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EXPLORING THE SELF-IN-RELATION THEORY: WOMEN'S IDEALIZED RELATIONSHIPS-OF-CHOICE AND PSYCHOLOGICAL HEALTH

by

K. Heidi Fishman

A Dissertation
Submitted to the
Faculty of The Graduate College
in partial fulfillment of the
requirements for the
Degree of Doctor of Education
Department of Counselor Education and
Counseling Psychology

Western Michigan University
Kalamazoo, Michigan
April 1992

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EXPLORING THE SELF-IN-RELATION THEORY: WOMEN'S IDEALIZED RELATIONSHIPS-OF-CHOICE AND PSYCHOLOGICAL HEALTH

K. Heidi Fishman, Ed.D.

Western Michigan University, 1992

The self-in-relation theory (e.g., Kaplan, 1984; Kaplan & Klein, 1985; Miller, 1984, 1986, 1988; Surrey, 1985, 1987) asserts that women's development is based on relationships. According to the Stone Center theorists (Kaplan, 1984; Miller, 1988; Stiver, 1986-1989, 1986-1990; Surrey, 1984), psychopathology in women can stem out of non-growth-fostering relationships which leave women feeling a profound sense of disconnection and loss. Similarly, psychological health develops out of growth-fostering relationships. This study investigates the connections between women's relational experiences, their idealized relationships-of-choice, the health of their families-of-origin, and current psychological health.

Thirty-eight women were interviewed and given psychological measurements in order to assess the correlations between these variables. A scoring system was devised in order to assess the data both qualitatively and quantitatively. Statistically significant results were obtained in the correlations between relationship ideals and relational experience and between family-of-

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origin health and psychological functioning.

Results indicated that women's relationship ideals develop out of experience, and that both positive and negative experiences can lead toward the development of growth-fostering ideals. Negative family-of-origin experiences do not limit women from developing healthy ideals as later experiences may alter earlier held relational images. There was no significant difference in ideals for women of different age groups or marital status. Finally, the study showed that women do indeed seek out the five growth-fostering factors which Miller (1986) defined as zest, connection, sense of worth, empowerment, and knowledge as well as Surrey's (1985, 1988) concepts of mutual engagement, mutual empathy, and mutual empowerment.

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DEDICATION

This dissertation is dedicated to my grandparents, Margret and Heinz Lichtenstern, without whose courage and generosity my education would not have been possible.

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ACKNOWLEDGEMENTS

My thanks and appreciation to:

Dr. Edward L. Trembley, advisor and mentor, for his guidance, encouragement, and high standards which helped to push me that extra mile in pursuit of excellence;

My committee members, Dr. Alan Hovestadt and Dr. Robert Wait, for their time, interest and support

Dr. Robert Brashear for his computer knowledge and willingness to help with statistical analyses;

The four interview readers, Cathy Kubik, Jane Nelson-Holmes, Beth Olson, and Lindsey South, who spent endless hours reading and scoring transcripts (all for the love of research);

The staff at the Women's Center at Western Michigan University, Dr. Gwen Raaberg, Kathy Lyons, and Darlene Mosher, for their support in helping me recruit participants;

Special thanks to the women who agreed to participate in the study and allowed me to have a glimpse into their personal and private lives;

My friends who spent many a long, late hour talking to me about relationships and influencing my thinking as

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I developed the focus of the study: Celia, Gail, Janet, Lore', Lori, Marcia, Sylvia, and Vidisha; and

Finally, the biggest thank you goes to my parents for their continued love and support throughout this endeavor and my entire educational journey.

K. Heidi Fishman

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CHAPTER I

INTRODUCTION

Background of the Problem

To date, a vast majority of the developmental theories that are used in the field of psychology are based on a masculine view of white, middle class men. Recently, theorists have begun to expand their view to encompass a wider range of people including women and racial minorities (Clinchy & Zimmerman, 1985; Kaplan, Klein & Gleason, 1985; Miller, 1984; Surrey, 1984, 1985a, 1985b; Turner, 1984, 1987). In the not-so-distant future, it is hoped that psychological theories of human development, pathology, and clinical application will truly include the experience of all people. However, before that can be done, we first need to address and understand the realities of the so-far relatively neglected populations. This study proposes to examine women's idealized interpersonal relationships in relation to their psychological health and their reports of psychological health of their family-of-origin.

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Women's Place in Psychological Theories

A few theorists have begun to identify and describe women's psychological experience over the past decade (Gilligan, 1982; Jordan, 1986, 1987; Kaplan, 1984; Kaplan et al., 1985; Miller, 1984, 1986a, 1986b, 1988; Stiver, 1984; Surrey, 1985a, 1985b, 1987; Wolfman, 1984). However, much of this newer theory, which is still evolving, has not yet been put to the test of empirical research. This study is an attempt to empirically examine aspects of self-in-relation theory (Kaplan, 1984; Miller, 1986b, 1988; Surrey, 1985b).

This is difficult to accomplish, however, without doing any damage to the concepts themselves by forcing them "unnaturally" into contexts in which they do not belong. In order to arrange an empirical study, some concepts have been reframed so as to include "feminine" experience. By relabeling, these concepts can be regarded according to their proper merits, instead of being viewed as simple adaptations of patriarchal ideas. This study will also emphasize the importance of qualitative knowledge. By starting with participants' words and ideas and working them into a quantitative analysis instead of forcing subjects to use and agree with pre-established concepts, the investigation is open to discovering how individuals actually experience, understand,

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and describe their ideas about relationships (Gilligan, 1982; Miller, 1986a).

Women's Experience

Chodorow (1978) theorized that social arrangements affect the development of girls and boys differently. Early in life, boys must separate from their mothers in order to form their male gender identity. Girls, on the other hand, can stay attached to their mothers for a longer time and do not need to separate in order to form their female gender identity. Girls' unique experience of early attachment leads to women's connected sense of self in which relatedness to others is a central theme.

Gilligan (1982) took some of Chodorow's basic ideas and used them to research women's moral development. She found that connection to and responsibility for others was a main theme in woman's morality. She discovered women's moral judgments to be embedded in a context of human relationships, mutuality, communality and interdependence. Not only did she explore the context in which women were comfortable, she also recognized those situations which would make each sex uncomfortable. "Since masculinity is defined through separation while femininity is defined through attachment, male identity is threatened by intimacy while female gender identity is threatened by separation" (p. 8). Questions which are

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easily addressed by men may make no sense to women and vice versa. Their early experiences lead men and women to differential ways of looking at the world.

Gilligan also developed a three stage model for feminine growth (Helson, Mitchell, & Hart, 1985). This theory of development is among the first to take the woman's perspective of her own experience. The first stage is that of caring for the self to ensure survival. During this stage, the "good" is considered to be whatever serves woman's self-interest.

The second stage is a reaction to the first in which woman rejects her earlier "selfishness" and develops a connection to others through a feeling of responsibility toward them. During this stage "good" is equated with caring for others according to the conventional notions of feminine virtue. This stage is based on some of Miller's (1986a) ideas. Miller pointed out that women are expected to nurture others, and therefore their egos are organized around the principle that they exist in order to serve others' needs. Because they cannot allow themselves to feel that their actions are for themselves, they translate their own needs into doing for and caring for others.

Finally, in the third stage, woman takes into account both the possibilities and the limitations of her actions in the lives of others as well as her responsi-

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bility for self-development (Helson et al., 1985). She integrates the opposing perspectives of the first two stages and balances others' needs with her own.

Franz and White (1985) also concluded that a new theory of human development was necessary. They based their ideas on Erikson's theory of psychosocial development (cited in Franz & White, 1985). They did not accuse Erikson of having a male theory, per se, but a theory which neglects attachment, which is essential for the development of both males and females. Their review of Erikson is extensive and objective, and they examine his neglect of the development of intimacy and attachment in all humans.

They recognize that "Erikson's theory represents progress from an extremely masculine sex typed orientation (in Freudian theory) towards a more androgynous perspective" (Franz & White, 1985, p. 239). However, they also note that there is still room for improvement since "instead of integrating 'masculine' and 'feminine' concerns Erikson juxtaposes them by focusing on individuation in his childhood stages and attachment . . . in his adult stages" (Franz & White, 1985, p. 239). Franz and White (1985) then make a tentative proposal for a two-path model of development that accounts for both individuation and attachment. Their double-helix model has an attachment pathway that parallels and interacts with

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Erikson's identity pathway in order to better describe the development of both men and women.

Importance of Relationships

According to Cashdan (1988), "the human psyche is fundamentally relational in nature" (p. 23). Humans are relational beings and most cannot survive in isolation. Growth and maturation are virtually impossible without relating to others and to self.

Miller (1986a) emphasized that relationships are central for women in particular. She asserted that women's sense of self is organized around their ability to make and to maintain affiliation and relationships. Their whole sense of self worth depends on their ability to understand and care for others. The "caring for" and "being cared for" in a mutual way is a key factor in women's self-esteem (Surrey, 1985b). Relating and caring behaviors are nurtured and rewarded in girls from a young age, where as for boys they may be discouraged.

> For boys, the emphasis on early emotional separation and the forming of an identity through the assertion of difference fosters a basic relational stance of disconnection and disidentification. Girls . . . develop the expectation that they can facilitate the growth of a sense of self through psychological connection and expect that the mutual sharing of experience will lead to psychological growth. (Surrey, 1985b, p. 5)

Learning to care for and relate to one's self devel-

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ops in context of relating to others. Both internal and external relationships are important. Internal relationships are those that occur inside one's psyche with mental representations, such as fantasies, images, and memories. External relationships are real interactions with other people in the world.

Object Relations Theory

Object relations theory has contemporary significance in that it brings a clearer understanding to early relationships and how they impact psychological development and psychopathology. Although it is referred to as one theory, there is a variety of positions within object relations as to the relative importance of instinctual drives and environmental influence. Klein emphasizes instincts while Winnicott and Fairbairn see development as influenced more by the individual's environment and how s/he interacts with it (cited in Buckley, 1986).

No matter where one positions oneself within these theories, there are implications for understanding psychopathology and practicing therapy. It is believed that the way the client relates to self and others is a reflection of her/his historical relationships. The relational stance will be evident in the way the therapist is related to. The therapist then uses the therapeutic relationship to influence the internal "object" relation-

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ships, the client's relationship with her/himself, and eventually, the external relationships with other people in the client's life. The internal world of the client is understood and then influenced through her/his interactions in the external world with the therapist.

Internal Representations of Relationships

Hamilton (1988) explained:

> In addition to our loves, friendships, and rivalries, we have intricate relationships within us. They are not static images, but rather, powerful influences on how we feel about ourself and relate to others. The people around us also affect us within ourselves. (p. 3)

This is the heart of object relations theory. The way the self relates to external others, how the self internalizes those relationships, and how one relates to the internal representations are all influenced by one another.

There is an entire "internal object world." Early in the child's life, s/he internalizes relationships with significant others. These representations then continue to interact with each other and make up what becomes the self (Cashdan, 1988).

In order to understand individuals--their motives, views of the world, and views of themselves--"one needs to understand how relationships are internalized and how

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they become transformed into a sense of self" (Cashdan, 1988, p. 23). Under most circumstances, this process proceeds without incident, but if there is a problem with any component of the whole, psychopathology can result. If the significant others are neglectful, withholding, or overindulgent, if the internalization distorts the relationships, or if various representations create excessive dissonance, then the individual may have trouble relating to self and others in the future.

Relationships and Psychological Health

There is a vast amount of literature attesting to the correlation of social relationships and levels of psychological health and symptomatology (Stone, Demby, Redondo, Springer & Budman, 1988). Depression, anxiety, eating disorders, and self-esteem have been found to have a connection to the relational capacity and interpersonal relationships of patients.

Also, according to the Diagnostic and Statistical Manual III-R (American Psychiatric Association, 1987), Axis II Personality Disorders are primarily disorders of social behavior. They interfere with or show their symptoms in interpersonal contexts. Marshall and Barbaree (1984) highlighted the interpersonal dimension of personality disorders in their classification of the various dysfunctional behaviors of these disorders under

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the following nine categories: (1) inappropriate assertive responses; (2) interpersonal aversiveness; (3) dominance and submission; (4) dysfunctional affiliation; (5) inappropriate, (6) unstable, or (7) restricted affect/emotion; (8) compulsions; and (9) antisocial behavior. These dysfunctional behaviors are not qualitatively different from normal behavior, but are best understood as extremes or exaggerations of what most people display. By definition they "cause either significant impairment in social or occupational functioning or subjective distress" (Marshall & Barbaree, 1984, p. 406). Individuals with these disorders are identified by their dysfunctional social behavior in interpersonal contexts and by their report of experiencing internal difficulty.

Hamilton (1988) explained the correlation of psychopathology and relational problems as a result of a "stuckness" of the internalizing and externalizing process. What gets attributed to self and attributed to others is determined by some internal relationship no matter what the other person is actually doing. The mentally ill person interacts with the external other according to internal relational dynamics regardless of the other's behaviors, cues, and expressed desires. This description seems to have a causal implication. That is, it suggests that <u>because</u> the individual is mentally ill, s/he cannot correctly differentiate internal and external

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objects and there is a blurring of the self-other boundary.

The self-in-relation theory (Surrey, 1985b), on the other hand, implies that the cause and effect of this interaction occurs in the opposite direction. It "illuminates how women's felt responsibility for relationships, when seriously thwarted or deflected, can lead to the development of major depressive features of vulnerability to loss, inhibition of action and assertion, inhibition of anger and low self-esteem" (Kaplan, 1984, p. 1). Here it is the destructive relationships that lead to the psychological disorders.

This is not a "chicken and egg" debate for in all probability the direction of causality is not clearly one-way. Both positions would agree that there is probably a spiralling quality of the interaction of relationships and psychopathology so that each contributes to the other. However, it may be that for women there is a higher frequency of relationships leading to pathology than there is for men because being relational is so closely tied to their sense of self.

Depression has been found to be overwhelmingly a women's disorder. Its frequency suggests that it may be an exaggeration of the "normal" position of women in Western society (Kaplan, 1984). Women are enculturated to be nurturant and to care for others. Yet these very

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qualities are devalued by society and women are often labeled "dependent," "seductive," or "smothering" when they try to connect with others. When this occurs, there is not only an external loss as the other pulls away, but there is an internal loss. There is a "loss of confirmation of their core self-structure" (Kaplan, 1984, p. 5). They take responsibility for the relational failure, feel they should have acted differently, become doubtful of self, and further action is impeded. They do not express their anger at the other for unfairly devaluing them because they fear that this anger will further disrupt the relationship. The non-expression of feelings leads to confusion and powerlessness. Finally, when they see themselves "failing" at relationships and they compare themselves to the more valued masculine norms (i.e., independence, strength, rationality) which they don't live up to, their self-esteem falls even lower. "The absence of intimacy is experienced . . . as a <u>failure of self</u>" (Kaplan, 1984, p. 11).

It can be seen that depression, as described above, and other disorders which are particularly common in women (i.e., borderline, histrionic and dependent personalities, and eating disorders) have a strong relationship to thwarted or lost affiliation. These disorders can be seen to be a reflection of disempowerment due to alienation from one's own relational needs or due to non-mutual

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relationships (Surrey, 1987).

Statement of the Problem

According to Miller (1988) "non-growth-promoting relationships . . . lead to a sense of disconnection from other people; . . . these experiences of disconnection lead (in complicated ways) to what is labeled psychopathology" (p. 1). The contraposition is also implied--that growth-fostering relationships lead to psychological health (Miller, 1986b). This theory of the dynamic interaction between mental health and positive relationship experiences and between psychopathology and negative relationship experiences is not a new one. This theme has been touched upon by a variety of theorists from a wide range of orientations (Hamilton, 1988; Horney, 1956; Maslow, 1956).

This is not to say that separation and differentiation are negative or pathogenic ideas. In order for a self to develop, the individual must become separate from others (Erikson, 1968/1978; Hamilton, 1988; Moustakas, 1956). Miller's (1988) concern is that, when the developing child is interacting with and trying to relate to significant others, it is not <u>prevented from</u> connecting in a meaningful way. Disconnection is not equivalent to Erikson's (1968/1978) "autonomy" or Millon's (1981) "detached" style. It is the result of attempts at con-

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nection and attachment that are refused or met with unreasonable conditions and leave the developing person in a state of confusion, worthlessness, and/or powerlessness. The interaction between relationships of the past and degree of psychopathology is not one which begs a challenge. What is new here is the way Miller has defined and identified the distinction between growth-fostering and non-growth-fostering relationships. These will be further defined below.

Before continuing, another concept needs to be introduced. This is the "ideal relationship." An ideal relationship is one which is imagined as perfect. In this study, a woman's ideal relationship does not necessarily have to be real, only envisioned. It seems natural that a person's vision of an ideal relationship will be influenced by her experiences of the past. What she longs for or imagines will be limited by what she has experienced in some way (either first hand or vicariously). Thus, what is actively sought is limited by the past, for as Carl Sandburg wrote, "nothing happens unless first a dream" (1958, p. 72).

There are two premises underlying this investigation. First, ideal relationships are in some way a function of past and present relationships. Second, current psychological health and pathology are in some way a function of past and present relationships. In

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both these premises, the past and present relationships may be within the family-of-origin or may be relationships-of-choice. If these premises are taken as true, it follows that conceptualizations of ideal relationships will be correlated in some way with current psychological functioning.

The purpose of this study is to determine if women's idealized relationships are related to their level of psychological health and to a measure of their perceptions of the psychological health of their family-of-origin. No statement of cause and effect is being, nor can be, made. There will be no analysis of actual relationships in individuals' lives. This will be an investigation of how women think about, feel about, and talk about relationships, especially relationships which they consider ideal. It is hoped that many questions may be answered. The following is a list of research questions and corresponding research hypotheses.

Question--How do women describe ideal relationships? Do specific themes about women's idealized relationships emerge which are yet unidentified? Hypothesis--Women's idealized relational images include Miller's (1986b) concepts of connection, sense of worth, empowerment, zest, and knowledge.

Question--Do relationship ideals include Surrey's (1985b) concepts of mutual engagement, mutual empathy and

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mutual empowerment? Hypothesis--Women's idealized relational images include Surrey's concepts of mutual engagement, mutual empathy, and mutual empowerment.

Question--Do women with more pathology have idealized images that are closer to Miller's (1986b, 1988) non-growth-fostering relationships while more healthy women describe images which are more growth-fostering? Hypothesis--Women with more pathological scores on the Tennessee Self-Concept Scale (TSCS) (Roid & Fitts, 1988) have idealized images (past or present) that are more non-growth-fostering while women who are more healthy according to the TSCS describe images that are more growth-fostering.

Question--Do women have qualitatively different idealized relational images depending on their positive and negative evaluations of past growth-fostering and non-growth-fostering relationships? Hypothesis--Women have different idealized relational images depending on their positive and negative evaluations of past growth-fostering and past non-growth-fostering real relationships.

Question--Do women with different perceived levels of health of family-of-origin have different idealized relational images? Hypothesis--Women with different perceived levels of health of their family-of-origin based on Family-of-Origin Scale (FOS) (Hovestadt, Ander-

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son, Piercy, Cochran, & Fine, 1985) scores have different idealized relational images (past or present).

Question--Do women with different perceived levels of health of family-of-origin have different levels of current psychological health? Hypothesis--Women with healthier perceptions of their family-of-origin as measured on the FOS are currently more psychologically healthy as revealed by scores on the TSCS than women who have negative perceptions of their family-of-origin as measured on the FOS.

Question--Do the themes about women's idealized relationships change as a function of the women's ages? If so, is this a function of developmental stage or cultural context? Hypothesis--Themes in women's idealized relational images differ as a function of their ages.

Question--Do the themes about women's idealized relationships change as a function of marital status? Hypothesis--Themes in women's idealized relational images differ as a function of their marital status.

Significance of the Study

This study will address what women conceptualize as ideal relationships, how they arrive at these images, and if these idealizations are related to their level of psychological health and perceived health of their family of origin. The results will contribute to knowledge in the

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areas of developmental theory, psychopathology, and psychotherapy.

1. An understanding of women's development will lead to a better understanding of all psychological development (Miller, 1986b).

2. Self development takes place within relationships. In order to understand development of the self we must understand relationships (Miller, 1986b). Further, psychologists must continue to more deeply understand how individuals understand and internalize relationships and transform them into an enduring sense of self (Cashdan, 1988).

3. The study will illuminate to what extent the perceived health of the family-of-origin contributes to determining internalized relationship ideals.

4. In psychotherapy, one goal is to encourage individual psychological growth. The therapeutic relationship is considered the primary matrix for engendering self growth. Therefore, we must learn how individuals view both real and ideal relationships and use them in their personal growth.

5. The study will increase understanding of those individuals who do not mature as a function of unhealthy goals within relationships.

6. The study will increase understanding of those individuals who do mature as a function of healthy goals

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within relationships.

7. The study will increase understanding of how to work therapeutically with individuals as a function of their less adaptive modes of being-in-relationship.

Definitions

Several terms used in this paper need definition. Some of the concepts will be similar to and remind the reader of concepts that are contained in different theories. However, this is not simply an instance of renaming old ideas. New words are being used that are hopefully less steeped with a history of prejudice, negative connotations, and political innuendos. Also, renaming allows meanings to change, concepts to broaden, and experiences to be validated (Van Den Bergh & Cooper, 1986).

Self is a term that has meant many different things historically. It has meant "wind, breath, shade, shadow, soul, mind, universal self, transcendental oneness, one, the unmoved mover, . . . and so forth" (Hamilton, 1988, p. 9). Hamilton uses self to refer to "conscious and unconscious mental representations that pertain to one's own person" (p. 12). In the realm of object relations theory (e.g., Buckley, 1986; Greenberg & Mitchell, 1983; Hamilton 1988) it is an internal image; self is a private experience. Surrey (1985b) extends the definition

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slightly. She defines self as "a construct useful in describing the organization of a person's experience and construction of reality which illuminates the purpose and directionality of her/his behavior" (p. 1). Here self is not just a private image, but an agent that can act with purpose. In this paper self will be viewed as a combination of these views. It is an internal image, but this image is not isolated and autonomous--it occurs in the context of others.

The self-in-relation emphasizes that the self is not a completely independent entity. This model and the words themselves represent the evolutionary process of development through relationship. Surrey (1985b) notes:

> the self-in-relation makes an important shift in emphasis from separation to relationship as the basis for self-experience and development. Further, relationship is seen as the basic goal of development: i.e., the deepening capacity for relationship and relational competence. The self-in-relation model assumes that other aspects of self (e.g., creativity, autonomy, assertion) develop within this primary context. (p. 2)

Relationship is a common word that is being used in a very specific way. It is not simply knowing another person. It is "an experience of emotional and cognitive intersubjectivity: the ongoing intrinsic inner awareness and responsiveness to the continuous existence of the other or others and the expectation of mutuality in this regard" (Surrey, 1985b, p. 9). Relationship leads to a

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sense of knowing oneself and others. It is an "emotional-cognitive dialogue" (p. 10).

There are three important concepts which are at the heart of what Surrey, Miller and others are defining as relationship. These are mutual engagement, mutual empathy, and mutual empowerment. Surrey (1988) explains these processes in the context of a relational dynamic. She defines **mutual engagement** as "the ability to join and share in another's experiences. . . . A sense of attentiveness, emotional joining, engaging in process, and interaction around feelings and experience to increase clarity and knowledge." **Mutual empathy** is described as "a mutual desire to understand to know the other, to feel understood by the other. To see and be seen in the immediate moment and over time." **Mutual empowerment** is, she suggests "a mutual sense of being capable of action in response to self and other. The other being moved and energized in the same way. Feelings are the source of authenticity, power, and action--where both or all participants are empowered through the movement and process of the relationship. It is not a 'power over' model but a 'power with' or 'power through' interaction."

The **family-of-origin** is the family in which a person spends most of her/his childhood. It is where s/he has her/his roots--physiologically, psychologically, and emotionally (Hovestadt et al., 1985). Each family-of-

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origin may be composed of a different set of individuals and roles. Some may be the traditional mother, father, and children; some may include extended family; some may include step- and half-siblings or parents; etc. Many possibilities exist, and each individual's definition will be accepted.

Relationship-of-choice represents any relationship that a person engages in because they choose to be with that particular other person. Relationships-of-choice are defined as relationships which the individual freely engages in; the other is not pre-assigned or automatically defined. These are friendships and love relationships. Excluded are relationships with relatives and other people to whom one gets "assigned" in life (e.g., teachers, co-workers).

Thirteen women (34.2% of those in this study) expressed that they had relationships with relatives that went beyond the normal parent-child, sibling-sibling, or other familial roles. They talked about family members as friends and about having a desire to be with them in a meaningful way. In these cases, a relationship with a relative would be considered to be a relationship-of-choice.

An **ideal relationship-of-choice** is the image, fantasy, or dream one has which represents a perfect friendship or love relationship. It is an utopistic vision of

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an alliance with another freely chosen individual.

All relationships can be divided into one of two categories. These are **growth-fostering** relationships and **non-growth-fostering** relationships. There are several factors that can be examined to identify which type of relationship any particular interaction is. According to Miller (1986b), growth-fostering relationships can be identified by the way they lead to increased zest, empowerment, knowledge, self-worth, and sense of connection with others. They are based on mutuality and each person's experience is recognized and given full and equal value. These terms are defined below. Non-growth-fostering relationships are characterized by disconnection, a confusion of feelings and thought, little clarity of self or other, a diminished sense of worth, powerlessness, and isolation. It is not just that forward movement is impeded, there is a sense of paralysis and depletion.

Zest is a sense of vitality, aliveness, and energy. Miller (1986b) describes it as emotional, yet having content. It is not static. It is the energizing effect that results from emotional joining.

Empowerment is "the motivation, freedom, and capacity to act purposefully, with the mobilization of the energies, resources, strengths, or powers of each person through a mutual, relational process" (Surrey, 1987, p.

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3). It is felt in the immediate growth-fostering relationship, and also extends to other relationships. Each person affects the other and is more fully able to be with other(s).

Knowledge refers to a more accurate picture of both self and other. It is as if one brings the world into sharper focus as with a camera lens. Details become more delineated and articulated.

Sense of worth refers to the feeling that one is more valuable as a person. This results when one feels worthwhile in the relationship. It comes when the other recognizes one's existence and shows attention to individual experience. With a sense of worth, one is able to fully engage in her own emotions, feelings, and cognitions without experiencing guilt.

Connection refers to two parallel processes. The first is a sense of concern and caring for the other. It is a wanting to be closer to the other. The second process is a desire for even closer connection in other relationships. Connection in one relationship leads to desire for more connectedness in other relationships with other people.

Limitations of the Study

As with any study there are limitations to this one. These are discussed below.

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1. The source of the participants, a center for women's services, is biased. There are most likely some characteristics which distinguish these women from women in general. Therefore, the generalizability of this study will only extend to women who have characteristics similar to those in this population.

2. The sample size is small. Unfortunately, the resources are not available to extend this study to include a large sample size. This limits statistical power and reliability.

3. All participants must agree to be interviewed. This self-selection process may produce a biased sample of women who, for example, may have particular difficulty in interpersonal relationships.

4. There is a limited scope to this study. Only women's idealized relationships-of-choice are being analyzed. There are other variables (e.g., relational history, present relational context, perceived freedom of choice, economic independence) which are influencing factors, but can not be given full attention here.

5. This is a correlational study. No cause and effect conclusions can be made from the data gathered.

Organization of the Dissertation

The remainder of this dissertation includes a review of four contemporary developmental theories including

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object relations and self-in-relation theories. Attention is given to positive and negative relationships and their connection to mental health. Chapter III includes a review of the participants, procedures, instruments used, and statistical methods of analysis of the data. Chapter IV outlines the basic findings, both quantitative and qualitative, of the study, and Chapter V discusses the interpretation and meaning of the results. Appendices are included with samples of the various forms which were used throughout the study and the raw data which were obtained.

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CHAPTER II

REVIEW OF SELECTED LITERATURE

Developmental Theory

The developmental theories which have been the most influential in the field of psychology have been based on separation, individuation, power over, and zero-sum concepts. These include Freud, the object relations theorists such as Winnicott, Fairbairn, Guntrip, and more recently Sullivan, Kohut, and Erikson (cited in Greenberg & Mitchell, 1983).

The traditional, analytically-based theories, as did most, agreed that psychological development occurs in interaction with other people, but historically the process has been seen as one sided, where one person develops in the presence of (or, at times, at the expense of) the other. Until object relations theory was introduced development was not seen as a mutual phenomenon. Also, until recently, most theories of human development have been based on the study of men. Women have been neglected, have been seen as deficient (as compared to men), or have been assumed to "fit into" theories derived from a masculine framework (Miller, 1986a).

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This review considers four contemporary theories of human psychological development and discusses their implications for counseling and psychotherapy. These four theories, the self-in-relation theory (Miller, 1984; Surrey, 1985b) as is being developed at the Stone Center (Wellesley, MA), Josselson's (1987) pathways of identity development, Kegan's (1982) constructive-developmental theory, and Mitchell's (1988) integrative relational model, are compared, and specific areas, such as their approach to women's development, connection and autonomy, and normal development versus psychopathology, are considered.

Self-in-Relation Theory

The self-in-relation theory of women's development was different from the traditional view of development in that it did not emphasize disconnection, separation, and a bounded sense of self. What it did emphasize is connection, relation, and mutuality (Surrey, 1985b). Surrey postulated that the core structure of women is the "relational self." She took this from Miller's (1986a) theme of women's sense of self being organized around the ability to make and maintain affiliation and relationship.

The self-in-relation theory held women's core self to be "relational." Surrey (1985b) summarized this as follows:

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> 1) an interest in, and attention to, the other person(s) which form the base for the emotional connection and the ability to empathize with the other(s);
> 2) the expectation of a mutual empathic process where the sharing of experience leads to a heightened development of self and other; and
> 3) the expectation of interaction and relationship as a process of mutual sensitivity and mutual responsibility which provides the stimulus for the growth of empowerment and self-knowledge. (p. 7)

These three important concepts, which are at the heart of what Surrey, Miller, and others were defining as relationship, are mutual engagement, mutual empathy, and mutual empowerment and are defined above (see p. 21). Surrey (1988) explained these processes in the context of a relational dynamic. They are central to relationship. Surrey (1985b) offered a working definition of "relationship" to distinguish it from other words such as "attachment" and "dependence." She defined it as

> an experience of emotional and cognitive <u>inter-subjectivity</u>: the ongoing intrinsic inner awareness and responsiveness to the continuous existence of the other or others and the expectation of mutuality in this regard. We might term this "Subject Relations Theory" to distinguish it from "Object Relations Theory" where the "object," based on the construction of the separate self, may not be experienced fully as a subject with her/his own comprehensive personal construction of continuous reality. (p. 9)

Here, the other is not an "object" which is attached to, but a subject with her/his own feelings, thoughts, behaviors, and influences on the relationship. Both participants become further defined as people, and this growth

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occurs because of the relationship. Although Surrey's interpretation of object relations theory may have been narrow, her working definition of relationship was valuable.

Integrative-Relational Model

Mitchell's (1988) integrative-relational model was an integration of relational-model psychoanalytic theories with the purposeful omission of the concept of "drive." His aim was to unify the psychoanalytic school which has many competing factions. With this analytic base to his ideas, Mitchell was grounded in Freudian ideas and heavily influenced by object relations theorists, such as Mahler, Winnicott, Sullivan, Fairbairn, and Kohut, yet one of the basic premises of the integrated relational perspective was "that the pursuit and maintenance of human relatedness is the basic maturational thrust in human experience" (Mitchell, 1988, p. 289). Mitchell's interpretation of object relations was not as harsh as that of Surrey. He was emphasizing the "relational" side of what these theorists had to offer.

It seems unfortunate that object relations theory has the name it does, for many are thrown off by and reject the language which is at the center of the theory. Just as Surrey wanted to distinguish "Subject Relations Theory" from object relations, Mitchell (1988) pointed

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out:

> I use the term "relational matrix" in an effort to transcend the unfortunate tendency to dichotomize concepts like interpersonal relations and "object" relations . . . as if a focus on either side necessarily implies a denial or deemphasis of the other. I do not believe that interpersonal interactions are merely an "enactment" of a more psychologically fundamental world of internal object relations or "representations"; nor do I believe that subjective experience is merely a recording of actual interpersonal transactions. The most useful way to view psychological reality is as operating within a relational matrix which encompasses both intrapsychic and interpersonal realms. (p. 9)

This model was one which gave equal importance to biological, interpersonal, and intrapsychic processes. These processes were considered throughout the life-cycle in a broad developmental perspective. "Human relations" according to Mitchell (1988), "are understood to constitute the basic stuff of experience, and the pursuit and maintenance of relatedness is seen as the essential motivational thrust both in normality and in psychopathology" (p. 169). As the individual matures, early relationships become precursors of later, more complex relationships. Disturbances in early relationships can interfere with subsequent relatedness and lead to pathology while positive relationships can lead an individual toward psychological health. The internal affects the external, the external affects the internal, the past affects the present, and the present affects the future.

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Constructive-Developmental Theory

Kegan's (1982) constructive-developmental theory was less an integration of psychoanalytic theory than the proposition of a new psychological tradition which stood somewhere between existential and neo-psychoanalytic (ego psychology and object relations) thought. The name "constructive-developmental" came from his emphasis on "the development of the activity of meaning-constructing" (p. 4). This theory was not based on stages of human development as many of the object relations ideas were (e.g., Mahler, Klein, Hartmann, Jacobson (cited in Greenberg & Mitchell, 1983)) but looked at the "universal on-going process (call it 'meaning-making,' 'adaptation,' 'equilibration,' or 'evolution') which may very well be the fundamental context of personality development" (Kegan, 1982, p. 264).

As Mitchell (1988) and Miller (1984) both proposed, Kegan (1982) was already looking at the development of the individual in relation to his/her environment. He explained this principle as he gave credit to Piaget.

> Piaget's principal loyalty was to the ongoing conversation between the individuating organism and the world, a process of adaptation shaped by the tension between the assimilation of new experience to the old "grammar" and the accommodation of the old grammar to the new experience. . . . This conversation is not one of continuous augmentation, but it is marked by periods of dynamic stability or balance followed by periods of instability and qualitative

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> new balance. These periods of dynamic balance amount to a kind of evolutionary truce: further assimilation and accommodation will go on in the context of the established relationship struck between the organism and the world. . . . The question always is: To what extent does the organism differentiate itself from (and so relate itself to) the world? (pp. 43-44)

This final question--To what extent does the organism differentiate itself from the world?--may cause the reader to assume that Kegan was looking at a theory of differentiation and separation. However, the parenthetical statement--and so relate itself to--is fundamentally important. He was considering how the individual relates to the world which can only be done from a position of differentiation. Kegan considered different eras during which the developing self is embedded in various cultural contexts. As the self emerges from its embedded position it relates to the culture in new ways.

Pathways of Identity Development

Josselson (1987) chose to study a much more limited range of development than the other theorists discussed in this paper. She interviewed normal women during their senior year of college and then again twelve years later. She considered identity development in this young adult population and grounded her work in object relations and Eriksonian ideas.

Of the theories considered here, Josselson's path-

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ways of identity development may be the narrowest in scope, yet she was the only one that specified more than one course of development. She identified and explained four different fundamental positions and ways in which women create their identities--Foreclosures, Moratoriums, Identity Achievements, and Identity Diffusions. These will be considered in more detail below.

Psychological Development

It is remarkable how similar these four theories are in explaining the complex phenomenon of psychological development. While they may have differed subtly through nuance and language and may have emphasized different areas and processes within development, they all agreed in their basic underlying principles.

These theories all gave credence to the idea that human beings develop within a context of relationships with others. They considered the importance of and connection between one's psychosocial and intrapsychic worlds, and they viewed development as a life-long process.

What is most confusing about psychological development is why there are so many different theories espousing to have <u>the</u> answer when they are so similar. This is where the subtle differences come into play and one sees that language is important in its application. In the

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following pages the similarities and differences of the theories will be discussed.

Development Through Relationship

Development occurs in relation to other people. This was the heart of the self-in-relation theory. Surrey (1985b) and Miller (1986b) wrote about "development within relationship." Surrey (1985a) saw relationships and connectedness as central to growth and development, especially for women. Furthermore, she saw the origins of this capacity for relatedness as lying within the mother-daughter relationship.

Miller (1986b) began with Surrey's definitions of mutual engagement, mutual empathy, mutual empowerment, and relationship and further described how these lead to individual development. She saw two possible kinds of relationships. These she termed "growth-fostering" and "non-growth-fostering."

Growth-fostering relationships are supposed to lead toward development and psychological health. They have five identifying characteristics.

1. Each person feels a greater sense of "zest" (vitality, energy).
2. Each person feels more able to act and does act.
3. Each person has a more accurate picture of her/himself and the other person(s).
4. Each person feels a greater sense of worth.
5. Each person feels more connected to the other person(s) and a greater motivation for

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> connections with other people beyond those in the specific relationship. (Miller, 1986b, p. 3)

Non-growth-fostering relationships, on the other hand, lead to problems in development. If an individual is faced with multiple, daily disconnections throughout life or the more severe destructive situations (i.e., emotional, physical, sexual abuse, abandonment, etc.), then they will probably show more symptoms of diagnosable "pathology."

The characteristics of a non-growth-fostering relationship are more than simply the absence of those of the positive relationship already described. Miller (1988) described a person in a non-growth-fostering relationship with the following characteristics: (1) a feeling of less connection with the other--"a confusing sense of disconnection and isolation" (p. 7); (2) a feeling that actions based on one's own experiences will lead to trouble; (3) a feeling of helplessness, powerlessness and an inability to act to change the situation--a feeling of "condemned isolation" (p. 7); (4) having less clarity of self and other; and (5) having a diminished sense of worth. It is apparent that a person in this state could easily develop "pathological" symptoms of depression, eating disorders, "borderline" personality, and other psychological troubles.

Mitchell also regarded relationships as important in

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development. Although he talked about "mind" where the Stone Center theorists discussed "self-structure," and his "relational matrix" had more of an intrapsychic component than the relationships which Surrey and Miller held central, both points-of-view agreed on the basic theoretical position. According to Mitchell (1988),

> the various theories operating within the relational model, such as interpersonal theory, object-relations theory, and self-psychology, generate what is essentially the same story line, but in different voices. These traditions regard mind as developing out of a relational matrix, and psychopathology as a product of disturbances in interpersonal relations. (p. 35)

For Mitchell, it was the pursuit of a sense of self that draws us into relation with others. Miller, on the other hand, reversed the order of causation which Mitchell implied. There was no "self-motivation" for Miller (1986b), but an "ability to act which emerges from constructive processes within relationships" (p. 1). Surrey (1985a) also put relationship before development:

> I am not diminishing the significance of other lines of self-development (e.g., competence, agency, or initiative). I am implying that these other capacities are developed for women in the context of important relationships. It is probable that, for women at all life stages, relational needs are primary and that healthy, dynamic relationships are the motivating force which propels psychological growth. (p. 7)

Kegan (1982) also understood personality development as occurring in the interactional context between the organism and the environment. He did not see it as an

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internal, individual process. Kegan's theory was succinctly pictured by a three dimensional helix which circles around and, simultaneously, upward. As one settles temporarily at each evolutionary era of development, one is embedded in a particular culture which has many important functions. The culture of embeddedness changes as the individual matures. Early in life the facilitating culture is the mother (or mothering person), then the growing individual successively becomes embedded in the parents, the role recognizing culture of school and peer groups, mutual reciprocal one-to-one relationships, the culture of reciprocal identity or self-authorship which is typically group involvement in a career, and finally, the culture of intimacy which is typically a genuine adult love relationship.

Kegan distinguished the two "sides" of his helix as psychologics favoring inclusion and psychologics favoring independence. However, each psychologic, or era, recognized that the individual must relate to others. The relating may emphasize asserting how the organism <u>belongs with</u> the other(s) or the relating may emphasize how the person is <u>separate from</u> the other(s). Either way, the person grows and matures through relationships.

The process of identity formation may only be one developmental task among many, but it was the most important, according to Josselson, because it forms the basis

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for a person's sense of self and life structure. It incorporates choices one makes for oneself, priorities, and guiding principles by which one makes decisions. Although this description may sound like a very independent process, Josselson (1987) never lost sight of how identity and its formation involves (and depends on) others. She identified many dominant issues in female development including issues of interpersonal relatedness, the role of affiliation in the quest for meaning in life, and the female need for attachment and connection to others. According to Josselson (1987)

> the aspects most salient to identity formation in women have been overlooked by psychological research and theory, which stresses the growth of independence and autonomy as hallmarks of adulthood. Communion, connection, relational embeddedness, spirituality, affiliation--with these women construct an identity. (p. 191)

She found women following various pathways to identity formation, and, in all of them, the women's relational histories provided "the central thread and lines of demarcation" (Josselson, 1987, p.184). The women she studied recounted their lives and grouped the "chapters" of their experience around the relationships with which they were involved.

> Identity, then, is neither the sum of roles nor an intrapsychic process alone. Nor is it who one is for others or who one is apart from others. It is all these things. (p. 21)

Josselson, then, also avoided a cause and effect inter-

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pretation of the correlation between relationships and development; however, she did acknowledge that women tend to organize the way they understand their lives around major relationships.

Each of the four pathways is forged in connection with others in some way. Foreclosures are dominated by the need to feel loved and cared for, and their security is found in relationships. Moratoriums are constantly testing and searching for new identities and often find a boyfriend for support or to give them a new value system as they struggle to untangle familial ties. Identity Diffusions "treat themselves as lumps of clay available to be shaped by whatever or whoever is willing to mold them" (Josselson, 1987, p. 7). They have little attachment to a concept of self and are at the mercy of influences and forces in their environment (i.e., other people). Finally, Identity Achievements use relationships for self-validation and support. They feel more whole and differentiated within themselves and therefore, connect a more defined self to others. They want to be cared <u>about</u>, not <u>for</u>.

<u>The Psychosocial and the Intrapsychic</u>

The self-in-relation theory held that the growing individual forms a sense of self through real external relationships. She constructs her sense of self from the

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process of self-other relating. It is what happens between people which eventually becomes internalized as a representation of the self. Miller (1984) called this early self representation a "being-in-relationship." The infant knows itself through the relationship with its primary caretaker(s). The "self" is inseparable from a dynamic interaction with other(s).

> The beginning of mental representations of the self, then, is of a self whose core--which is emotional--is attended to by the other(s); and who begins to attend to the emotions of the other(s). (Miller, 1984, pp. 3-4)

The external becomes internalized and creates the intrapsychic sense of who one is. Over time and many other relationships, the sense of self-in-relation becomes more and more refined. Kaplan and Klein (1985), additional Stone Center theorists, explained:

> Within this model, women's core self-structure emerges out of experience of a relational process. Beginning with the earliest mother-daughter interactions, this relational sense of self develops out of women's involvement in progressively complex relationships, characterized by mutual identifications, attention to the interplay between each other's emotions and caring about the process and activity of relationship. Note that in speaking of relationships, we are referring not just to actual relationships, but to important inner constructions of the relational process. (p. 3)

These experiences (i.e., the process of relating, responding to others' emotions and their responding back to one's own, mutuality, affective connection, and empathic sharing) refine, enhance, and strengthen a woman's sense

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of self. These experiences do not cause the woman to become overly dependent, merged with the other, lose her boundaries, or in other ways lose her sense of self and who she is. The process gives her shape, meaning, and self-knowledge.

Mitchell's "self" emphasized more of the intrapsychic than did the Stone Center theory. He referred to the self also as "self-representation" and "object-constancy" and saw it as only partially attained through relationship. The relational matrix encompasses the dichotomies of traditional psychoanalytic theory, including the intrapsychic and the interpersonal.

Giving credit to Winnicott and Sullivan (cited in Mitchell, 1988), Mitchell reiterated that the child does not exist nor can it experience "self" unless the mother interacts with it and experiences the "being" of the infant. The personality emerges from the individual, it is what the person does. It is not an external thing that one has like a piece of clothing. One can only understand self in the context of the interpersonal field.

Thus far, Mitchell's description was very much in agreement with the self-in-relation theory; however, it seems that he was much more bound to traditional theory. Mitchell (1988) stated:

> Becoming a particular person is a complex process during which the child, in his "object seeking," searches for and engages other per-

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> sons to attach to, to shape himself around, to elicit recognition from. . . . One cannot become a human being in the abstract; one does so only by adopting a highly specific, delimiting shape, and that shape is forged in interaction between the temperamental givens of the baby and the contours of parental character and fantasies. (p. 275)

This picture of the developing child seems to be a one sided story. Even though Mitchell was making the same point as Miller and her colleagues, that the dyad shapes both individual selves, he was using very different words. His words were steeped in traditional thought and lead to very distinct connotations and implications. The "other" is an "object," being used (i.e., attached to, shaped around, and elicited from). There is less recognition of mutuality, of the child giving back to the parent, or of the child sensing the parent's needs and emotions. Mitchell's analysand's relational matrix is rooted in "preserving characteristic patterns of interpersonal integrations and fantasied object ties" (p. 212). The individual is organizing self more around relationships with his/her own internalized transformations and integrations of real or imagined relationships and less around actual external, mutual interactions with other people.

Kegan introduced a very different way to look at the theoretical constructs of the psychosocial and intrapsychic worlds. He emphasized what individuals are "subject

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to" versus what they have made "object of." As people mature they are constantly taking what they were subject to, what controlled them, and making that entity object. In other words, individuals emerge from being embedded in something, separate from it, and then internalize it so that it comes under their control. As Kegan (1982) described this process:

> although it seems counterintuitive to describe internalization as a process by which something becomes <u>less</u> subjective, or moves from subject to object, it is just this recognition that processes of internalization are intrinsically related to the movement of adaptation which makes a Piagetian perspective so promising for a more articulated lifespan approach to basic psychodynamic categories. In fact, something cannot be internalized until we emerge from our embeddedness in it, for it is our embeddedness, our subjectivity, that leads us to project it onto the world in our constitution of reality. (p. 31)

We do not make others object, we are changing what our underlying structure is through relationships within different cultural contexts. For example, the infant is subject to its reflexes; it is as if the reflexes control the infant. Through its relationship with its mother, a relationship which involves attachment, separation, and integration, the growing baby gradually internalizes the reflexes so that instead of <u>being</u> those reflexes, it <u>has</u> those reflexes. As the baby emerges from this evolutionary truce and into the next one, it is now subject to its impulses and perceptions. There has been a shift from

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what controlled the child to what the child now has control over, and this is accomplished through a complicated and changing relationship with another human being.

Kegan (1982) continued to explain the changes in what is subject and what is object throughout the life-span development. There is a continuously changing understanding of what is internal and what is external to "self."

> Each qualitative change, hard won, is a response to the complexity of the world, a response in further recognition of how the world and I are yet again distinct--and thereby more related. (p. 85)

However, throughout the changes, there is always an acknowledgement of the temporal quality of each.

> Every developmental stage, I said, is an evolutionary truce. It sets terms on the fundamental issue to how differentiated the organism is from its life-surround and how embedded. It would be as true to say that every evolutionary truce . . . is a temporary solution to the lifelong tension between the yearnings for inclusion and distinctness. (p. 108)

Kegan never fully separated the psychosocial from the intrapsychic. They are interwoven and constantly in flux.

Josselson (1987) also looked at the juncture of the psychosocial and the intrapsychic. She viewed "identity" as

> a dynamic fitting together of parts of the personality with the realities of the social world so that a person has a sense both of internal coherence and meaningful relatedness

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to the real world. (pp. 12-13)

Identity, which is an internal construct, is the result of a dialogue between the individual and her world.

As with how they use relationships to guide them through development, women within the various pathway categories have different ways of negotiating the internal-external interaction. Foreclosures never go through any crisis period and thus have goals and values based on identifications in childhood. They center their identities on a strong sense of family, tradition, and moral values. Their early social environment is internalized without question. Moratoriums, on the other hand, "actively and consciously test possible ways of being in an effort to discover an identity that fits their inner selves" (Josselson, 1987, p. 7). They question and test the external ways of being in the world until they find an identity that matches their intrapsychic selves. Identity Diffusions remain adrift and undefined. They seem to fail at internalization so that their experiences don't lead to growth and change. They are not able to define a sense of self (internally) and so they look to others to give them structure. However, because there is little internal definition they have trouble in relationships and remain diffuse. Finally, Identity Achievements go through a period of crisis and, then, by thinking through their choices (rather than doing what is automat-

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ically expected or considering alternatives by trial and error) they make identity commitments.

> They have forged identities on their own terms, having examined and reworked the identities assigned to them as children. . . . They are women who choose lives after sifting through options, amalgamating aspects of who they were with whom they choose to become, and, in so doing, have a sense of following a life plan they can claim as their own. (p. 72)

Theirs is truly an internal process. First identity is defined and it is then presented to the outside world.

Development as Life-Long Process

While the various theories gave different amounts of attention to this concept, there seems to be little disagreement that development never stops and continues throughout one's life.

Kaplan and Klein (1985) emphasized that development of the core relational self is not a series of distinct stages, but "a much more fluid and interconnected process in which early modes of being become the base for a continuation and expansion of the relational self" (p. 4). Miller (1986b) further implied that development is continuous when she described growth-fostering and non-growth-fostering relationships. She explained that the former lead the individual toward development and the latter can lead to problems in development and psychopathology. Every interaction throughout life has the

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possibility of pushing the person in one direction or the other, hence, development is never done.

Mitchell (1988) also indicated that the idea that the personality is predetermined from structures emerging from inside an individual is no longer in vogue. He saw an individual's internal structure and transactional patterns being derived from an interactive, interpersonal field. He went further to explain that it is not just the experiences that make up the self, but the meaning the individual assigns to the experience. This is what he called the "creative will." The meanings and choices may be "made with clarity and deliberation as well as . . . clouded by self-deception and distraction" (p. 257). He implied that development is continuous and under the control (even if not consciously so) of the individual.

For Kegan (1982), development was an "evolutionary activity" and a sense of self or mind was an "evolutionary truce" and was only temporary in a life-long developmental process. Kegan distinguished between "self" and "other" in a way that is clearly different than Mitchell and Miller. His "self" and "other" were dynamic qualities which change as the individual organism grows within its environment--an environment which also changes in order to enhance, and as a result of, growth.

> Evolutionary activity, we have said, gives rise to constructions of balance, to truces, but what is at stake in these truces? Viewed from

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> the outside it is what shall be taken for "self" and what shall be taken for "other." Will I, in other words, continue to know? Hence equilibrative activity is naturally epistemological. (Kegan, 1982, p. 169)

Kegan's motivating source was knowledge, "meaning-making" as he called it. However, this is more than a cognitive exercise.

> This process is about the development of "knowing" (each evolutionary truce, striking a subject-object balance, becomes a way of knowing the world); but at the same time, we <u>experience</u> this activity. The experience, as we will see, may well be the source of our emotions themselves. Loss and recovery, separation and attachment, anxiety and play, depression and transformation, disintegration and coherence--all may owe their origins to the felt experience of this activity, this motion to which the word "emotion" refers. I use the word "meaning" to refer to this simultaneously epistemological and ontological activity; it is about knowing <u>and</u> being, about theory-making <u>and</u> investments and commitments of the self. (pp. 44-45)

Here there was less of a cause and effect explanation of relationships, sense of self, and development. There was more of an acknowledgement of the on-going, give and take, non-sequential process of self, other, relationship, and growth.

Josselson (1987), while she did not study and explicitly write about lifespan development, also saw development as an on-going process.

> As the life cycle progresses, identity becomes amplified and differentiated, often fundamentally modified, but it can never be undone. Choices made become part of the individual's history. Previous identity must always be

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> integrated with the new. The identity-formation period, then, is a critical time. It is the hatching period of the adult. (p. 14)

Identity can change and develop into something different. Josselson discussed Identity Diffusions who later settled down or became Foreclosed Diffusions, she found Moratoriums who became Foreclosures or Identity Achievements, and other patterns of changes in identity. However, later development always has to acknowledge and somehow integrate who the individual has been in the past.

Connection and Autonomy

The debate over the importance, influence, and superiority of connection versus autonomy is a long and complicated one. All of the theories in question here came up with a solution to this dichotomy, and each had a slightly different twist. Those at the Stone Center emphasized autonomy within community. Mitchell looked at the two as dichotomous and mutually exclusive. Kegan chose to give equal value to the two poles and to concentrate his efforts on the tension between them, and Josselson introduced the concept of "anchoring" in which there is a simultaneous experience of connection and autonomy as one connects in order to separate. These four approaches are pictured schematically (see Figure 1) and discussed more fully below.

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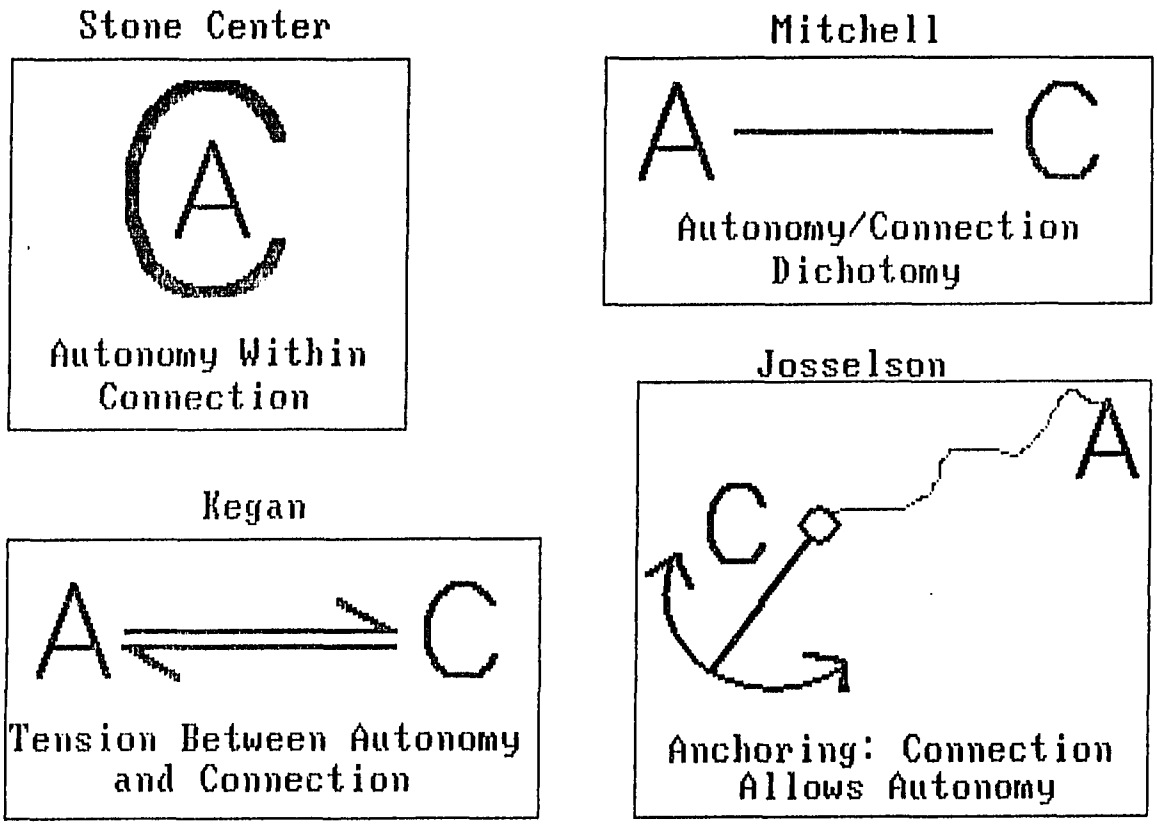

Figure 1. Four Relationships Between Connection (C) and Autonomy (A).

The self-in-relation theory rejected the notion that healthy development necessitates separation and autonomy. This theory did not deny that self-other differentiation must occur in the developing female. This individuation does occur, but within a relational framework. The inclusiveness does not need to be eradicated. In order to understand development fully, both the individuating and the relating sides on the individual must be explored. By studying the development of girls and women they came to better understand the process of empathy and reframed

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the interplay between connection and autonomy. Jordan (1984) explained that this new model of self encompasses both "the sense of coherent separateness and meaningful connection" (p.10). She claimed that juxtaposing connection versus separateness so that they are mutually incompatible is a failure "to trace the complicated evolution of autonomous functioning in the context of self in relationship" (p. 11). Miller (1984) discussed the idea of "agency within community."

> In her internal representation of herself, I would suggest that the girl is developing not a sense of separation, but a more developed sense of her own capacities and a sense of her greater capability to put her "views" into effect. That is, she has a sense of a larger scope of action--but still with an inner representation of a self that is doing this in relation to other selves. A larger scope of action is not equivalent to separation; it requires a change in her internal configuration of her sense of self and other, but not a separation. (p. 6)

As Figure 1 depicts, agenic or autonomous action occurs within a broader context of community or connection to others.

Miller (1984) also questioned the idea of describing human interaction in spatial terms. Where one's experience falls along a scale of closeness and distance was not as important as the quality of interaction. She focused more on the qualities which foster growth (i.e., zest, action, knowledge, sense of worth, and connection).

Mitchell's integrative relational model failed to

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look beyond the dichotomy of these two positions (connection and autonomy). He saw the issues of "fusion and separation," "love and hate," and "dependence and independence" as basic to the human experience throughout the life cycle. His language which equated (or in the very least assumed close ties between) "fusion," "love," and "dependence" and, on the other hand, "separation," "hate," and "independence" was simplistic and misleading. The self-in-relation theorists would have strong negative reactions to this assumption. According to Mitchell (1988)

> being a self with others entails a constant dialectic between attachment and self-definition, between connection and differentiation, a continual negotiation between one's wishes and will and the wishes and will of others, between one's own subjective reality and a consensual reality of others with whom one lives. (p. 149)

This implies that the individual must constantly choose between "I" and "We" and that these two positions cannot exist together. Mitchell went on to explain this dialectic as continuing throughout human existence but manifesting itself in different ways. The infant expresses it in visual gaze behavior, the toddler through motility, and the adult through symbolic processes. As pictured, the individual must constantly choose which side of this dialectic s/he is on.

Kegan (1982), similar to Mitchell, put the two con-

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cepts on different sides of his helix, yet he was interested in looking at the space between them and the tension that exists as the individual moves back and forth during evolutionary activity. He, as did the Stone Center theorists, rejected the idea of autonomy being more psychologically advanced than inclusion. In the constructive-developmental model there was no claim that one emphasis is any better than the other. It was necessary to give equal respect to both poles or to look at the relation between them. Kegan stated:

> What is most striking about these two great human yearnings [inclusion and autonomy] is that they seem to be in conflict, and it is, in fact, their relation--this tension--that is of more interest to me at the moment than either yearning by itself. I believe it is a lifelong tension. Our experience of this fundamental ambivalence may be our experience of the unitary, restless, creative motion of life itself. (p. 107)

Humans are constantly moving toward one position or the other and having to integrate where they just were in the process. There is a pull to move on to the next era of life and find a balance, but at the same time, people do not want to give up what they know, what they have most recently been. Further, each truce is slightly out of balance so people can only stay in place temporarily, and then they have to travel across the helix back toward where they were before, but this time at a more developed level.

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Josselson (1987) also considered autonomy and connectedness and the arc between them when looking at the development of women. She also described a balance between, what she termed, "self-in-world" and "self-in-relation." She saw development as taking place along two lines--agency and communion.

> Communion is central to female development, and women are likely to opt for preserving attachment before pursuing their agenic needs. For many women, success is communion, in relationship, is itself an expression of agenic needs for assertion and mastery. (p. 171)

This echoed Miller's (1986a) assertion that women's sense of self is organized around their ability to make and maintain affiliation and relationships.

Josselson (1987) introduced a new term--anchoring. She chose this word for its metaphorical impact and how it describes "the communion aspect of separation-individuation process after late adolescence" (p. 174). Through anchoring the individual can become different, separate, and maintain connection at the same time.

> Anchoring is a way of attaching to aspects of the adult world, of having a berth in it. For women, this attachment to the world involves connection to other people. . . . Anchoring for women is like a rapprochement process, where elements of the outside world are brought back to or through an important other to be integrated and made part of the self. (p. 178)

The other(s) gives the individual a hold on the world so that it becomes safe to go out and forge an individual identity.

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As with other concepts discussed above, the anchoring seems to follow a slightly different course for women in the various identity pathways. Foreclosures often fail to find an other to use as an anchor outside their families. Their anchor lines, therefore, are short and restricted and they do not explore themselves much. Moratorium women tend to become frightened during their own efforts to separate and so cling to someone in order to defend against their ambivalence. They may set their anchors hard and deep and only venture out as far as they still get approval from an important other(s). Identity Diffusions do not find a sense of identity because they fail at anchoring all together. The are often "left out" of family dynamics and are not connected with parents or peers. As a result they have no firm base on which to start the individuating process and continue to depend on others to test reality and to think for them. Identity Achievements start early in combining their self-in-the-world and self-in-relation. They have early memories blending security and adventurousness and seem to integrate relatedness and self-assertion well. They have a theme of independence in their lives, but the independence "seems to rest on the support of a man (or . . . on important friends) for their right to take pride in their own accomplishments" (Josselson, 1987, p. 99).

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Psychopathology

In their descriptions of psychopathology, these theories took slightly different approaches. Where the self-in-relation theory focused on how destructive relationships lead to psychological disorders and positive relationships lead to psychological health (Kaplan, 1984; Miller, 1988; Stiver, 1986-1989), the integrative-relational model considered repetition and the individual's active part in creating her/his own pathology (Mitchell, 1988), and the constructive-developmental theory (Kegan, 1982) identified psychological pain as being about resistance to the natural motion of life. Josselson gave little attention to this area of inquiry as she was studying "normal" women, but she did have some comments on the overall level of functioning of women in the different identity groups.

Miller (1988) traced how experiences of disconnection lead to psychopathology. When multiple, daily disconnections occur and extend over a period of time, the individual involved will begin to experience negative feelings and a confusion of feelings. Since women often take responsibility for relationships and base a sense of self on this capacity (Miller, 1986a), the distress often gets translated into a belief that there is something wrong with oneself. The woman may come to think that if

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she has these bad feelings, she must, in fact, be bad. As a result of these non-growth-fostering interactions a woman

> feels less able to take action, but, more than that, she feels that her actions, based in her experience, lead to great trouble. . . . She has less clarity, i.e., knowledge about herself and the other person(s). She feels a diminished sense of her own worth. She experiences a decrease in "zest" or energy and a diminution of her sense of well-being. Most important, she feels that her actions, feelings and thoughts lead to less connection with the important other person(s)--and not only less connection, but a confusing sense of disconnection and isolation. (Miller, 1988, p. 7)

The isolated and confused individual will continue to try to connect to those in her world. However, because it is a virtually impossible task to unilaterally change the relationship or to effect a change in the other person(s) involved, by default she will do the only thing possible--change herself. In trying to connect, she alters her internal image of self and twists herself into a person who is acceptable in the "unaccepting" relationship. This often works to establish some connection, but, paradoxically, the woman is actually keeping her real self out of the relationship.

> She is maintaining relationships at the price of not representing her own experience in them. To this extent, she cannot be relating fully in ways which lead to growth. (Miller, 1988, pp. 9-10)

Stiver (1986-1990) pointed out that through this process dysfunctional families teach children to hide their

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experience and to feel powerless. The children learn "how to stay out of relationships while behaving as if they are in relationships as the only mode of survival" (Stiver, 1986-1990).

These experiences can lead to a host of dysfunctional behaviors and result in various forms of psychopathology. The destructiveness of disconnection underlies problems such as depression, phobias, eating disorders, and also the more pervasive personality disorders.

Psychological health is determined by both past experience and current context. According to Miller (1986b) "it is probably fair to say that the more growth-fostering interactions we have had, the better base of psychological resources we will build" (p. 15). Relationships-of-choice have been found to be related to clinical symptomatology (Stone et al., 1988). The past creates a foundation, the present social network provides a structural context, and the individual must exist within this framework. The foundation may be strong or weak, predictable or inconsistent, healthy or pathogenic. The current context may feed into the problems of the past, or serve to rectify it. How the individual copes and functions will depend on her/his particular world and her/his particular history.

Mitchell (1988) also considered pathology to result from the individual's attempts to relate to others being

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unfulfilled. A repeated failure to relate and to grow leads to severe problems. As he saw it,

> disturbances in early relationships with caretakers are understood to seriously distort subsequent relatedness . . . by setting in motion a complex process through which the child builds an interpersonal world (a world of object relations) from what is available. (p. 289)

This is similar to what Miller asserted. Disturbed relationships lead the child to alter internal constructions which affect later relations and can set off a chain reaction hindering growth.

However, Mitchell was not looking at "connection" in the same way that the self-in-relation theorists did. Miller and her colleagues wrote about mutuality, empathy and authentic relating. Mitchell (1988) wrote about "attachment" and "fantasied ties." The person who has troubled relationships clings to fantasy relationships with "objects" she creates in her intrapsychic world. The "objects" are given attributes which were missing in the real significant others (e.g., consistency, feelings of love, respect, etc.).

> Psychopathology is . . . a cocoon actively woven of fantasied ties to significant others. Beneath a seemingly passive detachment is often a secret attachment, largely unconscious, but experienced as necessary and life sustaining. (p. 163)

Mitchell's emphasis was again on the internal world of the individual and he gave less attention to actual

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interpersonal interactions. The individual takes an active part in perpetuating her/his pathology through memory, fantasy, and subjective experience.

Where the self-in-relation theory highlighted how external experience affects the internal, Mitchell underscored how the internal structures perpetuate the external problems. It seems that both these points are valid and that one must consider the complete cycle in order to fully understand the development, continuation and treatment of psychopathology.

Kegan (1982) took a very different approach to psychological problems. He considered them to be natural during developmental growth and seemed to lean away from the notion of "pathology." In his words:

> No matter what the content of "the problem," there is something similar about all clinical problems: they are all about the threat of the constructed self's collapse. (p. 275)

He was not looking at the result of disconnection with others or bad object relations. Kegan understood psychological pain to be the result of growth and of the self not being what it once was. The constructive-developmental perspective was that the individual is in a state of evolutionary upheaval.

Kegan looked at other theories which attribute depression to a loss of self (ego psychology), loss of the object (object relations), and loss of meaning (exi-

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stential psychology) and ridiculed the debate between these positions. He asserted:

> when equilibrative activity is taken as the grounding phenomenon of personality, and depression is understood as a threat to the evolutionary truce, then depression must necessarily be about a threat to the self and the object, and (since it is the relationship between the two which constitutes meaning) a threat to meaning, as well. (Kegan, 1982, p. 269)

This idea overlaps part of what the Stone Center theorists were saying. When the person is unable to connect meaningfully to the important others in their lives, there is a threat or injury to the overall meaning and understanding of their self structure and they experience pain.

Josselson's discussion of psychopathology was very brief. She referred to pathology mostly in connection with the Identity Diffusion group. She identified psychopathology as one of the reasons women follow this identity formation pattern, and also noted that this group is lower on most measures of psychological functioning than the others. She did not consider the development of psychological disorders or their treatment at any length.

Psychotherapy

One purpose of studying psychological development is to gain a better understanding of how best to help cli-

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ents through the process of psychotherapy. Of the theories presented here, three had very definite philosophies and approaches to individual therapy. Considering the differences found in other areas within these theories, they were remarkably similar in their descriptions of effective clinical work. Language continued to differ from one perspective to another, but the overall importance of helping the client to broaden or change relational capacities and the need to work in an interactive way and enter the client's world was agreed upon.

The self-in-relation model held that the goal of therapy was to help clients to increase their ability to engage in effective relationships. Independence and autonomy were not considered to be the "best" or the "healthiest" outcomes of therapy (Jordan, 1986).

In order to accomplish this task, therapy must serve as a corrective emotional experience. The therapist is emotionally present and accessible to the client. By "being there" for and with the client the therapist provides a new model of being for the client (which she probably has not experienced in the past) and also gives the client permission to be more authentic herself. Stiver (1986-1990) explained this corrective experience.

> One of the most crucial aspects of the relational model is that it provides the opportunity for the client to have a significant impact on another person. This experience of being listened to and in that process effecting some

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> change in how the therapist is, feels, behaves, can help the client be more present herself, more entitled to exist in a more and more substantial way and to feel less empty and more alive.

The most important ingredient to the therapeutic work is the client-counselor relationship (Jordan, 1986; Kaplan, 1985; Stiver, 1986-1990). Both members of the diad must be active. "Mutual empathy and mutual empowerment are the organizing structures which enable both therapist and client to move in relationship and to grow and change together" (Stiver, 1986-1990). Obviously the relationship is not fully equal--for example, the client does more disclosing, the client's subjective experience is attended to more than the therapist's, the client comes to the therapist for help, and payment is involved. However, mutuality is strived for nonetheless. Mutuality, in this case, refers to "the opportunities for mutual impact on each other [emphasis added] and not the more simplistic notion of mutual disclosure" (Stiver, 1986-1990). Therapists must be open to the changes that their clients create and be willing to reveal their own vulnerabilities by communicating the impact the client and the relationship have on them.

Mitchell also stressed that the goal of therapy is to broaden the client's relational matrix. The analytic process helps the client engage in new experiences of relating to others and uses the analytic relationship as

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the central tool in facilitating this change. If psychotherapy is generally due to constricted relationships and an elaborate but fantasied intrapsychic world of object relations, "the central process in psychoanalytic treatment is the relinquishment of ties to these [constricted] relational patterns, thereby allowing an openness to new and richer interpersonal relations" (Mitchell, 1988, p. 170). Through the process of transference and countertransference, the client experiences "greater intimacy and more possibilities for varied experience and relatedness" (Mitchell, p. 296). The client-therapist relationship becomes more authentic and more intimate, and then the client can apply the changes to other relationships in the relational matrix.

By transference and countertransference, Mitchell was referring to a complicated and intimate process in which the analyst enters the client's relational matrix and takes on the attributes of the intrapsychic objects. Gradually, the relationship changes as the analyst transforms those objects and transactions into more authentic characters capable of more flexible interactions. Analysis is a fundamentally interactive process--an encounter between two persons. The analyst enters the relationship in the form of "bad" objects (the only ones the client can understand) and transforms the client's intrapsychic and interpersonal worlds through interpretation so that

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s/he can eventually terminate the relationship (but leave the client behind with a broader object relations capacity). Interpretation is a two stage process. First, the analyst allows him/herself to become part of the transference by becoming a part of the projective identifications of the client, and then, the analyst must remove him/herself from the transference by rejecting the projective identification and showing a more genuine self.

> The struggle is to find an authentic voice in which to speak to the analysand, a voice more fully one's own, less shaped by the configurations and limited options of the analysand's relational matrix, and, in so doing, offering the analysand a chance to broaden and expand that matrix. (Mitchell, 1988, p. 295)

Therapy is a collaborative effort between the client and analyst. The therapist must be authentic with the client. This does not mean that s/he is impulsive or overly self-disclosing. The therapist must truly experience him/herself and the client and not put the relationship or either participant into any predefined roles or take on an "analytic" or "neutral" position. However, Mitchell simultaneously warned that the therapist must maintain somewhat of an analytic attitude. As the analyst gets pulled into the transference, there is a continual struggle to stand back and watch from outside the relationship so as to better understand what happens in relationships the client has with other people.

Mitchell (1988) described the process of therapy.

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> There is generally no grand revelation: what happens is a gradual process of disentanglement, through the analyst's interpretive activity. The progress of the analytic relationship is . . . more like a series of moltings, in which new life emerges from old skin, becomes greatly facilitative for a time, and eventually itself becomes constraining and must be discarded so that further growth can occur. (p. 301)

Kegan's (1982) approach to therapy was much the same as the two theories already discussed. For him the goal of therapy is growth. The client's problems are not considered sickness but the effect of the process of becoming and the therapist must enter this process of growth.

The client brings "problems" to therapy and it is the clinician's job to "protect those opportunities for consciousness--for meaning-evolution" (Kegan, 1982, p. 274) rather than to "solve" them. The only way to do this is to convey to the client that one understands his or her experience as s/he does. This approach to therapy also looked closely at the client-counselor relationship. The two people must work together.

> Therapy from a constructive-developmental point of view is an extremely delicate but not impossible affair. Its delicacy lies in the fact that the therapist is actually trying to join another person in an extraordinarily intimate way; he or she is trying to become a helpful part of the person's very <u>evolution</u>. (Kegan, p. 278)

The therapist must become a part of the client's growth.

However, Kegan asserted that his view of therapy is

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slightly different from that of object relations. Where others (including Mitchell) saw themselves as potential objects in the client's world, Kegan saw himself as a fellow subject. He also is trying to make his way through growth and change, and he shares this companionship with the client. This is similar to Stiver's explanation of mutuality in therapy. According to Kegan (1982)

> when the counselor responds to the problem not in terms of assurance, or its resolution, or its interpretation, but in terms of the experience of having, or being in, the problem, the counselor is offering the client a most intimate and usually unexpected companionship--not as another object in the world, but as a fellow hanger-in-the-balance, a companion to my very experience of knowing (meaning-making) and a party to the re-cognition whose time has come. The counselor is offering the client a culture to grow in. (p. 276)

This is a very authentic, mutual, and difficult approach to interacting with clients. To do this the clinician must figure out which way the client is traveling on the helix (from inclusion toward autonomy or vice versa) and with which balance s/he is forming an alliance. The therapist must, at all costs, avoid connecting with the old balance (which would amount to abandoning the client in his/her growth) and join with the new balance which the client is trying to find. The clinician, through the relationship with the client, encourages the "emergency" from embeddedness.

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Conclusions

A review of the literature supports the idea that there are three common points which were agreed upon by Josselson (1987), Kegan, (1982), Miller (1984, 1986a, 1986b, 1988), and Mitchell (1988) with slight variation and individual bias. These points are important to remember for counseling psychologists: (a) the psychosocial and intrapsychic are intimately connected and affect each other, (b) growth is a life-long process which is never done, and (c) development occurs through relationship.

The inner world of the client affects the external world and vice versa and one cannot be placed before, or held as more important than, the other. Also, one must be cognizant that these seemingly separate spaces change themselves and change in relation to each other as the person develops.

Since development is never over, neither is therapy. When a client-counselor relationship is formally terminated the client (and counselor, as well) is still growing. The counselor must be sure that more has been done than solving the last crisis or emergency. The good therapist has assisted in the growth process through a mutual relationship and has given the client tools that will enable him/her in further growth and development.

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The past affects the present, and the present will undoubtedly affect the future.

Relationship is the key to all growth and therapeutic success. Being in relation or connected does not imply "attachment" or "dependence." It is healthy and necessary. When trying to help clients, one must enter a significant relationship with them to fully understand their relationships and meanings derived from them. It is through this meeting of clients on their terms and working with them that one can help to broaden their relational capacities.

This study explores the relationship between internal relational images, real relational experiences, and psychological health. It is by comprehending these factors and their interconnections that psychologists truly can come to understand how to help their clients.

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CHAPTER III

METHOD

Participants

Participants were randomly selected from the 1200 member mailing list of Western Michigan University's Women's Center, Kalamazoo. The population consisted of women who have contacted the Center for a variety of reasons including personal counseling, assertiveness training, use of resource library, academic concerns, sexual harassment, and information about community events. Heterogeneity of the population was expected within limits. It was assumed that the population sampled would include women with a range of educational backgrounds, ages, ethnic and racial affiliations, psychological adjustment levels, and marital status. However, the population may have had some bias and limitations. Because these women all contacted the Women's Center, they may have a high awareness of feminist values or be concerned with women's issues. Also, because the center is part of a university, they may have higher levels of education than the general public.

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Selection

Selection consisted of a two step process. A random sample of 300 women was selected to be invited to participate in the study. Nine women were eliminated from the sample because of dual relationships with the researcher or the Women's Center (e.g., previous client, financial contributor), and 31 letters of invitation were returned due to changes of address. This left a total of 260 women who were invited to participate in the study. Eighty-seven women agreed to participate, 4 declined, and 69 did not return the letter. The positive response rate was 33.5%. This self-selection process enters more bias into the sample as discussed in the limitations section in Chapter I.

Of the 87 women who responded positively to the invitation, 40 were randomly chosen within two key demographic categories (i.e., age, marital status). They were assigned to three different marital status subgroups, i.e., single, married, divorced, and two different age subgroups, i.e., 35 and under, over 35. The Relational Interviews of 2 participants were lost so the final number of subjects was 38. Due to low response rates in the Over 35/Single subgroup, distribution was not exactly even. The final assignment of the sample is as follows: 7 women who were 35 or under and single, 7

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women who were 35 or under and married, 6 women who were 35 or under and divorced, 4 women who were over 35 and single, 7 women who were over 35 and married, and 7 women who were over 35 and divorced. Table 1 presents the final stratified random sample.

Table 1

Number of Participants in Each Subgroup Stratified by Marital Status and Age

	Marital status		
Age	Single	Married	Divorced
≤ 35	7	7	6
> 35	4	7	7

Note. N = 38.

Demographics

Thirty-seven of the participants were White and 1 was Black and their ages ranged from 25 to 55. The mean age was 35.6. The educational level varied from high school graduate to Ph.D. with the largest groups having a bachelor's degree (28.9%) or having taken classes beyond high school without having earned a college degree (28.9%). All participants worked or attended school outside the home at least part-time. Tables 2-5 indicate the composition of the sample by marital status, age,

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race, and education.

Occupations were represented as listed in Table 6.

Table 2

Percentage of and Number of Participants in Each Marital Status

Divorced	Married	Single
34.2% (n=13)	36.8% (n=14)	28.9% (n=11)

Table 3

Percentage of and Number of Participants in Each Race

White	Black	Other
97.3% (n=37)	2.6% (n=1)	0% (n=0)

Table 4

Percentage of and Number of Participants in Each Age Group

≤ 35		> 35			
25-30	31-35	36-40	41-45	46-50	51-55
28.9% (n=11)	23.7% (n=9)	21.0% (n=8)	21.0% (n=8)	0% (n=0)	5.2% (n=2)

Note. Mean = 35.6 years. Median = 34 years.

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Table 5

Percentage of and Number of Participants in Each Level of Education

Completed High Sch.	Taken classes but no degree past High Sch.	RN	Bachelor's Degree	Taken classes but no degree past Bachelor's	Master's Degree	JD	Ph.D.
2.6% (n=1)	28.9% (n=11)	2.6% (n=1)	28.9% (n=11)	18.4% (n=7)	13.2% (n=5)	2.6% (n=1)	2.6% (n=1)

Several occupations had more than one participant engaged in them. Each occupation appeared once in the participants sampled unless otherwise indicated. There seemed to be a broad range of professions represented. It is interesting to note that all the women sampled were either employed in some capacity or students. No one identified herself primarily as a homemaker.

Table 6

Occupations of Study Participants

Accountant	Pharmacist
Business Owner	Production Scheduler
Capital Administrator	Psychotherapist/ Social Worker (n=4)
Computer Operator (n=2)	Sales (n=2)
Conversion Analyst	Scientist
Health Educator	Secretary (n=5)
Lawyer	Statistician
Librarian (n=2)	Student
Management (n=5)	Teacher (n=2)
Nurse	Writer (n=3)
Personnel	

Those not selected to participate (n = 47) were sent a letter thanking them for their interest and explaining that they were not needed for the study due to the number of women expressing interest in participating in the

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research project.

Instruments

An assessment of participants' ideas and feelings about relationships-of-choice, perceived level of health in family-of-origin, and current level of mental health was made by using the Relational Interview, the Family-of-Origin Scale (Hovestadt et al., 1985), and the Tennessee Self-Concept Scale (Roid & Fitts, 1988) as described below. The purpose of this assessment was to gain a better understanding of the connection between internalized relational ideals, perceived level of health of family of origin, and current mental health for women.

Relational Interview

The Relational Interview, developed by the researcher, is based on procedures used by Belenky, Clinchy, Goldberger and Tarule (1986) in their research on women's ways of knowing the world and drawing conclusions about knowledge, truth, and authority as presented in their book, Women's Ways of Knowing. It was designed to encourage the participants to think about their relationships and their relational ideas, and to talk about them in their own words. It is a base from which the interviewer could ask follow-up questions and follow streams of thought as presented by the interviewees. The purpose

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of the interview was explained to the participants so that the interview could be a cooperative effort. Together, participant and interviewer filled out an Ideal Relationship Profile.

The directions for the interviewer, interview protocol, ideal relationship profile work sheet, directions for readers, reader's notation sheets, and coding directions are in Appendices B-E, G, and H, respectively.

Tennessee Self-Concept Scale (TSCS)

The TSCS was developed by Gale H. Roid and William H. Fitts in 1964 and revised in 1988. It is currently published by Western Psychological Services and has been used widely in the fields of education, psychology, and social and health sciences.

The TSCS (Roid & Fitts, 1988) consists of 100 self-descriptive items which are scored on a 5-point Likert scale labeled "completely false," "mostly false," "partly false and partly true," "mostly true" and "completely true." The test takes ten to twenty minutes to complete. Designed for adults and children ages 12 and older, items are clearly written at a fourth grade reading level. It may be given to normal or disturbed clients. The resulting Clinical and Research Profile reports 29 major scales which reflect how individuals view themselves. Six scales, which are considered empirical, specifically dif-

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ferentiate the following groups from normals by external, criterion reference. Unfortunately, Roid and Fitts do not report the specific criterion used.

1. Psychotics--patients with psychotic diagnoses.

2. Neurotics--patients with neurotic diagnoses.

3. Personality disorders--patients who fall within "the broad diagnostic category of 'personality disorder.' . . . This category pertains to people with basic personality defects and weaknesses as distinguished from psychotic states or the various neurotic reactions" (Roid & Fitts, 1988, p. 5).

4. Defensive positive subjects--psychiatric patients showing high self-esteem scores.

5. Personality integration subjects--well-adjusted, high-functioning individuals who "were judged by a clinical psychologist to be average or better in terms of level of adjustment or degree of personality integration" (Roid & Fitts, 1988, p. 5).

6. General maladjustment subjects--psychiatric patients with no differentiation by particular diagnosis.

Validity and reliability seem satisfactory for this instrument. Scores from the TSCS correlate highly with other measures of personality functioning. The reader is referred to the Tennessee Self-Concept Scale--Revised Manual (Roid & Fitts, 1988) for complete validity matrices comparing TSCS scales to other personality scales

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such as the Minnesota Multiphasic Personality Inventory (Hathaway & McKinley, 1970) and the Edwards Personal Preference Schedule (Edwards, 1959). Test-retest reliability is high. In a study on 60 college students taking the TSCS at a two week interval reliability coefficients ranged from .60 to .92 (Fitts, 1965, as reported in Roid & Fitts, 1988). The reliability coefficients for the empirical scales are listed in Table 7. Cross-validation studies show that the TSCS serves to differentiate between various groups. In a study comparing 100 Ohio State University students, 125 Ohio State University Hospital patients, 459 community mental health center patients, and 100 Veterans Administration psychiatric hospital patients, the patient groups had many more scores beyond the cut-off points for the various scales than did the student group. According to Roid and Fitts (1988), "the ratio of deviant scores between patient and nonpatient groups is 4 or 5 to 1" (p. 88).

The TSCS was normed on 626 persons of varying age, gender, race, and socioeconomic status; however, a specific demographic breakdown of the normative sample is not reported in the manual.

Reviewers of the TSCS (Bentler, 1972; Suinn, 1972) agree that it is a valuable instrument that meets test construction standards and that its strength lies in its ability to differentiate subjects among the empirical

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scales. These scales serve to screen subjects for pathology.

Table 7

Test-Retest Reliability of the TSCS Empirical Scales

TSCS Scale	r
Defensive Positive (DP)	.90
General Maladjustment (GM)	.87
Psychosis (PSY)	.92
Personality Disorder (PD)	.89
Neurosis (N)	.91
Personality Integration (PI)	.90

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Family-of-Origin Scale (FOS)

The Family-of-Origin Scale (Hovestadt et al., 1985) consists of 40 items which are answered on a single 5-point Likert-type scale labelled "strongly disagree that it describes my family of origin," "disagree that it describes my family of origin," "neutral," "agree that it describes my family of origin," "strongly agree that it describes my family of origin." Subjects may receive scores ranging from 40 to 200 with higher scores being

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healthier. The mean scores on the normative sample were 144.1 for Whites and 147.0 for Blacks. Items are clearly written, and the scale takes 5-10 minutes to complete.

The FOS purports to measure the degree of perceived health of the family of origin. The healthy family is considered to be one which interweaves autonomy and intimacy. Autonomy is reflected in clarity of expression, personal responsibility, respect for family members, openness to others, and openness in dealing with separation and loss. Intimacy is reflected in expression of a wide range of feelings, creation of a warm atmosphere, dealing with conflicts without undue stress, promotion of sensitivity in family members, and trust in the goodness of human nature (Hovestadt et al., 1985).

The normative sample consisted of 278 undergraduate and graduate students at East Texas State University (Hovestadt et al., 1985). Although this sample is somewhat limited, the FOS has been used in studies including married men and women anticipating the birth of their first child (Lane, Wilcoxon, & Cecil, 1988), men in alcohol-distressed and non-alcohol-distressed marriages (Holter, 1982), single university freshman and sophomores (Fine & Hovestadt, 1984), married subjects with at least one child (Canfield, 1983), and undergraduates with parents who were either married or divorced (cited in Hovestadt et al., 1985).

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Test-retest reliability was found to be .97 ($p<.001$) over a two-week period for 41 graduate psychology students. An independent study with 116 undergraduate subjects produced a Cronbach's alpha of .75. Content validity was judged by a panel of six nationally recognized authorities in family therapy. Validity was tested empirically in several studies with significant results (Hovestadt et al., 1985). According to Hovestadt et al., Holter (1982) found "a significant difference . . . [$p<.01$] in perceived health of the family of origin between men in non-alcohol-distressed marriages . . . and men in alcohol-distressed marriages" and Fine (1982) found "significantly different . . . [$p<.01$] perceptions of marriage . . . among subjects having high, medium and low FOS scores" (p. 293) (both cited in Hovestadt et al., 1985).

Procedure

Data Collection

The interviewer arranged to meet with each participant at a mutually convenient time for approximately one-and-one-half hours to conduct the Relational Interview and administer the Family-of-Origin Scale (FOS) and the Tennessee Self-Concept Scale (TSCS). The order of the administration of the three instruments was balanced, as

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shown in Table 8, in order to control for any interaction effects on the participants' answers. The principal investigator conducted all of the interviews. The interviews, which were composed of three "warm-up" questions and six scored questions were audiotaped and transcribed so that trained readers could review the contents. The transcripts themselves are not included in this dissertation in order to protect confidentiality. However, significant quotations are included in the discussion section.

Table 8

Order of Administration of Tennessee Self-Concept Scale (TSCS), Family of Origin Scale (FOS), and Relational Interview

Number of Participants	Order of Administration		
	First	Second	Third
8	TSCS	FOS	INTERVIEW
6	TSCS	INTERVIEW	FOS
6	FOS	TSCS	INTERVIEW
6	INTERVIEW	TSCS	FOS
6	FOS	INTERVIEW	TSCS
6	INTERVIEW	FOS	TSCS

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Relational Interview Scoring

In order to protect the identity of participants, a code number was assigned to the transcripts of the interviews. The readers were blind to participant age and marital status (unless the participant referred to this information in her responses), individual identity, FOS and TSCS subscale scores. There were four readers, and each interview transcript was read by two readers who were randomly assigned to the transcripts.

Transcripts were divided into "blocks," each of which represented the answer to a sub-question within the six broad question areas of the interview. These blocks consisted of the answers to the questions indicated in Table 9. Each reader reviewed the material in every block to determine if there was evidence of zest, empowerment, knowledge, sense of worth, connection, powerlessness, inertia, confusion, worthlessness and/or disconnection. If there existed any evidence of each of these factors, the reader would mark the score sheets accordingly. It did not matter if the participant referred to the factor once or several times. For example, if the participant mentioned feeling more energized in her description of the qualities of her present best relationship, the reader would check "zest" in block "A" for that particular participant. Evidence of the pre-

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Table 9

Questions Included in the Scored Blocks of Relationship Interview

Question	Block	Questions Included
4[a]	A	Think of the best relationship(s) in your life (past or present). What qualities did that relationship have? Give examples. Describe it as fully as you can. Please be specific.
4	B	How did you feel? think? act?
4	C	How did the other person feel? think? act? Who is the other person(s) you were thinking about in this example?
5	D	Now think of an ideal relationship. It does not have to be a real relationship. It should just be a vision or a dream. Describe it as fully as you can. Please, be specific.
5	E	How would you change the relationship you just described as your best relationship to make it ideal? Give examples.
5	F	How would you feel? think? act?
5	G	How would the other person feel? think? act?

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Table 9--Continued

Question	Block	Questions Included
6	H	How has your image of an ideal relationship changed over time? Can you remember wanting something different when you were younger? Describe it.
6	I	When did you feel that way? How old were you? What made you change your image of the ideal? How would you describe the relationships you were in at that time?
7	J	Now think of your worst relationship(s) (past or present). What made it bad? Describe it as fully as you can.
7	K	What was missing? What was present that you didn't like?
7	L	How did you feel? think? act?
7	M	How did the other person feel? think? act? Who is the other person?
8	N	How would you know if you were in an ideal relationship?
8	O	What signs would you look for?

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Table 9--Continued

Question	Block	Questions Included
9	P	Now I would like you to construct a profile of an ideal relationship. Think about what you've said over the past hour. What qualities are most important to you to have in the perfect relationship?
9	Q	OK, you have x, y, and z, what else? Any other qualities? Even if you can't label them; can you describe them?
9	R	Now we have these qualities: x, y, z, etc. Can you put them in order from most important to least important? Take your time. If you could say out loud what you are thinking as you do this it would be helpful. Do you like it this way or are there any changes you want to make now that you see the whole list?
9	S	Are there any qualities you can think of that you would want to make sure are <u>not</u> present?

[a] Questions 1-3 were "warm-up" questions. Blocks for scoring begin with question number 4.

sence of a factor showed itself in an infinite array of forms. It was not expected that the participants would use the same language that the investigator did to define these ideas. Readers attempted to interpret the meanings behind the actual words in the transcripts, the consistencies and contradictions within them, and the feelings that they seemed to carry.

For each factor present in each block, each reader checked the appropriate box on the Reader Notation Sheets (See Appendix G). By scoring the blocks in this way, participants' ideas about relationships were analyzed for the presence or absence of the various growth-fostering (zest, empowerment, knowledge, sense of worth, connection) and non-growth-fostering factors (powerlessness, inertia, confusion, worthlessness, disconnection). Blocks within question 4 considered how the individual looked at her best relationship. Questions 5, 8, and 9 asked about her present relationship ideal. Question 6 attempted to look at her past relationship ideal. Finally, question 7 considered her worst relationship experience. The frequency of occurrence of growth-fostering relationship factors was then compared to the total number of factors present (both growth-fostering and non-growth-fostering) and multiplied by 100 in order to determine what percent of the factors mentioned were growth-fostering. The formula used to determine percent-

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age of growth-fostering factors present was as follows:

$$GF\% = 100 \times \frac{\text{frequency of GF factors}}{[\text{frequency of GF factors} + \text{frequency of NGF factors}]}$$

where, GF = growth fostering
NGF = non-growth fostering

From this percentage a Position Code was assigned (see definition of Position Codes below) for each participant's perceived best real relationship, perceived worst real relationship, current relationship ideal, and past relationship ideal.

A second set of data was developed in order to provide a more comprehensive description of the participants' responses within the self-in-relation framework. This data set consisted of the percentage of participants who mentioned each of the 5 growth-fostering and 5 non-growth-fostering factors in their descriptions of perceived best real relationship, perceived worst real relationship, current relationship ideal, and past relationship ideal. This was accomplished by looking across all the participants and counting the number who mentioned each factor. For example, every single participant mentioned connection in reference to her best real relationship (See Appendix J). Therefore, connection received a score of 100% for best relationship. If only 19 participants had mentioned connection the score would

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have been 50%.

Position Codes

Position Codes were defined according to the following guidelines. If 80-100% of the cells were scored as growth-fostering evidence, position code = 5. If 60-79% of the cells were scored as growth-fostering evidence, position code = 4. If 40-59% of the cells were scored as growth-fostering evidence, position code = 3. If 20-39% of the cells were scored as growth-fostering evidence, position code = 2. If 0-19% of the cells were scored as growth-fostering evidence, position code = 1. Position codes represent the proportion of growth-fostering factors to the total number of factors in a response. By using this procedure, each subject's responses were compared to her own overall response rate. Her scores were not negatively influenced because she was overly talkative or reticent.

Readers

Readers were female master's level counselors who had completed an intensive training program with the principal investigator (see below). Female readers were picked because it was felt that this would reduce some misinterpretation between what the participants said and what the readers understood. This is not to claim that

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women are more accurate than men, or that men are more biased than women. It was recognized that each individual ultimately would bring his/her own bias into the situation and interpretation of the written words. However, women readers would probably have more similarities and gain a keener insight into the words of the women participants. They would most probably be approaching the questions from what Gilligan (1982) referred to as a similar "voice."

The four readers had the following qualifications: one M.A. in Counseling Psychology, two M.A.'s in Counseling Psychology who were currently working on Ed.D.'s in Counseling Psychology, and one M.A. with a concurrent M.S.W.

Training

The training program began with a review of the directions and interview examples as included in Appendices E and F. Readers practiced scoring mock interviews and reviewed their results with the principal investigator. Scores and reasoning behind decisions were discussed in depth until the readers had a reasonable level of understanding and accuracy. Interrater reliability was considered to be the percentage of position codes which were in agreement. There was an 89% convergence rate on the mock interviews on all but one question area.

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The questions about past relationship ideals were vague and tended to produce vague answers. As a result, scoring this item was more difficult and more subject to disagreement among readers. The readers were given additional instructions on this item before scoring the participants' actual interview transcripts. Interrater reliability of the actual transcripts showed percent agreement rates as indicated in Table 10.

Table 10

Percent Agreement Between Two Readers

Past Ideal	Present Ideal	Best Relationship	Worst Relationship
40%	84%	89%	84%

There were errors found by the principal investigator in the scoring by readers. These errors tended to fall into the following four categories.

1. Some readers seemed to get fatigued, especially with later transcripts, and began to check significantly fewer blocks. For example, where one reader found evidence of five factors the other reader found none.

2. Some score sheets were sloppily marked so it was difficult to tell what was and wasn't scored. For example, the reader had lightly erased her marks and it was not clear what was checked and what was erased.

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3. Some scores were not in direct response to the question asked but included tangential information. For example, the question about past ideals often elicited responses comparing past to present. If the reader seemed to be responding to both sides of this comparison and not just the past issues, it was considered an error.

4. On a few items a scorer seemed to hold a particular bias and either under- or over-pathologized the response. For example, one reader found a mix of growth-fostering and non-growth-fostering factors while the other reader found only growth-fostering and no items under non-growth-fostering.

It is acknowledged that the decision to call these "errors" was a subjective one and that there is no way to guarantee that the investigator was not manipulating the outcome of the study. However, steps were taken to try to eliminate this possibility as discussed below. These errors occurred in 31 out of the 304 items (10.1%). It was clear that a majority of the errors occurred in the past ideal question areas (see Table 11). All readers made approximately the same number of errors with Reader B making slightly more (32.2%) and Reader C making slightly fewer (19.4%) errors (see Table 12).

Score sheets with errors were returned to readers for re-scoring. Readers were not told what their specific errors were or what the other reader scored on corre-

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Table 11

Breakdown of Errors in Scoring by Item

Past Ideal	Present Ideal	Best Relationship	Worst Relationship
61.3% (n=19)	25.8% (n=8)	3.2% (n=1)	9.7% (n=3)

Note. N = 31.

Table 12

Breakdown of Errors in Scoring by Reader

Reader A	Reader B	Reader C	Reader D
25.8% (n=8)	32.2% (n=10)	19.4% (n=6)	22.6% (n=7)

Note. N = 31.

sponding items. They were simply asked to recheck their answers making sure to mark the scores clearly and to keep the original instructions in mind. This was done in order to avoid influencing the direction of the scoring. The re-scoring served to improve the reliability of the scores (see Table 13). A more complete breakdown of the agreement rate shows that the remaining divergence of scores was minor with a large percentage of disagreement being only by one position code difference (see Table 14). It is also probable that the re-scoring improved

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the face validity of the scores as readers were reminded of the original task and definitions of relationship factors.

Table 13

Percent Agreement Between Two Readers After Re-score

Past Ideal	Present Ideal	Best Relationship	Worst Relationship
47%	92%	89%	84%

Table 14

Interrater Reliability Percent Divergence

	Question Area			
Amount of Disagreement[a]	Past Ideal	Present Ideal	Best Relat.	Worst Relat.
0	47%	92%	89%	84%
1	26%	8%	11%	13%
2	9%	0%	0%	3%
3	12%	0%	0%	0%
4	6%	0%	0%	0%

[a]Numbers refer to the difference between the two position codes scored.

Hypotheses

This study used Spearman correlations to assess if there exist significant correlations between perceived health of family-of-origin (as measured on the FOS),

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current psychological health (as measured on the TSCS), current ideal relationship images (as measured on the Relational Interview), past ideal relationship images (as measured on the Relational Interview), perceived best real relationships-of-choice (as measured on the Relational Interview), and perceived worst real relationships-of-choice (as measured on the Relational Interview). By examining the various correlations among these variables, it was hoped that the following research hypotheses would be clarified.

Hypothesis 1. Women with more pathological scores on the TSCS have idealized images (past or present) that are more non-growth-fostering while women who are more healthy according to the TSCS describe images that are more growth-fostering.

Hypothesis 2. Women have different idealized relational images depending on their positive and negative evaluations of past growth-fostering and past non-growth-fostering real relationships.

Hypothesis 3. Women with different perceived levels of health of their family-of-origin based on FOS scores have different idealized relational images (past or present).

Hypothesis 4. Women with healthier perceptions of their family-of-origin as measured on the FOS are currently more psychologically healthy as revealed by scores

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on the TSCS than women who have negative perceptions of their family-of-origin as measured on the FOS.

The data were also analyzed using Mann-Whitney U tests to assess whether demographic factors affected relational ideals and experience (as measured on the Relational Interview).

Hypothesis 5. Themes in women's idealized relational images differ as a function of their ages.

Hypothesis 6. Themes in women's idealized relational images differ as a function of their marital status.

All transcripts were also examined qualitatively. It was hoped that themes within the participants' responses would emerge that would answer the following hypotheses:

Hypothesis 7. Women's idealized relational images include Surrey's (1985b) concepts of mutual engagement, mutual empathy, and mutual empowerment.

Hypothesis 8. Women's idealized relational images include Miller's (1986b) concepts of connection, sense of worth, empowerment, zest, and knowledge.

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CHAPTER IV

RESULTS

Quantitative Results

As outlined in Chapter III, several quantitative analyses were conducted in this study. The scored positions on the Relational Interview were correlated with each scale in the Tennessee Self-Concept Scale (TSCS) (Roid & Fitts, 1988) and the Family-of-Origin Scale (FOS) (Hovestadt et al., 1985). Each scale on the TSCS was correlated with the FOS scores. Also, each factor from the Relational Interview (past ideal, present ideal, best real relationship, and worst real relationship) was correlated with the other three factors from that scale. These analyses were completed using Spearman rho correlations. Finally, a Mann-Whitney U was conducted to discern the effects of marital status, age, and their interaction on the relational ideals. A non-parametric analysis of variance was necessary due to the fact that relational scores were not normally distributed.

The results of these various analyses are reported below as they apply to each of the first six hypotheses. The raw data used to complete these analyses are reported

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in Appendices I-M. Cronbach's Coefficient Alphas were obtained on the data to determine internal consistency of the TSCS subscales. These are reported in Appendix N.

Hypothesis 1: Psychopathology by Idealized Relational Images

It was predicted that women with more pathological scores on the TSCS would have idealized images (past or present) that are more non-growth-fostering while women who have healthier scores on the TSCS describe images that are more growth-fostering. A Spearman rho correlation was used to test for such a correlation. Results are reported in Table 15. None of the correlations is statistically significant.

Table 15

Correlations Between TSCS Subscales and Present Ideal Relationship and Past Ideal Relationship Position Codes

Relationship Ideal	TSCS Subscales							
	TOT	DP	GM	PSY	PD	N	PI	NDS
Past	.21	.13	-.19	-.08	-.21	-.21	.15	-.12
Present[a]	.06	.08	-.06	.03	-.04	-.13	.18	.00
Present[b]	.00	.12	-.04	.05	.02	.05	.06	.05

[a]Using position codes. [b]Using the raw number of growth-fostering factors mentioned.

Therefore, Hypothesis 1 was rejected at the .05

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level of significance. This finding is probably due to the fact that there was little distribution of the position codes. The position codes for the past relationship ideal clustered around a score of 1 (non-growth-fostering) and the position codes for present relationship ideal clustered around 5 (growth-fostering). Because of the lack of distribution of position codes it is nearly impossible to interpret the meaning of the lack of significance for the correlations as they stand. Therefore, the data were analyzed again, this time without considering position codes. Instead the number of growth-fostering factors mentioned in the descriptions of present relationship ideals was correlated with the TSCS scores. These results are also reported in Table 15 and no significant correlations were obtained.

Most women, however, did have current growth fostering relationship ideals (34 women had a position code of 5) and many used to hold more non-growth fostering ideals in the past (15 had a position code of 1 and 5 had a position code of 1.5). This will be discussed further in Chapter V.

Hypothesis 2: Idealized Relational Images by Best and Worst Relational Experience

It was predicted that women would have different idealized relational images depending on their positive

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and negative evaluations of past growth-fostering and past non-growth-fostering real relationships. Spearman rho correlations were obtained comparing women's position codes on their past and present relationship ideals and their best and worst real relationships. The results are reported in Table 16.

Table 16

Correlations Between Present Ideal Relationship (PRI), Past Ideal Relationship (PAI), Best Relationship (BR), and Worst Relationship (WR) Position Codes

	PAI	PRI	BR
PRI	-.04		
BR	.06	.14	
WR	.19	-.04	.16

There are no significant correlations between women's relationship ideals and their descriptions of their best and worst relationship experiences. Therefore, Hypothesis 2 was rejected at the .05 level of significance. Once again this finding may be attributed to the lack of distribution among position codes.

Most women have had what they perceive as growth fostering best relationships (34 scored a position code of 5 on best relationship) and non-growth-fostering worst relationships (31 scored a position code of 1 on worst

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relationship). This suggests that, for the most part, women have a range of relationship experiences in their histories and are able to distinguish growth-fostering and non-growth-fostering experiences.

As was done above in Hypothesis 1 because the position codes were not normally distributed, the data relevant to Hypothesis 2 were analyzed without considering position codes. Instead, the number of growth-fostering factors mentioned in the descriptions of present relationship ideals, past relationship ideals and best relationships, and the number of non-growth-fostering factors mentioned in the description of the worst relationships were correlated. The results are listed in Table 17.

This analysis yielded significant results indicating that women's present relationship ideals were correlated with their best and worst relationship descriptions and past relationship ideals, and that women's past relationship ideals were correlated with their best and worst relationship experiences. The more growth-fostering factors present in the best relationship, the more growth-fostering factors present in their past and present relationship ideals. Similarly, the more non-growth-fostering factors present in the worst relationship, the more growth-fostering factors were present in the past and present relationship ideals. Finally, the more growth-fostering factors present in the past relationship

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ideal, the more growth-fostering factors were present in the current ideal. These correlations make no statement of causality. These results do indicate that women's ideals do develop out of their actual relational experiences and that the more positive factors that exist in their healthy relationships and the more negative factors existing in their unsatisfactory relationships, the more they will want relationships that are growth enhancing.

Table 17

Correlations Between Factors Mentioned for Present Relationship Ideal (PRI), Past Relationship Ideal (PAI), Best Relationship (BR), and Worst Relationship (WR)

	PAI	PRI	BR
PRI	.2762*		
BR	.6447**	.2754*	
WR	.4330**	.3610**	.2389

Note. Present relationship ideal, past relationship ideal and best relationship were scored using the raw number of growth-fostering factors mentioned. Worst relationship was scored using the raw number of non-growth-fostering factors mentioned.
*p<.05 **p<.01

Hypothesis 3: Idealized Relational Images by Health of Family of Origin

It was predicted that women with different perceived levels of health of their family-of-origin based on FOS

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scores would have different idealized relational images (past or present). Spearman rho correlations were generated comparing scores on the Family-of-Origin Scale to position codes of past and present ideal relationships from the Relational Interview. These findings are reported in Table 18.

Table 18

Correlations Between Family-of-Origin Scale (FOS) Scores and Present and Past Ideal Relationship Position Codes

	Present Ideal	Past Ideal
FOS	.17	.25

These findings were not statistically significant, and Hypothesis 3 was rejected at the .05 level. This finding suggests that women's ideals are not a reflection of their family-of-origin experiences.

When the correlation of FOS and present relationship ideal was repeated using the number of factors mentioned instead of the position codes (as was done above in Hypotheses 1 and 2) there was still no significant correlation found (*rho* = .19; *p* = .12).

Hypothesis 4: Psychopathology by Health of Family of Origin

It was predicted that women with perceptions of a

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healthier family-of-origin as measured on the FOS would be currently more psychologically healthy as revealed by scores on the TSCS than women who have negative perceptions of their family-of-origin as measured on the FOS. Again, a Spearman rho correlation was conducted to compare these two sets of independent variables. Correlations are reported in Table 19.

Table 19

Correlations Between Family-of-Origin Scale Scores and TSCS Subscale Scores

	TSCS Subscales							
	TOT	DP	GM	PSY	PD	N	PI	NDS
FOS	$54^{\wedge}$	29^{*}	-44^{+}	-44^{+}	$-50^{\wedge}$	-45^{+}	40^{+}	-46^{+}

Note. Decimal points are omitted. $^{*}p<.05$; $^{+}p<.01$; $^{\wedge}p<.001$.

These correlations are significant, indicating that health of the family of origin and current psychological functioning are indeed related. Note that some correlations are positive while others are negative. On the General Maladjustment (GM), Psychosis (PSY), Personality Disorder (PD), Neurosis (N), and Number of Deviant Signs (NDS) scales high scores indicate more pathology, so negative correlations would be expected. For the Total Score (TOT) and Personality Integration (PI) high scores indicate less pathology and, therefore, positive correlations were expected. Defensive Positive (DP) is a subtle

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measure of defensiveness. A high DP score indicates a positive self-description stemming from defensive distortion. A low score means that the person is lacking in the usual defenses for maintaining even minimal self-esteem. Once again the correlation found is in the direction predicted. Hypothesis 4 was retained at the .05 level for the correlation with DP, at the .01 level for correlations with GM, PSY, N, PI, and NDS, and at the .001 level for correlations with TOT and PD.

Hypothesis 5: Idealized Relational Images by Age

It was predicted that themes in women's idealized relational images might differ as a function of their ages. The women in the two age groups ($\leq$ 35 and > 35) were compared on their position codes from the Relational Interview. The results are reported in Table 20. Age was not a significant factor influencing Relational Interview position code scores. Hypothesis 5 was rejected at the .05 level of significance.

Hypothesis 6: Idealized Relational Images by Marital Status

It was predicted that themes in women's idealized relational images might differ as a function of their marital status. The women in the three marital status (single, married, divorced) were compared on their posi-

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Table 20

Position Code Variance Between Age Groups for Past Relationship Ideal, Present Relationship Ideal, Best Relationship and Worst Relationship

Relational Variable	≤ 35 Mean	> 35 Mean	U	p[a]
Past Ideal	2.22	2.44	154.0	.43
Present Ideal	4.92	4.94	180.0	1.00
Best Relationship	4.98	4.86	158.5	.24
Worst Relationship	1.15	1.08	171.0	.70

[a] Two-tailed probabilities corrected for ties are reported.

tion codes from the Relational Interview. The results are reported in Table 21. Marital status was not a significant factor in influencing Relational Interview position code scores. Hypothesis 6 was rejected at the .05 level.

Qualitative Data

All transcripts were also examined qualitatively. It was hoped that themes within the participants' responses would emerge that would confirm the factors described in the self-in-relation theory.

Hypothesis 7: Mutual Engagement, Mutual Empathy, and Mutual Empowerment in Idealized Relational Images

It was predicted that women's idealized relational

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Table 21

Position Code Variance Between Marital Status Groups for Past Relationship Ideal, Present Relationship Ideal, Best Relationship and Worst Relationship

Relational Variable	Single Mean	Married Mean	Divorced Mean	U	p[a]
Past Ideal	2.32	2.86	1.77	59.5	.45
Present Ideal	5.00	4.86	4.96	66.0	.36
Best Relationship	4.82	4.96	4.96	63.5	.42
Worst Relationship	1.14	1.11	1.12	69.5	.87

[a] Two-tailed probabilities corrected for ties are reported.

images would include Surrey's (1985b) concepts of mutual engagement, mutual empathy, and mutual empowerment. Examination of the ideal relationship profiles reveals that many ideas mentioned do fall under these categories. Table 22 lists the qualities cited by participants which seem to be indicative of the concepts and the frequency of their occurrence. Definitions of mutual engagement, mutual empathy, and mutual empowerment can be found in Chapter I.

In addition, four participants listed "mutuality" or "reciprocity" as separate qualities that could be considered to apply to any and all of the three concepts introduced by Surrey. Hypothesis 7 was retained.

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Table 22

Mutual Engagement, Mutual Empathy, and Mutual Empowerment: Frequency of Qualities Mentioned in Ideal Relationship Profiles

Concept	Frequency	Quality Mentioned
Mutual Engagement	24	Communication
	11	Acceptance/Comfort
	4	Openness/Sharing
	2	Self-Knowledge/ Awareness
	3	Reliability/Dependable
	1	Active Participation
Mutual Empathy	24	Communication
	9	(Mutual) Respect
	7	(Mutual) Caring
	7	Empathy/Understanding/ Sensitivity
Mutual Empowerment	9	Unconditional Friendship/Support
	7	Be Oneself/Independence
	6	(Mutual) Growth

Hypothesis 8: Connection, Sense of Worth, Empowerment, Zest, and Knowledge in Idealized Relational Images

It was predicted that women's idealized relational images would include Miller's (1986b) concepts of connection, sense of worth, empowerment, zest, and knowledge (see Appendix E for definitions). The Relational Interview responses were examined and each participant's answers were analyzed for presence of the five growth-fostering and five non-growth-fostering relationship factors. Then the percentage of participants indicating each factor was computed. These are reported in Tables

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23-26.

All of the participants mentioned themes of connection and all of the growth-fostering factors were mentioned in high proportions when discussing present relationship ideals. All the growth-fostering factors were mentioned in high proportions when discussing best relationships and all of the non-growth-fostering factors were mentioned in high proportions when discussing worst relationships. The ranking of frequency of the growth-fostering factors is identical for the present ideal and best relationship. This adds credence to the idea suggested under Hypothesis 2 above that ideals are formed out of experience. Similarly, the top three ranked non-growth-fostering factors under worst relationship are the direct opposites of the top three ranked growth-fostering factors mentioned about present ideals. The top three ranked factors used in describing past ideal relationships are all non-growth-fostering factors (see Table 24). In looking at the transcripts it is apparent that many past ideals were based on material items and surface appearances. Women described their earlier ideals as often one-sided.

> Sandra[1]: I don't think it ever encompassed a communication part. It was more materialistic or more cute guy driving a sports car kind of

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thing.

Victoria: I probably didn't discuss any close feelings when I was younger.

Dolores: I had this almost perfect conception of what they had to be. They had to be intelligent. They had to have a good build. They had to have a strong stomach. They had to do this. They had to be athletic. They had to be attractive. They had to love me. They had to do all these things. . . . My ideal has changed a lot. Now my ideal is more internal than external. That's what it was when I was younger. It was all these external things that I was looking for and now I am looking for more internal things, more deep emotions.

Also, the responses in the past relationship ideal are more mixed and in overall lower proportions. This may be partly due to the vagueness in the questions asked in this area and the trouble the readers had in scoring these answers. This problem is discussed at more length in Chapter V. Hypothesis 8 was retained.

Summary

Ideas about relationships have been uncovered and organized into a system that is measurable. The results of this analysis allow discussion about the extent to which women's idealized relationships-of-choice are growth-fostering or non-growth-fostering and indicates to what extent women's psychological health and perceived health of family-of-origin are related to their relational positions.

No correlation was found between current level of

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Table 23

Percentage of Participants Who Mentioned Each Relationship Factor in Response to Present Ideal Relationship in Relational Interview

Percentage	Relationship Factor
100	Connection
95	Sense of Worth
66	Empowerment
55	Zest
47	Knowledge
13	Disconnection
8	Powerlessness
8	Confusion
3	Worthlessness
0	Inertia

Table 24

Percentage of Participants Who Mentioned Each Relationship Factor in Response to Past Ideal Relationship in Relational Interview

Percentage	Relationship Factor
29	Powerlessness
21	Confusion
21	Disconnection
18	Sense of Worth
18	Connection
10	Inertia
8	Worthlessness
5	Empowerment
5	Knowledge
0	Zest

psychological functioning and women's relationship ideals. Most women seem to hold growth-fostering ideals that have grown out of previous ideals that were less growth-foster-

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ing. Present relationship ideals are correlated with descriptions of past best and worst relationships. Women's ideals do seem to develop out of their relationship exper-

Table 25

Percentage of Participants Who Mentioned Each Relationship Factor in Response to Best Relationship in Relational Interview

Percentage	Relationship Factor
87	Connection
84	Sense of Worth
42	Empowerment
29	Zest
16	Knowledge
13	Disconnection
3	Powerlessness
3	Inertia
3	Worthlessness
0	Confusion

Table 26

Percentage of Participants Who Mentioned Each Relationship Factor in Response to Worst Relationship in Relational Interview

Percentage	Relationship Factor
79	Disconnection
71	Worthlessness
71	Powerlessness
50	Confusion
16	Inertia
0	Zest
0	Empowerment
0	Knowledge
0	Sense of Worth
0	Connection

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iences. However relationship ideals are not correlated with perceived health of the family-of-origin or with women's age or marital status.

Health of the family-of-origin was correlated with current psychological functioning indicating that the healthier the family was, the less pathology that develops.

Qualitative analysis confirmed that women's idealized relational images do include Surrey's (1985b) concepts of mutual engagement, mutual empathy, and mutual empowerment and Miller's (1986b) concepts of connection, sense of worth, empowerment, zest, and knowledge.

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CHAPTER V

DISCUSSION AND RECOMMENDATIONS

Introduction

The idea of psychopathology being related to relational experience has been well accepted in psychological theory. However, how and to what extent relational experience affects current psychological health seems to be more controversial. Some theorists have maintained that early experience determines later growth and psychological condition, while others have seen psychological growth as being more malleable, with later experiences continuing to be important in influencing development. Additionally, there has been variation in theoretical belief about the extent to which internalized relational experiences contribute to future functioning. There has been a continuum from radical behavioral thought in which the person is seen as a "black box" to psychoanalytic ideas in which the internal world of the individual is seen as paramount.

Miller (1988) emphasized quality of relational experience in female development. She asserted that non-growth-fostering relationships lead to feelings of dis-

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connection and eventually to psychopathology while growth-promoting relationships foster psychological health through feelings of connection, self-worth, self-knowledge, empowerment, and increased energy. This self-in-relation approach has been one in which the internal effects of external experience are honored and seen as directly related to individual health and functioning.

This study has examined the correlations between women's relational experiences, their internalized, i-dealized relationships-of-choice, the health of their families-of-origin, and their current psychological health. The interconnections of these variables for 38 women were analyzed by using structured interviews which were analyzed for concepts presented by Miller (1984, 1986a, 1988) and Surrey (1985b, 1988) in the self-in-relation theory and by using psychological measures of family-of-origin and psychological health. It is through the quantitative analyses of the correlations among the variables in this study and through qualitative analyses of the Relational Interviews that the research questions have been addressed. A discussion focusing on each of the initial research questions and hypotheses is presented below as outlined in Table 27. This chapter will consider the results of the analyses and discuss the meanings of the findings from a developmental viewpoint.

While reading the discussion below, it is important

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to keep in mind that this was a study of primarily White women, and therefore can only be extrapolated to White women. Although there is no discussion of men's relational development, there is no intended implication that various conclusions may not hold true for men as well. Further research is needed before any conclusions about men's relational ideals can be drawn. The same holds true for minority women: further research on this population needs to be done before the results found here can be extrapolated to that population.

Table 27

Relation Between Hypotheses and Research Questions

Hypothesis	Research Question
1: Women with more pathological scores on the TSCS have idealized images (past or present) that are more non-growth-fostering while women who are more healthy according to the TSCS describe images that are more growth-fostering.	Do women with more pathology have idealized images that are closer to Miller's non-growth-fostering relationships while more heal-thy women describe images which are more growth-fostering?
2: Women have different idealized relational images depending on their positive and negative evaluations of past growth-fostering and past non-growth-fostering real relationships.	Do women have qualitatively different idealized relational images depend-ing on their positive and negative evaluations of past growth-fostering and non-growth-fostering relationships?

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Table 27--Continued

Hypothesis	Research Question
3: Women with different perceived levels of health of their family-of-origin based on FOS scores have different idealized relational images (past or present).	Do women with different perceived levels of health of family-of-origin have different idealized relational images?
4: Women with healthier perceptions of their family-of-origin as measured on the FOS are currently more psychologically healthy as revealed by scores on the TSCS than women who have negative perceptions of their family of origin as measured on the FOS.	Do women with different perceived levels of health of family-of-origin have different levels of current psychological health?
5: Themes in women's idealized relational images differ as a function of their ages.	Do the themes about women's idealized relationships change as a function of the women's ages? If so, is this a function of developmental stage or cultural context?
6: Themes in women's idealized relational images differ as a function of their marital status.	Do the themes about women's idealized relationships change as a function of marital status?
7: Women's idealized relational images include Surrey's concepts of mutual engagement, mutual empathy, and mutual empowerment.	Do women's ideal relationships include Surrey's concepts of mutual engagement, mutual empathy and mutual empowerment?
8: Women's idealized relational images include Miller's concepts of connection, sense of worth, empowerment, zest, and knowledge.	How do women describe ideal relationships? Do specific themes about women's idealized relationships emerge which are yet unidentified?

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Conclusions

Hypothesis 1: Psychopathology by Idealized Relational Images

Hypothesis 1 considered the relationship between women's idealized images of relationships and their level of psychological health. It was predicted that women with more pathological scores on the Tennessee Self-Concept Scale (TSCS) (Roid & Fitts, 1988) would have idealized images that were more non-growth-fostering while women with healthier scores on the TSCS would have more growth-fostering idealized images. This hypothesis was rejected at the .05 level of significance.

However, there was a definite pattern of most women having growth-fostering ideals at present (34 out of 38) with many having previously held non-growth-fostering ideals (20 out of 38). This is an interesting finding and while it was not originally predicted, it does warrant discussion.

These women's abilities to have an experience of changing ideals emphasizes that their internalized relational experiences and interpersonal relational capacities are indeed developmental and not static. The way women think about their relationships and the way they come to interact with others changes through time. Just because a woman once held a non-growth-fostering ideal

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she is not destined to maintain such negative notions about relationships. As a woman experiences new relationships, she can develop new ideals which are more positive. According to Kaplan and Klein (1985),

> for women the sense of self is refined, enhanced and strengthened, not through a series of separations, but through the inner experiences of relationships marked by mutuality and affective connection. Being in relationship, empathically sharing with another and maintaining the well-being of relationships function as important motivations for action, as well as sources for self-esteem and self-affirmation. (p. 3)

The more recently experienced growth-fostering relationships are internalized and influence the ever-developing ideals women have about relating and their sense of self. Earlier non-growth-fostering relational experiences and the ideals women formed out of them get reshaped and modified with each new relational experience.

Kaplan and Klein (1985) studied late adolescent women and considered how their self development continues to be defined and shaped by relational experience and its internalization. In the study presented here when women were asked about earlier relationship ideals which they held, most referred to ideals they held in high school and college. They were able to see that their ideals changed through experience and trial and error. Lenore explained this in her interview:

> Interviewer: What do you think changed that ideal?

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> Lenore: Experience.
> Interviewer: What helped you develop your ideal?
> Lenore: You date someone and everything isn't peaches and cream. You disagree on certain issues and you have to determine what is most important. Is this issue more important than the relationship that I have with this individual or are we so different from each other that we really shouldn't have a relationship with each other? . . . Having relationships with other individuals and having good things happen or bad things happen and then you kind of just grow from those.

Lenore's words exemplify what Kaplan and Klein (1985) described as a "fluid and interconnected process in which early modes of being become the base for a continuation and expansion of the relational self" (p. 4). This relationship between relational experiences and developing ideals is further discussed below in Hypothesis 2.

These changes in relational ideals may also be a result of women's development from a self-focus through a period of other-focus finally into a position that integrates focus on both self and other as presented by Gilligan (1982) and many object relations theorists. Gilligan's stages of moral development were concisely summarized by Enns (1991) as follows:

> Stage 1: Individual survival
> Stage 2: Goodness as self-sacrifice, responsibility for and to others
> Stage 3: Morality of care and nonviolence, integration of responsibility to others, and self-nurture. (p. 213)

The time frame in moving through these stages was not defined by Gilligan and she gave examples of women at vari-

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ous ages in different stages. It seems that life experience and crises are more predictive of helping a woman move from one stage to the next than is chronological age. These stages of moral development reflect women's relational maturation and are based on a shifting self/other balance.

The women who had non-growth-fostering ideals at an earlier time may have been in stage 2 of Gilligan's (1982) developmental theory. Those with more growth-enhancing ideals may have already progressed into stage 3 with its more mutual emphasis. Judy, 40 years old and divorced, identified moving from a position of individual awareness (stage 1) to wanting to do for others (stage 2) when she got married:

> Judy: I think I became more wanting to do for someone else rather than wanting to do for me when I got married.

Carry describes her transition from stage 2 to stage 3. Here her emphasis is clearly changing from self-sacrifice to a more balanced self/other relational position.

> Carry: I think I was willing to settle for giving up my power of self expression and feeling in terms of just being loved at any level because I felt so empty and now I am not so willing. I am willing to suffer and be lonely a little bit as opposed to giving up myself at the expense of a love that really isn't full enough for me.

Connection at any level, even if it wasn't satisfying, used to be her goal, and now, at age 30, she is no longer

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willing to give up self for only partial fulfillment. Mutuality must exist. Later in the interview she discusses how her relationship with her daughter has helped her to grow and change.

> Carry: I guess having a daughter and seeing her grow spurs me on to the fact that she needs a role model and I can't help her grow unless I feel a complete woman, too. I can't teach her how to be a woman if I am not one.

It is the relationships that get internalized and influence how women come to understand themselves. "Intimacy goes along with identity, as the female comes to know herself as she is known, through her relationships with others" (Gilligan, 1982, p. 12).

Hypothesis 2: Idealized Relational Images by Best and Worst Relational Experience

The second hypothesis predicted differences in women's idealized relational images depending on their positive and negative evaluations of past real relationships. Under the original scoring system this hypothesis was rejected at the .05 level. However, with the scoring changes, as described on page 105, analyses indicated that women's past and present relationship ideals were correlated with their best and worst relationship experiences. If a woman experienced many non-growth-fostering factors in her worst relationship and/or many growth-fostering factors in her best relationship, then she was

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more likely to have many growth-fostering factors in her relational ideals. As discussed above in Hypothesis 1, with actual relational experience women change and their internal relational ideals tend to become more healthy and growth enhancing.

One may expect that the ideals are formed directly out of experience so that women with negative past relationships would develop non-growth-fostering ideals. However, it is not the case that the internalized ideals are a direct reflection of history. Instead the experience of a non-growth-fostering relationship seems to teach women what they do not want, and then they develop an ideal that is opposite to that earlier negative experience.

Josselson (1987) found similar results in her study of women's development. Women's development was intertwined with relationships.

> They finished defining themselves in juxtaposition to the person with whom they planned to spend their life. . . . A woman who loves makes the needs and wishes of those she loves a part of her own identity.
>
> It is not surprising, then, that the most dramatic examples of growth and change within this sample of women are found among those whose first committed relationships ended badly. (p. 179)

As women develop their identity, which is in effect a reflection of their internalized relational experiences, they incorporate the needs of their partners. When these important founding relationships fail it forces the women

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to reconsider what is important and vital. If the relationship was non-growth-fostering some women will come to eliminate from their ideals those aspects of relationships which were damaging and troublesome. If the relationship was growth-enhancing, they may idealize more completely the positive aspects of the relationship.

This is not to say that non-growth-fostering relationships are not damaging. They do lead to greater instances of psychopathology (Kaplan, 1984; Miller, 1988; Stiver, 1986-1989, 1986-1990) as will be discussed under Hypothesis 4. What is important here is that even in the face of the negative relational experience and the feelings of disconnection, worthlessness, and powerlessness that they produce, women can fantasize about and wish for something better. Women continue to seek gratification of their need for interdependence (Eichenbaum & Orbach, 1983).

Hypothesis 3: Idealized Relational Images by Health of Family-of-Origin

Hypothesis 3 predicted that women's idealized relational images would differ depending upon the health of their families-of-origin. This hypothesis was rejected at the .05 level of significance.

The raw data (see Appendix K) indicate that while past ideals seemed to show some variance of range, pre-

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sent ideals clustered around a growth-fostering position code. It seems that despite possible problems in women's families-of-origin, they do develop growth-fostering ideals. Various explanations for this finding are possible.

This pattern could be a reflection that women's ideals are influenced by their non-familial relational environments and are less determined by the family since most of the women are now removed from that environment. Josselson (1987) explains the slow changes of identity:

> Identity includes, but supersedes, all previous identities. Choosing an identity is not like choosing a college: there is no one day when it happens. Rather, the self is gradually modified so that one day one may look back and realize that one has changed inexorably, that one is different from how one used to be and is still essentially the same.
>
> Identity, then is a dynamic fitting together of parts of the personality with the realities of the social world so that a person has a sense both of internal coherence and meaningful relatedness to the real world. (p. 12-13)

Non-familial experiences and relationships which have occurred since women lived with their families appear to contribute to changes in their internalized ideals.

While on the surface the finding that internalized ideals can vary from early childhood and family experience may seem to be a radical departure from traditional psychological theory, it is not. According to most psychological theories, early life experiences influence and

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mold a person's later development. It is generally accepted that people will reenact earlier traumas and failures in their facilitating environments in their later life experiences. The results here do not refute these ideas. What is demonstrated here is that women may come to wish for something very different than they have ever experienced. There is no statement made here about whether they are ever able to find and experience relationships that are radically different from their familial experience. As a matter of fact, most women made some comment during their Relational Interview that they did not believe that the ideal was possible. Furthermore, it may be this gap between the ideal and reality that contributes to psychopathology. The failure to develop and maintain the connected relationships that they long for can leave women feeling inadequate and lead to depression and other disorders (Kaplan, 1984; Miller, 1988; Surrey, 1984).

Another explanation for the lack of statistical significance in the correlation between relational ideals and family-of-origin scale scores is that the coding system used to analyze the Relational Interviews may not have been sufficiently discriminating. Due to the lack of variance it is very difficult to come to any definitive resolutions about the hypotheses based on these interview scores.

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Hypothesis 4: Psychopathology by Health of Family-of-Origin

Hypothesis 4 predicted that health of the family-of-origin as measured on the Family-of-Origin Scale (Hovestadt et al., 1985) (FOS) would be correlated with psychological health as measured on the TSCS. The analyses which correlated FOS scores with General Maladjustment, Psychosis, Personality Disorder, Neurosis, and Number of Deviant Signs on the TSCS indicated a statistically significant negative correlation. The correlations between FOS scores and Total Score, Personality Integration, and Defensive Positive on the TSCS were statistically significant in a positive direction. Therefore the hypothesis was not rejected. The clinical scales of the TSCS were correlated with FOS scores indicating that women coming from less functional homes are generally more maladjusted, have higher levels of psychosis and personality disorders, are more neurotic, and show more signs of pathology. They also score lower on the TSCS Total Score and Personality Integration indicating more pathology. The positive correlation with Defensive Positive indicates that those coming from more dysfunctional homes tend to defensively distort self-descriptions in order to make themselves look positive. From these analyses it is clear that the two measures are highly correlated and that there is a connection between current psychological

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functioning and family-of-origin environment.

Women scoring higher on the FOS come from families which encourage development of autonomy and intimacy in family members. According to Hovestadt et al. (1985),

> the healthy family develops autonomy by emphasizing clarity of expression, personal responsibility, respect for other family members, and openness to others in the family and by dealing openly with separation and loss. Concurrently, the healthy family develops intimacy by encouraging the expression of a wide range of feelings, creating a warm atmosphere in the home, dealing with conflicts without undue stress, promoting sensitivity in family members, and trusting in the goodness of human nature. (p. 290)

In the self-in-relation theory, according to Enns (1991), "women's connections validate their capacities as relational beings, provide the foundation for personal concepts of autonomy, competence, and self-esteem, and are essential for well-being and continuing growth" (p. 212). From these two descriptions the correlation is apparent. The family which emphasizes autonomy and intimacy encourages healthy development.

As noted in Hypothesis 3, early family experience is only one factor that influences later relational ideals. However, it seems that what women learn about how to be-in-relation early in life does influence their later functioning. It may be that those from families which did not encourage autonomy and intimacy, as reflected by low scores on the FOS, are the women who have a harder

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time being in satisfying growth-fostering relationships and therefore are more prone to psychopathology.

Other developmental theories focus on these concepts as well and consider them to be imperative to healthy psychological growth. The self-in-relation theory considers autonomy within connection, Kegan's (1982) constructive-developmental theory looks at the ongoing tension between autonomy and connection, and Josselson's (1987) pathways to identity development discusses anchoring as connection which allows autonomy to occur. Only the more analytical theories, such as Mitchell's (1988) integrative model hold these two positions as dichotomous (see Figure 1, p. 51).

Hypothesis 5: Idealized Relational Images by Age

Hypothesis 5 predicted that women's relational ideals would differ as a function of their ages. This hypothesis was rejected at the .05 level. There was no significant difference in position codes of relationship ideals or relational experiences for the younger and older groups. These results are initially difficult to explain in light of the results of Hypothesis 3 which indicated that women's relational images changed over time.

In a study of developmental life transitions of 80 women over the age of 60, Mercer, Nichols, and Doyle

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(1989) found that the greatest developmental activity occurred during the middle to late teenage years (16-20) and the early adult years (age 21-25). In this early period of "launching into adulthood" many women were working on identity, autonomy, and intimate relationships. In comparing these women with Levinson, Darrow, Klein, Levinson, and McKee's (1978) developmental stages of men, it was clear that women "did not address all of the early adult tasks of establishing a dream for the future, preparing for and beginning a career, and finding a mate and marrying to establish family" (Mercer et al., 1989, p. 70). Nevertheless, women do form dreams and visions of their futures and do know what they want. Mercer et al. found that the women aged 26-30 were more likely to be dealing with the major life events of marriage, separation, and/or divorce that would force their internal worlds to change from that of early adulthood. It seemed that only when women reached age 36-40 and children were grown and more independent that women had time to reflect and reformulate their life goals and dreams. The events of marital attachment and/or separation seemed to be catalysts of changing identity more so than any particular chronological age. In trying to understand where a woman might be in her identity development it is more important to be cognizant of her relational history of attachment and loss than of her age.

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Normative history-graded influences (Mercer et al., 1989) are historical periods that are experienced in similar ways by a majority of people of the same generation. In this study the cut off of age 35 was chosen keeping in mind that those who were born after 1955 were coming of age during the women's movement. It was thought that women growing up during the women's movement may have very different dreams for relationships than those who grew up during earlier times.

Mercer et al. (1989) pointed out that transitions will be influenced by an interaction of normative age-grade, normative history-graded, and non-normative life events. It is possible that the lack of difference in relationship ideals in the older and younger women sampled in this study is due to this interaction of environment with natural growth and maturation processes. While the older group of women have gone through transitions due to natural maturation and other non-normative events such as divorce, illness, or other life crises, the younger group of women grew up in an era of more social emphasis on equal rights and greater awareness of women's needs and issues. Because of the historical changes in the world around them, these younger women may have "caught-up" with the older women in their development of growth-fostering ideals. Further psychological and sociological research is needed to fully understand these

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results.

Hypothesis 6: Idealized Relational Images by Marital Status

Hypothesis 6 predicted that women of different marital status would differ in their idealized relational images. This hypothesis was rejected at the .05 level. There was no significant difference in relational images for the single, married, and divorced women. While it was originally thought that women in these different life circumstances may have different levels of growth-fostering and non-growth-fostering relational experiences and ideals, it seems that all the women, no matter what marital status, have had both negative and positive relational experiences and have developed growth enhancing ideals out of positions which were once less growth-fostering.

These results lend further evidence to the ideas discussed above regarding the movement toward growth-fostering ideals no matter what the earlier real relational experiences have been. Negative experiences (whether friendships, dating relationships, or marriage) help women identify what they do not want in their relationships and positive experiences in any relationship-of-choice help women to define growth-fostering ideals. It is the accumulation of relational experiences both positive and negative which help women to develop ideals.

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Mercer et al. (1989) identified the life events of marriage and separation as being catalysts of changing identity, yet these relationships clearly are not the only ones that impinge on women's ever-developing internalized ideals.

This analysis, which compared the relational images of women of different marital status, lends no information as to the effect of parental and other non-choice relationships on developing ideals. However, by considering the ideas discussed above in Hypothesis 3 about familial relationships setting the stage for later relationships (pp. 131-132) along with those presented here about the effects of experiences in relationships-of-choice, one can reasonably conclude that relational ideals develop out of all relational experiences. Both familial and choice relationship experiences are drawn upon as future ideals are cultivated.

Hypothesis 7: Mutual Engagement, Mutual Empathy, and Mutual Empowerment in Idealized Relational Images

The seventh hypothesis predicted that women's idealized relational images would include Surrey's (1985b, 1987, 1988) concepts of mutual engagement, mutual empathy, and mutual empowerment. According to Surrey (1988) mutual engagement, mutual empathy, and mutual empowerment are defined as follows:

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> Mutual engagement--the ability to join and share in another's experiences. . . . A sense of attentiveness, emotional joining, engaging in process, and interaction around feelings and experience to increase clarity and knowledge.
>
> Mutual empathy--a mutual desire to understand to know the other, to feel understood by the other. To see and be seen in the immediate moment and over time.
>
> Mutual empowerment--a mutual sense of being capable of action in response to self and other. The other being moved and energized in the same way. Feelings are the source of authenticity, power, and action--where both or all participants are empowered through the movement and process of the relationship. It is not a "power over" model but a "power with" or "power through" interaction.

This hypothesis was not rejected as many participants did list qualities which are indicative of these concepts. Table 22 (see p. 110) lists the qualities of an ideal relationship which participants mentioned which fall under these three ideas.

All three ideas are well represented in the lists of qualities the participants provided. Mutual engagement was represented a total of 45 times by 76% of the participants in the qualities of communication (n = 24), acceptance/comfort (n = 11), openness/sharing (n = 4), self-knowledge/awareness (n = 2), reliability/dependable (n = 3), and active participation (n = 1). Mutual empathy was represented 47 times by 84% of the participants within the qualities of communication (n = 24), respect (n = 9), caring (n = 7), and empathy/understanding/sensi-

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tivity (n = 7). Finally, mutual empowerment was indicated 22 times by 45% of the participants within the qualities of unconditional friendship/support (n = 9), be oneself/independence (n = 7), and growth (n = 6). It is important to note that the most frequently cited quality was "communication." Communication can be considered to be an example of both mutual engagement and mutual empathy according to Surrey's definitions.

Other qualities which were listed with some frequency that did not readily fall under any one of Surrey's ideas of mutuality were trust (n = 21), honesty/integrity (n = 20), love (n = 13), humor/fun (n = 13), common interests (n = 6), and good self-image/self-worth (n = 5).

These relational qualities are descriptions of women wanting to be in relationships with others in a mutually growth-enhancing manner. They attest to Gilligan's (1982) description of importance of connection in relationship.

> The truths of relationship, however, return in the rediscovery of connection, in the realization that self and other are interdependent and that life, however valuable in itself, can only be sustained by care in relationships. (p. 127)

It seems significant that while 84% of the participants indicated factors within the definition of mutual empathy and 76% mentioned factors within mutual engagement, only 45% listed factors under the heading of mutual empowerment. It may be that while all these ideas are

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desired in relationships, women have less awareness of the need for mutual empowerment. This may be an area in which therapists find they often need to help their female clients grow.

Hypothesis 8: Connection, Sense of Worth, Empowerment, Zest, and Knowledge in Idealized Relational Images

The final hypothesis predicted that women's idealized relational images would include Miller's (1986b, 1988) concepts of connection, sense of worth, empowerment, zest, and knowledge. This hypothesis was retained.

For present relationship ideals 100% of the women valued connection, 95% mentioned sense of worth, 66% indicated that empowerment was important, 55% referred to zest, and 47% considered knowledge as necessary. There was also some reference to non-growth-fostering factors in present relationship ideals: 13% referred to disconnection, 8% to powerlessness, 8% to confusion, 3% to worthlessness, and 0% to inertia. For past relationship ideals, there was a more even distribution between growth-fostering and non-growth-fostering factors. Relationship factors were mentioned as follows: 29% powerlessness, 21% confusion, 21% disconnection, 18% sense of worth, 18% connection, 10% inertia, 8% worthlessness, 5% empowerment, 5% knowledge, and 0% zest. In their best real relationships 87% of the women experienced connec-

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tion, 84% sense of worth, 42% empowerment, 29% zest, 16% knowledge, 13% disconnection, 3% powerlessness, 3% inertia, 3% worthlessness, and 0% confusion. In their worst real relationships 79% experienced disconnection, 71% worthlessness, 71% powerlessness, 50% confusion, 16% inertia, and none referred to the five growth-fostering factors of zest, empowerment, knowledge, sense of worth, and connection.

When comparing relationship factors mentioned for best and worst relational experiences, it is interesting to note that the top three factors for each are the direct opposites of one another. In other words, the top three responses for best relationship experiences were connection, sense of worth, and empowerment, while the top three responses for worst relationship were disconnection, worthlessness, and powerlessness. In the paragraphs that follow are many excerpts from the Relational Interviews. They are presented here as examples of how the women in the study spoke about Miller's relational concepts of connection and disconnection, sense of worth and worthlessness, and empowerment and powerlessness. They are by no means the only significant statements.

The need for connection is apparent in the responses of these women. For the most part, women must feel connected in their relationships for them to be satisfying:

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> Judy: I guess . . . it is that feeling of being able to not only work together but just kind of sense what each other's needs are and be cooperative enough to help each other out not only in work situations but outside work too, if necessary.
>
> Eleanor: Because we're in tune with each o-ther. We are in tune with what each other is thinking about. We don't have to speak it or sometimes one will speak it for the other and a lot of the same ideas and values. Being able to trust each other and rely on each other. . . . It makes me feel good, confident that I can rely on him, kind of a warm feeling that I know someone is there that I know cares about me and that I care about so much.
>
> Victoria: Just being together and not having to do anything.

Relationships in which women feel disconnected have a much higher chance of being considered deficient if not harmful:

> Diane: He was very uncommunicative but he had a lot of ideas about how things should be, but he never would bother to tell me what they were so I never even had a chance to say "Well, that is not me. That won't work" or "That is not practical." But he constantly blamed me for not living up to something I didn't know I was supposed to be living up to.
>
> Angela: He was unable to give of himself. Very much a loner. I could have accepted that if he had not criticized me for being outgoing. . . . The fact that we didn't have that real closeness. We had the physical end of marriage but we did not have that where we could talk. He was not one to communicate. . . . I felt I was being stifled, really stifled. . . . He was very derogatory and insulting, a lot of verbal abuse . . .

Sense of worth was the second most cited factor in best relationships:

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> Carry: I was able to be really open about what I felt whether it was something they wanted to hear or not without being afraid of some kind of reprisal. Being myself and getting encouragement and support, not in an over dependent way, but that they were interested in me and my potential and it was kind of a healthy thing that they would prod me along when I got down and then vise versa I would do for them.

Similarly, feelings of worthlessness were often indicated in women's worst relationships:

> Eileen: In other words, he didn't care for me if I couldn't accomplish something wonderful. If I wasn't successful, if I couldn't be this certain role that he wanted. . . . I remember that was my immediate gut reaction [after breaking up] was I am going to do something wonderful so he will know just what he is missing and that is terrible but I think that says a lot about the relationship, too. . . . You shouldn't be expected to have to do something in order to be loved.

There were also many examples of feeling empowered in the best relationships and powerless in the worst relationships. Compare these two segments of an interview with Victoria.

> Interviewer: Did it [the best relationship] have any effect on how you thought, what you did?
> Victoria: Yes. Probably became more open to change and alternative problem solving, more open minded with people. . . . [I felt] positive about myself and the things I was doing with my life.
> Interviewer: Now I want you to think of your worst relationship. What made it bad?
> Victoria: Another one was I couldn't be the person I wanted to be with one of them. Some lovers, perhaps, you can be the person you want to be but the ones that I look back on as negative are ones that I think I couldn't be the person I wanted whether they wouldn't allow it or I couldn't be that person myself. . . .

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Interviewer: So it sounds like one thing that was missing was you even being comfortable enough to look at what was going on for yourself. You had to close off part of yourself in order to make it through.
Victoria: Yes, it was really just difficult.

In the descriptions of ideal relationships, connection was a universal theme. Every single woman interviewed referred to connection is some way. Here are a few examples:

Alice: I think if we had less work time and more play time, more time to just enjoy and stay healthy without feeling lots of pressure.

Beth: Well, the first thing that comes to my mind is communication; open the lines of communication a little bit better, more natural. . . . He would be available to listen to me. He would really be listening, not just in one ear and out the other. To feel that.

Chris: It would be even more honest. There would be much more sharing than there is now, . . . sharing of ideas and thoughts.

Karyn: An ideal relationship for me is definitely out of the realm of possibility only because ideal would be someone who I wouldn't have to say anything to. I would have to just look a certain way and they would say, "Oh, you must be feeling down" or "Gee, you had a bad day" and I don't think they are going to mind read.

As with best relationships, ideal relationships also emphasized a sense of worth:

Kay: The feeling of knowing you can count on that person. It goes both ways, and feeling wanted. Feeling like I am a very necessary part that makes the friendship happen and feel that you are needed just as much.

Jane: You can be yourself no matter what. Whatever time of day you want, whether it is

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physically beautiful or ugly or whatever.

> Hazel: I think absolutely good relationships can reflect the way the person thinks. It makes them feel more self confident and gives them more energy because you have that ideal relationship to look forward to at the end of the day after work. So I think a good relationship could change a person's attitude about themselves.

The third most frequently mentioned relationship factor was empowerment:

> Sylvia: I would probably feel discouraged less often. I would probably be, and this is real speculation, my guess that I would be more successful in even my independent activities, work or returning to school or taking up some interests I used to have. Those type of things would probably be expanded. . . . I find that I am more effective in my job when my confidence is up and my confidence is definitely related to how my relationships are going.

> Mary: I am sure that I would be very productive. If it were an ideal relationship with a man in particular, I function extremely well and I think that I feel more balanced. As far as women are concerned, my female friends in my life, that also makes me feel more productive knowing that they are there.

From these examples, it is clear that the women interviewed were talking about Miller's concepts of connection, sense of worth, and empowerment in their best relational experiences and in their relationship ideals. They also focused on the polar opposites of these factors, i.e., disconnection, worthlessness, and powerlessness, in their worst relational experiences. Zest and knowledge as well as the converse, inertia and confusion, were also represented in many interviews. The ideas of

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Miller (1984, 1986b, 1988) and the other Stone Center theorists (e.g., Jordan, 1984, 1986; Kaplan, 1984; Kaplan & Klein, 1985; Stiver, 1984, 1986-1989, 1986-1990; Surrey, 1985a, 1985b, 1987) are representative of the way women think about and describe their relationships-of-choice.

Implications for Psychotherapy

According to the results of this study, the self-in-relation theory is an accurate portrayal of the important role relationships have in women's development. This is true of both real relational experiences and idealized relationships which are dynamic and change over time.

In a therapy situation, it is important for the therapist to consider the woman client's relational history. This includes her familial relations as well as significant friendships and romantic relationships. Women draw conclusions about themselves depending upon these experiences and the connection, sense of worth, and level of empowerment they feel. It is also important to explore her ideals as she may have a vision for herself that is very different than her current experience.

As a therapist, it is imperative to remember that the relationship one has with a client will be one that will continue to affect her even after the relationship is "terminated." If she felt powerless and/or worthless

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in the therapy relationship, or if she felt that she and the therapist didn't connect, then not only is the experience not therapeutic, it will affect her future relational ideas and experiences, and her sense of self. While she may come away from the experience with an ideal that rejects factors that existed in the relationship with the therapist and is growth-fostering, her hope for the possibility of finding a truly growth-enhancing relationship may be severely diminished. Therapists must ensure that clients feel connection, sense of worth, and empowerment. This means that active listening and letting the client be in control of herself and the sessions are imperative.

In situations where there is a bad match of therapist and client and positive connection is compromised for some reason, it is the therapist's responsibility to acknowledge this and discuss it with the client. By bringing the lack of connection into the open and owning a part of it, the therapist empowers the client so she is not left feeling as though she is to blame. Then the feelings of disconnection can be confronted and repaired, and/or an effective referral can be made and processed.

Suggestions for Future Research

This study was an attempt to take theoretical and qualitative ideas and apply quantitative measures to

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them. In some ways this was successful and in other ways it was not. There was too little variance among the participants' position codes in their descriptions of relational experiences and ideals and an alternative scoring system had to be developed. When the number of growth-fostering and number of non-growth-fostering factors were counted, a more normal distribution was found. The results for Hypotheses 1, 2, and 3 are not as powerful as was hoped. A more discriminating scoring system is needed for future work.

If one wanted to repeat this study or expand upon it, it is suggested that he or she use a more discriminating system to score the interview data. Interviews provided a vast amount of information about participants and their relationships; however, while translating interviews into position codes was important for statistical analyses, important qualitative detail was sacrificed.

Therefore, instead of becoming more deeply embedded in quantitative analyses, one may instead wish to return to a more qualitative approach when researching this area. As seen here, the interviews yielded rich information which was applied in a qualitative manner to answer Hypotheses 7 and 8. These findings were among the most significant of this study. As scientists, we should not expect to be able to force qualitative information into

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quantitative analyses without losing the richness of the data.

On the other hand, this study relied strongly on correlational analyses so that the statistically significant results are limited to indicating existing correlational relationships but not causality. Many of the theories of development are heavily influenced by causal thinking which makes it hard to avoid such language. While language contained in the above discussions may seem to imply causality, such statements are not intended. Further research which looked for more definitive causal links in the correlations found here would be beneficial to advancing the understanding of the development of relationship ideals.

One area of research which warrants further investigation is the finding that women's ideals change over time. It would be interesting to try to pinpoint when relational ideals make a shift from non-growth-fostering positions into more growth-enhancing positions. What life events happen around this shift? Does it occur as a result of positive and/or negative relational experience or is it more of a developmental pattern that girls and women progress through in time? This type of investigation could be carried out by interviewing girls and women of various ages about their relational ideals and experience and comparing them longitudinally.

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Another interesting area of study would be to repeat this study with males. Do men also talk about connection, sense of worth, empowerment, zest, and knowledge? Are the concepts of mutual engagement, mutual empathy, and mutual empowerment also important in their relationships? As "men's issues" continue to surface and be discussed by people such as Bergman (1991) and Cidylo (1991), men's relational experiences and ideals will be important to consider. Then it could be ascertained if the development of self through relationship is destined to be limited to a theory about women, or if it is more appropriately applied to all human development, both female and male.

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Appendix A

Informed Consent

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Informed Consent

This is a study of women and their ideas about relationships. It is designed to be a cooperative effort between you and the researcher in order to understand how women think, feel, and talk about relationships. Hopefully, it will lead to a better understanding of women's relationships and contribute to the field of counseling psychology.

You will be asked to participate in an interview that will last approximately two hours. The interview will consist of a number of questions about your ideas about relationships. The interview will be audiotaped, and the tapes will be transcribed and reviewed in order to better understand what you have said about relationships. You will not be identified on the written copy, and the tape will be destroyed immediately after transcription.

You will also be asked to answer two questionnaires which will take about 30 minutes to complete. One questionnaire, the Family-of-Origin Scale asks questions about the family you grew up in. It measures your perceptions of the functioning of the family. The second set of questions, The Tennessee Self-Concept Scale, measures how you feel about yourself. It is a diagnostic tool used by psychologists to measure self concept and general personality characteristics.

The demographic data you supply will be used for statisti-

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cal purposes only. At no time during or after the study will anyone be able to identify you. Please be as open and honest as you can.

Your participation is voluntary, and you may discontinue participation if you feel uncomfortable at any time. If you have any questions about the procedures of the study you may ask me to answer them at any time. If you would like the results of this study sent to you please write your name and address on the attached card. If you would like to meet with the researcher to discuss your individual scores please indicate this on the card in the appropriate space.

I thank you for your time, effort, and openness.

_____

K. Heidi Fishman, M.A.

I have read and understood the above statement and agree to participate in this study.

_____

Signature and date

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_____ I would like the results of the study sent to me.

_____ I would like to meet with the researcher to discuss my scores.

Name:_____
please print

_____
sign and date

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Appendix B

Women's Relationships--Directions for Interviewer

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Women's Relationships--Directions for Interviewer

The following questions invite the interviewee to talk about her relationships and ideas about relationships. Conversations like this may be difficult and different for many women.

The questions may be hard to answer as they are designed to encourage thinking about one's experiences in a new way. Be patient. Give people time.

Be very liberal in follow-up questions such as "Why?" "How so?" "Can you give me an example?" to draw out your interviewee's thinking. Specific examples may show that you and the interviewee have a very different understanding of a word or concept. It is important that the interviewees meanings are revealed.

Participants may give you leads that will be very helpful if you follow their trains of thought closely with your own questions.

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Appendix C

Women's Relationships--Interview

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Women's Relationships--Interview

I am trying to understand how women relate to others and understand their relationships. I will be asking you questions about both real and imaginary relationships. In each case, I want you to think about relationships-of-choice. In other words, concentrate on relationships with friends, girlfriends, boyfriends, lovers, husbands, etc. These are people who you have had a choice to be with or not to be with; they were not "assigned " to you in life--such as your parents, children, etc.

Questions

1. Think about the word "relationship." What does it mean to you?[1]
2. What are the most significant (both good and bad) relationships-of-choice in your life right now?
3. What are the most important qualities of a relationship?
4. [A][2] Think of the best relationship(s) in your life (past or present). What qualities did that relationship have? Give examples.

   Describe it as fully as you can. Please, be specific.

   [B] How did you feel? think? act?

---

[1] First three questions are a "warm-up" and are not scored.

[2] Letters in brackets refer to scoring blocks.

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[C] How did the other person feel? think? act?

Who is the other person(s) you were thinking about in this example?

5. [D] Now think of an ideal relationship. It does not have to be a real relationship. It should just be a vision or a dream. Describe it as fully as you can. Please, be specific.

[E] How would you change the relationship you just described as your best relationship to make it ideal? Give examples.

[F] How would you feel? think? act?

[G] How would the other person feel? think? act?

6. [H] How has your image of an ideal relationship changed over time?

[I] Can you remember wanting something different when you were younger? Describe it.

When did you feel that way? How old were you?

What made you change your image of the ideal?

How would you describe the relationships you were in at that time?

7. [J] Now think of your worst relationship(s) (past or present). What made it bad? Describe it as fully as you can.

[K] What was missing?

What was present that you didn't like?

[L] How did you feel? think? act?

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[M] How did the other person feel? think? act?

Who is the other person?

8. [N] How would you know if you were in an ideal relationship?

[O] What signs would you look for?

9. [P] Now I would like you to construct a profile of an ideal relationship. Think about what you've said over the past hour. What qualities are most important to you to have in the perfect relationship?

[Q] OK, you have x, y, and z, what else?

Any other qualities? Even if you can't label them; can you describe them?

[R] Now we have these qualities: x, y, z, etc. Can you put them in order from most important to least important? Take your time. If you could say out loud what you are thinking as you do this it would be helpful.

Do you like it this way or are there any changes you want to make now that you see the whole list?

[S] Are there any qualities you can think of that you would want to make sure are <u>not</u> present?

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Appendix D

Ideal Relationship Profile Worksheet

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Ideal Relationship Profile Worksheet

Subject:#_____ Date:_____

Most important qualities:

Other qualities:

	Rank order of importance:	Any Changes?
Most	1)_____	1)_____
	2)_____	2)_____
	3)_____	3)_____
	4)_____	4)_____
	5)_____	5)_____
	6)_____	6)_____
	7)_____	7)_____
	8)_____	8)_____
	9)_____	9)_____
Least	10)_____	10)_____

Qualities you want to be sure are <u>not</u> in the relationship:

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Appendix E

Women's Relationships--Directions for Readers

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Women's Relationships--Directions for Readers

The following transcripts are verbatim responses to the women's relationships interview. You will notice that each transcript is divided into several blocks. Each block represents a separate question.

Read each block looking for evidence of growth-fostering and non-growth-fostering relationship ideals. Growth-fostering ideals are indicated by zest, empowerment, knowledge, sense of worth, and connection. Non-growth-fos tering ideals are evidenced by powerlessness, inertia, confusion, worthlessness, and disconnection. The interviewee's will not present their ideas in these terms. It is your task to interpret their words to see if any of these qualities are referred to. Further descriptions of the ten qualities of concern are attached.

After reading each block decide if any of the ten factors listed on the notation sheet are present. For each one present put a check in the appropriate box. Do not check any factor more than once within one block. Each block may produce as little as zero and as many as ten checks.

All relationships can be divided into one of two categories. These are **growth-fostering** relationships and **non-growth-fostering** relationships. There are several factors that can be examined to identify which type of

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relationship any particular interaction is. According to Miller (1986b) growth-fostering relationships can be identified by the way they lead to increased zest, empowerment, knowledge, self-worth, and sense of connection with others. They are based on mutuality and each person's experience is recognized and given full and equal value. These terms are defined below. Non-growth-fostering relationships are the opposite and more. They are characterized by disconnection, a confusion of feelings and thought, little clarity of self or other, a diminished sense of worth, powerlessness, and isolation. It is not just that forward movement is impeded, there is a sense of paralysis and depletion.

Zest is a sense of vitality, aliveness, and energy. Miller (1986b) describes it as emotional, yet having content. It is not static. It is the energizing effect that results from emotional joining.

Empowerment is the feeling that one is able to act. It is felt in the immediate growth-fostering relationship, and also extends to other relationships. Each person effects the other and is more fully able to be with other(s).

Knowledge refers to a more accurate picture of both self and other. It is as if one brings the world into sharper focus as with a camera lens. Details become more delineated and articulated.

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Sense of worth refers to the feeling that one is more valuable as a person. This results when one feels worthwhile in the relationship. It comes when the other recognizes one's existence and shows attention to individual experience. With a sense of worth one is able to engage in her own emotions, feelings, and cognitions fully and without experiencing guilt.

Connection refers to two parallel processes. The first is a sense of concern and caring for the other. It is a wanting to be closer to the other. This desire for even closer connection can spill over into other arenas. This is the second process. Connection in one relationship leads to desire for more connectedness in other relationships with other people.

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Appendix F

Sample Interviews and Scores

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EXAMPLE #1

[A] I: Think of the best relationship(s) in your life (past or present). What qualities did that relationship have? Give examples.

S: I'm thinking of my friend A. She and I can talk about anything. Even now when we live so far apart. We don't talk that often, maybe once a month. But when we do it's like we just saw each other. There is a bond there that I can't really describe.

[B] I: How did you feel? think? act?

S: I know I can count on her, and she on me. No matter how bad things get I can call her, and even if she doesn't agree with what I'm doing, she'll listen and try to understand. She says things and asks me questions that help me understand my situation better so I can go out and face it or do what I thought I couldn't.

[D] I: Now think of an <u>ideal</u> relationship. It does not have to be a real relationship. It should just be a vision or a dream. Describe it as fully as you can. Please, be specific.

S: An ideal relationship--I guess it would be one in which I can be who I really am. I would never have to pretend to be something I'm not.

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And no matter what, the other person would accept me. And I would accept them. There would be a lot of trust. We would never question each others' motives. But there would also be change. I'd want to be challenged to think and to grow as a person. And I hope I would do the same for the other person. I wouldn't want us to always be the same and predictable.

[I] I: Can you remember wanting something different when you were younger? Describe it. When did you feel that way? How old were you? What made you change your image of the ideal?

S: Yes, when I was in high school I had this knight on a white horse image. I wanted someone to ride in and be strong and handsome and take care of me. I guess I wasn't sure on how well I could take care of myself then. I think I changed my ideal when I went out with a few jerks--just because they fit that image--and I ended up getting hurt.

[J] I: Now think of your worst relationship(s) (past or present). What made it bad? Describe it as fully as you can.

S: The worst relationship--that's hard. There have been a lot of bad ones. I guess if I lump all of them together they were bad because they were

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one sided. Either the other person or I wanted more than the other wanted to give. I've been on both sides of that and neither one is very pleasant. When it happens you get stuck, you become afraid to do or say something because the other person will misunderstand and turn it around on you. Sometimes I wouldn't know what my real feelings were anymore. I'd do something and then realize I didn't want to. It was the other person's idea, and then I'd feel awful.

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Reader's Notation Sheet
Relationships Interview

Subject: Example #1

Reader: Directions

Date Read: _____

Position Code: 5

BEST REAL RELATIONSHIP
(Question #4)

QUESTION	4		
BLOCK	A	B	C

Evidence for Growth Fostering Relationships				Growth Fostering Total	%GF
Zest	X			4	100
Empowerment		X			
Knowledge		X			
Sense of Worth					
Connection	X				

Evidence for Non-Growth Fostering Relationships				Non-Growth Fostering Total	%NGF
Powerlessness				0	0
Inertia					
Confusion					
Worthlessness				Total	
Disconnection				4	

Interesting responses not included in scoring:

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Reader's Notation Sheet
Relationships Interview

Subject: Example #1

Reader: DIRECTIONS

Date Read: _____

Position Code: 5

IDEAL RELATIONSHIP (PRESENT)
(Questions #5, #8, #9)

QUESTION	5				8		9			
BLOCK	D	E	F	G	N	O	P	Q	R	S
Evidence for Growth Fostering Relationships										
Zest	X									
Empowerment	X									
Knowledge										
Sense of Worth	X									
Connection										
Evidence for Non-Growth Fostering Relationships										
Powerlessness										
Inertia										
Confusion										
Worthlessness										
Disconnection										

Growth Fostering Total: 3

%GF: 100

Non Growth Fostering Total: 0

%NGF: 0

Total: 3

Interesting responses not included in scoring:

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Reader's Notation Sheet
Relationships Interview

Subject: Example #1

Reader: DIRECTIONS

Date Read: _____

Position Code: 1

IDEAL RELATIONSHIP (PAST)
(Question #6)

QUESTION	6	
BLOCK	H	I

Evidence for Growth Fostering Relationships			Growth Fostering Total	%GF
Zest			0	0
Empowerment				
Knowledge				
Sense of Worth				
Connection				

Evidence for Non-Growth Fostering Relationships			Non-Growth Fostering Total	%NGF
Powerlessness		X	1	100
Inertia				
Confusion				
Worthlessness				
Disconnection				

Total: 1

Interesting responses not included in scoring:

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Reader's Notation Sheet
Relationships Interview

Subject: Example #1

WORST REAL RELATIONSHIP
(Question #7)

Reader: DIRECTIONS

Date Read: _____

Position Code: 1

QUESTION	7			
BLOCK	J	K	L	M

Evidence for Growth Fostering Relationships					Growth Fostering Total	%GF
Zest					0	0
Empowerment						
Knowledge						
Sense of Worth						
Connection						

Evidence for Non-Growth Fostering Relationships					Non-Growth Fostering Total	%NGF
Powerlessness					3	100
Inertia	X					
Confusion	X					
Worthlessness					Total	
Disconnection	X				3	

Interesting responses not included in scoring:

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EXAMPLE #2

[A] I: Think of the best relationship(s) in your life (past or present). What qualities did that relationship have? Give examples. Describe it as fully as you can. Please, be specific.

S: I guess my relationship with my husband is the best I've ever had. I've been with him for 5 years, and that's the longest I've ever been with anybody. He works hard and we have enough money to eat and have a pretty nice house. He doesn't bother me much. As long as I have supper ready and keep the kids quiet when he gets home. He listens to me about the really important things--like the kids. Even if he doesn't want to talk about stuff I like and is important to me. But those things are just silly anyway.

[D] I: Now think of an ideal relationship. It does not have to be a real relationship. It should just be a vision or a dream. Describe it as fully as you can. Please, be specific.

S: Perfect would mean that I would always know what to expect and that I'd never have to worry about getting hurt. No matter what I said, he'd never get so mad that he'd hit me. I wouldn't want to be in charge of big family decisions or any-

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thing, but he'd let me make the small ones. And he wouldn't be jealous. I'd be able to do things on my own without him checking up on me.

[I] I: Can you remember wanting something different when you were younger? Describe it. When did you feel that way? How old were you? What made you change your image of the ideal? How would you describe the relationships you were in at that time?

S: I used to want something like the relationship I had with my sister before she got married. We were so close that we knew what the other felt without even talking. But she was the only one that that could happen with. Other people don't know or understand because they didn't go through what we did. I think you have to face lots of bad stuff together to be that close to someone, and I don't ever want to go through all that pain again. It isn't worth it.

[J] I: Now think of your worst relationship(s) (past or present). What made it bad? Describe it as fully as you can.

S: That's easy, that would be my friend M. She and I were best friends and then, all of a sudden, she was gone. She got popular in high school and then began to ignore me. It's awful when

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you share all your dreams and fears with somebody and then they turn on you and tell other people and laugh at you.

[K] I: What was missing? What was present that you didn't like?

S: I thought I could trust her, and then after I did, she used what I told her against me. And she told everybody, so the whole class knew my secrets--it was awful.

[L] I: How did you feel? think? act?

S: After that I was alone. I knew I had to keep everything to myself. I pretended that it didn't matter and that I didn't want to be friends with anybody anyway. But it was only pretending.

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Reader's Notation Sheet
Relationships Interview

Subject: Example #2

Reader: Directions

Date Read: _____

Position Code: 1

BEST REAL RELATIONSHIP
(Question #4)

QUESTION	4		
BLOCK	A	B	C

Evidence for Growth Fostering Relationships				Growth Fostering Total	%GF
Zest				0	0
Empowerment					
Knowledge					
Sense of Worth					
Connection					

Evidence for Non-Growth Fostering Relationships				Non-Growth Fostering Total	%NGF
Powerlessness				2	100
Inertia					
Confusion					
Worthlessness	X			Total	
Disconnection	X			2	

Interesting responses not included in scoring:

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Reader's Notation Sheet
Relationships Interview

Subject: Example #2

Reader: DIRECTIONS

Date Read: _____

Position Code: 4

IDEAL RELATIONSHIP (PRESENT)
(Questions #5, #8, #9)

QUESTION	5				8		9			
BLOCK	D	E	F	G	N	O	P	Q	R	S
Evidence for Growth Fostering Relationships										
Zest										
Empowerment	X									
Knowledge	X									
Sense of Worth										
Connection										
Evidence for Non-Growth Fostering Relationships										
Powerlessness	X									
Inertia										
Confusion										
Worthlessness										
Disconnection										

Growth Fostering Total: 2

%GF: 66

Non Growth Fostering Total: 1

%NGF: 33

Total: 3

Interesting responses not included in scoring:

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Reader's Notation Sheet
Relationships Interview

Subject: Example #2

IDEAL RELATIONSHIP (PAST)
(Question #6)

Reader: DIRECTIONS

Date Read: _____

Position Code: 5

QUESTION	6	
BLOCK	H	I

Evidence for Growth Fostering Relationships			Growth Fostering Total	%GF
Zest			1	100
Empowerment				
Knowledge				
Sense of Worth				
Connection		X		

Evidence for Non-Growth Fostering Relationships			Non-Growth Fostering Total	%NGF
Powerlessness			0	0
Inertia				
Confusion				
Worthlessness			Total	
Disconnection			1	

Interesting responses not included in scoring:

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Reader's Notation Sheet
Relationships Interview

Subject: Example #2

WORST REAL RELATIONSHIP
(Question #7)

Reader: DIRECTIONS

Date Read: _____

Position Code: 1

QUESTION	7			
BLOCK	J	K	L	M

Evidence for Growth Fostering Relationships					Growth Fostering Total	%GF
Zest					0	0
Empowerment						
Knowledge						
Sense of Worth						
Connection						

Evidence for Non-Growth Fostering Relationships					Non-Growth Fostering Total	%NGF
Powerlessness	X	X	X		7	100
Inertia		X				
Confusion						
Worthlessness			X		Total	
Disconnection	X		X		7	

Interesting responses not included in scoring:

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Appendix G

Reader's Notation Sheets--Relationship Interview

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Reader's Notation Sheet
Relationships Interview

Subject:#_____

Reader:_____

Date Read: _____

Position Code:_____

BEST REAL RELATIONSHIP
(Question #4)

QUESTION	4		
BLOCK	A	B	C

Evidence for Growth Fostering Relationships				Growth Fostering Total	%GF
Zest					
Empowerment					
Knowledge					
Sense of Worth					
Connection					

Evidence for Non-Growth Fostering Relationships				Non-Growth Fostering Total	%NGF
Powerlessness					
Inertia					
Confusion					
Worthlessness				Total	
Disconnection					

Interesting responses that don't fit:

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Reader's Notation Sheet
Relationships Interview

Subject:#_____ IDEAL RELATIONSHIP (PRESENT)
(Question #5, #8, #9)

Reader:_____

Date Read: _____

Position Code:_____

QUESTION	5				8		9			
BLOCK	D	E	F	G	N	O	P	Q	R	S
Evidence for Growth Fostering Relationships										
Zest										
Empowerment										
Knowledge										
Sense of Worth										
Connection										
Evidence for Non-Growth Fostering Relationships										
Powerlessness										
Inertia										
Confusion										
Worthlessness										
Disconnection										

Growth Foster Total ☐ %GF ☐

Non Growth Foster Total ☐ %NGF ☐

Total ☐

Interesting responses not included in scoring:

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Reader's Notation Sheet
Relationships Interview

Subject:#_____

Reader:_____

Date Read: _____

Position Code:_____

IDEAL RELATIONSHIP (PAST)
(Question #6)

QUESTION	6	
BLOCK	H	I

Evidence for Growth Fostering Relationships			Growth Fostering Total	%GF
Zest				
Empowerment				
Knowledge				
Sense of Worth				
Connection				

Evidence for Non-Growth Fostering Relationships			Non-Growth Fostering Total	%NGF
Powerlessness				
Inertia				
Confusion				
Worthlessness			Total	
Disconnection				

Interesting responses not included in scoring:

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Reader's Notation Sheet
Relationships Interview

Subject:#_____ WORST REAL RELATIONSHIP (Question #7)

Reader:_____

Date Read: _____

Position Code:_____

QUESTION	7			
BLOCK	J	K	L	M
Evidence for Growth Fostering Relationships				
Zest				
Empowerment				
Knowledge				
Sense of Worth				
Connection				

Growth Fostering Total ☐ %GF ☐

Evidence for Non-Growth Fostering Relationships				
Powerlessness				
Inertia				
Confusion				
Worthlessness				
Disconnection				

Non-Growth Fostering Total ☐ %NGF ☐

Total ☐

Interesting responses not included in scoring:

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Appendix H

Position Code Explanation

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Position Code Explanation

If 80-100% of cells scored as evidence of growth-fostering ideals, score = 5.

If 60-79% of cells scored as evidence of growth-fostering ideals, score = 4.

If 40-59% of cells scored as evidence of growth-fostering ideals, score = 3.

If 20-39% of cells scored as evidence of growth-fostering ideals, score = 2.

If 0-19% of cells scored as evidence of growth-fostering ideals, score = 1.

****

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Appendix I

Participant Scores on Family-of-Origin Scale and Tennessee Self-Concept Scale

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Participant Scores on Family-of-Origin Scale and Tennessee Self-Concept Scale

		TENNESSEE SELF-CONCEPT SCALE							
NO.	FOS	TOT	DP	GM	PSY	PD	N	PI	NDS
01	177	55	51	45	37	52	48	63	36
03	94	58	53	40	48	48	48	59	47
04	82	23	26	77	59	68	82	17	77
05	122	50	43	47	42	52	54	55	34
06	91	24	30	77	65	65	84	32	74
07	168	58	55	43	49	43	49	63	40
08	145	42	48	63	57	49	64	49	62
09	116	47	42	52	50	50	57	44	49
11	148	61	50	43	41	46	46	59	40
12	139	49	52	54	51	55	51	63	47
13	178	55	46	45	39	44	56	66	40
14	129	40	40	61	44	55	65	57	52
15	94	65	61	38	48	36	44	49	36
16	123	55	54	56	39	47	44	61	49
17	164	66	56	47	44	40	41	70	52
18	168	55	55	48	50	44	47	63	34
19	160	54	52	47	53	48	49	61	40
20	143	60	55	45	49	42	49	73	34
21	171	59	53	39	53	43	45	73	49
22	164	42	42	59	50	61	64	49	51
23	89	37	41	59	56	65	64	63	61
24	111	53	59	42	48	49	52	63	40
25	168	51	51	54	53	44	59	55	52
26	101	39	50	65	51	53	63	41	65
27	157	56	51	47	42	47	47	59	40
28	171	58	60	42	44	38	47	59	44
29	161	52	51	48	56	48	51	63	44
30	171	56	53	47	49	46	57	59	51

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		TENNESSEE SELF-CONCEPT SCALE							
NO.	FOS	TOT	DP	GM	PSY	PD	N	PI	NDS
31	136	54	52	42	46	44	58	44	61
32	117	47	52	56	55	51	61	59	52
33	159	65	54	40	48	41	39	63	47
34	83	32	37	67	55	67	64	57	65
35	89	39	33	57	50	57	67	49	61
36	134	63	61	38	49	35	47	41	63
37	110	54	58	52	63	48	49	55	59
38	97	50	52	51	66	44	57	61	57
39	105	52	61	50	57	45	54	66	51
40	164	74	69	24	44	41	26	32	64

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Appendix J

Participant Scores by Reader on Percent of Growth-Fostering Responses, Position Code, and Relationship Factors Present for Best Real Relationship From Relationship Interview

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Participant Scores by Reader on Percent of Growth-Fostering Responses, Position Code, and Relationship Factors Present for Best Real Relationship From Relationship Interview

	BEST REAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
01	83	85	5	5	SW Cc Dc	Z Em Kn SW Cc Cf
03	100	100	5	5	Z SW Cc	Z Kn Cc
04	100	100	5	5	SW Cc	SW Cc
05	100	100	5	5	SW Cc	Em SW
06	100	100	5	5	Em SW	SW Cc
07	100	75	5	4	SW Cc	Em SW Cc P Dc
08	100	100	5	5	SW	Em Kn SW Cc
09	100	100	5	5	K SW Cc	Z Em Kn SW Cc
11	100	100	5	5	SW Cc	SW Cc

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	BEST REAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
12	100	100	5	5	Em SW Cc	Em SW Cc
13	100	100	5	5	Em SW Cc	Em Kn SW Cc
14	100	100	5	5	Z Em Kn SW	Z Em Kn SW Cc
15	100	100	5	5	Em SW Cc	Em Kn SW Cc
16	100	100	5	5	Em Kn SW Cc	Kn SW Cc
17	100	100	5	5	Z Em Kn SW Cc	Z Em SW Cc
18	100	100	5	5	Z Em Kn SW Cc	SW Cc
19	100	100	5	5	Z Em Kn SW Cc	Em SW Cc
20	100	100	5	5	Em SW Cc	Em SW Cc

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	BEST REAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
21	100	100	5	5	Z Em Kn SW Cc	Z Kn SW Cc
22	100	100	5	5	Em SW Cc	Z Em Kn SW Cc
23	100	100	5	5	Em SW Cc	Em SW Cc
24	100	100	5	5	Z Em Cc	Z Em SW Cc
25	60	42	4	3	SW Cc P W	Kn SW Cc P In Cf W
26	88	70	5	4	Z Em Kn Cc In	Z Kn SW Cc In Dc
27	100	100	5	5	Z Em Kn SW Cc	Z Em SW Cc
28	83	100	5	5	Em Kn Cc Dc	Em Cc

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	BEST REAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
29	100	100	5	5	Z n SW Cc	Z SW Cc
30	100	100	5	5	Z Em Kn SW Cc	Z Em SW Cc
31	100	100	5	5	Em SW Cc	Em SW Cc
32	100	100	5	5	Em SW Cc	SW Cc
33	75	100	4	5	Em SW Cc Cf	SW Cc
34	100	100	5	5	Z Em SW Cc	Em SW Cc
35	100	100	5	5	SW	Em Kn Cc
36	100	100	5	5	Z Kn SW Cc	Z Em SW Cc
37	100	100	5	5	SW Cc	Z Em Kn SW Cc
38	100	100	5	5	Cc	Z SW Cc

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	BEST REAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
39	100	100	5	5	Em Kn SW Cc	Em Kn SW Cc
40	100	80	5	5	Z SW Cc	Z SW Cc Cf

Note. Z = Zest. Em = Empowerment. Kn = Knowledge. SW = Sense of Worth. Cc = Connection. P = Powerlessness. In = Inertia. Cf = Confusion. W = Worthlessness. Dc = Disconnection.

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Appendix K

Participant Scores by Reader on Percent of Growth-Fostering Responses, Position Code, and Relationship Factors Present for Present Relationship Ideal From Relationship Interview

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Participant Scores by Reader on Percent of Growth-Fostering Responses, Position Code, and Relationship Factors Present for Present Relationship Ideals From Relationship Interview

	PRESENT IDEAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
01	83	83	5	5	Z Em Kn SW Cc Cf W Dc	Z Em Kn SW Cc P In Cf
03	89	83	5	5	Z Cc P	Cc P
04	100	90	5	5	Kn Cc	Kn SW Cc P
05	81	88	5	5	Z Em SW Cc P Cf Dc	Z Em SW Cc P Dc
06	81	92	5	5	Z SW Cc P Cf Dc	Z Em SW Cc W
07	76	90	4	5	Kn SW Cc Cf W Dc	Em Kn SW Cc Cf Dc

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	PRESENT IDEAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
08	89	92	5	5	Z Kn SW Cc Cf Dc	Z Em SW Cc Cf Dc
09	87	80	5	5	Z Kn SW Cc Dc	Z Em Kn SW Cc In Cf W Dc
11	89	88	5	5	SW Cc Dc	Z SW Cc Dc
12	85	92	5	5	Em Kn SW Cc P Dc	Em SW Cc P
13	88	100	5	5	Z Em SW Cc Cf Dc	SW Cc
14	41	78	3	4	Kn SW Cc P Cf W Dc	Em Kn SW Cc Cf W Dc

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	PRESENT IDEAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
15	64	100	4	5	Em SW Cc P In W	SW Cc
16	84	80	5	5	Z SW Cc Dc	Em Kn SW Cc In W Dc
17	82	86	5	5	Z Em SW Cc P Cf W	Z Em Kn SW Cc P In
18	83	83	5	5	Z Em SW Cc P W Dc	Z SW Cc W Dc
19	83	90	5	5	Z Em SW Cc Cf Dc	Z Em Kn SW Cc W Dc
20	89	89	5	5	Z Em SW Cc P W	Z SW Cc P

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	PRESENT IDEAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
21	95	86	5	5	Em Kn SW Cc P	Z Em Kn SW Cc P In Dc
22	95	94	5	5	Z Em Kn SW Cc In Dc	Z Em Kn SW Cc In
23	92	90	5	5	Em SW Cc P	Z Em Kn SW Cc P Cf Dc
24	82	90	5	5	Z Em Kn SW Cc P Dc	Z Em Kn SW Cc In Dc
25	81	83	5	5	Z Em Kn SW Cc P Dc	Z Em SW Cc P Dc

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	PRESENT IDEAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
26	85	89	5	5	Em Kn SW Cc P W	Em SW Cc Dc
27	85	89	5	5	Z Em SW Cc P In Dc	Z Em SW Cc Cf Dc
28	83	81	5	5	Z Em Kn SW Cc P Dc	Z Em SW Cc P Cf
29	94	92	5	5	Z Em SW Cc Dc	Em SW Cc P
30	84	100	5	5	Z Em Kn SW Cc W Dc	Z Em Kn SW Cc
31	91	93	5	5	SW Cc Cf	Em Kn SW Cc Dc

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	PRESENT IDEAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
32	91	92	5	5	Em SW Cc Cf	Z Em Kn SW Cc Dc
33	86	100	5	5	SW Cc Cf	Z Em Kn SW Dc
34	89	88	5	5	Z Em Kn SW Cc Cf W Dc	Z Em Kn SW Cc W Dc
35	100	90	5	5	Z Em SW Cc	Z SW Cc P
36	94	94	5	5	Z Em Kn SW Cc P	Z Em Kn SW Cc Dc
37	83	86	5	5	Z Em Kn SW Cc P Cf Dc	SW Cc Cf

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	PRESENT IDEAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
38	91	88	5	5	Z Em Kn SW Cc Dc	Em SW Cc Dc
39	80	100	5	5	Z Em Kn SW Cc P In Cf Dc	Z Em Kn SW Cc P
40	93	85	5	5	Z Em SW Cc Dc	Z Em Kn SW Cc P In Dc

Note. Z = Zest. Em = Empowerment. Kn = Knowledge. SW = Sense of Worth. Cc = Connection. P = Powerlessness. In = Inertia. Cf = Confusion. W = Worthlessness. Dc = Disconnection.

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Appendix L

Participant Scores by Reader on Percent of Growth-Fostering Responses, Position Code, and Relationship Factors Present for Past Relationship Ideal From Relationship Interview

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Participant Scores by Reader on Percent of Growth-Fostering Responses, Position Code, and Relationship Factors Present for Past Relationship Ideals From Relationship Interview

	PAST IDEAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
01	0	33	1	2	P Cf W Dc	SW Cf Dc
03	0	0	1	1	P Cf Dc	Cf
04	0	0	1	1	P Cf	Cf
05	0	0	1	1	Cf	Cf
06	0	0	1	1	P Cf W	P Cf W
07	0	100	1	5	P Cf Dc	Cc
08	0	0	-	1	-	Cf
09	60	33	4	2	Em Kn SW Dc	SW Cf Dc
11	100	100	5	5	Cc	Cc
12	100	33	5	2	Cc	Cc P
13	0	0	1	1	P In	P Dc
14	50	0	3	1	Em Dc	P In Cf W Dc

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	PAST IDEAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
15	100	38	5	2	SW Cc	Em SW Cf P In Cf W Dc
16	0	0	1	1	P	P Cf
17	50	75	3	4	Cc Cf	Em SW Cc Cf
18	75	0	4	1	Z Kn Cc Cf	P Cf
19	33	0	2	1	Cc In W	In Cf Dc
20	0	0	1	1	P	P W
21	56	25	3	2	Kn SW Cc P In Cf Dc	SW In Dc
22	25	50	2	3	Em P Dc	Em Kn SW Cc P Cf W Dc

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	PAST IDEAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
23	100	100	5	5	Cc	SW Cc
24	0	0	1	1	P In Cf W Dc	P W
25	28	0	2	1	SW Cc P Cf W Dc	P Cf Dc
26	0	20	1	2	P In Cf W Dc	Cc P In W Dc
27	100	100	5	5	Kn SW Cc	Z Em Kn SW Cc
28	0	25	1	2	P Cf	Kn P W Dc
29	-	100	-	5	-	Kn Cc
30	100	20	5	2	Kn SW Cc	Kn P Cf W Dc
31	100	100	5	5	SW Cc	Em Kn SW Cc

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	PAST IDEAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
32	0	0	1	1	In Dc	In
33	0	0	1	1	Dc	Dc
34	-	0	-	1	-	P In
35	-	0	-	1	-	Cf
36	0	0	1	1	Dc	In
37	0	0	1	1	P In W	P
38	100	0	5	1	Z	P Cf Dc
39	50	83	3	5	SW P	Z Em SW Cc P
40	100	75	5	4	Em SW	Em Kn SW P

Note. Z = Zest. Em = Empowerment. Kn = Knowledge. SW = Sense of Worth. Cc = Connection. P = Powerlessness. In = Inertia. Cf = Confusion. W = Worthlessness. Dc = Disconnection.

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Appendix M

Participant Scores by Reader on Percent of Growth-Fostering Responses, Position Code, and Relationship Factors Present for Worst Real Relationship From Relationship Interview

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Participant Scores by Reader on Percent of Growth-Fostering Responses, Position Code, and Relationship Factors Present for Worst Real Relationship From Relationship Interview

	WORST REAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
01	14	0	1	1	Em Cc P In Cf W Dc	P In Cf Dc
03	0	0	1	1	P Cf Dc	P Cf W Dc
04	0	0	1	1	Cf W	P Cf Dc
05	0	0	1	1	W	P Cf W Dc
06	0	0	1	1	P Cf W Dc	P Cf W Dc
07	7	0	1	1	Em P In Cf W Dc	P W Dc
08	0	0	1	1	P In Cf W Dc	P Cf W Dc

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	WORST REAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
09	0	0	1	1	P Cf Dc	P W Dc
11	31	25	2	2	Z SW P In W Dc	Cc W Dc
12	0	0	1	1	P W Dc	P W Dc
13	0	0	1	1	In W	P In Cf W Dc
14	7	0	1	1	Z P Cf W Dc	Cf W Dc
15	0	2	1	2	P Cf W Dc	Em Kn SW P In Cf W Dc
16	20	2	2	1	Em P W Dc	In Cf W
17	0	0	1	1	P In Cf W	P Cf W Dc

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	WORST REAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
18	0	0	1	1	P W Dc	P In Cf W Dc
19	0	0	1	1	P In Cf W Dc	Cf Dc
20	0	0	1	1	P In Dc	P In Dc
21	0	0	1	1	P In Cf W Dc	P Cf W Dc
22	0	0	1	1	P In Cf W Dc	P In Cf W Dc
23	0	20	1	2	P Cf W Dc	Cc P W Dc
26	0	7	1	1	P Cf W	Em P In Cf W Dc
27	0	0	1	1	P In Cf W Dc	P Cf W Dc

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	WORST REAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
28	0	0	1	1	Cf W Dc	Cf W Dc
29	0	0	1	1	P Dc	P In Cf Dc
30	0	0	1	1	P In Cf Dc	P Cf Dc
31	0	43	1	3	W Dc	Z Em In Cf Dc
32	12	0	1	1	SW P In Dc	P Cf W Dc
33	0	0	1	1	Cf W Dc	P Cf W Dc
34	0	0	1	1	P W Dc	P Cf W Dc
35	0	0	1	1	In W Dc	P Cf W Dc
36	0	28	1	2	P In Cf W Dc	Em SW P W Dc

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	WORST REAL RELATIONSHIP					
	% GROWTH FOSTERING		POSITION CODE		FACTORS PRESENT	
NO.	READER 1	READER 2	READER 1	READER 2	READER 1	READER 2
37	0	0	1	1	P In Cf W Dc	P W Dc
38	0	0	1	1	P Cf	P Dc
39	0	0	1	1	P In Cf W Dc	P In Cf W Dc
40	0	0	1	1	P In Cf W Dc	P Cf W Dc

Note. Z = Zest. Em = Empowerment. Kn = Knowledge. SW = Sense of Worth. Cc = Connection. P = Powerlessness. In = Inertia. Cf = Confusion. W = Worthlessness. Dc = Disconnection.

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Appendix N

Reliability of TSCS Subscales Using Cronbach Coefficient Alphas on Obtained Data

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Reliability of TSCS Subscales Using Cronbach Coefficient Alphas on Obtained Data

TSCS Subscale	Alpha
TOT	.96
DP	.79
GM	.86
N	.86
PD	.82
PI	.72
PSY	.66

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Appendix O

Human Subjects Institutional Review Board Letter of Approval

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Human Subjects Institutional Review Board

Kalamazoo, Michigan 49008-3899

WESTERN MICHIGAN UNIVERSITY

Date: August 7, 1989

To: Heidi Fishman

From: Mary Anne Bunda, Chair Mary Anne Bunda

This letter will serve as confirmation that your research protocol, "Exploring the Self-in-Relation Theory: Women's Idealized Relationships-of-Choice and Psychological Health" has been approved as amended by the HSIRB. The conditions and duration of this approval are specified in the Policies of Western Michigan University. You may now begin to implement the research as described in the approval application.

The Board wishes you success in the pursuit of your research goals.

xc: E. Trembley, Counselor Education and Counseling Psychology

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