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Does Postformal Thinking Facilitate Recovery From Grief and Promote Well-Being During Bereavement In Widows?

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DOES POSTFORMAL THINKING FACILITATE RECOVERY

FROM GRIEF AND PROMOTE WELL-BEING

DURING BEREAVEMENT IN WIDOWS?

A Thesis

Presented to the

Faculty of

California State University,

San Bernardino

In Partial Fulfillment

Of the Requirements for the Degree

Master of Arts

in

Psychology:

Life-Span Development

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by

Sharon Lee Sanders

September 2001

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September 2001

Approved by:

Joanna Worthley, Chair, Psychology   Date   8/29/01

Jodie Ullman

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ABSTRACT

Widows were assessed on four measures relating to recovery from bereavement: postformal thinking (measured as dialectical thinking), recovery from grief (measured as past feelings and present feelings), well-being (measured by three subscales: autonomy, environmental mastery, and positive relations with others), and age at time of participation. Eighty participants completed and returned questionnaires. It was hypothesized that age of the participant and the development of postformal thinking would predict higher scores on recovery from grief and well-being. Analysis was performed using a Structural Equation Model with a comparative fit index (CFI) of .98. Results showed that age and postformal thinking did *not* predict recovery from grief or higher well-being scores. In addition no correlation was found between later age and postformal thinking, although there was a correlation between scores on recovery from grief and scores on well-being.

Several possible explanations for the non-significance

of the study hypotheses are discussed.

ACKNOWLEDGMENTS

I am deeply indebted to Dr. Joanna Worthley for giving of her valuable time and effort in helping me to conduct this study and to complete this thesis. She steered me in productive directions, guided me through the intricacies of a graduate level research study, and did a masterful job of editing my many rough drafts. In addition, I would like to express my gratitude and delight in being mentored by such an exemplary professor and lovely person.

I would also like to thank Dr. Jodie Ullman for her enlightening help in designing my analysis model. She gently, and with great humor, helped me to navigate the paths of structural equation modeling leaving me enormously gratified to have learned so much about this elegant statistic. It has been a great pleasure to know and work with her.

Finally, I would like to thank Dr. Robert Ricco for his insightful grasp of the validity problems of the first measure I considered using for this study. His advice and suggestions were instrumental in directing the course of my study.

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INTRODUCTION

Adult Cognition

Cognitive Changes in Adults

It was long believed that few cognitive changes take

place past young adulthood, other than well-documented

declines (e.g., Baltes, 1999; Cavanaugh, 1997, Schaie,

1994). However, in the past twenty-five years,

several geropsychologists have proposed that the

thinking of midlife adults may be different from

younger adults, (e.g., Blanchard-Fields, 1986;

Cavanaugh, 1997; Kramer, 1983). If true, this might

help explain why older adults do less well than

younger adults when performing on tests of formal

operations; possibly the problem-solving strategies of

later adulthood are not a good match for problems

involving formal operations (Sinnott, 1998). Where

there is evidence for a cognitive "shift", it seems to

occur exclusively in the life eras of mid-to-older

adulthood. Could it be that as a person ages they can

develop something entirely new in their thinking

skills?

Recent work in cognitive aging recognizes this possibility and several theorists have sought to name and explain hypothesized transformations in adult thinking. New forms of adult logic have been called *dialectical thinking* (Kramer & Bacelar, 1994; Kramer, Kahlbaugh, & Goldston, 1992), *reflective judgment* (Kitchener & King, 1981), and, probably most popularly, *postformal thinking (PFT)*, since it is seen as thinking that transcends formal logic (Kramer, 1983; Labouvie-Vief, 1980).

The Nature of Postformal Thought

Many cognitive lifespan developmentalists believe that mature adults continue to grow through stages of logical complexity beyond Piaget's final stage of formal operations (Sinnott, 1994). Such cognitive growth seems to be prompted by life experience, especially those experiences which challenge the adult thinker to move beyond categories of opposition (e.g., true/false; right/wrong) in everyday problem solving. The problem-solving strategies which result from this shift are thought to be integrative, involving both problem "facts" and problem "feelings" -- the

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affective, subjective components of individual perspective. Thus, postformal thinking (PFT) is contextual, and involves a synthesis of affect/logic, tolerance for ambiguity, and the generation of multiple solutions to problems. Sinnott suggests that cognition in adulthood "…has a tendency to tie things together, to give overall meaning to emotions and events, to help find overall purpose in their feelings, lives, and deaths" (1998, p. 33).

Postformal Thinking Compared to Formal Operations

Piaget (1970) considered formal operations to be the goal of cognitive development. He suggested that formal operations, acquired during adolescence, continue to characterize adult thinking. What are formal operations? Four essential aspects of formal operations are (1) taking a hypothetico-deductive approach to problem solving; (2) thinking in one framework at a time; (3) having the goal of arriving at one correct solution; and (4) thinking that is unconstrained by real-world application. Formal operations both shape and reflect the curricular demands of western schooling. For example, Cavanaugh (1997) says:

Formal operational thought is aimed at
resolving ambiguity; one and only one answer is the
goal. When more than one solution occurs, there is
a feeling of uneasiness, and people begin a search
for clarification. This situation can be observed
in high school classes when students press their
teacher to identify the right theory (from among
several equally good ones) or the right way to view
a social issue such as abortion). (p. 254)

The limited applicability of formal operations

for adult problem-solving has led some researchers to

suggest that PFT, with its emphasis on contextualism,

better describes the developmental progression of

thinking in adulthood.

Three factors are seen as distinguishing PFT from

formal operations (Kramer, 1983): The first is an

understanding of the *relativistic, non-absolute nature*

of knowledge. This is characterized by a recognition

that the "correct" answer varies from situation to

situation. Postformal thinkers believe that solutions

to problems must be realistic, and thus context-

reliant, to be reasonable. Seeing solutions to

problems as relative can lead to skepticism, as one

can never be sure if one is right or wrong. Despite

that, Perry showed in his 1970 study that adults

develop commitments to particular viewpoints and come

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to think of themselves as their own source of authority. They decide they must make a commitment to a position and they understand that others may be equally committed to an entirely different position. The ability to understand many perspectives on an issue, choose one, and still allow others the right to hold differing opinions is different from the "correct solution" focus of formal operational thinking. Labouvie-Vief (1980) suggests that the necessity of committing oneself to a chosen course from among a multitude of possibilities is evidence of postformal thinking in mature adults. Thus when the postformal thinker sees multiple problem outcomes, they simply commit themselves to the one that is most compatible with their views and live comfortably with the idea that others may use the same process to come to very different conclusions.

The second factor contrasting PFT with formal thinking is an integrative approach to thinking, such that problem-solving involves *a synthesis of emotion and cognition*, (Cavanaugh, 1997; Kramer, 1983). Cavanaugh, Kramer, Sinnott, Camp, & Markley (1985) point out that in formal operations one must separate

subject from object in order to observe objects in a detached manner, as in traditional hypothesis-testing. By contrast, postformal thinking, by acknowledging the role of subjectivity in problem- solving, begins to integrate subject and object. Sinnott (1998) suggests that this is especially true for problems of an interpersonal nature, where relations are transformed from moment to moment as individuals interact with and come to know each other.

The third factor separating PFT from formal operations is an acceptance of *contradiction and ambiguity* as inescapable aspects of problem-solving. Postformal thinkers know that ambiguity and contradiction are the rule rather than the exceptions. Riegel (cited in Kramer, 1983) explicitly designates *dialectical emphasis on contradiction* as the central feature of adult thought. Dialectical thinking integrates contradictory cognitive claims, potentially leading to a more inclusive perspective.

One example of such contradictory cognitive claims is the conflict many bereaved women have to deal with to integrate their feelings of grief with a deep seated anger towards the deceased (Zaiger, 1986).

Cavanaugh et al. (1985) had this to say regarding

dialectical thought:

> Dialectical thought can be characterized by
> an acceptance of contradiction as an inherent
> feature of reality and by an awareness of the
> holistic, dialectical nature of phenomena and the
> transformation of the dialectical whole via
> thesis-antithesis-synthesis moves in thought.
> (p. 149)

Another situation bereaved women face illustrates

the dialectical process: Widows often have severe

financial difficulties to handle which interrupt their

freedom to grieve. In addition, women who openly

grieve are sometimes seen as weak and self-indulgent.

Thus bereaved women face a major contradiction in

their lives: They must do the work of mourning or face

serious depression, and yet they cannot afford the

time, or the loss of support and respect that can come

from grieving. To face this problem postformally, the

widow must create for herself a synthesis of these

contradictory factors in her life. Dialectical

thought is thus central to postformal thinking. Based

on this, dialectical thinking was used in this study

as a measure of postformal thought (Kramer, 1983).

Is Postformal Thinking a Valid Construct?

There is not complete agreement about the PFT construct, or about the features of PFT. Two major researchers in postformal thinking, Kramer and Labouvie-Vief, have extensively examined specific features of PFT without completely endorsing the overall construct. Kramer (1983) has suggested that the cognitive operations called postformal may simply be an extension of formal operations, taken to a higher level. However, Kramer does argue that if PFT exists:

> . . .the best distinction between formal and postformal operational thought may lie in their differential emphases on stability versus change and independence versus interdependence of variables.(p.91)

Labouvie-Vief (1980) also wonders if the PFT construct adequately describes adult thought. However, her work does show that people avoid conflicts and deal more effectively with life problems when emotion and logic are integrated in their thinking. By comparison, in formal operations, emotional dimensions play little role in problem solving, even though the cognitive demands of adult life are highly affective, involving conflict,

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ambiguity, and contradiction (Kegan, 1994). Thus, though Labouvie-Vief doesn't call it PFT, she describes a step beyond formal operations in which the affective dimension "re-emerges."

This general discussion of cognition in adulthood leads us to two questions: Does PFT exist, and if it does, could the acquisition of PFT help people in real life situations, specifically in a highly charged and emotion- laden situation, such as recovery from bereavement?

Attempts to Measure the Postformal Thinking Construct

Blanchard-Fields (1986) used structured reasoning tasks to measure the cognitive strategies of adults, compared with adolescents, in socioemotional domains of reasoning. Her study tasks, all hypothetical scenarios, reflected high affective saliency and conflictual interpersonal content. One example of such a task was *a visit to the grandparents* scenario. The scenario involves conflict between parents and their teenage son over a trip to the grandparents' house; the adolescent is unwilling to go along. The resolution that followed was described from the

differing perspectives of the parents and the

adolescent. Study participants were asked three

questions: a) Who was at fault in this situation? b)

Who came out victorious in this situation? and c) How

was the conflict resolved? After each question, the

participants were asked how they came to their

conclusions. Blanchard-Fields' results showed that,

compared with adolescents, adult thinkers were better

able to differentiate a person's interpretation of an

account from the account itself, and they were better

able to understand the relationship between intention

and responsibility. She maintains that this trend is

in agreement with recent research in PFT (see Commons,

Richards, & Armon, 1984): Adolescents performed less

well on the tasks that were higher in degree of

emotional saliency, such as the *grandparents scenario*.

Less mature thinkers showed a strong reliance on the

objective details of the story, judging the scenarios

from a right-versus-wrong view of reality.

Kitchener and King (1981) are among many

researchers who have questioned whether the real life

reasoning of mature adults is adequately encompassed

by the hypothetico-deductive reasoning of formal

operations. They argue that especially when drawing

conclusions about controversial issues, adults have

shown that their conclusions are related to their

prior assumptions and to their personally derived

criteria for evaluating arguments, and not to formal

logic. Kitchener and King speak of a "cognitive

divide" between people who believe that there is an

objective reality against which ideas and assumptions

must be ultimately tested, and those who are aware

that there is a great deal of subjectivity in our

perceptions and interpretations of the truth, though

it may be possible to determine that some judgments

about reality are more correct than others. Further,

they understand that because critical inquiry is, in

itself, fallible, it may not always lead to correct

conclusions about the nature of reality. Thus,

Kitchener and King have found that ". . . knowledge

statements must be evaluated as more or less likely

approximations to reality and must be open to the

scrutiny and criticisms of other rational people"

(p. 100). Kitchener and King refer to the latter

stance as *reflective judgment*, a form of PFT. They

seem to be saying that our prior assumptions and our

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criteria for evaluating arguments, as well as how we

determine if a solution is "true", are all fluid

components of thinking. For King and Kitchener, an

essential feature of PFT acknowledges that we can't

resolve life's ambiguities, but we can be clear what

our assumptions are, what our criteria for judgment

are, and what outcomes "count" as solutions.

Commons, Richards, & Kuhn (1982) hypothesized a

level of reasoning beyond Piaget's formal operations

as well. They built on Piaget's system of successive

stages of logical operations to postulate a series of

"orders of operations" of logical reasoning. The

first order could be compared to Piaget's concrete

operations, the second to formal operations. To

measure what they called *systematic* (third order

operations) and *metasystematic* (fourth order

operations) reasoning, they developed four problems.

Commons et al. gave the participants four hypothetical

stories to read; then participants were asked to

answer questions about which stories were most similar

and which were most different. Next, they were asked

to rank crucial similarities and differences between

the stories and finally, to explain how they arrived

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at their rankings. Their hypothesis was that third order and fourth order operations were more advanced forms of reasoning representing features of postformal thinking which they expected to show up more often in mature adults (in this case amongst graduate students) than in younger adults or adolescents (undergraduates). The results showed that the level of reasoning of mature adults, compared to young adults, was in the general form of third-order operations (e.g., systematic operations, consisting of exhaustive operations on classes or relations of classes in which the respondent clearly shows that they understand that the logical structure of each story must be examined as an integral whole), and fourth-order operations (e.g., metasystematic operations, consisting of operations on systems in which the respondent shows that they have formed fully integrated representations of the ordered relations reflected in each of the four stories).

Sinnott (1998) uses real-world scenarios to measure postformal thought. One example is the POW (Power Family Dynamics) scenario: A family consisting of a father in his forties and a 15-year-old child

live in the suburbs. They learn that a 70-year-old grandmother (the father's mother) will need to live with them due to her failing health. Right now, the family members have this "power relationship": The father runs the house and the child follows his rules (father-dominant, child dominated). The grandmother has made it clear that when she comes she may not want anyone, including the father, telling her what to do. If the grandmother moves in, what are all the possible "power relationships" that might develop among pairs of individuals in the household? (The possible power relationships are (1) dominant-dominated and (2) equal-equal). Her measure focuses especially on dialectical thinking and are most useful in uncovering how people solve real world problems involving social relationships.

Kramer, Kahlbaugh, & Goldston (1992) believed that there are one or more stages of thinking beyond formal operations that culminate in a form of logic characterized as *dialectical*. To measure dialectical thinking they devised the Social Paradigm Belief Inventory (SPBI) which consists of 27 sets of statements about people, relationships, and social

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institutions. Each set presents three different statements representing absolute, relativistic, or dialectical assumptions; participants choose the one closest to their own way of thinking. An example: a) You cannot know a person completely. This is because getting to know a person in a particular way means not getting to know him or her in some other way; b) You cannot know a person completely. This is because a person seems different all the time depending on what part of him or her you look at; and c) You can know a person completely. This is because after a long enough time a person's real self emerges, allowing you to see what makes him or her tick. Using the SPBI, Kramer et al. showed that relativism is the dominant mode of thinking during late adolescence and early adulthood, but dialectical reasoning supplants relativism as the dominant mode thereafter.

Absolute, Relativistic and Dialectical Thinking on the Way to Postformal Thought

Absolute thinking is such that the person views the world as stable and fixed, resulting in a firm belief in right vs. wrong or truth vs. falsehood. This dualistic thinking has also been described as

late formal (Pascual-Leone, 1983) and *universalistic formal* (Basseches, 1984). Absolute thinking, which is inherent to formal operations, does not recognize the existence of mutually incompatible systems.

By contrast, an important feature of PFT is the recognition of the relativistic, non-absolute nature of knowledge. Relativistic thinking seems to be the first step in the development of PFT, but is not, by itself, postformal (Kramer, Kahlbaugh, & Goldston, 1992). According to PFT theorists, relativism alone does not provide a way of integrating values, beliefs, and the affective components of real life problems.

According to Kramer (1983), dialectical thinking proceeds from relativistic thinking and includes the realization that contradiction is an inherent feature of reality. Kramer emphasizes the role of dialectics in resolving contradiction. It is her view that the more one is exposed to conflicting viewpoints, the more one becomes aware of contradiction that cannot be resolved merely by throwing away one of the viewpoints. Instead, she suggests what is needed is the integration or synthesis of contradiction toward an inclusive whole. The dialectical process speaks to

the interrelatedness of experience and is one of the central features of postformal thought (Labouvie-Vief, 1980).

As noted earlier, "product"-focused problems are well handled by formal operations (e.g., finding the answer to a scientific question; mathematical problems; or determining the best way to build something). However, formal operations may work less well in the "process"-focused problems of adulthood. For instance, controversial issues involving considerable ambiguity, such as assessing the danger of nuclear energy (Kitchener & King, 1981) or making moral judgments in areas such as abortion or euthanasia, are problems that do not lend themselves to resolution through the use of formal operations. Problems in parenting and partnering, work and self-expansion (Kegan, 1994) are the kinds of interpersonal problems in which the ability to think postformally can be an asset.

Affect and Subjectivity in Postformal Thinking

Another frequently mentioned aspect of PFT is the role that affect plays in decision making for mature adults (Cavanaugh, 1997; Sinnott, 1998). For the

postformal thinker, emotions are included in the equation for problem solving and in the development of a worldview. Sinnott says "emotional reactions might be one way to enlarge problem space to permit the development of an enlarged worldview such as postformal or spiritual thought" (1998, p. 359).

Cavanaugh (1997) emphasized the role that subjectivity plays in postformal thinking. As adults negotiate increasingly complex social and interpersonal environments, subjectivity plays a greater role in problem-solving. Subjectivity is a kind of conscious self-reference, which includes how we feel about the problem or situation. PFT research indicates that these two feature (affect and subjectivity) are especially important to the analysis of social relationships (Labouvie-Vief, 1980). Accordingly, social situations involving interpersonal relations are the domains in which PFT is most often studied (Blanchard-Fields, 1986; Cavanaugh et al., 1985; Sinnott, 1989; Kegan, 1994).

Bereavement

Bereavement is a complex process that refers to all of the physiological, psychological (particularly cognition and affect), behavioral, and social response patterns displayed by an individual following the loss of a significant person (Hauser, 1983). Grief can stem from the disintegration of social relationships (role loss) in addition to the sorrow stemming from the loss of the significant person (Hauser, 1983).

A woman's identity is often defined through intimate relationships and caring for others. The loss of her husband can mean losing a sense of herself, which may intensify grief because it implies construction of a new identity (Zaiger, 1986).

Young widows often have growing children to care for and immediate financial needs that do not allow the "luxury" of despair. It is important to the smooth operation of their family that they be able to cope with day to day needs. With the stress of poverty hanging over some widows' heads, financial considerations can play a part in the grief over the

loss of their husbands, whether young, middle aged, or older (Zaiger, 1986).

In addition to worry about the future, women have to deal with their own feelings of anger, aggression, guilt, intense yearning, and panic. It can take years to go through the entire grieving process; perhaps even a lifetime (Hauser, 1983).

One of the greatest problems facing the bereaved is loneliness. Social relations undergo a change from a couple-oriented focus to a single frame of reference. Many widows report that they disengage from relationships with their married friends now that they aren't a couple themselves anymore (Zaiger, 1986; Hauser, 1983).

To better understand the bereavement process, we must examine the specific tasks of mourning that a widow confronts on her way to recovery.

Tasks of Mourning

Worden (1991) suggests that there are four *tasks of mourning* which the bereaved must work through before mourning (or grief work) can be seen as completed.

Task I: To accept the reality of the loss — it is necessary for the bereaved to accept that the person is dead, that they are gone, and that they will not return. Task II: To work through to the pain of grief — the negation of this task is not to feel. People must allow themselves to feel the pain of the loss, and to know that one day it will pass. Task III: To adjust to an environment in which the deceased is missing — for widows this means coming to terms with living alone, raising children alone, facing an empty house, and managing finances alone. Task IV: To emotionally relocate the deceased and move on with life — the bereaved need to transform their relationship with the deceased by finding an appropriate place for the dead in their lives, a place that leaves room for others.

Each of the tasks of mourning is high in affect, relativism, and ambiguity, and each demands cognitive flexibility. Thus, widows who are postformal thinkers may be able to negotiate them more comfortably and completely than widows using formal, or even concrete operations. Postformal widows' greater tolerance for ambiguity, as well as their heightened sensitivity to

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the contextual relatedness of problems, would seem to
be especially helpful in managing bereavement (Kegan,
1994). In other words, the features of PFT are well
matched to the cognitive demands of bereavement.

Well-Being

Carol Ryff (1989, 1996), has been the leader in
defining the components of well-being. Her research
has identified six dimensions of well-being: self-
acceptance, positive relations with others, autonomy,
environmental mastery, purpose in life, and personal
growth. These components define the developmental
challenges faced by those suffering from grief. *Self-
acceptance* includes the acceptance of one's past life.
For bereaved women that can include acceptance of the
kind of wife she was to her husband, rather than
suffering from guilt over things that she cannot
change now. *Positive relations with others* are
essential to the mental health of the grieving widow.
The more contact she has with friends and family as
well as health care professionals, the better off she
will be during the recovery process (Zaiger, 1986;
Powers & Wampold, 1994). *Autonomy* shows itself in

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such qualities as self-determination, independence, and the regulation of behavior from within (Ryff, 1989). The more autonomous a woman is in the first place, the more likely she may be to be able to draw on these qualities when the loss of her spouse forces her to be independent and self-determined. With *environmental mastery*, a woman is able to choose or create environments suitable to her psychic conditions (Ryff, 1989). A grieving widow may, at first, be at a loss as to how to do that. However, with time and a degree of self-awareness, she should be able to adjust her environment in ways that will be beneficial to her needs. The belief that there is *purpose and meaning in life* is surely one of the cognitive attributes that can enable a woman to cope better with the loss of her spouse. *Purpose in life* includes having a clear comprehension of life's purpose, a sense of directedness, and intentionality. Eventually, one would hope that the grief process would end with the widow able to take up her life alone and carry on with such things as *personal growth*. *Personal growth* includes being open to changing experience. The experience of being a wife was one such experience.

Going through the grief process is another. At such a

time as the widow recovers from grief, she can begin

to look forward to many new experiences if she doesn't

cut herself off from the possibility.

Links Between Postformal Thinking, Well-Being, and Recovery from Grief

Postformal thinking places the tragedy of death

in the context of the *relativistic, non-absolute*

nature of knowledge. In dealing with the loss of her

most significant relationship, the woman who has

progressed from a "dualistic" to a relativistic

perspective understands events contextually. She

understands that her emotions and the upset of her

life at this time are due to the event of her

husband's death and the catastrophic effect of that

event, and thus are mutable, not fixed (her feelings

will change over time and with new experiences). This

understanding provides a context in which the widow

can affirm her personal identity even in the face of

this personal tragedy, perhaps even because of it. An

understanding of the relativistic nature and

contextual aspects of grief and loss may help widows

by allowing appraisal of the complexities and

paradoxes inherent in bereavement, as well as the choices and options open to them (Belenky, Clinchy, Goldberger, & Tarule, 1986; Rakfeldt, Rybash, & Roodin, 1989).

Postformal thinking may also facilitate the adjustment process during grief by helping the widow deal with the *contradiction and ambiguity* of the loss through the capacity to view the death of her spouse as a part of the wholeness of life. The recovery of a person who acknowledges the ambivalence in relationships even after the loss is probably less difficult than recovery for the person who does not allow ambivalence to extend past death. Bereavement studies focused on cognitive coping strategies have found that the ability to acknowledge ambivalence and to tolerate contradictory and fragmented images of their husbands, show that widows who do this are able to integrate the affirming and distressing feelings they experience (Powers & Wampold, 1994). Hauser (1983) states that an important criteria for distinguishing neurotic grief from normal grief is the ability to cope with ambivalence.

Further, even during the crisis of losing a loved one, postformal thinking may provide a perspective that enables the survivor to use adaptive strategies for maintenance and recovery. PFT may help a widow to cope in a situation in which she has no control. Ambiguity and loss of control in family life are inevitable; never more so than when someone dies. Boss (1988) says that because we cannot always control or know precisely what is happening to us, tolerance for ambiguity is a sign of maturity and good mental health.

The acceptance of *contradiction* as a basic aspect of social and physical reality can come into play as a woman deals with the difference between her former state as an espoused woman and her current state as a widow, as well as in the difference between her feelings of grief and the ongoing positive feelings she has toward the people around her (Hauser, 1983). As a dialectical thinker, she acknowledges that the wholeness of life includes the ultimate finality of death. The widow must integrate new feelings that come with losing a loved one into the whole of a life's feelings, including how she feels about friends

and family, as well as how she feels about life in general.

A widow who is a postformal thinker may be a person to whom the affective content of spouse's death is continuous with other life experience, though likely more intense and painful. Thus, a postformal thinker views the emotions of grief as continuous with "lesser" grief experiences and so as less disruptive (Blanchard-Fields, 1986).

Sometimes the people around a widow covertly discourage the free expression of affect, particularly grief and anger (Zaiger, 1986). A widow who thinks postformally knows that the *emotional and cognitive* dimensions of grief are inseparable. Thus, she may be equipped to deal with subtle pressure from others to suppress her emotions, understanding that it is necessary to feel and express all of her feelings, however "unacceptable" they may seem (Powers & Wampold, 1994, Rakfeldt, Rybash, & Roodin, 1989).

Hypotheses

We expected PFT to predict recovery from grief and well-being. In addition we expected the later age

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of the participant to predict recovery from grief and well-being as the literature shows that older women recover better and have a greater sense of well-being than younger women, presumably because older women have fewer immediate competing problems to deal with, such as jobs and raising children (Hauser, 1983; Powers & Wampold, 1994).

Postformal thinking and age were expected to be correlated, with later age increasing the development of postformal thinking as a person's primary form of reasoning. Recovery from grief and well-being were also expected to be correlated; a high score on recovery should correspond with a high score on well-being.

CHAPTER TWO

METHODOLOGY

Design, Subjects, Materials,
Procedure, and Analysis

Design

To answer the question of whether or not

postformal thinking helps to facilitate well-being and

recovery during bereavement among widows a

multivariate between-subjects quasi-experimental

design was adopted. The two quasi-independent

variables were: 1) the status of the participants

regarding the use of postformal thinking and 2) age of

participants (40+). Participants were classified as

postformal thinkers or non-postformal thinkers using

the Social Paradigm Belief Inventory (Kramer, 1992)

which categorizes a participant according to whether

they are an absolute, relativistic, or dialectical

thinker. The dependent variables were well-being and

recovery from grief. Well-being was measured by

Ryff's Scale of Psychological Well-Being (1989) which

gives 6 subscale scores on autonomy, environmental

mastery, personal growth, positive relations with

others, purpose in life, and self-acceptance and a

global score for overall well-being. Due to the small sample size it was decided to use only three of the subsets of well-being: autonomy, environmental mastery, and positive relations with others. Recovery from grief was measured by The Texas Inventory of Grief (1977) scale, which uses a 5-point Likert scale, with a high score indicating that the widow has resolved her grief better than if she has a low score.

Subjects

Participants were recruited from the general population in Southern California, from retirement homes in the area, and from responses to an advertisement placed in a local newspaper. The number of subjects in this convenience sample was set at an optimum of 100, the number calculated using a rule of thumb method from Ullman (1996) to provide a power of .80 at p=.05. Two hundred seventy-eight sets of questionnaires were distributed with a return of 81. One set of questionnaires was dropped due to being more than half incomplete. Data from a largely Caucasian, middle class sample of 80 participants was used in the final analysis. The subjects ranged in age from 42 to 93 with a mean education level of

M=14.08 (SD=2.10). To compare education levels with prior research the participants were also grouped according to an age range and a mean education level obtained for each group: Middle age (40-60) M=14.35 (SD=1.66), Old age (61- 75) M=14.38 (SD=2.24), and Old Old age (75+) M=13.64 (SD=2.09).

Materials

The following materials were used in this study: one informed consent form (Appendix A), one demographic sheet (Appendix B), one debriefing statement (Appendix C), Social Paradigm Belief Inventory (Appendix D), and The Texas Inventory of Grief (Appendix E), and Ryff's Scales of Psychological Well-Being (Appendix F).

The informed consent included the identification of the researcher, an explanation of the nature and purpose of the study and the research method, duration research participation, a description of how confidentiality and anonymity will be maintained, mention of the subjects' right to withdraw their participation and their data from the study at any time without penalty, information about the reasonably foreseeable risks and benefits, the voluntary nature

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of her participation, and who to contact regarding questions about subjects' right or injuries.

Participants were treated according to the ethical standards of the American Psychological Association.

The demographics sheet contained multiple choice questions regarding ethnicity, age, education level, employment status, income, length of time since spouse's death, cause of death, and whether or not the death was sudden or anticipated.

The debriefing statement included the reason for conducting the research, the way to obtain the general results of the study, and the person and/or professional resources to contact if the subject had any questions or concerns as a result of her participation.

The Social Paradigm Belief Inventory (SPBI), developed by Kramer, Kahlbaugh, & Goldston (1992) is a 27-item, forced-choice preference measure of absolute, relativistic, and dialectical paradigm beliefs. Each item consists of three statements about a particular social domain (e.g., A. You cannot know a person completely. This is because getting to know a person

in a particular way means not getting to know him or her in some other way, (dialectical thinking). B. You cannot know a person completely. This is because a person seems different all the time depending on what part of him or her you look at, (relativistic thinking). C. You can know a person completely. This is because after a long enough time a person's real self emerges, allowing you to see what makes him or her tick, (absolute thinking). Greater weight is given to statements representing developmentally more advanced world views. Subjects are given one point for an absolute response, two points for a relativistic response, and three points for a dialectical response. Cronbach's alpha coefficients of internal consistency were computed at .60 for the absolute items, .83 for the relativistic items, and .84 for the dialectical items.

The Texas Inventory of Grief, developed by Faschingbauer, Devaul, & Zisook (1977) is a 26-item scale designed to measure normative and atypical grief reactions (alpha coefficient=.89). (e.g., After my husband's death I lost interest in my family, friends, and outside activities.) A 5-point Likert scale is

used, with high scores indicating a positive recovery from bereavement.

Ryff's Scales of Psychological Well-Being (1989) is a questionnaire consisting of six subscales: autonomy (alpha coefficient=.83), environmental mastery (alpha coefficient=.86), personal growth (alpha coefficient=.85), positive relations with others (alpha coefficient=.88), purpose in life (alpha coefficient=.88), and self-acceptance (alpha coefficient=.93). Each subscale has 14 questions for a total of 84 questions. (e.g., My decisions are not usually influenced by what everyone else is doing.)

Procedure

Each participant was given the materials to be completed in their home at their convenience. The three measures were counterbalanced for the order of completion. The participants were asked not to discuss the study with other participants.

Analysis

A structural equation model was used to determine regression coefficients and correlations between the two independent variables and the dependent variables. A significance level of $p=.05$

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was adopted to conclude statistical significance for the results.

CHAPTER THREE

RESULTS

A factor analysis of the seven variables was performed using the Structural Equation Modeling program EQS. The hypothesized model is presented in Figure 1, where rectangles represent measured variables and the circle represents a latent variable. Postformal thinking and age are the independent variables. Recovery from grief and well-being are the dependent variables. The arrows between the rectangles and the circle represent hypothesized relationships. Absence of an arrow indicates no hypothesized relationship. The outside arrows pointing to recovery from grief and well-being represent the residual effects. Residuals in the context of Structural Equation Modeling are residual covariances. For each asterisk, a regression coefficient and a correlation was estimated.

Figure 1. Diagram of Structural Equation Model

Figure 1. Diagram of Structural Equation Model
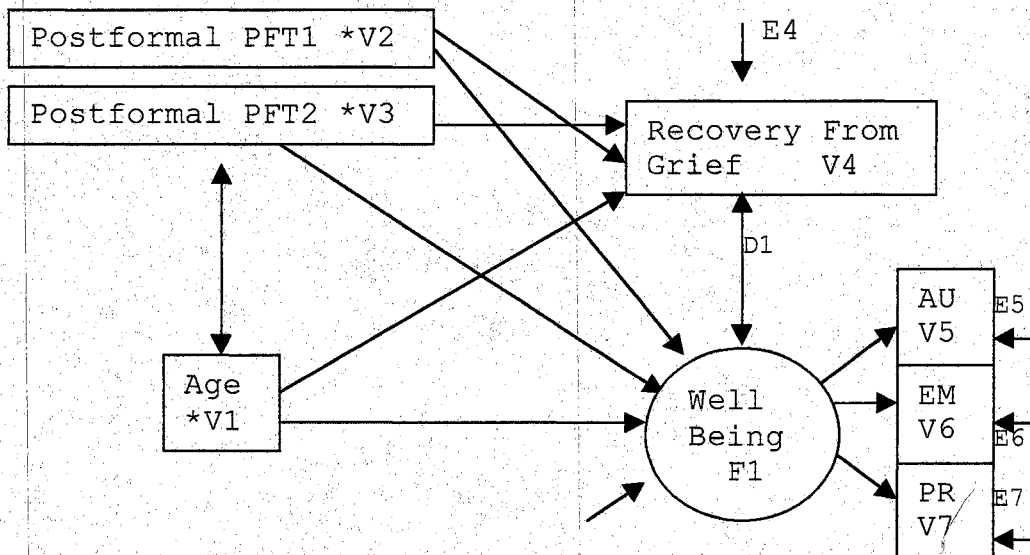
Means and standard deviations of measured
variables used in the second analysis are shown in
Table 1. They were not substantially different in the
other analyses.

Table 1

Means and Standard Deviations of Measured Variables

Measured variable	Mean	Std.Deviation
Age	69.29	13.67
PFT 1	0.81	1.48
PFT 2	-0.23	0.58
Recovery	3.33	0.67
Autonomy	4.38	0.76
Environmental mastery	4.71	0.93
Positive relations w/others	5.00	0.84

Three versions of the Structural Equation Model
(SEQ) were performed. Table 2 shows the results of
postformal thinking and age as predictors of recovery
from grief in all three designs. In the first
version, the SPBI was coded according to how many
absolute, relativistic, and dialectical answers were
chosen, then a z-score was obtained for each category.

The highest of the three z-scores was chosen to represent a *stage score*, typing the participant as either an absolute (1), relativistic (2), or dialectical thinker (3). The resulting variable was contrast coded into two variables: PFT1, comparing dialectical thinking to the combination of absolute thinking and relativistic thinking, and PFT2, comparing absolute thinking to relativistic thinking alone. These two variables were used as possible predictors of recovery from grief and well-being. A factor analysis was performed with the following results.

In a goodness-of-fit Chi-square [$X^2(N=80,10)=15.92$, $p=.10$, CFI=.919], age was found to predict recovery from grief, [unstandardized b(N=80)=2.919]. However, neither PFT1, comparing dialectical thinking to the combination of absolute and relativistic thinking, nor PFT2, comparing absolute thinking to relativistic thinking alone was significant as a predictor for recovery from grief.

Contrary to previous findings (e.g., Blanchard-Fields, 1986; Cavanaugh, 1997; Kramer, 1983), there was no correlation between postformal thinking and

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age; however, there was a significant correlation

between recovery from grief and well-being,

[unstandardized b(N=80)= 2.503].

Table 2

Postformal Thinking and Age as Predictors of Recovery
from Grief

Independent Variables	Recovery from Grief
PFT1 (Dialectical vs Relativistic & Absolute)	1.379
PFT2 (Relativistic vs Absolute)	1.490
AGE	2.919
PFT1A (Dialectical vs Relativistic & Absolute)	-.012
PFT2A (Relativistic vs Absolute)	2.050
AGE	2.919
PFT1B (Dialectical & Relativistic vs Absolute)	1.649
PFT2B (Dialectical vs Relativistic)	-1.846
AGE	2.919

The second analysis provided slightly different

results. For this analysis, the SPBI was scored by

adding up the numbers of absolute, relativistic, and

dialectical answers for each subject and choosing the

highest number, which gave a score of 1, 2, or 3
representing absolute, relativistic, or dialectical
thinking respectively. The new *number* score variable
was contrast coded in the same fashion as the *stage*
score variable and a structural equation model
designed which provided the following results.

Using this method of scoring, the goodness-of-fit
Chi-square yielded [$X^2(N=80,8)=9.22$, $p=.32$,
CFI=.988]. Age was found to predict recovery from
grief, [unstandardized $b(N=80)=2.919$], exactly the
same result found using the first method. However,
this method of scoring showed that while PFT1A did not
predict recovery from grief (e.g. dialectical thinking
was not different than the combination of absolute and
relativistic thinking combined), PFT2A (e.g., the
difference between absolute and relativistic thinking)
was significant in predicting recovery from grief,
[unstandardized $b(N=80)=2.050$].

Again there was no correlation between postformal
thinking and age; however, the correlation between
recovery from grief and well-being was significant,
[unstandardized $b(N=80)=2.675$].

A third analysis was conducted using the *number* score technique with contrast coding comparing the effect of PFT1B, the combination of relativistic thinking and dialectical thinking to absolute thinking and PFT2B, comparing relativistic thinking to dialectical thinking alone, as predictors of recovery from grief and well-being with the following results.

A goodness-of-fit Chi-square analysis yielded $[X^2(N=80,8)=9.22, p=.32, CFI=.984]$. Age was significant in predicting recovery from grief, [unstandardized b(N=80)=2.919]; however, neither the combination of relativistic thinking and dialectical thinking compared to absolute thinking nor relativistic thinking compared to dialectical thinking alone were significant in predicting recovery from grief. Again there was no correlation between age and postformal thinking; however, a significant correlation remained between recovery from grief and well-being, [unstandardized b(N=80)=2.675].

CHAPTER FOUR

DISCUSSION

This study explored the hypothesis that widows who
are postformal thinkers may be able to transcend the
grief and inherent problems of bereavement better than
widows who think in more absolute terms. Widows
report being torn by conflicting feelings: grief when
thinking about their husband, joy when interacting
with other family members or when engaged in pursuits
of interest, guilt over having any good feelings at
all (Powers & Wompold, 1994). It was expected that
post-formal thinkers' capacity to integrate
contradictory thoughts and feelings into one inclusive
perspective would lead to a smoother bereavement
process and facilitate the recovery of well-being in
widows. The rationale for this was straightforward:
Because PFT is characterized by affective/cognitive
integration in the processing of life's experiences,
"postformal" widows were expected to experience
bereavement as continuous with "lesser" grief
experiences and so as less disruptive.

Although results from this study support previous research suggesting that later age is associated with smoother recovery from grief and greater post-bereavement well-being, the development of postformal thinking, at least in this study, did not predict the same.

There are several possible explanations for the results obtained in this study: First, a structural equation model usually requires a moderate to large sample size. This sample size was small owing to the difficulty of studying widows; although a sufficient sample of widows was located and agreed to participate, the actual number of completed questionnaires was a small fraction of the total recruited. This may be due in part to painful emotions surfacing as a result of attempting to complete the questionnaires. Many of our participants may have simply stopped before completion, perhaps feeling unable to cope with the resurgence of those emotions. A larger sample might have yielded different results. Second, time elapsed between a spouse's death and completing the questionnaires was not included as a variable in the analysis, due to the

difficulty of finding enough bereaved participants regardless of time since bereavement. The length of time between the death of her husband and the widow's participation in this study ranged from one year to forty-nine years. In other work, it has been demonstrated that time since bereavement has an effect on widows' recovery (Zaiger, 1986; Hauser, 1983). Perhaps the impact of postformal thinking on recovery is mediated by bereavement duration. Third, while sample size and bereavement duration undoubtedly contributed to these unexpected results, problems with measurement may be chiefly at fault. When the study was initiated, there was only one measure designed specifically for assessing PFT available (Sinnott, 1998) and it had so many validity problems that it was rejected. The other measures available (Kitchener & King, 1981; Commons et al., 1982; Kramer, 1992) were not specifically designed to comprehensively assess PFT as a whole construct. Rather, they measure specific features of PFT, such as reflective judgment, metasystematic operations, or dialectical thinking, as in the measure (Kramer, 1992) used here.

A significant problem in the measurement of PFT is the challenge to represent three agreed-on features of PFT: 1) relativistic, non-absolute thinking, 2) an ability to integrate emotion and cognition, and 3) a dialectical tolerance for ambiguity and contradiction. The Social Belief Paradigm Inventory (SPBI) is designed to show the difference between an absolute thinker, a relativistic thinker, and a dialectical thinker on these three dimensions, each representing a step in progress toward full-scale PFT. The results of this study show that many of the participants fell between relativism and dialecticism. An improved measure of PFT account for such incremental changes in cognitive perspective. Relativistic thinking is a part of PFT as is dialectical thinking; a person could fall between the two and still be considered a postformal thinker.

This study points to the need for a good, reliable measure of PFT. On the horizon is one new possibility, a measure that takes a different approach. The Preformal, Formal, or Postformal-Relativistic Thinking Test (PFPR) (Worthen, 2000) looks at the difference in a person's thinking quantitatively with a multiple-

choice questionnaire that categorizes a person as

preformal, formal, or postformal. This test was

unavailable for use at the time of this study;

however, it is possible that a similar study using the

PFPR might return different results.

Finally, other psychosocial factors are involved in

the bereavement process. The circumstances of the

death of their spouse, the widow's own biopsychosocial

attributes, and the support network available to her

are also important components of recovery during

bereavement. Even the age of the widow can be a

factor, as evidence indicates that younger widows

suffer more negative physical and mental health

consequences than do older widows. The results of

this study confirmed previous research showing that

age did predict improved recovery from grief.

In addition, research suggests that the use of

specific cognitive-behavioral coping strategies can be

effective in mediating the stress due to devastating

loss (Powers & Wampold, 1994; Hauser, 1983).

In the future, a study conducted on widows using

the PFPR and limiting length of time since bereavement

to a standard number of years could yield considerably

different results and confirm the hypotheses. It would be interesting as well to do a study comparing widows with widowers under the same conditions. Existing literature does not show any studies of widows nor widowers in this context.

APPENDIX A

INFORMED CONSENT

The study in which you are about to participate is designed to test the relationship between postformal thinking and recovery from grief during bereavement, as well as to get a measurement of your overall well-being. It is being conducted by Sharon Sanders, a graduate student at California State University, San Bernardino, under the direction of Dr. Joanna Worthley (909-880-5595). The Department of Psychology Institutional Review Board of California State University, San Bernardino, has approved this study.

In this study you will be asked to answer a questionnaire regarding your bereavement process. You will also be asked to answer a questionnaire on aspects of your well-being. Finally, you will also be asked to answer a questionnaire on your beliefs about people and the world. It should take approximately 60 minutes to complete the study. This study can be done in your own home and you may take all the time you need to answer the questions in the questionnaires. Please take breaks during the time that you are taking it to avoid fatigue. It will not be timed.

Be assured that any information you provide will be held to be completely anonymous by the researcher. At no time will your name be reported along with your responses. You are free to not answer any questions you would prefer not to answer.

Please understand that your participation in this research is totally voluntary and you are free to withdraw at any time during this study without penalty and to remove any data that you may have contributed.

If at any time in this study you should feel the need to talk to someone please feel free to contact the CSUSB Counseling Center (909-880-5569).

Also, the Riverside Hospice provides grief counseling (909-274-0710)

I acknowledge that I have been informed of, and understand, the nature and purpose of this study, and

I freely consent to participate. I acknowledge that I am at least 18 years of age.

☐   Please check here to indicate consent.

Date ___/___/___

APPENDIX B

DEMOGRAPHIC FORM

Please select one option.

1.   Your present age _____

2.   Ethnicity

         ____ Caucasian   ____ Asian
         ____ Black   ____ American Indian
         ____ Hispanic   ____ Other _____

3.   Education Level
         ____ Grade School   ____ High School
         ____ Associates Degree   ____ Bachelors Degree
         ____ Masters Degree   ____ Ph.D.
         ____ Other _____

3.   Employment Status
         ____ Not presently employed
         ____ Student
         ____ Homemaker
         ____ Part Time (less than 30 hours per week)
         ____ Full-Time (greater than 30 hours per week)
         ____ Retired

4.   Income Level
         ____ 0 - $20,000   ____ $20,001 - $40,000
         ____ $40,001 - $60,000   ____ $60,001 - $80,000
         ____ $80,001 - $100,000   ____ $100.001 +

5. What was the date of your husband's death?

   _____

6. What was the cause of his death?

   _____

7. Was the death ____ Sudden   ____ Anticipated

APPENDIX C

DEBRIEFING STATEMENT

Thank you for completing the bereavement, beliefs, and well-being questionnaires. We are duly aware that grieving is a painful and sensitive process. Because of this knowledge we are ever so grateful that you took the time to recall this time in your life. Grieving the loss of a loved one results in varied dimensions, symptoms, duration, and consequences and is a necessary, but painful and complex process. With greater knowledge of grief and recovery and the possible connection to postformal thinking we will be better equipped to assess and further understand and facilitate the grieving process of those bereaved.

Participation in the study could bring up past mourning and engender stress. If in the course of the study you felt any stress associated with the study you are encouraged to contact the CSUSB Community Counseling Center at (909) 880-5569. In addition to the counseling center, the Riverside Hospice provides grief counseling at (909) 274-0710.

We anticipate the results of this study will be available after June 2001. Please contact us after this time if you would like a copy of the group results.

If you have any questions or concerns about your participation in the study, please contact Dr. Joanna Worthley at (909) 880-5595.

Sincerely,

_____

Sharon Sanders, project director

_____

Joanna Worthley, Ph.D.

APPENDIX D

SOCIAL PARADIGM BELIEF INVENTORY (SPBI)

This questionnaire is about how people think about people, relationships, and social institutions. There are no right or wrong answers - we are just interested in the ideas you have about human nature.

Read each item and choose the statement (that is 'a', 'b', or 'c') that best represents your view on the topic. Then circle the letter corresponding to that statement. If none of the statements is exactly like your own thoughts, choose the one that comes closest - only circle one answer. If you agree with one part of the statement, but not the other part, base your answer on the second part (the part that states "*this is because*").

1. a. You cannot know a person completely. This is because getting to know a person in a particular way means not getting to know him or her in some other way.

   b. You cannot know a person completely. This is because a person seems different all the time depending on what part of him or her you look at.

   c. You can know a person completely. This is because after a long enough time a person's real self emerges, allowing you to see what makes him or her tick.

2. a. There are absolute moral principles. This is because some behaviors are universally wrong (i.e., wrong everywhere) and there is no justification for going against them.

   b. There are non-absolute moral principles. This is because we each form a set of consistent rules to guide our lives, which make the most sense in terms of our overall life goals.

   c. There are no absolute moral principles. This is because morality is personal, and people have different ideas about what morality is.

3. a. Our country generally does what is right. This is because we have moral imperative on our side when we make political and economic decisions.

   b. Our country sometimes does not do what is right. This is because questionable actions are sometimes necessary to bring about needed results.

   c. Our country can try to do what is right. This is because when principles and reality conflict, we can redefine them in exploring solutions which take both into account, but are not perfect.

4. a. Dissension is not necessarily dangerous. This is because you can never say for sure that giving in to dissenters will cause problems later because life is unpredictable.

   b. Dissension is a dangerous thing. This is because surrendering to dissenters places you at the mercy of anyone who wants to impose his or her ideas on society.

   c. Dissension is a healthy sign. This is because if you oppress others unnecessarily you might destroy yourself in the process and become inhuman.

5. a. Frame of mind sets the stage for whether you can work with someone. This is because if you like someone and expect to work well with him or her you probably will, but if you have a bad attitude you may not.

   b. It's difficult to tell what influences whether you can work with someone. This is because feeling uncomfortable with a new person can generate a vicious cycle of feelings between you, with neither knowing how these came about.

   c. Personality determines whether you can work with someone. This is because there are certain types of personalities which are innately compatible

and you know immediately whether you can work
with such a person.

6. a. Change is unnatural. This is because people need
      traditional values in order to correct society's
      problems and deviating from such values would be
      destructive.

   b. Change is natural. This is because nothing lasts
      forever and each new generation brings its own
      changes.

   c. Change is natural. This is because there will
      always be problems, whose solutions may
      dramatically change old ways of thinking.

7. a. You can't know immediately whether you'll end up
      liking someone. This is because feelings
      constantly change, evolve, and take different
      forms as you get to know the person.

   b. You can know immediately whether you'll end up
      liking someone. This is because there are
      certain types of people you don't like, who are
      not compatible with you, and you can sense this
      upon first meeting.

   c. You can't know immediately whether you'll end up
      liking someone. This is because you may like or
      not like a person depending on characteristics of
      the person you see at any given moment, which
      influences your view of him or her.

8. a. In a war, both sides have valid points of view.
      This is because each side sees different aspects
      of the problem and thus reaches different
      conclusions.

   b. In a war, there is usually a right side and a
      wrong side. This is because if both sides
      disagree, logically they couldn't both be right.

   c. In a war, both sides contribute to the problem.
      This is because they belong to the same world and

are part of the problems that exist in that
world.

9. a. There can never be a perfect society. This is
because everyone has a different conception of
what such a society would be like, and there can
never be enough consensus on what to work toward.

   b. There may someday be a perfect society. This is
because with the development of technology and
the social sciences we should be able to rid the
world of its medical, psychological and economic
problems.

   c. There can never be a perfect society. This is
because every feature of a society carries with
it advantages and disadvantages, so that no
society has only good points.

10. a. There is a right person for everyone. This is
because some people just belong together since
they have the same type of personality and as a
result are perfectly compatible.

   b. There is no one right person for anyone. This is
because relationships form on the basis of who's
there at the time, whether these people want a
relationship, and can make it work.

   c. There is no one right person for anyone. This is
because characteristics you find attractive will
also seem unattractive in some ways.

11. a. Beauty is something objective. This is because
some features of a person's looks are considered
aesthetically pleasing, with people agreeing on
what these features are and who possesses them.

   b. Beauty is something subjective. This is because
how you look at someone, such as through the eyes
of love, influences whether you find him or her
beautiful.

c. Beauty is not something objective. It is not a thing, but a process which grows, evolves, and becomes deeper as a relationship unfolds.

12.a.Men and women periodically change. This is because people seek change and growth and express more parts of themselves as they get older.

b. Men and women are not likely to change. This is because it is in the nature of things that people are content with the way things are, so men will continue to perform some roles, and women others.

c. Men and women constantly change. This is because people are always changing and trying out whatever new roles happen to be facing them at the time, and there is no real order to this process.

13.a.People are essentially contradictory. This is because people are simply full of contradictions in how they act, and we cannot hope to understand these contradictions, no matter how hard we try.

b. People are not essentially contradictory. This is because you see contradictions in another's actions only if you are thinking in a faulty manner, or in other words, if you are making an error.

c. People are essentially contradictory. This is because people are always changing and becoming someone new, which contradicts the old self.

14.a.Personality may or may not be molded in childhood. This is because it is continually influenced by the environment, but also influences it, so we can't say for sure where personality comes from.

b. Personality is molded in childhood. This is because it is influenced by one's parents, peers, teachers, etc., and once it is formed in this way, it is set.

c. Personality is not molded in childhood. This is because it continually changes to fit the immediate environment, in order to adapt and obtain what is needed to get along in life.

15.a. It is difficult to predict whether a marriage will last. This is because marriage depends on the active commitment of the partners, and if the commitment is there, existing differences can be appreciated and worked out.

b. It is possible to predict whether a marriage will last. This is because marriage involves finding the right person, and when two people who are right for each other, it should be a success.

c. It is not possible to predict whether a marriage will last. This is because the selection of a spouse and the success of a marriage has a lot to do with factors beyond your control.

16.a. A problem in the family or an organization can usually be traced to one person. This is because that person, for whatever reason, has problems which lead to problems with the other people, causing contention in the group.

b. A problem in the family or an organization cannot usually be traced to one person. This is because when problems arise in the functioning of the group, this changes how persons act and interact.

c. A problem in the family or an organization is usually a question of point of view. This is because looking at the same group, some people will see a problem and others will not, depending on how they look at the situation.

17.a. There should be tough, mandatory sentences for certain crimes. This is because society is obligated to discourage such actions in order to make life safe for its citizens.

b. There should be no mandatory sentences for any
   crimes. This is because every case is different
   and each has to be evaluated on its own.

c. There can be mandatory sentences for crimes but
   this will create still new problems. This is
   because in order to have a crime-free society,
   something else, such as personal liberty, is
   sacrificed.

18.a. People should never be allowed to act deviantly.
   This is because norms of behavior are good for
   society and must be respected if we are to have
   order.

b. People should be allowed to act deviantly under
   some circumstances. This is because rules are
   useful guides, but only when used flexibly; you
   have to consider the specifics of the situation
   and try to fit the rule to it.

c. People should be allowed to act deviantly under
   some circumstances. This is because you can't
   judge another's actions unless you know about
   his or her home life, education, philosophy,
   etc., and how he or she saw the situation at the
   time.

19.a. You cannot predict how a child will turn out.
   This is because each person copes differently
   with many life experiences, and how he or she
   molds his or her personality and life will
   reflect this creative process.

b. You can predict how a child will turn out. This
   is because parents who follow a certain set of
   rules in raising their children can be certain
   that they will grow up to be well-adjusted
   adults.

c. You cannot predict how a child will turn out.
   This is because life is unpredictable and thus
   there is no way for a parent to be sure of the
   consequences of his or her decisions.

20. a. When somebody is not doing a good job, he or she
       can change. This is because all that is needed
       to do a good job is to put your heart into it and
       then you can do just about anything.

    b. When someone is not doing a good job, this can be
       changed. This is because he or she probably has
       a related strength which is not being utilized.

    c. When someone is not dong a good job it is
       unlikely that he or she will change. This is
       because people stay essentially the same and
       either have the ability to do the job or lack it.

21. a. Solving problems requires realizing that there is
       no right solution. This is because there are
       many different sides of a problem and depends on
       what you look at, a good decision-maker needs to
       recognize that there are different solutions.

    b. Problem solving is a question of developing new
       perspectives. This is because a good decision-
       maker is able to see many sides of a problem and
       encourage a dialogue in which everyone will be
       heard and will contribute to each other's
       thinking.

    c. Solving problems requires quickly coming up with
       the best solution. This is because that is a
       correct way of doing things, and a good decision-
       maker, recognizing the, decisively wastes no time
       putting it into action.

22. a The most powerful countries do not have the right
       to use their power. This is because what one
       country views as right and just, another may see
       as unfair and unjust.

    b. The most powerful countries have the right to use
       their power. This is because the work operates
       by survival of the fittest and if the strong do
       not maintain their power their existence is
       threatened.

c. The most powerful countries do not have the right
to use their power. This is because we're all
interrelated and will sink or swim together, so
countries have got to be understanding and
cooperative.

23.a. Criminals fit into one category. This is because
certain kinds of people are born with the
personality for criminal behavior and are not
likely to change.

b. Criminals don't fit into a particular category.
This is because no two people are exactly alike
or act in the same way for exactly the same
reason.

c. Criminals are essentially like other people.
This is because they, like others, go through
different phases in their lives, taking on new
roles and developing new priorities.

24.a. Change comes neither from the inside nor the
outside. It comes from an interaction of natural
changes the person goes through with changes in
the environment, and how these changes are seen
by the person.

b. Change comes from the inside. It comes from a
change of outlook on things; no matter what
happens on the outside you can always alter your
view of things and you will be different.

c. Change comes from the outside. It is for the
most part forced on us by job changes, financial
circumstances, a spouse, and the like.

25.a. There is no right or wrong in a disagreement.
This is because everybody will have a different
opinion on the matter and there is no way to say
that one is right and the other wrong.

b. There is usually a right side to a disagreement.
This is because it is impossible for two sides to
be right if people disagree – this would be
illogical.

c. There is no one side to a disagreement. This is because imposing your opinion on another affects everyone involved, including yourself.

26.a.Some countries are very much alike. This is because a shared ideology transcends the existing differences among countries, even though the differences are important too.

b. No two countries are alike. This is because every country operates under differing circumstances, even those sharing the same political system.

c. Some countries are indistinguishable. This is because the essence of a given political system is the same no matter where it is.

27.a.A person's behavior is generally consistent. This is because each person works to make sense of him or herself and acts in a manner consistent with this image; inconsistencies that arise are used to develop this sense of self further.

b. A person's behavior is basically inconsistent. This is because each person is a unique, random mix of behaviors, so that he or she can be generous one moment and stingy the next.

c. A person's behavior is basically consistent. This is because certain types of behaviors are always together, so that a person wouldn't be generous one moment and stingy the next.

APPENDIX E

THE TEXAS INVENTORY OF GRIEF

Part I: Past Behavior

Think back to the time your husband died and answer
all of these items about your feelings and actions *at
that time* by indicating whether each item is
Completely true, Mostly True, Both True and False,
Mostly False, or Completely False as it applied to you
after your husband died. Please circle the answer
that best fits how you felt.

1. After my husband died, I found it hard to get along
   with certain people.
   Completely   Mostly   True &   Mostly   Completely
   True   True   False   False   False
       1   2   3   4   5

2. I found it hard to work well after my husband died.
   Completely   Mostly   True &   Mostly   Completely
   True   True   False   False   False
       1   2   3   4   5

3. After my husband's death I lost interest in my
   family, friends, and outside activities.
   Completely   Mostly   True &   Mostly   Completely
   True   True   False   False   False
       1   2   3   4   5

4. I felt a need to do things that the deceased had
   wanted to do.
   Completely   Mostly   True &   Mostly   Completely
   True   True   False   False   False
       1   2   3   4   5

5. I couldn't keep up with my normal activities for the
   first 3 months after my husband died.
   Completely   Mostly   True &   Mostly   Completely
   True   True   False   False   False
       1   2   3   4   5

6. I was angry my husband had left me.
   Completely   Mostly   True &   Mostly   Completely
   True   True   False   False   False
       1   2   3   4   5

7. I found it hard to sleep after my husband died.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

Part II: Present Feelings

Now answer all of the following items by checking how you presently feel about your husband's death. Do not look back at Part I.

1. I still want to cry when I think of my husband.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

2. I still get upset when I think about my husband.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

3. I cannot accept my husband's death.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

4. Sometimes I very much miss my husband.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

5. Even now it's still painful to recall memories of my husband.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

6. I am preoccupied with thoughts (often think) about my husband.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

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7. I hide my tears when I think about my husband.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

8. No one will ever take the place in my life of my husband.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

9. I can't avoid thinking about my husband.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

10. I feel it's unfair that my husband died.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

11. Things and people around me still remind me of my husband.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

12. I am unable to accept the death of my husband.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

13. At times I feel the need to cry for my husband.

Completely True	Mostly True	True & False	Mostly False	Completely False
1	2	3	4	5

Part III: Related Facts

Now please answer the following items by circling either True or False.

1. I attended the funeral of my husband.

   True   False

2. I feel I have really grieved for my husband.

   True   False

3. I feel that I am now functioning about as well as I was before the death.

   True   False

4. I seem to get upset each year at about the same time as my husband died.

   True   False

5. Sometimes I feel that I have the same illness as my husband.

   True   False

THANK YOU FOR ANSWERING ALL OF THESE QUESTIONS. WE ARE ALSO VERY INTERESTED IN YOU SPECIAL THOUGHTS AND COMMENTS. PLEASE USE THE REST OF THIS SIDE (AND ANY ADDITIONAL SHEETS YOU WISH TO ADD) TO TELL US ABOUT ANY THOUGHTS AND FEELINGS YOU HAVE.

APPENDIX F

SCALES OF PSYCHOLOGICAL WELL-BEING

Please answer the following questions by circling the number indicating whether you Strongly Disagree, Moderately Disagree, Slightly Disagree, Slightly Agree, Moderately Agree, Strongly Agree.

AUTONOMY

1. Sometimes I change the way I act or think to be more like those around me.

   Strongly   Moderately Slightly Slightly   Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

2. I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.

   Strongly   Moderately Slightly Slightly   Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

3. My decisions are not usually influenced by what everyone else is doing.

   Strongly   Moderately Slightly Slightly   Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

4. I tend to worry about what other people think of me.

   Strongly   Moderately Slightly Slightly   Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

5. Being happy with myself is more important to me than having others approve of me.

   Strongly   Moderately Slightly Slightly   Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

6. I tend to be influenced by people with strong
   opinions.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

7. People rarely talk me into doing things I don't want
   to do.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

8. It is more important to me to "fit in" with others
   than to stand alone on my principles.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

9. I have confidence in my opinions, even if they re
   contrary to the general consensus.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

10.It's difficult for me to voice my own opinions on
   controversial matters.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

11.I often change my mind about decisions if my
   friends or family disagree.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

12. I am not the kind of person who gives in to social
    pressures to think or act in certain ways.

    Strongly Moderately Slightly Slightly Moderately Strongly
    Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

13. I am concerned about how other people evaluate the
    choices I have made in my life.

    Strongly Moderately Slightly Slightly Moderately Strongly
    Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

14. I judge for myself by what I think is important,
    not by the values of what others think is
    important.

    Strongly Moderately Slightly Slightly Moderately Strongly
    Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

ENVIRONMENTAL MASTERY

1. In general, I feel I am in charge of the situation
   in which I live.

    Strongly Moderately Slightly Slightly Moderately Strongly
    Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

2. The demands of everyday life often get me down.

    Strongly Moderately Slightly Slightly Moderately Strongly
    Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

3. I do not fit very well with the people and the
   community around me.

    Strongly Moderately Slightly Slightly Moderately Strongly
    Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

4. I am quite good at managing the responsibilities of
   my daily life.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

5. I often feel overwhelmed by my responsibilities.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

6. If I were unhappy with my living situation, I would
   take effective steps to change it.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

7. I generally do a good job of taking care of my
   personal finances and affairs.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

8. I find it stressful that I can't keep up with all of
   the things I have to do each day.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

9. I am good at juggling my time so that I can fit
   everything in that needs to get done.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

4. I am quite good at managing the responsibilities of my daily life.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

5. I often feel overwhelmed by my responsibilities.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

6. If I were unhappy with my living situation, I would take effective steps to change it.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

7. I generally do a good job of taking care of my personal finances and affairs.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

8. I find it stressful that I can't keep up with all of the things I have to do each day.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

9. I am good at juggling my time so that I can fit everything in that needs to get done.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

10. My daily life is busy, but I derive a sense of
    satisfaction from keeping up with everything.

    Strongly Moderately Slightly Slightly Moderately Strongly
    Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

11. I get frustrated when trying to plan my daily
    activities because I never accomplish the things I
    set out to do.

    Strongly Moderately Slightly Slightly Moderately Strongly
    Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

12. My efforts to find the kinds of activities and
    relationships that I need have been quite
    successful.

    Strongly Moderately Slightly Slightly Moderately Strongly
    Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

13. I have difficulty arranging my life in a way that
    is satisfying to me.

    Strongly Moderately Slightly Slightly Moderately Strongly
    Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

14. I have been able to build a home and a lifestyle
    for myself that is much to my liking.

    Strongly Moderately Slightly Slightly Moderately Strongly
    Disagree Disagree Disagree Agree   Agree   Agree
       1   2   3   4   5   6

PERSONAL GROWTH

1. I am not interested in activities that will expand
   my horizons.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree   Disagree Agree   Agree   Agree
       1   2   3   4   5   6

2. In general, I feel that I continue to learn more
   about myself as time goes by.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree   Disagree Agree   Agree   Agree
       1   2   3   4   5   6

3. I am the kind of person who likes to give new things
   a try.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree   Disagree Agree   Agree   Agree
       1   2   3   4   5   6

4. I don't want to try new ways of doing things – my
   life is fine the way it is.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree   Disagree Agree   Agree   Agree
       1   2   3   4   5   6

5. I think it is important to have new experiences that
   challenge how you think about yourself and the
   world.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree   Disagree Agree   Agree   Agree
       1   2   3   4   5   6

6. When I think about it, I haven't really improved
   much as a person over the years.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree   Disagree Agree   Agree   Agree
       1   2   3   4   5   6

7. In my view, people of every age are able to continue growing and developing.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

8. With time, I have gained a lot of insight about life that has made me a stronger, more capable person.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

9. I have the sense that I have developed a lot as a person over time.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

10. I do not enjoy being in new situations that require me to change my old familiar ways of doing things.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

11. For me, life has been a continuous process of learning, changing, and growth.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

12. I enjoy seeing how my views have changed and matured over the years.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

13.I gave up trying to make big improvements or
   changes in my life a long time ago.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

14.There is truth to the saying you can't teach an old
   dog new tricks.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

POSTIVE RELATIONS WITH OTHERS

1. Most people see me as loving and affectionate.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

2. Maintaining close relationships has been difficult
   and frustrating for me.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

3. I often feel lonely because I have few close friends
   with whom to share my concerns.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

4. I enjoy personal and mutual conversations with
   family members or friends.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

5. It is important to me to be a good listener when close friends talk to me about their problems.

Strongly Moderately Slightly Slightly Moderately Strongly
Disagree Disagree Disagree Agree Agree Agree
  1   2   3   4   5   6

6. I don't have many people who want to listen when I need to talk.

Strongly Moderately Slightly Slightly Moderately Strongly
Disagree Disagree Disagree Agree Agree Agree
  1   2   3   4   5   6

7. I feel like I get a lot out of my friendships.

Strongly Moderately Slightly Slightly Moderately Strongly
Disagree Disagree Disagree Agree Agree Agree
  1   2   3   4   5   6

8. It seems to me that most other people have more friends than I do.

Strongly Moderately Slightly Slightly Moderately Strongly
Disagree Disagree Disagree Agree Agree Agree
  1   2   3   4   5   6

9. People would describe me as a giving person, willing to share my time with others.

Strongly Moderately Slightly Slightly Moderately Strongly
Disagree Disagree Disagree Agree Agree Agree
  1   2   3   4   5   6

10.I have not experienced many warm and trusting relationships with others.

Strongly Moderately Slightly Slightly Moderately Strongly
Disagree Disagree Disagree Agree Agree Agree
  1   2   3   4   5   6

11. I often feel like I'm on the outside looking in when it comes to friendships.

   Strongly   Moderately Slightly Slightly Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

12. I know that I can trust my friends, and they know they can trust me.

   Strongly   Moderately Slightly Slightly Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

13. I find it difficult to really open up when I talk with others.

   Strongly   Moderately Slightly Slightly Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

14. My friends and I sympathize with each other's problems.

   Strongly   Moderately Slightly Slightly Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

PURPOSE IN LIFE

1. I feel good when I think of what I've done in the past and what I hope to do in the future.

   Strongly   Moderately Slightly Slightly Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

2. I live life one day at a time and don't really think about he future.

   Strongly   Moderately Slightly Slightly Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

3. I tend to focus on the present, because the future
   nearly always brings me problems.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

4. I have a sense of direction and purpose in life.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

5. My daily activities often seem trivial and
   unimportant to me.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

6. I don't have a good sense of what it is I'm trying
   to accomplish in life.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

7. I used to set goals for myself, but that now seems
   like a waste of time.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

8. I enjoy making plans for the future and working to
   make them a reality.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

9. I am an active person in carrying out the plans I
   set for myself.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

10. Some people wander aimlessly through life, but I am
    not one of them.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

11. I sometimes feel as if I've done all there is to do
    in life.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

12. My aims in life have been more a source of
    satisfaction that frustration to me.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

13. I find it satisfying to think about what I have
    accomplished in life.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

14. In the final analysis, I'm not so sure that my
    life adds up to much.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

SELF-ACCEPTANCE

1. When I look at the story of my life, I am pleased with how things have turned out.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

2. In general, I feel confident and positive about myself.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

3. I feel like many of the people I know have gotten more out of life than I have.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

4. Given the opportunity, there are many things about myself that I would change.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

5. I like most aspects of my personality.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

5. I made some mistakes in the past, but I feel that all in all everything has worked out for the best.

   Strongly Moderately Slightly Slightly Moderately Strongly
   Disagree Disagree Disagree Agree   Agree   Agree
      1   2   3   4   5   6

7. In many ways, I feel disappointed about my achievements in life.

Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
1	2	3	4	5	6

8. For the most part, I am proud of who I am and the life I lead.

Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
1	2	3	4	5	6

9. I envy many people for the lives they lead.

Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
1	2	3	4	5	6

10. My attitude about myself is probably not as positive as most people feel about themselves.

Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
1	2	3	4	5	6

11. Many days I wake up feeling discouraged about how I have lived my life.

Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
1	2	3	4	5	6

12. The past had its ups and downs, but in general, I wouldn't want to change it.

Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
1	2	3	4	5	6

13. When I compare myself to friends and acquaintances, it makes me feel good about who I am.

   Strongly   Moderately Slightly Slightly Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

14. Everyone has his or her weaknesses, but I seem to have more than my share.

   Strongly   Moderately Slightly Slightly Moderately Strongly
   Disagree   Disagree   Disagree Agree   Agree   Agree
      1   2   3   4   5   6

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