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1969

## The Self Concept of Black and White Disturbed Adolescent Girls in Residential Treatment

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THE SELF CONCEPT OF BLACK AND WHITE DISTURBED  
ADOLESCENT GIRLS IN RESIDENTIAL TREATMENT

A thesis based upon an investigation at the Hawthorne  
Cedar Knolls School, Jewish Board of Guardians.  
Submitted in partial fulfillment of the requirements  
for a degree of Master of Social Work.

Cheryl A. Smith  
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1969

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Hawthorne, New York  
The Self Concept of Black and  
White Adolescent Girls in  
Residential Treatment.

#### ABSTRACT

The purpose of the present study was to examine the extent to which race and self concept were associated in a group of disturbed adolescent girls in residential treatment. The study drew on an earlier investigation of self concept, which conceived of the self concept as a part of the personality of an individual that acted as a motivating force. The study assumed that self concept was implicated in the dynamics of the disturbances that brought adolescents into treatment, and its purpose was directed towards securing a better understanding of the girls.

The study was conducted with a non-probability sample consisting of 19 of the 46 girls in residential treatment at Hawthorne Cedar Knolls School during March, 1969. The sample included six black and 13 white girls, roughly matched by frequency distribution on age, intelligence, and socio-economic class. Data on structural and content aspects of self concepts and ego ideals of the girls were secured in the form of responses to a questionnaire administered to the

girls by social workers in small groups. The instrument was a modification of the Kuhn-McPartland test.

The data did not yield evidence that race was significantly associated with the structural aspects of the self concept and the ego ideal, nor with the content of the ego ideal. The major finding was that black girls in this sample described themselves in personally evaluative terms significantly more than did the white girls, who described themselves in group memberships and associations. Family composition was found to be significantly associated with several structural aspects of the self concept and ego ideal.

The findings suggest a relationship between race and the conceptions black and white disturbed adolescents form of themselves. The study did not, however, yield information on the nature of the other variables implicated in the relationship and both the size and nature of the sample preclude generalization beyond the sample.

#### ACKNOWLEDGMENTS

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## CHAPTER I

### INTRODUCTION

The purpose of this study was to explore the association, in disturbed adolescent girls in residential treatment, between race and self concept.

The study involved a number of assumptions about the nature of the self concept, and its determinants in individuals' experience and identifications. The self concept is most generally thought of in terms of an individual's image of himself, or the way in which he sees himself. A person's image of himself is generally presumed to be linked to very deeply rooted or ingrained experiences that affect the way he feels about himself; this image of himself is also influenced by significant emotional experiences and identifications. The way in which a person sees himself is essential to his psychic functioning in that it helps to regulate the degree of comfort a person feels with his behavior and attitudes. The perception an individual has of himself also affects the way in which he perceives others and the world; these perceptions may be functional as they affect the way in which a person thinks and behaves. Adolescence seemed to be an especially good time to investigate the self concept, as adolescents are intensely concerned with who and what they are.



It may be speculated that girls who are disturbed would exhibit some disturbance in their self concept, and that these disturbances might be in the form of an unrealistic, characteristically poor self concept with which negative feelings are associated. The conception an individual forms of himself is partially dependent upon the way in which others see him. Consequently, it might be speculated that disturbed black girls, who belong to a minority group that has been traditionally viewed negatively by the majority of American society, might exhibit even more of a distorted, poorer self concept, with more negative feelings expressed about themselves than might disturbed white girls. On the other hand, with the Black Movement of today emphasizing positive group identity, black girls may have formed a more positive conception of themselves than might disturbed white girls.

The question to which this study addressed itself is whether black and white adolescent girls who are in residential treatment have similar or different conceptions of themselves. More specifically, how much will black and white disturbed adolescent girls differ in the extent to which they describe themselves in personal rather than group or social terms? How alike, or how different, will their descriptions of their interests, ambitions, ideological beliefs, be? Will black or white girls feel any differently about the way they

see themselves, i.e., more positively or more negatively?

### Reasons for Studying the Question

The study of the self concept would seem to have implications for understanding the dynamics of behavior in disturbed adolescent girls, as it may be one index of mental health. It follows that there might be some implications for the treatment utilized for disturbed adolescent girls who are in a residential treatment center. If, in fact, their conceptions of themselves are quite poor, question arises as to the methods by which the conceptions of themselves might be improved. The implications of racially-linked aspects of self concept also raise questions about treatment planning as there is some evidence of differential success in the treatment of black and white girls in residential treatment, specifically, at Hawthorne Cedar Knolls School. If one of the treatment techniques utilized with disturbed adolescents is improvement of the self concept by involvement in a corrective emotional experience with an appropriate role model, the question of increased complexity of this treatment with a therapist of another race can be raised. The complexities involve practice issues in the client-patient relationship such as transference, countertransference, resistance, hostility, and identification. For example, in a situation of a white adolescent girl and a black caseworker,

resistance on the part of the girl may take the form of racial prejudice; both the transference and the countertransference may be negative. In a like manner, with a black adolescent girl and a white caseworker, resistance and hostility on the part of the girl may be around anger towards whites in general; transference and countertransference may also be negative. The question of whether a girl can make a positive and appropriate identification with a caseworker of another race is also crucial and significant.

An additional question that comes to mind, which is not included in the focus of this paper, is whether girls who are in residential treatment describe themselves in this way? Evidence to this effect or the absence of it would also have implications for the use of the treatment center's focus of treatment with these girls.

The present study has its immediate intellectual genealogy in an earlier study by Epstein. In studying the self concepts of the adolescent delinquent girl, she compared a group of non-delinquent and delinquent girls. The former group were girls from high school in predominantly white, middle class areas; they were selected from a previously tested sample. The latter group were girls from the Metropolitan New York area who had been involved in some form of acting-out, anti-social behavior and were known to courts or treatment centers. The findings indicated that the groups

did not differ significantly in how much, how often or how long they had thought about themselves. The significant differences were in the areas of content of the self-image; the delinquent girls described themselves in personally evaluative terms rather than by social groups. This group also had many more negative feelings about themselves than did the control group. This study is described in more detail in Chapter II.

### Setting

The setting in which the present research was conducted is the Hawthorne Cedar Knolls School, a co-ed residential treatment center which is a division of the Jewish Board of Guardians in New York City. The center, which is located approximately 30 miles from the city, is operated on the cottage system, with an average of 18 children to a cottage. There are about 150 boys and 45 girls presently in residence in Hawthorne. The girls range in age from 13 to 18. The ethnic composition of the girls' unit includes approximately 9 black girls, one Oriental and the remainder white. The majority of the white girls are Jewish, and there are slightly more Protestants than Catholics in the remainder of the population. Most of the children who are in residence come from the Metropolitan area, with a small number from out of town or out of state. All of the girls have been involved in

some form of acting out behavior, and the majority have been remanded to Hawthorne by the court on a "Person In Need of Supervision" petition. The diagnostic categories range from adjustment reaction to adolescence to character or impulse disorder to schizophrenia. More than 50 percent of the girls at Hawthorne have had previous treatment, ranging from intensive individual therapy to long term hospitalization. The services that are provided at Hawthorne include cottage life, in which they are cared for by child care workers, a school program that is tailored for every individual child, and individual, group, and family therapy. The social workers are the chief therapists for the children and their families. A psychologist and psychiatrist are available for consultation purposes. The average length of stay of girls at Hawthorne is approximately a year. The goals at Hawthorne are to help the children return to and function adequately in the community, whether they return to their families or not, whether they return to school or to a job.

#### Design and Method

This study of the relationship between race-associated influences and their outcome in the self concepts of adolescent girls was conducted with 28 girls in treatment at a residential treatment center. The sample included 7 of the 9 black girls and 20 of the 35 white girls in residence during March, 1969,

when the study was conducted. In order to make the groups as nearly alike as possible except for race, attempt was made to match the groups as closely as possible on the factors of social class, intelligence, age, length of stay at Hawthorne, and previous treatment. The sample used in the present study was a non-probability sample, whose representativeness is unknown.

The data on the self concept were secured by obtaining responses of the girls to a questionnaire, which was administered to 3 groups of about 10 girls, by the researcher, another social worker, and a cottage counselor. Data were also secured from the case records on secondary variables or factors other than race that might have accounted for self concept. These factors included family composition, religion, diagnosis, and grade level in school.

In summary, the purpose of the study was to examine the extent to which race and self concept were associated in a group of disturbed adolescent girls. Chapter II summarizes some of the theoretical and empirical bases for this study.

## CHAPTER II

### REVIEW OF THE LITERATURE

#### Self Concept

In recent years, there has been a good deal of literature in which the study of the self concept has been used as a tool to understand the dynamics of behavior. Definitions of self concept have been many and diverse, most of them indicating that self concept is used to refer to the way in which an individual perceives himself. Many investigators and theoreticians have agreed that the way in which an individual sees himself influences his perceptions of those things that are outside of himself, and that his conception of himself may be regarded as the central core of his personality.

Carol Fitzsimmons defined self concept as "a symbolization of the perceptions of self which in turn influences further self perception by providing the personal framework within which to weigh further experience."<sup>1</sup> Robinson discussed self concept in terms of an individual's conception of himself.<sup>2</sup>

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<sup>1</sup>Carol Fitzsimmons, "Change in Self Concept of Adolescents in Residential Treatment" (unpublished Master's thesis, Smith College School for Social Work, 1966), p. 3.

<sup>2</sup>Sophia M. Robinson, Juvenile Delinquency, Its Nature and Control (New York: Holt, Rinehart, and Winston, 1963).

McCann defined self concept as a person's characteristic way of thinking about himself.<sup>3</sup> Morris Rosenberg conducted a detailed study, in which he investigated the self image of the adolescent and society. He defined the self-image as an attitude toward an object, taking as his point of departure the fact that people have attitudes toward objects and that self is one of those objects.<sup>4</sup>

In investigating the self concept from the point of view of attitudes, he discovered that certain basic dimensions of attitudes - content, direction, intensity, importance, saliency, consistency, clarity and stability - are applicable to certain aspects of the self concept. He also described factors that are characteristic of self-attitudes:

In studying self-attitudes . . . respondents are describing the same objects; they are all motivated to hold the same (positive) attitudes towards these objects; . . . the self is important to everyone; the person holding the attitude and the object towards which it is held are the same; there are certain kinds of emotional reactions which are unique to the self and ego-involved objects . . .<sup>5</sup>

Epstein, in her study of the self concept of the delinquent girl, described self concept in terms of its structure and

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<sup>3</sup>Richard McCann, "The Self Image and Delinquency: Some Implications for Religion," Federal Probation, XX (Sept. 1956).

<sup>4</sup>Morris Rosenberg, Society and the Adolescent Self Image, (New Jersey: Princeton University Press, 1965), p. 5.

<sup>5</sup>Ibid., p. 14.



content. Her study defined structure in terms of salience, stability, importance, satisfaction and self-judgment; this definition is similar to Rosenberg's. The content of the self concept was used to refer to whether or not an individual described himself in terms of social groups, ideological beliefs, interests, ambitions and self evaluations.<sup>6</sup> As mentioned by Rosenberg and Epstein, there are certain emotional reactions or feelings associated with the way in which an individual sees himself, but which can be distinguished from the conception of self.

#### Self Concept, Ego and Self

The discussion of self concept raises the question of the relationship among the ego, the self, and the self concept, as many authors appear to use the terms interchangeably. It is clear that in order to have a conception of self, a person must first be able to distinguish between self and non-self. The differentiation between self and non-self is classically described as an ego function, which most psychoanalytically oriented theoreticians agree develops over time. Epstein defined self concept as "the product of the self-observing capacity of the ego and a function of ego organization."<sup>7</sup>

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<sup>6</sup>Eleanor Epstein, "Self Concept of the Delinquent Female," (unpublished Master's Thesis, Smith College School for Social Work, 1961), pp. 16,17.

<sup>7</sup>Ibid., p. 9.

Erikson, in discussing the ego's perceptive and regulatory relation to the self, designated the "ego" as the subject and the "self" as the object, a notion that is not unlike Rosenberg's definition of the self as an object.<sup>8</sup> Erikson goes on to clarify: "The ego, then, as a central organizing agency, is during the course of life faced with a changing self, which, in turn, demands to be synthesized with abandoned and anticipated selves."<sup>9</sup> Peter Blos, who has studied adolescence extensively, talked about the self as follows:

new formation, or better, a new organizing principle has arisen which can be defined in terms of the self.<sup>10</sup>

He goes on to add that the self has a long history and does not emerge as a new psychic structure during adolescence but rather has a new quality of stability at the end of adolescence.<sup>11</sup>

It is apparent that the self concept is related to ego functioning, both in terms of the observing aspect of the ego as well as the integrative function. The task of

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<sup>8</sup>Erik H. Erikson, "The Problem of Ego Identity" Identity and the Life Cycle, Psychological Issues, I, No. 1. (1959), p. 149.

<sup>9</sup>Ibid.

<sup>10</sup>Peter Blos, On Adolescence, (New York: The Free Press, 1962), p. 191.

<sup>11</sup>Ibid., p. 192.

adolescence is the formation of a stable sense of self, and the ego during adolescence is developing in this direction.

At the onset of adolescence, the ego, which is relatively weak, has to deal with an increased instinctual drive, as well as serve an integrative function that is much more pronounced as the adolescent moves towards maturity. Josselyn describes the ego at the onset of adolescence as being characterized by an acceleration of growth toward maturity, that is evidenced by an increasing adaptive capacity.<sup>12</sup> The task of the ego is the consolidation of the personality, the counteracting of disruptive influence of traumatic infantile disturbances, by, according to Erikson, stabilizing mechanisms and differentiation and integration.<sup>13</sup> The establishment of a stable sense of self, and therefore, a conception of self, would appear to depend heavily upon the development of the ego during adolescence. It seems as though the self concept is also a developing organism or substructure, which may stabilize during adolescence. The self concept also appears to be related to the superego, or that part of the superego which is designated as the ego-ideal. The way in which an individual sees himself would seem to be related to what a person thinks he would like to be. The self concept may be

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<sup>12</sup>Irene Josselyn, The Adolescent and His World, (New York: Family Service Association of America, 1952).

<sup>13</sup>Blos, op. cit., p. 100.

thought of, therefore, as a kind of mental substructure, which has components of the ego and superego, and like them, develops over time and becomes stabilized. The stabilization of the self concept would seem to occur during adolescence; as previously defined, it also is a characteristic way of perceiving the self and others, and influences the direction of behavior. As the self concept is closely related to ego and superego development, it would be expected that any disturbances in ego development through infantile trauma and unresolved conflicts, would result in a disturbed self concept. However, just as infantile trauma can be resolved during adolescence, it might be that the same holds true for the self concept during this period.

#### Self Concept and the Disturbed or Delinquent Adolescent

Several studies have explored the relationship between self concept and delinquency. Dinitz and Reckless conducted a study in 1962 dealing with the self concept as a predictor of delinquency. The investigators found that as early as 12 years old a trend could be seen that distinguished those children prone to delinquency. They found that the direction of socialization, that is, the tendency to be associated with groups, and a favorable or unfavorable self concept are the most tangible propulsion toward or insulation against

delinquency.<sup>14</sup> These findings confirmed those of their earlier studies on the self concept as an insulator against delinquency. They found that those adolescents in high delinquency neighborhoods who had an appropriate conception of self as well as a conception of other were less likely to engage in delinquent behavior than those who lived in the same high delinquency areas but whose self concepts were negative.<sup>15</sup>

Sophie Robinson, in her book on juvenile delinquency, described the self concept of the delinquent, which is often unconscious and unexpressed in terms of being a

'hostile, aggressive animal driven by urges he does not understand, to wrest from this environment of humans whatever he can, either by destructive methods or a leech-like osmosis or both' . . . the punishment that is a result of his aggressive or destructive behavior reinforces the adolescent delinquent's conception of the world as a hostile place as well as increasing his feelings of worthlessness.<sup>16</sup>

Richard McCann discussed the inadequacy of the self image of most delinquents. His hypothesis was that the adolescent delinquent had an unrealistic, disturbed way of thinking about himself. He attributed the inadequacy of the self image among

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<sup>14</sup>E Lively, S. Dinitz, W. Reckless, "Self Concept as a Predictor of Juvenile Delinquency," American Journal of Orthopsychiatry, XXXII, No. 1 (January, 1962), pp. 159-168.

<sup>15</sup>W. Reckless and E. Murray, "The Self-Concept as an Insulator Against Delinquency," American Sociological Review, XXI, No. 6 (December, 1956), pp. 744-746.

<sup>16</sup>Robinson, op. cit., p. 457-458.

adolescents to an apparent

lack of 'model structure' or ego ideal . . . almost without exception they could refer to few meaningful persons in their lives. Ideas about themselves, persons, places, events, plans for the future, all seem to be limited, uncertain, giving clue to weak, distorted or otherwise inadequate self image.<sup>17</sup>

Gisela Konopka studied the adolescent girl in conflict at great length and depth, and discovered that the low self image that is pervasive in delinquents is more so in girls than in boys. The reasons for this trend are twofold: the fact that the self concept of a girl is completely bound to her acceptance as a woman, and that the prevailing societal image of a girl is one of being good and non-aggressive.<sup>18</sup> Consequently, the often aggressive acting-out of girls in conflict is less acceptable to society than similar behavior in boys, and is also unacceptable to the girls themselves. Society's unwillingness to recognize the conflicts of the delinquent girl is reflected in the fewer services and facilities available for adolescent girls. Mrs. Konopka also pointed out the fact that often

girls' institutions increase the low self concept by a whole design for living conducive to the wiping out of individual worth . . . some institutions have rules which imply something sick or vile in the girls.<sup>19</sup>

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<sup>17</sup>McCann, op. cit., p. 19.

<sup>18</sup>Gisela Konopka, The Adolescent Girl in Conflict, (New Jersey: Prentice-Hall, Inc., 1966), p. 110.

<sup>19</sup>Ibid., p. 114.

Carol Fitzsimmons, who studied the stability of the self concept of adolescents who were in residential treatment, found that a sense of isolation and a lack of group identification was characteristic of this group of disturbed boys and girls, and that a change in the self concept of these adolescents in a positive direction seemed to be related to the treatment experience.<sup>20</sup> The change in the self concept of these adolescents indicates that some corrective experiences might offset some disruptive early experiences which affect the self concept; on the other hand, the fact that these changes were relatively slight might also imply that the self concept is fairly stable by adolescence. Epstein's study indicated that, while delinquent and non-delinquent adolescent girls did not differ significantly in the structural aspects of the self concept, including stability, the delinquent group had a significantly poorer self concept and offered fewer descriptions of themselves in terms of social groups and role identifications.<sup>21</sup>

#### Self Concept and Race

The question of the relationship between self concept and race is pertinent in that the conception an individual has of himself is in part based on the evaluations of others

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<sup>20</sup>Fitzsimmons, op. cit.

<sup>21</sup>Epstein, op. cit.

around him. Roger Brown, in his discussion of self and self conceptions, quoted George H. Mead's statement that "the human organism is able to conceive of itself . . . only by participating in the minds of others."<sup>22</sup> Brown himself makes the point that

the self conception is created by a process of impression formation much like the process by which conceptions of others are created . . . the organism's conception of self and conception of others are highly interdependent entities.<sup>23</sup>

Rosenberg also holds that "our attitudes towards ourselves are very importantly influenced by the responses of others toward us."<sup>24</sup> One would question the effect on an individual's self concept of belonging to a minority group which is usually responded to negatively by most of American society, as has been the case with black Americans.

William Grier and Price Cobbs, two black psychiatrists, recently wrote about the psychological aspects of the black American. They emphasized that the self concept of the black American is negative, as a result of continued oppression and degradation by white America. In discussing the roots of a child's conception of himself, stemming from his earliest contact with other humans, his parents, they ask:

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<sup>22</sup>Roger Brown, Social Psychology, (New York: The Free Press, 1965), p. 648.

<sup>23</sup>Ibid.

<sup>24</sup>Rosenberg, op. cit., p. 12.



What value does society place on this human being who represents the child's only link with that society? If the group places a high value on that person, this will surely influence the child's self-perception. If the social order views the parent with contempt, this too represents a message to the child from society . . . Consider, then, the mass implications of an ethnically distinct group which is oppressed and viewed with contempt by the majority.<sup>25</sup>

When discussing the black woman or girl in particular, they stated:

When to her physical unattractiveness (as measured against white standards of beauty) is added a discouraging, deprecating mother-family-community environment into which she is born, there can be no doubt that she will develop a damaged self-concept and an impairment of her feminine narcissism which will have profound consequences for her character development.<sup>26</sup>

Robert Coles studied black and white children who were involved in the early attempts at desegregation of southern schools. Through drawings and verbal reports, he discovered some of the ways in which these children saw themselves. He found that many black children had trouble using black and brown colors in their drawings. He also discovered that black children drew themselves and other Negroes as being smaller than whites, as being stunted, deformed, and incomplete. The white children exhibited little difficulty picturing themselves; their figure of themselves and other white people were complete. The way in which the white children saw their

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<sup>25</sup>William Grier and Price Cobbs, Black Rage, (New York: Basic Books, 1968), pp. 138-139.

<sup>26</sup>Ibid., p. 33.

black classmates and even their neighborhoods were drastically different; they were smaller, diffuse and deformed figures, often without facial features. The houses were seen as being dilapidated, the streets deprived of grass and sun. White children described black children as being "bad, ill-mannered, naughty, disobedient, dirty, careless, in sum, everything the white child struggles so hard not to be."<sup>27</sup>

In general, the authors cited seem to agree that the black individual would tend to see himself in a negative way, more so than a white individual, based upon society's conception of black Americans as a group. Kathleen White, who studied identity conflicts in black adolescent girls, found that this group exhibited all the conflicts of identity diffusion, as defined by Erikson, and these to a higher degree than did their white contemporaries. She also discovered that there were indications that their identification with the civil rights movement were "all translated by them into a growing feeling that the image of the Negro, i.e., their image of themselves, is changing positively by their own definition and by the definition they perceive in the culture."<sup>28</sup>

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<sup>27</sup>Robert Coles, Children of Crisis: A Study of Courage and Fear, (Boston: Little, Brown and Company, 1964), p. 68.

<sup>28</sup>Kathleen White, "Identity Conflicts in Negro Adolescent Girls," (Unpublished Master's thesis, Smith College School for Social Work, 1964), p. 5.

White's findings seem to be relevant to those dimensions of the content of the self concept of group identifications and ideological beliefs. Grier and Cobbs referred directly to that aspect of the content of the self concept that pertains to aspirations and ambitions, particularly of adolescents. They held that because of the black woman's feeling of self depreciation and worthlessness "her personal ambitions as an adolescent and her capacity to live out her aspirations suffer."<sup>29</sup> White's data revealed that the greatest difference between black and white adolescent girls in the area of identity diffusion was between the conflict around work paralysis vs. anticipation of achievement,<sup>30</sup> which is also related to the dimension of aspirations and ambitions.

The above mentioned literature indicates that there is reason to believe there might be a difference in the content of the self concept among black and white adolescent girls. The question is does this relationship, if it exists, hold true for disturbed adolescent girls; this is the question to which this study is directed.

The implications of a bi-racial treatment relationship have only recently been subject to examination. Esther Fibush has stated that the neglect of racial differences in the therapeutic relationship until very recently was due to

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<sup>29</sup>Grier and Cobbs, op. cit., p. 43.

<sup>30</sup>White, op. cit., p. 23.

"color blindness" on the part of both black and white social workers, as this was the dominant doctrine at this time.<sup>31</sup>

The writers of recent years have generally concluded that the casework relationship is one based upon the mutual perceptions of the worker and the client, which are often emotionally distorted by the individual's attitudes and feelings about race. They emphasize that all workers, both black and white, must be consciously aware of their feelings and attitudes toward members of the other race in order to be able to deal effectively in and with the therapeutic relationship. In discussing the complexities of the relationship between a white worker and black client, Julia Block specifically designates several attitudes on the part of the worker that might interfere in the treatment relationship. She begins by indicating that a white worker's value and cultural orientations often influence his reactions to a black client in such a way as to misinterpret his strengths and weaknesses. A white worker might also deny or suppress any negative feelings he might have toward a black client; she cited a reference to the incidence of "color blindness" on the part of an entire staff of a predominantly Jewish residential treatment center which had recently admitted black students. A white worker might also identify with the black client to

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<sup>31</sup>Esther Fibush, "The White Worker and the Negro Client" Differential Diagnosis and Treatment in Social Work, ed. Francis Turner, (New York: The Free Press, 1968), pp. 552-561.

an excessive degree due to a masochistic need to be aligned with the underdog or a feeling of guilt about his own race.<sup>32</sup> Andrew Curry discusses the black worker and the white client and mentions, as does Bloch, the image or meaning of Negro in a social context; among other things "Negro", in American society has come to symbolize sexuality, aggressiveness, and evil. The white client, as well as the white worker, may respond to a black worker or client in terms of these images and feel a threat to his own repressions. A white client may question a black worker's ability to help as well as to his authority; the black worker, on the other hand often responds with excessive defensiveness or over involvement, as well as feelings of anger and hostility toward the client.<sup>33</sup> Transference and countertransference was often discussed. Fibush held that, because of many psychic and sociocultural factors, a white worker might not gain the full benefit of a black client's positive transference, which would decrease the worker's positive countertransference.<sup>34</sup> Curry, on the other hand, regards the reciprocal responses of the black

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<sup>32</sup>Julia Bloch, "The White Worker and the Negro Client in Psychotherapy," Social Work, Vol. 13, No. 2. (April, 1968), pp. 36-42.

<sup>33</sup>Andrew Curry, "The Negro Worker and the White Client: A Commentary on the Treatment Relationship," Differential Diagnosis and Treatment in Social Work, ed. Francis Turner, (New York: The Free Press, 1968), pp. 544-551.

<sup>34</sup>Fibush, op. cit., p. 555.

worker and white client not as transference and counter-transference, but rather as responses to fantasies, myths and fears based on a societal level. He discusses the issues of transference and countertransference rather in terms of resistance and the difficulties in overcoming the same.<sup>35</sup>

In general, it is agreed that the bi-racial treatment relationship is beset by complexities which must be dealt with openly by both client and worker. The implications for the treatment of adolescent girls in relation to their self concept are vast, as racial issues are bound up in the self image of individuals, possibly to different degrees.

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<sup>35</sup>Curry, op. cit., p. 550.

## CHAPTER III

### METHOD OF STUDY

The purpose of this study was to explore the association, in disturbed adolescent girls in residential treatment, between race and self concept.

#### Design

This study of the relationship between race-associated influences and their outcome in the self concepts of adolescent girls was conducted with 19 girls in treatment at a residential treatment center. The contrasting group sample included six of the nine black girls and 13 of the 35 white girls, in residence during March, 1969, when the study was conducted. In order to make the groups as nearly alike as possible except for race, attempt was made to match the groups as closely as possible on the factors of social class, intelligence, age, length of stay in residence, and previous treatment. Two girls were excluded from either of the sample groups from the beginning; one girl was Oriental and the other was a girl of mixed racial origins. The latter, it was felt, was not able to be placed in either group, as it was not clear what group she would fit into; furthermore, she was not identified with either group during the time the study was conducted.

### Selection of the Sample

The sample was a nonprobability, more specifically, a purposive sample whose representativeness was unknown.

Therefore, the findings of this study cannot be generalized beyond the sample.

The sampling plan called for matching two groups by frequency distribution, on selected characteristics. In making the selection, the groups were matched by first obtaining the averages of the black girls on the factors of social class, age, length of stay and intelligence. The social class distribution was determined by using Hollingshead and Redlich's Two-Factor Index of social class, which is based upon years of schooling and occupation of the head of the household. The average age and length of stay were simply computed for this group from data in the case records. The intelligence was determined by averaging the full scale I.Q. score on the WISC or the WAIS, which all the girls had been given. After the averages were obtained for the black group, a group of 20 white girls were selected. These girls' records were randomly selected from the files; if they did not appear to meet the averages or help obtain the averages of the black group, they were not used. In this way, two groups were obtained that were fairly well matched by frequency distribution on the variables of social class,



intelligence, age and length of stay in residence. It was not feasible nor possible to match the two groups, even closely, on religion, family composition, or clinical diagnosis.

### Measurement

The major variables in this study were race and self concept. Race was determined by observation. The study used Epstein's scheme for viewing self concept in terms of both structure and content.

In order to measure the self concept, each girl was asked to describe herself by giving from five to 20 responses to the question "Who am I?" In obtaining the descriptions that were thought of as being most central or crucial to her idea of herself, each respondent was then asked to isolate five self-descriptions that best described themselves. Analysis of the structural aspects of the self concept was then addressed to these five self-descriptions.

The category, or classification, of the structure of the self concept was viewed by securing observations on five sub-variables; these were stability over time, importance, centrality, satisfaction, and self-judgment. Each of these sub-variables was measured in terms of the girls' responses to five questions which the girls were asked to apply to each

of the five self-descriptions they had previously identified. Examples of the five questions and the sub-variables they were intended to bring under scrutiny were as follows:

1. Stability over time      How long have you considered yourself to be this?
  1. Several years or more
  2. About a year
  3. A few months
  4. About a month
  5. A few weeks or less
  
2. Importance              How much do you think about being this?
  1. Every day
  2. Several times a week
  3. Once a week
  4. Several times a month
  5. Once a month or less

All of the questions and the sub-variables are on the questionnaire, which is in the Appendix at the back of this study. As can be seen, the measurements of the structural sub-variables were on a set of partially ordered scales, each applied to the five different self-descriptions so as to get a more reliable assessment of each sub-variable.

Content of the self concept was observed in terms of five categories, employed to classify each of the five self-descriptions on a nominal scale. The five categories, borrowed from Epstein who adopted them from a Russell Sage Foundation questionnaire developed to examine self concept and academic achievement, are as follows:

1. Social Groups and Classifications: (such as age, sex, educational level, occupation, marital status, kin

- relations, (socially defined physical characteristics), race, national origin, religious membership, political affiliation, formal and informal group membership).
2. Ideological beliefs: (including statements of a religious, philosophical, or moral nature).
  3. Interests: (including statements relating objects to the self with either positive or negative affect).
  4. Ambitions: (and all anticipated success themata).
  5. Self-evaluations: (such as evaluations of mental and physical and other abilities, physique and appearance, relatedness to others, aspirations, persistence, industriousness, emotional balance, material resources, past achievements, habits of neatness, orderliness and the like, and more comprehensive self-typing in clinical or quasi-clinical terms.<sup>36</sup>

The self-evaluations were further examined in terms of positive or negative or neutral affect associated with the statements. Under negative valence came responses such as "I am an alien to the world" or "I am a person who doesn't care what happens to herself." An example of a positive statement is "I am friendly" and an example of a neutral statement is "I like the color red."

A number of items on the schedule were directed towards the observation of the ego-ideal aspect of the self concept. To secure the girls' self-definitions of their ego-ideals, each girl was requested to provide five statements of what she would like to be. These statements were analyzed in terms of their structural aspects of stability, degree of agreement

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<sup>36</sup>Epstein, op. cit., pp. 19-20.



describe herself in personal or role terms.

A measure of the perception of the source of environmental support of goals was elicited by asking the respondents to rate, on a five point scale, the degree of support they expected from mother, father, male peer, female peer, a teacher liked by respondent, and an additional person or group whose opinion was felt to be important for the girls.

#### Method of Data Collection

The questionnaire was administered to the girls in 2 groups of 10 and 11, by the writer and one other social worker, each of whom met with one group. Another group of 6 girls was given the questionnaire in their cottage, by their cottage counselor, who had been instructed by the writer. The person administering the questionnaire was available to the girls to answer and give encouragement to individual girls, as needed, to complete the questionnaire. Two girls, who were not available on the day the questionnaire was administered to the groups, were given the schedule individually by the researcher.

In response to the first part, the girls were encouraged to give no less than five and no more than 20 self descriptions. The actual number to be requested was left flexible, since it was known that the girls were not verbal and it was anticipated that they might not be comfortable with pencil and paper

questionnaires. This modification helped to reduce anxiety the girls might have had about taking the test.

The group administration of the test took about 45 minutes. As previously stated, one group was given the test in their cottage as they had not come to the school building as requested; the other groups were given the test in classrooms in the school building. Most of the girls were cooperative and interested in taking the test; several girls, who had not been included in the original sample selected, requested to take the test, and they did, and their responses were used as data in this study. Most of the girls appeared to be comfortable with the questionnaire, although one or two were extremely threatened by it and were unable to complete the questionnaires. They were able to work well, with a great deal of encouragement and explanation, although they appeared to become frustrated near the end of the testing period. It seemed that the questionnaire was difficult for them to answer, primarily because of the somewhat complicated rating system. Eight of the 27 questionnaires were not completed and had to be excluded from the sample.

#### Data Analysis

The data were analyzed in several steps as follows:

1. For each variable on the structural aspect of the self concept, the median rating for each subject, then for the

sample as a whole was found. Four cell tables were constructed showing the distribution of scores of black and white girls above the median on each variable of structure. Significance of association between race and self concept as identified in each of these structural terms was tested by the Fischer Exact Probability Test.

2. In analyzing the data on the content of the self concept, each girl's five most self-descriptive statements were categorized according to the categories listed in the previous section on Measurements. The distributions by categories, of these self-descriptions were then tabulated for each of the two sub-samples of black and white girls, and the significance of the association between race and content of the self concept was tested by Chi-Square. In a similar manner, the distribution of positive and negative self-evaluations was determined for each of the two sub-samples, and the significance of association was tested by Chi-Square.

3. The analysis of the structure and content of the ego-ideal was similarly handled.

4. The median rating of perceived environmental support was calculated and examined as described above.

## CHAPTER IV

### DESCRIPTION OF SAMPLE

The study employed a non-probability sample of two groups of girls, contrasted on race and selected with attempt to match the groups as closely as possible on other identifying and social characteristics. The total sample group consisted of 19 of the 46 girls who were in residence at Hawthorne Cedar Knolls School during March, 1969. The contrasting groups of black and white girls included 6 black girls and 13 white girls. As can be seen, the number of white girls was a little more than twice the number of black girls in the sample. This proportion represents a difference from the total population of girls in residence, in which the black girls made up approximately 24 per cent of the total population of the girls' unit.

Table 1 provides a description of the sample and the two sub-samples in terms of age, intelligence as measured by the Full Scale WISC scores, and social class as determined by occupation of the head of household. As can be seen from this table, the black group was on the average a year younger than the white group, and the age range was lower and shorter for the black group than for the white group. The two groups were fairly evenly matched on intelligence, both groups



exhibiting average intelligence. The distribution of social class indicates that the greatest difference between the two sub-samples on this variable was in the middle class category, in which the white group had proportionally twice as many middle class girls as the black group. The groups were proportionally matched in the working class, and there were proportionally fewer white girls in the lower class.

TABLE 1

MEAN AGE, FULL SCALE I. Q. SCORES, AND SOCIAL CLASS

Variable	Total N 19	Black N 6	White N 13
Age:			
range	14 - 18	14 - 16	15 - 18
mean	15.9	15.3	16.2
Intelligence	105.8	106.5	105.5
Social Class:			
Middle	5	1	4
Working	9	3	6
Lower	5	2	3

Table 2 enumerates the number of girls in each group according to their clinical diagnoses, the number of girls who had received treatment prior to their admission to the treatment center as well as the type of treatment they

received, and the length of stay in residence in months.

TABLE 2

CLINICAL DIAGNOSES OF SUBJECTS, NUMBER AND TYPE OF PREVIOUS TREATMENT PRIOR TO ADMISSION TO TREATMENT CENTER, AND LENGTH OF STAY IN MONTHS

Variable	Total	Black	White
<b>Diagnosis:</b>			
Adjustment Reaction	7	1	6
Passive-aggressive	5	3	2
Neurotic	3	1	2
Borderline	2	1	1
Schizophrenic	2	0	2
<b>Previous Treatment:</b>			
Hospitalization or Placement	3	1	2
Individual or Family Therapy	7	3	4
Both	4	1	3
Length of Stay	9.1	6.2	10.6

The diagnoses were obtained from the case records. They ranged from adjustment reaction to adolescence to chronic schizophrenia. The two categories into which most of the girls fell were adjustment reaction to adolescence and

passive-aggressive personality with depressive features. The largest number of white girls were diagnosed as adjustment reaction to adolescence while the largest number of black girls in any single category was passive-aggressive personality with depressive features. Two of the white girls were psychotic, and none of the black girls were diagnosed as being psychotic.

On the variable of previous treatment, a total of five girls received no treatment before they came into residence. One of these girls was black, four were white. Most of the girls in both groups had been engaged in individual or family therapy; hospitalizations included both short and long term stays. Some girls received both types of treatment. The average length of stay for the total sample was less than a year, and the black group had been in residence about four months less than the white girls.

Data were also collected on the number of girls who expressed a conscious religious identification, by their response to the blank provided for religion on the questionnaire. One of the black girls and three of the white girls did not indicate any religious affiliation. The family composition of the respondents was also examined. It was discovered that almost all of the girls in both groups had one or more siblings. The greatest difference between the

two sub-samples was exhibited in the number of adults in the household. Nine of the white girls came from families in which there were two adult figures, mother and father, while two of the black girls came from families of this type. The majority of black girls came from families in which there was one adult, the mother or mother-substitute.

## CHAPTER V

### FINDINGS

The question that was examined by the present study was to what extent race was associated with self concept in disturbed adolescent girls in residential treatment.

The first question asked had to do with the structure of the self concept, which was examined from the point of view of its stability over time, importance, centrality, satisfaction, and self-judgment. Findings showed that in this sample of girls, the self concept was relatively stable. Fourteen of the 19 girls reported that they had thought of themselves according to their self-descriptions for several years or more. The data indicated that the self-descriptions were central to this group of girls, as 14 of the 19 reported that they thought about themselves several times a week or more. The girls also indicated that the way in which they thought about themselves was important to them, as 13 of the 19 indicated that they felt their self descriptions should be somewhat more important to them than they were. There was considerable variability among the girls in this sample as to the degree of satisfaction they felt about themselves. Nine girls indicated that they liked being what they were somewhat or very much pleased with the way in which they saw

themselves; 4 were indifferent, and the remaining six reported that they disliked their self-descriptions. The group also exhibited a good deal of variability on the sub-variable that measured self-judgment. One-third of the girls indicated that they thought they should like the way they were somewhat more than they did, one-third felt they liked being what they were about as much as they did, and the remaining third indicated that they should like being this way somewhat less than they did.

No significant difference was found between the two contrasting groups on any of the five variables. Thus this study failed to yield evidence that race is significantly associated with the structure of the self concept.

The one suggestive difference that was noticed between the two groups was on the sub-variable that measured satisfaction; four of the six black girls indicated that they were somewhat satisfied with what they were while only five of the 13 white girls indicated that degree of satisfaction.

The relationship between the content of the self concept and race was examined by categorizing the self descriptive statements made by the respondents. The distribution, by categories which were described in the previous chapter, of these self-descriptions were then tabulated for each of the two sub-samples.

TABLE 3  
 SELF-DESCRIPTIONS OF BLACK AND WHITE GIRLS  
 BY CONTENT CATEGORIES

Self Concept Content Categories	Total N=19	Black N=6	White N=13
Social Groups	15	1	14
Ideological Beliefs	0	0	0
Interests	1	0	1
Ambitions	2	1	1
Self-evaluations	77	28	49
Total	95	30	65

Since, as can be seen from the above table, very few responses fell into the categories of ideological beliefs, interests, and ambitions, a four-celled table was constructed, using categories of social classifications and personal evaluations, and the significance of the association between race and content of the self concept was tested by Chi Square.

As illustrated in Table 4, a significant difference was found between the sub-samples on the content of the self concept; the black girls gave significantly more self-evaluative statements than did the white group, who described themselves more often in terms of social classifications.

TABLE 4

## RACE AND CONTENT OF SOCIAL CLASSIFICATIONS AND PERSONAL EVALUATIONS SELF-DESCRIPTIONS

Race	Self Concept Content		
	Social Classifications	Personal Evaluations	Total
Black	1 (4.73)	28 (24.27)	29
White	$\frac{14}{15}$ ( $\frac{10.27}{15.00}$ )	$\frac{49}{77}$ ( $\frac{52.73}{77.00}$ )	$\frac{63}{92}$
	$\chi^2 = 5.14$ $df=1$ $P < .05$		

When the self descriptions of the respondents were examined in terms of positive, negative, and neutral associated affect, it was observed that the number of negative responses was not much greater than the number of positive responses for the sample as a whole. No significant difference was found between the two groups.

The structure of the ego-ideal was examined in a manner similar to that employed in the examination of the structure of the self concept. It was looked at from the point of view of stability, degree of investment, chances of attainment, degree of agreement, importance, and happiness. The data indicated, that for this group of girls, the ego ideal was relatively stable. Thirteen of the 19 girls indicated that they had wanted to become what they had



reported for several years or more. About half of the girls, 10, reported that they were working towards their goals a great deal, while the responses of the remaining nine showed that they were working only moderately or less towards their stated goals. Similarly, ten respondents indicated that they felt their chances of attaining their goals were better than half, while nine felt their chances were less than half for attainment of goals. When comparing their goals for themselves with their present selves, nine of the girls reported that they felt they were very different from what they were trying to be, seven felt they were somewhat different, and the remaining three that they weren't very different at all. When compared with their present selves, 12 of the girls showed that the things they were trying to be were much more important; seven felt they were of equal or less importance than what they were presently. Most of the girls indicated that they would be much happier if they were successful in attaining their goals. Fourteen of the respondents felt this way, and the remaining five felt they would be somewhat happier. None of the girls in the sample reported that they would be just as happy if they did not attain their goals.

There were no significant differences found between the two sub-samples on any of the six sub-variables that measured structure of the ego ideal, indicating that race was not a

significant factor in this aspect of the ego ideal.

The ego-ideal, or the girls' descriptions of what they would like to be, was examined by categorizing these responses in terms of personal attributes or whole roles, as previously described. Again, there was no significant difference found between the two sub-samples.

It will be recalled that data were secured on perceived sources of support. A Fisher Exact Probability Test was done on all six sub-variables that were described in the previous chapter. Most of the girls in the sample indicated that they would receive a good deal of support from the various people indicated. Fifteen of the girls reported that they would obtain a great deal of support for their goals from their mothers; three reported perceived indifference from their mother while one indicated she would obtain no support. Five girls gave no response to the sub-variable that measured degree of support from the fathers, these girls being those who had no father in the home. Nine girls indicated they would anticipate a great deal of support from their fathers, the other five reporting they would anticipate indifference. Three girls did not respond to the question intended to elicit perceived support from a female peer. Ten of the respondents felt they would obtain much support from a female friend their own age, the others varying in the degree of support antici-

pated from indifference to opposition. The most variability occurred around the issue of support from a male peer. Eight girls felt their male friends would want the same things for them as they wanted, while the other 11 indicated they expected little support or indifference. All of the girls except one indicated they felt they had a teacher they liked. Sixteen of the girls felt they would obtain a good deal of support from these teachers, while two felt the teachers wouldn't care much either way. Five girls gave no response to the open-ended question designed to elicit perceived degree of support for goals from others with whom the girls might be consciously identified. Most of the responses to this item indicated that the girls were expecting support from siblings and other family members rather than peers, adults, or groups. All of the girls indicated that they anticipated a great deal of support from these persons. There were no significant differences found between the two groups on any of the six sub-variables; again, the data did not yield evidence that race was a significant factor in the perceived sources of support for this group of girls.

When the secondary variables were examined, it was discovered that family composition was significantly associated with one aspect of the structure of the self concept and with one aspect of the structure of the ego-ideal. The group of

girls who had two adults in the household, that is, father and mother, felt that they should like being what they were much more than they did presently. The sub-variable of importance of ego-ideal was found to be significantly associated with family composition. The girls without fathers in the home indicated that the goals they were trying to achieve were much more important to them than did the girls who had fathers present.

In summary, the data suggest that there is no difference between the two sub-samples of black and white girls on the structural aspect of the self concept. The self concepts of the girls in the sample were stable over time, important and central to them in that they thought about themselves quite often and they felt that these things should be more important to them. The girls differed more in the degree of satisfaction they felt about themselves. The group as a whole exhibited variability about the way in which they judged themselves.

The only significant finding was in the area of the content of the self concept, the black group describing themselves in personal terms more often than did the white group. Neither group felt more negatively about themselves than did the other, describing themselves in positive terms as often as they described themselves negatively. Both sub-samples exhibited similar ego-ideals on both aspects of structure and

content. The degree of support perceived was not significantly different for either group, most girls indicating they felt they would receive some positive support for their stated goals from those people indicated. None of the girls in the sample indicated that they were consciously identified with any group, from whom they could receive support.

## CHAPTER VI

### SUMMARY AND CONCLUSIONS

The question scrutinized in this study was the extent to which race was associated with the self concept of a group of disturbed adolescent girls who were in residential treatment. It was questioned whether the self concepts of black adolescent girls might be more distorted, less complete and more negative than that of white girls. However, since the literature indicated that the self concepts of disturbed and delinquent adolescent girls were distorted, incomplete, and negative, it was wondered whether the self concept of both groups would be similar in the above named respects, the major factor influencing self concept in this group of girls being disturbance.

It was found, for the most part, that both groups were similar in one aspect of the self concept, the structure. This finding is consistent with Epstein's findings that both delinquent and non-delinquent girls manifested similar characteristics of stability, centrality, and salience in self concept formation. Evidence in the present study was that for this particular group of adolescent girls, there was little variability on the characteristics that described the stability and importance of their conceptions of themselves.

This evidence seems to be related to the general theories of adolescence espoused by Blos, Josselyn, and others, which maintain that adolescence is a time during which the individual is excessively concerned with himself, what he is and what he is becoming.

The major significant finding was in the area of the content of the self concept, in which it was found that the black girls described themselves more often in terms of personal evaluations than did the white girls, who saw themselves more often in terms of social classifications and groups. Epstein, who compared groups of delinquent and non-delinquent girls, found that the delinquent girls described themselves in personal terms significantly more than the non-delinquent girls. The finding of the present study, which was an expansion of Epstein's in that it examined a group of girls comparable to her delinquent group more closely, differs from her findings, as a difference was found within this group.

Epstein's focus was to attempt to provide an explanation for the difference between her two contrasting groups. She interpreted this particular difference in terms of faulty development of the ego following severe early disturbances, which, during adolescence, effected the individual's ability to consolidate a sense of self and achieve a sense of identity. The self-descriptions of the non-delinquent group in terms of

social classifications were taken to be an indication of an appropriate ability to be consciously identified with groups, and to begin to take on an identity. The self-descriptions in personal terms could be interpreted as an indication of an inability to make appropriate identifications, possibly because of the taking on of previous faulty identifications that occurred at an earlier stage of development.

In the present study, the entire sample consisted of disturbed adolescent girls, and it was anticipated that the above mentioned difficulties would be true for all of the girls in the sample. The focus of this study was therefore different from that of Epstein's, in that it sought to explain the difference between the white and black groups on the content aspect of the self concept. It is difficult to provide an explanation for the occurrence of this particular difference between the two groups. It might be speculated that the group of disturbed white girls described themselves more often in terms of social classifications than in personal terms because they were more strongly defended against their unacceptable or ego-dystonic feelings, possibly using social terms to defend against recognition of painful feelings. This way of describing themselves might stem from an early orientation that emphasized intellectualization and the avoidance of direct expression of feelings. The black girls, who described themselves in self-



referential terms, might be considered to be more closely in touch with their feelings, and were better able to express them directly. One might also speculate that this way of describing themselves might be related to an early orientation that emphasized direct expression of feelings.

The tendency to describe oneself self-referentially might be taken as an index of health, as it might indicate an awareness and recognition of feelings. On the other hand, the white group might be considered to be more appropriate in their development, as one of the tasks of adolescence is to build and develop more efficient defenses necessary for the adaptive function of the ego.

Clinical observations of the researcher and other social workers at the treatment center, who were directly acquainted with all of the girls in the sample, seem to provide some basis of support for the proposed explanation of the difference between the two contrasting groups of girls. When the issue of race and treatment was discussed, most social workers felt that, once black girls were involved in the treatment relationship, they tended to discuss their feelings more freely and directly than did the white girls who were similarly involved.

It is difficult to find an explanation for the occurrence of these trends and the speculated interpretation. One possible explanation comes to mind, which would seem, in part,

to be supported by Grier and Cobbs statements, as well as White's finding. As previously cited, Grier and Cobbs proposed that the black adolescent girl has a feeling of worthlessness about herself, which hinders her personal ambitions and her capacity or attempts to follow them through. White found that black adolescent girls exhibited the greatest amount of identity conflict in the area of work paralysis and anticipation of achievement. All these authors relate these findings to the effects of societal discrimination and oppression of the black American.

These proposals seem to be related to the findings of the present study in the following way: it might be that the black girls felt they had fewer social roles available to them, which might reflect a difference in anticipated aspirations and ambitions. As a result, it would be difficult for them to use social classifications or groups as a means of defending against painful or unacceptable feelings they might have about themselves. It might also be the case that the black girls, belonging to a group that has been negatively viewed by most of American society, find it difficult to accept a conscious identification with a group that is socially ascribed and thus readily available to them.

These speculations are attempting to provide an explanation for the differences found between the black and white

groups of disturbed girls. It is assumed that the entire sample of girls, because of the nature of their disturbance, would have difficulty identifying with any group. The existing literature indicates that one of the characteristics of disturbed adolescent girls is a superficial group identification with pronounced isolation from one another and from adults.

The findings of the present study suggest a relationship between race and the conceptions disturbed adolescents form of themselves. The study did not, however, yield information on the nature of the other variables implicated in the relationship and both the size and the nature of the sample preclude generalization beyond this group of disturbed adolescent girls in residential treatment. It would therefore seem that a replication and/or expansion of the study would be instrumental in gaining a better understanding of the relationship between race and self concept, as well as other related variables. Family composition appeared to be significantly associated with the self-judgment aspect of the structure of the self concept and the importance aspect of the structure of the ego ideal for this group of adolescent girls. These findings were intriguing as well as puzzling, and this might be an area for further examination in an attempt to gain a better understanding of the disturbed

adolescent.

Although the study demonstrated that there might be a relationship between race and self concept, it also pointed out that there is little knowledge, both theoretical and empirical, that explains the nature of the relationship between race, self concept and disturbance in adolescent girls. Race is an issue of great importance in understanding individuals and interpersonal relationships, which has been increasingly emphasized in present day society and in the helping professions. The self concept, if viewed as one part of the personality that motivates behavior, would seem to be crucial in understanding human behavior. The relationship between these two factors would seem to be of importance in understanding of disturbance of adolescent girls. It would seem essential that practitioners in the helping professions should be cognizant of as many aspects of the interrelationships of these factors in order to best serve this client population.

APPENDIX I  
Standard Instructions

You have been selected to take part in a scientific study of youth attitudes. Your part in this study will consist of your responding to a questionnaire similar to one given to many high school kids in different parts of the country. The questions are about some of your attitudes, ideas and beliefs.

It is not a test, there are no right or wrong answers, you will get no grade. It has nothing to do with your regular therapy or school. It will take you approximately one-half hour to 45 minutes to complete the questionnaire. Your answers will be confidential.

The purpose of the study is to help the adults who work with kids, especially those in residential treatment, to understand them better and find better ways of helping them. It is expected that the results of the study will benefit you and other students, if not immediately, than in the near future. I will not be able to answer any questions about the study until later. When the study is completed, you will be able to ask some general questions about the results of the findings.

## QUESTIONNAIRE ON BACKGROUND INFORMATION

Please fill in the Following Information:

Name \_\_\_\_\_

Age \_\_\_\_\_ Grade in School \_\_\_\_\_

Religion \_\_\_\_\_

Race \_\_\_\_\_

How long have you been at Hawthorne? \_\_\_\_\_

Number of Sisters \_\_\_\_\_

Ages of Sisters \_\_\_\_\_

Number of Brothers \_\_\_\_\_

Ages of Brothers \_\_\_\_\_

Father's Occupation \_\_\_\_\_

Years of schooling of Father \_\_\_\_\_

Mother's occupation \_\_\_\_\_

Years of schooling of Mother \_\_\_\_\_

There are 20 numbered blanks on the page below. Please write answers to the simple question "who Am I ?" in the blanks. Just give as many different answers as you can to this question, no less than 5 and no more than 20. Try and give as close to 20 answers as you can. Answer as if you were giving the answers to yourself, not to somebody else. Write the answers in the order that they occur to you. Don't worry about logic or "importance." Go along fairly fast, for time is limited.

WRITE OR PRINT CLEARLY.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_
11. \_\_\_\_\_
12. \_\_\_\_\_
13. \_\_\_\_\_
14. \_\_\_\_\_
15. \_\_\_\_\_
16. \_\_\_\_\_
17. \_\_\_\_\_
18. \_\_\_\_\_
19. \_\_\_\_\_

II. From the list you have made on the previous page, pick out the 5 statements that best describe who you are.

Write these 5 statements on the lines at the left. Then for each statement, answer questions A, B, C, D and E by putting the number of the best answer in the boxes at the right. Do this for number 1, then go and do the same for number 2 and so on.

	A	B	C	D	E
1. _____					
2. _____					
3. _____					
4. _____					
5. _____					

A. How long have you considered yourself to be this?

1. Several years or more
2. About a year
3. A few months
4. About a month
5. A few weeks or less

B. How much do you think about being this?

1. Every day
2. Several times a week
3. Once a week
4. Several times a month
5. Once a month or less

C. Do you think that being this should be :

1. Much more important to you
2. Somewhat more important to you
3. About as important to you as it is now
4. Somewhat less important to you
5. Much less important to you

D. How much do you like being this?

1. Like it very much
2. Like it somewhat
3. Do not care either way
4. Dislike it a little
5. Do not like it at all

E. Do you think you should like being this?

1. Much more than you do
2. Somewhat more than you do
3. About as much as you do
4. Somewhat less than you do
5. Much less than you do



III. Everyone has some things he would like to be, and is trying to be, but right now is not. List 5 things you would like to be if you could have your way. Then answer questions A to F about the 5 things you have listed by putting the number of the best answer in the boxes.

	A	B	C	D	E	F
1.						
2.						
3.						
4.						
5.						

- A. How long have you wanted to become this?
1. Several years or more
  2. About a year
  3. A few months
  4. About a month
  5. A few weeks or less
- B. How much are you actually working toward becoming this?
1. A very great deal
  2. A great deal
  3. A moderate amount
  4. A little bit
  5. Not very much at all
- C. How good are your chances of actually becoming this?
1. Chances are very good
  2. Chances are better than half
  3. Chances are about half and half
  4. Chances are less than half
  5. Chances are very poor
- D. Compared with what you are now, how different are the things you are trying to be?
1. Very different
  2. Somewhat different
  3. Not very different at all
- E. Compared with what you are now, how important to you are the things you are trying to be ?
1. Much more important
  2. Of equal importance
  3. Much less important
- F. Compared with what you are now, how much happier will you be if you become the things you are trying to be?
1. Very much happier
  2. Somewhat happier
  3. About the same

IV. Five persons are listed below. Considering the things you are trying to be, in general, how much would they want these same things for you? Circle the number of the best answer. If there is something else that this person wants for you very much, write it in the space next to his or her name below.

	Want them for me very much		Not care much either way		Do not want them for me at all
	1	2	3	4	5
a. Mother					
b. Father					
c. Good Friend About Your Own Age (Male)					
d. Good Friend About Your Own Age (Female)					
e. A Teacher You Like					

If there is an additional person or group whose opinion is very important to you, add the name below, and answer as for the others:

f.	1	2	3	4	5
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