1976

A Comparison of Selected Characteristics of LSU Women Graduates for the 1930s and 1950s (A Study of Changing Roles and Alienation).

Dean Frazier Moore
Louisiana State University and Agricultural & Mechanical College

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A COMPARISON OF SELECTED CHARACTERISTICS OF LSU WOMEN GRADUATES FOR THE 1930s AND 1950s
(A Study of Changing Roles and Alienation)

A Dissertation

Submitted to the Graduate Faculty of the Louisiana State University and Agricultural and Mechanical College in partial fulfillment of the requirements for the degree of Doctor of Philosophy

in

The Department of Sociology

by

Dean Frazier Moore
B.A., Louisiana State University, 1942
M.A., Akron University, 1968
December, 1976
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ABSTRACT

The research reported in this dissertation was inspired by the need for information on the changing role of women. The study was designed to specifically investigate the following: the differences and similarities between two generations of female graduates of LSU, representatives of the 1930-1940 decade and representatives of the 1950-1960 decade. These two cohorts of graduates were compared on the basis of selected characteristics, including home location, dwelling type, marital status, marriage length, number of children, employment, income, current employment status, percent of time employed, occupation, personal income, husband's income, husband's income vs. employment, combined income of husband and wife, community participation, organizational activity, religious affiliation, and formal training after college. A second specific objective was to determine the extent of alienation among the women in the sample population.

The basic premise underlying the study was that World War II brought sweeping changes into the lives of women mostly by creating demands for increasingly large numbers of female workers. This changed social climate obviously led to changes in the traditional role of women and had implications for new male-female relationships.
The sample for the study was composed of 276 LSU female graduates of the decade 1930-1940 and 241 LSU female graduates from the decade 1950-1960 selected by random sample technique from the address lists maintained by the LSU Office of Alumni Affairs. The data obtained from the questionnaires were analyzed by cohort and alienation characteristics according to the variables listed earlier.

Findings of the study revealed many similarities and a few differences in the two generations studied. Similarities were found in home location, dwelling type, marital status, employment status, percent of time employed, occupation, personal income, husband's income, combined income of husband and wife, organizational activity and additional educational training after college. Differences were found in the number of children and religious affiliation.

Significant differences between the respondents who were scored as alienated and those who were scored non-alienated were found in the variables of dwelling type, marital status, number of children, occupation, combined husband and wife income and religious affiliation.

The conclusions derived from the findings were that female graduates of LSU during the two study decades
tended to earn less than their husbands, and tended to work in order to attain a middle class standard of living. They tended to be clustered disproportionately in the traditional occupational fields of elementary or secondary teaching or nursing. Overall, the conclusions reached suggest the need for further study to determine if the roles of women have indeed changed as much as has been suspected.
CHAPTER I

INTRODUCTION

Justification of the Study

The era of World War II brought sweeping changes in the lives of women in the United States. The principal cause of these changes was the increasingly large number of women who entered the labor force. According to Chafe (1975, p. 247),

Before the war, it had been almost unheard of for a middle class wife or mother to work. Thirty years later, the labor force contained 60 percent of all wives from homes with an annual income of more than $10,000 and more than half the mothers of children from 6 to 17 years of age. If the nation—including women—had been asked in 1939 whether it desired or would tolerate, such a far-reaching change, the answer would undoubtedly have been an overwhelming no. But events by-passed public opinion and made the change an accomplished fact. As a result, work for middle-class married women has become the rule rather than the exception....

This drastic alteration in the cultural pattern engendered changes in the roles of women, who were being brought more and more into the mainstream of American life. Banning (1943, p.23) quotes a labor leader as saying: "We are building up an entirely different social climate. ...What we didn't consider the nice thing to do after the last war will become the regular thing to do after this one."

There was much truth in the above remark. For prior to World War II, wives from the middle class had been
discouraged from taking jobs by the fear of social ostracism. If a woman entered an occupation which was comparable to that of her husband, she posed a threat to traditional ideas about male superiority and challenged the image of man as provider. On the other hand if she took a job which was inappropriate to her class standing, she brought social embarrassment to her family and created a problem of status inconsistency. The war aided in resolving both dilemmas; it made work a patriotic necessity; and secondly, it caused a boom in white collar occupations which were "respectable" for women of middle class status to hold.

People in business, government, industry, and education thus were caught in a serious debate on the value of the traditional role of women during and after World War II. Even though it appeared that the final decision would not be made until after the economy returned to peacetime status, women's place in the social order was being reconsidered. It was a time of transition. Sexual division of labor remained buttressed by traditional values, but millions of females left their homes for the first time to take part in the nation's economic life.

While the movement of women into the labor force did not result in an overnight revolution, it did represent an
important new element in male-female relationships, the ramifications of which promised to substantially change the future patterns relative to sex roles in this country. The war accomplished what previous agitation had failed to achieve; it facilitated the entry of women into a new and wider range of economic opportunity outside the home.

The justification for this study is found in the developments described above. As far as the writer could determine, no systematic study had ever been done of the differences in personal and economic characteristics of women college graduates completing their Bachelor's degrees before and after World War II. Women with such level of education would presumably be at the forefront in encouraging the changes taking place relative to the work and family roles of females. And, those women beginning their careers after the war could be hypothesized to be in a more permissive social milieu relative to occupational and professional careers. The basic idea for this study was to test the difference which the social climates of the 1950s made in terms of the patterns of work and family life of women.

**Objectives**

The objectives for this study are inherent in the preceding statement on need and justification. In a very general
sense, the goal was to determine if a cohort of women graduating from college during the 1930s would differ significantly from a cohort of women graduating from college in the 1950s in their socioeconomic, family and alienation characteristics. Said another way, the objective was to determine what effect the changing times during and after World War II had on the roles of women. In more specific terms, the following five sub-objectives were in mind.

1. To determine selected socioeconomic, family and alienation characteristics of a sample of women graduating from college in the 1930s and the 1950s.

2. To determine if there were significant differences in the characteristics of the above two cohorts.

3. To determine what personal-social characteristics of the women in the two cohorts were related to alienation and non-alienation.

4. To contribute to the fund of knowledge relative to the change which occurred in women's roles in the United States during the crucial period 1930-1960.

5. To add to sociological knowledge in the general area of change.

The above objectives are described in terms of specific variables in Chapter V, which is devoted to the methodology employed.
Organization

The dissertation is divided into six chapters. The historical review is presented in Chapter II which follows and the theoretical framework is discussed in Chapter III. Chapter IV includes a description of the methodological procedures. Findings and analyses are given in Chapter VI, and the summary and conclusions appear in Chapter VII.
CHAPTER II

HISTORICAL REVIEW

The Decade 1930 to 1940

As the decade of the 1930s began, the high hopes of the feminists of the 1920s appeared to be realized in some areas but frustrated in others. The proportion of professionals among women workers grew, but most women were restricted to "female" occupations and did not enter male-dominated fields (Mead, 1935, pp. 301-303). Bryn Mawr had awarded 1,088 Ph.D. degrees by 1927, and most of the women who received them had gone into teaching. Yet at the end of the 1920s, only twenty-one held full professorships in women's colleges and only four in men's colleges. In 1929, a survey of women academicians revealed great dissatisfaction, as there seemed to be no connection between training and rank (Bernard, 1964). This dissatisfaction must have been communicated to the students who sought advice from female faculty members, for

During the 1930s the percentage of women who received doctorates declined relative to men, and those who earned advanced degrees put them to less and less use. Even in women's colleges, the number of female faculty members declined. As the Depression swept the country, it became less and less likely that women
would enter male-dominated careers, and the proportion of female workers engaged in the professions fell from 14.2% in 1930 to 12.3% in 1940 (Rogers, 1940, p. 115).

While there were few gains in terms of education and prestigious employment as the decade progressed, the sexual sphere was another matter. Information on birth control and the advocacy of sexual freedom reached unprecedented levels. Terman (1938) and Kinsey (1953) both found that women born after the turn of the century were twice as likely to have experienced premarital sex as those born before 1900. But the flapper, who was the symbol of this new age of sexual emancipation, wanted little to do with the concerns of the feminist movement. Where the feminists had focused on the need for achieving equality in the nation's social, political, and economic institutions, the advocates of free sexual expression were more imbued with the need to concentrate on control of their own bodies. Thus the basic role relationships as well as expected female behavior remained unaltered, even during this period of increasing emancipation.

In 1935 Margaret Mead observed that a female had two choices. Either she proclaimed herself "a woman and therefore less an achieving individual, or an achieving individual and therefore less a woman" (p. 301). The real question that potential career women faced was whether they wished to marry and forsake their professional
ambitions, or whether they wished to enter a lifetime job and forsake the possibility of marriage. Sex role task distribution made it unlikely that they could do both (Lee, 1930, pp. 590-595). Only if a different type of family structure had existed, in which independence was equal, dependence mutual, and obligations reciprocal, might women have been able to combine career and home. It is not surprising, therefore, that during the 1930s an increasing number of female college students expressed a preference for marriage. Curricula at colleges throughout the nation reflected the change by reinforcing the image of woman as wife and mother. Even though occasional voices in the mass media justified female independence and defended the right of women to work, by the late 1930s, the attitude of tolerant permissiveness had changed to outright condemnation.

Women's magazines in particular attacked women who embraced feminism instead of domesticity (Bane, 1936, p. 18; Editorial, McCall's, 1928, p. 2; Editorial, McCall's, 1931, p. 2; Cook, 1931, p. 12; Friedan, 1963). Career women especially were singled out for condemnation, and as the Depression worsened feminist hopes for economic equality were reduced further. Many persons in public life, including future Secretary of Labor Frances Perkins, voiced the opinion that women should sacrifice personal ambitions
and accept lives of economic inactivity (Perkins, Literary Digest, 1930, p. 12).

When pollster George Gallup posed the question in 1936, "Should wives work if their husbands are employed also?" the answer was an unequivocal "no" with 82 percent responding negatively (Chafe, 1975, p. 111). Moreover, from 1932 to 1937, federal legislation prohibited more than one member of the same family from working in the civil service (Chafe, 1975, p. 106) and a National Education Association study in 1930-1931 showed that, of 1,500 school systems surveyed, 77 percent refused to hire wives and 63 percent dismissed women teachers if they subsequently married (Shallcross, 1940, p. 7).

Although the circumstances of the Depression were unusual, still in a profound sense women's inequality was and had been enmeshed inextricably in the social fabric. Woman's role in the home simply became more rigidified in the years from 1930 to 1940 and there seemed little reason to expect the future to hold any different prospects (Chafe, 1975, p. 135). Only if some outside event intervened and made it necessary for women to assume new roles would there be a modification in women's status. World War II was that event.
The Decade 1940 to 1950

Between 1940 and 1945 a radical transformation occurred in that

The eruption of hostilities generated an unprecedented demand for new workers, and, in response, over 6 million women took jobs, increasing the size of the female labor force by over 50%. Wages leaped upward, the number of wives holding jobs doubled, and the unionization of women grew fourfold. Most important, public attitudes appeared to change. Instead of frowning on women who worked, government and the mass media embarked on an all-out effort to encourage them to enter the labor force. The war marked a watershed in the history of women at work, and, temporarily at least, caused a greater change in women's economic status than half a century of feminist rhetoric and agitation had been able to achieve (Chafe, 1975, p. 136).

During the first years of the worsening political crisis, 1940-1942, old attitudes prevailed and there was resistance to hiring women. One survey of 12,000 factories in early 1942, following the outbreak of war in December, 1941, found factories willing to employ women in only one-third of the jobs available (Chafe, 1975, p. 135). By the later months of 1942, millions of men had left their positions in factories and offices to join the armed forces, and women became the only available labor reserve. The U.S. Employment Service looked over 200 war jobs and concluded that women could fill 80 percent of the positions with only brief training (Chafe, p. 137).
The following figures give some indication of the magnitude of the change which occurred. According to Chafe (p. 137).

By April 1942, the proportion of women receiving government-sponsored vocational training had leaped from 1% to 13%. Within seven months, the number of jobs for which employers were willing to consider female applicants had climbed from 29% to 55%.... In eight of ten war-impacted cities surveyed by the Women's Bureau, the number of women workers doubled from 1940 to 1945. In Detroit the female labor force soared from 182,000 to 387,000, while in San Francisco it grew from 138,000 to 275,000. Most of the increase came in manufacturing industries. During one fourteen-month period, women comprised 80% of all new workers added to factory payrolls. The number of female industrial workers multiplied five times in Detroit and three times in Baltimore. In many cities, there were more women employed in factories by 1944 than had been in the entire labor force in 1940.

Chafe states further that

...A few months after Germany invaded Poland, a total of 36 women were involved in the construction of ships. By December, 1942, over 160,000 were employed welding hatches, riveting gun emplacements, and binding keels. The number of women automobile workers grew from 29,000 to 200,000, electrical workers from 100,000 to 374,000. At the beginning of the conflict, 340,000 women had been engaged as operatives in heavy industry. Four years later, the figure had skyrocketed to over 2 million. In California alone, the increase amounted to 1,697 percent (Chafe, 1975, p. 140).

By the end of the war, wives for the first time composed almost a majority of women workers (Glover, 1943, pp. 1-7). The proportion of married women who were employed jumped from 15.2 percent to more than 24 percent by the end of 1945 (Chafe, 1975, p. 144). Old values,
old institutions were being reevaluated, and figures indicate that 75 percent of the new women workers during World War II were married. Undoubtedly this was the result, in part, of the shift in marriage patterns. Wars inevitably generate a rash of weddings. By 1944 there were 2.5 million more married women and 830,000 fewer single women in the population than there had been in 1940 (Chafe, 1975, p. 145). Notwithstanding this fact, over 3.7 million of the 6.5 million female newcomers to the labor force listed themselves as former housewives (Miller, 1946, p. 5).

At the beginning of the war, most women workers were 32 or under, but within the next four years, 60 percent of all the women added to the labor force were over the age of 35. By the end of the war in 1945, the proportion of women aged 35 to 44 in the labor force had jumped from 27 percent to 38 percent and the number over the age of 45 had grown from 16 percent to 24 percent. For most, this was their first participation in the economic life of the country, and indications were that they wished to stay in the labor force after the war (Chafe, 1975, p. 146). By 1945, 35 percent of all workers were female and there were nearly twenty million women employed (Chafe, 1975, p. 182).
However, in spite of positive changes which occurred, problems lay ahead. Basic shifts in attitudes, redistribution of sexual roles, and improvement in the treatment of women and the opportunities afforded them were badly needed, if inequalities were to be removed. Lack of child care facilities, inadequate pay, and the problem of carrying a double load—homework and factory work—caused problems for the employed woman, who was often blamed for an increasing number of family problems and childhood difficulties. But change was in the air.

After the end of World War II in 1945, it was evident that there would be a clash between the eleven million returning service-men who needed jobs and the women who wished to continue working. To keep their jobs at the expense of unemployment for veterans would be difficult for women as pressure designed to discourage their continued employment began. Although supportive actions and statements by public agencies such as the Department of Labor, and public figures such as Senator Harry Truman encouraged women to continue working if they wished to do so, a substantial number of Americans uttered words of discouragement. They charged that

During the war women had gotten "out of hand" with the result that children were neglected and the very survival of the home was endangered. . . . The only solution for this situation (was) the restoration and strengthening of the patriarchial family (Chafe, 1975, p. 176).
Recession, an ever present threat, and unemployment, an all too possible eventuality, affected these attitudes. Even more significant, was the latent hostility toward women which surfaced among industrialists, union leaders, and educators. Numerous surveys (Cantril, 1951, p. 1947; Fortune, August, 1946, pp. 5-6) found most Americans believing in a rigid division of labor between the sexes. The courtship of women as workers ended precipitously. In the years from 1945 to 1950, women found themselves again relegated to the kitchen. Chafe (1975, p. 178) says that "Even those women leaders who had been most skeptical of the gains made in wartime were stunned by the toboggan in public esteem."

Women wanted to continue as wage earners. Surveying ten different geographical areas, the Women's Bureau found that three out of four women who had been employed during the war wanted to continue in their jobs (Chafe, 1975, p. 178). Women over forty-five had the greatest interest in continuing work; in fact, 80 percent indicated an interest in a permanent job. The young were also enthusiastic about securing or retaining jobs. Of 33,000 girl students sampled in one survey, 88 percent wanted a career in addition to homemaking (Senior Scholastic, 1945, p. 26).
Following V-J Day in 1945, however, layoffs began to decimate the ranks of women workers. Heavy industry, where Rosie the Riveter had reigned, was the hardest hit; shipyards, aircraft factories, automobile and tank manufacture, arsenals—these experienced a sharp decline in the need for workers (Chafe, 1975, p. 180). But in spite of this, a surprisingly large number of women kept working, albeit not in the same position as before. In spite of the prediction by the Bureau of Labor Statistics that six million people, mostly women, would lose their jobs, only a small percentage of that number remained permanently out of work. The number of women in factory work fell by more than a million, but there remained one million more women in the nation's factories in late 1946 than there had been in 1940. The female labor force had increased by over 5.25 million from 1940 to 1950 and the proportion of women who worked had jumped from 27 percent to 32 percent—a change greater than that of the entire three preceding decades (Chafe, 1975, p. 181).

Although there was an increasing incidence of women—especially married women—in the labor force in the 1940s, there was virtually no progress in the battle for equality. Discrimination continued unabated. (Chafe, 1975, p. 182) In 1945, the National Industrial Conference found that women in manufacturing earned 66 percent of what men
earned, and by 1951 women's median earnings were only 53 percent of men's earnings (Chafe, 1975, p. 185). Attitudes towards women's employment were thus in sharp opposition to what was going on and the definition of "woman's place" remained unchanged.

The Decade of 1950 to 1960

The years between 1950 and 1960 saw the stirrings of a debate on the changing roles of women. That a problem existed was apparent from the number of treatises written about the "woman problem." Strongly traditional writers placed the blame for the discontent on women's having strayed too far from their proper sphere, the home. Educational institutions, mass media, the authority figures prominent in many disciplines, declared that many problems of home, family and nation would disappear if women would return to their natural element and give up involvement in masculine pursuits. Women, they said, were designed to be soft, passive, non-assertive, and men were designed to be competitive, aggressive, and protective. Biological determinism was used to buttress their arguments. The Freudian dictum, "anatomy is destiny" was the underlying premise of such antifeminist arguments (Wood, 1945, p. 6).

Several sociologists, however, attributed the confusion to shifting role expectations, stating that these caused more distress than biology (Ellis, 1952,
pp. 558-563; Berger, 1967, pp. 107-117). And Margaret Mead (1935, p. 280), in a classic put down of the biological determinists, concluded that qualities such as aggressiveness, independence, gentleness, and passivity were not sex-linked anyway, but resulted from social conditioning. Other scholars, like Kluckhohn (1954) spoke of the cultural contradictions built into the modern woman's role. There was widespread concern, then, over the situation of middle class educated women, but most proposals for change included only such nebulous panaceas as men and women "sharing each other's worlds."

That women were affected by the debate is perhaps shown by the gradual, but persistent, falling off in their occupational, economic, and educational achievements, compared to those of men. According to Knudson (1969) the proportion of female professionals in comparison to the total number of professionals declined during the decade and nationwide there was a reduction in the percentage of degrees granted to females. Furthermore, females comprised a somewhat smaller proportion of college faculties in 1964 than they did in 1940. Both these developments are probably explained by the fact that many men returned from military service and entered college or took college positions after World War II and the Korean War. Traditional division of labor was not significantly shaken then, nor were traditional
values. In fact, the 1950s saw a revitalization of family life, and the nation experienced a gigantic "baby boom."


Other changes occurred, too, as the second half of the century got under way. Between 1950 and 1968, towns and villages within commuting distances of large cities grew more than five times faster than urban areas, and the number of people living in such communities increased from 24 percent to 35 percent of the total population (Peterson, 1956, p. 4). Suburban living offered new outlets for traditional female activities and some women found satisfaction in activities normally defined as within their sphere, such as volunteer activities, entertaining, and child rearing.

In spite of this, the female labor force continued to expand.

In 1960, twice as many women were at work as in 1940, and 40% of all women over sixteen held a job.... Female employment was increasing at a rate four times faster than that of men.... The median age of women workers had risen to 41 and the proportion of wives at work had doubled from 15% in 1940 to 30% in 1960. While the number of single women in the labor force declined over a twenty year span, the number of mothers at work leaped 400%--from 1.5 million to 6.6 million--and 39% of women with children aged six to seventeen had jobs. By 1960, both the husband and wife worked in over 10 million homes (an increase of 333% over 1940) and mothers of children under 18 comprised almost a third of all women workers (Nye and Hoffman, 1963, pp. 7-9).
The most significant change took place among well-educated wives. In 1962, 53 percent of female college graduates held jobs as compared to 36.2 percent of high school graduates. Among women with more than five years of higher education, the employment figure was 70 percent (Myrdal and Klein, 1968, p. 64).

In the income bracket where the husband earned from $7,000 to $10,000 per year, the rate of female participation in the job market rose from 7 percent in 1950 to 25 percent in 1960. Before World War II, married women workers had come almost exclusively from lower-class families. By 1960, it was just as likely for a middle-class wife to be employed (Hafstrom and Dunsing, 1965, pp. 403-409; Weiss and Samuelson, 1958, pp. 358-366). Given these income statistics, it is obvious that wives were increasingly employed for reasons other than dire "economical need." Several surveys found that employment was positively associated with an increase in self-esteem and achievement despite continued sex role stereotyping and economic discrimination (Weiss and Samuelson, 1958, p. 360; Komarovsky, 1962, pp. 62-73).

Although the economic and personal aspects of women's entry into the world of work were important, more important still was the impact of their employment on the nature of
marriage and the distribution of domestic tasks. Because women were working outside the home, role changes had to occur. Although it continued to be true that most women workers did not enter the labor force until their children had started school, their increasing numbers in the work force indicated a modification of their traditional place in society. And as the decade of the 1960s dawned, new roles were in the process of being created.
CHAPTER III
THE SIGNIFICANCE OF STUDY VARIABLES

Each of the variables included in this study represents an important aspect of the social climate which has evolved in the United States during recent years. The discussion in this chapter is devoted to these trends and developments with emphasis on their significance for the changing roles of women.

Residence

Drastic changes have taken place in the distribution of population in the U.S. within this century. Sixty percent of the population of the United States lived in rural areas in 1900; this percentage has dropped to forty percent by 1940, thirty five percent by 1960, and thirty one percent by 1970. During the period that this research covers, there was an especially noticeable movement of the population of the nation to the cities and suburbs. Twenty percent of the population lived in the suburbs in 1940; by 1960 the figure was up to thirty percent. According to Horton and Hunt

Between 1960 and 1970, the suburbs of our metropolitan areas grew by twenty six percent while the rural population remained unchanged and the central cities grew by only 6.4 percent.
The suburbs accounted for nearly two thirds of the nation's population growth during the 1950s, but for more than three fourths of the nation's population growth during the 1960s (1975, p. 429).

Studies of the rural-urban movement within the state of Louisiana indicate that this shift was particularly marked for the years chosen for the selection of sample of LSU graduates. Prior to 1940, 59.5 percent of the population lived in rural areas and only 41.5 percent lived in urban areas (Smith and Hitt, 1952, p. 26). According to the 1970 census, 66.1 percent of the population of the state lived in urban areas and 33.9 percent lived in rural areas at this time.

In keeping with the trends noted, the cohorts selected from the 1930-1940 and 1950-1960 graduates of LSU would be going through the process of establishing careers and families during periods of urbanization and suburbanization. This fact was considered significant for the study. In this regard, urbanization has been found to be related to many factors, which have significance for social change, not the least of these is decrease in birth rate and increase in sex ratios.

Dwelling Place

The economic depression with its shortages reduced the opportunity to own a private dwelling during the thirties. Both women and men were victims of the low wages
prevalent during this era. The New Deal in 1933 instituted measures to assist the principal wage earners in families. However, it was a time when obtaining a job, any job was vitally important.

Although wages paid to male workers were low, those paid to women were even worse. Chafe gives these examples of wages during the 1930s.

In May 1933, 84 percent of the female laundry workers in New York City earned less than thirty-one cents an hour. In the textile industry, where women comprised 39 percent of the work force, average weekly earnings increased from $10.85 in 1932 to $13.06 in 1935. . .Forty percent of the women laundry workers in Connecticut were paid less than twenty-five cents an hour. . .Women who were employed in laundries were permitted to earn as little as fourteen cents an hour, while waitresses in some areas received only twelve cents (1975, p. 85).

Considering the bad economic conditions, it is understandable that boarders and lodgers were found in a sizeable proportion of the homes of these times. Modell (1972, p. 3) declares that "although taking in boarders was more common among poorer families, the practice could be found among the more affluent also."

By the fifties the situation was different. Margaret Mead states the belief that every family should have a home of its own seems a truism to which almost every American would assent without further thought....
Furthermore, each family should consist only of a husband, wife, and their minor children. All other forms of living are seen as having great disadvantages (1949, p. 309).

This was the prevailing attitude as the country entered the second half of the century. Philippe Aries reminds us that the life style of the privatized household is very recent (1962, p. 414) and Laslett (1970, p. 70) argues that family privacy, in principle and practice, distinguishes the modern nuclear family from its counterpart in the past. She contends that the "private, self-contained nuclear-family household is a modern life style that has occurred only within the second half of the twentieth century and mainly in America" (1972, p. 70). Parsons also notes the strong preference for the single-family house as a family residence in America (Parsons, 1965, p. 32). From 1950 to 1960, the move to the suburbs, plus various other facilitators (such as the incentives to home ownership sponsored by the federal government, viz., the G. I. Bill of Rights), caused an upsurge in the movement to private dwellings and concomitant demise of the extended family. Type of dwelling was included among the questions asked respondents because of the change which occurred between 1930 and 1960.
Marital Status

According to Kirkpatrick,

The college woman until fairly recent decades had rather gloomy prospects in the marriage market. A smaller percentage of women college graduates ever married as compared with women in general and as compared with college men.... The gloomy portrait of the college woman was rounded out by evidence that she had fewer children as compared with the male college graduate and was possibly somewhat more prone to divorce.... Statistics pertaining to native white women in 1940 showed that, of the women with four or more years of college and in the age groups 45 to 49, only 69.9 percent had ever been married. At this time the proportion of male college graduates ever marrying was about 90 percent (1963, p. 435).

To explain why so few of his sample of women college graduates had married was not simple for Kirkpatrick, but he set forth certain factors; namely, that female college graduates are limited because of:

(1) selection by marriage prior to graduation,

(2) career interests,

(3) professional training which hampers mate seeking,

(4) lack of contact with educated and eligible men,

(5) distaste of men for the intellectual woman,

(6) high aspiration level and,

(7) individuation by virtue of selection and education (1963, p. 435).

Popenoe, drawing from several studies done at various institutions of higher education in the early part of the century concluded that "as a generalization only about
50 percent of college women marry" (Popence, 1951, p. 7). This percentage, however, increased slowly during the period 1930-1940 and sharply increased during the time from 1950 to 1960. Opportunities during this latter time for the college woman to marry were affected by the fact that "an increased percentage of young people were going to college and hence had the prospect of becoming college graduates" (Kirkpatrick, 1963, p. 425). Figures available for the marital status of white college graduates thirty to thirty-four years of age in 1940 and 1950 are revealing:

In 1940, of males with four or more years of college, 75.6 percent were married....by 1950 84.9 percent were married. A more surprising increase occurs in the case of women 30-34 years of age with four or more years of college. In 1940, only 62.9 percent were married, but in 1950, 77.7 percent were married. ...Thus there is evidence that the trend was toward a larger proportion of college women married and prospects were becoming less inferior to those of college men than previously was the case (Kirkpatrick, 1963, p. 436).

A study by Ginsberg (1966) of more than 300 women who attended professional or graduate school between 1940 and 1951 investigated the various facets of combining the roles of wife and worker. On the basis of his findings he predicted an increasing number of college educated women would marry. It was expected that the percentage of women ever married in the two cohorts selected for study would follow the same patterns.
Fertility

Fertility is an area in which differences have also occurred in the U.S. through the years. The "baby boom" of the 1950s was the most prominent feature of the recent American birth rate. Ryder (1974, pp. 123-132) states that, even though the "baby boom" has long since subsided, it is important to understand exactly what it was. He wrote:

The "baby boom" can be specified as a rise in the annual number of births from 2.46 million in 1936-1940 to 4.28 in 1956-1960, that is, a 74% increase in births over a period during which the population as a whole increased by only 33%. The measure customarily used by demographers to chart movements of fertility from both the size and the age-sex distribution of the population is the period total rates calculated for women of each individual age in the period concerned. This measure has a useful descriptive dimension; it represents the mean number of births a woman would have in her lifetime if she experienced the specified birth rate at each age. From 1936-1940 the period total fertility rate rose by 69 percent, from 2.17 to 3.67 (Ryder, p. 125).

Waite in a study of working wives from 1940 to 1960 (1976, pp. 65-80) found a dramatic increase in the number of married women with children who were in the labor force during 1950-1960. Since this change was concomitant with the baby boom of the 1950s, she hypothesizes that there has been:
1. A decrease from 1940 to 1960 in the negative effect of a woman's age on the likelihood that she was employed

2. A decrease in the inhibiting effect of motherhood on a woman's probability of employment

3. An increase in the relative importance of the wage rate in women's work decisions

4. A decrease with the rise in wage rate for females, in the inverse relationship between a wife's probability of employment and her husband's earnings.

This study contains many findings regarding employment of women and their child bearing patterns. However, since some scholars have noted an inverse relationship between employment opportunities and fertility, certain specific findings peculiarly relevant to the two decades considered in this study should be noted:

...for women having a third, or fourth birth, the inhibiting effect that a small child exerts on its mother's labor force activity has decreased markedly since 1940. In the early 1940s the presence of young children had a significant negative effect on the likelihood that the woman worked. The coefficient for this variable decreased steadily in size over the 1940 to 1960 period, becoming insignificant by the late 1950s. This decrease is probably due to increased wage rates for women which increased opportunity costs of the withdrawal of the wife from the labor force, and to more favorable attitudes toward working mothers at the end of the period than at the beginning.

Demographers have long pointed out that depressions, wars and other factors tend to inhibit birth rates (Easterlin,
1968; Blake, 1967; Whelpton, 1966; Whelpton and Kiser, 1954). The fertility ratios of women in the U.S. have, in fact, responded to these factors by increasing or decreasing. This phenomenon prompted the decision to use fertility as a measure of cohort differences.

**Employment**

Historical indications are that the size of the female work force changed considerably before 1920 (Chafe, 1975). Because of the need for industrial workers and the low wages which prevailed, after the turn of the century immigrant families were particularly likely to depend upon wages from all family members.

From 1900 to 1910, the proportion of all women who held jobs jumped from 20.4 percent to 25 percent. Thereafter it remained almost constant, falling to 23.3 percent in 1920, rising to 24.3 percent in 1930 and peaking at 25.7 percent in 1940 (Hooks, 1951, p. 39).

Even though women did engage in many new forms of work in the 1920s, contrary to popular opinion, only 5 percent of the women workers of World War I joined the labor force for the first time during the years of the war, 1918-1919. By 1920, women's participation in the total labor force had actually declined from the 1910 level and their employment in the war-related areas of manufacturing and mechanical
industries had dropped from 19.1 percent to 15.3 percent (Chafe, 1975, p. 54.).

From 1920 to 1940, even though more than two million additional women joined the labor force, the proportion of women over fourteen who held jobs increased by only one percent. The relative size of the female labor force, thus, was established before women's suffrage or World War I, since it grew only one percent in thirty years.

Despite the low percentage of increase recorded, many changes occurred in women's employment. Ryan (1975, pp. 326-327) declares, that the enormous changes in women's employment in the twentieth century simply brought about a more complex form of sexual inequality. Although females were accepted into secondary jobs outside the home, they were paid inequitably, and their chances for professional achievement receded as the century progressed.

Knudson writing in 1969 declared that the status of women has declined in terms of occupation as well as income since the 1930s. For one example, he cited the fact, that women accounted for 32 percent of the nation's college administrators and professors in the 1920s but only for 19 percent by 1960.

In keeping with this illustration, when women's rate of employment was highest between 1940 and 1966, the
proportions of women in professions declined from 45 to 38 percent (1969).

Jones and Taylor provide some valuable information regarding the occupational distribution of Louisiana women during the time critical to this study:

In 1940 Louisiana had 884,164 persons in its labor force and by 1950 the total reached 928,625. In 1940, it was reported that 209,606 women were in the labor force. By 1950 the number of women workers had increased to 238,554, and by 1960 they totaled 335,975. Their proportion of the labor force was 23.7 percent in 1940, 25.7 percent in 1950 and 30.8 percent in 1960 (1963, p. 5).

These authors also describe certain changes in the career choices of the women of Louisiana.

Dramatic occupation changes were recorded for women in Louisiana's labor force between 1940 and 1960. The major direction of this shift was from laboring employment to white collar work. Thirty two percent of the female labor force was in private household employment in 1940 compared with 19 percent in 1960. The number of women in clerical work increased from 13 to 24 percent, or from 24,000 to 78,000. Women in professional work increased from 12 to 14 percent or from 21,000 to 43,000. Other increases in white collar work were recorded for women in management and sales. The greatest increases for women during the twenty year period were recorded in the white collar and professional types of occupations. Total female participation in the labor force during this twenty year period increased by 73 percent (p. 13, 14).

Again, a trend is clear. This accounts for the inclusion of a section on employment in the questionnaire prepared for this study.
Income

According to Chafe, depression conditions during the period were somewhat worse in the South than in other parts of the nation. Higher education for women, and as a consequence higher income, was a far greater privilege for women between 1930 and 1940 than it was between 1950 and 1960. Hints of the increase in employment of women through these years appear in employment statistics cited by Chafe.

The greatest jump in employment among wives after 1910 occurred during the Depression, a time when half the nation's families earned less than $1,200 annually. Married women worked, not because they sought liberation from the burdens of domesticity or enjoyed a new equality with men in the job market, but so that their families could survive economically. Moreover, the jobs they filled were of the most menial sort. The poorest states—South Carolina, Mississippi, Louisiana, Georgia and Alabama—had the highest proportion of married women working. All were concentrated in the area of the country least likely to encourage a revolution in women's status. In 1940, only 5.6 percent of married women held jobs if their husbands earned over $3,000 a year (1975, p. 57).

Chafe gives the following revealing statistics relative to the income of professional women.

In 1934 a survey of 9,000 professional women showed that 50 percent of all teachers, librarians and social workers had never received a salary of $2000... In 1939 male teachers earned an average salary of $1,953 but females were paid...
$1,394; men social workers took home $1,718, women $1,442. Eighty percent of the women college graduates reported that they received less pay than men for comparable work. The same pattern of discrimination pervaded the lower occupational categories (1975, p. 61).

The situation did not improve after World War II when middle-class working women dominated a significant portion of the job market. According to Ryan (1975), even as late as 1960, 42 percent of all women workers were in jobs requiring an education, but received wages lower than did similarly educated men. In California, in fact, a woman with a college education made on the average only $300 more annually than a man with an eighth grade education (Ryan, 1975, p. 325).

Because of findings such as the above, an attempt was made to compare the incomes of the women graduates of LSU studied with that of their husbands.

**Occupation**

As the Depression of the 1930s worsened, women had special difficulties in finding work that paid a living wage. College women were hard hit as they attempted to enter businesses or the professions. Teaching jobs were especially scarce, and the proportion of women teachers fell from 85 percent in 1920 to 78 percent in 1940. Many states had
laws requiring married teachers to resign and during the depression "the proportion of all female workers engaged in professional occupations fell from 14.2 percent to 12.3 percent" (Chafe, 1975, p. 59). Such conditions were not limited to college women. Over 175,000 women sought clerical positions in 1937, but only 5,300 were placed (Chafe, 1975, p. 61).

The creation of the Women's Bureau in the 1930s was one outcome of recognition of changes in women's functions. Studies by the Bureau found that one out of every four employed women was the principal wage earner for her family, and as many as 95 percent of working wives contributed all of their earnings to family support (Chafe, 1975, p. 63).

The expansion of the sales and service sector of the economy, during the period from 1930-1960 served to rigidify the segregation of the work force by sex, and "by 1960 an estimated 59 percent of working women were employed in industries and occupations where the majority of their co-workers were females (Ryan, 1975, p. 324).

The educational level of the wife has been found to have a strong positive effect on her occupation (Cain, 1966; Oppenheimer, 1970; Ginsberg, 1966; Epstein, 1971). It has been explained that education acts as a proxy for
"tastes" for paid employment (Waite, 1976, p. 76). Studying working wives from 1940 to 1960, Waite found that the effect of the wife's educational level peaked (on the basis of occupational participation) during the 1950s (Waite, 1976, p. 77). However, this finding seems somewhat incongruous in view of Komarovsky's data indicating that "two-thirds of all college women in the 1950s failed to receive their B.A.'s" (Komarovsky, 1953, p. 77).

The poor situation for women to enter the better paid occupations is illuminated by the following facts. From 1925 to 1945, American medical schools placed a quota of 5 percent on female admissions. During the 1920s, both Columbia and Harvard law schools refused to consider women applicants (Chafe, 1972, p. 271). The continuing division of labor was also illustrated by other facts, despite being in the majority in teaching positions, women served as superintendents of schools in only forty-five of 2,053 cities in 1930 (Woodhouse, 1930, pp. 1091-96). In 1940, 70 percent of all males worked in jobs employing less than one percent of females (Time, 1941, p. 44). These trends have obviously changed in the past few years. One objective of the present study was to determine to what extent.

Organization Participation

By the late 1800s and early 1900s women had begun to emerge as members of organizations dedicated to social reform.
In the words of Jane Adams, they were working "as housekeepers of the world" (Adams, 1960, p. 244). It was during the period of ferment which followed the Declaration at Senaca Falls in 1875 and ended with the attainment of the right to vote, that many major women's organizations were founded--namely, the National Woman's Party, the American Association of University Women, the Parent-Teacher Association, the League of Women Voters, and the Junior League. Women have held pivotal positions of power in communities ever since (Junior League Magazine, Sept., 1975, p. 13.) Ryan discloses that "after 1920 it was estimated that the General Federation of Women's Clubs had perhaps one million members, the Young Women's Christian Association 500,000; there were 400,000 women union members and as many as two million women had participated in the suffrage campaign" (Ryan, 1975, p. 231).

Pressures related to involvement in the war effort reduced community participation by women although it still was a sanctioned activity. By 1950 attitudes appear to have hardened into a strident defense of housewifery against alternate activities. According to McGowan (1975, p. 5)
the most carefully drawn fifties heroines were women who took care of their children, encouraged their husbands, and maintained middle-class values down to the last blade of grass on their suburban lawns. These women never questioned their role. Their ambition and intelligence were directed toward their husbands' careers.

Friedan also notes the changed rates of community participation by the 1950s:

When the mystique took over (in the 1950s), a new breed of women came to the suburbs.... Women of this kind, and most of those that I interviewed were of the post-1950 college generation, refuse to take policy-making positions in community organizations. ...The kind of community work they choose does not challenge their intelligence--or even, sometimes, fill a real function....

So increasingly, in the new-bedroom suburbs, the really interesting volunteer jobs--the leadership of the cooperative nurseries, the free libraries, the school board posts, the select- menships, and in some suburbs, even the PTA presidencies--are filled by men. The housewife who doesn't "have time" to take serious responsibility in the community, like the woman who doesn't "have time" to pursue a professional career, evades a serious commitment through which she might finally realize herself; she evades it by stepping up her domestic routine until she is truly trapped (1963, p. 235).

It is noteworthy that this withdrawal from participation coincided with the increased ownership of single family dwellings. Public transportation, child care facilities, and community centers were conspicuous by their absence in the newly developed suburbs following World War II.
There was rising recognition that suburban life placed peculiar burdens on young families. Hapgood and Getzels (1974, p. 16) states that community participation for women is particularly difficult because of societal changes, i.e.;

Young mothers in areas with large concentrations of single-family residences often speak of their isolation and loneliness. The extended family is nearly obsolete and mothers are increasingly on their own when their children are young. Not only is the young mother often the only adult in her home during all but a few hours of the day, but young wives and mothers increasingly must assume new roles, often in new places of residence and without the help of other family members.

It might be stated, therefore, that the change in housing patterns plus the increased emphasis on rigidly structured female role behavior tended to undermine the motivation and ability of women to take part in significant activities outside the home during the decade 1950 to 1960. A question was designed to determine the participation of the LSU graduates studied in order to check on this possibility.

**Religious Affiliation**

There are not a great number of studies which deal with the religious affiliation of college graduates. However, there is information on the significance of belonging to one church or another. Since the majority of
the latter studies deal with the dichotomy between Protestants and Catholics (Mueller and Johnson, 1976; Estus and Overington, 1970; Goode, 1966; Argyle, 1959; Glock et al., 1967; Nash, 1968), some distinctions between Protestants and Catholics will be briefly elaborated.

Safilios-Rothchild states that:

> While all Christian religions share the same attitudes toward women and the same sex stereotyping, the Catholic Church has been most criticized from inside and outside for having more clearly accentuated... sex stereotypes and for still adamantly resisting any change in this area" (1974, p. 157).

Father Andrew Greely has "systematically charted the erosion of the nation's largest church" (Newsweek, April 5, 1976, p. 57). Although his surveys, conducted from the National Opinion Research Center, indicated increasing membership during 1930-1960 they showed a sharp drop in religious involvement from 1963 to 1974. Greely states categorically that the decline in Catholicism "is due to 'Humanae Vitae' the Papal encyclical condemning contraception issued in 1968." Says Greeley, "We prove it with the kind of certainty one rarely obtains in historical analysis" (1976, p. 57).

Estus and Overington (1979) offer data which they say demonstrates that "among Protestant church members, participation is positively associated with occupational level,"
but unrelated to educational level" (p. 760-781). Goode's study of Protestants led him to conclude, however, that "the greater church participation of higher status persons is not indicative of a greater religious commitment or interest, but reflects a greater involvement in voluntary organizations generally" (1966). There is also evidence that religious participation varies with marital status (Argyle, 1959; Glock et al., 1967) and the presence of young children (Nash, 1968; Mueller and Johnson, 1976). Mueller and Johnson (1976, p. 790) also found that "there was more frequent religious participation by females than males, regardless of affiliation.

All in all, it was considered important to check on the religious affiliation of the respondents included in the study.
CHAPTER IV

THEORETICAL FRAMEWORK

Theories of Social Change

Many paradigms have been designed to study change in society. The purpose here will not be to espouse any one theory but show different ways in which change may be understood. Due to little research being reported on women prior to recent times, the following discussion will focus on the problem of social change and the family, which is, of course, inextricably involved with the roles of women.

Evolutionary theories are "characterized primarily by assumptions of smooth, cumulative change, often in a linear fashion and always in the direction of increasing complexity and adaptability" (Applebaum, 1970, p. 18). According to Clayton (1975, p. 68) such unilinear change implies

that all societies move from a simple to a more complex state. The unilinear theme suggests that change in the simple societies progresses quite slowly, and that as more and more changes occur the rate of change increases exponentially. The eventual consequence is rapid social change that can bring about a massive reorganization of society in a very short span of time.
Modernization theories based on this model posit the following regarding familial change:

a) a move from the extended toward the nuclear family system
b) a family unit in which the participation of individual members increasingly occurs outside the family itself
c) a family system that is primarily a recipient rather than an instigator of change
and d) a family system that is societally subordinate to the economic, political, and other institutional spheres of activity (Clayton, 1975, p. 77).

Unilinear theorists believe that development must be from "traditional" to "modern" and that regression is impossible.

Developmental theories focus on the "birth, infancy, childhood, adolescence, young adulthood, middle-age, old age, widowhood, and death" stages of social systems. One of the best known proponents, Carl Zimmerman (1947), states that the Western family in the beginning was based on a "trustee" relationship, then progressed to its "best" form as a domestic arrangement, and finally is becoming "atomistic"—this final stage being a prelude to its demise. This model allows for regression whereas evolutionary theories do not.

Equilibrium theories are "characterized by the assumption that societies, cultures, or civilizations regress as well as grow" (Applebaum, 1970, p. 19).
Arlene and Jerome Skolnick (1971, p. 11) describe functionalism, the best known and most controversial of these theories, as based on an organismic metaphor, in which society is analyzed as if it were an individual biological organism. Features of social structure—such as norms, roles and status-positions are likened to the functional parts of organisms. Parsonian functionalism, influential during the post World War II period, holds that American society is "a community with a self correcting equilibrium, based on consensus and isolated in time, and space. . . . Change is not absent but is . . . abnormal or unusual, something that has to be explained" (Skolnick, 1973, p. 41). In this Parsonian view, social institutions like the family exist to maintain the status quo, to assure the orderly workings of the society. Danger in this assumption, as Dahrendorf (1958, p. 117) points out is the tacit assumption that things must be as they are. If sex roles and statuses, for instance, are "natural" and even predestined, then any individual who upsets society's expectations is in some sense aberrant or a deviant.

Dahrendorf himself (1958, p. 123) suggests a conflict model to explain the mechanism of social change. In it,
change is not to be regarded as unusual, but rather as the only constant. Equilibrium occurs only when something happens to impede the processes of change. Societies, institutions, and families are held together by coercion, or at least constraints of some type. (The "normal" family according to a Parsonian conception, is held together by the carefully balanced system of needs that various family members can fill.) Collins (1971, p. 3-21) describes family roles as resulting from sex stratification occurring within a conflict framework.

In general, this study assumes a conflict model, since World War II upset all the well-entrenched family systems that had previously been the norm in the United States.

The basic model of this conceptual framework is:

that persons struggle for as much dominance as their resources permit; that changes in resources lead to change in the structure of dominance; and that ideals are used as weapons in these struggles, both to unify status communities and to justify power interests." (Collins, 1971, p. 4)

By almost any criterion...the war represented a turning point for women workers. It was responsible for millions of women joining the labor market for the first time. It forced the substantial elimination of barriers to the employment of wives. And it opened up the opportunity for a second vocation to thousands of older women whose primary homemaking duties were over. Although female employment was initially conceived of as a temporary measure, the experience of work became an institution in many households as the war continued. Despite the built-in obstacle of demobilization, women succeeded in surprising numbers in retaining their new economic role.... Many people still opposed the idea of women's work....
but given the strength of the forces opposed to female employment, the statistics told a remarkable story of change, and justified the National Manpower Council's conclusion that the war had promoted a "revolution" in the lives of women in America (Chafe, 1975, pp. 183-184).

As scholar Thomas Kuhn (1962) persuasively argues, the model a scientist uses affects his data, his hypothesis, and his results in no small way. The situation of the social scientist is no different when he seeks to explain change, and the models presented here attest to the diversity of opinions on the matter. Nevertheless, there is a general consensus that, whatever the model used, whatever the resistance or adaptiveness of the individual or the social unit, change can go in both directions and may be conceived as proceeding from the cultural level to the social level to the personal level or from the personal to the social to the cultural level (Clayton, 1975, p. 69). Furthermore, change takes time. Kirkpatrick (1963, p. 149) says that the feminist movement's endeavor to upgrade the status of women commensurate with their increasingly important economic function is essentially a struggle against cultural lag, which occurs when changes in the larger society cannot at first be apprehended at lower levels.
William F. Ogburn, hypothesizing that there are in reality two cultures, the material and the nonmaterial, makes some very pertinent observations. Changes in material culture tend to be cumulative and directional, but change in nonmaterial culture is difficult to discern; and even when change is not covert, it still, mostly, defies description or generalization. Another difference is that standards can be agreed upon to evaluate products of material culture but that standards to ascertain the worth of institutions or attitudes are generally lacking. It is the uneven rate of change between the forms of culture (for they are inextricably bound up in one another) that is the source of cultural lag.

Osburn's most convincing example of cultural lag is found in his comparison of the modern family with the colonial family. He postulates that before the Industrial Revolution, the family possessed economic, educational, recreational, religious, and protective as well as biological functions. Marriage was for economic reasons, and women and children both played important roles in the orderly day to day functioning of the family. But when technology removed production from the home--the nonmaterial culture became disorganized. Women and
children, especially, suffered disorientation, since roles previously well defined for them were altered drastically. Cultural lag, in other words, indirectly precipitated social problems, through unanticipated consequences on the home and family (Clayton, 1975, pp. 94-96).

The two cohorts studied, were separated by a decade, 1940-1950, when far reaching changes in both material and nonmaterial culture took place. Because of these changes, it seemed possible that there might have been differences between the two cohorts in the socio demographic variables of residence, family, employment and income, and community participation. In addition, because rapid change precipitates changing norms and thus may aggravate tendencies toward personal disorganization, the study will attempt to determine if this period of change had resulted in the presence, among the group studied, of a condition described by numerous scholars as alienation.

The Concept of Alienation

A voluminous literature on alienation exists. The history of man might very well be written as a history of alienation; concern with the concept dates back at
as far as Biblical days. The Old Testament concern with being "alienated from God" belongs to the heritage of Judeo-Christian tradition (Pappenheim, p. 111). In modern bureaucratic societies, in which distance between aspirations and chances for success is often maximized, alienation is presumed to be present. (Merton, 1957)

Seeman, (1959, p. 783 ff.) on whose work Middleton bases the scale used in this study, notes the importance of the concept in contemporary theory and attempts to present an organized view of the uses that have been made of it. In doing so he gives alienation five underlying components.

The first is powerlessness, "the expectancy or probability held by the individual that his own behavior cannot determine the occurrence of the outcomes, or reinforcement he seeks." Seeman (and thus Middleton) specifies that his definition depicts man's relation to the larger social order," so that the alienated individual would feel that his actions would be unable to influence external events. Second, there is meaninglessness in which the individual is unclear as to what he ought to believe--"when (his) minimal standards for clarity in decision-making are not met." Beliefs may be merely descriptive (as with interpretations), or they may be
concerned with moral standards (as with norms for behavior). Either way, the alienated person feels that in some sense he lives in an unintelligible world. Third, Seeman cites Durkheim and his concept of anomie—called by him normlessness. Traditionally, anomie was a circumstance in which social norms were no longer regulatory and individuals had no effective rules to govern behavior. Seeman gives Merton's example of American society in which "culturally prescribed goals are not always congruent with the available means for their attainment" (1939, p. 680). Persons faced with this dilemma will expect that an action, necessary to achieve a given goal, will bring about society's disapprobation. Fourth, there is isolation. Seeman contends that isolated persons typically "assign low reward value to goals or beliefs that are . . . highly valued in the given society." Isolated persons are, in other words, simply out of step with popular culture. Finally, there is self-estrangement, in which the individual is "something less than (he) might ideally be if the circumstances in society were otherwise." Involved here is the notion that to be satisfied one must be able to feel the intrinsic meaningfulness of one's work. Both workers who labor only because of the weekly paycheck, and
housewives who do their chores only to get them over with, are self-estranged.

Relation of Residence to Alienation

A comparison between the virtues of rural life and the pitfalls of urban life has been part of sociology from its very inception. Terms used to describe these alleged differences have varied, but the underlying comparison has remained similar; rural life was simple and thus produced wholesome, community minded citizens; urban life was complex and produced shallow characters without roots who were subject to alienation. Rules, roles, and relationships were stable in rural areas, and the city was beset with change, disorganization, and innovation. Urban areas had variety, heterogeneity, novelty, impersonality, and superficial relationships among people. Small towns and rural areas had tradition, social continuity, and cultural conformity. Such characterizations represented city dwellers as devoid of warmth and interest in their neighbors (Park et al, 1925; Sorokin and Zimmerman, 1929; Michelson, 1970; Rogers and Burdge, 1972; Wirth, 1938).
Sociological studies in the early part of the century responded to this supposed dichotomy in behavioral characteristics. The social changes presumed to accompany urbanization were frequently described in constructs as "ideal types." One of the most useful of these divisions, in terms of its effectiveness within research, was Ferdinand Tonnies' (1957) description of the shift from Gemeinschaft—a community with ties based upon kinship—to Gesellschaft, a society founded on common economic, political, and other interests. A similar division was propounded by Max Weber, (1946) who described "traditional" society and "rational" society, and by Emile Durkheim (1951), who distinguished between societies based on "mechanical solidarity" and those based on "organic solidarity."

Marx and Engels (1959) also discussed the dichotomy between the urban and the rural. They state that

the greatest division of material and mental labour is the separation of town and country. The antagonism between town and country begins with the transition from barbarism to civilization, from tribe to state, from locality to nation, and runs through the whole history of civilization to present day.

These comparisons had an implicit time frame; rural areas represented the good old days, and the city represented the future. The underlying theme of all these
formulations is that the city produces a characteristic mode of life which is natural and unique to all urban places. Sennett (1969, p. 12) says that

Weber, Simmel and Spengler all assumed the characteristics of city culture—the large, impersonal bureaucracies, the rule of rational exchange, and rational law, the lack of warm, personal contact between city men—to be qualities that pertain to the city as a whole.

Georg Simmel theorizes that because urban dwellers come into contact with so many people each day, they conserve their psychic energy by limiting their relationships to much fewer persons than their rural counterparts and by maintaining superficial relations (1950, p. 415). The assumption might thereby be made that they become alienated from many human relationships. This is the theoretical perspective which promoted the use of residence as a variable.

Relation of Type of Dwelling to Alienation

The word alienation is part of the cant of the mid twentieth century and it began as an attempt to describe the separation of the worker from his world of work. We need not accept all that this expression has come to convey in order to recognize that it does point to something vital to us all in relation to our past. Time was when the whole of life went forward in the family, in a circle of loved, familiar faces, known and fondled objects, all to human size. That time has gone forever.
It makes us very different from our ancestors (Laslett, 1965, p. 1).

Many family scholars have begun to associate some of the structural facets of the private dwelling owned by the nuclear family today with various forms of psychological effects (Kenniston, 1971, p. 6; Mills, 1959, p. 10; Moore, 1958, p. 409; Goode, 1963, p. 14; Parsons, 1949, p. 223). Bohannon, (1971, p. 56), argues that

... the kind of houses people build, or would like to build, is an excellent indicator of the particular relationship emphasized in a kinship system, ... reflects their social training and inclinations--and in turn forms and restricts the social relationships they engage in and the experiences they undergo.

Other writers contend that

... it is impossible to understand recent social-science literature on the role of the family in modern society without recognizing that much of it was written as an attack on scholars who had predicted the death of the family as a concomitant of urban industrialism (Skolnick, 1973, p. 11).

Wirth (1938), Linton (1946), and Parsons (1965) recognize that modernization and urbanization introduced changes in personality, since in earlier times the extended family governed family obligations and formed a supportive network in time of need. Parsons and his adherents argue that, as a society became more industrialized, the family
became more rather than less important. In traditional societies, according to Parsons, "the extended family is a primary group" (Parsons and Bales, 1955, pp. 3-9).

Though it is impossible to extensively develop the numerous theories regarding extended vs. nuclear households and the effects on families, in depth, Kenniston (1961, p. 6) notes that "American society during the 1940s and 1950s seemed to be living evidence for the validity of the (strength) of the nuclear-family ideology." Freudian ideas regarding strict role differentiation were disseminated widely. C. Wright Mills (1959, p. 10) was one of the few to foresee danger in the increasing trend to privatization in family life, which took place largely in the decade 1940-1950 separating the two cohorts in this study.

Therefore, it is appropriate to note that, though, the cohort of 1930-1940 might have been beset by economic and wartime problems, the assistance of the extended family would seem to have counteracted alienation. There is also evidence that the extended family is more a feature of agricultural societies than of urbanized societies and, for the cohort of 1930-1940, the movement from rural to urban areas was just beginning in Louisiana.
In 1960, 82.7 percent of the total population of the United States lived in nuclear-family households (husband, wife and children) while the proportion of household members who were other kinds of relatives declined to 5.5 percent (Parsons 1965, p. 32).

Laslett (1973) argues that though this development may seem beneficial, the "drawbacks of too much family self-sufficiency and privacy are only recently beginning to be realized." Goode (1963) finds when an individual woman is separated from the extended family her domestic burdens are increased rather than lightened. Consequently, for the cohort of 1950 to 1960, the increased move to private dwellings caused by increased affluence may be an mixed blessing. Phillip Slater (1970, p. 68) reminds us that

The idea of imprisoning each woman alone in a small, self-contained, and architecturally isolating dwelling is a modern invention, dependent upon an advanced technology. In Muslim societies, for example, the wife may be a prisoner, but she is at least not in solitary confinement. In our society the housewife may move about freely, but since she has nowhere in particular to go and is not a part of anything, her prison needs no walls. This is in striking contrast to her premarital life, especially if she is a college graduate, in active life with constant emotional and intellectual stimulation. College life is in this sense an urban life. Marriage typically eliminates much of this way for her, and children deliver the coup de grace.
Seeman (1959) and Middleton (1963) find that isolation heightens one's sense of powerlessness. Anything, therefore, that increases isolation constitutes a hazard, even something seemingly as unimportant as which story of a building one lives on. Quoting a study published in 1967 by D. M. Fanning of the families of servicemen in Germany, Bernard (1972, p. 51) states that "women living in apartment buildings were more susceptible to psychoneurotic disorders than women who lived in houses, and the higher the apartment the greater the susceptibility." Galbraith (1974, p. 33) also notes that the suburban household may exacerbate the strains on the modern woman because of its separation from the stimulation of urban life.

Changes in life styles, such as the increase in private housing, may be a factor in personality disturbance. Bernard (1972, p. 52) notes that modern women who are more isolated from kith and kin may "suffer from more negative psychological effects... and be more susceptible to psychoses."

**Family Variables**

**Sex Role Differentiation**

The importance of role behavior cannot be over-emphasized. In effect, it could be said that role behavior
involves and even subsumes all of the other variables in this discussion. For this reason it will be given a somewhat lengthy treatment.

The role of women in contemporary society has been variously treated in sociological analyses, and all of the experts seem to generally concur with Robert Bierstedt, who says that "a sexual division of labor is one of the constants of human societies" (1970, p. 15), or with Gerhard Lenski that "age and sex have been bases of social differentiation in every society throughout history" (1970, p. 36).

Many explanations and interpretations of the division of roles between the sexes have been offered. Bierstedt argues for biological determinism, albeit heavily influenced by cultural factors.

If there is a woman problem . . . it exists because biology places certain limitations upon cultural aspirations. To reconcile two careers, one based upon physiological fulfillment and the other upon cultural creativity--this is the problem for which our society so far has found no satisfactory solution. . . . A woman can never forget her sex (1970, p. 376).

Though noting that changes in the status of women do occur and are occurring, Bierstedt states that these are "always within biological limits" (1970, p. 378).
Cross-cultural research demonstrates that a division of labor by sex seems to be present in all societies: women's work usually centers around preparing food and caring for children; men's work changes with particular economy but usually involves being away from home. But even in primitive societies, the role status and requirements for both sexes depend upon the type of work done in the economy. Where agriculture or animal husbandry are the means of subsistence, both boys and girls learn to be obedient and compliant. Where hunting prevails children are socialized to be independent and assertive (Barry, Child, and Bacon, 1959).

History shows that family relations are influenced substantially by economic roles. Numerous studies indicate that family role divisions are significantly shaped by economic considerations (Komarovsky, 1967; Rainwater, 1959; Bernard, 1971; Moynihan, 1971), and there is seemingly a correlation between the increasing economic role of women and the development of a more equalitarian family structure. Skolnick (1974, p. 74) suggests that industrial societies do not contain the same "biological necessities" that tend to cause rigid division of labor in primitive societies. The more backward areas of
the world differ significantly from advanced industrial societies in that they lack the technology of contraception and bottle feeding; they have high infant mortality rates; and they highly value children's labor. Thus the lives of women in these societies are endlessly dominated by the demands of fertility, and it is obvious that while women are thus involved, tasks outside the home tend to be carried out by the man but this differs from one tribe or group to another. Because this situation is different in modern technological societies; narrow division of labor according to sex is unnecessary.

Roger Brown offers corroboration, contending that though there may be a biological tendency for males to be rougher, tougher, and more active than most females, there is considerable "overlap" between the sexes. . . . The realities of everyday social life in modern societies do not support the notion that either biology or socialization would automatically assign certain activities to men and others to women (1965, p. 171).

In other words, in postindustrial societies where sex-role stereotyping is still rife, we have a classic example of cultural lag. Kirkpatrick stated that it is "impossible to separate economic and social consequences, but it could be added that the social consequences may often come later after a lot of resistance" (1963, p. 151).
Relation of Marital Status to Alienation

For a long time family scholars have studied and described the various components of behavior involved in becoming and being a wife (Bernard, 1971; Stoll, 1974; Skolnick, 1973; Blood and Wolfe, 1960; Blumberg and Winch, 1968; Burgess, 1926; Goode, 1963; Cuber and Haroff, Ogburn and Nimkoff, 1965; Parsons, 1949). There is general agreement that different emphasis is given to the various components of role characteristics of wifely behavior by different class structures.

The role of a woman as wife quite obviously is dependent upon the commitment of husbands and wives to maintaining family solidarity. The male-female relationship within a marriage may be crucial for companionship and marital satisfaction but, Jessie Bernard (1975) cites evidence from the National Center for Health Statistics regarding the destructive effects of the occupation of housewife on the mental and emotional health of married women. Her statistics demonstrate that, in all except one (that of feeling an impending nervous breakdown) of twelve mental health symptoms, the working women were overwhelmingly better off than the housewives (pp. 30-31). Bernard in an earlier study (1973) states
Although differences between unmarried and married women at marriage were not significant, the differences increase over time to the disadvantage of the married women. Amundsen (1971) states that "women are 60 times more likely to be depressed than men" (p. 123).

A basic difference occurring in marriage, according to Bernard, is the change in work for the woman, but not for her husband. She says that "until yesterday, and for most women even today, every wife becomes a housewife" (1972, p. 47), and coming to terms with domesticity is not the least of the housewife's trauma. Stating that "sympathetic encouragement instead of indifference or positive belittling from husbands would doubtless lessen the alienating effect of housework as an occupation," Bernard further suggests that the difference in the work lives of wives and husbands has alienating effects on other aspects of the marital relationship (1972, p. 49). According to this viewpoint, since the whole social structure has been based on the assumption that child bearing, child rearing and household management are the major life work of women, they are swept into marriage with practically no other respectable status available to them. Though the proportion of women in the labor
force has increased considerably during the past century—from 18 percent in 1900 to 37 percent in 1968, 49.9 percent of women sixteen years of age and older, or thirty-five million women, are engaged in full-time housekeeping according to the Women's Bureau, Handbook on Women Workers (1969, p. 9).

Although statistical evidence indicates a high rate of mental distress among women, this same group paradoxically reports itself as "happy." Bernard surmises that these psychologically distressed women "... may be interpreting happiness in terms of adjustment" (1972, p. 56). However, modern clinicians, (Broverman, et al 1970, pp. 6-7) conclude that our culture has a double standard of mental health, one for men and one for women, and that we incorporate into

our standards of mental health for women the defects necessary for successful adjustment, namely submission, dependence, less adventurousness, less aggressiveness, less competitive spirit, more emotional instability, more concern about appearance, and less objectivity.

One of the most significant components of the alienation syndrome is powerlessness. Gouldner argues that, when power is unequally distributed, the weaker party must continue services even with minimal reciprocity
by the more powerful (Gouldner, 1960, pp. 161-178). This viewpoint is congruent with that of Coser who states that "in a marriage, the wife must give benefits to the husband over and above what she receives from him, because of the power he possesses over her" (Coser and Coser, 1976, p. 195).

For the most part, power results from the occupational status of the husband, because occupation determines privilege in this society. The conclusion might be drawn that the resulting "asymmetrical power set up", tends to tilt toward alienation of the powerless person, who is usually the wife.

Relation of Fertility to Alienation

Many writers have speculated on the relationship between fertility and alienation (Neal and Groat, 1966; Rainwater, 1959; Total, 1971; Phelps, 1971; Whelpton, 1966; Whelpton and Kiser, 1954). Groat and Neal suggest that alienation is associated with an extension of child bearing beyond the age and marital duration characterizing completed family size for most women. They found that women high in the dimension of meaninglessness and normlessness were those with relatively large families and longer marriages. Davis (1967), Giele (1971), and
Blake (1967) note that one of the most critical psychological factors affecting the number of children a woman both desires and achieves is her acceptance or rejection of the feminine stereotypic social role, which according to Clarkson (1970, p. 390) implies "low competence" and "immaturity." He goes on to say that

Acceptance of alternative feminine roles, such as employment in the work force, could reduce the social intrapsychic pressure on women to produce children, and thus result in a smaller achieved family size (p. 390).

The Population Reference Bureau in its February, 1970, publication states that

the status of women in a post-industrial society is, without doubt, one of the key determinants of the birth rate. The more satisfying the employment opportunities which women have, the less likely they are to want large families. Women who lack the satisfactions which come from decent employment . . . (who lack) a sense of self-esteem from being able to express a talent or make a contribution to society and be paid fairly for it, and other psychic rewards--must find self-fulfillment somehow, somewhere (p. 1).

Rainwater (1959, p. 105) also presents striking insights into the association between large families and alienation, particularly that variant of alienation termed by Seeman and Middleton "meaninglessness."
Becoming pregnant represents a fulfillment of (a woman) against which arguments cannot be brought; she categorically is a mother and therefore is not other things she fears she might have been—a person of no consequence, a bad person, or a person with no purpose.

Most of the studies regarding alienation and fertility divide the groups according to religious preferences. Because some religions are more explicit in defining women as wives and mothers, it is understandable that having many children would, of itself, be apt to give meaning to the life of a dedicated woman. Motherhood itself, therefore, "may provide a buffer against despair, and proximate social relations become potentially orderly, predictable, and coherent as anchoring points within a broader context of uncertainty and trust" (Groat and Neal, 1966, p. 956). Similar findings regarding religion and family integration date back to Durkheim's study of suicide (1951). That religion as a mitigating factor influences family size is also shown in a study by Westoff, Potter, and Sagi (1963) where the direction of association between socioeconomic status and fertility was found to vary between Catholics and Protestants. This study, however, supports the probability that some sort of fundamentalism may be more important
than simply the designation of Protestant or Catholic. "Religiousness" rather than religion is the most important variable, and therefore alienation scores and family size may be differentially associated within and between the major religious categories.

The extent to which the Catholic norms regarding birth control, childbearing and motherhood influence fertility seems to depend on the degree of integration into the Church, and social isolation. Data compiled by Neal and Groat (1970, p. 472) indicate that

those higher in social isolation were characterized by lower fertility, not only for the total Catholic sample, but also for each of the categories derivable from simultaneously controlling age and education. . . . Insofar as the more highly isolated Catholics are characterized by a low degree of integration into the Church, the religious norms promoting high fertility would have a less compelling influence on them. It is perhaps for this reason that the family pattern of Catholics high in social isolation resembles that of Protestants and differs significantly from that of their non-isolated Catholic counterparts.

It should be understood that alienation as it relates to women, fertility, and religion is also closely related to social class (Bumpass, 1969). Among Catholics, fertility differences by occupation are minimized as the
family forming process unfolds, though, the influence of occupation increases with increasing age among Protestants. For both groups, powerlessness, meaninglessness, and normlessness increase fertility, whereas social isolation seems to limit fertility.

The question arises, what is the traditional role of a woman in the United States and to what extent is it the result of cultural lag? According to Day (1965, p. 119) the traditional attitude toward the woman defines her as

Primarily a helpmate and mother (emphasizing) the needs of her family over any she herself might have for personal development or self-expression as an individual. And it minimizes the possibility of her making a contribution apart from that entailed in the performance of her roles as wife and mother. If she works, it must be justified solely in terms of economic necessity. Any other kind of "outside" activity viewed as competitive with her familial duties is frowned upon as an undesirable personal indulgence. If she has any separate individual needs at all, they must await the prior fulfillment of those of her children and husband.

The family is the woman's theoretical preserve, the "cultural institution created to protect her biological functions of breeding and nurturing, over which she has full control" (Makielski, 1973, p. 9). However, as Malielski continues, even this is a myth, for the
truth is that "the man's economic dominance enables him to control the family, too" (1973, p. 93).

The woman, then, is enjoined by the culture to devote her major energy to her family, which in fact is more often than not dominated by the male. Furthermore, she may not engage in occupations that confer status and prestige and, hence might alter "the power constellations within the confines of the 'greedy family'" (Coser and Coser, 1974, p. 199). Although it is normatively approved and desirable that women be available to work when income needs to be supplemented, yet work must never receive their primary allegiance.

The legacy of this system is telling. And although Parsons and others (Blood, 1969; Blood and Wolfe, 1960; Rainwater, 1959; Steiner, 1963) have studied in great detail the integrative function of the family and evaluated the role of women in terms of its potential for maintaining family solidarity as well as emotional support for other family members, little attention has been devoted to the effects of the woman's activity on her. The next few paragraphs will address one aspect of this problem created by fertility, namely children.

Seventy-four percent of the women interviewed in the Lopata studies (1971) rank the role of mother as the most
important undertaken by the housewife. It is important in this respect to note how the women view their children and their influence upon their children's development. Rainwater et al (1959, p. 98) found that the workingman's wife,

... looks for gratification from her children in the present rather than the future. She tends to regard her child as something that should give her pleasure ... She has some tendency to regard children as though they were a combination of animated boy, stuffed animal, and sparkling bauble. A child is for her, in one of its major aspects, a passive object to be hugged close, decked out in appealing clothes, or to be enjoyed for its antics.

For many women without outside commitments, the success or failure of their children indicates their most important role, that of mother, and their lives are devoted to emotional involvement with their children. For many others, as indicated by the Lopata studies, passivity characterizes their involvement, although the outcome of their children's lives remains crucially important for their self-esteem. "That is, far from freeing the matron, her occupation makes her dependent upon husband and children; she is justified through them."

Studies indicate that it is precisely those women whose sole justification comes through family attainments, who
are so involved with the activities of children—pushing, prodding, worrying, sacrificing, subordinating self to others—who have the greatest difficulty adjusting to the children leaving the nest and who suffer the most neuroses. Pauline Bart's studies (1970) of depressed middle-aged women support this strongly. Interviewing women who were hospitalized for clinically defined depression and who had undergone maternal role loss (at least one child not living at home), Bart found that those who were overinvolved, overprotective "supermothers" were the most depressed. The greatest prevalence of this type was among Jewish women, but when controlling patterns of family integration, differences between Jews and non-Jews declined sharply, Bart concluded,

My data shows that it is the women who assume the traditional feminine role . . . who respond with depression when their children leave. . . . If one's sense of worth comes from other people rather than from one's own accomplishments, it follows that when such people depart, one is left with an empty shell in place of a self (p. 104).

Thus the "good" mother in American culture, the one who follows the role prescription, may find herself with little time for independent action. Obviously many women are satisfied with the traditional role of the female, but
obviously many women are not satisfied with it and thus experience meaningless, powerlessness, isolation, and frustration.

Relation of Employment, Occupation, and Income to Alienation

The relationship of occupation to alienation is crucial, and Karl Marx has given probably the most perceptive and detailed exposition of that relationship.

When he speaks of alienation from the act of production, he refers to the estrangement the worker feels from his activity that is neither originated by him nor belongs to him. The worker does not control the direction or form his activity takes, and therefore, his activity is not a fulfillment of himself, but a denial. He is, in Seeman and Middleton's terms, "powerless." (Marx, 1959)

A manifestation of alienated labor is alienation from the product of that labor. This occurs when the worker has lost control over the object and in turn is dominated by it. (Here "products of labor" can refer to physical objects, intellectual activity, or services rendered to other people.) In such a situation one's production does not reflect one's creativity, and the process of labor is not a free expression of one's abilities. One feels "meaninglessness." Work is not an end in itself but only a means to an end.
Frances Pozzuto in an unpublished Master's thesis (U. Cal., 1971) suggests correlations between the worker in Marx's analysis and the modern-day housewife. She says that

because of the constrictions placed upon her by her husband and children as well as social and economic factors, the housewife has little control over the form and direction of her activity. The activity becomes further alienating by not utilizing the individual talents and capabilities of the women. . . . Maintenance and satisfaction of physical needs rather than creation and transformation characterizes her activity. . . . The housewife is not free; she owes her existence to another and her activity, rather than being internally motivated, is externally controlled by husband, children and social and economic forces (1971, p. 15).

And again, "Surrounded by objects she either did not create or participated only peripherally in the creation of, she is committed to them and dependent on their proper functioning" (1971, p. 23).

Obviously occupational alienation is experienced by women other than housewives, but as Lewis and Rose Coser (1976, p. 201) argue,

when jobs are meaningful, they are likely to detract attention and commitment from the family which alone is supposed to give meaning to the lives of women. Those women who engage in "unalienated" work are seen as potentially or actually subverting their cultural mandate, as disrupting the role expectations of the family system . . . . What is offered to them (women)
formally is withdrawn normatively. Such contradictory patterns are likely to be highly anxiety-producing for many women and to evoke ambivalence and resentment.

Relation of Income to Alienation

Allardt (Israel, 1971, p. 238) hypothesizes that powerlessness—a variant of alienation in Seeman's model—results from the "discrepancy between the evaluation of one's own resources and the chances of using these to influence the results of social interaction." Such a discrepancy is experienced by individuals who hold values which say that they are entitled to use their resources on terms that are equal for all, but who for various reasons don't find themselves in a position to do so. An individual woman, for example, who has accepted an economically subordinate position in a society even though she might have educational resources, would feel alienated. Indeed Mizruchi (Israel, 1971, p. 234) found that in all educational categories, grade school, high school, college educated, those with lower incomes have a higher degree of anomie than those with higher incomes. In the categories of individuals with college and graduate education, there is a statistically significant relationship between income and anomie; this seems a valid instance of status
incongruency. Highly educated persons often expect high incomes. Assuming the acceptance of uniform values, people with relatively significant educational resources or investments feel alienated when they experience themselves as not receiving enough in exchange for their resources.

Middleton (1963, p. 973) states that "one of the problems empirical studies of alienation must confront is the multiplicity of meanings attached to the concept." A prevalent theme, according to Middleton, in the literature of alienation is that "man may become estranged from himself by failing to realize his own human capacities to the fullest" (1963, p. 974). Seeman (1959, p. 783) calls the absence of intrinsically meaningful activity an indicator of self-estrangement. This is a broad enough concept to cover almost any type of assumption about human nature and the ideal human condition; nevertheless, the notion of alienation from meaningful work has an important place in the literature (Srole, 1956; Dean, 1961; Nettler, 1957; Pappenheim, 1959; Josephson, 1962, and Fromm, 1955). Becker (1964, p. 108-133) declares that alienation "refers to the disintegration of our very selves and personalities which occurs when we are powerless." He suggests three ways in which alienation comes about:
(1) Alienation occurs along the dimension of time. As we grow older, however, we must constantly adapt to new situations. If our early childhood training has been too rigid, we are unable to make the necessary adjustments and become increasingly unable to handle our experiences. (2) Alienation also occurs in terms of the roles we play. This problem affects both men and women, but we are particularly familiar with the female version. Not only are females confined to a few narrow roles, but they are also subject to contradictory messages about the roles they do play. Motherhood, for example, is viewed as a sacred task, but mothers are not taken seriously when they act outside their kitchens and homes. (3) The third dimension of alienation is more complex: the breakdown of self occurs when the gap between thought and action, theory and practice, mind and body becomes too great (p. 110).

Some statistics regarding women as workers were presented earlier (see Chapter II). However other statistics may better reveal the connection between women as workers and the syndrome "alienation." Though employed women currently represent approximately one-third of the labor force, they receive about one-fifth of the nation's income in wages and salaries (Andreas, 1971, p. 49). The median income of women employees, even within a given occupational grouping (and holding education constant) is only 58 percent of that of men (Psychology Today, 1974, pp. 83-86).
Two-thirds of adult women in American work only as unpaid domestics in the "housewife" role or are, at least, unemployed in the paid labor market. Lopata (1971) points out that the occupation "housewife" does not even count in the gross national product and is not listed in the occupational categories set forth by the U.S. Department of Labor. A striking finding has been:

while the total number of children in poverty decreased by one-fourth over a period of seven years, the number of poor children in families with a woman head increased by ten percent. In families where the head is under age 55, a woman's family is nearly six times as likely to be poor as a man's (Lopata, p. 210).

Being treated as a sub-species of human being in the marketplace (Riederer, 1976) can thus be assumed to have a dehumanizing or alienating effect.

One defining characteristic of the female labor sector was the importance accorded to the heterosexual attractiveness of the applicants. . . . In many sales and service occupations women were placed on display for the benefit of customers, clients, and bosses. The typical worker of the twentieth century could not indulge in the dowdiness of the housewife nor the dishevelment of the industrial worker. . . . The more general attributes of the female labor market are less directly sex-linked but equally perfidious, and most of these discriminatory characteristics of female occupations were built into the largest employment category for women, clerical work.
It was the lot of the occupants of this typical "woman's job" to perform monotonous, mechanical tasks, which in white-collar occupations alienated the labor of the mind as well as the body (Ryan, 1975, p. 320).

As mentioned in Chapter II, after the end of World War II, working women wished to continue to work and almost overwhelmingly (in terms of absolute figures) did so. However, although the percentage of employed women has increased gradually over the last fifteen years, the Federal Women's Bureau reports that women are relatively more disadvantaged today than they were twenty-five years ago. "In 1940, they held forty-five percent of all professional and technical positions while currently they hold only thirty-seven percent" (Andreas, 1971, p. 51).

For women with a college education, the psychological factors may be more complicated than those which beset women who have benefited from lesser educational opportunities. Waite theorizes that discrimination against women in pay and promotion produces a "psychic cost" to highly educated women which discourages their participation while their (theoretically) high earning power pulls them in the other direction, namely into the paid employment sector where there are a certain percentage of high status jobs which do yield "psychic income" (1975, p. 76).

The data Waite uses in her study of Working Wives; 1940-1960 indicates that "forces which kept the wife out of
the labor force in the past have tended to decrease in
effect while forces which encourage participation have
tended to increase or remain constant" (1976, p. 77).
Consequently, the educated woman may find herself
increasingly in a double-bind, in which her education
might provide significant financial resources if she were
able to enter the high paying fields. It appears,
therefore, that the women in the two cohorts under study
may have found themselves in a situation of "normlessness"
itself a variant of alienation.

Bernard summarizes the situation thus:

It seems to me that we are in the
presence of what Thomas S. Kuhn has called
a paradigmatic crisis. . . . When an old
paradigm accumulates such a weight of
"anomalies of fact" that it becomes unwieldy,
a scientific revolution is called for. . . .
We have not yet achieved the perspective
we need to design a model for women that will
suit the kind of society now emerging. . . .
We are engaged in a structural revolution as
profound and as drastic as the revolution
in the class structure that began with
industrialization and urbanization in the
late eighteenth century, transforming stable
estates into mobile classes and reordering
their status relationships. The sex-role
restructuring now in process is as revolutionary
as the shake-up in the class structure was
then (1975, p. 251).

Relation of Community Participation to Alienation

Personality is a strong factor involved in the
motivation for community activities. Hoffman (1968,
p. 189) states that "women differ with respect to the need for freedom and independence, the need for social contact, the fear of aging and losing vitality." She also states that "motivations to participate in community activities can be divided into three categories, namely, money, social role, and personality." Trends that she singles out as possibly encouraging greater community participation by women include not just the "increased mechanization of the household, the greater availability of commercial products, the smaller number of children in the family, the relative youth of the mother when the family is complete . . . but changing social attitudes (emphasis mine) regarding community participation (by women).

In this section, alienation will be discussed as it relates to the position of women viz a viz power in the larger community, namely political power or input into the process of decision making.

Gornick and Moran (1971, p. xvii) state that

To recognize the political nature of woman's condition, to see that it constitutes one-half of a binding relation of power to powerlessness, to see further that the power conceives of itself as predicated on the continuing life of the powerlessness, is vital to any understanding of the . . . women's movement. . . . As
blacks and women explored their own weaknesses and failures, they found that their misery was not individual but common to their class. . . . Women were last to reach this realization largely because women were so thoroughly isolated—cut off from society within the confines of the family, each dependent for security upon her own male, in aggressive competition with one another, and prevented from articulating many of her grievances by the tacit understanding that there is nothing more unpleasant, unworthy, and unattractive than an unhappy woman.

Gornick and Moran (1971), Millet (1972), Chesler (1973), and Brownmiller (1975) make explicit the powerlessness of women who are without the protection of a man.

In 1966 when the U.S. Department of Labor defined $7,000 per year as a family income of "modest adequacy," the average female head of family supported her family on a total yearly income of $4,000. An individual woman struggling against "her" poverty, "her" inadequacy, may have felt her situation personal, but it appears to be a built in structural condition (Gornick and Moran, 1971, p. xviii).

Despite the fact that there are approximately thirty million women in the labor force and despite the fact that their education is the same as men, 12.2 years,

only 4 percent of the federal employees in the highest grades and two percent of all business executives listed in Standard and Poor's Directory are women . . . as of 1971, women comprise only 22 percent of faculty and professional staff of colleges
and universities; one percent of the federal judges and (as of 1971) only one percent of the U.S. Senate (Gornick and Moran, 1971, p. xix).

Even though access to the community power structure through participation in organizations may be construed as one method of counteracting alienation, it is also true that group ties maintain equilibrium under the ordinary shocks of life. Homans (1950) in his study of human groupings found an increase in the number of isolated individuals. In this context, community participation may be construed as giving a sense of meaning to one's life. For persons who do not choose to participate in the wider community, isolation may also involve the loss of a reality checking mechanism in interpersonal relations. Literature is replete with instances of husbands who have outgrown their wives because their relations with the outside world have required their continued growth, while women, isolated from the wider world, have grown progressively more passive, dependent, and childlike--hence powerless, and consequently, alienated.

**Relation of Religion to Alienation**

Any hierarchial society must provide for the social control of its members so that they will behave in the
way that is most advantageous for the society. The concern here is with social control of women manifested through the institution of religion. It is no accident that most institutions in society are controlled by men, and it is unlikely that the sexual caste system could last if an unimpeachable source of authority did not justify its existence (Andreas, 1971, p. 68).

Each morning, an orthodox male Jew repeats the prayer "I thank thee, Lord that thou hast not created me a woman" (Andreas, 1971, p. 68). Scriptures are full of admonitions to women, and the Decalogue includes a man's wife among his possessions. Adreas states that "Advice that is intended to help them accept the degradation of subhuman statuses is often given to women and to slaves" (1971, p. 68).

Though Jesus is described as having different attitudes toward women, the deification of Mary in Catholicism appears not to compensate for women's degradation in the Scriptures. According to Andreas, "Mary is an impossible model for real women for as a virgin mother, she is herself glorified in her subservience to her own son..." (p. 69) However, in spite of the fundamental "sexual biases of Western religions,"
Andreas states that these were more "generous toward women than those . . . which flourished in Asia and to some extent in Africa" (1971, p. 69).

David and Vera Mace (1959, p. 60) quote a Confucian marriage manual as including the following admonitions: "The five worst infirmities that afflict the female are indolence, discontent, slander, jealousy, and silliness (p. 74) . . . ." They state that "Ostensibly for their own protection, women are guarded from knowledge and access to the world beyond their doorsteps," stating that Confucian marriage manuals declare "educate a woman and you put a knife in the hands of a monkey" (1959, p. 78).

In a speech given in 1970 in the House of Representatives, Elizabeth Farians, a Catholic theologian, said that

The early feminists dared to assess religious influence on women. They analyzed how and why women were oppressed and they found that religion, as it was being preached and had been preached, was one of the root causes of the oppression of women.

Scholars remark on the same situation today, for "according to popular religion . . . God made woman inferior. Woman tempted Adam to sin and for this she
was punished by God" (Farians, 1970). The Episcopal Church in its periodical *The Episcopalian* (October, 1972, p. 15) found it necessary to include a question and answer section involving the same difficulty that Farians speaks of, namely, the subordinate position of women in the church; neither could it discover an adequate apologia for the church's discrimination.

Misogyny is traditional in the Judeo-Christian heritage, going hand in hand with the patriarchial bias of the rest of Western society (Barry, Coleman, 1970; Steltman, 1962; Sitwell, 1965; Albright, 1957). According to Andreas (1971, p. 77)

> Women presumably find comfort in religion because it sanctifies their oppression and provides them with an emotional release and a kind of masochistic pleasure, which is better than nothing. One of the ironies of history is that those who are oppressed often cooperate enthusiastically in perpetuating the system of oppression. It seems to be a way of convincing oneself that one's own suffering within a coercive system is not "in vain." It is necessary to ensure that the system continue to be legitimized; otherwise, one would suffer either certain punishment or loss of face for one's own gullibility.

Powerlessness in the secular world cannot be separated from powerlessness in the ecclesiastical world. For this
reason, a weakening of sex-stereotyping in one would signal a change in the other. And this occurred after World War II precipitated so many dramatic changes, not the least of which was that women began to work outside the home. Religion began to change as women began to question the built-in biases.
CHAPTER V

METHODOLOGY

Sample

It was first necessary to determine the number of females who had graduated from Louisiana State University during the 1930-1940 and the 1950-1960 decades, since these two periods were to be the ones from which the sample population for the study was to be drawn. Information was obtained from the Office of Institutional Research, because there were no records available on all graduates in the Alumni Office of the University. The listings available in the office of Institutional Research consisted of the graduation programs for the years 1930 to 1940. This necessitated a determination of the sex of persons with names such as "Jimmie", "Johnnie", "Marion" and "Frances". Every other person with such a name was designated female. Altogether it was determined that there were between 2000 and 2050 female graduates of LSU from 1930 to 1940 and 3,000 females graduates during the decade 1950 to 1960.

For sampling purposes, arrangements were made with the LSU Office of Alumni Affairs for the latter to provide their current address lists. It was estimated that approximately one-third of the graduates in the above decades had not
maintained contact with the University and were therefore not included in the lists provided. The sample for the study was drawn from persons currently active or known to the LSU Alumni Association.

Anticipating that there would be more attrition in the earlier cohort of 1930-1940 due to death, moving, etc., the decision was made to sample for this entire ten-year period on the basis of every third name from an alphabetical arrangement of names. From a list of 1755 names, questionnaires were sent to 583 women. Some 276 usable questionnaires were returned, a number well within the statistical parameter necessary for the tests which were planned.

The classes of 1951, 1954, and 1959 were selected as representative for the decade 1950 to 1960. A master list of 879 names of female graduates were obtained from the Office of Alumni Affairs. Every third name was selected for sampling purposes and this procedure generated a list of 298 persons. Only 180 questionnaires were returned after two weeks, an insufficient number for the statistical tests planned. It was then necessary to generate additional names to whom questionnaires could be sent. Every fifth name in the original list was selected and an additional 178 questionnaires were mailed out. This second mailing resulted in 61 usable questionnaires, making a total sample size of 241.
**Questionnaire**

A copy of the questionnaire used for this research is found in the appendix. It was pretested with a group of twenty female college graduates selected at random in Monroe, La. Information was obtained on the following variables: home location and type of dwelling; family characteristics: marital status, marriage length, number of children; employment and income characteristics: percent of time employed, occupation and income; community participation characteristics: organizational activity, religious preference and additional training beyond college.

**Operationalization of Terms and Variables**

For purposes of this study, cohort is the term used to designate the two groups of LSU female graduates. Cohort One is the group of females who were listed by the LSU Alumni Association as graduates of the decade 1930-1940. Cohort Two is composed of females who obtained their college degrees during the period 1950-1960, including specifically members of the graduating classes of 1951, 1954, and 1959. The basic assumption underlying the cohort approach is that members of a cohort are exposed to many of the same influences. Mannheim (1940, p. 243) wrote that persons who live
within the same temporal period and are exposed to the same "zeitgeist" are apt to possess a similar frame of reference.

The questions which were asked to elicit information regarding the variables used are grouped under the following categories: residential, family, employment and income, and community participation. Residence variables were determined by the following questions:

Do you live in a: single dwelling_____ duplex_____
apartment _____ room _____?
Do you live in a: city (more than 50,000)_____ Small city (15,000 to 50,000)_____ Town or village (less than 15,000)_____ Suburbs _____ Rural-farm _____ Non-farm _____?

Family characteristic information was obtained through the use of the following questions:

What is your marital status? (Circle one number):
If married, do you have children? Please circle the number.) None 1 2 3 4 5 6 7 8 9 10 More than 10____
Employment and income characteristic information was obtained through the use of the following questions:

Are you: employed full time _____ Employed part-time _____
Full time homemaker_____.

Would you please mark on the following scale the percentage of your time which has been spent in paid employment since you graduated from LSU. Please figure the percentage of total time including part-time work. (For example if you graduated in 1950, and have worked 6 months every other year, you should mark 25%; if you have worked 9 months of every year - mark 75%; if you have worked four hours a day year around, mark 50%).

If you are employed, what is your occupation?

Categories were designated to conform to generally accepted occupational categories (Oppenheimer, 1970) and were as follows:

a. Professional (teacher, lawyer, registered nurse, etc.)

b. Proprietor or manager (dress shop, gift shop, beauty shop)

c. Clerk and sales (bookkeeper, stenographer, typist, sales)

d. Skilled worker (cook, beautician, practical nurse, etc.)

e. Semi-skilled worker (factory worker, waitress, etc.)

f. Unskilled worker (maid, bar maid, etc.)

g. Housewife

h. Other (please specify)
Questions regarding income were divided into three parts for purposes of analysis, as follows:

My personal annual income is: Over $20,000 _____
Over $15,000 _____ Over $10,000 _____ Over $7,000 _____
Over $5,000 _____ Less than $5,000 _____ None ______.

My husband's annual income is: Over $20,000 _____
Over $15,000 _____ Over $10,000 _____ Over $7,000 _____
Over $5,000 _____ Less than $5,000 _____.

Combined family income was considered a more accurate reflection of family resources, and was computed from the above information.

Community participation characteristics were determined through the use of the following questions:

Are you currently an active participant in community organizations, church, civic or other?
Take part in more than five organizations ____ Take part in two organizations ____ Take part in one organization ____ Attend occasional organizations ____
Never participate in organizations outside the home ____.

What is your religious preference? _____________________.

Have you undertaken further education since the completion of your BA degree? If so, please check the appropriate item. I have received additional training since leaving LSU. yes ____ No _____.

Because alienation is one of the dependent variables centrally involved in this study, the manner in which the concept
was operationalized is of concern. The Middleton scale of alienation was used to determine the orientation of the individual respondents. This scale utilizes statements which indicate powerlessness, meaninglessness, normlessness, social isolation, estrangement from work and cultural estrangement (Shaw, 1967). Respondents were asked to check scale questions according to a five point scale: Strongly Agree, Agree, Neither Agree nor Disagree, Disagree, Strongly Disagree. The types of alienation manifestation and the attitude statements associated with each were as follows:

1. Powerlessness. "There is not much that I can do about most of the important problems that we face today."

2. Meaninglessness. "Things have become so complicated in the world today that I really don't understand just what is going on."

3. Normlessness. "In order to get ahead in the world today, you are almost forced to do some things which are not right."

4. Social Isolation. "I often feel lonely."

5. Estrangement from Work. "I don't really enjoy most of the work that I do, but I feel that I must do it in order to have things that I need and want."
6. Cultural Estrangement. "I am not much interested in the television programs, movies, or magazines that most people seem to like" (Nettler, 1967, pp. 670-677).

Middleton (1963) found responses to item 6 to be inversely related to the responses to the other items on the alienation scale. If the sixth item, cultural estrangement, was excluded, the first five items constituted a Guttman scale with a coefficient of reproducibility of 0.90. A factor analysis, as shown in Table I, of responses to all of the items included in this study revealed a similar pattern.

Scores for the respondents in this study were determined using the Likert summated rating technique (Edwards, 1957). Because item 6, (Cultural Estrangement) was found by factor analysis and by ANOV technique to be inversely related to the first five items and did not correlate with Factor One, basic alienation scores and the ranking of the 276 respondents in Cohort One and the 241 respondents in Cohort Two, it was not used to determine basic alienation scores as shown in Table II.

The use of the Likert scaling technique requires (Miller, 1960; 93) that each selected statement be researched to determine its discrimination through a criterion of
TABLE I

ROTATED FACTOR MATRIX OF RESPONSES TO MIDDLETON ALIENATION ITEMS FOR TWO COHORTS OF LSU FEMALE GRADUATES

<table>
<thead>
<tr>
<th></th>
<th>ONE</th>
<th>TWO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Powerlessness</td>
<td>0.66844</td>
<td>0.04415</td>
</tr>
<tr>
<td>Meaninglessness</td>
<td>0.71869</td>
<td>-0.13614</td>
</tr>
<tr>
<td>Normlessness</td>
<td>0.58621</td>
<td>-0.01021</td>
</tr>
<tr>
<td>Social Isolation</td>
<td>0.56101</td>
<td>0.35280</td>
</tr>
<tr>
<td>Estrangement from Work</td>
<td>0.57529</td>
<td>0.41555</td>
</tr>
<tr>
<td>Cultural Estrangement</td>
<td>0.08273</td>
<td>0.88860</td>
</tr>
</tbody>
</table>
### TABLE II

ANALYSIS OF VARIANCE FOR MIDDLETON ALIENATION SCALE ITEMS FOR TWO COHORTS OF LSU FEMALE GRADUATES

<table>
<thead>
<tr>
<th>SOURCE</th>
<th>DF</th>
<th>AS1</th>
<th>AS2</th>
<th>AS3</th>
<th>AS4</th>
<th>AS5</th>
<th>AS6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group</td>
<td>1</td>
<td>149.27**</td>
<td>147.75**</td>
<td>103.44**</td>
<td>186.15**</td>
<td>131.63**</td>
<td>19.19</td>
</tr>
<tr>
<td>Error</td>
<td>258</td>
<td>.65</td>
<td>.67</td>
<td>.64</td>
<td>.84</td>
<td>.75</td>
<td>1.21</td>
</tr>
<tr>
<td>F Value</td>
<td></td>
<td>229.7</td>
<td>216.2</td>
<td>160.9</td>
<td>221.4</td>
<td>174.7</td>
<td>16.4</td>
</tr>
<tr>
<td>Total</td>
<td>259</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**p .01

AS1 Powerlessness
AS2 Meaninglessness
AS3 Normlessness
AS4 Social Isolation
AS5 Estrangement from Work
AS6 Cultural Estrangement
interval consistency. In addition a dimension of intensity has to be accorded to each statement, thus one item is considered the same as any other item in attitude value. Scores of individual respondents to items are "scaled"; this comes about through the sums of the individual's responses. Summated rating scales allow for attitude expressions of intensity. While there are both advantages and disadvantages to the latter procedure, the main benefit is that greater variance is obtained. As is true in all attitude scales, the purpose of the summated rating scale is to place an individual respondent somewhere on an agreement continuum relative to the attitude in question.

For this study, the analytical procedure used may be summarized as follows:

(1) A frequency distribution of responses to attitude scale items was obtained, and the percentage of subjects answering in the five response categories for each item was calculated.

(2) Based on the midpoint of the cumulative percentages, z values were assigned for each response (see Edwards, 1957, for further amplification of this procedure). Each response category was assigned a score value which measured the "strength" of agreement or disagreement. A high score on
the alienation scale indicates low alienation while a low score reflects high alienation. For all of the items, zero was the score for a "strongly agree" response. (See Table III for the weights assigned the response categories.

(3) A total alienation score, based on the first five items of the scale was computed for each respondent.

(4) An analysis of variance was performed on each item of the alienation scale to determine which items significantly discriminated between the upper and lower 25 percent of respondents. Because item 6, according to factor analysis, Guttman technique (Middleton, 1963), and ANOV was found to be inversely related to the other five items on the scale, it was not used to derive the final score of the participants. See Table III for the response weights for alienation scale items: Likert procedure.

(5) All of the items which showed significant difference, and thus a discriminatory capacity were included for use in the alienation scale.

(6) Using the items left in the scale, the total scores for each respondent were obtained using the z weights as in step 2 of this procedure.

It was decided, in consultation with knowledgeable persons, that scores below 2.95 could be defined as indicating
### Table III

**RESPONSE WEIGHTS FOR ALIENATION SCALE ITEMS TWO COHORTS OF LSU FEMALE GRADUATES, 1930-1940 and 1950-1960**

<table>
<thead>
<tr>
<th>Item Number</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neither Agree Nor Disagree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Powerlessness</td>
<td>0</td>
<td>1.24</td>
<td>2.13</td>
<td>2.72</td>
</tr>
<tr>
<td>2</td>
<td>Meaninglessness</td>
<td>0</td>
<td>1.17</td>
<td>2.14</td>
<td>2.76</td>
</tr>
<tr>
<td>3</td>
<td>Normlessness</td>
<td>0</td>
<td>1.18</td>
<td>2.06</td>
<td>2.50</td>
</tr>
<tr>
<td>4</td>
<td>Social Isolation</td>
<td>0</td>
<td>1.03</td>
<td>1.71</td>
<td>2.24</td>
</tr>
<tr>
<td>5</td>
<td>Estrangement from Work</td>
<td>0</td>
<td>1.11</td>
<td>1.93</td>
<td>2.51</td>
</tr>
</tbody>
</table>

An alpha level of .05 was selected for use in determining significance. The findings from the data collected and analyzed are presented in the chapter which follows.
alienation as measured by the Middleton scale (1963). Two groups of respondents were identified: one group whose scores ranged below the bottom 20 percent of all the scores, with scores ranging from 0.00 to 2.95, and a second group whose scores made up approximately 80 percent of the total sample. The latter were designated unalienated on the bases of their summated ratings. Their scores ranged between 3.00 and 13.36. Because of the homogeneity of the sample group in terms of education, socioeconomic status, and other variables, there tended to be certain response-set variance. In this regard, Kerlinger (1973:43) has noted that individuals have differential tendencies to use certain types of similar responses, and to a certain extent this variance may tend to confound or confuse the attitude (and personality trait) variance.

The distribution of the sample by percentage and the ages of the respondents are shown in Tables IV and V.
### TABLE IV

**FREQUENCY AND PERCENT OF SAMPLE OBTAINED FROM 1930-1940 AND 1950-1960 COHORT OF LSU FEMALE GRADUATES**

<table>
<thead>
<tr>
<th>COHORT</th>
<th>FREQUENCY</th>
<th>PERCENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ONE (1930-1940)</td>
<td>276</td>
<td>53.4</td>
</tr>
<tr>
<td>TWO (1950-1960)</td>
<td>241</td>
<td>46.5</td>
</tr>
</tbody>
</table>

### TABLE V

**AGE DISTRIBUTION OF LSU FEMALE GRADUATES, 1930-1940 AND 1950-1960**

<table>
<thead>
<tr>
<th></th>
<th>COHORT ONE</th>
<th>COHORT TWO</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
</tr>
<tr>
<td>Over 65</td>
<td>30</td>
<td>10.8</td>
<td>3</td>
</tr>
<tr>
<td>51-65</td>
<td>246</td>
<td>89.1</td>
<td>22</td>
</tr>
<tr>
<td>41-50</td>
<td></td>
<td></td>
<td>115</td>
</tr>
<tr>
<td>30-40</td>
<td>101</td>
<td>41.9</td>
<td>101</td>
</tr>
<tr>
<td>TOTAL</td>
<td>276</td>
<td></td>
<td>241</td>
</tr>
</tbody>
</table>
CHAPTER VI

FINDINGS AND DISCUSSION

INTRODUCTION

The presentation and discussion of the findings from this study is divided into five major sections:

(1) residence (location of home and dwelling type)

(2) family (marital status, length of marriage, and number of children)

(3) employment and income (current employment status, percent of time employed, occupation, personal income, husband's income, combined family income).

(4) community participation (organizational activity, religious preference, and additional training).

(5) comparison of the respondents who scored high and low on the alienation scale.

Residence

As shown in Table V, differences between the ages of the two cohorts studied average about 20 years. Approximately ninety percent of Cohort One is between 51 and 65 years of age while ninety percent of Cohort Two is between 30 and 50. This difference accurately reflects the normal stage in life when persons are most likely to attend college; namely in the years immediately following high school graduation. It also shows that respondents from both groups were at ages when homes and families are typical.
The two sample populations demonstrated a striking similarity in their housing locations. There is only one percent difference insofar as living in a metropolitan area is concerned. This finding seems a reflection of the general movement of the population of the nation from rural to urban areas. Jones and Taylor (1963, p. 12.) note that:

In 1940 (in Louisiana the largest single male occupational category was farmers, 134,000. Twenty years later (1960) the occupational category, farming, had dropped to third from last, to a rank of ninth, and involved only 31,000 people.

Since only five percent of the entire pool of respondents now reside in rural areas (and this also includes those who live in rural areas but are not "farmers"), one must conclude that female graduates of LSU are mostly located in the urban areas of the state and/or other sections of the nation. While more of Cohort One lived in towns or villages than did those of Cohort Two (18% vs. 14%), the four percent difference is not unusual considering that the earlier Cohort probably established homes, businesses and careers in times when more people lived in rural areas of the state. (See Table VI.)

The pattern of housing of the two cohorts, is unusual in several respects. For one thing, there is an over-
### TABLE VI

**HOME LOCATIONS OF TWO COHORTS OF LSU FEMALE GRADUATES**  
(1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th>HOME LOCATIONS</th>
<th>COHORT ONE</th>
<th></th>
<th>COHORT TWO</th>
<th></th>
<th>TOTAL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>City (more than 50,000) SMSA</td>
<td>171</td>
<td>61.9</td>
<td>152</td>
<td>63.0</td>
<td>323</td>
<td>62.4</td>
</tr>
<tr>
<td>Small city (15,000 to 49,999)</td>
<td>40</td>
<td>14.4</td>
<td>44</td>
<td>18.2</td>
<td>84</td>
<td>16.1</td>
</tr>
<tr>
<td>Town or Village (less than 15,000)</td>
<td>51</td>
<td>18.4</td>
<td>34</td>
<td>14.1</td>
<td>84</td>
<td>16.1</td>
</tr>
<tr>
<td>Rural (Farm and Non-farm)</td>
<td>15</td>
<td>5.3</td>
<td>11</td>
<td>4.5</td>
<td>26</td>
<td>5.1</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>276</strong></td>
<td><strong>100.0</strong></td>
<td><strong>241</strong></td>
<td><strong>99.8</strong></td>
<td><strong>517</strong></td>
<td><strong>99.6</strong></td>
</tr>
</tbody>
</table>
whelming preponderance of single dwellings, 90 percent. This is striking in view of the fact that 143 (23 percent) of the respondents are either single, widowed, separated, or divorced. A second unusual pattern, given the age distribution of the first cohort, is the apparently few individuals who live in condominium or retirement communities. Given the preponderance of urban living which prevails among the entire sample, it might have been expected that more would have chosen such types of housing. The fact that most respondents lived in single family dwellings located in urban areas is no doubt associated with their being college graduates.

Family

The married LSU female graduates of the years between 1930 and 1960 seem to have stable marriages. The majority of the respondents, 68 percent in Cohort One, 77.5 percent in Cohort Two and 72.3 percent overall are living with their spouses. See Table VIII. Only roughly 5 percent of the respondents reported separation or divorce. The incidence of widows is higher in Cohort One by 11 percent; however, this is to be expected in view of the age distribution of this population. There is only .5 percent difference in
### TABLE VII

**RESULTS OF CHI SQUARE ANALYSES AND PERCENTAGE DISTRIBUTION OF DWELLING TYPES, FOR LSU FEMALE GRADUATES (1930-1940 AND 1950-1960)**

<table>
<thead>
<tr>
<th>DWELLING TYPE</th>
<th>COHORT ONE</th>
<th></th>
<th></th>
<th>COHORT TWO</th>
<th></th>
<th></th>
<th>TOTALS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td></td>
<td>n</td>
<td>%</td>
<td></td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Single Dwelling</td>
<td>251</td>
<td>91.1</td>
<td></td>
<td>212</td>
<td>87.9</td>
<td></td>
<td>463</td>
<td>89.6</td>
</tr>
<tr>
<td>Duplex</td>
<td>4</td>
<td>1.4</td>
<td></td>
<td>9</td>
<td>3.7</td>
<td></td>
<td>13</td>
<td>2.5</td>
</tr>
<tr>
<td>Apartment</td>
<td>19</td>
<td>6.4</td>
<td></td>
<td>19</td>
<td>7.4</td>
<td></td>
<td>38</td>
<td>7.3</td>
</tr>
<tr>
<td>Room</td>
<td>2</td>
<td>.3</td>
<td></td>
<td>1</td>
<td>.8</td>
<td></td>
<td>3</td>
<td>0.3</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>276</strong></td>
<td><strong>99.8</strong></td>
<td></td>
<td><strong>241</strong></td>
<td><strong>99.8</strong></td>
<td></td>
<td><strong>517</strong></td>
<td><strong>99.7</strong></td>
</tr>
</tbody>
</table>

Total chi square = 2.9 with 2 DF  \( p < 0.22 \)

To avoid biasing chi square results, cells of less than five were not included.
TABLE VIII

RESULTS OF CHI SQUARE ANALYSES AND PERCENTAGE OF DIFFERING MARITAL STATUS FOR LSU FEMALE GRADUATES (1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th>MARITAL STATUS</th>
<th>COHORT ONE</th>
<th>COHORT TWO</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
</tr>
<tr>
<td>Single</td>
<td>39</td>
<td>14.1</td>
<td>33</td>
</tr>
<tr>
<td>Married</td>
<td>187</td>
<td>67.7</td>
<td>187</td>
</tr>
<tr>
<td>Separated or Divorced</td>
<td>10</td>
<td>4.1</td>
<td>14</td>
</tr>
<tr>
<td>Widowed</td>
<td>40</td>
<td>14.1</td>
<td>7</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td>276</td>
<td>100.0</td>
<td>241</td>
</tr>
</tbody>
</table>

Total chi square = 21.9 with 3 DF  $p > 0.0001$. 
the percentage of the two cohorts who remained single. The difference in percentages between the persons in the two cohorts who are married seems solely attributable to widowhood. The findings indicate that 85 percent of Cohort One either are or have been married at some time in their lives. By comparison, 86.2 percent of Cohort Two either are or have been married at some time in their lives. The percent who have remained single is remarkably consistent: 14.1 percent in Cohort One and 13.6 percent in Cohort Two. This is a slightly higher rate than prevails nationally, since it has been estimated that 90 percent of all persons in the U.S. marry at some time in their lives (Bernard, 1971). According to Kirkpatrick (1963) the more highly educated female is less likely to marry than the woman with lower levels of education. This could be a reason for the relatively large percentage of the sample populations who remained unmarried.

Not only are marriages relatively stable among LSU female graduates, but they tend to be long lasting as well. Over 50 percent of the entire sample population had been married between twenty and fifty years. Fifty-six percent of the entire group had been married between ten and twenty years.

One might speculate that religion would play an important role in the stability of the marriages of college
### Table IX

**Marital Duration for LSU Female Graduates**  
(1930-1940 and 1950-1960)

<table>
<thead>
<tr>
<th>Marital Duration</th>
<th>Cohort One</th>
<th>Cohort Two</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 to 10 years</td>
<td>14 (6.1%)</td>
<td>32 (16.4%)</td>
<td>46 (10.8%)</td>
</tr>
<tr>
<td>11 to 20 years</td>
<td>18 (7.9%)</td>
<td>127 (65.1%)</td>
<td>145 (34.9%)</td>
</tr>
<tr>
<td>21 to 30 years</td>
<td>73 (32.3%)</td>
<td>35 (17.9%)</td>
<td>109 (25.7%)</td>
</tr>
<tr>
<td>31 to 40 years</td>
<td>115 (50.8%)</td>
<td>1 (0.5%)</td>
<td>116 (27.1%)</td>
</tr>
<tr>
<td>41 to 52 years</td>
<td>6 (2.6%)</td>
<td>6 (1.4%)</td>
<td>12 (2.8%)</td>
</tr>
<tr>
<td><strong>Total Married</strong></td>
<td>226 (99.7%)</td>
<td>195 (99.9%)</td>
<td>421 (99.1%)</td>
</tr>
</tbody>
</table>
graduates. For example, it is acknowledged that Catholicism is extremely intolerant of divorce (Mueller and Johnson, 1967), and the supposition might be made that a sizable number of the respondents lived in communities whose mores are influenced by such an outlook. The samples contained a large representation of Catholic (27%) and Baptists (14%), two denominations which tend to have strict views regarding marriages.

The differences between the two cohorts with regard to family size is in accordance with what was observed nationwide in the 1950-1960 decade. These differences are illustrative of what has come to be known as the "baby boom" years. The fertility behavior of LSU female graduates in the 1950-1960 cohort appears to have conformed to a pattern which as been observed and commented on by numerous observers, namely that of larger family size (Blake, 1967, 1968, 1974; Whelpton, 1954; Welpton, 1966; Ryder, 1974; Sweezy, 1971; Easterlin, 1968; and Waite, 1975). Table X presents information on the number of children of respondents.

Cohort One included 14.7 percent of married graduates who did not have children. By contrast, only 6.2 percent of Cohort Two either chose not to have or could not have children. This decrease in childlessness came during a period of increased knowledge regarding contraceptive techniques and family planning, which is interesting.
TABLE X

RESULTS OF PERCENTAGE AND CHI SQUARE TESTS
OF FAMILY SIZE FOR LSU FEMALE GRADUATES
(1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th>SIZE OF FAMILY</th>
<th>COHORT ONE</th>
<th>COHORT TWO</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
</tr>
<tr>
<td>No Children</td>
<td>35</td>
<td>14.7</td>
<td>13</td>
</tr>
<tr>
<td>1-2 Children</td>
<td>111</td>
<td>46.6</td>
<td>75</td>
</tr>
<tr>
<td>3-4 Children</td>
<td>73</td>
<td>30.6</td>
<td>102</td>
</tr>
<tr>
<td>5-8 Children</td>
<td>19</td>
<td>7.9</td>
<td>8</td>
</tr>
<tr>
<td>TOTALS</td>
<td>238</td>
<td>99.4</td>
<td>208</td>
</tr>
</tbody>
</table>

Total Chi square = 19.1 with 3 DF  p. > = 0.0002.
This pattern apparently reflects the effects of the 1930s on family size.

It is noteworthy that the percentages of families with one or two children and the percentage of families with three or four children are almost exactly reversed. Of the Cohort of 1930-1940, 46.6 percent had one or two children and 30.6 percent had three or four children. By contrast, of the Cohort of 1950-1960, 36 percent of the respondents had one or two children and 49 percent of them had three or four children. According to Table X the difference between the cohorts is significant at the 0.0002 level. Of the cohort of 1930-1940, 8 percent had five or eight children while 8.6 percent of the younger cohort (1950-1960) had families which contained five or eight children. This indicates the shift to larger family sizes. It should be noted also that the cohort of 1950-1960 can be presumed to still contain women who are in their child bearing years, so this number of children might be subject to increase. However, in view of the increasing emphasis on the problem of over-population and the deteriorating economic situation, such an occurrence does not seem likely.

**Employment, Occupation and Income**

There is only a small difference between the two cohorts in terms of employment outside the home and full time homemaking. As can be seen in Table XI, there is no significant difference between these variables.
TABLE XI

RESULTS OF PERCENTAGE AND CHI SQUARE COMPARISONS
OF EMPLOYMENT VERSUS NO EMPLOYMENT OUTSIDE HOME
FOR LSU FEMALE GRADUATES
(1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th>EMPLOYMENT</th>
<th>COHORT ONE</th>
<th></th>
<th>COHORT TWO</th>
<th></th>
<th>TOTALS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Full time</td>
<td>122 44.1</td>
<td></td>
<td>119 49.3</td>
<td></td>
<td>241</td>
<td>46.5</td>
</tr>
<tr>
<td>Part time</td>
<td>38 13.8</td>
<td></td>
<td>32 14.0</td>
<td></td>
<td>71</td>
<td>13.7</td>
</tr>
<tr>
<td>Full time</td>
<td>116 41.3</td>
<td></td>
<td>88 36.5</td>
<td></td>
<td>205</td>
<td>39.6</td>
</tr>
<tr>
<td>Homemaker</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTALS</td>
<td>276 99.2</td>
<td></td>
<td>241 99.8</td>
<td></td>
<td>517</td>
<td>99.8</td>
</tr>
</tbody>
</table>

Total Chi Square = 1.7 with 2 DF p. <= 0.4.
In percentage terms, five percent more of Cohort Two are employed full-time than those in Cohort One.

In spite of the fact that a longer period of time had elapsed since their college graduation, it is noteworthy that a somewhat larger percentage of the women in Cohort One had never worked outside the home. This is in contrast to Cohort Two, who have had larger families and have lived from ten to twenty years less than Cohort One. The latter would presumably be more immersed in family cares and are not yet approaching what are sometimes known as the "empty nest" years (Bernard, 1973; Bart, 1974).

The percentage of women who had never worked is approximately 3.2 percentage points larger for the 1930-1940 Cohort than for the 1930-1940 Cohort. (See Table XII). However, when the Cohorts are compared on the percent of time they have worked since graduating, the older group tends to have worked relatively more. There was only one percentage point difference in the two Cohorts between those who have worked 100 percent of the time. This indicates that the proportion of female college graduates from LSU who are career oriented is quite similar for the two time periods.

Hapgood and Getzels (1974) suggest that size of city and facilitating services are important factors in determining
<table>
<thead>
<tr>
<th>PERCENT OF TIME</th>
<th>COHORT ONE</th>
<th>COHORT TWO</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
</tr>
<tr>
<td>None</td>
<td>24</td>
<td>9.0</td>
<td>14</td>
</tr>
<tr>
<td>5% to 25%</td>
<td>67</td>
<td>24.2</td>
<td>73</td>
</tr>
<tr>
<td>30% to 50%</td>
<td>33</td>
<td>11.9</td>
<td>35</td>
</tr>
<tr>
<td>55% to 75%</td>
<td>77</td>
<td>27.8</td>
<td>53</td>
</tr>
<tr>
<td>80% to 95%</td>
<td>36</td>
<td>13.0</td>
<td>28</td>
</tr>
<tr>
<td>100%</td>
<td>39</td>
<td>14.1</td>
<td>38</td>
</tr>
<tr>
<td>TOTALS</td>
<td>276</td>
<td>100.0</td>
<td>241</td>
</tr>
</tbody>
</table>
whether or not women are employed outside the home. Insofar as these factors are involved with LSU female graduates, they do not seem to play a significant role in whether or not the woman is employed outside the home. A chi square analysis done on residence versus employment showed no significant difference between employment status of women who lived in rural or urban areas.

It is in keeping with the study of the employment status of respondents to note their types of employment. The two cohorts differed significantly (at the 0.04 level of probability) in terms of occupation. This appears to be due to the involvement of the earlier cohort (1930-1940) in a wider range of work activities. There are more proprietors and managers, more clerks and sales workers, and more who fall into the category of other occupations in this group. Such a wide range could be due to the difference in age and consequent attainment of a financial level where more flexibility is possible. See Table XIII.

In percentage terms, seven percent more of the second cohort, were found to be professionals (largely teachers). See Table XIV. However, it is also possible that some respondents in the first cohort were professionals and are now retired. There is agreement here, with the findings of
TABLE XIII

RESULTS OF CHI SQUARE TABLE FOR HOME LOCATION VERSUS EMPLOYMENT FOR LSU FEMALE GRADUATES (1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th>HOME LOCATION</th>
<th>FULL TIME EMPLOYMENT</th>
<th>PART TIME EMPLOYMENT</th>
<th>FULL TIME HOMEMAKER</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>City (More than 50,000) SMSA</td>
<td>145</td>
<td>46</td>
<td>128</td>
<td>319</td>
</tr>
<tr>
<td>Small City (15,000 to 50,000)</td>
<td>40</td>
<td>10</td>
<td>32</td>
<td>82</td>
</tr>
<tr>
<td>Town or Village Less than 5,000</td>
<td>45</td>
<td>10</td>
<td>30</td>
<td>85</td>
</tr>
<tr>
<td>Rural (Farm and Non-Farm)</td>
<td>11</td>
<td>4</td>
<td>16</td>
<td>31</td>
</tr>
<tr>
<td>TOTAL</td>
<td>241</td>
<td>70</td>
<td>206</td>
<td>517</td>
</tr>
</tbody>
</table>

Total Chi square = 1.9 with 6 DF p. < = 0.9
TABLE XIV

RESULTS OF CHI SQUARE ANALYSES AND PERCENTAGE OF RESPONDENTS BY OCCUPATIONAL CHARACTERISTICS FOR LSU FEMALE GRADUATES (1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th>OCCUPATION</th>
<th>COHORT ONE</th>
<th></th>
<th>COHORT TWO</th>
<th></th>
<th>TOTALS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Professional (teacher, nurse, etc.)</td>
<td>148</td>
<td>53.7</td>
<td>146</td>
<td>60.5</td>
<td>294</td>
<td>56.9</td>
</tr>
<tr>
<td>Proprietor or manager (dress shop, gift shop, etc.)</td>
<td>10</td>
<td>3.6</td>
<td>3</td>
<td>1.2</td>
<td>13</td>
<td>2.5</td>
</tr>
<tr>
<td>Clerk and sales (bookkeeper, stenographer, typist, sales)</td>
<td>24</td>
<td>8.6</td>
<td>10</td>
<td>4.1</td>
<td>34</td>
<td>6.5</td>
</tr>
<tr>
<td>Housewife</td>
<td>74</td>
<td>26.5</td>
<td>71</td>
<td>29.4</td>
<td>145</td>
<td>27.9</td>
</tr>
<tr>
<td>Other (Editor, travel agent, etc.)</td>
<td>20</td>
<td>7.4</td>
<td>11</td>
<td>4.5</td>
<td>31</td>
<td>5.9</td>
</tr>
<tr>
<td>TOTALS</td>
<td>276</td>
<td>99.8</td>
<td>241</td>
<td>99.7</td>
<td>517</td>
<td>99.7</td>
</tr>
</tbody>
</table>

Total chi square = 9.7 with 4 DF  p. > = 0.04
Jones and Taylor to the effect that (from 1940 to 1960 in Louisiana)

Women in professional work increased from 12 to 14 percent ... and other increases in white collar work were recorded for women in management and sales ... women in the managerial ranks increased by approximately 148 percent (p. 13, 25).

The most obvious finding from data collected on employment, occupation and income (see Table XV) is the fact that 26 percent of the LSU female graduates had no personal income whatsoever. In addition, nineteen percent had incomes of less than $5,000 per year. Of those who had incomes in excess of $5,000, only four percent had incomes greater than $20,000 annually. When all respondents are considered together, two of every five had incomes which ranged from $7,000 to $15,000. These persons were employed mainly within the teaching profession.

Judging by the similarity in the data on income, what change has occurred over the years in the personal earnings of college educated women is not great. The tests computed, (see Tables XV and XVI) show the difference between the two cohorts to not be significant at the 0.05 level. However, the relationship between personal income and employment is significant at the 0.0001 level of probability.

The data obtained on husband's income contained no significant differences between the two sets of respondents.
<table>
<thead>
<tr>
<th>PERSONAL INCOME</th>
<th>COHORT ONE</th>
<th></th>
<th>COHORT TWO</th>
<th></th>
<th>TOTALS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$n$</td>
<td>$%$</td>
<td>$n$</td>
<td>$%$</td>
<td>$n$</td>
<td>$%$</td>
</tr>
<tr>
<td>Over $20,000$</td>
<td>13</td>
<td>4.6</td>
<td>6</td>
<td>2.4</td>
<td>19</td>
<td>3.6</td>
</tr>
<tr>
<td>$15,000$ to $19,000$</td>
<td>22</td>
<td>7.8</td>
<td>16</td>
<td>6.6</td>
<td>38</td>
<td>7.3</td>
</tr>
<tr>
<td>$10,000$ to $14,999$</td>
<td>54</td>
<td>19.8</td>
<td>50</td>
<td>20.7</td>
<td>104</td>
<td>19.8</td>
</tr>
<tr>
<td>$7,000$ to $9,999$</td>
<td>54</td>
<td>19.8</td>
<td>44</td>
<td>18.2</td>
<td>98</td>
<td>19.1</td>
</tr>
<tr>
<td>$5,000$ to $7,999$</td>
<td>22</td>
<td>7.9</td>
<td>7</td>
<td>2.9</td>
<td>29</td>
<td>5.4</td>
</tr>
<tr>
<td>Less than $5,000$</td>
<td>51</td>
<td>18.4</td>
<td>45</td>
<td>19.0</td>
<td>96</td>
<td>18.7</td>
</tr>
<tr>
<td>None</td>
<td>60</td>
<td>21.6</td>
<td>73</td>
<td>29.8</td>
<td>133</td>
<td>25.8</td>
</tr>
<tr>
<td>TOTALS</td>
<td>276</td>
<td>99.9</td>
<td>241</td>
<td>99.6</td>
<td>517</td>
<td>99.7</td>
</tr>
</tbody>
</table>

Total chi square = 11.4 with 6 DF  $p. < = 0.07$
TABLE XVI

RESULTS OF CHI SQUARE ANALYSES OF PERSONAL INCOME OF RESPONDENTS VERSUS EMPLOYMENT FOR LSU FEMALE GRADUATES (1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th>PERSONAL INCOME</th>
<th>FULL TIME</th>
<th>PART TIME</th>
<th>HOMEMAKER</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Over $20,000</td>
<td>17</td>
<td>0</td>
<td>2</td>
<td>19</td>
</tr>
<tr>
<td>$15,000 to $19,999</td>
<td>27</td>
<td>6</td>
<td>5</td>
<td>38</td>
</tr>
<tr>
<td>$10,000 to $14,999</td>
<td>95</td>
<td>4</td>
<td>5</td>
<td>103</td>
</tr>
<tr>
<td>$7,000 to $9,999</td>
<td>76</td>
<td>7</td>
<td>15</td>
<td>98</td>
</tr>
<tr>
<td>$5,000 to $6,999</td>
<td>12</td>
<td>8</td>
<td>9</td>
<td>29</td>
</tr>
<tr>
<td>Less than $5,000</td>
<td>14</td>
<td>38</td>
<td>44</td>
<td>96</td>
</tr>
<tr>
<td>TOTALS</td>
<td>241</td>
<td>63</td>
<td>80</td>
<td>384</td>
</tr>
</tbody>
</table>

Total Chi square = 155.5 with 10 DF p.> = 0.0001
Overall approximately 68 percent of the total group had husbands with incomes in excess of $15,000. Five percent of the 1930-1940 cohort had husbands with incomes between $5,000 and $7,000 and five percent had husbands with incomes less than $5,000. These findings contrasted with the two percent of the 1950-1960 sample who had husbands who earned less than $5,000. The slight difference between the two groups was probably due to the aging process, that is disengagement from work and/or retirement for the older group.

The most noteworthy difference relative to husband's income was the contrast with the incomes earned by female college graduates of the same time period. While the researcher did not inquire regarding where or when the husband obtained his education or what his occupation might be, it could be presumed that most of the LSU female graduates married men who graduated from college within the same general time period they did. In this regard, the probability of marriage between members of the same college is well documented (Kirkpatrick, 1963; Bernard, 1972, 1975; Epstein, 1971; Clayton, 1975; Ginsberg, 1966).

Inasmuch as only four percent of the female college graduates studied earned over $20,000, it is revealing to find
that 42 percent of their husbands earned this high an income. It may indeed be true that the Mrs. is the most valuable degree a female college graduate can earn. (See Table XVII)

The relationship of employment to husband's income was significant at the 0.0001 level. There might have been some exceptions, to be sure, but the data seemed to indicate that the need or desire to contribute to the family income was the reason for employment. (See Table XVIII) A recent study by the office of Institutional Research, indicated a twenty-five year pattern of higher grade point averages for females over males at LSU. The academic aptitude; however, did not seem to be translated into earning capacity in the marketplace, where the LSU female college graduate of these two cohorts was concerned.

Table XIX graphically illustrates how combined incomes raise the standard of living for a family. One hundred (36%) of the respondents in Cohort One had combined their incomes with their husbands so that total income was over $15,000. One hundred and eight (44%) of Cohort Two were in the over $15,000 bracket because of the wife's employment. The pattern of a working wife may, from superficial analysis, have become increasingly prevalent for maintaining a "middle class" level of living standard.
<table>
<thead>
<tr>
<th>PERSONAL INCOME</th>
<th>COHORT ONE</th>
<th>COHORT TWO</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
</tr>
<tr>
<td>Over $20,000</td>
<td>76</td>
<td>40.0</td>
<td>86</td>
</tr>
<tr>
<td>$15,000 to $19,999</td>
<td>47</td>
<td>24.8</td>
<td>50</td>
</tr>
<tr>
<td>$10,000 to $14,999</td>
<td>34</td>
<td>17.9</td>
<td>40</td>
</tr>
<tr>
<td>$7,000 to $9,999</td>
<td>14</td>
<td>7.4</td>
<td>11</td>
</tr>
<tr>
<td>$5,000 to $6,999</td>
<td>9</td>
<td>4.7</td>
<td>4</td>
</tr>
<tr>
<td>Less than $5,000</td>
<td></td>
<td></td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>189</td>
<td>99.5</td>
<td>194</td>
</tr>
</tbody>
</table>
TABLE XVIII

RESULTS OF CHI SQUARE ANALYSIS OF HUSBAND'S INCOME VERSUS EMPLOYMENT OF LSU FEMALE GRADUATES (1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th>HUSBAND'S INCOME</th>
<th>FULL TIME EMPLOYMENT</th>
<th>PART TIME EMPLOYMENT</th>
<th>FULL TIME HOMEMAKER</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Over $20,000</td>
<td>33</td>
<td>22</td>
<td>107</td>
<td>162</td>
</tr>
<tr>
<td>$15,000 to $19,999</td>
<td>40</td>
<td>17</td>
<td>39</td>
<td>96</td>
</tr>
<tr>
<td>$10,000 to $14,999</td>
<td>42</td>
<td>12</td>
<td>20</td>
<td>74</td>
</tr>
<tr>
<td>$7,000 to $9,999</td>
<td>16</td>
<td>3</td>
<td>6</td>
<td>25</td>
</tr>
<tr>
<td>$5,000 to $6,999 plus less than $5,000</td>
<td>13</td>
<td>4</td>
<td>8</td>
<td>25</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>144</strong></td>
<td><strong>58</strong></td>
<td><strong>180</strong></td>
<td><strong>382</strong></td>
</tr>
</tbody>
</table>

\[X^2 = 50.85 \text{ with 8 DF } p. > = .0001\]
TABLE XIX

RESULTS OF CHI SQUARE ANALYSIS OF COMBINED INCOME OF LSU FEMALE GRADUATES (1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th>COMBINED INCOME</th>
<th>COHORT ONE</th>
<th>COHORT TWO</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Over $20,000</td>
<td>77</td>
<td>81</td>
<td>158</td>
</tr>
<tr>
<td>$15,000 to $19,999</td>
<td>23</td>
<td>27</td>
<td>50</td>
</tr>
<tr>
<td>$10,000 to $14,999</td>
<td>17</td>
<td>18</td>
<td>35</td>
</tr>
<tr>
<td>$7,000 to $9,999</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>$5,000 to $6,999</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>120</strong></td>
<td><strong>127</strong></td>
<td><strong>247</strong></td>
</tr>
</tbody>
</table>

Total Chi Square = 1.5 with 4 DF p. < = 0.81.
Community Participation

There was very little difference in the pattern of community participation of the two cohorts and it was noteworthy that each group appeared to be actively involved in the community outside of the home. It can be seen in Table XX that approximately 70 percent of both sample populations took part in more than two organizations, which demonstrated a relatively high degree of commitment. Only five percent of the 1930-1940 group never participated in organizations outside the home. This is remarkable since illness, physical incapacity or retirement tends to be a factor in the participation of women who are in their mid 50s to mid 60s. Of the 1950-1960 cohort, only two percent never participated in organizational activity outside the home. The high participation of the sample populations is consistent with research which shows that persons with higher educational status are more likely to be organizationally oriented than persons with lower educational attainment (Rainwater, 1960; Mueller and Johnson, 1976).

Religious Affiliation

Table XXI shows that there was a significant difference in religious affiliation between the two cohorts, at the 0.02 level. Catholics made up a larger than expected
### TABLE XX

**ORGANIZATION ACTIVITY OF LSU FEMALE GRADUATES (1930-1940 AND 1950-1960)**

<table>
<thead>
<tr>
<th>PARTICIPATION</th>
<th>COHORT ONE</th>
<th></th>
<th>COHORT TWO</th>
<th></th>
<th>TOTALS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Take part in more than five organizations</td>
<td>72</td>
<td>25.9</td>
<td>66</td>
<td>27.3</td>
<td>138</td>
<td>26.6</td>
</tr>
<tr>
<td>Take part in more than two organizations</td>
<td>118</td>
<td>42.9</td>
<td>105</td>
<td>43.5</td>
<td>223</td>
<td>43.2</td>
</tr>
<tr>
<td>Take part in one organization</td>
<td>32</td>
<td>11.5</td>
<td>31</td>
<td>12.8</td>
<td>63</td>
<td>12.1</td>
</tr>
<tr>
<td>Attend occasional organizations</td>
<td>40</td>
<td>14.1</td>
<td>34</td>
<td>14.1</td>
<td>73</td>
<td>14.0</td>
</tr>
<tr>
<td>Never participate in organizations outside the home</td>
<td>14</td>
<td>5.1</td>
<td>5</td>
<td>2.0</td>
<td>20</td>
<td>3.8</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>276</strong></td>
<td><strong>99.5</strong></td>
<td><strong>241</strong></td>
<td><strong>99.7</strong></td>
<td><strong>517</strong></td>
<td><strong>99.7</strong></td>
</tr>
</tbody>
</table>

Total Chi Square = 3.4 with 4 DF  p. < = 0.48
TABLE XXI

RELIGIOUS AFFILIATION OF LSU FEMALE GRADUATES
(1930-1940 AND 1950-1960)

| RELIGION     | COHORT ONE |  | COHORT TWO |  | TOTALS |
|--------------|------------|  |------------|  |--------|
|              | n   | %    | n   | %    | n   | %    |
| Jewish       | 6   | 2.1  | 9   | 3.7  | 15  | 2.8  |
| Catholic     | 65  | 23.8 | 77  | 31.9 | 142 | 27.6 |
| Baptist      | 43  | 15.5 | 27  | 11.2 | 70  | 13.5 |
| Methodist    | 57  | 20.5 | 41  | 17.0 | 98  | 19.1 |
| Episcopalian | 45  | 16.2 | 26  | 10.7 | 71  | 13.5 |
| Presbyterian | 31  | 11.1 | 33  | 13.6 | 64  | 12.3 |
| Unitarian    | 3   | 1.0  | 9   | 3.7  | 12  | 2.3  |
| Other        | 15  | 5.4  | 7   | 2.9  | 22  | 4.2  |
| None         | 11  | 3.9  | 12  | 5.3  | 23  | 4.4  |

TOTAL 276 99.5 241 100.0 517 99.7

Total Chi square = 17.6 with 8 DF  p. >  = 0.02
portion of the cohort of 1950-1960 and Baptists made up a larger than expected portion of the cohort of 1930-1940. These differences may be spurious, but the likelihood is that relatively more Baptist females attended LSU in the decade of 1930-1940 when there were fewer opportunities for higher education in North Louisiana. Baton Rouge is in the center of the French-Catholic region of Louisiana and this might explain the high proportion of Catholics from 1950-1960.

There were more Methodists in the first cohort and fewer in the second cohort; more Episcopalians in the first cohort and more in the second cohort. These patterns are difficult to explain but probably are associated with the increase in number of colleges in the different regions of the state.

The Unitarians were very scarce in the first cohort (which is probably due to the fact that there were few Unitarian churches in the south generally until quite recently), there were more of them in the second cohort. The "none" category for religious affiliations was low (3.9% and 5.3%) for both cohorts; however, there were significantly more "other" affiliations in the first cohort. If the interpretation is that "other" represents splinter, fundamentalist groups, for example, the explanation could be that these groups no longer represent a
significant segment of the LSU population. The members of such churches could well be enrolling in established denominational colleges which have religious ideology, Harding College or Oral Roberts University, for example.

**Additional Formal Education**

It is significant to note that approximately 70 percent of the graduates of both cohorts availed themselves of opportunities for continuing education. This may be interpreted to mean either that their appetite for education was whetted during their college years and they continued to seek intellectual stimulation or that there was a need for specific training to enable them to achieve a desired occupational position.

**Alienation**

The Middleton scale of alienation was described in Chapter IV. Of the total sample, both cohorts of LSU female graduates, 18.5 percent scored the alienation scale in a pattern of responses which indicated alienation. In Cohort One alone, 19.2 percent were classified as alienated using the Middleton scale. By contrast, only 17.8 percent of Cohort Two was classified as alienated using the test described above.
TABLE XXII

RESULTS OF A FREQUENCY AND PERCENTAGE COMPARISON OF LSU FEMALE GRADUATES WHO TOOK ADDITIONAL TRAINING AFTER COLLEGE (1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th>ADDITIONAL TRAINING</th>
<th>COHORT ONE</th>
<th>COHORT TWO</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Took training</td>
<td>194 70.5</td>
<td>161 66.8</td>
<td>355 68.6</td>
</tr>
<tr>
<td>Took no training</td>
<td>82 29.5</td>
<td>80 33.2</td>
<td>162 31.4</td>
</tr>
<tr>
<td>TOTALS</td>
<td>276 100.0</td>
<td>241 100.0</td>
<td>517 100.0</td>
</tr>
</tbody>
</table>
TABLE XXIII

FREQUENCY DISTRIBUTION OF ALIENATED AND NON-ALIENATED
LSU GRADUATES BY COHORTS
(1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th></th>
<th>COHORT ONE</th>
<th>COHORT TWO</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
</tr>
<tr>
<td>Alienated</td>
<td>53</td>
<td>19.2</td>
<td>43</td>
</tr>
<tr>
<td>Non-Alienated</td>
<td>223</td>
<td>80.7</td>
<td>198</td>
</tr>
<tr>
<td>Totals</td>
<td>276</td>
<td>99.9</td>
<td>241</td>
</tr>
</tbody>
</table>
Of the entire sample population for both groups, 81.4 percent are classified as non-alienated; however, 80.7 percent in Cohort One and 82.2 percent in Cohort Two were so classified. The following discussion is devoted to the variables of residence, family, employment, and community participation. These were used in an effort to learn what factors might be involved in the alienation of female college graduates.

**Residence**

Contrary to the literature which pictures city dwellers as alienated, impersonal, devoid of warmth and interest in their fellow human neighbors (Park et al, 1925; Sorokin and Zimmerman, 1929; Michelson, 1970; Rogers and Burdge, 1972; Wirth, 1938) city residence did not appear to contribute to the syndrome of alienation of the two cohorts of LSU female graduates. From a numerical standpoint, 67 of the 96 persons who were classified as alienated lived in areas of more than 50,000 (SMSA). This pattern is not unusual, because of the fact that more than 60 percent of the entire sample population lived in similar locations. (See Table XXIV.)

Seven out of every ten of those who were classed as alienated live in cities or suburban areas. This, therefore, is in line with the proportion of the population
TABLE XXIV

RESIDENCE LOCATION OF RESPONDENTS RELATED TO ALIENATION

<table>
<thead>
<tr>
<th>LOCATION</th>
<th>NON-ALIENATED</th>
<th>ALIENATED</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>City (more than 50,000) SMSA</td>
<td>256</td>
<td>67</td>
<td>323</td>
</tr>
<tr>
<td>Small city (15,000 to 50,000)</td>
<td>60</td>
<td>13</td>
<td>73</td>
</tr>
<tr>
<td>Town or Village (less than 15,000)</td>
<td>79</td>
<td>13</td>
<td>92</td>
</tr>
<tr>
<td>Rural-Farm and Non-farm</td>
<td>26</td>
<td>3</td>
<td>29</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>421</strong></td>
<td><strong>96</strong></td>
<td><strong>517</strong></td>
</tr>
</tbody>
</table>

Total Chi square = 3.5 with 3 DF  p. < = 0.31
within the state who live in comparable area. However, city dwelling, per se, cannot be implicated as a causal factor in the alienation syndrome, as the chi square results were non-significant.

Residence in private dwellings has been associated with certain forms of psychological distress (Kenniston, 1971; Mills, 1959; Skolnick, 1973; and Slater, 1970; Bernard, 1973, 1975). The isolation of the individual female in the household may be more detrimental to her personality than has been suspected, if the findings of this study are an indication. The relationship of type of dwelling of respondents to alienation was significant at .03 level. (See Table XXV.)

**Family**

The relationship of marital status to alienation was tested and found to approach significance at the .05 level. Widows tended to be more alienated than persons still living with their husbands. It is probable that the loss of a sense of effectiveness and meaning in life is greater among those who have lost a mate through death. On the other hand, the high percentage of married women who appeared to be alienated no doubt reflects some of the stresses which Bernard (1973, 1975) designates as peculiar
TABLE XXV

TYPE OF DWELLING OF RESPONDENTS RELATED TO ALIENATION

<table>
<thead>
<tr>
<th>TYPE OF DWELLING</th>
<th>NON-ALIENATED</th>
<th>ALIENATED</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single Dwelling</td>
<td>381</td>
<td>82</td>
<td>463</td>
</tr>
<tr>
<td>Duplex</td>
<td>7</td>
<td>6</td>
<td>13</td>
</tr>
<tr>
<td>Apartment</td>
<td>31</td>
<td>7</td>
<td>38</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>419</strong></td>
<td><strong>95</strong></td>
<td><strong>514</strong></td>
</tr>
</tbody>
</table>

Total Chi Square = 6.8 with 2 DF  p. > = 0.03

Cells with less than 5 left out to avoid biasing effect.
to the married woman. Further analysis would be required to determine just what the nature of these stresses are. It was probable that several factors are involved. (See Table XXVI.)

The number of children of respondents was also significantly related to alienation. This finding confirms the findings reported by numerous other scholars (Neal and Groat, 1966; Rainwater, 1959, 1960; Tolar, 1971; Phelps, 1971; Whelpton, 1966; Whelpton and Kiser, 1954). (See Table XXVII.) Writers have speculated that alienation may be associated with an extension of childbearing beyond certain levels of age. Groat and Neal (1966) found characteristics similar to the findings of this study, namely, that women who were high scorers on scales of meaninglessness and normlessness were likely to have relatively large families. (See Table XXVIII).

The author performed a number of ANOV test in order to determine the co-relationship between number of children, percent of time worked and length of time worked. Those in the 1950-1960 cohort have worked 54 percent of the time since graduation, while those in the 1930-1940 cohort have worked 51.6 percent of the time since graduation. Those who scored high in alienation had .5 more children than those who were non-alienated and had worked outside the home 5 percent less than
TABLE XXVI

MARITAL STATUS OF RESPONDENTS RELATED TO ALIENATION

<table>
<thead>
<tr>
<th>MARITAL STATUS</th>
<th>NON-ALIENATED</th>
<th>ALIENATED</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>62</td>
<td>10</td>
<td>72</td>
</tr>
<tr>
<td>Married</td>
<td>320</td>
<td>54</td>
<td>374</td>
</tr>
<tr>
<td>Separated or Divorced</td>
<td>19</td>
<td>5</td>
<td>24</td>
</tr>
<tr>
<td>Widowed</td>
<td>20</td>
<td>27</td>
<td>47</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>421</strong></td>
<td><strong>96</strong></td>
<td><strong>517</strong></td>
</tr>
</tbody>
</table>

Total Chi Square = 7.4 with 3 DF  p. <= 0.06.
TABLE XXVII

NUMBER OF CHILDREN OF LSU FEMALE GRADUATES (1930-1940 AND 1950-1960) RELATED TO ALIENATION

<table>
<thead>
<tr>
<th>NUMBER OF CHILDREN</th>
<th>NON-ALIENATED</th>
<th>ALIENATED</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>33</td>
<td>15</td>
<td>48</td>
</tr>
<tr>
<td>1-2 Children</td>
<td>174</td>
<td>32</td>
<td>206</td>
</tr>
<tr>
<td>3-4 Children</td>
<td>104</td>
<td>29</td>
<td>133</td>
</tr>
<tr>
<td>5-8 Children</td>
<td>27</td>
<td>10</td>
<td>37</td>
</tr>
<tr>
<td>TOTALS</td>
<td>338</td>
<td>86</td>
<td>424</td>
</tr>
</tbody>
</table>

Total Chi Square 7.6 with 3 DF \( p. < = 0.05 \)
those who were non-alienated. These findings are consistent with the literature and findings of numerous scholars (Bernard, 1973, 1974, 1975; Bart, 1970; Bullough, 1974; Lopata, 1969, 1971; Pozzuto, 1971; Groat and Neal, 1966, 1973; Rainwater, 1960; Kirkpatrick, 1963) ANOV results were significant with an F. Value of 6.12 at the 0.01 level. (See Tables XXVIII and XXIX and XXX.)

Employment and Income

It might be surmised that it is not work itself that is important, but the type of work which is done which contributes to alienation. A housewife might consider herself employed even though her work is not counted in the gross national product (Lopata, 1972) and she receives no renumeration. Possibly it is only when the female begins to seek employment in the world outside the home that they become aware of the general lot of the female in the world of work outside the home (Bernard, 1971, 1974, 1975; Lopata, 1972; Ginsberg, 1968; Knudson, 1969), since employment yielded no significant relationship to alienation. (See Table XXXI)

A highly significant relationship was found between occupation and alienation, especially for professionals and for the semi-skilled or housewife category. One interpretation of this finding would be that the professional woman
TABLE XXVIII

RESULTS OF ANALYSIS OF VARIANCE:
ALIENATION, LENGTH OF MARRIAGE, NUMBER OF CHILDREN AND
PERCENT OF TIME WORKED FOR LSU FEMALE GRADUATES
(1930-1940 AND 1950-1960)

<table>
<thead>
<tr>
<th>N</th>
<th>COHORT</th>
<th>ALIENATION</th>
<th>LENGTH OF MARRIAGE</th>
<th>NUMBER OF CHILDREN</th>
<th>PERCENT OF TIME WORKED</th>
</tr>
</thead>
<tbody>
<tr>
<td>223</td>
<td>One</td>
<td>None</td>
<td>23.1</td>
<td>1.8</td>
<td>55.0</td>
</tr>
<tr>
<td>53</td>
<td>One</td>
<td>High</td>
<td>25.9</td>
<td>2.4</td>
<td>48.2</td>
</tr>
<tr>
<td>198</td>
<td>Two</td>
<td>None</td>
<td>17.5</td>
<td>1.8</td>
<td>55.8</td>
</tr>
<tr>
<td>43</td>
<td>Two</td>
<td>High</td>
<td>19.7</td>
<td>2.1</td>
<td>52.2</td>
</tr>
</tbody>
</table>

ANALYSIS OF VARIANCE TABLE, REGRESSION COEFFICIENTS, AND
STATISTICS OF FIT FOR DEPENDENT VARIABLE NUMBER OF CHILDREN

<table>
<thead>
<tr>
<th>SOURCE</th>
<th>DF</th>
<th>SUM OF SQUARES</th>
<th>MEAN SQUARE</th>
<th>PARTIAL SS</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOTAL</td>
<td>516</td>
<td>1438.74</td>
<td>2.83</td>
<td>17.36</td>
</tr>
</tbody>
</table>

F. Value = 6.12  p. < = 0.01.
TABLE XXIX

ANALYSIS OF VARIANCE FOR FEMALE LSU GRADUATES (1930-1940 AND 1950-1960) FOR NUMBER OF CHILDREN, PERCENT OF TIME WORKED AND LENGTH OF TIME WORKED

<table>
<thead>
<tr>
<th>N</th>
<th>COHORT</th>
<th>NUMBER OF CHILDREN</th>
<th>PERCENT OF TIME WORKED</th>
<th>LENGTH OF TIME WORKED</th>
</tr>
</thead>
<tbody>
<tr>
<td>276</td>
<td>One</td>
<td>2.1</td>
<td>51.6</td>
<td>24.5</td>
</tr>
<tr>
<td>241</td>
<td>Two</td>
<td>2.0</td>
<td>54.0</td>
<td>17.6</td>
</tr>
</tbody>
</table>
TABLE XXX

ANALYSIS OF VARIANCE OF COMBINED COHORTS OF LSU FEMALE GRADUATES (1930-1940 AND 1950-1960) FOR ALIENATION, NUMBER OF CHILDREN, PERCENT OF TIME WORKED AND LENGTH OF TIME WORKED

<table>
<thead>
<tr>
<th>N</th>
<th>ALIENATION</th>
<th>NUMBER OF CHILDREN</th>
<th>PERCENT OF TIME WORKED</th>
<th>LENGTH OF TIME WORKED</th>
</tr>
</thead>
<tbody>
<tr>
<td>421</td>
<td>None</td>
<td>1.8</td>
<td>55.4</td>
<td>23.2</td>
</tr>
<tr>
<td>96</td>
<td>High</td>
<td>2.3</td>
<td>50.2</td>
<td>20.8</td>
</tr>
</tbody>
</table>
is aware of the discrimination which she faces in the world outside the home. Inasmuch as most of the professionals in sample populations were teachers in elementary or secondary schools, they had little opportunity for advancement (Knudson, 1969). Such a consciousness, that is, of dead end, probably heightened their feelings of alienation. The incidence of alienation found among housewives is consistent with the writings and theories of scholars ranging from John Stuart Mill (1870) to Kate Millet (1970). As both Pozzuto (1974) and Lopata (1972) have emphasized, housewives face a high probability of becoming alienated because of their work life. (See Table XXXI and XXXII.)

A very apparent relationship was found between the type of occupation of respondents and the mean number of children born to them. The mean number of children born to the housewives in the sample was 2.82, while the mean number of children born to women in the "other" occupational category was 2.06. It may be questioned whether some women were housewives because they had to stay home to care for the children or whether once they had decided to remain out of the labor market, the number of children was a function of their being housewives. Blake, (1971, 1974) Easterlin, (1966) Sweezy, (1971) and Ryder, (1971) speculate on the attitudinal factors which lead to increases in fertility. (See Table XXXIII.)
TABLE XXXI

EMPLOYMENT OF LSU FEMALE GRADUATES (1930-1940 AND 1950 1960) RELATED TO ALIENATION

<table>
<thead>
<tr>
<th>EMPLOYMENT</th>
<th>NON-ALIENATED</th>
<th>ALIENATED</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full Time Employment</td>
<td>190</td>
<td>43</td>
<td>233</td>
</tr>
<tr>
<td>Part Time Employment</td>
<td>56</td>
<td>11</td>
<td>67</td>
</tr>
<tr>
<td>Full Time Housewife</td>
<td>175</td>
<td>42</td>
<td>217</td>
</tr>
<tr>
<td>TOTALS</td>
<td>421</td>
<td>96</td>
<td>517</td>
</tr>
</tbody>
</table>

Total Chi square = 0.29 with 2 DF  p. < =0.8
**TABLE XXXII**

OCCUPATION OF LSU FEMALE GRADUATES (1930-1940 AND 1950-1960) RELATED TO ALIENATION

<table>
<thead>
<tr>
<th>OCCUPATION</th>
<th>NON-ALIENATION</th>
<th>ALIENATION</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professional or Proprietor</td>
<td>253</td>
<td>54</td>
<td>307</td>
</tr>
<tr>
<td>Clerk, sales or skilled worker</td>
<td>18</td>
<td>16</td>
<td>34</td>
</tr>
<tr>
<td>Semi-skilled worker, unskilled housewife</td>
<td>114</td>
<td>31</td>
<td>145</td>
</tr>
<tr>
<td>Other</td>
<td>26</td>
<td>5</td>
<td>31</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>421</strong></td>
<td><strong>96</strong></td>
<td><strong>517</strong></td>
</tr>
</tbody>
</table>

Total Chi Square = 16.7 with 3 DF  \( p. < = 0.0008 \)
TABLE XXXIII

AVERAGE NUMBER OF CHILDREN BORN TO LSU FEMALE GRADUATES (1930-1940 AND 1950-1960) IN DIFFERENT OCCUPATION GROUPS

<table>
<thead>
<tr>
<th>OCCUPATION</th>
<th>NUMBER</th>
<th>NUMBER OF CHILDREN BORN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professional</td>
<td>232</td>
<td>2.25</td>
</tr>
<tr>
<td>Proprietor or Manager</td>
<td>12</td>
<td>3.5</td>
</tr>
<tr>
<td>Clerk and sales</td>
<td>31</td>
<td>2.3</td>
</tr>
<tr>
<td>Housewife</td>
<td>139</td>
<td>2.8</td>
</tr>
<tr>
<td>Other</td>
<td>29</td>
<td>2.0</td>
</tr>
<tr>
<td>OVERALL MEANS</td>
<td>443</td>
<td>2.4</td>
</tr>
</tbody>
</table>
It is noteworthy that the largest mean number of children were born to those respondents in the sample who listed themselves as proprietors or managers. Two factors may relate to this association. First, because of a large number of children they may not have been able to conform to the demands of the outside work world and were thus forced to set up their own business operation. Second, because of a larger than average size family, they may have been forced into a method of earning a supplementary income which could involve the family members.

The findings presented in the following three Tables XXXIV, XXXV, and XXXVI will be discussed together since they all deal with the subject of income. The relationship of personal income to alienation was not significant nor was there a statistically significant relationship between husband's income and alienation. There was, however, a significant relationship between combined husband and wife income and alienation.

The sample population for the analysis of joint husband and wife income must be described, since it differs somewhat from that of the two sample cohorts. There were only 254 respondents who indicated that there was a husband's income beside their own. Missing from this group were
### TABLE XXXIV

PERSONAL INCOME OF LSU FEMALE GRADUATES (1930-1940 AND 1950-1960) RELATED TO ALIENATION

<table>
<thead>
<tr>
<th>INCOME</th>
<th>NON-ALIENATION</th>
<th>ALIENATION</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Over $20,000</td>
<td>30</td>
<td>3</td>
<td>33</td>
</tr>
<tr>
<td>$15,000 to $19,999</td>
<td>30</td>
<td>10</td>
<td>40</td>
</tr>
<tr>
<td>$10,000 to $14,999</td>
<td>72</td>
<td>26</td>
<td>98</td>
</tr>
<tr>
<td>$7,000 to $9,999</td>
<td>85</td>
<td>13</td>
<td>97</td>
</tr>
<tr>
<td>$5,000 to $6,999</td>
<td>33</td>
<td>4</td>
<td>37</td>
</tr>
<tr>
<td>Less than $5,000</td>
<td>78</td>
<td>17</td>
<td>95</td>
</tr>
<tr>
<td>None</td>
<td>93</td>
<td>23</td>
<td>116</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>421</strong></td>
<td><strong>96</strong></td>
<td><strong>517</strong></td>
</tr>
</tbody>
</table>

Total Chi square = 10.6 with 6 DF  P. < = 0.10.
TABLE XXXV

HUSBAND'S INCOME OF LSU FEMALE GRADUATES (1930-1940 and 1950-1960) RELATED TO ALIENATION

<table>
<thead>
<tr>
<th>HUSBAND'S INCOME</th>
<th>NON-ALIENATED</th>
<th>ALIENATED</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Over $20,000</td>
<td>103</td>
<td>31</td>
<td>134</td>
</tr>
<tr>
<td>$15,000 to $19,999</td>
<td>67</td>
<td>20</td>
<td>87</td>
</tr>
<tr>
<td>$10,000 to $14,999</td>
<td>57</td>
<td>12</td>
<td>69</td>
</tr>
<tr>
<td>$7,000 to $9,000</td>
<td>22</td>
<td>6</td>
<td>28</td>
</tr>
<tr>
<td>$4,000 to $6,999</td>
<td>13</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>$5,000 or less</td>
<td>14</td>
<td>3</td>
<td>17</td>
</tr>
<tr>
<td>TOTALS</td>
<td>421</td>
<td>96</td>
<td>517</td>
</tr>
</tbody>
</table>

Total Chi square = 1.2 with 5 DF p. < = 0.9.
TABLE XXXVI

COMBINED INCOME OF LSU FEMALE GRADUATES
(1930-1940 AND 1950-1960)
RELATED TO ALIENATION

<table>
<thead>
<tr>
<th>COMBINED INCOME</th>
<th>NON-ALIENATION</th>
<th>ALIENATION</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Over $20,000</td>
<td>96</td>
<td>32</td>
<td>128</td>
</tr>
<tr>
<td>$15,000 to $19,999</td>
<td>45</td>
<td>7</td>
<td>52</td>
</tr>
<tr>
<td>$10,000 to $14,999</td>
<td>51</td>
<td>5</td>
<td>56</td>
</tr>
<tr>
<td>$7,000 to $9,999</td>
<td>3</td>
<td>12</td>
<td>15</td>
</tr>
<tr>
<td>Under $5,000</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>196</strong></td>
<td><strong>58</strong></td>
<td><strong>254</strong></td>
</tr>
</tbody>
</table>

Total Chi square = 9.5 with 4 DF $p. > = 0.04$. 
single women and women with no incomes. Widows and some of the divorced and separated women included their former husband's income statistics and these were considered as married couples.

The finding which emerges is that an intact marriage does not stop alienation. Instead, it appears to contribute to alienation, which raises a number of questions. Even though the female contributes to the earning or provision of the income, is her control of it so tenuous that she feels powerless? Does access to knowledge through high education, books, travel, and other perquisites of high income increase the sense of powerlessness, meaninglessness, and other aspects of alienation? Nettler (1957) suggests that this may be true.

The relationship between the organizational activities of LSU female graduates and their feelings of alienation was found to be non-significant at the .48 level. This finding seems to contradict some of the hypotheses cited by Hapgood and Getzels (1974), Friedan (1963) and Gornick and Morgan (1973). Further study might reveal what type of community organizations are involved. A bridge club or a book club would not serve as a vehicle for access to the community power structure, nor would a sorority alumni organization. The author of this study noted a large difference in the types
of organizations in which women are involved in the southern part of the United States as compared to the midwest, for example. It is generally conceded that the League of Women Voters is one of the most powerful political organizations which women take part in and is a learning experience frequently leading to community influence (Bullough, 1974). During the time of the civil rights movement, to the personal knowledge of the researcher, this organization became defunct in many parts of the south because of its' stand on civil rights. Many other organizations which are action oriented seemed to have suffered a similar fate. In the northern part of the state of Louisiana the role strictures regarding proper female behavior are particularly rigid and therefore it might be questioned whether or not the community participation engaged in by these respondents has any intrinsic significance. (See Table XXXVII.)

The findings in Table XXXVIII regarding the relationship between religious affiliation and alienation are highly significant and may be interpreted in several ways. The cells which are the largest n's are Catholic, Baptist and Unitarian. It could be speculated that the rigid role definitions for women which are prevalent in both the Catholic and Baptist churches (Goode, 1966; Groat and Neal, 1973; Bullough, 1974; Andreas, 1973; Bernard, 1973) lead to this result. The emphasis on the role of mother and strictures against birth control within the Catholic Church
TABLE XXXVII

ORGANIZATIONAL ACTIVITY OF LSU GRADUATES (1930-1940 AND 1950-1960) VERSUS ALIENATION

<table>
<thead>
<tr>
<th>ORGANIZATIONAL ACTIVITY</th>
<th>NON-ALIENATION</th>
<th>ALIENATION</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Take part in more than five organizations</td>
<td>103</td>
<td>31</td>
<td>134</td>
</tr>
<tr>
<td>Take part in more than two organizations</td>
<td>190</td>
<td>37</td>
<td>227</td>
</tr>
<tr>
<td>Take part in one organization</td>
<td>52</td>
<td>9</td>
<td>61</td>
</tr>
<tr>
<td>Take part in an occasional organization</td>
<td>58</td>
<td>16</td>
<td>74</td>
</tr>
<tr>
<td>Never take part in organizations outside the home</td>
<td>18</td>
<td>3</td>
<td>21</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>421</strong></td>
<td><strong>96</strong></td>
<td><strong>517</strong></td>
</tr>
</tbody>
</table>

Total Chi Square = 3.9 with 4 DF p. <= 0.4.
TABLE XXXVIII

RELIGIOUS AFFILIATION OF LSU FEMALE GRADUATES (1930-1940 AND 1950-1960) RELATED TO ALIENATION

<table>
<thead>
<tr>
<th>RELIGION</th>
<th>NON-ALIENATION</th>
<th>ALIENATION</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish</td>
<td>10</td>
<td>5</td>
<td>15</td>
</tr>
<tr>
<td>Catholic</td>
<td>93</td>
<td>49</td>
<td>142</td>
</tr>
<tr>
<td>Baptist</td>
<td>61</td>
<td>9</td>
<td>70</td>
</tr>
<tr>
<td>Methodist</td>
<td>86</td>
<td>13</td>
<td>99</td>
</tr>
<tr>
<td>Episcopal</td>
<td>52</td>
<td>18</td>
<td>70</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>50</td>
<td>14</td>
<td>64</td>
</tr>
<tr>
<td>Unitarian</td>
<td>5</td>
<td>7</td>
<td>12</td>
</tr>
<tr>
<td>Other</td>
<td>21</td>
<td>1</td>
<td>22</td>
</tr>
<tr>
<td>None</td>
<td>21</td>
<td>2</td>
<td>23</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>421</strong></td>
<td><strong>96</strong></td>
<td><strong>517</strong></td>
</tr>
</tbody>
</table>

Total Chi Square = 39.9 with 8 DF, p. > = 0.0001.
have been singled out by numerous scholars as contributing to the psychological problems of females (Rainwater, 1959; Blake, 1968; Groat and Neal, 1973; Bernard, 1972, 1976). While there is no such rigidity regarding birth control within the Baptist church, there is a strong emphasis on the patriarchal ethos and this might be construed as contributing to the lower status of females (Bullough, 1974), and consequent feelings of powerlessness, meaninglessness, etc.

For the small number of Unitarians within the sample (and they are overrepresented in proportion to their numbers in the general population) the finding of alienation may stem from another reason. Bullough (1967) has stated that alienation may exist in two directions, alienation from the larger culture and alienation from one's own subculture. For the Unitarian, who is generally out of step with the fundamentalism of most major denominations, and who emphasizes the concerns of this world in contrast to the spiritual delights of the next world, it may be an entirely different variant of alienation as it concerns religious denomination. Further study would be needed to identify the reasons why there is a significant relationship between religious affiliation and alienation.
CHAPTER VII

SUMMARY AND CONCLUSIONS

This final chapter is divided into two major sections: Summary of Findings and Conclusions.

Summary

The general objective of this study was to determine the differences and similarities in socioeconomic characteristics and in manifestation of alienation of two cohorts of female graduates of Louisiana State University. Cohort One was composed of females who obtained a BA or BS degree during the decade from 1930 to 1940 and Cohort Two was composed of females who obtained a BA or BS degree during the decade from 1950 to 1960. A secondary goal of the study was to provide additional knowledge about the changes which occurred in the lives of women as more of them began to seek employment outside the home.

In a specific sense, the study was designed to investigate the following:

1. The differences and similarities between the above identified two generations of female college graduates relative to:

   (a) residence (including home location and dwelling type).
   (b) family (including marital status, marriage length, and number of children.
   (c) employment and income (including current employment status, percent of time employed, occupation, personal income, husband's

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income, and combined income of husband and wife.
(d) community participation (including organizational activity, religion and participation in various types of education after graduation).

2. The differences and similarities between members of the study groups who scored high and those who scored low on an alienation scale. Respondents were compared according to the above listed variables with one exception—no comparison was included of those who had gone on for additional education with those who had not.

The basic assumption underlying the study was that the past thirty five years, including World War II, brought sweeping changes in the lives of women. The assumption was based on the fact that in spite of conditions following World War II, which decreased opportunities for employment, a steadily larger percentage of women continued to seek employment outside the home. It was thus logical to hypothesize that this changed social climate had implications for the traditional roles of women and for male-female relationships.

To Test the above assumption, the study focused on sample populations of women graduates of LSU, drawn from two distinct eras—the decade of the thirties and the decade of the fifties.

The literature reviewed, relative to the study may be summarized as follows. A key notion came from Ogburn, who made a comparison of the modern family with the colonial family. He illustrated a part of the change he found with
the concept of cultural lag (Clayton, 1975, pp. 94-96). This concept, in brief, holds that technological change occurs at a faster rate than social change, i.e., change in traditional ways of thinking on issues such as employment of women.

Kirkpatrick (1963) saw the movement by women to upgrade their status as appropriate to their changed economic function; he called their attempts to enter employment outside the home a struggle against cultural lag. This struggle, in Kirkpatrick's view, was manifested in four areas, namely economic rights, political and legal equality, conduct and status, and the domestic area. Kirkpatrick's conclusion was that no adequate division between economic and social consequences can be made.

Zimmerman (1947), who wrote during the time period covered by the study, saw change in women's roles occurring due to the modification of man's ideas relative to the power which society allocated to the family. Collins writing much later (1971) followed this general notion and constructed a conflict theory of change in sexual stratification, hence in family behavior, from the perspectives of Freud and Weber. Other scholars addressing changes in the family have focused on geographic or demographic

The review of literature accomplished clearly shows that the most widely used explanation of change in women's roles is economic. (Blood and Wolfe, 1960; Dizare, 1968; Edwards, 1969; Engels 1884; Goode, 1963). In this regard, when a wife takes a job outside the home, this change is a key factor in understanding changing family relationships. For example, women leaving home to work has been associated with the incidence of divorce, place of family residence, and number of children.

Drawing on the findings and conclusions of the authors identified above, the writer hypothesized that the increasing entry of women college graduates into the work force during the period of 1940-1950 would account for differences in the characteristics of two cohorts bracketing this time period. The study was designed to test for such differences.

Inasmuch as periods of rapid social change engender a condition which is generally referred to as alienation, it was considered of importance to test for this phenomenon. Accordingly, the Middleton scale of alienation was administered to the women in the sample cohorts. The scale has
been validated as an accurate measure of the components of alienation. It was used as a Likert scale in this study. The variants which make up the alienation syndrome and the statements which were used to measure the variables used were discussed in detail in Chapter V. In brief the latter were: powerlessness, meaninglessness, normlessness, social isolation and estrangement from work.

The methodology of the study is described in Chapter V. As noted in the introduction to this summary, two cohorts of female graduates of Louisiana State University were selected to be representative of the generation before World War II, i.e., 1930-1940, and the generation following World War II, i.e., 1950-1960. Questionnaires were sent to a systematically selected random sample of the graduates from both decades, who were on the current list of the LSU Alumni Office. It is estimated that approximately two-thirds of the graduates for the periods studied were on the list from which the sample was drawn. For this reason, the sample used cannot be claimed to be truly representative. However, it was considered satisfactory for the purposes of the study. Questionnaires were sent to 583 women in the 1930-1940 sample listing of LSU graduates and to 476 women in the listings of the 1950-1960 graduates. The 1930-1940
sample was obtained by taking every third name from the list for the entire decade while the 1950-1960 decade was sampled by taking every third name in the first mailing and every fifth name in a second mailing of the 1951, 1954, and 1959 list of women graduates. From the mailing done, 276 usable questionnaires were obtained from Cohort One, and 241 from Cohort Two. Altogether a grand total of 517 respondents were included in the study.

The data obtained from the questionnaires were analyzed by cohort and by alienation scale scores, according to residential characteristics; family characteristics; marital status, years of marriage, number of children; employment and income characteristics, current employment status, percent of time employed since graduation, occupation, personal income, husband's income, husband's income and employment, combined husband and wife income; community participation: organizational activity, religion, and formal education after college graduation.

Frequency tables were developed to facilitate the comparison of each of the cohorts on the characteristics and variables listed above. Chi squares were utilized to determine the level of significance of the relationship between variables, and analyses of variance were computed for the following groups of variables: (1) alienation, length of marriage, number of children and percent of time worked.
(2) cohort, number of children, percent of time worked and length of time worked. (3) alienation, number of children, percent of time worked and length of time worked. Finally a table was prepared to show the mean number of children born to women in the different occupational classifications.

The findings of the study made are presented in Chapter VI. They are, in brief, as follows:

Ninety percent of Cohort One was found to be between 50 and 65 years of age, but only ten percent of Cohort Two were between these ages. Over 60 percent of both cohorts lived in urban areas of more than 50,000 population, perhaps reflecting the increasing urbanization of the state and nation. Over 90 percent of Cohort One lived in single family dwelling units and 88 percent of Cohort Two lived in such dwellings.

Over 70 percent of both sample groups were married; the respondents who remained single made up 14.1 percent of Cohort One and 13.6 percent of Cohort Two. The majority of women in Cohort Two had been married between 10 and 30 years. The percent of respondents separated or divorced was found to be higher for Cohort Two than for Cohort One (4.1 as compared with 5.8), but the difference was only 1.7 percent.

There was a significant difference in the number of children born to members of the two cohorts. This was
expected, because the decade, 1950-1960 was the one of the baby boom and because of the effect which the depression of the 1930s had on family size. In Cohort One, 30.6 percent of the respondents had three or four children but in Cohort Two 49 percent of the respondents had three or four children. Moreover, of the females in Cohort One, 14.7 percent had no children while only 6.2 percent of Cohort Two had no children. Altogether, 61.3 percent of Cohort One had either no children or one or two children but only 42.2 percent of Cohort Two had no children or one or two children. The importance of the above findings is that more women tended to have children during a period of increasing knowledge of contraception and of family planning.

There was only a minimal difference between the two cohorts in terms of employment outside the home. While 5 percent more of the respondents in Cohort Two than respondents in Cohort One were employed full time, this difference could be accounted for in terms of the number in Cohort One who were of retirement age. A somewhat larger percent, 9 percent vs. 5.8 percent of the older cohort had never worked outside the home. However, the percent of time employed since graduation was similar for both groups. It was expected that place of residence might have some effect on employment rates, but this was not found to be true.
Well over one fourth of both cohorts, 26.5 percent in Cohort One and 29.4 percent in Cohort Two, were found to be full time housewives. By contrast, 53.7 percent of Cohort One said they were working as professionals and 60.5 percent in Cohort Two said they were professionals of one type or another. Occupations as proprietors or managers was reported by 3.6 percent of Cohort One but by only 1.2 percent of Cohort Two. Some 8.6 percent of Cohort One said they were employed as clerks or sales personnel, but only 4.1 percent of Cohort Two claimed this type of employment. The difference between the two cohorts in type of occupation was found to be significant at the 0.04 level.

The women studied did not report exceptionally high incomes, by male standards. Their personal financial positions were definitely found to be dependent upon their own efforts, if single, or upon the combined income of wives and husbands. Of Cohort One, 21.6 percent had no personal income as compared with 29.8 percent of Cohort Two who had no personal income. Approximately one out of five individuals in Cohort One had incomes of less than $5,000 and nearly the same relative number of Cohort Two had incomes of this low level. By contrast, approximately 40 percent of both sample populations had incomes which ranged
from $7,000 to $15,000. The data indicated that this group of women were employed mainly within the teaching profession. Only 5 percent of Cohort One had incomes over $20,000 and only 2 percent of Cohort Two had incomes at this highest level. A chi square test of the income differences between the two cohorts did not show statistical significance at the 0.05 level.

The combination of husband and wife incomes seems to have enabled more of the members of Cohort Two to reach higher income brackets than was true in Cohort One. In Cohort Two, 108 individuals (44%) reported a combined income of over $15,000, while in Cohort One only 100 respondents (36%) reported a combined income of over $15,000.

The LSU female graduates studied appeared to be very much committed to community participation in the form of organizational activity. Over 70 percent of both sample groups indicated they took part in more than two formal organizations and more than one fourth of both cohorts checked more than five organizations in which they were active. Only two percent of the younger cohort and five percent of the older cohort never participated in formal community organizations. This differential in activity may be attributed to such factors as age, loss of marital partner and retirement.
While the pattern of religious affiliation for female LSU graduates appeared to be representative of the population at large, the sample groups did differ somewhat. Cohort One included a larger proportion of Baptist (15%) than Cohort Two, while Cohort Two included a larger proportion of Catholics (32%) than Cohort One. This may be a reflection of the pattern for more Baptists to attend LSU in the decades before there were as many institutions of higher learning in the northern and central part of the state. Catholics would presumably be more apt to attend LSU because of the proximity of the University to Catholic South Louisiana.

Approximately 70 percent of both cohorts reported some type of additional educational training after completion of their college degree. The somewhat lower proportionate number in the second cohort is difficult to explain in view of the recent trend for more women to enroll in programs of continuing education.

Of the entire number in both sample groups (517 respondents), 18.5 percent scored high on the Middleton alienation scale. Taken individually, 19.2 percent of Cohort One checked responses to indicate alienation and 17.8 percent of Cohort Two checked responses indicating alienation. The results of the test made led to the conclusions that location of home (residence) is not significantly related to
alienation. Type of dwelling, however, was found to be significantly correlated with alienation at the 0.0003 level. Family type variables also yielded interesting if not statistically significant results in terms of relationship to alienation. Marital status approached significance with a finding at the 0.06 level. Those women who scored high on the alienation scale had larger numbers of children than those who scored low on this scale. There was also a very slight tendency for those who were scored as alienated to have been married longer than those who were scored as non-alienated.

Employment was not found to be significantly related to alienation. However, test results indicated a high degree of relationship between type of occupation and alienation at the 0.0008 level. It might be concluded, therefore, that it was not work itself but type of work which was the factor in alienation. Interestingly, it was found that housewives and professionals were more likely to be alienated.

Income, self or husband's, did not demonstrate a significant relationship to alienation. However, combined income of respondents and husband was significant at the 0.04 level.

A statistically significant relationship was found between religious affiliation and alienation, at the 0.0001
level. The more important N's were those for the Catholic, Baptist and Unitarian denominations. Community participation in other forms of organizational activities did not turn out to be significantly related to alienation, however.

Conclusion

This study was designed to determine the effects of social change which occurred in the lives of women over a thirty year time span, 1930-1960. The changes which occurred, this researcher believed, would result in certain detectable trends, which could be measured or at least validated in a general sense. The major general conclusion drawn from the findings of the study was that there were no great or spectacular differences in socioeconomic characteristics or alienation between the two cohorts of college graduates studied. This is to say that the roles and characteristics of women were not found to have changed drastically between the 1930s and 1950s.

It should be emphasized that the above conclusion is limited to the restricted sample of women studied. Nevertheless it is logical that graduates from other universities, especially state universities of like size to LSU, would exhibit similar characteristics.

The conclusion reached may be disappointing to those who feel that the roles of women, and especially of women
with a college level education, should have changed pre-
cipitously during the critical 30 year period, between the
1930s and 1960s. The fact that drastic changes did not
occur, at least until the time this study was conducted in
1973, suggests that the intervention strategies which were
taken during these years to improve the relative lot of
women were not overly effective or that women were not
especially anxious to change. From the standpoint of the
women who are concerned about the members of their sex
moving into roles outside the home and with equal status
and pay to that of men, it is critical that further study
of this phenomenon be made. It would be enlightening,
for example, to test the 1960-1970 cohort of women graduates
from LSU to determine if they will register more profound
changes from the 1930-1940 cohort than did the 1950-1960
cohort.

All in all, it is hoped that the research done and
reported in this dissertation will raise questions and as
a consequence generate further investigation into the area
of the changing roles of women. Since the number of women
who work outside the home in Louisiana has more than doubled
since 1940 (Riederer, 1976) and is expected to continue to
grow, investigation into the implications of such changes
will contribute to the planning for Louisiana families, as
well as for the U.S. as a whole.


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APPENDICES
### ROTATED FACTOR MATRIX OF RESPONSES TO MIDDLETON ALIENATION ITEMS FOR TWO COHORTS OF LSU FEMALE GRADUATES

<table>
<thead>
<tr>
<th>Alienation Scale Items</th>
<th>Factor Loading of FACTOR ONE</th>
<th>Factor Loading of FACTOR TWO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Powerlessness</td>
<td>0.066844</td>
<td>0.04415</td>
</tr>
<tr>
<td>Meaninglessness</td>
<td>0.71869</td>
<td>-0.13614</td>
</tr>
<tr>
<td>Normlessness</td>
<td>0.58621</td>
<td>-0.01021</td>
</tr>
<tr>
<td>Social Isolation</td>
<td>0.56101</td>
<td>0.35280</td>
</tr>
<tr>
<td>Estrangement from Work</td>
<td>0.57529</td>
<td>0.41555</td>
</tr>
<tr>
<td>Cultural Estrangement</td>
<td>0.08273</td>
<td>0.88860</td>
</tr>
</tbody>
</table>
Dear ISU Graduate,

In conjunction with the ISU Alumni Affairs office, the ISU Department of Sociology is doing a study in cooperation with the Northeast Research Institute, Inc., to determine the degree to which female graduates of ISU in two generational groups have utilized their college education to pursue paid employment. We would very much appreciate your cooperation in filling out the enclosed questionnaire in full and returning it to the address noted. There is no need to sign your name.

1. What is your age?
   Over 65 __________, 50-65 __________, 40-50 __________, 30-40__________

2. What is your marital status? (Circle one number):
   If married - how long?______________

3. If married, do you have children? (Please circle the number.)
   None 1 2 3 4 5 6 7 8 9 10 More than 10__________

4. Are you: Employed full time ______ Employed part time ______ Full time homemaker_______

5. Would you please mark on the following scale the percentage of your time which has been spent in paid employment since you graduated from ISU. Please figure the percentage of total time spent including part time work.

   (For example, if you graduated in 1950, and have worked 6 months every other year, you should mark 25%; if you have worked 9 months of every year - mark 75%; if you have worked four hours a day a year around, mark 50%)

   None/ 5% 10% 15% 20% 25% 30% 35% 40% 45% 50% 55% 60% 65% 70% 75% 80% 85% 90% 95% 100%

6. If you are employed, what is your occupation:
   a. Professional (teacher, lawyer, registered nurse, etc.) _______________
   b. Proprietor or manager (dress shop, gift shop, beauty shop) __________
   c. Clerk and sales (bookkeeper, stenographer, typist, sales) ___________
   d. Skilled worker (cook, beautician, practical nurse, etc.) _____________
   e. Semi-skilled worker (factory worker, waitress, etc.) ________________
   f. Unskilled worker (maid, bar maid, etc.) _______________________
   g. Housewife _______________________
   h. Other (please specify) _______________________

7. Did you study specifically for the position in which you are employed while you were in college at ISU. yes___________ no__________
8. Have you undertaken further education since the completion of your BA degree? If so, please check the appropriate item.
   a. I have received additional training since leaving LSU. yes ____ no ____
   b. If you answered yes, please give the following information:

<table>
<thead>
<tr>
<th>Type of training</th>
<th>Name and location of school or training organization</th>
<th>Dates attended months years</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

   c. Was this training connected with skills needed for employment: Yes ____ No ____

9. My personal annual income is: Over $20,000 ____ Over $15,000 ______
   Over $10,000 ____ Over $7,000 ____ Over $5,000 ____ Less than $5,000 ____

10. My husband's annual income is: Over $20,000 ____ Over $15,000 ____ Over $10,000 ____
    Over $7,000 ____ Over $5,000 ____ Less than $5,000 ____

11. Other in the domicile are (excluding children)

   Spouse ____ Parents ____ In Laws ____ Boarders ____ Other relatives ____ Servants ____

12. Do you employ household help? Regularly ____ Occasionally ____ Never ____

13. Do you live in a: single dwelling ____ duplex ____ apartment ____ room ____

14. Do you live in a: city (more than 50,000) ____ Small city (15,000 to 50,000) ____
    Town or village (less than 15,000) ____ Suburbs ____ Rural - farm ____ non farm ____

15. What is your religious preference? _________________________________________

16. If you have wished to enter paid employment, but were not prepared to obtain the
type of position desired, could you list any types of college activity which might
have been beneficial. __________________________________________________________

17. Are you currently an active participant in community organizations, church, civic
or other:
   Take part in more than 5 organizations ____ Take part in two organizations ______
   Am active in one organization ____ Attend occasional organizations ______
   Never participate in organizations outside the home. __________________________

In addition to the above questions regarding family and employment, this study includes
other variables which are concerned with family planning and certain aspects of the
mass media. Your cooperation in answering them fully is appreciated.
18. Our family size is the result of prior planning. Yes_______ No_______
19. I agree with the general idea of birth planning. Yes_______ No_______
20. Would you please check this scale according to the amount of time you spend (on the average) daily watching television?

<table>
<thead>
<tr>
<th>None</th>
<th>15 min</th>
<th>30 min</th>
<th>1 hr.</th>
<th>2 hr.</th>
<th>3 hr.</th>
<th>4 hr.</th>
<th>5 hr.</th>
<th>6 hr.</th>
<th>7 hr.</th>
<th>8 hr.</th>
</tr>
</thead>
</table>

21. My leisure time activities are chosen in this manner. Please check three most frequently enjoyed.

TV viewing Visiting friends Books Gardening
Hobbies (such as sewing or handiwork) Sports (such as golf, tennis)

22. The types of television programming which I prefer are: (please check three)

Comedy variety Drama News Weather Movies Music
Daily serials Sports Documentaries Religious

23. The following are statements which have been made by a number of people. Would you designate whether you agree or disagree, please.

a. There is not much that I can do about the important problems that we face today.
   Strongly agree______ Agree______ Neither agree or disagree______ Disagree______
   Strongly disagree______

b. Things have become so complicated in the world today that I really don't understand just what is going on.
   Strongly agree______ Agree______ Neither agree or disagree______ Disagree______
   Strongly disagree______

c. In order to get ahead in the world today, I think you are almost forced to do some things that are not right.
   Strongly agree______ Agree______ Neither agree or disagree______ Disagree______
   Strongly disagree______

d. I feel lonely.
   Strongly agree______ Agree______ Neither agree or disagree______ Disagree______
   Strongly disagree______

e. I don't really enjoy most of the work that I do, but I feel that I must do it in order to have other things that I need and want.
   Strongly agree______ Agree______ Neither agree or disagree______ Disagree______
   Strongly disagree______

f. I am not much interested in the TV programs, movies or magazines that most people seem to like.
   Strongly agree______ Agree______ Neither agree or disagree______ Disagree______
   Strongly disagree______
The author, Dean Frazier Moore, was born December 6, 1921 in Dallas, Texas. Her parents were Marie Montgomery Frazier and Clifton Lamar Frazier; they are both deceased. She graduated from Ouachita Parish High School, Monroe, Louisiana in 1938 and received the B.A. degree from Louisiana State University in 1942. Following graduation she was employed by radio stations KWKH and KTBS of Shreveport, Louisiana until the time that she received a commission in the U.S. Navy in 1943. After naval service as a Lt. (S.G.) in the Public Relations department of U.S. Naval headquarters, Washington, D.C. and in the Educational Services section, Washington, D.C., she received an honorable discharge in 1946. From 1947 to 1967, the author lived in Canton, Ohio and was married to Alfred G. Bauer, III. She is the mother of two children, Marguerite Marie Morris and Dr. John M. Bauer.

From 1957 to 1959, the author served as a substitute teacher in the Stark County Public School system and beginning in 1959 until 1966, she was an on-the-air broadcast personality for the Ohio Broadcasting Company, working under the name of Carol Adams. In 1964 Mrs. Moore began graduate study at Kent State University and completed requirements for teaching certification before transferring to Akron University.
where she held a teaching fellowship during the academic year 1966-1967. Her MA degree in sociology was awarded from Akron University in December, 1968.

In August 1974, the author accepted a position as assistant professor in the Department of Sociology and Social Work at Northwestern State University where she is currently employed.

The author is married to Daniel M. Moore, Jr.
Candidate: Dean Frazier Moore

Major Field: Sociology

Title of Thesis: A Comparison of Selected Characteristics of LSU Women Graduates for the 1930s and 1950s (A Study of Changing Roles and Alienation)

Date of Examination: July 19, 1976