving the objective task of the group. Basic assumption (Ba) cultures are irrational and aimed at expressing and dealing with emotional issues. The Ba cultures involve a merger of each member simultaneously with other members into a shared emotional mood and shared irrational assumptions. In summary, the Ba cultures are regressive as compared to the work culture.

These regressive cultures contain oedipal material and correspond to Freud's description of the group as a repetition of conflict in relation to the oedipal father (leader). When oedipal associations to the leader are made, the underlying anxieties are oedipal and are dealt with by oedipal (neurotic) defences. Bion, then, is speaking of himself as a male leader, receiving the male oedipal father transference, and the group functioning within the oedipal paradigm.

However, Bion emphasizes that these regressive cultures are simultaneously anti-regressive. Although they have oedipal figures and components the motivation for their formation is to escape the preoedipal level. The Ba cultures are both a defense against and an expression of deeper psychotic levels. "...the basic assumptions now emerge as formations secondary to an extremely early primal scene worked out on a level of part objects, and associated with psychotic anxiety and mechanisms of splitting and projective identification such as Melanie Klein has described as characteristic of the paranoid

schizoid and depressive positions." (p. 164)

This deeper psychotic level, Bion continues, is concurrent with the approximation, in the minds of the members, of the group as a whole with the mother's body. The threat of merger is much greater at this level. The father himself is reduced to a part object contained within the mother's body.

In summary, the oedipal paradigm is associated with the paternal oedipal transference to the leader, while the preoedipal paradigm is associated with the maternal preoedipal transference to the group as a whole.

Slater (1966) focuses on the merger-separation aspect of Bion's theory. He describes the group members struggling to avoid merger with the group as a whole. The group is experienced as an undifferentiated mass, and the leader is differentiated as a counterbalance to the mass. Slater assumes that the undifferentiated mass is associated in the members' minds with mother, and that the leader in reality is male. He goes on to say that if the members have a maternal transference to the leader, the power of the leader's use as a counterbalancing male object to the feminine group mass will be diminished, and the members will experience a greater pull towards and fear of being overwhelmed by their unconscious fantasies. They will remain more merged and regressed.

For Slater, the development of the group depends greatly on sex differences and the oedipal paradigm. His description of the dependent culture is as follows: The consultant for the dependent group is differentiated out and associated in

the group members' minds with a male hero who is fighting or copulating with the dragon-mother image of the group as a whole. 2. Because of the give and take of the members, the mother image of the group as a whole erodes faster. 3. The male-hero image of the leader is then experienced as overwhelming and the group member must differentiate "himself" from it. 4. Now the son-hero image emerges who must slay the all encompassing father. The group revolt against the leader begins, with the son leading the members. Then the image of the overwhelming father figure declines in awesomeness.

Empirical Work

There are no studies addressing themselves to differences in regressive group phenomena as a function of the sex of the leader. A study by Gibbard and Hartman (1973) did predict differences in study group phenomena related to a regression hypothesis.

Gibbard and Hartman researched study group phenomena related to a regression hypothesis using male-led and mixed-sex groups. They note that this combination should be the most provocative of the oedipal paradigm. Even under these "most provocative" conditions they conclude that group development is simultaneously oedipal and preoedipal and that "no single paradigm can account for the development of an experiential group." They also question, in a footnote, whether the oedipal paradigm is useful at all in either female-led or single-sex study groups. They emphasize the need for studies such as this one to explore the female-led and single-sex condi-

tions.

Implications for Female Consultants

If these theories and research apply at all, it would follow that a female consultant would not have the advantage of introducing a male counterpoint for differentiation from the female-associated group. Therefore, she will be less of a stimulus for the oedipal paradigm than a man would be.

Group members would be confronted with a potentially overwhelming female preoedipal-associated group and a frustrating female consultant. If the response to her oral frustration is deification, the group members will then have the additional problem of a second "awesome" female transference to differentiate themselves from. The group members should stay more merged and regressed, more frightened and defensive.

Style of Consultant and Regression: the Non-Expressive Consultant-→ Frustration-→Regression

Descriptive and Theoretical Work

Self-study groups aim to bring the regressive aspect of group life to the members' consciousness by providing a situation in which these phenomena have a maximum chance to emerge. This is achieved by removing any external work structure and tasks, other than self-study, and secondly by the non-expressive style of the consultant. Thus, self-study groups, in the beginning phases, with unfamiliar members, and a non-expressive consultant who addresses her/himself to "the group," are expected to be powerful stimuli for inducing regressive beha-

avior from the members.

The non-expressive style of the group leader has received the most attention as the intensifying agent of regressive group phenomena. A review of leadership style as a small group variable has been done by Wright (1972). The main points which are agreed upon in his review are that the impersonal, analytic style is experienced as orally frustrating, that it provides a greater opportunity for projection, and that it contributes to evoking more regressive fantasies from group members.

Bion (1961), a man, describes his mixed-sex groups as resorting to "massive regression to mechanisms described by Melanie Klein as typical of the earliest phases of mental life." The groups resort to splitting, denial, introjection, projection, and particularly Klein's projective identification. The group members merge in one of three emotional, regressive states called the dependent, fight-flight, and pairing states.

The dependent culture is usually the first regressive state to emerge in group life. In the dependent culture the members seem to share the common assumption that they are there to obtain comfort, nurturance, and protection from the leader. They experience themselves as weak and helpless, while they experience the leader as competent, powerful, and godlike. (This leader-member split can be reversed with the group claiming that perhaps the leader is weak and helpless, and needs feeding and care from the members.)

Slater (1966), a man, describes his mixed-sex groups as

experiencing strong oral deprivation, expressed in themes of abandonment, loneliness, desolation, and emptiness. The group's deification of the leader, Slater feels, is an antidote to these intense feelings of oral deprivation and abandonment. The group can experience him as the wished-for leader, who is powerful, all-knowing, permanent, and reliable. In contrast to him, the group members experience themselves as helpless.

In addition, the frustrative behavior of the leader increases the desire for merger in the members. This increased pull towards merger, however, simultaneously heightens the members' fear of loss of individuality. Therefore, both sides of the coin emerge, greater desire for and greater fear of and defensiveness around merger.

Empirical Work

Although there has been a great deal of theoretical and descriptive work done on the effect of a non-responsive study group leader, only two recent empirical studies have been done.

Harrow, Astrachan, Tucker, Klein, and Miller (1971) had each group experience both the self-study (non-responsive) and T-group (responsive) style of leadership. They then had members rate the leaders, the groups, and themselves on a semantic differential scale. They found the study group leaders, as compared to T-group leaders, were seen as distant, less emotional, less gratifying, and more authoritarian.

The style of leadership also affected the ways members experienced the group, with the study group style resulting in the members' seeing the group as significantly more helpless

than the consultant. This power split did not occur for the T-group style, but instead the group was seen in a positive fashion, as was the leader.

Members did not see themselves as changing across groups. This finding suggests that members projected their helplessness on to "other" group members in the self-study group.

Wright (1973) compared responsive and non-responsive styles of leadership across study groups for a variety of measures. He, too, found that the non-responsive consultants were seen as "stronger" and less "pleasant" on a semantic differential rating. (He also found them to be seen as more "giving," but explains this as an artifact of his experimental situation in which responsive leaders raised expectations of closeness by using individual names, etc., but then did not follow through. They maintained their interpretive role and did not give answers of solutions.)

He also found that the non-responsive style had enough impact to produce significant patterns in subjects' fantasy productions on TAT measures. The responsive style did not.

Furthermore, the non-responsive style produced significant correlations between subjects' needs and early memories, and TAT authority-oriented fantasy scores. The responsive style did not.

These two studies empirically establish the relative frustration of the non-responsive leadership style. I also believe that regression is suggested in the findings that for the non-responsive style only, a power split occurs in which

the group is perceived as more helpless than the consultant, and for the non-responsive style only correlations occur within TAT fantasy productions, and that correlations occur between subjects' need and early memories and TAT scores.

In summary, theoretical and empirical research suggests that the non-responsive leadership style produces a negative, regressive transference that does not occur in groups led in a more responsive style. This negative, regressive transference is largely accounted for by theorists and researchers as a result of the frustration of dependency needs by the leader.

Implications for Female Consultants

Since the above-mentioned frustration of dependency needs was observed and experienced mainly by male non-responsive leaders, a female leader acting in the same style should be experienced as even more frustrating than the males. (The rationale for this prediction is that the non-responsive style is closer to expectations for male leadership behavior, whereas it is most incongruent for female sex-role behavior.) The female leaders should evoke all the feelings of abandonment and loss that the male leaders do, but more intensely so. This greater frustration of early needs should keep her groups at more distressed, early development levels longer.

Wright's study supports the idea that female leaders are experienced as more frustrating than male leaders for the same style. He found when the leader was both female and non-responsive, she was rated on the semantic differential as

least "warm" and least "friendly" of all other sex and style combinations. Male leaders behaving in the same non-responsive style were experienced as most "warm" and moderately "friendly." Wright suggests that men behaving in this mode were seen as role-congruent, rather than depriving, and wonders if a non-responsive condition in the sense he intended is really possible for male leaders.

Also, peers were rated most negatively by both sexes when the leader was a non-responsive female.

No study has measured regression in study groups directly. However, I am assuming that the correlations among Wright's measures are tapping regression (i.e., early associations and parts of the self functioning in the present). His study found the main effects of female and non-responsive style, each alone, produced the strongest and highest number of negative correlations between the semantic differential peer ratings and personality measures, and between the personality measures and fantasy measures. Interaction effects for sex and style on these measures were not analysed. However, I would expect that a combination of these two main effects, female and non-responsive style, would produce even greater negative correlations. For example, if in either a non-responsive or a female-led group, members who remember their early mothering in a negative way move against or away from authority in their TAT stories, the same members would be more likely to do so if the leader was both female and non-responsive.

Hierarchy of Consultant and Regression

A review of hierarchy in small group and study group theory will not be done here in that the data to be collected will not test hypotheses concerning hierarchy. However, it is too important a dimension not to be acknowledged.

Theoretically, greater hierarchy combined with non-expressiveness is most likely to evoke male oedipal associations towards male leaders. From the reports of Bion (1961) and Slater (1966), the male group leader is in fact "deified" of idealized (as having greater hierarchy) as part of the group process in the dependent phase.

For female leaders, however, greater hierarchy, combined with non-expressiveness, is most likely to provoke negative preoedipal associations and male oedipal associations. (Male oedipal associations for a female may be interpreted as a negative oedipal pattern by some theorists and group members.)

This conclusion is based on the assumption that at the "later" oedipal level woman is attributed with having less hierarchy than man, particularly in relation to the extra-familial work world. Her increased hierarchy, whether real and/or wished for as part of the leadership expectation, will be particularly role-incongruent for male group members. I hypothesize greater regressive implications for male group members because I assume that adult male identity is dependent on greater hierarchy at the oedipal level, to reverse his inferior power position to woman as mother, and to cement his separation from his "earlier" and "feminine" associated parts.

Conclusion

In conclusion, sex of the consultant is expected to make a difference in the regressive pull experienced by study group members for the following reasons.

First, the female consultant will be less of a stimulus for the oedipal paradigm than the male consultant. Because of woman's role in the family, she is more likely to provoke earlier associations in the first place. Also, if in fact the group as a whole is associated in the members' minds with the maternal, preoedipal transference, as a woman she will offer less of a difference than a man.

Second, the female consultant, because of the incongruency of her familiar role with the non-responsive style of the consultant, will be experienced as more orally frustrating than the male consultant. This greater oral frustration will provoke more of a regressive transference.

Third, the female consultant, because of the incongruency of her oedipal-extrafamilial role with the greater hierarchy of the consultant role, is likely to be experienced as oedipally negative and/or preoedipal. Her superior hierarchy will be more of a regressive stimulus for male group members because it reverses the male's "later" oedipal identity of superior hierarchy in relation to women, particularly in the extra-familial work world.

Therefore, female-consulted groups should be focused at more frustrated, and earlier developmental levels than male-consulted groups.

CHAPTER V

HYPOTHESIS

A review of the small group literature focused on the concept of regression to account for the perceptions and behaviors of group members. Frustration of dependency needs, sex, and (I believe) hierarchy of the consultant were shown to affect regression and in turn to affect perceptions and behaviors of group members. Because female consultants should differ from male consultants in the amount of frustration and regression evoked by them, the perceptions and behaviors of the group members are expected to differ for female consultants. In particular, they are expected to be more negative and to be focused at earlier developmental levels.

This dissertation will measure the members' perceptions of their consultants and groups. Differences will be expected to occur in members' perceptions of their consultants and groups for the following variables:

- 1) Sex of Consultant
- 2) Sex of Member
- 3) Sex of System. The two systems are the same sex consultant-same sex group system (SSc-SSG) and the other sex consultant-same sex group system (XSc-SSg).
- 4) Each consultant-group combination compared

to the other three combined. The four combinations are female consultant-female group system (Fc-Fg), female consultant-male group system (Fc-Mg), male consultant-female group system (Mc-Fg), and male consultant-male group system (Mc-Mg).

Symbols Used in This Study

C or c = consultant

G or g = group

F or f = female

M or m = male

SS = same sex

XS = other sex

() = system. For example, (XSc-SSg) will refer to the other-sex-consultant-same-sex-group system.

Definition of Terms Used in This Study

Perceptions.

Perceptions refer to responses group members gave when asked to rate their consultant and their group on 23 bi-polar adjective items. Each item was rated on a seven point scale ranging from +3 through 0 to -3.

Positive Perceptions.

A perception of positive instrumentality, expressiveness, sexuality, etc. refers to a rating on the positive pole of these items.

Negative Perceptions.

A perception of negative expressiveness, instrumentality,

etc. refers to a rating on the negative pole of these items.

Higher and Lower Perceptions.

A statement that the rating of a quality was higher or lower refers to the conversion of the +3 through 0 to -3 scale into a 7-1 point scale. Therefore, the positive points of the scale are represented by the numbers 7-5, the zero point by 4, and the negative points by 3-1. The means are reported using the 7-1 scale. In reporting the data, the terms higher and lower refer to the 7-1 scale and do not imply evaluative meaning.

Item Qualities

Ideally these items should reflect Parsons and Bales predictions related to qualities attributed at different developmental levels as well as adult-child and male-female stereotypes at each of these levels. This would acknowledge the variety of leadership transferences possible, especially for females who have parental representations at three familial levels compared to the male's one familial representation. Such an instrument is not yet available. Instead, only the distinction between instrumental and expressive qualities will be used in this research.

Perception of Instrumental Qualities

The perception of instrumental qualities refers to the ratings group members gave to their consultants and groups on 11 of the bi-polar adjective items.

Items to be called instrumental were chosen using the

following sentence: "In comparing an adult and a child, an adult would be relatively more 'active' and a child would be relatively more 'passive.'" Because this researcher hypothesizes that the male-female dichotomy in Western society often mirrors the adult-child dichotomy, the sentence could similarly read, "In comparing a man and a woman, a man would be relatively more 'active' and a woman would be relatively more 'passive.'"

Items to be called instrumental are active-passive, influential-not influential, adult-child, independent-dependent, consistent-unpredictable, strong-weak, solid-fragile, calm-anxious, knowledgeable-not knowledgeable, tuned into group behavior-not, etc., and guides-doesn't guide.

Perception of Sex Role Congruency on Instrumental Items

Female adults, following the oedipal paradigm, would be expected to have instrumental qualities ranging from medium positive through the negative pole of these items. That is, following the oedipal developmental stage, women would be expected to have some positive instrumentality especially as an adult in relation to children, but also to have less if not negative instrumentality relative to male adults. A rating on the extreme positive pole of these items, especially in relation to men, would represent role incongruity for a woman.

Male adults, following the oedipal paradigm, would be expected to have instrumental qualities represented on the

most positive pole of these items. A rating on the negative pole would represent role incongruency for a man.

Perception of Expressive Qualities

The perception of expressive qualities refers to the ratings group members gave to their consultant and group on nine of the bi-polar adjective items.

Items to be called expressive address themselves to the expectation for responsiveness as contrasted to non-responsiveness. Again, Parsons and Bales predict expectations for different kinds of responsiveness such as nurturance, love, harmonization, pleasure, control, etc., at different developmental levels. However, these items as a group are used only to reflect a difference between the expectation for relative responsive and non-responsive qualities.

Items to be called expressive are sensitive to members' feelings-not, etc., harmonizing-disruptive, rewarding-punishing, loving-hostile, friendly-contemptuous, close-distant, supporting-abandoning, intervening too much-too little, and expressive-guarded.

Perception of Sex Role Congruency on Expressive Items

For these expressive items women would be expected to have qualities represented on the positive pole of these items. This is the expectation for a responsive female authority whether at the oedipal or preoedipal developmental levels.

Men would be expected to have qualities represented on the positive pole of these expressive items, but at a lower

positive rating than the adult woman's. This is the expectation for the male oedipal authority.

Frustration of either the female or male expectation would result in a score on the negative pole of these items.

Group Process

Before making predictions about how perceptions of consultants and groups will differ on the basis of sex of the consultant and sex of member, the fact that these perceptions occur within a group process needs to be considered. A consideration of the group process demands the following two additions. First, a recognition that not only feelings, but defensive solutions determine the final perception of a consultant. Secondly, that the group processes specific to (SSc-SSg) and (XSc-SSg) groups affect perceptions.

Defensive Solutions

In regards to the point that ratings do not distinguish between feelings and defensive solutions, there is no reason to expect that the emotional issue between the members and the consultant will be expressed at the primary object, the consultant. As part of the group process, the emotional issue may emerge displaced somewhere else within the small group system. For example, an attitude of neutrality concerning the consultant's expressiveness on the one hand, while emphasizing the group's or a focal member's expressiveness on the other hand, would suggest that the consultant may have raised the issue of expressiveness within that group system. The issue is

handled defensively in the group by denying the consultant's role as a satisfying or frustrating expressive object, while emphasizing the satisfaction or frustration of expressive needs by the group.

The issue of an expressive expectation toward the consultant and its frustration would be observed in the relationship between the consultant ratings and the group ratings within the one group system. It could also emerge in the statistical analysis by a difference in the consultant ratings and/or a difference in the group ratings between this group and other groups, depending on the internal relationships of the other groups.

For the above reasons, not only perceptions of the consultants, but also perceptions of groups are important to an understanding of the expectations toward consultants. In the data analysis both perceptions of consultants and perceptions of groups are statistically compared. In some cases the relationship between the consultant ratings and the group ratings within one system are also made available as evidence of a defensive solution within the group process.

In summary, the main effects of sex of consultant and sex of member will be considered, taking into account that these effects occur within a group process and may reflect not only expectations, but defensive solutions concerning expectations toward consultants.

Same-Sex Groups, (SSc-SSg) and (XSc-SSg) Systems

In regards to the group process, no previous research

has been done concerning perceptions of consultants and groups for same-sex groups. Nor has previous research been done concerning the differences between (SSc-SSg) and (XSc-SSg) systems. These effects need to be known. In particular, variance due to sex of system effects may mask sex of consultant and sex of member effects. Because of the above, Part I of this research will address itself to group process effects as follows.

1) The general perception of consultants and groups for same sex groups will be discussed. For this leadership style and group phase, it is expected that consultants will be perceived as instrumentally positive. Groups will be instrumentally less positive than consultants and negative. Consultants will be perceived as expressively negative. Groups will be perceived as expressively negative as consultants or more positive.

2) The general perception of consultants and groups for (SSc-SSg) systems will be discussed.

3) The general perception of consultants and groups for (XSc-SSg) systems will be discussed.

4) The sex of system effect will be analysed, by a comparison of consultant and group perceptions of (SSc-SSg) and (XSc-SSg) systems.

In summary, the main effects of sex of consultant and sex of member will be considered, after taking into account that these effects occur within a group process. Most importantly, differences between (SSc-SSg) and (XSc-SSg) systems

may be affecting the ratings.

Sex of Consultant

Without considering group effects, cultural expectations for adult females and males based on the oedipal paradigm are:

An adult female will be expected to have some positive instrumentality, but less in relation to a male, while she must have positive expressiveness.

An adult male will be expected to have some positive expressiveness, but less in relation to a female, while he must have positive instrumentality.

It is within the adult female role to have negative instrumentality in relation to men.

The hypotheses for female and male consultants functioning in this style of group leadership can be stated as follows:

Hypothesis 1.

Female and male leaders will be perceived as instrumentally positive. Female consultants will be perceived as equally or more instrumentally positive than male consultants due to the perception that the female consultant is more instrumental than is expected of a woman.

Hypothesis 2.

Female and male consultants will be perceived as expressively negative. Female consultants will be perceived as more expressively negative than male consultants due to the perception that female consultants are less expressive than

is expected of a woman.

Sex of Member

Without considering group effects, female members, following the oedipal paradigm, will expect of themselves and other females to have some positive instrumentality, but not too much, while she/they must have positive expressiveness. The female identification will be role incongruent with this style of group leadership.

The male members will expect of themselves and other males to have some expressiveness, but not too much, while he/they must have positive instrumentality. Male identifications are more role congruent for this style of group leadership.

The hypotheses for female and male members in relation to this style of group leadership can be stated as follows:

Hypothesis 3.

Female and male members will perceive the consultants as instrumentally positive. Male members will perceive the consultants as instrumentally more positive than female members, as a result of the greater role congruency of leader instrumentality and male identity.

Hypothesis 4.

Female and male members will perceive the consultants as expressively negative. Female members will perceive the consultants as expressively more negative than male members, as a result of the greater role incongruency of leader non-

responsiveness and female identity.

Each Combination Compared to the
Other Three Combined

The way in which any one combination of sex of consultant and sex of member differs from the other three combinations will be analysed. The four combinations are Fc-Fg, Fc-Mg, Mc-Fg, and Mc-Mg.

The three main effects of sex of consultant, sex of member, and sex of system are functioning in each combination. Thus, it should be noted that any two combinations will be similar along one main effect, while differing in the other two. For example, Fc-Fg compared to Fc-Mg are similar for sex of consultant, and different for sex of member and different for sex of system. Therefore, to ask in what way is the female consultant perceived differently by female group members than by male group members is incomplete. Instead, in what way is the female consultant perceived differently by female group members in SSc-SSg systems than by male group members in XSc-SSg systems is the complete question. Because of this, pair comparisons were avoided in the statistical analysis and instead the statistical analysis asks, does any one combination differ from the other three combined. By this analysis the uniqueness of each combination compared to the other three will be shown.

Without considering group process, a greater emphasis on the area of positive expressiveness will occur toward female consultants and by female group members. Because of this

style of group leadership and the beginning phase of group life, the expressive frustration of the consultant will be an issue in all groups. However, greater expressive frustration will be experienced toward female consultants and by female members.

Hypothesis 5.

In the (Fc-Fg), the female consultant will be perceived the most expressively negative, compared to the other three combined.

Hypothesis 6.

In the (Mc-Mg), the male consultant will be perceived the most expressively positive, compared to the other three combined.

Hypothesis 7.

In the (Fc-Mg) and (Mc-Fg), the consultants, although perceived as expressively negative, will not be as negative as the (Fc-Fg) nor as positive as the (Mc-Mg). Therefore, statistically these consultants will not differ expressively compared to the other three combined.

Without considering group process, a greater emphasis on positive instrumentality will occur toward male consultants and by male members. A lesser emphasis will occur in the (Mc-Fg) and (Fc-Mg). And the (Fc-Fg) will least emphasize positive instrumentality as a sex role requirement of the consultant or the members.

For this style of group leadership, all consultants

will be perceived as having positive instrumentality. In fact it is hypothesized that the female consultant's instrumentality will be perceived as high for a woman, therefore placing her equal or higher than the male consultants. An equal or higher positive instrumental rating for women than for men reflects role incongruity for a woman.

However, considering group process, it has been pointed out by Bion (1959) and Slater (1966) that the perception of positive instrumentality may be the result of group members' irrationally attributing instrumentality to "leaders." One such process is deification, in which members resolve anxieties over not actually being led in the way they would wish by deifying the somewhat "absent" leader with the qualities they wish him/her to exhibit. The attribution of positive instrumentality occurs in the process of deification.

Heightened positive instrumentality would increase role congruity for men, but would be role incongruent for women. Therefore, it is hypothesized that deification will be more likely to occur toward male consultants as it would place the male consultant in his appropriate sex role. (Deification of the female consultant would place her in the male oedipal role or in a preoedipal role, but would be role incongruent for the oedipal female.)

Thus, with the greater emphasis on positive instrumentality expected in the (Mc-Mg), plus the hypothesis that this style of leadership combined with the process of deification would increase the male consultants' role congruity, the

hypotheses about consultants' instrumentality are as follows:

Hypothesis 8.

In the (Mc-Mg), the male consultants will be perceived as the most instrumentally positive, compared to the other C-G conditions combined.

Hypothesis 9.

In the (Fc-Fg), (Fc-Mg), and (Mc-Fg) the consultants, although perceived as instrumentally positive, will be perceived as less instrumentally positive than the consultants in the (Mc-Mg). Therefore, statistically these consultants will not differ instrumentally compared to the other C-G conditions combined.

CHAPTER VI

METHOD

Subjects

In the spring of 1974, posters and brochures (Appendix A) were distributed throughout colleges in the New York City area. Also, the experimenter herself spoke directly to many classes. Students were invited to attend a two-day, self-study workshop on "male-female interactions in groups with an emphasis on authority, leadership and competence." The fee for these workshops was \$8.00 and an agreement to participate in a research component. Anyone who had previous Tavistock group experience was asked not to participate.

Forty eight men and 60 women were recruited. Forty men and 55 women actually attended. Data was analysed for all 40 of the men and only 43 of the women. (The other 12 women participated in a fifth group which was not analysed.)

Personal histories (Appendix C) were filled out by 39 of the 40 men and all 43 women. This information is summarized below.

<u>Age.</u>	<u>19-20</u>	<u>21-25</u>	<u>26-30</u>	<u>31-35</u>	<u>36-40</u>	<u>41-45</u>	<u>46-50</u>	<u>51-72</u>
F	2	18	8	5	5	4		1
M	3	12	12	6	2	2	1	1
Total	5	30	20	11	7	6	1	2

Marital Status.

	<u>F</u>	<u>M</u>	<u>Total</u>
1. single	24	24	48
2. married	10	12	22
3. separated or divorced	9	3	12
4. living with partner	3	2	5
5. living with parent	2	1	3

Occupation--Women.

Twenty three of the women were students; 16 were enrolled full time, 7 part time. Most of the women were enrolled in B.A., M.A., and Ph.D. programs in psychology or counseling, or in the M.S.W. programs. Biology, history, sociology and English were other fields being studied.

Twenty five of the women listed themselves as working. Eighteen held full time jobs, 7 part time jobs. The part time workers were usually going to school also. Most of the women who worked full time had B.A. or M.A. degrees, usually in psychology or counseling, or an M.S.W. Most worked as social workers, psychologists, teachers, or as directors or administrators in social service agencies. Only two women listed housewife or mother as occupation. One woman listed herself as a student-mother, the other as a teacher-housewife.

Occupation--Men

Twenty two of the men were students; 17 were enrolled full time and 3 part time. (Two men omitted the full-part time item.) Most of the men were enrolled in B.A., M.A., or Ph.D. programs in psychology. Other fields being studied were

English, sociology, vocational education, counseling, education and art education, religion, and philosophy.

Twenty two of the men listed themselves as working. Seventeen held full time jobs, 5 part time jobs. The part time workers were usually going to school also.

Most of the men who worked full time had B.A., M.A. or Ph.D. degrees, most often in counseling or psychology. Most worked as psychologists, counselors, and teachers. Others worked as psychiatrist, priest, attorney, CPA, in marketing and as a business manager. No man listed his occupation as father or husband.

Previous Therapy.

Twenty eight of the 55 women and 22 of the 40 men reported having experiences in individual therapy or counseling.

Summary.

In summary, the people attending the conference have been, or are, in the process of being highly educated, usually in counseling, teaching, and other psychological and social service fields. Over half of the members were already working full time in these areas. Over half the members have experienced individual psychotherapy. Two thirds of the members are under 31, two thirds are single, and almost all are no longer living with parents.

Procedures

Four individuals consulted to all of the groups analysed in this thesis. They were all college graduates, presently

enrolled in Ph.D. programs in psychology at CUNY. Each had had experience as students in group process courses, and as participants in self-study groups. They all had had a minimum of one semester of consulting to an undergraduate class. One leader had had additional consulting experience.

All the consultants were in their late 20s. All four were white. Two of the consultants were women, two were men.

All consultants were naive to the experimental hypotheses. The design called for each consultant to meet with a group of their own sex on the first weekend, April 20-21, 1974, and a group of the other sex on the second weekend, April 27-28, 1974. Because of lack of sufficient male attendance, one male consultant was not able to consult with a male group in the first weekend.

Members were recruited to attend one of two weekend workshops given on April 20-21 and April 27-28, 1974, at the Psychological Center, City College. The task of the workshops "is to explore in the here and now how men and women in groups interact, in covert ways, around issues of authority and responsibility."

Members who attended the first weekend were assigned to a group of their own sex with a consultant of their own sex. Members who attended the second weekend were assigned to a group of their own sex with a consultant of the other sex. Members were not told that the weekends would differ in this way, so that choice of weekend was not influenced by factors other than convenience.

Also, members attending the first weekend were asked not to discuss their experience with anyone who had not attended the weekend until after the second workshop was given. This was requested in order to control for possible effects on future members from conversations with members who had already attended.

Twenty one women and 14 men attended the first weekend. The women were randomly assigned to one of the two female consultants. The men met with only one of the male consultants since not enough men attended to make up the two groups as planned.

Thirty four and 26 men attended the second weekend. The women were randomly assigned to one of three male consultants. (In trying to protect ourselves from people enrolling, but not attending we accepted extra people for the second weekend. Since all the extra women came, a third female group was formed, but is not included in the data analysis.) The men were randomly assigned to one of the two female consultants. The composition of the groups held each weekend is shown in Table 1.

TABLE 1

COMPOSITION OF GROUPS HELD EACH WEEKEND WITH IDENTIFICATION OF INDIVIDUAL CONSULTANTS, NUMBER OF GROUP MEMBERS, AND SEX OF CONSULTANT AND MEMBERS

	Female Consultants		Male Consultants		
	C1	C2	C3	C4	C5
Weekend I (Saturday)	N=11 female members	N=10 female members	N=14 male members	N=0 ^a male members	
Weekend II (Saturday)	N=13 male members	N=13 male members	N=11 female members	N=11 female members	N=12 ^b female members

^aThis group was part of the design, but was unable to meet.

^bThis group was not part of the design. Data from this group was not used.

Each group met for five, one hour and 15 minute sessions on Saturday. Members returned on Sunday and were randomly reassigned to one of the consultants and to a new group composed of members of both sexes. A schedule of the weekend is presented in Appendix B. All sessions were taped and a non-participant observer was present in each group. The non-participant observer was the same sex as the group.

During coffee and lunch breaks members from all groups intermingled. During these breaks consultants occupied a separate room designated "staff" and were requested not to socialize with group members.

After the fourth session members were asked to remain seated and filled out the research forms. They were first asked to rate the consultant on the 23 bi-polar adjective items, then to rate the group-excluding-themselves on the same 23 items. Finally, they were asked to list the single member or members who most represented each side of the 23 bi-polar adjectives listed. If no member came to mind they were told to leave it blank.

Measures

Ratings of Members' Perceptions of Consultants and Group-Excluding-Themselves.

A semantic differential instrument was designed to tap members' feelings about their consultants and their group, excluding themselves (Appendix D). The instrument contains 23 bi-polar items or phrases, which are rated a seven point scale ranging from +3 through 0 to -3.

Many items were chosen from a modified semantic differential used by Harrow, et al (1971) in a comparative study of the effects of different kinds of group training experiences. Their aim, similar to that of the present study, was to tap members' feelings about leaders and fellow group members.

Other items were chosen for their sensitivity to sexual stereotypes based on the researcher's experience and the theoretical work of Parsons and Bales (1955). Empirical support for the sex-role associations for many of these items is present in the work of Broverman, et al (1970).

The items were loosely divided into "instrumental" and "expressive" categories. Items 1-10 and 12 were called "instrumental." Items 14-22 were called "expressive." Items 11, 13, and 23 were not included as representing either of these categories.

CHAPTER VII

RESULTS

PART I: OVERVIEW OF SAME SEX SELF-STUDY GROUP SYSTEMS

The point I would like to emphasize is that in trying to understand the effect and the meaning of that effect of a woman in a non-expressive authority position, I am always asking the question, in what way is sex functioning within the systems presently operating? There are three major systems which I keep in mind as I discuss these results. First, the cultural system in which "woman" and "man" are commonly defined; secondly, the internal systems of women and men; and third, the small group system in which women and men are presently participating.*

The theoretical work of Parsons and Bales is used to tell us something about the cultural definitions of women and men as well as authority. Their work also tells us about differences in the internal systems of women and men. There

*A fourth system is the conference system within which the small groups meet. Again, there is little in the literature to tell us about the effects or meaning of the sexual composition of the larger institutional structure. I would only like to make the point that the larger institution, in this case the conference institution, does exist for the members and may or may not be used as an additional object that may intervene in the member's perception of her/his consultant-member relationship.

is very little to tell us about small group systems of the sexual composition studied here. The dissertation itself will be the primary source for this information.

A brief result and discussion section are presented on 1) Single Sex Groups, In General; 2) (SSc-SSg) Systems; and 3) (XSc-SSg) Systems.

1) Analysis of All 83 Members' Ratings of Consultants and Groups on Bi-Polar Adjectives

Mean scores were computed on each of the bi-polar adjectives for all 83 members' perceptions of the consultant and group. These are listed in Table 2. The algebraic difference between the consultant mean and the group mean for each adjective were computed and are also reported in Table 2.

In general, the instrumental qualities of the consultant are rated positively, while the expressive qualities are rated negatively.

In general, most of the instrumental qualities of the group are rated positively, and the expressive qualities of the group are also rated positively.

In comparison of consultant and group instrumental ratings, although the instrumental ratings of both the consultant and the group are mostly positive, members rate their consultants as more instrumentally positive than their groups. Looking at the largest differences, members contrasted the independent, calm, solid and consistent consultant to the dependent, anxious, less solid and less consistent group.

In comparison of consultant and group expressive ratings,

1) Analysis of All 83 Members' Ratings of Consultants and Groups on Bi-Polar Adjectives
(continued)

the consultant is often rated expressively negative, while the group is rated expressively positive. Looking at the largest differences, members contrasted the guarded, intervening too little, contemptuous consultant to the expressive of feelings, intervening "enough," and friendly group.

TABLE 2

SAME SEX GROUPS

CONSULTANT MEANS, GROUP MEANS, AND THEIR ALGEBRAIC DIFFERENCE ON 23 BI-POLAR ITEMS
 RATED BY GROUP MEMBERS IN GROUPS OF THEIR SAME SEX G=7, N=83

	Means		Consultant Means minus Group Means
	Consultant	Group	
1. active-passive	5.21	5.43	- .22
2. influential-non influential	5.25	5.41	- .16
3. adult-childish	5.41	4.83	+ .58
4. independent-dependent	5.16	3.96	+1.20
5. consistent-unpredictable	5.41	4.17	+1.24
6. calm-anxious	4.68	2.96	+1.72
7. strong-weak	4.76	4.27	+ .49
8. solid-fragile	4.91	4.05	+ .86
9. competent ideas, knowledgeable-not etc.	5.35	4.88	+ .47
10. tuned into group behavior-not etc.	4.10	4.78	- .68
11. deep-superficial	4.29	4.09	+ .20
12. guides-doesn't guide	4.41	4.29	+ .12
13. trusted-not trusted	4.62	4.89	- .27

TABLE 2 (Continued)

SAME SEX GROUPS

	Means		Consultant Means Minus Group Means
	Consultant	Group	
14. sensitive to members' feelings-not etc.	4.11	4.43	- .32
15. harmonizing-disruptive	3.60	4.28	- .68
16. rewarding-punishing	3.78	4.23	- .45
17. loving-hostile	3.78	4.20	- .42
18. friendly-contemptuous	3.80	4.90	-1.10
19. close-distant	3.75	4.44	- .69
20. supporting-agandoning	4.10	4.50	- .40
21. intervening too much-too little	3.10	4.14	-1.04
22. expressive of own feelings-guarded	3.05	4.61	-1.56
23. sexual-asexual	3.73	4.45	- .72

2) Analysis of (SSc-SSg) Members' Ratings of Their Consultant and Their Group on Bi-Polar Adjectives

Mean scores were computed on each of the bi-polar adjectives for all (SSc-SSg) members' perceptions of their consultant and group. These are presented in Table 3. The algebraic difference between the consultant mean and the group mean for each adjective were computed and are also reported in Table 3.

In general, the instrumental qualities of the (SSc-SSg) consultant are rated very positively, while the expressive qualities of the consultant are rated mildly negatively and mildly positively.

In general, the instrumental qualities of the (SSc-SSg) group are rated both positively and negatively, and the expressive qualities of the group are rated both positively and negatively.

In comparison of (SSc-SSg) consultants' and groups' instrumental ratings, members are rating their consultant much more positively. And on several items, while the consultant is rated quite positively, the group is rated negatively. Looking at the largest differences, members contrasted the independent, consistent, solid, competent, tuned into group behavior, calm consultant, to the dependent, unpredictable, fragile, less competent, less tuned in, very anxious group.

In comparison of (SSc-SSg) consultants' and groups' expressive ratings, both are rated sometimes mildly positive,

2) Analysis of (SSc-SSg) Members' Ratings of
Their Consultant and Their Group
on Bi-Polar Adjectives
(continued)

sometimes mildly negative, with the consultant being rated more positively than the group on half the items. Looking at the largest differences, members only contrast the guarded consultant to the expressive of feelings group. Otherwise differences are small.

TABLE 3

SAME SEX CONSULTANT-SAME SEX GROUP SYSTEM

CONSULTANT MEANS, GROUP MEANS, AND THEIR ALGEBRAIC DIFFERENCE ON 23 BI-POLAR
ITEMS RATED BY GROUP MEMBERS IN (SSc-SSg) G=3, N=36

	Means		Consultant Means Minus Group Means
	Consultant	Group	
1. active-passive	5.49	5.44	+ .05
2. influential-not influential	5.54	5.26	+ .28
3. adult-childish	5.60	4.89	+ .81
4. independent-dependent	5.60	3.94	+1.76
5. consistent-unpredictable	5.71	3.69	+2.02
6. calm-anxious	4.89	2.77	+2.12
7. strong-weak	4.97	4.17	+ .80
8. solid-fragile	5.20	4.00	+1.20
9. competent ideas, knowledgeable-not etc.	5.88	4.74	+1.09
10. tuned into group behavior-not etc.	5.60	4.57	+1.03
11. deep-superficial	4.68	3.83	+ .85
12. guides-doesn't guide	4.77	3.94	+ .83
13. trusted-not trusted	4.91	4.57	+ .34

TABLE 3 (Continued)

SAME SEX CONSULTANT-SAME SEX GROUP SYSTEM

	Means		Consultant Means Minus Group Means
	Consultant	Group	
14. sensitive to members' feelings-not etc.	4.37	3.83	+ .54
15. harmonizing-disruptive	4.00	3.71	+ .29
16. rewarding-punishing	3.74	3.94	- .20
17. loving-hostile	3.80	3.86	- .06
18. friendly-contemptuous	3.92	4.71	- .79
19. close-distant	3.86	4.03	- .17
20. supporting-abandoning	4.26	3.89	+ .37
21. intervening too much-too little	3.83	4.00	- .17
22. expressive of own feelings-guarded	3.71	4.14	-1.43
23. sexual-asexual	4.11	4.20	- .09

3) Analysis of (XSc-SSg) Members' Ratings of
Their Consultant and Their Group
on Bi-Polar Adjectives

Mean scores were computed on each of the bi-polar adjectives for all members' perceptions of their consultant and group. These are presented in Table 4. The algebraic difference between the consultant mean and the group mean for each adjective were computed and are also reported in Table 4.

In general, (XSc-SSg) consultants are rated instrumentally positively, and expressively negatively.

In general, (XSc-SSg) groups are rated instrumentally and expressively positively.

In comparison of (XSc-SSg) consultants' and groups' instrumental ratings, both consultants and groups are rated positively. However, members rate their consultants less positively than their groups on half of the items. Looking at the differences, they tend to be small. The only large contrast is between the calm consultant and the anxious group.

In comparison of (XSc-SSg) consultants' and groups' expressive ratings, the consultant is rated negatively and the group is rated positively. Looking at the largest differences, members contrasted the insensitive to feelings, disruptive, contemptous, distant, abandoning, guarded consultant, to the sensitive to feelings, harmonizing, friendly close, supporting, expressive of feelings group.

The (XSc-SSg) consultant is also asexual in contrast to the sexual group.

TABLE 4

OTHER SEX CONSULTANT-SAME SEX GROUP SYSTEM

CONSULTANT MEANS, GROUP MEANS, AND THEIR ALGEBRAIC DIFFERENCE ON 23 BI-POLAR
ITEMS RATED BY GROUP MEMBERS IN (XSc-SSg) G=4, N=48

	Means		Consultant Means Minus Group Means
	Consultant	Group	
1. active-passive	4.98	5.42	- .44
2. influential-not influential	5.02	5.52	- .50
3. adult-childish	5.27	4.79	+ .48
4. independent-dependent	4.82	3.98	+ .84
5. consistent-unpredictable	5.16	4.54	+ .62
6. calm-anxious	4.51	3.11	+1.40
7. strong-weak	4.60	4.34	+ .26
8. solid-fragile	4.69	4.09	+ .60
9. competent edias, knowledgeable-not etc.	4.98	4.98	.00
10. tuned into group behavior-not etc.	4.48	4.94	- .46
11. deep-superficial	4.00	4.28	- .28
12. guides-doesn't guide	4.15	4.53	- .38
13. trusted-not trusted	4.39	5.13	- .74

TABLE 4 (Continued)

OTHER SEX CONSULTANT SAME-SEX GROUP SYSTEM

	Means		Consultant Means Minus Group Means
	Consultant	Group	
14. sensitive to members' feelings-not etc.	3.91	4.89	- .98
15. harmonizing-disruptive	3.29	4.71	-1.42
16. rewarding-punishing	3.80	4.46	- .66
17. loving-hostile	3.76	4.45	- .69
18. friendly-contemptuous	3.71	5.04	-1.33
19. close-distant	3.67	4.76	-1.09
20. supporting-abandoning	3.98	4.96	- .98
21. intervening too much-too little	4.04	4.24	- .20
22. expressive of own feelings-guarded	3.30	4.96	-1.66
23. sexual-asexual	3.42	4.64	-1.22

PART II: MAIN EFFECTS

Each member rated the consultant and then the group-excluding-themselves on twenty-three bi-polar adjectives. Pearson product moment correlations (using a point bi-serial analysis) were performed on each of the twenty-three bi-polar adjectives evaluating the consultants, and on each of the same twenty-three bi-polar adjectives evaluating the groups. Many items were found to distinguish between consultant evaluations as well as group evaluations for the following:*

- 1) Sex of consultant
- 2) Sex of member
- 3) Sex of system: (SSc-SSg) vs. (XSc-SSg)
- 4) Female consultant-female group vs. other consultant-group combinations
- 5) Female consultant-male group vs. other consultant-group combinations
- 6) Male consultant-female group vs. other consultant-group combinations
- 7) Male consultant-male group vs. other consultant-group combinations

*Only items whose correlation coefficients are higher than the critical coefficient at the .05 level at 80 df are reported below. Correlations above $r=.183$, $p.05$ are represented by *; $r=.217$, $p.02$ by **; $r=.256$, 0.01 by ***; and $r=.283$, $p.005$ by ****. These items are not necessarily independent; therefore, the significance levels are being used as a rule of thumb for reporting the items.

1) Sex of ConsultantConsultant Ratings.

Table 5 lists the means of members' ratings of female and male consultants.

For items distinguish between ratings received by female and male consultants. These are:

	Means		r^a
	F_c	M_c	
solid-fragile	5.23	4.46	+.280***
calm-anxious	4.38	5.09	-.238**
friendly-contemptuous	3.62	4.06	-.205*
close-distant	3.47	4.15	-.191*

Thus, female consultants were rated higher on the solid-fragile item than male consultants. Female consultants were rated lower on the calm-anxious, friendly-contemptuous, and close-distant items.

Group Ratings.

Table 5 lists the means of members' ratings of their female-consulted and male-consulted groups.

No items distinguish between female-consulted and male-consulted group ratings.

Thus, the sex of the consultant did not differentially affect the members' ratings of their groups.

^aA positive correlation means that the average ratings were higher for F_c than for M_c . A negative correlation means that the average ratings were lower for F_c than for M_c .

TABLE 5

SEX OF CONSULTANT

CONSULTANT MEANS AND GROUP MEANS ON 23 BI-POLAR ITEMS RATED BY
MEMBERS OF FEMALE-CONSULTED AND MALE-CONSULTED GROUPS

	<u>Consultant Means</u>		<u>Group Means</u>	
	Fc (G=4, N=47)	Mc (G=3, N=36)	Fc (G=4, N=47)	Mc (G=3, N=36)
1. active-passive	5.25	5.15	5.36	5.52
2. influential-not influential	5.18	5.35	5.30	5.55
3. adult-childish	5.32	5.55	4.87	4.77
4. independent-dependent	5.06	5.30	4.15	3.71
5. consistent-unpredictable	5.54	5.21	4.11	4.27
6. calm-anxious	4.38	5.09	3.06	2.83
7. strong-weak	4.87	4.61	4.11	4.49
8. solid-fragile	5.23	4.46	4.17	3.89
9. competent ideas, knowledgeable-not etc.	5.51	5.12	4.94	4.81
10. tuned into group behavior-not etc.	5.06	4.82	4.68	4.92
11. deep-superficial	4.19	4.44	4.26	3.86
12. guides-doesn't guide	4.50	4.29	4.13	4.50

TABLE 5 (Continued)

SEX OF CONSULTANT

	<u>Consultant Means</u>		<u>Group Means</u>	
	Fc	Mc	Fc	Mc
13. trusted-not trusted	4.70	4.50	5.00	4.74
14. sensitive to members' feelings-not etc	4.09	4.25	4.20	4.74
15. harmonizing-disruptive	3.60	3.61	4.11	4.52
16. rewarding-punishing	3.81	3.73	4.38	4.03
17. loving-hostile	3.66	3.94	4.28	4.09
18. friendly-contemptuous	3.62	4.06	5.04	4.71
19. close-distant	3.47	4.15	4.35	4.56
20. supporting-abandoning	3.94	4.32	4.47	4.54
21. intervening too much-too little	3.98	3.91	4.13	4.15
22. expressive of own feelings-guarded	2.81	3.38	4.72	4.47
23. sexual-asexual	3.87	3.52	4.37	4.56

2) Sex of MemberConsultant Ratings.

Table 6 lists the means of female members' and male members' ratings of their consultants.

Five items distinguish between female and male members' ratings of their consultants. These are:

	Means		r ^a
	Fc	Mc	
tuned into group behavior-not etc.	4.54	5.40	-.243**
trusted-not trusted	4.26	4.98	-.242**
friendly-contemptuous	3.53	4.08	-.258***
close-distant	3.22	4.30	-.308****
supporting-abandoning	3.66	4.55	-.298****

Also seventeen of the remaining eighteen item correlations, although non-significant, were negative.

Thus, female members rated their consultants lower than male members rated their consultants on the items listed above. This general trend for female members to rate consultants lower than male members rate consultants occurs on most items.

Group Ratings.

Table 6 lists the means of female and male members' ratings of their groups.

One item distinguishes between female and male members'

^aA positive correlation indicates that means were higher for female members than for male members. A negative correlation indicates that means were lower for female members than for male members.

2) Sex of Member
(Continued)

ratings of their groups. This is:

	Means		r^a
	Fc	Mc	
sensitive to feelings of members-not etc.	4.10	4.80	-.206*

Also sixteen of the remaining twenty-two non-significant item correlations are negative.

Thus, female members rate their groups lower on the above item than male members rate their groups. A general trend for female members to rate their groups lower than male members rate their groups occurs on many items.

^aA positive correlation indicates that means were higher for female members than for male members. A negative correlation indicates that means were lower for female members than for male members.

TABLE 6

SEX OF MEMBER

CONSULTANT MEANS AND GROUP MEANS ON 23 BI POLAR ITEMS
RATED BY FEMALE AND MALE GROUP MEMBERS

	<u>Consultant Means</u>		<u>Group Means</u>	
	Fg (G=4, N=43)	Mg (G=3, N=40)	Fg (G=4, N=43)	Mg (G=3, N=40)
1. active-passive	5.00	5.43	5.34	5.53
2. influential-not influential	5.12	5.40	5.33	5.49
3. adult-childish	5.33	5.50	4.67	5.00
4. independent-dependent	5.08	5.25	3.86	4.08
5. consistent-unpredictable	5.15	5.67	4.29	4.05
6. calm-anxious	4.58	4.78	2.67	3.28
7. strong-weak	4.60	4.93	4.45	4.08
8. solid-fragile	4.88	4.95	3.95	4.15
9. competent ideas, knowledgeable-not etc.	5.12	5.58	5.05	4.70
10. tuned into group behavior-not etc.	4.54	5.40	4.63	4.95
11. deep-superficial	4.28	4.31	3.98	4.20
12. guides-doesn't guide	4.20	4.63	4.32	4.26

TABLE 6 (Continued)

SEX OF MEMBER

	<u>Consultant Means</u>		<u>Group Means</u>	
	Fg	Mg	Fg	Mg
13. trusted-not trusted	4.26	4.98	4.86	4.93
14. sensitive to members' feelings-not etc.	4.15	4.18	4.10	4.80
15. harmonizing-disruptive	3.38	3.83	4.22	4.34
16. rewarding-punishing	3.65	3.90	4.12	4.35
17. loving-hostile	3.63	3.93	4.10	4.30
18. friendly-contemptuous	3.53	4.08	4.76	5.05
19. close-distant	3.22	4.30	4.54	4.33
20. supporting-abandoning	3.66	4.55	4.21	4.80
21. intervening too much-too little	3.83	4.08	4.17	4.10
22. expressive of own feelings-guarded	3.12	2.98	4.42	4.82
23. sexual-asexual	3.55	3.90	4.29	4.62

3) Sex of SystemConsultant Ratings.

Table 7 lists the means of members' ratings of their consultants in (SSc-SSg) systems and members' ratings of their consultants in (XSc-SSg) systems.

Eight items distinguished between members' ratings of their consultants made within (SSc-SSg) and (XSc-SSg) systems. These are:

	Means		r^a
	(SSc-SSg)	(XSc-SSg)	
active-passive	5.49	4.98	+.192*
independent-dependent	5.60	4.82	+.281***
solid-fragile	5.20	4.69	+.185*
competent ideas, knowledgeable-not etc.	5.83	4.98	+.309****
tuned in to group behavior-not etc.	5.60	4.48	+.313****
deep-superficial	4.68	4.00	+.253**
harmonizing-disruptive	4.00	3.29	+.236**
sexual-asexual	4.11	3.42	+.220**

Also, twelve of the remaining fifteen non-significant item correlations are positive, indicating a higher rating for the consultants in the (SSc-SSg) system on these items.

Thus, members on groups of their own sex led by consultants of their own sex rate their consultants higher on the

^aA positive correlation indicates that average ratings were higher for (SSc-SSg) systems than for (XSc-SSg) systems. A negative correlation indicates that average ratings were lower for (SSc-SSg) systems than for (XSc-SSg) systems.

3) Sex of System
(Continued)

above items than members in groups of their own sex rate their different-sex consultants. This trend for members in (SSc-SSg) systems to rate their consultant higher occurs for most items.

Six of the items that differentiate between (SSc-SSg) and (XSc-SSg) consultants occur in the instrumental area. Thus, members' ratings of the instrumentality of their (SSc-SSg) consultant is higher than ratings of the instrumentality of their (XSc-SSg) consultant.

Group Ratings.

Table 7 lists the means of members' ratings of their groups in (SSc-SSg) and (XSc-SSg) systems.

Ten items distinguish between members' ratings of their groups made within (SSc-SSg) and (XSc-SSg) systems. These are:

	Means		r^a
	(SSc- SSg)	(XSc- SSg)	
consistent-unpredictable	3.69	4.54	-.267***
guides-doesn't guide	3.94	4.53	-.198*
trusted-not trusted	4.57	5.13	-.196*
sensitive to members' feelings-not etc.	3.83	4.89	-.310****
harmonizing-disruptive	3.71	4.71	-.374****
rewarding-punishing	3.94	4.46	-.187*
loving-hostile	3.86	4.45	-.238**
close-distant	4.03	4.76	-.227**
supporting-abandoning	3.89	4.96	-.310****
expressive of own feelings-guarded	4.14	4.96	-.237**

^aA positive correlation indicates that average ratings were higher for (SSc-SSg) systems than for (XSc-SSg) systems. A negative correlation indicates that average ratings were lower for (SSc-SSg) systems than for (XSc-SSg) systems.

3) Sex of System
(Continued)

Also eleven of the remaining thirteen non-significant item correlations are negative, indicating the group ratings for the (SSc-SSg) system are lower on these items.

Thus, members in (SSc-SSg) systems rate their groups lower on the above items than members in (XSc-SSg) systems rate their groups. This trend for members in (SSc-SSg) systems to rate their group lower occurs on most items.

Seven of the items that differentiate between (SSc-SSg) and (XSc-SSg) groups occur in the expressive area. Thus, members' ratings of the expressiveness of their (SSc-SSg) groups are lower than ratings of the expressiveness of their (XSc-SSg) groups.

TABLE 7

SEX OF SYSTEM

CONSULTANT MEANS AND GROUP MEANS ON 23 BI POLAR ITEMS RATED BY
 GROUP MEMBERS OF (SSc-SSg) SYSTEMS AND (XSc-SSg) SYSTEMS

	Consultant Means		Group Means	
	(SSc-SSg) (G=3, N=35)	(XSc-SSg) (G=3, N=48)	(SSc-SSg) (G=3, N=35)	(XSc-SSg) (G=4, N=48)
1. active-passive	5.49	4.98	5.44	5.42
2. influential-not influential	5.54	5.02	5.26	5.52
3. adult-childish	5.60	5.27	4.89	4.79
4. independent-dependent	5.60	4.82	3.94	3.98
5. consistent-unpredictable	5.71	5.16	3.69	4.54
6. calm-anxious	4.89	4.51	2.77	3.11
7. strong-weak	4.97	4.60	4.17	4.34
8. solid-fragile	5.20	4.69	4.00	4.09
9. competent ideas, knowledgeable-not etc.	5.83	4.98	4.74	4.98
10. tuned into group behavior-not etc.	5.60	4.48	4.57	4.94
11. deep-superficial	4.68	4.00	3.83	4.28
12. guides-doesn't guide	4.77	4.15	3.94	4.53

TABLE 7 (Continued)

SEX OF SYSTEM

	<u>Consultant Means</u>		<u>Group Means</u>	
	(SSc-SSg)	(XSc-SSg)	(SSc-SSg)	(XSc-SSg)
13. trusted-not trusted	4.91	4.39	4.57	5.13
14. sensitive to members' feelings-not etc.	4.37	3.91	3.83	4.89
15. harmonizing-disruptive	4.00	3.29	3.71	4.71
16. rewarding-punishing	3.74	3.80	3.94	4.46
17. loving-hostile	3.80	3.76	3.86	4.45
18. friendly-contemptuous	3.92	3.71	4.71	5.04
19. close-distant	3.86	3.67	4.03	4.76
20. supporting-abandoning	4.26	3.98	3.89	4.96
21. intervening too much-too little	3.83	4.04	4.00	4.24
22. expressive of own feelings-guarded	3.71	3.30	4.14	4.96
23. sexual-asexual	4.11	3.42	4.20	4.64

Sex of Consultant-Sex of Group CombinationsConsultant Ratings.

Table 8 lists the means of members' ratings of their consultant for each consultant-group combination. The four combinations are Fc-Fg, Fc-Mg, Mc-Fg, and Mc-Mg.

Group Ratings.

Table 8 lists the means of members' ratings of their groups for each consultant-group combination. The four combinations are Fc-Fg, Fc-Mg, Mc-Fg, and Mc-Mg.

TABLE 8

SEX OF CONSULTANT-SEX OF GROUP COMBINATIONS

CONSULTANT MEANS AND GROUP MEANS ON 23 BI-POLAR ITEMS RATED BY MEMBERS
OF Fc-Fg, Fc-Mg, Mc-Fg, AND Mc-Mg COMBINATIONS

	<u>Consultant Means</u>				<u>Group Means</u>			
	Fc-Fg (G=2, N=21)	Fc-Mg (G=2, N=26)	Mc-Fg (G=2, N=22)	Mc-Mg (G=1, N=14)	Fc-Fg (G=2, N=21)	Fc-Mg (G=2, N=26)	Mc-Fg (G=2, N=22)	Mc-Mg (G=1, N=14)
1. active-passive	5.29	5.22	4.68	5.79	5.29	5.43	5.40	5.69
2. influential-not influential	5.29	5.08	4.95	5.93	5.10	5.48	5.58	5.50
3. adult-childish	5.38	5.27	5.26	5.93	4.76	4.96	4.57	5.07
4. independent-dependent	5.33	4.85	4.79	6.00	4.05	4.23	3.67	3.79
5. consistent-unpredictable	5.57	5.52	4.68	5.93	3.81	4.35	4.80	3.50
6. calm-anxious	4.43	4.35	4.74	5.57	2.62	3.42	2.71	3.00
7. strong-weak	4.41	4.85	4.26	5.07	4.19	4.04	4.71	4.14
8. solid-fragile	5.48	5.04	4.21	4.79	4.05	4.27	3.86	3.93
9. competent ideas, knowledgeable- not etc.	5.71	5.35	4.50	6.00	5.00	4.89	5.09	4.36
10. tuned into group behavior-not etc.	5.19	4.96	3.85	6.21	4.33	4.96	4.91	4.93
11. deep-superficial	4.48	3.96	4.05	5.00	3.95	4.50	4.00	3.64
12. guides-doesn't guide	4.60	4.42	3.81	5.00	3.85	4.35	4.76	4.08

TABLE 8 (Continued)

SEX OF CONSULTANT-SEX OF GROUP COMBINATIONS

	<u>Consultant Means</u>				<u>Group Means</u>			
	Fc-Fg	Fc-Mg	Mc-Fg	Mc-Mg	Fc-Fg	Fc-Mg	Mc-Fg	Mc-Mg
13. trusted-not trusted	4.62	4.77	3.83	5.36	4.71	5.23	5.00	4.36
14. sensitive to members' feelings- not etc.	4.24	3.96	3.85	4.57	3.33	4.92	4.86	4.57
15. harmonizing-disruptive	3.71	3.50	3.00	4.43	3.57	4.56	4.90	3.92
16. rewarding-punishing	3.67	3.92	3.63	3.86	4.05	4.65	4.20	3.79
17. loving-hostile	3.52	3.77	3.74	4.21	3.91	4.58	4.29	3.79
18. friendly-contemptuous	3.43	3.77	3.63	4.64	4.76	5.27	4.76	4.64
19. close-distant	3.00	3.85	3.45	5.14	4.10	4.56	5.00	3.93
20. supporting-abandoning	3.60	4.19	3.70	5.21	3.67	5.12	4.76	4.21
21. intervening too much-too little	3.70	4.15	3.91	3.93	4.05	4.19	4.30	3.93
22. expressive of own feelings- guarded	2.57	3.00	3.70	2.93	4.14	5.20	4.68	4.14
23. sexual-asexual	4.05	3.73	3.00	4.21	4.00	4.68	4.60	4.50

4) Female Consultants-Female GroupsConsultant Ratings.

Four items from Table 8 distinguish the consultant ratings of female-led female groups from all other consultant-group combinations. These are:

	Means				r^a
	Fc-Fg	Fc-Mg	Mc-Fg	Mc-Mg	
solid-fragile	5.48	5.04	4.21	4.79	+.245**
friendly-contemptuous	3.43	3.77	3.63	4.64	-.208**
close-distant	3.00	3.85	3.45	5.14	-.254**
supporting-abandoning	3.60	4.19	3.70	5.21	-.190*

Thus, female members in female-consulted groups see their female consultants as higher on the "solid-fragile" item and lower on the "close-distant," "friendly-contemptuous," and "supporting-abandoning" items than members see their consultants in all other consultant-member combinations.

Group Ratings.

Four items from Table 8 distinguish the group ratings of female-consulted female groups from all other consultant-group combinations. These are:

	Means				r^a
	Fc-Fg	Fc-Mg	Mc-Fg	Mc-Mg	
sensitive to members' feelings-not etc.	3.33	4.92	4.86	4.57	-.383****
harmonizing-disruptive	3.57	4.56	4.90	3.92	-.320****
supporting-abandoning	3.67	5.12	4.76	4.21	-.286****
sexual-asexual	4.00	4.68	4.60	4.50	-.196*

^aA positive correlation means that the average ratings were higher for the (Fc-Fg) than for the other three (C-G) combined. A negative correlation means that the average ratings were lower for the (Fc-Fg) than for the other three (C-G) combined.

4) Female Consultants-Female Groups
(Continued)

Also eighteen of the remaining nineteen non-significant item correlations are negative.

Thus, female members in female-consulted groups rate their groups lower than members rate their groups in all other consultant-group combinations on the above items. This trend to rate their groups lower occurs on most items.

5) Female Consultants-Male GroupsConsultant Ratings.

No item correlations are above the critical values for ratings of female consultants by their male group members. Also, the correlation coefficients are very low for most items.

Thus, female consultants are viewed no differently by their male groups than consultants in all other conditions.

Group Ratings.

Eight items from Table 8 distinguish the group ratings of female-consulted male groups from the group ratings of all other consultant-group combinations. These are:

	Means				r^a
	Fc-Fg	Fc-Mg	Mc-Fg	Mc-Mg	
deep-superficial	3.95	4.50	4.00	3.64	+.213*
sensitive to members' feelings-not etc.	3.33	4.92	4.86	4.57	+.192*
rewarding-punishing	4.05	4.65	4.20	3.79	+.225**
loving-hostile	3.91	4.58	4.29	3.79	+.213*
friendly-contemptuous	4.76	5.27	4.76	4.64	+.198*
supporting-abandoning	3.67	5.12	4.76	4.21	+.245*
expressive of own feelings-guarded	4.14	5.20	4.68	4.14	+.230**
calm-anxious	2.62	3.42	2.71	3.00	+.217**

Also fourteen of the remaining fifteen non-significant item correlations are positive.

Thus, men rate their female-consulted groups higher than members in all other conditions rate their groups on the

^aA positive correlation means that the average ratings were higher for the (Fc-Mg) than for the other three (C-G) combined. A negative correlation means that the average ratings were lower for the (Fc-Mg) than for the other three (C-G) combined.

5) Female Consultants-Male Groups
(Continued)

above items. This trend to rate their female-consulted male group higher occurs on most items.

6) Male Consultants-Female GroupsConsultant Ratings.

Eleven items from Table 8 distinguish female members' ratings of their male consultants from all other consultant ratings. These are:

	Means				r^a
	Fc-Fg	Fc-Mg	Mc-Fg	Mc-Mg	
active-passive	5.29	5.22	4.68	5.79	-.227**
consistent-unpredictable	5.57	5.52	4.68	5.93	-.226**
strong-weak	4.41	4.85	4.26	5.07	-.203**
solid-fragile	5.48	5.04	4.21	4.79	-.286****
competent ideas, knowledgeable-not etc.	5.71	5.35	4.50	6.00	-.355****
tuned into group behavior-not etc.	5.19	4.96	3.85	6.21	-.359****
guides-doesn't guide	4.60	4.42	3.81	5.00	-.207**
trusted-not trusted	4.62	4.77	3.83	5.36	-.288****
harmonizing-disruptive	3.71	3.50	3.00	4.43	-.224**
expressive of own feelings-guarded	2.57	3.00	3.70	2.93	+.225**
sexual-asexual	4.05	3.73	3.00	4.21	-.260***

Also of the remaining twelve non-significant item correlations, eleven are negative.

^aA positive correlation means that the average ratings were higher for the (Mc-Fg) than for the other three (C-G) combined. A negative correlation means that the average ratings were lower for the (Mc-Fg) than for the other three (C-G) combined.

6) Male Consultants-Female Groups
(Continued)

Thus, with one exception, male consultants are rated lower by their female group on the above items than consultants in all other conditions. This trend for female members to rate their male consultant lower occurs on most items.

The one exception is that male consultants are rated higher by female groups on "expressive of own feelings-guarded" than all other consultants are rated on this item.

Group Ratings.

Four items from Table 8 distinguish male-consulted female group ratings from all other group ratings. These are:

	Means				r^a
	Fc-Fg	Fc-Mg	Mc-Fg	Mc-Mg	
consistent-unpredictable	3.81	4.35	4.80	3.50	+ .225**
guides-doesn't guide	3.85	4.35	4.76	4.08	+ .197*
harmonizing-disruptive	3.57	4.56	4.90	3.92	+ .272***
close-distant	4.10	4.56	5.00	3.93	+ .205*

Also there is a trend for male-consulted females to rate their group higher on "strong-weak." ($r=.181$)

Thus, female members with male consultants rate their groups higher than all other members rate their groups on the above items.

^aA positive correlation means that the average ratings were higher for the (Mc-Fg) than for the other three (C-G) combined. A negative correlation means that the average ratings were lower for the (Mc-Fg) than for the other three (C-G) combined.

7) Male Consultants-Male GroupsConsultant Ratings (based on one case).

Fourteen items from Table 8 distinguish the one male-consulted group from all other consulted-group combinations.

These are:

	Means				r^a
	<u>Fc-Fg</u>	<u>Fc-Mg</u>	<u>Mc-Fg</u>	<u>Mc-Mg</u>	
active-passive	5.29	5.22	4.68	5.79	+.206*
influential-not influential	5.29	5.08	4.95	5.93	+.207*
adult-childish	5.38	5.27	5.26	5.93	+.184*
independent-dependent	5.33	4.85	4.79	6.00	+.281***
competent ideas, knowledgeable-not etc.	5.71	5.35	4.50	6.00	+.220**
tuned into group behavior-not etc.	5.19	4.96	3.85	6.21	+.322*****
deep-superficial	4.48	3.96	4.05	5.00	+.238**
trusted-not trusted	4.62	4.77	3.83	5.36	+.230**
harmonizing-disrup- tive	3.71	3.50	3.00	4.43	+.255**
loving-hostile	3.52	3.77	3.74	4.21	+.213*
friendly-contemptuous	3.43	3.77	3.63	4.64	+.364*****
close-distant	3.00	3.85	3.45	5.14	+.362*****
supporting-abandoning	3.60	4.19	3.70	5.21	+.341*****
calm-anxious	4.43	4.35	4.74	5.57	+.279***

^aA positive correlation means that the average ratings were higher for the (Mc-Mg) than for the other three (C-G) combined. A negative correlation means that the average ratings were lower for the (Mc-Mg) than for the other three (C-G) combined.

7) Male Consultants-Male Groups
(Continued)

Also eight of the remaining nine non-significant item correlations are positive, and in general the correlations tend to be the largest of any consultant-group combination.

Thus, male consultants were rated higher by their male group members on the above items than consultant ratings for all other combinations. This trend to rate their consultant higher occurred on most items.

Group Ratings.

One item from Table 8 distinguishes male members' ratings of their male-consulted groups from all other group ratings. This item is:

	Means				r^a
	<u>Fc-Fg</u>	<u>Fc-Mg</u>	<u>Mc-Fg</u>	<u>Mc-Mg</u>	
consistent-unpredic- table	3.81	4.35	4.80	3.50	-.193*

Thus, men with male consultants found their groups lower on this item than other members rated their groups.

^aA positive correlation means that the average ratings were higher for the (Mc-Mg) than for the other three (C-G) combined. A negative correlation means that the average ratings were lower for the (Mc-Mg) than for the other three (C-G) combined.

TABLE 9

MEMBERS' RATINGS OF CONSULTANTS

CORRELATIONS FOR MEAN RATINGS OF 1) SEX OF CONSULTANT, 2) SEX OF MEMBER, 3) SEX OF SYSTEM, AND 4) EACH CONSULTANT GROUP COMBINATION COMPARED TO THE OTHER THREE^a

	Sex of Consultant	Sex of Member	Sex of System	Fc-Fg	Fc-Mg	Mc-Fg	Mc-Mg
1. active-passive			+ .192*			- .227**	+ .205*
2. influential-not influential							+ .207*
3. adult-childish							+ .184*
4. independent-dependent			+ .281***				+ .281***
5. consistent-unpredictable						- .266***	
6. calm-anxious	- .235**						+ .279***
7. strong-weak						- .203*	
8. solid-fragile	+ .280***		+ .185*	+ .245**		- .286****	
9. competent ideas, knowledgeable-not etc.			+ .309****			- .355*****	+ .220**
10. tuned into group behavior-not etc.		- .243**	+ .313****			- .359*****	+ .322****
11. deep-superficial			+ .253**				+ .238**

TABLE 9 (Continued)

MEMBERS' RATINGS OF CONSULTANTS

	Sex of Con- sultant	Sex of Member	Sex of System	Fc-Fg	Fc-Mg	Mc-Fg	Mc-Mg
12. guides-doesn't guide						-.207*	
13. trusted-not trusted		-.242**				-.288*****	+.230**
14. sensitive to members' feelings-not etc.							
15. harmonizing-disruptive			+.236**			-.224**	+.255**
16. rewarding-punishing							
17. loving-hostile							+.213*
18. friendly-contemptuous	-.205*	-.258***		-.208**			+.364*****
19. close-distant	-.191*	-.308*****		-.254**			+.362*****
20. supporting-abandoning		-.298*****		-.190*			+.341*****
21. intervening too much- too little							
22. expressive of own feelings-guarded						+.255**	
23. sexual-asexual			+.220**			-.260***	

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^a+r=1) Fc>Mc, 2) Fg>Mg, 3) (SSc-SSg)>(XSc-SSg), and 4) the specific C-G combination >other three. -r=1) Fc<Mc, 2) Fg<Mg, 3) (SSc-SSg)<(XSc-SSg), and 4) the specific C-G combination <other three.

TABLE 10

MEMBERS' RATINGS OF GROUPS

CORRELATIONS FOR MEAN RATINGS OF 1) SEX OF CONSULTANT, 2) SEX OF MEMBER, 3) SEX OF SYSTEM, AND 4) EACH CONSULTANT-GROUP COMBINATION COMPARED TO THE OTHER THREE^a

	Sex of Con- sultant	Sex of Member	Sex of System	Fc-Fg	Fc-Mg	Mc-Fg	Mc-Mg
1. active-passive							
2. influential-not influential							
3. adult-childish							
4. independent- dependent							
5. consistent- unpredictable							
6. calm-anxious							
7. strong-weak							
8. solid-fragile							
9. competent ideas, knowledgeable-not etc.							
10. tuned into group behavior- not etc.							
11. deep-superficial							

TABLE 10 (Continued)

MEMBERS' RATINGS OF GROUPS

	Sex of Con- sultant	Sex of Member	Sex of System	Fc-Fg	Fc-Mg	Mc-Fg	Mc-Mg
12. guides-doesn't guide				-.198*		+.197*	
13. trusted-not trusted				-.196*			
14. sensitive to members' feelings-not etc.		-.206*		-.310****	-.383****	+.192*	
15. harmonizing disruptive				-.374****	-.320****	+.272***	
16. rewarding-punishing				-.187*		+.225**	
17. loving-hostile				-.238**		+.213*	
18. friendly-contemptuous						+.198*	
19. close-distant				-.227**			
20. supporting-abandoning				-.310****	-.286****	+.245**	.205*
21. intervening too much- too little							
22. expressive of own feelings-guarded				-.237**		+.230**	
23. sexual-asexual							-.196*

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^a+r=1) Fc>Mc, 2) Fg>Mg, 3) (SSc-SSg)>(XSc-SSg), and 4) the specific C-G combination >other three. -r=1) Fc<Mc, 2) Fg<Mg, 3) (SSc-SSg)<(XSc-SSg), and 4) the specific C-G combination<other three.

Summary of Results

The correlations of items that distinguish between the consultant evaluations at p. .05 are reported in Table 9. The correlations of items that distinguish between group evaluations at p. .05 are reported in Table 10.

A summary of results in Table 9 and Table 10 is presented below from the point of view that most of the bi-polar adjectives can be loosely divided into "instrumental" and "expressive" categories. Items 1-10 and 12 will be called instrumental. Items 14-22 will be called expressive. Items 11, 13, and 23 will not be included as representing either of these categories.

MAJOR DIFFERENCES OCCUR IN MEMBERS' RATINGS OF THE INSTRUMENTALITY OF CONSULTANTS.

1) Sex of consultant alone makes a difference in members' ratings of the instrumentality of consultants on two items only.

2) Sex of member alone makes a difference in members' ratings of the instrumentality of consultants on one item only.

3) Sex of system accounts for major differences in members' ratings of the instrumentality of consultants. Members rate the instrumentality of the (SSc-SSg) consultants more positively than the (XSc-SSg) consultants.

4) Comparing the C-G combinations, male consultants receive the most extreme instrumental ratings. The male members rate their male, (SSc-SSg) consultant's instrumentality the most positively. The female members rate the male, (XSc-SSg)

consultant's instrumentality the most negatively.

5) Comparing the C-G combinations, the instrumentality of the female consultants is not rated with the intensity the male consultants receive.

MAJOR DIFFERENCES OCCUR IN MEMBERS' RATINGS OF THE EXPRESSIVENESS OF CONSULTANTS.

1) Sex of consultant alone makes a difference in members' ratings of the expressiveness of consultants on two items only. Female consultants are rated negatively on these two items by both female and male members, while male consultants are rated negatively on these two items by female members only. Thus, the expressiveness of female consultants is more negative than male consultants on these two items.

2) Sex of member alone makes a difference in members' ratings of the expressiveness of consultants on three items. Female members rate the expressiveness of consultants on these items more negatively than male members do. Female members rate both female and male consultants expressively negative. Male members rate only female consultants expressively negative.

3) Sex of system alone does not make a difference in members' ratings of the expressiveness of consultants.

4) Comparing the C-G combinations, the (SSc-SSg) consultants receive the most extreme expressive ratings. The male members rate the expressiveness of their male, (SSc-SSg) consultant the most positively. The female members rate the expressiveness of their female, (SSc-SSg) consultant the most

negatively.

5) Comparing the C-G combinations, the expressiveness of the (XS-SSg) consultants is not rated with the intensity of the (SSc-SSg) consultants.

FEW DIFFERENCES OCCUR IN MEMBERS' RATINGS OF THE INSTRUMENTALITY OF GROUPS.

1) Sex of consultant alone does not make a difference in members' ratings of the instrumentality of groups.

2) Sex of member alone does not make a difference in members' ratings of the instrumentality of groups.

3) Sex of system alone makes a difference in members' ratings of the instrumentality of groups on two items only.

4) Comparing the C-G combinations, female members' ratings of their male consulted, (XS-SSg) groups were higher on three instrumental items.

MAJOR DIFFERENCES OCCUR IN MEMBERS' RATINGS OF THE EXPRESSIVENESS OF GROUPS.

1) Sex of consultant alone does not make a difference in members' ratings of the expressiveness of their groups.

2) Sex of member alone makes a difference in members' ratings of the expressiveness of groups on one item only.

3) Sex of system accounts for major differences in members' ratings of the expressiveness of their groups. Members rate the expressiveness of their (SSc-SSg) groups more negatively than their (XSc-SSg) groups.

4) Comparing the C-G combinations, the female consulted groups receive the most extreme expressive ratings. The male

members rate the expressiveness of their female consulted, (XSc-SSg) groups the most positively. The female members rate the expressiveness of their female consulted, (SSc-SSg) groups the most negatively.

5) Comparing the C-G combinations, the expressiveness of the male consulted groups is not rated with the same intensity as the female consulted groups.

CHAPTER VIII

DISCUSSION

PART I: OVERVIEW OF SAME SEX SELF-STUDY GROUP SYSTEMS

1) Same Sex Self-Study Group Systems, In General

Perceptions that occur across both (SSc-SSg) and (XSc-SSg) systems, for both male and female consultants and members, seem to agree with the initial impact of this style described in the literature. This experience provokes feelings of anxiety and helplessness in the members. The members then perceive the consultant as being positively attributed on items in the instrumental area, while they perceive the other group members as being more negatively attributed. Thus, the consultant is "calm" while the group is "anxious," the consultant is "independent" while the group is "dependent," the consultant is "consistent" while the group is more "unpredictable," and the consultant tends to be "solid" while the group is more "fragile."

Furthermore, the members' perceptions reflect the expected contrast between the consultants and group members around responsiveness. The consultants are perceived as "guarded" while the group is "expressive of feelings," the consultant "intervenes too little," while the group intervenes

more than the consultant, and the consultant is "contemptuous" while the group is "friendly."*

The perception of the consultants as "contemptuous" and in general hostile rather than simply non-responsive figures points to the different kinds of negativity attributed to the consultants. I would note here for future development that, initially at least, the non-responsive consultants are perceived not only as not moving or moving away, but also as moving against the members.

Also, perhaps in keeping with the general mood of negativity towards the non-responsiveness of the consultants, they tend to be perceived as "asexual."

2) (SSc-SSg) System

Comparing the (SSc-SSg) consultants' and groups' instrumental ratings, members are rating their consultant much more positively. And on several items, while the consultant is rated quite positively, the group is rated negatively. Looking at the largest differences, members contrasted the independent, consistent, solid, competent, tuned into group behavior, calm

*There is also a consultant-group contrast on the item "close-distant," but it occurs in reverse for one of the systems. While in most systems, the consultant is perceived as "distant" and the group as "close," in one system the consultant is perceived as "close" and the group as "distant." Therefore, the consultant-group contrast does not show up for all systems when the sum of consultant means and sum of group means are subtracted. However, it does exist for this item, but the objects are reversed. Bion reports a different object reversal. In his case, a group decided that he was troubled and in need of help, and attempted to doctor him.

consultant, to the dependent, unpredictable, fragile, less competent, less tuned in, very anxious group.

Comparing the (SSc-SSg) consultants' and groups' expressive ratings, both are rated sometimes mildly positive, sometimes mildly negative, with the consultant being rated more positively than the group on half the items. Looking at the largest differences, members only contrast the guarded consultant to the expressive of feelings group. Otherwise, differences are small.

One way of thinking about these results is that in the (SSc-SSg) system the importance of the relationship between the self and the consultant is emphasized. The effort is to preserve the goodness of the consultant so that through identification with a "good" consultant the goodness of the self is enhanced.

The goodness of the consultant is heightened whenever possible. Deification, as a solution to the frustration of early needs, occurs (Slater, 1966). However, when the consultant's behavior is too incongruent with the members' needs and ideals the disappointment is particularly intense.

Since the importance of the consultant-self relationship is emphasized, the other group members are potential competitors. The solidarity of the group is weakened by the competition for the consultant's attention.

Also, the group is used by the individual member as an object on which to project and displace unwanted parts of the consultant, the self, and the consultant-self relationship.

For example, if the consultant is perceived, perhaps idealized, as independent and as contemptuous towards dependency, the member tries to be independent like the consultant and to project his/her dependency on to the group. This preserves the consultant-self tie while sacrificing the group.

3) (XSc-SSg) System

Comparing the (XSc-SSg) consultants' and groups' instrumental ratings, both consultants and groups are rated positively. However, members rate their consultants less positively than their groups on half of the items. Looking at the differences, they tend to be small. The only large contrast is between the calm consultant and the anxious group.

Comparing the (XSc-SSg) consultants' and groups' expressive ratings, the consultant is rated negatively and the group is rated positively. Looking at the largest differences, members contrasted their insensitive to feelings, disruptive, contemptuous, distant, abandoning, guarded consultant, to their sensitive to feelings, harmonizing, friendly, close, supporting, expressive of feelings group.

The (XSc-SSg) consultant is also asexual in contrast to the sexual group.

One way of thinking about these results is that in the (XSc-SSg) system, the individual member-consultant relationship is discouraged. This is done by deemphasizing and devaluing the goodness of the XS consultant. The disruptiveness of the XS consultant to the process going on between the SS member and SS group is pointed out. In contrast, the members

heighten the goodness of their group. They emphasize their closeness, satisfaction, and allegiance with the group.

Thus, the solution to the frustration of the non-responsive consultant is different. The members, already motivated to turn to their own sex (as part of the process by which group members project and then identify with their own sex role ideal), can triumph over any frustration felt in the member-consultant relationship by turning to their own sex group. This results in a "deification" of the group, particularly its expressiveness.

Note.

The important thing to keep in mind for this study is that when comparing female and male responses to the female consultants, the female responses are made in the context of a (SSc-SSg) system and the male responses are made in the context of a (XSc-SSg) system.

PART II: MAIN EFFECTS

1) Sex of Consultant

The items on which female and male consultants differ reflect the cultural role incongruity of a woman behaving in a non-responsive authority mode.

Instrumentality, separated from expressiveness, is the role expectation of the oedipal father in the family. The role of the oedipal father in the family is the basis for the role of highest authority in this culture. The male consultant, behaving in a non-responsive mode, is role congruent (although in the extreme) as a man and as the highest authority.

There is no familial role for a woman to behave without responsiveness. In her preoedipal roles her expressiveness is combined with her instrumentality. At the oedipal level her expressiveness is still combined with her instrumentality and she comes to represent expressiveness in relation to men. The female consultant behaving in the non-responsive mode is role congruent as the highest authority, but role incongruent as a female.

Thus, the non-responsive female consultant is perceived as particularly "solid" (for a woman). She is perceived as more solid, distant, and contemptuous than the male consultants are perceived.

Further Thoughts.

A difference also occurs between female and male consultants on the item "calm-anxious." This difference is due to

the attribution of more calmness to the male consultant. Taken in context, a consultant-group split occurs on this item across all systems. Consultants are perceived as calm; groups are perceived as anxious. Thus, consultants are perceived as calmer than groups while male consultants are perceived as calmer than female consultants.

Further Thoughts.

On the item "friendly-contemptuous," there is a consultant-group split that occurs between the perception of the female consultants as "contemptuous" and the perception of the female-consulted group as "friendly." This split does not occur within all male-consulted group systems. I would hypothesize this is a result of woman's preoedipal role in the family, in this case her role as anal mother. The implications of female consultants provoking a more negative and regressive transference than male consultants, is an important area for future consideration.

Reservations.

At this general level the results are misleadingly minimal. As we take into account below, the internal systems of women and men and the two group systems, the impact of the sex of the consultants will become more obvious.

2) Sex of Member

The finding that female members find the consultants more "distant," "abandoning," and "contemptuous" than male

members do, while men find the consultants more "tuned into group behavior" and "trusted" than women do, reflects the role incongruency of the non-responsive style for the female members.

Women are least identified with a non-responsive authority, with an instrumental mode separated from an expressive mode.

Since there are no female models within the family system that are separated from expressiveness, women are least likely to be separated from expressive needs. At the oedipal level, women are less separated from their earlier selves because their oedipal object of identification, i.e., mother, is most like their earlier object of identification, i.e., mother. Also, women's primary oedipal object of identification, mother, represents instrumentality combined with expressiveness at all family levels. Mother as an object of identification is never separated from expressiveness. Instead, at the oedipal level she becomes second in instrumentality in relation to men. Thus, women have no sex-role-congruent way to be separated from expressive needs and are most likely to represent expertise in expressive roles.

Men, however, find the non-responsive model of authority more congruent with their oedipal male identification. This is a model which is most separated from preoedipal identifications because the oedipal object of identification, i.e., father, is different from the preoedipal object of identification, i.e., mother. It is also because at the oedipal

level of identification, the male identity represents instrumentality separated from the expressive aspect of the personality which is labelled "feminine." Thus, men as compared to women do not find the consultants as distant, abandoning, and contemptuous. They find the consultants tuned into group behavior, and trusted.

Sex of Consultant, Sex of Member.

In both cases, perception of consultants as distant and contemptuous emerges as a female-associated item. From the consultant point of view, the female consultants are perceived as distant and contemptuous by both women and men, while male consultants are perceived as distant and contemptuous by female members only. Or from the members' point of view, female members perceive all consultants as distant and contemptuous toward them, while male members perceive only female consultants as distant and contemptuous.

One way to interpret these findings is that in the frustrating and regressive self-study situation, non-expressiveness by a woman authority is likely to evoke an experience of a negative anal transference in the members. Also, non-expressiveness from any authority is likely to evoke an experience of a negative anal transference in the women. Further research is needed to explore this hypothesis. This would imply that the results of the self-study experience would be different with female consultants than male consultants, and would be different for female members than for male members

with any consultant.

Thus, we can qualify our earlier statement that consultants tend to be seen as distant and contemptuous if they are female consultants, and if they are perceived by female members. The perceptions made by men toward their male consultant do not follow this model. The reason will be clarified as we turn to a consideration of women and men within (SSc-SSg) and (XSc-SSg) systems.

3) Sex of System

Because of the different processes that occur within the (SSc-SSg) and (XSc-SSg) systems, differences in members' perceptions of their consultants and groups occur between the two systems. (The processes occurring within the (SSc-SSg) and (XSc-SSg) systems are discussed in previous sections.)

It is important to note that any responses of female and male members to female or male consultants are made in the context of either a (SSc-SSg) or (XSc-SSg) system. As a result of the different internal processes hypothesized to be occurring within each of these group systems, members participating in groups of their own sex will rate a same sex consultant more positively than a cross sex consultant. Conversely, members participating in groups of their own sex will rate their same sex group less positively when consulted by a same sex consultant than when consulted by a cross sex consultant.

Thus, there will be a tendency for a woman to rate her

female consultant more positively than a man would rate his female consultant. And there would be a tendency for a man to rate his male consultant more positively than a woman would rate her male consultant.

Conversely, there would be a tendency for female members to rate their female group less positively when consulted by a woman than by a man. And there would be a tendency for male members to rate their male group less positively when consulted by a man than by a woman.

The data, in fact, shows greater positiveness toward (SSc-SSg) consultants than (XSc-SSg) consultants, and greater negativity toward (SSc-SSg) groups than (XSc-SSg) groups. However, for the consultant ratings the data only show greater positive ratings in the instrumental area, but not in the expressive area. Turning to the data from the C-G combinations reveals that the (SSc-SSg) consultants received the most extreme expressive ratings. The (Fc-Fg) consultants received the most negative expressive ratings, while the (Mc-Mg) consultants received the most positive expressive ratings of all C-G combinations.

This data is interpreted as still being consistent with the (SSc-SSg) processes hypothesized in part I above, in which the members turn to their same sex consultant to represent their sex role ideal. Because of the non-responsive style of the consultant, female members are frustrated in this wish and rate their female consultant the most expressively negative of all, while male members find this role more congruent

with their ideal and rate their consultant the most expressively positive of all.

4) Overall Summary of Consultant-Group Combination

When the consultant is a woman, members are concerned with her expressiveness, and the importance of the group as an alternate expressive object also becomes an issue of concern. Women find their female consultant the least expressively satisfying, and their female-consulted group also the least expressively satisfying. (Men find the female consultant expressively unsatisfying, but do not emphasize their negative feelings as strongly as the women do, leaving the (Fc-Mg) consultant ratings statistically blank.) However, men find their female-consulted group the most expressively satisfying. Extremes in members' perceptions of consultant and group instrumentality do not occur for female-consulted systems. Only extremes in expressiveness occur.

When the consultant is a man, members are concerned with his instrumentality. However, the members' focus on his instrumentality does not affect their group ratings. This reflects the fact that the group-as-a-whole is not associated with positive instrumental qualities, but is associated with earlier, more childish, more female-associated qualities. Thus, women find the male consultant the least instrumentally positive, and the male-consulted group ratings do not differ from the female-consulted group ratings in instrumentality.

Extremes in members' perceptions of the expressiveness

of consultants and group do not occur in male-consulted group systems, with one exception. The male consultant is perceived by his male group not only as the most instrumentally positive, but also as the most expressively positive. Thus, actual expressive behaviors are not as much the issue for the men as role congruency is. The men feel close to the consultant when he satisfies the role stereotype of being role-appropriately distant.

In summary, men and women assume that men represent "instrumentality," which they then support or attack, and that women represent "expressiveness." The expressiveness in this case is focused on the female consultant's non-responsiveness.

As a result of these stereotypes, a non-responsive female consultant may have feelings of invisibility in relation to a non-responsive male consultant, since relative to men her instrumentality is less acknowledged. Instead, men and women will focus on her expressive behaviors, and finding her expressively unsatisfactory they will turn to their groups as an alternate expressive object.

PART III: CLINICAL INTERPRETATION OF SAME-SEX
CONSULTED SAME SEX GROUP SYSTEMS

In the following pages a more clinical analysis will be done which will combine the data of this research with the theoretical ideas concerning sex role stereotypes and small group processes. Information will also be included from the transcripts when it is felt that this information will be useful in pointing the way towards future research.

Female and Male Consultants in (SSc-SSg)

At the oedipal stage, a person primarily identifies with one's own sex and turns to the other sex as a sexual love object. Thus, in sexual terms, the SSc should be an object of identification and a taboo sexual object. The XSc should be a sexual object, but not a primary object of identification.

With the oedipal paradigm in mind, we will first look at the instrumental ratings of the SSc and then consider the instrumental ratings of Fc in (Fc-Fg) and Mc in (Mc-Mg). Then we will look at the expressive ratings of the SSc and then consider the expressive ratings of Fc in (Fc-Fg) and Mc in (Mc-Mg). The same procedures will also be followed in looking at ratings of groups in (SSc-SSg) and in (Fc-Fg) and (Mc-Mg) systems.

Instrumental Ratings of Consultants
for (SSc-SSg)

The instrumental "goodness" of the SSc is heightened, whereas the instrumental goodness of the XSc is not. In

(SSc-SSg) the consultant is attributed with positive instrumentality, whereas in (XSc-SSg) the XSc's instrumental ratings are less positive than the SSc's, and the XSc is further labelled disruptive and asexual.

Thus, the SSg do perceive their SSc as an instrumental object of identification, whereas the XSg neither identify with XSc nor turn to the XSc as a sexual object. In fact, in the case of the (SSc-SSg), the members expect the SSc to represent their sex role ideal with which they wish to be identified. In addition, each member wishes for a two-part relationship between her/his self and the consultant. In this relationship, identification with a "good" consultant is expected to enhance the self in the same way as identification with a "good" SS parent would enhance self-love.

Instrumental Ratings for Fc in (Fc-Fg)
and Mc in (Mc-Mg)

Taken that the SSc is expected to represent the ideal sex role model for the SS member to identify with, how do male and female members rate the instrumentality of their male and female SSc?

The men find him the most instrumentally positive of all C-G combinations. The women attribute instrumentality to her, but not with the same positiveness that distinguishes the men's ratings of their male consultant.

Following the oedipal paradigm, this difference reflects the fact that while instrumentality alone is that which distinguishes the oedipal father and the male member's close-

ness and identification with him, instrumentality is only a part of the oedipal (and preoedipal) model for mother.

Mother's instrumentality is and always was combined with expressiveness, and at the oedipal level she comes to represent expressiveness in relation to men. Following these role stereotypes, the good oedipal father must have instrumentality. The good oedipal mother must have instrumentality, but instrumentality less than men and combined with expressiveness.

Therefore, it appears that the difference in the instrumental ratings of Fc in (Fc-Fg) and Mc in (Mc-Mg) reflect first the greater emphasis on positive instrumentality and second the greater amount of positive instrumentality expected of male consultants and of male members. The amount of instrumentality expected of Fc by female members is illustrated by the example of one who "teaches" and "guides," but does not "dominate" or "control."

Considering the instrumentality of female and male leaders further, it is to be noted that instrumentality has a relational aspect and that the instrumental function of father and mother at the oedipal level is different. Looking clinically at the group transcripts, the female members agreed that the female consultant was not behaving according to their female authority ideal in that she did not control their aggression. The importance of her instrumentality and the use of the female sex role identification as a defense against aggressiveness is the important issue for women.

The men, in contrast, felt the male consultant was not

controlling their regression. The importance of his instrumentality and the use of the male sex role identification as a defense against regression is the important issue for men.

Expressive Ratings of Consultants for (SSc-SSg)

The expressive "goodness" of the SSc receives the most positive and the most negative evaluations of all C-G combinations. Although the XSc are rated expressively negative, they do not get the extreme high and low ratings the SSc do.

This difference in intensity refers to the importance in the (SSc-SSg) of having the SSc represent the ideal sex role model with which the SS member can identify. It also reflects the dependency of the member-consultant relationship in which the member hopes to enhance the self through his/her identification with the sex role ideal invested in the consultant. Or, in other words, closeness is achieved through identification with one's ideal.

Expressive Ratings of Fc in (Fc-Fg) and Mc in (Mc-Mg)

Taken that the SSc is expected to represent the ideal sex role model for the SS member to identify with, how do female and male members rate the expressiveness of their female and male consultants? The female members rate their female consultant the most expressively negative of all C-G combinations. The male members rate their male consultant the most expressively positive of all C-G combinations. In fact, the Mc in the (Mc-Mg) is the only consultant to receive

actual positive expressive ratings.

Following sex roles in the family, expressiveness is always a part of the mothering role at oral, anal, and oedipal levels and at the oedipal level she represents expressiveness in relation to men. In contrast, the role of father represents instrumentality separated from preoedipal associations and from female expressiveness.

The female identification emphasizes expressiveness relative to the male identification. A greater emphasis on positive expressiveness in the first place and secondly a greater emphasis in the amount of positive expressiveness is expected of Fc and by F members. Thus, the non-expressive style of the consultant would be role incongruent with female identification and would be more frustrating from a Fc and for F members.

For this non-expressive style of leadership, Fc are judged more distant and contemptuous by both female and male members. Also, female members find all consultants more distant, contemptuous, and abandoning than male members. Thus, in the (Fc-Fg), the wish for ideal female leadership is frustrated and the Fc is rated the most distant, contemptuous, and abandoning of all C-G combinations.

In contrast, the emphasis on the male identification is on his instrumentality. His expressiveness is less emphasized in the first place, and secondly a lesser amount of expressiveness is expected of Mc and by M members. Thus, the non-expressive style of the consultant would be relatively

role congruent with male identification and would be less frustrating from Mc and for a male member.

Thus, the men, through their shared identification with the non-expressive male leader, were able to feel emotionally supported, resulting in positive expressive ratings of the Mc in the (Mc-Mg) compared to all C-G combinations.

Idealization

While theoretical hypotheses about sex differences account for the increased positive instrumental and expressive ratings for male consultants functioning in this style of leadership, the additional reason behind the heightened ratings is the success of idealization by male group members toward male consultants.

The aim of the (SSc-SSg) is to invest the ideal sex role model on to the consultant and to then identify with this ideal. This data suggest that while idealization is the aim of the (SSc-SSg), it is more likely to be achieved toward male consultants. This is due to the relative role congruency of the non-expressive style and the male role model. In contrast, the role incongruency of the non-expressive style and the female role model make idealization of the female consultant more difficult, if not impossible for some groups.

In addition, it has been noted in the literature that idealization of the consultant is the defensive solution to the frustration and regression experienced under these circumstances. For the men, this may be so. By establishing the

oedipal paradigm with its male model for them to identify with, men can both be non-expressive and be close, and men can defensively evoke the oedipal rather than preoedipal associations.

For the woman, this is not so. In the first place, idealization is much more difficult in relation to non-expressive female leadership. Secondly, to identify with her as a non-expressive leader would mean a separation from all of their previously held female models including the later oedipal model. Thus, the experience not only of a negative oedipal transference, but also of a negative preoedipal transference is much more likely to occur.

Looking clinically at the group transcripts, the men point out their similarity to the consultant by noting that the male consultant and themselves function under the "higher" (male) ideal of the conference. Men rate their male consultant the most positive instrumentally and expressively. They feel close by sharing with him in their common non-expressive identity. They defend against regression with a positive oedipal transference.

Looking clinically at the transcripts, the women do not find their female ideal in the consultant or in the conference rules. They attempt to provide the ideal themselves through individual offers of female leadership, through the attempt to create a female ideal through discussion, and in one group an enactment of the ideal female by the group members toward the consultant and themselves.

However, the negative oedipal and mostly preoedipal transference to the female consultant persists. Briefly, the female members perceive the female consultant as a negative anal mother, who demands that they give up their interpersonal dependencies. The women experience a wish for others to "do it with them," all together, in agreement, with love as well as the injunction from the anal mother to "do it yourself," by yourself, love yourself.

The dilemma for the woman is that each voice is experienced as right and wrong. The women feel that it is good to do it together in loving agreement and that the injunction to do it yourself is bad. On the other hand, to do it yourself is admirable and to need to do it with another is contemptible and shameful.

Because of the ambivalence of this transference, any solution is unsatisfactory. Each position carries the mother-daughter, good-bad, admirable-contemptible emotional connotation.

Female and Male Groups in (SSc-SSg)

Instrumental Ratings of Groups for (SSc-SSg)

All members rate their group instrumentally equal or lower than their consultants. The ratings often fall in the negative instrumental range, suggesting members tend to project their own negative instrumentality on to group members. Members in (SSc-SSg) do not rate their groups differently in instrumentality than members in (XSc-SSg).

Expressive Ratings of Groups for (SSc-SSg)

Groups, on the other hand, are often used as an alternate object for expressive satisfaction, particularly in relation to the non-expressive consultant. However, in the (SSc-SSg) the importance of the consultant-member relationship is emphasized. Therefore, the other group members are potential competitors, and are rivals rather than colleagues. In addition, the group is used by the individual member as an object on which to project and displace unwanted parts of the consultant, the self, and the consultant-self relationship. Thus, the expressive ratings of groups for (SSc-SSg) are lower than the expressive ratings of groups for (XSc-SSg).

Expressive Ratings of Fg for (Fc-Fg)
and Mg for (Mc-Mg)

While the expressive ratings of male and female (SSc-SSg) are negative on many items, the expressive ratings of the Fg for the (Fc-Fg) are the most negative on specific items. The women find their female group the most "insensitive to members' feelings," "disruptive," and "abandoning." (Also the most "asexual.")

This may reflect the greater emphasis in the female identification on positive expressiveness, and the women's greater discomfort as compared to men with the amount of aggression, competition, and anxiety experienced in the (SSc-SSg).

In addition, it reflects the lowest expressive ratings of all groups in the (Fc-Fg) which did not use a female sex role ideal as part of its solution to this experience. The

other female and the male (SSc-SSg) did use a sex role ideal as part of their solution to their small group experience. By this solution they were able to gain some control over regression and aggression, as well as to experience closeness through their shared ideal.

Female Consultant-Female Group

The female consultant who analyzes the emotional life of the group in the non-expressive mode of the self-study consultant comes to represent a negative anal mother (love-dependency, p.52). She demands that the members "do it," but that they "do it yourself," by yourself, for yourself, without the relational (alter-oriented) aspects of care and love. The distinction between narcissism and independence becomes confused.

The members perceive the female consultant as being able to do it, but without giving or receiving care, and without giving or receiving love. In addition, she is an authoritarian leader who withholds from using her high positive instrumentality. She won't tell them what to do and won't intervene in their fighting.

Under these circumstances, the women feel very frustrated, anxious, and angry. In one group the solution towards the increase in frustration, anger, and anxiety was for the group itself to become the ideal good anal mother and the ideal good child. As the good child they fantasized receiving the love of the female leader by growing up to be independent

like her. As the ideal good anal mother, they united as a group, repressing individual competition, and developing a philosophy of calming anxiety, controlling aggression, and equal rights to be different, including the consultant's right to be herself. This solution also included having a focal aggressive member whom the group attempted to control.

It is to be noted that through this solution the female members were able to reestablish some role congruent behavior, to identify with their ideal as represented by their group ideology, and to include the leader as part of their female group.

The second group gave up any attempt to provide a positive sex role ideal, i.e., leadership or relationships that included positive expressiveness. In doing so, they also did not use identification with a shared sex role ideal as a vehicle for feeling connected to the leader. Instead, the members attempted to replace their female consultant with a better leader. The better leader, in negative anal terms, is the authoritarian leader who does not withhold, but provides concrete goals and structures, i.e., tells them what to do. This leader controls the competition and aggression going on in the group. Thus, individual members compete to be better than the consultant by leading and controlling the group.

The behavior in the group repeated the following pattern. An individual member would offer herself as the competent, instrumentally positive leader needed to lead the group and to control the group's fighting-competition. A second member

would move against the member attempting to take the lead. The reason for the attack was not simply competitive, but the fact that in relation to a highly instrumental non-expressive leader, the members experienced themselves as having negative instrumentality. They felt dependent, impotent, submissive, and worthless. This precipitated either an attempt to be the authoritarian leader so as to be independent, potent, dominant and valuable, or an attack on the member-leader so as not to be the dependent, impotent, submissive, worthless member. This high aggression and competition caused anxiety and remorse and the desire for control of an authoritarian leader.

It is interesting to note the different use of the group as an object available to resolve the relationship to the consultant. In one group the individual members unite as "we the group" functioning under a feminine ideal. As "we," they are active in providing the love and control she will not provide, and in providing the independence from her that they cannot achieve individually.

In the second group, the group becomes to the individual member both the alternate object to replace the consultant and the alternate object to replace the unwanted parts of the member. The group replaces the consultant as an object to compete for and be dependent on as a source of attention, reception and admiration. The group replaces the unwanted parts of the member as the dependent, impotent, contemptible follower. The members do not use a feminine ideal of leader-

ship, but instead an authoritarian ideal, high in positive instrumentality and separated from positive expressiveness.

PART IV:: CONCLUSIONS AND FURTHER CONSIDERATIONS

One of the aims of the self-study group is to study the ways in which leadership and authority are assumed and invested in individuals as they work in small groups. Using these same self-study group methods, this investigation examined the ways in which sex roles are assumed and invested in individuals as they work in small groups. There are several assumptions with regard to leadership and authority which characterize the bases for the current investigation.

First, until recently leadership was and still is a sex role expectation, explicitly a male sex role expectation. Thus, references to leadership in small groups have reflected the cultural assumption of male leadership. As a prefix, the "male" was so understood that it was simply left out.

Further, leadership was and still is a male role expectation congruent with the familial role of the father. Men and women do not expect "male" leadership behavior from women, but instead have a different set of expectations for her based on her different roles in the family.

Finally, leadership is a male sex role expectation congruent with the internal personality system men bring from their early family experience to their adult work situations. "Male" leadership is incongruent with the internal personality systems women bring from their early family experiences to their adult work situations.

This research confirmed the idea of different expectations toward female and male leaders. This research also

confirmed the idea of the relative incongruency for women in working with the "male" leadership style.

The data collected were paper and pencil ratings on qualities hypothetically related to an instrumental-expressive dimension. It is important to acknowledge that these data are only a part of the "tip of the iceberg." As hypothesized by Parsons and Bales, the instrumental-expressive dimension is only a part of the leadership and a part of the sex role expectation. The rest of the iceberg includes the hierarchical and most importantly the historical dimension. The way in which these three dimensions interact to account for the leadership role and sex roles is necessary for a full understanding of the different effect of men and women working in the "male" leadership role, and the different preparation of men and women to work in the "male" leadership role. This interaction of all three dimensions was explored theoretically, but not empirically in the present investigation.

By the analytic role of the consultant, and the removal of any external task other than self-study, the self-study group aims to reveal the covert aspects of leadership processes, and in this case the sex role assumptions within small group interactions that are related to these processes. Following this experience, paper and pencil questionnaires may reveal some relatively superficial aspects of such processes, but it is the examination of spontaneous group behavior that can more powerfully elucidate them in greater depth and complexity.

The spontaneous group behavior can be expressive of these processes in the following three ways. First, through what the group members spontaneously say while in the groups; second, by the way in which group members structure their group; and third, by the psychodrama of the group. These last three are more powerful illuminators of the leadership and sex role assumptions than the paler reflection of the paper and pencil questionnaires.

Spontaneous Expression.

The paper and pencil questionnaires show, for example, that there is a greater emphasis on expressiveness and a greater expectation for positive expressiveness from the female consultants as compared to the male consultants, that in the non-expressive style female consultants are perceived as more contemptuous than male consultants, and that female consultants as compared to male consultants may have greater invisibility for group members. This invisibility is due to a combination of attempts to neutralize her impact by blanking, depressively giving up on moving towards her, and actively turning away from her.

The paper and pencil questionnaires reveal that women and men find a non-expressive female consultant "distant." In their own words:

(Fc-Fg): "For myself, if I had a parent like that, I don't know if I'd still be alive, because that kind of parent could do nothing for me, believe me...I found her to be a

very cold, negative, unfeeling kind of parent."

(Fc-Mg): "Have you ever held anybody who couldn't respond, who just stood there? You know, held a girl? If you held a girl and she just stood there and didn't respond..."

The paper and pencil questionnaires show that women and men find the non-expressive female consultant "contemptuous." In their own words:

(Fc-Fg): "...I see that they want to intimidate me... I get very panicky, very anxious, and all of a sudden, just coming out like a real idiot. I just babble 3,000 words a second, like a constant diarrhea of the mouth."

"She was being condescending."

"In the same position where I found myself talking like a fool and often it's because of the responses you get from that person, either that blank look, you know, when you say (2 words missing), or that kinda sneer, or...I'm trying to find out why that happens to me 'cause I don't like to be there. I guess we all don't like to be there. I started looking and when does that happen, and I haven't noticed it enough, but it seems that there are people who really can do that and that's a manipulative thing."

(Fc-Mg): "She kind of made it easy by accepting the fact that I didn't come."

"You know, when a girl ways that, Man! It's like patting you on the head. 'That's all right, little boy. Come back when you grow up.' I don't need that kind of reassurance from a girl to say that to me!"

The paper and pencil questionnaires show that ratings are relatively neutral for female consultants compared to male consultants. This is hypothesized to be due to an attempt to neutralize the intense impact of a woman working in a non-expressive style. In the members' own words:

(Fc-Fg): "I guess there are three things a leader does, interprets, gives support, or asks questions. That's what we expect from a leader. We expect that from her in a way."

"You expect that."

"I expect that."

"I expect nothing."

"...and I felt my reaction of: She's talking again and I'm not listening."

(Fc-Mg): "Would I feel...either start acting differently, or seeing her sexually, or what have you. But since she doesn't ...even now, sitting across from her, she still reminds me, in a sense I can't see her. She is not there."

"...I'd ask her why she was feeling that way or something I'm doing. If nothing worked I'd just leave. I mean, you know, there would be nothing I could do."

Structure.

One assumption of this dissertation is that group members bring shared internal systems to their groups, and that these shared internal systems are structured along differentiations made within the early family. A second assumption is that the way in which group members structure their external group would reflect the shared internal systems

brought with them from their early development within the family.

Following Parsons and Bales, and the present investigation's amendments to their schema, both internal personality and external group systems are expected to be structured along three dimensions: the instrumental-expressive, the hierarchical and the historical dimensions. This research explored sex role in relation to the instrumental-expressive dimension only.

While the ratings of the consultant as an object did reveal, for example, differences in perceptions of female and male consultants along the instrumental-expressive dimension, an understanding of the reactions to the consultant as part of a group system is not acknowledged by the use of the consultant ratings alone. By also including the group as an object to be rated on the paper and pencil questionnaire of this research, some acknowledgment of the small group system was achieved.

Group ratings were fruitful in revealing the qualities attributed to consultants and groups in general. Differences in the pattern of this relationship contributed additional information concerning the sex of consultant. For example, the general pattern between consultants and groups is that the consultant is instrumentally positive while the group is instrumentally less positive or instrumentally negative. However, for the (Mc-Fg) this pattern is changed with the male consultant rated low in positive instrumentality

while the group was rated highest on several instrumental items than the consultant. Thus, in this (XSc-SSg) the members depowered the consultant along sex role stereotypic dimensions. They decreased his instrumentality, and increased the instrumentality of the group, making the group instrumentally equal or higher in most cases than the consultant.

Group ratings were fruitful in revealing the importance of Sex of System on the final outcome of perceptions of consultants and groups along instrumental and expressive dimensions. In (SSc-SSg) the aim was to idealize consultants while in (XSc-SSg) the aim was to depower consultants. After understanding the process within the system, differences due to sex of consultant and sex of member in the C-G combinations acquire more meaning. For example, the greater negativity of the expressive ratings of the consultant in the (Fc-Fg) is due to a failure in idealization of Fc for this style of leadership, whereas the less negative and sometimes positive expressive ratings of the consultant in the (Mc-Mg) are due to the success of idealization of the male consultant in this style of leadership.

Finally, group ratings were fruitful in supporting the hypothesis, for example, of a greater expectation of expressiveness from female as compared to male leaders. From a systems point of view, the effect of sex of consultant may not only be expressed directly towards the consultant, but may be expressed indirectly towards another object within the system. Thus, the fact that the female-consulted groups

received the most negative and positive expressive ratings of all C-G combinations reinforces the hypothesis of greater expressiveness being expected of female leaders than of male leaders.

Other objects which are equally important to an understanding of the effect of sex of consultant on the members were not included. Objects such as "I" and "you," and "they" and "it" may be used by group members to reflect their relationship to the consultant and the relative emphasis on the instrumental-expressive attributes of that relationship. A fuller understanding of the effect of female consultants on small group behavior should identify all the objects, the attributes of those objects, and their relationship that a group uses in the behavior it spontaneously produces.

For example, in one (Fc-Fg) with a non-expressive consultant, "I" was used as the initiator in 75% of its interactions and often the structure of the interaction was "I" to the "group" about leading better than the consultant.

This group regressed to a negative anal transference. That is, the qualities of extreme positive and extreme negative instrumentality (dominance and submission) and extreme negative expressiveness became the experience of this group. Men, in this all-female group, were then verbally introduced. To them were attributed the extreme positive instrumentality (dominance), the extreme negative instrumentality (submission), and sometimes the negative expressiveness.

The data and analysis of that data in this research

only reflected the low expressive ratings given to the consultants and to the groups of the (Fc-Fg) conditions compared to the others. A much richer analysis and more accurate account of the effect of sex of consultant in a (SSc-SSg) would be to use a systems approach on the actual group behavior, identifying all the objects the group uses, the qualities the group members attribute to them, as well as any units of relationship, such as in the above case, "I" to the "Group" about leading better than the consultant.

Psychodrama.

The psychodrama of the group means structure including a time sequence. Group behavior has meaningful psychodramatic units that can express something about the shared consultant-member relationship. An example of a psychodramatic event between two members that expresses the shared consultant-member relationship in one (Fc-Fg) is as follows.

(A) "I always find that when I'm with men who feel that way, that you should be submissive and, not intelligent, I feel very very easily intimidated and that intimidation, what happens then is I feel very stupid and then I get very nervous and then I just don't even wanna be with these people any more because they must, uh...There are some qualities that certain men and I think there are some women who I feel that way to. I can immediately spot when I see that they want to intimidate me and as soon as I feel that intimidation, you know, things even come out of my mouth sounding stupid. (laugh) I get very panicky, very anxious, and all of a sudden just

coming out like a real idiot."

(?) "That's what I feel."

(A) "Or I just babble 3000 words a second (laughs) like a constant diarrhea of the mouth, and I can't, I can't be with people like that, I just lose myself, dissolve completely, and I don't try to deal with them really, you know."

(B) "What is it about people that makes them like that?"

(A) "I don't know because that's what...you've seen me act that way, that's the way I reacted to you the first time I talked to you. I was babbling, I felt everything I said was stupid and that you wanted to get away and that was because everything I was saying was ridiculous you know, it was just, it was contradictory and I wasn't thinking and I was just babbling, but I don't think it was all you that made me act that way."

(B) "When do you think you've babbled on?"

(A) "You've seen me, what do you think you...much more chatty around women than around men, around men I can always play a role according to where they're at so that I don't feel too uncomfortable."

(?) "I think you made me a little nervous too, I think I was babbling when I first met you too, which has nothing to do with anything."

(B) "I had the feeling that you were very quiet but that was just..."

(A) "I am quiet."

(B) "I mean that you were very withdrawn, that you weren't

talking very much, you went through this whole number about your sister in the town in New Hampshire. But you were really not babbling, to me I felt that your quiet, your silence was what triggered off anxiety, a sign that I wasn't worth speaking to, I felt stupid."

In summary of the further considerations outlined above, this dissertation measures the qualities assumed to relate to the instrumental-expressive dimension, in general. However, it was hypothesized that leadership and sex role relates to several dimensions in combination. Parsons and Bales identify these as the instrumental-expressive, hierarchical, and developmental or historical dimensions. Future research should develop more refined instruments able to address all three dimensions and their possible combination.

This research studied reactions to consultants and groups using paper and pencil questionnaires. Future investigations should expand on this data by focusing on spontaneous group behavior. The measurement of spontaneous group behavior for stereotypic dimensions was suggested. The use of a systems approach in which all the objects, their attributes, and their relationships, as well as recognition of psychodramatically meaningful units was also suggested. For an example of this kind of microanalysis of spontaneous group behavior see Beauvais (1976).

In addition to the above, this research confirmed the notion of different reactions to consultants and groups on

the basis of sex of consultant, sex of member, and sex of system. Future research should expand this notion by studying the way in which women and men actually carry out their work and/or sex roles in the midst of the reactions they receive in natural work groups.

Lastly, the question of the relevancy of phenomena that emerge in self study groups to phenomena that emerge in groups with tasks other than self study will undoubtedly be raised. The answer will only be found if future research is carried out in a variety of natural work as well as laboratory workshop settings.

There are a variety of natural work settings in which the research on single sex groups would be applicable. The correctional and mental health facilities of New York state contain many instances of women and men working and living in single sex groups with authorities and leaders of the other sex. Much more numerous are work groups of members and leaders of the same sex. A few examples are the army, the scouts, the church, the Supreme Court, Senate subcommittees, and the work groups and organizations of the woman's movement. In this study, particular attention was given to the female consulted-female groups, and, in fact, phenomena similar to those found in these groups were recently reported to be occurring naturally in the women's movement (Joreen, 1976).

The results of this study reveal intense reactions toward authorities and groups on the basis of the sexual composition of the group and the sex role congruency of the work

roles and tasks. An understanding of these reactions and the factors that enhance their occurrence should be of importance to both women and men in their work groups and organizations in whatever role or roles they may occupy.

APPENDICES

APPENDIX A

SUBJECT RECRUITMENT FLYER

A Weekend Workshop
To Explore

MALE-FEMALE INTERACTIONS
in
GROUPS

With Special Emphasis On
Authority, Leadership, and Competence

Psychological Center
City College of New York
3332 Broadway
New York, New York 10031

April 20-21 and April 27-28, 1974

BACKGROUND

The principles and methods of this workshop are derived from a tradition developed at the Centre for Applied Social Research of the Tavistock Institute of Human Relations of London under the leadership of A.D. Rice. The Washington School of Psychiatry and the Department of Psychiatry of Yale University introduced these principles and methods into the United States in 1965.

The Psychological Center of the City College of New York has sponsored several of these workshops in the past under the directorship of L.J. Gould, Ph.D., Associate Professor of Psychology, City College of the City University of New York. This workshop will be sponsored by the Psychological Center under the administrative coordination of Carol Beauvais and Dr. Laurence Gould.

MEN AND WOMEN IN GROUPS

A great deal has been said about the "inherent" difference between men and women. More recently the immutability of these differences has been questioned. Instead,

masculinity and femininity are seen from the standpoint of sex-role behaviors learned by each of us as we develop within our familial and cultural groups.

As adults we participate in an ever-widening number of groups, including families, communities, institutions and organizations. Attempts to collaborate with each other in these groups can be affected by sex-linked expectations, fantasies, and attitudes we hold toward ourselves and others. In particular, sex-role behaviors learned in our earlier groups continue to function in our here-and-now groups. Also they are likely to function outside our awareness.

The aim of this workshop is to raise these covert, sex-linked behaviors and attitudes to consciousness, and to evaluate how they further or hinder our ability to work together in our present groups. From this standpoint the workshop may be seen as offering an opportunity to explore one's own sex-based assumptions towards oneself and others within two group settings. The first will be in groups with members of one's own sex. The second will be in groups with members of both sexes.

In the same-sex groups each participant will have the opportunity to explore attitudes, fantasies, and behaviors specific to his/her own sex as they participate in group life. Some of the questions that might occur are: What kind of position will one's own sex take toward leadership, responsibility and competency? What functions have the opposite-sex members served, if any? Will one sex handle work and group life differently without the other present?

The second day each participant will meet in mixed-sex groups. The participant will then have the opportunity to further elaborate on his/her sex-linked associations and behaviors to own and opposite sex as well. Some of the questions that might be asked are: How will the presence of both sexes affect the distribution of responsibility and leadership? Secondly, a comparison can be made between the same and mixed sex groups. How does each participant's behavior persist or change across the two group experiences? Is it true that a man is a man is a man? Is it true that a woman is a woman is a woman?

AIMS AND PRINCIPLES

These workshops traditionally consider the ways in which authority is vested in individuals and in groups, the ways in which responsibility is assumed, and the problems encountered in the exercise of authority and responsibility. This workshop, too, will consider these issues. However, the special focus will be on exploring how relations between and among both sexes are influenced by issues of authority, respon-

sibility and leadership.

Traditionally, these workshops also require a shift in perspective from the individual and the pair to the group and the organization viewed as an open system. Thus the workshops are opportunities for intensive learning about groups; they are not geared toward providing a therapeutic experience. This emphasis is one of the principle differences between these workshops and T-groups and encounter groups. Consistent with this aim, masculinity and femininity will be considered in interaction with the group process, not simply as individual characteristics.

Throughout the workshop special attention is paid to the covert processes that occur. Unspoken attitudes and behavior patterns may hinder or further group tasks outside the awareness of those concerned. It is hoped that more heightened awareness of such processes can lead to more effective participation for both men and women in groups.

Finally, participants study what happens in groups in the here and now, as these processes are actually happening. The aim is to bring together direct experience and thought, emotion and intellect, without neglecting one for the other.

THE PRIMARY TASK

The primary task of this workshop, therefore, is to explore in the here and now how men and women in groups interact, in covert ways, around issues of authority and responsibility.

EVENTS

The day begins with a brief paper and pencil research session. Following this all members meet in an introductory session and then go on to participate in the events as outlined below.

Day I

Each member will be assigned to a study group, consisting of 10-14 members of his/her own sex. Each group will meet for five sessions. The task of the group will be to study its own behavior in the here and now. A consultant will be available to intervene only when the consultant believes he/she can facilitate the work of the group. They will consider individual members only in relation to the group as a total system.

Day II

On the second day each member will be reassigned to a study group which will differ from the previous day in that it will be made up of members of both sexes. Each group will meet for five sessions.

At the end of the second day an application and review session will be held. In this session all members will come together to consider the relevance of the workshop learning to the participants' own life and work settings.

MEMBERSHIP

The workshop is being offered only to those who have had no previous Tavistock-modeled study group experience. Anyone having had other group experiences such as T-group, encounter and therapy are eligible. Students will be given first priority.

This kind of event is often felt to be a stressful experience. Individuals who are going through a period of personal difficulty or who are in ill health should not attend. The workshop is not designed to be of therapeutic help.

TIME

Each workshop will be held from 9:00 A.M.-9:30 P.M. on Saturday, and will continue from 9:00 A.M.-8:30 P.M. on Sunday.

PLACE

The workshop will be held at The Psychological Center, City College of New York, 3332 Broadway between 134th and 135th Streets, New York, New York 10031.

DATES

The workshop will be given twice, once on April 20-21, and again on April 27-28, 1974.

MEALS

Lunch and dinner will not be included. Participants can either bring their own food and eat at the Center or can go to restaurants nearby. Coffee and refreshments will be provided.

FEES

The fee for each weekend workshop is \$8.00. This fee should accompany the application. Checks should be made payable to The Psychological Center.

FEE DISSERTATION PARTICIPATION EXCHANGE

In the past we have offered these workshops for fees ranging from \$35.00-\$100.00. However, we are offering this workshop for a fee of \$8.00. We are able to do this because we wish to have the workshop serve the dual purpose of pro-

viding an important workshop experience for the participants and also of contributing to the dissertation research being done by students from CUNY and The New School for Social Research. The lowered fee of \$8.00 will be in exchange for approximately one and one-half hours of paper and pencil research and your permission to tape the group sessions and to allow a student member of the dissertation staff to be present as a non-participant observer.

Individual anonymity and privacy will be guaranteed in that researchers are only interested in group effects. We would like to stress that none of these procedures will interfere with the experience. Neither will the weekend involve any hidden or experimental manipulation. It will be conducted in exactly the same manner as previous workshops.

APPLICATION

An application blank accompanies this brochure. Additional blanks can be obtained from Dr. Gould, Carol Beauvais, or Jeanne Safer (see INQUIRIES below). Payment of the fee must accompany the application, and all applications must be received by April 15, 1974. Completed applications should be sent to The Psychological Center.

On receiving your application and fee, a letter of acceptance will be sent to you. Also further information on the time schedule, transportation, and nearby eating facilities will be included.

SCHOLARSHIPS

Even though \$8.00 is a minimal fee, we feel that it might present an impossibility for some students. A very small scholarship fund is available to prevent economic discrimination against anyone wishing to attend this workshop. To apply for a scholarship a letter should accompany the application stating the financial situation which leads you to apply for a full or partial fee waiver.

REFUNDS

The total amount paid by an applicant will be refunded if his/her application cannot be accepted or if the application is withdrawn before April 15, 1974.

INQUIRIES

Inquiries should be made to:

Carol Beauvais, Administrative Coordinator
Telephone: (212) 874-4612

Laurence Gould, Ph.D., Administrative Coordinator
 Telephone: (212) 621-2604

both at:
 The Psychological Center, City College of New York
 3332 Broadway
 New York, New York 10031

or to:
 Jeanne Safer, Research Coordinator
 Telephone: MU 9-7700 X813
 348-9290

APPLICATION FOR MEMBERSHIP

A Workshop On Male-Female Interactions in Groups
 Sponsored by the Psychological Center
 CUNY

April 20-21 and April 27-28, 1974

NAME: _____ SEX: _____ AGE: _____

ADDRESS: _____ ZIP: _____ TEL: _____

SCHOOL: _____ YEAR: _____ MAJOR: _____

I want to attend the weekend of April _____ I have no preference _____

I have carefully read the brochure for this workshop and I hereby apply for membership. I understand that the brochure constitutes the contract between myself and the sponsoring institutions, and that my application authorizes the sponsoring institution to conduct the workshop and research in the manner described.

Please return this application with your check of \$8.00 made payable to the Psychological Center to: Dr. Laurence Gould, Psychological Center of CCNY, 3332 Broadway, N.Y.C. 10031. Applications may be delivered to Dr. Gould's mailboxes at the Psych. Center or the Psych. Dept. in Finley. New School students may leave them in Dr. Weitzman's mailbox c/o Jeanne Safer.

SIGNATURE: _____ DATE: _____

APPENDIX B

WORKSHOP SCHEDULE

SATURDAY

9:00-9:30 a.m.
Workshop Opening

9:30-10:30 a.m.
research

10:30-11:45 a.m.
Session 1

11:45 a.m. lunch

1:00-2:15 p.m.
Session 2

2:15 p.m. coffee

2:45-4:00 p.m.
Session 3

4:00 p.m. coffee

4:30-5:45 p.m.
Session 4

5:45-6:15 p.m.
research

6:15 p.m. dinner

7:30-8:45 p.m.
Session 5

SUNDAY

9:00-9:15 a.m.
Opening

9:15-10:30 a.m.
Session 6

10:30 a.m. coffee

11:00-12:15 a.m.
Session 7

12:15 p.m. lunch

1:30-2:45 p.m.
Session 8

2:45 p.m. coffee

3:15-4:30 p.m.
Session 9

4:30 p.m. dinner

5:45-7:00 p.m.
Session 10

7:00-7:30 p.m.
research

7:30 p.m. coffee

7:45-8:45 p.m.
Workshop Review

APPENDIX C

PERSONAL HISTORY QUESTIONNAIRE

Name

Address

Telephone

Age

Sex

Marital Status Single_____ Separated_____

 Married_____ Divorced_____

 Living with a partner_____

 Living at home with parents_____

Occupation

 Full-time_____ Part-time_____

Education (if still in school, what year?)

Major Subject

Are you an only child? Yes_____ No_____

If you are not: Number of Brothers_____

 Ages of Brothers:

 Number of Sisters_____

 Ages of Sisters:

Have you ever been in psychotherapy: Yes_____ No_____

 If so, how long?

APPENDIX D

SEMANTIC DIFFERENTIAL FOR RATING CONSULTANTS AND OTHER GROUP MEMBERS

The purpose of this questionnaire is to elicit information concerning the ways in which you perceived 1) the consultant, and 2) the group members (other than yourself) during the workshop.

INSTRUCTIONS

You are to first rate the consultant, and second, the other group members, against a series of descriptive scales. Here are some examples of how you are to use the scales:

Suppose you are using a scale which runs from POWERFUL to WEAK, like this:

powerful _ _ _ _ _ weak

If you feel that the consultant (in the first rating), or the other group members (in the second rating) are very closely related to one end of the scale, you should place your "X" as follows:

powerful _ _ _ _ _ X weak

If you feel that the consultant (or the group) is quite closely related to one or another end of the scale (but not extremely) you should place your "X" as follows: (say in this case the scale runs from VALUABLE to WORTHLESS)

valuable X worthless

or

valuable X worthless

If the consultant (or the group) seems somewhat related to one side as opposed to another (but not too closely) you should make your "X" as follows: (Suppose this time the scale goes from ACTIVE to PASSIVE)

active X passive

or

active X passive

The direction which you check depends upon which of the two ends of the scale seems most characteristic of what you are judging. If you consider the proper rating to be neutral on the scale--that is, both sides of the scale are equally associated with what you are rating, then put your "X" in the middle space, like this:

clear hazy

THERE ARE NO RIGHT OR WRONG ANSWERS.

WORK RAPIDLY: Don't puzzle over individual scales, or worry about being consistent in your judgments. Often a vague general impression will be all you have on which to base your ratings. In some cases you may doubt that a certain scale is applicable, but you should be able to make the decision quite easily if you work quickly and rely on your first impression.

Please be sure to place one, and only one, mark (X) on each scale. Do not omit any.

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