INAUTHENTIC SELF IN RELATIONSHIP:
THE ROLE OF ATTITUDES TOWARD WOMEN AND MOTHER’S NURTURANCE

By

JAIME L. JASSER

A DISSERTATION PRESENTED TO THE GRADUATE SCHOOL
OF THE UNIVERSITY OF FLORIDA IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

UNIVERSITY OF FLORIDA

2008
To my grandmother, Wedad E. Saadeh, for all of her love and support throughout my life—I will love her forever and miss her always.
ACKNOWLEDGMENTS

I would like to first and foremost thank my chair, Sondra Smith for her endless support throughout my graduate career. She has been a mentor in my development as a professional and a woman. Her confidence in my abilities encouraged me to persevere. She taught me the value of trusting and relying on my wisdom to guide me through this process and my life. I would also like to thank the other members of my committee: Dr. Behar-Horenstein, for her encouragement, steadfast faith in me, and for being a phenomenal female role-model; Dr. Peter Sherrard, for his humor, wisdom, conversations, and for honoring me just as I am; and Dr. Larry Loesch, for his guidance, honesty, and leadership.

I would like to thank my family for their love and support. I would especially like to thank my mother, Summer Jasser, for showing me what it means to be a woman of strength. Her steadiness, humility, and unconditional love have provided me with courage and determination. I would also like to thank my sister, Jacqui Jasser, for loving me because of our differences; my uncle, Tony Saadeh, for his selflessness and endless technical support; my grandfather, Karim Saadeh, for his generosity; and my grandmother (Teta), Wedad Saadeh, for being an amazing woman who made me a better person through her love, may she rest in peace.

I would also like to thank Harry Daniels for aiding in my growth and development as a clinician; Dr. Ellen Amatea, for encouraging me to stay with my topic; Dr. James Algina, for his generous assistance with the statistical analyses; and Dr. Wayne Griffin for showing me more support than any other supervisor and teaching me so many valuable lessons that I will take with me and use to make a positive difference in the lives of others. It was an honor and a privilege to work with him and the members of the CIC team: Kim Fugate, Meggen Sixbey, and Keely Hope.

My friends and classmates in the Counselor Education Department were invaluable throughout this process. Words do not exist that will allow me to express my gratitude to my
personal treasured trio: Teresa Leibforth, Heather Hanney, and Kelcey Killingsworth. They have been my biggest cheerleaders and greatest friends throughout this process. Many thanks go out to Natalie Arce Indelicato. I could not have made it through this process without her guidance and support. I would like to thank my dear friend Adriana Baratelli who paved the way for me and helped keep me sane with her huge heart and sisterly love. I would also like to thank Kelly Aissen, Stephanie Arriaza, Bhakti Cohen, Sandra Goodwin, Adrian Manley, Aparna Shanadi, Ruth-Ann Spinosa, and Katie Van Bussum for their never ending love, encouragement, and support.

I would like to thank the women who took the time to complete my survey. Finally, I want to thank the University of Florida and the Gator Nation for eleven precious years. Go Gators!
# TABLE OF CONTENTS

ACKNOWLEDGMENTS ............................................................................................................... 4

TABLE OF CONTENTS ................................................................................................................. 6

ABSTRACT ................................................................................................................................... 10

CHAPTER

1 INTRODUCTION .................................................................................................................. 12

   Statement of the Problem ........................................................................................................ 13
   Theoretical Framework ............................................................................................................ 16
      Feminist Theory .................................................................................................................... 16
      Relational-Cultural Theory ................................................................................................. 17
   A Feminist Model for Inauthenticity in Women .................................................................... 19
      Attitudes toward Women .................................................................................................... 20
      Perceived Mother’s Attitudes toward Women .................................................................... 21
      Mother’s Nurturance .......................................................................................................... 22
   Need for the Study .................................................................................................................. 23
   Purpose of the Study ............................................................................................................... 24
   Research Questions ................................................................................................................. 24
   Definition of Terms ................................................................................................................ 25
   Organization of the Study ....................................................................................................... 26

2 LITERATURE REVIEW ....................................................................................................... 27

   Women’s Identity Development during the College Years .................................................... 27
   Gender Ideology: The Construction of Gender and Attitudes toward Women ............... 28
   Cultural Messages and Femininity ......................................................................................... 30
   Inauthenticity .......................................................................................................................... 33
   Inauthenticity Outcomes ........................................................................................................ 35
   Feminist Relational-Cultural Theoretical Framework .......................................................... 37
   Attitudes toward Women and Inauthenticity ....................................................................... 41
   Mother’s Attitudes ................................................................................................................. 44
   Mother’s Nurturance .............................................................................................................. 46
   Implications ............................................................................................................................. 49
   Summary ................................................................................................................................. 50

3 METHODOLOGY ................................................................................................................. 52

   Overview ................................................................................................................................. 52
   Research Design .................................................................................................................... 52
   Population .............................................................................................................................. 52
Protection of Confidentiality .................................................................53
Instrumentation ....................................................................................53
  Attitudes Toward Women Scale ..........................................................53
  Perceived Mother’s Attitudes Toward Women Scale .........................54
  Parental Nurturance Scale .................................................................54
  Inauthentic Self in Relationship ..........................................................55
  Demographic Questionnaire ...............................................................56
Data Collection Procedure ....................................................................56
Data Analysis .........................................................................................58
Hypotheses ............................................................................................58
Summary ...............................................................................................59

4 RESULTS .............................................................................................60

  Analysis of Instruments ........................................................................60
  Sample Demographics .........................................................................61
  Descriptive Statistics ..........................................................................63
  Results ..................................................................................................64
  Summary .............................................................................................70

5 DISCUSSION .......................................................................................74

  Overview of the Study and Discussion of Findings .........................74
  Attitudes toward Women’s Roles in Society .......................................74
  Perceived Mother’s Attitudes toward Women’s Roles ......................77
  Attitudes and Mother’s Nurturance .................................................78
  Factors Related to Inauthentic Self in Relationship .........................79
  Limitations of the Study ...................................................................82
  Implications .......................................................................................84
    Implications for Theory ...................................................................84
    Implications for Practice ...............................................................86
  Research Implications and Future Directions ................................87
  Summary ............................................................................................90

APPENDIX

A INFORMED CONSENT ........................................................................91
B FORMATTED ONLINE SURVEYS ..................................................93
C ATTITUDES TOWARD WOMEN SCALE .........................................111
D INAUTHENTIC SELF IN RELATIONSHIP SUBSCALE ....................113
E PARENTAL (MOTHER’S) NURTURANCE SCALE .............................114
F DEMOGRAPHIC QUESTIONNAIRE .................................................115
<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-1</td>
<td>Descriptive statistics for demographic information</td>
<td>71</td>
</tr>
<tr>
<td>4-2</td>
<td>Descriptive statistics for the study’s variables</td>
<td>73</td>
</tr>
<tr>
<td>4-3</td>
<td>Pearson product moment correlations among the study’s variables</td>
<td>73</td>
</tr>
<tr>
<td>4-4</td>
<td>Inauthentic self in relationship regression model summary</td>
<td>73</td>
</tr>
</tbody>
</table>
The purpose of this study was to examine the relationships among traditional college age women’s attitudes toward women’s roles in society, their perceived mother’s attitudes toward women’s roles, mother’s nurturance, and inauthentic self in relationship. This study was grounded in Relational-Cultural Theory. A sample of undergraduate women was drawn from two Southeastern U.S. universities. A total of 239 participants completed an online survey, including the Attitudes Toward Women Scale, the Perceived Mother’s Attitudes Toward Women Scale, the Parental Nurturance Scale, the Inauthentic Self in Relationship subscale of the Adolescent Femininity Ideology Scale, and an eleven-item demographic questionnaire.

The data were analyzed by means of Pearson correlations and multiple regression analyses. Results indicated a significant negative association between attitudes toward women and inauthentic self in relationship implying that women with egalitarian or pro-feminist attitudes toward women’s roles in society reported being less inauthentic in relationships. Results further indicated that attitudes toward women mediated the relationship between perceived mother’s attitudes and inauthentic self in relationship. Findings suggest that perceived mother’s attitudes influence daughter’s attitudes, which in turn influence daughters’ inauthentic self in relationship.
Results of the study are presented, limitations are addressed, and the implications with regard to theory, counseling practice, research and future directions are discussed.
CHAPTER 1
INTRODUCTION

“We live in a look-obsessed, sexist ‘girl-poisoning’ culture. And despite the advances of feminism, girls continue to struggle to find their true selves” (Pipher, 1994, back cover). Though referring to American culture as “poisoning” young women may sound extreme, a close look at the changes that occur for females during adolescence illustrates many instances where girls struggle and exposes a society that may contribute to their struggle. During adolescence, rates of depression double for girls with one out of every four girls experiencing moderate to severe depressive symptoms. This statistic becomes more alarming because female adolescents are twice as likely to attempt suicide as their male peers (Stanard, 2000). The differences do not stop there. Adolescent females face academic, social, and emotional problems more often and more extensively than adolescent males (Nolen-Hoeksema & Girgus, 1994). The world in which girls come of age seems more damaging for them than for boys. A staggering 78 percent of 18-year-old women are unhappy with their bodies (Maine, 2000) and over 90% of eating disorder cases occur in adolescent and young women (Renfrew Center). These statistics demonstrate that overall female adolescents are at risk for negative mental health outcomes. This may be, in part, due to the differences in our society between how girls and boys are raised up.

Adolescent females face social pressures to become what society views as “feminine.” The dominant U. S. culture in which women grow up can create an environment wherein women’s roles are narrowly prescribed. Young women are taught appropriate roles and behaviors that are based on cultural standards of femininity, and their adherence to these standards is often viewed according to prevailing societal attitudes toward women (Bem, 1993; Crawford, 2006; Murnen & Smolak, 1997). Therefore, feminine roles are rooted in a system of patriarchy that often places women in a subordinate position to men. This system creates a
culture that can be disempowering and oppressive to women (Brown, 1994). Male behavior, often associated with qualities such as independence, dominance, aggression, and ambition, has been viewed as the norm whereas female behavior, often associated with being dependent, emotional, and gentle, is viewed as a deviation from the male norm (Gilligan, 1982). Masculine roles and traits are valued and rewarded in American culture whereas prescribed feminine roles, which are in deference to masculine roles, are not given value or a respected place in the realm of human experience (Bem, 1993; Gilligan, 1982). However, as Gilligan (1982) states, “when women do not conform to the standards of psychological expectation, the conclusion has generally been that something is wrong with the women” (p. 14). The expectation then becomes that women should embrace their undervalued feminine role.

Statement of the Problem

When patriarchy is deeply embedded in society, women and men focus on men more often than women but still believe the society to be gender-neutral (Bem, 1993; Brown, 1994; Crawford, 2006). However, in America, men hold most of the positions of power and represent strength and vitality (Crawford, 2006). Women are more often found in supportive, caregiver roles and they are expected to be nurturing and docile. These gender differences become most problematic when rooted in a society that places greater value on one way of being over another. Women are taught to be nice and kind without being given room to express their anger and strength (Chodorow, 1989; Surrey, 1991). As a result, women who force themselves to fit into feminine roles may not allow for full expression of emotions and behaviors. Crawford (2006) states, “the pressure to conform to an idealized femininity in which good girls are never angry or oppositional leads girls to doubt the truth of their own knowledge and feelings and to feel less positive about themselves” (p. 192).
As girls grow into women, they learn about the culture’s expectations for how they are to behave, think, and feel. Young women receive messages from the world around them that dictate norms of femininity. Society’s messages can be confusing and contribute to psychological and social problems for women and girls (Brown, 1994; Brown & Gilligan, 1992). For example, girls are to “be beautiful, but beauty is only skin deep. Be sexy, but not sexual. Be honest, but don’t hurt anyone’s feelings…Be smart, but not so smart that you threaten boys” (Pipher, 1994, p. 24). Young women enter a world where they receive mixed messages about what it means to be feminine and how they should act as females. As they develop, many women will learn not to express their wants and needs in an effort to be pleasing to others (Brown & Gilligan, 1992; Gilligan, 1990). As a result of the mixed messages that society sends to young women, they often struggle to get in touch with who they are or who they might be, and have difficulty accepting themselves as complex, contrasted beings. In their formative years, early and late adolescence, girls can become confused and too often learn that they need to suppress their own wants and needs to maintain important relationships. This confusing time can lead to a disconnection with one’s self and to acting inauthentically in relationships (Brown & Gilligan, 1992; Jack, 1991; Tolman & Porche, 2000).

Tolman, Impett, Tracy, and Michael (2006) state, “one way in which girls and women maintain important relationships is to silence their own needs and desires. This pattern of behavior “has been described as ‘loss of voice’ (e.g., Brown & Gilligan, 1992; Gilligan, 1982), ‘false-self behavior’ (e.g., Harter, Waters, & Whitesell, 1997) or ‘silencing the self” (e.g., Jack & Dill, 1992)” and has been more recently termed inauthentic self in relationship (Tolman & Porche, 2006, p.86). Inauthenticity or inauthentic self in relationship has been used to describe this process whereby young women censor themselves to preserve relationships. To fit in and to
be seen as a “nice” girl, they stifle their own thoughts and feelings (Crawford, 2006; Tolman & Porche, 2000). Furthermore, inauthenticity “manifests at the level of verbal behavior (e.g., ‘not saying what you think,’ or ‘expressing things you don’t really believe or feel’)” (Neff & Harter, 2002, p. 840; Tolman, et al., 2006).

When girls experience pressure to behave in feminine ways in their relationships with other people, they may do this by suppressing their voice (Impett, Schooler, & Tolman, 2006). In a society that restricts social roles for men and women, the nuances of a person, regardless of their gender, may never be fully realized and their potential may be stifled (Brown, 1994; Gilligan, 1992; Worell & Remer, 2003). Conforming to prescribed roles causes men and women to disconnect from certain ways of being that may be more real or authentic (Brown, 1994; Gilligan, 1992). This potential disconnection creates a particular problem for females since they develop in a culture that tends to pathologize feminine qualities and sends conflicting messages about appropriate ways for women to think and act (Gilligan, 1982). Since forming connections is an important and difficult developmental task (Hazler & Mellin, 2004), disconnecting and failing to experience important connections, along with suppressing wants and needs, may lead girls to act inauthentically in relationships. The cost of adopting the feminine stereotype is high; girls subvert their sense of self and may feel trapped in more prescribed feminine roles.

Inauthenticity in relationships has been linked to negative psychological outcomes for women. According to Tolman et al., (2006), “the paradoxical impact of [inauthentic] behavior is to impair relationships by removing the self, thus undermining the possibility of authentic connection. . . . Difficulty in remaining true to oneself, or [being] authentic in relationships, has been linked to depressed mood, hopelessness, and low self-esteem” (p. 86). So “the importance of relational authenticity is a crucial component of psychological health and healthy relational
development” (Tolman, et al., 2006, p. 86). Given that inauthenticity in relationships is linked to many negative mental health outcomes, exploring the factors contributing to inauthenticity becomes valuable for feminist scholars and practitioners.

**Theoretical Framework**

This study is based on a feminist theoretical framework that provides the context for inauthenticity in relationships experienced by young women. The theoretical framework section that follows includes a discussion of Feminist Theory and Relational-Cultural Theory (RCT), originally termed Self-in-Relation Theory. RCT emerged from feminist work and explains the relational process of how authenticity may develop as an outcome of women’s relationships and societal attitudes toward women.

**Feminist Theory**

Feminist theorists have asserted that social influence and culture provide a context from which men and women develop. Feminists attempt to understand the nature of inequality in society and place a focus on gender politics, sexuality, and power relations. Feminist psychologists and counselors believe that placing people in positions of subordination creates psychological distress (Brown, 1994). Feminist theorists further assert that “reality” is constructed within the social discourse between oneself and one’s emotional and interpersonal environment (Brown, 1994). Therefore, the focus of feminist theory is on sociological factors that affect human development such as the degree to which gender affects our views and social interactions (Sharf, 2000). Worell and Remer (2003) state that “gender variables intersect with ethnicity, culture, sexual orientation, social class, and other social status markers that influence the personal and social self” (p. 5). Feminist theories of personality examine issues such as how women and men are similar and different in their moral decision making, how they contribute to and confront abuse and violence, and the way they relate to others (Sharf, 2000).
No unified feminist theory exists, but multiple feminist theories provide a variety of different perspectives many of which overlap (Enns & Sinnacore, 2001). Feminist theories tend to focus on differences in power held by men and women, why knowledge has been gathered for men often to the exclusion of women, and how men and women can achieve equality (Corey, 2005; Indelicato & Springer, 2007). hooks (2000) provided an overarching definition of feminism as a “movement to end sexism, sexist exploitation, and oppression” (p. 1).

Feminist theory and therapy focuses on the impact that social expectations of men’s and women’s roles and multicultural backgrounds have on client’s psychological development and concerns (Sharf, 2000). Feminists acknowledge the impact of sexism, sex role stereotypes and oppression as sources of people’s struggles (Worell & Remer, 2003). Feminist theory asserts that interpersonal relationships between men and women should be equal with neither party dominating the other. Feminist therapists and theorists examine social factors that contribute to psychological symptoms and emphasize the importance of working toward transforming not only the individual but society as a whole. People are viewed within the broader lens of our social and political culture and encouraged to explore the sociocultural sources of their individual struggles.

**Relational-Cultural Theory**

Relational-Cultural Theory (RCT) has emerged out of the ideas from Jean Baker Miller’s book *Toward a New Psychology of Women* (Miller, 1976). The shift from Self-in-Relation Theory to Relational Theory and then to Relational-Cultural Theory illustrates the evolution and expansion of the theory which stems from feminist theorists’ beliefs that the existing theories of “self” development did not capture women’s lived experiences (Miller, 1984). Relational-Cultural Theory “emphasizes the contextual, responsive, and process factors involved in the relational nature of human experiences” (as cited in Arce, 2004, p. 28).
The core ideas of the relational-cultural model developed by the theorists at the Stone Center, Wellesley College (Jordan et al., 1991) are that:

- People grow through and toward relationship throughout the life span
- Movement toward mutuality rather than movement toward separation characterizes mature functioning
- Relational differentiation and elaboration characterize growth
- Mutual empathy and mutual empowerment are at the core of growth-fostering relationships
- In growth-fostering relationships, all people contribute and grow or benefit; development is not a one-way street
- Therapy relationships are characterized by a special kind of mutuality
- Mutual empathy is the vehicle for change in therapy
- Real engagement and therapeutic authenticity are necessary for the development of mutual empathy (Jordan, 2000, p. 1007)

One central construct of RCT is mutuality or mutual empathy which is a two-way (or more) process of allowing oneself to be influenced by others and sensing that one influences others. This exchange is necessary for psychological growth and involves connection based on the authentic thoughts and feelings of all parties involved in the relationship. Mutual empowerment results from a mutually empathic relationship. RCT acknowledges that disconnection occurs in all relationships but encourages mutual empathy to buffer the effects of the disconnection. Relational-Cultural theorists believe that identity development occurs within the context of relationships. Furthermore, they believe that relationships develop through differentiation while staying meaningfully connected rather than through separation and disengagement (Jordan, 1997; Jordan, Kaplan, Miller, Stiver, & Surrey, 1991). This model provides an alternative to traditional theories of psychological development by emphasizing a paradigm shift from the relationship as a peripheral element to the relationship as an integral
component of developmental progress, emotional health, and interpersonal life (Schultheiss, 2003).

According to Relational-Cultural theorists, the self is rooted in relationships. In accordance with the tenets of RCT, women act inauthentically when they are not engaging in mutually empathic, growth-fostering relationships. When people do not feel able to represent their own inner experiences in a relationship, inauthenticity arises. Authenticity evolves from a relationship where two people balance self-sacrificing and self-involvement. Each person in a relationship characterized by mutuality commits to engage in the development and support of both people (Miller, Jordan, Kaplan, Stiver, & Surrey, 1997).

A feminist Relational-Cultural approach provides a context and framework for describing women’s inauthenticity in relationships. A primary supposition of RCT is that people develop through and toward relationship and that this relationship occurs within and is influenced by a cultural context (Jordan & Hartling, 2002). Women learn how to act in relationships based on the messages they receive about what it means to be a woman. Women are socialized to value interpersonal relationships but they receive mixed messages about how to interact in those relationships. In an effort to preserve relationships, women may unintentionally foster disconnection. Disconnection, if not addressed properly, can lead to negative mental health outcomes, so being able to form growth-fostering connections is crucial for women’s mental health and development (Jordan, 2001; Tolman & Porche, 2000).

**A Feminist Model for Inauthenticity in Women**

Based on Feminist and Relational-Cultural theory, the following concepts will be addressed in the proposed study as they relate to inauthentic self in relationships (a) attitudes toward women, (b) perceived mother’s attitudes toward women, and (c) mother’s nurturance.
The following sections provide a rationale for the selection of each of these factors and their relevance to a feminist model of inauthenticity.

**Attitudes toward Women**

Researchers have found that women who espouse more traditional roles and attitudes toward women are more likely to interact in more traditionally feminine ways in relationships and to experience higher rates of depression and lower feelings of self-worth than women who hold more egalitarian views (Brown, 1994; Sands, 1998; Smith & Self, 1981). During adolescence, “girls often become aware of stereotypes associated with women, which in the United States, can include being modest or passive; feeling incompetent; blaming oneself; and placing the quest to be beautiful, married, and feminine above all other concerns (Sands, 1998)” (Hazler & Mellin, 2004, p.21). Once girls begin to adopt more stereotypical roles, they may also act less authentically. That is, a young woman who holds egalitarian attitudes may be less inclined to act traditionally feminine, thus, allowing her more room to engage in authentic connection.

Beliefs about femininity seem to play an important role in determining which women engage in their relationships inauthentically. Since research has linked traditional attitudes toward women with negative psychological health outcomes (Yakushko, 2007) and traditional feminine roles support suppression of thoughts and feelings (e.g. Brown, 1994), looking at attitudes toward women in relation to inauthenticity becomes important. A connection between views of women or femininity and inauthenticity in relationships has not been clearly established in the literature. However, espousing egalitarian attitudes would likely coincide with developing mutually empathic, growth-fostering relationships.

A link between traditional attitudes toward women and inauthenticity in relationships may exist given that women who identify with prescribed feminine roles, fear of hurting others and
wanting to be liked, are more likely to be less authentic. Research findings support the idea that changes in personality and behavior occur to meet pressures to become more “feminine” (Hazler & Mellin, 2004). In adolescence, a shift occurs whereby adolescents focus more on their appearance, focus less on achievement, and give up interests in activities such as sports, art, and music (Eder, 1985; Pipher, 1994). Many girls at this stage give up these pursuits in an effort to gain acceptance from others (Pipher, 1994). Studies show that adolescent girls “who do not readily accept ‘gender-typed’ roles are frequently rejected by peers and are at higher risk for psychological difficulties (Nolen-Hoeksema & Girgus, 1994)” (Hazler & Mellin, 2004, p. 21). The extent to which women adopt gender-typed roles may be related to their ability to be authentic in relationships.

**Perceived Mother’s Attitudes toward Women**

According to Relational-Cultural theorists, attitudes and beliefs develop within relationships (Jordan, 2001). One of the strongest attachments formed in childhood is between the child and the mother. The mother-daughter relationship has been documented as one of the most crucial relationships in a person’s development (Chodorow, 1989; Surrey, 1991). This relationship provides daughters with a model for how to interact with and think about others. Research shows that this relationship has effects that last well into adulthood (Ex & Janssens, 1998). Several psychological and sociological theorists have long proposed that parents are the most influential socializing agents for their children (as cited in Bohannon & Blanton, 1999). Parents teach their children how to behave and what to believe from the time they are born. “Research on the intergenerational transmission of attitudes has indicated that parents’ attitudes in general, and mothers’ attitudes in particular, are significant predictors of the attitudes of their daughters” (Bohannon & Blanton, 1999, p. 174). Studies show that women maintain their connectedness with their mothers whereas men’s attachment to their mothers decreases over time.
(Calloni & Handal, 1992; Bohannon & Blanton, 1999) making the mother-daughter relationship of particular importance when looking at factors that contribute to inauthenticity in relationships.

Mothers can play a crucial role in the formation of their daughters’ attitudes. For example, mother’s attitudes about marriage, children, and career are significantly related to their daughters’ attitudes (Rollins & White, 1982). Daughters learn and observe their mothers’ attitudes about women’s roles to determine how they think about women in general and themselves in particular. Daughters’ perception of their mothers’ attitudes relates directly to their own development of behaviors and attitudes. In fact, daughters’ perceptions of their mothers’ attitude may have more of an impact on their development of attitudes than the actual attitude expressed by the mother.

**Mother’s Nurturance**

The mother-daughter relationship provides the foundation for future relationships. Relational-Cultural theorists emphasize that perceiving mutuality in relationships requires emotional vulnerability, attunement, and responsiveness to the experience of the other person on an affective and cognitive level. In other words, validating another person’s experience is an important part of developing mutuality in a relationship making nurturance an important aspect of a growth-fostering relationship.

Mutuality also requires acceptance of the entire person including differences and similarities between each another (Tantillo, 2006). Mother’s nurturance is defined as love, support, and acceptance that is experienced by the child in the context of the maternal relationship (Buri, Murphy, Richtsmeier & Komar, 1992). When children develop in nurturing environments, they develop a higher self-esteem (Buri, 1989). Research has shown that a “lack of support, initially from parents, serves as a major factor leading children of both genders to suppress their true thoughts and feelings” (Harter, Waters, & Whitesell, 1997, p. 164).
Authenticity emerges out of interaction and connection between people and “a growing body of research (Harter, Marold, Whitesell & Cobbs, 1996; Harter, Waters, Whitesell, & Kastelic, 1998; Neff & Harter, 2002) indicates that authentic self expression depends on feeling valued and accepted by others” (Neff & Suizzo, 2006, p.442). Whereas false self behavior results from caregivers who do not validate their child’s true self, namely the expression of their thoughts, feelings, and needs (Harter et al., 1997). Using the framework of RCT, it follows that women who experience high levels of mother’s nurturance would be more likely to act more authentically in relationships.

**Need for the Study**

Research has neglected to examine factors that contribute to inauthenticity in young women’s relationships. Most research that has been conducted examines the negative mental health outcomes of inauthenticity. Studies are needed to identify what contributes to being inauthentic in relationships. Neff and Suizzo (2006) state, “although authenticity is related to social interaction, it is unclear how socio-cultural factors shape processes related to authenticity” (p. 442). Examining the relationship between attitudes toward women and mother’s nurturance and how they affect a woman’s ability to remain true to herself and develop authentic relationships may provide useful information for how to prevent the development of negative self worth, depression, and loss of voice. Failing to examine factors that might contribute to inauthenticity would leave large gaps in the literature and impede the development of prevention strategies designed to enhance the psychological well-being of young women.

Messages about being a woman are initially transmitted by families, which can perpetuate culturally prescribed definitions of what it means to be feminine and how women should behave. When these messages communicate to women that they are not okay as they are, they often elicit feelings of self-dissatisfaction and the desire to change one’s self or to ignore one’s true thoughts
and feelings. This problem is exacerbated by the fact that women are at a higher risk for developing low self-esteem, depression, and eating disorders than men. Much of the literature on inauthenticity examines the connection between women’s inauthenticity in relationships and psychological problems. Far fewer studies addressed the contribution of sociocultural influences to women’s ability to be authentic in relationships. Looking at factors that contribute to women acting inauthentically in relationships will allow for the development of treatment and prevention programs aimed at individual and societal change.

**Purpose of the Study**

The purpose of this study is to examine the relationships between college age women’s attitudes toward women, perceived mother’s attitudes toward women, mother’s nurturance, and inauthentic self in relationship. The study will focus on undergraduate women of traditional college age attending two large southeastern conference universities.

**Research Questions**

The following research questions were examined in this study:

1. What is the relationship between college age women’s attitudes toward women and perceived mother’s attitudes toward women?

2. What is the relationship between college age women’s attitudes toward women and inauthenticity?

3. What is the relationship between perceived mother’s attitudes toward women and college age women’s inauthenticity?

4. What is the relationship between college age women’s attitudes toward women and mother’s nurturance?

5. What is the relationship between perceived mother’s attitudes toward women and mother’s nurturance?

6. What is the relationship between mother’s nurturance and college age women’s inauthenticity?

7. What is the relationship between college age women’s attitudes toward women, perceived mother’s attitudes toward women, and inauthenticity?
8. What is the relationship between college age women’s attitudes toward women, mother’s nurturance, and inauthenticity?

9. What is the relationship between perceived mother’s attitudes toward women, mother’s nurturance, and inauthenticity?

10. What is the relationship between college age women’s attitudes toward women, perceived mother’s attitudes toward women, mother’s nurturance, and inauthenticity?

**Definition of Terms**

The following terms are operationally defined corresponding to how they will be used in this study.

**Attitudes toward Women:** The way a person conceptualizes women’s roles in society.

**Authenticity:** Acting and expressing oneself in ways that are consistent with inwardly experienced values, desires, and emotions.

**Femininity:** A social construct or cultural script that demands and organizes socially appropriate behavior, qualities, practices, identities, and expression of emotions needs and desires of a woman.

**Gender Role:** The behavioral, cultural, or psychological traits associated with being male or female.

**Gender Ideology:** How one views what constitutes being a good, normal, and appropriate woman or man.

**Inauthenticity:** Difficulty in remaining true to oneself, or authentic in relationships

**Inauthentic self in relationship:** An attempt to maintain important relationships by silencing one’s own needs and desires.

**Mother’s Nurturance:** Mothers’ behaviors directed toward children with the intent of providing physical or psychological nourishment. Examples of mother’s nurturance include
love, warmth, acceptance, approval, affection, support, and concern communicated to children (Buri et al., 1992).

**Perceived Mother’s Attitudes toward Women:** A daughter’s perspective on her mother’s attitudes toward women’s roles in society.

**Self-Silencing:** Stifling one’s own feelings and thoughts in an effort to fit in and be seen as nice. This is also referred to as false-self behavior and loss of voice.

**Sociocultural:** Cultural scripts or patterns of behaviors, values, and beliefs commonly shared among people belonging to specific groups.

**Organization of the Study**

The remainder of the study is organized into four chapters. Chapter 2 provides a review of the relevant literature. Chapter 3 provides an overview of the methods used in the study. The succeeding chapter will discuss research results of the data analysis. The final chapter includes a discussion of the major findings, limitations, and implications of the results.
CHAPTER 2
LITERATURE REVIEW

This review of the literature examines the relationship between attitudes toward women, college women’s perceived mother’s attitudes toward women, mother’s nurturance, and inauthenticity in relationships posited within a relational-cultural framework.

Women’s Identity Development during the College Years

Literature concerning college age women, because they are typically between the ages of 18-22 years, spans literature geared toward both adolescents and young adults. The developmental period of adolescence can range from 10-20 years of age where early adulthood comprises people in their 20s and 30s (Santrock, 2002). Therefore, traditional college-age women develop in a period of transition wherein they move from adolescence to early adulthood. Discrepancies in the literature arise when researchers attempt to define this period of life; therefore, relevant literatures regarding both adolescents and adult women will be discussed in this review. In addition, this literature review will address research related to the construct of inauthenticity in relationships and how this negative psychological construal can be ameliorated when young women hold egalitarian attitudes toward women, their mothers hold egalitarian attitudes, and they enjoy a nurturing daughter to mother relationship.

Traditional college-age students exist in a time of transition. Santrock (2002) states, “many experts do believe that as individuals move into the traditional college-age years and make the transition from adolescence to adulthood, they begin to engage in more self-reflection about what they want to do with their lives” (p. 346). Early adulthood or late adolescence consists of identity exploration, which involves further development of the “self.” The extended schooling of college provides time for further self-reflection and self-understanding. This transition period is a critical time of identity development (Santrock, 2002).
As young women navigate through adolescence into adulthood, they face many challenges in developing their identities. Part of this difficulty may stem from an inadequate emphasis on the importance of relationship in U.S. society (Gilligan, 1990; Jordan, 1997). In U.S. culture, much importance is placed on separation and individuation as adolescents make the transition into early adulthood. Another struggle girls face in identity development may come from growing up in a culture where boys are favored in school, particularly in science and math (Santrock, 2002).

Gender differences in self-esteem and depression also are apparent during early adolescence, with many more girls being affected by these negative psychological outcomes than boys (e.g., Tolman, et al., 2006). A meta-analysis of gender differences in self-esteem found a consistent difference between males and females, with males scoring higher on standard measures of global self-esteem than females (Kling, Hyde, Showers, & Buswell, 1999). This finding indicates that adolescence is a critical time in female development and furthermore, that girls’ psychological adjustment during this time is of concern. The observations girls make about themselves and their environment influence them as they begin to form their gender identity. This developmental process begins early in life and is of particular importance during adolescence (Santrock, 2002; Pipher, 1994). This process also extends into early adulthood as young women make choices about their careers and continue to develop their identities.

**Gender Ideology: The Construction of Gender and Attitudes toward Women**

Gender ideology is different from gender or sex roles. Gender ideology can be defined as the beliefs or attitudes that a person has about gender roles.

From childhood onwards, women and men acquire gender role attitudes through the socialization process, including preferences for how women and men should behave. Unconsciously or not, they develop a gender strategy (Hochschild, 1997), which means making plans and emotional preparation for action that are in line with the learned gender ideology. When reaching adulthood, most women and men will act in line with the gender
ideology they have been exposed to. For example women and men choose their work according to the gender roles they have learned. (Nordenmark, 2004, p. 234)

Gender ideology, the way a person conceptualizes their gender, is differentiated from gender identity, or how the person knows him or herself physically in relation to the categories male and female. Gender ideology focuses on how a person views the things that constitute being a good, appropriate, and normal woman or man (Striepe & Tolman, 2003).

For women, Gilligan (1990) asserts that our society values a “good woman” who is unassertive, polite, pleasant, and quiet. This woman puts others’ needs and desires ahead of her own. However, the cost of adopting this stereotype is subverting the self. In the U.S., girls are socialized to value intimacy and relationships. However as they reach adolescence, they interact with a society that does not value or reward girls for their relational strengths. Since society values independence, assertiveness, and individualism, girls must often learn to devalue relationships and achieve independence and autonomy (Steiner-Adair, 1990).

Sociocultural messages about gender ideology are pervasive and transmitted in overt and covert ways to both boys and girls.

There is ample research showing that by adolescence, girls--compared with boys--are likely to report greater concern about their appearance and behavior and to have lower self-esteem and career aspirations. In addition, they are less likely to speak out in class, challenge others, or express angry feelings. It appears that by this stage in life, many girls have internalized cultural messages that their worth lies mainly in being seen as physically attractive, sociable, modest, and docile. (Worell & Goodheart, 2006, p. 262)

Behavioral, attitudinal, and psychological differences arise and strengthen between adolescent girls and boys due to the increased socialization pressures to conform to traditional masculine and feminine sex roles (Galambos, Almeida, & Petersen, 1990). Gender ideology constitutes a powerful driving force in many decisions men and women make throughout their lives. For example, women who hold more egalitarian gender roles are more likely to pursue a
college degree and higher paying careers while women who learned more traditional gender roles are more likely to work in the home (Corrigall & Konrad, 2007).

Studies suggest that women who hold more traditional views of their roles in society are likely to have a diminished sense of well-being and greater psychopathology whereas women who hold more egalitarian or feminist values tend to report more positive well-being (Yakushko, 2007). A study by Yakushko (2007) examined the impact of relation to the feminist movement and life satisfaction. Feminist identity development and self-identification was studied in relation to psychological well-being. Using an online survey, 691 women, ages 18 to 83, were classified as having traditional, moderate, and feminist values. The research found that women who held moderate to feminist values scored significantly higher on a measure of psychological well-being than women with traditional values. The findings were most significant for psychological well-being subscales on purpose in life, autonomy, and personal growth (Yakushko, 2007). The researcher concluded that women’s experiences with sexism and oppression have an impact on their life satisfaction (Yakushko, 2007).

**Cultural Messages and Femininity**

The role of femininity in women’s and girls’ psychological health and behavior has been a subject of extensive study (Bem, 1993; Murnen & Smolak, 1997). Studies examine how the dictates of femininity influence girls’ development and the effects that trying to conform to a stereotype have on psychological well-being. Crawford and Unger (2004) state, “feminist theories of personality development stress that characteristics such as passivity, excessive concern with pleasing others, lack of initiative, and dependency are psychological consequences of subordination” (p. 22). The traits associated with being feminine place women in a subordinate position to men in U.S. society. Tolman and Porche (2000) report study findings that “provide powerful evidence that internalized behaviors and beliefs about what it means to be
appropriately feminine are associated with girls’ (negative) psychological well-being as they enter adolescence” (p. 91).

Negative outcomes in women’s mental health have been posited as being related to women who internalize a sense of devaluation and subordination (Crawford & Unger, 2004).

The Gender system influences access to power and resources . . . Men have more public power in most societies, controlling government, law, and public discourse. By and large, men make and enforce the laws that women and men must obey. To some extent, men and women come to accept gender distinctions visible at the social structural level and enacted at the interpersonal level as part of the self-concept. (Crawford and Unger, 2004, p. 21)

Societal messages transmitted to women often include that they are a weaker sex and cannot do things as well as men. Since women are not as physically strong, they are not as worthy as men. The degree to which a woman internalizes these messages about how she should be and act impacts how likely she is to experience disturbances with herself and relationships with others (Crawford, 2006; Harter, et al., 1997).

Women who adopt more “feminine” traits are considered by society to be well adjusted and those who don’t are subject to violence, social rejection, and psychiatric diagnosis. Reid and Burr (2000) state, “gender is indirectly embedded in official categories of mental disorder” (p. 205). Since it is considered more appropriate for women to express emotions such as fear, anxiety, and sadness, mental disorders that identify pathology with these feelings are more likely to be attached to women (Reid & Burr, 2000). Pathologizing women’s behavior in this manner leads to a prescription for maladaptive behavior that impacts women’s well-being. In adolescence, girls generally report more internalizing symptoms, such as depression and anxiety, than boys because girls more often identify with an expressive, feminine, gender role, or the “possession of expressive personality characteristics (e.g., emotionality, compassion)” (Hoffmann, Powlishta, & White, 2004, p. 796). Embedded into sociocultural messages are prescriptions for being an appropriate female. However, acting in appropriately feminine ways
can lead to negative mental health outcomes. Thus, girls’ psychosocial development can be negatively impacted by society’s gender expectations (Tolman, Streipe, & Harmon, 2003).

Much of the existing literature about sociocultural influences on women has focused on the desire to be thin or to internalize a thin ideal as a manifestation of being properly feminine. Dissatisfaction with weight and appearance is now being described as “normative discontent” (Tiggeman & Lynch, 2001). Yet, wanting to be thin and obsessing about and being dissatisfied with one’s appearance is not the only way that young women struggle. A related effect that societal messages can have on women is that they suppress their voices in order to meet societal or relational expectations. Additionally, women are expected to suppress their wants and needs to form connections with others. The paradoxical impact is that they suppress their voices in an effort to connect, which brings them farther away from engaging in meaningful, authentic connections. Therefore, for women, learning and acting in “appropriate” ways can create relationship difficulties for both men and women who are attempting to make connections with one another (Neff & Harter, 2002). Because women, in our society, are not as valued as men and their opinions are not taken as seriously, this suppression of voice becomes distressing and potentially damaging (Harter et al., 1997).

The culture in which young women develop provides a context wherein she creates a sense of self-in-relation to the various environments and feedback that she encounters. As stated, the young woman’s culture dictates the norms of femininity, or the predominant views that are held by members of a society regarding womanhood. In American culture, girls “are under pressure to be seen and not heard” (Impett, Schooler, & Tolman, 2006, p. 131). Tolman and Porche (2000) believe that society places pressure on girls to behave in feminine ways that require them to conform to prevailing images of beauty and conceal their authentic thoughts and feelings.
Women develop their gender ideology within a culture that socializes them to devalue these traits that define them within the culture. This context often becomes detrimental to their identity development.

**Inauthenticity**

Gilligan and colleagues (1990) argue that the differences that arise between boys and girls during adolescence result from a “loss of voice.” They believe that girls lose touch with their true “selves” and adopt an “inauthentic facade of niceness and compliance in order to build and maintain relationships” (Smolak & Munstertieger, 2002, p. 234). They suppress their voices so often and so fully that they lose a sense of who they are and what they want and need.

Relationship authenticity is defined by Surrey (1985) as the ongoing challenge to feel emotionally real, connected, vital, clear and purposeful in a relationship. Tolman, et al., (2006) states, “the importance of relational authenticity—feeling clear about one’s own thoughts and feelings and thereby able to connect to another in a relationship—is a crucial component of psychological health and healthy relational development” (p. 86). Authenticity is “ever-evolving, not achieved at any one moment—it is a person’s ongoing ability to represent her/himself in relationships more fully” (Miller, Jordan, Stiver, Walker, Surrey, & Eldridge, 2004, p. 72) with awareness of the possible impact on the other person (Jordan, et al., 1991). When women believe that they cannot express themselves authentically, they disconnect from what they want and need (Gilligan, 1990; Tolman & Porche, 2000). Silencing one’s desires, interests, and abilities in order to maintain relationships actually serves to create inauthenticity in relationships (Gilligan, 1982; Brown & Gilligan, 1992).

As young girls grow and progress through adolescence, a pattern of self-silencing behavior has been identified that can be detrimental to their psychological well-being. Harter (1990) identified false self behavior as a change in the self-system that occurs during adolescence. False
self behavior is defined “as the extent to which one is acting in ways that do not reflect one’s true self as a person or the ‘real me’” (Harter et al., 1996, p. 360). Research related to false-self behavior has determined that adolescents who engage in false self behavior to please, impress, or win the approval of parents and peers have intermediate scores on depression, hope, self-worth, and knowledge of true self measures. Adolescents who devalue their true selves exhibit the least adaptive outcomes and the most false-self behavior because they don’t feel validated as they are and attempt to distort their true selves (Harter et al., 1996). Adolescents who believe that others do not value their true self can come to devalue themselves.

In one study, girls who reported high levels of femininity also reported low levels of voice with male classmates and in public relational contexts (Harter, et al., 1996). Harter, et al. (1998) found evidence of a more consistent gender role effect involving both femininity and masculinity. In both men and women, masculinity or traditional masculine gender roles tended to be associated with higher voice whereas femininity was negatively related to voice. These findings show, as is consistent with other research, that higher levels of masculinity are associated with better mental health (Murnen & Smolak, 1997; Whitley, 1985).

Another example of how gender relates to inauthenticity is found in a study by Simpson and Stroh (2004). These authors found that “emotional dissonance generated by a feminine display-rule pattern was positively correlated with feelings of personal inauthenticity at work” (Simpson & Stroh, 2004, abs) for both men and women. A display-rule dictates how, when and where emotions should be suppressed or expressed. A feminine display-rule pattern requires stimulation of positive emotions such as enthusiasm and warmth and suppressing negative emotions such as anger and aggression. They state that women as a group may be more
susceptible to experiencing feelings of inauthenticity at work since women are required to conform to a feminine display-rule pattern more often than men (Simpson & Stroh, 2004).

An argument has been made that the very definition of being a good woman is focusing on others and making connections in relationships (Gilligan, 1990). Being a “good woman” in relationships means placing focus on other people and stifling ones own wants and needs. Studies have shown that focusing mostly on the other person in a relationship has been linked to inauthenticity. In a study on relationship styles by Neff and Harter (2002), three relationship styles, other-focused, self-focused, and mutual, were examined in relation to power, authenticity, and psychological health in 251 heterosexual couples. Relationship styles were related to power. They found that people with an other-focused connection relationship style were linked to subordinance whereas people with a self-focused autonomy in a relationship were linked to dominance. Participants espousing a style of mutuality were linked to equality of power. Other-focused connection participants described their style of relating as false-self behavior. Neff and Harter (2002) found that “inauthenticity was linked to a lack of power and poorer psychological outcomes” (abs) and mutual participants had the best outcomes. Findings of this study provide evidence that the expression of voice takes place within the context of relationships and that the nature of this expression contributes to relational and psychological outcomes.

**Inauthenticity Outcomes**

When authenticity is missing in relationships, “the result is a lack of interpersonal connection and a sense of isolation, leading to psychological distress (Jordan & Dooley, 2001)” (Frey, Tobin, & Beesley, 2004, p. 130). In fact, some studies have demonstrated that inauthenticity in relationships can lead to stress, depression, and job dissatisfaction (Simpson & Stroh, 2004).
Tolman and Porche (2000) examined the relationship of inauthenticity to self-esteem, depression, disordered eating, and early-adolescent sexual behavior. Tolman and Porche assert that as girls struggle to maintain important relationships, their vulnerability to experiencing depressed mood and diminished self-esteem increases. The authors predicted that inauthenticity in relationships would be uniquely and negatively associated with self-esteem and depression, after controlling for the effects of race/ethnicity, socioeconomic status, early physical development, and religiosity. In the Tolman and Porche study, girls who were inauthentic in their relationships tended to have lower self-esteem scores and higher levels of depression. The relationship between self-esteem and depression were strongest for first year college women compared to the other two sampled populations: Eighth grade and high school adolescent females. Tolman and Porche also found, for the ISR (Inauthentic Self in Relationships) subscale, there is a weak but significant correlation to girls’ reports of feeling pressure to keep a boyfriend. However, more research is needed to support the initial findings of Tolman and Porche (2000) because the authors acknowledge the scale needs refinement. In another study by Tolman, et al. 2006, they refined the subscale specifically for adolescents. Findings of this later study suggested a significant relationship between inauthenticity in relationships and self-esteem but not depression.

Similarly to Tolman and Porche (2006), Harter et al. (1997) have asserted that a lack of authenticity, and a lack of zest in relationships, has negative outcomes that can manifest as depressive symptoms and low self-esteem. Harter et al. (1997) also found that those highest in false self-behavior reported the lowest level of global self-esteem and the most depressive affect. These authors believe that a failure to express one’s opinions or true self may erode self-worth. If self-esteem is low, persons may feel as if they have nothing to say. Harter et al. (1997)
conclude that “lack of voice, as a form of false self-behavior, is clearly associated with liabilities that, in turn, may well interfere with the adaptive functioning of adolescents” (pg 168).

The relationship between inauthenticity and negative mental health outcomes has been established in literature. This research, considered together, suggests that the more authentic the person is, the less likely they are to experience negative mental health outcomes. To decrease levels of inauthenticity, it becomes important to look at factors that contribute to being inauthentic. Many studies examine the negative effects of inauthenticity but few look at what factors contribute to inauthenticity.

Researchers and theorists have proposed that sociocultural influences such as family, media, and peers influence young women’s healthy psychological development (Crawford, 2006; Maine, 2004). Studying the relationship between sociocultural factors and authenticity may lead to creating interventions that are effective in fostering authenticity and improving psychological well-being for young women. Since holding more feminine traits has been linked to inauthenticity, looking at women’s attitudes toward women and the origins of these attitudes becomes important. Since children are first exposed to gender roles in the home, the relationship between parents and children, and particularly between mothers and daughters, is crucial when setting the stage for healthy development.

**Feminist Relational-Cultural Theoretical Framework**

Feminist theories provide some insight into how the sociocultural context of patriarchy influences how girls behave in relationships. The patriarchal society in which adolescent girls come of age shapes their identity development and mental health (Worell & Remer, 2003). Impett, Schooler, and Tolman, (2006) state, “a feminist developmental framework calls for attention to how girls develop an internalized recognition of themselves as women in their behavior, thoughts, and feelings and through others’ responses to them” (p. 132).
framework asserts that the self is embedded in relationships and that people grow and develop within the context of relationships (Jordan, 2000). Individuals do not need to separate from others to form a sense of self because intimacy is necessary across the lifespan (Jordan, 2000). Closeness with others enhances the development of the self.

In contrast to traditional theories of human development, which describe the key tasks of adolescence as achieving separation and autonomy, feminist theories suggest that relationships are central to adolescent development (Impett, et al., 2006). A feminist theory that places emphasis on relationship development is Self-in-Relation theory. Relational-Cultural theorists assert that a woman’s sense of self is based, in large part, on her ability to maintain important close relationships (e.g., Jordan, 2001).

The Self-in-Relation model, more recently known as the Relational-Cultural model, provides an alternative to traditional theories of psychological development. Relational-Cultural theorists purport, “originating in feminist theory, relationally based practices have recently been advocated as a more inclusive approach for both genders. Feminist scholars have long asserted that a woman’s sense of self is a relational one and that a woman’s need to feel related to others is a crucial aspect of her identity” (as cited in Schultheiss, 2003, p. 303). Relational theories emphasize a paradigm shift from the relationship as a peripheral element to the relationship as an integral component of developmental progress, emotional health, and interpersonal life (Schultheiss, 2003). Jordan (1995) states, “in the existing paradigm of ‘self-development’ the task is to internalize resources of love in order to create an ever more unique, self-sufficient and separate structure: the self” (p. 52). A Relational approach to therapy asserts the need to grow through and toward relationship rather than toward self-sufficiency and separation (Jordan, 1995).
Evidence that women were being misunderstood and misrepresented by traditional psychodynamic models provided the impetus for the Stone Center Relational-Cultural model. RCT authors emphasize the importance of context. They believe that cultural issues and sociopolitical forces are central to a person’s ability to function (Jordan, 2000). This model also places great emphasis on seeking a better understanding of both female and male development (Jordan, 2001). Relational-Cultural theory suggests that maturity or mature functioning “involves growth toward connection and relationship through the life span” (Jordan, 2001, p. 1).

The Stone Center relational perspective on human experience (sometimes referred to as “self-in-relation” theory) posits that: (1) we grow in, through and toward relationship; (2) for women, especially, connection with others is central to psychological well-being; (3) movement toward relational mutuality optimally occurs throughout life, through mutual empathy, responsiveness, and contribution to the growth of each individual and to the relationship. (Jordan, 1995, p. 53)

The Relational-Cultural model includes the idea that self-identity evolves through meaningful connections with others rather than from a separation-individuation process, as proposed by traditional models. Characteristics that comprise core aspects of growth-enhancing relationships are mutual engagement which is defined as mutual involvement, commitment, and sensitivity to the relationship, authenticity which can be thought of as the freedom to be genuine in relationships, empowerment or sense of personal strength that emerges from the relationship, and the ability to receive, express, and process diversity in the relationship (Frey, Tobin, & Beesley, 2004). Jordan (1995) states that “the Stone Center model suggests that the need for connection and emotional joining is a primary need and traces the source of much human suffering to the experience of disconnection and isolation” (p. 2). This concept highlights the importance of forming relationships based on mutual respect and understanding. The model does not believe that suffering is unnecessary; however, the model posits that societal systems based on power and control, create further painful psychological and relational consequences.
Ideally, applying this approach at a more systemic level would enable adolescent girls to develop more fully.

Being responsive to other individuals, and having an impact on them, leads to our own growth (Jordan, 1995). A woman’s sense of meaning and well-being is anchored in the relationships throughout her life span. Yet, inevitable disconnections occur and it becomes important to address them to strengthen the connection. When people fail each other empathically, do not understand, or let each other down, the way one person responds to the other will determine if each member finds him or herself relationally effective (can shape the relationship and move the other person). If a person in relationship feels disconnected from his or her own experience, that person will hide him or herself or twist the experience to fit what is acceptable to the other person. In this situation, “self-blame and disconnection from certain aspects of inner experience and one’s understanding of reality is altered” (Jordan, 2001, p. 3). The person feels inauthentic, and may move into a place of isolation, self-blame, and immobilization. The desire for real connection remains, but the person (whose expression of feelings and needs has been neglected, attacked, or deemed insignificant) feels that expressing the vulnerability needed to enter authentic relationship is too dangerous (Jordan, 2001). As a result, “when mutually empathic relationships are not available, we feel deadened, immobilized, less clear, worthless, and reluctant to seek further connections; this disconnection creates considerable pain (Jordan, 1995, p. 53). Adolescents demonstrate this sense of disconnection by reaching out and then pulling away. Pipher (1994) believes that American culture forces girls to lay aside aspects of their identity and to adopt a false identity. This phenomenon occurs in relation to significant others in an adolescent’s life.
Tantillo (2006) describes that “mutual relationships (i.e., bidirectional movement of thoughts, feelings, and activity, Genero, et al., 1992) occur only when both difference and similarity are honored in the relationship and when there is space for each person in the relationship and attention to the integrity of the connection” (p. 83). RCT emphasizes that perceiving mutuality in relationships, that is, allowing oneself to be influenced by others and sensing that one influences others, requires attunement, emotional vulnerability, and responsiveness to the subjective experience of the other on an affective and cognitive level, as well as an acceptance of the entire person (differences and similarities). There is an understanding that all parties in the interaction are capable of growing through mutual relationships (Tantillo, 2006).

Although disconnection is part of all relationships, RCT authors emphasize that persistent and severe disconnections interacting with other biopsychosocial risk factors can perpetuate and produce mental health problems such as eating disorders and depression (Garner, 1997; Johnson & Connors, 1987). Thus, focusing on rebuilding relationships and learning about the self-in-relation will help adolescent females develop more fully. As they learn about themselves in relation to others and their environment, they will better understand and relate to others as well as other sociocultural influences such as the media. When women believe they can express themselves authentically and build relationships, they will experience greater well-being.

**Attitudes toward Women and Inauthenticity**

Common language used in American culture and at home has been shown to create a space in which both women and men are socialized to think more about men (Crawford & Unger, 2004). For example, language uses the word “he” generically to refer to “he or she”; “he’ is treated “as universal, human, and genderless, and “she” is specifically female” (Bem, 2004, p. 10). Thinking more about men impacts the way that both women and men think about women
and their roles in society. Much of the existing research on attitudes toward women’s roles examines traditional versus egalitarian or feminist views and how those views influence their behaviors. Feminists often support equality of roles and recognize the inequalities that exist in society (Unger & Crawford, 1996), whereas traditional women or anti-feminists may not believe that women are perceived as second class or do not see women's second class status as problematic (Marshall, 1995). People who espouse more traditional views of women believe that a woman’s role is as the homemaker and that men are the breadwinners. More egalitarian people believe that women should contribute financially to the family and men should participate in childcare and other traditionally “feminine” household jobs. People with egalitarian views also more often support role interchangeability than adherence to narrowly prescribed roles (Corrigall & Konrad, 2007).

Research studies have examined the relationship between attitudes towards women’s roles in society and level of education and career choice. Cassidy and Warren (1996) found that women employed full-time were most supportive of nontraditional family gender roles and women who were full-time homemakers’ views were more traditional. The relationship between employment and gender role attitudes also has been found to extend to children. Research shows that daughters of employed and more educated mothers are less traditional in their gender role attitudes than daughters of less educated and non-employed mothers (Booth & Amato, 1994).

A study by Loo and Thorpe (2005) examined the connection between attitudes toward women and personal values. They found that more liberal attitudes were associated with placing higher value on altruism, personal development, and social relationships with lower value placed on physical prowess, risk, and advancement. Based on their results, the researchers advocate for educators and practitioners to acknowledge traditional versus liberal orientations to gender roles.
in an effort to change attitudes, values, and ultimately behavior. Loo and Thorpe (2005) believe that educators and practitioners are key figures in promoting change and encourage them to support more liberal attitudes in an effort to enact positive societal change.

A study by Smith and Self (1981) found that traditional women (i.e., women who held anti-feminist attitudes) were more likely to adhere to gender-role stereotypes and believe that adhering to those gender roles makes them prototypes of women who contribute positively to their role. Feminists tended to have a broader definition of women's roles that included more egalitarian views of women in relationships with men and domestic roles. Feminist women felt that by endorsing a wider variety of roles, including non-traditional, highly valued ones, they contributed positively to their gender. This study highlights how attitudes influence adherence to gender-role stereotypes and informs gender ideology.

Smith (1999) examined feminist, anti-feminist, and those who identified themselves as having mixed views in relation to measures of collective self-esteem held toward gender. Results of this study showed that feminists’ scores were highest for identity self-esteem, which is described as the importance of one’s group to one’s self-concept. Women with anti-feminist beliefs scored highest in public self-esteem suggesting they believe that others view their gender group positively. Smith (1999) states, “anti-feminists apparently do not, on average, perceive that women are viewed negatively” (para 28) whereas “feminists recognize that in a patriarchal culture women are not highly valued although feminists themselves have a high regard for women” (para 28).

A study by Theran (2003) found that gender role socialization predicted level of voice in 14 year-old girls. The author looked at girls with feminine, masculine, and androgynous characteristics and found that feminine girls had lower levels of voice than masculine and
androgynous girls. The results of this study supported an androgyny model of gender role socialization for increased level of voice with authority figures, while results showed support for the masculinity model for level of voice with peers. That is, higher levels of androgyny were related to higher levels of voice with authority and higher levels of masculinity related to higher levels of voice with peers.

Harter et al. (1998) examined adolescent males and female’s level of self-reported voice with parents, teachers, male and female classmates, and close friends. For both genders, the amount of social support they perceived to express their voice was predictive of their level of voice. The researchers examined feminine versus androgynous girls and found that feminine girls reported lower levels of voice in the public relational context of school, but they did not demonstrate lower levels of voice in private contexts with close friends and parents. The authors suggest that feminine girls may be “compelled to act in accordance with the good woman stereotype in more public relational contexts” (p. 893).

Existing studies of attitudes toward women focus on the connection between attitudes and the way that gender roles are enacted. Traditional attitudes are linked with female gender stereotypes that promote self-sacrificing and being nice whereas egalitarian attitudes promote equality of roles. Although these study findings, taken together, suggest that attitudes toward women are likely related to inauthenticity, no studies to date have directly related attitudes toward women with inauthenticity in relationships.

**Mother’s Attitudes**

Since it has been asserted that parents are the most influential socializing agents for their children (Rollins & White, 1982; Bohannon & Blanton, 1999), looking at the relationship between mothers and daughters may provide additional information as to how girls lose a sense of self. Bohannon & Blanton (1999) discuss research on the intergenerational transmission of
attitudes that have indicated that “parents’ attitudes in general and mothers’ attitudes in particular, are significant predictors of the attitudes of their daughters” (p.174).

A study by Rollins and White (1982) found that mothers and daughters held similar attitudes about careers, marriage, and children. They examined the influence that mothers have on their 10 to 14-year-old daughters. They examined 75 mother-daughter dyads from three different intact family environments: traditional, dual-work, and dual-career. They found that mothers and daughters’ attitudes were significantly related to one another although the attitudes differed across the groups. The dual-career families espoused the least traditional attitudes regarding careers, marriage, and children. The researchers suggested that mothers are the primary significant others in their daughters’ attitude formation.

Bohannon and Blanton (1999) conducted a follow-up study, based on the Rollins and White study, 15 years later where they surveyed 40 mother-daughter dyads of the original 75 and compared their attitudes toward women and sex-role orientation. The follow-up showed no significant differences between mothers’ and their daughters’ attitudes about marriage, children, and careers. However, the study showed that each dyad’s attitudes differed from Time 1 to Time 2, becoming more egalitarian over time. The authors believe that their “findings lend further support for the concept of mothers as primary socializing agents for daughters and for the self-in-relation model regarding mothers and daughters” (Bohannon & Blanton, 1999, p. 173). Though researchers have suggested that parents begin to lose their influence on their children’s attitudes over time, this study shows that close relationships with parents continue to exist later in life. Bohannon and Blanton also theorized that the mother-daughter relationship might be bidirectional later in life with daughters having an influence on their mothers.
Since theory and research support a connection between mothers’ and daughters’ attitudes, examining daughters’ perceptions of their mothers’ attitudes toward women may provide information regarding daughters’ gender role socialization and the extent to which they are inauthentic in relationships.

Mother’s Nurturance

When young women come into adolescence, they often find increased pressures from parents to become more “feminine” (Hazler & Mellin, 2004). For example, at this life stage, parents often begin to compliment daughters more on their weight and looks. This emphasis on the physical self sends the message to some young women that their looks are their greatest commodities and severs to devalue many other characteristics of their daughters that make them valuable and unique (Pipher, 1994).

Family relationships have a significant impact on adolescent girls’ development and conception of femininity. Parents participate in gender role socialization from before the time that their children are born (Ex & Janssens, 1998). Because these gender socialization patterns are so prevalent and pervasive, parents may unintentionally socialize their daughters to behave in ways that decrease their self-confidence and create psychological discomfort. When parents send their daughters messages either directly through conversation or indirectly through modeling that women are expected to suppress their true emotions and sacrifice themselves to benefit relationships, they can create negative effects on girls’ development (Pipher, 1994).

Psychological studies using nonclinical samples have found that parents treat their daughters differently than their sons (Steinberg & Steinberg, 1994). Studies show that parents criticize and interrupt daughters more than sons and restrict their independence more. Parents react more negatively to their daughters’ emerging sexuality and assign them more household chores than their sons (Atwood, 2001). Though these socialization behaviors may not be
conscious decisions on their part, parents may participate in creating an environment where young women feel subordinate and are expected not to honor their own wants and needs. Messages that girls receive from families can be damaging in that they may lead young women to believe that what they have to say is not valuable or worthwhile. As a result, young women may begin to act in false or inauthentic ways.

Parents have a significant impact on the development of their children. The family is viewed as an essential place for gender-role identity formation. For daughters, the relationship they have with their mothers is unique and complex (Chodorow, 1978). In infancy, mothers are typically the primary caregiver and make a secure attachment through feeding and nurturing the child. Early bonds greatly impact the way that daughters position themselves in relationships to others and how they think about themselves and what it means to be a woman (Surrey, 1991). Thus, mothers have a significant and unique relationship with their daughters. According to researchers, the effect of the maternal role may be more significant for women and the paternal role may be more significant for men (Tu and Liao, 2006, p. 620).

Numerous studies have found that parental nurturance is positively related to adolescents’ self-esteem (Buri, Kirchner, & Walsh, 1987; Buri, 1989; Buri & Komar, 1992). A study by Buri (1989) found that mother’s nurturance, which is composed of the mother’s approval, acceptance, and affirmation as perceived by the child, was significantly correlated with self-esteem. The study surveyed 128 college students from intact families and their parents on parental nurturance and authority. They found that both mothers and father’s nurturance and authoritativeness positively correlated with self-esteem and parental authoritarianism negatively correlated with self-esteem. Adolescents’ appraisals of parental nurturance and authority were more strongly related to their self-esteem than were their parents’ appraisals. This finding suggests that the
child’s self-concept is more greatly affected by his or her perceptions of the relationship than what the parent reports.

A study by Buri et al. (1992) found a significant relationship between parental nurturance and self-esteem in college seniors living away from home demonstrating that nurturance could be a stable predictor of self-esteem over time. The researchers suggest that parental nurturance provides a stabilizing influence for children during the transitional years of adolescence and early adulthood. These findings suggest that strong nurturing relationships enable children to develop higher self-esteem. Since studies also suggest that the parent-child relationship is stronger than peers in predicting self-esteem (Brown & Lohr, 1987), this finding illustrates that more attention should be paid to parenting relationships, where girls are first socialized.

Clinical literature also relates parental nurturance to inauthenticity (Harter et al., 1996). Harter et al. (1996) propose that when a daughter’s true self is not adequately validated by parents or caregivers, she will silence and engage in false self-behavior to the “extent that caregivers make their love contingent upon her living up to their particular standards, [leading her to] adopt a socially implanted self” (Harter et al., 1997, p. 164). Low parental support and nurturance, therefore, leads to low levels of voice and inauthenticity.

Parents model behavior that contributes to expression of voice. Harter, et al. (1997) examined the relationship between level of validation from parents and peers and adolescents’ displays of true versus false self-behavior. Perceived support was highly predictive of self-reported levels of true versus false self-behavior. Adolescents who acknowledged that parents and peers respected who they were as a person reported high levels of true self-behavior, whereas, those who experienced lack of approval reported high levels of false self-behavior. Harter et al. (1997) found that parents who modeled clear expression of their opinions to their
children and provided support for their adolescent to express his or her own opinion had children who reported the highest level of voice. Children who did not feel supported by their parents suppressed their true thoughts and feelings. Additionally, a study by Harter et al. (1998) found that parent support continues to correlate highly with global self-worth throughout adolescence. In their examination of loss of voice they found that “adolescents may attempt to obscure their true selves if they feel that they do not measure up to the standards set by others whose opinions are critical and therefore may not meet with their approval” (Harter et al., 1998, p. 893). One outcome of this relationship dynamic is that their self worth may be negatively affected.

If significant others do not validate the child’s authentic experiences and attributes, the true self goes into hiding as the child increasingly feels compelled to suppress expression of this true self. If having nurturing, supportive parents is likely to permit young women to be more authentic, then the relationship between mother’s nurturance and inauthenticity in relationships is an area of study that is in need of further examination.

Implications

Counseling and societal interventions that address the well-being of girls and societal change are needed to help promote women’s development of positive sense of self-in-relation, as they are exposed to many conflicting messages that can promote disconnection from relationships and self. Since inauthenticity has been linked to poor psychological health outcomes, promoting authentic self-expression through developing mutually empowering interpersonal relationships will serve to decrease the negative effects of suppression of voice. Interpersonal relationships between young women and their parents, peers, teachers, and counselors need to become a focus of identity development because a pattern of destructive chronic disconnection can occur both at personal and societal levels. According to Jordan (2001), “all the ways that dominant groups shame and silence nondominant groups contribute to
disconnection at a societal level” (p. 3). The media reinforces oppression of non-dominant
groups and promotes disconnection from authentic relationships in favor of relationships with
products (Kilbourne, 1999). Kilbourne (1999) states, “we know that women and girls are
especially likely to seek connection through alcohol, food, and cigarettes, partly as a response to
disconnection in our human relationships” (p. 29). The effect of chronic disconnection is
withdrawal from social engagements, a decrease in energy, lack of clarity, increased feelings of
depression, and lower levels of productivity and creativity (Jordan, 2001).

Relational Cultural therapists can help by focusing on fostering mutually empowering
relationships where young women feel heard and supported. Developing mutually empowering
relationships would presumably increase creativity and productivity, decrease feelings of
depression, and increase energy, social engagement, and clarity. Jordan and Hartling (2002)
believe that “people need to be in connection in order to change, open up, shift, transform, heal,
and grow” (p. 52). Focusing on the creation of connections will enable women to develop more
authentically. The more fully young women can express themselves, the more connected they
become with a genuine sense of self. Additionally, understanding the mother-daughter
relationship and how it influences daughters’ authenticity, will inform treatment.

Studies that focus on what factors contribute to inauthenticity in relationships can guide
treatment and intervention programs designed to help young women progress into adulthood.
Examining the factors that enforce suppression of voice can guide intervention and pinpoint
areas to focus on in treatment planning. Therefore, this study will aid in understanding how to
target these aspects of young women’s growth in relationships.

Summary

Examining young women who are negotiating what can feel like an oppressive culture
with limited choices, and investigating the role of egalitarian attitudes toward women and
mother’s nurturance in promoting psychological health will provide helpful information for practitioners providing services to young adult women. Results of this study may advance an emerging body of knowledge that focuses on factors that contribute to young women’s inauthenticity. This review of literature highlights the importance of examining how traditional attitudes toward women and lack of mother’s nurturance might contribute to inauthenticity in relationships.
CHAPTER 3
METHODOLOGY

Overview

The purpose of this study is to examine the relationships between college age women’s attitudes toward women, their perceived mother’s attitudes toward women, mother’s nurturance, and inauthenticity in relationships. This chapter includes a discussion of the population and participants, instrumentation, data collection procedures, and data analyses.

Research Design

This study used a cross-sectional survey design. This study examined the relationship between three explanatory variables and one outcome variable. The three explanatory variables included (a) attitudes toward women, (b) perceived mother’s attitudes toward women, and (c) mother’s nurturance. The outcome variable is inauthentic self in relationship.

Population

The study surveyed undergraduate women, ranging in age from 18-22, attending two large southeastern conference universities. In fall 2007, the total university enrollment at University A was 52,271, of which, 36,385 (69.6%) were undergraduate students. Of the undergraduate students, 19,600 were female. The reported ethnicity of those women were White (62.7%), Hispanic (13.6%), Black (12%), Asian (7%), and Other (4%) (University of Florida, 2007). In fall 2007, the total university enrollment at University B was 33,832, of which, 24,995 (73.9%) were undergraduate students. Of the total students enrolled, 57.8% were female. Gender by undergraduate or graduate classification and the reported ethnicity of students by gender at University B was not provided (University of Georgia, 2007). Students who met the following inclusion criteria (a) they are female, (b) they are undergraduate students, (c) they are between
the ages of 18-22, and (d) they are enrolled as a full-time student, were eligible to participate in the study.

**Protection of Confidentiality**

The University of Florida’s Institutional Review Board (IRB) approved the study. All participants received a description of the study and information about their rights as participants. Participation was voluntary and anonymous. Once the participants clicked on the link to the online survey, they were asked to read the informed consent. If participants agreed to the terms of the informed consent, they clicked on the “I have read the instructions, and agree to take the survey” box and were forwarded to the online survey. Participants could not reach the survey unless they agreed to the terms of the informed consent.

**Instrumentation**

The survey consisted of four instruments and a demographic questionnaire. The four instruments were (a) the Attitudes Toward Women Scale (AWS), (b) the Perceived Mother’s Attitudes Toward Women Scale (PMAWS), (c) the Parental Nurturance Scale (PNS), and (d) the Inauthentic Self in Relationship (ISR) subscale of the Adolescent Femininity Ideology Scale (AFIS).

**Attitudes Toward Women Scale**

The 15-item form of the Attitudes Toward Women Scale (AWS) was used to assess traditional versus egalitarian attitudes toward women (Spence & Helmreich, 1972, 1978). The AWS is subtitled, “An Objective Instrument to Measure Attitudes Toward the Rights and Roles of Women in Contemporary Society.” Spence and Hahn (1997) state that “the AWS is intended to assess people’s beliefs about the responsibilities, privileges, and behaviors in a variety of spheres that have traditionally been divided along gender lines but could, in principle, be shared equally by men and women” (p. 18). The scale originally consisted of 55 items and was later
revised to briefer versions including a 25-item short-form and the 15-item form which is highly correlated with the original version. Both the 15 and 25-item short-forms have a unifactorial structure, Chronbach alphas in the mid-.80s or higher, and satisfactory test-retest reliability (Spence & Hahn, 1997, p. 21). All items are rated on a four point likert scale ranging from 1 (Agree Strongly) to 4 (Disagree Strongly). Sample items include, “Under modern economic conditions, with women active outside the home, men should share in household tasks such as washing dishes and doing laundry” and “A woman should be as free as a man to propose marriage.”

Perceived Mother’s Attitudes Toward Women Scale

Perceived Mother’s Attitudes Toward Women Scale (PMAWS) was measured using a modified version of the 15-item short form of the Attitudes Toward Women Scale (AWS). This modified version asks participants, in the directions of the instrument, to rate how she thinks her mother would rate each item using the same four point likert scale ranging from 1 (Agree Strongly) to 4 (Disagree Strongly). This modified scale using the 25-item short form was used in a study by Brooks (2002) and Rodenheiser (1997). Brooks (2002) reported an alpha reliability coefficient of .82 for the mother’s attitudes scale.

Parental Nurturance Scale

The Parental Nurturance Scale (PNS) is a 24-item scale designed to assess parental nurturance from the child’s point of view (Buri et al., 1992). The instrument is designed for use with children of any age. Parental nurturance consists of parents’ behaviors or attitudes toward children with the intent to provide physical or psychological nourishment. Examples of parental nurturance include approval, acceptance, love, warmth, support, affection, and affirmation of their children. Identical forms of the PNS are used for both mothers and fathers; however, this study only assessed mother’s nurturance. Participants responded to the 24 statements using a 5-
point Likert scale ranging from 1 (Strongly disagree) to 5 (Strongly agree). Examples of items from the mother’s nurturance scale include: ‘My mother seldom says nice things about me,’ ‘My mother expresses her warmth and affection for me,’ and ‘I receive a lot of affirmation from my mother.’ Half of the items are positively-stated and the other half are negatively-stated. The scale was normed on 128 undergraduate students in a large Midwestern liberal arts college (Buri, 1989). The PNS has an internal consistency alpha of .95 and .92 test-retest reliability for mothers. The scale has good concurrent validity and is significantly correlated with measures of self-esteem.

**Inauthentic Self in Relationship**

The Inauthentic Self in Relationships (ISR) subscale of the Adolescent Femininity Ideology Scale (AFIS) was used to measure the extent to which college age women have internalized inauthentic relationships with others (Tolman & Porche, 2000). The scale was created and normed on a diverse sample of adolescent girls (ranging from 12-19 years old). The ISR comprises 10 of the 20-item self report instrument. The other 10 items measure body objectification in an independent scale making utilization of the ISR alone possible without compromising the integrity of the scale. When completing the ISR, participants respond to statements such as “I would tell a friend I think she looks nice, even if I think she shouldn’t go out of the house dressed like that” on a 6-point scale ranging from 1 (strongly disagree) to 6 (strongly agree). The reliability estimate for the ISR subscale initially reported by Tolman and Porche (2000) was adequate (alpha = .67). They conducted a series of three studies to refine the subscale, responses were reviewed, and items that lacked variation were deleted. Cronbach’s alpha scores were used to identify the best set of items. Once items were removed, the resulting alpha scores increased. Participants in the third study (which aimed to refine and validate the AFIS) were comprised of eighth-grade, high school, and first year college students. The
resulting instrument had 10 items for the ISR subscale with alpha scores of .67 for the eighth-grade site, .75 for the high school and .81 for the first-year college site. This scale was selected for use in this study because it has produced adequate alpha reliability with first-year college women.

**Demographic Questionnaire**

A demographic questionnaire designed by the researcher was used to gather information regarding individual characteristics of the study participants. The questionnaire gathered information regarding age, race, year in college, academic major, geographic region where participant was raised, current university attending, and residence (i.e., on/off campus versus at home). The questionnaire also gathered family-related information including family structure, the primary caregiver, mother’s level of education, and whether mother is living or deceased.

**Data Collection Procedure**

The study was conducted under the guidelines and protocol consistent with the Institutional Review Board (IRB) at the University of Florida. After obtaining IRB approval, a selected list of student organizations representing different majors (e.g., Engineering, Education, Journalism, Business, and Psychology) were contacted via email with a letter requesting permission to contact eligible participants through organizational listserv and email addresses. Similar student organizations were found through each university’s website, such as the society for women engineers. The presidents of the organizations were contacted with an email explaining the purpose of the study and asking permission to disseminate the survey on their respective listservs or through individual email addresses. Undergraduate female students attending two large public universities in the southeastern U. S. and meeting the inclusion criteria for the study were contacted through electronic mail by the researcher or various organization leaders requesting study participation.
Additionally, administrative personnel in the university housing departments were contacted via email explaining the purpose of the study and requesting that an email with the study description, inclusion criteria, and a link to the research survey be forwarded to eligible participants and relevant listserv. The department of housing at University A provided researcher with a random sample of 150 eligible participant email addresses. The researcher emailed the 150 potential participants requesting study participation. The researcher also contacted a former University A employee currently working at University B to aid in recruiting participants. Additionally, class instructors within the college of Education at University A were contacted and asked to request student participation. Interested students were sent the link to the study via email. The email included the online web address to locate the survey and researcher contact information in the case that students had questions regarding participation in the study. Participants were encouraged to forward the survey link to any other student who was eligible to participate. The women participating in the study went to the following link:

http://plaza.ufl.edu/jljasser to complete the online survey. The online survey included an introduction to the study and directions, the informed consent, Attitudes Toward Women Scale (AWS), Perceived Mother’s Attitudes Toward Women Scale (PMAWS), the Parental Nurturance Scale (PNS), the Inauthentic Self in Relationship (ISR) subscale of the Adolescent Femininity Ideology Scale (AFIS), and a demographic questionnaire respectively. The titles of the measures were not included (see Appendix B). The data obtained for this study was analyzed using the Statistical Analysis System (SAS). The data was collected online and stored in an internet database, which the researcher downloaded and transferred into an excel file and then imported into SAS once data collection was completed.
Use of websites and the internet may be limited by involving use of listserv and obtaining email addresses, technology itself, lack of a population list, and questionable representativeness of the sample (Cresswell, 2005). The benefits of using an online survey included the elimination of postage, paper, mail-out, and data entry costs, as well as the reduced time required for survey implementation (Dillman, 2000). Additionally, researchers have found the responses to internet surveys are received more quickly, the responses are more complete, and the non-item response rate is lower than those of postal surveys (Truell, Bartlett, & Alexander, 2002).

**Data Analysis**

For all items within each scale, the frequency distributions were examined. After conducting reliability analyses, correlations among the study variables were determined. Pairwise relationships from a correlation matrix were used to examine Hypotheses 1-6. A sequence of multiple regressions was used to examine the relationships in Hypotheses 7-10 including interaction effects. Analyses for the research questions were tested at a .05 significance level. Additionally, basic statistics including percentages and frequencies were calculated from the data gathered from the demographic questionnaire.

**Hypotheses**

The following research hypotheses were evaluated in this study:

Ho1. There is no significant relationship between college age women’s attitudes toward women and perceived mother’s attitudes toward women.

Ho2. There is no significant relationship between college age women’s attitudes toward women and inauthenticity.

Ho3. There is no significant relationship between perceived mother’s attitudes toward women and college age women’s inauthenticity.

Ho4. There is no significant relationship between college age women’s attitudes toward women and mother’s nurturance.
Ho5. There is no significant relationship between perceived mother’s attitudes toward women and mother’s nurturance.

Ho6. There is no significant relationship between mother’s nurturance and college age women’s inauthenticity.

Ho7. There is no significant relationship between college age women’s attitudes toward women, perceived mother’s attitudes toward women, and inauthenticity.

Ho8. There is no significant relationship between college age women’s attitudes toward women, mother’s nurturance, and inauthenticity.

Ho9. There is no significant relationship between perceived mother’s attitudes toward women, mother’s nurturance, and inauthenticity.

Ho10. There is no significant relationship between college age women’s attitudes toward women, perceived mother’s attitudes toward women, mother’s nurturance, and inauthenticity.

Summary

The purpose of the current research study was to examine the relationship between attitudes toward women’s roles in society, mother’s nurturance, and inauthenticity in a diverse sample of college women. A sample of undergraduate women was drawn from campus listserv and email addresses, and participants completed an online survey that included the Attitudes Toward Women Scale (AWS), the Perceived Mother’s Attitudes Toward Women Scale (PMAWS), the Parental Nurturance Scale (PNS), the Inauthentic self in Relationships (ISR) subscale, and demographic questions. Data was analyzed using Pearson product-moment correlation coefficients and multiple regression procedures. The results of the study are presented in Chapter 4. Conclusions drawn from the results are presented in Chapter 5.
CHAPTER 4
RESULTS

The results of surveys of traditional college age women at two large southeastern public universities are presented in this chapter. The survey assessed women’s attitudes toward women’s roles in society, their perceived mother’s attitudes toward women, mother’s nurturance, and inauthentic self in relationship. First, the analyses of the instruments used for this study are reported. Next, the demographics of the sample are presented followed by descriptive statistics for the study’s variables. Finally, the results of the data analysis for each of the study’s hypotheses are addressed.

Analysis of Instruments

Prior to analyzing the data and testing the hypotheses for this study, a reliability analysis was conducted on the questionnaires used in this study. A measure of internal consistency was calculated for each instrument: Attitudes Toward Women Scale, Perceived Mother’s Attitudes Toward Women Scale, Parental Nurturance Scale, and Inauthentic Self in Relationship subscale, to confirm that each scale or subscale consistently measured a particular construct. While previous studies have confirmed that the original scales and subscales were reliable and measured the identified constructs, validity and reliability are situation and person specific. While a scale might be valid and reliable for one group of subjects it might not be valid and reliable for another.

Cronbach’s alpha was used to determine internal consistency of the four instruments administered to the participants. The Cronbach alpha for the Attitudes Toward Women Scale (AWS) was .76. The total alpha coefficient for the Perceived Mother’s Attitudes Toward Women Scale (PMAWS), which measured participants’ assessment of their mothers’ attitudes, was .82. The total alpha coefficient for the Parental Nurturance Scale (PNS), which was used to
measure mother’s nurturance as reported by her daughter, was .97. Lastly, the total alpha coefficient for the Inauthentic Self in Relationship (ISR) subscale of the Adolescent Femininity Ideology Scale (AFIS), used to measure how inauthentic participants reported being in their relationships with others, was .73. Reliability coefficients at a level above .70 are considered acceptable (Schmitt, 1996). As these results have shown, the alpha coefficients for all four measures were above the .70 level. Alpha coefficients derived in this study are comparable to levels found in prior available studies for the AWS, PNS, and ISR (Spence & Hahn, 1997; Buri, 1989; Tolman & Porche, 2000). However, there have been no previous reliability analyses conducted on the 15-item short form of the PMAWS so there is no existing psychometric information upon which to compare the alpha coefficient.

**Sample Demographics**

A total of 248 women participated in the study. Of this sample, four were eliminated because they did not meet the inclusion criteria while five others were eliminated because they failed to complete more than half of the questions in one or more of the assessments. Thus, the final sample was comprised of 239 women. Table 4-1 reports percentages and frequencies for the items on the demographic questionnaire. Participants ranged in age from 18-22 years. The average age of respondents was 19.87 (SD=1.17), while 13.03% (n = 31) were 18 years of age, 27.73% (n = 66) were 19 years of age, 26.47% (n = 33) were 20 years of age, 24.37% (n = 58) were 21 years of age, and 8.4% (n = 20) were 22 years of age. One respondent did not report her age. All participants were women attending a large university in the southeastern United States. The majority of the sample self-reported their race as White, Caucasian, or European American, 70.17% (n = 167) followed by an equal number of Black, African American, or Caribbean American and Hispanic or Latina participants, 10.92% (n = 26), and 4.20% (n = 10) reported
being Asian American or Pan-Asian American, 0.42\% (n = 1) reported being Arab-American and 3.36\% (n = 8) reported Other. One respondent did not report her race.

The participants reported that the highest level of education completed by their mothers was middle school (1.70\%, n = 4), High School (24.68\%, n = 58), Junior College (24.26\%, n = 57), 4-year College (30.21\%, n = 71), and Master’s Degree or Ph.D. (19.15\%, n = 45). Four respondents did not report their mothers’ education level. A majority of participants reported having been raised in intact homes (67.09\%, n = 157). The rest of participants identified being raised in divorced (15.38\%, n = 36), blended (4.70\%, n = 11), single parent family (7.26\%, n = 17), or other family compositions (5.56\%, n = 13). Five participants did not report the type of home in which they were raised. When asked to identify their primary caregiver, a majority of women 84.62\% (n = 198) reported their biological mother, followed by 5.93\% (n = 14) reporting their biological father. Adoptive mother was reported by 1.69\% (n = 5) of women and .42\% (n = 1) reported grandmother. The remaining participants (8.05\%, n = 19) selected the category of other primary caregiver. Among the 19 participants that endorsed “other” for primary caregiver, 14 wrote both mother and father were the primary caregiver, 2 others indicated multiple caregivers, and 1 participant reported her sister as her primary caregiver. Three participants did not report a primary caregiver.

About half of the participants (53.39\%, n = 126) lived on campus, 44.92\% (n = 106) lived off campus, and 1.69\% (n = 4) reported living at home. Three participants did not report their residence. All participants were currently enrolled in a major southeastern university. Participants were at various stages of their educational careers. Almost a quarter of the sample (23.73\%, n = 56) were in the first year of their studies, 23.73\% (n = 56) were in their second
year, 33.05% ($n = 78$) were in their third year, and 19.49% ($n = 46$) were in their fourth year or beyond. Three participants did not report their year in school.

Students with various academic majors were represented in the sample. The researcher grouped the participants’ majors into nine categories based on college divisions at the universities where participants were recruited. Table 4-1 presents the categories, frequencies, and percentages of the participants’ academic majors.

**Descriptive Statistics**

The survey used in this study consisted of three established measures and a demographic questionnaire. The means, ranges, and standard deviations for each of the study variables are presented in Table 4-2. In a few cases, participants did not provide a response to an item. In these instances, these items were considered missing values and were replaced with the median response that other participants provided for that item. Median scores were used to replace missing data because average scores are more subject to outlier influences. As a methodology check, participants with missing data were deleted from the data used in each analysis. General agreement was found between the data using median replacement and the data analysis in which participants with missing data were deleted. Using median scores resulted in retaining a larger number of participants for analyses.

For the inauthentic self in relationship subscale, scores on the ten item subscale ranged from 1 (strongly disagree) to 6 (strongly agree). The mean score for inauthentic self in relationship was $M = 3.02$ with a standard deviation of $SD = .69$. Higher scores on this scale indicate greater conventionality and/or being more inauthentic in relationship. Authors in the original study, Tolman & Porche (2000), did not provide mean scores for comparison purposes. Tolman et al. (2006) reported an average score of 3.21 ($SD = .74$) for the ISR subscale from a sample of eighth grade females.
For the Attitudes toward Women Scale, the mean score obtained was M = 34.87 and SD = 5.37, within a possible range of 0 to 45. Higher scores on this scale indicate a pro-feminist, egalitarian attitude while low scores indicate a traditional, conservative attitude. This finding is similar to average AWS scores in a 1992 study conducted by the authors of the instrument where M = 36.34 and SD = 6.10 (Spence & Hahn, 1997). The average score for perceived mother’s attitudes toward women (PMAWS) was M = 30.57 (SD = 6.90). Scoring for the PMAWS is the same as the scoring for the AWS. Mean scores for the PMAWS from other studies are not available.

The average score obtained for mother’s nurturance on the Parental Nurturance Scale was 102.73 (SD = 17.91), within a possible range of 24 to 120. High scores indicate higher levels of mother’s nurturance. The descriptive statistics for the Parental Nurturance Scale cannot be compared to findings from previous research because the questionnaire’s authors (Buri, et al., 1992) have not provided descriptive statistics for their instrument. The scores of participants in this study indicated a skew toward the positive with most participants having scores between 94 and 120.

**Results**

The study’s first six hypotheses were tested using Pearson correlations (see Table 4-3). Hypotheses seven through ten were tested using a sequence of multiple regression analyses (see Table 4-4).

**Hypothesis 1:** There is no significant relationship between college age women’s attitude toward women and perceived mother’s attitudes toward women.

To test this hypothesis a Pearson correlation was calculated for scores on the AWS and the scores for the PMAWS. Table 4-3 presents the results of this analysis. There was a significant, positive association ($r = .531, p < .0001$) between college women’s attitudes toward women’s
roles and their perceived mother’s attitudes toward women’s roles. The findings show that for most participants, the more egalitarian their attitudes toward women’s roles, the more they perceive their mothers to hold egalitarian attitudes. Hence the null hypothesis is rejected for Hypothesis 1 because there is a significant relationship between college women’s attitudes toward women’s roles and their perceived mother’s attitudes toward women’s roles in society.

**Hypothesis 2:** There is no significant relationship between college age women’s attitudes toward women and inauthenticity.

To address this question a Pearson correlation was calculated for scores on the AWS and the scores on the ISR subscale from the AFIS. There was a significant, inverse association ($r = -0.248, p = .0001$) between college women’s attitudes toward women’s roles and their ratings of inauthentic self in relationship (see Table 4-3), indicating that, for most participants, the more egalitarian attitudes the women held the lower their level of inauthenticity in relationships. Hence the null hypothesis is rejected for Hypothesis 2 because there is a significant relationship between college women’s attitudes toward women’s roles and their ratings of inauthentic self in relationship.

**Hypothesis 3:** There is no significant relationship between perceived mother’s attitudes toward women and college age women’s inauthenticity.

To address this question a Pearson correlation was calculated for scores on the PMAWS and scores on the ISR subscale from the AFIS. There was a significant, inverse association ($r = -0.215, p = .0008$) between perceived mother’s attitudes toward women and inauthentic self in relationship (see Table 4-3), indicating that, for most participants, the more egalitarian attitudes participants believe that their mothers’ hold, the lower their daughters’ inauthenticity in relationships. Hence the null hypothesis is rejected for Hypothesis 3 because there is a
significant relationship between perceived mother’s attitudes toward women and inauthentic self in relationship.

**Hypothesis 4:** There is no significant relationship between college age women’s attitudes toward women and mother’s nurturance.

To address this question a Pearson correlation was calculated for scores on the AWS and scores on the PNS for mothers. There was a non-significant association between college age women’s attitudes toward women and mother’s nurturance ($r = .067, p = .299$). Hence the null hypothesis in not rejected for Hypothesis 4, as there was no association between college age women’s attitudes toward women and mother’s nurturance.

**Hypothesis 5:** There is no significant relationship between perceived mother’s attitudes toward women and mother’s nurturance.

To address this question a Pearson correlation was calculated for scores on the PMAWS and scores on the PNS for mothers. There was a significant, positive association between college women’s scores on the PMAWS and the PNS for mothers ($r = .275, p < .0001$). The findings show that for most participants, the more that daughters perceived their mothers to be egalitarian, the more nurturing they rated their mothers. Hence the null hypothesis is rejected for Hypothesis 5 because there was an association between college women’s perceived mother’s attitudes toward women and mother’s nurturance.

**Hypothesis 6:** There is no significant relationship between mother’s nurturance and college age women’s inauthenticity.

To address this question a Pearson correlation was calculated for scores on the PNS for mothers and scores on the ISR subscale from the AFIS. Table 4-3 presents the results of this analysis. There was a non-significant association between mother’s nurturance and inauthentic
self in relationship \( r = -.087, p = .180 \). Hence the null hypothesis is not rejected for Hypothesis 6, as there was no significant association between college women’s ratings of mothers’ nurturance and their inauthenticity in relationships.

**Hypothesis 7:** There is no significant relationship between college age women’s attitudes toward women, perceived mother’s attitudes toward women, and inauthenticity.

Hypothesis 7 was tested using a multiple regression procedure to determine whether attitudes toward women and perceived mother’s attitudes toward women were significantly related to inauthenticity. For this analysis, inauthenticity was considered the dependent variable and attitudes toward women and perceived mother’s attitudes toward women were considered the independent variables.

The scores reported by participants on the two attitudes toward women scales accounted for significant amount of variance in inauthenticity scores, \( F(2, 236) = 9.07, p = .0002 \) (adj \( R^2 = .064 \)). The null hypothesis is rejected for Hypothesis 7 because \( p = .0002 \). The standardized beta coefficient for the college age women’s attitudes toward women scale (\( \beta = -0.187 \)) was negative and significant, \( t(236) = -2.53, p = .012 \). The standardized beta coefficient for the perceived mother’s attitudes toward women scale (\( \beta = -0.116 \)) was not significant, \( t(236) = -1.57, p = .119 \). Unstandardized regression coefficients (B) and standard errors (SE) are reported in Table 4-4.

When entered simultaneously, attitudes toward women continued to explain significant variance in inauthenticity while perceived mother’s attitudes toward women no longer explained significant variance in inauthenticity.

**Hypothesis 8:** There is no significant relationship between college age women’s attitudes toward women, mother’s nurturance, and inauthenticity.
Hypothesis 8 was tested using a multiple regression procedure to determine whether attitudes toward women and mother’s nurturance were significantly related to inauthenticity. For this analysis, inauthenticity was considered the dependent variable and attitudes toward women and mother’s nurturance were considered the independent variables.

The scores reported by participants on the attitudes toward women scale and mother’s nurturance accounted for a significant amount of the variance in inauthenticity scores, $F(2, 236) = 8.43, p = .0003$ (adj $R^2 = .059$). The null hypothesis is rejected for Hypothesis 8. The standardized beta coefficient for the college age women’s attitudes toward women scale ($\beta = -0.244$) was negative and significant, $t(236) = -3.87, p = .0001$. The standardized beta coefficient for the parental nurturance scale for mother’s nurturance ($\beta = -0.071$) was not significant, $t(236) = -1.12, p = .264$ (see Table 4-4). When entered simultaneously, attitudes toward women continued to explain significant variance in inauthenticity while mother’s nurturance remained non-significant in explaining variance in inauthenticity.

**Hypothesis 9:** There is no significant relationship between perceived mother’s attitudes toward women, mother’s nurturance, and inauthenticity.

Hypothesis 9 was tested using a multiple regression procedure to determine whether perceived mother’s attitudes toward women and mother’s nurturance were significantly related to inauthenticity. For this analysis, inauthenticity was considered the dependent variable and perceived mother’s attitudes toward women and mother’s nurturance were considered the independent variables.

The scores reported by participants on the mother’s attitudes toward women scale and mother’s nurturance accounted for a significant amount of the variance in inauthenticity scores, $F(2, 236) = 5.83, p = .0034$ (adj $R^2 = .039$). The null hypothesis is rejected for Hypothesis 9.
The standardized beta coefficient for the perceived mother’s attitudes toward women scale ($\beta = -0.207$) was negative and significant, $t(236) = -3.13, p = .0020$. The standardized beta coefficient for the parental nurturance scale for mother’s nurturance ($\beta = -0.030$) was not significant, $t(236) = -0.45, p = .651$. When mother’s nurturance was controlled, participants’ perceived mother’s attitudes toward women were more influential in explaining inauthenticity, however, when mother’s attitudes toward women were controlled; their mother’s nurturance was not influential in explaining inauthenticity. When perceived mother’s attitudes toward women and mother’s nurturance are entered simultaneously, perceived mother’s attitudes continued to explain significant variance in inauthenticity while mother’s nurturance remained non-significant in explaining variance in inauthenticity.

**Hypothesis 10:** There is no significant relationship between college age women’s attitudes toward women, perceived mother’s attitudes toward women, mother’s nurturance, and inauthenticity.

To test this hypothesis, a multiple linear regression analysis was conducted. The participant’s reported inauthenticity was designated as the dependent variable, and the other variables (attitudes toward women’s roles in society, perceived mother’s attitudes toward women, and mother’s nurturance) were used as the independent variables.

The scores reported on the AWS, PMAWS, and the PNS accounted for significant amount of the variance in Inauthentic Self in Relationship scores, $F(3, 235) = 6.20, p = .0005$ (adj $R^2 = .062$). Hence the null hypothesis is rejected. The standardized beta coefficient for the attitudes toward women scale ($\beta = -0.192$) was negative and significant, $t(235) = -2.58, p = .011$. The standardized beta coefficient for the perceived mother’s attitudes toward women scale ($\beta = 0.101$) was not significant, $t(235) = -1.30, p = .195$. Lastly, the standardized beta coefficient for
the parental nurturance scale ($\beta = -.046$) was not significant, $t(235) = -.71, p = .481$. When the explanatory variables are entered simultaneously, attitudes toward women continued to explain significant variance in inauthenticity while perceived mother’s attitudes no longer explained significant variance in inauthenticity and mother’s nurturance remained non-significant in explaining variance in inauthenticity.

Findings of the current study suggest that attitudes toward women mediate the relationship between perceived mother’s attitudes and inauthentic self in relationship. According to a common method for testing mediation in psychological research, there are four steps for establishing that a variable mediates the relationship between an explanatory or predictor variable and an outcome variable (Barron & Kenny, 1986; Frazier, Tix, & Barron, 2004). The following four findings in this study suggest a mediating relationship: First, a significant relationship was found between perceived mother’s attitudes (predictor variable) and inauthenticity (outcome variable). Second, perceived attitudes toward women were related to the mediator, attitudes toward women. Third, attitudes toward women (mediator variable) was significantly related to inauthenticity (outcome variable). The fourth and final finding that indicates a mediating relationship is that the strength of the relationship between perceived attitudes toward women (predictor variable) and inauthenticity (outcome variable) was significantly reduced when the mediator, attitudes toward women, was added to the model. Taken together these results imply that attitudes toward women mediate the relationship between mother’s attitudes and inauthentic self in relationship.

**Summary**

In this chapter, the results of a survey of traditional college aged women attending two large southeastern universities were presented. Descriptive statistics for the study’s research variables and correlations between the variables were presented. The study’s research questions
were answered by providing a detailed explanation of the results of the data analyses. In chapter 5, the results will be discussed as well as the study limitations and implications for theory, counseling practice and policy. In addition, recommendations for future research will be presented.

Table 4-1. Descriptive Statistics for Demographic Information

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother Living</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>230</td>
<td>98.29</td>
</tr>
<tr>
<td>No</td>
<td>4</td>
<td>1.71</td>
</tr>
<tr>
<td>Current University</td>
<td></td>
<td></td>
</tr>
<tr>
<td>University A</td>
<td>198</td>
<td>83.9</td>
</tr>
<tr>
<td>University B</td>
<td>38</td>
<td>16.1</td>
</tr>
<tr>
<td>Academic Major</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Math, Science, and Engineering</td>
<td>23</td>
<td>9.91</td>
</tr>
<tr>
<td>Social Sciences/Liberal Arts and Science</td>
<td>75</td>
<td>32.33</td>
</tr>
<tr>
<td>Education</td>
<td>58</td>
<td>25</td>
</tr>
<tr>
<td>Business Related Careers</td>
<td>17</td>
<td>7.33</td>
</tr>
<tr>
<td>Communications/Journalism</td>
<td>18</td>
<td>7.76</td>
</tr>
<tr>
<td>Health and Human Performance</td>
<td>23</td>
<td>9.91</td>
</tr>
<tr>
<td>Undecided</td>
<td>5</td>
<td>2.16</td>
</tr>
<tr>
<td>Agriculture and Life Science</td>
<td>10</td>
<td>4.31</td>
</tr>
<tr>
<td>Design and Architecture</td>
<td>3</td>
<td>1.29</td>
</tr>
<tr>
<td>Geographic Location Raised</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Northeastern</td>
<td>18</td>
<td>7.66</td>
</tr>
<tr>
<td>Northwestern</td>
<td>2</td>
<td>0.85</td>
</tr>
<tr>
<td>Southeastern</td>
<td>197</td>
<td>83.83</td>
</tr>
<tr>
<td>Southwestern</td>
<td>10</td>
<td>4.26</td>
</tr>
<tr>
<td>Outside the US</td>
<td>8</td>
<td>3.4</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>31</td>
<td>13.03</td>
</tr>
<tr>
<td>19</td>
<td>66</td>
<td>27.73</td>
</tr>
<tr>
<td>20</td>
<td>33</td>
<td>26.47</td>
</tr>
<tr>
<td>21</td>
<td>58</td>
<td>24.37</td>
</tr>
<tr>
<td>22</td>
<td>20</td>
<td>8.4</td>
</tr>
<tr>
<td>Table 4-1. Continued</td>
<td>Frequency (f)</td>
<td>Percentage (%)</td>
</tr>
<tr>
<td>-----------------------------------------------</td>
<td>---------------</td>
<td>----------------</td>
</tr>
<tr>
<td><strong>Race</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>White, Caucasian, or European American</td>
<td>167</td>
<td>70.17</td>
</tr>
<tr>
<td>Black, African American, or Caribbean Am.</td>
<td>26</td>
<td>10.92</td>
</tr>
<tr>
<td>Hispanic or Latina</td>
<td>26</td>
<td>10.92</td>
</tr>
<tr>
<td>Asian or Pan-Asian American</td>
<td>10</td>
<td>4.2</td>
</tr>
<tr>
<td>Arab-American</td>
<td>1</td>
<td>0.42</td>
</tr>
<tr>
<td>Other</td>
<td>8</td>
<td>3.36</td>
</tr>
<tr>
<td><strong>Year in College</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First</td>
<td>56</td>
<td>23.73</td>
</tr>
<tr>
<td>Second</td>
<td>56</td>
<td>23.73</td>
</tr>
<tr>
<td>Third</td>
<td>78</td>
<td>33.05</td>
</tr>
<tr>
<td>Fourth and beyond</td>
<td>46</td>
<td>19.49</td>
</tr>
<tr>
<td><strong>Residence</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>On Campus</td>
<td>126</td>
<td>53.39</td>
</tr>
<tr>
<td>Off Campus</td>
<td>106</td>
<td>44.92</td>
</tr>
<tr>
<td>At home</td>
<td>4</td>
<td>1.69</td>
</tr>
<tr>
<td><strong>Family Structure</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intact</td>
<td>157</td>
<td>67.09</td>
</tr>
<tr>
<td>Divorced</td>
<td>36</td>
<td>15.38</td>
</tr>
<tr>
<td>Blended</td>
<td>11</td>
<td>4.7</td>
</tr>
<tr>
<td>Single Parent</td>
<td>17</td>
<td>7.26</td>
</tr>
<tr>
<td>Other</td>
<td>13</td>
<td>5.56</td>
</tr>
<tr>
<td><strong>Primary Caregiver</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biological mother</td>
<td>198</td>
<td>84.62</td>
</tr>
<tr>
<td>Biological father</td>
<td>14</td>
<td>5.93</td>
</tr>
<tr>
<td>Adoptive mother</td>
<td>5</td>
<td>1.69</td>
</tr>
<tr>
<td>Grandmother</td>
<td>1</td>
<td>0.42</td>
</tr>
<tr>
<td>Other</td>
<td>19</td>
<td>8.05</td>
</tr>
<tr>
<td><strong>Mother’s Education</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middle school</td>
<td>4</td>
<td>1.7</td>
</tr>
<tr>
<td>High School</td>
<td>58</td>
<td>24.68</td>
</tr>
<tr>
<td>Junior College</td>
<td>57</td>
<td>24.26</td>
</tr>
<tr>
<td>4-year College</td>
<td>71</td>
<td>30.21</td>
</tr>
<tr>
<td>Master's Degree or Ph.D.</td>
<td>45</td>
<td>19.15</td>
</tr>
</tbody>
</table>
Table 4-2. Descriptive Statistics for the Study’s Variables

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>Low</th>
<th>High</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inauthentic Self in Relationship (ISR)</td>
<td>3.02</td>
<td>1.40</td>
<td>5.20</td>
<td>.691</td>
</tr>
<tr>
<td>Attitudes Toward Women (ATW)</td>
<td>34.87</td>
<td>13.0</td>
<td>45.0</td>
<td>5.37</td>
</tr>
<tr>
<td>Mother’s Attitudes Toward Women (MATW)</td>
<td>30.57</td>
<td>12.0</td>
<td>45.0</td>
<td>6.90</td>
</tr>
<tr>
<td>Mother’s Nurturance (PNS)</td>
<td>102.73</td>
<td>36.0</td>
<td>120.0</td>
<td>17.91</td>
</tr>
</tbody>
</table>

Table 4-3. Pearson Product Moment Correlations among the Study’s Variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>ISR</th>
<th>ATW</th>
<th>MATW</th>
<th>PNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>ISR</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>ATW</td>
<td>-.248**</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>MATW</td>
<td>-.215**</td>
<td>.531**</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>PNS</td>
<td>-.087</td>
<td>.067</td>
<td>.275**</td>
<td>—</td>
</tr>
</tbody>
</table>

Note: *p ≤ .05 (two-tailed), **p ≤ .01 (two-tailed), N = 239; ISR = Inauthentic Self in Relationship; ATW = Attitudes Toward Women; MATW = Perceived Mother’s Attitudes Toward Women; PNS = Mother’s Nurturance.

Table 4-4. Inauthentic Self in Relationship Regression Model Summary

<table>
<thead>
<tr>
<th>Independent Variable</th>
<th>Hypothesis 7</th>
<th>Hypothesis 8</th>
<th>Hypothesis 9</th>
<th>Hypothesis 10</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B (S.E.)</td>
<td>B (S.E.)</td>
<td>B (S.E.)</td>
<td>B (S.E.)</td>
</tr>
<tr>
<td>ATW</td>
<td>-.024* (.010)</td>
<td>-.031* (.008)</td>
<td>—</td>
<td>-.025* (.010)</td>
</tr>
<tr>
<td>MATW</td>
<td>-.012 (.007)</td>
<td>—</td>
<td>-.021* (.007)</td>
<td>-.010 (.008)</td>
</tr>
<tr>
<td>PNS</td>
<td>—</td>
<td>-.003 (.002)</td>
<td>-.001 (.003)</td>
<td>-.002 (.003)</td>
</tr>
<tr>
<td>Adjusted R²</td>
<td>.064*</td>
<td>.060*</td>
<td>.040*</td>
<td>.062*</td>
</tr>
</tbody>
</table>
CHAPTER 5
DISCUSSION

Research has documented a relationship between inauthentic self in relationship and harmful mental health outcomes such as depression (Tolman & Porche, 2000). Far fewer studies have examined what factors contribute to inauthenticity. Examining factors related to inauthenticity in relationships will guide theory, practice, and research in counseling women. The goal of the present study was to explore factors associated with inauthentic self in relationship in college age women attending two southeastern universities.

In this chapter, the study and design is reviewed, and the findings are discussed. Limitations of the study are detailed. Then, implications of the findings for theory, research, and counseling practice are discussed. Finally, recommendations for future research are presented.

Overview of the Study and Discussion of Findings

This study of traditional college-aged women included 239 women who ranged in age from 18 to 22 years and were predominately White/Caucasian (70.17%). The women in the sample attended two large universities in the southeastern United States. Each participant completed a survey comprised of instruments measuring (a) inauthentic self in relationship, (b) attitudes toward women’s roles in society, (c) perceived mother’s attitudes toward women’s roles, (d) mother’s nurturance and a demographic questionnaire. Scores were computed for each of the study’s variables, allowing investigation of the relationship among these variables. A non-experimental, correlational design was utilized to test the research hypotheses, which were stated in the null form and tested at the .05 significance level.

Attitudes toward Women’s Roles in Society

The first hypothesis examined the association between college age women’s attitudes toward women and their perceived mother’s attitudes toward women. The Pearson correlations
showed a strong, positive association between scores on the Attitudes Toward Women Scale and the Perceived Mother’s Attitudes Toward Women Scale suggesting that women who reported having egalitarian attitudes toward women perceived their mothers to hold egalitarian attitudes as well.

This finding was consistent with previous research examining the relationship between mothers and daughters attitudes. Studies have shown strong correlations between mothers’ and daughters’ gender-role attitudes (Rollins & White, 1982; Smith & Self, 1981). A study by Rollins and White (1982) examined 75 mother-daughter dyads and looked at the influence that mothers have on their 10 to 14-year-old daughters. They found that mothers and daughters’ attitudes about children, marriage, and careers were significantly related to one another. A follow-up study 15 years later conducted by Bohannon and Blanton (1999) surveyed 40 mother-daughter dyads of the original 75 and compared their attitudes toward women and sex-role orientation. They also found that the mothers and daughters’ attitudes were similar to one another.

The second hypothesis examined the association between college age women’s attitudes toward women’s roles in society and their reported inauthenticity. The data analysis revealed an inverse relationship between scores on the Attitudes Toward Women Scale and the Inauthentic Self in Relationship subscale of the Adolescent Femininity Ideology Scale. This finding indicated that women who are more traditional or conservative in their views toward women are more likely to be inauthentic in relationships or believe that they must behave in certain ways to protect their valued relationships. The converse is also true indicating that the more egalitarian/pro-feminist attitudes held by the person; the less they suppress their voice or exhibit inauthenticity in relationships with others.
Previous findings have suggested that a relationship between egalitarian attitudes and authenticity in relationships might exist. In a study by Harter, et al. (1996) of male and female middle and high school students, 287 females were surveyed about their level, quality, and hope about support and their level of false-self behavior. They found that girls who reported high levels of femininity also reported low levels of voice with male classmates and in public relational contexts. In another study by Harter, et al. (1998), 307 high school students were surveyed on level of voice in various relational contexts. In both men and women, masculinity or traditional masculine gender roles tended to be associated with higher voice whereas femininity was negatively related to voice. Although the present study differs in how inauthenticity was measured, the findings of Harter et al.’s study (1996, 1998) provided support for examining the relationship between egalitarian attitudes and women’s inauthenticity.

Additionally, a study by Theran (2003) found that gender role socialization predicted level of voice in 108 fourteen year-old girls. The author examined girls with feminine, masculine, and androgynous characteristics and found that feminine girls reported lower levels of voice than girls who were masculine or androgynous. This finding also differs from the present study in that different measures are used for the study variables. However, the study by Theran (2003) suggested that attitudes toward women would be related to inauthenticity. Results of the data analysis in the present study confirmed a direct relationship between attitudes toward women and inauthentic self in relationship. Gilligan (1990) suggests that the cost of adopting the traditional feminine stereotype is subverting the self. The finding of this hypothesis, that more traditional attitudes are linked with greater inauthenticity, supports her controversial assertion.

Women develop gender ideology within a culture that socializes them to devalue the feminine traits that define them within their culture such as dependency and nurturance. This
cultural context may become detrimental to women’s identity development. People who hold more egalitarian attitudes more often support role interchangeability rather than adherence to narrowly prescribed roles (Corrigall & Konrad, 2007). Role flexibility may provide an explanation for why egalitarian attitudes are linked with higher levels of authenticity. Adopting less prescribed roles likely allows for expression of various aspects of self, thus contributing to greater authenticity. Harter et al. (1997) stated, “the girls who buy into gender stereotypes about what is desirable behavior for women are likely to suffer” (p. 163). They may suffer because they confine and limit themselves to what they are taught is acceptable or desirable. The society in which girls and women develop encourages them to avoid anger, conflict, and be “nice” (i.e., Brown & Gilligan, 1992). Suppressing aspects of the self, therefore, may lead to disconnection and acting inauthentically.

**Perceived Mother’s Attitudes toward Women’s Roles**

The third hypothesis examined the association between perceived mother’s attitudes toward women and inauthenticity in relationships. A significant inverse relationship between scores on the Perceived Mother’s Attitudes Toward Women Scale and the Inauthentic Self in Relationship subscale was found, suggesting that women who perceive their mothers to hold more egalitarian attitudes reported being less inauthentic in their own relationships. In other words, women who perceive their mothers to have more pro-feminist beliefs also reported acting more authentically in relationships with others.

Existing theories that propose that daughters’ behaviors are impacted by mother’s attitudes are well supported by the finding of this study. Gender-role socialization theories suggest that the daughters of nontraditional mothers have lower depression, more effective coping strategies, and higher self-esteem (Buhrke, 1988; Smith & Self, 1981; Worell & Remer, 1992). A study by Oakley (2001), for example, found that mothers’ gender-role attitudes and behaviors
significantly predicted daughters’ nontraditional gender-role attitudes. This finding taken together with the finding of the present study suggests that mothers may play a role in socializing their daughters to behave in ways that can affect their self-confidence and psychological comfort. Conversely, mothers may help to create an environment wherein young women feel subordinate and are expected not to honor their own wants and needs. One potential and harmful outcome could be that daughters of traditional mothers learn not to value themselves and have a difficult time establishing a sense of self.

Attitudes and Mother’s Nurturance

The fourth and fifth hypotheses addressed the relationship between attitudes toward women’s roles and mother’s nurturance. A significant positive relationship was found between perceived mother’s attitudes toward women and mother’s nurturance, suggesting that women who perceived their mothers to hold more egalitarian/pro-feminist attitudes reported having highly nurturing mothers. The relationship between college age women’s attitudes toward women and their mother’s nurturance showed a non-significant relationship.

Previous research has examined the link between mothers and daughters’ gender-role attitudes. However, studies have not directly examined the relationship between attitudes toward women and mother’s nurturance. Although previous research shows that mothers greatly impact their daughters and that supportive parents have healthier daughters with higher self-esteem (Buri et al., 1992), little research examines feminist attitudes related to mother’s nurturance. The prior finding that nurturing parents have healthier daughters may help to explain the connection between nurturing and pro-feminist or egalitarian mothers in this study. Stereotypes about traditional mothers include that they are caring and nurturing (e.g. Worell & Remer, 1992) However, findings in this study found a link between traditional mothers and nurturance that suggests that traditional mothers may not be perceived to be as nurturing as mothers who hold
egalitarian beliefs. A majority of the study participants reported high mothers’ nurturance, which may explain why there were limited findings related to mothers’ nurturance in this study.

The sixth hypothesis examined whether there is a link between mother’s nurturance and inauthentic self in relationship. The data analysis showed that there was no significant relationship between the two variables. This result did not fit with previous findings regarding a link between mother’s support and loss of voice. Prior studies have shown that “adolescents, with parents who both modeled the clear expression of their own opinions and provided support for the expression of their adolescent’s opinion reported the highest level of voice” (Harter et al., 1997, p. 166). Low parental support, therefore, leads to low levels of voice and greater inauthenticity. One explanation for the inconsistency of findings may be attributed to a difference in measurement or constructs. It is likely that the measure of nurturance used in this study measures a different construct than previous findings that examined parental support. Parental nurturance measures approval, acceptance, support, and affirmation, as perceived by the child. The Harter et al. (1997) study used a quality of support scale. Although parental nurturance includes parental support, it is possible that it measures a different type of support. A study that uses both measures would help in determining whether they are measuring a similar construct.

**Factors Related to Inauthentic Self in Relationship**

Hypotheses seven through ten were examined using multiple regression analyses. Results revealed that mother’s nurturance remained non-significant in explaining variance in inauthenticity when examined simultaneously with daughters and perceived mothers’ attitudes. Results also indicated that perceived mother’s attitudes toward women remained significant when examined simultaneously with mother’s nurturance but was no longer significant when analyzed with participants’ attitudes toward women.
Most women who were participants in this study viewed their mothers as nurturing, which may explain why mothers’ nurturance as reported by daughters did not directly relate to inauthenticity. Additionally, as measured in this study, mother’s nurturance may not assess specific qualities that account for variance in inauthenticity, such as factors related to the other person in the relationship. For example, a young woman’s feeling supported by her mother may not directly relate to how comfortable she feels authentically expressing herself with a male dating partner. Therefore, another potential reason why nurturance was not related to inauthentic self in relationship might be that the measure of inauthenticity used in this study does not specifically examine the level of inauthenticity in relationships with parents.

Of the two factors related to mothers in the current study, perceived egalitarian attitudes plays a more substantial role in daughters’ inauthenticity than nurturance. A lack of detectable differences between nurturance, defined as acceptance, love, and support perceived by the child, and inauthenticity is not consistent with theory and previous research examining similar constructs.

Furthermore, results showed that participants’ attitudes toward women continued to explain variance in inauthenticity when examined simultaneously with mother’s nurturance and perceived mother’s attitudes. Participants’ attitudes toward women accounted for approximately six percent of the variance in inauthenticity scores. This finding is consistent with findings of a previous study by Theran (2003) that reported a relationship between gender role socialization and level of voice. The finding that attitudes toward women accounted most strongly for the variance in inauthenticity provides support for prior research that draws a connection between how a person’s beliefs influence their behaviors (Theran, 2003).
Finally, results showed that attitudes toward women mediate the relationship between perceived mother’s attitudes and inauthenticity. Results indicated that participants’ attitudes toward women were related significantly to their inauthenticity when mother’s attitudes and nurturance were simultaneously examined. The variable, Attitudes toward Women, was the only one that significantly influenced inauthenticity when all of the factors were considered. This finding suggests that perceived mother’s attitudes influence their daughter’s attitudes, which in turn influence daughters’ inauthentic self in relationship. The finding that women’s attitudes toward women are most significant in accounting for variance in inauthenticity is consistent with existing research that suggests children’s attitudes are formed through socialization in primary relationships (Hochschild, 1997).

A moderate correlation found in this study between mothers and daughter’s attitudes supports the research of Corrigall and Konrad (2007), which found that mothers and daughters hold similar attitudes regarding careers, marriage, and children. Additionally, in a study by Rollins and White (1982), dual-career families espoused the least traditional attitudes regarding careers, marriage, and children. Having a mother who believes that men and women should have interchangeable roles and encourages flexibility of roles may offer a connection for women feeling able to express their wants and needs accurately. If one assumes that attitudes and beliefs develop within relationships, the finding that mother’s attitudes only relate to inauthenticity when daughters’ attitudes are not accounted for begins to make sense.

Two conclusions are drawn from these results. First, the association between the quality of the mother to daughter relationship and inauthenticity requires further attention, as findings in this study do not support prior research. Second, an indirect relationship is suggested between
perceived mothers’ attitudes toward women and inauthenticity because there is a significant relationship between these two factors only when daughters’ attitudes are not considered.

**Limitations of the Study**

Prior to addressing directions for future research, it is first important to discuss the limitations of the present study. Although the overall results of this study may be generalizable to college-aged women in predominantly White institutions in the Southeastern U.S., they should be interpreted within the context of this study. Limitations of this study include sampling procedures, self-reporting, and data collection techniques. A convenience sample was used for the study. In this study, participants were recruited through classes and the department of housing at the institution, making self-selection a possible bias.

The research design is another limitation. The correlational nature of the study means that causation cannot be implied. As such, relationships found between the variables may potentially be affected by other variables that were not measured in this study. This study is cross-sectional and non-longitudinal. Therefore, findings are based on the assumption that the variables examined are stable throughout time. If these variables are seen as constantly changing (e.g., if inauthentic self in relationship is seen as a situational or fluid concept as the authors of the measure indicate), then a longitudinal study would be needed to obtain a more accurate picture of the construct over time. Additionally, using a self-report measure provides another limitation. The accuracy of participant responses can never be known. It is possible that social desirability biases may have occurred in the participants’ responses. Due to the use of internet and email, it cannot be known for certain if the person who responded to the survey was the person intended from the email list.

Additionally, a large number of participants had highly educated mothers. A relationship may exist between mothers’ education and participant responses. Women who hold more
egalitarian gender roles are more likely to pursue a college degree and higher paying careers while women who learned more traditional gender roles are more likely to work in the home (Corrigall & Konrad, 2007). Research shows that daughters of more educated and employed mothers are less traditional in their gender role attitudes than daughters of non-employed and less educated mothers (Booth & Amato, 1994). However, there was sufficient variability in the sample to minimize a bias in the findings. Furthermore, this study was conducted in the Southeastern U.S. where more traditional values are often held (e.g. Twenge, 1997). Future studies might further examine the cultural and regional factors that contribute to mothers’ and daughters’ egalitarian or traditional values.

Another limitation may be that the parental nurturance scale did not operationalize the variable of mothers’ nurturance (e.g. support and approval) as the researcher intended. Nurturance as defined by Buri (1989) is acceptance, approval, love, and support as perceived by the child. This construct may differ from quality of support measured in previous studies. Also, because the scores on the parental nurturance scale were not significant, it may be important to find a different measure for nurturance in future studies.

Another measurement issue in this study is that the ISR subscale of the Adolescent Feminity Ideology Scale used to measure inauthentic self in relationship was developed for use with adolescents. However, the alpha reliability coefficient reported by the instrument developers is greatest with first year college students (Tolman & Porche, 2000). Additionally, some of the items in the ISR emphasize peer relationships as opposed to relationships in general. It may be that how young women relate to young men and persons in authority will be different than how they relate with generalized others or peers (Tolman & Porche, 2000). Therefore, in
future studies, it becomes important to examine inauthenticity in relationships other than mother-daughter.

Finally, the small $R^2$ in the present study suggests that other factors or constructs contribute to young women’s inauthenticity in relationships. This study examined sociocultural factors based on mothers’ influences and societal attitudes. Many other sociocultural influences may relate to inauthentic self in relationship. In addition to sociocultural factors, individual traits or characteristics may be important in predicting inauthenticity. Therefore, examining how women’s individual traits affect internalization of beliefs about themselves, other women, and cultural attitudes toward women deserves further attention.

**Implications**

Implications of the current study are examined in the following sections. Relational-Cultural theory is discussed in relation to the findings and feminist therapy is used to frame implications for counseling practice.

**Implications for Theory**

The theoretical framework used in this study was a feminist, Relational-Cultural theory. Feminist theorists assert that social influence and culture provides a context in which young men and women develop. People placed in positions of subordination are less psychologically healthy. The findings of this study support this theory by demonstrating a connection between attitudes toward women’s roles and their level of inauthenticity. According to Feminist theory, women that hold more traditional views place themselves in a subordinate role to men. The women who reported more conservative attitudes toward women also were more inauthentic, which has been related to lower self-esteem and higher rates of depression in other studies (Tolman & Porche, 2000; Tolman et al., 2006). Relational-Cultural theorists believe that authentic connection is necessary for healthy development. Theorists would predict that women
with more traditional attitudes would be less authentic in their relationships because they are devaluing their true selves.

A majority of research being guided by RCT is qualitative in nature or uses case studies to explore different aspects of the theory. This research study adds to quantitative literature that examines inauthentic self in relationship. RCT asserts that attitudes and beliefs develop within relationships. In this study, attitudes toward women mediate the relationship between perceived mother’s attitudes and inauthentic self in relationship. Therefore, this finding aligns with theories showing that mother’s attitudes influence their daughters. The findings of Bohannon and Blanton (1999) revealed that the relationship between mothers and daughters attitudes holds constant over time. They found that whereas attitudes of the entire group of mothers and daughters changed over time, becoming more egalitarian, mothers and daughters attitudes remained similar to each other. This finding suggested to the authors that attitudes are developed relationally and that later in life, daughters might influence their mothers’ attitudes. The results of the present study also support the tenets of Relational-Cultural theory.

A central construct of RCT is mutuality or mutual empathy which is a two-way (or more) process of allowing oneself to be influenced by others and sensing that one influences others. This central construct is also supported by the correlation between mothers and daughters’ attitudes. Additionally, the finding that women holding pro-feminist attitudes are less inauthentic supports feminist theory. Many feminist theorists believe that the patriarchal society in which women are raised encourages women to be seen and not heard and to suppress their wants and needs. The finding that women who hold traditional attitudes are more inauthentic lends further support to this proposition.
Implications for Practice

Studies have suggested that women who hold more traditional views of their roles in society are likely to have a diminished sense of well-being and greater psychopathology whereas women who hold more egalitarian or feminist values tend to report more positive well-being (Yakushko, 2007). The findings of this study demonstrated that holding more pro-feminist values may contribute to greater authenticity. Therefore, women’s empowerment is an important aspect of psychological well-being and should be a focus of practitioners.

The results of the current study have numerous implications for counseling practice. The finding that daughters’ perceptions of their mothers’ attitudes directly influences their own attitudes suggests that practitioners should place adequate attention on mother-daughter relationships. Examining the role of mothers’ attitudes in daughters’ inauthenticity may be an important consideration in therapy. The importance of the mother’s influence also suggests that practitioners should pay attention to how women are being influenced by other relationships in their lives. The influence of other key relationships not investigated in this study may also be important to examine in therapy. This study suggests that family influence is important in authenticity, however, it is not the end all be all. Because women’s attitudes contribute more directly to the relationship with inauthenticity, focusing on the individual and paying attention to egalitarian or traditional beliefs held by the individual presenting for treatment is supported. Therapy can also focus directly on how authentic young women believe they can be in their relationships. Focusing on authenticity in the therapeutic relationship is consistent with RCT. Therefore, utilizing feminist approaches to therapy can be helpful for many women, especially those women having a difficult time being authentic or who act inauthentically in an attempt to maintain connection.
Feminist counseling approaches suggest that practitioners de-mystify the counseling process and establish an egalitarian relationship with the client. Minimizing power differentials may help women who are inauthentic in their relationships to feel more comfortable in authentic self-expression with the therapist. Being authentic in the therapeutic relationship has the potential to generalize to other relationships.

Another important aspect of feminist therapy is engaging in gender-role analysis with clients. Practitioners can help women to understand their views about women’s role in society and how their attitudes toward women may be influencing the degree to which they believe they can express themselves authentically with others. One outcome could be empowering the client to change the things that she does not like about her inauthenticity in relationships. Additionally, Sands (1998) stated that “traditional sex-role socialization of women forbids female adolescents from acting assertively. By learning to stand up for herself, a young woman may become empowered to counteract patterns of helplessness and submissiveness (Arredondo, 1992)” (para 25). Gender-role analysis and assertiveness training may empower clients, increase feelings of self-worth, and foster psychological well-being.

Feminist therapy values the female perspective and encourages clients to embrace female-centered values in a society that may overlook their importance in fostering women’s health. Providing a place where young women can honor the full range of emotions and thoughts they experience as they develop and where they feel valued enhances growth-fostering connection. From this framework therapists can work with clients to foster authenticity and voice.

**Research Implications and Future Directions**

A review of literature concerning inauthentic self in relationship indicated that more qualitative and quantitative research is needed to fully understand the phenomenon of inauthenticity. The present study begins to examine sociocultural factors contributing to
inauthentic self in relationship. Future researchers should attempt to replicate and expand upon
the findings of this study. Since previous research focuses on the negative outcomes associated
with loss of voice or inauthenticity, future studies should continue to focus on factors that
contribute to women’s inauthenticity.

Additionally, future studies should examine what additional sociocultural factors
contribute to the development of egalitarian attitudes. The connection between sociocultural
influences found in the study suggests that it might be helpful to examine other sociocultural
influences such as popular media as well as other influential relationships. This study only
looked at relationship with mothers. Many other relationships may be considered. The current
study found that the mother-daughter relationship is important in influencing attitudes. Future
studies may look at other important relationships such as fathers, boyfriends, best girlfriends, etc.
with regard to attitudes and inauthenticity.

Future research should continue to explore the process of internalization of negative
constructions of femininity and how internalization of messages is linked to inauthenticity.
Additionally, examining individual characteristics that contribute to inauthentic self in
relationship could directly influence counseling practice interventions. One author suggests, “in
a genuine relationship, there is an outward flow of open, alert attention toward the other person
in which there is no wanting whatsoever. That alert attention is Presence. It is the prerequisite
for any authentic relationship” (Tolle, 2005, p.84). Using a measure that looks at individual
level of presence or mindfulness may provide useful information about what characteristics
influence authentic self-expression.

Perceived mothers’ attitudes toward women were examined in the current study because it
was suspected that perceived mothers’ attitudes may be as impactful as mothers’ actual attitudes
based on a study by Buri (1989). Buri found that a child’s self-concept is more greatly affected by his or her perceptions of the parental relationship than what the parent reports about the relationship. To assess the extent to which mother’s actual attitudes related to inauthenticity, future studies could directly assess mothers’ attitudes toward women. Due to same source bias, it is likely that the researcher would not have found as high of a correlation between mothers’ and daughters’ attitudes if mothers’ attitudes were measured directly. If the participants’ mothers had been polled and asked their attitudes directly, the finding of a mediating relationship between attitudes and inauthenticity might also differ. Therefore, future research is needed to determine if the interrelationship between these two variables exists when mothers’ attitudes are directly measured. Additionally, assessing relationship quality from the perspective of both the mother and daughter could be used in future studies. This method would help further knowledge of the direct relationship between mothers’ views and daughters’ views and further clarify the relationship between women’s attitudes in relationship to their mothers’ and their inauthenticity.

The study obtained for the present study was fairly homogeneous in race, age, and reported have a larger than average number of mothers with high levels of education. Future studies should examine a more racially diverse sample and groups with varying degrees of mother’s education to determine if the findings are related to those characteristics. Also, the high levels of nurturance may have produced ceiling effects with the data. This may not have occurred with a more heterogeneous sample. Future studies can build on the current study by investigating similar research questions with more diverse samples that vary based on different regions of the U.S., ethnic and cultural groups, and socioeconomic status.

Because a majority of participants reported having highly nurturing mothers, it is possible that social desirability played a role in participants’ responses concerning their mother’s
nurturance. To determine the extent of social desirability, future studies could use the Marlowe-Crowne Social Desirability Scale. This would provide additional information about how the results may have been impacted by social desirability. Examining the aforementioned areas of study will extend the present findings of this study and contribute to further knowledge that will inform theory, research, and practice in women’s inauthenticity in relationships.

Summary

This chapter provided a discussion of the results, the study limitations, implications for theory and practice, and recommendations for future research. Overall, the findings indicated a significant association between egalitarian or pro-feminist attitudes toward women and inauthentic self in relationship. The findings further suggested that perceived mother’s attitudes influence daughter’s attitudes, which in turn influence daughters’ inauthentic self in relationship. These findings expand the body of literature on factors related to inauthenticity in relationships among college women and emphasize the importance of egalitarian attitudes toward women on inauthenticity. Future studies should continue to focus on factors that contribute to women’s inauthenticity in an effort to inform counseling interventions aimed at college age women. A clearer understanding of college age women’s inauthenticity is a starting point for interventions aimed at developing authenticity and psychological well-being in young women.
Protocol Title: Inauthentic Self in Relationship: The Role of Attitudes Toward Women and Mother’s Nurturance

Please read this consent document carefully before you decide to participate in this study.

Inclusion criteria to participate in the study:

You must be between the ages of 18-22 and you must be a currently full-time enrolled college female at the University of Florida or the University of Georgia to participate in this research study.

Purpose of the research study:

The purpose of this study is to examine factors that influence women’s feelings about themselves and how they relate to others.

What you will be asked to do in the study:

Your participation in this research includes filling out a brief questionnaire that asks you to provide background information and complete 4 brief online questionnaires. You do not have to answer any items that you do not wish to answer.

Time required:

Approximately 15 minutes

Risks and Benefits:

There are no anticipated risks, and no direct benefits for participating in this study.

Compensation:

No monetary compensation will be given as a result of participation in this study.

Confidentiality:

Your identity will be unknown to us. You will not be asked to provide your name on any of the questionnaires.

Voluntary participation:

Your participation in this study is completely voluntary. There is no penalty for not participating.
Right to withdraw from the study:

You have the right to withdraw from the study at anytime without consequence.

Whom to contact if you have questions about the study:

Jaime Jasser, Doctoral candidate
1313C Norman Hall, PO Box 117046, Gainesville FL 32611
jljasser@ufl.edu
(352) 392-0731

Sondra Smith, Supervisor
1209 Norman Hall, PO Box 117046, Gainesville FL 32611
ssmith@coe.ufl.edu
(352) 392-0731 x239

Whom to contact about your rights as a research participant in the study:

UFIRB Office, Box 112250, University of Florida, Gainesville, FL 32611-2250; (352) 392-0433.

If you consent to participate in this research study, agree to the terms above, and meet the participation criteria, please click on the agree button below. Please print this page for your records and/or bookmark it for future reference.
APPENDIX B
FORMATTED ONLINE SURVEYS

Please answer the survey questions below. When you are done, click on the button at the bottom of this page to submit your survey. (Sorry, but after submitting your survey, it will not be possible to change your answers.)

Question 1.

1. The statements listed below (questions 1-15) describe attitudes toward the roles of women in society which different people have. There are no right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you (1) agree strongly, (2) agree mildly, (3) disagree mildly, or (4) disagree strongly.

- Swearing and obscenity are more repulsive in the speech of a woman than a man.
  - Agree strongly
  - Agree mildly
  - Disagree mildly
  - Disagree strongly

Question 2.

2. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing laundry.
  - Agree strongly
  - Agree mildly
  - Disagree mildly
  - Disagree strongly

Question 3.

3. It is insulting to women to have the “obey” clause remain in the marriage service.
  - Agree strongly
  - Agree mildly
  - Disagree mildly
  - Disagree strongly

Question 4.

4. A woman should be free as a man to propose marriage.
  - Agree strongly
  - Agree mildly
Question 5.
5. Women should worry less about their rights and more about becoming good wives and mothers.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 6.
6. Women should assume their rightful place in business and all the professions along with men.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 7.
7. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 8.
8. It is ridiculous for a woman to run a locomotive and for a man to darn socks.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 9.
9. The intellectual leadership of a community should be largely in the hands of men.
   - Agree strongly
   - Agree mildly
Question 10.
10. Women should be given equal opportunity with men for apprenticeship in the various trades.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 11.
11. Women earning as much as their dates should bear equally the expense when they go out together.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 12.
12. Sons in a family should be given more encouragement to go to college than daughters.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 13.
13. In general, the father should have greater authority than the mother in the bringing up of the children.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 14.
14. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.
   - Agree strongly
   - Agree mildly
Question 15.

15. There are many jobs in which men should be given preference over women in being hired or promoted.

- Disagree mildly
- Disagree strongly

Question 16.

16. For items 16-25, select the answer that best describes how much you agree or disagree with each statement.

I would tell a friend I think she looks nice, even if I think she shouldn’t go out of the house dressed like that.

- Strongly disagree
- Disagree
- Somewhat disagree
- Somewhat agree
- Agree
- Strongly agree

Question 17.

17. I express my opinions only if I can think of a nice way of doing it.

- Strongly disagree
- Disagree
- Somewhat disagree
- Somewhat agree
- Agree
- Strongly agree
Question 18.
18. I worry that I make others feel bad if I am successful.
   - Strongly disagree
   - Disagree
   - Somewhat disagree
   - Somewhat agree
   - Agree
   - Strongly agree

Question 19.
19. I would not change the way I do things in order to please someone else.
   - Strongly disagree
   - Disagree
   - Somewhat disagree
   - Somewhat agree
   - Agree
   - Strongly agree

Question 20.
20. I tell my friends what I honestly think even when it is an unpopular idea.
   - Strongly disagree
   - Disagree
   - Somewhat disagree
   - Somewhat agree
   - Agree
   - Strongly agree

Question 21.
21. Often I look happy on the outside in order to please others, even if I don’t feel happy on the inside.
   - Strongly disagree
   - Disagree
   - Somewhat disagree
   - Somewhat agree
Question 22.

22. I wish I could say what I feel more often than I do.
   - Strongly disagree
   - Disagree
   - Somewhat disagree
   - Somewhat agree
   - Agree
   - Strongly agree

Question 23.

23. I feel like it’s my fault when I have disagreements with my friends.
   - Strongly disagree
   - Disagree
   - Somewhat disagree
   - Somewhat agree
   - Agree
   - Strongly agree

Question 24.

24. When my friends ignore my feelings, I think that my feelings weren’t very important anyway.
   - Strongly disagree
   - Disagree
   - Somewhat disagree
   - Somewhat agree
   - Agree
   - Strongly agree

Question 25.

25. I usually tell my friends when they hurt my feelings.
   - Strongly disagree
   - Disagree
   - Somewhat disagree
Question 26.

26. For items 26-40, select how you think your MOTHER would rate each item using the four point scale ranging from (1) agree strongly to (4) disagree strongly.

Note: These items are the same as 1-15 but you are asked to think about and answer based on how you think your MOTHER would respond to the items.

Swearing and obscenity are more repulsive in the speech of a woman than a man.

☐ Agree strongly
☐ Agree mildly
☐ Disagree mildly
☐ Disagree strongly

Question 27.

27. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing laundry.

☐ Agree strongly
☐ Agree mildly
☐ Disagree mildly
☐ Disagree strongly

Question 28.

28. It is insulting to women to have the “obey” clause remain in the marriage service.

☐ Agree strongly
☐ Agree mildly
☐ Disagree mildly
☐ Disagree strongly

Question 29.

29. A woman should be free as a man to propose marriage.

☐ Agree strongly
☐ Agree mildly
Question 30.
30. Women should worry less about their rights and more about becoming good wives and mothers.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 31.
31. Women should assume their rightful place in business and all the professions along with men.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 32.
32. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 33.
33. It is ridiculous for a woman to run a locomotive and for a man to darn socks.
   - Agree strongly
   - Agree mildly
   - Disagree mildly
   - Disagree strongly

Question 34.
34. The intellectual leadership of a community should be largely in the hands of men.
   - Agree strongly
   - Agree mildly
Question 35.

35. Women should be given equal opportunity with men for apprenticeship in the various trades.

☐ Agree strongly
☐ Agree mildly
☐ Disagree mildly
☐ Disagree strongly

Question 36.

36. Women earning as much as their dates should bear equally the expense when they go out together.

☐ Agree strongly
☐ Agree mildly
☐ Disagree mildly
☐ Disagree strongly

Question 37.

37. Sons in a family should be given more encouragement to go to college than daughters.

☐ Agree strongly
☐ Agree mildly
☐ Disagree mildly
☐ Disagree strongly

Question 38.

38. In general, the father should have greater authority than the mother in the bringing up of the children.

☐ Agree strongly
☐ Agree mildly
☐ Disagree mildly
☐ Disagree strongly

Question 39.

39. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.

☐ Agree strongly
☐ Agree mildly
Question 40.

40. There are many jobs in which men should be given preference over women in being hired or promoted.

☐ Agree strongly
☐ Agree mildly
☐ Disagree mildly
☐ Disagree strongly

Question 41.

41. For each of the following statements (questions 41-64), indicate the number on the 5-point scale below that best describes how that statement applies to you and your mother. Try to read and think about each statement as it applies to you and your mother during your years growing up at home. There are no right or wrong answers, so don’t spend a lot of time on any one item. We are looking for your overall impression regarding each statement.

My mother seldom says nice things about me.

☐ Strongly disagree
☐ Disagree
☐ Neither agree nor disagree
☐ Agree
☐ Strongly agree

Question 42.

42. I am an important person in my mother’s eyes.

☐ Strongly disagree
☐ Disagree
☐ Neither agree nor disagree
☐ Agree
☐ Strongly agree
Question 43.

43. My mother often acts as if she doesn’t care about me.
   - [ ] Strongly disagree
   - [ ] Disagree
   - [ ] Neither agree nor disagree
   - [ ] Agree
   - [ ] Strongly agree

Question 44.

44. My mother enjoys spending time with me.
   - [ ] Strongly disagree
   - [ ] Disagree
   - [ ] Neither agree nor disagree
   - [ ] Agree
   - [ ] Strongly agree

Question 45.

45. My mother expresses her warmth and affection for me.
   - [ ] Strongly disagree
   - [ ] Disagree
   - [ ] Neither agree nor disagree
   - [ ] Agree
   - [ ] Strongly agree

Question 46.

46. My mother is easy for me to talk to.
   - [ ] Strongly disagree
   - [ ] Disagree
   - [ ] Neither agree nor disagree
   - [ ] Agree
   - [ ] Strongly agree

Question 47.

47. I am tense and uneasy when my mother and I are together.
   - [ ] Strongly disagree
Question 48.

48. I feel that my mother finds fault with me more often than I deserve.

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

Question 49.

49. My mother takes an active interest in my affairs.

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

Question 50.

50. I feel very close to my mother.

- Strongly disagree
- Disagree
- Neither agree nor disagree
- Agree
- Strongly agree

Question 51.

51. My mother does not understand me.

- Strongly disagree
- Disagree
- Neither agree nor disagree
Question 52.
52. My mother believes in me.
   □ Strongly disagree
   □ Disagree
   □ Neither agree nor disagree
   □ Agree
   □ Strongly agree

Question 53.
53. I don’t feel that my mother enjoys being with me.
   □ Strongly disagree
   □ Disagree
   □ Neither agree nor disagree
   □ Agree
   □ Strongly agree

Question 54.
54. My mother doesn’t really know what kind of person I am.
   □ Strongly disagree
   □ Disagree
   □ Neither agree nor disagree
   □ Agree
   □ Strongly agree

Question 55.
55. My mother is a warm and caring individual.
   □ Strongly disagree
   □ Disagree
   □ Neither agree nor disagree
   □ Agree
   □ Strongly agree
Question 56.

56. My mother does not feel that I am important and interesting.
   - Strongly disagree
   - Disagree
   - Neither agree nor disagree
   - Agree
   - Strongly agree

Question 57.

57. My mother is very interested in those things that concern me.
   - Strongly disagree
   - Disagree
   - Neither agree nor disagree
   - Agree
   - Strongly agree

Question 58.

58. My mother is often critical of me and nothing I do ever seems to please her.
   - Strongly disagree
   - Disagree
   - Neither agree nor disagree
   - Agree
   - Strongly agree

Question 59.

59. My mother seldom shows me any affection.
   - Strongly disagree
   - Disagree
   - Neither agree nor disagree
   - Agree
   - Strongly agree
Question 60.  
60. My mother consoles me and helps me when I am unhappy or in trouble.  
☐ Strongly disagree  
☐ Disagree  
☐ Neither agree nor disagree  
☐ Agree  
☐ Strongly agree  

Question 61.  
61. My mother is generally cold and removed when I am with her.  
☐ Strongly disagree  
☐ Disagree  
☐ Neither agree nor disagree  
☐ Agree  
☐ Strongly agree  

Question 62.  
62. I receive a lot of affirmation from my mother.  
☐ Strongly disagree  
☐ Disagree  
☐ Neither agree nor disagree  
☐ Agree  
☐ Strongly agree  

Question 63.  
63. My mother is very understanding and sympathetic.  
☐ Strongly disagree  
☐ Disagree  
☐ Neither agree nor disagree  
☐ Agree  
☐ Strongly agree  

Question 64.  
64. My mother does not really care much what happens to me.  
☐ Strongly disagree
Question 65.

65. Please select the box next to the racial group with which you most strongly identify:

- Black, African American, or Caribbean American
- White, Caucasian, or European American
- Hispanic or Latina
- Asian American or Pan-Asian American
- Native American
- Arab American
- Other:
  
Question 66.

66. Please select the box next to your current year in college:

- First
- Second
- Third
- Fourth
- Fifth year or more

Question 67.

67. What is your age?

Question 68.

68. What is your major?

Question 69.

69. Which of the following best describes the geographic location where you were raised?

- Northeastern United States (US)
- Northwestern US
Question 70.

70. Where is your current place of residence?

☐ On Campus
☐ Off Campus
☐ At home
Other: _____________________________

Question 71.

71. Is your mother:

☐ Living
☐ Deceased
If deceased, for how long? _____________________________

Question 72.

72. What is your mother’s highest level of education?

☐ Middle School
☐ High School
☐ Junior College (AA-AS)
☐ 4-year College (BA-BS)
☐ Master’s Degree or Ph.D.

Question 73.

73. Which best describes the home in which you were raised?

☐ Intact family
☐ Divorced family
☐ Blended family
☐ Single parent family
If Other, describe _____________________________
Question 74.

74. Growing up, who would you consider to be your primary caregiver?
   - Biological Mother
   - Biological Father
   - Stepmother
   - Stepfather
   - Adoptive Mother
   - Adoptive Father
   - Grandmother
   - Grandfather
   - Other:

Question 75.

75. Which university are you currently attending?
   - University of Florida
   - University of Georgia

I'm finished. Store my answers. (Step 4).
APPENDIX C
ATTITUDES TOWARD WOMEN SCALE

Instructions:
The statements listed below describe attitudes toward the roles of women in society which different people have. There are no right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you (A) agree strongly, (B) agree mildly, (C) disagree mildly, or (D) disagree strongly.

1. Swearing and obscenity are more repulsive in the speech of a woman than a man.
   A  B   C   D
   Agree strongly Agree mildly Disagree mildly Disagree strongly

2.* Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing laundry.
   A   B   C   D
   Agree strongly Agree mildly Disagree mildly Disagree strongly

3.* It is insulting to women to have the “obey” clause remain in the marriage service.
   A  B   C   D
   Agree strongly Agree mildly Disagree mildly Disagree strongly

4.* A woman should be free as a man to propose marriage.
   A  B   C   D
   Agree strongly Agree mildly Disagree mildly Disagree strongly

5. Women should worry less about their rights and more about becoming good wives and mothers.
   A  B   C   D
   Agree strongly Agree mildly Disagree mildly Disagree strongly

6.* Women should assume their rightful place in business and all the professions along with men.
   A  B   C   D
   Agree strongly Agree mildly Disagree mildly Disagree strongly

7. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.
   A  B   C   D
   Agree strongly Agree mildly Disagree mildly Disagree strongly

8. It is ridiculous for a woman to run a locomotive and for a man to darn socks.
   A  B   C   D
   Agree strongly Agree mildly Disagree mildly Disagree strongly
9. The intellectual leadership of a community should be largely in the hands of men.
A   B   C   D
Agree strongly Agree mildly Disagree mildly Disagree strongly

10.* Women should be given equal opportunity with men for apprenticeship in the various trades.
A   B   C   D
Agree strongly Agree mildly Disagree mildly Disagree strongly

11.* Women earning as much as their dates should bear equally the expense when they go out together.
A   B   C   D
Agree strongly Agree mildly Disagree mildly Disagree strongly

12. Sons in a family should be given more encouragement to go to college than daughters
A   B   C   D
Agree strongly Agree mildly Disagree mildly Disagree strongly

13. In general, the father should have greater authority than the mother in the bringing up of the children.
A   B   C   D
Agree strongly Agree mildly Disagree mildly Disagree strongly

14.* Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.
A   B   C   D
Agree strongly Agree mildly Disagree mildly Disagree strongly

15. There are many jobs in which men should be given preference over women in being hired or promoted.
A   B   C   D
Agree strongly Agree mildly Disagree mildly Disagree strongly

In scoring items, A=0, B=1, C=2, D=3 except for the items with an asterisk where the scale is reversed. A high score indicates a profeminist, egalitarian attitude, while a low score indicates a traditional, conservative attitude.

PERCEIVED MOTHER’S ATTITUDES TOWARD WOMEN
This scale is the same as the one above, however, the instructions ask each participant to select how she thinks her mother would rate each item using the same four point likert scale ranging from 1 (Agree Strongly) to 4 (Disagree Strongly). Scoring is the same as above.
APPENDIX D
INAUTHENTIC SELF IN RELATIONSHIP SUBSCALE

Participants respond on a 6-point scale ranging from 1 (strongly disagree) to 6 (strongly agree):

1. I would tell a friend I think she looks nice, even if I think she shouldn’t go out of the house dressed like that.

2. I express my opinions only if I can think of a nice way of doing it.

3. I worry that I make others feel bad if I am successful.

4.* I would not change the way I do things in order to please someone else.

5. *I tell my friends what I honestly think even when it is an unpopular idea.

6. Often I look happy on the outside in order to please others, even if I don’t feel happy on the inside.

7. I wish I could say what I feel more often than I do.

8. I feel like it’s my fault when I have disagreements with my friends.

9. When my friends ignore my feelings, I think that my feelings weren’t very important anyway.

10.* I usually tell my friends when they hurt my feelings.

Scores are computed by summing up responses to each item (using reversed scoring) and then dividing by the number of items in the subscale. Items with an asterisk are reversed. Higher scores indicate greater conventionality, more inauthentic in relationships.
APPENDIX E
PARENTAL (MOTHER’S) NURTURANCE SCALE

For each of the following statements, indicate the number on the 5-point scale below that best describes how that statement applies to you and your mother. Try to read and think about each statement as it applies to you and your mother during your years growing up at home. There are no right or wrong answers, so don’t spend a lot of time on any one item. We are looking for your overall impression regarding each statement.

1. = Strongly disagree
2. = Disagree
3. = Neither agree nor disagree
4. = Agree
5. = Strongly agree

1. _____ My mother seldom says nice things about me.
2. _____ I am an important person in my mother’s eyes.
3. _____ My mother often acts as if she doesn’t care about me.
4. _____ My mother enjoys spending time with me.
5. _____ My mother expresses her warmth and affection for me.
6. _____ My mother is easy for me to talk to.
7. _____ I am tense and uneasy when my mother and I are together.
8. _____ I feel that my mother finds fault with me more often than I deserve.
9. _____ My mother takes an active interest in my affairs.
10. _____ I feel very close to my mother.
11. _____ My mother does not understand me.
12. _____ My mother believes in me.
13. _____ I don’t feel that my mother enjoys being with me.
14. _____ My mother doesn’t really know what kind of person I am.
15. _____ My mother is a warm and caring individual.
16. _____ My mother does not feel that I am important and interesting.
17. _____ My mother is very interested in those things that concern me.
18. _____ My mother is often critical of me and nothing I do ever seems to please her.
19. _____ My mother seldom shows me any affection.
20. _____ My mother consoles me and helps me when I am unhappy or in trouble.
21. _____ My mother is generally cold and removed when I am with her.
22. _____ I receive a lot of affirmation from my mother.
23. _____ My mother is very understanding and sympathetic.
24. _____ My mother does not really care much what happens to me.

Description: Designed to measure parental nurturance from the perspective of the child (of any age). Identical forms are used for both mothers and fathers with only gender references changed. Scoring: Individual scores from each item are summed. Reverse scoring (1 = 5, etc.) for items 1, 3, 7, 8, 11, 13, 14, 16, 18, 19, 21, and 24.
APPENDIX F
DEMOGRAPHIC QUESTIONNAIRE

Please select the box next to the racial group with which you most strongly identify:
- Black, African American, or Caribbean American
- White, Caucasian, or European American
- Hispanic or Latina
- Asian American or Pan-Asian American
- Native American
- Arab American
- Other

Please select the box next to your current year in college:
- First
- Second
- Third
- Fourth
- Fifth year or more

What is your age?

What is your major?

Which of the following best describes the geographic location where you were raised?
- Northeastern United States (US)
- Northwestern US
- Southeastern US
- Southwestern US
- Outside the US

Where is your current place of residence?
- On campus
- Off Campus
- At home
- Other

Is your mother:
- Living
- Deceased
  If deceased, for how long?
What is your mother’s highest level of education?
- Middle School
- High School
- Junior College (AA-AS)
- 4-year College (BA-BS)
- Master’s Degree or Ph.D.

Which best describes the home in which you were raised?
- Intact family
- Divorced family
- Blended family
- Single parent family
- Other-Describe

Growing up, who would you consider to be your primary caregiver?
- Biological Mother
- Biological Father
- Stepmother
- Stepfather
- Adoptive Mother
- Adoptive Father
- Grandmother
- Grandfather
- Aunt
- Uncle
- Other-Describe

Which university are you currently attending?
- University of Florida
- University of Georgia
LIST OF REFERENCES


BIOGRAPHICAL SKETCH

Jaime Lee Jasser was born on April 26, 1979 in Palm Beach Gardens, Florida. The older sister of Jacqui Jasser, she grew up in Jupiter and Melbourne Beach, Florida where she helped run her family’s grocery store. She graduated from Melbourne High School in 1997. She received her Bachelor of Science degree in psychology in 2001, her Master of Education and Specialist in Education degrees in marriage and family therapy in 2004, and her Doctor of Philosophy in mental health counseling in 2008 from the University of Florida. After graduation, she will work as a Psychiatric Counselor at The Ohio State University’s Counseling and Consultation Service.