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The University of Ottawa

THE SELF CONCEPT OF ADOLESCENT FEMALES:
A TEST OF ROGERS' CONCEPT OF CONGRUENCE

by

Margaret Kelly, c.n.d.

A Thesis

Submitted to

the School of Graduate Studies and Research
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Curriculum Studiorum

Margaret C. Kelly was born on June 19, 1925 in Prince Edward Island, Canada. She received her Bachelor of Arts degree from the University of Ottawa in 1959. In May 1967, she received her B.Ed. degree from the same university and, in October 1967, the Master of Education with a major in Guidance and Counselling was also conferred from the University of Ottawa.

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Introduction

Self concept is posited to be a significant variable in the analysis of human behaviour. According to self concept theory, one cannot understand or predict human behaviour without knowledge of the individual's conscious perception of the self, the environment, and the self in relation to the environment.

Self concept theorists stress the importance of early childhood experiences, and thus parent-child interaction, in the development of the individual's self concept. Their rationale results from the basic premises that: (a) one's self concept is a learned constellation of perceptions, cognitions, and values; (b) an important part of such learning comes from observing the reaction one gets from other persons; and (c) parents are the persons who are present earliest and most consistently in the child's early experience.

In our society, as well as in most Western cultures, the intact nuclear family is commonly regarded as the optimal unit for rearing children. Deviations from this

norm, such as physical or psychological absence of a parent, are believed to be harmful to the children involved and are frequently cited as possible contributors to psychological damage of the child. Because of the child's dependence on and affection for his parents, they are provided with opportunities to selectively reinforce the child's self concept, either positively or negatively.

Rogers (1951b) has articulated a relationship theory in which the self concept is emphasized. From Rogers' point of view, growth and development involve a constant tendency towards autonomy and away from control by external forces. The fully functioning and healthy person does not have numerous non-congruent or distorted experiences.

Rogers postulates a basic, though learned, need for positive regard from others, a need for warmth, liking, respect, sympathy, and acceptance. There is also a need for positive self regard, which is related to or dependent upon positive regard from others. Unconditional self regard is a state of positive self regard irrespective of conditions. However, positive self regard may be conditional when the individual, in Rogers' words, "values an experience positively or negatively solely because of conditions of worth which he has taken over from others, not because the experience enhances or fails to enhance his organism" (1959c, p.209). In this case, the individual is vulnerable to threat and anxiety.

Self concept becomes the most significant determinant of response to the environment. It governs the perceptions of meanings attributed to the environment. Whether learned or inherent, a need for positive regard from others develops or emerges with the self concept. While Rogers leans towards attributing this need to learning, it seems appropriate to include it as an element of the self actualizing tendency. In essence, Rogers has posited that the individual cannot function adequately if he does not experience regard from others or possess a realistically based sense of his own worth. Self actualizing tendencies and the congruent symbolization of experiences are most fully realized under conditions of positive social regard and positive self regard (Rogers, 1959c).

The desirable sequence in a family is that a child is born, grows to maturity, and develops a healthy self concept. The family not only meets the child's physical needs, but it also meets his psychological needs. The incidence of nuclear family breakdown and disruption is showing a striking increase. Is it possible then that a break in family continuity is accompanied by failure to have the child's psychological needs met?

The present study concerns itself with the possible relationship between paternal alcoholism and the self concept of female adolescents. It consists of an initial analysis of Rogers' Self Concept Theory and his specific

theory of congruence and the application of that theory to the development of self concept in female adolescents.

Chapter 1 covers five areas. It starts with a critical review of Rogers' formulations of the self and then examines in the second and third sections the role of the family in the development of the self concept of children and the specific role of the father in such development. The fourth section presents a critical review of the characteristics and behaviour of alcoholics. Finally, the possible link between the paternal alcoholic and the self concept development of his daughter is examined.

The studies included within the various reviews are not intended to be comprehensive but, rather, have been chosen as being germinal representatives of the findings bearing on the research question.

Chapter 2 deals with the instrumentation used in the study, the sampling procedure, the methodology, and the statistical analysis used to test the specific research hypothesis. The results of the research are reported in chapter 3, followed by a discussion of the results and some recommendations.

Chapter 1

Review of Literature

Self Concept Theory

Within the self concept theory of personality development, which exemplifies a phenomenological approach to personality growth, it is posited that the basis of personality rests on how an individual perceives his world (Rogers, 1954). The most salient feature of each individual's phenomenal world is the self, the self as seen, perceived, and experienced by the individual. It is further posited that man is not always aware of his absolute, true, and actual self but only of his own perception of himself. Self theorists refer to the totality of such self views as an individual's self concept (Wylie, 1961).

Historically, the self concept as a topic of concern to behavioural scientists was first evident in the writings of William James (1896). James maintained that an infant at birth was without a self. According to James, the self gradually develops to become the sum total of "I", which is the knowing or experiencing dimension of self, and the "Me", which is the self that is known or experienced.

To have a self that I can care for, Nature must first present me with some object interesting enough to make me instinctively wish to appropriate it for its own sake.... My own body and what ministers to its needs are thus the primitive object, instinctively determined, of my egoistic interests. Other objects may become interesting derivatively, through association with any of these things, either as a means or as habitual concomitants; and so in a thousand ways, the primitive sphere of the egoistic emotions may enlarge and change its boundaries. This sort of interest is really the meaning of the word "mine".

Whatever has it, is, eo ipso, a part of me!

(James, 1896, I, pp. 319; 324)

Writers following James have tended to part from the self-or-experience notion to that of self-in-social-interaction. Cooley (1909), in considering the meanings of the "I", provided a description of a social self, which he eventually referred to as "The Looking Glass Theory". Cooley's basic premise was that it was the individual's perception of himself as perceived by another that determines his behaviour. More specifically, Cooley's concept of self had three basic elements:

1. the subject's imagination of his appearance to another person;
2. the imagination of that other person's appraisal of such an appearance; and
3. a self value feeling, such as pride or shame.

Based on extensive clinical experience and some empirical research with his therapeutic process, Rogers (1951a) defined the self concept or self structure as follows:

The self structure is an organized configuration of perceptions of the self which are admissible to awareness. It is composed of such elements as the perceptions of one's characteristics and abilities; the percepts and concepts of the self in relation to others and to the environment; the value qualities which are perceived and associated with experiences and objects; the goals and ideas which are perceived as having positive and negative valence. It is, then, the organized picture in awareness either as figure or ground, of the self and self in relationship, together with the positive or negative values which are associated with those qualities and relationships, as they are perceived as existing in the past, present or future. (p. 501)

Although theories on the development of self concept vary considerably, theorists appear to be in agreement that the self concept does not exist at birth. Symonds (1951) was clear on this point:

The self as a percept is not present at birth but begins to develop gradually as perceptive powers develop.... The self develops as we feel ourselves separate and distinct from others, but the first differentiations are dim and hazy. It is probably true that one learns to recognize and distinguish the self.... As the recognition of the familiar face takes shape, vague notions of the self simultaneously develop. As the mother begins to take shape as a separate person, the baby forms vague notions of himself as a separate individual. (p. 62)

Taylor and Combs (1952) proposed that exploratory activity and experience with one's own body causes a definition of the boundaries of the self, which usually occurs around six or seven months of age. During this very early period of life, an individual's self concept is based almost entirely on perceptions of self. Later, such a view of self rests to a much greater extent upon the values acquired from interacting with others:

The remainder of the process of self concept development is generally believed to be largely

social in nature, involving identification with others, introjection from others, and finally, expansion of the circle of ego involvement. (pp. 19-20)

Sullivan's (1953) theory of personality development placed considerable emphasis on the importance of social interaction in the development of one's self concept. Sullivan used the term "reflected appraisals" to refer to self evaluation based on one's perception of others' behaviour towards him. In other words, he suggested that the way a person is treated or judged by others determines the way he views himself.

Mead and Wolfenstein (1955), likewise, maintained that social interaction was essential to the development of one's self concept. According to them, an individual conceives of himself as he believes significant others conceive him to be. Thus, one acts in accordance with the expectations projected from significant others. An individual acts in the way that he perceives that "people like him" should act.

Kinch's (1963) theory of self concept, akin to Mead and Wolfenstein, is summed up in this sentence: "The individual's conception of himself emerges from social interaction and, in turn, guides or influences the behaviour of the individual" (p. 481).

As Combs and Snygg (1959) pointed out, the individual "learns about himself not just from his own explanations, but through the mirror of himself" (p. 134).

To the above, Jersild (1952) has added that the development of one's self concept initially consists in a process of differentiation. According to Jersild, the infant begins life as if he were part of his mother's body and continues undifferentiating for the first several months of life. Then, little by little, he begins to test his capacities and limits by interacting with his environment. At first, such a process of self differentiation is slow, but with the development of language the process is greatly accelerated. The development of language not only enables the child to make sharp distinctions between himself and others, but more importantly it allows for the defining of self. It enables him to symbolize and understand his experiences.

Within such a process is a feedback mechanism, which insures that the child's behaviour will meet his motivational needs. Some of his experiences are differentiated and symbolized as an awareness of his being. They are termed self-experiences and eventually become elaborated into one's self concept. As the awareness of self emerges, the child is also developing a need for positive self regard, which can be viewed roughly as the need for warmth and love from his parents. The child must infer from the

quality of the physical contact with this parents whether or not he is receiving positive regard (Montagu, 1971). Since such a contact always contains elements of ambiguity, the child must generalize from each experience of approval or disapproval whether he has been accepted or rejected. The result of such a process is the development of a learned need for positive self regard.

The need for positive self regard is posited to be satisfied or frustrated through the presence or absence of interaction with parents or significant others in the child's life (Rogers, 1961a). As a result, the child either seeks or avoids self experiences in as much as they satisfy or frustrate his need for positive self regard. He learns to discriminate the conditions whereby his need for parental love and self esteem is more apt to be satisfied than frustrated. When the child seeks or avoids self experiences on this basis, he is, according to Rogers, living by the conditions of worth or values introjected from others (Rogers, 1961a). So it is that the child acquires a second regulatory system of behaviour, which, on occasion, will conflict with the organismic valuing process whose sole criterion is its actualizing tendency.

Openness to experience means that all stimuli, whether external or internal in origin, are fully transmitted without undergoing distortion by defense mechanisms. Such stimuli are fully available to awareness and are also

available to symbolization and self congruency. Situations of threat preclude the possibility of openness to experience. For this reason, children in threatening situations cannot adequately symbolize experiences and bring them to full awareness.

Earlier it was stated that self experiences are the raw material out of which the self concept develops. Self experiences which are consistent with both the organismic valuing process and the conditions of worth of significant others present no problem. Such experiences are not only accurately perceived and symbolized in awareness but become incorporated into the self concept (Rogers, 1962b). On the other hand, self experiences that contradict the conditions of worth would, when accurately perceived and assimilated, frustrate the child's need for positive regard. They, therefore, are selectively perceived and distorted in awareness, so as to make them consistent with the new introjected conditions of worth (Rogers, 1972). In this way, the child is able to act in terms of his actualizing tendency and still meet his need for self esteem. These denied or distortedly perceived self experiences cannot, however, be accurately integrated into the developing self concept. As a result, one's self concept becomes partially incongruent with one's organismic experiences. According to Rogers (1974b), such a process describes the inner dynamics of the maladjusted personality.

Rogers has maintained that the process can be reversed, provided that an individual learns to be less defensive and moves in the direction of increasing congruence between self and experience.

Rogers (1951a) has emphasized the significance of self concept in determining human behaviour. His definition of psychological adjustment hinges almost completely on the notion of congruence of sensory and visceral experience with the concept of self:

Psychological adjustment exists when the concept of self is such that all the sensory and visceral experiences of the organism are, or may be, assimilated on a symbolic level into a consistent relationship with the concept of self. (p. 513)

Self experience then, along with self-in-social-interaction, furnishes a delineation of self concept which appears to incorporate both self expression as articulated by James (1896) and the self-in-social-interaction as articulated by Cooley (1909), Sullivan (1953), and Kinch (1963).

Thus in Rogers' theory one detects influences ranging from the time of James to that of Kinch. The principal elements of this theory are the following: (a) the organism that is the total individual, (b) the phenomenal field that is the totality of experience, and (c) the self that is a differentiated portion of the phenomenal field and

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consists of conscious perceptions and values of the "I" or "Me". The main feature of Rogers' theory is his "self-as-object", which is very much a part of the conscious experience of the person. Unconscious motivation plays hardly any role in Rogers' thinking and theories. His theory lies mainly in the formulation of the phenomenal self.

Rogers' self theory is unique among the theories of personality in that it grew directly out of clinical practice. Some understanding of the methodology he used is necessary in order to appreciate the personality theory. For a positive self concept to be developed, it is necessary that these conditions exist:

1. that two persons are in relationship;
2. that the first person is in a state of incongruence, being vulnerable or anxious;
3. that the second person is congruent in the relationship;
4. that the first person is experiencing unconditional positive regard towards the second person;
5. that the second person is experiencing an empathic understanding of the incongruent person's internal frame of reference;
6. that the first person perceives, at least to a minimal degree, conditions (4) and (5),

the unconditional positive regard of the second person for him, and the empathic understanding of the first person (Rogers, 1959c).

Based on Rogers' description of the self, there are several important resolutions that the human organism must undergo. Rogers has argued that incongruence results when an individual's experience is not in accordance with the way he has organized himself. For instance, a person may actually do creative and good things that show he is convinced that he is intellectually inferior. The discrepancy between the picture that he has of himself and what he is actually experiencing is called incongruence. Rogers (Evans, 1975) says:

One description ... of what it means to be congruent in a given moment is to be aware of what is going on in your experiencing at that moment, to be able to voice it if it is appropriate, and to express it in some behavioural way. (p. 30)

Rogers' theory reveals his deep optimism about the possibility of human growth, in contrast to Freud's essential pessimism (Freud, 1966a). Moreover, Rogers places himself in an antithetical position to Freud in his willingness to accept what the individual says about himself at face value. It is on this fact that many psycho-

logists base their criticism of Rogers' theory as being founded upon a naive type of phenomenology (Smith, 1950). There is abundant evidence to show that factors unavailable to consciousness motivate behaviour and that what a person says of himself is distorted by defenses and deceptions of various kinds. Self reports lack in reliability, not only because the person may intend to deceive the listener, but also because he does not know the whole truth about himself. Rogers has been criticized for ignoring the unconscious, whose potency for controlling man's conduct has been attested to by psychoanalytic investigations over a period of seven decades (Kirschenbaum, 1979).

According to Rogers, an infant evaluates his influences by means of criteria innate to his basic actualizing tendency. The child values and seeks any activity that is judged to enhance his actualizing tendency while he tends to avoid those which are judged not to enhance such an actualizing tendency. Rogers refers to the regulating of such behaviour as the "organismic valuing process" (Rogers, 1959c). The self, then, is seen to be a very important part of a person's phenomenal field. It is the organizing and creative and adaptive core of personality, which is most influential in determining a person's behaviour. For Rogers, the self is "the organized, consistent conceptual Gestalt composed of perceptions of the charac-

teristics of the "I" or "Me" and the perceptions of the relationships of the "I" or "Me" to others and to various aspects of life, together with the values attached to these perceptions" (1951b, p.501).

For Rogers, therefore, self actualization implies a constant accepting awareness of what is going on within oneself. From such a definition of psychological adjustment comes Rogers' understanding of a fully functioning person as being one whose experiences are accurately symbolized and are included in the self concept in an accurately symbolized form (Rogers, 1959c).

For Rogers (1961a), the fully functioning individual is characterized by self regulation and self direction. The effective individual relies on his total organismic valuing process to guide him towards need satisfaction, self actualization, and adequate behaviour. Rogers (1961a) describes this individual as one who is fully open to his experience and who would have access to all available data in the situation, on which to base his behaviour, his social demands, his complex and possibly conflicting needs. In spite of the complexity of all these data, he could discover the course of action which could come closest to satisfying his needs in the situation.

By implication, Rogers attributes a highly differentiated and complex self structure to the fully functioning personality. To understand the derivation of this

implication, it is necessary to note that, as part of man's basic tendency towards actualization, Rogers (1959a) postulates a tendency towards differentiation. Self experience is considered to be that portion of the individual's experience which becomes differentiated and symbolized as an awareness of functioning. Clearly then, Rogers (1959c) conceptualizes awareness of being or self concept not as an event that occurred at a particular point in time but as a continuing process. He concludes that "This presentation of awareness of being and functioning becomes elaborated through interaction with the environment" (p. 223). The concept of elaboration implies that the individual has an increasingly differentiated self as he achieves higher levels of self actualization. Thus, the fully functioning person is characterized by a highly differentiated and complex concept of self. Rogers (1959) views self structure of the fully functioning person as being quite flexible and perfectly responsive to the data of the immediate situation.

As indicated previously, the fully functioning person is one who is completely open to all his experiences. He may not always be aware of these, but such experiences are always available to awareness. In short, when an individual exhibits no defensiveness and is free of conditions of worth, such an individual is said to experience unconditional positive self regard. His self concept is congruent

with his experiences; his actions flow from his basic actualizing tendency whereby he is able to actualize "the self". Since his experiences change as he meets different life situations, his self structure becomes a fluid Gestalt always in the process of assimilating new experiences.

The following synopsis presents the essence of Rogers' view of the normal, fully functioning person:

- A. The individual has an inherent tendency towards actualizing his organism.
- B. The individual has the capacity and tendency to symbolize experiences accurately in awareness.

A corollary statement is that he has the capacity and tendency to keep his self concept congruent with his experience.

- C. The individual has a need for positive regard.
- D. The individual has a need for positive self regard.
- E. Tendencies A and B are most fully realized when needs C and D are met. More specifically, tendencies A and B tend to be most fully realized when:
 - 1. the individual experiences unconditional positive regard from significant others;

2. the pervasiveness of this unconditional positive regard is made evident through relationships marked by complete and communicated empathic understanding of the individual's frame of reference.
- F. If the conditions under E are met to a maximum degree, the individual who experiences these conditions will be a fully functioning person. The fully functioning person will have at least these characteristics:
1. He will be open to his experience.
A corollary statement is that he will exhibit limited defensiveness.
 2. Hence, all experiences will be available to awareness.
 3. All symbolizations will be as accurate as the experiential data permit.
 4. His self structure will be congruent with his experience.
 5. His self structure will be a fluid Gestalt, changing flexibly in the process of assimilation of new experience.
 6. He will experience himself as the locus of evaluation. The valuing process will be a continuing organismic one.

7. He will have no conditions of worth.

The corollary statement is that he will experience unconditional positive self regard.

8. He will meet each situation with behaviour which is a unique and creative adaptation to the newness of that moment.

9. He will find his organismic valuing a trustworthy guide to the most satisfying behaviours, because:

- (a) all available experiential data will be available to awareness and used;
- (b) no datum of experience will be distorted in or denied to awareness;
- (c) the outcomes of behaviour in experience will be available to awareness;
- (d) hence, any failure to achieve the maximum possible satisfaction because of lack of data, will be corrected by this effective reality testing.

10. He will live with others in the maximum possible harmony, because of the rewarding

character of reciprocal positive regard (Rogers, 1959c).

Explicitly recognized in Rogers' theory is the concept of an organism that has many experiences of which the person is not aware. Some of these unsymbolized experiences are denied entrance to consciousness because they are inconsistent with self image. This could be considered repression. The principal difference between Rogerian counselling and psychoanalysis lies in Rogers' conviction that repression can be prevented in the first place by the parents giving unconditional positive regard to the child. If the damage has been done, it can be corrected later by therapeutic intervention, in which the therapist prizes the client. When given unconditional positive regard, the client eventually discovers his real self. This real self is, then, one that is completely congruent with the experiencing organism. Psychoanalysts would not agree that the unconditional positive regard, even if it could be consistently maintained by the therapist, would be sufficient to overcome repression in the patient. Even under the most favourable therapeutic conditions, a portion of one's experiences still remains unconscious.

There are some who would not agree with Rogers that his conditions are necessary and sufficient. Skinner (Evans, 1975) would concur with Rogers in his methods of science. He, like Rogers, would depend upon research and

would also want to help people change their behaviour. But Skinner's procedure in changing behaviour would differ markedly from that of Rogers. Skinner would depend entirely upon sensory input to produce behaviour outcomes. Rogers would add to such input the influence of a subjective self. Skinner saw no need for such a construct, while Rogers says that he cannot explain what happens to people in therapy unless such a self is postulated. To Skinner, the client is solely the product of the accidental pattern of that person's lifetime of reinforcements. Rogers, on the other hand, assumes that a person's self also influences behaviour and that each person has a degree of autonomy.

Other critics (Kirschenbaum, 1979) take issue with Rogers' humanistic view that you can understand an individual's behaviour best by using the person's own frame of reference. The problem is that only the specific individual can ever really know how he perceives the world. Sometimes individuals may not even be aware of how they interpret a situation. However, Rogers has always emphasized the positive aspect of human growth. He continuously implies an active drive of the individual towards health, growth, and creativity. He believes that human nature is basically good and stresses that it is the environment, not our inner nature, that causes people to develop violent or destructive tendencies.

DeMott (1979), in his review of Kirschenbaum's On Becoming Carl Rogers, criticizes Rogers' persistent condescension to and misrepresentation of Freud. He accuses Rogers of presenting his non-directive, client-centered, attitude-anxious therapy as an heroic breakthrough comparable with Freud's. He also accuses Rogers of having a cheerful optimism about human nature. DeMott admits that Rogers may well have been the first of his kind to commit himself unreservedly to the client's freedom to be the person he really is. DeMott contends that the overwhelming difference between the two therapists is a difference between concepts of freedom. For Freud, freedom equals self understanding; for Rogers, freedom equals love.

From the above examination of self concept it can be concluded that an individual's self concept is based on his perception of the way others respond to him; that operations directing the individual's behaviour do not exist at birth; and that the individual is highly dependent upon childhood experiences.

The self concept theory of Carl Rogers can be generalized from the specific idea of congruence within the self to the broader notion that this congruence within the self can be translated or projected to the congruence which is necessary within relationships. Rogers' phenomenological theory begins with the assumption that every individual perceives a separate world of phenomena

around him and also within himself. The self is a very important part of the person's phenomenal field. The self concept grows out the interaction between the child and his environment; whether or not he comes to feel he is a lovable or capable or fully functioning person depends on the extent to which he is treated as a person worthy of love and respect by significant others in his life. Once the concept of self is formed, it is difficult to change and it governs a person's behaviour to the extent that the person builds up defenses to maintain it.

Critically examined in the next section are the role of the family in the formation of the self concept of the individual and how the significant others in the family help mold and shape the child's self concept.

The Role of the Family in the Formation of Self Concept of Children

Within his theory of self concept Rogers (1961a) . stressed the importance of interpersonal relationships in the formation of personality. The earliest interpersonal relationships involve the members of one's family. Indeed, within the Rogerian frame of reference, the relationship between parent and child is considered critical in the development of the child's self concept (Rogers, 1957a, 1959c, 1961a, 1962c, 1977). Applying Rogers' necessary and sufficient conditions of need for positive regard and need for self regard for the facilitation of

growth to that of the child's growth within the parent-child relationship, one would conclude initially that the parent should be congruent. Further, on the part of the parent there would need to be unconditional positive regard and empathic understanding towards the child as well as the communication of such regard and understanding.

Steinhaver and Grant (1977) considered the family as a system in equilibrium at three interrelated levels. They posited that interpersonal relationships within a family can affect the personality of a child. At an intrapsychic level, each person must reach a balance between biological, psychological, and social demands. The dynamic tension between these compelling and often contradictory sets of forces, along with the ways in which the individual defends himself from the anxiety it generates, constitutes the intrapsychic level of equilibrium.

At the interpersonal level, all members within the family system affect and are affected by one another, even if their influence on one another is not readily apparent. Symptomatic behaviour in one person almost invariably elicits a response from other family members. A child's misbehaviour evokes parental discouragement, anger, and rejection, which in turn feed in a circular manner the feelings of deprivation and rage that contribute to the child's misbehaviour.

At a social level, all members of the family and the family as a unit are constantly exposed to and in continual interaction with the standards and influences of the social environment; this is sometimes referred to as the social level of equilibrium.

Since these three levels of equilibrium are inter-related, stresses and events occurring at one level will inevitably reverberate through other levels of the family system. The family equilibrium is a self-regulating or homeostatic equilibrium. Thus, any attempt to shift that equilibrium either from within or from without may be expected to evoke a reaction opposing the change in order to maintain the status quo. This homeostatic principle operates largely beyond conscious awareness.

This concurs with Rogers' view when he postulates that the degree of incongruence between phenomenal and organismic experiences is directly correlated with the degree of maladjustment, maladaptive functioning, or immaturity in the social or interpersonal life of an individual. Basically, maladjustment is viewed to be the internalizing of an unrealistic matter arbitrarily imposed by the individual upon himself or the inability to adjust personality needs to the demand of the environment. Such an arbitrary set of values is usually learned from one's immediate familial surroundings as well as from the broader, cultural context. As a result, one's set of

values is not necessarily consistent with one's self concept (Krause, 1964; Maddi, 1972; Rogers, 1959c, 1961a).

Most of the behaviour adopted by a person, however, is consistent with his self concept. Maintaining such a consistency is always difficult. It is particularly so, if the satisfaction of a strong need leads to behaviour that is inconsistent or contrary to the individual's self concept. In such situations, the individual must resort to various defensive maneuvers so as to keep the perception of his behaviour consistent with his self concept. Such a situation, in Rogers' view, is the basis of maladjustment (Rogers, 1959a). Maladjustment could be described simply as a rift between the individual's self concept and his organismic experience. For example, such a rift would develop within the child when parental affection is conditional to the introjection of the parents' values. Having to deny his own normal process for evaluating experiences, the child is unable to actualize "the self" in ways that are enhancing to his organism (Rogers, 1959c). The result of introjecting such constructs within one's self concept is a rigid and static personality.

Combs and Snygg (1949) concluded that the importance of the family in the formation of one's self concept is self evident when one considers that the family provides: (a) first feelings of adequacy or inadequacy; (b) first feelings of acceptance or rejection; (c) first oppor-

tunities for identification; and (d) first expectancies concerning acceptable goals, values, and behaviours.

From family members and later from significant others an individual learns the values which become attached to his perceptions of self.

If the family system operates smoothly at the intrapsychic, interpersonal, and social levels, then positive interaction will ensue between parent and child. This will enhance the development of a positive self concept in the child. If some dysfunction occurs on any one of the above interrelated levels, maladjustment takes place, defense mechanism behaviours manifest themselves, and a situation is fostered where a negative self concept could result.

The remaining part of this section will be devoted to the examination of studies concerned with the relationship of child-adolescent self concept to parental behaviours.

In an investigation of seventh grade students, Thomes (1968) found significant correlations between boys' and girls' self esteem and perceived parental acceptance. These correlations were independent of whether the child had always lived with both parents or not. In another study, Ball (1969) hypothesized that either too little or too much identification with parents would be reflected by an unhealthy self concept. Results of her study with college males did not support her hypothesis. Subjects with the strongest identification with mothers or with

fathers clearly exhibited the best integrated self concepts, whereas subjects with low identification exhibited the poorest self concept. Subjects with moderate identification exhibited self concept levels which fell between the other two groups. Results regarding identification with some significant "other" besides one's parents showed a similar pattern.

Studies in which the Tennessee Self Concept Scale has been utilized have provided evidence supporting the findings that children's behaviour and self concepts are related to their parents' self concepts. Bealmer, Bussel, Bussel, Cunningham and Gideon (1965) studied children aged eight to ten and found significant positive relationships between parents' self concepts and their children's self concepts. Within another study, Coleman, Freeman, and Owens (1966) examined emotionally disturbed children, ages six to twelve, and their parents. The findings indicated that the parents of emotionally disturbed children tend to be disturbed individuals, who have negative self concepts. This study provided support for the hypothesis that the parents' self concept is correlated to the emotional stability of their children.

Additional support for the influence of parents' self concepts upon the child's self concept is provided by George (1970) and Searles (1963). As part of a study on vocational aspiration with adolescent Negro males, George

obtained Tennessee Self Concept Scale measures on both the boys and their parents. He found that boys aspiring to a definite career had much healthier self concepts than the non-aspiring boys and that the same was true of their ideal selves. When parent and child self concepts were correlated, aspiring subjects showed significant positive correlations with both mother's and father's self concepts. Non-aspiring subjects showed self concepts at a lower degree of relationship to mother's self concept and no correlation with father's self concept. In Searles' (1963) study, results indicated that college students who described their family climate as healthy had more positive and stable self concepts.

Sumpter (1968) conducted an in-depth exploration of family interaction patterns among juvenile offenders and then correlated such interactions with the Tennessee Self Concept Scale scores. Although the correlation coefficients were relatively low, possibly due to the extremely low self esteem scores of individuals within this sample, the correlations revealed several significant relationships between self concept variables and family patterns. High self esteem scores and low maladjustment scores correlated significantly with family cohesiveness, total interaction, and family integration. Family anomie also, as expected, correlated negatively with self esteem variables. George (1970) proposed that the way parents exercise power to

to control their children influences both self concepts and the degree of hostility in children.

Upon examining his findings, George (1970) suggested that adolescent males tend not to identify with fathers who have poor self concepts. In other words, when the parent does not seem to be a desirable object for identification, the likelihood that the child will choose him as a model is lessened. The data from Coleman, Freeman, and Owens (1966) confirm that children tend to identify more with the stronger of the two parents.

In order to determine the specific nature of the father-daughter relationship among juvenile delinquents, 85 Oklahoma delinquents and their fathers were studied. The delinquents indicated that they were not close to their fathers and that their fathers were not very interested in them, nor were they kind or understanding. More favourable perceptions were reflected if their fathers were head of the family, average or above average in terms of masculinity, and if daughters felt loved by their fathers (Lang, Demarin & Flanjak, 1970).

In comparing the mothers and fathers of delinquents, Biller and Meredith (1975) found that fathers tend to emerge as the more damaging of the parents. Paternal neglect and rejection appear to contribute or at least be related to the degree of emotional stability, sex role insecurity, alienation, and inability to adjust to society.

The above mentioned studies tend to support the argument that effectiveness of parent-child relationships, as measured by the degree of the child's self concept, is related to the parents' ability to provide facilitative conditions. When the parents have a positive, stable self concept, they are able to provide a more secure environment in the form of love, attention, and respect for the child. When this occurs, the child can like, value, and respect himself and face the world with greater security and confidence.

The Father's Role in the Formation of Self Concept of His Daughter

Considered in the review of the literature of this section are some significant influential effects of ~~the~~ father on the development of his daughter's self concept. This will be done positively by examining the quality of his nurturing role as a primary caretaker of his daughter and negatively by examining the effects of the father's absence by death, divorce, work, or simple neglect as well as the negative influence of the physically present but uninvolved father. Identification with the father and the sex role ~~development~~ of the daughter will first be examined.

Biller and Borstelman (1967) have differentiated among three general aspects of sex role development : sex role orientation, sex role preference, and sex role adoption.

These distinctions are based, in part, on earlier conceptualizations of the sex-typing process (e.g., Kogan & Jackson, 1965; Lynn, 1974). Sex role orientation is considered to be one dimension of an individual's self concept. It includes the individual's evaluation of his maleness and femaleness. Much of this evaluation is a product of learning experiences which take place early in the individual's life. The child becomes oriented in varying degrees towards assuming the requisites of the male or female role during his first few years of life. Parent-child interaction during this period is very crucial. As the child matures, his orientation becomes more complex and relates to his perception and evaluation of the degree to which his internal standards and overt behaviour approximate general cultural as well as familial expectations (Biller, 1967). In this context, sex role orientation seems similar to what Kogan and Jackson (1965) referred to as sex role identity.

Carlson (1965) has taken the position that one important manifestation of identity formation during adolescence involves self concept changes that occur during the teen years. Her theorizing includes the premise that the process of identity formation requires that a person somehow comes to terms with culturally defined sex roles. Somewhat different channels for such information can be predicted for boys and girls.

From this background of thought, Carlson developed a questionnaire in order to measure two "conceptually independent" dimensions of the self concept: social-personal orientation and degree of congruence between self description and ideal self description. Specifically, social orientation can be defined in terms of the extent to which a person's interpersonal experiences influence his view of self. Social orientation also involves the degree to which one is vulnerable to social appraisals by others. In contrast, personal orientation concerns self conceptions not contingent on the nature of one's social experiences. Rather, it reflects more of what might be called a private segment of the self concept.

As a result of her research, Carlson noted that very little change occurred among her subjects in their descriptions of self-ideal-self discrepancy. This was interpreted as an indication of general stability in self esteem, independent of sex role. Neither was there a significant difference between the sexes in this dimension of self concept at any age level. As predicted, however, developmental sex differences in social-personal orientation were clearly observed. With age, girls became more socially oriented and boys more personally oriented. Carlson suggests that this finding reflects the salient influence of sex role norm qualities on self development. This important dimension of self development "mirrors the divergent

processes of masculine and feminine character development among adolescents in our culture" (1965, p. 573)..

Sex is an important component of the self concept and a variable that carries with it numerous role expectations (Brophy, 1977). Sex roles refer to learned behaviour associated with being of the male or female gender.

For many children, the development of sex role orientation, an important facet of self concept, begins in the latter part of the first year of life. The period between one and three years appears especially important in such learning. Discrimination between initial concepts of male or female usually develops by the third year of life and, with increasing age, the basis on which the child can discriminate between male and female broadens (Biller, 1967). Much perceptual and cognitive learning is involved in feminine development or the process by which a girl learns a complex pattern of behaviours which are consistent with the role expectations of her society (Kohlberg, 1966). The girl generally develops a feminine self concept early in life and sex role preference and overt behaviour are usually related to her basic sex role orientation.

A basic phase of the girl's sex role development involves the positive acceptance of herself as a female. The father-daughter relationship is particularly important. The father can foster the establishment of a positive feminine sex role orientation by treating his daughter

as a female and encouraging her to value her femininity.

In the traditional psychoanalytic view of feminine development some recognition was given to the father's role (Freud, 1966b). Emphasis was placed upon the girl's oedipal relationship with her father. Leopard (1966) also discussed the father-daughter relationship in a psychoanalytic framework and seemed to take a somewhat positive view. Leopard contended that the girl must establish an affectionate relationship with her father in order to later be able to form a love relationship with a male her own age. Parsons and Bales (1955) emphasized the role of the father in feminine development more than have psychoanalytic and learning theorists. They viewed the mother as very influential in the child's general personality development but not as significant as the father in the child's sex role functioning. According to Johnson (1963), the father rewards his male and female children differently, encouraging instrumental behaviour in his son and expressive behaviour in his daughter. The father is supposed to be the principal transmitter of culturally based conceptions of masculinity and femininity. Goodenough's (1957) results supported the view that fathers influence their children's sex role development more than do mothers. She found that the father has a greater interest in sex differences than

the mother and hence exerts stronger influence in general sex typing. Much paternal emphasis on sex role differentiation was also found in a study by Aberle and Naegele (1952). Differences in parent-child interactions are a function of sex of child as well as sex of parent (Bronfenbrenner, 1961a).

It seems important to distinguish between sex role learning in childhood and the learning about adult sex roles that occurs during childhood. Sex role learning in childhood quite obviously involves little or no identification with or imitation of the same-sexed parent, since that parent is performing sex typed behaviours appropriate to an adult rather than to a child. It should be obvious by now that a boy does not learn "how to be a boy" by watching and imitating his father and a girl does not learn "how to be a girl" by watching and imitating her mother. Instead, this learning of childhood sex roles occurs by watching and imitating peers and child models. Children do model their parents but not for the purpose of acquiring childhood sex role behaviour.

Heilbrun (1976) concluded that parental modelling does exert an important influence upon sex role development of the child but that three factors complicate their attempts to demonstrate this empirically. The first of these factors is that identification is not the simple modelling of a boy after his father or a girl after her

mother. Children imitate behavioural aspects of both parents and the real question is how much a given child's sex role behaviour represents the product of modelling to variable degrees after both parents. The second factor related to identification, according to Heilbrun, is that parent models themselves are not pure sex role types.

The third factor which distorts simplistic thinking about parent identification is that boys and girls may act quite differently from each other in their modelling behaviours. Heilbrun (1973) concluded that the actual sex role attributes of the parent model with whom primary identification occurs make less difference for the daughter than for the son. The model sex role attributes do not seem to show up in the behaviour of the girl.

Two studies conducted by Heilbrun (1965b) found that identifying with a masculine father seemed to be promoting feminine sex role development in the daughter. In one of the studies (Heilbrun, 1965a), daughters identified primarily with masculine fathers presented feminine sex role behaviours quite distinct from the masculine behaviour of sons identified with the same type of parent model. In another study (Heilbrun, 1968a), masculine girls, made up mostly of girls identified with masculine fathers, were rated by their peers as both masculine and feminine in their behaviours.

Grieser (1972) reported in his study that either identifying with a masculine father or a feminine mother facilitated a feminine sex role identity in the adolescent female. However, if the girl identified with a feminine mother, but the father was not masculine, feminine development was adversely affected. The opposite case, identification with a masculine father in the absence of femininity in the mother, favourably influenced feminine sex typing in the daughter.

Heilbrun (1976) explained that it is one thing to point out the paradoxical situation in which the daughter models after a masculine father and turns out feminine and another thing to explain it. He proposed several hypotheses in his attempt to explain the paradox:

1. The Double Standard Hypothesis.

Sex type has no meaning when it comes to the way fathers relate to their daughters.

2. The Transmutation Hypothesis.

Girls generally tend not to be similar to either parent, which could be consistent with the transmutation proposal.

3. The Sex Gender Identification Hypothesis.

This third hypothesis proposes that girls identifying with their fathers

may or may not make a second type of identification with males in general. This second type of identification has some superficial similarity to "sex role preference". (p.p. 413-415)

Heilbrun (1976) believed that, when the daughter chooses the father as the more attractive parent model for identification, she may also gain considerable vicarious satisfaction from observing her father's behaviour as a representation of the male sex role. Heilbrun (1973) collected evidence which supports the idea that daughters identified with their fathers are generally more inclined to experience the vicarious effects of rewards and punishments imposed on males. In addition, there is good evidence that father-identified daughters can be broken down into those who have made a sex gender identification and those who have not (Heilbrun, Kleemeier & Piccola, 1974, 1975). Those who have experienced both identifications are only mildly masculine and unexceptional in their preferences for a contemporary life style for women. Furthermore, these doubly-identified girls are quite uncompetitive when placed in rival situations with males, which would be expected if they gained vicarious satisfaction from their male competitor's success. But the father-identified girls lacking the male sex gender identification were highly masculine, extreme in their

preferences for a liberated life style, and extremely competitive with males. They are also likely to experience special problems in the heterosexual area and are over-represented in the homosexual ranks (Heilbrun & Thompson, in press). Undiluted modelling after a masculine father appears to exact a pretty heavy toll from the daughter.

Hetherington (1972) investigated the effects of father absence due to divorce or death on personality development of adolescent girls. Few deviations in traditional measures of sex role typing were obtained; however, disruptions in interactions with males occurred. In the daughters of divorcees this took the form of proximity seeking and attention seeking from males, early heterosexual behaviour, and various forms of nonverbal communication associated with inappropriate seductive behaviour. In contrast, in the daughter of widows it was manifested in inhibition, rigidity, avoidance, and restraint around males. The daughters without fathers also felt less personal control over their lives and reported themselves as more anxious than did the girls from intact homes. The main finding, however, was that the effects of father absences on these adolescent girls were manifested by an inability to relate appropriately to men and to male peers.

Forrest (1966) provided a neoanalytic view of the father's role in the daughter's development, a view that reflects some of the recent research on this topic. She describes the father's masculinity as significant in supporting the mother and in relating the family to the outside world. She suggests that the father's influence on the daughter begins earlier than has been appreciated by other psychoanalytic theorists.

Forrest also suggested that the daughter's experiences with the father from early infancy are related to the daughter's later ability to trust other males and the ease with which the father and the daughter can accept her full sexual development in adolescence. The father's influence on the daughter is described as partly mediated through the daughter's identification with the mother. If an optimal marital relationship exists between the parents, the daughter is influenced vicariously by the characteristics the spouses exhibit in marital interaction. The daughter's identification with the mother renders the daughter sensitive to the nuances of the father's feelings, attitudes, and opinions of women. The daughter naturally considers these a reflection on her and a direction for her.

Johnson (1963) noted that in the existing research on identification between children and parents, many of the findings were contradictory to existing theory and she

offered a theoretical proposal that would better integrate these findings. Johnson defined identification as the internalization, not of the total personality or personality traits, but of a reciprocal role relationship that is functional at a particular period in the child's development. She assumes that the child's initial identification is with the mother, but that it is a later identification with the father which is crucial for sex role learning in both males and females. The differences in the behaviour of the two parents are related to differences in their own sex roles. Johnson agreed with Parsons and Bales (1955) that the mother is typically more of an "expressive" role player, a person concerned more with relationships among people. The father is more of an "instrumental" role player, a person concerned with the pursuit of goals beyond the immediate interpersonal situation. Johnson emphasized that it is the father's differentiated response to his sons and daughters and his stronger concern about the development of their sex-appropriate behaviour that has the greatest impact on children's sex role learning. The father was described by Johnson as expressive with his daughters and instrumental with his sons. At a less abstract level, the father was described as more appreciative, less demanding with his daughter, and responsive to her attractiveness. Johnson cited some studies which indicate an association between father-daughter similarity

and better adjustment for the daughter. She finds clearest support in the study by Sopchak (1952), which indicated that more feminine women were more closely identified with their fathers than were masculine women.

Subsequent investigators have described similar but not completely identical findings. Heilbrun (1968b) began with the assumption that a child can model after both parents to varying degrees, so that identification-mediated behaviour of the child may include the attributes of both parents. There are numerous indications that the male role has been more highly regarded in our culture and that masculine behaviours in females are better tolerated than are feminine behaviours in males. Heilbrun and Fromme (1965) suggested that the most significant aspect of identification for the person's adjustment is the extent to which the person acquires behaviour from parental identification which is compatible with the stereotypical values of her or his social group. The authors included the relative masculinity-femininity of both parents in their study of the relationship between parental identification and adjustment in 523 university undergraduates.

The measure of identification used included sex-typed items so that the masculinity-femininity of either parent could be determined from the students' parent descriptions. The index of adjustment used was the students' use of the university's counselling services, with non-use

indicating good adjustment. Heilbrun (1968b) indicated that the girls who tended to identify with masculine fathers were better adjusted than those who identified with feminine mothers.

Heilbrun (1968a) noted that Johnson (1963) used the term "identification" in an unusual way in her discussion of the father's influence on the child's sex role learning. She used it to refer to the father's differential response to his sons and daughters. Heilbrun reasoned that the same results could follow from the more typical concept of identification, that in which the child acquires behaviour by imitating behaviour of the model. He noted Johnson's evidence that the father plays both an instrumental and an expressive role. He reasoned that the daughter could learn some part of her feminine behaviour from the more feminine model the father exhibits in his interaction with her. In addition, the daughter could learn some of the father's instrumental behaviour from him, which would facilitate the girl's adjustment in some situations. In this series of related studies, Heilbrun obtained several findings in support of his interpretation: (a) masculine fathers are more nurturant towards their daughters than towards their sons; (b) male and female college students identified with masculine fathers had most extensive and appropriate sex role behaviours; (c) more masculine girls tended to be masculine-father-identified and showed a

capacity for both expressive and instrumental behaviour in discussion groups; and (d) more feminine girls tended to be feminine-mother-identified and limited to expressive behaviour. Her reference to masculine-feminine girls is to those who were above or below the average score on the masculinity-femininity scale of an adjective check list. The finding seems contradictory to the study cited by Sopchak (1952) which found father-identified girls to be more feminine. Heilbrun (1968a) concluded:

...most importantly, even a conservative interpretation allows that a father-identification can mediate a healthy adjustment in the adolescent girl, and must be considered as one of the "normal" developmental channels for establishing a satisfactory female sex-role identity. Any theory of sex-role development, psychoanalytic or behaviouristic, that cannot gracefully embrace this apparent paradox may be in need of revision. (p. 86)

In reviewing the father-daughter relationship as it affects the personality development of the female, Biller and Weiss (1970) suggested that a healthy father identification for a daughter involves understanding, empathizing with him, and accepting some of his values and attitudes, rather than wanting to be masculine like him. They concurred with Heilbrun in noting the evidence that the

daughter may gain a wider, more adaptable range of behaviours from identification with a competent masculine father. They suggest that the daughter is unlikely to reject her femininity and imitate the father's strictly masculine behaviours unless the mother defaults in her role.

The rather contradictory picture of the well adjusted female, who accomplished her adjustment through acquiring some of her father's masculine characteristics, is clarified by Connell and Johnson's (1970) study of the relationship between sex role identification (Gough's Femininity Scale) and self esteem (Coppersmith's Self-Esteem Inventory).

As a conclusion to the research presented in this section it appears that:

Current views of the development of female children depart considerably from the psychoanalytic view and its assumption that identification with the mother was the means by which a normal feminine girl acquired her characteristics. The research indicates that male and female parents respond differentially and uniquely to a male or female child, and the responses of fathers may be more specifically differentiated to the sex of the child. Normal daughters, relatively feminine for the most part, may acquire some of their characteristics through imitation of their father's

characteristics. Acquisition of these characteristics may gain for the girl a wider, more adaptable range of behaviours than is true for the girl who closely resembles a very feminine mother. (Hamilton, 1977, p. 100)

The father's influence on the personality development of the daughter has been examined with respect to sex role development and sex role orientation, which are important aspects of self concept. It has been shown that the absent father and the present, but uninvolved and uncaring father could be responsible for the development of certain problems which would deter the healthy development of his daughter's personality. It could be concluded, then, that a father who possesses a healthy, realistic self concept and who is present to his daughter has the potential to inspire the same in her. From this it might be concluded, conversely, that a father who has an unrealistic and unhealthy self concept or who suffers psychological disturbances, in other words, the father who has an incongruent personality, contributes to personality problems in his daughter.

In the following section, the characteristics and behaviour of alcoholics are reviewed. The question to be examined is whether the alcoholic father who possesses such characteristics is incongruent both within himself

and in relationship with his daughter and consequently restrains the healthy personality growth of his daughter.

Personality Characteristics of Alcoholics

Consideration of personality dimensions is one necessary component of an adequate theory of alcoholism (Sadava, 1978). The role of personality in the etiology of alcoholism is briefly examined in this section and the question posed whether the alcoholic father, who may possess incongruent characteristics, is limited in attempting to form a healthy, congruent relationship with his daughter.

Rogers (1961a) described the condition of congruence as if "the feelings the individual is experiencing are available to him, available to his awareness and he is able to live these feelings, be them, and able to communicate them if appropriate" (p. 61). Later, Rogers (1980) further clarifies his term congruence when he substitutes the word "realness" and defines it in the following way:

By this I mean that when my experiencing of this moment is present in my awareness and when what is present in my awareness is present in my communication, then each of these three levels matches or is congruent. At such moments I am integrated or whole, I am completely in one piece.... I have learned, however, that realness, or genuineness or congruence ... is a fundamental

basis for the best of communication.

(p. 15)

Rogers (1980) continues to explicate his notion of congruence when he further explains that when a person is not prized and appreciated he not only feels very much diminished but his behaviour is actually affected by his feelings. Prizing or loving and being prized or loved is experienced as very growth enhancing. A person who is loved appreciatively, not possessively, blooms and develops his own unique self.

Thus, Rogers (1980) contends that:

A sensitive ability to hear, a deep satisfaction in being heard; an ability to be more real, which in turn brings forth more realness from others; and consequently a greater freedom to give and receive love - these, in my experience, are the elements that make interpersonal communication enriching and enhancing. (p. 26)

Rogers further elaborates by saying that:

Persons and groups in such a climate [i.e., marked by genuineness, prizing, and understanding] move away from rigidity and toward flexibility, away from static living, away from dependence towards autonomy, away from defensiveness toward self-

acceptance, away from being predictable toward an unpredictable creativity. They exhibit living proof of an actualizing tendency.

(p. 43-44)

Rogers (1980) then says that:

... the philosophy of interpersonal relationships which I have helped to formulate ... is applicable^d to all situations involving persons. I believe it is applicable to therapy, to marriage, to parent and child, to teacher and student, to persons with high status and those with low status, to persons of one race relating to another. (p. 45)

Applying Rogers' (1961a, 1980) formulation, if the relationship between father and daughter can be characterized on the father's part by genuineness, realness or congruence, acceptance, caring, prizing or unconditional positive regard, and empathic understanding, then the daughter will experience and understand aspects of herself which previously she had repressed. She will find herself becoming better integrated, more able to function effectively; she will become more similar to the person she would like to be, be more self-directing and self-confident; she will become more of a person, more unique, more self-expressive, and will be more understanding and more acceptant of others. She will be able to cope with the problems of life more

adequately and more comfortably (Rogers, 1961a, 1980).

As persons are accepted and prized, they tend to develop a more caring attitude toward themselves. As persons are empathically heard, it becomes possible for them to listen more accurately to the flow of inner experiencings. But as a person understands and prizes self, the self becomes more congruent with the experiencings. The person thus becomes more real, more genuine. These tendencies enable the person to be a more effective growth enhancer for himself or herself. There is a greater freedom to be the true whole person.

(Rogers, 1980, p. 117)

Congruence then is a basis for living together in a climate of realness. Can we say that this state of realness or congruence is characteristic of the alcoholic? Sadava (1978) proposed that there are six themes which are common to personality alcohol-abuse literature: (a) dependency, (b) ambivalence, (c) depression, (d) sex role confusion, (e) inadequate personal controls, and (f) personal dissatisfaction. Sadava has shown each of these themes to be supported by empirical evidence based on: (a) replication across measures, theoretical conceptions, and samples; (b) consistency between alcohol abuse and more general

functioning within the person; and (c) implications of an antecedent or etiological role in the development or maintenance of abusive or excessive drinking patterns.

Some of the characteristics, based upon clinical observations (Barry, 1976; Cowan, Auld & Begin, 1974; Menninger, 1938; Nerviano, 1976), that an alcoholic tends to exhibit are as follows:

1. wants to be treated like a child;
2. wants to have serious, aggressive behaviours overlooked;
3. is preoccupied with the thoughts of self destruction, sometimes coupled with an overwhelming feeling of unworthiness, sinfulness and incompetence;
4. has an inordinate need to be loved;
5. has intensive feelings of insecurity which must be denied or compensated;
6. manifests conflictual and confusing attitudes relative to love and hate;
7. has inferiority feelings which result from a sense of guilt.

Research findings indicate that there exist several distinct dimensions of alcoholism. Such dimensions include: dependency (Blane & Barry, 1973; Cork, 1969a; Jones, 1968; Lisansky-Gomberg, 1968; Overall, 1973; Tokar, Brunse, Steifflre, Napior & Sodergren, 1973), depression

(Kammeier, 1971; Overall, 1973; Tokar et al., 1973), inability to maintain adequate interpersonal relations (Cork, 1969a; Jones, 1968; Kammeier, 1971; Singer, Blane & Rasschau, 1964; Todd, 1964), immaturity (Cork, 1969a; Tokar et al., 1973), sense of inadequacy (Clinebell, 1968; Cork, 1969a; Vanderpool, 1969), social isolation (Clinebell, 1968; Cork, 1969a; Negrete, 1973; Singer et al., 1964; Todd, 1964; Wallace, 1968), hostile and self destructive impulses (Kammeier, 1971; Scott, 1961; Todd, 1964; Tokar et al., 1973), lack of self-discipline (Cork, 1969b; Jones, 1968; Todd, 1964), concern over masculinity (Gomberg, 1968; Jones, 1968; Tokar et al., 1973; Vanderpool, 1969), and ambivalence towards authority and responsibility (Clinebell, 1968; Cork, 1969a).

An often cited consequence of alcoholism is social isolation (Chafetz, 1971; Clinebell, 1968; Cork, 1969a; Crandall, 1954; Fairchild, 1964; Negrete, 1973; Singer et al., 1964; Todd, 1964; Wallace, 1968). Alcoholics are reported to have little or no meaningful contact with others (Glatt, 1967; Haberman, 1966), have little success in maintaining social involvement, and have few personally satisfying ties with the community at large (Selinger, 1938). Trice (1966) explained that the alcoholic is set apart from both drinkers and non-drinkers because of the way in which he performs his roles. An alcoholic tends to deviate from the drinking norms of important social groups to

which he belongs. Furthermore, his social role performance is impaired by his drinking behaviour.

Freed (1979) questioned whether or not there exists an alcoholic personality. In his study, the questions presented ask about the relevance of the topic and how to approach the problem both theoretically and methodologically. They also examine evidence, opinions, and two of the psychodynamic aspects long thought to be associated with alcoholism: conflict and depression. While no specific answers are presented to the basic question, it is the intention of the author to provoke and sharpen awareness of the hazards, pitfalls, rewards, and implications of the search for fundamental similarities in the "alcoholic personality".

Bergman (1979) compared alcoholics and neurotics (60 men in each group) in their responses to a Swedish version of the Edwards Personal Preference Schedule; one half of each group were in the 18-30 and the other half were in the 45-60 range. Among the alcoholics, the younger group had a maximum of five, the older a minimum of 10 years of heavy drinking. No statistically significant differences were found between alcoholics and neurotics or between alcoholics with long versus short duration of heavy drinking when age was held constant. Older patients (neurotics as well as alcoholics) scored higher on order and lower on aggression, exhibition, and autonomy than

did younger ones. Thus, neither the hypothesis that a typical alcoholic personality is different from that of the neurotic nor the hypothesis that prolonged heavy drinking is associated with personality change was supported.

Then there is Keller's law: "The investigation of any trait in alcoholics will show that they have either more or less of it." Keller (1972) concludes that alcoholics are different in so many ways that it makes no difference.

On the other hand, alcoholics are frequently described by clinicians, as well as by journalists and other non-professionals in the field, as being maladjusted, emotionally immature, socially isolated, and poorly integrated. They are also often described as lacking impulse control, having difficulties coping with frustration or tension, and suffering from feelings of unworthiness, guilt, and depression--all personality characteristics (Hoffman, 1976).

Dependency conflicts, in Blane's (1968) view, play the key role in the personality of the alcoholic. He suggests that three common methods of resolving these conflicts result in three distinctive kinds of behaviour: open-dependent, counter-dependent, and dependent-independent.

The open-dependent alcoholic has strong dependent needs, for which he seeks direct gratifications, relying openly on others and seeking their care and solicitude. The

counter-dependent alcoholic shows quite opposite behaviour, studiously avoiding relationships which involve open expression of dependency needs. The dependent-independent type falls midway between these extremes, his behaviour tending to fluctuate, according to circumstances, between displaying and denying dependent needs.

Blane (1968) gives detailed attention to six areas in which one or more types of dependent behaviour apparently play a part: (a) the conflict between dependency feelings and concepts, both personal and social, of masculinity; (b) the etiology of anger and its frequent corollary, depression; (c) denial and the part dependency feelings play in its tone and amplification; (d) the relationship between impulsivity and low frustration threshold and dependency needs; (e) the ambiguous landscape which exists between over-evaluation and under-evaluation of the self; and (f) marred social and personal relationships and the role dependency plays in them.

McClelland and his co-workers (McClelland, Davis, Kalin & Wanner, 1972), using an adaptation of the Thematic Apperception Test (TAT), conducted a variety of studies over a ten-year period, the data from which provide a theory which attempts to explain alcohol and human motivation.

The authors conclude that men drink primarily out of a need for personalized power. Some of the factors contributing to an accentuated need for personalized power

are aging and "the war between the sexes". In short, whatever makes power important or salient--in the family, in the culture, in the society, or in the current life situation--may lead to an accentuated power concern in some men, which leads them to drink to increase their sense of personalized power" (p. 335).

Irgens-Jensen's (1971) study of 593 men called up for service in the Royal Norwegian Navy in 1957 and 1958 showed that there is a clear relationship between excessive drinking and the typical ways in which male and female figures are drawn, the relationship indicating a connection between problem drinking and certain psychological characteristics. Irgens-Jensen concludes that three principal personality factors seem to be closely related to problem drinking: (a) conflicts arising from a need to be both dependent and independent; (b) conflicts arising from a hostile attitude towards women; and (c) lack of self-confidence coupled with an undeveloped self concept. He also mentions a fourth factor--inability to control emotional impulses.

Irgens-Jensen (1971) summarizes as follows:

Although the conclusions that have been drawn have had to be formulated as hypotheses that need to be further investigated, there is reason to believe that these hypotheses are quite widely applicable, at least

within the framework of Norwegian traditions and the Norwegian cultural pattern. This pattern has, however, many features in common with other Western cultural patterns, especially the Anglo-American one. (p. 147)

Hoffman (1976) concludes after an extensive review of the literature on personality assessment:

It might appear that simple generalizations about personality in alcoholism are unwarranted. However, certain pathological personality traits, investigated with a variety of personality measurements, occur repeatedly in alcoholic populations.

There is relative agreement that the broad symptom complex describes people with depressive, neurotic depressive, sociopathic, and anxiety features. Yet there are many different personality types prevalent in alcoholic populations which can also be found in other psychiatric populations. Prolonged drinking and the development of an alcoholic career result in an increase of psychiatric symptoms, most notably those connected with depression, insecurity and defensive behaviours. (p. 351-352)

We can now summarize those characteristics which seem most likely to be personality and behavioural manifestations characterizing the alcoholic: dependency, depression, immaturity, inadequacy, social isolation, hostile and destructive impulses, lack of self discipline, inadequate interpersonal relations, ambivalence towards authority and responsibility. These characteristics would seem to be in direct opposition to the characteristics which Rogers purports to be characteristics of a congruent individual. If we chart the three states of a person who is alcoholic, a person who is congruent, and a person who is incongruent, we can observe that the incongruent individual most represents the state of the personality of an alcoholic (Table 1).

If we can thus identify the state of incongruence, as defined by Rogers, with an alcoholic and if this alcoholic is the father within a family, we can relate the consequences of this state to the lack of sufficient conditions necessary for the healthy personality development of the children within that family and particularly the personality development of the daughter or daughters within the family.

Most people who have known or attempted to help an alcoholic have been concerned, to some extent, with his family (Bacon, 1945; Barron, 1970; Berger & Stojiljkovic, 1970; Hamilton, 1975). Until recent years, however, few have seen the alcoholic and his family as a unit of

Comparison of Congruent - Incongruent Individuals with Alcoholic Personality

Characteristics of a congruent individual (Rogers, 1951, 1957, 1971, 1980)	Characteristics of an incongruent individual concluded from Rogers (1951, 1957, 1971, 1980)	Characteristics of an alcoholic personality concluded from the literature
* Independence	Dependence	Dependency; instability; general immaturity (Blane & Barry, 1973)
* Empathy	Lack of empathy	Affective depression; cognitive helplessness (Kammeier, 1976)
* Growth	Lack of growth	Emotional immaturity (Cork, 1969a)
* Unconditional positive regard	Conditional positive regard	Inadequacy (Clinebell, 1968)
* Socialized goal attainment or social or community health	Social alienation	Personalized domination; social isolation; oblivious to ordinary social sanctions (Negrete, 1973)
* Acceptance of self	Inability to accept oneself	Hostile and self-destructive impulses (Kammeier, 1971; Scott, 1961)
* Freedom from anxiety	Feelings of anxiety	Unnecessarily anxious (Hoffman, 1976)
* Good inter-personal relations	Inadequate inter-personal relations	Inadequate inter-personal relations (Glatt, 1967)
* Flexibility	Rigidity	Ambivalence towards authority and responsibility (Clinebell, 1968; Cork, 1969a)
* Genuineness	Manifestation of facades	Manifestation of facades (Blane, 1968)
* Warm respect	Disrespect or coldness	Dominance; acts on rash impulse; impulsivity; aggression (McClelland et al., 1972; Irgens-Jensen, 1971)
* Understanding	Not understanding the inner world of the other	Fails to grasp the depth of what most people hold dear (Barry, 1976)
* Interaction in non-directive ways	Acting in judgmental ways	Hostility (Kammeier, 1971; Scott, 1961)
* Acceptance	Rejection	Indifference and rejection (Vanderpool, 1968)
* Ability to cope with anxiety and stress	Denial of anxiety and stress	Defensive denial or ambivalence (Merriano, 1976)
* Healthy acceptance of one's sexuality	Sex role identity problems	Sex role identity problems (Sadava, 1978)

interacting individuals, each of whom reacts to and is affected by the personality and behaviour of the other. The tendency has been to think of the man and the problem in isolation (Armstrong, 1958; Aronson & Gilbert, 1963) instead of in relation to significant people in his life.

Alcoholic behaviour is often the source of marital discord long before drinking has become a serious problem (Fox, 1968). As the drinking progresses in quantity and frequency, it simultaneously increases family problems. As well, excessive drinking provides a basis for continued difficulty in family life, even when it is controlled (Burchinal, 1964).

There are two reaction patterns which seem to be most prevalent within a family subjected to the impact of an alcoholic father (Cork, 1969a). One is growing hostility and resentment among all members of the family, with consequent deteriorating interpersonal relationships. In such cases, a mother may align the children with her against the father. In other instances, the children may refuse to respect and obey one or both parents. Still others may indulge in excessive bickering and quarrelling among themselves or in antisocial behaviour within the community (Spieker & Mouzakitiss, 1976).

Another common reaction to the alcoholic father is a distortion or loss of normal family roles (Ablon, 1976). The mother takes on more and more of the father's role,

with consequent loss or limitations of her own role. Children are sometimes forced to shoulder inappropriate responsibilities, such as those of a pseudo-parent to younger siblings. In such family settings children are sometimes expected to contribute too early to family income. Still others are compelled to be unwilling listeners to one parent's criticism of the other.

Under such circumstances, children as well as parents may be so torn by anxiety and conflict that their interactions within the family unit become destructive to family life (Hindman, 1976). As a result, the child may suffer from a lack of a parental model on which to pattern his life. He may become so unsure of himself that he experiences an inordinate difficulty in establishing his own identity. His view of family life and marriage not only becomes severely distorted but in certain instances the child begins to take on characteristics, such as irresponsibility, lack of self discipline, self-centeredness, and an inability to form relationships, which are detrimental to normal growth (Calicchia & Barresi, 1975).

Among some of the problems identified when one or both parents were alcoholics, Fox (1957) reported discipline problems, lack of security, lack of affection, and lack of adult models.

As already mentioned, the alcoholic does not exist in a vacuum. His personality and his behaviour affect

those closest to him, particularly his wife (Cork, 1969b). Because of the interaction between them, each helps keep alive or accentuates the other's problem.

In a study of 18 female state hospital patients whose spouses were alcoholics, MacDonald (1962) found that, in many instances, these women had severe characterological disorders that antedated the alcohol crisis. A good number of these women were described as strong, dominating women who needed dependent, inadequate husbands. When the husbands attained sobriety, an emotional crisis occurred with the wife. In another study of alcoholics and their spouses, Gade and Weir (1967), using a self actualization inventory, reported similar profile patterns for both partners. Alcoholics and their wives not only scored significantly lower than normal groups on most of the scale but seemed to have the same needs and inadequacies. Wives who did not drink excessively had developed coping techniques inadequate for tension and crises. The above noted findings seem to support the theory that spouses of alcoholics tend to develop inadequate defense mechanisms and often manifest emotional illness.

Clinebell (1968), writing on the care of the alcoholic and his family, highlighted emotional deprivation in children due to: (a) inconsistent, unpredictable relationships --parents who are alternately overindulgent and rejecting; (b) emotional disturbance of the spouse, which hampers

the parental role; (c) the increasing isolation of the family, which limits the children's peer relationships. To fill the void, Clinebell suggested that the helper seek to establish meaningful relationships with the children from alcoholic families so as to partially fill the parental void and to keep the children interested in participating in peer group activities.

Root (1968) suggested that case workers of alcoholic families not only evaluate the interaction between family members but note how the various members view each other's role in the face of a problem drinking parent. She noted that, in general, children see the mother as running the household, with the alcoholic father playing a very passive role. Even during the recovery period children seem to find it difficult to respect the father and to accept direction from him.

Gleaning from clinical observations and experience, Nylander (1960) found that in a sample of 225 children whose fathers were receiving active treatment for alcoholism, approximately 50% were labeled by teachers as "problem children". On the other hand, in a random sample of 163 children, matched in age, sex, and social class and with non-alcoholic parents, 10% were labeled problem children. Anxiety and depression neuroses were diagnosed in 29% of the children of alcoholics whereas 5% of the children of non-alcoholics showed the same symptoms. Some

of the symptoms were tics, headaches, tiredness, bed-wetting, enuresis, nausea, and depression.

These findings also support some of the earlier work by Glatt (1958), who concluded that ambivalent feelings in parents and poor identification on the part of their offspring were the main problems found in children from alcoholic families.

In an extensive study, Fox (1968) described in detail some of the symptoms found among children whose parent or parents were alcoholics. He found that family unity was problematic and in some cases virtually non-existent. The reasons Fox cited were unkept promises and the inability of parents to share in their children's activities or even to have a common approach to family discipline. Family outings, sports, and games occurred sporadically, if at all, and as a result the children were culturally deficient. A lack of models seemed to create identity problems in some of the children and, in some instances, cause painful confusion in sex roles. In such situations the children tend to play one parent against the other. A loss of respect for both parents results from successful manipulation of the parent, which becomes a substitute for the warmth and acceptance they feel they do not receive. Children who are more sensitive and aware tend to blame themselves, according to Fox, believing themselves to be the cause of parental drinking and quarrelling.

Fox (1968) had some equally interesting observations concerning the behaviours of the daughters of male alcoholics. Some girls see their father's drinking as a personal rejection in that the father denies their request to remain sober.

Newell (1950), in discussing the alcoholic father, likened the effects of the alcoholic's unpredictable behaviour on the children to behavioural conditioning processes. Mood changes from charm and affection to anger leave children bewildered, anxious, insecure, and frightened. They develop ambivalent feelings about forming warm relationships with others, finding it safer to withdraw. Indirectly, they also often are hurt by personality changes that occur in the non-alcoholic spouses. There are several general applications of all this on family life if continued over a period of years according to Cork (1969a):

- in a relative degree the roles of all family members may become distorted or lost sight of;
- individual members may react and inter-react not only to the hurt engendered by the alcoholism, but the normal pains and frustrations of life are never understood and the normal reactions of family members to one another are not given consideration;

- every family member may feel relatively misunderstood without opportunity or psychic energy to work through this;
- the family as a unit, and individually, may become isolated from normal social contacts and experiences. Individual members are thrown back more and more on one another with less and less chance of these relationships being satisfying;
- meaningful family goals may be lost sight of and standards and values that were there before no longer prevail;
- the mother of a family may be so absorbed in controlling the drinking or curing the alcoholism that she has little energy or thought to give to the children's emotional development and problems beyond that of day to day care;
- personality differences and inadequacies in both marital partners may become accentuated, which in turn interact on the need to increase the consumption of alcohol. This sets in motion new or increased reaction or interaction between family members. An oft quoted vicious circle is observed.

(p. 1-12)

It has been argued by several writers (Erikson, 1950; Kogan & Jackson, 1965; McCandless, 1967) that the normal preadolescent and adolescent gain within the family such qualities as a well-developed time perspective, a sense of trust in the future, a sense of objectivity, ability to delay gratification, tolerance of frustration, realistic non-magical perception of cause and effect, initiative and capacity for taking responsibility, an ability to find answers to problems, confidence in one's ability to meet environmental challenges, and a sense of self esteem.

For the female adolescent who has lived some or a good portion of her life within a family experiencing alcoholism in one of its members, the chances of attaining or sustaining normal development are minimal. The general application inferred is that the child has limited opportunity to grow and develop normally and it may well be that the child could be severely damaged by such an experience (Chafetz, 1979).

With the problem of alcoholism, the tangential damage to the family is extensive and considerably so upon the children. The dependent status of the children during their important formative years offers them little chance of refuge from the unstable environment that becomes their lot. Instead of the reasonably constant warmth, love, and support that most children experience, children of alcoholic parents are afloat in a sea of countless psycho-

logical and emotional pulls and pushes.

The factors that make for a "healthy" home background are unknown. We hold up as essentials food, clothing, shelter, affection, warmth, and consistency. For the child of the alcoholic parents, the basic needs may be absent or inconsistently or uncertainly available (Chafetz, 1979).

Though all children receive hurts and disappointments when growing up, the child in the home of alcoholics has an added dimension of humiliation and guilt. The unpredictability of parental behaviour when the parent drinks heightens the child's anxiety, while the lack of differentiation between what is acceptable and what is wrong stimulates guilt, confusion, compassion, and ambivalence. This unfortunate circumstance for the child is further complicated by the sometimes afflicted condition of his parent's marriage. Studies and statistics confirm both the disturbances and disruptions common to the alcoholic marriage (Chafetz & Demone, 1962). The disturbances are not conducive to any sense of emotional stability. The disruptions interfere with any sense of support. Loyalties are diffuse, while sources of support are tenuous. The non-alcoholic mate is pulled between a desire to help the alcoholic partner recover and a desire to give support to the other members of the family. Depending on his or her degree of dedication to the family, the negative effects of alcoholism on the children can be minimized or

emphasized. Studies of alcoholic families show that when the non-alcoholic spouse is supportive, other members of the family lend their support as well (NIAAA Final Report, 1974). If the spouse is unwilling to extend support, the children make little effort to help each other with their mutual problems. Although the non-alcoholic parent should be the best hope for insulating the child from the negative home environment, because of his or her own problems, he or she often cannot normalize an alcoholic home situation.

A tragic aspect of the home of alcoholics is physical abuse. Alcohol heightens aggressive or "reaching out" behaviour (Kammeier, 1971; Sadava, 1978). In severe cases of alcoholism, verbal and physical violence and disorganized behaviours of all kinds become more common. Abusive behaviour in an alcoholic's home causes severe depression in the family members, which is not often observed in homes where alcohol is not a problem. Moreover, there is evidence to suggest that daughters whose childhoods were punctuated by paternal bouts of violence later have difficulty in relationships with men (NIAAA Final Report, 1974).

The other common form of offense to the child of the alcoholic parent is neglect. Excessive drinking can cause some people to become quiet and withdrawn, shutting out family and reality (Clinebell, 1968). When a parent does not care or provide affection, the child often develops

guilt for self--"I must be a bad person"--and thus lacks the necessary confidence to establish basic relationships (Rogers, 1980).

Outside the home, children of alcoholics face additional difficulties. As school is their major sphere of socialization, it is there that most of their problems having to do with academic achievement, behaviour, and peer relations surface. Children of alcoholic parents face obstacles in realizing their scholastic potentials (Purkey, 1970). Problems in the home sap their energies and diminished reserves of self-confidence and self esteem thwart them. Although many of these children evidence scholastic underachievement, other children of alcoholic parents will strive for and achieve great academic success (NIAAA Final Report, 1974).

For the children of excessive drinkers, peer relations in school are turbulent. The insecurity, confusion, lack of confidence, and embarrassment cultivated at home is translated either into active mood swings or need or into insatiable dependency demands in the classroom (Miller, 1977). Miller's longitudinal study of multi-problem families and multi-problem alcoholic families reveals further that the children of the latter are twice as likely to receive counselling for psychological problems during the school year. The study further shows that although most signs of emotional or psychological strain surface during

the subjects' high school years, 15% were seeing a counsellor in junior high school and 5% evidenced emotional problems as early as elementary school.

Behavioural problems that result in either suspension or expulsion from school are also exhibited more frequently by children from alcoholic homes. They leave school voluntarily in larger numbers than any other studied group of children (Miller, 1977).

Alcohol dependence plays a role in nearly one third of reported cases of father-daughter incest, according to a study by researchers involved in the National Study on Child Neglect and Abuse Reporting in Denver, CO. The report details the wide range in ages, incomes, occupations, and educational levels of incestuous fathers. While they conclude that there is no typical incestuous adult, the authors point to several characteristics, including alcohol dependence, that are found in a high proportion of this population. The findings of this report are consistent with other literature dealing with incest, the researchers observe, noting that one study found that alcoholism "significantly differentiates" families in which incest occurs from families where neglect is reported (Julian & Mohr, 1980).

The characteristics of the alcoholic, as outlined in this section, and their effect on the father in his role within the family indicate important ramifications

relative to the development of self concept in the children of an alcoholic family. Rogers' theory of the development of self concept provided a theoretical framework with which to describe and evaluate such a phenomenon.

It can, therefore, be concluded that an alcoholic father exists, for the most part, in a state of incongruence and thus cannot carry out a healthy relationship with his daughter. He cannot recognize and relate to his daughter as a person; he tends not to be open about his own feelings; he cannot mutually share in his adolescent daughter's life or realize his importance to her as a role model or caregiver. Rogers (1980) would consider these conditions insufficient for realness, genuineness, or congruence.

Statement of the Problem and Research Hypothesis

Rogers' theory of self concept development and his theory of congruence have been examined. The necessity of having healthy personalities in order to develop and foster congruence and a positive self concept with feelings of worth, competence, adequacy, and confidence was emphasized. The literature on child development and the needs of the child within the family substantiated Rogers' requirements for the child to grow into a more fully functioning individual by moving towards being himself, by meeting his own expectations rather than those of others, by tending towards a greater acceptance of others and a greater

acceptance of self, by learning to guide his own life, and by growing in openness in self experience.

It was also observed that for the child to grow into this fully functioning person, the parents, who tend to be the most significant others in the child's life had to be congruent individuals. The literature dealt with a special member of the family, the father, and his responsibility to his daughter. The alcoholic personality and the incongruent personality were compared and found to have similar characteristics.

It can, therefore, be concluded that an alcoholic father would have detrimental effects on the positive development of his daughter's self concept. On the basis of these findings, we may now formulate the hypothesis: that adolescent girls from families with alcoholic fathers exhibit a more negative self concept than adolescent girls from families with non-alcoholic fathers.

Chapter 2

Research Design

Described in this chapter are the instruments used in the research, the sampling procedure, the method used to acquire the data, and the statistical analysis employed.

Instrumentation

The clinical and research version of the Tennessee Self Concept Scale (TSCS) (Fitts, 1965b) was used to measure self concept in adolescent females. This scale was chosen over a wide variety of other possible instruments because it is simple for the subject to understand and complete, widely applicable, well standardized, and multi-dimensional in its description of the self concept. Although only the Total Positive Score is used in this study, the multi-dimensional aspect is advantageous if further research is to be undertaken. The TSCS is composed of items taken primarily from the work of Balestar (1965), Engel (1959), and Taylor (1952). Additional items taken from the Tennessee Department of Mental Health patients' and non-patients' self descriptions have been added to complete the present 100 items which form the TSCS.

These 100 items are used by the subjects to describe their self concept (Fitts, 1965b).

In the construction and development of the TSCS, Fitts (1965b) worked from the general theoretical framework of Snygg and Combs (1949), Rogers (1951b), and Maslow (1954). The TSCS was constructed for the purpose of obtaining measures of many facets of the individual's self concept, such as self esteem, defensiveness, conflict, confusion, and variability in self perception.

The 100 items of the TSCS are designed to provide a complete description of the self concept. Ten of these items came from the MMPI L-Scale and constitute the self criticism score, a measure of overt defensiveness. The remaining 90 items were drawn from a large pool of self descriptive statements and equally divided as to positive and negative. These 90 items of the TSCS are grouped into a two-dimensional, 3 x 5 scheme. One dimension yields three measures of an internal frame of reference, identity (how the individual sees himself), self satisfaction (how the individual accepts himself), and behaviour (how he acts), while the second dimension yields five measures of an external frame of reference, physical self, moral ethical self, personal self, family self, and social self. The 90 items, thus, contribute to two scales; internal frame of reference and external frame of reference.

The "Identity" dimension is designed to be a reflection of the individual's basic identity. This is an internal frame of reference from which the individual is speaking and providing a basic description of "What I am". The "Self Satisfaction" dimension deals with how an individual feels about the picture of himself that he sees. It represents self acceptance and is derived from the internal frame of reference of the individual. A high score in this dimension, represents positive attitudes towards the self and a low score represents negative attitudes. The "Behaviour" dimension is a reflection of the individual's perception of what he does or how he acts. A high score indicates more favourable perception, a low score a less favourable perception of behaviour. The "Physical Self" dimension covers the individual's perception of his own body, his state of health, his physical appearance, skills, and sexuality. The "Moral Ethical" dimension deals with the individual's moral worth, relationship to God, feelings of being bad or good, and satisfaction with one's own religion or lack of religion. The "Personal Self" dimension reflects the individual's perception of his own personal worth, his feelings of adequacy as a person, and the evaluation of his own personality apart from his body or his relationship with others. The "Family Self" dimension is characterized by the individual's feelings of adequacy, worth, and value as a family member. The

"Social Self" dimension deals with one's sense of adequacy or worth in relationship with people in general (Thompson, 1972).

The Total Positive Score on the TSCS, derived from items covering all of the above dimensions, is the reflection of the overall level of self esteem (Bolton, 1977). A high score is indicative of a person who likes himself and acts accordingly. A low score is a reflection of doubtful worth, unhappiness, undesirability, depression, and unhappiness with relation to the self (Fitts, 1965b).

Rogers (1962c) has expressed his idea of the phenomenal self in both an internal and external frame of reference. Fitts (1965b) has also done this in the construction of his scale. Rogers (1962c) verbalizes the phenomenal self as a perception of self, a perception of others, an understanding of the perception others have, and an evaluation of these. Fitts (1965b) expresses the phenomenal self as self as observed, self as experienced, self as judged by the individual. The sum total of all these perceptions is the person's image of himself. Rogers contends that the best vantage point for understanding behaviour is from the internal frame of reference of the individual and he considers the external frame of reference important in the verification of his theory. It may be concluded that the internal and external frames of reference exposed by Fitts in the TSCS are similar to Rogers'

articulation of self concept. Thus, the Total Positive Score on the TSCS may be considered as a measure of self concept as articulated by Rogers (1961a).

Validation procedures of four kinds were considered in the development of the TSCS: (a) content validity, (b) discrimination between groups, (c) correlation with other personality measures, and (d) personality changes under particular conditions. The concern for content validity was to ensure that the classification system used for the Row Scores and the Column Scores was dependable. After items were edited, seven clinical psychologists were employed as judges to classify the items according to the 3 x 5 scheme already indicated. They also judged each item as to whether it was positive or negative in content. The final 90 items utilized in the scale were those which had perfect agreement by the judges.

A common factor analysis was utilized to extend the validation of the Tennessee Self Concept Scale to adolescents, a group to which no previous study had been available. (Bertinetti & Fabry, 1977). Product-moment correlation coefficients were calculated on the 100 items of the TSCS for a sample of 237 secondary school students. A total of 46 items were found to contribute to the factor structure, which produced nine factors that accounted for 36.4% of the

original variance. The results of this investigation concurred, to some degree, with Fitts' model of the construct of self concept.

Pound, Hansen and Putnam (1977) found in their study that both across the alpha factor analysis and the canonical correlation analysis the results were consistent. In assessing the relative contribution of the TSCS to the understanding of self concept, Pound and his associates concluded that there was one very apparent "G" Factor accounting for the majority of explainable variance within the sub scales. It was further evident that the "G" Factor best represented the overall level of self-esteem.

A principal components analysis of the items on the TSCS administered to college students (Vacchiano & Strauss, 1968) produced 22 principal components that accounted for 66% of the original variance. These investigators reported findings that concurred with the construct of self concept as delineated by Fitts (1965).

Research literature on personality theory suggests that groups with different psychological traits exhibit different self concepts. For example, differences in self concept have been found between psychiatric patients and non-patients (Edwards, 1953; Havener & Izard, 1962), within patient groups (Ashcroft & Fitts, 1964; Congdon, 1958; Havener & Izard, 1962; Huffman, 1964; Piety, 1958), between delinquents and non-delinquents (Atchison, 1958;

Deitche, 1959; Lefeber, 1964), and between average groups and psychologically integrated groups (Fitts, 1972a).

Validity can be further determined by comparing scores on the TSCS scale with other measures for which relationships can be predicted on theoretical grounds. Correlation data of this nature is available in studies by Fitts (1964), Gividen (1959) and Sundby (1962).

Regarding the reliability of the TSCS, in a study of psychiatric patients, Congdon (1958) used an abridged version of the TSCS and obtained a test-retest reliability coefficient of .88 for the Total Positive Score. There is other evidence of reliability found in the remarkable similarity of profile patterns found through repeated measures. Using various types of profile analyses, the author of the scale has demonstrated that the distinctive features of individual profiles are still present for most people a year or so later (Fitts, 1965b). The TSCS, is judged then, to exhibit sufficient validity and reliability for use in this study as a measure of self concept.

Procedure

Grade 11 and 12 girls with alcoholic fathers composed one group of subjects (Group I AL); grade 11 and 12 girls without alcoholic fathers comprised the other group of subjects (Group II NONAL).

A daughter of an alcoholic father was operationally defined as an adolescent female whose father had been

treated at some time during the past five years in the detoxification unit of the Charlottetown Alcoholic Addiction Foundation Treatment Centre. A daughter of a non-alcoholic father was operationally defined as an adolescent whose father had not been so treated.

Method

Prior to testing, permission to test the female adolescents of grades 11 and 12 within the high schools of Prince Edward Island was sought and obtained. Notices of intent to visit for purposes of testing were sent to all Prince Edward Island high school principals.

The principal of each school was personally visited to explain the study's suggested procedure and to familiarize the principal with the TSCS. Twelve hundred and fifty-three female students in grades 11 and 12 in the high schools of Prince Edward Island were administered the TSCS.

Prior arrangements with the Executive Director of the Alcoholic Addiction Foundation had been made concerning the access to the files in the detoxification unit of the Foundation for the purposes of identification of alcoholic fathers. Out of the 2,106 files in the detoxification unit that were examined, 83 male patients were found to have adolescent daughters in grades 11 and 12 in the high schools of Prince Edward Island.

These adolescent girls were designated as members of the first sub-sample, Group I AL. Other adolescent girls from the same schools were randomly selected according to the criteria of achievement, age, and socio-economic status to match each of the members of the first sub-sample and to act as the comparison group, Group II NONAL. Therefore, two matched groups were created, which facilitated the comparison analysis.

Statistical Analysis

The Total Positive Score on the TSCS for each subject was used as the dependent variable; the two-fold classification of the subject's father as alcoholic or non-alcoholic was used as the independent variable. The null hypothesis $H_0: \mu_1 - \mu_2 \leq 0$ was tested against the alternate hypothesis $H_a: \mu_1 - \mu_2 > 0$, where μ_1 refers to the population mean of scores obtained by girls with non-alcoholic fathers, and μ_2 refers to the population mean of scores obtained by girls who did not have alcoholic fathers.

The t-test for correlated samples was used to test the hypothesis. The two groups were paired in order to reduce extraneous influences on the variable being measured, self concept. The two sets of individuals in this study were matched with respect to grade level, age, and school attendance. In this case, similar but different individuals were paired. The group of individuals with an alcoholic father was used as the experimental or treatment group. The group of individuals with a non-alcoholic father was used as

the control group. \underline{N} represents the number of pairs of observations. The number of degrees of freedom used in evaluating \underline{t} is one less than the number of pairs of observations ($\underline{N} - 1$).

Chapter 3

Results and Discussion

The stated research hypothesis of the present study was that adolescent girls from families with alcoholic fathers exhibit a more negative self concept than adolescent girls from families without alcoholic fathers.

A t-test analysis of the data yielded a value of $t = +2.16$ with 82 degrees of freedom. The formula for the t-test is described by Ferguson (1971) as a test of the significance of the differences between two means for correlated samples.

The t value of $+2.16$ is significant at the .05 level on a one-tailed test. The null hypothesis that the mean of measured self concept of the group of individuals with non-alcoholic fathers is equal to or less than the mean of individuals with alcoholic fathers was rejected. Direct examination of the means of both groups revealed that the adolescent females with non-alcoholic fathers had higher scores on the measure of self concept, thus providing support for the research hypothesis. As a group, adolescent females with non-alcoholic fathers exhibit higher self

concept than adolescent females with alcoholic fathers (Figure 1).

It may be added that the research hypothesis was supported even though several variables were difficult to control and, thus, left some looseness in the two groups compared. For example, it was difficult to determine specifically and clearly that all females in the control group had non-alcoholic fathers. Some fathers may have been alcoholics but were untreated or treated elsewhere.

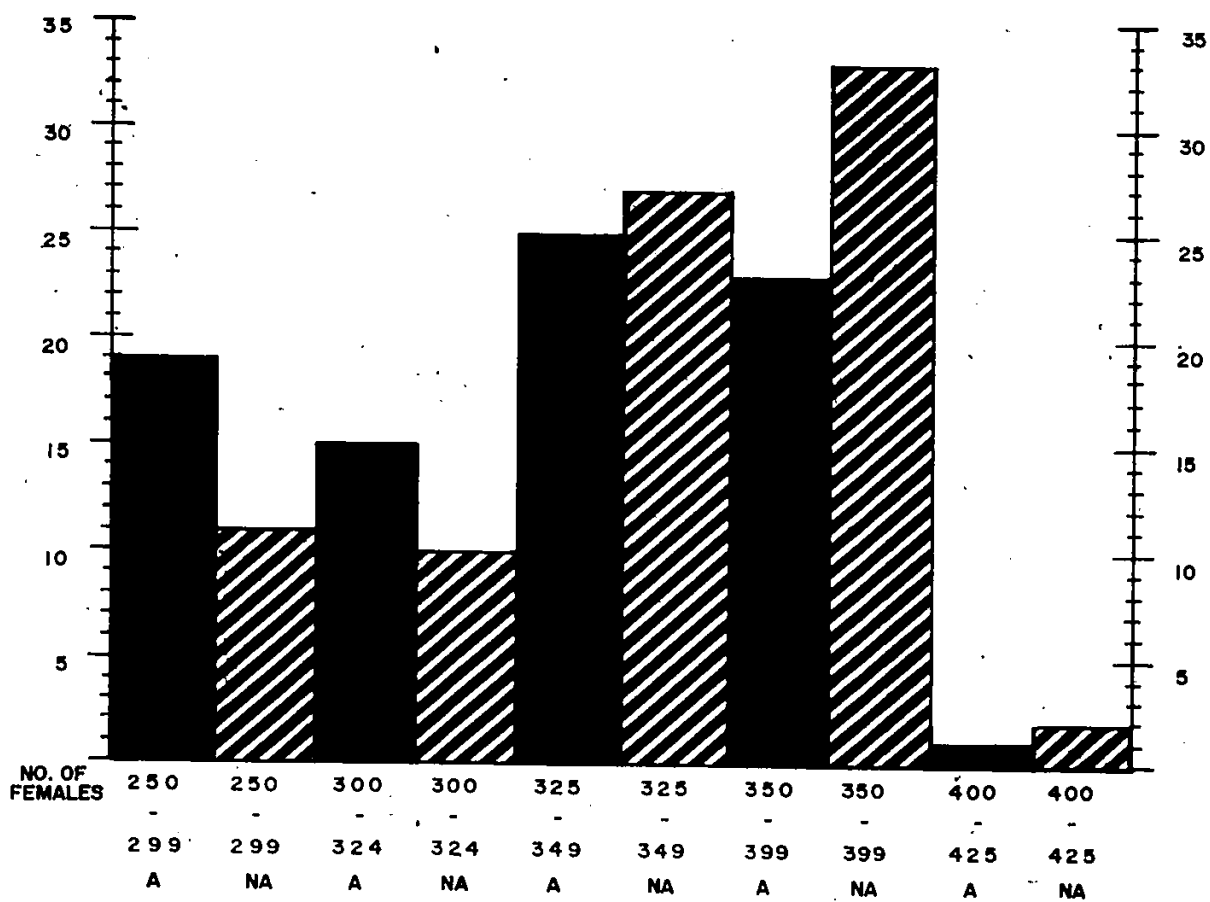
Other factors such as an alcoholic mother or other relative as well as problems with peers, teachers or friends could have contributed to low self esteem scores. However, this does not invalidate the research hypothesis or detract from Rogers' position that incongruence can exist when the alcoholic father fails to establish his own identity making him an inadequate model and curator for the healthy self concept development of his daughter.

By extending the findings of the present study, compatible with the findings of Kammeier (1971) that girls from families with identifiable alcoholic problems have intense feelings of inadequacy, one could argue that many girls with alcoholic fathers may have dropped out of the school system prior to the 11th grade. So it is possible that more adversely affected girls are not represented in the sample. The fact that many such girls may have

Figure 1

TOTAL POSITIVE SCORES

BAR GRAPH SHOWING COMPARISON OF TOTAL POSITIVE SCORES OF AL AND NONAL GROUPS IN RANGES.



dropped out of school, leaving a school population of less adversely affected girls; does not detract from the power of the present study.

As to theoretical contribution, Rogers formulated a tentative law of interpersonal relationships which the findings of this study seem to substantiate:

Assuming a minimal mutual willingness to be in contact and to receive communications, we may say that the greater the communicated congruence of experience, awareness, and behavior on the part of one individual, the more the ensuing relationship will involve a tendency toward reciprocal communication with the same qualities, mutually accurate understanding of the communication, improved psychological adjustment and functioning in both parties, and mutual satisfaction in the relationship. Conversely, the greater the communicated incongruence of experience, awareness and behavior, the more the ensuing relationship will involve further communication with the same quality, disintegration of accurate understanding, lessened psychological adjustment in both parties and mutual

dissatisfaction in the relationship.

(Rogers, 1959c, p. 240)

Applying this formulation specifically to the relationship between an alcoholic father and his daughter, Rogers' theoretical implications could be extrapolated to include the following:

1. The greater the degree of unconditional positive regard which the parent experiences towards the child,
 - (a) the fewer the conditions of worth in the child,
 - (b) the more the child will be able to live in terms of a continuing organismic valuing process,
 - (c) the higher the level of the psychological adjustment of the child.
2. The parent experiences such unconditional positive regard only to the extent that he experiences unconditional self regard.
3. To the extent that he experiences unconditional self regard, the parent will be congruent in the relationship. This implies genuineness or congruence in the expression of his own feelings, whether those feelings be positive or negative.
4. To the extent that conditions 1, 2, and 3 exist, the parent will realistically

and empathically understand the child's internal frame of reference and experience an unconditional positive regard for her.

If the above noted conditions exist and continue over a period of time, the process of constructive personality growth or a positive, healthy self concept will develop.


According to our previous definition of alcoholism and the concomitant negative aspects of the alcoholic's personality, the above sequence according to Rogers would not ensue. Therefore, this supports the argument that the alcoholic father would tend to disturb the facilitative climate which is necessary for the development and growth of his daughter's self concept.

The results of the study, then, has implications for theory because:

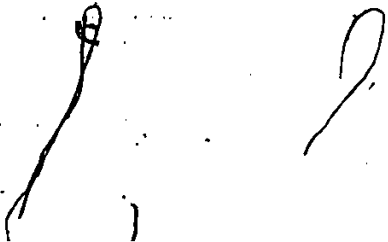
- (a) Rogers' theory was partially validated.
- (b) The research is supportive of previous research concerning self-concept.

There are other implications concomitant with this study:

- (a) For parenting, especially in the area of the father role.
- (b) For law, with regard to 'directive responsibility' or custody of children.
- (c) For one parent families.

- 
- (d) For education in planning for family life programs, programs for children of alcoholic parents, programs for alcoholic education, and programs for teachers of children from one parent families.

It is suggested that a replication of the present study at the grade nine and ten level would be an area for further research. The result of such research would provide a clearer picture of how paternal alcoholism in the family may have an adverse bearing on the social, academic, and potential marital relationships of the female adolescents in these families. Through the identification of a greater number of these adolescents, a program of preventive counselling could be initiated.



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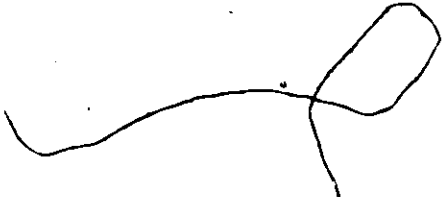
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APPENDIX A

Subject Solicitation

THE ADDICTION FOUNDATION OF PRINCE EDWARD ISLAND

P O BOX 37, UNIVERSITY AVENUE

CHARLOTTETOWN

TELEPHONE 892-4265

July 30, 1973

Sister Margaret Kelly, C.N.D.
1637 Grasmere Crescent
Ottawa, Ontario K1V7T6

Dear Sister Margaret:

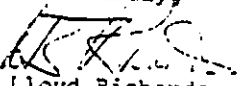
Your letter of July 25th to Dr. Killorn has been handed me to reply as he was leaving the province for a week.

I have enclosed some literature and a dossier on admissions and procedures. Our Annual Report for the twelve month period ending March 31, 1973 should be of much interest. In it you will find reports of the activities of the various committees on the Board which governs the entire operation. Many and varied statistics are tabled which would be of particular interest, relating to research.

Dr. Killorn has agreed that you would be able to have access to the files which of course would be strictly confidential.

Should we be of further assistance, we will be happy to accommodate as best we can.

Yours truly,


Lloyd Richards
Business Manager
Addiction Foundation of
Prince Edward Island

LR/im
enclosures



IN 1973 WE CELEBRATE 100 YEARS IN THE CANADIAN CONFEDERATION 1873
1973

POOR COPY
COPIE DE QUALITEE INFERIEURE

APPENDIX B

Correspondence with William H. Fitts

dede wallace center

program development and coordination · 700 craighead avenue · nashville, tennessee 37204

phone 297-9506

August 7, 1973

Sister Margaret Kelly
 School Counselling
 Ottawa University
 1637 Grassmere Crescent
 Ottawa, Ontario, Canada
 K1V7T6

Dear Sister Margaret:

This is in response to your letter of July 31, 1973. The TSCS has now been used in some 600 research projects so it is impossible for me to keep up with all of the findings by others. The test-retest reliability of .92 for Total P has been corroborated by others with approximately the same results--this is the major score of the scale, based upon 90 items. I cannot recall these studies except one by Congdon who I believe found .93 with an abbreviated version. Evidence of internal consistency is provided by the Net Conflict Score--a kind of split-half measure comparing responses to positive and negatively stated items in the same content areas. It averages out to near zero across groups. In other analyses I have also found higher stability of profile patterns as well as scores for individuals over varying time periods. Other analyses show no significant change trends upon retesting across thousands of Ss of all sorts and widely varying time intervals (1 hour to 4 years).

In a recent review of over 30 different self-esteem measures (Crandall, Rick. Measures of self-esteem. In Robinson & Shaver, Measures of social psychological attitudes. Ann Arbor: University of Michigan, Institute for Social Research, 1973) the TSCS was rated superior to all others.

I am enclosing a copy of the TSCS Bibliography for which the charge is \$3.00. Also enclosed is information about other publications which may be of interest or help depending on the nature of your study. Monograph VI (Correlates) would be especially relevant for it shows that adolescents typically differ from the regular adult norms on many scores.

Good luck with your study. If I knew more about it, I might be of more help.

Sincerely,

William H. Fitts
 William H. Fitts, Ph.D.
 Scientist in Residence

"Community mental health services for the development of human potential"



dede wallace center

program development and coordination · 700 craighead avenue · nashville, tennessee 37204

August 12, 1974

phone 297-9506

Sister Margaret Kelly
#211-850 Canterbury Avenue
Ottawa, Ontario CANADA
K1G 3B1

Dear Sister Margaret:

Your recent order for publications has been partially filled by Counselor Recordings and Tests (the monographs) and then forwarded to me for assistance with the remaining items. I am enclosing a copy of Research Bulletin No. 6--Three Studies of Self Concept Change"--Charge \$1.00. The other items you requested (Bulletins No. 1 and the alcoholism study) are no longer available in their original form but have been replaced by DWC Papers Nos. 1 and 6 of our DWC Papers Series. These are also enclosed, thus the total charge for the materials provided is \$3.00. Sorry we have to charge for these things but our budget is so meager we can no longer provide them free of charge.

I am also enclosing information regarding other publications which may be of interest. I would like to know more about the research you are planning and it is possible that I might be able to provide other materials which would be relevant.

Sincerely,

William H. Pitts
William H. Pitts, Ph.D.

APPENDIX C

Sample of Letters of Appreciation Sent
to 16 Principals in P.E.I.

211-850 Canterbury Avenue
Ottawa, Ontario K1G 3B1
May 30th, 1975

Mr. Paul Batchilder, Principal
Alberton Regional High School
Alberton, P.E.I.

Dear Mr. Batchilder:

Please accept my sincerest thanks and appreciation for allowing me to visit your school and administer the Tennessee Self Concept Scale to the girls in Year 3 and Year 4.

It was a gratifying personal experience for me to be so graciously received by you and your staff. The co-operation from the girls was beyond anything I had hoped for. They seemed not only to be delighted to do the scale but so many were interested in the work which I was doing. My faith and hope in our young people was confirmed beyond a doubt. This kind of response from the students is a reflection of the good work that you and your staff are accomplishing.

Thank you again, and may God's blessing be upon all the work that you do.

Sincerely,

Sister Margaret Kelly, c.n.d.

SMK/htl

APPENDIX D

144

Total Positive Scores

Group 1: Daughters of Alcoholic Fathers

<u>Student Number</u>	<u>Total Positive Score</u>	<u>Student Number</u>	<u>Total Positive Score</u>
1083	283	1041	322
1082	303	1040	332
1081	376	1039	319
1080	352	1038	332
1079	358	1037	353
1078	299	1036	288
1077	325	1035	319
1076	364	1034	310
1075	379	1033	306
1074	367	1032	332
1073	344	1031	340
1072	266	1030	343
1071	252	1029	335
1070	393	1028	348
1069	363	1027	339
1068	369	1026	311
1067	341	1025	315
1066	325	1024	266
1065	372	1023	320
1064	363	1022	385
1063	332	1021	297
1062	342	1020	340
1061	313	1019	328
1060	270	1018	273
1059	355	1017	364
1058	269	1016	294
1057	338	1015	323
1056	356	1014	376
1055	403	1013	304
1054	393	1012	291
1053	357	1011	344
1052	318	1010	270
1051	330	1009	365
1050	294	1008	377
1049	329	1007	268
1048	343	1006	367
1047	270	1005	294
1046	348	1004	329
1045	338	1003	330
1044	317	1002	276
1043	289	1001	373
1042	315		

APPENDIX E

Total Positive Scores

Group II: Daughters of Non-alcoholic Fathers

<u>Student Number</u>	<u>Total Positive Score</u>	<u>Student Number</u>	<u>Total Positive Score</u>
2083	345	2041	309
2082	345	2040	324
2081	369	2039	369
2080	329	2038	354
2079	347	2037	326
2078	369	2036	293
2077	336	2035	346
2076	334	2034	359
2075	353	2033	343
2074	345	2032	318
2073	296	2031	360
2072	372	2030	401
2071	334	2029	327
2070	394	2028	370
2069	370	2027	339
2068	353	2026	356
2067	372	2025	351
2066	357	2024	376
2065	336	2023	287
2064	282	2022	270
2063	310	2021	351
2062	305	2020	365
2061	386	2019	327
2060	347	2018	340
2059	309	2017	325
2058	327	2016	306
2057	359	2015	325
2056	384	2014	284
2055	399	2013	318
2054	337	2012	279
2053	313	2011	346
2052	329	2010	380
2051	266	2009	337
2050	364	2008	323
2049	420	2007	357
2048	267	2006	343
2047	366	2005	289
2046	292	2004	360
2045	280	2003	334
2044	365	2002	366
2043	352	2001	334
2042	395		

PREVIOUSLY COPYRIGHTED MATERIAL IN
APPENDICES F, G AND K NOT MICROFILMED

APPENDIX F
TENNESSE SELF CONCEPT SCALE BY
WILLIAM H. FITTS, Ph.D.
Box 6184 - Acklen Station
Nashville, Tennessee 37212

Appendix G
SCORE SHEET FOR SELF CONCEPT SCALE

APPENDIX K
SAMPLE OF A PROFILE SHEET: CONSELLING FORM

APPENDIX H

A Summary Comparison of Self Concept Theories of
Carl Rogers and William Fitts

Rogers	Fitts
<p>1. <u>Phenomenal self</u></p> <ul style="list-style-type: none"> - perception of self - perception of others - understanding of perception others have of him - evaluation of these 	<p>1. <u>Phenomenal self</u></p> <ul style="list-style-type: none"> - self as observed - self as experienced - self as judged by the individual himself - sum total of all these perceptions in his image of himself
<p>2. <u>Internal Frame of Reference</u></p> <ul style="list-style-type: none"> - full range of sensations, perceptions, meanings, and memories, which are available to consciousness - the best vantage point for understanding behaviour is from the internal frame of reference of the individual himself 	<p>2. <u>Internal Frame of Reference</u></p> <ul style="list-style-type: none"> - identity self: self as object - behavioural self: self as doer - self satisfaction: self as observer and judge
<p>3. <u>External Frame of Reference</u></p> <ul style="list-style-type: none"> - considers this important in verification of the hypothesis of his theory 	<p>3. <u>External Frame of Reference</u></p> <ul style="list-style-type: none"> - physical self - moral ethical self - personal self - family self - social self

APPENDIX I

Schools and Number of Students with Alcoholic Fathers

<u>School</u>	<u>Number of Matched Pairs</u>	<u>Number of Students Taking the Scale</u>
1	4	219
2	35	209
3	3	96
4	11	136
5	9	65
6	0	106
7	6	57
8	0	56
9	0	49
10	1	50
11	2	39
12	2	31
13	6	51
14	1	30
15	1	31
16	2	30

APPENDIX J

Admissions to the Alcoholic Addiction Foundation, P.E.I.

April 1 - December 31, 1974

Total number of male admissions	642 (71.3 per mo.)
Total number of female admissions	60 (6.7 per mo.)
	<hr/>
TOTAL	702 (78.0 per mo.)

Total number of new male admissions	187 (20.7 per mo.)
Total number of new female admissions	18 (2.0 per mo.)
	<hr/>
TOTAL	205 (22.7 per mo.)

Average length of stay for males

in detoxification unit 8.5 days

Average length of stay for females

in detoxification unit 15.8 days

Abstract

THE SELF CONCEPT OF ADOLESCENT FEMALES:
A TEST OF ROGER'S CONCEPT OF CONGRUENCE

Margaret Kelly, c.n.d.

The purpose of the present study was to critically examine Rogers' concept of congruence and to empirically investigate the application of this concept to the development of self concept in adolescent females. It was hypothesized that adolescent females who had alcoholic fathers exhibited a more negative self concept than adolescent females who did not have alcoholic fathers. One group of research subjects consisted of 83 female adolescents in grades 11 and 12 in the Province of Prince Edward Island whose fathers had been admitted to the detoxification unit of the Alcoholic Treatment Foundation in the five years previous to May 1975. A matching group of adolescent females was obtained by randomly selecting girls, from the same grades, whose fathers had not been admitted to the detoxification unit. The Tennessee Self Concept Scale was the instrument used to obtain the self concept scores. Thus two groups of female adolescents were identified: the experimental group with alcoholic fathers ($N = 83$) and the control group ($N = 83$). A t-test was used to test the hypothesis. The results obtained were significant at the .05 level, thus confirming the research hypothesis and supporting Rogers' theory of self concept development and congruence.