THE RELATION BETWEEN THE SELF-CONCEPT AND VALUES
OF PARENTS WITH THEIR CHILDREN

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THE RELATION BETWEEN THE SELF-CONCEPT AND VALUES OF PARENTS WITH THEIR CHILDREN

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By

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CHAPTER I

INTRODUCTION

In recent years a new dimension of mental health and mental illness has emerged, focusing on the role one's self-concept plays in determining behavior. Maslow (44) suggests that every individual has to some degree a natural, intrinsic inner nature called the self, which is essentially good. If this inner nature is encouraged and permitted to guide development throughout life, growing is healthy, fruitful, and happy. Mental health would thus imply that the thing to do is for the individual to find out what he is really like deep down inside. Other investigators (34, 56) report that with the wide range of problems for which people seek out counselors, behind predominantly all the troubles lies one central search—each person is asking, "Who am I? How can I know my real self? How can I become myself?" The goal most often pursued by individuals is to know and become one's self.

A person who has come to know and accept himself has, at the same time, developed a system of values by approbation of his self nature and that of human beings. Maslow (44, p. 233) writes that the more man learns about his natural tendencies, the closer he will come to a scientific ethic, "a natural
value system, a court of ultimate appeal for the determination of good and bad, of right and wrong." Every crime is essentially against one's nature (1, 33). Loss of a real and effective value system has led to widespread personality problems, not only in individuals, but in society as well.

There are many such subtle diseases with which many average Americans are afflicted. They do not think of themselves as sick because everybody else has the same sickness. . . . Average Americans do not really have fun, and as a matter of fact, do not really know what it is. They do not know how to enjoy themselves, to idle, to saunter. Getting drunk, going to night clubs, watching someone else play games, gambling, insulting women, changing wives at the Saturday night dance are not fun. These are real personality problems (46, p. 238).

Such an illness of values represents loss of self-concept and actualization, and requires what Carl Rogers calls the open self. An open self encompasses the building of self-knowledge and awareness which strengthens an individual's natural value system, and thus he knows what is right and wrong for himself. Clearly, the loss of a conceptualization of one's self and of knowledge of what is right for one's self contributes highly to personality problems (44, 54).

What is of value to society can emerge from individual interests and expressions of one's true nature. When individuals are free to operate in terms of their real selves, they do not violate the trust that is conveyed to them. Under such an atmosphere individual integrity is maintained and fostered and society is enriched (49, p. 13).

Both self-concept and the assimilation of values are intrinsically related to the identifications one makes with parents, family, other individuals such as teachers or
ministers, and with groups to which he belongs. The need for identification becomes an incentive for a continuous learning process, and as such, parents and teachers should be aware of the importance of the child's need for identification as a dependable motive for learning (31, 68). Attitudes toward one's self begin very early in life through parent-child relationships. Those attitudes and values acquired from the family are considered to be most fundamental and persistent throughout life (14, 22). Parents have the unique opportunity to reinforce selectively the child's learning and behavior. They are present in his life the earliest and most consistently. Likewise, the child's dependence on his parents and his affection for them also contribute to their initially strong influence upon him (70). The child has a weak ego which has no values of its own and which is readily adaptable. Identification and assimilation go hand in hand, and thus the child who identifies with his parents absorbs their values and attitudes toward him (41).

Adolescence is a time of redefining conceptions about one's self in relation to persons, values, groups, and institutions that constitute one's social environment (19). In considering the attitudes and goals of adolescents, it is necessary to remember that youth are first human beings and only secondarily members of a specific group. They are not unique to the extent that their psychology separates them from other humans (63).
Adolescent behavior is also representative of values consistent with one's self-concept. "Youth who are placed in reformatories usually emerge not reformed, but confirmed in this self-definition as social outcasts and potential criminals" (41, p. 272). Parents can contribute to stabilization in the lives of their youthful children by an attitude of "worth and acceptance."

One of the primary factors is acceptance by the parents of the many ups and downs of the adolescent. Seeking to establish and maintain a position for himself in his peer group, the adolescent tries many selves. As long as he has a healthy, basic "feeling" about himself, socially adaptable behavior will win out in the long run. It is the lot of the parents to live with fads, tears, and confusions. An accepting parent who does not repress or project too much of his own adolescent development and who builds for a positive self-concept will have an easier time of it. Professional counseling with parents may very well be the major factor in helping to bring a more than normally confused adolescent into line with acceptable behavior (36, p. 5).

Rogers recommends to parents that being real and genuine with children involves the willingness to be and to express, in both words and behavior, the various feelings and attitudes which exist in one's self. A parent creating such a free psychological atmosphere for his child will enable the child to become more inner or self-directing, to mature and have a consistent self-concept as a standard for consistent values, and thus be less anxious and other-directed (55).
Statement of the Problem

Psychologists have found research in the area of self-concept useful, because it appears to represent the most highly stable and characteristic perceptions of an individual (22). With the attainment of a positive self-concept and actualization of the individual follows a related system of values which is consistent with his self-concept and with the primary group with which he identifies. Likewise, the development of a low self-concept is associated with lesser group identification and a set of values which do not provide maximum benefit and fulfillment to either the individual or society. In accordance with theories of Carmichael (19), Lecky (41), and Rogers (55), which suggest that adolescence is a time of redefining conceptions about one's self in relation to values, groups, and institutions in one's environment, the following hypotheses were proposed to be investigated in this study:

1. The difference between mothers' and fathers' self-concept scores is nonsignificant.
2. Parents have higher self-concepts than their children.
3. Parents of children with high self-concepts will differ significantly from parents of children with low self-concepts with respect to their values.
Related Research

William James introduced the concept of self in 1890 (35). Freud adopted the concept in his construct of ego (26). The term was cast aside by American psychologists as too mentalistic, and it was not until the late 1940's that interest was renewed in this area. Since that time self-concept has been the subject of unlimited studies and experiments. A large portion of the research has related healthy, well-adjusted individuals to a positive self-concept, and mental illness and personality problems to a lower, negative self-concept (3, 14, 16, 25, 27, 45, 54, 57). There is much evidence to support the relation between low self-concept and maladjustment, but the actual significance of a high self-concept score is open to clinical judgment. It may represent defensiveness in a paranoid individual and thus be compensatory in nature. A curvilinear relationship may exist between self-satisfaction and adjustment, where extreme self-satisfaction involves the defense mechanism of repression (13). Rather than reflecting an integrated personality, a highly positive self-concept may be inflated egoism that is used to cover up real inadequacies in the individual (57).

A basic goal of psychotherapy is to help a person reorganize his ways of conceptualizing himself, his values, and his relations with others. Alfred Adler was the first to design a technique of therapy around the need to change the
patient's conception of what he called his "style of life" (67). Studies of acute traumatic war neuroses have found it is sufficient to re-establish confidence in the self to enable a person to function again in a satisfactory manner (17). Symonds suggests that anxiety serves as a forewarning to the inner self and that the ego will do anything to defend itself against anxiety. Good ego development depends on one's ability to tolerate inevitable anxiety, and this ability to cope with anxiety is learned by tolerating it in small quantities. Normality in adolescence requires awareness of self, awareness of setting, and a life relevant to both. Normals show self-regard, recognize their own anxiety, question some of the principles by which they were brought up, and are not destructively rebellious (51). Progress in therapy is indicated by a change in self-concept and the improvement in interpersonal relationships (42, 68). In striving for a healthy, integrated personality, one should recognize all the human responses which are available to him. Subscribing only to the so-called virtues, such as independence, generosity, or forgiveness, is representing only half of human living and is bound to result in guilt feelings whenever selfish, hostile, and other "bad" feelings are aroused. An integrated individual does not inculcate certain traits and dispel the opposite traits (16). Maslow and Bonney present a personality model of a highly self-actualized individual.
One of the most significant findings is that those people who are achieving the "good life" through a high degree of actualization of their potentials are characterized by integration of all facets of their personalities. Their behavior is directed both by impulse and reason, they can both love and hate, they are dependable and independent, selfish and unselfish, childlike and mature, sensual and spiritual, masculine and feminine, sympathetic and aggressive, conforming and non-conforming, stereotyped and creative, happy and unhappy. Generally these apparent contradictions are found in the same individuals (15).

Allport and others have found that the law of effect fails as an explanation of learning when the highly integrated ego is involved in the learning situation. Self-involvement affects not only learning, but also retention. Strengthening the ego is essential to a sound educational program (5, 6, 8, 14).

Many investigators stress the social determinants of the self (7, 23, 48, 50, 71). Comb's phenomenological viewpoint says that healthy adjustment and consistent values depend primarily upon an individual's self-concept (21). Similarly, Gestalt psychology describes the self and values attached to it as a field phenomenon (39).

Evidence has been presented which shows that changes in perception of one's self are related to changes in perception of one's environment (2). Identification with parents and its relation to adjustment have been studied. How a child perceives parental attitudes toward him correlates more highly with his behavior than parents' actual reports of their attitudes (24).
Self-appraisals vary with a person's perception or belief concerning his parents' appraisals of him; and negative self-appraisals and perceived negative parental appraisals correlate with psychological insecurity (37, 38). Stutterers have been found to be less self-accepting than non-stutterers, and perceived their parents to be less accepting of them (28).

Correlations between parental evaluations of children and children's self-evaluations, though small, were consistently positive (29). Thus, parents should be extremely sensitive to the attitudes, gestures, and subtle expressions they display toward their children. Melvin Manis (43) found that well-adjusted people perceived themselves as being more like their parents than do those who are poorly adjusted. However, there was no indication that well-adjusted persons perceive themselves as being more similar to the parent of the same sex, or that poorly adjusted individuals perceive themselves as more similar to the opposite sexed parent. Manis also found that men perceive themselves as being more like their parents than women (43). Andrew Sopchak's (66) report on the relation between mental disorders and parental identification emphasized the following points: Normal men identify more with father than with mother. Men with a tendency toward abnormality show a greater lack of identification with both father and mother and with people in general. Women with a tendency toward abnormality show a lack of identification
with father. Identification with father is more important than identification with mother in producing normal adjustment in both men and women. Likewise, in both men and women, failure to identify with father is more closely related with trends toward abnormality than failure to identify with mother. Identification with parents may be more selective according to particular traits. Girls identify more closely with parents on personal relations than boys, especially those girls who identify highly with their father (53). Boys were found to identify more with their fathers than girls do with their mothers. It was also found that when a boy identifies strongly with his father, he ascribes more than average femininity value to his mother (9). Hospitalized patients show less acceptance of self, of father and mother, and of people in general than do normals (72).

The particular mechanisms entering into adolescent identity formation depend on personal background and values, and no specific mechanisms are universal (30). One writer feels that the difference between youth and adult values lies in the meanings that peer group norms have for youth, and from this point of view, youth culture is a genuinely independent culture (80). In one study of values, students, parents and teachers were asked to rank six items: creativity, hard work, intelligence, marks, money, and popularity. Hard work ranked first and intelligence ranked second. Money and marks were
last. There were no significant differences between the groups (65). Another study found work values to stabilize in adolescence. Different and distinct family backgrounds were associated with youth who stress (1) humanitarian service, (2) security and pleasant associations, (3) prestige, responsibility, and independence, (4) creativity, and (5) monetary benefits (52). The levels of educational aspirations of youth are related to parental values. In several rural communities it was found that more farm boys aspired to and expected a college degree than non-farm boys. The difference was due to changes in the educational values of farm parents (64). A curvilinear relation was evidenced between level of aspiration and self-acceptance and feelings of adequacy. Both very high and very low goal setting were related to self-rejection and inadequacy, with the extremely high goals being compensatory in nature. Only those who could accept themselves were able to accept low-positive, more realistic goals (20). Bills also found acceptance of self to be directly related to task performance and to level of aspirations. What a person says about himself in an interview correlates highly with values he ascribes to himself on an index of adjustment (11, 12).

Of most importance is the finding that a positive self-concept and acceptance of self are directly related to acceptance of others (10, 69). Well-adjusted individuals are more
able to accept threatening statements about themselves and weaknesses in others. In a recent study (16, pp. 24-25) of the most psychologically mature students at North Texas State University, the most discriminating syndrome was the capacity to establish close interpersonal relationships with others. The syndrome consisted of such traits as "being highly sensitive to others' responses, having accessible emotions, being warmhearted, seeking companionship, possessing some strong group identification, feeling sympathetic concern for others, and enjoyment of life. High interpersonal integration and good self-autonomy were shown to be complementary." Fulfillment of the individual and fruition to society go hand in hand.

In conclusion it may be said that a healthy self-concept and a consistent set of values and the resulting self-fulfilling person can come "through struggle, agony, and conflict, as well as through tranquility, joy, love, or any other human emotion" (49, p. 273). "Man has an intrinsic nature which must be recognized and treasured, and in man's inner nature lies the key to human joy, happiness, and fulfillment" (49, p. 283).
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CHAPTER II

PROCEDURE

Subjects

The subjects for this study consisted of 84 volunteers in the Fort Worth metropolitan area. They were chosen on the basis of family groupings consisting of a mother, father, and a child who would be in seventh to twelfth grade in the fall. Most, if not all, of the subjects were in the middle class socioeconomic bracket.

Description of the Instruments

Two instruments were used in this study, the Tennessee Self Concept Scale and the Allport-Vernon-Lindzey Study of Values. The Tennessee Self Concept Scale was developed by William H. Fitts and published by Counselor Recordings and Tests of Nashville, Tennessee, in 1965. The Scale is available in two forms, a Counseling Form and a Clinical and Research Form. The latter was used in this study.

The Tennessee Self Concept Scale consists of 100 self-descriptive statements which the subject uses to portray his own picture of himself. Ninety of the statements are equally divided as positive and negative items. The remaining ten items comprise the self-criticism scale and have been taken
from the L-Scale of the Minnesota Multiphasic Personality Inventory. These are all mildly derogatory statements that most people admit as being true for them. Individuals who deny most of these statements most often are being defensive and making a deliberate effort to present a favorable picture of themselves. High scores generally indicate a normal, healthy openness and capacity for self-criticism. Low scores indicate defensiveness and suggest that the total positive scores are probably artificially elevated by this defensiveness. The Tennessee Self Concept Scale is self administering for either individuals or groups and can be used with subjects age twelve or higher and have at least a sixth grade reading level.

The standardization group from which the norms were developed was a broad sample of 626 people. The sample included people from various parts of the country and age ranges from twelve to sixty-eight. There were approximately equal numbers of both sexes, both Negro and white subjects, representatives of all social, economic, and intellectual levels and educational levels from sixth grade through Ph.D. degree.

Since the Tennessee Self Concept Scale has been recently published, not many reliability and validity studies are available. The author reports test-retest reliability coefficients falling in the .80 to .90 range for the various profile segments. Congdon (3), using a shortened version of
the scale, obtained a reliability coefficient of .88 for the total positive score.

In administering the **Tennessee Self Concept Scale** no instructions are required beyond those on the cover of the test booklet. The answer sheet is arranged so the subject responds to every other item on the answer sheet by circling one of five answers. Depending on how the subject feels the statement describes himself, he circles (1) completely false; (2) mostly false; (3) partly false and partly true; (4) mostly true; and (5) completely true. Most subjects complete the **Tennessee Self Concept Scale** in about twenty minutes, after which it is scorable by computer.

The **Study of Values** was developed by Gordon W. Allport, Philip E. Vernon, and Gardner Lindzey. Three editions have been published, 1931, 1959, and 1960, by the Riverside Press, Cambridge, Massachusetts, and it is available from the Houghton Mifflin Company, Boston, Massachusetts.

The **Study of Values** aims to measure the relative prominence of six basic interests or motives in personality: theoretical, economic, aesthetic, social, political, and religious. The classification is based directly upon Eduard Spranger's works, which uphold the view that the personalities of men are best known through a study of their values or evaluative attitudes. The test consists of 120 questions, twenty of which refer to each of the six values. The subject
records his answer numerically, adjacent to each question. His scores on each page are then added and the totals transcribed onto the score sheet. The totals belonging to each of the six values are then summed, and after applying certain simple corrections, these six total scores are plotted on a profile.

The Study of Values was standardized on 8,369 college students of whom virtually all were pursuing a program of liberal arts. Though the schools were diversified by region and type, they do not represent a systematic sampling of American colleges. The authors present norms for total populations, specific colleges, narrow occupational groups, and for both sexes in all instances. The mean and standard deviation for each population and subgroup are given for each value.

Concerning the reliability and validity of this test, coefficients were reported by two methods, test-retest, and the split-half method. Mean reliability coefficients after one and two-month retests were .89 and .88, respectively. The mean split-half reliability coefficient is .82 (2). Since the scores on the six values are interdependent, a high score on one value requiring offsetting low scores on others, it is not strictly legitimate to state intercorrelations among the values. Yet there appears to be a positive relationship between social-religious values and
economic-political values. Indirect validations for the test are provided by other studies. Whitely (10) found a high degree of constancy of mean scores on four successive administrations to college students at the beginning of each year, and these mean scores were in close agreement with the norms presented by the authors. Schooley (7) found a high correlation between husbands and wives on the values measured, and also found that this correlation increased as they grew older together. Factor-analytic studies have been made with varying results. Some suggest that fewer than six value factors are needed, and some recommend more (4, 6, 9).

Spranger's system does not imply that an individual belongs exclusively to one or another of these types of values. His conception is entirely in terms of "ideal types." The Study of Values should be considered as representing six important aspects of personality in respect to which individuals may be profitably compared.

Statistical Treatment

Using the total positive self-concept scores, the mean positive self-concept scores were calculated for mothers, fathers, and children. A $t$ test was utilized to test the difference between mothers and fathers, and if this difference was non-significant, these scores were combined into a mean self-concept score for the parents. A $t$ test was utilized to test the difference between the parents' mean
combined positive self-concept score and the self-concept scores of their children.

The children were divided into two groups, using their self-concept scores. Those above the fiftieth percentile were defined as the high self-concept group, and those below the fiftieth percentile were defined as the low self-concept group. A \( t \) test was utilized to test the difference between the parents' mean value profile scores of high self-concept children and the parents' mean value profile scores of low self-concept children.
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CHAPTER III

RESULTS

Presentation of Data

In order to test the first hypothesis, that the difference between the mothers' and fathers' self-concept scores was non-significant, the $t$ test was employed. The level of significance required was .05. The results are presented in Table I, where $\bar{X}_1$ indicates the mothers' mean self-concept score and $\bar{X}_2$ indicates the fathers' mean self-concept score.

TABLE I
MEANS AND STANDARD DEVIATIONS BETWEEN THE MOTHERS' AND FATHERS' SELF-CONCEPT SCORES

<table>
<thead>
<tr>
<th>$\bar{X}_1$</th>
<th>$\sigma_1$</th>
<th>$\bar{X}_2$</th>
<th>$\sigma_2$</th>
<th>$t$</th>
<th>$P$</th>
</tr>
</thead>
<tbody>
<tr>
<td>339.93</td>
<td>31.19</td>
<td>343.39</td>
<td>30.13</td>
<td>.4153</td>
<td>N.S.</td>
</tr>
</tbody>
</table>

To test the second hypothesis, that parents have higher self-concepts than their children, another $t$ value was determined to test the difference between the parents' combined mean self-concept scores and the mean of the children's self-concept scores at the .05 level. The results are presented
in Table II, where $\bar{X}_1$ indicates the parents' combined mean score and $\bar{X}_2$ indicates the children's score.

**TABLE II**
MEANS AND STANDARD DEVIATIONS BETWEEN PARENTS' AND CHILDREN'S SELF-CONCEPT SCORES

<table>
<thead>
<tr>
<th>$\bar{X}_1$</th>
<th>$\sigma_1$</th>
<th>$\bar{X}_2$</th>
<th>$\sigma_2$</th>
<th>$t$</th>
<th>$P$</th>
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<tr>
<td>341.39</td>
<td>22.84</td>
<td>319.18</td>
<td>33.82</td>
<td>2.3234</td>
<td>.05</td>
</tr>
</tbody>
</table>

The third hypothesis was that parents of children with high self-concepts will differ significantly from parents of children with low self-concepts with respect to their values. Again a $t$ was used to test the differences between the mean profile value scores of the two parent groups at the .05 level where the two groups have unequal numbers. The results are presented in Table III, where $\bar{X}_1$ indicates the mean profile value score of the parents of high self-concept children and $\bar{X}_2$ indicates the mean profile value score of parents of low self-concept children.

**TABLE III**
DIFFERENCES BETWEEN THE MEAN PROFILE VALUE SCORES OF PARENTS OF HIGH SELF-CONCEPT CHILDREN AND LOW SELF-CONCEPT CHILDREN

<table>
<thead>
<tr>
<th>$N_1$</th>
<th>$N_2$</th>
<th>$\bar{X}_1$</th>
<th>$\bar{X}_2$</th>
<th>$t$</th>
<th>$P$</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>22</td>
<td>13.07</td>
<td>58.77</td>
<td>.2108</td>
<td>N.S.</td>
</tr>
</tbody>
</table>
Discussion of Results

It was predicted and confirmed that the difference between mothers' and fathers' self-concept scores is nonsignificant. The significant difference between parents' and children's self-concept scores is in the expected direction. The third hypothesis was not statistically confirmed. This suggests that the values of parents do not differ in a way that is related to the child's self-concept.

This study has several limitations which may have affected the outcome. First, the selectivity of the subjects used in this study may have biased the results. The sample of families participating in the study are homogeneous with respect to locality, socioeconomic bracket, religious affiliation, and familiarity with the experimenter. Although no figures were collected as to the proportions of the sample involved, it is known that several of the families were employed by the same aerodynamic company and belonged to one of three Methodist Churches in the area. These factors may have contributed to the lack of significant differences in values between the two parental groups in the third hypothesis. The small number of families participating in this study would necessarily limit any generalizations.

Another limitation is found in the measures of self-concept and the values used in this study. The total positive self-concept score was used without respect to analysis
into subscores, self-criticisms, conflict, consistency, variability, and defensiveness. The subscales differ with respect to the sex of the individual. Females tend to score higher on some self-concept subscales. Thus, significant differences between mothers and fathers might have been found if the total positive self-concept score had been broken into its subscales.

Values, as measured by the Study of Values, may not provide fine enough discriminations within each of the six values investigated to permit significant differences between groups after these groups are matched by locality and occupation. Another characteristic of the Study of Values that limits its effectiveness in making finer discriminations between its six value scores is its interdependency of values. Thus a high score on one value requires an offsetting low score on other values.

Similarity of values has been found to be significantly high between husbands and wives, and this correlation increases as they grow older together (2). Thus it may be hypothesized that parents of youth have become more unified in their values and that the unified front may contribute to parents having a higher self-concept than their children.

The results of this study tend to corroborate the related theories reviewed in the literature. However, further studies designed to overcome the limitations of this study would be
necessary for greater validity and to permit reliable generalizations.
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CHAPTER IV

SUMMARY AND CONCLUSIONS

Twenty-eight families served as subjects to explore the relationship between the self-concepts and values of parents with their children. Families were selected with children in the seventh to twelfth grade age bracket. Since previous studies (1, 2, 3) suggest that adolescence is a time of re-defining conceptions about one's self in relation to persons, values, groups, and institutions that constitute one's environment, it was hypothesized that parents have higher self-concepts than their children. Likewise, it was hypothesized that parents of children with high self-concepts will differ significantly from parents of children with low self-concepts with respect to their values.

The Tennessee Self Concept Scale was used to measure self-concept, and the Allport-Vernon-Lindzey Study of Values was used to obtain a profile of the parents' values. Mothers and fathers were not found to differ significantly in their self-concepts, and their scores were thus combined to yield a mean self-concept score for parents. In support of the second hypothesis, parents were found to have significantly higher self-concepts than their children. Lack of significant
differences in the mean profile value scores of parents of children with high and low self-concept scores refutes the third hypothesis.

It is suggested that one of the major difficulties encountered in this study was the small size of the sample. A larger sample may not have added much significance to the first hypothesis but may have been significant to the third hypothesis. A further limitation of this study was the lack of an adequate, realistic method of measuring self-concept and values. Intrameasure dependencies, consistencies, and subscales were not adequately calculated and controlled in the self-concept score, and likewise, a method for providing a finer discrimination among values appears necessary.

In spite of the methodological handicaps, this study does point to a few tentative conclusions. Parents' self-concepts appear to be higher and more stabilized than their adolescent children. This may be a function of the length of time they have lived together. Children of this age group who are forming new identifications and assimilating new values do not appear to be highly influenced by their parents' values in developing their own unique self-concept, as self-concept and values were measured in this study. This study also illustrates the difficulties that can be encountered when dealing with such constructs as self-concept and values. In conclusion, it may be said that self-concept theories and
values may be significant in determining behavior; however, this study found that the present measures of such constructs are insufficient.
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APPENDIX A

TDMH - FORM SS CONCEPT SCALE

INSTRUCTIONS

On the top line of the separate answer sheet, fill in your name and the other information except for the time information in the last three boxes. You will fill these boxes in later. Write only on the answer sheet. Do not put any marks in this booklet.

The statements in this booklet are to help you describe yourself as you see yourself. Please respond to them as if you were describing yourself to yourself. Do not omit any item! Read each statement carefully; then select one of the five responses listed below. On your answer sheet, put a circle around the response you chose. If you want to change an answer after you have circled it, do not erase it but put an X mark through the response and then circle the response you want.

When you are ready to start, find the box on your answer sheet marked time started and record the time. When you are finished, record the time finished in the box on your answer sheet marked time finished.

As you start, be sure that your answer sheet and this booklet are lined up evenly so that the item numbers match each other.

Remember, put a circle around the response number you have chosen for each statement.

<table>
<thead>
<tr>
<th>Completely false</th>
<th>Mostly false</th>
<th>Partly false</th>
<th>Mostly true</th>
<th>Completely true</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

You will find these response numbers repeated at the bottom of each page to help you remember them.
1. I have a healthy body ........................................... 1 5
3. I am an attractive person ........................................... 3 5
5. I consider myself a sloppy person ................................. 5 5
19. I am a decent sort of person ...................................... 19 5
21. I am an honest person ............................................. 21 5
23. I am a bad person ................................................ 23 1
37. I am a cheerful person ............................................. 37 8
39. I am a calm and easy going person .............................. 39 6
41. I am a nobody ..................................................... 41 1
55. I have a family that would always help me in any kind of trouble .................................................. 55 5
57. I am a member of a happy family .................................. 57 6
59. My friends have no confidence in me ............................. 59 1
73. I am a friendly person ............................................. 73 5
75. I am popular with men ............................................. 75 3
77. I am not interested in what other people do .................. 77 2
91. I do not always tell the truth .................................... 91 2
93. I get angry sometimes ............................................. 93 1

Completely false Mostly false Partly false Mostly true Completely true
Responses-- partly true

1 2 3 4 5
<table>
<thead>
<tr>
<th>Item No.</th>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>I like to look nice and neat all the time</td>
</tr>
<tr>
<td>4</td>
<td>I am full of aches and pains</td>
</tr>
<tr>
<td>6</td>
<td>I am a sick person</td>
</tr>
<tr>
<td>20</td>
<td>I am a religious person</td>
</tr>
<tr>
<td>22</td>
<td>I am a moral failure</td>
</tr>
<tr>
<td>24</td>
<td>I am a morally weak person</td>
</tr>
<tr>
<td>38</td>
<td>I have a lot of self-control</td>
</tr>
<tr>
<td>40</td>
<td>I am a hateful person</td>
</tr>
<tr>
<td>42</td>
<td>I am losing my mind</td>
</tr>
<tr>
<td>56</td>
<td>I am an important person to my friends and family</td>
</tr>
<tr>
<td>58</td>
<td>I am not loved by my family</td>
</tr>
<tr>
<td>60</td>
<td>I feel that my family doesn't trust me</td>
</tr>
<tr>
<td>74</td>
<td>I am popular with women</td>
</tr>
<tr>
<td>76</td>
<td>I am mad at the whole world</td>
</tr>
<tr>
<td>78</td>
<td>I am hard to be friendly with</td>
</tr>
<tr>
<td>92</td>
<td>Once in a while I think of things too bad to talk about</td>
</tr>
<tr>
<td>94</td>
<td>Sometimes, when I am not feeling well, I am cross</td>
</tr>
</tbody>
</table>

Completely false  Mostly false  Partly false  Mostly true  Completely true  partly true

1  2  3  4  5
<table>
<thead>
<tr>
<th>Item No.</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>I am neither too fat nor too thin</td>
</tr>
<tr>
<td>9</td>
<td>I like my looks just the way they are</td>
</tr>
<tr>
<td>11</td>
<td>I would like to change some parts of my body</td>
</tr>
<tr>
<td>25</td>
<td>I am satisfied with my moral behavior</td>
</tr>
<tr>
<td>27</td>
<td>I am satisfied with my relationship to God</td>
</tr>
<tr>
<td>29</td>
<td>I ought to go to church more</td>
</tr>
<tr>
<td>43</td>
<td>I am satisfied to be just what I am</td>
</tr>
<tr>
<td>45</td>
<td>I am just as nice as I should be</td>
</tr>
<tr>
<td>47</td>
<td>I despise myself</td>
</tr>
<tr>
<td>61</td>
<td>I am satisfied with my family relationships</td>
</tr>
<tr>
<td>63</td>
<td>I understand my family as well as I should</td>
</tr>
<tr>
<td>65</td>
<td>I should trust my family more</td>
</tr>
<tr>
<td>79</td>
<td>I am as sociable as I want to be</td>
</tr>
<tr>
<td>81</td>
<td>I try to please others, but I don't overdo it</td>
</tr>
<tr>
<td>83</td>
<td>I am no good at all from a social standpoint</td>
</tr>
<tr>
<td>95</td>
<td>I do not like everyone I know</td>
</tr>
<tr>
<td>97</td>
<td>Once in a while, I laugh at a dirty joke</td>
</tr>
</tbody>
</table>

Responses—

<table>
<thead>
<tr>
<th>Completely false</th>
<th>Mostly false</th>
<th>Partly false and partly true</th>
<th>Mostly true</th>
<th>Completely true</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
8. I am neither too tall nor too short ......... 8
10. I don't feel as well as I should ........... 10
12. I should have more sex appeal ............ 12
26. I am as religious as I want to be ........... 26
28. I wish I could be more trustworthy ........ 28
30. I shouldn't tell so many lies .............. 30
44. I am as smart as I want to be ............. 44
46. I am not the person I would like to be ...... 46
48. I wish I didn't give up as easily as I do .... 48
62. I treat my parents as well as I should (Use past tense if parents are not living) ........... 62
64. I am too sensitive to things my family say ... 64
66. I should love my family more ............. 66
80. I am satisfied with the way I treat other people . 80
82. I should be more polite to others ........... 82
84. I ought to get along better with other people ... 84
96. I gossip a little at times .................. 96
98. At times I feel like swearing ............... 98

Completely Mostly Partly false Mostly Completely
Responses-- false false false and true true
partly true
1 2 3 4 5
13. I take good care of myself physically .......... 13
15. I try to be careful about my appearance .......... 15
17. I often act like I am "all thumbs" ............... 17
31. I am true to my religion in my everyday life ...... 31
33. I try to change when I know I'm doing things that are wrong ................. 33
35. I sometimes do very bad things ................. 35
49. I can always take care of myself in any situation . 49
51. I take the blame for things without getting mad .. 51
53. I do things without thinking about them first ... 53
67. I try to play fair with my friends and family ... 67
69. I take a real interest in my family ............... 69
71. I give in to my parents (Use past tense if parents are not living) ............... 71
85. I try to understand the other fellow's point of view ........................................ 85
87. I get along well with other people ............... 87
89. I do not forgive others easily ................. 89
99. I would rather win than lose in a game .......... 99

Responses--

<table>
<thead>
<tr>
<th></th>
<th>Completely false</th>
<th>Mostly false and partly true</th>
<th>Partly false and partly true</th>
<th>Mostly true</th>
<th>Completely true</th>
</tr>
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<tbody>
<tr>
<td>Item No.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Item No.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>I feel good most of the time</td>
</tr>
<tr>
<td>16</td>
<td>I do poorly in sports and games</td>
</tr>
<tr>
<td>18</td>
<td>I am a poor sleeper</td>
</tr>
<tr>
<td>32</td>
<td>I do what is right most of the time</td>
</tr>
<tr>
<td>34</td>
<td>I sometimes use unfair means to get ahead</td>
</tr>
<tr>
<td>36</td>
<td>I have trouble doing the things that are right</td>
</tr>
<tr>
<td>50</td>
<td>I solve my problems quite easily</td>
</tr>
<tr>
<td>52</td>
<td>I change my mind a lot</td>
</tr>
<tr>
<td>54</td>
<td>I try to run away from my problems</td>
</tr>
<tr>
<td>68</td>
<td>I do my share of work at home</td>
</tr>
<tr>
<td>70</td>
<td>I quarrel with my family</td>
</tr>
<tr>
<td>72</td>
<td>I do not act like my family thinks I should</td>
</tr>
<tr>
<td>86</td>
<td>I see good points in all the people I meet</td>
</tr>
<tr>
<td>88</td>
<td>I do not feel at ease with other people</td>
</tr>
<tr>
<td>90</td>
<td>I find it hard to talk with strangers</td>
</tr>
<tr>
<td>100</td>
<td>Once in a while I put off until tomorrow what I ought to do today</td>
</tr>
</tbody>
</table>

Completely false | Mostly false | Partly false | Mostly true | Completely true
--- | --- | --- | --- | ---
1 | 2 | 3 | 4 | 5
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