



# Women and Psychology: A Narrative Analysis

Faith Kilel

Counselling Psychology, Moi University-Eldoret, Kenya.

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## ABSTRACT

Over centuries the field of psychology has been dominated by men. For a long time women have been labeled as inferior and men have dominated the field of psychology. Male superiority and dominance has infiltrated the social structure and reduced the role female in society. Myths of Social Darwinism based on sexual selection among other attributes saw the females struggle over centuries. There were many others who refuted this myth including Helen Thompson, Mary Calkins, and Mary Putnam Jacobi. Their theories includes equity model and relational theory that has left the women fighting for equality based on early concepts of feminism. The main purpose of the paper is to investigate on history of women psychology and liberation of feminist in research and psychology. Narrative analysis of various literature from different nations on feminism, women and psychological research. The findings indicate that feminism is a thing of the past, there has being development in gender equality. Both men and women have been given equal chances in practicing psychology and more scholarships have been given out to women to encourage them to participate in research and psychology. Continuous empowerment has encouraged women to grow and develop in their self-confidence, self-efficacy and self-esteem.

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## 1. Introduction

In order to understand the contributions that women have made in the field of psychology, one must understand the status of women in psychology prior to this change. Feminists have long argued that the social sciences overlook and distort the study of women in a systematic manner that results favourably to men (Riger, 2002). When one examines the psychological research from Wundt's 1874 establishment of the domain of psychology up to recent times, psychology appeared to focus almost exclusively on the behaviour of men or male animals. In other words, the first method of examining woman was to categorize them as wanting. Much early research that included female participants came to the conclusion that women were inferior. Additionally, if women were not included in the sample, gender differences were reported, which discounted the influence of these factors and, in essence, was an indication of the belief that men were the norm when considering various psychological factors. And again, if women were included in the studies, biased results indicated that women were by nature inferior. For instance, Sir Francis Galton's work in the 19th century focused on individual differences and concluded that "women tend in all their capacities to be inferior to men" (cited in Lewin & Wild, 1991).

Schwabacher (1972), most early research never investigated comparisons between women and men at all. Wendy McKenna and Suzanne Kessler (1976) reported that over 95 percent of all early research did not examine female-male comparisons, therefore ignoring any possible differences due to sex and gender. Prior to the 1970s, almost all research on women had been relegated to the periphery of psychology rather than integrated into its main body. Although the definition of psychology has undergone a metamorphosis over time, one fact remains increasingly clear

women and women's issues have still not been adequately examined.

In the decades preceding the second wave of feminism, much psychological research assumed profound differences between women and men. Male superiority and domination and domination was supported, a societal structure very much in place at the time. Some male researchers studied sex differences and largely interpreted them to demonstrate female inferiority. In contrast, Leta Stetter Hollingworth's work in the early 1900s revealed no evidence of female-male differences in variability. In 1944, one of Freud's students, Helene Deutsch, wrote the first book entitled *The Psychology of Women*. Although agreeing with her mentor that women had more delicate psychic structures than men, she did discuss the important role of motherhood and eroticism in her book (Unger, 2001).

## 2. Literature Review

### 2.1 History of the Psychology of Women Psychology

In the study of the history of the psychology of women, two main threads must be examined, as they had profound consequences and promoted new directions in the field. The first of these was Charles Darwin's 1859 publication *On the Origin of Species*, and the second was the work of Sigmund Freud. The common element between these two historical figures was their debased and inferior perception of women; ultimately they constructed their theories to support this view. Women were plagued by an inferior evolutionary code as well as a weaker psyche, according to these men. However, the response to these theories and the effort to discount them brought about a tremendous reaction and amount of research that helped to solidify and strengthen the fight of women toward equality.

### **Myths of Social Darwinism**

Social Darwinism was based on the social theories that arose as a result of the publication of Darwin's *Origin of Species*. In an attempt to explain individual variability and variability among different species, Darwin posited theories of natural and sexual selection. He noted that while all members of a species had the possibility of producing many progeny, the population of any species remained fairly constant over time. Thus, he concluded that individuals within a species compete with each other in their "struggle for existence." In addition, he also observed that all organisms vary. Combining these thoughts, Darwin posited the theory of natural selection, popularly known as the "survival of the fittest." Individuals that had favorable variations survived and reproduced, thus transmitting the favorable traits to their offspring.

In this manner, "genetic housecleaning" was performed, with natural selection eliminating unfavorable traits, since those who had them did not survive long enough to reproduce and pass the unfavorable traits to their offspring.

Darwin also observed that not all variability seemed essential to individual survival. He attempted to account for this nonessential individual variability with his theory of sexual selection. Briefly, sexual selection was similar to natural selection in that it depended on a struggle, this one "not a struggle for existence but on a struggle between males for possession of the females" (Darwin, 1871, p. 575).

Unsuccessful traits resulted not in "death to the unsuccessful competitor, but in few or no offspring" (Darwin, 1859, p. 100). Darwin believed that most traits were inherited, but he did differentiate between "transmission of character" and the "development of character." This differentiation was important in the development of sexual differences. Sexual selection theory encompassed an associated law of partial inheritance, which stated that the law of equal transmission (that is, the transmission of certain characteristics to both sexes) was not always equal; sometimes transmission was only to the same sex offspring. Darwin stated that he was unsure as to why the inheritability of some traits seemed to be governed by the law of equal transmission, while other traits' inheritability seemed to be governed by the law of partial inheritance.

Darwin's further observations led him to believe that physical traits such as size were inherited via natural selection and equally transmitted to both sexes, but not always developed in both sexes. Other traits, such as intelligence and reason, he believed, were acquired through sexual selection and seemed to be governed by the law of partial inheritance and same-sex transmission. Now, here's the rub. It appeared to Darwin that since females did not compete for males, they did not have the same evolutionary opportunity to develop the same intelligence, perseverance, and courage as males. Thus for Darwin, the result of natural and sexual selection was that men were "superior" to women. This is the central myth of social Darwinism.

Herbert Spencer based his theories on Darwin's views and expanded them to include the interaction effects of function on biological modification. According to Spencer, since women were the primary child rearers in society, such traits as maternal instinct and nurturing ability would have been acquired as a result of their function, that is, daily care of children. Over time, according to Spencer, these traits became fixed in biological structures; in other words, there would be a "constitutional modification produced by excess of function" (Spencer, 1864, p. 252).

In addition, in his book *The Principles of Biology*, Spencer also applied Hermann Helmholtz's conservation-of-energy theory to human growth. Spencer believed that human beings had a finite fund of energy ("vital force") that could be applied either to one's individual growth or to reproduction. He also believed that the female reproductive system obviously required more "vital force" than the male's reproductive system. So, simply put, women had less available vital force or energy for their individual mental and physical growth than men did. Women's reproductive systems demanded a great supply of energy, and any requirement of energy demand for mental activity or Psychology of Women "brain-work," particularly during adolescence, was thought by Spencer to lead to reproductive disorders, inability to breast-feed, or even infertility.

### **Refutation of the Myth**

Given the ramifications of Darwin's theory and the consequences that this theory had for women, many early women in the field sought to prove Darwin wrong through systematic studies and alternative theories. Although no such separate field as the psychology of women existed prior to the 1970s, there were early scientists whose research impacted on the field. Leta Stetter Hollingworth was a leading harbinger of the psychology of women; she was adamant that psychology apply vigorous scientific stringency to research on women. Hollingworth was one of many early scholars, along with Helen Thompson, Mary Calkins, and Mary Putnam Jacobi, who responded to the trends of social Darwinism of her time with myth-refuting, solid empirical evidence.

### **Leta Hollingworth**

Leta Stetter Hollingworth was one of the early researchers who concentrated on research issues that would later become relevant to the psychology of women. She investigated areas of well-established bias in psychology, such as women's social role, the mental and physical performance during the menstrual cycle, and the variability hypothesis. While a graduate student at Columbia Teachers College, she was under the tutelage of Edward Thorndike, who was himself a strong supporter of the variability hypothesis. One of Hollingworth's contributions was her research on physical and mental performance during the menstrual cycle, which demonstrated that changes in performance were unrelated to cyclical phases.

Her doctoral dissertation was titled "Functional Periodicity: An Experimental Study of the Mental and Motor Abilities of Women during Menstruation" (Hollingworth, 1914). Through her research, she found no evidence to support the variability hypothesis, which mistakenly concluded that the higher status of males was based upon their greater variability.

In 1914, with Helen Montague, Hollingworth examined the birth records of 1,000 male and 1,000 female neonates. When birth weight and length were noted, the researchers found that if variability "favored" any sex, it was the female sex (Montague & Hollingworth, 1914).

Also in 1914, Hollingworth responded to social Darwinist myths by critiquing the incorrect assumptions on which they were based. For example, greater (male, of course) variability was considered to suggest greater range also. This inference is appropriate only if the distribution is Gaussian, however, which had not been proven. In short, Darwin Historical Development of the Psychology of Women may have had some romantic notion of greater male variability due to the "noble and intellectually enriching" male competition for females, but in reality, no greater male

variability had been demonstrated. Further, even if there had been greater physical male variability, it would indicate nothing about greater male intellectual variability. Greater male intellectual variability had also not been proven, and, even if it had been, it would not mean an innately greater intellectual variability among males. Rather, Hollingworth suggested that in order for the social sciences to examine adequately the cause of seemingly lesser female achievement, social scientists also needed to examine the interaction of social constraints and cultural barriers to female achievement. To Hollingworth and many later feminists, the essence of the problem was that throughout history, women bore children and were their caretakers. She stated that she did not intend this issue to be interpreted as an attack on motherhood, but rather a more plausible explanation than lack of “vital force” or “lack of variability.” Hollingworth fostered the examination of social and cultural factors that mediate female achievement. It is important to note that Hollingworth refuted myth with research. In 1916, she and an eminent anthropologist, Robert Lowie, reviewed the scientific literature of their day. They found when cross-cultural, biological, and psychological studies were examined; the objective evidence did not support the notion of innate female inferiority (Lowie & Hollingworth, 1916).

Lowie and Hollingworth were quick to note that “every sex difference that has been discovered or alleged has been interpreted to show the superiority of males” (p. 284). For example, the higher number of males who were institutionalized was often interpreted as proof of greater male variability. If there had been a greater number of females in prisons and asylums, they wondered, would not that fact have been interpreted as evidence of general female inferiority? In summary, Hollingworth was one of the most prolific early feminist researchers, whose myth-refuting empirical evidence and logical mind did much to pave the way for what was later to become the psychology of women.

#### **Mary Putnam Jacobi and Mary Bissell**

Mary Putnam Jacobi (1877) in her book, *The Question of Rest for Women during Menstruation*, argued against the widespread belief of her time that menstruation was so debilitating that women should refrain from physical activity. In addition, she asserted, mental activity did not lead to a greater incidence or probability of pain or infertility. Jacobi’s research found that exercise and higher level of education correlated with less discomfort during menstruation.

Another early researcher was Mary Bissell, who argued against the popular notion that in females’ emotional fragility was the norm and therefore part of femininity (Bissell, 1985). She was one of the early researchers who also pointed out the social factors that accounted for some of the emotional “fragility” of women. She recommended young women be allowed to develop their physical, as well as their intellectual, potential strength by outdoor play and the pursuit of mentally stimulating activities to eliminate boredom.

#### **Helen Thompson and Mary Calkins**

Other early researchers who responded to social Darwinism were Helen Thompson and Mary Calkins. Thompson’s psychological research challenged the social mores and cultural assumptions of her time. For her doctoral thesis (H. Thompson, 1903), she studied sex differences in mental ability. Often she found similarities rather than differences between female and male subjects. When differences did occur, she was able to show how experience and environment, rather than biology alone, would account for them.

Like Hollingworth, Calkins (1896) also disputed the popular social Darwinist myth that women’s mental capabilities were less varied than men’s. She was a forerunner in the psychology of women, as she traversed through a field that did not readily recognize her many accomplishments. She is most known for becoming the first president of the American Psychological Association (APA) in 1905, and her achievements during this year brought her many honors. However, she is also known for being denied her doctorate from Harvard University even though she completed all of the degree requirements. The president and Fellows at Harvard in 1894 reviewed her request and refused it on the basis that she was a woman and therefore officially unable to receive a degree from Harvard. To this day, Harvard has not issued any degree in honor of Mary Whiton Calkins.

#### **Contribution of Women to Psychology**

Women are more visible today than ever before. While this development occurred as a result of many interacting factors, research on and the study of the psychology of women and gender has made a significant and major impact on this phenomenon. This field has had an international impact such that there is no continent that has not been influenced by this development. The international evolution and development of Women’s Liberation Movement of the 1960s and ’70s, was influenced by the many feminist psychologists and academics. These feminists (primarily women) set about changing the face of research and teaching by establishing this new scholarship and creating women’s studies programs.

The American Psychological Association (APA) and its members who were feminist activists, brought about changes such as the establishment of the independent Association for Women in Psychology, which then went on to create Division 35 (now the Association for the Psychology of Women), the Committee on Women in Psychology, and more. Members of these and other feminist professional organizations established channels such as meetings, newsletters, and journals that enabled outreach (in part through the International Council of Psychologists) to international colleagues. It took the early feminists of the 1950s and ’60s and women’s liberation movements of the late 1960s and ’70s to raise consciousness about prejudice toward and stereotyping of women in psychology. By the late 1960s, feminist activism of both faculty and students in the social sciences and humanities created the fertile atmosphere that enabled focus on research and teaching about women. Individual courses evolved into women’s studies programs, and courses on the psychology of women were often in the earliest courses taught.

The Association for Women in Psychology (AWP) was the first national feminist psychological organization. It was established in 1969 as an independent organization at the APA’s annual convention. By 1970, AWP members had presented APA with a list of 52 resolutions encompassing employment, education, child and health care facilities, psychological theories and practice, conventions, equity in decision making, and the general status of women. Ultimately, these resolutions became the driving force behind the establishment of the Task Force on the Status of Women in Psychology in 1970, an Ad Hoc Committee on the Status of Women in Psychology in 1972, and ultimately in 1973 the Committee on Women in Psychology. (Committee on Women in Psychology, 2004)

The APA’s Women’s Programs Office (WPO) is an organization devoted to the status and well-being of women

psychologists. “WPO provides staff support for the Committee on Women in Psychology (CWP), it is also a source base for information regarding women’s issues” (Women’s Programs Office, 2006a). The WPO also has a women’s psychology newsletter that publishes news of concern to women. The Committee on Women in Psychology (CWP) was established in 1973 to monitor the progress of women’s advancement and equality of women in psychology. The committee’s mandate was to maintain “an active interaction with relevant organizations such as the division of psychology of women, Association for Women in Psychology and more.

Psychology of Women in 1981 was recognized as an NGO by the UN, where it serves as a consultative body. Today its major purpose is to advance psychology and research on various issues of psychology around the world and to enable communication among psychologists. In 1995, it began publishing the journal *World Psychology*.

The National Council of Women Psychologists continued after the war 2, developing a number of projects to promote the careers of women psychologists, including newsletter that gave recognition to the accomplishments of women in the field and announced job opportunities. They also organized career-oriented sessions at APA’s annual meetings and published a 1950 handbook on career issues (Walsh 1986). In keeping with original goals of the NCWP to improve the status of women in psychology, a very active group of members continues to focus on topics relevant to women and gender. However, presentations at the annual conferences on the psychology of women and gender parallel those of the APA conferences and began appearing in the early 1970s.

The National Women’s Studies Association (NWSA), was established in 1977, at a time when women’s studies was expanding and flourishing. NWSA is located in the University of Maryland. Its major goal is to promote and advance feminist teaching, research, and practice in the community and in academia. Like most of the organizations, NWSA publishes a news magazine twice a year, *NWSA action*, and a scholarly publication, *NWSA Journal* (National Women’s Studies Association, 2005).

The establishment of professional journals and newsletters that focused on issues relevant to the psychology of women also helped to internationalize our field. Feminist Press also deserves a special mention. From its beginnings, it has had an international outlook in terms of topics and authors and outreach to the international women’s studies community that it also help to create. Feminist Press was founded by a women’s collective in 1970 in order to reprint early but out-of-print feminist writings and remedy the situation out of print, out of mind. It began publishing the *Women’s Studies Newsletter* in 1972, which was converted into the journal *Women’s Studies Quarterly* (WSQ) in 1981. Feminist Press’s current mission is to publish the most important women’s voices from all eras and from the world over. By its 37<sup>th</sup> year, Feminist Press had published more than 350 books, a number of which have been professionally printed for the first time or reissued after having been overlooked or ignored by male publishers and historians. (Feminist Press, 2006a).

Feminist Press has a very impressive website ([www.feministpress.org](http://www.feministpress.org)). It has been a significant factor in the internationalization of women’s studies, as a result of its journal and its list of international authors that can be found on its book list. We turn now to a presentation of the earliest

relevant journals. These hard-copy journals were published in the United States but were accessible beyond U.S. borders. While we have no research to cite as to International Aspects of the Psychology of Women how widely these journals were read abroad, they did help to acquaint readers with this blossoming field. In fact, many if not most, of these journals posted notices of meetings and, in particular, were responsible for much of the publicity regarding the first and subsequent Women’s Worlds congresses discussed below. The first such newsletter we encountered was published by the Association for Women in Science (AWIS) organization.

The AWIS Newsletter was founded in 1971 and published stories on policy issues and career development. In 1991, AWIS began publishing *AWIS Magazine*, and so the publication of the newsletter ceased. “Each *AWIS Magazine* focuses on issues relevant to women scientists. Examples of topics covered are career advancement, the two-spouse problem, academia, working in industry, acquiring tenure, overcoming prejudice, and creating a diverse work environment” (Association for Women in Science, 2005). It was dedicated to achieving equity and full participation for women in science, mathematics, engineering, and technology. We are a Network, a Resource, and a Voice (Association for Women in Science, 2005b).

*Women’s Studies Quarterly* was also established in 1972. This journal was the first U.S. journal devoted to teaching about women. This journal offers a broad range of information for high school and post-secondary faculty who sought to transform school curriculum to include women’s contributions and to address women’s issues. This journal was an educational project of The Feminist Press of The City University of New York in cooperation with Rochester Institute of Technology (International Studies Association, 2006).

*A Journal of Women in Culture and Society* was founded in 1975 and is probably one of the first journals to focus on what now called cultural studies. Signs publishes articles from a wide range of disciplines with a variety of perspectives from articles engaging gender, race, culture, class, sexuality, and/or nation. The focus of its essays ranges from cross-disciplinary theorizing and methodologies to specific disciplinary issues, framed to enter conversations of interest across disciplines. (University of Chicago Press, Journals Division, 2006)

Most of the earlier journals focusing on women’s issues examined gender from a feminist perspective, focusing primarily on women. However as interest in this field expanded, gender studies began to focus on both men and women from a feminist perspective. An excellent example is the journal *Gender Issues*, formerly known as *Feminist Issues* (1980). The aim of this journal is to provide basic and applied research on the relationships between men and women; on similarities and differences in socialization, personality, and behavior; and on the changing aspirations, roles, and statuses of women in industrial, urban societies as well as in developing nations. (Ryerson University, 2006)

There has been an enormous international expansion of women’s studies journals. The majority of them began to appear around the 1990s and later. For example, although the NWSA was established in 1977, it didn’t begin to publish the *NWSA Journal* until 1988. This journal deals with interdisciplinary, multicultural feminist scholarship linking feminist theory with teaching and activism (National Women’s Studies Association, 2005b).

We have seen that many, if not most, journals are published by women's studies associations. The aim and scope of these associations and their publications were to encourage the development of women's studies, within their particular countries and to exchange with and integrate the international knowledge base. Some publications are published in English to acquaint the international community with the status of the field within and beyond the borders of the host country.

## 2.2 Theoretical Review

A theory is a set of related assumptions from which a biological deductive reasoning and testable hypothesis can be drawn (Fiest and Fiest, 1998 cited in Taylor and Buku, 2006). This definition insinuates that a theory is a set of deductive assumptions that explains a phenomenon. Here, assumptions underlying the basis women psychology are drawn to establish a theoretical underpinning of the practice.

### 2.2.1 Equity Model

Throughout time and across cultures, sexuality is a central, if unspoken, organizing life factor. Most cultures, overtly or covertly, have supported the traditional male – female double standard. Only a small number of cultures accept and value female – male equity in sexual rights and expression. Historically, sex was viewed as a biological function with the prime purpose being procreation. Sex and masculinity, especially the importance of proving himself sexually by perfect performance and producing male children, is a strongly valued traditional characteristic.

#### Male – female differences and similarities

Very few sex therapists or educators support the double standard. Rigidity of roles and traditional sexual socialization have a negative impact on adult psychological, relational and sexual functioning (Rampage, 2002). Although the American media and public were seduced by the metaphor of men and women being from different planets (Gray, 1992), the scientific data are clear that psychologically and sexually there are many more similarities than differences between men and women (Baumeister & Tice, 2001). The fundamental purpose, value and experience of sexuality are similar for women and men. Both women and men have the capability to experience desire, arousal, orgasm and satisfaction. Healthy sexuality is the same for women and men in that it involves shared pleasure, a means to reinforce and deepen intimacy and a tension reducer to deal with the stresses of life and the relationship. Furthermore, shared sexual values support healthy, stable marriages. However, as Basson (2001) noted, female sexuality is more complex, variable and multi-dimensional as compared to male sexuality. Examples of differences include the women's capacity for multiple orgasms, ability to feel satisfied with non-orgasmic sex, her menstrual cycle, ability to conceive and ability to breastfeed. Perhaps the biggest difference (especially for people under 35) involves the reliability and predictability of sexual response. The man is easily aroused and erect, the arousal is autonomous, and he has one orgasm during intercourse accompanied by ejaculation. The woman's desire, arousal, and orgasm is more variable, flexible and interactive. It is also influenced more by emotional and relational factors. These differences need to be understood and accepted by both women and men. However, they should be understood and accepted within the context of the overwhelming sexual similarities between women and men. These similarities increase with aging and in the context of an intimate relationship (McCarthy & McCarthy, 2003). The similarities and shared values of women and men provide the

core premise in the equity model. The differences reinforce, not negate, the equity model. The equity model acknowledges that sexuality is more than genitals, intercourse and orgasm. Sexuality is multi-causal and multi-dimensional. Sexuality can serve healthy and unhealthy motivations. As mentioned previously, the healthy functions of sexuality include being a shared pleasure, a means to reinforce and deepen intimacy and a tension reducer. A planned, wanted pregnancy is an optional function for sexuality. Examples of unhealthy motivations include anger, establishing emotional distance. The equity model of sexuality 227 hidden emotional agenda, acting out sexual secrets and deviant arousal patterns. At its core, sexuality is a healthily motivated interpersonal process for both females and males.

#### The traditional double standard

The traditional sexual double standard teaches men that sexuality is the key to masculinity and that frequent sexual activity is a necessary component of being a man. At the same time, the double standard teaches women that their sexuality should be minimized and controlled. Desiring, initiating and enjoying sexuality makes a woman less feminine and desirable. It is widely agreed that the traditional double standard has negative impacts on adolescent and young adult women. Yet, the long-term effects on middle-years and older men are quite harmful for the man and the marriage (McCarthy, 2001). The only advantage of the double standard is the sexual roles and rules are clear, rigid, unhealthy but clear. A common fear for traditional cultures and conservative religious groups, which support the double standard and the patriarchal family structure, is that altering or moderating sexual roles would result in the liberalization of the culture and leave women and children vulnerable to relationship instability, trauma and psychological and sexual problems, which are viewed as rampant in the USA and Europe. Fear of high rates of divorce, child sexual abuse, STDs/AIDS, unmarried childbirth and extra-marital affairs are used to justify the status quo. In truth, the double standard promotes a range of psychological, relational, sexual and family problems. There are few positive reasons to support the double standard other than the fear that what replaces it could be more destructive or lead to confused roles and chaotic sexual and family relationships.

The equity model facilitates healthy, functional marital sexuality (McCarthy & McCarthy, 1998). The equity model is psychologically healthier than the traditional double standard or the rigid 50 – 50 equality models. The equity model is sensitive to cultural, religious and class preferences as well as respectful of individual differences. It provides a comprehensive framework with clear guidelines (not rigid rules) to promote individual and cultural flexibility. A core theme in the equity model is to establish male-female roles, which promote healthy psychological, relational and sexual functioning and satisfaction (Kludson-Martin & Mahoney, 1998).

### 2.2.2 Relational Theory

Over the past three decades, there has been a recognition and acknowledgement of the differences between women and men. One difference is the way in which men and women develop psychologically. Jean Baker Miller posed the question of how women develop in her 1976 book, *Toward a New Psychology of Women*. Until then, traditional theories of psychology described development as a climb from childlike dependence to mature independence. A person's goal, according to these theories, was to become a self-sufficient, clearly differentiated, autonomous self. A person

would spend his or her life separating and individuating until he or she reached maturity, at which point the person was equipped for intimacy.

Miller challenged the assumption that separation was the route to maturity. She suggested that those theories might be describing men's experience, while a woman's path to maturity was different. A woman's primary motivation, said Miller, is to build a sense of connection with others. Women develop a sense of self and self-worth when their actions arise out of, and lead back into, connections with others. Connection, not separation, is the guiding principle of growth for women. Previously, theoreticians had treated women's emphasis on connection as a sign of deficiency. Working at the same time as Miller, Carol Gilligan, a developmental psychologist, was gathering empirical data that reflected fundamental gender differences in the psychological and moral development of women and men (Gilligan, 1982). In her book, *In a Different Voice: Psychological Theory and Women's Development*, Carol Gilligan observed, "The disparity between women's experience and the representation of human development, noted throughout the psychological literature, has generally been seen to signify a problem in women's development. Instead, the failure of women to fit existing models of human growth may point to a problem in the representation, a limitation in the conception of the human condition, an omission of certain truths about life" (Gilligan 1982).

Miller's work led a group of researchers and practitioners to examine the importance of gender differences in understanding women's psychological development. The Stone Center at Wellesley College was created for the purpose of thinking through the qualities of relationships that foster healthy growth in women (Jordan, 1984, 1985; Jordan & Surrey, 1986; Kaplan, 1984; Surrey, 1985). The basic assumption of the Stone Center model is that "connection" is a basic human need, and that this need is especially strong in women (Jordan, Kaplan, & Miller, 1991). All people need both connection with others and differentiation from others, but females are more attuned to connection while males are more attuned to differentiation.

A "connection" in the Stone Center relational model is "an interaction that engenders a sense of being in tune with self and others, of being understood and valued" (Byington, 1997). True connections are mutual, empathic, creative, energy-releasing, and empowering for all participants (Miller, 1986). Such connections are so crucial for women that women's psychological problems can be traced to disconnections or violations within relationships—whether in families, with personal acquaintances, or in society at large.

The relational model affirms the power of connection and the pain of disconnection for women. As a result, the approach requires a paradigm shift that has led to a reframing of key concepts in psychological development, theory, and practice. For example, instead of the "self" as a primary focus, there is a focus on relational development. The experience of connection and disconnection are the central issues in personality development, with repeated disconnections having psychological consequences.

### 3. Research Objective

To analyse the history of women psychology and how various women feminist liberated for women to be included in research and psychology. This will help in the integration of women in various developmental processes and their rights upheld.

### 4. Research Methodology

**Narrative analysis** in the human sciences refers to a family of approaches to diverse kinds of texts, which have in common a storied form. As nations and governments construct preferred narratives about history, so do social movements, organizations, scientists, other professionals, ethnic/racial groups, and individuals in stories of experience. What makes such diverse texts "narrative" is sequence and consequence: events are selected, organized, connected, and evaluated as meaningful for a particular audience. Storytellers interpret the world and experience in it; they sometimes create moral tales – how the world should be. Narratives represent storied ways of knowing and communicating (Hinchman and Hinchman, 1997).

Although enormous progress has been made in the world of work as we know it today, leadership opportunities for women remain limited. An interesting, if not alarming, phenomenon being reported, is that women rising through the ranks at work are acutely aware that they often compete against each other for the small piece of power granted to them. As such, realistic women eye each other as more of a direct threat (Sills, 2007).

Due to the biased social structure and inherent sexism that was predominant from the time of the ancient Greeks until recently, women and psychology had been separated from one another, and psychology was not considered to be a field "appropriate" for women. As Agnes O'Connell and Nancy Russo (1991) noted, psychology's history has been a social construction by and for male psychologists. This was the case with the exception of the past few decades. Although women made significant contributions to psychology, they largely remained invisible (Russo & Denmark, 1987; O'Connell & Russo, 1991). However, with the advent of the women's movement; women fought and increasingly became a valuable part of the discipline. They not only took positions in research, as clinicians, and teachers but also made many significant contributions in each of these respective fields. Some notable women who have worked and studied in psychology and who deserve long-overdue recognition. Feminist researchers are concerned with the particulars of women's experiences, how and why women come to act, think, and feel the way that they do. Although not an easy answer, it is giving credence to the perspective of woman as a multidimensional and complex being. (Marecek et al., 2003)

### 5. Findings and Discussion

Much has changed in psychology since the 1960s. Not only has a distinctively feminist psychology developed, but also a large and diverse research concentration on the psychology of women and gender has emerged. These research efforts are varied and certainly not always guided by feminism even though the emergence of such a research field is generally consistent with feminist goals. Research regarded as feminist directly or indirectly reflects endorsement of the goal of achieving equality between women and men.

Indeed, the concept of gender equality is the core of common-language definitions of feminism as "Belief in the social, political, and economic equality of the sexes" and "the movement organized around this belief" (Feminism, 2007). In most of the research that we discuss, authors have not explicitly addressed this gender equality goal, nor have they labeled their research as feminist. Nonetheless, the gender-equality goals of feminism have no doubt led many researchers to investigate topics such as sexism, sexual harassment, and violence against women that implicitly or explicitly relate to feminist goals. Such value-directed choices



do not invalidate the research, given that all scientific research stands or falls according to the replicability of its findings and the critical scrutiny of communities of researchers.

Women's history in psychology has focused attention on how the societal context affects the evolution of psychology and shapes women's contributions to the discipline. This historical perspective can help to build broader understanding of the societal factors that underlie the changing demographic trends in the discipline. From this historical perspective, the increasing proportion of women in psychology reflects an expansion of traditionally female applied fields as much as it does a change in women's career patterns. The more we study women's history, the more we appreciate the power of society's norms and institutions to affect the development of career paths of individual psychologists. This knowledge is having an effect on the discipline. Led by women, both women and men are working to eliminate sex bias in psychology and to legitimize the study of women's experiences. Women psychologists can gain inspiration from the lessons of women's history and recognize that disappointments and setbacks are not necessarily defeat. All psychologists can take pride in the excellence and perseverance of women psychologists revealed by women's history in psychology. We look forward to a synthesis of the new scholarship on women and a reconstruction of psychology's history so that we have an enriched understanding of the works of all psychologists-past, present, and future.

## 6. Conclusion and Recommendation

Anderson, J. E. (1956) dependent women don't empower women. If women think just that being highly educated and employed, they are empowered, it is a myth. Everyone must understand the empowering woman doesn't mean empowering them in technical area only. Women should remember that they are also rational, intelligent and thinking human beings. When they manage to survive, they are made to live without dignity due to various types of crimes against them. It only proves the point that the societies mind set is still against the girl child. Even the educated & economically well off sections are not free from this "son preference attitude." Thousands of married violence are rampant. The abuse takes physical, mental, emotional and economic forms. For the sake of the society, women sacrifice a lot & bear a lot of mental, physical and emotional stress. Even if a woman lives in an abusive domestic environment, she will hesitate to come out of marriage in spite of her economic independence. Women have to awake from deep slumber & understand the true meaning of empowerment by venturing into different developmental processes and research so that their rights might be protected.

Dr. A. P. J. Abdul Kalam "Empowering woman is a prerequisite for creating a good nation, when women are empowered, society with stability is assured. Empowerment of women is essential as their value systems lead to the development of a good family, good society and ultimately a good nation". Women constitute more than 50% of the population and undertake most of the work (two thirds) than men. The working hours of women are longer than that of men, 12-16 hours per day. They have lower status, low paid occupations and lower economic positions. This makes them to be less conscious & lack self-confidence even to venture into research.

The society and country should unite and recognize women by giving them higher positions in employment and

leadership so that their esteem can be raised. This will motivate them to contribute positively towards development.

Self-determination, self-confidence, self-efficacy, self-esteem are the major contributors in psychological empowerment. Psychological Empowerment of women also reduces stress and increases their satisfaction in the society, home and workplace. Training and awareness on issues such a research should be done so as to empower women.

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