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THE RELATIONSHIP BETWEEN ADOLESCENT SELF-DISCLOSURE AND ALIENATION

by

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ABSTRACT

The purpose of this study was to investigate adolescent patterns of self-disclosure and their relation to alienation. The aim was to examine the possibility that low levels of adolescent self-disclosure to parents may be related to psychological and social alienation.

As a method for the study An Inventory of Communication Patterns for High School Students (SDIA) and a shortened version of the Keniston Alienation Scale (KAS) were administered to a randomly sampled population of 206 Grade 8 to 12 students in Medicine Hat. A small sample of parents were also asked to validate their adolescent's responses on the SDIA and complete the KAS as they felt their son or daughter would respond. Scores of total self-disclosure and levels of alienation were calculated and correlated for each adolescent and for a sample of 25 students and parental estimations of self-disclosure and alienation were correlated with student reports.

The results indicated that there was no significant inverse relationship between adolescent alienation scores (KAS) and self-disclosure scores (SDIA) to specified targets including mother, father, same sex friend, and opposite sex friend. Girls reported

significantly higher disclosures than boys to all targets except father. Mothers received significantly higher frequencies of disclosure than father. The hypothesis that no significant difference would be observed between mean boys and girls alienation scores was rejected while the hypothesis of no significant difference of mean alienation scores between grades was supported.

No significant correlation was observed between adolescent self-disclosure scores and mother estimates but a significant correlation between adolescent and father estimates was observed. No significant correlation between students KAS scores and either parent estimates was observed.

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CHAPTER I

INTRODUCTION

Statement Of The Problem

> I believe that self-disclosure is the obverse of repression and self-alienation. Alienated man is not known by his fellows, he does not know himself, and he doesn't know his fellows. Self-disclosure appears to be the one means, perhaps the most direct, by which self-alienation is transformed into self-realization (Mowrer, 1964, p. 230).

The nuclear family in American society has been considered as a major social institution for developing realistic values and goals in youth. The threat of its gradual disintegration poses a problem of catastrophic proportions. Without the stability of family interaction the adolescent may be denied the experience and opportunity to develop a language for communicating deeply personal meanings within a context of adult models.

What adolescents talk about and to whom they talk may well determine their degree of self-realization. Through the social interaction of the adolescent in his environment he is able to develop and integrate new behaviors, knowledge and values. In a society so structured around the nuclear family unit, teenage-parent relationships become crucial.

Educational and counselling practices have tended

to deal with the adolescent in isolation from the family unit. Drug abuse, sexual deviance, alcoholism and the number of school dropouts are only a few of the symptoms of a basic alienation that seems to engulf our society.

The Purpose Of The Study

The purpose of this study is to investigate the relationship of alienation to a lack of meaningful self-disclosure within the family. Specifically, the study is attempting to answer the following questions:

1. Is there a relationship between the level of alienation of students and the level of students' self-disclosure to their parents?
2. Is there a difference between male and female levels of self-disclosure?
3. Does the level of self-disclosure vary as students proceed through school?
4. Is there a difference between male and female levels of alienation?
5. Does the level of alienation vary as they proceed through school?
6. To what extent are parents able to predict the level of their adolescent's alienation?

If some relationship can be observed between alienation and low levels of self-disclosure to parents, it seems logical as a means of reducing alienation for

the school counsellor to shift his function toward improving the function of parents as targets for adolescent self-disclosures. Such an approach might include seminars for parents to improve their interpersonal communication skills as a basic preventive approach within the structure of the family unit. The implication that working with parents rather than adolescents will be more effective and more consistent with the societal value of the family remains to be examined.

Modern comprehensive secondary schools have been characterized by a core curriculum and a diversified elective program supplemented by a diversified co-curriculum program of athletics, student government and social activities. In most, if not all, of the above cases the parents are excluded from direct involvement except as observers. Curriculum is changing so rapidly that parents find it impossible to cross the knowledge gap to say nothing of the social gap. Socializing adolescents within distinct grade levels tends to set up a horizontal rather than vertical social structure that gives precidence to the peer group. Vocational choices and economic pressures in a rapidly changing society imply that more attention should be paid to assisting parents in their performance as a socializing family unit. The educational systems must reintegrate the whole process of learning or they

may become little more than agents of institutional alienation.

Definition and Description of Terms

Adolescence: In this study adolescence is being defined as the transition period from childhood to adulthood or from dependence to independence. Physical maturation is only one aspect of the socializing process within the adolescent's world. The focus of this study is narrowed to the level of interpersonal communication in the family and peer group and associated attitudes of alienation during the ages of 13 to 19 or the equivalent grades of eight through twelve.

Self-disclosure: For purposes of this study, "self-disclosure" has been defined as a dimension of personality which refers to the extent to which an individual reveals personal and private information about himself as he relates to others. (West, 1969) Operationally West's (1969) Self-disclosure Inventory for Adolescents (SDIA) has been chosen to measure the topic, frequency and target of the self-disclosure.

Alienation: Alienation as a term encompasses a wide range of ideological viewpoints, frames of reference, empirical observations and modes of expression. Each branch of the human disciplines adds new insights and

multiplies the complexity of understanding the problem. In fact, it is difficult to avoid the conclusion that "alienation" is anything more than a catchword for a vast multitude of twentieth century discontentments (Tavis, 1951).

The broad concept of alienation lacks precise definition. ts measurement has no uniform conceptual base. Generalizability of research is difficult. Present measures may be orientated to an intellectual community by the use of self-report techniques which measure the extent of linguistic sensitizing of the individual to certain verbal expressions as a means of expressing his subjective state. Social conformity to an "alienated language" may be quite different from a non-verbal subjective state of alienation. The former may represent a high level of awareness of the human condition while the truly alienated may lack the verbal responses and awareness to describe his condition or respond to such linguistic cues.

Keniston (1965) states that "the concept of alienation in every variation suggests loss or absence of a previous or desirable relationship"; however, it requires further specification in at least four respects:

1. Focus: Alienation from what?
2. Replacement: What replaces the old relationship?

3. Mode: How is alienation manifest?
4. Agent: What is the agent of the alienation? (Keniston, 1965, p. 454)

The purpose of this study of necessity restricts the range of alienation that can be discussed. Alienation of the adolescent as it relates to the extent of his disclosures of self to others suggests an emphasis on the developmental estrangements from parents within the global concept of alienation.

For the purposes of this study Keniston's Shortened Alienation Scale (KAS) (Keniston, 1965) has been chosen as a basic definition of global alienation. It reflects the attitudes of college youth that were identified by Keniston as highly alienated. In its original form it included the following variables in the form of subscales; however, to gain appropriateness for a mid or early adolescent population it was shortened to 50 items (Appendix B). Included within the KAS are subscales which attempt to measure such aspects of alienation as distrust, pessimism, avowed hostility, interpersonal alienation, cultural alienation, self-contempt, vacillation subspection, outsider and unstructured universe. According to Keniston (1965) these characteristic attitudes constitute an operational definition of the "alienation syndrome" upon which this study is based.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

Theoretical and empirical studies reviewed in this Chapter suggest a relationship between self-disclosure and alienation. They also suggest a possible source of alienation as developmental in an interpersonal sense. Literature within this context is hereby reviewed.

Adolescence

Friedenberg (1959) defines adolescence as much more than a physical process or period of sexual maturation.

> It is also - and primarily - a social process, whose fundamental task is clear and stable self-identification. ... Adolescence is the period during which a young person learns who he is, and what he really feels. It is the time during which he differentiates himself from his culture, though on the culture's terms. It is the age at which, by becoming a person in his own right, he becomes capable of deeply felt relationships to other individuals perceived clearly as such. (p. 17, 29)

Sociologically, adolescence is a transition period from childhood to adulthood, from dependence to independence. Biologically, pubescence refers to the more restricted concept of sexual maturation. Adolescence, however, is a broader more inclusive term referring to the socializing period when new roles and behaviors are learned.

Fromm (1955) claims this interaction with a community of others is a "state of constant and unavoidable disequilibrium (p.30)". Mogar (1969) refers to this social learning by saying that

> Learning is an unitary phenomenon (interrelated experiences) involving the whole person (motives and emotions, ego resources) as an active agent in the learning process. Ego development, moral development, and capacity for change are interrelated aspects of self-growth in which modeling and identification, reward and punishment, contribute greatly to outcome or terminal status. (p. 33)

Kiel (1964) claims that the need to establish and preserve a desired self-image or self-identity during adolescence is a universal condition of adolescence. The acquisition of ego-identity (Erikson, 1963) is the basic task of the adolescent. The youth shifts his identification toward his peer group and away from the dominance and intrusion of his parents value system. In the peer group the youth attempts to project and test his own diffuse and undifferentiated ego in order to clarify and reflect upon his own self-concept and identity.

Lewin (Muuss, 1968) refers to the adolescent as a "marginal man" in the transition from childhood to adulthood. During the transition the adolescent experiences a continuous conflict between various attitudes, values, ideologies and styles of living. Friedenberg (1959)

claims that conflict between the adolescent and his world is a necessary dialectic which leads to a higher synthesis in the youth's adulthood and participation in society. Repression of conflict merely avoids the process of self-definition and progression through the developmental tasks of adolescence outlined by Havighurst (Muuss, 1968). Accepting ones biological development, forming new relationships with both sexed agemates, preparing for marriage and family life, achieving emotional and economic independence from parents, and preparing for occupational and civic responsibilities requires a dialectic of the adolescent with his world. The parent is the most significant representative of that world.

Self-disclosure

Psychotherapeutic literature has given a good deal of attention to the necessary conditions for a therapeutic interpersonal relationship. Rogers (1958) refers to congruence, unconditional positive regard, and empathy as necessary conditions of the therapeutic process. Others refer to openness (Dreyfus, 1967), transparency (Jourard, 1964), confession (Mowrer, 1964), awareness (Perls et al, 1951), and self-actualization (Maslow, 1964) as characteristics of the fully functioning person.

Jourard (1964) claims that "no man can come to know himself except as an outcome of disclosing himself to another person (p. 5)". When the family, in particular the parents, fail to provide this important socializing role in the adolescent's development, self-realization may well be frustrated. Both the frequency and level of self-disclosure can be considered important indicators of the quality of the relationship. If an adolescent fails to experience what Jourard (1964) calls a "transparent relationship" it seems logical to conclude that the adolescent's disclosures will

> reflect, not ... spontaneous feelings, thoughts, and wishes, but rather pretended experience which will avoid punishment and win unearned approval. We say that we feel things we do not feel... that we did things we did not do... that we believe things we do not believe. When self-alienation, which I believe is the consequence of what I call pseudo-self-disclosure, has proceeded far enough, the individual loses his soul, literally (p. 11).

While Jourard (1964) has claimed that estrangement of self-alienation is the root of the neurotic personality of our time, Mowrer (1964) echoes these words by saying,

> Self-alienation is a sickness which is so widely shared that no one recognizes it. It means that an individual is estranged from his real self (p. 1).

From these theoretical viewpoints and others (Fromm, 1955; Keniston, 1965, 1968; Perls et al, 1951)

the dicotomizing of cognition and affect, mind and body, and private and public experience seems to be an agent of alienation by separating one from significant awareness of self and interpersonal relationships. If self-disclosure is in fact the obverse of self-alienation in the adolescent, it seems that reintegration of the personality is closely related to his communication with significant others, particularly parents.

This does not counter the inevitability of developmental estrangements but is basic to the identification and modelling processes associated with learning a language of deeply personal meanings for coping with adult situations.

Mowrer (1964) claims that the act of concealment and suppression from others of the whole truth about oneself leads to an interpersonal dissociation which can only be restored through authentic self-disclosure or confession followed by restitution. Undisclosed guilt, he claims, is the basis of self-alienation. Congruent learning can only be restored in self-revelation, for which the individual is responsible. In terms of information processing theory, the burden of incongruous encoding provides for the individual a cancerous stress and diversion from productive learning. Only through a

congruent perception and expression of awareness can a person expose himself to the differential reinforcements necessary for growth and development of a well integrated being.

Self-disclosure (Jourard, 1964, 1968), social accessibility (Rickers-Ovsiankina, 1956), revealingness (Crowne and Marlowe, 1964) and openness (Dreyfus, 1967) are conceptually similar constructs related to personality cognitive style and interpersonal processes.

Social accessibility as examined by Rickers-Ovsiankina (1956) suggests that the more personal or intimate the psychological meaning of an activity, a thought or wish the more central is its location within the personality structure. This suggests that disclosure of personal matters will take place only under certain circumstances and implies a progressive stratification of inner personal regions. This stratification is probably influenced considerably by the attitudes of parents.

Reception learning (Ausubel, 1968) pays a great deal of attention to the cognitive structure in terms of the decoding and symbolic representation of reality. Objective reality is assumed to exist independent of the perceiver. It consists of "things just as they are",

independent of the perceiver; subjective reality refers to the phenomenal reality consisting of "things" as they are perceived to be (fig. 1)". The accuracy of this decoding process determines the awareness (Perls et al, 1951) or the perceptual congruence of Rogers (1959).

In learning theory perception is a function of the cognitive structure and availability of anchoring ideas while awareness is a function of retreaval and matching rejevant codes. (Ausubel, 1968)

In contrast to the perception of objective reality, presentation of self in a social context can be likened to a theatrical performance (Goffman, 1959). This "presented reality" must be distinguished from the objective "things as they really are" and the phenomenal "things as they are perceived to be". The process of encoding, in a like manner to that of decoding, is subject to denial and distortion. Goffman (1959) claims that such selection, denial, and misrepresentation may be the product of extensive patterns of conscious social learning. Much of this learning is probably subject to the laws of reinforcement (Bandura and Walters, 1963).

Objective Reality	-decoding->	Phenomenal Reality	-encoding->	Presented Reality

FIGURE 1

The individual person as distinct from object reality and presented reality may be identified as a distinct part of total reality. It is being capable of self-awareness. West (1968) distinguishes between the "objective self", the "phenomenal self" and the "presented self". The objective self seems synonomous with Horney's "real self" and Perls' beliefs, thoughts and worries. The phenomenal self is often referred to as the "self concept", "self structure" or "concept of self" (Rogers, 1959). Precise identification of such a concept is empirically illusive except to imply an awareness characterized by contact, sensing excitement, and Gestalt formation (Perls et al, 1951).

Goffman (1959) refers to the "presentation of self" and Jourard (1964) coined the term "public self" to describe the fabricated version of self that the individual presents to others for the sake of favorable evaluations. The public self is described by Goffman as a performer or harried fabricator of impressions and the private self as a character or figure whose spirit possesses the qualities that each performance evokes. He further claims that

> this self - is a <u>product</u> of a scene that comes off, and is not a <u>cause</u> of it. The self, then, as a performed character, is not an organic thing that has a specific

> location, whose fundamental fate is to be born, to mature, and to die; it is a dramatic effect arising diffusely from a scene that is presented, and the characteristic issue, the crucial concern, is whether it will be credited or discredited (Goffman, 1959, p. 253).

This process of self-disclosure assumes that the adolescent "is a gregarious organism and dependent upon others for the satisfaction of his needs ... and favorable evaluations by others (West, 1968, p. 1)". The child very early learns to withhold certain information about himself because of the painful consequences to which disclosure may lead.

Levin and Gergin (1969) observed a linear relationship between the amount of information received and provided with increased revealingness having a strong impact on the absolute amount received. However, Fitzgerald (1963) noted that too great an acceleration or deceleration of the rate may retard or sever the developing relationship.

Worthy, Gary, and Kahn (1969) found some basis for the reciprocity hypothesis based on social exchange theory. Ss that were locked into interactions tended to disclose more intimate information to those from whom they had received more intimate information. The authors inferred that self-disclosure functions as a reward which

provides freedom to reply with equally intimate disclosures. Jourard (1959) also found that dyads tended to develop around mutual closeness and intimacy. He also noted that self-disclosure produces consequences for either weal or woe. Disclosure seems to be dependent upon the expected consequences.

Doster and Strickland's (1969) study of parental reinforcement and patterns of verbal expression concluded that childs Ss from low-nuturant homes disclose more to friends than to parents with the reverse being the case for Ss perceiving their parents as nuturant.

Mullaney (1964) reported that the low disclosure group in his study revealed less in the personal areas of money, body, and personality and perceived their father's discipline as lax. The high group tended to center affection on the father and mother equally while the low group were more "mother oriented". The low group reported significantly less use of family ceremonies and joint family ventures. Both Mullaney and Jourard suggest that the amount of disclosure in a given situation depends upon the relationship between the one receiving the disclosure and the one disclosing.

In a college sample, Jourard (1964) found that religiosity as related to the degree of closeness to

parents among the late teens but became more independent as the child became older.

In what might be considered an attempt to develop construct validity, Halverson and Shore (1969) used a modified Jourard Self-disclosure Questionnaire (JSDQ) with a sample of 53 Peace Corps trainees being trained for teaching in East Africa. They found correlations between self-disclosure and cognitive complexity of (.33, $p<.05$), authoritarianism (-.34, $p<.05$) and peer sociogram nominations (.30, $p<.05$).

While measures of authoritarianism, conceptual complexity and peer nominations seem to be operationally and conceptually independent they "indicate a substantial degree of convergent construct validity for the interpretation of self-disclosure within a framework of interpersonal flexibility and openness (Halverson & Shore, 1969, p. 216)". They also reflect a mutuality and equality in relationships which makes unilateral interaction of a dominant or submissive role unnecessary. They also noted a relationship between self-disclosure and interpersonal flexibility (.36, $p<.01$) and general adaptability (.41, $p<.01$) with the two latter measures correlating at the .77 level ($p<.01$). They infer from this that there is some process dimension underlying social accessibility

which has to do with behavioral plasticity as well as openness.

Jourard (1969) found a shift in patterns of self-disclosure and touchability in college students between the age of 19 and 22. Both men and women reported nearly three times more physical contact exchange in relation to closest opposite sex friends than to parents. Equation of physical contact with sexuality was attested by the greatest amount of physical contact occurring in opposite sex relationships. However, he noted in his sample that the two measures of intimacy, self-disclosure and body contact, were virtually independent.

The validity of Jourard's findings that the two modes of interpersonal relatedness, self-disclosure and touching are virtually independent in the sense of "being close", will require further investigations in terms of adolescent dating behavior. He continues,

> Evidently, the men can establish physical intimacy with a girl, yet keep their "selves" (their subjectivity) concealed, and vice versa. The women appear more disposed to "give" themselves physically and in the mode of verbal self-disclosure. Perhaps this integrity likewise makes them more vulnerable to hurt and deception (p. 49).

Several instruments using self-report techniques have been constructed to measure patterns of adult self-

disclosure (Jourard, 1964; Rickers-Ovsiankina and Kusin, 1958; Plog, 1965; Hurley and Hurley, 1969) with reference to content (aspect of self) and confidant (target person), but none seem appropriate for adolescents except for An Inventory of Communication Patterns for High School Students (SDIA) (West, 1969).

Although self-report techniques are difficult to validate, West (1969) has made a deliberate attempt to gain validity using the Rotter Incomplete Sentence Blank. Both instruments were administered to 60 adolescents in Grade 9 from the Edmonton school population. Independent ratings from three judges produced significant correlations ($p<.01$) as shown in Figure 2.

Target persons in order of popularity as confidants were, for both boys and girls, friends of the same sex, mothers, fathers, friends of the opposite sex, school counsellors, and finally teachers. This order is identical with that reported by Jourard and Lasakow (1958), Melikian (1962), Mullaney (1964) and Doster and Strickland (1969). Jourard (1964) reports that college students tend to disclose more to mothers than fathers with females disclosing more than males. Also self-disclosure to a specified person co-varies with liking for that person (Jourard and Landsman, 1959). As children got older they

RELIABILITY AND VALIDITY DATA FOR SDIA

SDIA Subscore Category	Test Retest Reliability	Split Half Reliability	Correlated with Rotter Revealingness Scores
	N = 50	N = 296	N = 60
Disclosure to mothers	.82*	.96*	.52*
Disclosure to fathers	.87*	.96*	.22
Disclosure to friends (male)	.92*	.97*	.23
Disclosure to friends (female)	.90*	.98*	.40*
Disclosure to teachers	.77*	.98*	.38*
Disclosure to counsellors	.83*	.98*	.10
Grand disclosure score	.84*	.97*	.52*

*Significance at .01 level

(West, 1969, p. 442)

FIGURE 2

tended to disclose less to their parents.

In a recent study West (1971) has attempted to validate the SDIA by gaining target-derived validations of subject reports. While no mean significant differences were observed parents and friends of the opposite sex tended to overestimate the relative extent of disclosures whereas friends of the same sex underestimated the extent of disclosures they received. The problem remains as to which gives the most objective report. West suggests that the subject derived data remains most objective since they are most able to respond to all targets.

Using a sample of boys and girls from Grades, 4, 6, 8, 10, and 12 Rivenbach (1971) found a similar preferred order of targets as in former college samples; however, he noted a stronger preference for self-disclosure to same sex targets than opposite targets. Males tended to disclose more to mother than to father. However, he did not find any significant mean differences between disclosures to mother and father. He noted a relatively constant level of disclosure to parents by females but an overall decrease by males with a sharp drop in Grade 8 and rise in Grade 10.

Alienation

Traditional approaches to the problem of alienation emphasize either the psychological or the sociological. Loken (1968) suggests five orientations to the problem: sociological, phenomenological, psycho-empirical, epistemological and psycho-cultural.

A purely psychological account of alienation implies an examination of the individual's life and personal pathology for the causes while a sociological account views alienation as a reaction to stresses, inconsistencies or injustices in the social order. Both must be understood together. Some distinction needs to be made between alienating conditions and estranged states. Merton (1957) says that these conditions may best be classified as anomie involving the "breakdown in the cultural structure, occurring when there is an acute disjunction between cultural norms and goals and the ... capacity of members of the group to act in accord with them (cited in Josephsen, 1962, p. 14)".

On the other hand the estranged states or alienation refers to the individual feeling or state of dissociation from self, from others, and from the world at large (Josephsen, 1962). While the estranged states of the individual may be functions of the alienating conditions within the society, the two should not be

confused. Anomie is an objective social concept while alienation is a subjective psychological state of separation from one's self or culture (Nettler, 1957; Patsula, 1968). MacIver (1950) sees anomie as a loss of the individual moral roots and ethical goals which make him responsive only to himself and responsible to no one.

Sociologists refer to social conditions which restrict or prevent individual development as anomie (Srole, 1956, 1965; Nettler, 1965; Mizruchi, 1964) when the societal norms regulating individual conduct have broken down or are no longer effective as rules for behavior. Others refer to this condition as an inter-related social and individual condition of alienation (Seeman, 1959; Hobarts, 1964; Dean, 1961; and Keniston, 1965, 1968) that includes conditions of powerlessness, meaninglessness, normlessness, isolation and self-estrangement.

Powerlessness is similar to the Marxian view that the worker has been alienated from control over decisions determining the outcomes of his behavior in such a way that reinforcement can no longer be perceived as a consequence of his own action but as a result of luck, chance, fate or some powerful forces outside himself.

Fromm (1955) sees alienation in a similar manner as,

> a mode of experience in which the person experiences himself as an alien ... He does not experience himself as the center of his world, as the creator of his own acts (p. 111).

This experience is not unlike that of the adolescent that sees his value in the family and school as an object or tool valued for its measured performance.

Merton's logic (1957) is that a social condition produces a psychological state which in turn produces deviant behavior; however, the psychological attitudes of the alienated must be recognized as social conditions themselves. The relationship is interactive rather than causal. Hobarts (1965) claims that the sources of alienation are found in the cultural condition of anomie involving a loss of value and normative consensus and a social structural condition of egoism. Meaning is a product of social consensus. Meaninglessness of social values and norms is experienced as the futility of attempting to do anything about the problem while structural egoism is experienced subjectively as loneliness. The individual continues to maintain his loneliness and egoism by considering himself powerless in the many relationships that he considers inconsequential. The

individual vaccilates between conformity and isolation. Conformity provides acceptance, understanding, and communication with estrangement to his authentic self. Membership in voluntary associations seems to be Hobart's main agent of reintegration.

Alienation always implies an object or focus from which someone is alienated. It implies the loss of something or some relationship that is important and that this loss is implicitly bad. Even the self-alienation or self-estrangement of Fromm, Horney and Mowrer, presupposes a "real self" or authentic self which the person or society has lost. Keniston (1965) notes that it is impossible to generalize one form of alienation to others without clearly asking the question, "alienated from what?"

Goffman's (1957) "alienation from interaction" seems to describe the adolescent's estrangement from the family and the involvement obligations of the conversational encounter. Alienative misinvolvement may come from any of the following:

(i) external preoccupation in which the individual neglects to maintain his focus of attention on the topic,

(ii) self-consciousness by which the individual may focus more than he ought on himself and how he is fairing,

(iii) interaction consciousness or improper concern with the way the interaction is proceeding

and his responsibility for the success of the conversation,

(iv) other-consciousness and the distraction from another participant as an object of attention.

The conversation between parent and child in embryo form may be used for either growth or alienation.

Alienation involves a process that begins with a feeling that others don't understand and results in an inability to communicate with others, reduced understanding and deepening isolation (Hobarts, 1965). With fewer attempts to communicate the alienated person begins to feel that no one else could possibly understand. In the case of the adolescent the ego may attempt to communicate something that he is perfectly confident of communicating but finds that he cannot make himself understood and progressively attempts fewer and fewer communcations. Correctly or incorrectly, he claims, "they won't understand anyway". He is caught in the process of alienation by his inability to communicate. This alienates him from others and from his own authentic self. As Hobarts claims that "escape from alienation involves either reintegration into a primary group, or reintegration of what one is with what one <u>really</u> is, or both (p. 94-95)". The family is the most important place where reintegration of the adolescent can take place.

Conversely, alienation implies a replacement of the lost object of relationship even if that replacement may involve apathy or detachment, rejection or open hostility. Keniston's (1965) classification of alienation is a classification of attitudes not of individuals. His alienation and conformity is related to Robert Merton's classification of forms of deviance and conformity attitudes rather than overt behavior. Similarly, Keniston (1965) suggests a continuum of two main foci of alienation: (1) behavioral norms, and, (2) cultural values. Behavioral norms are the common social expectations about the kind of behavior that is proper, appropriate, and legal in any society while cultural values refer to general conceptions of the desirable rather than specific expectations of behavior. It is possible to distinguish the adolescent violation of social norms and adolescent repudiation of cultural values upon which norms are built.

Repudiation of cultural values implies an alienation that is chosen by the self or at least whose agent is the self in contrast to other forms of alienation discussed by Fromm (1955), Seeman (1959) and Marx (Josephson, 1962) which focus on the alienating forces in the social structure. In the latter case the alienated are not aware of their condition.

The roots of alienation for the adolescent may

involve other attitudes related to cosmic outcastedness, developmental estrangements, self-estrangements and social alienation as integral parts of the cultural alienation of Keniston.

Cosmic outcastedness .

The possibility of man's estrangement from the Divine Order has been a dominant theme of all religions as is the prevention of this estrangement of man from God and God from man its central function. Keniston (1965) notes that previous western societies usually expressed cosmic outcastedness as a sense of religious outcastedness or fall from grace, loss of faith or estrangement from God; but in the twentieth century existentialism suggests a denial that the world has essential objective meaning. Man's answers to his questions of life become individual and private and often irrelevant and meaningless to other men. Truth becomes subjective experience beyond the realm of consensual validation of primary group relationships. This outcastedness almost inevitably

> leads to a sense of man's estrangement from his fellow men. Since meaning does not inhere in reality itself, it must be created by each man for himself. And since men are different from each other, the meaning each creates will differ from that of his fellows. The picture of the world we create out of the raw chaos of our sensory experience will be congruent not with the true structure of reality, but with the idiosyncratic accidents of our own lives. Therefore, when two men speak, their words will

> not mean the same thing; what one man experiences is never identical with what another experiences (Keniston, 1965, p. 455).

Tournier (1964) points to the consequence of this by saying

> But Sartre ... declares that, since there is no God, there are no normative values to which we can appeal, that there is neither good nor evil, and that there is no morality in the world that can prescribe for man one kind of behavior rather than another (p. 19)

During most periods of Western history Keniston (1965) claims,

> this sense of outcastedness has been buried and denied within a dominant sense of shared significance - most recently, the shared significance of Christian theology and symbolism (p. 456).

Barrett states that,

> In losing religion, man lost the concrete connection with a transcendent realm of being, he was set free to deal with this world in all its brute objectivity. But he is bound to feel homeless in such a world which no longer answered the needs of his spirit... To lose one's psychic container is to be cast adrift, to become a wanderer upon the face of the earth (cited in Josephson, 1962, p. 168).

Kierkegaard (Josephson, 1962) felt that the self could only be preserved by identification with God while Jaspers wrote, "What, in all the millenuims of human history and pre-history, no god has been able to do for man, man has done for himself" so that he has been able to "discern the true inwardness of being - until he shrinks

back in alarm from the void he has made for himself" (cited in Josephson, 1962, p. 15). The basic question is whether the freedom of western man from the restrictions of the medieval church can be measured against the terrible isolation and powerlessness of man accentuated under capitalism. In a society that makes education and technology a god and drugs and sex an escape from the former, has much been gained to remove man's basic alienation? If faith weakens or is destroyed within the onslaught of science and secularism, man is truly alone.

Devoid of the basic primary groups central to previous religious groups, the adolescent of modern time may well be struggling to find answers within a society that no longer recognizes the validity of such a search or has turned nature into a series of neutral objects which science can control.

As Keniston (1965) notes, the dominant theme of alienated students was "thrownness" into the world, inherent absurdity of existence, and difficulty in communion between men. In some cases the degree of outcastedness experienced seems proportional to their lives that sensitize them to it.

The myth of a scientific utopia presented by modern education implies an acceptance of a set of values

which if carried to its ultimate conclusion makes man unable to relate to any fixed reference points other than his own imagination of reality. With the aid of drugs, music, transcendental meditation the soul is able to explore a landscape desolate of norms. The soul may well tire of the search's futility, life may lose its value and result for many in anomic self-destruction. Durkheim (1897) claimed this situation was produced by an economic ethic that removed all limits from greed. Merton (1957) claimed it was a disjuncture between cultural norms and goals and capacities of individuals to act in accord with them. At the social level it explains the factors precipitating awareness of the condition but not the cause or remedy of the situation itself.

Bonhoeffer (1955) claims that,

> Shame is man's ineffaceable recollection of his estrangement from the origin; it is grief for this estrangement, and the powerless longing to return to unity with the origin (p. 20).

Much of the discussion of anomy and alienation functions much like shame that provides little more than a confirmation of the fact without any reconciliation. Transcendentalism, drugs, the occult, and many forms of spirit worship in youth reflect, in part at least, an attempt to transcend the human condition. Shame preserves man's condition against making any display of his relation

to God. Bonhoeffer says,

> Finally, man protects himself against any ultimate disclosure, he keeps his own secret even from himself when, for example, he refuses to become conscious of himself, in everything that arises within him (p. 22).

Shame prevents disclosure to God as does shame prevent disclosure of parent to child and child to parent. On the other hand it is difficult to conceive of self-disclosure without forgiveness that removes the need for shame.

Many an adolescent has based his religious faith in a God based on his membership of some religious primary group. As long as he cannot accept the existence of a personal God to whom he can relate in the context of forgiveness, shame retains his captivity in alienation and loneliness.

Developmental estrangements

"A sense of the loss in individual life of ties and relationships that can never be recreated" is called developmental estrangement by Keniston (1964). The birth trauma is a paradigm for succeeding estrangements of development, the loss of symbiotic dependenc and the illusion of egocentrality. Fantasies of omnipotence must be exchanged for responsibility and accountability to others. Sexual maturation demands integration of various

social roles into some coherent adult identity. At each new phase of development there is a dialectic between estrangement from the past and growth into the future. What happens when the adolescent-parent dialogue is frustrated, restricted or shifted prematurely toward peers?

Chronic social change tends to produce an identity crisis that prevents the individual from maintaining a sense of connectedness to past and future. A generational discontinuity develops as parents are considered irrelevant and obsolescent. The family as an emotional center breaks down when feeling is subordinated to the priorities of cognitive professionalism demanded by our technological society. The demands for cognitive competence has encouraged a division of life into increased differentiation, specialization, and efficiency which subordinates feeling as a force of independent value (Keniston, 1966). In the name of survival and progress the individual has few opportunities to develop defenses against the uncertainties of change.

Families become less a place of work and play which permits the adolescent to internalize the meaning of adulthood, maleness and femaleness, by identifying with parents and imitating their behavior. Withdrawal to

escapist communal living finds only temporary solace for their fragmented identity of maleness and femaleness. Keniston claims that when generational discontinuity is extreme the adolescent search for identity is complicated sometimes interrupted altogether.

Another central theme of the alienated is their failure to identify with their fathers (Keniston, 1965). The mothers idealization of her father accompanied by an explicit denigration of her husband's relative worth creates a mother-son alliance against father and a confusion or reversal of sex roles. A paternal abdication to meet the demands of the technical super system creates a vacuum of adult male influence in the family. The alienated tend to see their fathers as men that were broken by system, but rather than criticize their parents they tend to shift their attack to the whole of the social structure.

The alienated in Keniston's (1965) study may be described as detached observers who may reveal an active search for commitment but retreat from the obligations of involvement in the outcome. They consistently view their parents marriage as frustrated with the father's role split between a highly ethical, intellectually strong, honest and idealistic position and an unsuccessful, weak

and inadequate performance. Their affection and openness seemed more mother directed.

In a study by Reimanis (1965) memories of childhood experience and anomie seem related to socially disorganized and anxiety-generating discord between parents inability to identify with parents because of cold rejecting attitudes, lack of security due to high mobility and poor relationships.

In Gould's study (1969) alienation syndrom refers to a person's defensive rationalization and perception of others as hypocritical, selfish and uncaring to maintain the position of marginality. Davids (1955) refers to the inaccurate social apperception of the alienated that perceives others as being more alienated than they are. Their fragmented identity seems to exaggerate disabilities through morbid introspection much of which is based in their developmental history.

Rejection of paternal exemplars may bear causal importance for all alienated attitudes (Keniston, 1965); however, Watts et al (1969) found that activists in contrast to non-students in the Berkeley subculture did not reflect the same estrangement from parents.

Estrangement from the family was a characteristic of the Berkeley non-student subculture but not for student

activists. While both student activists and non-students scored high on anomie each seemed to express it differently. Some support was found in this study for the hypothesis that parents socialize or at least legitimize the "mode" of expression (Keniston, 1965) of the child.

Keniston (1965) observes the outlook of the individually alienated as a cult of the present emphasizing sensation and irrelevance of past and pessimism of the future. Fantasies of fusion with ultimate reality reflect a definition of self not by action, but by perception. Meaning is subjective awareness and the purpose for living is the creation of new experiences. Thus as the walls of perception crumble a break-through promises a fresh contact and fusion with nature, other people and themselves. Both the conscious desire for a differentiated identity and the fantasy of fusion reflects an ambivalence that is reluctant to make commitments. An ideology of alienation emerges based on the impossibility of certainty and the yearning for absolutes.

Other alienations involve proclivity to suicide (Nettler, 1965; Keniston, 1965) chemical addiction, poor marriage risks, psychic and somatic illnesses, social introversion, general distrust of others and apathy (Gould, 1969).

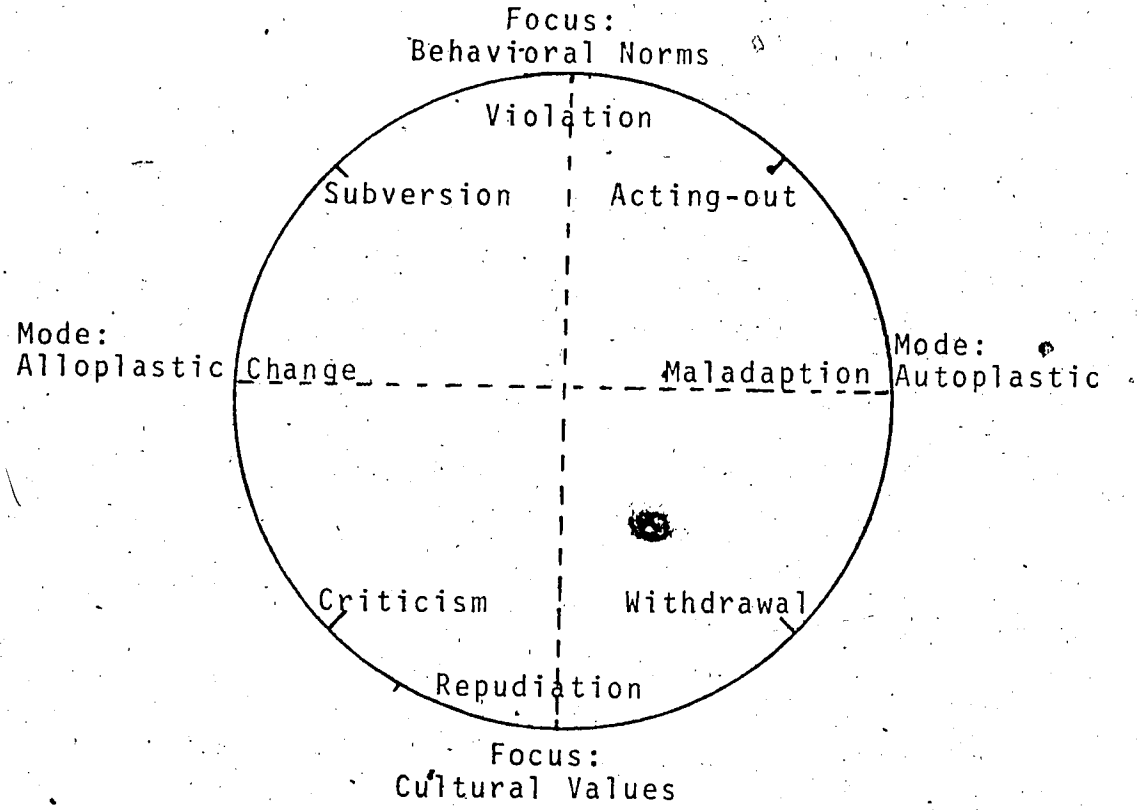
Alienation may be manifest primarily as alloplastic which attempts to change the world or autoplastic which involves self-transformation (Keniston, 1964). The former is the attitude of the activist involving change and the latter is that of the schizophrenic involving submission. In relation to behavioral norms it is a matter of adjustment whereas cultural values involve internalization. The person may violate or obey a behavioral norm; they may repudiate or confirm a cultural value (Figure 3). Circling the whole spectrum of alienated reactions it is important to observe by the mode in what area the focus of alienation is be it behavioral norms or cultural values. It is also important to note that it is a classification of attitudes not individuals which permits a variety of attitudes for any one individual. For this study low self-disclosure may be more closely related to the autoplastic segment of Keniston's model.

Among the alienated there seems to exist a polarization according to mode of expression that is reflected in a bimodal curve of activism-conformity or eunomia-anomie (Miller, 1966).

The possible implication of this process for the adolescent is a progressive restriction of personal

FIGURE 3

KENISTON'S VARIETIES OF ALIENATION



(Keniston (1965) p.469)

information from the parent at the time when their socializing influence is most necessary in the development of a stable identity. While developmental estrangement from parents is inevitable, a premature shift of self-disclosures to peers without a strong simultaneous relation to parents may well be related to alienation. It is an alienation from the deeply personal experience of their most significant adult models that leaves them without a language of awareness to deal with adult problems as they develop.

Identity formation during adolescence depends upon the equilibrium that is maintained between the socializing representative of adult society, the parents, and the integrative forces and values of the peer group.

CHAPTER III

EXPERIMENTAL DESIGN AND PROCEDURES

The procedure for the study involved the administration of the Inventory of Communication Patterns for High School Students (SDIA) and the Shortened Keniston Alienation Scale (KAS) to a randomly sampled population of Grades 8 through 12 in Crescent Heights High School, Medicine Hat, Alberta, (Appendix A, Table I). For each of 48 topics on the SDIA students were asked to respond to the question: How often have you discussed the following topics with certain people specified as mother, father, same sex friend, opposite sex friend? All answers were recorded on a specially prepared answer sheet identified by number only, for purposes of correlation with the scores on the Keniston Alienation Scale.

For each adolescent subject self-disclosure variables were represented by Figure 4. Each of the 48 items was classified according to aspects of self disclosed as represented by the columns. (West, 1968) Target persons can be scored on the basis of aspect of self and totals. Individual subjects will be examined for total self-disclosure (cell 35), total self-disclosure to mother (cell 25), to father (cell 26),

same sex friend (cell 27) and opposite sex friend (cell 28). Each of the responses were coded as follows: never - 0; hardly ever - 1; sometimes - 2; often - 3.

For each subject alienation scores were obtained by arranging the 50 items from the Shortened Keniston Alienation Scale in random order and assigning values as follows:

strongly disagree - 1; disagree - 2; mildly disagree - 3; unscorable or multiple responses - 4; mildly agree - 5; agree - 6; and strongly agree - 7.

Since the total scale score is a mean of 11 subscales and because some of the scales included negative items while others did not, the following formula was used to assure that all scale scores were positive with a range from 1.0 to 7.0 and a mid-point of 4.0:

$$\text{Mean Scale Score} = \frac{\Sigma(\text{positive items}) - \Sigma(\text{negative items})}{\text{Number of items in subscale}} + K$$

K = 8xnumber of negative items per subscale.

Such a formula as reported by Keniston in special instructions for scoring is intended to produce the same score as reversing each item individually.

The over-all alienation score was calculated as the mean of all individual scale scores. An over-all agreement score was also computed by calculating the

DESIGNATION OF SELF-DISCLOSURE VARIABLES

TARGET PERSON	Health and Physical Development	Self-centered Concerns	Boy-Girl relations	Home and family Relations	School	Money, Status Concerns	TOTALS
	ASPECTS OF SELF						
Mother	1	2	3		5	6	25
Father	7	8	9	10	11	12	26
Friend(male)	13	14	15	16	17	18	27
Friend(female)	19	20	21	22	23	24	28
TOTALS	29	30	31	32	33	34	35

FIGURE 4

absolute sum (adding rather than subtracting negative items) of all items on scales that had negative items. This score is a measure of acquiescent (agreeing) response set, since it reflects the set to agree or disagree with items regardless of reversed content.

Some lack of clarity in the scoring instructions regarding the interpretation of negative items in the scoring formula as negative phrasing or the opposite of alienation was observed. However, the scoring used had "7" represent high alienation and "1" represent low alienation.

A Pearson Product Moment Correlations was calculated between total disclosures to each target and the over-all alienation score of each student to answer Hypothesis I.

A two-way analysis of variance was used to test Hypothesis II - V.

A sample of 25 students was selected from the 206 students and their parents were contacted by a personal visit and asked to complete the SDIA by validating their adolescent's responses to them as targets. Both mother and father independently responded with their perception of the frequency of their adolescent's self-disclosures.

Each parent also completed the KAS "as they thought their son or daughter would respond". Correlations were then calculated between parental estimations and student scores on both the SDIA and KAS as a test for Hypothesis V. The accuracy of the parental estimations will be considered empathic accuracy.

Additional analysis of the self-disclosure data according to topic of category discussed with specified targets are reported in the Appendix.

HYPOTHESIS

With regard to the relationship between self-disclosure (SDIA) and alienation (KAS) scores for adolescents it is hypothesized that:

HYPOTHESIS I -

A significant inverse relationship will be observed between:

(a) total self-disclosure to mother scores and total alienation scores of each student

(b) total self-disclosure to father scores and total alienation scores for each student

(c) total self-disclosure scores and total alienation scores for each student.

HYPOTHESIS II -

No significant difference will be observed between male and female mean disclosure scores to:

(a) mother

(b) father

(c) same sex friend

(d) opposite sex friend

(e) total self-disclosure to specified targets.

HYPOTHESIS III -

No significant difference will be observed between the mean self-disclosure scores of each grade level to:

(a) mother

(b) father

(c) same sex friend

(d) opposite sex friend

(e) total self-disclosure to all specified targets.

HYPOTHESIS IV -

No significant difference will be observed between male and female mean total alienation scores of students from grade to grade.

HYPOTHESIS V -

No significant difference will be observed between the mean total alienation scores of students in each grade.

HYPOTHESIS VI -

No significant correlation will be observed between:

(a) parent reports of adolescent self-disclosures and adolescent self-reports for targets mother and father

(b) parent estimations of adolescent alienation and student total alienation scores (KAS).

CHAPTER IV

R E S U L T S

Analyses of the data were carried out as described in Chapter III. The first analysis involved Pearson Product Moment Correlations between total disclosure scores to mother, father, same sex friend, opposite sex friend and the over-all alienation score of the KAS for the total sample. A level of significance of <.05 was deemed necessary to accept the hypothesis.

Hypothesis I -

The results cited in Table I report that there was

(a) No significant inverse relationship between total self-disclosure to mother and total alienation scores. The relationship observed (-.129) reached the <.06 level of significance.

(b) No significant inverse relationship between total self-disclosure to father and total alienation scores.

(c) No significant inverse relationship between self-disclosure to same sex friend and total alienation scores.

(d) No significant inverse relationship between self-disclosure to opposite sex friend and total alienation scores.

TABLE I

PEARSON-PRODUCT MOMENT CORRELATIONS
AMONG SELF-DISCLOSURE SCORES
TO SPECIFIED TARGETS
AND
ALIENATION SCORES
(N = 206)

	(1) Mother	(2) Father	(3) S.S. Friend	(4) O.S. Friend	(5) Total	(6) KAS Agree-ability	(7) Alien-ation	KAS P:
1. Mother	1.00	.70*	.53*	.29*	.81*	-.05	-.13	.06
2. Father		1.00	.28*	.24*	.71*	-.07	-.11	.10
3. S.S. Friend			1.00	.55*	.78*	-.09	-.01	.89
4. o.s. Friend				1.00	.71*	-.06	-.08	.24
5. Total S.D.					1.00	-.03	-.11	.12
6. KAS Agreeability						1.00	.61*	.00
7. KAS Alienation							1.00	.00

* Significant at < .001

(e) No significant inverse relationship between total self-disclosure scores and total alienation scores.

(f) A significant relationship between agreeability or acquiesence on and the total alienation scores on the KAS. Agreeability and alienation scores correlated .612(<.001)

All of the correlations of self-disclosure and alienation were negative however only one self-disclosure to mother approached a significant level.

The second analysis of data involved a two-way analysis of variance between (i) mean self-disclosure scores by sex and (ii) mean self-disclosure scores by grade.

Hypothesis II -

The results cited in Table II report that there was:

(a) A significant difference between male and female mean disclosure scores to mother from grade to grade. Girls tended to disclose more to mother than boys at all grade levels.

(b) No significant difference between male and female mean disclosure scores to father from grade to grade.

(c) A significant difference between male and female

TABLE II A

TWO WAY ANALYSIS OF VARIANCE OF SELF-DISCLOSURE SCORES
TO SPECIFIED TARGETS
AND
ALIENATION SCORES

	df	Mother		Father		S.S. Friend		O.S. Friend		Total SD		Alienation	
		F	P	F	P	F	P	F	P	F	P	F	P
SEX (A)	1	41.09	.00*	.18	.67	43.41	.00*	7.56	.007*	28.09	.00*	8.15	.005*
GRADE (B)	4	1.62	.17	2.60	.03*	1.68	.16	5.27	.00*	2.66	.03*	.81	.52
A x B	4	.50	.73	1.27	.28	1.61	.17	1.25	.293	1.21	.30	.60	.66
ERROR	196												

*Significance level P = <.05

TABLE IIB

MEAN SELF-DISCLOSURE SCORES
FOR BOYS AND GIRLS TO VARIOUS TARGETS BY GRADE

	MOTHER		FATHER		SAME SEX FRIEND		OPPOSITE SEX FRIEND		TOTAL	
	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE
8	58	78	50	45	71	95	42	49	220	266
9	68	89	60	64	74	105	50	75	252	332
10	60	87	51	62	69	89	55	61	235	300
11	65	80	56	47	73	83	65	68	259	279
12	69	74	50	54	76	86	67	74	253	288

mean disclosure scores to same sex friends from grade to grade. Girls tended to disclose more to their same sex friends than boys did to theirs.

(d) A significant difference between male and female mean disclosure scores to opposite sex friends from grade to grade.

(e) A significant difference between male and female disclosure scores to all specified targets from grade to grade. Girls consistently reported higher frequencies of disclosure than boys in all grades.

Tables III and IV report that rank order of targets receiving the highest disclosures for girls were same sex friends, mother, opposite sex friends and father consistently for each grade except in Grade XI when fathers and opposite sex friends ranked equivalent.

The rank order of disclosures by targets for boys was same sex friend, mother, father, and opposite sex friend in Grade Eight and Nine. Opposite sex friends replaced father as third choice in Grade Ten and then became second most frequent target in Grade Twelve.

Hypothesis III -

The results in Table II also report that there was:

(a) No significant difference between mean disclosures

TABLE III

MEAN SELF DISCLOSURE SCORES FOR GIRLS
TO SPECIFIED TARGETS BY GRADE
N = 100
M = Mother; F = Father; SS = Same Sex Friend; OS = Opposite Sex Friend

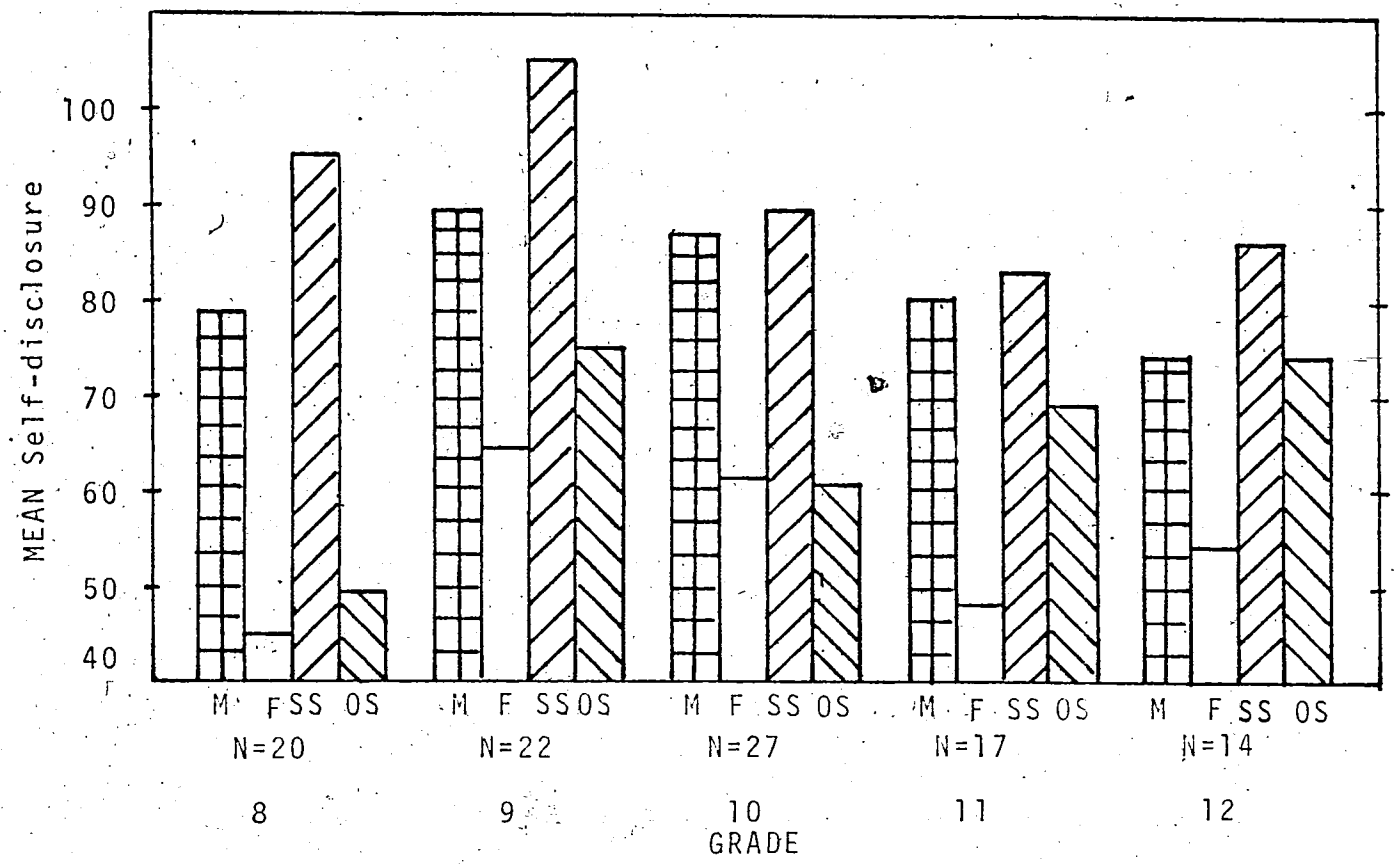
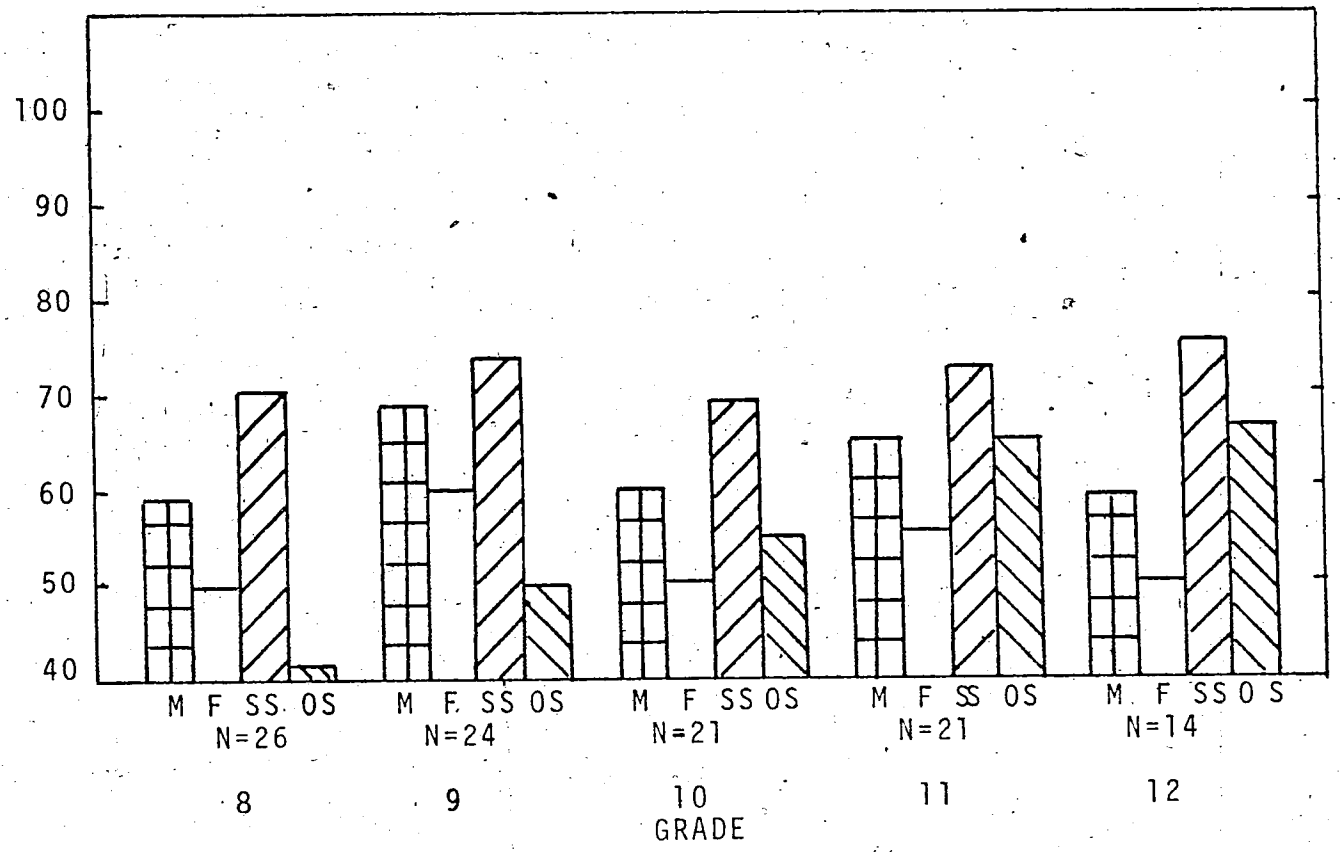


TABLE IV

MEAN SELF DISCLOSURE SCORES FOR BOYS
TO SPECIFIED TARGETS BY GRADE

N = 106

M = Mother; F = Father; SS = Same Sex Friend; OS = Opposite Sex Friend



to mother from grade to grade.

(b) A significant difference between mean disclosure scores to father from grade to grade. Grade Nine boys and girls and Grade Ten girls reported more frequent disclosures to father than did other grades.

(c) No significant difference between mean disclosure scores to same sex friends from grade to grade.

(d) A significant difference between mean disclosure scores to opposite sex friends from grade to grade.

(e) A significant difference between mean total disclosure scores to specified targets from grade to grade.

The relative levels of self-disclosure to each specified target are reported in Tables V - IX on the basis of raw scores obtained for pictorial presentation. We [illegible] (1973) suggests that raw scores rather than percentile scores be used except for interpretation.

Hypothesis IV -

Using the two-way analysis of variance reported in Table II, the conclusion was that a significant difference existed between alienation scores of males and females. Boys tended to report greater alienation in each grade than girls did (Table X).

TABLE V

MEAN SELF DISCLOSURE OF BOYS AND GIRLS TO MOTHER BY GRADE

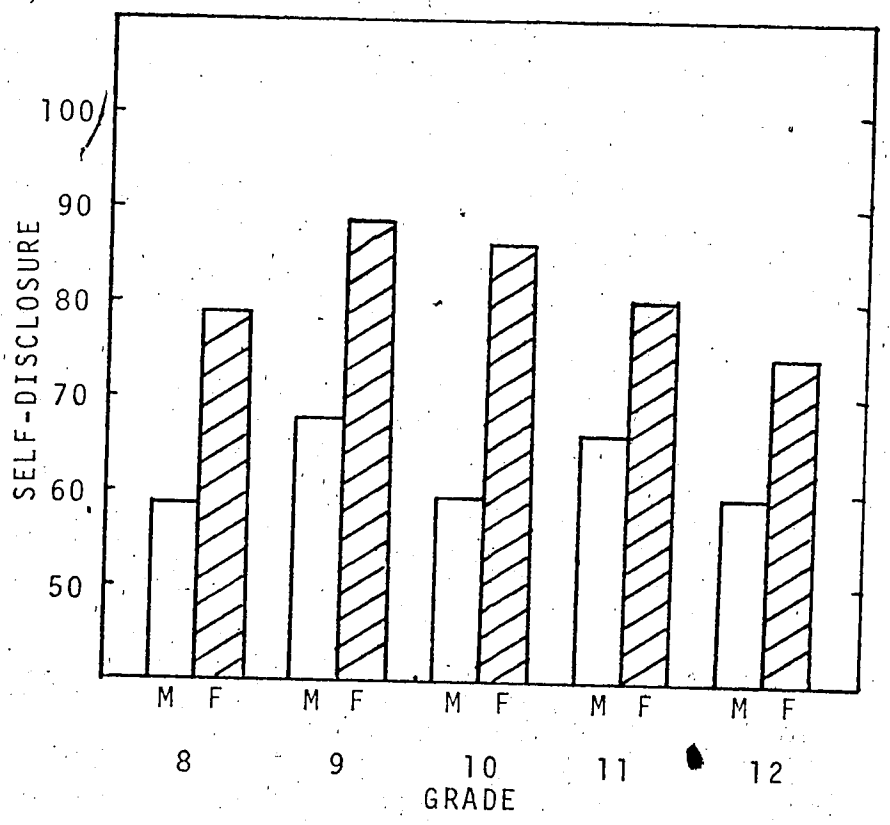


TABLE VI

MEAN SELF DISCLOSURE OF
BOYS AND GIRLS TO FATHER
BY GRADE

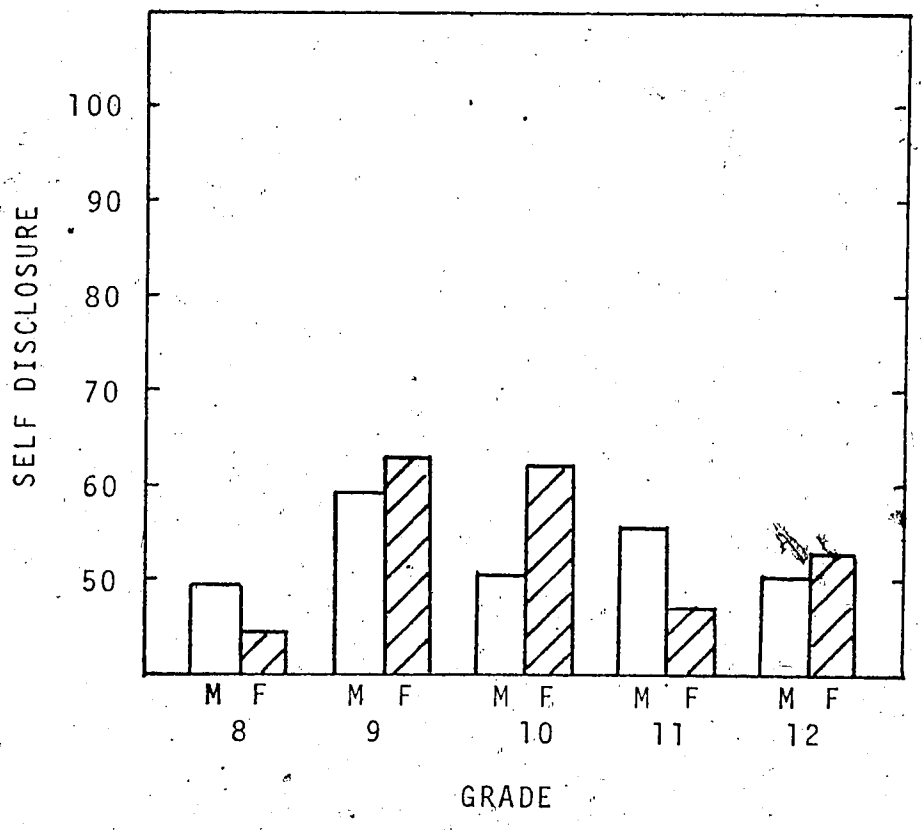


TABLE VII

MEAN SELF DISCLOSURE OF
BOYS AND GIRLS TO SAME SEX FRIENDS
BY GRADE

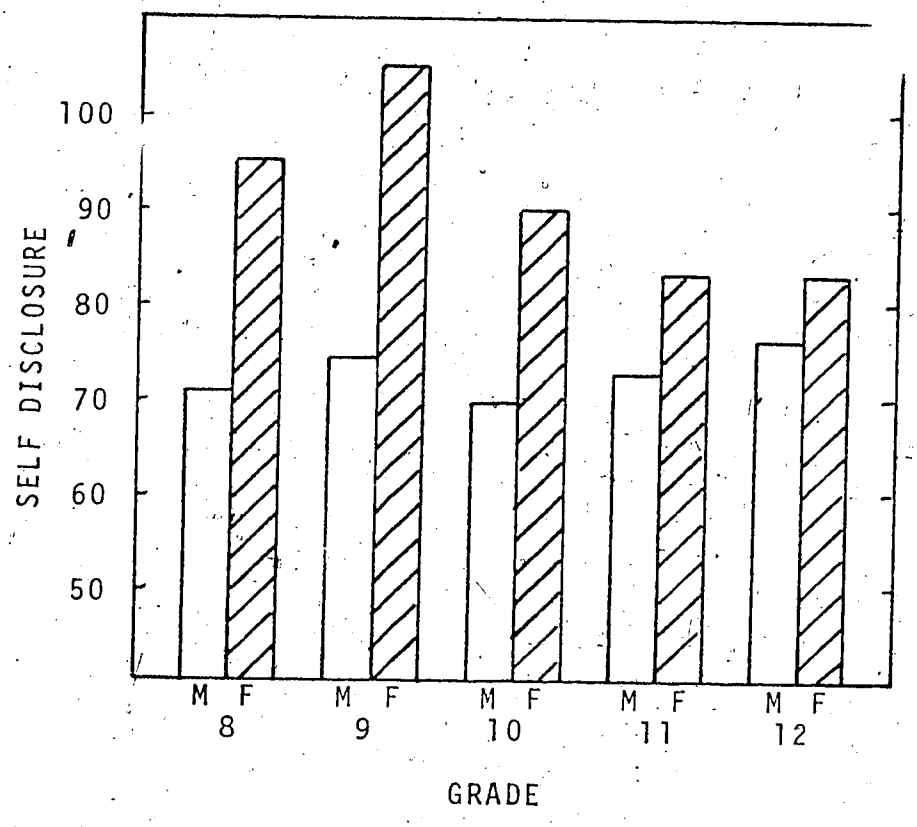


TABLE VIII

MEAN SELF DISCLOSURE OF
BOYS AND GIRLS TO-OPPOSITE SEX FRIENDS
BY GRADE

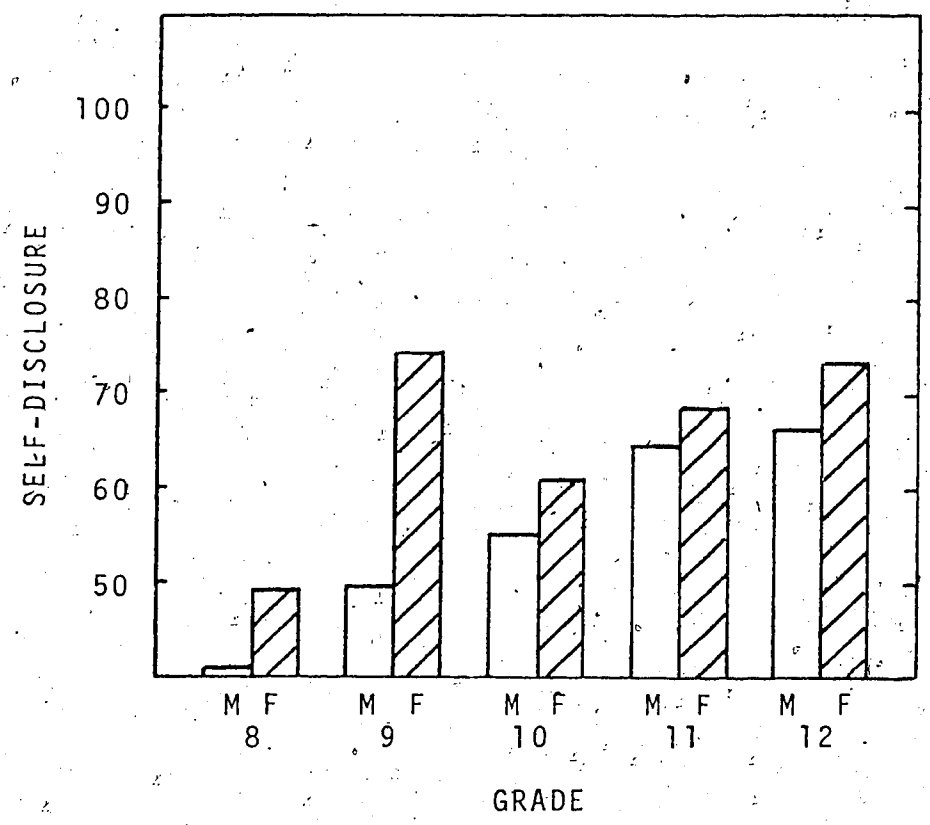


TABLE IX

TOTAL SELF DISCLOSURE SCORES
OF
BOYS AND GIRLS
BY GRADE

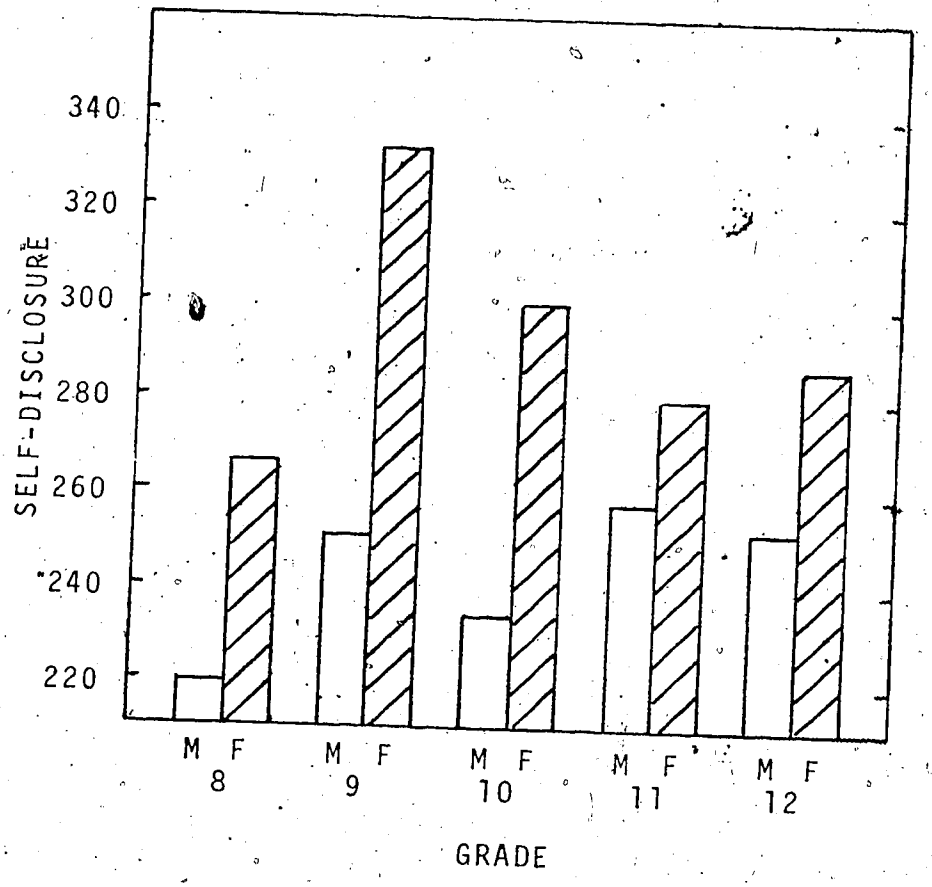
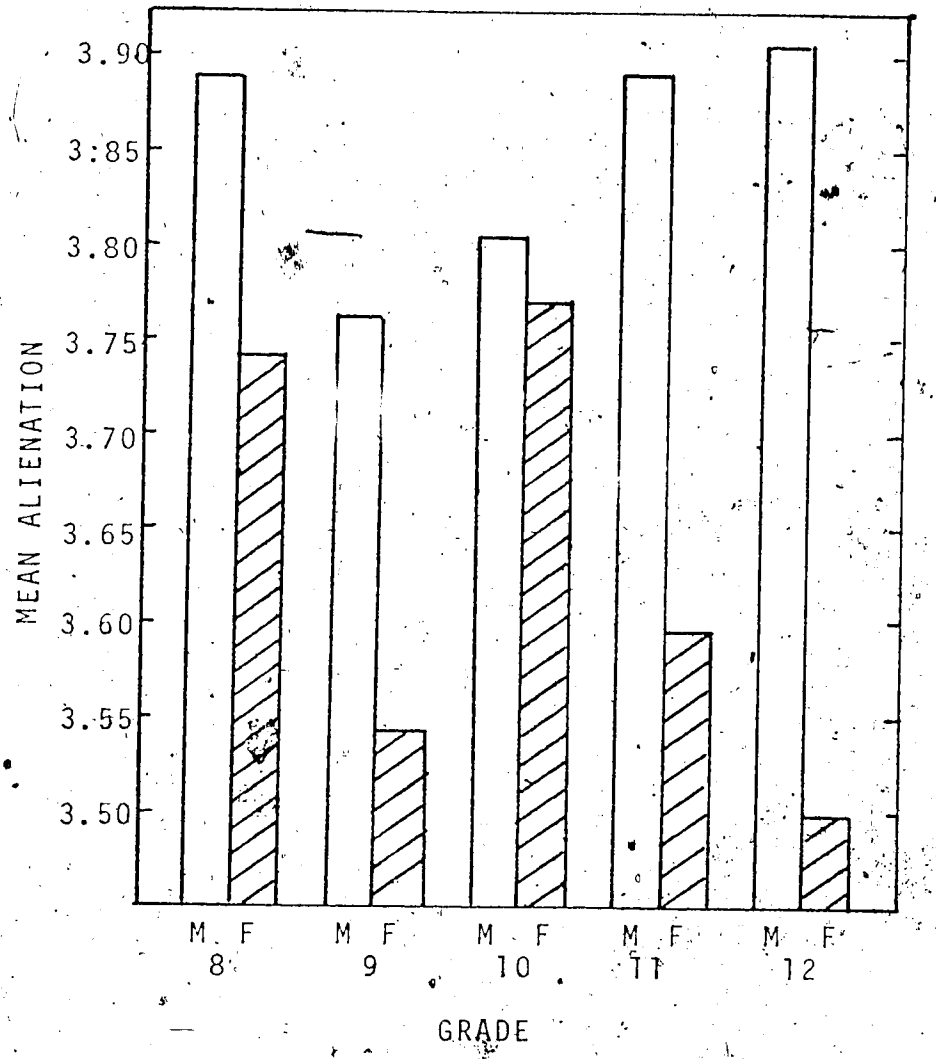


TABLE X

MEAN ALIENATION (KAS) SCORES
FOR BOYS AND GIRLS
FOR EACH GRADE



Hypothesis V -

The results reported in Table II indicate there was no significant difference in the mean alienation scores between the grades. Boys tended to report slightly higher alienation scores in Grade Eight and later in their High School, however, the difference was not statistically significant.

Hypothesis VI -

The results cited in Table XI indicate that:

(a) No significant correlation was observed between adolescent reports and mother estimates of self-disclosures received

(b) A significant correlation was observed between adolescent reports and father estimates of self-disclosures received.

From the small sample of 25 parents, it was observed that father seemed to give more accurate perceptions of adolescent self-disclosures. However, the correlation makes no reference to the level of disclosure to either parent.

(c) No significant correlation of the students expressed alienation and either parents prediction of their adolescent's alienation.

TABLE XI

CORRELATION BETWEEN ADOLESCENT SELF-DISCLOSURE AND ALIENATION SCORES AND PARENT ESTIMATIONS

STUDENT	MOTHER (N=25) Estimated SD	MOTHER (N=25) Estimated KAS	FATHER (N=25) Estimated SD	FATHER (N=25) Estimated KAS
(a) Disclosure to Mother	.20	.06		
(b) KAS	-.23	.19	.10	-.15
(c) Disclosure to Father			.55*	-.27

*Significant at <.05

The results would suggest that either parent found it quite difficult to predict the reports of their adolescent. However, it might be noted that Ss disclosure to mother correlated negatively (-.32) with alienation though not significantly.

CHAPTER V

DISCUSSION, CONCLUSIONS AND IMPLICATIONS

DISCUSSION

The major function of this study is to increase the educator's understanding of adolescent interactions with various subsystems of the socialization process. Understanding the role of mother and father in relation to various peer relationships is necessary to a valid educational system based on classroom learning.

Specifically, this study can be viewed as a validation of previous self-disclosure studies conducted by West and as an extension of his studies to the area of alienation. As a validation study it more systematically examines adolescent communication patterns over five grade levels allowing greater basis for generalization. The high influence of same sex target variables and the primary status of mother in the adolescent communication pattern was validated. The frequently inferred polarity of girl to mother and boy to father relationships does not seem validated in the sample. In fact the sex variable (Table II) was not significantly different to father for boys and girls and his rank as a target is fourth except for Grade Eight and Nine boys and an equivalent position with opposite sex friend for Grade Ten girls. In part, this concern for encouraging greater

involvement of father in educational and developmental concerns of adolescents is documented. While theoretical writers emphasize the importance of male and female models for effective child development, in fact adolescents did not report this type of interaction occurring with father.

The failure of any of the correlations between self-disclosure and alienation to reach significance may reflect either empirical or theoretical factors. Alienation is a very diffuse theoretical construct and the KAS may require more careful empirical validation of its ability to measure the construct. Also a behavioral frequency of self-disclosure may not directly relate to self reports of alienation attitudes. More evidence of the reliability of KAS is probably necessary. The close correlation of KAS scores and agreeability ($r=.61$) suggests that alienation as an empirical construct needs to be distinguished from the "yea saying" or "acquiesence" response.

Alienation measured empirically may refer to "responses to linguistic cues" which have been conditioned rather than specific attitudes.

Keniston's theoretical distinction between attitudes and behavior may need clarification empirically.

Specifically, the most significant inverse correlation with self-disclosure was to mother (-.13, $p<.06$) which may suggest the importance of mother as a dealienating force while the relation of alienation and disclosure to same sex friends might be the lowest (-.01, p .89). This may suggest that high disclosure to same sex peers may be maladaptive if it lacks the balanced disclosure to adult models.

Further comment regarding alienation may require an application of Goffman's "alienation from interaction" applied to a systems approach to communication patterns. In other words what significant communication subsystems have failed to develop been frustrated or prematurely terminated for one reason or another.

On analysis of the topic categories discussed adolescents report that they more frequently discuss the personal, family and boy-girl relationship topics with same sex friends than with parents (Appendix A, Table XIII). The power to "shape" and influence adolescent behavior of adolescents may not lie with parents as much as with peers. At present mother retains a fairly important rank in chosen targets; however, the effect of a shift of women's role toward employment without some other counter shift of father's role may create a vacuum for increased

peer involvement. Through examining the disclosure patterns of adolescents, West (1973) postulates a functual relationship between the amount of self-disclosure to a target and the influence or reinforcement of that target.

The significant sex difference in frequency of disclosure seems quite normative for our society. Girls consistently disclose more than boys. It is difficult to explain the relatively high level of reported disclosure of Grade Nine girls to opposite sex friends other than to suggest a fantasied perception or preoccupation with hetro-sexual concerns prior to a shift to career preparation in a High School program. In terms of adolescent development the different levels of communication is most extreme for boys and girls in Grades Nine, Ten and Eleven, and become more uniform in Grade Twelve when much of the hetro-sexual role adjustment has been accomplished. Girls seem to be more open and self-disclosing while boys seem to use other modes of adjustment through activity.

IMPLICATIONS

The implications of this study are many if a systems approach to communication patterns is assumed.

Some of the most obvious implications and needs that may require further investigation in relation to schools are:

1. Increased study and awareness in education of the communicative subsystems affecting students. Highly grade structured educational systems create some very powerful peer influences and competition for parents in establishing behavioral values and norms.

2. Increased effort to involve parents through communicative channels to other subsystems such as schools, recreation facilities, clubs and organizations. The apparent lack of communicative contact of adolescents with father may need some specific attention as may the effects of a trend of mothers to seek employment away from the home.

3. A shift from expending effort with students to one of assisting parents through community seminars of various types. Parents may need assistance in their effectiveness as targets if the family as a viable unit in society is to be maintained. This concern may reflect a slight shift of counsellor role from educational counselling, diagnosis of learning problems to include family counselling and communication seminars.

4. A need for describing more carefully the

communicative patterns of an adolescent prion to an intrapsychic approach to his adjustment problems. Counsellors and teachers may need to accept a more systems approach to remediation of learning problems.

5. A continued study into the alienating impact of separation, divorce, bereavement, withdrawal from a club, withdrawal from a church or Sunday School, family move, change of schools, change of class and resulting disruptions in the normal development process is necessar

With respect to further research in the area of self-disclosure and alienation the following is necessary:

1. Improved psychological instruments for defining and measuring adolescent alienation. Extraneous variables such as "yea saying" need to be isolated from the alienated attitude as defined by Keniston.
2. Continued study of the parent-adolescent relationship by isolating such factors as socio-economic status, position of subject among siblings, frequency of family contacts, structure of the family (nuclear vs. extended), status of the marriage.
3. Continued study of the broad social systems of communication and their impact on the family.

APPENDIX A

TABLE XII

SAMPLE STATISTICS

FOR

POPULATION USED IN STUDY

	GRADE 8	GRADE 9	GRADE 10	GRADE 11	GRADE 12
MALE	26	24	21	21	14
FEMALE	20	22	27	17	14
TOTAL	46	46	48	38	28

TABLE XIII

MEAN SELF-DISCLOSURE SCORES FOR TOPIC CATEGORIES FOR BOYS (N=100) AND GIRLS (N=106)

TOPIC CATEGORY	MOTHER		FATHER		SAME SEX FRIEND		OPPOSITE SEX FRIEND		TOTAL	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS
School and Work	15.08	16.99	12.76	13.60	16.13	17.25	12.43	13.55	14.10	15.35
Economic	13.43	15.88	12.12	11.65	11.93	3.73	8.46	8.79	11.48	12.51
Health and Physical Development	11.10	14.14	8.88	7.45	9.29	12.34	6.33	7.12	8.90	10.26
Personal	9.53	13.73	8.38	9.50	12.66	17.07	9.59	13.08	10.04	13.35
Home and Family	8.57	12.14	7.43	9.58	11.73	16.18	9.29	12.31	9.25	12.30
Boy-Girl Re	4.61	9.66	3.91	4.55	10.43	15.88	7.96	9.68	6.73	9.94

APPENDIX B

TOPICS OF DISCUSSION

1. Which school subjects I like and which I dislike.
2. My appetite and food preferences.
3. The ways in which my parents annoy me.
4. Whether I am popular with girls/boys.

5. Whether I can afford to buy the things I need.
6. Whether my parents understand me.
7. How I get along with my teachers.
8. The price of some of the things I have.

9. My posture and/or body build.
10. How I feel about tests.
11. The troubles I get into.
12. My vocational plans for the future.

13. My height and/or weight.
14. The things that get me worried or make me afraid.
15. How my parents treat me.
16. The boy (girl) whom I like very much.

17. How I feel about my school marks.
18. Whether I am in love.
19. How much money I have.
20. What I talk about on a date.

21. My skin condition or complexion.
22. My intelligence or ability to learn at school.
23. How well I get along with my father.
24. Where I buy my clothes.

TOPICS OF DISCUSSION—Continued

25. The things that make me feel sad or unhappy.
26. Whether my parents criticize me.
27. How weak or strong I am physically.
28. My greatest faults or "shortcomings."

29. Whether I need more or better clothes.
30. Which sex behaviors are morally acceptable.
31. Concerns about my health.
32. How I feel about the use of alcohol and/or drugs.

33. How wealthy or poor my family is.
34. Whether I am developing normally.
35. How well I get along with my mother.
36. Questions or concerns about sex.

37. The aches or pains I have.
38. How I feel about homework.
39. The responsibilities I have at home.
40. What I do at a party.

41. How I earn my money.
42. The embarrassing situations I have been in.
43. How to make (turn down) a date.
44. My bad habits.

45. Whether my home life is happy.
46. Subjects at school in which I have difficulty.
47. How I feel about our house or car.
48. Things that I have done about which I feel guilty.

An Inventory of Communication Patterns for High School Students

(S.D.I.A.)*

DIRECTIONS:

This is an inventory to identify the kinds of topics that high school stud[illegible] discuss with various other people. You are asked to read ea[illegible]ch [illegible]refully and then decide whether [illegible] discuss that topic "n[illegible]dly ever", "sometimes", or "o[illegible] with each person nam[illegible] your answer sheet.

—If the answer is *never*, blacken the appropriate space marked "n".

—If *hardly ever*, blacken the space marked "h".

—If *sometimes*, blacken the space marked "s".

—If *often*, blacken the space marked "o".

Work quickly but carefully.

EXAMPLE:

Item from inventory:

50. My favorite T.V. program.

Answer sheet:

	Mother	*Father*	*Allen*	*June*
50.	n=h=s▬o=	n=h▬s=o=	n=h=s=o▬	n=h=s▬o=

MAKE YOUR MARKS HEAVY AND BLACK — ERASE COMPLETELY ANY ANSWERS YOU WISH TO CHANGE.

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*West, L. W. and Zingle, H. W. A self-disclosure inventory for adolescents. *Psychological Reports*, 1969, *24*, 439-445.

KENISTON SCALE

We are interested in your opinion on a variety of issues. There are no right or wrong answers. Please be truthful. Put your answers on the I.B.M. answer sheet. Make sure the answers on the I.B.M. sheet match the numbers of the test items.

DIRECTIONS: (Please read carefully)

	1	2	3	4	5	6
If you strongly disagree, mark the first blank	=	=	=	=	=	=
If you disagree, mark the second blank	=	=	=	=	=	=
If you mildly disagree, mark the third blank	=	=	=	=	=	=
If you mildly agree, mark the fourth blank	=	=	=	=	=	=
If you agree, mark the fifth blank	=	=	=	=	=	=
If you strongly agree, mark the sixth blank	=	=	=	=	=	=

1. Very few people can be trusted.
2. Man's life on earth has a real meaning and purpose.
3. You can count on most people you meet.
4. I sometimes daydream about getting back at someone who has insulted or injured me.
5. I don't have much in common with most of the people I meet.
6. In the long run, things usually work out for the best.
7. The world is full of people who will take advantage of you if you give them a chance.
8. Appearances are usually deceptive; things are not as they seem.
9. I sometimes think how much I hate someone.
10. There are always plenty of people ready to lend a helping hand.
11. Nice as it may seem to have faith in other people, it doesn't pay off.
12. I don't want to have to "fit in" with American society the way it is today.
13. Our lives don't have any real meaning or purpose.
14. I don't care much about taking an active part in the life of my community.

15. Most Americans lead happy and useful lives.

16. Don't rush into things: almost everything we do has disadvantages that we can't see until it is too late.

17. Sometimes I feel very worthless and inadequate.

18. I doubt if I will ever find anyone who really understands me.

19. Life is pretty empty unless you are an active member of some group.

20. To avoid disappointment, a person has to expect the worst of others.

21. There is as much pain and misery in life as there is pleasure and enjoyment.

22. The average person can usually have a good idea of what the future will be like.

23. I am very different from most people, even from some of my close friends.

24. We can't every really get to know a person if we just accept him at face value.

25. Once I make up my mind about something, I seldom have any doubts about it.

26. I do not expect much help or praise or sympathy from other people.

27. Trying to work in a group brings mostly trouble: I prefer to work alone.

28. Most of the things you see on TV or in the papers and magazines are cheap, trashy and commercial.

29. If you have faith in your friends, they will seldom disappoint you.

30. Sometimes I get so mad at somebody that I could almost kill them.

31. I will either be a great success or a great failure in life - nothing in between.

32. You can't rely on first impressions: what lies below the surface is usually different.

33. It takes a lot to shake my feeling of self-confidence.

34. Most friendships end up with disappointment.

35. It is a lot more enjoyable to work with other people than to work by yourself.

36. We are lucky to live in a country where there is such a high standard of good taste, education and culture.

37. People are basically good.

38. Almost everyone has a good chance of leading a happy and useful life.

39. You can't ever really predict the future; you can never tell what will happen next.

40. Only through suffering can a person understand life.

41. Most people are pretty alone and friendless.

42. There is not much chance of ever finding <u>real</u> happiness or success in life.

43. A person should plan his life so that he doesn't have to count on other people: that way he won't get hurt.

44. Most of what people say about themselves is just an attempt to hide their real motives.

45. I am not what most people would call a "decisive" person.

46. It's almost impossible to find anyone who will accept you for what you are.

47. We often really hate the people we are supposed to love.

48. When I do something wrong, I really hate myself for it afterwards.

49. I am very glad to be the kind of person I am.

50. It's hard for me to understand why some people are always wondering if they did the right thing.

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