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How the Women's Movement Has Affected Marriage and the Family and How the Practice of Marriage, Family and Child Counseling Has Responded

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HOW THE WOMEN'S MOVEMENT HAS AFFECTED
MARRIAGE AND THE FAMILY
AND

HOW THE PRACTICE OF MARRIAGE, FAMILY AND
CHILD COUNSELING HAS RESPONDED

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"women's liberation" was favored by more than fifty percent of the eighteen-and-over population.

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Introduction

Thirteen years after the publication of Betty Friedan's The Feminine Mystique,¹ and the beginnings of the second wave of feminism,² it is evident that we are going through a period of dramatic transition in our society. The women's movement is no longer a radical movement; it has penetrated all areas of all social classes, ethnic boundaries,³ and all the major cultures in the world today.

Whatever their personal attitude towards feminism, Americans for the first time have become universally aware of women's demands for change. And, according to those who study public attitudes, there can be no doubt as to which way the trend is going. In 1974, pollster Daniel Yankelovich reported that for the first time, "women's liberation" was favored by more than fifty⁴ percent of the eighteen-and-over population.

The recognition that all aspects of human behavior are involved in equality for women is what makes this new feminism different from the original feminist issues. The current women's movement could not have had such an impact, despite its inherent ideological strength, were it not for other significant social changes, such as:

- (1) The advent of the "pill" and the sexual revolution that changed the ground rules for male/female relationships. It reduced the necessity for marrying rather than living together. It permitted women to relax and enjoy sex. It gave women assurance that they could continue their life's work and devote time to children when and if they wished.
- (2) The economics of the times permitted and/or demanded that more women work. For many women, work outside the home proved more to their liking than housework; for others, the income was essential for life's necessities or wanted luxuries.
- (3) The new mobility that made it possible and acceptable for women to travel widely on their own, gaining exposure to new people and new ideas.
- (4) Instant communications, especially television, brought to those who stayed home living pictures of the different kinds of lives being carved out by women everywhere.

(5) A sudden awareness of longevity and its implications: the realization that on the one hand young women need not rush to raise a family and, on the other, that a woman - having had her children - would face forty or more years of her life when they no longer needed her.⁵

We have seen a striking change in traditional customs and beliefs, particularly the patterns of masculine and feminine behavior. The once clearly defined distinctions between men and women in their sexual and social roles have begun to blur, yet no new generally agreed upon patterns have emerged.

In the meantime, the cost to our society is high. The divorce rate in the United States has passed one million per year. (In the year ending March 1976 there were 2,120,000 marriages and 1,049,000 divorces -- a ratio of one divorce for every two marriages.)

An increasing number and proportion of all children are born into families without fathers in residence, and in 1974 more than 20,000 children were born to unmarried persons.

Veneral disease, as reported by public health agencies, has reached epidemic proportions. In 1975, there were 41,831 reported cases of gonorrhea in Los Angeles County alone - a 36 percent increase from the previous year. There was a seven percent increase in reported cases of syphilis.

The United States Center for Disease Control in Washington, D. C. advises that there are more than a million cases reported each year of veneral disease. However, Dr. Ralph H. Henderson, director of CDC's Veneral Disease Control Division, said that the actual incidence is probably 2.5 to 3 million new cases per year.

The use of marijuana in adolescents alone increased three times from 1970 to 1973; two and one-half times more used psychedelics; hard drug use nearly doubled and alcohol consumption rose from 25 to 36 percent.

Behind these statistics can be found very real suffering and pain of families and individuals. It seems that the traditional values and supports that guided another generation have, for the most part, been abandoned.

History of the Development of Marriage and the Family

Since the conditions out of which the women's movement arose have their roots in the past, it may be helpful to review the history of the development of marriage and the family.

The origins of women's social and legal subordination have been much debated and it is difficult to reach well-supported conclusions. Some factors often discussed are

- (1) the lesser physical strength of women
- (2) the physical limitations of frequent pregnancy
- (3) the traditional responsibility of women for early child care.¹¹

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According to Frederick Engels¹², the study of the history of the family dates from 1861, with the publication of Johann J. Bachofen's Mother Right.¹³ According to

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Bachofen, an early researcher in the field of primitive right, it is not the development of the actual conditions under which humans live, but the religious reflection of these conditions in the minds of men that brought about the historical changes in the common social position of

man and woman. Bachofen finds evidence in support of his propositions in ancient classical literature. Engels dismisses Bachofen's thesis of religion as the decisive lever in world history as "sheer mysticism."

Anthropological studies indicate that all known societies appear to have had some system for regulating the mating between men and women; however, marriage as an institution has historically been utilized for social as well as sexual purposes. Regulations governing mating in early cultures were determined by the needs of the group (i. e., mating could take place only within the group, or within a selected other group, and so forth.) Once early cultures developed rules and customs to govern where they would live, how to structure descent and responsibility for child rearing, the institutional essentials for marriage for all future societies, up to the present, were established. Other than more elaboration of the rites and ceremonies, this basic model was not changed until the 19th century, when love and romance became a new element in marriage.

Associated with the first homicide. Barbarism flourished about eight thousand years ago and gave way to the first urban populations of Egypt, India and China.

About three thousand years ago, Western civilization was born. The key institutions of civilized society - the family, private property, and the state - were non-existent in pre-historic times. Social institutions are not unchanging; they come into existence at certain periods of history as a result of specific socio-economic conditions.

According to Lewis H. Morgan, considered the founder of American anthropology, the maternal gens (clan) preceded the father-family in history.

There are three main epochs of human history: savagery (or old stone age/paleolithic); barbarism (neolithic, also called early civilization); and civilization.

Savagery had an economy founded on food-gathering and hunting and simple garden culture. Barbarism introduced the era of agriculture and stock-raising, providing the first surplus food, which could support larger populations and a higher culture. With civilization came the development of metallurgy and trade.

Savagery began about one million years ago, and is associated with the first hominids. Barbarism flourished about eight thousand years ago and gave way to the first urban populations of Egypt, India and China.

About three thousand years ago, Western civilization was born in the formation of Greek and Roman city-states.

Savagery was the longest epoch, lasting for more than 99 percent of all of human existence on earth.

Early anthropologists discovered that primitive society was very different from civilized society in every major respect. Civilized society is founded on the private ownership of property and it is class-divided. It is characterized by economic, social and sexual inequality. Male supremacy and female inferiority are integral features of this patriarchal class system.

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Savage society was based upon collective ownership of the means of production, cooperative social relations, and equality in all spheres of life, including sexual equality. Due to the absence of private property, such key institutions of the private property system as the state and the patriarchal family were non-existent. Tribal society was a self-governing community in which elected chiefs claimed no superiority over other members. There was no compulsory family institution with the father in command, exacting subservience

and obedience from wife and children, anymore than there was a coercive state apparatus. One of its features was
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the influential and esteemed position of women.

It appears that a drastic social change occurred in the transition from savagery to civilization -- in the period of barbarism. The structure of society was transformed from an equalitarian commune to an oppressive class system serving the interests of private property, and women, over a period of some 5,000 years, lost their former high position in primitive communes. In the beginning of the first agricultural stage, women were still influential -- in fact, it was
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the apex of their prestige. (This esteemed position now appears in various myths such as Earth Mother, Goddess of Fertility, and so forth.) This has led some to the assumption that the period of matriarchal influence was very short, confined to the first stages of agriculture. It was actually the climax of hundreds of thousands of years
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in the savagery epoch.

With the rise of private property and the new social forces that gained ascendancy in the later stages of

barbarism, the high rank of women began a decline, and with the advent of civilization and class division, they began to experience oppression by a patriarchal society.

In the primitive self-governing communes, women and men assembled together in collective councils to make decisions about internal affairs and to elect their chiefs to carry out the community's decisions. These councils were democratically convened and controlled. No punishment was needed other than public disapproval. Each individual aspired to the approval and commendation of the community. Women were a visible and vocal part of these councils, as is testified to by numerous reports on the American Indians and other early peoples. Women often out-numbered men on the councils. W. I. Thomas writes of the Wyandot tribe that there were four women to every man and this "numerical recognition of women is striking and indicates that they are the original core of society."

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Alexander Goldenweiser, in a discussion of the Iroquois tribe, writes, "women were more influential than men both in the elections of chiefs and in their depositions."

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The technical basis for the rise of the state was the advance of the period of barbarism from the primitive division of labor between the sexes, to new and far more productive social divisions of labor.

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For the first time, an economic surplus came into existence over and above immediate needs of consumption. At first the surplus was used for community projects; gradually, however, the surplus wealth came more and more into the hands of private proprietors, elevating a possessing class over the great majority of the people. In evolutionary sequence, there arose the landed estates, domains and principalities of the aristocratic classes from the Middle to the Far East, the city-state of early Greece and Rome, and ultimately, the nation-state of Western civilization.

This cleavage of society into classes with opposing interests created the need for a public apparatus to regulate the antagonisms while maintaining the power and privilege of the propertied ruling class. Thus, the state arose, with its judiciary, bodies of armed men and prisons to keep order. As the matriarchal clan commune

was undermined, so was the collective democratic administration of affairs and there arose the coercive power of the armed forces. Side by side with the rise of state power to maintain the rule of the rich over the poor, there also developed the coercive patriarchal family institution, which brought on the dispersal and isolation of women from one another. After having played a leading role in production, women were relegated to domestic servitude under individual husbands, to home and the family. Where formerly they had held an influential position in community affairs, corresponding to their place in production, they were now removed from public life and cloistered in the home.

Engels demonstrates that the patriarchal family arose to control and to subjugate women in the very same process whereby the state arose to subjugate and control the laboring men . . . "that class exploitation and sexual oppression of women were born together to serve the interests of the private property system, and they work together for the same ends to the present day."

The state has been the major instrument for the perpetuation of sovereignty by the wealthy classes through all three stages of civilized class society: from slavery through feudalism to capitalism.

Unlike the state, whose roots in the private property system can be located with some precision, it is difficult to point to the origin of the earlier and more complex institution of the family. The principal reason for this is the notion that the biological function of procreation is the basis of the family. The family, as we recognize it today, is a social institution that arose in a rudimentary non-compulsory form in the last stage of the maternal clan system, but which side by side with the development of private property became the compulsory, patriarchal family of class society. The family, by present definition, is a father-family, a socio-economic institution that subjects procreation to man-made regulations, restrictions, and laws. Anything other than that is more appropriately called a maternal brood, group, or clan - whether it contains a pairing unit or not. Morgan noted

that the family was a late arrival in history. The very ultimate term, he said, was derived from the Roman "famulus" and is no older than civilization.

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The patriarchal family, however, did not come into existence all at once and in its finished form. It was preceded by a rudimentary form that Morgan called the "pairing family", which emerged on the dividing line between savagery and barbarism. This means there was no family in the epoch of savagery, covering the first million years of humankind.

The term "consanguine family" has been used to describe the stages of clan development preceding the pairing family, followed by "punaluan family." Other scholars use the term "primal horde" of which the maternal horde was the prototype. The chief distinction between horde and clan is that the horde stood alone; once their members began to join together they became clans. A network of clans formed a tribe. Thus, the earliest unit of society was not the father-family, but the maternal horde, which evolved into the maternal clan system and produced the matriarchal tribe.

The punaluan family (the term punalua means "intimate" companion or partner) or dual relationship, has essentially the same meaning as "cross-cousin relationship" as defined by E. B. Tylor, a 19th century evolutionist.²³ This was a system of exchange mating between communities. (Morgan used the term group marriage, but it is misleading in that it gives the impression that groups of women were available as sex objects, when actually it means only an agreement between communities of clan brothers and sisters who select their mates on an individual basis according to their desire from a group of sisters and brothers of the same age level or generation.) Women arranged the connubium compacts for the orderly and peaceful exchange of mating relations.

Initially this cross-cousin mating did not involve any change of residence or imply regular cohabitation of the pair. The women remained with her maternal kin, the man with his. They met for sexual intercourse and nothing more. Through the further development of the cross-cousin relationship, there arose the practice of pair-cohabitation for a shorter or longer period of time, and

then, finally the transfer of the couple from the pairing house to a residence of their own. This gave rise to the "pairing couple", predecessor of the "pairing family." The man came to settle with the woman in her maternal kin group in what was known as a matrilocal marriage. He became the recognized husband of the woman before he became the recognized father of his wife's children -- in time he got official recognition, which represented the birth of the pairing family.

This pairing family was a part of the whole community still operating under collectivist principles. This was quite different from the family it evolved into, the father-family of civilized society. In the patriarchal family the wife and children are completely dependent on the father and their family ties for their economic support and social status. In the pairing family the whole community provided for and protected all its members without regard to any individual sexual or private family relationships. The father was not the central figure and

dominator of the family - only one member of the unit, and separations were easily effected since they involved no economic penalty for the wife and child.

New forces arose -- agriculture, stock raising, metallurgy and the different social divisions of labor -- leading to private ownership. Men of wealth required sons for the transmission of that wealth and the primary function of the legally wedded wife was to be the breeder of heirs to a man's property. Women became chattels in a consolidated family institution that served the needs of the men of the wealthy class. For the masses without property, the father-family became the main institution imposed by the rich, ruling class upon the poor for the support of dependent women and children.

The patriarchal family, composed of a man with multiple wives, concubines, and slaves, arose with the development of landed and pastoral aristocracies and kingly domains in the later stages of barbarism. It was when the Greco-Roman city-states developed urban life that the family became monogamous, meaning a man had

only one legal wife and only her children could inherit his property. With the official formation of the Christian Church, this legal arrangement was supported by it. However, as Engels emphasizes, from the beginning, monogamy was "monogamy for the woman only, but not for the man." ²⁴ This strict imposition of monogamy upon women was in exchange for the economic favors or survival granted them by men.

This change from many wives to one did not change the character of the family as a class institution. Both the patriarchal and monogamic families required women to completely subordinate themselves to their lords and masters and to become mere chattels - possessions. The wives of wealthy men had more economic security and higher social status than wives of men in the lower classes, but their power was derived from their marriages and there was no differentiation in the degradation of women of all classes as persons. (This system is still functioning today; sociology textbooks in current use in the classroom define a family as upper, lower, or middle class by the income/status of the male head of the family.) ²⁵

The decisive change in the family came when society itself passed from the matriarchal commune to patriarchal class society. From the unrestrictive family of the primitive commune it became the rigid, legal, shackled family of patriarchal class society, and finally in capitalist society today, the nuclear family -- the end product of the private property system.

With the social movements of the 19th century came a new consideration of the individual and brought the freedom to choose a mate for love instead of the arranged marriage - but this did not change the basic function of marriage or the boundaries from within which a mate could be selected. The essential role of marriage as an institution in maintaining the stability of society is why so many revolutionary movements attack it.

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In the 1920s and 1930s, free love and trial marriage were espoused by radicals; in the 1970s, conventional marriage has been publicly flouted.

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The critical social importance of the rules governing mating and then marriage is the reason why religion (the forerunner of law) sought and maintained for so long such

a firm grip on this institution. The traditional foundation of marriage is a religious rite, signifying a permanent bond, and which also simultaneously becomes a civil contract.

Religious doctrine has advocated and supported the concept of women's inferiority. Judaism and Catholicism were both anti-woman. The Bible, the Talmud, and canon law are saturated with allusions to the disgraceful state of being a woman, and women remain excluded from complete participation in religious life even today.

There is a recent archeological find of ancient tablets in what is now northern Syria, of a kingdom that flourished 4,000 years ago and which may be the source for the Old Testament of the Bible. Two tablets dealt with case law - revealing that the codes of law originated not with the Babylonian Emperor, Hammurabi, but with some earlier lawyer.

One tablet specifies damages to be awarded to injured parties and the other is concerned with illicit sexual relations with unmarried females. The code provided if

a man had intercourse with a single woman who was not a virgin at the time of the act, then he had to pay an unspecified fine to her father or guardian. If the woman was a virgin ... prior to intercourse, then the man went on trial and if found guilty was sentenced to death.

According to Dr. David N. Freedman, a University of Michigan Biblical archeologist and the current president of the Society of Biblical Literature, "We have in these tablets the first Canaanite code which clearly belongs to the background of the biblical materials on the subject."

The attitude of woman being considered the property of a man, and if her value was in any way lessened, it was the man for whom justice was to be done was therefore established at least 4,000 years ago.

Protestantism radically revised the Catholic version of man's relation to God and redefined the relation of the devout to economic activity. However, it held the same unfavorable attitudes toward women: "weak, frail, feeble, inconstant..." described the female sex. At the same

The Industrial Revolution
time the abolishment of monastic orders made marriage
the only possible means of survival for most women, de-
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priving them of their only place of learning.

As economic gain became a sign of God's possible
grace, women's confinement to the home and exclusion
from full participation in religious and other public
life continued her diminished status. Menial work
gradually became to be considered degrading to the man
of rising affluence, so women, left to do all the menial
32
domestic chores, came also to be further degraded.

As science made inroads into religious beliefs,
the idea of male superiority being divinely ordained was
gradually discredited. Another serious blow to the
traditional concept of sex roles was the industrial
34
revolution with production outside the home and the
resultant loss of the family as a socially and economically
self-sufficient unit.

social forces at work, but the
psychological balance of social and family power was
not essentially changed until the current women's
movement directly attacked it.

The Industrial Revolution

Woman's place has not always been in the home.

That doctrine was a creation of the period when men were
33
being displaced from their homes as their workplace.

Woman has always played a vital and necessary role in
the production of goods and services, not only for family
use, but for the exchange in the market. Before the 17th
century and the beginnings of the industrial revolution,
she was a co-worker with her husband and family in farm
work or home-centered crafts. With the introduction of
machinery in the 1800s, single women, married and
single men, and young people of all ages and both sexes
left the household for factory work and wages. Married
women, except among the very poor, for the most part
remained in the household since labor was still needed

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there. The first woman (Elizabeth Blackwell) was admitted

Disintegration of traditional roles continued with
these economic and social forces at work, but the
psychological balance of social and family power was
not essentially changed until the current women's
movement directly attacked it.

The roots of the first feminist movement began at the end of the 18th century. (Mary Wollstonecraft's work was published in 1792, advocating that women in marriage should be companions, but she was a lone voice.) This movement came from the changing roles within the family and from the industrial revolution's social injustices and scandals. This was combined with the loss of the belief that all things exist because God willed them, and the political revolutions in France and in the American Colonies -- which claimed the rights of "man" to be free and equal.

The United States Constitution, however, did not include women's rights, and it was not until the Women's Rights Convention of 1848, led by Elizabeth Cady Stanton and Lucretia Mott, that some progress was made.

The first woman (Elizabeth Blackwell) was admitted to medical school in 1847 and the first woman to law school in 1869. The Women's Suffrage Association was founded and finally in 1920 (50 years after black men had received the franchise) women were given the right to vote.

Entering the 20th Century

Despite these gains, the power base was not altered. The few women who took advantage of these changes were seen as eccentric and the psychological atmosphere of the 1920s continued to be male-controlled. There was little progress until the advancement of the social sciences. Sociology - the formal study of societies and the way in which they function; cultural anthropology - the study of humans, and their cultures; and psychology - the study of the individual, all began in the 1800s. All questioned many of the accepted customs and traditions. By the mid-20th century, social scientific thought was integrated into the learning process of every educated man and woman.

It had become apparent that a society is a changing organism, which led to the idea that no institution is sacred. The work of anthropologists caused us to look at long-held patterns of behavior we had taken for granted. It became evident that the limitations placed on sex roles by Western culture were arbitrary.

Although Freud's work espoused the superiority of the male, his emphasis on self-analysis, self-appraisal, and self-evaluation could be applied equally to both men and women. Consequently, many women began to question and express dissatisfaction with traditional limits placed on them. This was at a time when other social relationships were also being questioned: between labor and management; city and country; citizen and government; and black and white.

The changes in the 1920s in our society brought about the advent of the "nuclear family." This new family unit found itself without the benefit of other members of the extended family to share in the raising of their children.

Children - for the first time in history - began to be considered "first" in the family. Previously, child care had revolved around the needs or convenience of the adults; now child raising became a skill, centered not around what was good for the group, but what was good for the individual -- of either sex.

Freud had already shown the importance of the sexual drive in human functioning, which offered a scientific basis for dismissing the Puritanical moral value system. From this concept stemmed the great focus in our society on sex. "How to" books and marriage manuals proliferated, making love became a skill to be learned, and marriage became a fulfillment. This was a different concept of marriage. No longer was the important ingredient solely the husband's ability to provide, or the wife's ability to run the household, produce and raise children. It became important how compatible the couple were as sexual partners.

Independent women who served as role models began to receive public recognition. Eleanor Roosevelt, Amelia Earhart, Marie Curie, and the movies depicted strong, resourceful, independent women played by Rosalind Russell, Katherine Hepburn and others.

A girl was still expected to put marriage and the family first, and in fact often went to college to find a husband, but the literature of the time reflects that her education was important -- if only to make her a better wife and mother.

The Depression and World War II

The Depression further altered the social and psychological structure of the family. The role of the male as the sole economic support was changed as women entered the work force to help support their families, and some of the domestic responsibility had to be shared between wife and husband.

Co-education became a fact of life. By the late 1930s, among middle-class families, it became as important to educate the daughters as to educate the sons.

Independent women who served as role models began to receive public recognition: Eleanor Roosevelt, Amelia Earhart, Marie Curie; and the movies depicted strong, resourceful, independent women played by Rosalind Russell, Katherine Hepburn and others.

A girl was still expected to put marriage and the family first, and in fact often went to college to find a husband, but the literature of the time reflects that her education was important -- if only to make her a better wife and mother.

Young women began to see how it felt to be free, independent, and educated -- previously, male prerogatives. They had a chance to at least consider an alternative shared in the desire to return to a period of peace, and to the traditional female role.

Women had gone to work with their husbands for during the war were pushed out -- either consciously or by their acceptance of the national behavior modifications. War II they worked alone and managed the money, keeping programs designed to make a place in the labor market for their households together.

With work outside the home increasingly available and acceptable for women in the 1940s, economic dependence no longer was sufficient in itself to hold many marriages together. The idea that as long as the man was satisfied by the marriage it would endure was proven wrong. Women except for some of her sexual freedoms, now became wanted fulfillment in marriage, and for the first time initiated a great many divorces.

The creative energy released after the war led to a deluge of new advertising techniques designed to lure young families to suburban enclaves. The "place" of

women in the The Fifteen Years After the War

and reinforced by the flood of advertising and big

For a time after the war, both men and women
dispers, and picture windows. The suburban landscape was
shared in the desire to return to a period of peace, and
considered to be the dream image of the young, and those
those women who had been pulled into the work force
woman, and the envy of women all over the world.
during the war were pushed out -- either consciously,

intent on a new myth for a new profit system to take
or by their acceptance of the national behavior modification
the place of war, the millions of words written in magazines,
program designed to make a place in the labor market for
books, news stories, and elsewhere, supported by the
the returning veteran.

"Freakish sophistication that woman's role was to seek
People became more family conscious and the birth
fulfillment as a wife and mother and could desire no greater
rate rose to pre-1930 levels. The "feminine mystique"
destiny than to glory in her 38 femininity, encouraged
documented by Betty Friedan dominated novels, movies,
demanded - or coerced women to "adjust" to the male-
plays and social science analysis. The "New Woman",
dominated system.

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By the end of the 1950s the average marriage age
submerged in the latest version of "kuche, kirche and
of women in America dropped to 20 and was still dropping,
kinder" in the period of political quietism and "love
into the teens. Fourteen million girls were engaged by 39
America" that followed the end of the second world war.
the age of 17. The proportion of women attending college

The creative energy released after the war led to
in comparison with men dropped from 47 percent in 1920
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to 35 percent in 1958. By the mid-1950s, 40 percent
young families to suburban enclaves. The "place" of
of the women dropped out of college to marry or because

women in the home and producing babies was both created and reinforced by the flood of advertising selling baby food, diapers, and picture windows. The suburban housewife was considered to be the dream image of the young American woman, and the envy of women all over the world.

Intent on a new myth for a new profit system to take the place of war, the millions of words written in magazines, books, news stories, and elsewhere, supported by the "Freudian sophistication that woman's role was to seek fulfillment as a wife and mother and could desire no greater destiny than to glory in her own femininity,"⁴⁰ encouraged - demanded - or coerced women to "adjust" to the male-dominated system.

By the end of the 1950s the average marriage age of women in America dropped to 20 and was still dropping, into the teens. Fourteen million girls were engaged by the age of 17. The proportion of women attending college in comparison with men dropped from 47 percent in 1920 to 35 percent in 1958. By the mid-1950s, 60 percent of the women dropped out of college to marry or because

they were afraid too much education would be a bar to

marriage. Girls started going steady at the age of 12

or 13. ⁴¹ It seemed that women had turned away from
 they would have fulfillment in housework. In spite of
 the accomplishments and hard-earned gains of earlier
 the shiny new machine technology had developed, it
 feminists.

still felt like drudgery.

With the husband away at work most of the day and
 the children in school, there was time to think about the

fulfillment she was supposed to feel. With the increased
 life span, even if she did fulfill herself through the roles
 of wife and mother, this only lasted 15 or 20 years and
 then she had another 20 years to live.

Many women decided to return to work outside the
 home. When they did, they found they were discriminated
 against in many ways. They were not welcomed back as
 they had been in the 1920s, 1930s, and 1940s -- they
 were competing with men for the same jobs. They
 accepted low paying jobs, even highly educated women
 were paid much less than men for the same work.

Women began to feel like second-class citizens.

Their husbands did not have the time or energy to be

too involved with the 1960s and the 1970s

activities and interests, and yet work outside the home. Women, however, had been deluded into believing that what was available to them was generally boring, repetitive and underpaid.

In spite of the shiny new machines technology had developed, it still felt like drudgery.

The time, it seems, was right for a change -- and

when *The Feminine Mystique* was published in 1963. Betty Friedan defined for many women the source of their discontent. The children in school, there was time to think about the

fulfillment she was supposed to feel. With the increased life span, even if she did fulfill herself through the roles of wife and mother, this only lasted 15 or 20 years and usually for economic reasons. It was always clear that then she had another 20 years to live.

Now, among the educated, middle-class at least, work and home, self-fulfillment and fulfillment as a wife and mother are against in many ways. They were not welcomed now as considered to be of equal importance.

they had been in the 1920s, 1930s, and 1940s -- they

were competing with men for the same jobs. They were paid much less than men for the same work.

response than the male.

Women began to feel like second-class citizens.

(A study by Daniel Yankelovich shows that approximately

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too involved with them; their children had their own activities and interests; and yet work outside the home that was available to them was generally boring, repetitive and underpaid.

The time, it seems, was right for a change -- and when The Feminine Mystique was published in 1963, Betty Friedan defined for many women the source of their discontent.

Over the past few decades women have increasingly worked outside the home, but until only recently it was usually for economic reasons. It was always clear that her domestic obligations came first. Now, among the educated, middle-class at least, work and home, self-fulfillment and fulfillment as a wife and mother are considered to be of equal importance.

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Also in the 1960s, the work of Masters and Johnson was published, which scientifically demonstrated that the female is physiologically capable of far greater sexual response than the male.

(A study by Daniel Yankelovich shows that approximately five years after ideas emerge in the middle class, working-class young people inherit these new opinions on sex and family, work and life-style expectations.)

Only a matter of years ago a satisfactory sexual relationship meant the male was satisfied - now the emphasis has been placed on the female's response and satisfaction. Here is a significant area in which women suddenly can feel a sense of liberation from their past.

Many women are still attempting to re-define what it means to be feminine - to be female. With the "pill" and liberalized abortion laws, women have more freedom from their bodies than ever before in history, and they, together with men, are in the painful process of integrating this new freedom into their old "life scripts" and deciding how they wish to live.

Some women declare they are in fact superior to men, and some wives that "they really rule the roost" -- why should they change things? Others work for equality between the sexes, while others advocate separatism. Radicals in the women's movement view traditional marriage as a deterrent to sexual equality and self-expression, and call for its demise.

For such women there are two last-remaining books prescribing a way of life to improve their marriages: the

For many women who already have a husband and children and a life with which they are reasonably satisfied, they are unsure of what they believe and want. They feel as confused by the women's movement and the new freedom it promises them as do the men.

Some women who have long been child-wives are afraid of the challenge and militate against revised divorce laws, legalized abortions, day-care centers for children - unable to imagine themselves to be adults with choices to make about their own lives. They are joined by the men who insist that a woman's place is in the home - because it is their God-given right to be taken care of all their lives by mommies and then wives.

Among these are many women involved in what has been called a "counterrevolution." These women see marriage as their security and the only movement they are interested in is one that may offer them more freedom within the confines of it. The aim of these women is not to wage a revolution, but to keep the peace. For such women there are two best-selling books prescribing a way of life to improve their marriages; the

message: The way for women to win is through their men.

Through both of these books, Total Woman and Fascinating

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Womanhood runs a deeply evangelic tone. Both call for subservience and submissiveness to the husband, but behind this is more than a suggestion of manipulation.

Fascinating Womanhood declares the way to married happiness is to teach a woman how to win and maintain a man's complete love and devotion and obtain from marriage her every need, while placing her husband's happiness as her primary goal.

The book refers to a woman's "natural heritage" as her charm, beauty, and femininity, and teaches how to enhance these qualities in order to better manipulate her husband to give her what she wants. The author, Helen Andelin, asserts that "If a man does not love his wife with his heart and soul, it is the wife's fault" and "It is not necessary for the man to know or do anything . . .!"

The goal of the Fascinating Womanhood Seminar, a series of classes, is to instill in women how they can become the "Ideal Woman" - defined as "the kind she is

and - feminist message vs conservative Christian teachings.

designed to be, the kind a man wants." Andelin declares that through Fascinating Womanhood philosophy there is hope of a new generation of women - happy, feminine, adored and cherished, and a new generation of men - masculine and chivalrous.

As in Total Woman, there is considerable focus on themes from the Bible, on God, and on the use of terms such as "heavenly" and so forth.

The image of women presented both in Total Woman and in Fascinating Womanhood is an ultimately demeaning one and it demeans men as well; it represents women for the most part as weak and empty-headed complainers, obsessed with material possessions.

There is a Total Woman course being taught across the country by 77 teachers, all trained by Marabel Morgan (the author of the book) and 11,000 teachers have been trained to teach what Time magazine has called the "feminine arts and craftiness the Andelin way" - the Fascinating Womanhood classes - in schools and churches across the country. Both series of classes base their anti-feminist message in conservative Christian teachings.

The book, Total Woman, is filled with quotations from the Bible, teaching worship of husband/man. The central theme is: love to serve.

Serving without thought of what you will get in return is not a new idea - the church has advocated service to God (described as male) and in some cases service to the Pope (male) for centuries. What Morgan espouses is focusing the object of the wife's service to one male - her husband - as a recipe for pleasure and fulfillment for her life.

Joyce Maynard believes that some of what these women are responding to is not very different from certain feminist statements about the condition of women. She is referring to the reminder to women not to put their husbands down constantly, not to use sex as a reward or punishment, not to harbor grudges (and points out that a book that tells husbands not to do these things would have equal value.) For wives raised to believe that showing sexual pleasure is a sign of promiscuity, there is value in a book that reassures them that sex is not sinful and that for these women, Total Woman must be more

liberating than anything a constitutional amendment could
47
provide.

There is a considerable focus on the serving of the
husband sexually by the "Total Woman" - Morgan asserts
that a man "needs sex about once in 48 hours and it is
48
your duty to give it to him."

Susan Sontag, writing on pornography, says

It is the innate incongruence between
important achievements in the realm
of sexual fulfillment and of individual
consciousness that is exacerbated by
the enlarged use to which sexuality has
been put in modern, secular culture ...
Although as the credibility of religious experience
has declined ... the quest for the experience
of complete psychic surrender now no
longer enclosed within traditional religious
forms has become increasingly, and rest-
lessly, attached to the mind-blowing char-
acter of the orgasm.⁴⁹

Another viewpoint - male - is that of George Gilder,
50
author of Sexual Suicide, who believes that the women's
liberation movement will eventually end relations between
the sexes," because men, totally threatened by independent
and autonomous women, will not be able to function sexually
51
with women."

A recent study released by a group of students from the University of Houston (Texas) demonstrates the considerable differences between the pro and anti-ERA activists.

The study, compiled by Mary Buxton, Judy Thompson, and Barbara Gorman, was accomplished through interviews with 154 anti-ERA activists who were working for a recession resolution at the State Capitol Building in Austin and with 156 pro-ERA activists representing various women's organizations in Houston.

Although all the women interviewed were equally active, the study showed that pro-ERA women were considerably more political than their anti-ERA counterparts. The survey indicates a greater participation and interest in civic affairs by proponents and a more politicized family background.

The major difference between the two groups, however, is in the area of religion.

Among anti-ERA women, 66 percent belong to fundamentalist churches, while only four percent of the

pro-ERA group are members of these denominations. (However, 48 percent of the proponents are members of some church.)

When the groups were questioned on the importance of religion, 92 percent of the anti-ERA women responded that religion is "very important" as compared to 15 percent of the pro-ERA group.

Other distinguishable variables between the two groups are in education, occupation, and age. Eighty-five percent of the proponents surveyed attended at least some college, with 56 percent holding a bachelor's degree. Only 16 percent of the opponents had actually graduated from college.

Among pro-ERA women, 76 percent are employed outside the home, while 72 percent of the anti-ERA women are nonemployed housewives. The survey also shows that nearly one-half of the ERA proponents interviewed are between the ages of 26 and 35, while 44 percent of the opponents are over 46 years of age.

Another difference between pro and anti-ERA women is demographic. Over 60 percent of the proponents live in urban or suburban areas as compared to 66 percent of the opponents, who live in small towns or rural areas.

The study concludes that compared to ERA opponents, the pro-ERA activists are higher in socio-economic status, younger, more urban, and suburban in origin, and secular in their religious outlook.

Other research has shown a consistent relationship between socio-economic status and support for civil liberties and evidence points to the fact that support of the Equal Rights Amendment is based on similar motivation.

Of the women interviewed, very few described themselves as "political moderates", so it would appear that the line is clearly drawn on a liberal/conservative basis rather than on a political party affiliation.

One area in which the women's movement has had no appreciable effect is in the "fear of success" syndrome that besets many women, says Dr. Marina Horner, president of Radcliffe College and a psychology professor at Harvard - the psychologist who developed the concept nine years ago.

The fear, she says, causes some women at crucial points in their lives to drop out of school, get married, have a baby, avoid a promotion, not attempt to get a better job, or in some other way avoid seeking success in a career.

Dr. Horner distinguishes between the "will to fail" which usually afflicts bright, educated women who experience deep-seated conflict between their own desires for achievement and the social values and stereotypes which cause the "femininity" of such desires to be questioned.

Dr. Horner says that fear of success is not neurotic, but is a realistic appraisal of the social and personal costs - for example, loneliness - women must often pay for success.

There is speculation among other groups that the women's movement will ultimately result in the overthrow of capitalism and marriage and the family as we now know it.

From the "Radical Women Manifesto" journal of Seattle comes the assertion that the woman question is a decisive issue in the unfolding of the American revolution, because the special and peculiar exploitation of women in the United States has created a specially oppressed sex whose potential for revolt and capacity of leadership are second to none.

The current leadership of the women's movement is largely student, professional, middle-class, and white. But the "Manifesto" projects its future leadership will emerge from the vast ranks of militant women from the working class and from ethnic and sexual minorities. They maintain that the raw battle for survival in the world has equipped these women with a talent for discipline and self-denial, and they have the least to lose and the most to gain in changing capitalism.

An area where the movement has made a positive change is for the increasing number of families without fathers. "Single motherhood is [now] recognized as a life-style" reports Nancy Young, a leader in the Momma organization. Momma was begun in Santa Monica, California in 1972 and now has chapters nationwide. Young says finances and the need for child care, however, persist as a major problem.

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There has always been a strong link between feminism and civil rights. It was in the abolitionist movement in the 1800s that women first learned to organize, to hold public meetings, to conduct petition campaigns. As abolitionists they won the right to speak in public and began to evolve a philosophy of their place in society and of their basic rights. For a quarter of a century, the two movements - that to free the slave and the other to liberate the women - nourished and strengthened each other.

Similarly, the activism of the second wave of feminism in the 1960s originated in conjunction with the black movement.

Kirsten Amundsen, writing about the black experience, notes that despite some assessments that it didn't achieve anything, the civil rights movement did achieve a degree of success. Amundsen says, "what is important in our consideration here is that it succeeded in changing the consciousness of large numbers of black people in this country."

Many people in the women's liberation movement came out of the civil rights movement and one of the central processes of the women's movement is "consciousness-raising." The principal function of consciousness-raising (CR) is to bring about deliberately what the civil rights movement began doing for blacks. Among the purposes of the CR process is to "show women that they are oppressed, that it is not their fault, that it is most often society not the individual woman that must be changed if woman's condition is to change, and that they should be proud of what they are and like and feel solidarity for what their sisters really are."

In other words, "black is beautiful" is the direct antecedent to what Gene Marine has called "female is beautiful" and Cellestine Ware, "Women Are People."

In a CR group, perhaps for the first time in their lives, women are heard - seriously, genuinely heard.

Gene Marine in his book A Male Guide to Women's

Liberation illustrates a not-unfamiliar situation to

most women:

If men are polite, they will stop talking when a woman speaks up in a group. If she introduces a new idea or concept, anything significant, the conversation then resumes where it left off and they begin talking to each other again, as if she had not spoken. Men express opinions to each other, listen to each other's opinions, reason with each other, to some extent, but they explain to women. Many men 'let' their women finish speaking and then explain to the group what she has said. [This is not unlike the manner in which children are often treated.]⁵⁹

In a CR group, a woman's thoughts and feelings are heard, are recognized. This gives a tremendous surge of self-confidence (not unlike counseling/therapy.) She is not crazy after all. Women in our culture are so totally conditioned to believe that certain feelings and

attitudes are normal for them to have, that if they don't have them they believe themselves not normal. This fear has in the past kept them from sharing with other women who appear to believe and really feel the things they are "supposed to" - who appear to be normal. This creates tremendous self-doubt in an individual woman.

Referring to CR groups, Anita Misocci writes, "the self-hatred that comes with failure and disappointment is hurled outward in a liberating catharsis ... converts often remark on their new strength."

This new-found strength, taken back into existing relationships, must be integrated and assimilated and in the adjustment can cause great distress. If husbands are not able to adjust to such new strength and self-confidence, there can indeed be a tremendous stress on the family - sometimes strong enough to precipitate a separation or a divorce.

One possible factor in the rising divorce rate, it has been speculated, may be associated with the changes

with the other's growth, the compact of good will

in a woman's self-image and self-esteem, in unequal growth patterns within a marriage.

At the 129th meeting of the American Psychiatric Association in Philadelphia (1976), Harold I. Lies, chairman of a session entitled "Marital Coping and Adult Development" declared, "We now know that not all that is most important in a person's life happens in his early years. Not all behavior patterns are fixed in early life." This approach, which is relatively new in psychology and psychiatry, is having profound repercussions in the understanding of marital difficulties and in the area of family and other clinical counseling.

According to Roger Gould, a University of California (LA) psychiatrist, one of the leading theoreticians of life cycles or stages of growth psychology, "It [growth] refuses to stop when faced with the conventions of marriage. When both partners in a marriage continue their individual growth patterns and allow or support the other, the marriage is healthy. When one partner interferes or is seen to interfere with the other's growth, the compact of good will

becomes anger and the loved ones become enemies."

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Gould says these processes are understood in children but not in adults, and the difficulty in some marriages is that the spouse often sees the other person as his or her possession and feels threatened and unloved by the growth process. Even when the spouse consciously supports the growth effort, there is often unconscious envy or jealousy. The other spouse translates what he or she is going through as a necessity to become free from his or her mate. Even when growth does not lead to marital misery, it always requires a transition period of pain, Gould believes.

The problem, Gould says, is that the real reason individuals marry in the first place is often to achieve qualities they feel they lack. Such individuals see these qualities in a spouse, eventually, as a joint possession. When the spouse begins to change, the change is seen as enormously threatening. Each partner, Gould believes, must complete his or her own growth if marital misery is to be resolved.

At the same American Psychiatric Association session, Dr. Ellen Berman, assistant professor of psychiatry of the University of Philadelphia, reported on typical life re-evaluation periods that take place around the age of 30 in both men and women of urban, middle-class backgrounds. "It was previously thought of in sexual terms," Berman said, "but this is a biosocial developmental phase in adults that takes place in an orderly and predictable way." Berman gave an example of a 30-year old woman waking up one morning and saying to herself, "I'm getting older, I can't put up with this for the rest of my life. Either the marriage changes or I go."

It can be speculated that this biosocial developmental phase has been exaggerated by the changing social values and encouraged by the women's movement toward independence and greater economic freedom, perhaps resulting in a divorce where in the past a greater attempt may have been towards adjustment on the part of the woman.

Suzanne Gordon in her book Lonely in America writes of what was once a philosophical problem, but according to Gordon has now become an almost permanent condition for millions of Americans - not only for the divorced or the old, but also for the men and women filling singles bars and encounter groups, the adolescents running away from home or refusing to go to school, the corporate transients who move every two or three years, and those people who call suicide and crisis hot lines in search of someone to talk to. Gordon says, "...loneliness today is a great leveler, a new American tradition."

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Among those who suffer the most pain of loneliness, Gordon writes, are the recently divorced

Divorce is one of the loneliest of modern rituals. Before, during and after the actual culmination of the legal process, it is an ordeal that rips people away from their roots, their important relationships and a part of themselves... for unlike most rites the modern divorce does not bind a person to a community or tribe or family... the divorced person in going through a change of status is excluded from a former group and given nothing in return.

and accuses the church, which stood beside such persons when the marriage covenant was formed, is often noticeably silent and absent when the covenant is severed."

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Gordon offers few solutions to America's mass loneliness. She notes, "a collective problem (as psychoanalyst Carl Jung would say) always appears as a personal problem."

Although there are a few progressive churches and temples which offer some type of counseling or support for their divorcing or divorced members, the United Methodist Church is the first Christian denomination to advocate ceremonies to ease the pain of a marriage breakup - - and this has only been developed recently.

The Reverend Jeanne Audrey Powers, an official with the United Methodist Board of Global Ministries in New York headed a task force for the development of church rituals for divorce. The result, Ritual In A New Day: An Invitation says, "At precisely the time when individuals are most lonely and need to establish links of communication with others, members of the Christian community know least how to respond . . ." and accuses "the church, which stood beside such persons when the marriage covenant was formed, is often noticeably silent and absent when the covenant is severed."

aid to Sociologist, Sheila M. Rothman, of the Center for Policy Research in New York, writes

The fundamental assumption was that the good order of society depended on the good order of the family, its ability to instill discipline and regularity in its members. Success in this mission augured well for the safety of the republic. Failure jeopardized the experiment that was democracy.

But that view has changed, according to Rothman. What she calls the "discovery of personhood" leads often to the notion that happiness rests not with the family unit, but perhaps in opposition to it. The rapidly changing sense of women's proper roles, the uncertainty over children's rights, doubts about the very worth of having and rearing children, the ever-loosening legal bonds of marriage -- all these have brought the question, in Rothman's phrase, is the family still legitimate?

To some the antidote to the dissolving family in America is state intervention. Once the family was seen as sacrosanct and no place for the presence of the government. But concern about the weakness of the family has bred demands for state action - such as child care centers,

aid to dependent children and juvenile court systems - to strengthen it. Some insist that instead such government action has actually weakened the family.

In late 1971 Congress passed a bill authorizing two billion dollars for child care programs and President Nixon found it politically necessary to denounce it for its "family-weakening" implications and Vice President Agnew spoke publicly against the "sovietization" of American children. The logic behind child care opponents is that if such a national system exists then parents will see this as a mandate to abandon their children to the state and the moral decay of the American family will commence. This implies that the existence of child care institutions will create fundamental changes in family life that do not now exist. But the reality is that there are more than eleven million working mothers, about one-third with children under the age of six, and some kinds of arrangements are being made for the care of these children. There are only 700,000 licensed day-care spaces and some of these children may be fortunate enough to be placed there; others are in the unlicensed day-care homes, others with a babysitter or older sibling, and others left alone.

It would seem clear that it is not the availability of child care that leads a mother to make the decision to work outside the home.

It has been suggested that the important issue should be phrased as the lack of child care, its cost and poor quality, that leads to difficulties for the working parent and the child - and thus has the net effect of introducing additional strain on the family unit.

Carole Joffe writes that it is precisely the tension that is generated by the unavailability of adequate out-of-home provisions for young children that should be most correctly seen as having tremendous "family-weakening" implications. 70

The women's movement has caused a change in the traditional division of labor in many American families, but what this seems to mean so far is that both parents are working outside the home, leaving the child or children in many cases in an unsatisfactory situation.

One solution to this situation would be the exertion of tremendous social pressure on one of the parents to stop working outside the home (as in the case of women factory workers after World War II), which seems to be the goal of the anti-child care forces; the other is to create adequate child care arrangements.

The first solution, of course, is not possible for those women who are poor, who have no husband/father in the home, and in this era of self-realization would likely not find much support from those women who want an occupational identity.

Less publicized perhaps, but no less real, is the struggle in many marriages in which both the husband and the wife are trying to develop a life pattern to meet their marital responsibilities, and at the same time to have equal freedom and opportunity to develop as individuals and use their abilities separately and to promote the welfare of the family unit. These daily struggles are concerned with role adjustment in routine matters such as who does the marketing, laundry, and cooking, when both partners work outside the home; which parent misses work to take a sick child to the doctor or stay home; or in other, less tangible areas, such as a man being introduced to his wife's business associates as "Mrs. Jones' husband," not as an individual in his own right. For these marriages, the change in traditional values becomes not a statistic on divorce rates, but a daily confusion of sex roles and identity and resultant marital conflict.

The women's movement has critically challenged the male role in our society. The effect for women has been to create opportunities instead of or in addition to the traditional roles and patterns, and the problem is how to adjust to and integrate these new freedoms and opportunities. For men, the problem is how to adapt to the diminished opportunities and freedoms they have historically enjoyed.

In a study by Ronald J. Burke and Tamara Weir they report that husbands of working wives indicate they are more concerned and worried than husbands of housewives. Their concerns are housing problems, feeling "in a rut", money problems and increasing difficulties in communicating with and showing affection for their wives. These men also indicate that they are in poorer health and less content with marriage, work and life in general.

By contrast, the concerns of the husbands of housewives center on the world situation and whether their children will meet their expectations.

These men were all employed full time and members of a professional association. The indication, according to the study, is that the husband of a working wife experiences a

reduction in important services, an increase in his burden of responsibilities and a loss of his special status in the family. Although the working wives experience an expansion into roles that have more positive value for them, the added responsibilities of their husbands involves the men in activities that have a lower status in our society.

The working wife indicates that she has concerns about having enough time for her family and for relaxation, but expressed more happiness with her marriage and reported better mental and physical health. Housewives said they worried about feeling "in a rut", sickness in the family, and increasing difficulties in communication with and showing affection for their husbands.

Burke and Weir suggest that a source of difficulty for the husband may be a lack of preparedness for crossing traditional sex roles.

The ideas that men and women are "naturally" not equal and that women are mentally and physically inferior have been challenged and altered to a great degree in the opportunities automatically conferred because of his sex.

present generation. Social pressures have forced revisions in laws regarding personal and property rights, reducing man's once-privileged legal position. The 19th century pattern of the man enjoying and the woman enduring sex has been replaced with the 20th century model of sexual compatibility and shared pleasures. Increased educational opportunities for women and economic pressures for the family have resulted in more women being involved outside the home.

As the world has become increasingly technological, the intellect is of more value than physical strength. Women and men can in fact be equal, and not separate, contributors to their society.

Traditionally, to be a man meant to be active, a provider, the possessor of authority, and to make decisions both in and out of the home, and sexually to be the master.

All this has changed, mainly because the society which created and needed that kind of masculine behavior has changed. These changes represent for the male a loss of status, privilege and opportunities automatically conferred because of his sex.

These traditional ways in which a man expressed his masculinity have become less available and less socially sanctioned. And our society has now created the birth control methods whereby a woman can claim all of the above prerogatives as her own.

A Michigan State University study offers support for the acknowledgement of the demise of the double standard for sexual behavior. Researchers Arthur W. Vener and Cyrus S. Stewart of the Department of Social Sciences compared surveys of sexual activity among middle American adolescents conducted in 1970 and 1973. Significant increases were found for both sexes participating in intercourse, and intercourse with more than one partner. "Whereas in 1970 there was a difference of 11 percent between the reported coital incidence of boys and girls, in 1973 they report equivalent percentages," say Vener and Stewart.

This "new morality" says M. I. T. psychotherapist Thomas Cottle is far from being universally liberating and has caused for some young women "a special sort of insecurity and hurt."

Some are worried that there must be something wrong with them because they have not yet had intercourse. Others are embracing what Columbia University psychiatrist Joel Moskowitz calls "secondary virginity" -- after a period of promiscuity that they find disillusioning, they become scrupulously chaste, saving sex for marriage or at least for an emotionally close and stable relationship.

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Gynecologist David Chapin, consultant to a coeducational boarding school near Boston says that when it comes to bragging about sexual exploits, "the girl's locker room has replaced the men's; it is now girls who feel they have to go each other one better."

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Englewood, New Jersey child psychoanalyst, Ira Mintz, reports that much of the problem stems from the overwhelming pressure to conform - that young people are not ready for sex but they discover that society expects them to embrace the new "freedom."

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The new feminists are not asking for specific privileges such as the vote. They are demanding a basic change in their social and psychological status. They are demanding an end to the exploitation of women.

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The National Organization for Women was established in 1966 and the Women's Liberation Front in 1968. The political and social pressures generated by these organizations have resulted in tremendous legislative social changes such as equal pay for equal work and abortion reform, culminating in Congress' passage of the Equal Rights Amendment to the United States Constitution and its ratification by 34 states by 1976. By the 1970s the language of the women's movement has become a part of the American culture.

Catherine East, deputy coordinator of the United States National Commission for International Women's Year, in testimony before the Virginia legislature recently said, "No one can sensibly advise a woman to become a homemaker today." One of the reasons for this statement is that only recently a total of 14 states have recognized the contribution of the homemaker to the marriage in awarding property and alimony in the event of a divorce. However, nowhere do they state how much this is worth. The remaining states follow the principle of need, so that the person will not not received much support from (primarily male) legislators.

become a public charge. Pennsylvania, Texas, Indiana, and New Hampshire basically do not award alimony, and in states where property is divided there is a trend to award minimal, temporary or simply rehabilitative alimony.

Tish Sommers, an active feminist from California, recently testified before the California legislature about the catastrophic effect of California's divorce laws enacted over the last decade on older women. Women in their 50s and 60s are being given half of their houses, must buy out their husband's half of the house, and are only being given transitional spousal support, if any, until they go to work. The majority of these women have devoted their adult lives to being homemakers, wives, and mothers, and have no other economic survival skills and are not easily employable, sometimes already past mandatory retirement age.

The concept that homemaking should be considered a legitimate career with the normal fringe benefits such as salary, social security, health insurance, unemployment compensation, severance pay and pensions has certainly not received much support from (primarily male) legislators.

According to the Department of Labor, the "male breadwinner-female homemaker" no longer describes the typical American family. That situation is, in fact, in its inception in the 1920s, have excluded unpaid household labor from society's product.

In general, only products intended for sale are counted. National product measures products for exchange in pay scales for women means that they will contribute less to national income, the study said, than men. Economists maintain the elimination of the services of millions of housewives is necessary because it is not possible to estimate accurately the amount added to the national output by such activities.

Economist Robert Lekachman speculates that a prerequisite of sexual equality is redefinition of the household as an economic unit, and that running an efficient home enterprise would confer respectability upon the women, or the man, who chooses this occupational alternative.

In a study conducted by Ross A. Webber, associate professor of management at the Wharton School of the

According to the Department of Labor the "male breadwinner-female homemaker" no longer describes the typical American family. That situation is valid for 34 out of 100 husband-wife families, compared with 56 out of 100 just 25 years ago. Both marriage partners in the "typical" family now have jobs the report said. However, a lag in pay scales for women means that they will contribute only about 25 percent of family income, the study said, unchanged from the 1920s.

For most of America's 36 million working women, International Women's Year was marked by a further decline in their earnings compared to full time male workers. The increase in the wage gap, now about \$3,000 to \$4,000 overall, is partly due to the influx of women into office and clerical jobs, traditionally low-paying. Job opportunities in these areas have expanded and sex discrimination continues to limit entry into most other fields.

In a study conducted by Ross A. Webber, associate professor of management at the Wharton School of the

University of Pennsylvania, "Females ... clearly face incongenial conditions when working in organizations dominated by American White Males [sic]." Webber says, "The women in the study group who did not adhere to group norms and be helpful, who did not participate in the traditional role game of awarding American White Males leadership usually paid for their boldness. One woman whose job it was to type the final draft of a paper made a few additions and corrections of her own and was criticized by the men 'for taking such liberties'." On the basis of his research, Weber believes, "we have a long way to go in educating ... American White Males to transcend their prejudice and ethnocentricity."

The number of women in the labor force has increased by 12 million during the past 15 years; of all occupational categories, clerical work has expanded

most substantially but here, too, women earn considerably less than their male counterparts. In 1974 the median

weekly earnings of full time women clerical workers
was only \$129 -- 67 percent of male clerical workers. 87

At the same time, the women's movement has made public demands for equal pay, promotional opportunities, and respect for the real value of women's work. The publicity has made more women aware of fair employment laws. During the first nine months of fiscal year 1976, 19,321 employees, most of them women, have won \$15 million in back pay by litigating violations of the federal Equal Pay Act, according to an investigation by the U. S. Department of Labor. The awards are up 14 percent over the same period last year, said Ronald James of the Wage and Hour Division that administers the Act. 88

Currently, the institution of marriage lies somewhere between the egalitarian marriages which could emerge in the future and the traditional marriages of the past.

Although almost half of all married women are now
working outside the home their jobs are often seen as
secondary to their family responsibilities still, and their 89

income as supplementary. Partly because of this, but also because of the strength of ingrained attitudes, men have continued for the most part to maintain their authority as household heads, to consider their work as primary, and to share little in the domestic responsibilities.

Data based on household interviews with married couples in Detroit suggest little change occurred in the distribution of household tasks between 1955 and 1971. This would seem to indicate that women have not traded one kind of work for another -- instead they have taken on a new set of activities, without foregoing their traditional responsibilities.

Although many American couples would identify their marriages as democratic, they actually are partnerships with the husband having more power, with "separate but equal" areas of influence.

A consequence of a woman's commitment to work outside the home and increased economic independence can be a shift in the relationship within the marriage.

Studies have shown that wives who are employed outside the home exercise greater power within the marriage; it is higher among women employed full time rather than part time; and it is greatest among women with the most prestigious occupations and whose salaries are equal to or exceed their husbands.

As more women continue to work outside the home and contribute a larger percentage to the family income, they will then, it can be speculated, acquire stronger rights as wives and improve their bargaining position within the marriage.

Marriage and the family face new opportunities and new pressures as women's involvement in the world of work increases. These changes are likely to have a destabilizing effect on marriage. As women take on new responsibilities outside the home they will of necessity devote less time to housework and child care.

The available research findings from American dual-career families indicate that an equalitarian, companionate relationship really exists only when the wife has a career and not just a full time job, when she has an income equal

to or higher than that of her husband, which is used for family needs and when her commitment to her work is similar to her husbands. It is only when the economic support of the family ceases to be the primary responsibility of the man that housekeeping and child care ceases to be the primary responsibility of the woman.

It may be considered then that sexual inequality resulting from the traditional sex-segregated socialization of boys and girls and reinforced by a multitude of "pseudoscientific" myths about motherhood, the child's need for constant attention from his/her natural mother, and so forth, is incompatible with the formation and maintenance of an equalitarian and companionate marriage. Such a type of marriage presupposes the near equality of partners in all life sectors and their potential of being true companions in all of them.

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In a study by John H. Curtis, Ph. D. and William G. Minor, Ph. D., of 985 high school students who were surveyed concerning their expectations regarding marriage

and parenting, there appear to be traditional patterns.

From earliest experience a child is socialized to fulfill the social obligations of marriage and parenting. Leslie referred to "anticipatory socialization" and suggested that youth through role playing and fantasy adopt a universal "standard package" of which marriage and parenting are surrounded by great social celebrations,

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recognized as rites of passage.

Axelson has suggested that adult status in our culture is not conferred on the individual until both marriage and parenting have been achieved. In addition, there is a great stigma placed on either the male or the female who remains unmarried.

Curtis and Minor in their study examined the expectations of a large sample of youth to see how closely their attitudes reflected the norms of universal marriage and parenting. It should be kept in mind that the expectations of the youth can serve as an indicator but may not be predictive of their future behavior. Therefore, their study is towards suggesting trends and associations and not

casual relationships. Complete classes of eleventh grade students were selected from a representative sample of public and private high schools in a 10-county area of southwest Georgia. It should also be kept in mind that such a sample of one area of the country may not represent all youth, particularly since the East and West Coast have been noted for being progressive in effecting change in social values.

Ninety-five percent of the sample either plan to marry or are undecided (only five percent said they do not plan to marry.) Forty-four percent of the males anticipate marrying a female younger than they are but 33 percent report that age did not matter. Seventy-four percent of females anticipate marrying an older male. Sixty-six percent desired a church ceremony. Fifty-nine percent of the males and 49 percent of the females anticipate the male will be the head of the household. Fifty percent of the females indicate a desire to share decisions in marriage without a head of house, versus 40 percent of the males. Eight-eight percent of the females expected the males to support their families and

67 percent of the males expected their wives to work. Seventy-eight percent of the males and 85 percent of the females expect that a working spouse would have a positive effect on the family. Thirty-nine percent accepted divorce as an alternative to an unhappy marriage, and 47 percent under special circumstances. Ninety-one percent expected to have children after marriage (average three) and 73 percent of the males felt that a working wife would have a positive effect on the children. Ninety-one percent agreed that their children should have a voice in family decisions and household responsibilities. Seventy-four percent indicated they would limit the size of their families.

An interesting statistic concerning family counseling is that 35 percent of those surveyed reported that they did not believe premarital counseling could contribute to the marriage and 28 percent did not want any counseling. This would seem to suggest that the image and role of the counselor needs to be clarified. Of those who did indicate they would

The independence of women who are asked they be willing to consult a counselor, 33 percent said they would choose a minister while only 22 percent would seek a professional marriage and family counselor.

This indicates the importance of training for the clergy in marriage and family counseling, and for the development of a referral system for professional counseling.

In addition, 26 percent were undecided about or felt that family planning was not important. This would seem to be a strong indication of the need for both sex and family life education in our school systems, a role for which the professional family counselor could be well suited.

Although the youth in this study indicated they have been effectively socialized by sex to accept traditional roles for the most part, Curtis and Minor speculate that recent changes in social attitudes may reflect a lessened power of the universal expectation of youth to marry and parent. Awareness of the world's population problem may lead many to choose not to parent.

The independence of women who now assert their freedom and self-reliance may result in dissatisfaction with both the roles of mother and wife. The availability of reliable birth control devices and abortion procedures may result in a continued lower birth rate. The high U. S. divorce rate would seem to suggest a disenchantment with marriage. A trend in the counter-culture of the practice of the concept of family without a legal marriage and consensual cohabitation by many could also indicate the possibility of marital fulfillment without a ceremony.

This all suggests that the traditional system of marriage and the family might be seriously challenged. However, according to some studies, this appears not to be the case.

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Couples who cohabit eventually marry someone; divorcees

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remarry, typically within three years; and the norm for our culture still appears to be a heterosexual pair bond resulting

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in a nuclear family.

In another (national) survey of high school students -- finalists in General Mills' Betty Crocker Search for Leadership in Family Living scholarship program, a combination

of marriage, children, and career was stated as the goal of top women high school students in 1976.

Of the 1,000 academically successful young women interviewed, 92 percent said they planned to combine marriage and a career and 87.5 percent planned to have children, most saying they would put off childbearing until the ages of between 25-32 and limit their family to two children. Only six percent planned a career without marriage and two percent plan marriage without a career.

An example of a step taken by the women's movement to counteract the traditional sex role stereotyping expectations of young people is the formation of an Advisory Council on Women's Educational Programs in Washington, D. C. The council consists of 20 persons appointed by the President and functions as an advisor on educational equity to the Department of Health, Education and Welfare. Established by the Women's Educational Equity Act of 1974, the council receives funds for projects to combat sex discrimination

and sex stereotyping in education.

The nature of the family unit and sex stereotyping in education. The individual more deeply than any other social organization we have. The family it has been said shapes the psyche of the individual. A critical issue, then, is what will become of children in a society where almost everyone is committed

to activities outside Conclusion. James Coleman reminds

us that one of the principal tasks of any society is the socialization

of its young. Until recently the major portion of these socialization functions were carried out within the family. It would appear that the single most significant difference in marriages and families today from those of other generations is that it has become normative for married women with children. But as the family has diminished in size and function, more socialization functions were carried out within the family. Due to the fact that women have had to go out to work outside the home, a change actively supported by their husbands. Although the women's movement has not, of course, been the only social force to generate this change, it can be considered to have been a strong contributing factor, as well as a reinforcing factor to the other social changes. school and the peer group. In the family's default, responsibility arises at a broader social level and social structures must be consciously constructed to carry out the functions of socialization of youth.

The fact that the wife works outside the home has many consequences because it makes her independent of her husband. Coleman contends that as long as normative questions (what should the patterns be?) were largely resolved within the family, with primary consequences for its children alone, they could easily be ignored by society at large. But that is no longer the case. This means that in the case of a divorce, for instance, she could take care of the children and herself somewhat better than in the past. It also increases her power and authority within the family unit. This change in dependence of the

In the past we socialized our girl children to be economically dependent by teaching them to curtsy, to smile, to be nice to the man and so forth, because it was functional. wife on the husband has profound implications on the structure of our social world.

The nature of the family unit is such that it penetrates A woman's primary social capital was her attractiveness in the individual more deeply than any other social organization we have. The family it has been said shapes the psyche of the individual. A critical issue, then, is what will become of children in a society where almost everyone is committed

to activities outside of the home. James Coleman reminds us that one of the principal tasks of any society is the socialization of its young. Until recently the major portion of these socialization functions were carried out within the family. But as the family has diminished in size and function, more of socialization has taken place outside of it, such as in the school and the peer group. In the family's default, responsibility arises at a broader social level and social structures must be consciously constructed to carry out the function of socialization of youth.

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In the past we socialized our girl children to be economically dependent by teaching them to curtsy, to smile, to be nice to the man and so forth, because it was functional. A woman's primary social capital was her attractiveness in

Economists have speculated that the declining American marriage market. Now, with women in the labor market, fertility rates may be related to the spreading influence by these kinds of social behaviors - whose main object was to teach a woman how to achieve a (preferably lifelong) legal mate to take economic responsibility for her and her children - are no longer functional.

Joan Huber, professor of sociology at the University of Illinois, has speculated that this does not mean that marriage will go out of fashion - only that we will continue to see an increase in the divorce rate and an increase in what has been called serial monogamy.

Huber, too, notes that what will be a significant issue to be addressed by our society is who will assume the burden of rearing children, with both parents working outside the home. Even today many couples have elected to remain voluntarily childless due to the tremendous economic liability and loss of personal freedom. There has been a sharp decline in the birth rate in the United States. In 1973 it was the lowest in history: 15 per 1,000 population.

Economists have speculated that the declining American fertility rates might be related to the spreading realization by women of the rising value of the earnings lost because of the interruption of normal professional progress.¹⁰⁴

Professor Huber does not foresee reverse sex roles, where the father stays home and mother goes out to work, but that institutions will gradually evolve that will spread child care more widely, like earlier kindergarten age and more day-care centers. She predicts this because she does not believe men will be willing to stay home and assume the domestic duties, and with women working in increasing numbers there will be increasing pressure to share the household work.

At this time, we have what Professor Huber refers to as a kind of slave society.

Men take it as their right that there is a class of creature called women who exist basically to serve them. Most men think that mama should get dinner, get the breakfast, and everything else while they do relatively little around the house - even when mama herself is working.¹⁰⁵

In response to a question in an interview, "... are these changes in the roles of men and women going to make

this a healthier society ... ?" Huber replied

Would you like to live in the antebellum South where blacks were slaves, or do you think societies would be better when no human being is the slave of another? ... Women are expected to defer to men; women are dependent on men, and uppity women get put down like uppity blacks.¹⁰⁶

Huber It can be speculated that as women increasingly achieve greater independence, they -- as the blacks did before them -- will no longer be willing to accept subjugation.

Urie Bronfenbrenner, professor of human development and family studies at Cornell University concurs with Professor Huber that the most important impact on the family stems from the fact that we have greater and greater numbers of working mothers. He maintains that while changing social and economic conditions have enabled women to enter the world of business, politics and science, we still define the world of work in male terms. By this he means to work you must be available generally from 9 am to 5 pm, be ready to work overtime, and must be prepared to work full time. This means that an employee's position as a family member gets

no support whatsoever and therefore it becomes increasingly difficult to function as a parent. Bronfenbrenner maintains that is why a lot of people are unwilling to assume the responsibility of parenthood, and also cites the declining birth rate and skyrocketing rates of divorce and separation. He, like Huber, believes that it is not a matter of men and women reversing roles, but rather of the parental role disappearing.

An alternative way of dealing with this problem, Bronfenbrenner suggests, is what he calls a "fair part-time employment-practices act" to prevent the penalizing of parents who want to work part time. This does not mean, he says, that most women would go back into the home to look after the children themselves, but that both parents would be able to do different things with their children because given the choice parents care about their children and would be with them if it was an approved and possible thing to do. He believes that a wide variety of family arrangements would allow for the restoration of family life.

How will this ambigynous model work with the reality of marriage and family as we know it - the nuclear family?

Research seems to indicate that the mainstream thinking of the women's movement is that, as feminist Gloria Steinem has said, "Women don't want to exchange places with men."

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This is the operating paradigm for the androgynous model - the pattern of women-and-men-equal-to-each-other, and it implies the affirmation and cultivation of formerly sex-linked psychological and social characteristics in both men and women.

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It suggests that men should be equal to women as well as women equal to men, and that equality can be achieved through a process of reshaping social attitudes and institutions by women and men together.

The androgynous position offers a model of cooperation and of rationality. It implies a belief that both women and men can change once they see the inherent contradiction in a society that affirms human freedom yet circumscribes the roles to be played in it by males and females.

How will this androgynous model work with the reality of marriage and family as we know it - the nuclear family?

It has been within the nuclear family that the definitions of roles have been most adhered to and proclaimed inviolate by law, custom, and example. Can the nuclear family meet the challenge to radically revise its tenets and still survive?

Children and adults both need a primary group to provide intimacy, insulation and support from outside stress. Children must have their physical and emotional needs met by adults in order to survive. To develop into their full personhood, children must have someone willing to not only commit time and energy in large measure, but to love them deeply as well. They must have adults in their lives to provide a role model for coping with the ever-increasing demands in an increasingly complex world.

Gayle Yates calls for an affirmation in our society of a new pluralism of marriage agreements. She says this would not necessarily mean a reorganization of social sex roles, only a means for persons who want to make more deliberate choices about how they will live, with whom, and by what standards.

Yates declares that new family forms do not signal the

demise of marriage and the family as we now know it, not only because of the momentum of tradition, but also because of the impulse of heterosexual love and the female and male's desire to sanctify and make public their private mutual commitment.

The nuclear family can survive as one family option for those couples who wish to bear and raise children. The essential factor in a nuclear family operating within the androgynous model will have to be mutuality -- rather than having predetermined roles, to decide together what is mutually best for the man and the woman and the family unit.

Throughout history the future of the family has been debated, while the family itself has continued to change and alter to meet the needs of the "economy." From agricultural to industrial to post-industrial. From rural to urban to suburban. While politicians and other theoreticians discuss and debate the sanctity of the American family, in reality on the scale of national priorities our children and families come last.

It has been suggested that it is time to reverse this procedure and change the economy to meet the needs of the American family. To change job structures and work schedules so that family sex roles can be discarded. 113

To change housing patterns so that cooperative forms of living are possible for those who want and need them. 114

To provide all children with the care they need, within and outside of the home, and to make it economically possible for both sexes to do so. It is time to give all women a chance for self-fulfillment and a choice of ways to define it. As Louise Kapp Howe says, "It is time to stop debating the future of the family and start creating it." 115

Of 41,772 publications listed from 1965 to 1972, representing 15,000 individual contributors, there was only one article listed pertaining to the women's movement listed from an Israeli author. 117

A similar search in the publication Inventory of Marriage and Family Literature disclosed no subject index entries "women's liberation," "women's movement" or "liberation." 118

How the Practice of Marriage, Family, and Child Counseling
Has Responded

To address the second part of this research project -
how the practice of marriage, family, and child counseling
has responded to the effect of the women's movement on
marriage and the family, my research reveals that as a
body of knowledge, apparently very little.

I conducted research at, among others, the University
of California, Los Angeles Research Library, and a thorough
review there of the International Bibliography of Research in
Marriage and the Family, Volume I and Volume II disclosed
the following.

Of 31,772 publications listed from 1900 to 1972, repre-
senting 15,000 individual contributors, there was only one
article listed pertaining to the women's movement (and that
from an Israeli author.)

A similar search in the publication Inventory of Marriage
and Family Literature disclosed no subject index entitled
"women's liberation", "women's movement" or "liberation."

A sample of some of the replies to my inquiry is included in this paper as a part of the appendix. However, I will quote here some of the pertinent material.

Murray Bowen, M. D., a nationally recognized figure in family therapy, from Georgetown University Hospital, writes:

I am afraid that I cannot be of much help to you in the response [sic] to ... Family Therapy within the Women's Movement in society. I do not have anything more than impressionistic notions...

From Debora Phillips, Assistant Clinical Professor of Psychiatry at Temple University, Health Sciences Center, School of Medicine:

I think you raise an interesting question in terms of the Women's Movement's effect on Family Counseling. I do not see any major changes in the mainstream of the therapeutic approach because of the Women's Movement. I see this as a great problem.

Miriam Reitz, A. C. S. W., of the prestigious Family Institute of Chicago, writes:

In response to your letter regarding the Women's Movement and family therapy, you're working with a subject about which there seems to be considerable discussions currently in the field. However, mostly at least so far the discussions seem to be clinical and impressionistic. We have not seen any definitive research ...

the Pelopous Group in New York City is a financial institution
 And from Emily Bradshaw, Director, Information
 specializing in insurance and investments for the divorced and
 Services, Family Service Association of America:

divorced; and the Family Mediation Center in Chicago offers

In response to your letter . . . I am sorry to say
 that we have not compiled a bibliography on the complex to
 topic of the influence of the women's movement
 on family counseling. at Loyola University a program has

been I did locate from community-based services, such as
 Women in Transition, Inc. in Philadelphia, a feminist resource
 program providing legal information and emotional support to
 women in the process of separation and divorce, and/or single
 parent; the Y. W. C. A. in New York offers formal divorce
 education for women; Queensborough Community College in
 New York offers a lecture series on "The Divorce Process:
 Divorce and the Law"; The North American Conference of
 Separated and Divorced Catholics in Boston offers a board
 composed of separated and divorced men and women whose
 purpose is to foster communication and raise consciousness
 about their needs; the New Berith in White Plains, New York
 is a Presbyterian retreat house that shares day time space
 and information on referrals and support groups for women;

already dissolving or dissolved, but nothing preventative seems

the Pelorous Group in New York City is a financial institution to be available -- no body of knowledge available to or specializing in insurance and investments for the divorcing and developed by the profession of marriage and family counseling divorced; and the Family Mediation Center in Atlanta offers to help marriages and families struggling to adjust to the new a system of mediation and arbitration to divorcing couples to roles society has offered or thrust upon them, while keeping avoid court litigation; and at Loyola University a program has the family unit together.

been suggested for school counselors to take a more active role

It would appear then, that there has been little progress in working with children of divorce who have developed low in the mental health profession from its attitudes as does self-concepts as a result of the situation in which they are 124 study by L. K. Brubaker and her colleagues is placed.

1979, in which they found that descriptions of a "mentally Another service is available for divorcing couples through healthy female (or male) are turns out to be very similar to stereotypical conceptions of 'femininity' or 'masculinity'. the American Arbitration Association, a public-service, non-profit organization which resolves disputes of all kinds through

This dual standard of mental health (intended to diagnose the use of arbitration, mediation and other voluntary methods. of both female and male clinicians) implies that the same behaviors are differently evaluated depending on whether the client is a woman or a man. Such a double standard is both "arrangements that will enable both parties to live in the future - including financial survival for a dependent party," according to Robert Coulson, president of the American Bar Association. 125 Multichastic Personality Inventory (MMPI) for example - the most widely used in the field - has different

As can be seen, these services are designed for families norms for interpreting the responses of women and men already dissolving or dissolved, but nothing preventative seems

to be available -- no body of knowledge available to or developed by the profession of marriage and family counseling to help marriages and families struggling to adjust to the new roles society has offered or thrust upon them, while keeping the family unit together.

It would appear then, that there has been little progress in the mental health profession from its attitudes as demonstrated in a study by I. K. Broverman and her colleagues in 1970, in which they found that descriptions of a "mentally healthy female (or male) are remarkably similar to stereotypic conceptions of 'femininity' or 'masculinity'."

This dual standard of mental health (observed in responses of both female and male clinicians) implies that the same behaviors are differently evaluated depending on whether the client is a woman or a man. Such a double standard is built into some standard tests for assessing psychological status. The Minnesota Multiphasic Personality Inventory (MMPI) for example - the most widely used in the field - has different norms for interpreting the responses of women and men.

As society and the position of women therein change, it becomes difficult to foresee proscribed attitudes and behaviors. As women become more "liberated" as women, they also become more "liberated" as social scientists. Their reassessment of established works shows that traditional societal standards for the sexes were buttressed by status quo theories about appropriate behavior for a woman in family and marriage textbooks, in social science research journals, and in psychotherapeutic practice.

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The reappraisal by feminist social scientists of the existing body of knowledge has been accompanied by their questioning of theories heretofore widely accepted, despite the fact that they were not good predictors of behavior. Feminist criticism lies in the argument that human nature is less rigid and less fixed than previously believed, that individuals and social groups are malleable. The traditional emphasis on rigidity has led to stereotypes of women as nurturers, people-oriented, moody, and so on. However, the view that people are flexible leads to conceptions of women as changeable, independent, and adaptable to life cycle stages, and to work, husband and children,

of the women's movement. He sees the majority of today's

as well as being competent contributors to society outside the home.

Social critic/writer, Thomas Wolfe, writes of what he calls the "new alchemical dream" - changing one's personality-remaking, remodeling, elevating and polishing one's very self, and observing, studying and doting on it. He notes that historically this was a luxury reserved for the aristocratic classes with enough wealth for free time to spend on such "vanity."

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By the mid-1960s, however, this luxury had become available for the ever-increasing middle class. This was the beginning of the encounter session, Esalen, and later movements such as Scientology, Arica, Synanon, Primal Scream, and est -- and what Wolfe describes as the "Me Decade."

Wolfe refers to the "secular side of the Me Decade," exemplified in the advertising slogan "If I've only one life, let me live it as a ----- (You have only to fill in the blank)" as the formula which accounts for much of the popularity of the women's movement. He sees the majority of today's

women demanding the right to fill in the blank as they see fit:

"If I've only one life, let me live it as ... a free spirit ...

instead of a house slave ... a cleaning woman, a cook and so forth."

He goes on to say that an unexpected dividend of the feminist movement has been to elevate the ordinary status of woman-housewife to the level of drama. "One's very existence as a woman ... as ME ... becomes something all the world analyzes, agonizes over, draws cosmic conclusions from, or, in any event, takes seriously."

In the unprecedented post-World War II American affluence, more people than ever before in history have the time and money to devote to the self.

Wolfe points out that the time seems to be past when a husband-wife team sacrificed their own ambitions and material assets willingly to provide a better future for their children ... for the soldier to risk his life, or sacrifice it in battle, for his country ... for a man to devote his life to a cause for "his people" that cannot possibly be won in his lifetime.

He asserts that in the past people conceived of themselves, if even unconsciously, as part of a great biological stream and did not live their lives as if thinking, "I have only one life to live." Instead they lived as if they were living their ancestor's lives and their offspring's lives. For one to renounce the notion of what Wolfe describes as serial immortality has been to defy what seemed like a Law of Nature.

Alexis de Tocqueville predicted as long ago as 1835 that the American sense of equality would disrupt what he called "time's pattern." He believed that

not only does democracy make each man forget his ancestors, it hides his descendants from him, and divides him from his contemporaries; it continually turns him back into himself, and threatens, at last, to enclose him entirely in the solitude of his own heart. 130

Wolfe suggests that de Tocqueville's ideas have been brought forward into our time in such terminology as "alienation" (Marx), "anomie" (Durkheim) and "the lonely Virginia Slims, Salvador Minuchin and others. This solitary crowd" (Reisman).

In this, the greatest age of individualism in history, perhaps the counselor-therapist needs to re-think the priority

of only asserting the self, of working with the client towards the exclusive realization of the individual's human potential, and to consider what the exclusive emphasis on this modality could lead to. It can be speculated that some results may be an increase in the loneliness, in the alienation of men and women, of parents and children -- for along with the injustices, there are great satisfactions in family life and cooperative living. These roots - the longing for a link to the past and the future, the promise of love and stability, are not so easily dismissed from the human condition. They are becoming harder to sustain in our society, and it seems to me that this is precisely the issue that could be addressed by those professionals trained in counseling and psychotherapeutic techniques and skills.

There are some family therapists who have moved in the direction of counseling the entire family unit, such as Virginia Satir, Salvador Minuchin and others. This modality works with the family as a system, with the concept of the

individual as a part of their environment, interacting with that environment. This model does not emphasize the individual, but looks at the presenting problem in the social context; it does not work towards an internal cognitive-affective rearrangement to effect change, as does the traditional psychoanalytic model, but towards changing the organization of the family.

This family system model, however, is by no means in the majority in the counseling field today.

The contribution of the profession of psychology, with its emphasis on sensitivity training, self-fulfillment, self-gratification, and the focus on "realizing one's potential as a human being" affords great support for women to continue to make sweeping changes from their traditional roles within the family.

An implication for marriage, family and child counseling may be a need for a greater awareness that, although these qualities can potentially offer greater happiness to the individual,

FOOTNOTES

there be equal consideration given to ways in which the family as a unit can be supported and maintained.

1. Betty Friedan, The Feminine Mystique (New York: Dell). Perhaps more attention by those in and preparing to enter the practice of professional family counseling, to the development of more specific ways of incorporating techniques and skills designed to support marriage and the family into the traditional methods of psychology and psychiatry should be given serious study.

2. *Ibid*

3. Department of Health, Welfare, and Education, "Vital Statistics Report", June, 1976.

4. "Final Report of the Florida Task Force on Marriage and the Family Unit", in Marriage, Divorce and the Family Newsletter, Volume II, No. 7, July, 1976.

5. Story in Los Angeles Times, May 10, 1976, Part II.

6. *Ibid*

7. Vener and Stewart, Department of Social Science, Michigan State University, as reported in Human Behavior, May, 1975.

8. Nora Glaser-Malin and Helen Youngelson Washrer, Woman in a Man-Made World (Chicago: Rand McNally, 1972).

9. Frederick Engels, The Origin of the Family, Private Property, and the State (New York: Pathfinder Press, 1972).

13. J. J. Bachofen, Das Mutterrecht (München: Piper, 1861). (Stuttgart, Germany, 1861).

FOOTNOTES

14. Lewis H. Morgan, Ancient Society (New York: Gordon Press, 1974 (1877)).

15. F. Engels, Origin of the Family (New York: Pathfinder Press, 1972).

1. Betty Friedan, The Feminine Mystique (New York: Dell, 1963).

2. Eleanor Flexner, Century of Struggle (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1959).

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4. Maggie Tripp, ed., Woman In The Year 2000 (New York: Arbor House, 1974).

5. *ibid*

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7. "Final Report of the Florida Task Force on Marriage and the Family Unit", in Marriage, Divorce and the Family Newsletter, Volume II, No. 7, July, 1976.

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12. Aron Steinhilber and David J. Fox, The Male (New York: Basic Books, 1974).

13. Nona Glazer-Malbin and Helen Youngelson Waehrer, Woman In A Man-Made World (Chicago: Rand McNally, 1972).

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Yale Medical School
New Haven, Connecticut

Marshall and Marquerite Shearer, M. D.'s
Ann Arbor, Michigan

26 May 1972
Philip Veenhuis, M. D. and Joanne Veenhuis, M. A.
Wauwatosa, Wisconsin

Center for Sex Education and Medicine
Philadelphia, Pennsylvania

American Association of Sex Educators and Counselors
Washington, D. C.

Dear People
Part of my M. A. in family counseling
is a written paper entitled "How the Women's Movement Has
Affected the Family and How Family Counseling
Has Responded."
Eastern Association of Sex Therapy
New York, New York
Family Service Association of America
New York, New York

Any more information either current or with, or advise me
where it could be most appreciated. Of particular
value would be the second half of the question - how family therapy/
counseling has responded to this need.
Blanche Kaplan, ACSW - Center for Family Learning
Teaneck, New Jersey

I will look forward to hearing from you and want to again state
that an answer to this will be most appreciated. Thank you.
Marriage, Divorce and the Family Newsletter
New York, New York

Sincerely,
Morton S. Perlmutter, Ph.D.
School of Social Work
University of Wisconsin-Madison

Carolyn Becker
Constance R. Ahrons, Ph.D.
The Family Institute of Chicago/Center for Family Studies
Chicago, Illinois

Sex Information and Education Council of the U. S. (SIECUS)
New York, New York

SAMPLE OF LETTER SENT TO ATTACHED LIST

4153 Rhodes Avenue
Studio City, CA 91604

26 May 1976

Dear People:

Part of the requirement for my M. A. in family counseling is a written project entitled "How the Women's Movement Has Affected Marriage and the Family and How Family Counseling Has Responded to this Need."

Any material you could either supply me with, or advise me where I can locate it, would be most appreciated. Of particular value would be the second half of the question - how family therapy/counseling has responded to this need - if in fact it has.

I will look forward to hearing from you and want to again state that anything you can provide will be gratefully received. Thank you.

Sincerely,

Carolyn Hooker

GEORGETOWN UNIVERSITY HOSPITAL

3800 RESERVOIR ROAD, N.W.
WASHINGTON, D.C. 20007

DEPARTMENT OF PSYCHIATRY

June 4,

Ms. Carolyn Hooker
4153 Rhodes Avenue
Studio City, California 91604

Dear Ms. Hooker:

I am afraid that I cannot be of much help to you in the response to of Family Therapy with the Women's Movement in society. I do not have anything more than impressionistic notions and I prefer something better than impressions when dealing with a question like this. I think it should be supported by some kinds of facts, figures, and factual evidence.

Perhaps you could get something from Mrs. Blanche Kaplan, Center for Family Learning, 10 Hanford Avenue, New Rochelle, New York 10805. I think she may have been the person at the Center for Family Learning who attempted to assemble a workshop on the subject at the last meeting of the American Orthopsychiatric Association.

Sincerely,

Murray Bowen
Murray Bowen, M.D.
Clinical Professor

*Ltr.
6/8/76*

MB:jjd

BLANCHE KAPLAN, A.C.S.W.

238 CARLTON TERRACE

TEANECK, NEW JERSEY 07666

201-837-2025
201-836-9115

4/14/76

Dear Carolyn -

I know of no reading available
on your topic. The only thing close is:
"Women in Therapy" by Frank &
Burtie (Brunner-Mazel).

Otherwise, what I've mainly
done is use my own & other
clinical experiences in family
therapy & made up my own
material, as needed, for
meetings, etc.

Sincerely
Blanche Kaplan



President H. BARKSDALE BROWN
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General Director W. KEITH DAUGHERTY

June 4, 1976

Ms. Carolyn Hooker
4153 Rhodes Avenue
Studio City, California 91604

Dear Ms. Hooker:

In response to your letter of May 26th, I am sorry to say that we have not compiled a bibliography on the topic of the influence of the women's movement on family counseling. I am enclosing, however, a bibliography on marriage and family relations that you may find of interest.

I am sorry that I cannot be of more help to you.

Sincerely,

Emily Bradshaw
Director, Information Services

EB:eb

The Family Institute OF CHICAGO



CENTER FOR FAMILY STUDIES

INSTITUTE OF PSYCHIATRY
NORTHWESTERN MEMORIAL
HOSPITAL AND
NORTHWESTERN UNIVERSITY
MEDICAL SCHOOL

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Coordinator
- PRISCILLA M. WEBER
Administrative Assistant

June 30, 1976

Mrs. Carolyn Hooper
4153 Rhodes Ave.
Studio City, Calif. 91604

Dear Carolyn Hooper,

In response to your letter regarding the women's movement and family therapy, you're working with a subject about which there seems to be considerable discussion currently in the field. However, mostly at least so far, the discussions seem to be clinical and impressionistic at least as regards trends. We have not seen any definitive research or statements in print.

However, last month two people who are very interested in this area gave a workshop for us. I'm enclosing the brochure, so that you can note their names + location. I think they could be of help to you.

Sincerely,
Miriam Reitz, ACSW



TEMPLE UNIVERSITY

HEALTH SCIENCES CENTER
SCHOOL OF MEDICINE

DEPARTMENT OF PSYCHIATRY - c/o Eastern Pennsylvania Psychiatric Institute, Henry Avenue, Philadelphia, Pa. 19129 - Tel. 215- GE 8-9548

July 13, 1976

Carolyn Hooker
4153 Rhodes Avenue
Studio City, Ca. 91604

Dear Ms. Hooker:

I think that you raise an interesting question in terms of the Women's Movement's affect on Family Counseling. I do not see any major changes in the mainstream of the therapeutic approach because of the Women's Movement, I see this as a great problem.

In our behavior therapy approach to women and families we have done much work in the arena of assertive training with women and also placing stress on the assertive aspects of female sexuality. In recent years I have become increasingly aware of many women's depressions as being due to their satellite role in their marital structure. We emphasize a need for the woman to find fulfillment and hopefully joy as her own person and help her to achieve that goal if that is what she desires.

Assertiveness in sexuality and in intimate communication opens many doors and I think therapists can do much more in the arena with women once their sexist biases are changed and they move out of the psychoanalytic and other traditional modes of approaching women in therapy.

Sincerely,

A handwritten signature in cursive script that reads "Debora Phillips".

Debora Phillips
Assistant Clinical Professor of Psychiatry

DP:ma

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SELECTED READINGS TOWARDS MASTER'S DEGREE
IN COUNSELING PSYCHOLOGY
WITH EMPHASIS ON
MARRIAGE, FAMILY, AND CHILD COUNSELING

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Addendum: Individuated Summary
(Research Project As It Relates to Counseling Psychology)

I approached this research project in the form of the scientific method of:

- 1) formulating a hypothesis
- 2) observing, collecting and recording data
- 3) organizing and classifying the data
- 4) analyzing the data
- 5) supporting (or denying) the hypothesis.

I began the research with a preconceived idea of what my findings would be and the research has confirmed the earlier indications of the impact of the women's movement

Another area emphasized was the need for communication on marriage and the family. I did not, therefore, need to integrate a large amount of new data into my existing value system and thus into my work in the traditional domain of clinical psychology (i. e., counseling internships). These internships covered a wide range of practicum experiences, offering a variety of client population from lower, working

class to upper middle class. Each internship had a component of psychotherapy/counseling, assessment, supervision and all but one a formal training program portion.

The focus, however, on the material for a rather extended length of time and in such an intense manner -- concurrent with my practicum -- did bring together theory and practice in such a way that I developed greater awareness in certain areas.

For example, in the intense and intimate process of counseling, the extent of how threatened many men are by the women's movement on a very personal level was re-emphasized and I therefore became more understanding of and empathic with the male reaction.

Another area emphasized was the need for communication between individuals (and here I am thinking in particular of my conjoint marriage counseling experiences) so that they can reveal to each other their inner fears about these sweeping changes in society in a constructive, not destructive, manner.

In addition, my research has caused me to reflect on, and purposefully reject to some extent, the direction of traditional therapy with its emphasis on individualism and work-oriented therapy with its emphasis on self-fulfillment and

self-gratification (both major tenets of the women's movement) and to consider the implications of the exclusive use of this modality as it relates to the practice of marriage and family counseling. This reflection has led me to work harder in attempting to reach a balance, both in myself and in my work with clients, between healthy selfishness and destructive narcissism.

Although in my program overview I outlined separately those areas in which I specified the goal of working toward the development of some expertise in human growth and development, human sexuality, psychotherapy, cross-cultural mores and values, theories of marriage, family, and child counseling, professional ethics and the law, human communication, and applied psychotherapeutic techniques in marriage, family and child counseling, I did not mean to imply that the areas so delineated could be or should be separated into various categories of human experience. On the contrary, it is my opinion, and I have supported this theory to my satisfaction in the application

of psychotherapeutic techniques in my various internship programs, they cannot be separated. Human sexuality, for example, is an integral part of human growth and development, as is human communication.

I believe it is crucial in my work as a counselor to be a change agent in shifting the focus of human sexuality from mechanical performance to human relationships -- to values, affection and love. As a counselor I work toward facilitating a total involvement between sexual partners based on honest communication and commitment. Such commitment and communication can be achieved through affection, understand-

ing that affection precedes love and that both validate the human sexual interaction.

To illustrate, I will briefly mention a few specific cases:

One young woman I saw conjointly with her husband, whose presenting problem was "sexual incompatibility", was so angry at her husband for constantly diminishing her attempts at personal growth and her worth as a human

being that she could not bring herself to carry out her commitment made during the session to execute certain "sex therapy" exercises assigned as homework, even though intellectually she wanted to work on this aspect of their relationship. In spite of further sessions exploring her longing to hear verbal assurances of love and intimacy -- which her husband heard and acknowledged, and recognizing and discussing that his form of expressing affection was by sexual arousal -- which she heard and acknowledged, they could not come to a mutual understanding of needs and at this time are working out the terms of a separation.

Another woman client developed sexual relationships with just about anyone she happened to meet, because she was lonely and because she wanted so desperately to form an alliance with a man, and thought sexual expression would bind him to her. She then experienced tremendous guilt with resultant behavior disorders over the conflict in her self-image of a "good girl" and her behavior. She eventually met men who met with their approval.

then it became clear that for many women, sex meant better sex for women, because of the husband's demanding a high degree of need for verbalized fantasy during sexual when and how they wanted sexual relations. These relations, and demanded that his wife share her fantasies like the conflict and often the withdrawal, a variety of with him. The wife insisted she did not have any fantasies, ways of the male partner from the relationship, but he would not believe (hear) her and interpreted this as

Consequently, many women are left with a seeming withdrawal, lack of sharing, and in general representative choice of liberation or loneliness. For men, the dilemma of their deteriorating relationship.

may look different, but the feelings are the same.

These are just a few selected illustrations of human

This is developed further in the Humanist magazine of communication and human growth and development, or lack (January/February 1976), resulting in *A New Bill of Sexual Rights and Responsibilities*, drafted by Dr. Lester Kirkendall,

The women's movement demand that in sex, love and noted sexologist and professor of family life at the University work women be not just fulfillers but be fulfilled, places of Oregon, and endorsed by 33 humanist authors, many of sexuality in the context of personal human growth and develop- whom are also counselors and professors, and have been in ment. The women's movement asking for female fulfillment the forefront of humanistic sexuality.

and sexual fulfillment is at the greatest point of conflict when

The Bill specifies the following main points for con- men and women come together for sexual satisfaction. As siberation:

long as men could believe that women's liberation meant

1. The boundaries of human sexuality need to be merely more sex for them, that met with their approval;

then it became clear that the women's movement meant better sex for women, because women were defining when and how they wanted sexual satisfaction. Therein lies the conflict and often the withdrawal in a variety of ways of the male partner from the relationship.

Consequently, many women are faced with a seeming choice of liberation or loneliness. For men, the dilemma may look different, but the feelings are the same.

This is developed further in the Humanist magazine (January/February 1976), resulting in A New Bill of Sexual Rights and Responsibilities, drafted by Dr. Lester Kirkendall, noted sexologist and professor of family life at the University of Oregon, and endorsed by 33 humanist authors, many of whom are also counselors and professors, and have been in the forefront of humanistic sexology.

The Bill specifies the following main points for consideration:

1. The boundaries of human sexuality need to be expanded.

2. Developing a sense of equity between the sexes is an essential feature of a sensible morality.
3. Repressive taboos should be replaced by a more balanced and objective view of sexuality based on a sensitive awareness of human behavior and needs.
4. Each person has both an obligation and a right to be fully informed about the various civic and community aspects of human sexuality.
5. Potential parents have both the right and the responsibility to plan the number and time of birth of their children, taking into account both social needs and their own desires.
6. Sexuality morality should come from a sense of caring and respect for others; it cannot be legislated.
7. Physical pleasure has worth as a moral value.
8. Individuals are able to respond positively and affirmatively to sexuality throughout life [including children]; this must be acknowledged and accepted.
9. In all sexual encounters, commitment to humane and humanistic values should be present.

and perhaps did not have a sense of this point in her life. With regard to cross-cultural mores and values, a client who was a young black woman had conceived and was raising - in her parental home - two children, without ever having been married, a situation about which she felt perfectly comfortable. It took me several sessions to work

through my uncomfortableness with this (to me) unfamiliar situation and to accept that her attitude was genuine, and not a contributing factor to her presenting problem.

Another client was a woman of the so-called working class who thought all her (chronic) problems with men, her family of origin, and employment would be solved by finding a man to merge with and take responsibility for her -- get married, stay home, have children. My attempts to make her conscious of her self as a separate entity and to work toward viewing independence more positively fell on deaf ears. She was threatened by the women's movement, and felt "they made fun of men." I had to recognize that, given her background and intellectual capacity, she could not

and perhaps did not have a need at this point in her life to relate to the goals of the women's movement -- that her dependency needs and survival needs were indeed psychological priorities, and that is where I turned my attention and support in our sessions.

Another was a woman in her 60s, who had lived her entire life in the traditional pattern -- subservient housewife/martyr mother to a dominant blue-collar husband. In our dialogue it became apparent to me that if she did in fact accept the concepts of the current women's movement, it would be to discount her entire life, thereby destroying the very underpinnings of her existence. This was not only recognition of and adjustment to differing cultural values due to belonging to a different generation, but also acting on the recognition of my ethical obligation as a counselor to meet the client where she was - not where I might have wanted her to be, or where I was, and work within her own value system.

In my internships I also became aware of the limitations

of being able to describe myself, working under a licensed

Professional ethics and the law cannot truly be categorized separately either. Throughout sessions with each individual or couple or group my own ethical/moral standards were a part of the counseling experience (although I made it very clear that they were my standards and did not diminish or challenge their own).

One example of a specific issue is the insurance coverage question. Marriage and family counseling is a professional service for which most insurance companies currently do not allow coverage. On several occasions I was asked if I would cooperate with a method some counselors are purported to use, of having a licensed psychologist or physician sign the insurance form as if they had seen the client. In making the choice to work within the limits of the law as it is defined by the state of California, I thereby lost some potential clients. With others, my refusal to proceed in this manner made a clear professional statement about my own ethics and the law as I interpreted it.

In my internships I also became aware of the limitations of being able to describe myself, working under a licensed

marriage, family and child counselor in private practice, as a "counselor", not a "therapist", while employed by an agency or clinic meeting certain criteria, I could be called a "therapist."

Other areas included the limitations of advertising and when a marriage, family and child counselor has the legal and ethical responsibility to refer a client to another professional.

I believe this addendum, together with the culminating project itself, adequately demonstrates that I have met the goals I set for myself in earning a master's degree in counseling psychology, with an emphasis on marriage, family and child counseling, and how the culminating research project relates to these goals.

The Center for Human Problems
18455 Burbank Boulevard
Tarzana, California 91354

Supervisors: A. R. Gendrin, M. D., psychiatrist
J. R. Kennedy, M. A., counselor

Program

A well-equipped facility designed to provide comprehensive mental health services to diverse populations with ethnic or economic disadvantages, with the goal of increasing trust and

Practicums in (Clinical) Counseling Psychology

County of Los Angeles
 Department of Health Services
 Mental Health Services
 East San Fernando Valley Regional Service
 12148 Victory Boulevard
 North Hollywood, California 91606
 Supervisor: Rick Mawson, M. Div., licensed Marriage, Family
 and Child Counselor

Program:

Drug counseling program called Diversion of Youth and Parents (DOYAP) - a family counseling program for minors and their parents referred by the Los Angeles Police Department for (1) minor law violations such as petty theft and joy riding); (2) drug experimentation; (3) alcohol abuse. The majority of the participants, however, were involved in drug usage.

There was a training component for counselors of at least one hour weekly and some additional week-end workshops; a weekly session of one and one-half hours with the youth and/or their parents; and a conference session immediately following with group leaders and other counselors of one hour weekly.

The Center for Human Problems
 18455 Burbank Boulevard
 Tarzana, California 91356
 Supervisors: A. R. Gendrin, M. D., psychiatrist
 J. R. Kennedy, M. A., counselor

Program:

A multi-disciplined facility designed to provide comprehensive mental health services to defined populations with ethnic or economic similarities, with the goal of increasing trust and

thus utilization by the group and enabling the staff to better know the group's world and better serve them.

The Center provides psychiatric evaluation, consultation and treatment; psychotherapy for individuals and groups; 24-hour emergency crisis intervention; marital and family counseling; specialized tutoring and educational services; psychosomatic consultation service; psychological testing; and inpatient hospitalization for acute illness.

There was a training component of two hours weekly with other members of the staff; a weekly two hour session with all members of the staff and administrators and supervisors; plus a three hour weekly group session with all patients/clients and all therapists and supervisors and the individual sessions with assigned clients of up to 12 weekly.

Central Valley Psychological Center
7136 Haskell Avenue
Van Nuys, California 91408
Supervisor: Wendy Fowlie, M. A., licensed Marriage, Family
and Child Counselor

Program:

This is a private practice offering counseling services to a wide variety of client population, including individual, group, and conjoint counseling.

There was a group supervisory meeting one hour weekly with other intern counselors, with a variety of training offered by Wendy Fowlie and the other supervisor, Len Krupp, M. A., licensed Marriage, Family and Child Counselor. I also met weekly for from one to three hours in private supervision with Wendy Fowlie to discuss the individual clients that I was counseling under her supervision, which included up to 12 clients.

Southern California Counselling Center

5615 West Pico Boulevard

Los Angeles, California 90019

Supervisors: Variety of professionals, including psychiatrists, psychoanalysts, psychologists, psychiatric social workers and marriage and family counselors.

Program:

The Southern California Counselling Center calls itself a "learning community" which offers counseling services to all age groups from a variety of backgrounds, but the majority are from disadvantaged groups, either economically or ethnically. They are referred from public and private agencies, including hospitals, schools and courts; by psychiatric and other professions; and by former clients.

There is a formal training program, beginning with a orientation program where the counselor works in the Center four to six hours per week at tasks directly involved in the daily operation to become familiar with the Center process, the counselors and clients. There is then a period of two hours each week for five weeks in an Evaluation Group, then working as an intake counselor, interviewing and assessing new clients for at least four or five hours weekly. In addition to sessions with groups or individual clients, there is a two hours per week supervision and a monthly workshop at the Center.