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Separation During Different Psychosexual Stages

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Lisa Suzanne Cowden

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**SUPER-EGO DEVELOPMENT IN ADULTS FOLLOWING PATERNAL
SEPARATION DURING DIFFERENT PSYCHOSEXUAL STAGES**

By

Lisa Suzanne Cowden

A DISSERTATION

**Submitted to
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ABSTRACT

SUPER-EGO DEVELOPMENT IN ADULTS FOLLOWING PATERNAL SEPARATION DURING DIFFERENT PSYCHOSEXUAL STAGES

By

Lisa Suzanne Cowden

Hypotheses were derived from Freud's Oedipus complex model of super-ego development. Two-hundred-forty-seven college students were administered an Oedipal incestuous wish (sexual impulse) stimulus story completion task, an Oedipal death wish (aggressive impulse) stimulus story completion task, and the Oedipal intensity, castration anxiety and positive identification Blacky Pictures. A super-ego functioning scale incorporating measures of resistance to temptation and internalization of moral standards was developed and used in rating the story completions.

None of the hypotheses were corroborated. One hypothesis was partially corroborated: the super-egos of subjects from intact families responded more punitively to aggressive impulses than those of subjects having experienced paternal separation before the age of 15 years, $p < .05$. Similar findings were produced for females, $p < .05$. Contrary to prediction, for the Oedipal period paternal presence group, super-egos of females responded more punitively to sexual impulses than those of males, $p < .05$. The earlier the psychosexual stage that females experienced paternal

separation, the less punitive the super-ego's response to sexual impulses, $p < .05$, and the earlier the age at which paternal separation occurred, the less punitive was the super-ego in response to aggressive impulses, $p < .05$. For male and female paternal separation groups, the super-ego's responses to aggressive and sexual impulses were significantly correlated, $p < .05$. Most of the other significant findings involved sex differences on various measures.

Findings were generally not consistent with Freud's Oedipus complex model of super-ego development, but some results were supportive of other Freudian ideas. There were indications that the super-ego rating scale may be nominal rather than ordinal in nature, and further exploration is suggested.

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Introduction

Single parenting is prevalent, particularly single mothers raising children. In 1980, 19.3% of American children under the age of 18 years lived in a single parent household- 17% living alone with the mother and 2.3% living alone with the father (Sweet, & Bumpass, 1987). It is projected that for children born in 1980, by the age of 17 years, 70% of white children and 94% of black children will have at some point lived in a single parent home (Hofferth, 1985).

Sigmund Freud emphasized the important role that the father plays in the development of the male super-ego, particularly during the oedipal period. He was more tentative on his thoughts about the origins of the female super-ego and believed the structure to be generally inferior to that of males. The purpose of this study is to determine the lasting effects of paternal absence by death occurring from a child's birth through early adolescence on super-ego development. Maturation of this structure will be compared in young men and women having experienced paternal bereavement during different psychosexual stages.

The origins of the super-ego is found in the young child's ego-ideal, a narcissistically charged structure modeled after perceptions of the parents' perfection (Freud, 1957/1914). Paternal identification becomes more prevalent than maternal identification when the child becomes aware that the mother has a shortcoming in her lack of a penis

(1961/1923). The ego-ideal later gives rise to the super-ego which is formed during the dissolution of the Oedipus complex.

In the case of boys, the Oedipus complex occurs when the boy's sexual impulses toward his mother increase, and he views his father as a rival and would like to be rid of him. In the meantime, the boy fears castration, and in the more ordinary outcome of the Oedipus complex the object-cathexis of the mother is desexualized or sublimated by the boy's increased identification with his father which forms the beginnings of the super-ego. The super-ego contains moral prohibitions such as against incest, and anxiety or guilt arises when the performance of the ego conflicts with the bidding of the super-ego. Freud (1964/1933[1932]) attributed three basic functions to the super-ego: self-observation, conscience, and maintaining the ideal.

Freud (1961/1923) initially believed that dissolution of the Oedipus complex occurs in an analogous manner in girls such that the girl's object-cathexis of the father would ordinarily be replaced by identification with her mother. Later in his writings Freud (1961/1925) adopted a different version of what happens to girls during the oedipal period. A little girl develops penis envy, and her mother is viewed as having castrated her. The girl equates having a baby with having a penis, and this leads her to adopting her father as her new love-object. Unlike boys, girls view themselves as already having been castrated, and

because of this they lack the motivation to end the Oedipus complex. While in boys the Oedipus complex tends to be destroyed, in girls it is more likely to be repressed, linger before being given up or it may last long into a woman's adult life. Freud believed that as a result, women's super-egos are less developed than those of men. However, in one of his later writings, Freud (1964/1933[1932]) admitted to the possible fallibility and incompleteness of his thoughts on the psychological development of women.

At about the age of between six and eight years, the phallic stage comes to an end, and the latency period begins (Freud, 1963/1917 [1916-1917]). Psychosexual development is temporarily interrupted, and Oedipal memories are repressed. During puberty, sexual instincts are reawakened and intensify, and the Oedipus complex is revived (Freud, 1955/1923 [1922]). The final outcome of the Oedipus complex is determined during this time as the adolescent struggles against renewed incestuous impulses. See Appendix A for a more complete presentation of Freud's theories of super-ego development.

The literature relating paternal absence to moral development is diverse and fraught with methodological problems. See Appendix B for a review of this research. Only six studies were found that were judged to be methodologically sound determined by reasonable matching of groups on at least age, IQ and SES. Furthermore, in

relating these findings to the present study, it should be kept in mind that most of this research does not measure Freudian constructs associated with super-ego functioning such as resistance to temptation or the presence of guilty feelings, particularly in relation to oedipal strivings. This makes it difficult to draw conclusions from what is already a paucity of research. In addition, even though all experimental subjects in these studies experienced paternal absence during or prior to early adolescence, the specific age at time of loss is not always indicated. All subjects were assessed during or following late latency.

For males, paternal loss has been associated with low moral judgment when fathers are absent due to unspecified reasons (Daum, & Bielauskas, 1983). Also, in comparison to males coming from intact homes, those experiencing unspecified absence of the father demonstrated lower moral judgment, guilt, acceptance of blame, moral values, rule conformity and more aggression (Hoffman, 1971a). One study yielded mixed results (Santrock, 1975a). Males experiencing paternal absence due to death or divorce were found to exhibit lower levels of conscience and sociability and greater deviation than males coming from intact homes. However, the groups did not differ on measures of resistance to temptation, moral judgment or moral affect. This study also showed no clear trend when comparing the relationship between paternal absence due to death versus divorce on moral development. Furthermore, no association was found

between age at time of paternal loss and degree of moral development. Similarly, other research found no relationship between age at the time of paternal absence due to death or divorce and moral judgment (Parish, 1980). However, one study demonstrated that males having experienced some paternal absence while between the ages of one and four years due to their fathers' military duty, reported more antisocial behavior than subjects experiencing no paternal absence (Siegman, 1966). It should be noted that subjects experiencing paternal absence during other age periods were not included in this study.

In relating parental loss during childhood to female moral development, one study found no association between unspecified paternal absence and moral judgment, guilt, acceptance of blame, moral values, rule conformity or aggression (Hoffman, 1971a). Similarly, another study showed no relationship between paternal absence by death or divorce and moral judgment (Parish, & Copeland, 1981). Regarding a possible critical time period when loss may be most impacting on females, early paternal absence was found to be associated with decreased moral judgment (Parish, 1980; Parish, & Copeland, 1981). Of research comparing the effects of different types of paternal loss in females, one study suggested that there is no difference between the impact of parental absence by death in comparison to divorce on moral judgment (Parish, & Copeland, 1981).

Some studies combined the two sexes on factors

discussed above. One study found a significant association between paternal absence and low moral judgment (Parish, 1980). The same study suggests that loss of the father through divorce has a more detrimental effect than paternal death on moral judgment.

In summary, it is difficult to draw conclusions from so few studies using a variety of means to measure moral development. However, the literature does suggest a trend in which general paternal absence during childhood is related to low moral development in males but not in females. This is somewhat consistent with Freudian theory. But another apparent trend is that early paternal loss in females is associated with low moral development while no critical age period at time of loss was suggested for males. Contrary to these findings, it would be predicted from Freud's work that early paternal loss would be particularly detrimental to moral development, especially for males. But again, it is difficult to come to firm conclusions from a handful of studies. Finally, paternal death and divorce do not seem to be differentially associated with degree of moral development. Freudian theory would predict any sort of paternal absence during or prior to the Oedipal period to disrupt super-ego formation.

Some relevant studies related to super-ego development have yielded favorable results. Leichty (1959-1960) discovered that male college students whose fathers were away during war while they were between the ages of three

and five years, demonstrated significantly greater oedipal intensity and less identification with the father than control subjects. However, the groups did not differ as predicted on castration anxiety. Rabin (1958) studied fourth grade boys and found that those children raised in a kibbutz demonstrated significantly less positive identification with the father and less Oedipal intensity than non-kibbutz Israeli children. Hoffman (1971b) found that in seventh grade boys, identification with the father was significantly and positively related to level of moral judgment, moral values, and rule conformity. In the girls in the same study, identification was associated with rule conformity.

A study of middle to late adolescent girls (Grayson, 1967) compared subjects on psychosexual conflict after experiencing the death of the mother or father at different psychosexual stages. No differences were found between groups by sex of the parent lost. However, Grayson's findings supported the idea that death of a parent during the Oedipal stage results in greater psychosexual conflict than loss occurring during other developmental stages in the following descending order: preoedipal, early adolescence, latency, and no loss.

Taking these findings under account and assuming that some children bereft of a parent during the preoedipal period will and some will not gain a replacement parent during the Oedipal period, suggests that experiencing loss

of a parent during the oedipal period contributes more to psychosexual conflict than the conditions of either missing a parent from the beginning of that period and throughout or replacing the previously missing parent sometime during the Oedipal stage. Using similar assumptions related to the likelihood of continued absence of one parent from one psychosexual period to the next, one may conclude from the study that loss of a parent during adolescence is more disruptive psychosexually than continual parental absence following on from the latency period or replacement of the missing parent before or during adolescence.

Grayson's findings are somewhat at odds with classical Freudian theory which would predict that the earlier that parental absence occurs, the greater the disruption of psychosexual development. Due to the valuing of empirically based information, and that the method of the current study made it possible for a father figure replacement to be introduced into the home during a later psychosexual stage following death of the biological father, the author of the current paper decided to base some predictions on Grayson's findings. However, it is acknowledged that classical Freudian theory would predict that the earlier the paternal separation occurs, the greater the disruption of super-ego development. This may be viewed as an alternate prediction.

Hypotheses:

1. Paternal death occurring during childhood is negatively associated with super-ego development.

Freud (1961/1925) believed that the super-ego of males (eg. fathers) is generally superior to that of females (eg. mothers), and absence of the father would preclude paternal identification.

2. Super-ego development is greatest in the following groups in descending order: intact family, paternal death during latency, paternal death during early adolescence, paternal death during preoedipal period, paternal death during Oedipal period.

The specific ordering of groups was partly determined by Leichthy's (1959-1960) findings. Paternal absence occurring during the Oedipal period should disrupt super-ego development because the Oedipal triangle would no longer exist, and there would be no Oedipus complex to resolve. Freud (1961/1925) observed that with the shattering of the Oedipus complex in males, there is identification with the father and establishment of the super-ego. Paternal separation occurring during the preoedipal period- the time of ego-ideal formation, should negatively affect super-ego development, but this study's methodology allowed for the possibility that there could be a paternal replacement figure during the Oedipal stage. Paternal status during the early adolescence period was placed next in importance in regard to super-ego functioning because of revivification of the Oedipus complex during this time (Freud, 1955/1923 [1922]). The latency paternal separation group is predicted to achieve the greatest super-ego development out of all of

the father absence groups because latency is typically a time when sexual impulses are sublimated, and Oedipal issues are repressed (Freud, 1963/1917 [1916-1917]). The intact family group is predicted to have the highest super-ego functioning out of all the groups because both parents have been present throughout the psychosexual stages, thus setting up an ordinary Oedipal environment.

3. The detrimental impact of paternal death occurring during the Oedipal period on super-ego development is greater on males than on females.

According to Freud (1961/1925), males have greater potential for super-ego development than females due to differences in anatomy. Paternal absence during the Oedipal period would prevent or eliminate the presence of an Oedipal triangle, and in the case of males, preclude fear of castration by the father.

4. High super-ego development in males is associated with strong paternal identification.

When the super-ego forms in males, it takes on the character of the father (Freud, 1961/1923).

5. High super-ego development in males is associated with strong castration anxiety.

The motivation for boys to end the Oedipus complex, which leads to super-ego formation, is fear of castration by the father (Freud, 1961/1924).

6. High super-ego development in females is associated with strong paternal identification.

Freud (1961/1925) concluded that the super-ego development of females (eg. mothers) is generally inferior to that of males (eg. fathers). Strength of the super-ego in females should be positively associated with paternal identification.

7. Death of the father during the Oedipal period is associated with strong Oedipal intensity in males.

Absence of the father during the Oedipal period would leave a son alone with his mother- the object of his incestuous desires, and the father would not be present to curb such wishes by threatening castration.

8. Death of the father during the Oedipal period is associated with low castration anxiety in males.

The boy's fear of castration by the father is prominent during the time of the Oedipus complex (Freud, 1961/1924).

9. The super-ego responds in a similar mannner to an Oedipal incestuous wish as to a death wish toward an oedipal rival.

Incestuous desires for the opposite sex parent and a desire to get rid of the rival opposite sex parent are related issues during the time of the Oedipus complex (Freud, 1961/1924). Depending on the outcome of the Oedipus complex, the super-ego should react to such wishes similarly.

10. The death of either parent during the Oedipal period interferes with super-ego development, but paternal loss during this period has a greater negative impact than

maternal loss.

The presence of both parents is required for development of an Oedipal triangle, which in the typical case of males, leads to the shattering of the Oedipus complex and formation of the super-ego. Freud's (1961/1925) assertion that the super-ego of males is generally superior to that of females leads to the prediction that identification with the father is more positively associated with super-ego development than identification with the mother. Loss of the father should be more detrimental to super-ego formation than loss of the mother.

11. Maternal death occurring during the Oedipal period interferes with the super-ego development of both sexes, but regardless of the status of the mother, super-ego development of males is superior to that of females.

Maternal absence prior to Oedipus complex resolution would eliminate the Oedipal triangle for both girls and boys, but anatomical differences between the sexes (eg. the potential for boys to be threatened with castration) should give males an edge over females in regard to super-ego development.

12. Paternal identification is more positively associated with super-ego development than maternal identification.

Freud (1961/1925) viewed super-ego development of females (eg. mothers) to be generally inferior to that of males (eg. fathers).

Method

Subjects

This study was originally designed to investigate various effects of parental separation during childhood due to death using Michigan State University students receiving psychology course credits. However, during the course of data collection it became apparent that not enough subjects could be procured in this manner within a reasonable time frame. A decision was made to extend inclusion in this study to subjects from another university, to subjects receiving monetary compensation, and to subjects having been separated from a parent during childhood due to causes other than death (eg. divorce).

Two-hundred-forty-seven students combined from Michigan State University (MSU) and State University of New York (SUNY) at Stony Brook participated in this study. Both are large, state supported schools located in rural areas. The mean age of the subjects was 20.60 years with a standard deviation of 2.98 years. Subjects were recruited by class announcement, class signup sheet, campus newspaper ad and flier. The consent forms are in Appendix C. Of the 237 MSU students who participated in this study, 160 received research credits for a psychology class, and 74 were paid \$4.00. All 13 of the SUNY students received \$4.00 in compensation. It was decided that subjects from the two schools would be combined if they did not differ on critical variables. In addition, subjects receiving different forms

of compensation would be combined if they did not differ on important variables.

Seventy-one females and 48 males reported paternal separation before the age of 15 years. Between 5 and 23 subjects of each sex encompassed each of the following paternal separation groups in which the father ceased to reside in the home due to death or other causes (eg. divorce) during a specific period: between birth and age 2 1/2 years (preoedipal), ages 2 1/2 through 7 years (Oedipal), ages 8 through 10 years (latency), and ages 11 through 14 years (early adolescence). In addition, subjects were not used in whose families a paternal replacement figure (eg. stepfather, mother's boyfriend, etc.) lived in the home during the specified developmental period in which the paternal separation occurred. The subjects were also required to have resided with their remaining natural parent up to the age of 15 years. In addition, subjects who experienced any extended separation (greater than six months) from either parent prior to the paternal separation were not included in the study. The above restrictions regarding paternal separation were applied to the mother for the 14 subjects in the maternal separation group. There were 56 males and 58 females from intact families. These control subjects reported no extended separation from either original parent between birth and the age of 15 years.

Instruments

The super-ego is a complex construct to operationally

define. Three major ways of measuring moral development have been established in the literature: cognitive, behavioral and affective. Besides trying to determine which mode of measurement most accurately taps the super-ego, the lack of consistency in measurement of moral development across individual, time, and situation as demonstrated in the literature presents another challenge. See Appendix D for a review of research on moral development.

To measure super-ego development in the present study, the most reliable means possible consistent with Freudian theory was of interest. Freud noted that guilt and anxiety can be indicators of friction between the super-ego and ego when an individual has behaved in a way inconsistent with internalized moral standards. The transgression may be overt or covert. Two impulses toward the parents which theoretically occur during the Oedipal period and should later be repudiated with development of a healthy super-ego are incestuous desires and death wishes. After Oedipal strivings are deemed immoral by the super-ego, these are such powerful taboo impulses that they should consistently elicit punitive reactions against the ego.

Allinsmith (1960) devised a story completion approach to measure conscience in children by severity of guilt, defensive externalization of guilt, and resistance to temptation. Allinsmith's stories were all constructed such that the hero or heroine violates or is tempted to violate a moral code in such a way that risk of detection by others is

low. Subjects' completions to the stories were assessed for internal controls and reactions to transgressions. Guilt was determined by direct acknowledgement of guilt and self-blame, indirect acknowledgement such as by reparation attempts, and the presence of defensively distorted guilt, indicated, for example, by projection of blame onto others. Defensive externalization of guilt was scored if the hero/heroine was punished or feared punishment or disapproval from an external source.

In the present study two story beginnings- wish stimuli (Appendix E), were constructed to activate super-ego reactions to Oedipal strivings: Incestuous Wish Stimulus (IWS) and Death Wish Stimulus (DWS). The IWS was devised to stimulate incestuous desires for the opposite sex parent. It is a story about a college student alone in a sensual environment with an older person of the opposite sex who is intended to symbolically represent a parent. In general, the IWS was designed to stimulate sexual impulses. The DWS was developed to activate desires to eliminate the same sex parent as a rival. It is a story about a college student in a competitive setting in which an older person of the same sex, who is meant to symbolically represent a parent, is in a potentially life threatening situation. In general, the DWS was designed to stimulate aggressive impulses.

The hero/heroine in each wish stimulus, with whom the subject is presumed to identify with, thinks the wish, but the ending is left ambiguous such that it is not clear

whether or not s/he indulges the impulse. The wish stimuli were slightly modified for each sex so that the hero or heroine and death wish target were all of the same sex as the subject, and the incestuous object was of the opposite sex. Otherwise, the story lines were essentially identical for both sexes.

The wish stimuli and super-ego rating method (Appendix F) are loosely based on Allinsmith's methods. The current rating method integrates all three of Allinsmith's measures of conscience into one hierarchical 7 point scale assessing super-ego functioning. For example, anxiety or guilt arising out of fear of one's own conscience is rated higher than that arising out of one's fear of disapproval from others. Also, resistance to temptation was built into the rating scale such that super-ego functioning is rated lower when the impulse is indulged than when it is resisted.

Blum (1949) developed a projective method called the Blacky Pictures to assess progression through the psychosexual stages. Subjects tell stories to cartoons that have animal characters who are introduced as members of a family. Blum used animals rather than humans as characters because he believed that it would reduce resistance by decreasing subjects' awareness of personal issues in relation to the stimuli. Using rated Blacky Picture stories of college students, Blum produced statistically significant results consistent with Freudian theory in 14 out of 15 areas tested. Temporal stability of stories produced was

found in repeated administration of the Blacky Pictures to 6 to 11 year old children (Granick & Sheflen, 1958).

Using cards IV, VI and VII, subjects were assessed on Oedipal Intensity, Castration Anxiety and Positive Identification through ratings of their stories. Two raters, one who was the author, independently rated Blacky Pictures stories and story completions. Both raters were blind to subjects' group membership. In the case of rater disagreement, the author, still blind to subject group membership, made the final decision on the ratings.

Subjects were also administered a brief family and personal status questionnaire (Appendix G). Subjects were asked for demographic information and to rate creativity in family members and other people residing in the childhood household.

Procedure

Considering that this study was designed to stimulate and tap unconscious behavior, some deception was necessary to reduce the chance of subjects consciously editing or manipulating their responses. Accordingly, subjects were told that this was a study of the development of creativity in families- specifically measured in this setting by subjects' use of imagination when writing stories. Following completion of the study, all subjects were mailed a debriefing feedback sheet which explained the procedures used and the rationale for deception. In addition, the feedback sheet provided general results of the study and

explained their relationship to Freudian theory.

Instruments were administered in a group setting to reduce self-consciousness and the possibility of producing socially desirable responses. Subjects were assessed concurrently in same sex groups. The experimenter and a male assistant proctored separate research sessions, and both were blind to individuals' group membership. Subjects were first given the personal and family status questionnaire which required the rating of household members' creativity. Administration of the Blacky Pictures and the story completion method followed and were counterbalanced. The Blacky Pictures were always given in the order of Oedipal Intensity, Castration Anxiety and Positive Identification, whereas the wish stimuli were always administered with the IWS first and the DWS second.

Subjects either viewed the Blacky Pictures projected onto a screen visible to all of the subjects or they were given a copy of each Blacky Picture on an 8 1/2 X 11" sheet of paper so that each subject had a separate copy to view. Instructions given to groups were similar to those given by Blum (1949). Subjects were given five minutes to write a story to each picture presented. Regarding administration of the story completion method, subjects were provided with a copy of each story stimulus, and they were asked to follow along as it was read to them by a female voice from a taperecorder. When the reading was completed, the subjects were then given five minutes to finish writing the story.

Results and Discussion

Super-ego Rating Distributions

Super-ego rating distributions of responses to the Death Wish Stimulus (DWS) and Incestuous Wish Stimulus (IWS) were multi-modal. Figure 1 shows these distributions for groups of interest (eg. intactness of family during childhood, sex). It was not possible to normalize such distributions via mathematical transformation which necessitated the use of nonparametric statistics in analyzing the data. The super-ego rating scale was theoretically based and designed to be ordinal in nature, but the nonnormal distributions raise the concern that it is actually a nominal scale. Nevertheless, ordinal properties were assumed when analyzing the data.

Inter-rater Reliability

Reliability between the two raters on super-ego development was calculated separately for each wish stimulus using the Spearman rank correlation coefficient. Using ratings of responses to the IWS and DWS yielded Spearman rank correlation coefficients of .76 and .73, respectively. This is marginally acceptable inter-rater reliability.

Reliability coefficient kappa (Cohen, 1960) was calculated for each of the three Blacky Pictures rating systems: Oedipal Intensity ($k=.60$, $N=247$), Castration Anxiety ($k=.58$, $N=247$), and Positive Identification ($k=.82$, $N=246$). Table 1 reveals that the degree of agreement between raters for each system was satisfactory and

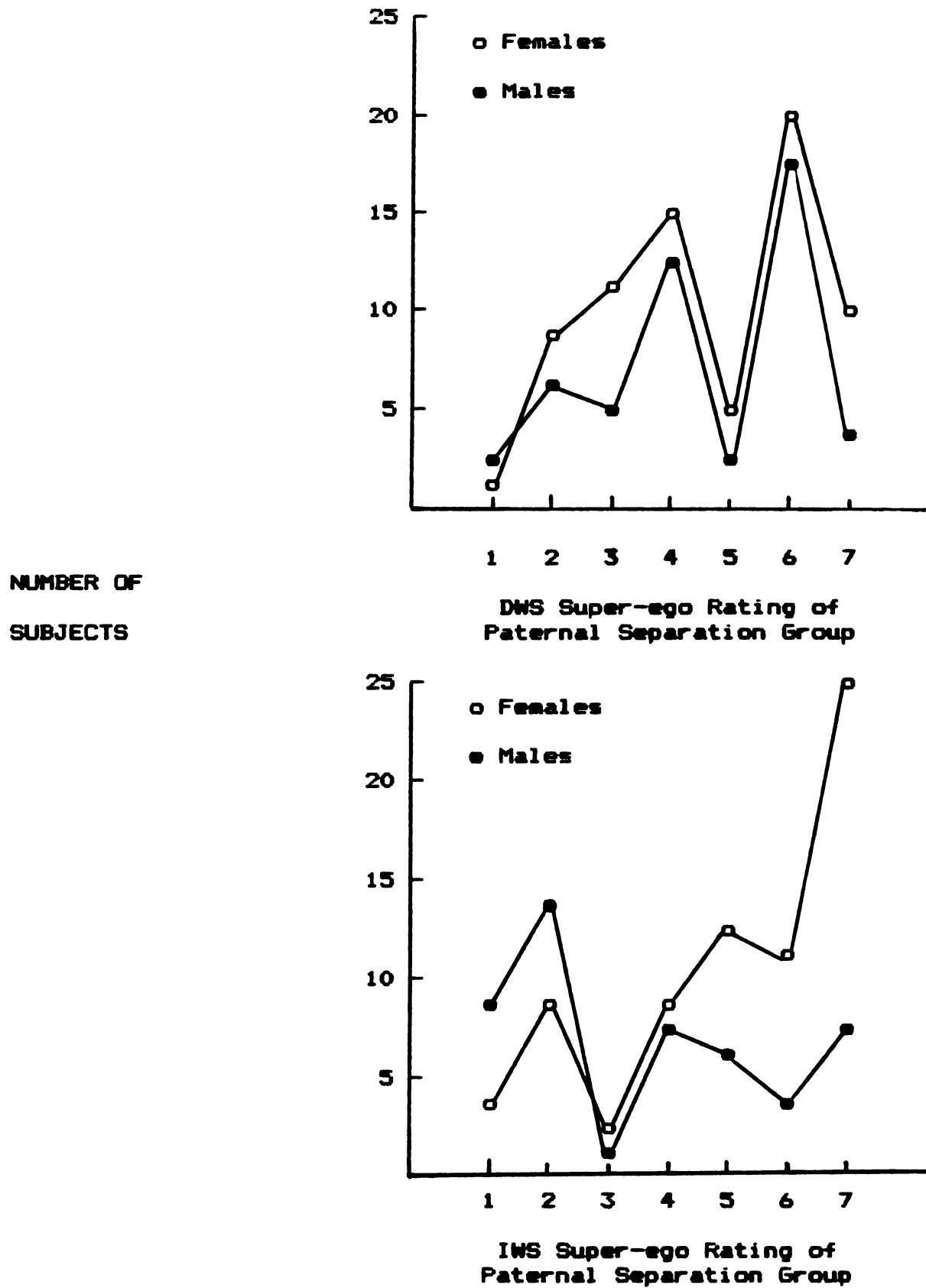
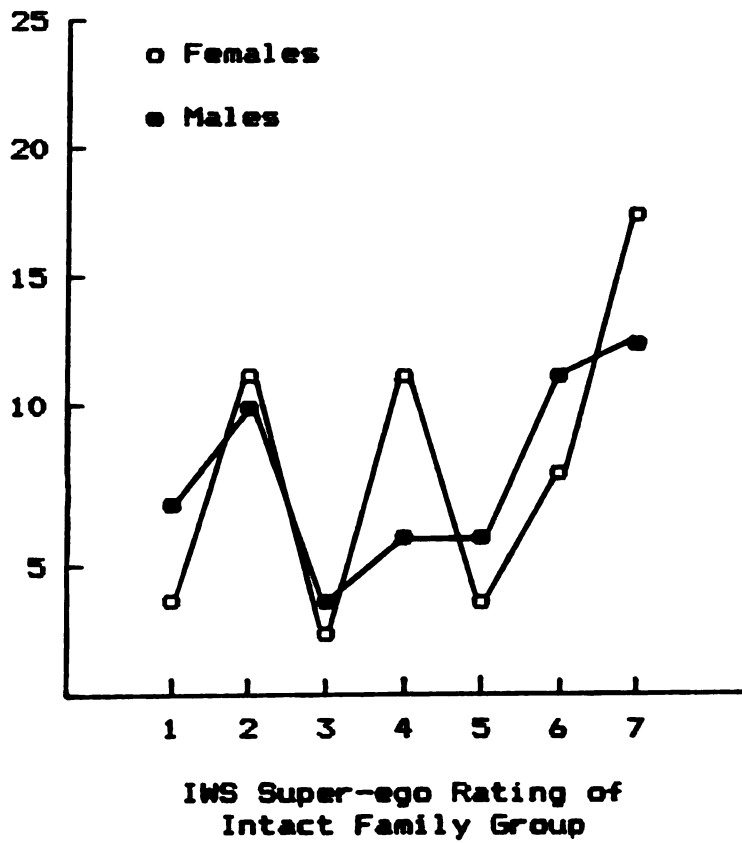
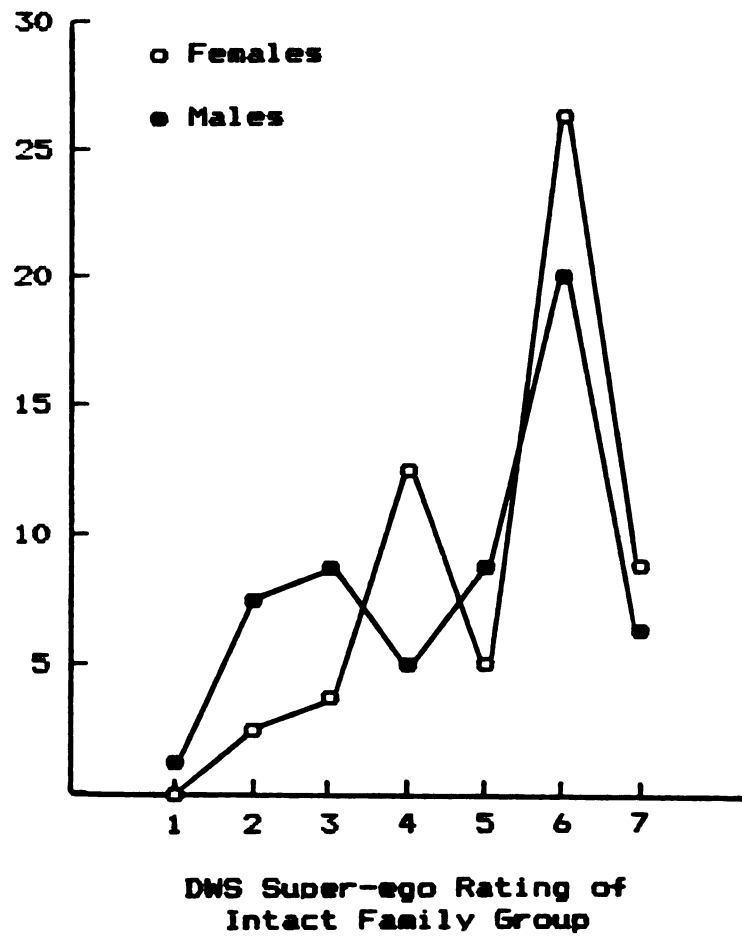


Figure 1

Super-ego Rating Distributions by Paternal Status

"Figure 1 (cont'd)"

NUMBER OF
SUBJECTS



significant. $p < .0001$.

Table 1

Kappas for Blacky Pictures Story Ratings

<u>Blacky Picture</u>	<u>N</u>	<u>Po</u>	<u>Pc</u>	<u>Km</u>	<u>Kappa</u>	<u>z</u>
Oedipal Intensity	247	.82	.54	.97	.60	8.74*
Castration Anxiety	247	.83	.59	.79	.58	7.53*
Positive Identification	246	.94	.64	.94	.82	9.64*

* $p < .0001$

Note. Po is the proportion of agreement between raters. Pc is the proportion of agreement expected by chance. Km is the maximum possible value of Kappa as determined by marginal distributions.

Preliminary Analyses

Wish stimuli. Super-ego rating distributions vary by wish stimulus (see Figure 1). On the DWS rating distributions, males and females from both intact family and paternal separation groups peak on a rating of 6, whereas on the IWS rating distributions, all of the same groups with the exception of the paternal separation males who peak on a rating of 2, have the highest frequency on a rating of 7. Differences between wish stimulus distributions suggest that ratings and/or material elicited from the two wish stimuli are not uniform. This could be due to differences specific to the narratives (eg. narrative style, wish circumstances,

etc.).

DWS and IWS super-ego ratings were not related ($r_s=.13$, $N=247$), $p>.05$; however, this was not the case when relationships between the two wish stimuli were broken down into component groups (see Table 2). Significant correlations were found for childhood paternal separation subjects ($r_s=.24$, $N=119$), $p<.01$, childhood paternal separation females ($r_s=.22$, $N=71$), $p<.05$, and childhood paternal separation males ($r_s=.32$, $N=48$), $p<.05$. There were no significant correlations for any of the intact family groups.

Taken together, the obtained differences in the two types of super-ego ratings, and correlations between the two wish stimuli suggest that DWS and IWS are tapping different facets of super-ego functioning. As a result, it was decided to test hypotheses using super-ego ratings to each wish stimulus separately.

Order effects. Order of wish stimuli and Blacky Pictures was uninformative (see Tables 3 and 4). Of the 16 Mann-Whitney U tests performed, only 1 was significant, $U=8.00$, $N=15$, $p<.05$.

Type of compensation. Subjects either received class credit or money for participation in the study. Possible confounding differences between subjects due to varying motivations for participating in the experiment were considered. Tables 5 and 6 show that there were no significant differences between any groups on any of the

Table 2

Correlating DWS and IWS Response Super-ego Ratings

<u>Family Status</u>	<u>Sex</u>	<u>N</u>	<u>rs</u>
Combined	Combined	247	.13
	Females	137	.09
	Males	110	.14
Intact	Combined	114	.03
Family	Females	58	-.02
	Males	56	.05
Paternal	Combined	119	.24**
Separation	Females	71	.22*
	Males	48	.32*

* $p < .05$ ** $p < .01$

Table 3

Wish Stimuli (WS) and Blacky Pictures (BP) Order Effects on
Super-ego Ratings Using Mann-Whitney U Test

		<u>BP, WS Order</u>		<u>WS, BP Order</u>			
<u>Family Status</u>	<u>Sex</u>	<u>Wish</u>	<u>N</u>	<u>Mean Rank</u>	<u>N</u>	<u>Mean Rank</u>	<u>U</u>
Intact Family	Females	DWS	25	29.10	33	29.80	402.50
		IWS	25	32.18	33	27.47	345.50
	Males	DWS	28	31.30	28	25.70	313.50
		IWS	28	25.39	28	31.61	305.00
Preoedipal Paternal Separation	Females	DWS	3	5.17	5	4.10	5.50
		IWS	3	4.00	5	4.80	6.00
	Males	DWS	3	2.83	2	3.25	a
		IWS	3	2.67	2	3.50	a
Oedipal Paternal Separation	Females	DWS	8	11.31	15	12.37	54.50
		IWS	8	10.38	15	12.87	47.00
	Males	DWS	10	7.60	5	8.80	21.00
		IWS	10	6.30	5	11.40	8.00*
Latency Paternal Separation	Females	DWS	12	9.58	7	10.71	37.00
		IWS	12	9.08	7	11.57	31.00
	Males	DWS	7	4.71	1	7.50	a
		IWS	7	4.00	1	8.00	a
Early Adolescence Paternal Separation	Females	DWS	9	10.28	12	11.54	47.50
		IWS	9	13.22	12	9.33	34.00
	Males	DWS	15	9.87	5	12.40	28.00
		IWS	15	9.30	5	14.10	19.50

*p<.05

^a Sample size was too small for statistical calculation.

Table 4

Wish Stimuli (WS) and Blacky Pictures (BP) Order Effects on
BP Ratings

<u>Family Status</u>	<u>Sex</u>	<u>BP</u>	<u>Order</u>	<u>BP Rating</u>		<u>df</u>	<u>χ^2</u>
				<u>Strong</u>	<u>Not</u>		
Intact Family	Females	Oedipal	BP, WS	5	20	1	.56
		Intens.	WS, BP	10	23		
		Castrat.	BP, WS	3	22	1	.27
		Anxiety	WS, BP	9	24		
		Positive ^a	BP, WS	7	18	1	.72
		Identif.	WS, BP	5	28		
	Males	Oedipal	BP, WS	12	16	1	.59
		Intens.	WS, BP	15	13		
		Castrat.	BP, WS	11	17	1	.59
		Anxiety	WS, BP	14	14		
		Positive ^b	BP, WS	6	22	1	.11
		Identif.	WS, BP	6	22		
Preoedipal Paternal Separation	Females	Oedipal	BP, WS	0	3		c
		Intens.	WS, BP	3	2		
		Castrat.	BP, WS	0	3		c
		Anxiety	WS, BP	1	4		
		Positive ^a	BP, WS	1	2		c
		Identif.	WS, BP	2	3		
	Males	Oedipal	BP, WS	2	1		d
		Intens.	WS, BP	0	2		
		Castrat.	BP, WS	2	1		d
		Anxiety	WS, BP	2	0		
		Positive ^b	BP, WS	1	2		d
		Identif.	WS, BP	0	2		
Oedipal Paternal Separation	Females	Oedipal	BP, WS	3	5		c
		Intens.	WS, BP	5	10		
		Castrat.	BP, WS	0	8		c
		Anxiety	WS, BP	2	13		
		Positive ^a	BP, WS	1	7		c
		Identif.	WS, BP	1	14		
	Males	Oedipal	BP, WS	3	7		c
		Intens.	WS, BP	1	4		
		Castrat.	BP, WS	3	7		c
		Anxiety	WS, BP	0	5		
		Positive ^b	BP, WS	0	10		c
		Identif.	WS, BP	0	5		
Latency Paternal Separation	Females	Oedipal	BP, WS	3	9		c
		Intens.	WS, BP	3	4		
		Castrat.	BP, WS	7	5		c
		Anxiety	WS, BP	3	4		

"Table 4 (cont'd)"

Early Adolescence Paternal Separation	Males	Positive	^a BP, WS	2	10	c
		Identif.	WS, BP	1	6	
		Oedipal	BP, WS	3	4	c
		Intens.	WS, BP	0	1	
		Castrat.	BP, WS	2	5	c
		Anxiety	WS, BP	0	1	
	Females	Positive	^b BP, WS	3	4	c
		Identif.	WS, BP	0	1	
		Oedipal	BP, WS	1	8	c
		Intens.	WS, BP	4	8	
		Castrat.	BP, WS	5	4	c
		Anxiety	WS, BP	5	7	
	Males	Positive	^a BP, WS	1	8	c
		Identif.	WS, BP	2	10	
		Oedipal	BP, WS	10	5	c
		Intens.	WS, BP	2	3	
		Castrat.	BP, WS	7	8	c
		Anxiety	WS, BP	1	4	
		Positive	^b BP, WS	3	12	c
		Identif.	WS, BP	2	3	

Note. None of the above frequencies differed significantly.

^aStrong includes identification with mother or parents.

^bStrong includes identification with father or parents.

^cFisher exact probability test was used.

^dSample size was too small for statistical calculation.

Table 5

Compensation Type Effects on Super-ego RatingsUsing Mann-Whitney U Test

			<u>Money</u>		<u>Credit</u>		
<u>Family Status</u>	<u>Sex</u>	<u>Wish</u>	<u>N</u>	<u>Mean Rank</u>	<u>N</u>	<u>Mean Rank</u>	<u>U</u>
Intact Family	Females	DWS	16	33.34	42	28.04	274.50
		IWS	16	29.81	42	29.38	331.00
	Males	DWS	16	28.16	40	28.64	314.50
		IWS	16	31.06	40	27.48	279.00
Preoedipal Paternal Separation	Females	DWS	4	4.75	4	4.25	7.00
		IWS	4	4.00	4	5.00	6.00
	Males	DWS	1	4.50	4	2.63	a
		IWS	1	5.00	4	2.50	a
Oedipal Paternal Separation	Females	DWS	8	11.19	15	12.43	53.50
		IWS	8	12.50	15	11.73	56.00
	Males	DWS	4	9.13	11	7.59	17.50
		IWS	4	9.50	11	7.45	16.00
Latency Paternal Separation	Females	DWS	10	7.95	9	12.28	24.50
		IWS	10	10.30	9	9.67	42.00
	Males	DWS	3	3.33	5	5.20	4.00
		IWS	3	4.50	5	4.50	7.50
Early Adolescence Paternal Separation	Females	DWS	7	11.64	14	10.68	44.50
		IWS	7	11.21	14	10.89	47.50
	Males	DWS	6	7.42	14	11.82	23.50
		IWS	6	8.42	14	11.39	29.50

Note. None of the above mean ranks differed significantly.

^a Sample size was too small for statistical calculation.

Table 6

Compensation (Compens.) Type Effects on Blacky Pictures (BP)
Ratings

			<u>BP Rating</u>				
<u>Family Status</u>	<u>Sex</u>	<u>BP</u>	<u>Compens.</u>	<u>Strong</u>	<u>Not</u>	<u>df</u>	χ^2
Intact Family	Females	Oedipal	Money	1	15	1	3.13
		Intens.	Credit	14	28		
		Castrat.	Money	2	14	1	.35
		Anxiety	Credit	10	32		
		Positive a	Money	4	12	1	1.33
	Males	Identif.	Credit	8	34		
		Oedipal	Money	7	9	1	.02
		Intens.	Credit	20	20		
		Castrat.	Money	4	12	1	2.47
		Anxiety	Credit	21	19		
Preoedipal Paternal Separation	Females	Positive b	Money	2	14	1	.49
		Identif.	Credit	10	30		
		Oedipal	Money	2	2		c
		Intens.	Credit	1	3		
		Castrat.	Money	1	3		c
	Males	Anxiety	Credit	0	4		
		Positive a	Money	2	2		c
		Identif.	Credit	1	3		
		Oedipal	Money	0	1		d
		Intens.	Credit	2	2		
Oedipal Paternal Separation	Females	Castrat.	Money	1	0		d
		Anxiety	Credit	3	1		
		Positive b	Money	0	1		d
		Identif.	Credit	1	3		
		Oedipal	Money	1	7		c
	Males	Intens.	Credit	7	8		
		Castrat.	Money	2	6		c
		Anxiety	Credit	0	15		
		Positive a	Money	1	7		c
		Identif.	Credit	1	14		
Latency Paternal Separation	Females	Oedipal	Money	2	2		c
		Intens.	Credit	2	9		
		Castrat.	Money	0	4		c
		Anxiety	Credit	3	8		
	Males	Positive b	Money	0	3		c
		Identif.	Credit	0	11		
		Oedipal	Money	4	6		c
		Intens.	Credit	2	7		
	Females	Castrat.	Money	6	4		c
		Anxiety	Credit	4	5		

"Table 6 (cont'd)"

Early Adolescence Paternal Separation	Males	Positive	^a Money	2	8	c
		Identif.	Credit	1	8	
		Oedipal	Money	2	1	c
		Intens.	Credit	1	4	
		Castrat.	Money	2	1	c
		Anxiety	Credit	0	5	
	Females	Positive	^b Money	1	2	c
		Identif.	Credit	3	2	
		Oedipal	Money	0	7	c
		Intens.	Credit	5	9	
		Castrat.	Money	4	3	c
		Anxiety	Credit	6	8	
	Males	Positive	^a Money	1	6	c
		Identif.	Credit	2	12	
		Oedipal	Money	3	3	c
		Intens.	Credit	9	5	
		Castrat.	Money	3	3	c
		Anxiety	Credit	5	9	
		Positive	^b Money	1	5	c
		Identif.	Credit	4	10	

Note. None of the above frequencies differed significantly.

^aStrong includes identification with mother or parents.

^bStrong includes identification with father or parents.

^cFisher exact probability test was used.

^dSample size was too small for statistical calculation.

dependent variables by type of compensation. Some analyses could not be performed due to small sample size.

Sources_of_subjects. Small subject size precluded making the appropriate comparisons between subjects recruited from State University of New York (SUNY) at Stony Brook and Michigan State University (MSU) (see Table 7). Only inter-university group comparisons were possible on early adolescence paternal separation males and Oedipal paternal separation females (see Tables 8 and 9). One significant difference by school of recruitment was found--females on castration anxiety. Two out of 3 of the SUNY subjects were rated strong on castration anxiety while none of the 20 MSU subjects were rated strong, $p < .05$. However, since none of the hypotheses using female subjects included the castration anxiety variable, this finding did not pose a problem in analyzing the data. Accordingly, caution will be exercised when interpreting results that include subjects from both universities.

Maternal_separation. As Table 7 also illustrates, the small number of subjects in each maternal separation group made it statistically implausible to check for compatibility between groups (eg. sex, type of compensation, order effect, separation period, school of recruitment). Despite this, all of these subjects were combined into one maternal separation group, but analyses using this group should be interpreted with much caution.

Table 7

Parental Separation Groups by School of Recruitment

<u>Sex</u>	<u>Separation</u>	<u>Parent</u>	<u>School</u>	
			<u>MSU</u>	<u>SUNY</u>
Females	Preoedipal	Father	7	1
		Mother	0	0
	Oedipal	Father	20	3
		Mother	1	0
	Latency	Father	19	0
		Mother	1	1
	Early	Father	20	1
	Adolescence	Mother	4	1
Males	Preoedipal	Father	5	0
		Mother	0	0
	Oedipal	Father	15	0
		Mother	0	1
	Latency	Father	6	2
		Mother	3	0
	Early	Father	17	3
	Adolescence	Mother	2	0

Table 8

Super-ego Ratings by School of Recruitment and Time of
Paternal Separation Using Mann-Whitney U Test

		MSU_Recruitment			SUNY_Recruitment		
Sex	Separation	Wish	N	Mean_Rank	N	Mean_Rank	U
Females	Oedipal	DWS	20	11.78	3	13.50	25.50
		IWS	20	11.73	3	13.83	24.50
Males	Early	DWS	17	7.50	3	11.03	16.50
	Adolescence	IWS	17	7.00	3	11.12	15.00

Note. None of the above mean ranks differed significantly. There were no other paternal separation groups with large enough samples to perform statistics.

Table 9

**Blacky Pictures (BP) Ratings by School of Recruitment and
Time of Paternal Separation**

				BP Rating	
Sex	Separation	BP	School	Strong	Not
Females	Oedipal	Oedipal	MSU	8	12
		Intens.	SUNY	0	3
		Castrat.	MSU	0	20*
		Anxiety	SUNY	2	1
		Positive ^a	MSU	2	18
		Identif.	SUNY	0	3
Males	Early Adolescence	Oedipal	MSU	10	7
		Intens.	SUNY	2	1
		Castrat.	MSU	6	11
		Anxiety	SUNY	2	1
		Positive ^b	MSU	4	13
		Identif.	SUNY	1	2

* $p < .05$

Note. Fisher exact probability test was used in all of the above cases.

^a Strong includes identification with mother or parents.

^b Strong includes identification with father or parents.

Modification of hypotheses. As already noted in the Method section, an attempt to recruit a sufficient number of subjects having experienced death of a father during childhood was unsuccessful. As a result, subjects having been separated from their fathers during childhood for reasons other than death (eg. divorce) were added to the original subjects to form general paternal separation groups. This change made some of the hypotheses untestable as originally written because they offered predictions specifically pertaining to groups having experienced death of a father during childhood. Consequently, in reference to the status of subjects' fathers, the word "separation" has been substituted for "death" for Hypotheses 1., 2., 3., 7., 8., and 10. Similarly, maternal "death" was substituted with "separation" for Hypotheses 10 and 11.

Hypothesis 1, which specified that paternal separation occurring during childhood is negatively associated with super-ego development, was accepted with reservations.

Using DWS super-ego ratings, resulted in the intact family group (Mean rank=124.28, $N=114$) scoring significantly higher than the paternal separation group (Mean rank=110.03, $N=119$), Mann-Whitney $U=5953.00$, $p<.05$ (see Table 10). However, the intact family group (Mean rank=116.03) did not differ significantly from the paternal separation group (Mean rank=117.93) in IWS super-ego ratings, $U=6672.00$, $p>.05$.

Table 10

Super-ego_Ratings_by_Paternal_Status_Using_Mann-Whitney_U
Test

<u>Wish</u>	<u>Intact_Family</u>		<u>Paternal_Separation</u>			
	<u>Sex</u>	<u>N</u>	<u>Mean_Rank</u>	<u>N</u>	<u>Mean_Rank</u>	<u>U</u>
DWS	Combined	114	124.28	119	110.03	5953.00*
	Females	58	72.03	71	59.25	1651.00*
	Males	56	53.68	48	51.13	1278.00
IWS	Combined	114	116.03	119	117.93	6672.00
	Females	58	60.32	71	68.82	1787.50
	Males	56	56.55	48	47.77	1117.00

*p<.05

Post_hoc_analyses. For females, using DWS super-ego ratings, the intact family group (Mean rank=72.03, N=58) was rated significantly higher than the paternal separation group (Mean rank=59.25, N=71), $U=1651.00$, $p<.05$.

Immediate_implications. The findings provide mixed support for the hypothesis. The significant difference between the paternal status groups using DWS super-ego ratings is consistent with the findings of Parish (1980), who did find paternal absence to be associated with decreased moral judgment. The findings suggest that in comparison to those from intact homes, childhood paternal separation is associated with greater difficulty in managing aggressive impulses (eg. death wish toward symbolic same sex parent), but not significantly greater difficulty in managing sexual impulses (eg. incestuous wish toward opposite sex parent).

It is possible that the DWS instrument is more sensitive to super-ego functioning than the IWS instrument. This would be surprising in that the prohibition against incestuous impulses is more directly related to Freud's conceptualization of the development of the super-ego, than prohibition of aggressive impulses. Freud was not clear about developmental mechanisms at work when females achieve super-ego development, but in the case of males, it is the incestuous desire for the mother and subsequent fear of castration from the father which motivates a boy to end the Oedipus complex. Identification with the father leads to

development of the super-ego. The relationship that the Oedipus complex has to aggressive impulses is the desire to eliminate the father as rival in possession of the mother as love object. Perhaps the relationship between aggressive drive and super-ego functioning is more important than Freud considered.

In general, Freud placed much less emphasis on aggressive drive than libidinal drive, but in his later years he identified both of them as the two major classes of instincts. At the time that he introduced his structural theory (Freud, 1923), he showed increased interest in aggressive drive, which he referred to as death instinct. The death instinct can be directed toward the external world, or it can work internally against the ego (Freud, 1940[1938]).

He noted that the super-ego uses aggressive instinct against the ego which results in a sense of guilt. Indeed, use of aggressive drive may be more important in determining degree of super-ego functioning than use of libidinal drive. Perhaps aggressive impulsiveness is an indication that an insufficient amount of aggressive drive is being channeled into use by the super-ego to manage morally unacceptable impulses.

Using super-ego ratings of DWS responses, females from intact families scored significantly higher than paternal separation females. This finding parallels those discussed above when combining the sexes. Other studies have found no

relationship between paternal absence and low moral development in females (Hoffman, 1971b; Parish & Copeland, 1981). It is possible that differences in ways of measuring moral development between the current study and those in the literature, account for the different conclusions.

For males, super-ego ratings to neither wish stimulus, discriminated significantly between intact family and paternal separation groups. This is in conflict with other research in which males from intact homes were found to have greater moral development to those having experienced paternal separation (Daum, & Bielauskas, 1983; Siegman, 1966; Hoffman, 1971a). Considering the importance that Freud placed on the presence of the father in males' super-ego development, it is surprising that the two paternal status groups did not significantly differ in the present study. Perhaps this study's manner of measuring super-ego development is not precise enough to pick up such group differences in males. Another possibility is that childhood paternal presence is not as critical to super-ego development in males as Freud believed.

Hypothesis_2, which predicted that super-ego development is greatest in the following groups in descending order: intact family, paternal separation during latency, paternal separation during early adolescence, paternal separation during preoedipal period, paternal separation during Oedipal period, was rejected.

The order of the mean ranks of these groups was not

significantly correlated with the predicted order for DWS super-ego ratings, $r_s = .30$, $p > .05$, or for IWS super-ego ratings, $r_s = -.10$, $p > .05$ (see Table 11). The actual ordering of mean ranks for DWS super-ego ratings was preoedipal (Mean rank=98.65, $N=13$), latency paternal separation (Mean rank=104.96, $N=27$), early adolescence paternal separation (Mean rank=109.48, $N=41$), Oedipal paternal separation (Mean rank=118.11, $N=38$), and intact family (Mean rank=124.28, $N=114$). The ordering of the groups using IWS ratings was preoedipal paternal separation (Mean rank=100.00, $N=13$), latency paternal separation (Mean rank=112.67, $N=27$), intact family (Mean rank=116.03, $N=114$), Oedipal paternal separation (Mean rank=117.08, $N=38$), and early adolescence paternal separation (Mean rank=127.88, $N=41$).

Post_hoc_analyses. Table 11 shows further exploration of this hypothesis by applying it by sex. The predicted ascending order of groups based on classical Freudian thought is preoedipal paternal separation, Oedipal paternal separation, latency paternal separation, early adolescence paternal separation, and intact family. In comparison to the experimenter's hypothesis, the classical Freudian based prediction was more highly correlated with the actual ordering of groups for sexes combined and females only, using both DWS and IWS super-ego ratings. The males' results were mixed in this regard. There was a significant finding in that the classical Freudian prediction was perfectly correlated ($r_s = 1.00$, $N=5$) with the actual ordering

Table 11

Correlating Super-ego Ratings Mean Ranks by Predicted
Paternal Status Group Order

		<u>Predicted Order Correlation</u>	
<u>Wish</u>	<u>Sex</u>	<u>Author's</u>	<u>Classical Freud</u>
DWS	Combined	.30	.70
	Females	.80	1.00*
	Males	-.60	-.10
IWS	Combined	-.10	.50
	Females	-.10	.40
	Males	.70	.70

* $p < .05$

Notes. For all of the above correlations, $N=5$. The author's predicted ascending order of super-ego mean ranks for paternal status groups is Oedipal separation, preoedipal separation, early adolescence separation, latency separation, intact family. The classical Freudian based predicted ascending order of super-ego mean ranks for paternal status groups is preoedipal separation, Oedipal separation, latency separation, early adolescence separation, intact family.

of groups for sexes combined and females only, using both DWS and IWS super-ego ratings. The males' results were mixed in this regard. There was a significant finding in that the classical Freudian prediction was perfectly correlated ($r_s=1.00$, $N=5$) with the actual ordering of groups for females when using DWS super-ego ratings, $p<.05$. Table 12 shows comparisons between mean ranks of paternal separation groups from which the orders of groups were determined in computation of correlations. Using the Kruskal-Wallis one-way analysis of variance, no significant differences were found between groups.

Immediate implications. A possible confound is that for each psychosexual phase paternal separation group, there is no controlling for the possibility of a father figure joining the home sometime after completion of the psychosexual stage at which there was original separation from the father. Some groups may have greater father figure replacement rates than others which affect when and for how long a father figure was present in the home. Also, the point at which paternal separation began during a particular psychosexual stage was not controlled and may have affected the outcome. For example, for the Oedipal paternal separation group, it may make a difference in super-ego development if the father's absence began when the subject was under 3 years old versus the subject being over 7 years old. In addition, there was no way to control amount of exposure to father figures outside of the home. The

Table 12

Comparing Super-ego Ratings by Time of Paternal Separation
Using Kruskal-Wallis One-Way ANOVA

<u>Sex</u>	<u>Wish</u>	<u>Separation</u>	<u>N</u>	<u>Mean Rank</u>	<u>H</u>
Combined	DWS	Preoedipal	13	98.65	3.90
		Oedipal	38	118.11	
		Latency	27	104.96	
		Early Adol.	41	109.48	
		Intact Fam.	114	124.28	
	IWS	Preoedipal	13	100.00	2.10
		Oedipal	38	117.08	
		Latency	27	112.67	
		Early Adol.	41	127.88	
		Intact Fam.	114	116.03	
Females	DWS	Preoedipal	8	51.25	5.43
		Oedipal	23	55.13	
		Latency	19	59.95	
		Early Adol.	21	66.19	
		Intact Fam.	58	72.03	
	IWS	Preoedipal	8	53.31	4.97
		Oedipal	23	64.24	
		Latency	19	70.55	
		Early Adol.	21	78.19	
		Intact Fam.	58	60.32	
Males	DWS	Preoedipal	5	47.90	5.50
		Oedipal	15	65.40	
		Latency	8	41.81	
		Early Adol.	20	44.95	
		Intact Fam.	56	53.68	
	IWS	Preoedipal	5	45.60	5.87
		Oedipal	15	52.07	
		Latency	8	30.06	
		Early Adol.	20	52.17	
		Intact Fam.	56	56.55	

Notg. None of the above mean ranks differed significantly.
 For all of the above groups, $df=4$.

super-ego ratings of the five paternal status groups did not differ significantly. Perhaps there is no critical time linking paternal presence to moral development.

The current study's predicted order of paternal status groups' level of super-ego development was based on Grayson's (1967) research on psychosexual conflict (eg. sex role identity, dependency). The difference between the current study's outcome and Grayson's may be accounted for by the latter having used adolescent females as subjects and not using super-ego development as a variable.

In the present study, Oedipal paternal separation subjects were predicted to be rated lowest on super-ego development out of all the groups because that is the time at which, according to Freud, the super-ego is created with the shattering of the Oedipus complex. Paternal absence during that time should preclude development of the super-ego. Another important psychosexual period in relation to super-ego development is the preoedipal phase. This is the time that the ego-ideal- the primitive forerunner of the super-ego, is formed. In the present study, the preoedipal paternal separation group was predicted to have greater super-ego development than that of the Oedipal group because it was possible due to the study's method that preoedipal subjects could gain a father figure in the home following the preoedipal period. In developing the hypothesis, compromised ego-ideal development seemed less important to super-ego development than definite

paternal absence during the oedipal phase.

The early adolescence paternal separation group was predicted to fall between the preoedipal and latency paternal separation groups on degree of super-ego development because it is a time at which the Oedipus complex is revivified with the emerging sexual drive, which could have further developmental effects on the super-ego. The latency paternal separation group was predicted to fare best on super-ego development out of the loss groups because there should be no active Oedipus complex, and sexual drive is usually sublimated during that time. In addition, there was the possibility of a father figure replacement in this group during the early adolescent period.

Assuming that paternal separation continues from one psychosexual stage through the remaining ones without a father figure replacement in the home, a classical Freudian prediction of a hierarchy of super-ego development based on paternal absence would place the preoedipal group lowest, followed by the Oedipal, latency, early adolescent, and intact family groups. The rationale is that the earlier that paternal separation occurs, the greater the psychosexual disruption following from one stage to the next. If paternal separation begins during the preoedipal period and continues through childhood, both ego-ideal and super-ego development should be disrupted. If paternal separation begins during the oedipal period, the ego-ideal should be formed, but further development into a super-ego

should be compromised.

The classical Freudian prediction was compared to the actual ordering of groups on all measures of super-ego functioning. Although not significant, the classical Freudian order was a better predictor of the actual ordering of groups than that of the experimenter's predicted order. This was true using both sexes combined and females only on super-ego ratings to each wish stimulus. The relationship was perfect for females using super-ego ratings of DNS responses. These findings suggest that for females, the earlier the psychosexual stage at which there is paternal separation, the poorer the super-ego's management of aggressive drive. The directions of correlations using the classical Freudian prediction and the experimenter's prediction were mixed for males with no clear pattern emerging in support of one hypothesis over the other. There may be no critical time associating paternal presence with super-ego development in males. This is contrary to Freudian thought.

Hypothesis 3, which stated that the detrimental impact of paternal separation occurring during the oedipal period on super-ego development is greater on males than on females, was rejected.

Super-ego ratings of four groups were compared: males whose fathers were present throughout the Oedipal period, males who experienced paternal separation during the Oedipal period, females whose fathers were present throughout the

oedipal period, and females who experienced paternal separation during the Oedipal period. The Oedipal paternal presence males should have the highest super-ego ratings of all the groups, and this group should perform considerably better than that of the Oedipal paternal separation males. Differences between super-ego ratings of the two female groups should be less dramatic. Figure 2 and Table 13 present relationships between the four sex by Oedipal paternal status groups using super-ego ratings to the two wish stimuli.

Using the Kruskal-Wallis one-way analysis of variance on IWS super-ego ratings, there was a significant difference among these four groups $H(3, 220)=8.39, p<.05$, but the female Oedipal paternal presence group (Mean rank=122.06, $N=98$) was rated the highest followed by the female Oedipal paternal separation group (Mean rank=119.20, $N=23$), the male oedipal presence group (Mean rank=97.39, $N=84$), and the male Oedipal paternal separation group (Mean rank=95.10, $N=15$). Using the Mann-Whitney U test, the female Oedipal paternal presence group (Mean rank=100.88) was rated significantly higher on super-ego development than the male Oedipal paternal presence group (Mean Rank=80.55), $U=3196.50, p<.05$. There were no other significant differences between pairs of groups, and groups did not differ significantly when using DWS super-ego ratings $H(3, 220)=7.38, p>.05$.

Immediate implications. The findings are contrary to Freudian theory, and suggest that when there is paternal

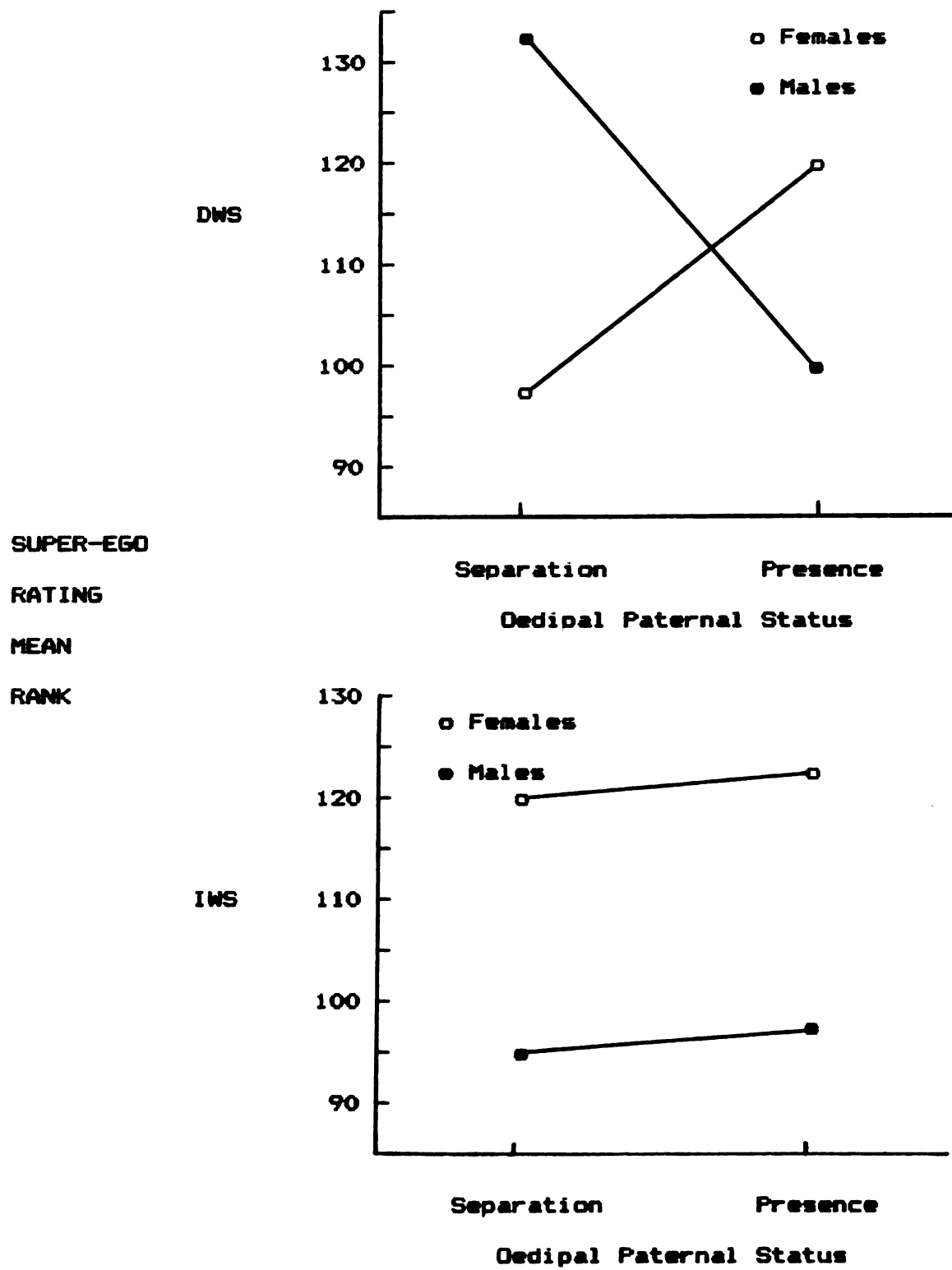


Figure 2

Super-ego Ratings by Oedipal Paternal Status

Table 13

Super-ego Ratings by Oedipal Paternal Status Using
Kruskal-Wallis One-Way ANOVA

		<u>Oedipal Paternal Status</u>				
		<u>Presence</u>		<u>Separation</u>		
<u>Wish</u>	<u>Sex</u>	<u>N</u>	<u>Mean Rank</u>	<u>N</u>	<u>Mean Rank</u>	<u>H</u>
DWS	Females	98	119.52	23	97.04	7.38
	Males	84	99.92	15	131.47	
IWS	Females	98	122.06	23	119.20	8.39*
	Males	84	97.39	15	95.10	

* $p < .05$

Note. For all of the above groups, df=3.

presence through the Oedipal stage, female super-ego functioning is superior to that of males, particularly when the super-ego is confronted with sexual impulses.

The constituents of the Oedipal paternal presence group was broken down to further explore this unexpected sex difference. The Oedipal paternal presence group contained three subgroups: latency paternal separation, early adolescent paternal separation, and intact family. There were no significant sex differences on super-ego ratings for subjects from intact families (see Table 14). However, for latency paternal separation subjects, females were rated significantly higher on super-ego development than males, using IWS, $p < .01$. Similarly, for early adolescence paternal separation subjects, females scored significantly greater on super-ego development than males, using IWS, $p < .05$. These findings suggest that males are significantly more vulnerable than females to super-ego functioning difficulties in managing sexual impulses, when the father has been absent sometime from latency through early adolescence.

It does appear that inclusion of those two paternal separation groups pulled down the male Oedipal presence group's super-ego ratings mean rank. However, it should be kept in mind that all of these subjects did have paternal presence throughout the Oedipal period, which according to Freud is key to super-ego development, particularly for males. Although the differences were not significant,

Table 14

Comparing Sexes on Super-ego Ratings by Paternal Status Using
Mann-Whitney U Test

Family Status	Wish	--- Females ---		--- Males ---		U
		N	Mean Rank	N	Mean Rank	
Combined	DWS	137	129.22	110	117.50	6820.50
	IWS	137	136.48	110	108.46	5825.50**
Intact Family	DWS	58	62.20	56	52.63	1351.50
	IWS	58	59.59	56	55.34	1503.00
Paternal Separation	DWS	71	60.60	48	59.11	1661.50
	IWS	71	68.72	48	47.10	1085.00***
Preoedipal Paternal Separation	DWS	8	7.00	5	7.00	20.00
	IWS	8	7.88	5	5.60	13.00
Oedipal Paternal Separation	DWS	23	17.50	15	22.57	126.50
	IWS	23	21.13	15	17.00	135.00
Latency Paternal Separation	DWS	19	14.79	8	12.13	61.00
	IWS	19	16.79	8	7.38	23.00**
Early Adolescence Paternal Separation	DWS	21	23.76	20	18.10	152.00
	IWS	21	24.90	20	16.90	128.00*

*p<.05

**p<.01

***p<.001

Oedipal paternal separation males actually received a higher DWS super-ego mean rank than Oedipal paternal presence males. In contrast, the female oedipal paternal presence group received higher super-ego ratings than the Oedipal paternal absence group using both wish stimuli. With the exception of findings already discussed, there were no additional significant differences between groups. The results suggest that the oedipal period is not the most critical time for males in associating paternal presence to super-ego development. Contrary to Freudian theory, it appears that it is more important to females' than males' super-ego development that the father is present during the Oedipal phase.

Hypothesis 4, which asserted that high super-ego development in males is associated with strong paternal identification, was rejected.

Males rated as strong versus not strong on paternal identification, based on stories given to the Positive Identification Blacky Picture, were compared on super-ego ratings using the Mann-Whitney U test. Although not significant, the strong paternal identification group was rated higher on super-ego development on both super-ego measures (see Table 15). For DWS responses, subjects rated as strong on paternal identification (Mean rank=57.92, $N=24$) did not differ significantly from those rated as not strong (Mean rank=54.18, $N=85$), $U=950.00$, $p>.05$. Using IWS ratings, the former group (Mean rank=62.02) did not differ

significantly from the latter group (Mean rank=53.01), $p > .05$.

Immediate implications. The findings are contrary to those of Hoffman (1971b) in his study of 7th grade males in which a significant relationship was found between paternal identification and moral development. Different ways of measuring moral development and different age ranges of subjects may account for the discrepancy in results between that and the current study. However, perhaps paternal identification is not as important to male super-ego development as Freud believed.

Hypothesis 5, which predicted that high super-ego development in males is associated with strong castration anxiety, was rejected.

Super-ego ratings of males were compared between groups rated as strong versus not strong on castration anxiety, based on stories given to the Castration Anxiety Blacky Picture. Using DWS super-ego ratings, the strong castration anxiety group (Mean rank=53.44, $N=43$) did not differ significantly from the not strong group (Mean rank=56.82, $N=67$), $U=1352.00$, $p > .05$. Using IWS ratings, there was no significant difference between the strong castration anxiety group (Mean rank=57.09) and the not strong anxiety group (Mean rank=54.48), $U=1372.00$, $p > .05$ (see Table 16).

Immediate implications. Granted the validity of the measure used, the lack of significant differences between groups suggests that castration anxiety in males is not

Table 15

Super-ego Ratings of Males by Paternal Identification Using
Mann-Whitney U Test

<u>Wish</u>	<u>Strong Paternal Id.</u>		<u>Not Strong Paternal Id.</u>		<u>U</u>
	<u>N</u>	<u>Mean Rank</u>	<u>N</u>	<u>Mean Rank</u>	
DWS	24	57.92	85	54.18	950.00
IWS	24	62.02	85	53.01	850.50

Note. None of the above mean ranks differed significantly.
 Paternal identification includes identification with
 parents.

Table 16

Super-ego Ratings of Males by Castration Anxiety Using
Mann-Whitney U Test

<u>Wish</u>	<u>Strong Castration</u>		<u>Not Strong Castration</u>		<u>U</u>
	<u>N</u>	<u>Mean Rank</u>	<u>N</u>	<u>Mean Rank</u>	
DWS	43	53.44	67	56.82	1352.00
IWS	43	57.09	67	54.48	1372.00

Note. None of the above mean ranks differed significantly.

related to super-ego development. This suggests that Freud overestimated the importance of castration anxiety in the formation of the super-ego. However, it cannot be inferred that castration anxiety is not a motivation to end the Oedipus complex or that the Oedipus complex does not occur, but just that castration anxiety does not have any discernable relationship to super-ego functioning. Hypothesis 6, which stated that high super-ego development in females is associated with strong paternal identification, was rejected.

Paternal identification was determined by ratings of stories given to the Positive Identification Blacky Picture. DWS super-ego ratings of females rated as strong on paternal identification (Mean rank=73.82, $N=17$) were not significantly different from those females rated as not strong on paternal identification (Mean rank=68.32, $N=120$), $U=938.00$, $p>.05$. Using IWS super-ego ratings, the former group (Mean rank=63.21) did not differ significantly from the latter group (Mean rank=69.82), $U=921.50$, $p>.05$ (see Table 17).

Immediate implications. These findings are not consistent with those of Hoffman (1971b) who found a positive association between paternal identification and moral development in 7th grade females. Instrument and subject age differences may account for the discrepancy in findings between Hoffman's and the current author's studies. The current study's findings suggest that paternal

identification in females is not associated with super-ego functioning.

Table 17

Super-ego Ratings of Females by Paternal Identification
Using Mann-Whitney U Test

<u>Wish</u>	<u>Strong Paternal Id.</u>		<u>Not Strong Paternal Id.</u>		<u>U</u>
	<u>N</u>	<u>Mean Rank</u>	<u>N</u>	<u>Mean Rank</u>	
DWS	17	73.82	120	68.32	938.00
IWS	17	63.21	120	69.82	921.50

Note. None of the above mean ranks differed significantly. Paternal identification includes identification with parents.

Hypothesis 7, which specified that separation from the father during the oedipal period is associated with strong Oedipal intensity in males, was rejected.

Based on stories to the Oedipal Intensity Blacky Picture, males were rated as either strong or not strong on oedipal intensity. Oedipal paternal presence and Oedipal paternal separation males were then compared on Oedipal intensity. For the Oedipal paternal separation group, 4 subjects were rated as strong on Oedipal intensity while 11 were rated as not strong. For the Oedipal paternal presence group, 42 subjects were rated as strong on Oedipal intensity

while 42 were rated as not strong. The frequencies did not differ significantly, $\chi^2(1, 99)=1.93, p>.05$.

Immediate implications. Leichthy (1959-1960) found Oedipal intensity in adult males to be significantly associated with oedipal paternal absence. The current hypothesis was based on both these empirical findings and the idea that if there is paternal absence during the oedipal period, the boy does not have a castration threatening rival present to challenge him for taking his mother as love object. However, note the opposite direction that the results took and consider that in the absence of the father, there is no oedipal triangle and thus should be no Oedipal intensity. In retrospect, it would have made more sense to have predicted the reverse of the hypothesis proposed. However, even a one-tailed chi-square test would not have yielded a significant result.

In contrast to Leichthy, Rabin (1958) found less Oedipal intensity in kibbutz compared to non-kibbutz raised boys. Children raised in a kibbutz live in an environment in which both parents are absent. In the present study, inclusion in the paternal separation group did not require the absence of the father from beginning through the end of the Oedipal phase. Group membership only required some paternal absence during that period. Perhaps there was enough paternal exposure during that time in enough subjects to raise Oedipal intensity levels in that group to the point that there was not a significant difference when compared to the

Oedipal presence group.

Hypothesis_8, which stated that separation from the father during the Oedipal period is associated with low castration anxiety in males, was rejected.

Ratings of stories to the Castration Anxiety Blacky Picture were used. For Oedipal paternal separation males, 3 subjects were rated as strong on castration anxiety while 12 were rated as not strong. For Oedipal paternal presence males, 35 subjects were judged as strong on castration anxiety while 49 were rated as not strong. The difference between the frequencies was not significant, $\chi^2(1, 99)=1.69$, $p>.05$, but there was a trend in the predicted direction.

Immediate implications. The finding is consistent with that of Leichty (1959-1960). Perhaps amount of paternal absence during the Oedipal period is a factor in both the present and Leichty's studies. Neither study required complete paternal absence through the Oedipal period. Maybe there was enough paternal Oedipal period exposure in the present study to prevent the differences between groups from reaching a significant level. On the other hand, perhaps paternal presence is not necessary in order for males to develop castration anxiety. Perhaps the mother or other authority figures are perceived as castration threatening. Hypothesis_9, which predicted that the super-ego responds in a similar manner to an Oedipal incestuous wish as to a death wish toward an Oedipal rival, was rejected.

DWS and IWS super-ego ratings were not significantly

correlated, $r_s=.13$, $N=247$, $p>.05$.

Post_hoc_analyses. As already mentioned and shown by Table 2, there were significant correlations between super-ego ratings of the two wish stimuli for childhood paternal separation subjects, $r_s=.24$, $N=119$, $p<.01$, childhood paternal separation females, $r_s=.22$, $N=71$, $p<.05$, and childhood paternal separation males, $r_s=.32$, $N=48$, $p<.05$. No significant correlations were found for any of the intact family groups.

Immediate_implications. Super-ego ratings of the two wish stimuli were not significantly related for sexes combined, all females, all males, and all intact family groups. However, using paternal separation subjects, super-ego ratings of responses to the two wish stimuli were positively and significantly correlated for sexes combined, females, and males. Literature assessing degree of consistency of measurement of moral development across type of measurement or situation is mixed with many studies showing inconsistency (Burton, Maccoby, & Allinsmith, 1961; Santrock, 1975b; Hartshorne, & May, 1928; Sears, Rau, & Alpert, 1965; Kurtines, 1986) and some research finding consistency (Grinder & McMichael, 1963; Grinder, 1962; Ruma, & Mosher, 1967). None of these studies assessed moral development measurement consistency in specific paternal status groups. The findings suggest that father absence is associated with more uniformity across super-ego functioning, whereas father presence is associated with more

variance in how the super-ego responds to different types of impulses.

Hypothesis_10, which stated that separation from either parent during the oedipal period interferes with super-ego development, but paternal separation during this period has a greater negative impact than maternal separation, could not be tested.

Only two subjects having experienced maternal separation during the Oedipal period were acquired which was not enough to statistically compare groups.

Immediate_implications. Difficulty in getting a sufficient number of maternal separation subjects is not surprising. According to data from 1980, a very small percentage of children- 2.3% that year, live alone with their fathers (Sweet, & Bumpass, 1987).

Hypothesis_11, which asserted that maternal separation occurring during the oedipal period interferes with the super-ego development of both sexes, but regardless of the status of the mother, super-ego development of males is superior to that of females, could not be tested.

As already mentioned, there were not enough subjects in the Oedipal maternal separation group to serve statistical purposes.

Hypothesis_12, which stated that paternal identification is more positively associated with super-ego development than maternal identification, was rejected.

The super-ego ratings of subjects rated as strong on

paternal identification were compared to those as rated as strong on maternal identification. Type of parental identification was determined by rating stories to the Positive Identification Blacky Picture. Using DWS super-ego ratings, the strong maternal identification group (Mean rank=14.63, $N=12$) did not differ significantly from that of the strong paternal identification group (Mean rank=14.41, $N=16$), $U=94.50$, $p>.05$. The former group (Mean rank=17.21) did not differ significantly from the latter group (Mean rank=12.47) on IWS super-ego ratings, $U=63.50$, $p>.05$. All of the strong maternal identification subjects were females, whereas 13 out of the 16 strong paternal identification subjects were males (see Table 18).

Post hoc analyses. Maternal and paternal identification groups were compared on super-ego ratings by sex with no significant findings.

Immediate implications. All 12 of the subjects rated strong on maternal identification were female, whereas 13 of the 16 subjects rated strong on paternal identification were male. Some unknown sex difference may have affected the outcome. Hoffman (1971b) found that both maternal and paternal identification were associated with one or more measure of moral development in boys. Paternal identification but not maternal identification was associated with one measure of moral development in girls.

The findings suggest that one type of parental identification is not more important than the other in

Table 18

Super-ego Ratings by Type of Parental Identification Using
Mann-Whitney U Test

		<u>Paternal Identif.</u>		<u>Maternal Identif.</u>		
<u>Wish</u>	<u>Sex</u>	<u>N</u>	<u>Mean Rank</u>	<u>N</u>	<u>Mean Rank</u>	<u>U</u>
DWS	Combined	16	14.41	12	14.63	94.50
	Females	3	9.33	12	7.67	14.00
IWS	Combined	16	12.47	12	17.21	63.50
	Females	3	5.67	12	8.59	11.00

Note. None of the above mean ranks differed significantly.
No males were rated strong on maternal identification.

relation to super-ego development. Perhaps Freud overestimated the importance of the father and underestimated the mother as an equally important identification figure in relation to super-ego development. Considering that all maternal identification subjects were female, 81% of paternal identification subjects were male, and that these groups did not differ significantly on super-ego ratings, perhaps same sex parental identification is important in super-ego development.

Other Findings

Sex differences. The sexes were compared on indulging of impulse (super-ego ratings of 1 or 2) versus not indulging of impulse (super-ego ratings of 3 through 7) by

wish stimulus (see Table 19). Males were significantly more likely to indulge the IWS impulse than females, $\chi^2(1, 247)=7.77$, $p<.01$. Another significant finding was that paternal separation males were more likely to indulge the IWS impulse than paternal separation females, $\chi^2(1, 119)=10.37$, $p<.01$. No sex differences were found for the intact family group.

These findings suggest that following paternal separation, males are more likely than females to indulge sexual impulses. Following childhood paternal separation, subjects were left alone with the mother. In the case of males, the Oedipal wish to get rid of the father as rival for possession of the mother as love object was granted. The son was then left unchallenged with the object of his desire. Without the threatening presence of the father, it was more difficult for the son to manage his incestuous impulses. In addition, the father was not present as an identification figure. In the case of females in this study, their Oedipal love object- the father, was absent, and it was the Oedipal rival who remained. Being raised alone with the opposite sex parent may predispose one to difficulties managing sexual impulses, particularly in the case of males.

There were other significant findings in comparing the sexes on super-ego ratings (see Table 14). Females (Mean rank=136.48, $N=137$) were rated significantly higher on super-ego development, based on IWS, than males (Mean

Table 19

Comparing Sexes on Indulging of Wish Stimuli Impulses

<u>Family Status</u>	<u>Wish</u>	<u>Sex</u>	<u>Indulge</u>	<u>Not</u>	<u>df</u>	<u>χ^2</u>
Combined	DWS	Females	13	124	1	1.16
		Males	17	93		
	IWS	Females	28	109	1	7.77*
		Males	41	69		
Intact Family	DWS	Females	3	55	1	2.53
		Males	9	47		
	IWS	Females	15	43	1	.01
		Males	16	40		
Paternal Separation	DWS	Females	10	61	1	.01
		Males	8	40		
	IWS	Females	12	59	1	10.37*
		Males	22	26		

*p<.01

rank=108.46, $N=110$), $U=5825.50$, $p<.01$. There were no significant sex differences on super-ego functioning in the intact family group. For the paternal separation group using IWS super-ego ratings, females (Mean rank=68.72, $N=71$) were rated significantly greater than males (Mean rank=47.10, $N=48$), $U=1085$, $p<.001$. There were also some significant super-ego sex differences by specific paternal separation period. For the latency paternal separation group, females (Mean rank=16.79) were rated significantly higher on IWS super-ego ratings than males (Mean rank=7.38), $U=23.00$, $p<.01$. In addition, early adolescence paternal separation females (Mean rank=24.90) scored significantly greater than males (Mean rank=16.90) on IWS super-ego ratings, $U=128.00$, $p<.05$.

The literature is mixed in regard to comparing the sexes on moral development. Some studies have found females to be superior in moral development to males (Rebelsky, Allinsmith & Grinder, 1963; Blum, 1949; Sears, Maccoby & Levin, 1957), whereas other studies indicate greater moral development in males than females (Hall, 1964; Douvan & Adelson, 1966). Other studies resulted in mixed findings (Luria, Goldwasser & Goldwasser, 1963; Linsky, Crandall, Kagan & Baker, 1961), and some research has found no sex differences (Grinder, 1962; Grinder & McMichael, 1963). Unlike the present study, none of this research compared the sexes using only paternal separation subjects. Walker's (1984) review of research on moral reasoning concluded that

the literature in general does not support a sex difference.

Findings of the present study indicate sex differences in super-ego development for paternally separated subjects but not for those from intact families. The findings suggest that following paternal separation, female super-ego development is superior to that of males, particularly if separation occurred sometime from latency through early adolescence, and particularly in management of sexual impulses. Absence of the father around the time of emerging physical sexual maturity may make management and satisfactory resolution of the revived Oedipus complex more difficult for males than females. Males are left alone with the original object of their Oedipal desires, whereas females are left alone with their original oedipal rival.

Some groups differed by sex on some of the Blacky Pictures measures (Table 20). A significantly greater frequency of males than females were rated strong on Oedipal intensity, $\chi^2(1, 247)=9.23, p<.01$. A similar sex difference was found for subjects from intact families, $\chi^2(1, 114)=5.19, p<.05$, but not for paternal separation subjects.

This sex difference in oedipal intensity is contrary to Freudian theory that males tend to shatter the Oedipus complex, whereas for females, the Oedipus complex tends to linger and never necessarily reaches a satisfactory resolution. The findings suggest otherwise. The mother is the first or primary love object for both sexes. It may be more difficult for boys to relinquish their primary love

Table 20

Comparing Sexes on Blacky Pictures (BP) Ratings

Family Status	BP	BP Rating	Females	Males	χ^2
Combined	Oedipal	Strong	38	52	9.23**
	Intens.	Not Strong	99	58	
	Castrat.	Strong	38	43	3.07
	Anxiety	Not Strong	99	67	
	Positive	Maternal	12	0	15.08***
Intact Family	Identif.	Paternal	3	13	
	Oedipal	Strong	15	27	5.19*
	Intens.	Not Strong	43	29	
	Castrat.	Strong	12	25	6.40*
	Anxiety	Not Strong	46	31	
Paternal Separation	Positive	Maternal	5	0	a**
	Identif.	Paternal	0	7	
	Oedipal	Strong	22	21	1.51
	Intens.	Not Strong	49	27	
	Castrat.	Strong	23	17	.02
	Anxiety	Not Strong	48	31	
	Positive	Maternal	6	0	3.43
	Identif.	Paternal	3	5	

* $p < .05$ ** $p < .01$ *** $p < .001$ Note. For all cases, $df=1$.^aFisher exact probability test was used.

object- the mother, than it is for girls to give up their secondary love object- the father. Perhaps because girls transfer libidinal investment from the mother to the father during the oedipal period, there is more diffusion of directed libido and less Oedipal intensity than that of boys. Boys continue from birth to the Oedipal period with major libidinal attachment to the mother, which may be more intense than the girl's libidinal attachment to the father. For the paternal separation group, the sexes did not differ on Oedipal intensity. The presence of both parents is required to create an Oedipal triangle, and in the absence of one parent, the sexes were similar in frequencies of oedipal intensity.

Females tended to be rated strong on maternal identification, whereas males tended to be rated strong on paternal identification (Fisher exact probability test), $p < .001$. A similar sex difference was found for subjects from intact families, $\chi^2(1, 114) = 6.40$, $p < .01$.

Same sex parental identification is consistent with the literature (Hoffman, 1971b; Blum, 1949; Sears, Maccoby & Levin, 1957) and is expected based on Freudian theory.

The lack of a significant sex difference in the paternal separation group can be explored by examining parental identification proportions for each sex. No males in the entire study were rated strong on maternal identification. Three females out of the whole study were rated strong on paternal identification, and all of them

were in the paternal separation group. Inclusion of these three females in the strong paternal identification group contributed to the sexes not differing significantly by type of parental identification. In fact, those three subjects make up 33% of the female paternal separation group rated as strong on either maternal or paternal identification. In Mourning and Melancholia Freud (1917 [1915]) discussed incorporation of a lost ambivalently regarded object into the ego as a pathological mourning response. If a parent is ambivalently regarded, which cannot be directly ascertained from this study, separation from that parent during childhood may alter typical same sex parental identification, at least in the case of females identifying with lost fathers. None of the six maternal separation males were rated strong on maternal identification, but the sample was quite small.

For subjects from intact families, there was a significantly greater frequency of males than females rated strong on castration anxiety, $\chi^2(1, 114)=6.40, p<.05$. There were no significant sex differences on castration anxiety for paternal separation subjects.

VandeCastle (1965) found that in their study of college students, males showed significantly more castration anxiety than females. This finding is consistent with that of the present study for intact family subjects. This sex difference is consistent with Freudian theory. Anatomical differences between the sexes as well as presence of the

father as a source of castration anxiety should result in greater castration anxiety in males than females. The lack of a sex difference in the paternal separation group is also consistent with Freudian theory in that castration anxiety in males would be expected to decrease or disappear when the feared agent of castration- the father, is no longer present.

Type of paternal separation. Paternal separation subjects were evaluated for super-ego rating differences by type of separation. As Table 21 shows, there were no significant differences between subjects having experienced death of the father versus having separated from the father due to another reason (eg. divorce).

One study found paternal separation through divorce to be significantly more associated with low moral development than paternal separation through death (Parish, 1980). Another study using females only (Parish, & Copeland, 1981) concluded that there was no difference between the impact of paternal separation through divorce than death on moral development. A study of males (Santrock, 1975a) did not find subjects having experienced paternal absence by death versus divorce to differ on moral development. Based on Freudian theory, it would be expected that the father's absence from the home, regardless of the reason, would disrupt super-ego development.

Racial consistency of paternal status groups. Paternal separation subjects were compared to those from intact

Table 21

Super-ego Ratings by Type of Paternal Separation Using
Mann-Whitney U Test

		<u>Death</u>		<u>Other</u>		
<u>Sex</u>	<u>Wish</u>	<u>N</u>	<u>Mean Rank</u>	<u>N</u>	<u>Mean Rank</u>	<u>U</u>
Combined	DWS	47	59.34	72	60.43	1661.00
	IWS	47	59.20	72	60.52	1654.50
Females	DWS	27	34.09	44	37.17	542.50
	IWS	27	37.22	44	35.25	561.00
Males	DWS	20	25.60	28	23.71	258.00
	IWS	20	22.92	28	25.63	248.50

Note. None of the above mean ranks differed significantly.

families on racial consistency (Table 22). For the sexes combined, there was a significantly greater frequency of caucasians to subjects of other races (eg. minorities) in the intact family group in comparison to the paternal separation group, $\chi^2(1, N=233)=4.39, p<.05$. A similar pattern of racial consistency was found for the females, $\chi^2(1, 129)=4.08, p<.05$.

Higher proportions of children in minority racial groups in comparison to caucasians have been found to live alone with the mother (Bumpass, & Sweet, 1987).

Table 22

Racial Frequencies by Family Status

<u>Sex</u>	<u>Family Status</u>	<u>Caucasion</u>	<u>Minority</u>	<u>χ^2</u>
Combined	Paternal Sep.	99	20	4.39*
	Intact Family	106	8	
Females	Paternal Sep.	56	15	4.08*
	Intact Family	54	4	
Males	Paternal Sep.	43	5	.06
	Intact Family	52	4	

* $p < .05$ Note. For all of the above groups, $df=1$.

Age at time of paternal separation. Super-ego ratings were correlated with age at time of paternal separation (Table 23). All of the female correlations were positive, while all of the male correlations were negative. The one significant finding was that for females, IWS response super-ego ratings were positively correlated with age at time of paternal separation, $r_s = .24$, $N=71$, $p < .05$.

Other studies of females have positively associated time of paternal separation with degree of moral development (Parish, 1980; Parish, & Copeland, 1981). The findings of the present study suggest that the earlier that paternal separation occurs in females, the less punitive is the

Table 23

Correlating Super-ego Ratings with Time of Paternal Separation

<u>Sex</u>	<u>Wish Stimulus</u>	<u>N</u>	<u>rs</u>
Combined	DWS	119	-.06
	IWS	119	.10
Females	DWS	71	.10
	IWS	71	.24*
Males	DWS	48	-.26
	IWS	48	-.02

*p<.05

Table 24

Super-ego Ratings by Parental Status Using Kruskal-Wallis One-Way ANOVA

	<u>Intact Family</u>		<u>Paternal Sep.</u>		<u>Maternal Sep.</u>		
<u>Wish</u>	<u>N</u>	<u>Mean Rank</u>	<u>N</u>	<u>Mean Rank</u>	<u>N</u>	<u>Mean Rank</u>	<u>H</u>
DWS	114	131.67	119	116.37	14	126.39	2.85
IWS	114	123.93	119	125.95	14	108.04	.81

Note. None of the above mean ranks differed significantly.

super-ego's response to sexual impulses. All of the male correlations were negative and not significant. Other research has found no association between time of paternal separation and moral development in males (Parish, 1980; Santrock, 1975a). As discussed previously, there may be no critical time associating paternal presence with super-ego development in males.

Maternal separation and other parental status groups.

There were no significant differences between maternal separation, paternal separation, and intact family groups on super-ego development (Table 24).

This is consistent with Grayson (1967) who found no significant differences in psychosexual conflict in adolescent girls between those bereaved of the mother versus the father. According to Freud, paternal presence should be more important in super-ego development than maternal presence, but both parents are needed for development of and advancement through the Oedipus complex.

Summary

Due to the number and complexity of the analyses, the findings will be briefly summarized. Indications that the DWS and IWS were tapping different facets of super-ego functioning necessitated testing hypotheses separately for each wish stimulus. The significant findings will first be summarized by sex, and then differences between the sexes will be presented.

The super-ego of females from intact families responded

more punitively to aggressive wishes than the super-ego of paternal separation females. For paternal separation females, the super-ego's response to sexual impulses was significantly associated with the super-ego's response to aggressive impulses. For females, the earlier the psychosexual stage at which paternal separation occurred, the less punitive the super-ego's response to aggressive impulses. For females, the earlier that paternal separation occurred, the less punitive the super-ego's response to sexual impulses. There was a significantly greater frequency of racial minorities to caucasions in the paternal separation group in comparison to the intact family group for females.

For paternal separation males, the super-ego's response to sexual impulses was significantly associated with the super-ego's response to aggressive impulses. For the Oedipal paternal separation males, being administered the wish stimuli first resulted in a more punitive super-ego reaction to sexual impulses than those administered the Blacky Pictures first.

For subjects from intact families, males exhibited significantly more Oedipal intensity and castration anxiety than females. For the same group, males showed significantly more paternal identification, whereas females showed significantly more maternal identification. For the Oedipal paternal presence group, females' super-egos responded more punitively to sexual impulses than males'

super-egos. For the paternal separation group, males indulged the sexual impulse significantly more. In the paternal separation group, females' super-egos responded more punitively to sexual wishes than those of males, and the same pattern was found for latency paternal separation and early adolescence paternal separation groups.

General Discussion

This study consisted of a patchwork of groups (eg. multiple places of recruitment, types of compensation, types of parental separation, instrument orders, etc.). Attempts were made to compare subgroups for compatibility of inclusion in broader groups. In some cases, subgroups were too small to make statistical comparisons, and they were combined anyway with the hope that confounding differences did not exist. There was one statistically significant instrument order effect, but it was most likely just an artifact of running many analyses.

This study was designed with the intention of combining super-ego ratings of responses to the aggressive and sexual wish stimuli, which was not done when it was discovered how greatly the ratings differed between the two wish stimuli. It was an unplanned modification to test the hypotheses separately for each wish stimulus. This provided interesting information (eg. thoughts about how Freud's two major classes of instincts differ in regard to super-ego functioning).

However, the validity of new instruments is suspect when hypotheses are not corroborated. In the present study, none of the hypotheses were corroborated except one which was accepted with reservations. There were some nonsignificant trends in predicted directions, and some secondary analyses provided some support for some of the hypotheses. There is the issue of the super-ego rating scale possibly being

nominal rather than ordinal in nature. Future research could involve further exploring the relationship between different points on the super-ego rating scale. Another concern is the possibility of sexual bias in the wish stimuli, which were designed by a woman. The wish stimuli forms for the sexes may not be parallel. Future research on this issue is recommended.

Barring poor instrument validity, subject selection problems or other confounds, the findings are not consistent with Freud's Oedipus complex model of super-ego development, particularly for males. There were some findings for females supportive of Freudian theory (eg. earlier paternal separation being associated with decreased super-ego functioning), but Freud was much less clear about females' developmental issues than those of males. More psychodynamic developmental formulation and research of females is warranted.

Considering the prevalence of childhood paternal separation, more research should be done exploring pathological effects of being raised in such an environment. It is suggested that more research be done exploring effects of separation from either parent for each sex on moral development during different childhood periods. It is unfortunate that not enough maternal separation subjects were acquired in the present study. In addition, more research could be done to explore the viability of different aspects of Freudian theory. The super-ego in particular is

difficult to define operationally, and work could be done looking at how the super-ego responds to different types of impulses, particularly further exploring the nature of and relationship between Freud's two major classes of instincts-aggressive and sexual.

APPENDICES

APPENDIX A

Freud's Theory of Super-Ego Development

Freud (1953/1905) observed that the prototype of the identification process occurs during the infant's oral stage. At this point in development an individual does not differentiate ingestion of food from sexual aims. Like identification proper, this primitive form is colored by ambivalence in that what is desired is destroyed by eating (Freud, 1955/1921). Freud (1964/1933 [1932]) believed that identification is probably the very first type of attachment to an object. However, he was careful to differentiate between identification and object choice. To identify with another is to incorporate the model's ego into one's own such that one behaves in certain ways like the other. One's ego is modified by the identification process. Object-choice, on the other hand, is characterized by wanting to possess or have another, and one's ego is not necessarily altered. Although identification and object-choice are relatively independent of each other, it is possible to identify with one's sexual object.

The initial state of the infant is one of primary narcissism (Freud, 1957/1914). The infant's libidinal cathexis to its own ego is characterized by an omnipotent attitude toward its self. However, as the child grows it learns that it is not the perfect, all-powerful being that

it initially believed. Primary narcissism must be relinquished in order for the ego to proceed in its development. During this process, the parents' critical influences form the ego-ideal, a newly differentiated part of the ego. The ego-ideal is an identification of others highly esteemed and perceived as the embodiment of perfection. Identification with both parents tends to occur until the child becomes aware that the mother has a shortcoming in her lack of a penis (Freud, 1961/1923). Then identification with the father becomes more prevalent. The child's narcissistic love is displaced onto the new structure. The ego desires a return to the state of primary narcissism but instead finds satisfaction in achieving the ego-ideal.

The ego-ideal later gives rise to the super-ego which is formed during the dissolution of the Oedipal complex (Freud, 1961/1923). In the case of boys, the mother is the initial love object while the father is a model for identification. The Oedipus complex begins when the boy's sexual impulses toward his mother increase, and he views his father as a rival. The boy's ambivalence toward his father heightens as he desires to get rid of him and take his place with his mother. In the meantime, the boy views the anatomical differences between the sexes due to women having been castrated, and he fears castration himself.

In order to resolve the Oedipus complex, the boy must give up the object-cathexis of his mother. In the more

ordinary outcome it is desexualized or sublimated by the boy's increased identification with his father which forms the beginnings of the super-ego. The super-ego contains moral prohibitions such as against incest, and guilt is experienced when the performance of the ego conflicts with the bidding of the super-ego. The ego-ideal remains as a part of the super-ego. In addition to parental identifications, other authority figures viewed as ideal models are incorporated into the super-ego (Freud, 1964/1933[1932]). As the super-ego develops, the intensification of the boy's identification with his father also consolidates the masculine aspect of his character.

A second but less common dissolution of the Oedipus complex is for the boy to identify with his mother. Freud viewed humans as inherently bisexual. As a result, there is a positive and a negative Oedipus complex. Often a boy will take both parents as affectionate object-choices, have both feminine and masculine inclinations and harbor ambivalence to both mother and father.

Freud (1955/1923) initially believed that dissolution of the Oedipus complex occurs in an analogous manner in girls such that the girl's object-cathexis of the father would ordinarily be replaced by identification with her mother. This may be an intensification or it may occur for the first time. This identification consolidates her femininity. Later, Freud (1961/1925) adopted a different version of what happens to girls during the Oedipal period.

Like with boys, a girl's first love-object is her mother. Upon noticing anatomical differences between the sexes, a little girl develops penis envy. Her mother is viewed as having castrated her, and this decreases the object-cathexis. The girl equates having a baby with having a penis, and she wishes for a child. This leads to her adopting her father as her new love-object. Unlike with boys, girls view themselves as already having been castrated and lack in motivation to end the Oedipus complex. When they do, it tends to be as a result of a fear of loss of love (Freud, 1961/1924). Unlike boys, the Oedipus complex in girls tends to be repressed, linger before being given up or it may last long into a woman's adult life. Freud believed that as a result, women's super-egos are less developed than those of men. However, in one of his later writings, Freud (1964/1933[1932]) admitted to the possible fallibility and incompleteness of his thoughts on the psychological development of women.

At about the age of between six and eight years, the phallic stage comes to an end, and the latency period begins (Freud, 1963/1917 [1916-1917]). Psychosexual development is temporarily interrupted, and Oedipal memories are repressed. During puberty, sexual instincts are reawakened and intensify, and the Oedipal complex is revived (Freud, 1955/1923 [1922]). The final outcome of the Oedipus complex is determined during this time as the adolescent struggles against renewed incestuous impulses.

Freud (1964/1933 [1932]) attributed three basic functions to the super-ego: self-observation, conscience, and maintaining the ideal. Self-observation is a necessary step before the conscience can judge one's self. Freud recognized that the super-ego does not always operate in a unitary, consistent manner even in psychologically healthy individuals. The severity of its standards fluctuates depending on circumstances. For example, Freud (1955/1921) discussed the common super-ego alteration which occurs when one is in love or hypnotized. He drew parallels between these two circumstances in which the object of interest (love object or hypnotist) temporarily replaces the ego ideal. During such times, neither the behavior of the object nor what one does for the benefit of the object are open to judgment from the conscience. Somewhat similarly, when one becomes a member of a group, common instinctual impulses may become more powerful than the individual's super-ego. A final example is that during a bout of depression, an individual's conscience becomes more severe and punishes the ego based on unusually harsh moral standards.

APPENDIX B

Research Relating Paternal Separation to Moral Development

The literature in this area is diverse and fraught with methodological problems. Many studies do not specify the sex of the absent parent, type of absence (eg. death, divorce, separation, etc.) or age at which the loss occurred. Age at assessment is another important variable to consider as is sex of the subject. Also, some studies either do not have control subjects or if they do, they may not have been carefully matched with experimental subjects. Studies also vary by method of determining moral development. Seventeen studies were found relevant to the issue of the relationship between paternal absence and moral development. Details of methodology and findings of each study will be presented. Despite the aforementioned methodological problems, the literature as a whole does strongly suggest a relationship between loss of either parent during childhood and decreased moral development in both sexes.

Glueck and Glueck (1950) compared 14 to 16 year old juvenile delinquent boys to matched nondelinquents on many variables. The subjects were matched by age, IQ and ethnic origins but not on economic status of the family. The nondelinquents did come from statistically significantly better economic conditions than the delinquents. Findings

of the study indicated that significantly less delinquents than nondelinquents live with their own mother, or with their own father. A significant chi-square was obtained on marital status of parents. More delinquents than nondelinquents came from broken homes including: divorce, separation, widowhood, and parents not married. Statistics were not performed on age of the boy when separation from a parent occurred.

Gregory (1965) assessed a group of 9th grade girls and boys on a variety of factors including those related to family status, and three years later, the same subjects were rated on severity of delinquency based on police and court records. Delinquency was significantly related to low SES and low IQ in both boys and girls. Results of the study were significant in relating delinquency in boys to loss of the father by separation or divorce, or by death. For girls, delinquency was significantly related to parental separation or divorce, living only with the father, living with neither parent, and loss of the mother by death.

In a study of prisoners (Brown and Epps, 1966) both death of the father and of the mother were significant factors related to males and females being imprisoned. The prisoners were compared with age matched controls from the general population. Socioeconomic status and IQ were not controlled. In another study (Cloninger and Guze, 1970), convicted female felons were clinically diagnosed and compared on family status rates. Sociopathic subjects

significantly differed from subjects receiving other diagnoses (eg. hysteria) in having not lived with the parents during the entire period while growing up. Subjects were not matched on intelligence. The difference between groups on SES was not significant. Tuckman and Regan (1966) studied male and female children seen at an outpatient psychiatric clinic and found that significantly more boys coming from broken homes than intact homes displayed antisocial behavior and aggressiveness. Male children exhibiting this behavior came from divorced or unmarried homes at a greater rate than being bereaved of a parent. Control of subjects on potentially confounding variables was not addressed.

Hoffman (1971a) assessed male and female 7th graders on the relationship between conscience development and father absence. Father absence was determined by an adult male not living in the home for at least the last 6 months. Control subjects came from intact homes, and they were matched with the experimental group on IQ and SES. Father-absent boys scored significantly lower in comparison to father-present boys on level of moral judgment, maximum guilt, acceptance of blame, moral values, and rule conformity. The teachers also rated the father-absent boys as significantly more aggressive than the controls. No significant findings were obtained for girls nor were there any apparent trends.

Using 8th grade males, Schenenga (1982) investigated the relationship between father absence and two factors:

moral judgment, and ego-ideal development using a self-report instrument. Father-absence was determined by no adult male having lived in the home at least since the subject was 11 years old. Father-present subjects came from intact homes. Subjects were not matched on any variables other than age. Father-present subjects scored significantly higher than father-absent groups on level of moral judgment and ego-ideal development.

A study of male delinquents between the ages of 12 and 17 years (Daum and Bieliauskas, 1983) matched father-absent and father-present subjects on age, IQ and SES. Father-absence was defined as no father figure (eg. natural father, stepfather, etc.) living in the home for a minimum of two consecutive years between the subject's second and twelfth birthdays. The subject had to be living with his natural mother. No absence was determined by a figure as defined above as living consistently in the home during the same specified time period. Father-present boys were found to have attained a significantly higher level of moral maturity as determined by a moral judgment task than the father-absent boys.

Other studies explored the effects of parental absence during specific age periods on moral development. The literature does suggest that parental loss prior to the age of six years may affect moral development greater than loss during other age periods.

Greer (1964) compared patients with different

psychiatric diagnoses to controls on parent loss. Parent loss was defined as continuous absence of a parent for at least one year prior to the age of 15 years. Matching of groups on possibly confounding variables was not mentioned in the paper. Significantly more sociopaths than neurotics or control subjects were found to have experienced parental absence. Rate of parental loss was significantly greater in female than male sociopaths. Loss of a parent prior to the age of five was significantly greater in sociopaths than in neurotics.

Male medical and law students whose fathers were away from home in the army for at least one year while their sons were between the ages of one and four years, reported significantly greater antisocial behavior than control subjects from the same professional schools (Sieglan, 1966). Male adolescent delinquents coming from intact homes were found to have significantly lower recidivism rates than delinquents coming from broken homes (Kelly and Baer, 1969). Recidivism rates were significantly greater for those delinquents whose fathers left home between the time of their birth and six years of age in comparison to those delinquents whose fathers left home when they were age seven years or greater and in those delinquents coming from intact homes. Any matching of subjects was not discussed in the paper. Judd (1980) found that adolescent girls having experienced father absence achieved significantly lower moral judgment scores than those coming from father-present

homes. Father absence was defined as no father-figure residing in the home for a minimum of three years between the girl's first and thirteenth birthdays. Girls whose fathers were absent when they were between the ages of six and thirteen scored significantly higher on a moral judgment measure than those girls whose fathers were absent between the time of their birth and five years of age.

Parish (1980) studied male and female college students and found that age at the time of paternal loss was significantly and positively correlated with moral development as determined by performance on a moral judgment test. This was true for females but not males. Loss of the father by divorce was a significant factor in level of moral development while loss by death was not. It should be noted that the number of subjects was quite small with seven males and seventeen females, and ten subjects lost a father by death while fourteen subjects lost their fathers through divorce. Using female college students, Parish and Copeland (1981) found a significant and positive relationship between age at time of father loss and level of moral development as determined by a moral judgment task. Small numbers of subjects were used in groups, and no difference was found in moral development between those subjects having lost a father to death and those having lost a father through divorce.

Three studies were found that did not find early parental loss to be related to lower moral development than

loss during later age periods. However, all of these studies do link parental absence in general to decreased moral development. A study of male prisoners (Koller and Castanos, 1970) found significant differences in rates of parental loss, as defined by continuous absence of a parent for at least a one year period prior to the subject's fifteenth birthday, in the following groups: long term prisoners > control subjects; short term prisoners > control subjects; long term prisoners > short term prisoners. Experimental and control subjects were matched by age, sex, marital status, social isolation and SES. Both long term and short term prisoners suffered significantly higher rates of father loss than the control group. There were no significant differences between groups on rate of mother loss. Long term prisoners experienced significantly greater parental death rates than the control group. However, there were no significant differences by age at time of the loss as broken down in the following groups: birth to 4, 5 to 9 and 10 to 14 years.

Santrock (1975a) found significant differences between father-absent and father-present fifth and sixth grade boys on measures of moral development, but age of father absence was not found to be a significant factor. Subjects were well matched using IQ, SES, race and so forth. Father-absent boys, as defined by the father being absent through divorce or by death with no stepfather living in the home, were rated by their teachers as exhibiting significantly lower

levels of conscience and sociability, and higher levels of deviation, than father-present boys. There were no significant differences between groups on resistance to temptation, moral judgment, and moral affect. Results were mixed comparing subjects by types of loss. Teachers rated boys coming from divorced homes higher on social deviation than boys coming from widowed homes. However, boys coming from widowed homes performed significantly lower on moral judgment items than boys coming from divorced homes.

Studies of children raised in Kibbutz settings provide researchers with opportunities to study effects of isolation from the traditional family unit from the time of infancy throughout childhood. Rabin and Goldman (1966) found that seventh grade Kibbutz children exhibited significantly less guilt as determined by their story completions than non-Kibbutz Israeli children. Females showed these significant differences on measures of guilt about theft, death wishes and sabotage of group enterprise. Males demonstrated these significant differences on measures of guilt about disobedience and death wishes. In contrast to these findings, another study (Luria, Goldwasser and Goldwasser, 1963) resulted in children between the ages of eleven and thirteen raised in a Kibbutz giving significantly more story completions containing confessions of transgressions than matched Israeli non-Kibbutz children. This was particularly so for girls. The authors suggested that maybe use of confession is not a valid indicator of

moral development. Other factors such as evidence of guilt, attempts to make restitution and so forth were not analyzed because the number of subjects were too small for these variables.

In conclusion, with methodological issues aside, this literature as a whole suggests that loss of either parent for either sex during childhood is associated with low moral development. This seems to be particularly true for males having experienced paternal absence and for females having endured maternal absence. The literature also suggests that early rather than later parental loss is more detrimental to moral development. Finally, childhood parental absence due to either divorce or death appears to be associated with low moral development.

Slightly different trends emerged when only the six studies were used that were judged to be methodologically sound as determined by adequate matching of groups on at least age, SES and IQ (Daum and Bielauskas, 1983; Hoffman, 1971b; Parish, 1980; Parish and Copeland, 1981; Santrock, 1975a; Siegman, 1966). However, such conclusions should be viewed cautiously because of the paucity of research and the diversity of means used in measuring moral development. This literature suggests a trend in which paternal absence during childhood is associated with decreased moral development in males but not in females. Also, early paternal loss in females appears to be related to low moral development, but any critical age period at time of loss did

not emerge as a trend in males. Finally, there does not seem to be any significant difference between the effects on moral development of paternal absence by death versus divorce.

APPENDIX C

Michigan State University Consent Form

MICHIGAN STATE UNIVERSITY
Department of Psychology

DEPARTMENTAL RESEARCH CONSENT FORM

1. I have freely consented to take part in a scientific study being conducted by Lisa Cowden, M.A. under the supervision of Joseph Reyher, Ph.D., Professor of Psychology.

I understand that the purpose of this project is to study the development of creativity in families and other factors that cannot be fully explained to me until the completion of the study. My participation will require my performance on three tasks: that I complete a questionnaire, and that I use my imagination to make-up stories about cartoons that are shown to me and to complete story beginnings which are read to me.

Participation in this experiment should take about one hour, and I will receive \$4.00.

2. The study has been explained to me, and I understand the explanation that has been given and what my participation will involve.

3. I understand that I am free to discontinue my participation in the study at any time without penalty.

4. I understand that the results of the study will be treated in strictest confidence and that I will remain anonymous. Within these restrictions, general results of the study will be made available to me at my request.

5. I understand that my participation in the study does not guarantee any beneficial results to me.

6. I understand that, at my request, I can receive additional explanation of the study after my participation is completed.

Signed: _____

Date: _____

State University of New York at Stony Brook Consent Form

CONSENT FORM

Project Title: Creativity in Families

Investigator: Lisa Cowden, M.A.

Supervisor: Joseph Reyher, Ph.D., Professor, Department of Psychology, Michigan State University

You are being asked to be a volunteer in a research study.

The purpose of this research is to study the development of creativity in families and other factors that cannot be fully explained to you until the completion of the study.

Procedures: If you decide to be in the study, your part will involve the performance on three tasks: that you complete a questionnaire, that you use your imagination to make-up stories about cartoons that are shown to you and to complete story beginnings which are read to you.

Participation in this experiment should take about one hour.

Benefits: The benefit of being in this study is that you will receive \$4.00. If you leave the study before finishing, you will receive \$1.00 for every 15 minutes completed. By being in this study you will be helping us to increase knowledge related to parental loss and creativity.

Risks/Discomforts: There is no risk involved with being in this study.

Confidentiality: The results of the study will be treated in strictest confidence, and you will remain anonymous. Within these restrictions, general results of the study will be made available to you at your request.

-You do not have to be in this study if you do not want to be.

-You have the right to leave the study at any time without giving reason and without penalty.

-If you have any questions about the study, you may contact Lisa Cowden, M.A., 883-5421.

-If you have any questions about your rights as a research subject, you may contact Dr. Robert Schneider, Committee on Research Involving Human Subjects, 516-632-6960.

-Any new information that may make you change your mind about being in this study will be given to you.

-You will get a copy of this consent form to keep.

-If you sign below, it means that you have read (or have had read to you) and have understood all of the information given in this consent form, and you would like to be a volunteer in this study.

SUBJECT NAME (Print)

SIGNATURE

Date

INVESTIGATOR

Date

APPENDIX D

Measuring Moral Development

Three major means of measuring moral development have been established in the literature: cognitive, behavioral and affective. Major cognitive methods involve making moral judgments on hypothetical moral dilemmas (Kohlberg, 1958; Rest, Cooper, Coder, Masanz and Anderson, 1974; Kurtines, 1986). Behavioral measures of morality problems include delinquency or criminality (Glueck and Glueck, 1950; Nye, 1957; McCord, McCord and Thurber, 1962; Brown and Epps, 1966; Cloninger and Guze, 1970; Koller and Castanos, 1970; Fodor, 1972; Datesman and Scarpitti, 1975). Also, resistance to temptation tasks have been used (Hartshorne and May, 1928; Glueck and Glueck, 1950; Burton, Maccoby and Allinsmith, 1961; Grinder, 1962; Grinder and McMichael, 1963; Rebelsky, Allinsmith and Grinder, 1963; Sears, Rau and Alpert, 1965; Santrock, 1975a, b; Corcoran and Rotter, 1987), combination story completion-doll play (Sears, Rau and Alpert, 1965), teacher or parent observations (Burton, Maccoby and Allinsmith, 1961; Grinder, 1962; Sears, Rau and Alpert, 1965, Yarrow, Campbell and Burton, 1968; Hoffman, 1971a, b; Santrock, 1975a, b), and miscellaneous behaviors in the laboratory setting (Ruma and Mosher, 1967; Santrock, 1975a, b). Self-report has also been utilized (Siegman, 1966; Hoffman, 1971; Santrock 1975b) and clinical

impressions of antisocial behavior (Greer, 1964; Tuckman and Regan, 1966).

Affective measures of moral development primarily involve indications of guilt by projective or semi-projective methods. Many studies have utilized the story completion method (Allinsmith, 1960; Luria, Goldwasser and Goldwasser, 1963; Rabin and Goldman, 1966; Hoffman, 1971). Sentence completion methods (Mosher, 1961) and Blacky Pictures (Blum, 1949) have also been used to determine the presence of guilt feelings.

Besides trying to determine which mode of measurement most accurately taps moral development, the lack of consistency in such measures across individual, time and situations presents another challenge. This lack of consistency, which is compatible with Freudian theory, has been frequently observed in research. In 1928, Hartshorne and May administered multiple deception tests which tempted such behaviors as cheating, lying and stealing in fifth through eighth grade girls and boys. The tests were conducted across different situations such as in the classroom, at home, during athletic contests and so forth. The researchers found relatively low correlations in measures of honesty across different types of tests and situations. Similarly, Santrock's (1975 b) study of preadolescent boys yielded intercorrelations from $-.10$ to $+.30$ between resistance to temptation tasks. Moral judgment intercorrelations were somewhat better ranging from $+.19$ to

+ .48. No moral judgment items were significantly related to resistance to temptation tasks. Correlations between resistance to temptation tasks and guilt as determined by story completions ranged from $-.16$ to $+.18$. A cross cultural study of American and Samoan sixth and seventh grade boys and girls yielded inconsistent relationships between guilt, as determined by responses to forced-choice story completion tasks, and resistance to temptation (Grinder and McMichael, 1963). However, intercorrelations between the three guilt scales: remorse, confession and restitution, were highly intercorrelated ranging from $.59$ to $.72$.

In a study of four year old girls and boys (Burton, Maccoby and Allinsmith, 1961) a nonsignificant negative correlation was found between a resistance to temptation task and evidence of conscience as determined from an interview with the subjects' mothers. In another study of nursery school age children (Sears, Rau and Alpert, 1965) low correlations were found between individual resistance to temptation tasks, observed guilt following transgressions and resistance to temptation, parents' reports and other measures of conscience, and doll play as story completion and other measures. In Schenenga's (1982) study of early adolescent boys, the relationship between moral judgment and performance on a test designed to measure ego ideal and conscience development, was not significant.

Inconsistency across moral development measures has

also been found in studies using adults. Within a psychosocial framework, Kurtines (1986) investigated the consistency of moral decision making in male and female college students. He presented subjects with six hypothetical dilemmas. Half of the dilemmas involved making a moral decision on the basis of consequence while the other half involved decision making based on fairness without regard to consequence. Hypothetical situations involved lying, stealing and breaking a promise. Subjects were asked to justify their responses as being based on benevolence, justice or pragmatism. Individual characteristics were also measured by self-report and cognitive test performance. Person and situation variables were found to vary significantly across types of moral dilemmas.

Blasi (1980) reviewed the literature on moral judgment versus moral behavior. Ten out of fifteen studies significantly related delinquency to low levels of moral reasoning. Studies relating moral reasoning to real life behavior as determined by such measures as teacher ratings, drug use, sexual behavior and so forth, were less promising. Out of twelve studies, six were positive; three were negative, and three gave mixed results. Of seventeen studies relating moral reasoning to resistance to temptation, seven were positive; seven were negative, and three yielded mixed results.

With the exception of the positive moral judgment studies reported by Blasi (1980), research demonstrating

consistency across moral development measures are difficult to find. Santrock (1975 b) found a positive relationship between guilt as determined by story completions and altruism as determined by a behavioral task in preadolescent boys. In another study (Grinder, 1962), mothers were interviewed to determine conscience development on three dimensions in their five to six year old children. When the children were eleven to twelve years old, they were administered resistance to temptation tests. A significant association was found between spontaneously admitting transgressions at age five to six and resisting temptation at age eleven to twelve in boys. A significant relationship was also found between resistance to temptation in eleven to twelve year old girls and voluntary confession and a summary scale of conscience when ages five to six.

Ruma and Mosher (1967) investigated the relationship between moral judgment and guilt in adolescent delinquents. To measure guilt, they used a forced choice sentence completion method (Mosher, 1966) and three types of ratings from an interview following the transgression that ruled the subject delinquent. A significant relationship was found between moral judgment and guilt via the sentence completion test and two out of three of the interview measures: content analysis and global clinical rating. These two interview measures were significantly correlated. One of them, global clinical rating, was significantly correlated with the sentence completion performance. The Mosher Incomplete

Sentences Test (Mosher, 1961, 1966) was developed to measure sex guilt, hostile guilt, and morality-conscience guilt. Mosher has created three forms of this test: open-ended sentence completion, forced-choice and true-false. Correlations between types of guilt for each form range from .28 to .89 with the weakest relationships obtained on the open-ended form. Repeat reliabilities are reasonable, and are also lowest on the open-ended form ranging from .53 to .97. However, a problem with this instrument is that one must question the capacity to tap consciously unacceptable impulses when sentence beginnings are phrased in the first person.

In summary, the above findings do strongly suggest that children and adults alike vary individually in their moral behavior across situations. Also, the lack of consistency between different means of measuring moral development suggest the presence of a multi-faceted construct.

APPENDIX E

Wish_Stimuli

Incestuous_Wish_Stimulus_(Males)

Jack is a college student. It's a boring Friday evening. He doesn't have a date, and his friends are out with their girlfriends. For a moment he considers working on the term paper for his history class, but then he thinks, "nah, that's work." He switches on the t.v. and flips through the channels, catching glimpses of people and places, but nothing catches his attention. So he decides to go out to find something to do.

He steps out of his apartment into the heavy rain and shivers as rivulets of cold water run down his face to his neck. He shoves his cold hands deep into his jacket pockets where he finds the comfort of warmth and dryness. After what seems like an eternity he reaches his car. He stops for a minute to admire it in the spotlight-like rays of the streetlight overhead. In the dampness his red Camaro glitters like it's covered with rubies. He opens the door and climbs in. The first thing that strikes his senses is the strong smell of leather upholstery. He looks about him in the red interior and pushes his body up against the soft, cushioned seat. He starts the car and begins driving.

As he watches the hypnotic back and forth swaying of the windshield wipers, he again wonders how he should spend

his evening. He keeps driving and eventually finds himself not far from the neighborhood of Mary and Tom, a middle-aged couple who are close friends of the family. They have known Jack since he was a baby. It occurs to him that he has not seen them for a very long time, and he decides to stop in for a visit. He turns his car into their driveway and gets out. His legs feel a bit stiff from the drive as he climbs the wet cement stairs to the entranceway.

He knocks on the door, and it opens slowly. Mary, a matronly woman, greets him with a wide smile and an enthusiastic, "well hello, Jacky! How have you been, honey?

Oh you're so wet. Come in; come in!" He follows her inside, and she takes his dripping jacket. He experiences a pleasant dejavu at having been called by his boyhood nickname.

The warm, sweet smell of the house is pleasant. It smells like freshly baked cookies. She embraces him in a bearhug, and with her broad lips she plants a hard, wet kiss on his cheek. He notices that she hasn't changed much since he last saw her except that the graying around her temples has spread deeper into her dark curly hair. This strikes him as making her look more attractive in a sophisticated and mature sort of way. She is a soft-looking woman with a large bust and broad hips.

Jack asks how Mary's and Tom's daughter, Miriam, who is in college out of state, is fairing, and Mary begins to tell him about Miriam's experiences. Meanwhile, she offers him a

cookie, and he eagerly takes it. He savors a bite of the chewy, sweet mass. She ushers him into the livingroom, a vast but inviting space made up of soft overstuffed furniture and tall erect lamps made out of brass. Light classical music is humming from her stereo, and the light is dimmed to a relaxing glow. He looks about the room at art objects that have fascinated him since he was a boy- the colorful blown glass vases of many shapes and sizes, and the statues of people that so capture the body in motion that in the corner of your eye you would swear they were moving.

Jack sinks his body into a chair across from Mary who is pouring them glasses of wine from a tall flask. The flowery scent of her perfume drifts through the room. Jack wonders where Tom is, but before he gets a chance to ask, Mary explains, "Tom's out of town for the next few days. He'll be so disappointed he missed you." Jack nods and feels the warth of her fingers as their hands momentarily touch when he takes the wine glass from her. The diamond on her wedding ring sparkles like a beacon. They start smalltalking about such things as the weather and college, but Jack finds it difficult to stay focused on the conversation as he drinks the wine and begins feeling increasingly warm and tingly.

Eventually, Jack finds his eyes tracing every curve of her body in the soft light. He decides that her age only makes her look more beautiful. Mary's steady voice mixes with the crescendoing of the symphonic music in the

background and the beating of the rain against the window as the storm grows more powerful. Mary comments how lonely her weekends are when Tom is gone. They finish their conversation, and Jack reluctantly stands up to leave. Mary looks disappointed and says, "do you have to go so soon, Jacky?" Mary gives him a hurt look, and for a moment he feels mesmerized by her dark blue-green eyes which remind him of deep pools of turbulent seawater. As Mary walks with him toward the door, she bumps into Jack, and her full breasts briefly brush up against him. He feels a rush of warmth spread through his body. Jack...

Death Wish Stimulus (Males)

Steve is warming up in preparation for the 100 meter dash at a collegiate track meet when a slim, red-headed woman saunters over. At first, Steve's attention is captured by the rhythmic swaying of her body as she walks, but then he recognizes her as Sue, a teammate from the women's track team. She smiles at him as she drops to the ground next to him. He watches with fascination as she contorts her arms and legs until she reminds him of a pretzel. He continues to watch her movements as he does situps on the soft ground. He feels the blood pumping through his body and the burning of his groin and back muscles. Breathing hard, he pauses for a moment and catches a whiff of Sue's sweet perfume. He starts doing pushups in synch with her, and the muscles in his arms and back begin a fine trembling as they endure the increasing strain. The

hot midday sun beats overhead, and thick streams of sweat begin running down Steve's forehead and cheeks. As a little runs in the corner of his mouth, a salty taste hits the tip of his tongue.

He finishes the pushups and lets himself collapse face first onto the grass. It's still a little damp from the morning dew, and Steve feels its pleasant coolness against his body. He quivers pleasantly as he feels Sue's arm brush his leg as she changes her stretching position. While Steve lies there, he thinks about the big race and hopes that he can break the school record today. He came so close in the last meet. He visualizes Carl Lewis with a slew of Olympic gold medals hanging on his chest, and Lewis' face changes to his own. He wonders what it would feel like to have his picture on the front of a Wheaties box.

Feeling warmed up, Steve nods a farewell to Sue and then starts walking across the track toward the spectator stands to look for his aunt and uncle. An acrid smell like new tires hangs in the air from the sun baking the track. With each step, he feels his sharp metal cleats tear into the spongy rubber. He peers into the faces of people sitting in the stands while he searches for Aunt Sarah and Uncle Charlie. As he looks, he begins wondering if they even came. Charlie has been having some hypertension problems lately, and the heat could put an extra strain on his heart. Then Steve spots a waving arm and hears a high voice calling, "over here Steve!" He spots the salt and

pepper colored hair of his aunt and uncle as they push through the crowd to meet him at the edge of the track.

"Hello, Steve," says Uncle Charlie in a bass voice. Steve has always admired his uncle, but they have a long history of getting into disagreements. His aunt meekly peers around her husband's broad shoulders and says, "you've grown to be such a fine, handsome young man." Uncle Charlie scowls and asks Steve how his college work is coming. Steve tells him that he's decided that after he gets his bachelor's degree in education, he wants to go to graduate school because he would ultimately like to be an administrator like a school principal or even a district superintendant.

Charlie, who is a high school teacher with a bachelor's degree, replies, "but we need fine intelligent young people like you to teach our kids." "But I don't want to teach," says Steve. Charlie's face turns scarlet, and his voice booms, "How can you even consider administration? You know what those people are? They're nothing but lazy paperpushers who don't know a damned thing about teaching!" "Charlie....," says Aunt Sarah in a mildly scolding voice. Charlie ignores her and pulls away. "Come on, Steve," he says, "let's take a walk." Steve follows him from the bleachers as Charlie continues lecturing, " You know why? Because they don't teach. They just tell us what to do. And they think they're so smart just because they have fancy degrees." Charlie angrily jerks a handkerchief out of his

back pocket and blots the large beads of sweat spotting his forehead. Then he adds, "those degrees don't mean anything. It just gives those bastards a reason to think they're better than the rest of us. Well they're not!"

Steve feels anger welling up inside him. Charlie would have to do this on the day of a big race, he thinks to himself. The muscles in his entire body tense as he clenches his hands into fists at his sides. The blood surges through his veins as if he were sprinting all out on the track. Finally he shouts, "you're just afraid of me outdoing you, old man!" Charlie glares at him and with a smirk, says, "you have a lot of growing up to do, young man." Both men know that this is just what Steve despises to hear. Steve really wants to get the last word in and say to him, "fall off the face of the earth, you old relic!" But instead he announces, "I have to continue warming up," and he turns away.

Steve glances behind him and doesn't see Charlie, but he notices the door to the men's restroom closing. Then he hears a heavy thud and a fading voice that sounds very much like Uncle Charlie gasping, "help me- my heart." Steve looks around and doesn't see anyone nearby. Just then the announcer says, "all competitors in the men's 100 meter dash please report to the starting blocks immediately." Steve...
Incestuous_High_Stimulus_(Females)

Jane is a college student. It's a boring Friday evening. She doesn't have a date, and her friends are out

with their boyfriends. For a moment she considers working on the term paper for her history class, but then she thinks, "nah, that's work." She switches on the t.v. and flips through the channels, catching glimpses of people and places, but nothing catches her attention. So she decides to go out to find something to do.

She steps out of her apartment into the heavy rain and shivers as rivulets of cold water run down her face to her neck. She shoves her cold hands deep into her jacket pockets where she finds the comfort of warmth and dryness. After what seems like an eternity she reaches her car. She stops for a minute to admire it in the spotlight-like rays of the streetlight overhead. In the dampness her red Camaro glitters like it's covered with rubies. She opens the door and climbs in. The first thing that strikes her senses is the strong smell of leather upholstery. She looks about her in the red interior and pushes her body up against the soft, cushioned seat. She starts the car and begins driving.

As she watches the hypnotic back and forth swaying of the windshield wipers, she again wonders how she should spend her evening. She keeps driving and eventually finds herself not far from the neighborhood of Mary and Tom, a middle-aged couple who are close friends of the family. They have known Jane since she was a baby. It occurs to her that she has not seen them for a very long time, and she decides to stop in for a visit. She turns her car into their driveway and gets out. Her legs feel a bit stiff from

the drive as she climbs the wet cement stairs to the entranceway.

She knocks on the door, and it opens slowly. Tom, a husky man, greets her with a wide smile and an enthusiastic, "well hello, Janey! How have you been, honey? Oh you're so wet. Come in; come in!" She follows him inside, and he takes her dripping jacket. She experiences a pleasant dejavu at having been called by her childhood nickname.

The warm, sweet smell of the house is pleasant. It smells like freshly baked cookies. He embraces her in a bearhug, and with his solid lips he plants a hard, wet kiss on her cheek. She notices that he hasn't changed much since she last saw him except that the graying around his temples has spread deeper into his dark curly hair. This strikes her as making him look more attractive in a sophisticated and mature sort of way. He is a rugged-looking man with broad shoulders and sinewy muscles.

Jane asks how Mary's and Tom's son, Mark, who is in college out of state, is fairing, and Tom begins to tell her about Mark's experiences. Meanwhile, he offers her a cookie, and she eagerly takes it. She savors a bite of the chewy, sweet mass. He ushers her into the livingroom, a vast but inviting space made up of soft overstuffed furniture and tall erect lamps made out of brass. Light classical music is humming from the stereo, and the light is dimmed to a relaxing glow. She looks about the room at art objects that have fascinated her since she was a girl- the

colorful blown glass vases of many shapes and sizes, and the statues of people that so capture the body in motion that in the corner of your eye you would swear they were moving.

Jane sinks her body into a chair across from Tom who is pouring them glasses of wine from a tall flask. The spicy smell of his cologne drifts through the room. Jane wonders where Mary is, but before she gets a chance to ask, Tom explains, "Mary's out of town for the next few days. She'll be so disappointed she missed you." Jane nods and feels the warmth of his fingers as their hands momentarily touch when she takes the wine glass from him. The shiny gold of his wedding band flashes like a beacon. They start smalltalking about such things as the weather and college, but Jane finds it difficult to stay focused on the conversation as she drinks the wine and begins feeling increasingly warm and tingly.

Eventually, Jane finds her eyes tracing every angle of his solid body in the soft light. She decides that his age only makes him look more handsome. Tom's steady voice mixes with the crescendoing of the symphonic music in the background and the beating of the rain against the window as the storm grows more powerful. Tom comments how lonely his weekends are when Mary is gone. They finish their conversation, and Jane reluctantly stands up to leave. Tom looks disappointed and says, "do you have to go so soon, Janey?" Tom gives her a hurt look, and for a moment she feels mesmerized by his dark blue-green eyes which remind

her of deep pools of turbulent seawater. As Tom walks with her toward the door, he bumps into Jane, and he briefly brushes up against her breasts. She feels a rush of warmth spread through her body. Jane...

Death Wish Stimulus (Females)

Sandra is warming up in preparation for the 100 meter dash at a collegiate track meet when a slim, red-headed man saunters over. At first, Sandra's attention is captured by the rhythmic swaying of his body as he walks, but then she recognizes him as Sam, a teammate from the men's track team. She smiles at him as he drops to the ground next to her. She watches with fascination as he contorts his arms and legs until he reminds her of a pretzel. She continues to watch his movements as she does situps on the soft ground. She feels the blood pumping through her body and the burning of her groin and back muscles. Breathing hard, she pauses for a moment and catches a whiff of Sam's musky cologne. She starts doing pushups in synch with him, and the muscles in her arms and back begin a fine trembling as they endure the increasing strain. The hot midday sun beats overhead, and thick streams of sweat begin running down Sandra's forehead and cheeks. As a little runs in the corner of her mouth, a salty taste hits the tip of her tongue.

She finishes the pushups and lets herself collapse face first onto the grass. It's still a little damp from the morning dew, and Sandra feels its pleasant coolness against her body. She quivers pleasantly as she feels Sam's arm

brush her leg as he changes his stretching position. While Sandra lies there, she thinks about the big race and hopes that she can break the school record today. She came so close in the last meet. She visualizes Florence Griffith-Joyner with a slew of Olympic gold medals hanging on her chest, and Griffith-Joyner's face changes to her own. She wonders what it would feel like to have her picture on the front of a Wheaties box.

Feeling warmed up, Sandra nods a farewell to Sam and then starts walking across the track toward the spectator stands to look for her aunt and uncle. An acrid smell like new tires hangs in the air from the sun baking the track. With each step, she feels her sharp metal cleats tear into the spongy rubber. She peers into the faces of people sitting in the stands while she searches for Aunt Louise and Uncle Charlie. As she looks, she begins wondering if they even came. Louise has been having some hypertension problems lately, and the heat could put an extra strain on her heart. Then Sandra spots a waving arm and hears a deep voice calling, "over here Sandra!" She spots the salt and pepper colored hair of her aunt and uncle as they push through the crowd to meet her at the edge of the track.

"Hello, Sandra," says Aunt Louise in a soprano voice. Sandra has always admired her aunt, but they have a long history of getting into disagreements. Her uncle meekly peers around his wife's slight shoulders and says, "you've grown to be such a fine, lovely young woman." Aunt Louise

scowls and asks Sandra how her college work is coming. Sandra tells her that she's decided that after she gets her bachelor's degree in education, she wants to go to graduate school because she would ultimately like to be an administrator like a school principal or even a district superintendant.

Louise, who is a high school teacher with a bachelor's degree, replies, "but we need fine intelligent young people like you to teach our kids." "But I don't want to teach," says Sandra. Louise's face turns scarlet, and her voice booms, "How can you even consider administration? You know what those people are? They're nothing but lazy paperpushers who don't know a damned thing about teaching!" "Louise...", says Uncle Charlie in a mildly scolding voice. Louise ignores him and pulls away. "Come on, Sandra," she says, "let's take a walk." Sandra follows her from the bleachers as Louise continues lecturing, " You know why? Because they don't teach. They just tell us what to do. And they think they're so smart just because they have fancy degrees." Louise angrily jerks a handkerchief out of her purse and blots the large beads of sweat spotting her forehead. Then she adds, "those degrees don't mean anything. It just gives those bastards a reason to think they're better than the rest of us. Well they're not!"

Sandra feels anger welling up inside her. Louise would have to do this on the day of a big race, she thinks to herself. The muscles in her entire body tense as she

clenches her hands into fists at her sides. The blood surges through her veins as if she were sprinting all out on the track. Finally she shouts, "you're just afraid of me outdoing you, old woman!" Louise glares at her and with a smirk, says, "you have a lot of growing up to do, young woman." Both women know that this is just what Sandra despises to hear. Sandra really wants to get the last word in and say to her, "fall off the face of the earth, you old relic!" But instead she announces, "I have to continue warming up," and she turns away.

Sandra glances behind her and doesn't see Louise, but she notices the door to the women's restroom closing. Then she hears a heavy thud and a fading voice that sounds very much like Aunt Louise gasping, "help me- my heart." Sandra looks around and doesn't see anyone nearby. Just then the announcer says, "all competitors in the women's 100 meter dash please report to the starting blocks immediately." Sandra...

APPENDIX F

Story Completion Rating Method

Stories will be rated such that development of the super-ego will be determined on a 7 point scale from "1" representing a poorly functioning super-ego to "7" indicating a highly functioning super-ego.

1. Hero/heroine indulges impulse, and there is no evidence of any guilt feelings or anxiety related to the transgression.

2. Hero/heroine indulges impulse, and there is evidence of guilt feelings or anxiety related to the transgression.

3. Hero/heroine resists impulse. If there is any indication of guilt feelings or anxiety related to the impulse, the threat of punishment, abandonment, or loss of love regards an external source eg. being afraid that someone will disapprove of one's behavior.

4. Hero/heroine resists impulse, and there is a sign of guilt feelings or anxiety related to the impulse, but it is not clear if the threat of punishment, abandonment, or loss of love regards an internal or external source.

5. Hero/heroine resists impulse, and the threat of punishment, abandonment, or loss of love emanates from within the individual. One is aware of guilt feelings related to the impulse, but they are mild to moderate in strength eg. being angry at one's self or feeling incompetent (rated 5) versus thinking of committing suicide

(rated 6).

6. Hero/heroine resists impulse, and the threat of punishment, abandonment, or loss of love emanates from within the individual as suggested by satisfying at least one of the following criteria:

a. If one is aware of guilt feelings, they are extreme in strength eg. severe self-reproach, self-destructive thought or action.

b. One is not conscious of the desire for punishment. One may suffer from an accident, misfortune, mistake, poor performance, self-defeating behavior, fate, illness, death, etc. In addition, receiving punishment from another person may be viewed as the projection of one's punitive super-ego onto that person. However, it is important to note that punishment delivered by another person after violation of an internalized moral standard- entertaining a forbidden wish (rated 6), must be differentiated from the threat of punishment from another person as the motive for not indulging the warded off impulse (rated 3).

c. Unconsciously unacceptable instinctual impulses are repressed or transformed as revealed by a sublimation, reaction-formation, neurotic symptom, etc. If repression fails, anxiety will appear. However, the distinction must be made between neurotic (rated 6) and realistic (rated 3) anxiety.

d. One experiences feelings of inferiority.

7. Hero/heroine resists impulse and rationalizes the situation.

APPENDIX G

Questionnaire

INSTRUCTIONS: PLEASE WRITE IN OR CIRCLE ANSWERS TO QUESTIONS AS INDICATED.

Personal Information:

1. Sex: M F
2. Age: __ years __ months
3. Race: White Black Other: ____
4. Relationship Status: Married Divorced Separated
Widowed Single

Family Information:

5. Are your parents still married? Yes No
6. Have your parents ever separated? Yes No
If no, skip to question #7.
 - a. How old were you at the time? __ years, __ months
 - b. Who did you live with? Mother Father
Both Other: ____
 - c. How long did the separation last? __ years, __ months
7. Is at least one of your parents widowed? Yes No
If no, skip to question #8.
 - a. How old were you at the time? __ years, __ months
 - b. Which parent died? Mother Father Both
 - c. Cause of death: Illness Accident Murder War
Suicide Other: ____
 - d. Who did you live with afterwards? Mother Father
Other: ____
 - e. Did your surviving parent remarry? Yes No
If so, how old were you at the time? __ years, __ months
 - f. After your parent's death, was anyone else but you,
your surviving parent, a step-parent or any siblings,
living in your house? Yes No
If so, who? Parent's Boy/Girlfriend Relative
Friend Other: ____

Sex of occupant: M F
Age of occupant at the time: __ years
Your age at the beginning of the stay: __ years, __
months
How long did the occupant stay? __ years, __

8. Are your parents divorced? Yes No
 If no, skip to question #9.
 a. How old were you at the time? __ years, __ months
 b. Who did you live with afterwards? Mother Father
 Both Other:____
 c. Did either parent remarry? Yes No
 If so, which one? Mother Father Both
 d. After the divorce, did anyone else but you, a parent,
 step-parent or siblings reside in your home? Yes No
 If yes, who? Parent's Boy/Girlfriend Relative
 Friend Other:____
 Sex of occupant: M F
 Age of occupant at the time: __ years
 How old were you when this person first moved in?
 __ years, __ months
 How long did s/he stay? __ years, __ months
9. Prior to entering college, have you ever experienced any
 continuous separation (not lived together in the same
 home) from either parent for a period of at least 6
 months? Yes No
 If no, skip to question #10.
 a. How old were you at the beginning of the separation
 period? __ years, __ months
 b. How long were you separated? __ years, __ months
 c. Which parent were you separated from? Mother
 Father
 Both
 d. Why? Divorce Separation Death Illness
 Military Service Other:____
10. Do you have any brothers or sisters? Yes No
 If no, skip the remainder of this question and go to the
 instructions at the bottom of this page.
 a. Please give age(s) and sex(es) of sibling(s):
 Brother Sister __ years old
 Brother Sister __ years old
 Brother Sister __ years old
 Brother Sister __ years old
 Brother Sister __ years old
 b. Prior to your entering college have you ever
 experienced any separation of six months or greater from
 any of your siblings with the exception of an older
 sibling reaching adulthood and moving out of the house?
 Yes No
 If so, which one? ____
 How old were you at the beginning of the separation?
 How long were you separated? __ years, __ months
 Why were you separated? ____

-STOP HERE AND TURN IN THE TWO PAGES YOU HAVE JUST
 COMPLETED. THEN FILL OUT THE FOLLOWING TWO PAGES-

Family/Household Creativity:

INSTRUCTIONS: PLEASE RATE THE FOLLOWING FAMILY MEMBERS AND OTHER(S) IF APPLICABLE ON CREATIVITY. WHEN DOING SO, COMPARE THEIR ABILITIES TO THE RANGE OF TALENT THAT YOU ARE AWARE OF WHEN YOU THINK OF SOCIETY AT LARGE. CIRCLE THE NUMBER THAT BEST DESCRIBES THAT PERSON. HERE IS THE RATING KEY:

1. Not at all creative.
2. Slightly creative.
3. Moderately creative.
4. Very creative.
5. Extremely creative.

11. Your mother's creativity:

- | | | | | | |
|------------------------------------------------------------------------------------|---|---|---|---|---|
| a. Artwork (this includes sketching, painting, sculpting, crafts, woodwork, etc.). | 1 | 2 | 3 | 4 | 5 |
| b. Writing | 1 | 2 | 3 | 4 | 5 |
| c. Story telling | 1 | 2 | 3 | 4 | 5 |
| d. Problem solving | 1 | 2 | 3 | 4 | 5 |

12. Your father's creativity:

- | | | | | | |
|--------------------|---|---|---|---|---|
| a. Artwork | 1 | 2 | 3 | 4 | 5 |
| b. Writing | 1 | 2 | 3 | 4 | 5 |
| c. Story telling | 1 | 2 | 3 | 4 | 5 |
| d. Problem solving | 1 | 2 | 3 | 4 | 5 |

13. Your siblings' creativity (if applicable):
If you don't have a sibling(s) skip to #14.

Brother Sister

Age __ years

- | | | | | | |
|--------------------|---|---|---|---|---|
| a. Artwork | 1 | 2 | 3 | 4 | 5 |
| b. Writing | 1 | 2 | 3 | 4 | 5 |
| c. Story telling | 1 | 2 | 3 | 4 | 5 |
| d. Problem solving | 1 | 2 | 3 | 4 | 5 |

Brother Sister

Age __ years

- | | | | | | |
|--------------------|---|---|---|---|---|
| a. Artwork | 1 | 2 | 3 | 4 | 5 |
| b. Writing | 1 | 2 | 3 | 4 | 5 |
| c. Story telling | 1 | 2 | 3 | 4 | 5 |
| d. Problem solving | 1 | 2 | 3 | 4 | 5 |

Brother Sister

Age __ years

- | | | | | | |
|------------|---|---|---|---|---|
| a. Artwork | 1 | 2 | 3 | 4 | 5 |
| b. Writing | 1 | 2 | 3 | 4 | 5 |

c. Story telling	1	2	3	4	5
d. Problem solving	1	2	3	4	5

I have more brother(s)/sister(s) which I have listed and rated at the end of this questionnaire: Yes No

14. Creativity of any other person(s) residing in the home prior to you entering college (if applicable):

	Relative	Friend	Parent's Girl/Boyfriend
Step-parent			
Other:	-----		
Age:	__ years		

a. Artwork	1	2	3	4	5
b. Writing	1	2	3	4	5
c. Story telling	1	2	3	4	5
d. Problem solving	1	2	3	4	5

Other people lived in the home which I have listed and rated at the end of this questionnaire: Yes No

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