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The Issue of Personal Power in Late Adolescent Women

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THE ISSUE OF PERSONAL POWER

IN LATE-ADOLESCENT WOMEN

A THESIS SUBMITTED TO

THE FACULTY OF THE DIVISION OF PASTORAL COUNSELING

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BY

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INTRODUCTION

In the animated movie by Charles M. Schulz entitled, "It's the Great Pumpkin, Charlie Brown", there is a scene where Linus and Sally are sitting alone in the pumpkin patch and Linus is describing the requirements necessary for the arrival of the Great Pumpkin. Sally, upon hearing of the required sacrifice of the ritual of "Trick - or-Treating" to sit in a cold, dark pumpkin patch, basically told Linus to "get lost". Linus replies, " I thought that little girls always believed everything that was told to them? I thought that little girls were innocent and trusting?" Sally responds, "Welcome to the 20th century!"

Like Sally of the classic "Peanuts Gang", I, and many other women, find that we have to remind others that this is a new age where the "traditional" definitions of women are no longer acceptable. The past 25 years has witnessed a surge of thought and study around the issues of women. A chief characteristic of this landmark period is that a majority of the studies have been done by women, for women. Contributors to this "new vision" are thinkers and theorists such as Carol Gilligan, Monica McGoldrick, Jean Baker Miller, Janet Hagberg, Evelyn Eaton Whitehead, Harriet Goldhor Lerner, and many more.

This "new vision" of the twentieth century to which Sally refers calls us to look into the importance of gender studies and gender differences. As women are becoming aware of their "differences", so too are men. Today one hears more and more of the "men's movement". As men reveal their own understanding of self and their role within this world, they also aid in uncovering new insights into women's patterns of thinking and behaving. Both genders are participating in a much needed "gender realization". It is the new vision of women and their surge of gender realization, that has inspired the work within this thesis. Just as Sally so boldly confronted Linus, as they sat in the pumpkin patch, I too boldly confront others in the understanding of adolescent women.

The hypothesis for this study is the idea that late-adolescent women's struggle with personal power is predominantly the result of the negative, influential messages relayed to them as they are attempting to gain their identity. This hypothesis comes out of the belief that it is not necessarily women's inadequacies which develops this struggle with personal power but the influential power of late-adolescent women's relationships, in particular, the relationships those relationships with adults.

The rationale behind this hypothesis comes from my own experience with late-adolescent women. For over a decade, I have been working with young adults in the area of spirituality. Within this work, as well as within my own life story, I have been constantly confronted with the dramatic difference between the internal, self-belief structure of young women and young men. This difference seemed to magnify when it was experienced within the context of the Catholic educational and liturgical systems. More specifically, I have found that adolescent women, in my experience of them as friends, students, retreatants, and clients, struggle with poor self esteem, a desire for others to exercise authority for their lives, and a range of other issues that seemed to revolve around a lack of personal power.

In preparing this thesis, I have discovered that these experiences are common, not only among adolescents but also among women of all ages and among women of many cultures. And I too share in this common experience. I count myself among the women who struggle with their sense of personal power, and I continue to work through this issue as I claim my powerful self. My own struggle with this issue has drawn me to research and develop a thesis based on this issue of personal power in late-adolescent women. My interest is that this work will be used not only as an educational tool by those people who work with and live with women, (such as social system workers, parish personnel,

teachers and parents) but also by young women themselves, to help them claim their powerful selves.

In life, timing is an essential element for success of any project. In my experience, I began to seriously work at claiming my powerful self in my late twenties. Though I do believe that everything has a time and place and that I may not have been ready or willing to work on this issue at an earlier age, I cannot help but feel that there has been a waste of time as I could have done something sooner. My intuition tells me, "if only I could have known more about this topic and had been helped through some of the experiences of claiming my personal power, I could have prevented some of the struggles". For myself, I believe my problem with personal power began with ignorance, ignorance of who I am and what I can do as a woman. It was knowledge, particularly the understanding of the gender dimensions of being a women, that has gifted me with an ability to claim my powerful self.

If knowledge is an important part of the solution, then the sooner that women recognize their personal power and begin to work with it, the healthier and more powerful they can be. Also, the sooner that those working with late-adolescent women realize their importance of their support and encouragement upon the development of personal power, the more they can aid in women's journey towards discovering their personal power. My focus within this study is upon late-adolescent women, roughly 18 - 22 years of age. My rationale for selecting this age level is based on a belief that at this age, women are developmentally able to work through some of these very in-depth and life-changing issues. I also see this age as an "age of decision" in which young women make life choices concerning school, career, church and family based upon their relationships with others and the messages that they receive from them. During this age, young women need both internal strength and external support to enable them to make their identity discerning decisions. This is assuming that no life-choices such as unplanned pregnancy or dropping

out of school occur. In such cases, this would bring the importance of focusing on this issue of personal power to the moment the adolescent needs to make important life-choices.

My goal is to examine the issue of personal power within the relational experience of late-adolescent women. Chapter One clarifies and defines the key terms of this project. Chapter Two discusses specific relational influences which prohibit the development of personal power, in support of the hypothesis that professionals working with late-adolescent women need to be concerned with the achievement of personal power in these women. Chapter Three focuses on the implications of this study's findings for those professionals (social service agents, parish personnel, parents, teachers, school administrators, etc.) who are in direct contact with the late-adolescent women, with special focus upon the implications for Pastoral Counselors. Chapter Four presents practical applications of this study's findings, including a detailed retreat design. Chapter Five offers a final summary of this project's findings, with conclusions and recommendations for further study.

A final caution needs to be stated. The conviction that led to this thesis is that a woman can master her own life and find her own sense of power. Those who work and live with young women can enable, educate, and support these women through their struggle, but they cannot do it for them. If we allow ourselves to believe that others create our power, then we reinforce a dangerous world of powerlessness and fall into the trap that we claim to be working to avoid. To illustrate this point further, I offer a fable from Janet Hagberg (1984);

"The Wise Fox and the Forest
(It may be more blessed to live than to achieve)

A wise old fox noticed that young animals in the forest had a difficult time at first knowing where to find fruits and berries. He thought and thought and finally devised a practical path through the forest that would lead young animals to several types of fruit and berries, helping them to identify them for the future. He also provided helpful survival directions

in case of emergencies.

The fox was widely praised for his worthwhile contribution, and the animals called his path the Wonderful Way. He was proud of the fact that the animals had learned how to hunt for food.

Word caught on fast about the Wonderful Way, and animals came from miles around to participate. The animals began scurrying along the Way, efficiently collecting their fruit and berries at each strategically placed marker. They worked hard and fast at collecting their berries, trying to get as many as they could and hoarding them for the future. One day there was a terrible fire in the forest, and the Wonderful Way was burned-berries and all! Because they had always hurried past and had not read the survival signs, the animals could no longer find fruit and berries to eat. Thus, most of them starved"(PP.xxix-xxx).

Like this fable, "the way" to personal power must be discovered by women themselves. The essential key for this study is for women to be encouraged and supported for the steps they make toward discovering their "way" by the relationships they have with important adults such as parents, teachers, counselors, etc. When these relationships take control, only failure can occur for these women. It is in the empowerment of their relationships that young women develop personal power and become healthier women.

With the introduction complete and the caution given, I formally dedicate this work to all of the "Sally's" of the twentieth century who have inspired a "new vision" for women. It is with deep respect and admiration that I join you in the pumpkin patch!

CHAPTER I

PERSPECTIVES

Life is full of ambiguities, many of which revolve around the use and consequent interpretation of words within the English language. This chapter's main purpose is to alleviate the "ambiguities" around the terms, *Power - personal power*, and *late-adolescence*. We begin with the most ambiguous terms amongst those presented, *Power - personal power*.

Power - Personal Power

Power has many different meanings. For example, my stereo has a button with the word POWER printed boldly on it. When I press this button, the system turns on and I am able to hear beautiful music. The action of pressing the power button allows connections to occur; electricity flows freely throughout the stereo, enabling the music to come forth.

The term "power" is also used to describe people, places, and things. Have you ever used the expressions, "That is a powerful young woman", or "That person has a high-powered position"? When describing such sights as the Grand Canyon or an ocean, have you used the word "powerful"? Or, when describing such events as a hurricane or severe weather you may have said, "that storm had a power-packed punch!"? As people use the word power, what experience of a person, place, or thing, are they exactly trying to describe?

According to Webster's New World Dictionary (1990), power is "a person or thing having great influence, force, or authority" (p.461). All of the examples mentioned earlier

have "influence, force or authority" over something or someone, whether it is the power button on the stereo which "influenced" the connection of metal, allowing electricity to flow which turns on the system, or the "authority" one sometimes feels as they are around a powerful person, or the "force" that one can physically feel from the direct power of nature.

Though power can have "influence, force or authority", this still leaves us with questions on exactly what part of this definition we are intending to focus on when we use the term *Personal Power,* and how does this definition fit into the experience of late-adolescent women? To answer these questions, I will refer to two clarifying concepts of power that can assist in the definition. These two concepts of power are; 1) that power can be experienced both positively and/or negatively, and 2) that power can be broken down into two types, social power and personal power.

The first concept of power, 1) that power can be experienced both positively and/or negatively, is an essential piece in breaking through one of the dominating stereotypes of what women believe power to be. The stereotype is that power is predominantly negative and used as a means to control or overpower others. It is this negative idea of power that has most of the world's attention and includes most of the written word on this topic. We, therefore, begin by presenting the negative ideas of power and conclude with the positive, for it is in the positive understanding of power that I am placing the "claim-ability" of personal power.

Janet Hagberg (1984) borrows a quote from Lord Acton which reflects the basic, negative understanding of power, "power tends to corrupt and absolute power corrupts absolutely" (p.xv). This generalization and very one sided definition of the term power lays an assumption that Power = all power, and therefore, all power = corruption. This

type of over-generalization fuels the negative stereotype that power is bad and therefore should be avoided.

The negative bias continues as Joan Chittister, O.S.B.(1990), incorporates five kinds of power into her discussion of women and power. These five kinds of power are "exploitative power, competitive power, manipulative power, nurturant power, and integrative power" (p.11) The last two types of power, by the nature of the terms used in description, are seemingly less negative, until it is added by Chittister that each of these types "are intent upon control. And in each of these dimensions of influence and control lies the sad and enduring history of women" (p.11). Chittister expands the definition of power, but her focus on power being "intent upon control" still reinforces power's negative effects.

Jean Baker Miller (1986) continues to clarify the negative concepts of power as she comments,

> "Power has generally meant the ability to advance oneself and, simultaneously, to control, limit, and if possible, destroy the power of others. That is, power, so far, has had at least two components: power *for* oneself and power *over* others. The history of power struggles as we have known them has been on these grounds. The power of another person, or group of people, was generally seen as dangerous. You had to control them or they would control you" (p.116).

Here power is synonomous with "control"; control over someone to the point that "you had to get them before they got you". This understanding of power as control dominates many definitions of power and there is justification for this stereotype.

When power is connected with the idea of controlling people, a hierarchy exists where someone is the powerful and they control others who are less powerful. Often, this is without the consent and willingness of the ones to be controlled. In looking at this unequal power relationship, the people who are usually influenced by power are the weak, the submissive, the one's without influence, which in our culture are the poor, the

minority, the "different", the young, the old, and sadly to say, the women. In this Darwinian view of society where we are working under the concept of survival of the fittest, if women cannot effectively take on power, then consequently they are going to become the ones powered over. This inferior position of power becomes the experience of most women. Why does this happen? In particular, why is it so hard for women to deal with the negative issue of power?

One response is that for women, power is traditionally understood to be within men's domain. Yet, realistically, power is actually accessible to both genders. Throughout the years, the qualities of assertiveness and combativeness - those qualities which are part of men's experience - have put men into positions of power. Women's qualities such as compassion or connectedness, does not usually allot to them the same competitive positions of power. Therefore, for a woman to be powerful, she must do so as a intruder in this domain of men, playing by men's rules and performing powerful tasks as a man would do, assertively and combatively. Women, with their identities more focused on connecting rather than domineering others, understandably struggle with this concept. Women's natural tendencies to act more relational with others is in direct conflict with the ruthless, "Me-first" attitude which seems to be required within the masculine understanding of power. Therefore, women and power do not mix well together.

Since women do not usually take the aggressive, "survival of the fittest" stance, their usual role in the presence of power is as the subordinate one, to be "lorded" over by the powerful. Because it is usually the "weak" that are most strongly affected by the misuse of power, women, in their role as the "weaker sex" become the victims of this corruption. It is in the experience of women that the idea of power as controling and corrupting can truly be defined as negative and harmful.

In response to this lopsided experience of power, many women justifiably fear power. For a woman to become powerful, according to the traditional standards, she needs develop "masculine" characteristics and as stated earlier, is difficult and contradictory to her experience. Not only do women fear the idea of power, they also fear the repercussions that occur if they dare to develop some of the traditional, masculine characteristics which may allow them to be powerful. Miller (1986) describes how the fear of power in women begins,

> "Women's direct use of their own powers in their own interests frequently brings a severely negative reaction from the man. This in itself has often been enough to dissuade a member of a dependent group from using her own power directly. Because of experiences of this sort, many women have developed an exaggerated inner equation: the effective use of their own power means that they are wrong, even destructive. Furthermore, this message is conveyed to girls form early childhood, even before they have a chance to test it in their own lives. Is it surprising, therefore, that women have developed an inner sense that their effective and direct use of themselves must be destructive of someone else? In fact, the way women's lives are arranged, and considering the things that women are supposed to be doing for others, current reality has a good chance of seeming to confirm this conception for them. Acting for oneself is made to seem like depriving others or hurting them" (p.119)

For these women, to be powerful means to be destructive. Women are capable of being destructive if that is what it takes to become powerful in this survival of the fittest concept. Yet, when women display destructive and controling qualities of power, it is common to be labeled for this. Miller comments, "We have all heard the terms "castrating woman", "bitch" and the like. They have been enough to deter many a woman, not only from aggression but even from mere straightforward assertion" (p.119). Women's experience within the realm of masculine power is demeaning, degrading and ultimately painful to her identity as a woman. With this outcome, of power, it becomes understandable why women are reluctant to appear powerful.

The longer women and men allow this limited definition to dominate their understanding of power, the longer women will remain in the submissive role. The traditional concepts of power as controling and corrupting need to be challenged not only for the sake of women and their experience of power, but also for men as they are categorized into positions of power in which they may not want nor deserve. If not, then according to Bernard M. Loomer (1976), "as long as one's size and sense of worth are measured by the strength of one's capacity to influence others, as long as power is associated with the sense of initiative and aggressiveness, and passivity is indicative of weakness or a corresponding lack of power, then the natural and inevitable inequalities among individuals and groups become the means whereby the estrangements in life become wider and deeper. The rich become richer and the poor become poorer" (p. 16). The time has come to change this emphasis on the negative understanding of power. To begin to do so, we now turn to the idea that as power can be negative, it too can be positive.

This change in definition requires an openness to the other side of power. A simple beginning to this change can be the positive reframing of the terms used. Miller (1986) does this beautifully as she boldly states that the negative definition of power is "one of the past" (p.116). The negative views of power need not dominate our understanding. If women have such a fear of and aversion to power in its negative form, then perhaps within power's positive understandings, women can find their strength. If the negative understanding of power is one of the past, then it makes sense that power as a positive, supporting influence is the definition of the future.

It is with this hope of broadening our vision into the positive effects of power and the desire to find a "home" for women within the issue of power, that we now turn to Evelyn Eaton Whitehead and James D. Whitehead (1984) as they explain power's positive definition. "Power is about strength, this is not strength over someone but strength within

someone, as in the "power" that Jesus had within himself to heal others" (p.152). Here power is understood as a value, a strength, something within that enables us to do that which we need to do.

Within this concept of power, the qualities of compassion and connection which are a part of women's experience go together smoothly. It seems that women and power - at least in the concept of power as strength within - do connect. I think of my mother and other mentor figures in my life who have had such strength within that they could withstand just about anything. These women never seemed to "blow their own horn" about that which they did, they simply moved through their lives creating small miracles with their touch, all due to the inner power and courage which they possessed. We have all experienced powerful women that were not powerful in the negative, controling and corrupting sense, but who were powerful in the idea of strength within. If we were to conduct a list of the ten most powerful women, odds are that most of these women would not be controlling or corrupting but would have an internal strength which exuded power.

It should be noted that within this positive understanding of power, a different language is being used to express the effects of power. Where negative power is corrupt, controlling, and domineering, positive power is enabling, supporting, and strengthening. The language difference also parallels the experiential difference. Not only is control very different from support it is experienced very differently. Control can be experienced as a "using" relationship, where support can be experienced as a more enabling relationship. In the face of power, which experience seems to be the most healthy for either gender?

To continue the positive understanding of power we turn again to Miller (1986) as she successfully connects power and women's experience. "In general, for women today, power may be defined as the capacity to implement" (p.116). The "capacity to implement" rather than the "capacity to control" places the definition of power into a more life-giving

experience. This is an idea of power that women can easily connect with, without feeling as if they need to be destructive. Women no longer have to fear the destructive nature and the downgrading backlash of labels when they attempt to be powerful in accordance to the positive definition. What they do need to be concerned about is whether they have enough confidence in themselves to "implement".

Women's lack of confidence with the concept of power is a hard hurdle to overcome in the advocacy for women's need to be powerful. Many women do not trust in their ability to be powerful. Going back to the negative versus positive concepts of power, the understanding that power as implementing and supporting seems weak in comparison to the negative, quick-resulting, combative ideas of power. For after all, who has really made it "big" by implementing and supporting rather than combating and controling? Power as destructive and controling tends to get the quick results as well as the obvious rewards and respect of others. Many people, because of fear and submission, are quick to placate those who display this form of power. Consequently, implementive and supportive forms of power receive little praise and no quick gain. Though power can be both positive and negative, it is power's negative understanding which seems to be the most beneficial in the short run, therefore, overriding the positive understanding of power.

The second concept of power; 2) that power can be experienced as social power and/or personal power, continues to bring us closer to the understanding of personal power as it is used in this study. Anna Case-Winters (1990), presents the two types of power as "the capacity for self-creation and other-creation" (p.130). Power is "creation", life-enabling, either of self or of others. To focus first on "other creation" or social power: the overall understanding of power tends to present itself in the social, "other creating" form. Plato once said, "Being is power,"yet, most people live by "acting-upon others is power." "Being" for most people is not enough, they need more, they need the quick rewards of

power over others for true feelings of power to occur. For the most part, social power is predominantly understood in its negative, controlling and corrupting form of "other creating". Yet, it is in the positive, "other creating" ideas of implementation and support, essential in the concept of relationship building, that women can find their "home" within the concepts of power.

The Whiteheads (1984) further the positive understanding of social power as they place it in the context that "power is strength, in particular, it is the broader experiences of strength among us - the energy in this group, the authority of this organization" (p.152). Social power is strength, experienced in the context of others. This "strength among us" draws in the relational aspect of power. This is the sense of power achieved by togetherness, instead of isolation. This relational concept of power is in direct line with women's experience and therefore, one way in which women can become more powerful.

But even in "togetherness", there can be forms of abuse and oppression. The danger with groups is that often, a hierarchy develops. Loomer (1976) states, "Power's deeper and sometimes darker qualities emerge as soon as the omnipresent factor of inequality makes itself felt" (p.12). Once the group starts organizing itself in levels or allowing one to lead and the others to follow, situations of inequality often occur. Social power then becomes "other-corruption" rather than "other-creation." Social power as "other-corruption" occurs when people strive and allow for situations of inequality, submission, dominance, hierarchy, and the like. Social power as "other creation" occurs when people strive for equality, mutuality, enabling, and empowerment within the group.

For women, social power is seen as more "other-corrupting" rather then "other-creating" because of their long standing and continuous struggle for "equality" within the social structure. Until equality is experienced more consistantly among all people and

within all settings, social power will continue to be "other corrupting" rather than a strong force in the supporting and enabling sense of "other creating".

Personal power, the second type of power, offers an important option which can empower women in gaining their deserved equality within the concept of social power. Just as we experience power within our relationships with others, we also experience power within ourselves, or personal power. Corey and Corey (1987) explain the concept of power within ourselves,

> "Personal power does not entail domination or manipulation of another toward one's end; rather it is the dynamic and vital quality of a person ... when they know who they are and what they want. Their life is an expression of what they expouse. It involves a sense of confidence in self ... it involves a certain charisma ... they express and radiate an aliveness through actions. Power and honesty are closely related. Powerful people are the ones who can and are willing to show themselves. Although they may be frightened by certain qualities within themselves, the fear doesn't keep them from examining these qualities. They recognize and accept their weaknesses and don't expend energy concealing them from themselves and from others" (pp. 17-18)

Personal power includes the ideas of self-acceptance, self-confidence, and self-trust. It's the real meaning behind the concept of someone having it all together. Someone who is personally power is someone who lives by Plato's statement that "Being is power." Their "being" is their power.

There seems to be a direct correlation between the experience of social power and the existence of personal power. Each type of power exists off of the influence of the other. Often, someone who is personally powerful is someone who is socially powerful, the opposite also is true. Also, social power and personal power exist in of relationships with others. Power does not occur in a vacuum, it must occur in relationship with others. Personal power exists by the affirmation and support that one receives from others. The more someone is socially affirmed and empowered, the more they trust and accept who they are and the stronger their sense of personal power is. If affirmation and support are

withheld, the opposite factors of lack in self-trust and self-acceptance occurs. In the case of women and power, due to many of the factors of power already presented, women often experience a lack of affirmation and support for their expressions of power. The result is women's struggle with power, either social or personal.

Reasons for this unbalanced reinforcement of personal power for women are many. The most obvious area of cause seems to correlate with the essential quality of women's difference in development, that is the relational nature of women. Women's relationships, by not affirming or supporting women's struggle with power, are responsible for adding to the unbalanced reinforcement of personal power. The reason for some of this inbalance is due to not only the lack of affirmation and support, but also the inordinate amount of negative messages that women are receiving which relay to them that they are not capable of being powerful, let alone of being personally powerful. These relationships play an important part in keeping women in the role of the lesser, or the inferior, and women are not challenging this assignment to these roles.

Power and personal power are concepts that are within the grasp of women. Though many factors keep women from connecting with power and personal power, one of them being the influence of their relationships, we must keep in mind that women are capable of being powerful, let alone personally powerful. This is possible especially when power is understood within the positive defintion strength and support rather then the negative definition of control and corruption.

Now we turn to the age level in which the issue of personal power is going to be looked upon, that of late-adolescence.

Late - Adolescence

Descriptions of "late-adolescence" range from "age group from Hell" to "the age somewhere between childhood and adulthood." Since "age group from hell" doesn't seem to be explicit nor empirical enough for this study; therefore, we will concentrate on developing a clear understanding of the term late-adolescence. Erik Erikson's model of Psychosocial Stages of Development serves as a starting point for a clearer understanding of the developmental features of late-adolescent women. The goal of this section is to have a working definition of late-adolescent women in terms of age, life crisis, and their relevant personal issues.

According to several texts (Max Sugar M.D.,1979, pp.202 - 209; Newman and Newman,1987,p.43), late-adolescence is considered to be the age category of 18 - 22. Yet, these authors and others also urge flexibility in setting the chronological boundaries of this developmental stage. Individual differences among those within this age range require caution when judgements are being made about who fits the category. Ideally, the best measures for defining late-adolescence, is by looking into the issues of individual differences rather then the chronological ages.

To gain more clarity particularly in the understanding of what some of the individual differences may be, we will turn to Erik Erikson's Developmental Theory as a starting point to understanding women's development. Though Ruthellen Josselson (1983), claims "all of Erikson's psychobiographies analyze identity as it develops in men, and most of his case examples are from male patients" (p.22), this does not negate all of Erikson's ideas. The major premise of Erikson's Developmental Theory is substantial in describing women's development especially when recent developmental theories using women as the research samples are encorporated into the Erikson's findings. The most important factor of using Erikson's theories interfaced with Femist Developmental Theories is in the resulting understanding of how women develop.

Often, when women are compared to men within the traditional developmental models (such as Erikson's theory used by itself) the end result is that women, because of their difference in development, obviously fall short. In the past, women have been labeled inadequate because of their "failure" to develop as men do. This can create a problem for women. As Gilligan (1982) points out "the quality of embeddedness in social interaction and personal relationships that characterizes women's lives in contrast to men's, however, becomes not only a descriptive difference but also a developmental liability when the milestones of childhood and adolescent development in the psychological literature are markers of increasing separation. Women's failure to separate then becomes by definition a failure to develop" (p.9). When Erikson's Theory of Psychosocial Development are considered in their "pure" form, then women fail to develop. Yet, when Erikson's ideas are used as a starting point to other developmental theories which include women's experience, then the developmental context becomes more inclusive of women's experience. Women are seen as different rather than inadequate. It is in defining this difference that we now turn to the Developmental Theory of Erikson, with the added input of Feminist Theories, as a starting point for the understanding of the late-adolescent women's experience.

Erikson's philosophy.is described by Newman and Newman (1987), "human life, as experienced by the individual, is produced by the interaction and modification of three major systems: the somatic system (biological functioning), the ego system (the process central to thinking and reasoning), and the societal system (the process by which a person becomes integrated into society)" (p.4-5). Erikson's epigenetic model represents these "interactions and modifications of the three major systems" as specific psychosocial stages throughout the life span.

Specifically, as women move through life they are confronted with a series of age related issues. These issues must be faced as they arise or - that lacking - stagnation will result. James W. Vander Zanden (1981) describe this principle as the "epigenetic principle. Each part of the pesonality has a particular time in the life span when it must develop if it is going to develop at all. Should a capacity not develop on schedule the rest of development is unfavorably altered" (p.37). Healthy development requires a successful working out and balancing of the "crisis" of each particular age.

According to Erikson's Eight Stages of Psychosocial Development, late-adolescence falls into stage five, Identity vs. Role Confusion. Vander Zanden (1981) describes this stage as "a time when individuals must answer the question, 'Who am I?'. They try on many new roles as they grope with romantic involvement, vocational choice, and adult responsibilites. In the process, they must develop an integrated and coherent sense of Self. When the adolescent fails to develop a 'centered' identity, he or she becomes trapped in either role confusion or a negative identity"(p.39). Jacques de Lorimier, Roger Braveline, and Aubert April (1973) add,

> "Adolescence is basically characterized by the search for one's own identity. The adolescent is trying to find meaning for (her) life and a new continuity between (her) past and (her) future. The quest for identity gives (her) a strong desire for autonomy and a concern for the values of the adult sociey which (she) is trying to enter. Adolescence is thus not only a search for identity but also a search for acceptance and a desire to belong to a group" (p.26).

Therefore, adolescence is a time for one's forming identity, or discerning Self. For the late-adolescent women, much of her identity is discerned through different role experimentations. Some of the experimentation is based on roles of sexual involvement and gender identity. Other roles are based on experimentations with autonomy as young women push away from their parent's and family's control over them, yet still remaining connected to them relationally. Other roles are based on their vision of their identity for the

future. Thus the question, "who do I want to be when I grow up?" is a common concern for late-adolescent women.

Knowing that Erikson's Model is based on an epigenetic principle, it becomes important to understand some of the critical experiences of early and middle adolescence which late-adolescence seems to be the gateway out of. One important adolescent experience which late-adolescence seems to be the final "gateway" for is what Lindsay Van Gelder (1990), refers to as the "I don't Know" phase (p.77). Adolescent women's conversation is constantly full of the phrase, "I don't know." It seems that the symbolism behind this phrase goes beyond adolescent women's ignorance, and refers more to their confusion and uncertainty as they are attempting to experiment with different roles and gain identity.

The language of "I don't know" is also found within late-adolescent women's experience. As late-adolescent women are gaining strength in defining themselves they often find themselves in periods of uncertainty, expressed in the same manner as earlier periods of adolescence. At one point, the "I don't know" language is used as answers to questions from others as in, "what do you want to do tonight?", "I don't know." Other times the phrase appears as a "phrase-cut -ins" such as what one commonly attributes to the "valley girl". An example of this would be, "I thought it was, like - I don't know - a little unfair." The point here is that the phrase "I don't know" is really a message late-adolescent women are sending to the world of their uncertainty in self-definition as well as a sign of uncertainty upon whether they can trust what they are saying to others. The last thing an late-adolescent woman wants is to say something that somehow distances herself from others. This is particular true in late-adolescent women as they are on the verge of gaining identity, making serious choices and entering into adult responsibilities.

One important idea of Erikson's original theory has been left out of our discussion so far: the concept of separation and individuation. It is here that we veer away from Erikson's model to incorporate Feminist Theory. According to Erikson, the idea of separation to individuate and gain an autonomous identity, becomes a central piece to the successful working out of the crisis of identity achievement. It seemed that a lack of separating, such as that experience by young women due to their relational nature, is a sign of role confusion and considered a "failing" of this stage.

Yet, Feminist theorists have stressed that women find their identity more through connection than separation, a conviction that challenges Erikson's original theory of development. Nancy Chodorow (1974) describes the origination of women's connectedness.

> "Women remain connected to others due to the fact that women, universally, are largely responsible for early child care. Because this early social environment differs for and is experienced differently by male and female children, basic gender differences occur in personality development. As a result, feminine personality comes to define itself in relation and connection to other people more than masculine personality does" (pp.43-44).

Because infant females are similar to their primary caretaker (the mother), they identify with them and develop their personality in connection with them. In contrast, the males discover that they are different from their primary caretaker (the mother) and learn to break off their initial relationship in order to gain their masculine identity.

This difference in early relationships is significant in forming gender identity. For women, connectedness to others remains essential for identity formation. This concept continues on throughout the rest of women's development, including her identity forming years of late-adolescence. Therefore, according to Chodorow and others, mature women tend to be more relational and connected to others than their male counterparts, due to the

influence of their experience of connection with the primary caretaker in the formative period for gender identity.

According to Feminist Developmental Theory, instead of women "failing" Erikson's fifth Psychosocial crisis, they are dealing with this crisis in a different manner then men. Instead of women being "inadequate" in separation from others (as in the sense of isolation) to develop identity, they are "different" in the way that they remain connected to others as they gain their autonomous identity. The use of "difference" rather then "inadequacy" to describe women's experience has significant consequences since as we will see in chapter two, labels can create unequality and suggest inferiority where none actually exists.

This relational sensitivity creates a unique experience for late-adolescent women as they attempt to formulate their identity through and by the influential relationships of their life experience. According to Miller (1986), "women's sense of self becomes very much organized around being able to make and then to maintain affiliation and relationship" (p.83). If one of the major tasks of adolescence is forming one's identity, or as Miller defines it as developing a "sense of self", then this "self" is formed by the influences of the relationships young women have with others.

A young woman's relationships throughout adolescence and late-adolescence becomes very important to her development of identity. So much so that girls entering adolescence actually change their personality style. Carol Gilligan (1990) describes this experience of change,

> "Adolescence seems a watershed in female development, a time
> when girls are in danger of drowning or disappearing. An eleven
> year old girl is resistant, assertive and sometimes considered bossy.
> Yet, as she enters adolescence, these qualities disappear or go under-
> ground. In adolescence, girls are more likely to manifest psychological
> difficulties and as well as respond more negatively to stressful challenges,
> their episodes of depression increase, they are more disparaging
> than boys in appraising themselves, and they reveal more disturbances

in self-image. Their eleven year old personality goes underground during adolescence and may never be heard from again" (p.10).

This "underground" experience which occurs in adolescence for women is a dramatic change from what they once were as a child to who they are now becoming as young women.

Young women, in trying to compensate for this contradiction between their internal needs and external pressures of society to conform, go "underground", becoming quiet, non-resistant, and gullible to the pressures of society. They resort to hiding all that they once were in attempts to conform to who and what their relationships want them to be. Late-adolescent women are experiencing the "tail end" of this underground experience, where they have the choice of allowing their "eleven-year-old" personalities which include ideas of individuation as well as personal power, to return from "underground", or they can remain submissive and silent in accordance to their learned experience throughout adolescence. Sadly, due to many of the negative messages discussed in chapter two, many women never gain their underground, "eleven-year-oldness".

In summary, late-adolescent women are defined as,

1. roughly between the ages of 18 - 22. (Because Seniors in High School have to deal with many of these same issues and are roughly at the ages of 17/18 they are also included within this age category.)

2. ultimately dealing with identity formation by experimenting with different roles in the areas of sexuality and gender identity, autonomy from parents and family-yet remaining connected to them relationally, and future adult roles.

3. experiencing struggles with connection versus separation which often result in an "underground" experience of stifling their true qualities to fulfill social pressures and expectations.

The existence of personal power in late-adolescent women is dependent upon how young women "master" themselves through the developmental experiences of adolescence and late-adolescence as they are influenced by their relationships with others. According to

Gilligan (1990), "for girls to develop a clear sense of self in relationship with others means to take on the problem of their resistance and also to take up the question of what relationship means to themselves, to others, and to the world" (p.10). It seems that relationships are a very important influence upon late-adolescent women's development not only of identity, but as expressed earlier in the chapter, of their sense of power and personal power.

In conclusion, let us summarize what this study has presented about late-adolescent women and power. We understand that women, because of their fear and inability to work within the masculine domain of the negative view of power, tend to struggle with power. Women are found to be more compatible with the positive understandings of power, as implementation, support, and strength within a group. We also understand that the hierarchical use of power often places women in the submissive and the inferior role while men are given the superior positions of power. It is this understanding of power which seems to dominate most modern thinking and any heirarchical system, such as those characteristically found in work, school, family, and church. We have also defined personal power as the experience of internal power. How women become internally powerful seems to relate to how women's social power is perceived as well as to how others use their social power over women.

Finally we understand that late-adolescence is a time of identity formation. Identity formation for late-adolescent women includes the occurance of role experimentation. This experience includes dramatic changes in a woman's personality where one moment she is strong and assertive and the next moment she is uncertain and untrusting of her knowledge and skills. This age group becomes highly susceptible to the relational influences of society, especially the negative, limiting beliefs and stereotypes, as young women are

developing their sense of Self based on the messages they are receiving from these important influences.

Subsequently, this age group is "ripe" for dealing with the issue of personal power for two reasons. First, late-adolescent women are in the ideal stage of development which is capable of taking on this task of strengthening their personal power as they do so in connection with others. Second, it becomes important for those who work with this age group to help encourage and support young women in their struggle for personal power. Without their positive influence, it becomes very difficult for late-adolescent women to develop any sense of internal power. It seems that the relational influence upon young women becomes a key to the achievement of personal power. Again, as stated in the introduction, the idea is that relationships do not create powerful or powerless women, but that they are important factors to late-adolescent women's ability to develop power within themselves.

It is to the context of the importance of key relationships and their influence upon the development of personal power in late-adolescent women that this study now turns. The next chapter will look into the relationships of society, teachers and school personnel, parents and siblings, and the Catholic church, which become crucial to inhibiting late-adolescent women's development of personal power.

CHAPTER II

INHIBITIONS TO PERSONAL POWER.

If women develop in connection with others and one of the important developmental struggles during adolescence is identity formation, then we must conclude that women's identity development is greatly influenced by and through their relationships. The influence that women's relationships have upon their identity formation can be demonstrated by the analogy of a sculptor and her clay. A sculptor sits at the potter's wheel with her arms covered in clay. She gently, and sometimes forcefully, molds and shapes the clay within her hands into the object she desires. When she is finished, the object sits before her, something which she created by her "influence" upon the yielding clay.

The parallel between this analogy of a sculptor "influencing" her clay and relationships influencing women is very strong. Just as a sculptor molds and shapes the clay with her physical power and skill into the image she desires, so too does the "sculptors" of late-adolescent women's relationships as they influence the developing identity of young women. If relationships are the sculptors and women are the clay, then how do women get beyond the image of being a passive lump of clay to whom everything just happens? Going back to the analogy, anyone who works with clay knows that, though that the power behind the influence one has over clay is strong, clay also has the capability of taking on a life of it's own. Though one may desire clay to go in a certain direction, the clay also has influence in the shaping and often adds to the creation of something totally unexpected.

This also parallels the experience of late-adolescent women as they have the capacity to accept or deny the messages of the influential adults of their lives, contributing to their developing identity. Women are not robots controled by their parents or society, yet the power behind these relational influences may make it seem so. Without denying the other influences upon late-adolescent women's development of personal power such as themselves or God, it must be understood that this study is solely focusing on the deterministic factor of relationships upon late-adolescent women and the development of personal power.

Relationships, by the very nature of their connection and influence, mold and shape young women into "objects" of societal stereotypes and individual expectations. Who are these relational "sculptors" capable of molding young women? The answer is all of us, or as termed for this study, society. All of us, by our relationships with young women, influence the development of identity in adolescent women. This includes parents, friends, siblings, school boards, city councils, the national government, and on until the United Nations and beyond to all of human nature. Sometimes the influences and messages from these relationships are negative and limiting and sometimes they are positive and supporting. Whichever the case, they are a factor to the developing late-adolescent women's personal power.

The outcome for young women from these negative and positive influences can be either a strong, and personally powerful young woman, or a weak, and uncertain one. The qualities of internal strength, self acceptance and assertiveness, which are a part of personal power, all result from young women's relationships with others and their role in reinforcing and supporting these qualities within their developing Selves. As young women accept and interpret the messages that society sends them about themselves and

their personal power, they tend to develop their identity around the certain codes of behavior in which society deems fit for them.

This study does not have the capacity to take on all of the relationships which affect late-adolescent women's personal power. Therefore, it will focus solely on the relationships of adults. This singular focus does not in any manner, negate the existence of the other relationships upon late-adolescent women such as peers or the young women themselves. Specifically, this chapter will look at certain adult relationships and their negative effect upon developing late-adolescent women. These "relational influences" are defined as the people of society, schools, family systems, and the Catholic church. The term "relational influences" is used throughout this study as a generalization of those people within these categories which by their relationship with late-adolescent women, influence the development of their personal power.

Though there are several occasions where late-adolescent women's relationships do support and encourage women in the development of their personal power, the occasions are few and less influential then the oppressive, negative messages. Therefore, this chapter tends to take on a negative, oppressive view which is needed to realistically present society's often negative and oppressive messages which do much harm to women's developing sense of Self. We begin with the all encompassing relational influence of society.

Society's Influence Upon Personal Power

Society, whether ranging from community, or to world population, plays a major role in the developing identity of late-adolescent women. This is due to the incredible weight that society's beliefs and expectations have upon the members of it's group. What society believes and expects of its members is what the members often become, voluntarily and/or involuntarily. Therefore we often become what society believes and expects of us. This

holds particularly true for society's powerful and controling negative beliefs upon it's group members, especially women.

Though societal beliefs and expectations mold and shape us throughout the entire life cycle, they have particular influence upon the fragile, susceptible, identity developing years of late-adolescence. Whitehead and Whitehead (1989) point out that "every society develops gender expectations. Our society's expectations about what is masculine and feminine play an important role in our growing sense of what being a woman or a man means. Specifically, we come to the sense that we are women, through the messages we receive from others" (p.48). Therefore, late-adolescent women develop their identity as women out of the messages they receive from the relational influence of society.

Society makes these beliefs and expectations known to women in the form of stereotypes. Stereotypes, according to Webster (1990) is "a fixed or conventional notion or conception" (p.579). Though some stereotypes can be positive and encouraging, most, due to the "fixed" notion which tends to limit and control those individuals being stereotyped, result in negative categorizing. For women, stereotypes of gender roles often cause more harm then good, especially due to the fact that they, according to Whitehead and Whitehead (1989), "disregard the remarkable range of individual differences" (p.48). The problem with stereotypes and their negative influence, arises when society attempts to limit the definition of such a fluid and diverse creature as a woman.

The disregard for individual differences found in stereotypical thinking tends to support and feed into the categorical thinking of racism, prejudice, and other such hierarchical system's thinking where there are those deemed above others. It is out of such stereotypical thinking that society gets the idea of men having more power then women. Also, it is stereotype's blatant disregard for individual differences which categorizes women into gender roles which do not fit their experience as well as deters some women

from trusting in and developing their personal power. As presented in chapter one, it is society's stereotypical belief that power is masculine that has misdirected women's understanding of power and fueled some of the prohibition upon women's participation within in this male domain.

Some examples of "how" society's relational influence has directed our beliefs of women and therefore limited women's development of personal power begins with the beginning of time, or as the Bible contends, with Adam and Eve. According to The New American Bible (1970), the Book of Genesis contains the systematic creation of the world. Within the second creation story, Genesis 2:7, "the Lord God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living thing." It is not until Genesis 2:18-23, where the Lord God decides that "it is not good for the man to be alone" and therefore populates the earth with living creatures, but not yet creating women. Finally, in Genesis 2:21-23, "the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man." The biblical account of God creating man first and from man, creating woman, has influenced many with the understanding that if God believes that men receive priority over women, then they too must follow this idea.

Though the scripture passage of Genesis' creation of man is believed to be a reflection of God's categorization of women, it must be understood that it is more of a reflection of the beliefs and traditions of the times in which the writers of this book existed in. This writing hints at ancient society's belief that women are inferior to men as well as their belief that God favored men more then women. To this day, this is one of society's most destructive stereotypes of women.

Molly Layton (1984) introduces a more recent example of the developing negative societal stereotype of women as inferior to men. This public attitude comes out of the economic transition of the American Industrial revolution during the turn of the twentieth century. She states, "as the activity of production moved out of the household, the home became a "nest," protective of children's development, that father left in order to fight the battle for survival in the outside world. Meanwhile, the mother stayed home to control the household and the fledglings" (p.22). Women's role became more distinctly that of housemother, someone who is "married" to the house and the children as the father separates himself from the family and goes off to work.

This new role for women feeds into the stereotypical role that women do not belong in the same places as men. Women's place is physically in the kitchen and not in the workplace where the men are. Social thought has steadily filtered its expectations and beliefs of women into the categories of caretaker, subservient, inferior and less capable of handling the external world's pressures.

Men's separation from home to work was the beginning of many alienating events between men and women. For example, Layton (1984) adds that "as factories required more and more male workers who were respectful of authority and devoted to productivity, families produced a breed of wage earners who were more invested in being "productive" than in developing an emotional life - that became women's specialty" (p.22). As men became more focused upon their productivity, their power and assertive ability to beat out others, women became more focused upon emotional development, in particular the emotional management of the home and the children for the sake of the man who is working so hard. It is out of these and many other historic examples of the development of public opinion in regards to women that has aided in the formulation of the gender stereotypes that we are facing today. Let us look into more of these labels that

stereotypically limit the role of women to positions of powerlessness and inferiority instead of developing their personal power and equity.

Parsons and Bales (1955) present the characteristics of women which though they are true, can also become support for the limiting stereotypes upon late-adolescent women. "Expressive-affectionate roles are feminine, whereas instrumental-adaptive leadership is masculine. In other words, Mama takes care of the children, while Papa negotiates the outside world and supports the family with money and shelter" (p.21). Women's expressive-affectionate roles are expanded by Cantor and Bernay (1990) as they describe the attributes of women as "affectionate, sympathetic, sensitive to the needs of others, understanding, compassionate, warm, tender, fond of children, gentle, yielding, cheerful, shy, responsive to flattery, loyal, soft-spoken, gullible or even childlike" (p.35). Stereotypically, women are categorized as gentle, yielding and gullible, while men tend to be categorized, according to Parsons and Bales (1955) as combatitive, rational, and instrumentally striving" (p.21) These attributes of women are truely the qualities of most of the women I know, yet they also limit the possibilities of women to go beyond these attributes into some of the other characteristics which can enable women to gain more internal strength.

The usual pattern in society is that cultural stereotypes produce societal norms. In other words, how society defines others influences how society acts towards them. Society's stereotypical labels of inferiority upon women goes beyond beliefs to actual limitations upon women in such areas as work, school, and the home. Societal norms with their stereotypical labels categorize women into a specific gender role which cannot easily be changed. For example, society believes that because women are generally seen as gentle, compassionate, and gullible, they are not capable of attributes such as assertiveness

and rational thinking which are required for higher level positions in the work place. In other words, women are not capable of doing the same work as men.

This stereotype is illustrated by the societal norm explained by Miller (1986) "the vast majority of working women, 80 percent, hold the lowest-paid and most dead-end jobs in this country" (p.xiii). This imbalance of women in the lower level jobs is partially the result of the stereotypical norms which limit women from the better jobs. The point is very clear, societal stereotypes influence how women are perceived by others. It may be helpful to include some additional examples of how negative stereotypical beliefs of society are capable of sending a message to women that they are not as superior as men, which ultimately weakens their trust in their own personal power. When women are told that they are inferior it becomes very difficult to feel powerful, either externally or internally. Power is stripped from women when they are placed in inferior positions.

Society's negative stereotypical messages can range from jokes about women (How many "blonde" jokes have you heard?), to sexist remarks whether conscious or unconscious aimed at women, to sexual inuendo's throughout our conversations, to historical "gentlemen" actions such as men believing they should always pay the check or men are the ones who should come to the rescue of women whether they need it or not. The point is that there are many messages which consciously or unconsciously relay the idea that women are inferior to men and incapable of the personal power which enables them to handle things on their own.

Cantor and Bernay (1992) offer a specific, subtle example of the exclusion of women by excluding their experience,

> "When a man wants to discuss a power tactic, in politics or business or any other field, he will use football or war metaphors, activities that are not traditionally part of women's experience. This symbolically, and sometimes practically, leaves women out of the experience. How many times is the leader described as the "quarterback," in an allusion to a game that few women have ever played? Do men really sell their ideas by

'making an end run' around someone who is standing in their way? No, not literally. But they use sports metaphors to explain their successes in the big game of life. Consciously or unconsciously, they exclude women from the playing field of power" (p.50).

Even though some of these examples seem trite, Cantor and Bernay (1992) point out that it is these, "unconscious processes and societal constrictions which perpetuate the notion that power is masculine" (p.50). Even trite actions can add up to the overall societal view that women are limited in their capacity to fully function independently from men. A more frightening thought is that it is these unconscious societal influences which we allow and accept which feeds into the bigger conscious actions of oppression. It's as if the more that we allow societal stereotypes, the more we tolerate from the bigger, more direct forms of societal oppression against women.

Another example of societal stereotypes affecting societal norms is the concept of lower pay for equal work. For example, according to Monica McGoldrick (1989) "in the American workplace women still make an average 64 cents on the dollar a man makes for the same job" (p.200). Women, though capable of doing the exact same job as men are not believed to be as equal in capabilities and consequently they are paid less then men. Society considers this a common practice and we, the members of society, allow this to occur.

The message sent to women by society is getting louder and more powerful as it infers to them that they are inferior and less capable in comparison to men. If women are the inferior then they too must be submissive, for inferiority and submissive often go hand in hand. If women are the submissive, then men or the dominant and therefore the powerful. As already discussed in chapter one and again reinforced by the message of inferiority sent by society to women, women and power, in the negative, hierarchical definition of power, do not work well together.

Instead of changing societal stereotypes, society has typically blamed women and consider them to be inadequate. It's women who fall short rather then society's stereotypes. Women are getting shortchanged by society and its inadequate view of their identity. Women are developing identities which are including society's stereotypical beliefs and expectations of them and are inadequate to their true beliefs of themselves and their capabilities. How can young women learn to accept who they are, trust in their gifts, self-create, when the messages they are receiving from their community, their nation, their world, are that they are incapable of being powerful and that they are inferior to men?

Personal power is based on the ability of self-acceptance and the belief in the power of one's ability to do what they desire. Women, with their strong dependence upon relationships, rely on others to help nurture them. When the messages women receive are negative and based on their inferiority, just like society - women tend to "act" out how others define them. Within, this experience, it becomes very difficult for late-adolescent women to develop personal power. In doing so they would have to rebel against some of their primary nurturing relationships and not many women are willing to do that.

As we have already discussed in chapter one, any time there is a difference in equality between groups of people, in this case the difference between male and female capabilities, a situation of misuse of power usually occurs. One group is destined to dominate over the weaker group. Men, because society believes and reinforces the idea that men are more assertive and stronger then women, are deemed the powerful. Women, because society believes and reinforces the idea that they are gentle, and gullible - qualities perceived by society as lesser then men's - are deemed the submissive. It becomes a circle of events where society develops the stereotypes and sets the norms of societal behaviors, the genders must dutifully act them out, therefore reinforcing the stereotypes which continue to reinforce societal norms and on and on. The result of this cycle upon women is poor self-

esteem, feelings of unworthiness and inadequacy, and ultimately a struggle with their personal power.

Society's strong and loud message to late-adolescent women as they are in the process of identity formation is that they are inferior to men. As these young women are attempting to try on different roles in claiming their identity, societal norms and stereotypes reinforce, shape, and mold late-adolescent women into exactly what society believes a women should be. According to what we know so far about women's development and the influential power of society, personal power does not fit into society's ideal woman.

For others, more specific relational influences which have taken on the beliefs and expectations of society, contain their own unique stereotypes which prevent women from developing personal power. With the understanding of society's negative influence upon late-adolescent women's development of personal power, how then do the people in relationship with late-adolescent women such as schools, family systems, and the Catholic church, add their unique influence to this dilemma. We first turn to those individuals within the school systems and how their relationships influence late-adolescent women and the development of personal power.

School's Influence Upon Personal Power

Though many of the stereotypes are the same and do not bare repeating, the actual norms of behaviors creating the "inequalities" are different. This section will focus upon these "norms" within school systems which prevent late-adolescent women from developing their personal power. Most of the research for this section will be taken from an executive summary of a recent study by the American Association of University Women (AAUW) Educational Foundation (1992). The findings of this report, which focuses on the educational experience of girls from early childhood to grade 12, present compelling evidence that young women are not receiving the same quality, or even quantity, of

education as boys. Though this study is generalized to all girls in school to grade 12, the result also reflect the experience of Seniors in High School which are incorporated within the early stages of late-adolescent development.

Each of the conclusions from the reports will be presented followed by a brief explanation. According to the The AAUW Report (1992),

> "Girls receive significantly less attention from classroom teachers than do boys
>
>> A large body of research indicates that teachers give more classroom attention and more esteem-building encouragement to boys. In a study conducted by Myra and David Sadker, boys in elementary and middle school called out answers eight times more often than girls. When boys called out, teachers listened. But when girls called out, they were told to "raise your hand if you want to speak." Even when boys do not volunteer, teachers are more likely to encourage them to give an answer or an opinion than they are to encourage girls. also, research reveals a tendency, beginning at the preschool level and on up to the higher grades, for educators to choose classroom activities that appeal to boys' interests and to select presentation formats in which boys excel" (p.2)

It seems that these results point to a bias towards males that teachers have when responding to students in the classroom. The result is that young women are being ignored and refuted for self-direction. The stereotype is already being reinforced in the young that women should remain quiet and speak only when called upon and men can respond at any time because that is part of their assertive, leadership nature.

Also, studies show that boys typically learn better when teaching methods are more systematic and individually competitive. They learn best by themselves, in situations where the teacher lectures and they are required to take notes. Girls, on the other hand, tend to learn best in groups, where teaching methods include learning from their peers in a more cooperative learning style. These relational aspects encourage girls to work for the sake of the group rather than for themselves. Yet, traditional classroom instruction (which

makes up a majority of the classroom designs today) consists of the more male-oriented

types of learning, where the setting is more individualistic and competitive.

The next conclusion from the AAUW Report (1992),

> "Sexual harassment of girls by boys - from innuendo to actual
> assault - in our nation's schools is increasing.
>
> Reports of boys sexually harassing girls in schools are
> increasing at an alarming rate. When sexual harassment
> is treated casually, as in boys will by boys, both
> girls and boys get a dangerous, damaging message that
> girls are not worthy of respect and that appropriate behavior
> for boys includes exerting power over girls" (p.2)

Sexual harassment can cover a wide range of events from verbal comments to actual

physical contact. Depending upon the legal definition of sexual harassment, any comments

or actions by boys that offend girls may be determined to be sexual harassment.

Personally, in a past teaching experience the girls were called "biscuits" by the boys.

Though the comment seemed meaningless and playful in accordance to the boy's

standards, the young women were actually insulted and down-graded. The result of these

forms of sexual harassment is women being verbally abused because of their gender, and

often, nothing being done about it.   It is just such titles and experiences, left unchallenged,

that contribute to society's opinion of young women as lesser and unworthy of respect.

A third conclusion from the AAUW Report (1992) is,

> "The contributions and experiences of girls and women are still
> marginalized or ignored in many of the textbooks used
> in our nation's schools.
>
> Studies have shown that academic achievements for all
> students was linked to use of nonsexist and multicultural
> materials, and that sex-role stereotyping was reduced
> in students whose curriculum portrayed males and
> females in nonstereotypical roles. Yet during the 1980's,
> federal support for reform regarding sex and race equity
> dropped, and a 1989 study showed that of the ten books most
> frequently assigned in public high school English courses
> only one was written by a woman" (p.3)

If curriculum, and one part of curriculum is textbooks, delivers the central message of education, then it is essential to try obtain textbooks which produces the best results not only academically but also socially. Though this conclusion focuses only upon textbooks, I predict the same effect occuring if all of the curriculum becomes nonsexist and gender inclusive, including the specific lectures of the teacher.

A fourth conclusion reached by the AAUW Report (1992),

> "Incest, rape, and other physical violence severely compromise the lives of girls and women all across the country. These realities are rarely, if ever, discussed in schools.
>
> Perhaps the most evaded of all topics in schools is the issue of gender and power. As girls mature they confront a culture that both idealizes and exploits the sexuality of young women while assigning them roles that are clearly less valued than male roles. If we do not begin to discuss more openly the ways in which ascribed power - whether on the basis of race, sex, class, sexual orientation, or religion - affects individual lives, we cannot truly prepare our students for responsible citizenship" (p.3)

The longer we keep avoiding the topic of gender and power and the effects of power on young women, the longer it will take to change the stereotypes of society that are quickly becoming routine and permissible. Women are being abused on many levels of severity, the more we ignore this situation particularly in the school systems, the more painful and detrimental it is for women.

The fifth conclusion from the AAUW Report (1992),

> "Test scores can provide an inaccurate picture of girls' and boys' abilities. Other factors such as grades, portfolios of student work, and out-of-school achievements must be considered in addition to test scores when making judgements about girls' and boys' skills and abilities.
>
> In most cases tests reflect rather than cause inequities in American education. Overall, boys tend to do better then girls on multiple choice items, in knowing this, are the standard tests which incorporate all multiple choice questions biased? Yes." (p.5)

This conclusion is extremely valid, particularly in it's inclusion of women's experience of test taking and measures of ability. Young women tend to score higher on essay tests then on multiple choice tests, yet most of the qualifying college entrance exams (SAT and ACT) are multiple choice exams. The study raises the question of the validity of these test if their is a gender bias in the test make-up. We are discovering that there is, and to look at either genders' tests scores alone as a measure of academic ability is an inaccurate judgement of ability.

According to this study, the teacher's and the norms of the school system's negative messages keep young women inferior to young men. These negative messages such as presented from the AAUW Report (1992) are weakening late-adolescent women's self-worth, self-direction, and ultimately their capacity to trust in their internal power. With young women spending a majority of their time at school, this relational influence becomes very strong in inhibiting the development of personal power in late-adolescent women.

The Family System's Influence Upon Personal Power

Just as society parallels school systems and their treatment of women, the same parallel occurs within the family system. Yet, the family system has a unique relational influence upon women due to the added input of culture, generational patterns, and family traditions. This section of the study will focus on the norms of the family system as well as the particular influence that parents have upon late-adolescent women's development of personal power.

The family becomes for the developing adolescent one of the central relational influences of her life. This holds true particularly for adolescent women's early development, roughly her first twelve to fifteen years of her life. Bits of who the young woman becomes is the result of her mother's modeling, shaping and controlling as she

represents one of the "at hand" gender models for the girl who is experimenting with different identity roles. Bits of who she becomes is the result of her father's modeling, shaping, and controling as he, through affirmation, care and role modeling the "other" gender, helps her to unfold her self as a woman. Bits of who she becomes is the result of her sibling's influence as they too model, shape and control the young woman by their looking to her as their role model or their modeling for her their individual experiences of development within the family.

Ideally, the family system supports and encourages young girls to develop into strong and capable women who can handle most situations or know who to turn when they can't. Yet for some women, this is not the case. The family system becomes for them a place where separate identity and self-direction are limited, and female gender roles are generationally stagnate as they replicate the pattern of the submissive women that their mothers, grandmothers, greatgrandmothers, etc., once were. Therefore, an important factor to the development of personal power in late-adolescent women is how the family system deals with power and where women fall into this experience of power. In other words, are women equals in power or the ones being powered over in the family system? The answer to this question seems to be that women are powered over in the family system just as they are powered over in the societal system.

Interestingly, Virginia Goldner (1989) comments, "though women's subordination to men has become morally unacceptable, our social practices of men's dominion over woman continues to be the norm. This contradiction between our democratic values and our social practice is not easy to rationalize" (p.49) Though we do know that women are being unjustly treated in the traditional hierarchical family system, there seems to be no changing of the traditional system, let alone any effort to try.

One of the reasons for the difficulty in changing the pattern of behaviors within family systems is that most of the familial patterns of men dominating over women have been the norm for centuries. Goldner (1989) adds that "most contemporary scholars lean toward the view that human cultural and social norms have probably always been male dominated. Moreover, there appears to be a universal connection between women's primary responsibility for the care and feeding of children, spouses, and other kin, and their secondary status in both domestic and public domains" (p.49). Patterns of behaviors that have been around for centuries are hard to distinguish and continue to affect the development of young women in our culture today.

Families of today tend to follow these typical hierarchical systems of men dominating over women. Late-adolescent women, in their attempts to discern their identities, are falling prey to these stereotypical, hierarchical, family gender patterns. According to Broverman, Vogel, Broverman, Clarkson, and Rosenkrantz (1972), "developmentally women have been expected from the point of early adulthood to 'stand by their men,' to support and nurture their children, and paradoxically, to be able to live without affirmation and support themselves" (p.203). It seems to be family hierarchical patterns which send forth as well as reinforce the same societal message of women as less capable of anything other then caretaking. Messages like these can strip women of their sense of personal power and keep them in positions of dependency, always needing others to care for so that the traditional idea of women as caretaker can be fulfilled. What are some of these hierarchical patterns of behavior found within family systems which effect the identity development of young women and prohibit their development of personal power?

McGoldrick, Garcia-Preto, Hines, and Lee (1989) present several different hierarchical patterns of behavior which keep the women of families in the one down position.

> "Families differ in the distance women are allowed to go beyond the confines of the family, what work is considered acceptable, and how roles are distributed within the home. In traditional Japanese culture wives were expected to walk two steps behind their husbands. Once their sons reached 13, mothers were expected to be under their power as well. In most groups women are still expected to love, honor, and obey their husbands. In American society the acculturation of men and women from different backgrounds has varied greatly. Women are generally raised to be adaptive to others. It is men who are generally expected to deal with the outside world, while women's sphere has been primarily the interior of the family" (pp. 170 - 171).

Through typical hierarchical family traditions women are "trained" to be submissive to men. Late-adolescent women, as they are trying on different roles to determine their specific identity, are bombarded by these traditional influences within the family system. It is these stereotypical hierarchical beliefs which become invisible parameters to who she should or should not be as a woman.

The fuel which keeps this hierarchical system going within family systems is that these parameters are guarded by certain reward or punishment systems. Broverman et. all (1972), report that "the pressure on women not to take full advantage of independent living may be intense. They may lower their sights because of educational, social, internalized or family attitudes" (p.208). It is only logical that women who develop in connection with others can be so readily influenced by the opinions and social norms of their family.

It seems that parents, and their messages influence late-adolescent women the greatest out of all of the family members. According to Belenky, Clinchy, Goldberger and Tarule (1986) "it is important to daughters that parents have a voice. Those who receive knowledge from others look to their parents for truth and direction and often feel helped

when their voices are loud and clear" (p.176). Yet, not all parents voices are "loud and clear." Some are soft and weak and others may be harsh and demeaning. Whatever the type of voice, the point is that parents are extremely influential upon the development of identity and personal power in late-adolescent women.

Though both parents are influential, due to the study's use of the mother -daughter retreat in chapter four, will focus on the role of the mother and how her "voice" becomes the pivotal point to the gaining of a strong sense of personal power in late-adolescent women. Chodorow (1978), supports this influential role of the mother as she explains, "although the basic themes of attachment and autonomy were interwoven into both parents, a greater sense of connection and of commonalties pervaded the daughters' portraits of mothers, while the sense of distance and difference continued to predominate in the descriptions of life with father" (p.177).

Belenky et. all (1986) take the important relationship between mother and daughter further as they present the findings from their interviews with adolescent girls, "some young women notice their father's listening with care. When this occurs it is highly valued. However, none of these daughters particularly admired their fathers for speaking out. For fathers to have a voice was a given - not an achievement. For the fathers to develop a listening ear and for mothers to 'gain a voice' were the feats that those who were integrating the voices of reason and feeling noted and appreciated" (p.177). According to these young women, their mothers "gain of a voice" was very important to them. It is as if there mothers were an extension of themselves so if their mother could not gain a voice then how can they? Mother's lack of voice models to late-adolescent women the idea that women need to remain silent and do not dare to speak out, even to their daughters. This silence feeds into their submissive behaviors and influences the idea that they are not

worthy of speech, public opinions, or inferring knowledge of their experience upon anyone.

Therefore, witnessing "mother" as having personal power becomes influential to the late-adolescent's development of personal power. According to Belenky, et. all (1986) "a particular disappointment to daughters occurs if their mothers do not have the courage to speak their minds straight out, or if their mothers only provide others with a forum for discussion, but is never a participant in that discussion herself" (pp.176-177). This "disappointment" goes deep and is a basis of a barrier within late-adolescent women which prohibits them from believing that they can somehow beat this pattern and gain their own voice.

Tragically, it is often the case that mothers "disappoint" their daughters in the area of "gaining a voice" specifically as mentors to developing personal power. Mothers who tradtionally do not feel worthy or capable of equal power often quickly assume the one down position and therefore do not adequately fulfill or model the young daughter's vision of who a woman is in relationship to others. It is just such an experience which relays to a young woman that if her mother cannot achieve personal power, then how can she? Late-adolescent women are usually not lucky enough to have female role models within the hierarchical family structure who have demonstrated personal power to them. This along with the rigid stereotypes of society and schools, continues to keep some women in the category of the powerless, the ones with no voice.

The Catholic Church's Influence Upon Personal Power

Just as society, schools, and family systems limit young women's development of personal power, so too does the institution of the Catholic church. Women's relationship with the Catholic church is an interesting dichotomy. On the one hand, the Catholic church

proclaims it's second Greatest Commandment as "You shall love your neighbor as yourself" (Mark 12:31), abides by the belief that all persons deserve love and respect. Yet, on the other hand, the Catholic church also practices the belief that men, who are created in the image and likeness of God and who are in the "image and likeness" of Jesus and the first disciples, are the true descendents to the role of priests, Bishops, and Pope and therefore, have excluded women from full participation within the church. It is the latter half of the dichotomy and its negative influence upon late-adolescent women's development of personal power that is focused upon in this section of the study.

In the first part of this study, the section of society's negative influence upon late-adolescent women's development of personal power began with the inclusion of the second Genesis Creation story which places man in God's favor. Later in the creation story, God decides that man is lonely and creates woman for him by using one of man's ribs. This biblical account implies that women, according to the writers of God's word," were less favorable to God, then men. This implication of women as less favorable has become a very powerful influence upon the religious beliefs of Catholicism. The resulting conclusion is that by the word of God, women are inferior to men.

This biblical ideology begins the pattern of placing women in the background when it comes to things of faith, and in particular, the Catholic faith. According to Alphonsus Pluth F.S.C. and Carl Koch F.S.C. this Biblical ideology of women as inferior, continued "as the church accepted more and more Gentiles into membership, they brought with them some attitudes that changed what seems to have been a brief period of more equal relationships between men and women" (p.102). History has recorded that before the inclusion of the gentiles into Christianity, women had some positions of power with the early Christian church. It was the infusion of the gentiles attitudes or stereotypes, along with interpretations of the scripture as God intending women to be inferior to men, that has

fueled the ruling negative stereotypes within the Catholic church today and has barred women from full participation within the Catholic church rituals.

Pluth and Koch (1985) continue the historical perspective of the development of negative religious stereotypes of women,

> "For most periods of Western history, women were kept illiterate and skilled only at homemaking. Their purpose in life was to please their husbands; this often meant being subservient, obedient, and the mother of sons. Consequently, women appear infrequently in the histories of those times, and when they do, often their most important claim to fame is pictured as being the mother of wife of some famous man. When women do appear, they are often being preached at about their place in the scheme of things. The belief that Eve was responsible for original sin and that women were the sources of temptations - especially sexual temptations - for men, led many early Christian writers to urge women to wear chaste dress, to assume quiet ways, and to keep orderly houses for their men" (p.102).

The role of women in the early beginnings of the church went from equal to servant, from spiritual leader (deaconess) to subjects of reproach. It became important for the early church leaders to put women into their place as "second-class" Christians, while the men took their places of dominance and leadership over the followers. The negative opinions that women were inferior to men and incapable of preforming the same holy tasks were all the reason needed to keep women from equal power. Again, as presented in the other relational influences, when women are constantly told that they are inferior, they feel inferior. This feeling of inadequacy is strong in prohibiting the development of personal power in late-adolescent women.

It is becoming very clear that the ideology of the second Creation story and the stereotypes placed upon women and their inferiority is overcoming any brief moment of equality between the genders within the Catholic church. It is an ideology such as these that, according to Joan Chittister O.S.B. (1990),

> "is most damaging of all to women and power. The image of Eve as the seducer of man and the sinner who

lost paradise for the human race, despite Adam's equal
responsibility, moral intelligence and awareness, has been used
for centuries to justify the exclusion of women from male
enclaves and holy places. The males relative nearness to the
divine man has made maleness normative. It has reduced the
value of the incarnation from the human to the male. It has made
the residual suspicion of the spiritual nature of women rampant" (p.33).

It seems that the scriptures and their "God inspired" writings which exclude women and

portray them as inferior, are becoming the ideological norms of the Catholic church.

Another example of the power behind the negative ideological norms which prohibits

women from equity within the Catholic church is presented by Chittister (1990), "even the

translations of scriptures have been used to reinforce the notion of the secondary role of

women. Official publications of the Bible, for instance, choose to translate the Hebrew

words *ezer* and *kenegdo* in Genesis as 'helper' and 'fit' rather than 'strength' and 'equal,'

as they are in other places in the same work, so that the phrase is made to read that woman

is 'a helper fit for man,' rather than what linguists say is an equally acceptable alternate

rendering that woman is 'a power equal to man' " (p.33). The stereotypical beliefs that

women are inferior to men have biased even the translators of scripture. With so much

against them, how can women beat this oppression of their capabilities and develop their

personal power?

To make matters worse these misrepresenting ideologies are being taught to

generation after generation and the result is that women are "brainwashed" into believing

that they are truly inferior. Margaret Murphy (1987) reports, "the notion that males

somehow counted for more than females was inculcated from earliest grade school days.

Housekeeping chores - cleaning blackboards, beating erasers - were performed by girls,

while the boys' right to serve as acolytes gave them privileges denied to females. As

young Catholic women grew up, the double standard extended to other parts of their lives,

from hiring practices in the marketplace to discrimination in the roles of lay women in the

church" (p.37). Women, young and old, are learning on all levels that they are not as equal

to men. This constant barrage of negative and demeaning information is effecting women in the place that they cherish most, their belief in a loving and compassionate God.

To women, God often becomes a Male, authority figure who powers over them instead of a warm, compassionate companion. Murphy (1987) adds, "not surprisingly, their image conformed to the notions with which they had grown up: God was stern, authoritative, and male" (p.42). Out of this image of God and the other negative messages that women receive from the Catholic church, comes the fact that women are not finding the Catholic church a comfortable place for their experience. This holds especially true for Late-adolescent women who, according to Charles Shelton, S.J."find their relationship with the institutional church difficult" (p.6). Late-adolescent women are abandoning the institutional Catholic church for something more personal and more accepting for them. Whatever that "something" is varies from individual to individual.

Many young women are leaving their Catholic practices as they enter college and early adulthood. Some return later in life as they are raising a family and desiring a formal religion for their children, while others are leaving for other Christian faiths which are more open to women's experience within the community. Whatever the case, John Conger (1977) refers to this transition within late-adolescent women as a search for "personal rather than institutionalized religion" (p.536). It is not that late-adolescent women are dropping their faith entirely. On the contrary, they are placing greater stress upon their personal values and relationships rather than on traditional social beliefs.

This separation from the institutional church during adolescence is becoming an area for further study. Ideally, this would be a perfect setting for alternative, communal experiences within the Catholic church, yet, the traditional ideologies of Catholic thought are not yet prepared for this radical change. Until then, late-adolescent women are going to continue to feel inferior within the traditional confines of the Catholic institution which

ultimately adds to the inhibition of the development of personal power in late-adolescent women.

In conclusion, it is the religious ideologies of women as lesser and subservient to men that have been passed down from generation to generation, which has limited their sense of personal power and has placed women in the pews instead of on the alter as equal partners in the leadership of the church. It is these ideologies of women as lesser and "second-class", which are taught to late-adolescent women in their homes, in their church and enshrined within the laws of society, which prevent young women from achieving any sense of personal power from the Catholic church. It becomes very difficult for strength, support and encouragement to come from the institutional Catholic church which has historically kept women inferior to men.

In summary, the uniting factor amongst all of the adult relationships presented in this study is the negative effect they have upon late-adolescent women and the development of personal power. It seems that many of these influences work together and influence each other in the stereotypical beliefs of women as inferior and less capable then men. Late-adolescent women, as they are attempting to discern their identity, are sent messages from the members of society, schools, families, and the Catholic church, which create this mistaken belief that women are inferior to men and incapable of becoming truly self-directed and personally powerful.

Late-adolescent women's relationships are strong in influencing the direction of their identity. According to Van Gelder (1990), relational influences upon women are so strong that they can "change a women from an eleven-year-old "free-spirit" to an eighteen year old cautious and uncertain young woman" (p.77). What is needed is a change in the messages that all people of society send to late-adolescent women as they develop their identity. If people by the messages that they send are strong enough to change a young women from a

"free-spirit" to a "defeated-spirit", then they too have the capacity to help women become more personally powerful. The need for society to change it's ways of stereotyping women into categories which no longer fit has come.

The need has arisen to educate people of the role they play in defeating young women's sense of personal power, as well as the capability that their relationship has in helping to build personal power in young women. For late-adolescent women, "self-creating" can not be done alone. It is up to those people who are in direct contact with these young women to encourage and support the internal power that women do have to self direct. Ultimately, this will enable late-adolescent women to become more personally powerful. It is to this idea of advocacy that this study on the issue of personal power in late-adolescent women now turns.

CHAPTER III

IMPLICATIONS FOR PASTORAL COUNSELING

This study has supported the hypothesis that adult relationships have a significant influence upon late-adolescent women's development of personal power. These relationships do so by the negative messages that adults send to late-adolescent women. Basically, the theme to these messages is that late-adolescent women are inferior and/or inadequate in their development when compared to men. The result of these messages within late-adolescent women is an inhibition of the development of personal power. The issue of personal power is very strongly experienced and felt within late-adolescent women. It is very hard to change some of the negative influences of these adult relationships. Centuries of oppressive stereotypes and stereotypical norms against women are "cemented" into the foundation of our existence. But, change is possible.

Just as cement can crumble, so too can the oppressive stereotypes and their norms "crumble" and change to more flexible and positive understandings of women. In fact, some of this change in the understanding of women has already occured as evidenced by the effects of the women's movement within the past thirty years. The women's movement (as the Feminist surge of the past thirty years is often referred to) has attempted to engage society in rethinking the way they define women and in some respects the attempts have been effective. The rigid and "fixed" stereotypes of women, though still predominantly strong, are beginning to feel the rumbles of change as women and men are no longer accepting the oppression and the misrepresenting categories placed upon women.

Late-adolescent women of today, are right in the middle of an age where their possibilities as women are expanding into all sorts of realms. These young women, in very small and subtle ways, are beginning to feel the influence of a newer and more hopeful belief that women are capable of achieving anything they desire. The questions that this "change" encourages me to ask are; what is the role of Pastoral Counseling within this issue of personal power and how can Pastoral Counselors, and I as one, become actively a part of this change occuring within the understanding of women? In other words, what are the implications of the findings of this study upon the role of Pastoral Counselors as they work with late-adolescent women and those adults, such as parents, teachers, and parish personnel, who are in connection with these young women?

In attempting to answer this question, this chapter begins with some brief examples of the "rumblings of change" occuring in the understanding of women's development and how these few examples support the idea that it is effectively possible to advocate for change in society's overall oppression of women. Secondly, the chapter takes this possibility of change into a direct challenge for the "prophetic" Pastoral Counselor to take on the task of advocating and educating for change in the understanding of late-adolescent women.

"Rumblings of Change"

The women's movement within the past thirty years has done some considerable work in helping educate society to the "difference" between men and women. As explained in chapter one, theorist's such as Nancy Chodorow (1974) and Carol Gilligan (1982) have revealed ground-breaking findings on the relational nature of women. Gilligan and Chodorow are only two theorists on the ever-increasing list of those who have done some substantial research on women's development. It is these studies, which have been able to present empirical research to the difference rather then the inadequacy between men and

women. These findings of "difference" rather then "inadequacy" are proving that there is no justification to many of the oppressive stereotypes and norms placed upon women. This study now presents four examples of how change in the understanding of women caused predominantly by the women's movement of the past thirty years support the idea that change in thinking is possible.

The first example of change is the overall increase in optimism amongst women. Hope has entered the minds of women as they begin to realize that they are capable of doing whatever it is that they dream of doing. Miller (1986) comments on this idea of hope as she states, "one of the most important advances which has occured is that many women have come together with a new sense of themselves as women. This is a vast change from the time when women were unable to see much value or importance in themselves or each other, when women were focused on men as the important people" (p.xv). Women's opinion of themselves and their abilities are changing, and changing for the better.

The idea of being a woman, is moving out of the understanding that women are inadequate to men and into the idea that women develop differently then men. This understanding of "difference" rather then "inadequacy" tends to take the blame off the self as inadequate. Women are becoming more accepting of their difference and continue to discover what that difference means in life. As stated in chapter one, a personally powerful person is someone who is self-accepting. Women, with their increased optimism in self-belief and self-acceptance, are increasing their personal power.

A second example of change occuring out of the influence of the women's movement is provided by Chittister (1990); "hospital statistics show us that prior to the women's movement 8% of the men and 20% of the women receiving psychiatric help were hospitalized for depression. But the statistics also show that following the women's movement - after women began to see opportunity and affirmation and recognition in life,

just as men always have - that then, after women's liberation became a possibility, still 9% of all the men but only 8% of all the women receiving psychiatric help were hospitalized for depression" (p.16). Either women are not seeking Psychiatric help, or women are becoming more empowered and encouraged as they deal with the struggles of life, instead of falling into despair and depression. I believe the latter is occuring. Women, in learning that they are capable and competent are more able to deal with the stressors of life. This ultimately leads into the lessening of many of the "victimization" pathologies such as depression or borderline tendencies. Hope, and a continued open-mindedness of women as different rather than inadequate are adding to the increase of women's psychological well-being.

A third example of change occurring for women due to the influence of the women's movement is women's roles in society. According to Miller (1986) "women are running governments, discovering comets, guiding major exploratory expeditions, counseling the Pope, developing businesses, leading non-violent movements, and creating alternative communities within the Catholic church. By now women have worked in every major arena in society, at least with obvious competence, if never with equity (p.16). It seems that the belief that women are incapable of doing the same job as men, is being challenged. Though equity within societal roles of the genders is by no means even, the faces and the voices of women are being seen and heard in places that they have not been heard before. With this in mind, there is a challenge going out to all hierarchical systems such as the Catholic church, confronting these unfair practices and encouraging them to allow the voice of women to be heard from the holy places. In a matter of time, patience and advocacy, the Catholic church and all other hierarchical systems must listen.

The final example of change in thinking produced by the influence of the women's movement is reported by Miller (1986),

"women have made great change in other areas such as the
areas of violence against women. Before women began their
major effort on issues such as rape, battering of women, child
sexual abuse, and incest, almost no one paid attention to these
violent crimes. Many people didn't believe they occurred. As
a result, women were silenced or worse - if they tried to speak
out about these issues, they were usually doubly punished by the
mistreatment they received from law enforcement agencies, courts
clinics, hospitals, superiors at the workplace, and others. Often
this is still the case. However, actions initiated by women,
such as rape crisis centers and programs for battered women,
have given women a place to turn and have created a voice
on the public scene" (p.xiv).

The acknowledgement of the violence against women as actual punishable crimes is a major

achievement for women. Women are slowly moving away from the stereotypical definition

of "temptress" or "seductress" to a more accurate definition of victim. Society is beginning

to finally recognize that women are victims and have the right to be protected. For

example, even in the area of date-rape, women's right to say no is becoming increasingly

respected and legally acknowledged as her equal right and not his granted superiority.

The changes that have occurred because of the women's movement have shown

that it is possible to advocate and educate for change in thinking around women, their

development and their capabilities. The possibilities within women's grasp are ever-

increasing. Though the reality of society's negative messages presented in chapter two still

prevail and still dominate most of women's experience, the rumblings of change are

occurring and it is possible and profitable to advocate for change in the understanding of

women, especially in the understanding of the adult's role in inhibiting personal power in

late-adolescent women.

The need is strong for continued advocacy and education to enable these changes to

continue. For after all, it is the encouraging message of physical evidence of change such

as the examples presented, which speaks loudly to late-adolescent women and strengthens

their resolve, optimism, and capacity to become personally powerful. One group of

professionals who seem capable of taking upon this prophetic role in advocating for

change, is the Pastoral Counseling profession. This study now turns to the role Pastoral Counseling can play as "advocating educators" to young women and to those in connection with young women in the area of the issue of personal power.

"Advocating Educators"

Pastoral Counseling is an excellent arena for advocating and educating the need for change in the ways that adults negatively influence late-adolescent women in their development of personal power. This belief comes out of not only the overall understanding of Pastoral Counseling as a wholistic form of counseling but also out of the prophetic role of Pastoral Counselors within the helping professions. First, we will focus on the wholistic dynamics of the Pastoral Counseling profession.

Pastoral Counseling, with it's unique capacity to encompass issues within both the psychological and spiritual disciplines are in the position to take on the task of dealing with the issue of personal power in late-adolescent women. More specifically, because Pastoral Counselors are capable of dealing with the concepts of the mind (the psyche), the body (the physiological body) and the spirit (their spiritualality), they are better able to understand and break through some of the traditional stereotypical norms of behaviors that society places upon women. Wholistic thinking attempts to account for the human person within all domains of their existence. This wholistic sensitivity to the nature of the human person, incorporates elements of their selves - psychologically, physiologically and spiritually - to the basic and profound idea that each person, male and female, is made in the image and likeness of God and deserving of great care and respect.

Therefore, this wholistic foundation enables Pastoral Counselors to be more acutely sensitive to those struggles of women which effect her mind, body and/or spirit and ultimately weaken her personal power. This very open-minded thinking, which I believe is an essential piece to the understanding of Pastoral Counseling as a unique helping

profession, enables Pastoral Counselors to understand and empathize with women as they struggle to help society realize their deserved respect. It is within this capacity of wholistic thinking that Pastoral Counselors are capable of taking on the challenge of becoming "advocating educators" for the issue of personal power in late-adolescent women. This wholistic dimension within the Pastoral Counseling profession, which is not always included within other helping professions, also has empowered Pastoral Counselors to become Prophets within the realm of helping those individuals in need, especially the marginal, the oppressed, the abused, the different and in this respect, the women.

Pastoral Counseling is a relatively new development within the helping professions. It's beliefs and practices within the concepts of Psychology and Spirituality have in some cases instigated some revolutionary concepts and practices. It is not that the Pastoral Counseling profession is some renegade, new age mode of thinking. It is that Pastoral Counseling is daring and courageous enough to live by the belief that both Psychology and Spirituality together can add an increased capacity to the understanding of human persons and to helping individuals.

The term "prophet", according to Webster (1990), is defined as "someone who speaks before, a religious leader divinely inspired" (p.472). Pastoral Counselors as prophets, by their very nature of their ability not only as counselor for others but as wholistic counselors, are advocates for the cause of understanding human persons. Pastoral Counselors, competent and firmly grounded in theoretical concepts, are "speaking before" others as they advocate for the needs of others. This concept of prophecy is presented further as I incorporate the elements of prophecy into not only the role of Pastoral Counselor but also how within these elements, the prophetic Pastoral Counselor is also capable of and ideal for advocating for the issue of personal power in late-adolescent women.

Kenneth Leech (1989) presents six characteristic elements of a Prophet; "vision, contemplation, accurate knowledge, ministry of interpretation, eccentricity, and finally, a sensitivity to humanness" (pp.68-70).

Vision

Leech (1989) states that "prophets are people of intense vision, clear perception and insight, this vision is directly related to their proclamation" (p.68). The idea of "clear vision" refers to the concept that a prophet is able, with no barriers blocking her/his view, to see, not only with perception for the now, but also with perception and intuition for the future. "Barriers" can be anything from ignorance, to limiting stereotypes and attitudes, and/or to societal norms and behaviors. Prophets try not to allow these barriers to get in the way of their vision. They constantly strive for clear sight for greater understanding and wisdom.

According to the hypothesis of this study and the results presented, adults inhibit the development in personal power in late-adolescent women. Prophetic Pastoral Counselors with their capacity for intense, clear vision have the capacity to take on this issue facing young women and help adults find ways to change the ways in which they inhibit personal power. This vision also enables the Pastoral Counselor to "see" both sides of the issue. As young women struggle with their personal power, so do adults struggle as they attempt to change their ways and break some of the "cemented" stereotypical patterns of relating to women.

Contemplation

The second characteristic of a prophet, contemplation, is explained by Leech (1989) as "profound prayer" (p.69). Within the idea of "profound prayer," prophets spend much of their energy and time contemplating and praying over the direction they must lead others. This characteristic basically refers to the idea that prophets actively seek through prayer and

deep thinking, to truly understand thoroughly that which they encounter in life. Contemplation and vision are closely related, for to have clear vision, one must have spent time in discernment and in prayer. Therefore, Prophets are not ones to speak without wisdom. Contemplation, brings prophets to that needed wisdom for vision.

Prophetic Pastoral Counselors also bring the idea of "profound prayer" into the helping profession. Within this wholistic, centering type of prayer, not only are Pastoral Counselors strengthening their tools and skills but also gaining wisdom on the issues of all persons including the issue of personal power in women. I firmly believe that within contemplation, the intellectual depth enables the Pastoral Counselor to see clearly the ideas that the women's movement have been prophesying for thirty years. The depth and wisdom that contemplation brings to the prophetic pastoral counselor can be extremely effective in the advocating for change within the issue of personal power. A person who is seen as wise and trustworthy has the ability to engage anyone, including the resistant adults who are unwilling to change the ways they inhibit personal power in late-adolescent women.

<div align="center">Accurate Knowledge</div>

The third characteristic of a prophet, according to Leech is "accurate knowledge, or as he describes, the ability to keep their ears to the ground to know what was going on" (p.69). Prophets are individuals who know accurately the experiences of those they serve. This is not just verbal knowledge but also the underlying messages such as those you have to "put your ear to the ground" to hear. This accurate knowledge within prophets also speaks of intuition and of empathy with and for others. Prophetic Pastoral Counselors also have this sense of accurate knowledge. Pastoral Counseling's wholistic approach in understanding people, enables them to become more acutely aware of the world around them and the people within it.

This characteristic is ideal for advocating for the issue of personal power. This study has presented compelling research on the idea that adults relationally inhibit late-adolescent women's development of their personal power by the negative messages expressed within their connection. Accurate knowledge, such as understanding that women are different and not inadequate, is an essential piece to change occuring within this issue. The capacity that prophetic pastoral counselors have to achieve this accurate knowledge as well as pass it on to others, in the form of education, can prove to be an effective plan to continuing the change that has already been started by the women's movement.

<div align="center">Ministry of Interpretation</div>

Leech presents the fourth prophetic characteristic of "ministry of interpretation" (p.69). This characteristic involves the idea of gleaning knowledge out of experience of life. Using ritual, stories, human experience to understand and interpret life is a gift to prophets. This ability to seize upon the simple, yet meaningful aspects of reality is essential to the prophetic counselor not only as a "prophet" but also as a counselor. Some of the basic skills within this helping profession incorporate the idea of seizing upon real happenings to interpret the individuals inner feelings. I have found that story telling can reveal more of a person and their life experiences then several other therapeutic techniques.

Prophetic pastoral counselor's ministry of interpretation seems to have already incorporated the concept of women's experience within it's practice. Women, due to their need to connect with others rather then to separate, effectively identify and work well with groups, rituals, and stories. These activities are already a part of the prophetic Pastoral Counselor's experience. Prophetic Pastoral Counselors are already geared for the journey that these young women need to take as they struggle with the issue of personal power. As

advocating-educator they can companion young women in their struggle by using this characteristic of interpretation.

<div align="center">Eccentricity</div>

The fifth characteristic of a prophet as presented by Leech is the concept of "eccentricity" (p.69). I interpret this characteristic as the idea of creativity. Prophets, in the biblical sense, were often displaying bizarre and unusual behavior. This was one "gimmick" of creativity which did get their message across to others. Creative prophets are willing to do almost anything to get their points across, even to the point of bizarre and unusual behavior. Yet, what is bizarre behavior? Strictly psychologically speaking, it is behavior which is not within the confines of reality and bordering on the concept of out of touch with reality. Yet, out of the discipline of Psychology, bizarre can be anything unusual. This idea means that eccentricity is "daring to be different." Jesus often displayed this quality of eccentricism as he radically lived a message that was outside the reality of the traditions of the times. Though prophetic Pastoral Counselors are not necessarily eccentric in the psychological sense, they are creative, open-minded, and capable of radically living out Jesus' message. To some other helping professions, the concept of connecting spirituality with psychology seems bizarre and unusual, yet within the profession, it is a creative and insightful means of helping others.

Prophetic Pastoral Counselors are eccentric in the way that they are willing to stand up for the rights of all people in need, the poor, the marginal, the different, the women. It only makes sense that a profession which is willing, in an eccentric fashion, to believe that all people, male and female, are created in the image and likeness of God - therefore deserving respect, should take on the task of advocating for the issue of personal power in late-adolescent women.

<div align="center">Prophets are Intensely Human Persons</div>

This final characteristic by Leech (1989) encompass all of the ideas presented so far into the understanding of the role of the Pastoral Counselor, "prophets are intensely human people, and their appeal is to the humanness of their audience and not simply to their religiousness" (p. 70). Prophets, like Pastoral Counselors, attend most importantly to the human factor of existence. When Pastoral Counselors are working with someone, they do so as heart to heart, and not theoretical textbook to client. Prophetic Pastoral Counselors use themselves within the helping profession as one human, interacting and helping another. This idea is the fuel behind the wholistic approach to the helping profession.

Not only are Pastoral Counselors "human" - they also work with other humans. It becomes the duty of Pastoral Counselors, in their commitment to humanness to actively understand the full definition of each human gender. Therefore, Pastoral Counselors must become aware of the understanding of women's development and actively pursue advocating for the cause of getting others to fully understand women and their unique development. This appeal to the human factor sometimes requires the prophetic Pastoral Counselor to go beyond the "letter of the law" to the need of the individual. Justice and mercy is sought for the individual, and this reigns in priority over attending to the norms of society. This ability to acknowledge and hold sacred the human factor above society's stereotypes and norms is an ideal characteristic when one is struggling against the oppressive limitations inhibiting personal power in late-adolescent women.

Prophetic Pastoral Counselors are ideal individuals for taking on the task of advocating and educating others in the issue of personal power in late-adolescent women. The need is strong for the continuation of the "rumbles of change" begun by the women's movement as well as the needs of late-adolescent women as they strive to strengthen their personal power amongst odds that, in the end, defeat their struggles and hold them captive within the stereotypical limitations put upon them by society. The more society accepts

women for who they truly are, the more women can accept and trust in themselves which coincides with the strengthening of their internal power. Personal power in late-adolescent women is achievable as long as their relational influences, such as that of those within the Pastoral Counseling profession, support and encourage the existence of their internal power.

Out of this understanding, the prophetic Pastoral Counselor has two roles when taking on the issue of personal power. The first role is the idea that Pastoral Counselors, as an adult relational influence upon late-adolescent women, must become supporters and encouragers for these women as they develop their personal power. The second adds the idea of advocacy towards encouraging the other adults who are in connection with late-adolescent women to become supporters and encouragers of young women as they strengthen their personal power. This may also include educating adults in the ways in which they negatively influence young women's development of personal power as well as help them with ways to change this influence to a more positive, supporting one. These two roles for the Pastoral Counselor are the focus for the remainder of this chapter.

If the reality of the negative messages upon late-adolescent women as they are developing their identities, is powerful enough to keep young women thinking and believing that they are not worthy or capable of the actual capacity that they hold as women, then one way of changing this reality is for the Pastoral Counselor to become the "transitional object" of support for these developing young women.

This role as "transitional object" may begin simply with positive verbal messages to young women. "Women and what they do are good." Within my experience as a woman, I can honestly say that I have not heard this statement very often. The messages of not-good-enough, or inferior seem to ring out stronger for me then any messages of encouragement and support. Pastoral Counselors have within their grasp the capacity to be

a "different voice" for late-adolescent women. By simply being that positive voice they can encourage and support women's belief in who they truly are as women, and not who they aren't, as they are compared to men.

This positive voice from Pastoral Counselors must be genuine and consistent as it tries to overcome some of the other negative messages that they are receiving from others. Jacques de Lorimer et all (1973) sums up this idea of genuineness,

> "An adult can become significant for a young woman as soon as that adult shows that the values (she) preaches are the values (she) lives by. Adults can fill the role of key persons for a young woman provided they do not try to impose on her their adult perception of values. An adult becomes a master in living, thinking, and loving when they are engaged in a search for truth which transcends their own personal concerns and when they share in the collective quest for a fuller life. The values the adult represents may then be accepted by the young woman as a summons to become and to be, and will strengthen her desire to define her own personal identity. Positive identification with a key person can help to offset the influence of society on the young in situations where the clash of opposed ideologies hinders them from reaching self-definition. The young are quite ready to follow those who will help them in resolving the great question of life's meaning, which is felt in such a very acute way in the period of late-adolescence" (p.30).

The prophetic Pastoral Counselor, with their wholistic orientation and their genuine concern for "humanness," male and/or female, can become this key person within the late-adolescent woman's life. Through support and encouragement by the Pastoral Counselor, the young woman may be able to successfully strengthen her personal power.

The second role of the Pastoral Counselor is that of "advocating-educator" to other adults who are in connection with late-adolescent women. "Advocating-educators" involves informing and educating adults on how their influential relationships works on late-adolescent women, both in inhibiting the strengthening of personal power, and in supporting and encouraging the development of personal power.

Ignorance, as defined by Webster (1990), is "not knowing" (p.293). Some adults role in this issue is not a case of stupidity, but more of a case of adults "not knowing" how their relationship affects late-adolescent women. The role of the Pastoral Counselor as educator can relieve this ignorance and creatively incorporate ideas on how adults can help late-adolescent women strengthen their personal power.

Also, this role of Pastoral Counselors to educate adults in the issue of personal power is working within a systems theoretical model where one must deal with the issue on the many different levels of experience and influence instead of simply working with late-adolescent women themselves. This holds true particularly as Pastoral Counselors take on the task of helping parents understand their role with this issue. In the case of late-adolescent women, so much of their identity development depends upon the influences of their relationships. Without addressing the system as well as the individual, one will receive only short lived "bursts" of change rather then long-lived, effectual change.

Ideally, the goal is for advocating and educating others on this issue is to help young women become self-directed, confident women. This outcome can only come about by actively encouraging some of the old, defeating relational influences to become some of the new support systems for these young women. If you want change in thought to occur for women and by women, you need to attend to their relationships as well as their individual selves.

In summary, the possibility is there for change to occur within the ways in which adults inhibit the personal power of late-adolescent women. Pastoral Counselors, in their prophetic role as minister to these adults as well as to late-adolescent women, are ideal professionals, with the capacity to take on the task of advocating and educating adults in the issue of personal power. The challenge to the Pastoral Counseling profession has been given, and I as a Pastoral Counselor take up this challenge.

The following chapter expands on this idea of the Pastoral Counselor as "advocating-educators" as it presents some practical applications for use of this study on personal power in late-adolescent women within schools, families, and the Catholic church.

CHAPTER IV

APPLICATIONS FOR THE PASTORAL COUNSELOR

This study now takes a unique and very important turn. It is the intent of this writer to offer specific examples for application of this study's findings within the Pastoral Counseling setting. If the role of the Pastoral Counselor is that of "advocating-educator", then to put this role into practice, the Pastoral Counselor must have some options to fulfill their responsibility within the issue of personal power. This chapter's suggestions for applying the information from this study are based on this role.

The chapter begins by presenting several important ideas or "factors" which, when working with the two audiences of adults and late-adolescent women, are essential in working with this issue within the Pastoral Counseling field. The chapter then moves into presenting three suggestions for applying the results of this study. The first suggestion, workshops, is geared toward the adult audience. The second suggestion is designed for late-adolescent women as they are working through their identity struggle which ultimately connects with their development of personal power. The third application is a retreat designed for mothers and daughters. The first two options are presented briefly while the retreat is presented in detail.

To connect the idea of "advocating-educator" adds a sense of "passion" and energy to the issue of personal power. It is one thing to educate others to change but it is another to educate with passion and conviction for that change which you are seeking change. The unique opportunity that Pastoral Counselors have as "advocating educators" provides a

dynamic energy for applying the results of this study to the very relationships which can cause the dilemma over personal power in late-adolescent women.

Before we enter into the specific suggestions for working with the results of this study, some important factors are presented which are foundational to the success of any programs that one would run on this topic of personal power in late-adolescent women. Probably the most important suggestion when planning an activity around the issue of personal power in late-adolescent women is to take care not to replicate any of the negative messages presented in chapter two. If you are claiming that it is possible for young women to be personally powerful, do not allow any of the messages of the activities to limit their power.

For example, I remember teaching a lesson to sophomores about self-direction and the rights they had to make choices. Throughout this lesson, I found myself doing the usual routine of telling people to be quiet, correcting people wrong answers, and denying them the right to relax a little by "community building," in other words to talk with each other. It wasn't until afterwards that I realized that my message was clear and sound but my actions sabotaged everything I said. If one truly wants to advocate change, the message has to be sent both verbally and behaviorally. The old adage, "practice what you preach" sums up this point nicely and must be followed when working with this issue.

Another important idea to the application of this study is that those involved with advocacy and education should be women who have dealt with the issue of personal power within their own lives. Women who know the feelings of inferiority and inadequacy as well as know the possibility of internal strength and trust, personify personal power. Women who have gone through this experience can both empathize with the struggles of other women as well as encourage and support their achievements toward strengthening

personal power. An advocating educator is more believable when they can speak from experience.

This points to another important factor in applying this study, women should be involved in the leadership and the planning of any activities. Though men are an important factor to this issue, to have a man present this issue would be contradictory to the message. There is something more believable and more realistic about women speaking for women and from the experience of women. When men attempt to speak for women, the message seems phony. When women are leaders they become excellent mentors and role models for young women attempting to develop their own personal power. I believe that the best way to get your message across is to personify that which you are trying say. According to de Lorimier et al. (1973), "an adult can become significant for a young women as soon as that adult shows that the values she preaches are the values she lives by" (p.30). Authenticity and trust in the educator are essential qualities for "believe-ability" in any activity.

Another important factor to applying the results of this study is to relay a message that is realistic, yet hopeful and full of possibility. One danger of presenting information on the oppression of women is that the topic can become bogged down in the negative and women can find themselves getting angry and revert to "male bashing". One objective of this study is to realistically present the situation occuring to women around the development of personal power, which includes the hard, oppressive reality of women. The reasoning behind this objective is to emphasize everyone's overall part in this issue, and not to solely focus and blame men for their role within this issue. Within this concept, women are as responsible as men for the lack of personal power found in women,. Though anger is a very important feeling which must be addressed when dealing with the issue of personal

power in women, the idea is to resolve the anger and not let it turn into aggression towards others, especially men.

Another important factor to the application of this study's findings is that it is important to work with and for women by getting involved in the many different levels of relationships influencing women. For example, let us hypothesize that a late-adolescent woman has just been exposed to the dynamics of this issue and she is now feeling empowered to work on her personal power. She goes home and the first thing that confronts her is the "female chores" of the household such as setting the table and cooking the dinner, while the men of her family put their feet up and read the evening paper. Her new-found sense of personal power gives her energy to confront her family with the unfairness of the gender roles within the family structure. Consequently she gets a verbal lashing on how she should remember her place as a women and not attempt to change things because she is incapable of doing anything more then household duties. Though this is a hypothetical situation, the point is that without educating the family, this girl may quickly drop her "new-found" ideas on personal power and return to her old patterns of thinking of herself as a powerless woman. The point is, the more change in thinking which can occur on the different levels of relationship with late-adolescent women, the more success one will have in educating and advocating for change.

Another important factor to consider when applying the results of this study is the need for those working with women to keep abreast of the research. With the fast changing pace of research in women's development, it becomes extremely important for women and those who are in connected with women to keep up with the new developments. The field of women's studies is so new and has only begun to tap the surface of how women develop.

The final factor that needs to be considered when working with the issue of personal power is that many of the traditional stereotypes take a long time to change. To expect quick results and quick acceptance of change within this issue of personal power is foolish. In particular, the generation gap between older adult women and late-adolescent women may be difficult to bridge. Empathy for the older women's struggle in attempting to change some of the "cemented" stereotypical beliefs is strongly encouraged. Changing dominating opinions and attitudes can be very difficult, therefore, much patience and empathy is required.

These are a few factors which should be considered when attempting to formulate an application around the issue of personal power. Most important of them all is to believe in what one is trying to educate and advocate. The passion behind the conviction that late-adolescent women need to be encouraged to strengthen their personal power will be the best tool in advocating for change in thought. We now turn to the suggestions in applying the information from this study.

Workshops

The first suggestion is in the form of informational workshops for the significant "relational influences" upon late-adolescent women such as school personnel, parents and family members, social service agents, or parish personnel. The type of workshops I suggest would be short-termed, informational gatherings which would include direct input upon the issue of personal power. Much of the information presented in chapter one and two could be referred to as a source for education regarding the relational influences which impact young women.

Here are some ideas for incorporating the research within this study into activities included in the workshops;

- Practical suggestions for helping those with relational influences to directly work

with late-adolescent women and their personal power. Examples can be ideas for leadership activities for these women, self-esteem builders, suggestions for how to open your mind about the capabilities of women instead of the inadequacies, a book list of possible resources, etc.

- Journaling, taping, or having others observe your behavior towards late-adolescent women could be projects to do outside of the workshop. Adults will thereby get a sense of how they really influence young women. Most people assume that they treat women equally, yet reality proves them to be wrong. This idea is designed to help teach the adults exactly what it is that they do to prevent late-adolescent women's development of personal power, as well as to help them discover ways of changing their patterns of speaking and behaving.

- Role playing situations could be helpful in working out scenes that are new and different from the usual responses to young women. In this idea, the adults are attempting to understand the late-adolescent women's needs and as a group, devise solutions to help these young women with the strengthening of their personal power.

- Small group discussions are helpful in talking out not only those behaviors which inhibit late-adolescent women from developing their personal power but also the feelings they experience as both prohibitors and/or supporters of young women's personal power.

- Ideally, the workshops should include both genders so that the women can add

     to the information by including their own experiences. Also, men can

     incorporate their own thoughts and feelings upon the situation.

- Finally, the workshops should be short in length. Possible times

     could be a few weeknight evenings or maybe Sunday nights. Keep in mind

     that most of the people who would attend usually reserve their

     free time for their own children or for leisure. Some incentives to bring

     people to the workshop would be to offer it during the day as an activity in

     the workplace or to hold the sessions only on a few nights so that the adults

     do not feel like they have to make a long term commitment.

There are many other possibilities that can be incorporated into this idea that are particular to one's own experience. Keep in mind that the reason for having workshops for those people who work with late-adolescent women is to educate them on the dilemma that young women are going through and encouraging them to actively get involved in helping young women develop a stronger sense of their internal power.

Support Group

Another possible option for applying the results of this study towards aiding late-adolescent women's development of personal power is a support group, or according to Corey and Corey (1987), a "self-help group" (p.13). The idea behind a "self-help" group is that the members are there to support each other around a single issue, in this case the issue of personal power. Corey and Corey (1987) describe a support group as, "the members share their experiences, learn from one another, offer suggestions for new members, and provide encouragement for people who sometimes see no hope for their future" (p.13). Within this context the young women can support and encourage each

other in their struggle to become more personally powerful. They can also talk about the "roadblocks" and develop plans of actions for dealing with those things which stand in their way to being more personally powerful.

The group setting also enables the members to not only receive help from the others but also to give help. One factor which can help strengthen personal power is the empowerment a woman can receive from being respected by others. The positive message that is sent to a woman when she is respected for her opinion and her help can work wonders not only on a woman's self esteem but also her feelings of worthiness.

Another plus to the group experience for women is the fit this option has with women's experience of connectedness and adolescent's need for relationships. If women develop in connection with others, then to create a "connected" environment, such as a group where young women can work on their identity development and become stronger in their personal power, would be ideal for late-adolescent women. Also, Corey and Corey (1987) comment on the importance of groups for adolescents as they state, "group counseling is especially suitable for adolescents, because it provides a place in which they can express and experience their conflicting feelings, discover that they are not unique in their struggles, openly question their values and modify those they find wanting, learn to communicate with peers and adults, learn from the modeling provided by the leader, and learn how to accept what others offer and give of themselves in return" (p.284). Ultimately, groups can provide a "stage" for the different role experimentation which occurs during adolescent identity development.

Ideally, a support group would be most effective when it is held in connection with or as a follow up to some other options. For example, an ideal situation would be to have a support group as follow up to the retreat suggestion which will be presented later. In this situation, the "input" needed for educating young women on this issue will already have

taken place in the retreat. Therefore the group can provide the support and encouragement for young women as they attempt to make some changes in their lives and strive for being more personally powerful. The struggle late-adolescent women go through to change their situations and build their power is difficult, especially if they attempt to do so alone. Women, together, in a setting which allows them to "gain their voice" can empower each other to become more personally powerful.

Let us now turn to some possible group goals and objectives:

- To help young women assess their level of personal power through reflection and discussion.

- To help young women develop a more positive self-esteem.

- To help young women develop strategies for empowering themselves.

- To help young women become more assertive about their needs and wants.

- To help young women establish better communication of these needs and their feelings.

- To help young women develop the skills needed to challenge and present feedback in a healthy supportive way.

- To help young women develop an openness to listening to feedback about themselves, as well as to communicate their beliefs about this issue.

Ultimately, the support group can become a working "society" where women can be supported and encouraged for just being women. This in itself can be an effective application of this study.

Suggestions for the dynamics of the support group for late-adolescent women and their development of personal power are;

- Like the workshops, the group should be run by women. Any chance that

women can get to mentor others should be taken.

- The group should be held weekly and should be a closed group with a

    determined ending. It is important to help strengthen and support

    the group but it is not recommended that the group "takes over" for

    the individuals of the group.

- The group should try to work around numbers of eight late-adolescent women.

    This may mean that the whole group has eight members or that the group

    is separated into several smaller support groups with eight in each group.

These are a few suggestions to setting up a support group for late-adolescent women who are attempting to develop their personal power. The most important idea is that women, and their relational nature, work well within groups of people. To use this important feature as a means of educating and advocating the issue of personal power, is beneficial to everyone involved. Now we will turn to the final suggestion in detail.

Retreat

The final suggestion for applying the results of this study is that of a retreat. This activity is presented in more detail then the other two suggestions The intent is to provide an actual working model as an example of how the ideas of this study can be put into practice. The format for the presentation of this retreat will be in a "process" form rather than a narrative. This is due to the need to present the retreat in as close to a working model as possible. One point must be noted, the process rather then the exact content of the retreat will be focused upon. I believe that it is not until one is working with the women who will be attending or until one is brainstorming with the team of women who will be leading the retreat will the actual content be decided. By "content" I am referring to

such ideas as the words of the speakers or the prayers of the rituals. Let us now turn to the process of the retreat: Mothers and Daughters: Women Claiming Their Personal Power.

Purpose

The dynamics of the retreat revolves around the connectedness women have with each other and most particularly with their mothers. Terri Apter (1990) believes that the "connection between mother and daughter remains a strength" (p.1). It is this natural strength between mother and daughter that can help both generations of women strengthen their personal power. Therefore, the retreat places most of the focus upon the role of the mother as someone responsible for mentoring and encouraging the strengthening of her daughters personal power. The mothers, can work on their individuation and meaning as "mother" as well as "woman". In this respect, they become mentors and supporters for the late-adolescent women's development of personal power.

This concept is very strong and essential for the growing late-adolescent. According to Apter (1990), "a maturing daughter's self-concept, self-esteem, goals and ideals are never formed in isolation from her parents" (p.3). In this case, the parent is represented by the mother, a central figure in a young daughters life. To incorporate this essential relationship within the dynamics of a retreat based on personal power in women is an effective means at stimulating the ideas around personal power for both generations. Ultimately, the daughters will witness the mothers as personally power and the mothers will mentor the daughters in the development of their personal power.

Some daughters cringe when they think of spending a weekend retreat with their mother, the women who does not understand them or constantly fights with them. This may be the case, but psychologically speaking, this conflictual relationship is quite healthy. Apter (1990) reports that, "the way in which mothers and daughters fight are events of growth. These conflicts often succeed at self-confirmation and self-validation" (p.1). The

idea that women can even challenge each other and debate their opinions on life is very healthy, especially when women do not typically deal well with conflict. It is this dynamic which enables a late-adolescent woman to individuate herself and come to her sense of self-boundaries and self-difference from her mother. Symbiosis is not necessarily the best outcome of a mother - daughter relationship. But connection and individuation is. The fighting and "communicating" that goes on between mothers and daughters is essential for individuation. The key is to resolve the conflicts and the retreat experience can provide a "forum" for doing this.

In summary, the purpose of this retreat is to incorporate the dynamics of the mother - daughter relationship into building personal power within both generations.

Goals and Objectives

- To help both the mothers and the daughters assess their level of personal power through reflection and discussion.

- To help mothers and daughters look at their possibilities and capabilities in a more positive light.

- To help mothers and daughters develop strategies for empowering each other and themselves as they strive to become more personally powerful.

- To help mothers and daughters communicate their needs to each other and to their other relationships in an assertive manner.

- To offer opportunity for the mothers and daughters to strengthen their respect and trust for each other.

- To provide an opportunity where mothers and daughters can experience their strength as women and in the presence of women.

- To provide mothers and daughters with mentors and role models for developing their own personal power.

- To help foster the mentorship of the mothers for the daughters.

- To encourage mothers and daughters into advocacy with the issue of personal power in women.

Group Composition

Ideally, the group will consist of 15 pairs of mother - daughters, 6 pairs of mother - daughter group leaders, and a mother - daughter pair of retreat directors. This makes a total of 44 women for the entire retreat. Admittedly, things rarely work perfectly, therefore, flexibility can be taken around the 6 pairs of group leaders, and the numbers of pairs of mothers and daughters making the retreat. I believe that the pattern of mentorship and role modeling between mothers and daughters should be repeated as often as possible, therefore it is highly recommended to have mother - daughter pairs as group leaders. Though it may work with only one, I feel that the pair would be best. No one should be accepted into the retreat if they are not with a mother, or with a daughter. This would defeat the purpose of the retreat not only for the individual person but for the group.

As a possible suggestion, if the retreat center does not have a cooking team, fathers and sons could team up as the cooking and "praying" team behind the scenes of the retreat. This could present an occasion for developing a retreat experience of their own around the issue of personal power in men. It also provides a situation for excellent systematic inclusion around the concept of personal power. All family members are supporting the late-adolescent women as they deal with this issue.

Time and Place

The time and place of the retreat depends on the possibilities as well as the needs of the group. Ideally, I would envision the retreat running from friday evening until mid - day Sunday. This allows for some flexibility with the retreat activities as well as time for relaxing and resting as the women celebrate being away from their usual routines and responsibilities. The best time of the year for holding this retreat would have to be in line with women's schedules as mothers, as employees or employers, and as students. There are certain "slower" times of the year such as the months of January and February, or

September and October. It may prove to be helpful to hold the retreat toward the beginning of the school year for aiding the late-adolescent women with the new year and new struggles.

The place or setting for the retreat depends on the retreat options within the area. The setting could run from a private retreat center, out in the middle of nowhere, to the school gym. If there is an option to get away from it all, this is probably advisable. Yet, holding the retreat within the school setting could also bring the school and parish into the retreat as the parishoners are made aware of what is going on as well as solicited for prayers and support. Ultimately, this would be a planning group decision.

Retreat Norms

This is a difficult area to incorporate when one is uncertain about the exact location, and dynamics of the retreat. Therefore, I will avoid presenting the basic "rules" of the retreat such as bathroom, eating, rules for gathering, etc., and focus more on the norms of the group process of the retreat.

Confidentiality will be highly emphasized. It is daring for anyone to reveal themselves publicly to others. The more that we can create an atmosphere of respect, empathy and compassion, the more in-depth the retreatants dare to go.

Openness and honesty will also be stressed. One of the goals of this retreat is to work at communicating our needs to each other. This means the negative as well as the positive. Ideally, the group wants to work out those things which prevent them from strengthening their personal power. This cannot be done if they are not willing to be open and honest with each other. This also points to the idea of the group having an open mind. Some of the concepts discussed are new and innovative to the field of women's studies. They also may be different then the traditional ways in which we have been raised and in which we tend to believe life to be. Hopefully, these ideas are new insights into that which

we have already known and felt as a woman but didn't know how to name or claim what it meant for us.

Another important group norm is the idea that a woman gets out of this retreat what she puts into it. The more that the women are willing to participate and share with the group their ideas and feelings about their experiences and to reflect on how this fits into their life, the more they are going to walk away from this retreat with new understandings. The power behind this retreat experience and the strengthening of personal power lies within the individuals making the retreat and not within the directors or group leaders. The role of the retreat team is to facilitate, model, support, encourage and share, their stories and their knowledge on the subject of personal power. Personal power is not something that you can buy or sell for these people but a quality which one develops when one accepts who one is, believes in one's possibilities, and empowers others with one's sense of togetherness.

Roles and Expectations

This section is broken down into the roles and expectations of the three groups of women, the mother - daughter retreat leaders, the mother - daughter group leaders, and the mother - daughter retreatants.

The mother - daughter retreat leader's role is to be responsible and capable leaders of a group. Due to their "public" stance of leading the retreat, this pair must have their relationship fairly stable, or at least able to work out most of the details if trouble arises. Like any other retreat with a leader and an assistant, both must be able to work well together. Some of the expectations of the mother - daughter team leaders would be;

- to be flexible . The retreat schedule, the organizing of the retreat team and the working with the retreatants requires a lot of flexibility as individual differences makes each retreat experience unique. Though these two

women work as a team with the rest of the group leaders, their role as leaders requires them to adapt the group to any situation if it arises.

- to be empowering. The relational nature of the purpose of this retreat as well the organizational skill behind the team spirit, requires the leaders to be empowering. Ideally, the leaders empower the group to fulfill all of the group functions and expectations so that the only job left for the leaders is to lead. Equity and mutuality are important concepts to women's gaining of their personal power. These philosophy's must be incorporated within the leadership of this group for reinforcement and modeling of the concepts for the retreatants.

- to be organized. Like any fine-tuned system, organization is a big part of success. For the leaders to be unsure of what they are doing, will only set the example that women are not capable of leading groups. This is not to place an enormous amount of pressure upon the leaders, only to remind them of the expectation to "practice what they preach."

- to be patient and compassionate. I predict that one of the biggest problems of this group is that the retreat team may attempt to push the retreatants too hard and too fast into this issue of personal power. This is not an easy task that the retreatants are taking on. Some women will require a lot of time and patience to work through some of the very solid, traditional patterns of behaving that they have been set in for years. Also, fear of change will prohibit many women from quickly grabbing on to the ideas of personal

power. Though we may believe it is a necessity for women to work on their personal power, fear of change may have the power to deter the retreatants from easily agreeing. Realistically, not all women will be able to grasp onto these concepts, but if they can at least witness other women as doing so, there may come a time when they can also.

- to be assertive instead of aggressive. The idea behind personal power is to be able to successfully work through your conflicts with others so that they respect you for the powerful person you are. Personal power does not come about by aggression as one tries to overpower someone by exhibiting control and superiority. If anyone knows the effects of this tactic it is women. The idea behind this retreat is to create a hopeful supportive atmosphere where women can understand the struggle they have with personal power and to do something about it. It is not meant to be a weekend of "male bashing" or name calling.

The role of the group leaders is to facilitate discussion around the ideas presented throughout the retreat. Some of the expectations of the mother - daughter group leaders would include some of the same expectations as stated for the retreat leaders such as flexible, empowering, organized, patient and compassionate, and assertive. Added to this list of expectations would be;

- to be role models. One of the functions of the group leaders is to model for the other mother - daughter pairs how a working, healthy mother - daughter relationship can work as well as can empower each other to be personally powerful. These women are in direct contact with the retreatants and

through their example, become the physical possibility for women to become personally powerful. It is one thing to tell women that they need to become personally powerful, it is another to show them how it is possible and what the effects can be for you.

- to be willing to share their stories. Part of the unique relationship of group leaders and retreatants is that the group leaders are "in the trenches," so to speak, of the group member's struggle with personal power. The group leaders sharing of their struggle with personal power as well as their success at strengthening their personal power can be empowering for the retreatants. I have found that most of the "work" of the retreat is done within the group discussions. This lays a lot of responsibility upon the group leaders to be actively willing to help the process occur for the group. The beautiful part of this job is that women's relational nature easily allows the transfer of stories and experiences to occur.

The role of the retreatants is to be participants within the retreat. This role seems simple, yet for some women it is difficult. The expectations of the mother - daughter retreatants also incorporate some of the same expectations stated earlier such as, flexibility, empowering, patient and compassionate, and a willingness to share. Other expectations of the retreatants are presented in the section on group norms and will not be repeated here. What will be focused on here is he unique nature of how the expectations are geared at their own selves instead of towards the group process. For example, the expectations of flexibility and patience is not only in regards to their relationships with others on the retreat and with their daughters or with their mothers, but also in regards to the idea of patience and flexibility with themselves as they attempt to work through their issue of personal

power. Many women get frustrated as they see how easily personal power seems to exist in other women yet for them and their life, it may seem too hard or physically impossible due to poor self esteem or a lack of self confidence.

The retreatants must be encouraged to be patient and work slowly towards building their internal power. An important factor to be noted is that personal power does not happen overnight, it is sometimes a long, hard battle. Hagberg (1984) comments upon the need for patience as she comments, " some may need to expend more effort to develop personal power due to life circumstances that must be overcome. Some women seem, to be born with a head start" (p.xvi). In taking individual differences into account, and working with each woman on her ability to strengthen her quality of personal power, this issue may be avoided.

Again, keep in mind that personal power is not an object to be bought or sold but something that develops out of a women's feelings of self-confidence, self-esteem, and assertiveness. Internal power comes from the self and ones ability to "self-create." The retreatants will be expected to look into these qualities of themselves and find their power within.

Overall, the expectations and roles of the mothers and daughters on this retreat are big, yet achievable. For some of these women, this will be the first time they have really looked inward to their gifts and talents and how they feel about themselves. If they can understand that who they are is powerful, and that they already hold some degree of personal power, they can begin to trust in their self-definition more and strengthen that sense of personal power that they already contain. Ideally, this retreat is not developing anything "new" within these women, it is tapping into what they already own, yet their life experiences and their relational influences have denied them access to the presence of their personal power.

Presence of Spirituality

One dynamic of this retreat experience that excites me as a Pastoral Counselor is the possibilities for powerful, and empowering rituals to enhance and support the message of this retreat as well as to present a sense of the Catholic church that women may not have felt within the confines of the institutional church that they participate in. Incorporated within the retreat outline will be several opportunities to spiritually ritualize the women's experience. Within these rituals, women can get a sense of the "other side" of the church which is not so exclusive of women's experience.

The Catholic church in some respects has gotten a bad reputation for excluding women from its leadership roles, and in some regards, rightfully so. Yet, the church in other areas successfully incorporates and celebrates the existence of women as worthy and important members of it's community. The new ideas of feminist theology and the women's movement are calling the Catholic church to look at the role of women within the Catholic church. Though the change is slow, it is occuring and the more that we can incorporate women's experience within our rituals of the church the quicker the change in thinking may occur.

Also, by using religious rituals within this retreat setting, the church becomes a supporter and empowerer of women's internal strength. I know that there are many aspects of my Catholic faith and its traditions which are capable of making me feel renewed, alive, and empowered. It is the Catholic rituals of reconciliation, prayer, liturgy, anointing, christening, and confirmation which are used within this retreat experience to empower these mothers and daughters in the strengthening of their internal power.

RETREAT OUTLINE

(time will be referenced by estimated location within the day rather than specific stated times)

FRIDAY EVENING: GATHERING AND INTRODUCTION

*Gathering:

- Retreatants will arrive at the location during the early evening. The will be given time to organize themselves with their sleeping arrangements as well as greet other retreatants. At a set time, whether or not all retreatants are present, the retreat will begin.

- They will be asked to put on their name tags and find their location at the pre-arranged tables.

*Introduction:

- The Retreat leaders will begin the introduction of themselves, the group leaders, and the retreatants by asking everyone to state their name and respond to the question, who is the most powerful women that they know and why do they believe this is so?

- The mother - daughter retreat leaders then co-operatively relate to the group the "business" needs as well as the group norms and expectations.

- Interfaced within this introduction material is the purpose and philosophy of the retreat.

- This section will conclude with a request for the retreatants to write down in their journal (sitting at the tables for them) their understanding of what the idea of personal power in women means to them.

*Reflection #1; Women and Power; A Mother and Daughter's Perspective

This reflection is in two parts, the first part a mother presents the ideas, definitions and reality to the idea of women and power. She also incorporates some of her own joys

and struggles as a mother. The second part, a daughter reinforces some of the ideas the mother has presented but in the eyes of a young woman and her attempts at gaining identity.

- After the reflection, within the small table groups, the retreatants are asked to discuss their feelings and insights around this issue as well as a group and then make a collage of all of the feelings that they experience not only as they heard the presenters but as they deal with this issue themselves. The small groups then present the collages to the large group and hang them around the room.

*Evening Ritual: A Mother - Daughter Prayer for Enlightenment.

The idea behind this evening prayer is to ask God for openness and readiness to deal with this issue of personal power. The prayer should be simple and yet provocative as it challenges the women to open themselves up to possible change and enlightenment, and yet with the promise of the community support.

*Evening Social

- Time should be taken here for a small snack and conversation before the retreatants turn-in for the evening.

SATURDAY: BREAKING THE BARRIERS TO PERSONAL POWER

The ideas behind this day are to enable the retreatants to get a sense of how they and their relationships influence their level of personal power, to reconcile with those in their lives who add to the struggle - including themselves, and to begin the process of change and the strengthening of one's personal power.

*Morning Prayer: The Good Samaritan

This scripture passage is read or acted out with the adaption of a woman as the one beaten by the road and passed by others except for the good samaritan.

*Reflection #2: Relationships: The Key or the Crucible to Claiming Personal Power.

This reflection incorporates the ideas of chapter two of this study into the struggle of personal power. It also presents the positive support and encouragement received from our relationships, with a particular focus upon the mother - daughter relationship. This reflection will be presented by a mother.

- After the reflection, the mother - daughter pairs are asked to discuss the implications of this reflection, in particular, how they see personal power fitting into their life.

*Lunch

*Ritual: Mother - Daughter Emmaus Walk

- The mother - daughter pairs are asked to participate in an Emmaus walk together. The scripture reading involving the experience of meeting Jesus on the road to Emmaus is read and the pairs are sent off to discuss how they see each other as being personally powerful.

*Free - time for journalling, resting, or talking with others.

*Reflection #3: Forgiveness and Healing as a Path to Personal Power

The idea to this reflection, given by one of the mothers, is the importance of forgiveness and reconciliation with those people who are involved in the prevention of the development of personal power. The relational nature of women is again reinforced as well as the idea that one way of achieving personal strength is to resolve those relationships which need healing. This act, empowers us in realizing that we can fight the oppression as well as move beyond it. These are powerful statements that require a "disclaimer" of patience. It takes time to reconcile with those who have harmed you. It is recommended to

inform the retreatants that the process may take a while to heal and that today is a good day to start.

- After the reflection on forgiveness, the groups are asked to isolate themselves and reflect upon those relationships which prevent them from strengthening their personal power. They are then asked to write the name on a piece of paper and quietly return to the group. The ritual leader reads the scripture passage on forgiving your neighbor and the retreatants are asked to, one by one, join at the alter and burn their slips of paper containing those relationships in which they need to heal. After all slips of paper are burnt, the group is asked to offer a prayer for those relationships which they have just committed to heal. The ritual is concluded with a sign of peace.

*Dinner: This meal will be a special community meal.

*Reflection #4: Togetherness: Mentors and Companions in Claiming Our Personal Power.

The idea behind this reflection is to emphasis the relational aspect of this issue and especially how women are role models and mentors to others who are dealing with the issue of personal power. The ideas of women as "different" rather then "inadequate" are presented as well as the reinforcing nature of women working together. Emphasized is the idea that we are not alone with this issue of power. This reflection is given by a mother - daughter team as both offer their insights on their relationships with each other as well as their relationships with others

- Instead of the small group discussion with mother - daughter pairs, the mothers will discuss this issue in a large group as the daughters remain in the background and listen without participating with their mothers. The mothers are asked to discuss their struggles with the issue of personal

power and how they see their relationship with their daughter as they struggle in mentoring personal power to them.

(The idea behind this activity is to provide a "mentoring" and "role modeling" situation for the daughters. There is something empowering about sitting and watching the mothers "gain their voice" within the context of this group.)

*Evening Prayer: Prayer of Thanksgiving

*Evening Social

*SUNDAY: THE CLAIM TO PERSONAL POWER.

*Morning Prayer: Prayer of Empowerment

*Reflection #5: Spirituality: The Mother Church as a Home For Women

This reflection is based on women's spirituality and the strength one receives from their faith. It is more of a personal revelation on a women's faith life as both mother and daughter reveal how they are able to remain connected to the Catholic church despite all the struggles and the negative messages which sometimes prevent the empowerment of women. The message of this reflection is one of hope as the speakers reveal their ways of praying and of "being" within their faith tradition. This reflection is a two part reflection with a mother - daughter team offering their different perspectives on this topic.

- After this reflection, their will be a liturgical service presented by women with pre-consecrated hosts. The idea is that women are capable of preforming such liturgical acts within the concept of the women's perspective.

It should be noted that the idea behind women's spirituality is not to be like men in what they do religiously but to finally be able to be like women as the celebrate their faith.

*Present ideas of the Social Skits:

The retreatants, in their table groups, are asked to develop a short skit which somehow portrays the message of personally powerful women. Ideas such as T.V. commercials, role playing a situations where a women is seen as being personally powerful, etc., can be offered as suggestions.

*Lunch

*Presentation of Social Skits

*Reflection #6: Mothers and Daughters: Claiming Their Personal Power.

This reflection presented by a mother daughter team, will summarize the points of the whole retreat as they direct the women's attention to their capabilities in being personally powerful. Also, incorporated within this reflection is the women's personal story of being personally powerful as well as encouragement for advocacy around this issue as they take the ideas with them into the world. This reflection should be very energetic and empowering for the retreatants as they look to the future and the hopes for what this change in thought can do for them.

*Ritual Conclusion: Ceremony of Christening and Confirming.

This final ritual will be a large group discussion as well as the ritualistic anointing and confirming as the retreatants leave the retreat.

- Within the large group, the women will be asked to briefly answer the question, what was the best idea that you received from this weekend?

- The liturgical ritual includes the reading of the Holy Spirit descending upon the Apostles in Acts and a prayer for strength as the women journey forth, together. The group leaders will anoint their own group members, the mother anointing and blessing the daughters, and the daughter anointing

and blessing the mothers. The women are given a white stole, to signify
change, by the same group leaders. The ritual concludes with a final
prayer and the sign of peace.

*Dismissal

The retreat should also include some follow-up activities for the mothers and
daughters to continue the ideas of the retreat beyond the actual weekend. Suggestions such
as a pot-luck supper with a Eucharistic celebration, the support group presented earlier for
the late-adolescent women who experienced the retreat, and a mother - daughter support
group for the pairs who would like to continue the ideas that were presented during the
retreat, are a few. It is hard to know what the retreatants need until the retreat is concluded.
(It should be noted that an outline of the retreat, without all of the explanations, is presented
in the appendix.)

In concluding this chapter, the important factor to presenting these suggested
options for applying the ideas of this study is that in some way, advocacy and education
occurs for late-adolescent women as they attempt to strengthen their personal power. No
longer are women accepting their misconceived role as inferior to men and it is important to
allow young women to work these changes out within a setting were they can receive
support and encouragement. Therefore, it becomes the responsibility of those people who
are in connection with late-adolescent women, such as parents and family, teachers and/or
school personnel, parishoners, and social service agents such as Pastoral Counselors, help
these young women with this issue. To ignore the changing times which are empowering
women in their "difference" rather then their inadequacies, is to support the oppressive
stereotypes of old.

CHAPTER V

SYNTHESIS

In summary, it has become very clear that adults need to address the issue of personal power in late-adolescent women by understanding their influential role in inhibiting late-adolescent women's personal power. This study has shown that the strength of personal power is directly affected by the messages that young women receive from adults within their lives. If adult's messages are negative, limiting and defeating, young women's personal power tends to be weakened. If adult's messages are positive, encouraging and supporting, young women are empowered and as a result, their personal power is strengthened. It seems that most of the messages late-adolescent women receive from adults are negative and inhibiting of their personal power.

The effect of adult relationships upon late-adolescent women is creating a crisis within the identity formation of young women. This crisis is that young women are becoming women who believe they are inferior rather then equal, submissive rather then powerful, inadequate rather then different. This is not right and this is not fair for all parties concerned, men and women. We need to advocate and educate for a change in the way we, as influential adults, "create" this crisis within late-adolescent women of inhibiting their personal power.

If adults are a major source of the problem with personal power in late-adolescent women, then they too are the solution for change. This study has focused on these adult relationships; how their negative messages affect late-adolescent women, how their positive messages have begun to change the occurrence of this crisis, and how Pastoral Counselors

- as prophetic adults - are capable of taking on the task of advocating and educating for increased awareness and change with this crisis within late-adolescence. The awakening of the adults role within this issue is finally being considered and adults are being challenged to change the ways in which they influence late-adolescent women.

To begin this change for late-adolescent women, adults must "break down" some of the limiting stereotypes which categorize women into roles of inferiority and submissiveness. This breaking down of stereotypes must occur within all adults, especially those connected with late-adolescent women such as teachers/school personnel, parents, and parish personnel. Once these stereotypes are broken down, society can see women for who they really are, capable, competent, and deserving of respect.

The idea of women and power is not as bizarre a possibility as it may seem. Women are very capable of displaying power, especially within the concepts of the positive understanding of power, such as social power within it's implementing form, and/or personal power. These positive forms of power include the ideas of self-acceptance, self-direction, and an self-confidence, which are qualities women - if they are appropriately supported and encouraged throughout their development - can achieve. In accepting women for who they are as different, adults empower women to accept themselves. In allowing women to fulfill their desires, adults empower women to self-direct. In trusting and encouraging women to be their best as women, adults empower women to believe in themselves with confidence. Society must look beyond the limiting stereotypes they have placed upon women and see the incredible amount of power possibilities that women possess.

It seems that late-adolescence is a crucial time when young women are attempting to gain their voice as women and as individuals. Late-adolescence, as a "target age" for working with women and their personal power, is ideal due to the developmental goals of

this stage. During this time, as these young women are dealing with their identity formation, their "underground" experience of hiding their true selves, and their struggle and confusion of who they are and what they know, they are dealing with the issues that are relevant to the development of personal power. Within these struggles of identity young women become extremely sensitive and vulnerable to the shaping and molding influences of their adult relationships. The more that we as adults can interact positively with young women before they enter into some of the concrete patterns of thinking and behaving as adult women, the more personally powerful the developing young women will be.

Pastoral Counselors, within their role as prophets as well as their wholistic framework which they work out of, are ideal for taking on this issue and advocating for change in the ways that adults inhibit late-adolescent women in the development of their personal power. Ideally, the Pastoral Counselor can function within two roles. The first is as "advocating-educators" of other adults, who are in connection with this age group, about the issue of personal power and how adults play an influential part in inhibiting personal power in late-adolescent women. The second is working directly with late-adolescent women as adult role-models of support and encouragement in becoming personally powerful.

The possibilities for the Pastoral Counselor as "advocating-educator" within the issue of personal power is limitless. With some "prophetic" creativity and the use of some of the suggestions such as workshops, a support group, and a mother - daughter retreat, great things can happen for all of those people in connection with late-adolescent women. This issue is an important issue that needs attention by all peoples of society. Change in the ways in which adults communicate to late-adolescent women is possible. It takes a

strong, energetic, and wise person, such as a Pastoral Counselor, to passionately take on this issue and really make things happen.

Finally, the ultimate goal behind this issue is to develop a sense of hope and optimism for the developing late-adolescent as she identifies herself as a women and as a personally powerful women Young women need to understand, that not only are they capable of doing anything they dream of doing, they can do so with strength, power and respect from others, especially adults. Returning to Plato's quote, "Being is power," late-adolescent women need to understand and find comfort in their "being" as capable women. This, in it's own right, strengthens their personal power. One very important factor in the achievement of this goal is the influence of adult relationships upon late-adolescent women. If these adult relationships can become more supportive and encouraging of young women, the possibilities of power and personal power within late-adolescent women can be endless.

Throughout this study, there were several occasions in which ideas for continued research were developed. We now turn to these ideas.

Suggestions For Continued Research

There are four specific suggestions that I raise for furthering this study;

1. This study incorporated theories from both traditional developmental models (Erikson) and Feminist Developmental models. It may prove helpful to interface more of Feminist Psychology and Feminist Psychotherapy within this study so that the issue may be looked at more from women's perspective.

2. This study was developed by using a "literature review style" in developing the premise that society needs to attend to their relationship with late-adolescent and how this relationship can be a positive influence in the development of personal power. Studies

using empirical research may be helpful in supporting this hypothesis. An example of a research idea is a longitudinal study on how late-adolescent women who have participated in the "claiming of personal power" suggestions have shown an increase in the levels of their personal power.

This empirical longitudinal study could also look into the variable of whether the results of this study can effectively be used as tools to preventing adult women's victimization problems such as abuse or depression? I would guess, as a result of the research presented so far, that dealing with this issue of personal power at an early age such as adolescence would prove helpful in diminishing some of the later adult women's problems.

3. Within the proposed retreat section of the study, it was stated that a time for men to look into their issue of personal power may be possible if there were men present as the cooking and praying crew for the women's retreat. This idea feeds into the suggestion that just as women struggle with their personal power, men do as well. It would be interesting to see exactly how men struggle and deal with their personal power, whether relationships hold an important factor to the development of personal power and how these ideas may be incorporated into women's struggle with personal power.

4. The fourth and final suggestion for furthering the contributions of this study is based on how early adolescence and latency age experiences contribute to the issue of personal power of late-adolescence. Most of the developmental information presented within this study focused on the later years of adolescence, ages 18 - 22. Much of Gilligan's research within the past two years are with eleven and twelve year old girls. Her theory that girls at the age of eleven or twelve basically go "underground" with the assertiveness and extrovertedness they possess at eleven, to become the weak and inferior young women that society expects them, at ages 13 - 22, is an incredible piece of work and a lead in to the

question of how does young women's earlier experiences influence her development of personal power. To spend more time with latency age girls and how their experiences add to the issue of personal power could take this study further.

The nature of this study and the possible implications that it has for young women as they develop, stimulates many ideas not only for further research, but also for developing further suggestions for society to deal positively with the issue of personal power in late-adolescent women. This study has only scratched the surface of this is issue. The important point is that this study has "scratched" the consciousness of adults as to their role within the issue of personal power. The issue is a powerful issue, causing great harm to developing young women. The sooner that we, as adults, can look at our role as supporters and encouragers to late-adolescent women's development of personal power, the sooner that women can become more effective and more personally powerful.

As Lucy says, "this is the twentieth century!" It is time to change the way society perceives women. Women are capable, competent, and effective when allowed to do so within the realm of their own personal experience and not within the stereotypical norms of society, nor the predominant "male" ways of doing things. Women are powerful, and I, as a woman, join them within this idea of power.

APPENDIX

MOTHERS AND DAUGHTERS

CLAIMING THEIR PERSONAL POWER

RETREAT OUTLINE

FRIDAY EVENING: GATHERING AND INTRODUCTION

*Gathering Social

-- arrival and organizing of retreatants.

*Introduction

*Reflection #1: Women and Power; A Mother and Daughter's Perspective

-- Small Group Table Discussion

*Evening Ritual: A Mother - Daughter Prayer for Enlightenment

SATURDAY: BREAKING THE BARRIERS TO PERSONAL POWER

*Morning Prayer: The Good Samaritan

*Reflection #2: Relationships; The Key or the Crucible to Claiming Personal
Power.

-- Small Group Table Discussion

*Free - Time

*Lunch

*Ritual: Mother - Daughter Emmaus Walk.

*Free-Time (Quiet)

-- Reconciliation Ritual

*Dinner

*Reflection #4: Togetherness; Mentors and Companions in Claiming Our Personal
Power.

-- Mothers large group discussion

*Evening Prayer: Prayer of Thanksgiving

*Evening Social

SUNDAY: THE CLAIM TO PERSONAL POWER.

*Morning Prayer: Prayer of Empowerment

*Reflection #5: Spirituality; The Mother Church as a Home for Women.

-- Liturgical Service

*Presentation of Social Skits

*Lunch

*Social Skits

*Reflection #6: Mothers and Daughters; Claiming Their Personal Power.

*Ritual Conclusion: Ceremony of Christening and Confirming.

*Dismissal

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The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the Committee with reference to content and form.

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