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**LA THÈSE A ÉTÉ
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AN ANALYSIS OF THE "EXTERPERSONAL" CONTEXT OF COMMUNICATION
BY FAMILY COMMUNICATION, LOCUS OF CONTROL, AND SELF-ESTEEM

by

Linda Ann Makuch

A Thesis
submitted to the
Faculty of Graduate Studies
through the Department of
Communication Studies in Partial Fulfillment
of the requirements for the Degree
of Master of Arts at
the University of Windsor

Windsor, Ontario, 1984

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ABSTRACT

The concept of "interpersonal" communication is derived from Surlin's Theory of Communication, which serves as this study's theoretic base. Interpersonal (inter) communication is "easy" communication, that generally requires "participants" to be passive receptors of one-way messages; it is typically "escape" and "distraction" oriented. Certain activities/experiences typify inter communication, and they are categorized as either "pure" or "hybrid". For example, "pure" inter experiences include viewing TV entertainment programs and playing video games; "hybrid" inter experiences include viewing TV news programs and using computers.

The inter context is examined, primarily, in relation to adolescents' home communication environment, measured using Chaffee, McLeod, and Wackman's (1966) model of family communication patterns (FCP), which describes parent-child communication along two dimensions: socio-oriented, and concept-oriented. Socio-oriented parents stress the maintenance of interpersonal harmony and avoidance of controversy. Concept-oriented parents stress an idea-orientation, and encourage adolescents to express an opinion and examine issues from all sides. The interaction of the two dimensions produces a four-fold FCP typology. The concepts of locus of

control (Rotter, 1966), and self-esteem (Rosenberg, 1965), are also included as a secondary focus of attention.

Ten hypotheses are offered. Predictions were based on the expectation that adolescents from socio-oriented homes would prefer pure rather than hybrid exter experiences, and be generally exterpersonally-oriented, while adolescents from concept-oriented homes would prefer hybrid rather than pure exter experiences, and be generally non-exterpersonally-oriented. Predictions regarding locus of control and self-esteem are also offered.

Survey research was conducted on a quota sample of 236 high school adolescents (grades 9 - 12) in Windsor, Ontario. Adolescents' exterpersonal-orientation was measured using the Exterpersonal Communication Inventory devised for the study. Statistical analysis involved, primarily, Pearson correlations, and one-way analyses of variance.

Higher socio-oriented (HSO) adolescents engaged in pure exter experiences to some extent, but did not avoid the hybrid exter activities. Overall, HSO adolescents could not be definitively labelled as exterpersonally-oriented. Higher concept-oriented (HCO) adolescents engaged in hybrid exter experiences to some extent, but did not shun pure exter experiences, and wanted to pursue certain pure exter activities more. Overall, HCO adolescents were rather exterpersonally-oriented. Findings relating to locus of control and self-esteem are also included.

In general, the FCP and socio-psychological concepts were not entirely successful predictors of adolescents' interpersonal-orientation. Regarding FCP especially, the correlations were generally low, and some of the findings were inconsistent with past FCP research. Reasons for the FCP model's generally poor showing are discussed.

Several other findings, not formally hypothesized, are also included which lend considerable empirical support to the conceptualization of interpersonal communication, and to Surlin's Theory of Communication. Improvements, and recommendations for further research are offered.

DEDICATION

To my family, for their encouragement and understanding. Special thanks to my mother, for her unwavering faith in me - and for the many miles we walked together.

ACKNOWLEDGEMENTS

With gratefulness and heartfelt thanks, I acknowledge the contribution of my committee members to this thesis. To Professor Hugh Edmunds and Dr. Barry Taub for their insights, their encouragement, their understanding, and their unbounded patience. And especially to Dr. Stuart Surlin, my thesis chairman, a man for whom I have the utmost respect, and to whom I am truly indebted. A man without whose inspiration and challenges, this thesis would not have been attempted, let alone completed. Many thanks for his friendship, his support, and his one-of-a-kind sense of humor.

Special thanks to Jane Anderson for her early morning sacrifice to go "data gathering", her help with Wylbur, and her selfless assistance. Thanks also to Dr. Walter Romanow for his belief in me from the beginning, and for his extra efforts on my behalf. I will never be able to repay his kindness. Also, many thanks to Mrs. Romanow for the integral part she played in this study. To all of the teachers and students who generously allowed me to take up their classroom time, I extend grateful acknowledgement.

I also extend my appreciation to George Costaris for "paving the way" for me, by writing his thesis on the Theory, first. And to Sheila and Ann for their tireless and

generous assistance during my years in the Department, and their caring. Thanks also to the Leeds group, and to Novellette, for their optimism.

PREFACE

Using as the theoretic base Dr. Stuart H. Surlin's "Theory of Communication", the major purpose of this study is to conduct an empirical test of one area of the Theory -- the interpersonal communication context.

As will be discussed, interpersonal communication is characterized by its non-cognitively involving nature, its lack of immediate feedback, and its unidirectional flow. It is "easy" communication that generally calls upon its "participants" to be passive spectators/listeners/viewers, and not active, creative, involved communication partners. Mass communication -- radio, newspapers, movies, especially television -- is interpersonal communication. Heretofore non-categorized activities/behaviour such as playing video games, listening to music, and using computers, are regarded as interpersonal communication.

According to Surlin's Theory, individuals have an innate need to enter into the interpersonal communication context, as well as the intrapersonal and interpersonal contexts. Interaction within all three of these contexts affects one's attitudes, perspectives, goals, opinions, etc., and is influenced by macro-social (societal), micro-social (relationships with others), and individual (personality) concerns.

It was decided to examine how parent-child or family communication within the home, and degree of internal-external locus of control and self-esteem, influence an adolescent's choices concerning the three communication contexts, and in particular, the interpersonal context. Of these three concepts, family communication (a micro-social influence) was chosen as the major focus of attention. The remaining two individual (personality) concepts constituted a secondary focus of attention.

It was thought that looking at how family communication influences an adolescent's communication context choices would allow one to essentially "start at the beginning" in the empirical testing of Surlin's Theory. The family would appear to be the most influential of all possible micro-social (i.e., peers, siblings, teachers, etc.) and macro-social (i.e., cultural, economic, institutional, etc.) influences on an adolescent, if only because of the fact that the family is the social environment within which an adolescent has spent most of one's life. Indeed, "the home is the only social institution in which almost every child has been involved since birth" (Chaffee et al., 1973: 349). As well, the family communication environment would appear to constitute a research variable that is useful and meaningful in nearly every population, as well as cross-culturally (although a single operationalization of the concept may not be cross-culturally applicable). As noted by Bochner:

There are many interactional contexts which influence behaviour and experience, but none is more ubiquitous than the family. It is the family that provides the framework through which human beings pass from nonbeing to create the meanings and values which shape their lives. The most fundamental aspect of family process is communication. (Bochner, 1976: 381)

The poem below, although simplistic and limited in its conceptualizations, nonetheless seems to express some of the major assertions found in discussions of the family's influence on a child's subsequent socio-psychological development. The poem is entitled, "Children Learn What They Live".

If a child lives with criticism, he learns to condemn. If a child lives with hostility, he learns to fight. If a child lives with ridicule, he learns to be shy. If a child lives with shame, he learns to feel guilty. If a child lives with tolerance, he learns to be patient. If a child lives with encouragement, he learns confidence. If a child lives with praise, he learns to appreciate. If a child lives with fairness, he learns justice. If a child lives with security, he learns to have faith. If a child lives with approval, he learns to like himself. If a child lives with acceptance and friendship, he learns to have love with the world. (Our Favourite Recipes, 1982)

And, as contended in the present study, not only do children learn to condemn, to fight, to be shy, to be confident, to be appreciative, etc., they also learn to favour interaction in certain of the communication contexts.

The overall research question then becomes: How does parent-child communication interaction, and degree of internal-external locus of control and self-esteem, influence an adolescent's choices concerning the three communication con-

texts, and in particular, the choices an adolescent makes concerning the exterpersonal communication context.

Chapter 1 provides an explanation of Dr. Surlin's "Theory of Communication". Definitions and theorems are offered.

Chapter 2 offers a more detailed discussion of the exterpersonal communication context. Discussion centres on the concept of "exterpersonal-orientation", and the various communication behaviour associated with "pure" and "hybrid" exterpersonal communication.

Chapter 3 contains a discussion of the model employed to measure parent-child communication interaction in the home. The socio-psychological variables of internal-external locus of control and self-esteem are explained. Hypotheses are offered concerning the relationship between family communication, the socio-psychological variables, and the exterpersonal communication context.

Chapter 4 delineates the methodology employed for this study. Discussion centres on the "Exterpersonal Communication Inventory" and its component indexes of "Exterpersonal-Choice" and "TV-Orientation". The scales employed to measure internal-external locus of control and self-esteem are discussed; various other behavioural and demographic measures employed are included.

Chapter 5 presents the study's findings and their discussion. Chapter 6 offers conclusions, and recommendations for future research.

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Chapter I
THEORETIC BASE

1.1 INTRODUCTION

The theoretic perspective of this study is based upon Dr. Stuart H. Surlin's "Theory of Communication". Dr. Surlin's conceptualization of human communication includes three basic contexts of communication: intrapersonal, interpersonal, and exterpersonal, which, in effect, define one's communication field. Still somewhat in its formative stages of development, students continue to refine and make more definitive its theorems and definitions (Costaris, 1982; D'Alimonte, 1981). The Theory's Fundamental Postulate and some of its major tenets can be regarded as "constants", and will be regarded as governing assumptions via which discussion will proceed.

The explanation of the Theory in this report will not be exhaustive or include all of the theorems and concepts that have been examined under its auspices. For a more detailed discussion of the Theory, one is directed to George Costaris' (1982) thesis. As stated, however, this report will delineate some of the Theory's major statements and theorems.

The Theory's purpose, as it is of any theory, is to explain and predict human behaviour. Surlin's Theory, specifically, aims to make participants aware of their communication behaviour, and to predict the proper balance of the three communication contexts that will aid one in achieving positive socio-psychological development and movement toward self-actualization, i.e., becoming the best person one can become.

The Theory's philosophical stance, the "view of Man" that it advocates, is that of Man as essentially the architect of his own fate. Although Man inhabits a world that confronts him with certain physical, social, political, cultural, and economic constraints, it is believed that Man need not be a prisoner of or slave to these externally-imposed limitations.

As an illustration of such external constraints, consider the society in which Man finds himself today. From a realistic perspective, it is recognized that Man's highly urbanized, modern, technological, progress-oriented, future-oriented society, can greatly influence and even circumscribe Man's activities. Wirth speaks of the impersonal, superficial nature of the social relationships within an urbanized society, and suggests that Man's indifference and defensiveness is a proper method of "immunizing" himself against the personal demands of others (Guterman, 1969: 492). Ellul observes that in modern, complex society, "la technique",

defined as "the pursuit of unrelenting efficiency" (Christians and Real, 1979: 86), has pervaded all areas of Man's existence such that there is "an acculturized subordination of the social process of communication to the dictates of technique" (Christians and Real, 1979: 86).

Additionally, Ellul contends that technological society has had a negative effect upon Man's ability to be self-directed. In the pursuit of efficiency and progress, modern society has bypassed Man's creative capacities, and so rendered him little more than a cog in the wheel of the technological machine -- because it runs more smoothly that way:

In our society, man is being pushed more and more into passivity. He is thrust into vast organizations which function collectively and in which each man has his own small part to play. But he cannot act on his own; he can act only as the result of somebody else's decision. The individual becomes less and less capable of acting by himself; he needs the collective signals which integrate his actions into the complete mechanism. Modern life induces us to wait until we are told to act. (Ellul, 1968: 148)

As well, the unrelenting push toward the future, the quick but often uncritical ushering in of things new and computerized, has thrust Man into a state of limbo. How does he fit into the technological machine? How does he retain his sense of self? What does the future hold for him? Man's unsettledness, anxiety, is referred to by Toffler as "future shock", which he further describes as "the dizzying disorientation brought on by the premature arrival of the future. [It is] a time-related phenomenon, a result of the

greatly accelerated rate of change in society" (Hofstess, 1981: 16).

These macro-level, society-wide events and changes can be linked to micro-level, individual effects on Man -- to which the above discussion attests. However, Man need not totally succumb to these external forces. Man possesses "free will" which he can exert by choosing his "psychological stance" or "mental set" toward or within any or all of the "deterministic" situations in his life. In this way, Man designates "how important" such physical, social, political, cultural, and economic structures will be in his life. He determines "how much" influence they will wield.

Granted, the dictatorial characteristics of modern society, for example, can engender a fatalistic attitude in some people. But the same societal characteristics can engender a non-fatalistic attitude in other people. These latter individuals seem determined not to be just another cog in the wheel, not to let interpersonal relationships become superficial, etc. Such individuals seem to resolve that: "We do not have to accept conditions as they are, surrendering to the fact of downward spiral and intensified stress. Challenge an assumption and often there unfolds a new dimension" (Hofstess, 1981: 24).

It becomes apparent, then, that while all Men are believed to possess free will, there is differential exercising of this "personal power". Not everyone chooses to exert

one's will, which is itself an example of exerting one's will by deciding not to exercise it, and those who do exercise it do not do so uniformly. As well, there are those people who are not even aware that they can take charge of their lives on this psychological level. Finally, individuals differ in their methods of exercising their will, and in their perceptions of what constitutes a "willful" action. What makes the difference? It is logical to assume that other agents of influence, such as personality, health, peers, teachers, parents, social institutions, etc., in turn influence the degree to which one recognizes and/or exercises one's free will (i.e., whether it remains dormant or active).

Surlin's Theory of Communication recognizes Man's free will in its operationalized form, as the choices an individual makes concerning the three contexts of intrapersonal, interpersonal, and exterpersonal communication. Choices which are, realistically, influenced by certain concerns (as mentioned). Definitions of the communication contexts are thus in order.

1.2 DEFINITIONS

1.2.1 Communication

The definition of communication that will be used, is taken from Costaris' work on the Theory. He states:

"Communication" is the transmission of information, ideas, emotions, skills, etc., by use of symbols -- words, pictures, figures, graphs, etc.

It is the form or context of transmission that will be termed communication. (Costaris, 1982: 31)

1.2.2 Intrapersonal Communication Context

Most typically, intrapersonal (intra) communication is communication with oneself, i.e., one is both the source and receiver of the message. As such, one must provide personal input in order for communication to occur at all, and, consequently, this context affords one the most control over the content, pace, style, etc., of the interaction. As well, desire or even necessity for meaningful feedback is determined solely by the individual.

The major expectation of this context is that one must expend considerable cognitive energy in the conscious, active processing of information. Such cognitive activity is characterized by the largely unobservable processes of thinking, evaluating, learning and fantasizing, and the observable behaviour of reading attentively.

Unique to this context is that the communication can, but need not, involve the other two contexts. For example, one could obtain information that causes one to think or fantasize, from a human (interpersonal) or electronic (exterpersonal) source. But such "outside help" is not necessary for conscious processing to occur because one can be the sole source of or stimulus for one's cognitive processing. In this context, especially, the subject/object of attention

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and its importance is entirely a product of one's own volition.

1.2.3 Interpersonal Communication Context

Interpersonal (inter) communication is direct communication between two or more people in physical proximity, in which the five physiological senses can be utilized. Immediate, meaningful feedback is the responsibility and expectation of the participants. Much personal input is necessary from those interacting who at times become both message source and receiver, and who jointly control the pace, content, style, etc., of the interaction. It is also generally expected that participants will exhibit both affective and cognitive involvement in order that a true "exchange" occur rather than just a one-way transaction between source and receiver.

Unique to this context is the necessity of face-to-face human interaction, and the integration of intrapersonal communication which ensures that the feedback is "meaningful", i.e., participants have consciously processed the information given by each other and responded appropriately.

Unique also, is that because others bring with them to the interaction their past experiences, their knowledge, their own thoughts and ideas, one is provided a "sounding board" against which to assess one's own ideas (feelings, thoughts, etc.). One is thus able to determine if one's

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conceptualizations are "reality-based", or if they are totally "off base". Interacting with others, then, provides the opportunity for "reality-testing" one's personal ideas. That is, while ideas are formed through an intrapersonal activity, the "truth value" of one's thinking is perceived through others when these human "touchstones" help one be more objective, using "real world" criteria as the basis for evaluation.

Additionally, while interacting in the interpersonal context, others can reflect flaws in one's thinking just as readily as they can applaud one's thinking. One is not really sure of the evaluation one will receive. Such uncertainty can lead one to perceive the interpersonal context as rather threatening (personally and/or psychologically). Indeed, interpersonal communication calls upon participants to take the most personal risk -- after all, one can be judged a genius or a fool.

For those who take the risk, interpersonal interaction can be highly rewarding. This is especially true if, after opening oneself to evaluation, one gains the respect and/or acceptance of others. And even if one receives criticism, one can choose to regard it as constructive (not as a personal assault), and one can feel rewarded by now knowing the objective "truth". Of course, such criticism could also be rather devastating. For this reason, some individuals choose not to take the risk.

1.2.4 Exterpersonal Communication Context

Exterpersonal (exter) communication is communication which typically comes from a non-human, electronic, external source as a one-way transaction whereby the receiver cannot control the pace, content, style, etc., of the transmission. Meaningful feedback is neither required nor desired, and immediate feedback is rare, but when it is expected, it typically consists of one making a choice among restrictive, predetermined options.

One is generally expected to display considerable affective involvement but very minimal cognitive involvement in this context. Personal input is not necessary for either message creation or transmission, and this context (like the intra context) does not afford reality-testing of one's personal experiences. Most typically, individuals in this context are expected to be passive recipients/spectators who are not required to consciously process the usually non-threatening (either personally or psychologically), predictable content that most often characterizes exter interactions.

The observable behaviour that best reflects this context's characteristics is television (TV) viewing, a behaviour renowned for eliciting viewer passivity. As well, behaviours that are habitual and ritualistic, where one does not have to really think about what one is doing, are usually indicative of this exter context.

Unique to this context is the expectation of cognitive non-involvement and almost total passivity. Also, intrapersonal and interpersonal considerations need not be of concern to the individual "participating" in this exterperscal context. Similar to the other two contexts, though, is the fact that if one chooses not to comply with the context's characteristics or expectations, then one is no longer in a "pure" context. In this context, "impurity" means becoming cognitively involved with the content, using it as a stimulus for intra and/or interpersonal involvement, in effect, becoming less psychologically passive.

These definitions describe the largely psychological expectations associated with the three communication contexts. The expectations are regarded as "psychological" insofar as they concern themselves with an individual's cognitive and affective state while in the contexts. These characteristics or expectations constitute the contexts' "psychological" component.

As mentioned in the definitions, there are certain behaviours associated with each communication context. They constitute the "physical/behavioural" component of the contexts. There is also a "physiological" component associated with each of the contexts. These two components act in concert with the psychological component to more fully define the nature of the communication that occurs within the contexts. Explanations are thus in order.

1.2.5 Physical/Behavioural Component

This is the least complex of the three components and refers to observable physical settings such as being in the company of others, and behaviours such as watching television, reading, etc. The contexts have characteristic, overt behaviours associated with them which greatly assist in identifying the context in which one is participating. The pairings are as follows: intrapersonal -- reading (especially books) attentively, writing; interpersonal -- two or more people conversing face-to-face; exterpersonal -- watching TV, playing video games, listening to music, viewing films, habitual and ritualistic behaviours such as attending large group events as a spectator, where one is not overtly involved.

1.2.6 Physiological Component

This component refers to the usually unobservable physiological processes that occur when one is engaged in communication activity. Research by Hsia (1971), Zajonc (1960), Sperry (1977) and McLuhan (1978), Krugman (1971), and Winn (1977), provide empirical evidence of physiological change during communication activity. The findings of these researchers can be extrapolated to the various behaviours associated with the communication contexts, and plausible physiological profiles can be constructed. The profiles, as will be discussed, largely parallel the psychological defi-

nitions given for the contexts insofar as the most demanding contexts (intra, inter) generally precipitate a greater amount of physiological activity than does the least demanding context (exter).

Hsia's (1971) work centres on human information processing capacity (IPC) and how it is affected by message pace, redundancy, and the desire to consciously process incoming stimuli. If one desires to consciously process information and is in control of the pace and redundancy of the input, one is most likely to remain within the bounds of one's IPC (as dictated by the central nervous system) and so information processing will be effective and efficient.

In terms of communication context behaviours, it is probable that while pursuing intra and inter activities where one has control over message pace and redundancy and is quite desirous of consciously processing input, one would likely remain within the bounds of one's IPC, and so information processing would be effective and efficient.

Conversely, in general, exter activities neither offer personal control of input nor evoke the desire to attentively process the information one receives. Electronic exter pursuits (TV, film, video games) often overwhelm one's senses with simultaneous audio-visual stimuli (Hsia, 1971). Thus, one is more likely in this context to overload one's IPC and so information processing would be less effective and efficient.

Zajonc (1960) conducted research to "examine the nature of cognitive structures that are activated or 'tuned in' when persons enter into communication with others" (Zajonc, 1960: 159). He defined a "cognitive structure" as "an organized subset of the given cognitive universe in terms of which the individual identifies and discriminates a particular object or event" (Zajonc, 1960: 159). Further, he asserted that "cognitive structures are activated in the anticipation of dealing with information" (Zajonc, 1960: 161), and that information is dealt with either as a "transmitter" or a "receiver", which call into play different cognitive structures:

When a person primarily anticipates receiving information, he may be expected to activate a cognitive structure capable of admitting the incoming information. Concomittant with the anticipation of receiving information is the anticipation of cognitive change. On the other hand, anticipation of transmitting information should activate structures that may serve as a source of potential messages. (Zajonc, 1960: 161)

Relating this to the three contexts, because Zajonc is dealing with interpersonal communication, one could justifiably assume that in such person-to-person exchanges one is at times both a message receiver and a transmitter, and so both types of cognitive structures would be activated. The same could be assumed for intra behaviours where a single person communicates with oneself as both transmitter and receiver.

Conversely, while pursuing external behaviours, one only expects to be a message receiver and not a transmitter. Thus, one would expect the appropriate receiving cognitive structures to be activated in this context, but it is doubtful that one would anticipate "cognitive change". Such change implies that the incoming message has been processed and found to be either new or discrepant in relation to existing structures. Active processing of incoming information is not often pursued. In general, one would assume that persons who enter the interpersonal context do so in order to escape the rigours of having to consciously process information.

Studies by Sperry (1977) and McLuhan (1978) and others, discuss the differentiation of right and left brain hemisphere functions. The functions or properties of the hemispheres are as follows (McLuhan, 1978):

TABLE 1

Properties of Left & Right Brain Hemispheres

Left Hemisphere	Right Hemisphere
Speech/Verbal	Spatial/Music
Linear, Logical	Symbolic, Simultaneous
Controlled	Emotional
Intellectual	Intuitive
Analytic	Gestalt
Active	Receptive
Reading, Writing, Naming	Facial Recognition

Matching the communication behaviours in the three contexts with the brain hemisphere properties, one would posit that intrapersonal activities would emphasize left brain properties; interpersonal interactions would involve properties of both hemispheres; and exterpersonal activities would emphasize right brain properties.

Jerry Mander (1978) cites research reported by Emery and Emery regarding the neurophysiology of television viewing, i.e., of viewing an amalgamation of coloured dots, which indicates that this characteristic exterp behaviour does in fact rely upon right brain functions. The Emerys cite brain research regarding the effects of TV on the mind, of a "simple, constant, repetitive and ambiguous stimulus" (Mander, 1978: 206), and its narcotizing effect upon the left brain hemisphere.

Processes carried out in the left brain, and especially in area thirty-nine which is the "common integrative area" (Mander, 1978: 206), are processes unique to human beings:

It is the centre of logic, logical human communication and analysis, integration of sensory components and memory, the basis of man's conscious, purposeful, and time-free abilities and actions. It is the critical function of man that makes him distinctly human. (Mander, 1978: 206)

The Emerys state that

the evidence shows that human beings "habituate" to repetitive light-stimuli (flickering light, dot patterns, limited eye movement). If habituation occurs, then the brain has essentially decided that there is nothing of interest going on -- at least nothing that anything can be done about -- and virtually quits processing the information that goes in. In particular, ..., the left-brain

"common integrative area" goes into a kind of holding pattern. Viewing is at the conscious level of somnambulism. (Mander, 1978: 206)

Left brain processing ceases during TV viewing, but right brain processing continues:

The right half of the brain, which deals with more subjective cognitive processes -- dream images, fantasy, intuition -- continues to receive the television images. But because the bridge between the right and left brains has been effectively shattered, all cross-processing, the making conscious of the unconscious data and bringing it into usability, is eliminated. The information goes in, but it cannot be easily recalled or thought about. (Mander, 1978: 207)

Krugman (1971) studied the relationship between exposure to print and television media and brain wave activity. He found that reading, a behaviour which usually requires concentration and active cognitive involvement, precipitated a brain wave pattern composed primarily of fast "beta" waves which are associated with arousal, alertness, and activity. Television viewing, on the other hand, which usually involves cognitive (and physiological) passivity, precipitated an abundance of slow "alpha" waves which are associated with relaxation. Krugman concluded that

the response to print generally may come to be understood as active, and composed primarily of fast brain waves while the response to television might come to be understood as passive and composed primarily of slow brain waves. (Krugman, 1971: 8)

It is clear what type of brain wave pattern is associated with TV viewing, an extero behaviour. In regard to the probable brain wave pattern associated with intra and inter behaviours, research by Dr. Erik Peper (cited by Mander), ap-

pears relevant and applicable. Dr. Peper discusses the conditions that precipitate alpha and beta brain wave patterns:

Alpha wave patterns, recorded over the occipital areas of the scalp, disappear at the moment when a person gives visual commands (focuses, accommodates, and verges), when he takes charge of the process of seeking information. Any orienting outward to the world increases your brainwave frequencies and blocks [halts] alpha wave activity. Alpha occurs when you don't orient to. You can sit back and have pictures in your head, but you are in a totally passive condition and unaware of the world outside your pictures. The right phrase for alpha is really "spaced-out". Not orienting. When a person focuses visually, or orients to anything, notices something outside himself, then she or he gets an immediate increase in faster wave activity and alpha will block [disappear]. (Mander, 1978: 209)

Because one enters the intra and inter contexts with the expectation and the desire to be attentive, and consciously aware of what is happening, it is justifiable to assure that such behaviours would be associated with fast, alert beta waves rather than alpha waves. And Dr. Peper concurs that TV viewing (exter) causes no such brain wave activity: "Television trains people only for being zombies. Instead of training active attention, television seems to suppress it" (Mander, 1978: 209).

Marie Winn (1977) expresses similar sentiments about "television zombies". She cites reports from parents who refer to their children as "mesmerized", "in a trance", "absolutely absorbed" while they watch TV, and totally oblivious to happenings in their immediate surroundings. Among several

factors Winn cites as contributing to children's "hypnotic" TV state, is the nature of the electronic images on the screen.

Specifically, Winn cites the fact that while watching TV, the eye can take in the entire picture thus negating the function of one's peripheral vision which lets one know that there are other objects present, and not just the one that one is focusing upon. "Since in real life the periphery distracts and diffuses our attention, this absence of periphery must serve to abnormally heighten our attention to the television image" (Winn, 1977: 61). Also, because the contours of the TV image are constantly in motion, one's eyes are drawn to them with a somewhat defocused fixation, making the pictures quite attention-binding, and causing the images to take on

an air of unreality, a dreamlike quality. This may very well be the reason for the trance-like nature of so many viewers' television experience, and may help to explain why the television image has so strong and hypnotic a fascination. (Winn, 1977: 62)

Of the three contextual components, the psychological component is the most important and powerful inasmuch as it is the governing factor (consciously or subconsciously) in one's decision to choose a particular context. For example, one chooses the external context because one expects not to be cognitively active in this context. This psychological component is the central element in relation to which the phy-

sical/behavioural component (usually) and the physiological component (almost always) align or re-align themselves.

1.3 THEORETIC STATEMENTS

1.3.1 The Fundamental Postulate

The following is the Theory's Fundamental Postulate upon which the subsequent conceptualizations and theorems are based. The Postulate states:

There is a human need to enter into three contexts of communication -- intrapersonal, interpersonal, and exterpersonal -- in order to exist, psychologically develop (grow), and as a means of becoming a viable/accepted member of society.

The postulate is based upon a biological analogy, such that communication "needs" are regarded as analogous to physical "needs" wherein the inability or unwillingness to satisfy these needs can negatively affect one's socio-psychological development, and obstruct one's path toward self-actualization. Ruben's discussion of Miller's conceptualization of information processing as one of two basic processes of living systems, is quite supportive of this use of a biological analogy. Ruben (1979) states that

communication can be meaningfully defined as the process of information metabolism, and understood to be of parallel importance to living organisms as the processes involved in the metabolism of matter-energy. In this light, communication can be regarded as essential to the birth, growth, development, change, evolution, and survival or death of all that is human. (Ruben, 1979: 265)

Reinforcement of the "need" aspect of communication is garnered from sociobiologists, who assert that human commu-

nication activity can be accounted for through "biological determinism" such that Man's non-asexuality necessitates reproductive interaction in order to ensure the survival of the species (Carey, 1978: 360). However, Man's need for communication cannot be solely reduced to and accounted for by biological motivation. More importantly, Man's social nature is engendered by and reinforced through the exchanging of meanings in order to understand his set of significant symbols, or language. Not surprisingly, Hartley and Hartley label communication "the basic social process" (Elake and Haroldsen, 1975: 3), and Nordlund (1978) submits that Man has a basic need for human social interaction such that this need can be perceived as a universal requirement.

People throughout all of history have participated in all three communication contexts -- although the nature of that participation has changed. Man still thinks and fantasizes, but the characteristics of modern, technological society have influenced how he thinks, and what he thinks about. Man still talks to his fellow man, but differently, with more words, subconsciously aware that "a pause of more than four seconds is an uncomfortable and prolonged silence" (Campbell, 1983: 61).

The most dramatic change has occurred in the external context. In the past, Man's need to "lose himself", to escape his worrisome thoughts, to escape reality, was satisfied through tribal rituals, dance, magic, religion. Today, te-

television viewing is the primary gratification source of this escape need (Cazeneuve, 1974). Television viewing is the most popular interpersonal behaviour.

1.3.2 "Pure" and "Hybrid" Contexts

Another Postulate states that: an individual can enter into a communication context in its "pure" form, or one can enter into a combination of any of the contexts simultaneously. Such combinations are labelled "hybrid" (impure) contexts.

As discussed, there are three components associated with each communication context. When one chooses to comply with the psychological, physical/behavioural, and physiological characteristics or expectations of one context, one is said to be in a "pure" communication context. A specific example of this is when one is physically and psychologically in a passive state, watching TV, and one's brain wave pattern indicates an abundance of slow alpha waves. In this instance, one is said to be in a "pure" interpersonal context.

Hybrid contexts arise when one decides not to comply with either the psychological, physical/behavioural, or physiological expectations associated with a given context. As a specific example, if while psychologically, physically/behaviourally, and physiologically ensconced in a pure interpersonal context watching TV, one decided to "switch" psychologically

or cognitively to intra communication by essentially blocking out the reception of the electronic message and thinking about an issue, idea, feeling, person, etc., one would have switched from a pure exter context to a "hybrid" exter-intra context. Or, if one decided to switch quickly back and forth between the TV message and one's own thoughts (about the TV message or something else), one would be cognitively, psychologically switching back and forth between pure and hybrid contexts. If physical movement, i.e., a physical/behavioural switch accompanied one's psychological switch to the intra context, for example if one left the TV set in order to go and think something out, then the overall switch would be from a pure exter context to a pure intra context.

Any permutation of pure/hybrid switches can occur. However, only when a switch is "incomplete" insofar as one has not made a psychologically and physically/behaviourally and physiologically complementary switch, can a context be designated as "hybrid".

As mentioned, there are characteristic overt behaviours associated with the contexts. Thus, by observing a subject's behaviour or physical setting, an observer can usually, but not always, identify the subject's dominant psychological state. The "not always" qualifier is necessary because if the subject is psychologically switching contexts, but not physically/behaviourally switching as well, then an observer may be misled by the subject's behaviour

or physical setting. That is, by referring to the physical/behavioural component an observer may not be able to correctly identify where the subject's "mind is at", i.e., the subject's dominant psychological state.

As will be discussed (regarding the exte^r context), certain communication behaviours/experiences are posited as being "normally" indicative of hybrid, as opposed to pure, contexts. Consequently, referring to one's physical/behavioural component would allow an observer to identify one's psychological context (as well as one's physiological context which is largely determined by one's psychological state).

Definitions for the hybrid contexts can be as detailed as those given for the three pure contexts. While the present study will not offer such detailed discussion, the work of Costaris and D'Alimonte in this area should be mentioned.

Costaris (1982) refers to the hybrid contexts by their constituent parts as follows. "Intra/Interpersonal" -- the grey area in which a combination of these contexts exists; "Intra/Exterpersonal" -- the grey area in which a combination of these contexts exists; "Inter/Exterpersonal" -- the grey area in which a combination of these contexts exists; "Intra/Inter/Exterpersonal" -- the grey area in which a combination of these contexts exists.

Costaris (1982) also identifies two "subcontexts", which exist within certain of the hybrid contexts. They are re-

ferred to as the "transpersonal" and "technopersonal" subcontexts. The "transpersonal" subcontext involves communication that would otherwise be exterpersonal except that it is "characterized by heightened physical or psychological activity" (Costaris, 1982: 9); it exists only in the hybrid intra/exter context. Vicarious involvement with TV characters, would be an example of transpersonal communication.

The "technopersonal" subcontext involves communication that would otherwise be pure interpersonal or a hybrid of interpersonal communication except not all of the senses can be utilized because of external physical restrictions. Thus, a technical instrument "mediates to function as one or all of the missing senses. The channel of communication takes on a technical character and transmits information analogous to face-to-face communication" (Costaris, 1982: 8). This subcontext co-exists in all of the hybrid contexts except the intra/exterpersonal context; an example of technopersonal communication, is talking on the telephone.

D'Alimonte (1981) regards the three hybrid contexts as "substitutes" for the three pure contexts insofar as if one is unwilling or unable to interact in the pure contexts, then hybrid context interaction can be a partial substitute. D'Alimonte sees the contexts arising because of the thwarting of especially pure interpersonal interaction. Subsequently, the hybrid interaction that "substitutes" constitutes only "pseudo-interpersonal" interaction.

D'Alimonte labels the contexts as follows. "Intrapersonal" -- this context involves the interaction of the inter and intra contexts; it is a "pseudo-inter" context wherein feedback is immediate and some information processing occurs, but participants do not attentively listen and respond to each other. "Extrapersonal" -- this context involves the interaction of the inter and exter contexts; it, too, is a pseudo-inter context wherein participants' feedback is highly ritualized and little information processing occurs; it involves communication between "unequals" (D'Alimonte, 1981: 12). "Transpersonal" -- this context is the same as Costaris' transpersonal subcontext; it involves the interaction of the exter and intra contexts; in this context, individuals may engage in para-social interaction.

For the purposes of the present study, it is sufficient to recognize that there are essentially three major hybrid contexts that arise from the various combinations of the three pure contexts. They will be referred to by their constituent parts; thus, there are the exter-intra, inter-intra, and exter-inter hybrid communication contexts (also, the exter-intra-inter context). Figure 1 and Figure 2 present the pure and hybrid contexts in diagrammatic form.

Although it does not encompass the fullness of the Theory's "switching" concept, there is some empirical evidence

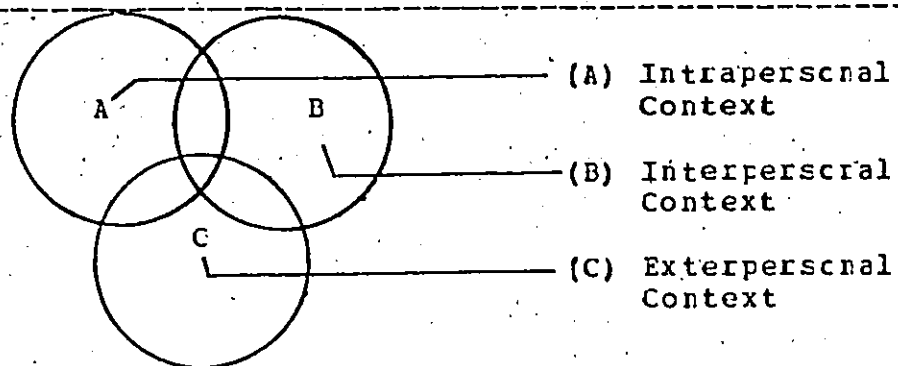


Figure 1: Pure Communication Contexts

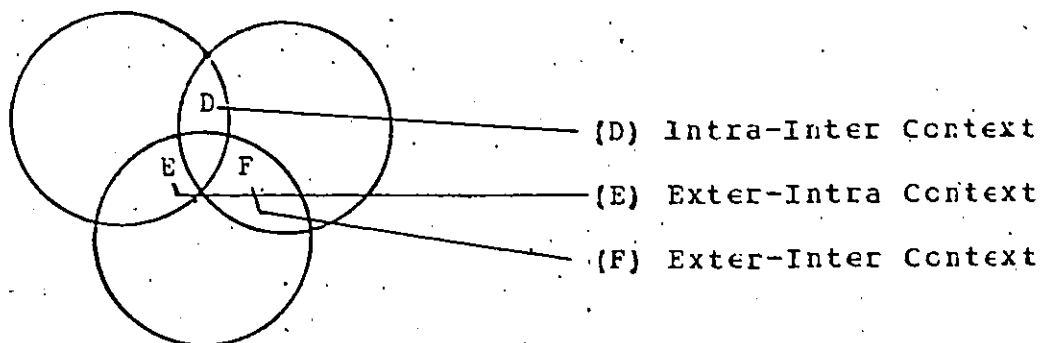


Figure 2: Hybrid Communication Contexts

of switching behaviour specifically as it relates to the rendering of hybrid communication contexts.

McCain and Ross (1979) revealed that "cognitive switching" occurred among audience members during the viewing of television newscasts. The researchers found that while viewing a TV news program, the subjects cognitively switched among the four functional filters of agreeing, disagreeing,

questioning, and thinking in order to unitize input to enable them to make sense of the news content, and to cope with the limitations of their information processing system. In theoretical terms, the external context with its characteristic behaviour of TV watching, effectively became a hybrid external-intra context insofar as the subjects chose not to comply with the interpersonal psychological expectation of passive non-involvement. Rather, they decided to psychologically switch to intra and consciously process the newscasts' content.

Although McCain and Ross' study is limited to a specific, hybrid external-intra interaction, it does lend some empirical support to the switching concept, and to the assertion that individuals can choose their mental set within situations. Once chosen, individuals act in accordance with their mental set or psychological state regardless of physical entrapments and seemingly "deterministic" physiological forces (in this instance, the physiological processes associated with TV viewing). The physiological processes, whatever they are initially, come to re-align themselves with one's mental set.

It should be mentioned, that there are some writers who believe that the television experience in particular, because of its physiological dictates, does not and cannot admit any intellectual activity or personal input -- i.e., TV can never represent a hybrid communication experience but is

only a pure external experience. The research discussed concerning the physiological component of the contexts would seem to reinforce such a stance. Specifically, Winn (1977) stresses the nature of the viewing experience and the fact that mechanisms of the eyes, ears, and brain respond to TV audio-visual stimuli regardless of the cognitive content of its programs. Similarly, Mander's description of the "sensory deprivation" of television viewers, their ingestion of artificial light, their unconscious staring, television's dimming of the mind and its hypnotic capability (Mander, 1978: 157-216), reinforces Winn's stance that TV viewing has a physiological/neuro-chemical effect on individuals, the importance of which transcends its program content. However, McCain and Ross' (1979) finding supports the notion of "mind over matter", as does the finding that brain processes are both a cause and an effect of one's psychological state:

Not only does the brain's physiology determine the mental effects, ... but ... the emergent mental operations are conceived in turn to control the component neurophysiology through their higher organizational properties. (Sperry, 1977: 34)

1.3.3 Theorems

Several theorems follow from the Fundamental Postulate (see Costaris (1982)). Three will be briefly discussed.

Theorem #1:

Each person decides the overall proportion of time spent within each communication context throughout a given period of time. (Costaris and Surlin, 1982: 7)

Theorem #2:

All socio-psychological needs can be gratified by entering into any of the communication contexts. (Costaris and Surlin, 1982: 7) However, certain needs are more directly gratified in certain contexts.

Theorem #3:

Each person decides which needs are gratified by which context at any given point in time. (Costaris and Surlin, 1982: 7)

Individuals are free to construct their own "diet" of communication contexts. This is not to say, however, that one's personally chosen communication diet will necessarily be the most effective one to follow in order to achieve self-actualization, i.e., becoming the best person one can become. Nevertheless, individuals do follow their own communication diets.

One's "diet" is influenced by personality, education, social relationships, socio-economic status, etc., which influence one's values, perceived needs, goals, etc., all of which are both reflected and influenced in turn, by one's communication diet. The adage, "You are what you eat", could be reworded to state, "You are how you choose to communicate".

Through interaction in the various contexts (pure and hybrid), individuals seek to gratify their socio-psychological and communication needs. These needs can be seen as representing largely internal, "deterministic" forces. But individuals are free to choose how they will gratify these

needs, how salient the needs are at a particular time, what degree of gratification is sufficient, etc. This last point is illustrated, to a certain extent, in Millard's discussion of TV audiences. He states:

The first fact about communications is not that there are thousands of discrete particles called "interest" and "needs" waiting for someone to come along and meet them. The first fact is that there are human beings in the world with a few definable needs and an endless variety of personal histories, levels of attention and biases. One individual's commitment to public affairs is exhausted by 10 minutes of the local "happy news team", another individual's devotion to the arts is best illustrated by "Ironsides", another by "King Lear". (Cater and Nyhan, 1976: 193)

Likewise, one individual's "commitment" to the gratification of one's needs, will differ in degree from another individual's commitment.

All of one's socio-psychological needs could be gratified in any of the communication contexts. For example, at a particular time, one may feel the need for "companionship" or "belongingness". To gratify this need, one could visit a friend (interpersonal). One could turn on the TV set and feel that another "person" is present (exterpersonal). One could think about a friend who is not present (intrapersonal). One could vicariously interact with TV characters, or go to a movie, or talk on the telephone (hybrid communication). McGuire (1974) suggests that all of one's socio-psychological needs or motives can be gratified (to a certain extent) by the mass media (exterpersonal communication). He admits that while the media may appear rather ill-equipped

to supply "meaningful fulfillment of deep human needs" (McGuire, 1974: 169), people nevertheless do devote a large chunk of time to the media, suggesting that

perhaps the satisfactions that mass communication can offer to the person, pitiful though they may be, are better than the alternatives offered in the real life of quiet desperation which many members of the public endure. The large proportion of their time that people choose to devote to media consumption is evidence that however illusory the gratification offered, it may exceed the more tangible but inaccessible or unsatisfying satisfactions available in their actual world. (McGuire, 1974: 169)

Although McGuire does not mention it, another possible reason why individuals settle for the media's "pitiful" and "illusory" gratifications, may be because they are easier (cognitively and affectively) to obtain. Gratifying needs in the real world usually requires considerably more effort, energy, and time with the resultant gratifications possibly more satisfying. But, as Winn points out, "with television pleasures available, ... other experiences seem less attractive, more difficult somehow" (Winn, 1977: 24). Another theorem might be stated:

Theorem #4:

Individuals often choose the communication context which offers gratification that is "easiest" in regard to time, energy, and use of cognitive resources.

In the aforementioned example regarding the need for companionship, the context that would provide the most direct gratification of this need would be the interpersonal context. Entering into the intra, inter, and hybrid contexts

would be less psychologically risky, easier, quicker, but would provide only an indirect kind of gratification; for which, of course, many people settle. However, if one were to rely to a great extent on such indirect gratification, over an extended period of time, this would eventually lead to a vague sense of non-fulfillment of one's need for companionship. This theory contends that certain needs can be more directly and better gratified by specific communication contexts, although any need may be gratified by any of the communication contexts.

Winn's discussion of why the TV viewer cannot seem to stop watching, lends some support to this contention. She states that "the television viewer can never be satiated with his television experiences -- they do not provide the true nourishment that satiation requires -- and thus he finds that he cannot stop watching" (Winn, 1977: 25). This may be due, then, to the fact that the viewer is watching in order to gratify a need that cannot be directly gratified by television.

In light of the psychological expectations and the physiological processes that can accompany TV viewing (i.e., its hypnotic and mesmerizing capabilities), it appears that this characteristic interpersonal pursuit may be uniquely qualified to directly gratify one's need to "escape". In this case, to escape experiences in other contexts of communication. Indeed, "the television experience allows the

participant to blot out the real world and to enter into a pleasurable and passive mental state" (Winn, 1977: 24).

Costaris lends additional support to the contention that not all needs can be directly or effectively gratified in all contexts, when he hypothesizes that certain communication contexts are better qualified than others to gratify one's "growth" and "preservation" needs.

Costaris (1982) derives his growth/preservation perspective from numerous readings in the disciplines of communication, sociology, and psychology. His perspective represents a marriage between those who believe in the principle of conservatism, i.e., preservation of one's current equilibrium; and, those who believe in the principle of growth, or change in equilibrium, of one's present state, as one's cognitive goal. Citing various theories associated with cognitive and affective preservation (e.g., consistency, categorization, tension-reduction, reinforcement theories), and those associated with cognitive and affective growth (e.g., autonomy, stimulation, assertion, identification theories) (Costaris, 1982: 28-42), Costaris concludes that individuals possess both growth and preservation needs, i.e., they are motivated by both. Further, he states that

an integral part of our attempt to achieve self-actualization is our ability to alternate between periods of "growth" and "preservation". Growth emerges as the dominant principle of life, as we progress through our various stages of mental, physical, and emotional development. However, there must be periods of retrograde preservation which provide the frame for growth experiences. (Costaris and Surlin, 1982: 9)

One could enter any of the communication contexts in order to gratify one's growth and preservation needs. However, Costaris asserts that the personally involving intra and inter contexts are uniquely qualified to lead toward growth experiences, while the passive exte^r context is more attuned to preservation-oriented experiences. Thus, as the Fundamental Postulate states, one must enter all three communication contexts throughout our development (movement toward self-actualization).

The ability to alternate between orientations and contexts is very important. Costaris warns that overindulgence in the intra and inter contexts can lead to an "anarchy of growth", while overindulgence in the exte^r context can lead to a situation where "stasis emerges as the principle of life" (Costaris, 1982).

This ability to alternate, and so to keep in "balance" one's combination of contexts, is important when gratifying socio-psychological needs. This ability is a key to achieving self-actualization. As Costaris and Surlin note:

Individuals who continue to serve a large number of needs through one, or a limited number of communication contexts, over a long period of time may not be reaching their goal of self-actualization as effectively as they may desire. Since we are able to distort our perceptions and confuse ourselves as to the long-range benefit our behaviour may have for us, there are times when re-balancing is needed between our use of the three contexts of communication in order to help achieve effective self-actualization. (Costaris and Surlin, 1982: 8)

The "imbalance" in one's communication diet can be detrimental to one's socio-psychological health, in much the same way that imbalances in one's food diet can be detrimental to one's physical health. Imbalances are related to personality, social, cultural, economic, etc., factors. For example, the communication diet of a highly communication apprehensive individual might reveal a very low proportion of interpersonal interaction in the pure inter context; and, a very high proportion, or overabundance of interaction in the "non-peopled" intra and exter contexts, both pure and hybrid. In order to gratify the need for companionship or interpersonal communication, the communication apprehensive individual would likely rely on these latter contexts; and, especially the exter context, which would allow the individual to gratify this companionship need in a "safe" but indirect manner through vicarious interaction with one's TV "friends" (para-social interaction).

Likewise, living in North American society, which is "rich in exterpersional communication" (Costaris, 1982: 42), an individual may follow the "normative" behaviour pattern and overindulge in the exter context. One might then gratify one's intra, inter, and socio-psychological needs indirectly, via the hybrid exter-intra, and exter-inter contexts. In both examples, while the individuals are free to construct their own personal communication diets, these diets are "unbalanced" and thus would not be overly effec-

tive in helping these individuals to achieve self-actualization.

Canada's Food Guide provides the requirements for a "properly balanced" diet designed to promote good physical health. Similarly, Surlin's Communication Theory provides suggestions for a properly balanced diet of communication contexts designed to promote good socio-psychological health and movement toward self-actualization. Accordingly, one's "proper" communication diet should consist ideally of: participation in each context in moderation, with a preponderance of time spent in the pure interpersonal context. The emphasis on interpersonal communication derives from the fact that Man is by nature a social being (Singer, 1982: 55), and the fact that only the reality-testing interpersonal context deals with one's personal, immediate reality, and subsequently is able to help connect one to oneself, one's environment, society, and significant others. Implicit in this proper diet, is that if one were to re-balance one's personal diet along the lines of the "ideal" diet, it would allow one to more effectively achieve self-actualization.

It is not known for certain, the time frame that should be employed to assess whether one's communication diet is properly or most effectively "balanced". For example, at a particular period in one's life, one's preservation needs may be highly salient. A subsequent daily analysis of one's communication diet may reveal a preponderance of time spent

in the exterpersonal contexts (pure and hybrid). Such may prove quite beneficial to an individual in the long run -- presuming, of course, that one does not begin to stagnate. Thus, a temporary exterpersonal imbalance may not be detrimental to one's socio-psychological health or movement toward self-actualization. But, overindulgence for an extended period of time would ultimately be detrimental to both.

The time frame debate centres around the length of time one can go without needing a "well-balanced" diet, or a balancing-out of one's three contexts. That is, does one have to balance over a day, week, month, year, two year, five year, etc., period before one can either: (1) go "bankers" because one cannot achieve a self-designated balance, or (2) be accused of not self-actualizing. This time frame aspect continues to be debated.

Chapter II

THE EXTERPERSONAL COMMUNICATION CONTEXT

2.0.4 Introduction

The present study focuses in large part upon the exterpersonal context and the various activities characteristic of the context. One of this researcher's major objectives was to construct an "Exterpersonal Communication Inventory" in order to assess one's degree of "exterpersonal-orientation". Within the exterpersonal realm, it is hypothesized that there is a continuum ranging between activities that are "purely exterpersonal" and those that are "less purely exterpersonal" or "hybridly exterpersonal" (exter-intra, exter-inter, and exter-intra-inter). The differentiation is based primarily upon the three components of each context, and partially upon the nature of their content. But mainly, the differentiation is decided by the psychological orientation, or the mental set, one desires or expects within the exterpersonal experience.

Empirical support for such a context component and content continuum is garnered from McCain and Ross' previously reported finding that TV news can elicit a cognitive response from viewers, and from their further finding that "people tend to unitize similar information (i.e., news-

casts) in a similar fashion, regardless of the stories in the newscasts" (McCain and Ross, 1979: 129). From this data, one can infer that program type is an important criterion in stimulating cognitive switching behaviour, in this case pure exter to exter-intra, and can then proceed to posit the "hybrid potential" of other TV program types or genres. That is, one can posit what the pure or hybrid "norms" are for a certain program genre -- and, as will be discussed, for certain interpersonal behaviours/contexts/experiences.

Table 2 contains the posited general correlations between program genres and exter contexts. See Table 5 in Appendix A for the correlations obtained, in this study, between the program types.

While television viewing is regarded as the most characteristic, and, in present society, most popular exter behaviour, it is by no means the only exter behaviour. One can, as mentioned previously, gratify one's need for interpersonal communication (or other socio-psychological needs if one chooses) by playing video games, listening to music, listening to the radio, viewing a film, using a computer, attending large group events, reading an entertainment-oriented magazine, or reading the newspaper for entertainment.

Some of these pursuits are generally more purely exter than others, according to the stated definition of interpersonal communication. They all share, to some degree, the

TABLE 2

Correlation of Program Genre & Exter Context

Television Genre	Exter Context
Information Programs (60 Minutes, Fifth Estate)	Hybrid: Exter-Intra
News Programs (National & Local)	Hybrid: Exter-Intra
Situation Comedies	Pure: Exter
Day-time, Evening Dramas	Pure: Exter*

* These types of programs, which include soap operas, mini-series, docudramas, may involve some intra behaviour, especially when discussion is initiated because of them. This reflects more cognitively-involved, critical viewing. The docudrama "Roots" is an example of an overtly entertainment-oriented drama that, after and during its viewing, stimulated discussion regarding such things as its information value, the accuracy of its portrayals, and its relevance to racial relations (Surlin, 1978). Thus, specific dramas could be labelled exter-intra. The same type of exceptions can exist for Situation Comedies.

attributes of the exterpersonal context: the activities offer one-way communication whereby the source determines the content, style, and pace of the transaction; intra and inter concerns need not enter into the interaction; and, the necessity of feedback is rare although when initiated, typically takes a mechanical form. They also have something different to offer the individual who is seeking to gratify one's need for exterpersonal communication.

The exter behaviours/experiences can be differentiated in regard to their physical and physiological characteristics: e.g., video games can be played at home or in an arcade, with others or alone; a newspaper can be scanned to pass time or read in detail; a movie can be pure "escapist" content or a heavily symbolic viewing experience, seen alone or with others who do or do not discuss its contents. But again, the most important differentiating factor is the psychological or mental set one assumes while pursuing these behaviours. It is the mental set that one chooses to assume while in the exter context, or any context, that is pivotal in rendering it either pure or hybrid.

Accordingly, one chooses a certain exter context/experience because one "knows", either consciously or subconsciously, what to expect, or what is required or allowable, in that exter context. Likewise, one chooses the "appropriate" exter context/experience that will either complement one's present psychological state or help one to achieve a desired state. As well, some exter experiences are more attractive or appropriate than others, because of an individual's personality, education, social relationships, etc.

Theoretically, an individual could pursue any exter activity and psychologically render it a hybrid exter-intra or exter-inter activity, simply by choosing to do so. In the face of such variable-ness, however, certain exter behaviours/experiences are posited as generally or normally,

either pure or hybrid. Table 3 presents the posited interpersonal "purity hierarchy", wherein the activities are listed in descending order of interpersonal purity. A brief justification for the inclusion of these pursuits in the interpersonal context, in this particular hierarchy, is thus in order.

TABLE 3

Purity Hierarchy of Exterpersonal Activities

Type of Activity/Behaviour	Type of Content/Setting	Type of Exter Context
TV Viewing	Entertainment	Exter
Video Game Playing	Home or Arcade	Exter
Music Listening	Rock & Roll; for the beat not the lyrics	Exter
Radio Listening	Music	Exter
Movie Viewing	Entertainment/ Fantasy/Horror	Exter-Inter
Magazine Reading	Entertainment/ Sports	Exter
TV Viewing	Information/News	Exter-Intra
Movie Viewing	Symbolic thinking required	Exter-Intra- Inter
Music Listening	Classical; for the lyrics	Exter-Intra
Radio Listening	Talk, News	Exter-Intra
Computer Usage	To solve problems not to play games	Exter-Intra
Magazine Reading	News/Information	Exter-Intra
Newspaper Reading	-----	Exter-Intra

2.0.5 Television

According to columnist Charles Gordon, "all theories about the imminent demise of civilization begin with TV being invented" (Gordon, 1984: 9), a rather tongue-in-cheek statement the sentiments of which -- maybe justifiably -- often lurk within television-related articles.

Television viewing is regarded as the most characteristic external behaviour because of its virtual lack of cognitive expectations and its prerequisite of viewer passivity -- more than willingly agreed to and fulfilled by viewers. The mental and physical passivity associated with TV viewing can be recalled from the previous discussion of the external context's physiological component.

Kaplan contends that "it is difficult to think of another activity that so nullifies conscious mental process -- even staring into space allows, indeed promotes, daydreaming" (Kaplan, 1972: 23). Writer A. Stephen Pimenoff echoes this position in his description of TV, when he states that: "no other invention makes such a mockery of that most versatile, awesome and mysterious gift with which we have been endowed: the mind" (Pimenoff, 1981: 88). Pimenoff continues his indictment of the TV experience, an experience devoid of the need for concentration, creativity, thought, imagination:

The viewing of television is a seductive pastime because no active participation, either mental or physical, is required on the part of the viewer; he is the passive recipient of one-way communication, and it is inevitable that after a while his mind, growing sluggish, will lose the quickness and resilience that comes from communication that

is an exchange. The viewer is often not even a sounding board, but a human black hole, into which communication disappears without a trace. (Pimenoff, 1981: 88)

Pimenoff's description of the television experience is an almost verbatim reiteration of the definition of the external communication context. He also points out one of the more "dangerous" aspects of TV -- its seductiveness. Precisely because of its non-demanding nature, television is a perfect behaviour to assume when one decides to enter the external context to relax, escape, etc. But it is possible that it performs its job too well.

People easily overindulge in the television experience, overindulge in the external context, and so deleteriously affect their intra and inter capacities and preferences. Myriad articles reflect this stance in their descriptions of the negative effects TV has on its viewers' reading, writing, and interpersonal skills (Pimenoff, 1981; Sohn, 1979; Winn, 1977: 54-72, 119-130); and, especially on children's creative play, attention span (Winn, 1977: 85-98), fantasy activity (Kaplan, 1972: 23,24), school performance (Postman, 1979, 1983), and even on the duration of their childhood (CBS, 1982). Some have charged that TV drives viewers to violent deeds (Comstock, 1975: 28-30; Windsor Star, 24 Jan., 1984; Windsor Star, 30 Jan., 1984), and even to suicide (Windsor Star, Feb., 1983). While these last two charges have yet to be empirically verified, their existence, and the others', could help to instill a more cautionary atti-

tude in those who tend to partake too literally of this exter pursuit.

In Kaplan's article, "The Psychopathology of Television Watching", he discusses the plight of television overindulgers. He describes the psychology of the TV addict as the individual who watches copious amounts of television, in solitude, against one's conscious will, and who "begins, through withdrawal and neglect, to undermine [one's] adaptations to the environment" (Kaplan, 1972: 22). According to Kaplan, only a relatively small proportion of the vast viewing audience can be classified as "neurotic" viewers. However, since TV viewing time of U.S. households has increased on the average by 14 minutes since 1982, and in 1983 stood at a little over seven hours per day (NBC, 1984), one begins to wonder about how many people should be classified as "neurotic viewers".

Actually, one begins to question whether the television audience does not harbour a majority of television addicts who glorify their behaviour by referring to themselves with "in-labels". For instance, there are the "Couch Potatoes", who willingly overindulge in TV viewing and believe that they can actually acquire "dozens of years of life experiences" by watching eight hours of TV (NBC, 1983). Then there are "videots", Kosinski's moniker for TV zealots he describes as groups of solitary viewers who watch their own remote-controlled TV sets and ingest only "a superficial

glimpse of a narrow slice of unreality" (Sohn, 1979: 345). Kcsinski regards a nation of videots as the "ultimate future terror", and sees that the future may not be far off:

I look at the children who spend five or six hours watching television every day, and I notice that when in groups they cannot interact with each other. They are terrified of each other; they develop secondary anxiety characteristics. They want to watch, they don't want to be spoken to. They want to watch, they don't want to talk. They want to watch, they don't want to be asked questions or singled out. (Sohn, 1979: 345,346)

And, the fact that "one is always watching television when one is watching television rather than having any other experience" (Winn, 1977: 3), is suggested by Kosinski, Winn, and Mander as TV's most insidious characteristic.

Whatever title one encounters, addict, couch potato, videot, it is quite obvious that the television experience can go from innocuous to harmful almost imperceptibly -- but such is not the manifest destiny of all viewers. As stated, everyone needs to enter into exterpersonal communication interactions now and then, and TV is the most obliging of exterp activities. But it is incumbent upon the viewer to regulate one's television experiences in terms of amount and frequency of exposure and content. In this way, one can reap the most benefits from the exterp experience. Herbert Walberg, professor of education at the University of Illinois, concurs that self-regulated exterp activity is necessary and beneficial when he states that "an hour or so a night of good television, sipped and savoured, is actually better than no TV at all" (Windsor Star, Dec., 1982).

2.0.6 Video Games and Computers

Video games find themselves one rung down the pure interpersonal ladder because, unlike TV, they do require some minimal physical exertion from the player in order for the activity to proceed. It could be contended that video games represent two-way communication, they require "feedback", insofar as the players must "respond" in order for the game to continue or terminate, depending on the dexterity of the player. But the feedback that is programmed into the machine is incapable of modification. It is predetermined and thus in no way similar to that feedback which occurs in the interpersonal context among participants who are exchanging thoughts, feelings, etc.

Video games demand "reaction" rather than "interactivity", which entails ritualistically tracing and retracing paths (Goldman, 1982) in order to score the most points in an essentially "no-win" situation (Vansickle, 1982). The ritualism and "safety" of video games, whereby the outcome ranges within known quantities, is a behaviour paralleled by TV viewers who watch formulaic programs even though they know what to expect. Also, similar to most film and TV experiences, video games largely foreordain the nature of the experience one will have. Video games dictate to players in concrete, mostly visual terms, what they should occupy themselves with mentally and emotionally, and dictate the type of responses that are allowable and expected. Consequently,

little or no room is left for personal input, creative interpretation, or negotiation of outcomes.

Video games and television also share similar reactions from those who view the technologies as especially harmful to children, especially when children overindulge in this experiential experience. Ellen Wartella, research professor at the Institute of Communications Research, University of Illinois, sees the concern of parents and educators about video games' effect on children as a rather predictable development since historically, as each new communication medium has developed (movies, radio, TV), it has been scrutinized in terms of the amount of time a child spends with it, and its effects on a child's attitudes and behaviour (ICA Newsletter, 1983). Like TV, concern is focused on the violent content of the games (Mitchell, 1981: 16; Time, 1976; Whitehouse, 1981: B1); and, that what is on the screen may seem "real" but in fact has no relation to, and cannot help in, coping with a child's immediate reality (Goncharoff, 1981); also, video games are seen as addictive (Kid, 1981; Magee, 1982), and capable of engendering obsessive (Collins, 1981) and antisocial behaviour (Mitchell, 1981: 16; Vansickle, 1982).

Most similar to TV's effect, is the concern with the effect of video games on children's "people skills". Child psychologist Dr. Mitchell Rosenthal discusses both the positive and negative aspects of the games, and concludes that,

unfortunately, ... the activity is not muscular or athletic. And many kids feel more comfortable with impersonal activity in electronic arcades than in interacting with their peers. That's what worries me: the number of kids whose interpersonal skills are not being developed. (Collins, 1981)

Dr. Rosenthal's point about the "impersonal" video arcades is well taken, because the main purpose of playing video games is to challenge a machine not to interact with "unpredictable" humans. In a video arcade where other people -- and the possibility of interpersonal communication -- are present, players play "within an envelope of sound that discourages conversation" (Whitehouse, 1981: B8).

If some sort of human exchange were to occur, one could assume that it would not reach a meaningful, substantive, or humanistic level. In a study by Orcutt and Anderson involving humans and computers, they conceptually identified "dehumanization" as the failure to accomplish the transition, after interacting with a computer, back to a human/social type of interaction:

Their [the subjects'] failure to reinstate the fundamental social assumptions required for communicative action with the human opponent seems to have eventuated in behaviour which is reminiscent of impersonal exploitation and control in the technocratic society. (Orcutt and Anderson, 1977: 394)

Because video games represent "computers at play", Orcutt and Anderson's finding is regarded as equally applicable to video games as to computers -- and one can see why computers are included as an exterpersonal activity.

Like video games, the literature reveals that excessive use of computers can pose real problems for families that harbour a "computer obsessed" member. Psychologists speak of "computer widows" whose mate becomes "withdrawn, unresponsive, uncommunicative. In extreme cases, the computerized spouse begins giving commands to family members as one does to the machine" (Dullea, 1983). This reinforces Crutt and Anderson's (1977) finding.

If computers do alter the way people communicate (Fiske, 1983), then it is the interpersonal context that most likely suffers the most. With children apprenticing on video games and adults succumbing to a machine that "just sits there, rather unblinkingly, making no criticism of you whatsoever, completely at your command" (Dullea, 1983), interpersonal communication may truly suffer. However, unlike video games that all but ignore the creative cognitive qualities of the players, computers do expect users to interact on a relatively complex cognitive level. Thus, insofar as intra communication is very much a part of the computer interaction, this communication context becomes less purely interpersonal.

Whether it be video games or computers, moderation is the key to reaping the most benefit from the extra experience. Indeed, it has been stated that video game playing, within reasonable limits, can be: fun and challenging; "excellent mind exercise" (Windsor Star, Jan., 1983 (b)); and a way to

safely release aggressions (Abramson, 1981). Likewise, playing video games may enhance visual perception and fine motor skills (McKeague, 1982); it may initiate players into the world of computer technology (Lee, 1982); and the concentration and decoding skills one uses when playing may be transferable to the reading process (Magee, 1982).

2.0.7 Music

When one decides to enter the exterocontext via music (tapes, records, radio), one has decided to engage in a less concrete, more self-involving endeavour than previously mentioned exterocontexts. Music has the unique ability to encompass one's aural senses while allowing one's emotions and imagination free reign to interpret and "personalize" any or all of the music one hears. This special property of music helps to explain why "young persons typically turn to television for entertainment and diversion, and prefer music rather than television when they are hurt, angry, or lonely" (Comstock, 1975: 27). Music can complement one's affective state; it often lends itself to being an enhancer of, rather than the focus of, an experience (although at other times it can be the focal point).

Television, in contrast, most typically offers distraction rather than empathy. The visual extero pursuits -- TV, video games, movies -- completely occupy one's aural and visual senses leaving no room (no need, no desire, or opportu-

nity) for one to personalize the experience. Of course, music, too, can offer distraction. In its capacity as an affective focal point, "music is the ultimate emotional experience; there is no need to verbalize or intellectualize it" (Gati, 1981).

Certain types of music are generally used in different ways than other types, which leads to their classification as being either exterpersonally pure or hybrid. The differentiating factor is one's desire to either: (1) become consciously aware of the music, i.e., being conscious of its changes or its lyrics and thus being both an emotional and semi-cognitive participant; or (2) one's desire to simply lose oneself altogether in the beat, i.e., not really appreciating the music or lyrics as much as reflexively reacting to them.

It is thought that, in general, classical music engenders more of a participatory attitude than does rock music or new wave. Classical music devotees seem to rise and fall with every crescendo and decrescendo of the music, their awareness and oneness with the composer's intentions almost palpable. And, similar to the movie audience, classical music enthusiasts often venture beyond the privacy of their homes, their "personal concert halls", to attend a symphony or recital in the company of others. Such initiative offers the potential reward of interpersonal communication.

Also included in this hybrid exter-intra group are those individuals who display an affinity for the lyrics of songs, who concentrate on the lyricists' intentions regardless of the musical genre (country, jazz, even some rock and new wave). While listening to lyrics, one often relates the sentiments of the song to one's own life, thus "personalizing" the experience. Not surprisingly, "music could be called a fantasy flashback. Like the sudden scent of a certain perfume, music awakens old memories with a vividness memory itself can't unlock" (Rockett, 1980: 21).

Representing more purely exter music, i.e., the type that most readily facilitates the loss of self and of non-conscious attention to lyrics, is rock music. David Lee Roth, one of the members of the heavy metal rock group Van Halen, sums up the rather mindless nature of rock music (in a concert setting) and of pure exter endeavours in general, when he states:

Any time you've got a major group function, whether it's religion or hockey or rock and roll, the total I.Q. inside the building will be less than the number of people present. That's one of the beauties of entertainment. You don't really have to think. You don't really have to put your mind to it if you don't want to. (van Matre, 1982: C1)

Roth's treatise on rock and the calibre of crowd mentality may be a bit overstated, but he does reinforce the fact that the experience is what one makes of it -- theoretically, it is a personal choice whether one decides to enter a purely interpersonal communication experience. Nevertheless, rock

and roll appears more than capable of rendering a pure interpersonal context -- as does new wave. Lull reports that similar to its predecessors -- apolitical rhythm and blues, heavy metal rock, disco -- "new wave music is being defined primarily by its sound or general characteristics rather than by its lyrics or subcultural associations" (Lull, 1982: 126).

A newcomer to the modern-day musical scene, which certainly qualifies as pure extero communication, is "relaxation music". It consists either of music with slow, unjarring melodies, a series of vibrating notes, or environmental sounds (birds, ocean surf). The tapes are designed to have a "subliminal, soothing effect" (Windsor Star, 10 Jan., 1983) -- that is certainly not cognitively, affectively, or personally involving. Such music even has a video counterpart, "TV tranquilizers", such as "Video Fish" which stars tropical fish and a bubble soundtrack and offers "scrit of a visual and brain holiday" (Windsor Star, Jan., 1983 (a)).

Very briefly, an examination of "walkmans" and music videos reveals a paradoxical trend toward increased individualization and de-personalization of the music experience. Walkmans allow one to individualize the music experience insofar as one can choose whatever music one desires and then listen to it whenever and wherever one wishes to. However, if one chooses to listen to a walkman while in the company of others, one effectively "de-personalizes" the interaction

by not being attentive to the other person's presence. Music videos are "de-personalizing" insofar as they impose another's interpretation of the music upon one, and thus deny one the opportunity to personally interpret it. Ecst phenomena theoretically presage the same result: music's movement toward a more pure and less hybrid type of interpersonal communication.

Walkmans enable an individual to listen to one's own choice of music whenever and wherever one wishes to do so. Overlooking the potential problems associated with enveloping oneself with direct sound, unaffected by sounds emanating from one's immediate environment, such as accidents (Windsor Star, July, 1982) and hearing loss (Tanasychuk, 1982), one is left with the very real concern that "by choosing your own sound environment, ..., you become a bit like a deaf mute, and tend to isolate yourself. That could eventually lead to isolation, alienation and non-communication" (Tanasychuk, 1982). Indeed, overindulgence in such an intensely individualized music experience can lead to self-isolation. As well, wearing a walkman while strolling down a street effectively diminishes the reality of the first-hand experience, and de-personalizes one's surroundings as the walkman "fills you with sound, ... [and] turns the outside world into a film for which your walkman's sound row becomes the sound track" (Dault, 1982: 56). The noises of the street and the voices of others are edited out and re-

placed with incongruous music and lyrics -- people become mute, gesturing objects that are watched but not listened to.

Music videos represent the televisionization of a heretofore non-visual experience. The popularity of cable's "Music Television" (MTV) (Bruning, 1983) has spawned network clones, which attests to the fact that music audiences like to see what they hear. Doubtless, however, a large number of those who watch such programs are drawn not by the music but rather by the fact that the videos are "good" TV: they are fast-paced, they transcend chronological time, they have no relation to one's immediate reality, and they have been criticized for their violence (Bruning, 1983; Windscr Star, 24 Jan., 1984). Indeed, the importance of the visuals often surpasses that of the lyrics which supposedly serve as text:

After playing a tape that highlighted choirboys with glowing eyes, fencers parrying back and forth, dervishes swathed in black and a chair sprouting angel wings, one of MTV's "video jockeys" marvelled: "Great, but what does it have to do with the song? Doesn't matter. It's the visuals that count". (Gordon, 1984 (b))

By adding visuals that impose on the music a concrete, predetermined meaning, the music experience is effectively de-personalized. One need not become involved, need not use one's imagination in order to ascribe a personal meaning to the music because the pictures supply a "one size fits all" interpretation. Thus, the avenue for intrapersonal input that would render the experience a hybrid exter-intra con-

text is closed, and what remains is a more purely external context.

2.0.8 Movies

Films are very much like television as a source of distraction, in their ability to take one away from one's activities, a manner by which one is transported to a world of fantasy, drama, or comedy where one need not play a cognitively active role. Contrary to a context (intra, inter) where one has to consciously attend to and process incoming stimuli,

much of the viewing of life around us -- films, TV, and other changing stimuli -- are far less likely to require effort. In other words, the change, the switching, or the rhythmic process goes on inside man when he is working at the job of attention, or it goes on outside man and inside (e.g.) the moving film as it relieves man of that work. (Krugman, 1971: 4)

The film experience differs from the television experience, however, in that moviegoing still enforces a social occasion and as such offers both the possibility and threat of interpersonal interaction. The potential companionship offered by fellow filmgoers could be likened to that provided in video game arcades, i.e., where the games, or in this case, the film, is the primary focus of attention and the human element is peripheral. The result, in Kosinski's words, is individuals who remain basically mute: "sitting with each other, next to each other, but removed from each other by this omnipresent third party -- ... film" (Schm,

1979: 346). Or, conversely, fellow movie patrons could play a very integral part in certifying that what is on the screen is not real, a job that is sometimes necessary because of the seductiveness of the big screen and the relative ease with which spectators "suspend their disbelief", thus becoming emotional "participants" in the film experience (Lellis, 1979: 394).

Because of the "grounding effect" of other human spectators, it has been observed that "only the real movie buffs sit in the front row" (Lellis, 1979: 394). Theoretically speaking, this statement could be reworded "only those individuals who desire a pure exterpersonal experience as opposed to a hybrid exter-inter one, sit in the front row", a position which ensures the least amount of real-world, human distraction/interaction. Of course, if one wanted to totally eschew the inherently hybrid exter-inter nature of the theatre setting, one could rent a VCR and a videocassette, remain in the physical and psychological isolation (safety) of one's home, and enjoy a more purely exter interaction -- depending upon the type of film one has chosen.

Generally, films that are message-oriented and that call upon viewers to attend to and interpret the symbolism used, result from directors who trust their audience, their "silent partners", to think as well as feel (Bruning, 1984). This results in a hybrid exter-intra (inter) experience. Entertainment, fantasy, and horror fare offer a more purely

exter experience, as they bypass one's intra capacities and stimulate more visceral reactions, where "our physical reaction (be it mild fear or intense revulsion) is a step ahead of our mental processes (which tell us it isn't real)" (Lellis, 1979: 397).

Another, rarer, type of film that can qualify as pure exter but which involves others, is the cult film. For such films, the interpersonal element is present but not individualized in a meaningful way; rather, "the preparatick, the waiting, and the active participation in the viewing of the film itself appear to be part of a group ritual" (Austin, 1981: 43). In the case of the cult film "The Rocky Horror Picture Show", audience members "participate" with each other and the film by reciting dialogue, shouting warnings to the screen characters, illuminating their paths with flashlights, throwing rice, "toasting" the screen couple, spraying water during the rain scenes, etc. Such highly ritualistic behaviour, regardless of the presence of others, renders the movie outing exterpersional, very similar to the relationship that exists between individuals and playing video games in an arcade.

In general, film offers a broader range of communication contexts to potential viewers than does television, because of the freedom offered film producers in content options, as well as the range offered consumers in viewing options.

2.0.9 Magazines and Newspapers

Reading generally requires more cognitive involvement and active participation in order to comprehend the message than does viewing or listening. As well, when one reads, one is in total control of the pace and redundancy of the input. Thus, magazine and newspaper reading represents intrapersonal communication insofar as one must think in order to understand what one reads. Reading represents interpersonal communication insofar as the content and style of the message is predetermined and there is neither the need nor the possibility for immediate feedback. But, more importantly, these media are included in the exterocontext (albeit extero-intra) because of content (re magazines, which stimulate a particular mental set), and the type of need gratified (re newspapers).

Marie Winn writes about the effect TV viewing has had on children's preference for reading, their method of reading, and their choice of materials. She suggests that

the mental diffuseness demanded by the television experience may cause children who have logged thousands of hours in front of the set to enter the reading world more superficially, more impatiently, more vaguely. (Winn, 1977: 67)

Consequently, when these children do read it resembles more of a "leafing through" the pages, watching the words rather than concentrating on their meaning, and they choose material which lends itself to this more passive reading style. Thus, more actively involving fiction books are bypassed in favour of "nonbooks". Another theorem might be stated:

Theorem #5:

Exposure to interpersonal experiences will increase one's desire to enter into interpersonal contexts, or to enter into other contexts in an interpersonal manner.

Nonbooks, such as the Guinness Book of Records, have no tedious introductory pages that the reader must wade through in order to "get into" the book and comprehend the story. Rather, nonbooks offer lots of facts, pictures, and interesting tidbits of information in lieu of a story. They support a non-sequential reading style, i.e., the books can be scanned, skimmed, or read in "fits and starts" yet still effectively, instantly impart their message. But while the reading is easy, it is not particularly intrapersonal because the reader is not required to make the transition from one's own reality to the world of the book which, in traditional fiction, has usually been a source of mentally-induced vicariously thrilling experiences (Winn, 1977: 68,69).

In this theory, magazines are considered nonbooks, certainly because of their form, but especially because of their content. Sports and entertainment magazines, especially, offer readers lots of photographs, gossip, and "news", material that "does not change in any way during the course of [one's] involvement in it. It does not get easier, or harder, or more exciting, or more suspenseful; it remains the same" (Winn, 1977: 69), and requires only a minimal amount of concentration to comprehend. News and

information magazines, through their combination of extended article length, greater amount of detail, and higher quality writing, make their reading more cognitively involving.

Reading the newspaper is considered a hybrid exter-intra behaviour because one reads the paper almost as much out of habit as out of the need to be informed. In a 1977 study designed to assess the audience gratifications that were frustrated during a newspaper strike and a TV blackout, de Bock found that the need for "information" and "ritual" (habitual reading pattern) were the most important frustrated newspaper gratifications. Thus, for those individuals who read a newspaper on a daily basis, it could be said that they are gratifying their exterpersonal cmmunication need via a hybrid exter-intra pursuit; such individuals could be considered less exter-oriented. And for those individuals who rarely or never read the paper, it could be said that they do not gratify their exter need via the hybrid newspaper experience and that possibly they find pure exter pursuits more gratifying; such individuals could be considered more exter-oriented.

A brief, general, profile of the individuals who are most often newspaper readers vs. those who are heavy TV viewers, supports the less-exter/more-exter-oriented notion.

In general, newspaper reading has been associated with higher education and higher income levels (Burgoon and Burgoon, 1980). As well, those with higher education have been

found to read the newspaper more often and to read more than one newspaper (Burgoon and Burgoon, 1980). Robinson found that better educated individuals read more news and information magazines, scientific nonfiction and "serious" fiction books, and editorial-page material in the newspaper, while less educated individuals read more general magazines, more light fiction books, and general stories in the newspaper (Robinson, 1977: 103). Poindexter found that newspaper non-readers were less educated, lower in socio-economic status, either very young (under 20 years) or very old (over 70 years), and socially isolated (Poindexter, 1979). As well, non-readers were less likely to be characterized as high in community identification, active in local voluntary organizations, or to have frequent contact with neighbors and friends (Poindexter, 1979).

In general, heavy television viewing has been correlated with lower education, lower socio-economic status, and some studies have found it correlated with alienation and low self-esteem (Comstock et al., 1978: 123). Robinson found that free-time activities consistently associated with less participation by heavy TV viewers were visiting, adult education, and organizational activity (Robinson, 1977: 106). In general, individuals with higher education and higher income levels have been found to watch less TV (Comstock et al., 1978: 149).

It is realized that the definition of an exter pursuit/experience as either pure or hybrid is, ultimately, based upon the psychological, physical, and physiological status of each individual at each point in time. However, Table Two and Table Three which posit the associations between type of exterpersional experience in relation to TV program genre, and exter activities, respectively, are thought to represent the "general" or "normal" associations.

Generally, those individuals whose communication diet reveals a great deal of time spent in the pure intra and inter contexts (frequency and duration), would probably not enter the preservation-oriented exterpersional context often or for an extended period of time. Such "growth-oriented" individuals would probably choose either: (a) those exter pursuits that reflect their general inter-intra orientation, i.e., the hybrid exter pursuits; or (b) those exter pursuits that allow escape from their very cognitively-oriented lifestyle, i.e., the pure exter pursuits. Available time is thought to be the deciding factor for such individuals. Generally, those who allocate little time to exter endeavours would be expected to choose the pure exter activities, while those who allocate more time to exter activities would be expected to choose the hybrid exter contexts.

Conversely, in general, those individuals whose contextual diet reveals a great deal of time spent in the exter context, would probably not enter the growth-oriented pure in-

tra and inter contexts very often or for an extended period of time. Such "preservation-oriented" individuals would probably gratify their intra and inter needs via the hybrid exter activities (pseudo intra and inter contexts) to a great extent, and gratify their exter needs via pure exter pursuits.

Findings from Costaris' (1982) work on growth- and preservation-oriented individuals, indicate that preservation-oriented individuals watched more TV in general and especially entertainment programs than did growth-oriented individuals. Also, preservation-oriented individuals were found, in general, to enter the exter context more often than growth-oriented individuals. Growth-oriented individuals were found to interact more often in the pure interpersonal context and to talk on the phone more often ("technopersonal" communication) than preservation-oriented individuals.

As stated, numerous psychological, social, economic, etc., factors influence one's diet of communication contexts. The present study investigates, specifically, how the pattern of communication within one's home, degree of external locus of control, and level of self-esteem, influence one's communication diet, and especially, one's degree of exterpersional-orientation. The following chapter provides the necessary background information for these concepts.

Chapter III

FAMILY COMMUNICATION & SOCIO-PSYCHOLOGICAL VARIABLES

3.1 FAMILY COMMUNICATION PATTERNS

3.1.1 Introduction

The present study employed the model of Family Communication Patterns (FCP) developed by Chaffee, McLeod and Wackman (1966) (Chaffee et al., 1973; Eswara, 1968; McLeod and Chaffee, 1972; Stone and Chaffee, 1970) to measure parent-child communication interaction in the home. The FCP model takes a decidedly micro-social, interpersonal stance toward the influences that affect one's behaviour (especially communication behaviour) (Chaffee, 1972). As well, the approach is more sociological (Riley and Riley, 1951) than psychological, focusing mainly upon the role social learning plays in the development of one's communication behaviour and preferences, one's level of political participation, one's degree of dogmatism, etc., rather than the role played by one's innate tendencies/traits. Further, it is held that such socialization does not take the form of simple, direct "modeling" of the behaviour of significant others (especially parents) (Chaffee et al., 1973; Comstock et al., 1978), but rather it takes a more indirect form via the habitual structure of parent-child communication (Chaffee, 1972).

The patterns of family communication in the home, are regarded as social/structural "constraints" within which the child develops and which subsequently influences the child's construction of "social reality" (McLeod and Chaffee, 1972) in situations outside the home:

The pattern of parent-child communication cultivates modes of coping that the child may apply in a wide variety of circumstances, ... the child is primarily affected by the themes or underlying emphases of such communication rather than by the specific content. (Comstock et al., 1978: 193)

The authors have identified two principal dimensions of communication structure (themes and emphases) in families: (1) socio-oriented, and (2) concept-oriented.

3.1.2 Socio-Orientation and Concept-Orientation

Socio-orientation is indicated by parental frequency of, or emphasis on, communication that is designed to produce deference, foster interpersonal harmony, and maintain pleasant social relationships within the family. Accordingly, adolescents are admonished to avoid controversy, repress their emotions, give in on arguments, and defer to their elders (McLeod and Chaffee, 1972; McLeod and O'Keefe, 1972).

Concept-orientation is indicated by parental frequency of, or emphasis on, communication that is designed to stimulate the adolescent to develop one's own views about the world, and to consider more than one side of an issue. Accordingly, adolescents are encouraged to expose themselves to controversy, express their opinions and emotions, chal-

lenge others' beliefs, and confront new ideas (McLeod and Chaffee, 1972; McLeod and O'Keefe, 1972).

Empirical testing has found these two dimensions to be either uncorrelated or slightly positively correlated (Ccmstock et al., 1978). As well, it has been found that parents emphasize either, neither, or both of these orientations when communicating with their children. Subsequently, the authors have found it useful to think of the two dimensions in terms of Newcomb's (1953) A-B-X paradigm of communication, whereby A is the child, B the parent, X is the topic or focus of communication, and where each A-B-X relation varies in strength (an alternative assumption to Newcomb's paradigm where the relations are "constants").

Thus, a socio-oriented communication pattern stresses A-B relations, whereas a concept-oriented pattern stresses A-X and B-X relations. A further breakdown of the dimensions is accomplished by dichotomizing the two continuous variables (socio and concept) at the median to form a four-fold typology of family communication patterns that describes the interaction of the two dimensions. Table 4 illustrates the A-B-X relations in diagrammatic form (McLeod and O'Keefe, 1972).

TABLE 4

FCP in Terms of Newcomb's A-B-X Paradigm

		Socio-Oriented Communication	
		Low	High
Concept-Oriented Communication	Low	<p>Laissez-faire</p>	<p>Protective</p>
	High	<p>Pluralistic</p>	<p>Consensual</p>

A = The child; B = The parent; X = Topic under discussion; arrows indicate relations stressed in particular family type.

3.1.3 The Four-Fold Typology of FCP

Laissez-faire families emphasize neither socio- nor concept-oriented communication. While the adolescent is not prohibited from arguing with elders, neither is one exposed to conflicting ideas that would stimulate discussion or argumentation. Since there is little parent-child communication, maintaining calm social relationships is not a concern. Insofar as neither orientation is stressed, this type of family is rather like an experimental "control group" (McLeod and Chaffee, 1972), and little can be inferred about its influence on an adolescent's media and other behaviour.

Protective families stress the socio-orientation only. They emphasize obedience and social harmony (A-B relations), and are little concerned with conceptual matters (McLeod and Chaffee, 1972; McLeod and O'Keefe, 1972). Maintenance of the status quo is of primary concern, and the pattern of parent-child interaction appears to serve a homeostatic function (Steier et al., 1982). The adolescent is prohibited from airing one's viewpoint, and is not likely to encounter controversial ideas that would instigate such discussion; consequently, such adolescents lack practice at argumentation and knowledge of effective counterarguments.

Essentially, the family environment does not encourage change or growth. If one were to describe a psychological profile of protective parents, they would be described as high rather than low authoritarian, "autocratic" rather than "democratic", "controlling" rather than "permissive", "traditional" rather than "modern" (McLeod and Chaffee, 1972).

Pluralistic families display a communication pattern that is the exact opposite of the protective home -- pluralistics primarily stress the concept-orientation. Parents encourage open communication, self-expression, and discussion of even opposing or controversial ideas (A-X, B-X relations). Adolescents need not fear that they are usurping parental authority or upsetting interpersonal relationships by airing their opinions. There is a mutuality of respect and interest in such parent-child interactions that appears to foster

communication and competence; change and growth are applauded. A personality profile would reveal pluralistic parents to be low authoritarian, "democratic", "permissive", "modern" (McLeod and Chaffee, 1972).

Consensual families stress both socio- and concept-orientations such that the adolescent is faced with a seemingly incompatible set of A-B, A-X, and B-X constraints (Newcomb's full A-B-X paradigm). The adolescent is encouraged to take an interest in the world of ideas, to learn new things, yet to do so without "rocking the boat" at home, i.e., without challenging the power hierarchy or upsetting the social harmony (McLeod and Chaffee, 1972; McLeod and O'Keefe, 1972). This constraining, conflicting situation represents a kind of "double-bind" for the adolescent insofar as one wishes to please one's parents by learning about controversial and new ideas while being concept-oriented, but risks parental displeasure when sharing or using such knowledge when it is perceived as an affront to the status quo and a threat to the social accord (Sluzki and Ransom, 1976). Consequently, to maintain peaceful parent-child interaction by fulfilling both socio- and concept-oriented expectations, the adolescent often uses the "short-cut" strategy of learning one's parents' views and simply adopting them (McLeod and Chaffee, 1972; McLeod and O'Keefe, 1972).

The authors note a parallel between their work on FCP and Basil Bernstein's (1964) work on "restricted" and "elaborat-

ed" linguistic codes which are generated, like communication patterns, by particular forms of social relationships:

The identity of the social structure, ... is transmitted to the child essentially through the implications of the linguistic code which the social structure itself generates. From this point of view, every time a child speaks or listens, the social structure of which he is part is reinforced and his social identity is constrained. The social structure becomes for the developing child his psychological reality by the shaping of his acts of speech. Underlying the general pattern of the child's speech are, ... critical sets of choices, preferences for some alternatives rather than for others, which develop and are stabilized through time and which eventually come to play an important role in the regulation of intellectual, social, and affective orientation. (Bernstein, 1964: 57)

The restricted code is used among individuals who closely share interests, identifications, expectations, and thus where making intentions verbally explicit is unnecessary. Such interactions are attuned to the status aspect of relationships, which is reinforced by restricting the verbal signalling of differences (Bernstein, 1964). Conversely, the elaborated code is employed among persons whose intent is not known or taken for granted, and thus one must be quite verbally explicit in elaborating intentions and meanings. Such interactions are attuned to the persons involved, who are regarded as "uniquely different experiences" (Bernstein, 1964: 63).

Bernstein ties the two speech codes to the admittedly crude index of social class, whereby middle-class children are likely to use both types of codes while working-class

children are more likely to use the restricted code; Bernstein acknowledges that there is variation in the use of the codes within social classes. Although studies have not examined the speech codes within the family types, one might predict that socio-oriented homes would stress the use of restricted codes while concept-oriented homes would especially stress the use of elaborated codes.

While Bernstein's concepts have not been examined empirically in terms of the FCP construct, several other concepts have. The following briefly reports upon these studies. Before commencing, however, it should be noted that certain studies analyzed family communication simply in terms of high and low socio-orientation and high and low concept-orientation, while others employed the four-fold typology. In the former, it appears that readers are to assume that high socio-orientation or low concept-orientation is synonymous with protectives and consensuals while low socio-orientation or high concept-orientation is synonymous with pluralistics and laissez-faires (more on this later). Although nowhere is this leap explained or explicitly stated, the manner in which the results are reported leads one to this inference. One should keep this in mind when reading the FCP findings.

Because the focus of the present study is on adolescent media behaviour (especially as it relates to the interpersonal context) and the extent to which it is influenced by one's home communication environment, those FCP studies

dealing in this area will be reported last and in more detail than will those dealing with the relation of FCP to various other concepts/behaviour. A discussion of these latter studies affords one a better understanding of how differential emphasis upon the socio- and concept-orientations in family communication, influences or correlates with the emergent behaviour/characteristics of family members.

3.1.4 FCP and Other-Related Findings

The FCP construct has been examined in concert with numerous dependent and demographic variables in studies employing random, non-random, and experimental methodologies. It has been found to be a rather reliable and consistent predictor variable. McLeod and Chaffee (1972) report that families in the U.S. are about equally likely to stress either, neither, or both of the socio- and concept-orientations; while other evidence indicates that families in less developed societies stress the socio-orientation more than the concept-orientation (McLeod et al., 1968/69). Blue-collar families tend to stress the socio-orientation while white-collar families tend to stress the concept-orientation, although the differences are not that strong (McLeod and Chaffee, 1972). As well, the FCP model, which was generated on the basis of data gathered from samples of predominately middle- and working-class white families in Wisconsin in 1968, has not been found to be as predictive a model for

communication occurring in black families (Allen and Chaffee, 1977).

In general, FCP findings reveal that the greatest empirical differences exist between pluralistics and protectives (Chaffee, 1978). The cataloging of the remaining findings highlights these and other family type differences.

Studies have reported that:

1. Pluralistic adolescents score consistently above the mean on measures of political participation and knowledge and participation in student government, while protectives score at or below the mean; consensuals exhibit high interest in politics and are apt to participate in campaigns, but score low on knowledge about politics (Chaffee et al., 1973).
2. Pluralistic adolescents are most likely to feel an obligation to be politically active when they grow up, while protectives are least likely to feel such an obligation (Sheinkopf, 1973).
3. Pluralistic adolescents are the most likely to want to be like their parents when they get older, while protectives are not as likely to want to do so (McLeod and Chaffee, 1972).
4. Pluralistic adolescents, more so than protective adolescents, are sensitive to the informativity/content in persuasive messages rather than to the source of such messages, and are more resistant to persuasion (Eswara, 1968; Stone and Chaffee, 1970).

5. Pluralistic adolescents obtain the highest grade average in school, while protectives obtain the lowest; consensuals spend an above average amount of time with homework but obtain only average grades (Chaffee, 1978; McLeod and Chaffee, 1972).
6. Pluralistic adolescents are more knowledgeable about consumer affairs, more likely to engage in positive consumer activities, and less materialistic than the other types; consensuals score the highest on measures of materialism (Moore and Moschis, 1981).
7. Protective adolescents scored highest on a measure of dogmatism, while pluralistics scored second lowest (to laissez-faires); protectives displayed the greatest perceived commonality (of the four types) between themselves and dogmatic TV character Archieunker, while consensuals displayed the lowest perceived commonality. (Leckenby, 1977).
8. In a conversation with a researcher/confederate in an experimental setting, concept-oriented subjects asked for and gave more facts and opinions and frequently disagreed with the confederate, while socio-oriented subjects were more agreeable and supportive of the confederate's stance and more self-derogatory (Ward, 1968).
9. Concept-orientation correlates positively with parental affection, while socio-orientation correlates po-

- sitively with all forms of parental control, verbal and restrictive punishment, and affection; parents in protective and consensual homes emphasize non-aggression more so than do laissez-faire or pluralistic parents (McLeod et al., 1972).
10. Socio-orientation declines with age and is greater among families with girls, while concept-orientation exhibits a less clear pattern (McLeod et al., 1972).
 11. In a study of husband-wife coorientation during a discussion of controversial issues, pluralistic families did not avoid communication of disagreement and were most likely to increase in accuracy of the other's position, while in protective families congruency ("thinking" they hold the same opinion whether true or not), but not actual agreement, increased; real agreement increased most often in the consensual husband-wife pairs (McLeod and Chaffee, 1972).
 12. In a hypothetical conflict situation that called for respondents to react, pluralistic parents were less upset and the most likely to confront the situation by directly communicating with the problem source, while protectives were the most upset and solved the problem by indirect third-party communication or direct withdrawal from the situation (McLeod and Chaffee, 1972).

3.1.5 FCP and Media-Related Findings

Chaffee, Ward, and Tipton (1970) carried out a study in five Wisconsin cities in 1968 in order to assess the differential influence of mass media public affairs consumption, parents, teachers, and peers on adolescents' political socialization (knowledge and behaviour). A questionnaire was completed by a randomly selected parent in each of 1,292 families and two were completed (six months apart) by one of the adolescents in the family: half of the adolescents were in grade seven (grade eight at time #2) and the other half in grade 10 (grade 11 at time #2). Chaffee, McLeod, and Atkin (1971), and Chaffee and McLeod (1972, secondary analysis) cite data from this sample in their studies of, respectively, parental influence on media use, and adolescents' violence viewing in relation to a number of individual and parent-child interaction factors. Results from the three separate analyses will be combined in discussion.

Media use comparisons among the four typologies indicate that adolescents from protective homes were the heaviest users of TV particularly for entertainment programs and not for news and public affairs programs. It was posited that such use may represent an attempt to "escape" from the constraints of the strong emphasis on A-B relations (Chaffee et al., 1970; McLeod and O'Keefe, 1972). As well, protective adolescents scored the highest on measures of violence viewing, and showed the greatest reduction in TV viewing

time from junior to senior high school, although this is probably due to the fact that they watch so much more TV in junior high than the other groups (Chaffee and McLeod, 1972). Protective parents also scored highest on measures of TV viewing time, entertainment and violence viewing (Chaffee and McLeod, 1972), and low on news consumption (Chaffee et al., 1972).

Adolescents from consensual homes did not differ much from the average in general TV use, but in news media consumption they were at least as high as the pluralistics (Chaffee et al., 1971), and especially high in exposure to newspaper public affairs content (Chaffee et al., 1970; McLeod and O'Keefe, 1972). Consensual parents scored relatively high on all media use measures (TV viewing time, TV entertainment and news, and news reading). Additionally, any "modeling" of parent-child media use that occurred was limited to strong socio-oriented families (protectives and consensuals), where the social constraints apparently serve as a cue for modeling overt parental behaviour (Chaffee et al., 1971).

Adolescents from laissez-faire families were similar to consensuals in their average TV use, but unlike consensuals and similar to protectives exhibited a disinterest in public affairs or news on TV or in the newspaper (Chaffee et al., 1970; Chaffee et al., 1971; McLeod and O'Keefe, 1972). Laissez-faire adolescents and parents scored lowest on vic-

lence viewing (Chaffee and McLeod, 1972), and parents were low on all media use measures (Chaffee et al., 1971).

Finally, adolescents from pluralistic homes spent relatively little time with TV but their attention to news and public affairs programs was high, and they were slightly above average in attention to print news (Chaffee et al., 1970; McLeod and O'Keefe, 1972). As well, pluralistic adolescents and parents scored second lowest (to laissez-faires) on violence viewing, and parents scored lowest on TV time. The pluralistic adolescents showed the least shift from junior to senior high school in reduction of TV time, but mainly because they did not watch much TV in junior high (Chaffee and McLeod, 1972).

Studies by Chaffee, McLeod, and Wackman (1966), Kline et al. (1970), and McLeod, Atkin, and Chaffee (1972) obtained similar results regarding: protective adolescents' heavy use of TV (McLeod and O'Keefe, 1972; McLeod et al., 1972), and high violence viewing (McLeod et al., 1972); consensual adolescents' high use of newspapers (McLeod and O'Keefe, 1972); laissez-faire adolescents' relatively low viewing of TV and of violent content (McLeod et al., 1972), and low newspaper use (McLeod and O'Keefe, 1972); and pluralistic adolescents' low use of TV (Chaffee et al., 1973; McLeod and O'Keefe, 1972), low violence viewing (McLeod et al., 1972), rather high public affairs viewing (Chaffee et al., 1973), and relatively high use of newspapers (Chaffee et al., 1973;

McLeod and O'Keefe, 1972). Additionally, protective adolescents were found to be low on newspaper use (McLeod and O'Keefe, 1972), and although they tend to be heavy entertainment viewers, they were only average in linking TV to real life (McLeod et al., 1972). Consensuals were found to be high radio users (McLeod and O'Keefe, 1972), high on violence viewing, a bit above average in TV time, and the most likely to link TV to reality. Laissez-faire and pluralistic adolescents were unlikely to see a link between TV content and real life (McLeod et al., 1972).

Regarding the "modeling" of parental media use by socio-oriented adolescents as reported by Chaffee, McLeod, and Atkin (1971), Chaffee and Tims (1976) found a similar pattern whereby adolescents from socio-oriented homes, and especially consensuals, varied their viewing patterns to match their parents more so than did adolescents from homes where the socio-orientation was weak (especially laissez-faires) (Chaffee and Tims, 1976).

In a related study, Abel (1972) examined the association between FCP and children's (10 - 12 years of age) TV program preferences. He found that children from high socio-oriented homes watched programs that they believed their parents would prefer them to watch more so than did children from homes lower in socio-orientation. Abel concluded that children from socio-oriented homes had more restrictions on their TV input and were more sensitive to their parents' desires. He states:

this restrictiveness is not based on an adoption of the parental attitudes about television by choice, but on the child's sensitivity to the interpersonal climate of his family and his reluctance to upset or disturb that climate. (Abel, 1972)

One explanation for the positive correlations between parent-adolescent media use, i.e., the "modeling" effect, in socio-oriented homes, then, seems to be that adolescents watch what their parents watch, or what they think their parents want them to watch. This is a "short-cut" strategy for maintaining interpersonal harmony, rather than because they personally prefer such programming. Obviously, the pervasive communication climate in the home wields a rather powerful indirect influence on adolescents' media behavior.

In keeping with the profile of a protective family, McLeod, Atkin, and Chaffee (1972) found that the parents were likely to control adolescents' TV viewing time, as were consensual parents. Not surprisingly, laissez-faire parents were unlikely to control viewing time or to interpret program content, and pluralistic parents were unlikely to control adolescents' use of TV (which seems unnecessary for such adolescents) (McLeod et al., 1972).

Fry and McCain (1980) studied the relationship between FCP and parental use of "non-restrictive" (re amount of TV and content), "content guidance" (re explaining TV content), and "social control" (re using TV as a reward/punishment etc.) rules in regard to adolescents' TV viewing. The authors found no significant differences among the four typol-

ogies for non-restrictive rules (contrary to McLeod et al.'s finding), but found that pluralistic and consensual families were most likely to have content guidance rules whereas laissez-faire and protective families were less likely to have them. Also, not surprisingly, protective and consensual families were significantly more likely than pluralistics to have social control rules.

Lull (1980) examined the relationship between FCF and the "social uses" of TV, i.e., the way TV is used to accomplish interpersonal objectives in the home. Lull identified over 30 individual uses of TV and categorized them into a six-part typology with the primary division between "structural" uses (i.e., environmental, regulative) and "relational" uses (i.e., communication facilitation, affiliation/avoidance, social learning, competence/dominance) (Lull, 1980 (t)). Results from his quota sample of 82 mothers, 68 fathers, and 179 children were quite consistent with what is known about the two orientations insofar as socio-orientation was positively related to amount of TV viewing while concept-orientation was uncorrelated, and socio-oriented individuals used TV for entertainment (Lull, 1980 (a)).

As well, socio-oriented individuals found TV especially useful to them for environmental and regulative purposes (as background noise, for companionship, to plan activities); for relational purposes such as facilitating communication and affiliation (as a family relaxant to reduce family con-

flict); for social learning (to solve problems, model behaviour); and, as a resource for conversational topics. In contrast to past findings, however, socio-oriented parents did not use TV to exercise authority (Lull, 1980 (a)).

Conversely, but typically, concept-oriented individuals largely rejected the use of TV for social purposes and especially as a means for facilitating communication. The few social uses for which they said they used TV were: to transmit values, to regulate children's experiences through gatekeeping, to facilitate arguments, to initiate actions concerned more with ideas than with social relationships (Lull, 1980 (a)).

Dimmick (1976) conducted a study in which 234 adolescents (grades seven through 11) were asked about the manner in which disagreements were settled when conflict arose over the choosing of TV programs. Five responses were supplied: (1) mother decides, (2) the family votes, (3) father decides, (4) compromise or negotiation, and (5) the TV set remains tuned to the same channel or it is not turned on. The author found that in pluralistic homes voting or compromise-negotiation were the usual modes of settling conflicts, while the protectives reported either that parents decided or that no decision was made. Within the protective type, older adolescents reported voting or compromise was more likely, while younger protectives reported parental decision was most frequent; both younger and older adolescents from plu-

realistic homes reported voting or compromise as the most frequent method of settlement.

3.1.6 Media-Related Hypotheses

Irrespective of family type, past research reveals that "socio-orientation" and "concept-orientation" are differentially predictive of certain adolescent media (and other) behaviour. Cognizant of findings from the aforementioned studies, employment of the FCP concept as an independent variable in the empirical investigation of the interpersonal communication context engenders the following hypotheses.

The restrictive communication structure in the socio-oriented home discourages the development of an idea-orientation inasmuch as personal thoughts, feelings, opinions, are stifled in order not to upset the status quo or the interpersonal harmony. And the emphasis on social relationships does not result in satisfying interactions, since one's true feelings and thoughts are glossed-over or repressed in the pursuit of "agreement". It is posited, then, that adolescents from socio-oriented homes would not find the intrapersonal communication context very gratifying or rewarding, nor would they find the interpersonal context very personally gratifying when interpersonally involved with their parents. Consequently, these adolescents would largely eschew these contexts in favour of the exterpersnal context where they need not engage in intra or inter interactions.

Certainly, socio-oriented adolescents' heavy use of entertainment TV as an escape from their family constraints, supports this notion. As well, these adolescents would probably choose the pure exter pursuits over the hybrid ones because of the pursuits' totally unoffending, non-threatening, undemanding nature. It is therefore hypothesized that:

Hypothesis #1:

SOCIO-ORIENTED ADOLESCENTS WILL BE
EXTERPERSONALLY-ORIENTED.

Hypothesis #2:

SOCIO-ORIENTATION WILL BE: (A) POSITIVELY ASSOCIATED WITH THE PURE EXTER PURSUITS OF: VIEWING ENTERTAINMENT TV PROGRAMS, PLAYING VIDEO GAMES, LISTENING TO ROCK AND ROLL MUSIC, AND READING ENTERTAINMENT MAGAZINES; AND (B) NEGATIVELY ASSOCIATED WITH THE HYBRID EXTER PURSUITS OF: VIEWING TV INFORMATION AND NEWS PROGRAMS, USING COMPUTERS, LISTENING TO CLASSICAL MUSIC OR BEING ATTENTIVE TO A SONG'S LYRICS, READING THE NEWSPAPER, AND READING NEWS MAGAZINES.

Contrary to the oppressiveness of the socio-oriented home environment, the freedom of the concept-oriented home would likely result in an exact opposite diet of adolescent communication contexts. Encouraged to explore new ideas, express their opinions, vent their frustrations without threat of parental wrath, such adolescents would find intra and inter communication highly relevant and very personally gratifying. As such, they would likely not need to escape to the interpersonal context as often or for the same reasons as the socio-oriented adolescents. When the concept-oriented adolescents do enter the exter context, as everyone needs to

do now and then, they would likely seek those pursuits which reflect their idea-orientation and so choose the hybrid rather than pure exte activities. It is therefore hypothesized that:

Hypothesis #3:

CONCEPT-ORIENTED ADOLESCENTS WILL NOT BE
EXTERPERSONALLY-ORIENTED.

Hypothesis #4:

CONCEPT-ORIENTATION WILL BE: (A) POSITIVELY
ASSOCIATED WITH THE HYBRID EXTER PURSUITS; AND (E)
NEGATIVELY ASSOCIATED WITH THE PURE EXTER
PURSUITS.

3.2 INTERNAL-EXTERNAL LOCUS OF CONTROL

As stated, the concepts of locus of control and self-esteem are a secondary focus of attention in the present study. Consequently, their discussion will be brief.

The definition of locus of control used in the present study, is taken from Rotter (1966). Rotter defines the concept as follows:

The role of reinforcement, reward, or gratification is universally recognized by students of human nature as a crucial one in the acquisition and performance of skills and knowledge. However, an event regarded by some persons as a reward or reinforcement may be differently perceived and reacted to by others. One of the determinants of this reaction is the degree to which the individual perceives that the reward follows from, or is contingent upon, his own behaviour or attributes versus the degree to which he feels the reward is controlled by forces outside of himself and may occur independently of his own actions. ... A perception of causal relationship need not be all or none but can vary in degree. When a reinforce-

ment is perceived by the subject as following some action of his own but not being entirely contingent upon his action, then, in our culture, it is typically perceived as the result of luck, chance, fate, as under the control of powerful others, or as unpredictable because of the great complexity of the forces surrounding him. When the event is interpreted in this way by an individual, we have labelled this a belief in external control. If the person perceives that the event is contingent upon his own behaviour or his own relatively permanent characteristics, we have termed this a belief in internal control. (Rotter, 1966:1)

Lefcourt (1976) cautions that locus of control is not a trait, i.e., it is not intractable and fixed:

Locus of control is not a characteristic to be discovered within individuals. It is a construct, a working tool in social learning theory, which allows for an interpretation of remarks made by people in response to questions about causality. ... The responses given to locus of control questionnaires ... are but rough approximations of what is believed to be a person's expectancies about control. (Lefcourt, 1976: 111,112)

Rotter's internal-external locus of control (I-E) construct is similar to or synonymous with the concepts of fatalism (Nielsen and Nielsen, 1974), Seeman's powerlessness (Nielsen and Nielsen, 1974), and helplessness (Lefcourt, 1976: 15). Rotter (1966) notes that the I-E construct has been linked to various other psychological variables such as competence, autonomy, need for achievement, and ego control, among others.

In his book on the topic of internal-external locus of control, Lefcourt cites numerous research studies involving the I-E construct and its correlations and associations with other variables. The findings from some of these studies

will be listed very briefly in order to provide a general picture of how "internals" (individuals who exhibit an internal locus of control in given situations) and "externals" (individuals who exhibit an external locus of control in given situations) differ. The terms "internals" and "externals" do not refer to extreme internals and extreme externals, but rather to relatively high or low scorers on the measurement scale used. Extreme internal locus of control can be equally as restrictive and debilitating as extreme external locus of control. All data cited is from Lefcourt (1976).

1. Studies by Crowne and Liverant (1963), Kelman and Lawrence (1972), Gore (1962), Ritchie and Phares (1969), Lefcourt and Wine (1969), and Strickland (1970), overall, reveal that internals were more trusting of their own judgments, less likely to exhibit unquestioning submission to authority, more responsive to the information contained in arguments and to reasoned arguments than to the status of the source of the arguments or unfounded arguments, and more discriminating regarding "legitimate" and "illegitimate" demands made upon them by others; externals, generally, were more likely to conform than to abide by their own judgments, more likely to "indiscriminately capitulate" to authority, more responsive to the status of the source than to the information

contained in arguments, and less discriminating regarding demands made upon them by others (Lefcourt, 1976: 40-52).

2. Studies by Seeman and Evans (1962) regarding powerlessness (as measured by Rotter's I-E scale), Davis and Phares (1967), Phares (1968), Lefcourt and Wine (1969), Rotter and Mulry (1965), Witkin et al. (1962), Wolk and DuCette (1974), and others, overall, reveal that locus of control is a correlate of cognitive activity; their research involving information acquisition and utilization, inquisitiveness, perceptiveness and attentiveness, psychological differentiation, deliberation, and variability, overall, reveal that on measures of these concepts, "internals have more often been found to be active and alert individuals than have externals" (Lefcourt, 1976: 60, 52-65): "[internals are] more ready to grasp for information that can contribute to the interpretation of and coping with various tasks and situations" (Lefcourt, 1976: 146).

3. Studies involving achievement motivation, deferred gratification, facilitating anxiety, ego strength, competence, and self-esteem, in relation to locus of control, overall, reveal that an internal locus of control was more likely to be positively associated with these concepts while an external locus of con-

trol was more likely to be negatively associated with these concepts (Lefcourt, 1976: 77-94).

4. Studies by Penk (1969) and Bialer (1961), reveal that both chronological and mental age were positively associated with internal locus of control; it was concluded that

chronological age per se is not the most salient aspect of maturation with regard to locus of control. Rather it is the growth of mental age, the extent of vocabulary development, and usage that becomes associated with a sense of being able to determine the shape of one's life. (Lefcourt, 1976: 114, 111-114)

Regarding the familial antecedents of locus of control, Lefcourt cites research by Chance (1965), Katkovsky, Crandall, and Good (1967), Davis and Phares (1969), and Shkre (1967), the findings of which, overall, regardless of the different age samples and measures of locus of control and procedures for ascertaining family experiences, are impressive in their relative consistency (Lefcourt, 1976: 100). The findings reveal that "warmth, supportiveness, and parental encouragement seem to be essential for the development of an internal locus of control" (Lefcourt, 1976: 100). Also, parental protectiveness, babying, affection, and approval were found related to the development of an internal locus of control, suggesting that "a certain degree [emphasis added] of insulation must exist around a child, an insulation from the more aversive experiences, if he is to develop a sense of himself as a causative agent" (Lefcourt, 1976: 100).

Nurturance and babying should not be confused with the concept of "pampering" that denotes a smothering, stultifying type of protectiveness. Rather, the warm and protective home associated with the development of internality,

may be described as one where the child is protected in his early years but not squelched; where he is sheltered from the excessive frustrations that can easily occur when a child is young and relatively helpless which, in turn, can engender a more fearful approach to life's challenges. (Lefcourt, 1976: 101)

More recent longitudinal research by Crandall (1973) reveals that mothers of internals were likely to have "pushed their children toward independence, less often rewarded dependency, and displayed less intense involvement and contact with them" (Lefcourt, 1976: 103). Further, Crandall notes that the internal adult, sometime during childhood, experienced a greater "push out of the nest" than did the external adult. Crandall suggests that this "push from the nest" is helpful to the development of internality, in that it functions to

put the child into more active intercourse with his physical and social environment so that there is more opportunity for him to observe the effect of his own behaviour, the contingency between his own actions and ensuing events, unmediated by maternal intervention. (Lefcourt, 1976: 104)

3.2.1 FCP-Related Hypotheses

In regard to family communication patterns within the home and the I-E construct, two hypotheses can be forwarded.

Adolescents in socio-oriented homes are generally not encouraged to explore their own ideas, to express their feelings, or to discover their own capacities. Rather, they are encouraged to be dependent and submissive; maintenance of family accord and the status quo is emphasized. This repressive home environment appears similar to the extremely protective, "squelching" type of home associated with the development of an external rather than internal locus of control. It is therefore hypothesized that:

Hypothesis #5:

SOCIO-ORIENTED ADOLESCENTS WILL EXHIBIT A HIGHER EXTERNAL LOCUS OF CONTROL.

Adolescents in concept-oriented homes are generally encouraged to express their feelings and their ideas, to explore their environment and, in so doing, discover their talents and capacities, all without fear of upsetting the family's interpersonal relationships. This growth-oriented home environment, where the adolescent is lovingly "pushed from the nest" and encouraged to experience new things, appears similar to the warm, nurturant home associated with the development of an internal rather than external locus of control. It is therefore hypothesized that:

Hypothesis #6:

CONCEPT-ORIENTED ADOLESCENTS WILL EXHIBIT A HIGHER INTERNAL LOCUS OF CONTROL.

3.2.2 Exterpersonal-Related Hypotheses

The findings pertaining to externals reveal them to be rather passive, less "vital" (Lefcourt, 1976: 152), i.e., less cognitively active than their internal counterparts. Externals are less interested in deferred gratification, less attentive to information contained in arguments, generally less critical in situations in which they find themselves. Such is not too surprising insofar as externals do not perceive outcomes as contingent upon their own actions, i.e., they do not feel that they can affect their environment and thus they "will not attempt to affect it, and, as a consequence, will not affect it -- a self-fulfilling prophecy" (Tedeschi and Bonoma, 1972: 33). Internals, conversely, believe that they can determine their own outcomes and so are more attuned to their environment, less likely to let things just happen to them.

Regarding participation in the exterpersonal context, then, it would seem justifiable to assume that externals would spend more time in this generally non-demanding context than would internals. Also, externals would likely be more apt to pursue "pure" exterpersonal activities/experiences that do not require their attentiveness, and that allow them to "escape" from the real world that they do not perceive themselves as having control over. Internals, on the other hand, would likely be more apt to pursue "hybrid" exterpersonal activities/experiences in which they can be personally

involved, and in which they can manifest their self-directedness and information-orientation. It is therefore hypothesized that:

Hypothesis #7:

EXTERNAL LOCUS OF CONTROL WILL BE: (A) POSITIVELY ASSOCIATED WITH AN EXTERPERSONAL-ORIENTATION; (B) POSITIVELY ASSOCIATED WITH THE PURE EXTER PURSUITS; AND (C) NEGATIVELY ASSOCIATED WITH THE HYBRID EXTER PURSUITS.

3.3 SELF-ESTEEM

The definition of self-esteem used for the present study is taken from Rosenberg (1965). He states:

When we speak of high self-esteem, . . . , we shall simply mean that the individual respects himself, considers himself worthy; he does not necessarily consider himself better than others, but he definitely does not consider himself worse; he does not feel that he is the ultimate in perfection but, on the contrary, recognizes his limitations and expects to grow and improve. Low self-esteem, on the other hand, implies self-rejection, self-dissatisfaction, self-contempt. The individual lacks respect for the self he observes. The self-picture is disagreeable, and he wishes it were otherwise. (Rosenberg, 1965: 31)

Rosenberg (1965) cites data linking low self-esteem (in comparison to high self-esteem), with depression and feelings of worthlessness; and low self-esteem was significantly correlated with a number of psychosomatic symptoms. Students with low self-esteem were observed by their peers to be less active in class, and "conspicuously inconspicuous"; students with low self-esteem were more likely to think that others thought little of them (Rosenberg, 1965: 20-28).

Rosenberg emphasizes the important role that "significant others" play in regard to an individual's feelings of self-worth or self-esteem. Looking specifically at parents as "significant others", Rosenberg studied adolescents' self-esteem and its relation to "parental interest in the child" which he measured in terms of: (1) parents' knowledge of the child's friends; (2) parents' reactions to the child's school performance; and (3) parents' responsiveness to the child at the dinner table (Rosenberg, 1965: 130).

In regard to an adolescent's participation in realtime conversations, which represent a constant, persistent, frequent point of parent-child contact (i.e., parent-child communication), Rosenberg found that, overall, only a very small proportion of the sampled adolescents said they "rarely or never" participated in mealtime conversations, or that they felt that others were "not interested" in their opinions. Among these adolescents, however, Rosenberg found that they were more likely to exhibit low self-esteem.

Rosenberg suggests that

the student's belief that others are interested in him is thus closely related to his self-conception. His self-conception, of course, undoubtedly contributes to his belief that others are interested. The child who thinks little of himself is automatically inclined to assume that others are uninterested in his opinions and activities. (Rosenberg, 1965: 142, 143)

And, certainly, the actual attitudes and behaviour of others toward the adolescent (for example, yawning, changing the subject vs. interested looks, requesting one's opinion),

contributes to the adolescent's appraisal of others' interest (i.e., it is not merely a "suspicion" or a "feeling" that others are not interested) (Rosenberg, 1965: 143).

As well, Rosenberg found that the association between extreme parental indifference and self-esteem held regardless of socio-economic status, religious affiliation, or gender. He concludes that low self-esteem is probably not simply a matter of parental disinterest, but that it very likely correlates with lack of love, failure to treat the adolescent with respect, failure to give encouragement, a tendency to treat the adolescent with impatience, etc. But, he concludes,

whatever other kinds of parental behaviour may be reflected in these indicators, they probably at least reflect the idea that the child is important to someone else, that others consider him of worth, of value, of concern. The feeling that one is important to a significant other is probably essential to the development of a feeling of self-worth. (Rosenberg, 1965: 146)

3.3.1 FCP-Related Hypotheses

Insofar as socio-oriented families encourage deference and repression of the adolescent's feelings and ideas, it could be said that such families are "somewhat" indifferent to the adolescent's need for self-expression. Such a repressive environment would likely not lead the adolescent to believe one's opinions (or oneself) are valued or of much worth. It is therefore hypothesized that:

Hypothesis #8:

SOCIO-ORIENTED ADOLESCENTS WILL EXHIBIT LOWER SELF-ESTEEM.

Conversely, insofar as concept-oriented families encourage the adolescent to participate in conversations, to air one's opinions, to challenge others' arguments, it could be assumed that such families value the adolescent's opinion, and take an interest in the adolescent. Such a cognitively nurturing environment would likely bolster the adolescent's feelings of self-worth. It is therefore hypothesized that:

Hypothesis #9:

CONCEPT-ORIENTED ADOLESCENTS WILL EXHIBIT HIGHER SELF-ESTEEM.

3.3.2 Interpersonal-Related Hypotheses

There is a dearth of studies in the area of media usage and self-esteem (and locus of control). Indeed, as Comstock et al. note: "The possible relationships between personal attributes of a nondemographic character and television viewing have remained largely unexplored. Those that have received attention have been examined to only a modest degree" (Comstock et al., 1978: 124).

One study by Tan and Tan (1979) which examined self-esteem and TV use, revealed that when age, education, and TV public affairs viewing were controlled for, among blacks, there was a significant correlation between low self-esteem and TV entertainment viewing; among whites, the researchers found that high entertainment viewing was not correlated

with low self-esteem. Additionally, among whites, it was found that high self-esteem was correlated with high TV public affairs viewing.

Tan and Tan's findings suggest that low self-esteem is not necessarily a characteristic of all heavy entertainment TV viewers. Conversely, Comstock et al. (1978) report Robinson's (1972) finding that "alienation and low self-conception were positively related to viewing ... controlling for 12 other variables such as education, sex, or race" (Comstock et al., 1978: 122).

Taking into consideration the admittedly sparse, and somewhat contradictory findings, it is posited that individuals with low self-esteem, feelings of low self-worth, would not be motivated to spend time in the interpersonal context where one's self-esteem could, possibly, be bolstered but where it, too, could possibly be lowered even more. Individuals with low self-esteem (in comparison to high self-esteem), would probably choose not to take the interpersonal risk. Such individuals would probably prefer the "safe" interpersonal context and especially entertainment TV viewing, where they might find character portrayals that would increase their self-esteem; especially, as Tan and Tan (1979) suggest, if the individuals are white.

A study by D.K. Davis (1974) revealed that individuals with "difficulties in personal adjustment were more likely to report using television as a distraction or as a replace-

ment for interaction with others" (Comstock et al., 1978: 124). Insofar as low self-esteem may be regarded as a "difficulty with personal adjustment", Davis' finding would appear supportive of the above discussion.

Also, it is thought that individuals with low self-esteem may generally prefer extero experiences that allow them to escape/forget their real world predicament, i.e., experiences that offer distraction from coping with life. Individuals with high self-esteem, on the other hand, would likely not be as distraction-oriented. It is therefore hypothesized that:

Hypothesis #10:

SELF-ESTEEM WILL BE: (A) NEGATIVELY ASSOCIATED WITH AN EXTERPERSONAL-ORIENTATION; (B) NEGATIVELY ASSOCIATED WITH THE PURE EXTER PURSUITS; AND (C) POSITIVELY ASSOCIATED WITH THE HYBRID EXTER PURSUITS.

Chapter IV METHODOLOGY

4.1 THE SAMPLE

A cross-sectional survey was conducted for the present study. During September and October 1983, a self-administered, written questionnaire was completed by two hundred and thirty-six (N=236) students attending either of two selected secondary schools in the Windsor, Ontario, area. The schools were not randomly selected, nor were the students, but rather a judgmental, quota sample of one class from each grade level, nine through twelve, was surveyed from both a public and a separate secondary school (i.e., operating under the auspices of the Catholic Diocese). The distribution among grades and schools was: grade nine, n=58; grade 10, n=61; grade 11, n=52; and grade 12, n=65; number of public high school respondents was one hundred and fourteen (n=114), and number of separate school respondents was one hundred and twenty-two (n=122).

A judgmental sample was chosen in order to survey as many adolescents as was realistically possible, considering time, money, and energy constraints. High school students/adolescents were chosen because they, for the most part, live and communicate with their parents on a daily basis, and thus

would be readily able to recall/report the type of parent-child communication behaviour that occurs in the home. Grades nine through twelve were chosen in order to see if there were any developmental (i.e., age-related, or education-related) differences concerning socio- and concept-orientation.

The same researcher introduced the questionnaire to each class, and a researcher was always present during questionnaire completion, which took approximately 25-35 minutes for each class. All respondents were instructed to be as honest and open as possible in their responses, and not to include any personally identifying information (i.e., name, address, etc.) on the questionnaires, in order to ensure anonymity.

The subjects taught in the various classes surveyed, included both required and optional courses from both the four-year program (i.e., students would graduate after grade 12), and the five-year program (i.e., students would graduate after grade 13). The subjects taught were: English, Geography, Theatre Arts, Math, and French.

4.2 THE QUESTIONNAIRE

The questionnaire employed, consisted of 84 questions. A copy of the survey questionnaire is included in Appendix F.

Fourteen questions dealt with the FCP variables of socio- and concept-orientation; 16 questions dealt with the socio-psychological variables of internal-external locus of con-

trol, self-esteem, and rigidity; four questions dealt with an individual's peer-orientation; and seven questions constituted the demographics of gender, age, education, parental occupation, and country.

The remaining 43 questions, placed at the beginning of the questionnaire, dealt, in various ways, with an individual's exterpersonal-orientation. The "Exterpersonal Communication Inventory" was designed to measure an individual's overall degree of "exterpersonal-orientation". The questions measured an individual's attitudes, preferences, and behaviour concerning (for the most part) the exterpersnal communication context; accordingly, the coding and scoring employed for these measures, reflect this fact.

Not all questions in the survey questionnaire were directly pertinent to the stated hypotheses; however, certain significant findings not hypothesized, will be included in analysis. As well, measures relating to rigidity and peer-orientation are not analyzed for the present study; while other measures were only cursorily analyzed (i.e., socic-economic status, gender, future education plans, country of origin, age).

4.2.1 Exter-Choice Index

The items in this index, represented a partial measure of one's exterpersonal-orientation. Other related, but separate, questions also tapped one's exterpersonal-orientation. Analy-

sis of these measures and, of course, one's responses to the other pure exter and hybrid exter questions, affords one an "overall" picture of an individual's exter-orientation.

The Exter-Choice Index (E-C Index) provided an individual with a number of hypothetical situations in which one was asked to make a choice between either an exterperscal or non-exterperscal response. For the most part, the responses pertained to what behaviour an individual would assume, or what activity an individual would choose -- either an exter or non-exter one -- which provides an indication of one's mental set within a given situation. Consequently, an individual who scores "higher" on this Index, i.e., makes a large number of exterperscal choices, is regarded as generally more exter-oriented, and an individual who scores "lower" on the Index, i.e., makes a large number of non-exter choices, is regarded as less exter-oriented.

For each question, an equal number of exter and non-exter response choices were provided. The forced-choice items were scored on a dichotomous exter/non-exter scale, and coded as either "1", indicating the non-exter response, or "2", indicating the exter response. The scores across the nine exter-choice items were summed to produce the Exter-Choice Index with a range of nine (lower exter-choice) to eighteen (higher exter-choice). For the specific questions in the E-C Index, one is directed to questions 19-27 of the survey questionnaire in Appendix B, where the numbers in brackets

indicate the coding for each item. To provide an idea of the situations posed, the following are two of the nine questions employed:

Q19. If I were watching one of my favourite weekly TV programs (i.e., not a "special" or a movie, etc.), and a friend telephoned me, I would prefer to: (a) Talk to my friend for as long as he/she wanted to talk (1); (b) Ask my friend to call back/I would call back. (2)

Q21. If I were on a bus, I would prefer to: (a) Just stare out the window and not think about anything (2); (b) Listen to a walkman (2); (c) Read (1); (d) Start a conversation with someone. (1)

As well, certain other questions were asked, which essentially tapped the same concept: *exter-orientation*. The questions asked whether an individual would prefer to engage in an *exter* pursuit at home or alone, or whether one would prefer to engage in the pursuit among others, where there is an increased chance of encountering some interpersonal communication. The questions asked one to make a rather fine distinction between essentially two variations of the same pure *exter* activity. However, it is thought that if one were to choose to pursue the activities where the possibility of interpersonal contact was largely non-existent, versus pursuing the activities where there was the possibility -- however slight -- of interpersonal interaction, then the individual who chooses the former could be considered somewhat

more exte-orientated than the latter, regarding that particular exte activity.

The five separate questions that were used to measure this concept were all measured on a five-interval, likert-type scale running from "Strongly Agree" to "Strongly Disagree", and coded from five to one, where "5" indicated a more-exte orientation, and "1" indicated a less-exte orientation. The specific questions were: (See qs. 1,4, 6,9,12 of the survey questionnaire.)

Q1. If given a choice, I would prefer to be a spectator at most sporting events rather than a viewer watching them on TV. (This item was reverse-coded.)

Q4. If given a choice, I would rather view a motion picture at home by myself than sit in a movie theatre by myself and watch it.

Q6. If given a choice, I would prefer to play video games at home by myself rather than in an arcade by myself, even if the arcade games were free.

Q9. If given a choice, I would prefer to attend a newsworthy meeting rather than to read about it in the newspaper. (This item was reverse-coded.)

Q12. If given a choice, I would rather watch most "live" concerts at home on TV than attend the concerts themselves.

4.2.2 Pure & Hybrid Exterpersonal Activities

As stated, the pure exter activities include: watching entertainment TV programs, playing video games, listening to rock and roll music, and reading entertainment magazines. The hybrid exter activities include: watching news and information TV programs, listening to classical music or being attentive to song lyrics, using computers, and reading news and information magazines and the newspaper. The questions pertaining to these activities were dispersed throughout the questionnaire. The questions employed different measurement scales and coding practices. Some of the questions tapped an individual's attitudes and preferences, and others inquired about an individual's behaviour, i.e., the time spent pursuing certain activities.

In the "Findings" chapter, the pure and hybrid exter activities will be discussed separately, in terms of both attitudinal and behavioural (time-use) measures. For this section, however, because some of the questions were similarly coded, the activities will be discussed together and their pure or hybrid nature will be noted. The question numbers cited, refer to those on the survey questionnaire.

An individual's score on the TV-Orientation (TV-C) Index, was included as a pure exter measure insofar as TV viewing is the most popular and characteristic exterpersonal experience.

The items included in this index, represented a general measure of an individual's orientation toward television. Behavioural, attitudinal, and opinion questions were combined in order to provide an overall measure of one's orientation toward the medium. Items were measured on a five-interval, Likert-type scale running from "Strongly Agree" to "Strongly Disagree", and coded from five to one, where "5" indicated a favourable response and "1" indicated an unfavourable response to the TV-orientation items. The scores were summed across the eight TV-orientation items to produce the TV-O Index with a range of eight (lower TV-orientation) to forty (higher TV-orientation). The eight questions were dispersed throughout the first 18 questions of the survey questionnaire. (See qs. 2,3,5,7,8,10,15,18 of the survey questionnaire.) For convenience, the questions will be listed here.

Q2. Television documentaries can duplicate the experience of actually being where the action is taking place.

*Q3. I like to watch a lot of television.

Q5. If the program I had planned to view on TV was cancelled at the last minute, I would watch some other TV program rather than leave the set and do something else.

*Q7. I like to watch TV even when I'm doing other things.

Q8. What I see on TV is close to the way things happen in real life.

*Q10. I often rush home from school to watch my favourite TV programs.

*Q15. Watching TV is my favourite way of relaxing.

Q18. Watching TV is simply a waste of time. (A reverse-coded item.)

*Questions 3, 7, 10, and 15 were taken from Monica Schouten's "Television Centrality Index" which was designed to assess the importance of TV in an individual's life. These items were the four highest-correlated items (correlated with the overall scale), in Schouten's TV Centrality Index. The Pearson correlations were: .60 (Q3), .64 (Q7), .62 (Q10), and .61 (Q15), $p < .05$, $N = 116$ (Schouten, 1982).

A related question which was not included in the TV-O Index, inquired about how frequently an individual would rearrange one's schedule in order to watch TV. (See Q30 of the survey questionnaire.) The item was measured on a five-interval, Likert-type scale running from "Very Often" to "Never", and coded from five to one, where "5" indicated that TV was an important factor to consider when arranging one's activities (indicating a higher TV-orientation), and "1" indicated that TV was not a concern when arranging one's activities (indicating a lower TV-orientation).

Other related, and individually interpreted, items include:

Q35. Of the amount of time you spend watching TV, how much of it is spent watching: (a) Informational programs

(i.e., '60 Minutes, Fifth Estate, Donahue); (b) Local and national news programs; (c) Evening dramas; (d) Situation comedy programs; and (e) Day-time dramas. The items were measured on a five-interval, Likert-type scale running from "None of the time" to "Almost all of the time", and variously coded between five and one, where "5" indicated a generally more pure exter response, and "1" indicated a generally less pure exter response. Information programs and news programs represent hybrid exter-intra programs; evening dramas, comedies, and day-time dramas represent pure exter programs.

Q16. Playing video games is simply a waste of time. This item was measured on a five-interval, Likert-type scale running from "Strongly Agree" to "Strongly Disagree", and coded from one to five, where "1" indicated an unfavourable attitude toward video games, and "5" indicated a favourable attitude. Playing video games is a pure exter pursuit.

Q20. If I had a home computer, I would spend the majority of time: (a) Playing video games on it; (b) Using the computing programs. This item was measured on a dichotomous scale, whereby a respondent could choose either (a) or (b). Response (a) was coded "2", indicating a generally more pure interpersonal choice, and response (b) was coded "1", indicating a generally less pure exter choice (this item is taken from the E-C Index). Playing video games represents a pure exter activity, and using a computer represents a hybrid exter-intra activity.

Q29. Whenever I listen to music, I listen to classical music. This item was measured on a five-interval, Likert-type scale running from "Very Often" to "Never", and coded from one to five, where "1" indicated a preference for classical music, and "5" did not indicate such a preference. Listening to classical music represents a hybrid exter-intra experience.

Q31. Whenever I listen to music, I listen to rock and roll music. This item was measured on a five-interval, Likert-type scale running from "Very Often" to "Never", and coded from five to one, where "5" indicated a preference for rock and roll music, and "1" did not indicate such a preference. Listening to rock and roll music represents a pure exter experience.

Q17. I don't care what the lyrics are in a song, as long as it has a good beat. This item was measured on a five-interval, Likert-type scale running from "Strongly Agree" to "Strongly Disagree", and coded from five to one, where "5" indicated a disinterest concerning a song's lyrics, and "1" indicated an interest in lyrics. Not caring about the lyrics in a song but only about the beat, renders a pure exter-personal music experience, while being attentive to lyrics renders a hybrid exter-intra music experience.

Q41. How often do you read a daily newspaper. This behavioural item was measured on a five-interval, Likert-type scale running from "Never" to "Every day", and coded from

five to one, where "5" indicated that one never reads the newspaper, and "1" indicated that one reads a newspaper every day. Newspaper reading represents a hybrid exter-intra behaviour.

Q43. How many different types of magazines do you usually/regularly read for your personal enjoyment, during a typical month: (a) News magazines, for example, Newsweek, Time, Maclean's, etc. (indicate the number you read, even if the number is zero); (b) Entertainment/Sports magazines, for example, People, Soap News, Cosmopolitan, Sports Illustrated, World Tennis, etc. (indicate the number you read, even if the number is zero). These behavioural items were measured using an open-ended response scale, and coded from zero to eight, where eight indicated the number itself, and any number above eight. Reading news magazines represents a hybrid exter-intra behaviour. Reading entertainment/sports magazines represents a more pure exter behaviour.

4.2.3 Behavioural (Time-Use) Measures

Six questions constituted a behavioural counterpart to some of the largely attitudinal questions previously delineated. The time-use measures all relate to the pure exter activities. Specifically, the measures dealt with: TV viewing (Q34), radio listening (Q36), listening to the radio for music (Q37), video game playing (Q38), movie viewing (Q39), and music listening (Q40). These items were all mea-

sured in the same manner. That is, they were measured on a five-interval, Likert-type scale, and coded from one to five, where "1" indicated a light use of the medium/activity, and "5" indicated a heavy use of the medium/activity.

4.2.4 Family Communication Pattern Measures

The concept of family communication pattern (FCP) was operationalized using questions employed in past FCP research. In these past studies, the FCP construct has been found to be a reliable and consistent measurement device. The highest correlation found between the socio and concept dimensions was $r=.11$ (Chaffee and McLeod, 1972). For the present study, the question wording and response scales used were in keeping with these past studies (Chaffee and McLeod, 1972; Chaffee et al., 1971; Chaffee and Tims, 1976), and variation, if any, was slight (for example, using a five-point scale rather than a four-point scale).

Socio-orientation was measured using a five-interval, Likert-type scale running from "Very Often/Very Much" to "Never/Not at all", and coded from five to one, where "5" indicated a higher score on the socio dimension, and "1" indicated a lower score. The scores were summed across the seven socio-orientation items to produce the Socio-Orientation Index (Socio Index), with a range of seven (lower socio-orientation) to 35 (higher socio-orientation). (See gs. 60-64, 72,73 of the survey questionnaire.)

Concept-orientation was measured across seven concept-orientation items, in the same manner as the socio-orientation, resulting in a Concept-Orientation Index (Concept Index), with a range of seven (lower concept-orientation) to 35 (higher concept-orientation). (See qs. 65-71 of the survey questionnaire.)

4.2.5 Internal-External Locus of Control

The internal-external (I-E) locus of control concept was operationalized using Rotter's I-E Scale (1966), which was designed to measure the "generalized expectancies" for internal vs. external control of reinforcements. The I-E Scale consists of a 29-item, forced-choice questionnaire wherein six of the items are "fillers", and the other 23 offer choices between internal and external belief statements (Robinson and Shaver, 1980: 143). The total score is computed by summing the number of external belief statements. The unidimensionality of Rotter's I-E Scale has been supported by numerous factor analyses; as well, an internal consistency analysis of the items (Kuder-Richardson) yielded $r=.70$, and correlations with the Marlowe-Crowne Social Desirability Scale (1964) range from $-.07$ to $-.35$ (Robinson and Shaver, 1980: 143; Rotter, 1966).

For the present study, only the five highest-correlated items from Rotter's I-E Scale were used. (See qs. 50-54 of the survey questionnaire.) Rotter's correlations for each

item with the overall scale, excluding that item, were: Q50 = .31; Q52 = .32; Q53 = .36; and Q54 = .48 (Robinson and Shaver, 1980: 146,147; Rotter, 1966). Also, in the present study the external belief statements (A) were coded "2", and the internal belief statements (B) were coded "1". The scores were summed across the five items to produce the I-E Index, with a range of five (lower external/higher internal locus) to 10 (higher external/lower internal locus).

4.2.6 Self-Esteem

The self-esteem concept, was operationalized using a standardized instrument developed by Rosenberg (1965). Rosenberg's 10-item Self-Esteem Scale was designed to "measure attitudes toward the self along a favourable-to-unfavourable dimension" (Robinson and Shaver, 1980: 98). The reproducibility of the scale was 92% and its scalability was 72% for Rosenberg's sample of 5,024 high school students in New York State (Robinson and Shaver, 1980: 98; Rosenberg, 1965: 297). This scale is recommended for studies that require a short and general index of self-esteem (Robinson and Shaver, 1980: 99).

For the present study, five of Rosenberg's 10 items were chosen. (See qs. 55-59 of the survey questionnaire.) Replication of the author's response scale resulted in the use of a four-interval, Likert-type scale running from "Strongly Agree" to "Strongly Disagree", and coded from four to one,

where "4" indicated a higher self-esteem score, and "1" indicated a lower self-esteem score; questions 57 and 59 were reverse-coded. The scores were summed across the five items to produce the Self-Esteem Scale (S-E Scale), with a range of five (lower self-esteem) to 20 (higher self-esteem).

4.2.7 Demographics

Gender: (See Q78 of the survey questionnaire.) Males were coded "1", and females were coded "2".

Age: (See Q79 of the survey questionnaire.) Age was coded as actual age of respondent.

Education: (See qs. 80,81,82 respectively, of the survey questionnaire.) Year in school (Q80), was coded from 09 to 12. Regarding plans for high school (Q81), responses were coded "1" for grade 12, and "2" for grade 13. Regarding plans for post-secondary education, college was coded "1", university was coded "2", and "no" was coded "0".

Occupation: (See Q83 of the survey questionnaire.) The revised Blishen Index was employed to measure occupation (Elishen and McRoberts, 1976). The Index is based upon 1971 Canada census data, and uses income level and educational status to rank approximately 480 occupations of the male labour force, as listed in the 1971 Canadian occupational classification manual. The scores for this study ranged from 23 ... farmer (vegetable producer), ... to 75 ... administrators, teaching, and related fields. Some modifica-

tions were made in order to update the scale. For example, if an occupation given by a respondent was not listed, the values for the two most similar occupations were averaged in order to arrive at an appropriate value for the occupation given.

Country: (See Q84 of the survey questionnaire.) This question inquired about the country in which the student has lived most of one's life. Responses were coded "1" for Canada, and "2" for any other country.

4.3 STATISTICAL MEASURES

For the most part, analysis involved Pearson Product Moment Correlations. Some one-way analyses of variance, t-tests, and chi-square statistics were also employed. The general accepted level of significance was $p < .05$. Other, "marginally" significant findings of $p < .10$, will be included and duly noted.

Chapter V

FINDINGS AND DISCUSSION

5.0.1 Prologue

Originally, the hypotheses contained the terminology of "protectives" and "pluralistics", rather than "socio-oriented" and "concept-oriented". The change of terminology was made following analysis of the one-way analyses of variance (ANOVAs) used on the four-fold typology, which revealed that the interaction of the two dimensions essentially levelled-out the differences that were found to exist when the two dimensions were measured separately. This could have been due to the fact that the adolescents sampled did not exhibit truly "high" or truly "low" scores on either the socio or concept dimension, but rather they clustered around the median on both. Thus, when the two dimensions were dichotomized at the median into "high" and "low" groups and crossed to obtain the four-fold typology, the "highs" and "lows" were actually not different enough to produce a meaningful interaction effect.

Of a total of 64 ANOVAs, four (6.25%) were significant at $p < .05$, and three (4.68%) were "marginally" significant at $p < .10$. In all, then, only 10.93% of the findings from these statistics were significant, which certainly suggests that

the results could just as easily have occurred by chance. That the scores for this sample were low, is reinforced by the fact that a trichotomous split, which produced "high", "medium", and "low" groups on the dimensions, and crossed the "highs" and "lows" for the four-fold typology, also failed to obtain significant results.

In a past FCP study, Lull (1980 (a)) used only the two-dimensional model, and cited other FCP research -- which employed both the two-dimensional and four-fold models -- simply in terms of socio- and concept-orientation.

McLeod, Atkin, and Chaffee (1972), used both the two-dimensional and four-fold FCP models, and discussed the results in terms of both. But in their conclusions, the authors focused on the socio-orientation and concept-orientation differences, and stated:

We need not extend our conclusions to the four parent-child communication patterns formed by dichotomizing the two dimensions, except to mention that some interaction between the dimensions was evident in our findings and bears examination with larger samples. (McLeod et al., 1972: 270)

In another study by Chaffee and McLeod (1972), the authors also used both the two-dimensional and four-fold models, and discussed their four-fold findings in terms of the two-dimensional model. They reported that

violence viewing is especially high in the "protective" home, where parents stress the socio-orientation but not the concept-orientation in their child rearing communication. These findings are roughly consistent with earlier studies, in which we found that the use of mass media for public affairs content is mainly associated with the concept-orientation, but entertainment media use fol-

lows the socio-orientation. (Chaffee and McLeod, 1972: 169)

Thus, the authors speak in terms of "protectives" and a "socio-orientation"; and, the lack of socio-orientation, presumably "pluralistics", and a "concept-orientation". As well, the authors concluded:

We do not find here, ..., that partialing out the family communication typology eliminates the parent-child correlations; nor does it help us much in specifying the conditions under which these correlations will be stronger. (Chaffee and McLeod, 1972: 169)

It appears, then, that at times the interaction of the socio and concept dimensions is consistent with what is initially found when examining the two dimensions separately, i.e., the correlations are not eliminated, and at other times, "some interaction" is evident. Also, the terms "socio-orientation" and "concept-orientation" are used rather synonymously with "protectives" and "pluralistics", respectively.

Other studies, using the four-fold typology, speak of pluralistics and consensuals in terms of concept-orientation, and of pluralistics, especially, as having a "strong" concept-orientation (Sheinkopf, 1973); a "strong" socio-orientation is related to, especially, protectives, and also consensuals (Chaffee et al., 1971). Depending upon whether the discussion focuses upon the relative effect of the socio or concept dimension, the four family types are variously grouped together. For example, laissez-faires and pluralis-

tics may be grouped together in a discussion of how the concept-orientation in the home affects the adolescent; or, as stated above, protectives and consensuals may be grouped together in a discussion of how the socio-orientation in the home affects the adolescent (Chaffee et al., 1971). Whatever the various permutations, however, it seems consistent that protectives are synonymous with socio-oriented, and pluralistics are synonymous with concept-oriented.

In the present study, consequently, the protective and pluralistic terminology was dropped and replaced with socio-orientation and concept-orientation, respectively. When making this change, however, the initial hypotheses were not altered, they remained directional, but simply employed the more general FCP terminology. Employing Pearson correlational analysis allows the researcher to use the total range of scores on each measure; therefore, no information is lost by collapsing the data into categories.

The findings will include significant Pearson correlations ($p < .05$), and also "marginally" significant data ($p < .10$), which will be noted when used. Also, the significant and marginally significant one-way ANOVAs will be included in the findings. For the ANOVAs, the groupings were as follows: protectives, $n=56$ (23.7%); pluralistics, $n=55$ (23.3%); consensuals, $n=56$ (23.7%); and laissez-faires, $n=69$ (29.3%). The total sample size was $N=236$. Appendix A contains the pertinent tables for this study.

5.1 FINDINGS

5.1.1 Demographics

Of the 236 adolescents surveyed, 118 (50%) were male, and 118 (50%) were female. Ages ranged from 13 years to 18 years; 28% were in the 13-14 years age group, 45% were in the 15-16 years group, and 27% were in the 17-18 years age group. Fifty-eight (24%) adolescents were in grade nine, 61 (26%) were in grade 10, 52 (22%) were in grade 11, and 65 (28%) were in grade 12. Of the grade nines, 11 (19%) were 13 years old, 39 (67.2%) were 14 years old, 7 (12.1%) were 15 years old, and one (1.7%) was 16 years old. Of the grade tens, 16 (26.2%) were 14 years old, 40 (65.6%) were 15 years old, and 5 (8.2%) were 16 years old. Of the grade elevens, 8 (15.4%) were 15 years old, 34 (65.4%) were 16 years old, and 10 (19.2%) were 17 years old. Of the grade twelves, 11 (16.9%) were 16 years old, 39 (60%) were 17 years old, and 15 (23.1%) were 18 years old. One hundred and fourteen students (48%) attended the public high school, and 122 (52%) attended the separate high school. No significant differences were found between the public and separate school students regarding the socio and concept dimensions; thus, combining the groups for analysis was an empirically supportable decision.

5.1.2 Socio-Orientation

Hypothesis #1, predicting that socio-oriented adolescents would be exterpersonally-oriented, was not strongly supported. Socio-orientation was "marginally" positively correlated with the Exter-Choice (E-C) Index ($r=.10$, $p=.07$). [See Table 6.] As well, socio-orientation was negatively correlated with choosing to play video games at home vs. in an arcade ($r= -.19$, $p=.002$), indicating that the higher socio-oriented (HSO) adolescent was more apt to prefer to play video games in an arcade. Socio-orientation was not significantly correlated with a preference for: viewing a sports event on TV vs. being a spectator at the event; viewing a movie at home vs. in a theatre; reading about a newsworthy meeting in the newspaper vs. attending the meeting; or viewing a music concert at home on TV vs. attending the concert.

Hypothesis #2, part (A), predicting that socio-orientation would be positively associated with the pure exter pursuits, was somewhat supported. Analysis of attitudinal and behavioural (time-use) measures, reveals the following:

Television: Socio-orientation was positively correlated with having a TV-orientation (as measured by the TV-Orientation (TV-O) Index), ($r=.14$, $p=.01$; see Table 6), and with rearranging one's schedule for TV ($r=.11$, $p=.05$). Socio-orientation was uncorrelated with: viewing TV evening dramas; viewing TV comedies; viewing day-time dramas; and time spent viewing TV.

Video Games: Socio-orientation was uncorrelated with: having a favourable attitude toward video games; choosing to play video games over using a computer's computing programs; and time spent playing video games.

Music: Socio-orientation was positively correlated with not caring about a song's lyrics ($r=.13$, $p=.03$). It was uncorrelated with: listening to rock and roll music; time spent listening to the radio; time spent listening to music on the radio; and time spent listening to music by itself.

Movies: Socio-orientation was uncorrelated with frequency of attending movies.

Entertainment/Sports Magazines: Socio-orientation was positively correlated with reading entertainment or sports magazines ($r=.12$, $p=.04$).

Hypothesis #2, part (B), predicting that socio-orientation would be negatively associated with the hybrid extr pursuits, was not supported. The findings reveal the following:

Television: Socio-orientation was uncorrelated with viewing TV information programs, and TV news programs. A significant ANOVA ($F=2.67$, $df=3/232$, $p=.05$) reveals that protectives were the second lowest (to laissez-faires) in time spent viewing TV news programs (mean=3.77); pluralistics watched the most TV news programs (mean=3.38). (See Table 7.)

Computers: See "Video Games".

Music: Socio-orientation was uncorrelated with listening to classical music. As stated, it was significantly correlated with not caring about a song's lyrics.

Newspapers/News Magazines: Socio-orientation was uncorrelated with reading a daily newspaper, and reading news magazines.

Hypothesis #5, predicting that socio-oriented adolescents would exhibit a more external locus of control, was not supported. Socio-orientation was uncorrelated with the Locus of Control Index. (See Table 6.)

Hypothesis #8, predicting that socio-oriented adolescents would exhibit lower self-esteem, was not supported. Socio-orientation was uncorrelated with self-esteem. (See Table 6.) A "marginally" significant ANOVA ($F=2.26$ $df=3/232$, $p=.08$) reveals that protective adolescents displayed the second lowest (to laissez-faires) level of self-esteem (mean=15.48), while pluralistic adolescents displayed the highest level of self-esteem (mean=16.35). (See Table 8.)

5.1.3 Concept-Orientiation

Hypothesis #3, predicting that concept-oriented adolescents would not be exterpersonally-oriented, was essentially not supported. The findings reveal that concept-orientation was uncorrelated with the Exter-Choice (E-C) Index. (See Table 6.) It was negatively correlated with a preference for attending a newsworthy meeting vs. reading about it in

the newspaper ($r = -.15$, $p = .01$), indicating that the higher concept-oriented (HCO) adolescent was more apt to prefer to attend the meeting. Concept-orientation was uncorrelated with a preference for: being a spectator at a sports event vs. viewing it on TV; viewing movies in a theatre vs. at home; playing video games in an arcade vs. at home; and attending a music concert vs. watching it on TV.

Hypothesis #4, part (A), predicting that concept-orientation would be positively associated with the hybrid extr pursuits, was somewhat supported. Analysis of attitudinal and behavioural (time-use) measures, reveals the following:

Television: Concept-orientation was negatively correlated with viewing TV information programs ($r = -.15$, $p = .01$), and TV news programs ($r = -.15$, $p = .01$), indicating that the HCO adolescent was more apt to view these programs. As stated previously, findings from a significant ANOVA ($F = 2.67$, $df = 3/232$, $p = .05$) reveal that pluralistics were found to watch the most TV news programs of the four types (mean = 3.38). (See Table 7.)

Computers: Concept-orientation was uncorrelated with choosing to use a computer's computing programs over playing video games.

Music: Concept-orientation was uncorrelated with listening to classical music, and being attentive to a song's lyrics.

Newspapers/News Magazines: Concept-orientation was "marginally" negatively correlated with reading a daily newspaper ($r = -.10$, $p = .06$), indicating that the HCO adolescent is more apt to read a paper more frequently. It was also "marginally" positively correlated with reading news magazines ($r = .10$, $p = .06$), indicating that the HCO adolescent reads more news magazines.

Hypothesis #4, part (B), predicting that concept-orientation would be negatively associated with the pure extr pursuits, was not supported. The findings reveal the following:

Television: Concept-orientation was "marginally" positively correlated with rearranging one's schedule for TV ($r = .10$, $p = .07$). It was uncorrelated with: the TV-C Index (see Table 6); viewing TV evening dramas; viewing TV comedies; viewing TV day-time dramas; and time spent viewing TV.

Video Games: Concept-orientation was uncorrelated with: having an unfavourable attitude toward video games; choosing to use a computer's computing programs over playing video games; and time spent playing video games.

Music: Concept-orientation was positively correlated with listening to music by itself ($r = .14$, $p = .02$), indicating that the HCO adolescent spent more time pursuing this activity. It was uncorrelated with: listening to rock and roll music; listening to the radio; and listening to music on the radio.

Movies: Concept-orientation was uncorrelated with frequency of attending movies.

Entertainment/Sports Magazines: Concept-orientation was "marginally" positively correlated with reading entertainment or sports magazines ($r=.11$, $p=.05$), indicating that the HCO adolescent reads more of these types of magazines.

Hypothesis #6, predicting that concept-oriented adolescents would exhibit a more internal locus of control, was not supported. Concept-orientation was uncorrelated with the Locus of Control Index. (See Table 6.)

Hypothesis #9, predicting that concept-oriented adolescents would exhibit higher self-esteem, was supported. Concept-orientation was positively correlated with self-esteem ($r=.12$, $p=.03$), indicating that the HCO adolescent exhibited higher self-esteem. (See Table 6.) As well, a "marginally" significant ANOVA ($F=2.26$, $df=3/232$, $p=.08$) reveals that pluralistics exhibited the highest level of self-esteem of the four types (mean=16.35). (See Table 8.)

5.1.4 Internal-External Locus of Control

Hypothesis #7, part (A), predicting that external locus of control would be positively associated with an external orientation, was not supported. The findings reveal that locus of control was uncorrelated with the Exter-Choice (E-C) Index. (See Table 6.) It was negatively correlated with choosing to be a spectator at a sports event vs. watching

the event on TV ($r = -.14$, $p = .02$), indicating that the adolescent with a higher external locus of control, was more apt to prefer to be a spectator. Locus of control was "marginally" positively correlated with choosing to play video games at home vs. in an arcade ($r = .10$, $p = .06$), indicating that the higher externally-oriented (HE-O) adolescent was more apt to play video games at home. Locus of control was uncorrelated with a preference for: viewing a movie at home vs. in a theatre; reading about a newsworthy meeting in the newspaper vs. attending the meeting; and watching a music concert on TV vs. attending the concert.

Hypothesis #7, part (B), predicting that external locus of control would be positively associated with the pure extrinsic pursuits, was somewhat supported. Analysis of attitudinal and behavioural (time-use) measures, reveals the following:

Television: Locus of control was "marginally" positively correlated with having a TV-orientation ($r = .09$, $p = .09$), indicating that the HE-O adolescent was more TV-oriented. (See Table 6.) It was positively correlated with time spent watching TV ($r = .14$, $p = .01$), indicating that the HE-O adolescent watched more hours of TV. Locus of control was uncorrelated with: rearranging one's schedule for TV; viewing TV evening dramas; viewing TV comedies; and viewing day-time dramas.

Video Games: Locus of control was "marginally" positively correlated with having a favourable attitude toward video games ($r=.10$, $p=.07$), indicating that the HE-O adolescent was favourable toward video games. It was uncorrelated with: choosing to play video games over using a computer's computing programs; and time spent playing video games.

Music: Locus of control was positively correlated with listening to music on the radio ($r=.14$, $p=.02$), and "marginally" positively correlated with listening to the radio ($r=.08$, $p=.10$), indicating that the HE-O adolescent spends more time listening to the radio, and more often listens to music on the radio. It was uncorrelated with: listening to rock and roll music; not caring about a song's lyrics; and listening to music by itself.

Movies: Locus of control was uncorrelated with frequency of attending movies.

Entertainment/Sports Magazines: Locus of control was "marginally" negatively correlated with reading entertainment or sports magazines ($r=-.09$, $p=.08$), indicating that the HE-O adolescent reads fewer of these types of magazines.

Hypothesis #7, part (C), predicting that external locus of control would be negatively associated with the hybrid extr pursuits, was essentially not supported. Analysis of attitudinal and behavioural (time-use) measures, reveals the following:

Television: Locus of control was "marginally" positively correlated with viewing TV information programs ($r=.10$, $p=.06$), indicating that an adolescent with a higher external locus of control was more apt to watch less information programs. Locus of control was uncorrelated with viewing TV news programs.

Computers: Locus of control was uncorrelated with choosing to play video games over using a computer's computing programs.

Music: Locus of control was positively correlated with listening to classical music ($r=.12$, $p=.04$), indicating that an adolescent with a higher external locus of control listened to less classical music. Locus of control was uncorrelated with caring about a song's lyrics.

Newspapers/News Magazines: Locus of control was uncorrelated with: reading a daily newspaper; and reading news magazines.

5.1.5 Self-Esteem

Hypothesis #10, part (A), predicting that self-esteem would be negatively associated with an exter-orientation, was essentially not supported. The findings reveal that self-esteem was uncorrelated with the Exter-Choice (E-C) Index. (See Table 6.) Self-esteem was negatively correlated with choosing to be a spectator at a sports event vs. viewing it on TV ($r= -.12$, $p=.03$), indicating that a higher

self-esteem (HS-E) adolescent, was more apt to prefer to be a spectator. It was positively correlated with choosing to view a movie at home vs. in a theatre ($r=.12$, $p=.03$), indicating that the HS-E adolescent preferred to view at home. Self-esteem was uncorrelated with a preference for: playing video games in an arcade vs. at home; attending a newsworthy meeting vs. reading about it in the newspaper; and attending a music concert vs. watching it on TV.

Hypothesis #10, part (B), predicting that self-esteem would be negatively associated with the pure extr pursuits, was somewhat supported. Analysis of attitudinal and behavioural (time-use) measures, reveals the following:

Television: Self-esteem was negatively correlated with having a TV-orientation ($r= -.11$, $p=.05$; see Table 6), and with viewing TV day-time dramas ($r= -.11$, $p=.05$). Self-esteem was uncorrelated with: rearranging one's schedule for TV; viewing TV evening dramas; viewing TV comedies; and time spent viewing TV.

Video Games: Self-esteem was "marginally" associated with choosing to use a computer's computing programs (mean=15.93) over playing video games (mean=15.38; t -value=1.78, $df=233$, $p=.08$). Self-esteem was uncorrelated with: having an unfavourable attitude toward video games; and time spent playing video games.

Music: Self-esteem was uncorrelated with: listening to rock and roll music; being attentive to a song's lyrics;

listening to the radio; listening to music on the radio; and listening to music by itself.

Movies: Self-esteem was uncorrelated with frequency of attending movies.

Entertainment/Sports Magazines: Self-esteem was uncorrelated with reading entertainment magazines.

Hypothesis #10, part (C), predicting that self-esteem would be positively associated with the hybrid extra pursuits, was somewhat supported. Analysis of attitudinal and behavioural (time-use) measures, reveals the following:

Television: Self-esteem was negatively correlated with viewing TV information programs ($r = -.18$, $p = .003$), and TV news programs ($r = -.16$, $p = .006$), indicating that the HS-E adolescent was more apt to watch these programs.

Computers: As previously indicated, HS-E adolescents were more apt to choose to use a computer's computing programs over playing video games (a "marginally" significant t-test; see "Video Games").

Music: Self-esteem was uncorrelated with: listening to classical music; and caring about a song's lyrics.

Newspapers/News Magazines: Self-esteem was uncorrelated with: reading a daily newspaper; and reading news magazines.

5.2 DISCUSSION

Overall, the FCP concept was not a good predictor of differential interpersonal-orientation, or engagement in the pure and hybrid inter communication contexts. The findings relating to the hypotheses will be discussed under the headings: Socio-Oriented Adolescents, Concept-Oriented Adolescents, Locus of Control, and Self-Esteem.

5.2.1 Socio-Oriented Adolescents

There was a significant positive correlation between the socio and concept dimensions in this study ($r=.12$, $p=.04$). (See Table 6.) Previous research has found the highest correlation between the dimensions to be $r=.11$ (Chaffee and McLeod, 1972).

Higher socio-oriented (HSO) adolescents were not found to be overly interpersonally-oriented. They were "marginally" more apt to make a higher number of inter choices in given situations, but this orientation was by no means strong. As well, socio-oriented adolescents were not significantly more likely to prefer any of the more inter forms of the inter pursuits, for example, they were not more likely to want to view a sports event or music concert on TV at home, rather than to attend the event or concert. It would appear that these adolescents do not mind taking the risk of interpersonal contact, such as it may be, in these essentially pure inter situations. In fact, the HSO adolescent was signifi-

cantly more apt to want to play video games in an arcade rather than at home. Perhaps the HSO adolescent does not object to having others around while pursuing this extr activity, because the "interaction" that occurs with others in video arcades is not really true interpersonal communication, and thus it would not be perceived as overly "threatening".

In keeping with the prediction that socio-orientation would be positively associated with the pure extr pursuits, the HSO adolescent was found to be TV-oriented, to the point of frequently rearranging one's schedule in order to watch TV, even if it meant not seeing one's friends. This bypassing of interpersonal communication for extr communication, would be expected from HSO adolescents insofar as their parental interpersonal interactions are rather unfulfilling, which might lessen the HSO adolescent's desire for inter communication even outside the home. Rather surprisingly, however, and inconsistent with past studies (Chaffee and McLeod, 1972; Chaffee et al., 1970; Chaffee et al, 1971; Lull, 1980 (a); McLeod and O'Keefe, 1972; McLeod et al., 1972), was the finding that HSO adolescents were not more apt to spend more time watching TV. Considering that these adolescents are TV-oriented, it might be that the ESC adolescents under-reported their total TV viewing time.

Another inconsistent finding (Chaffee and McLeod, 1972; Chaffee et al., 1970; Chaffee et al., 1971; Lull, 1980 (a);

McLeod et al., 1972), was that HSO adolescents were not more likely to view pure exter TV entertainment fare (i.e., evening dramas, comedies, day-time dramas), or less likely to view hybrid (exter-intra) TV information and news programs (Chaffee and McLeod, 1972; Chaffee et al., 1970; Chaffee et al., 1971); although protectives were the second lowest viewers of TV news programs (to laissez-faires). Possibly the HSO adolescent does not have any particular program favourite, but watches whatever is on, regardless of content.

Additionally, the HSO adolescent was more apt to not care about the lyrics of a song, as long as it has a good beat, but revealed no preference for rock and roll music (pure exter), or any significant dislike of classical (exter-intra) music. This concentration on the beat rather than the lyrics and lack of music preference, suggests that perhaps whatever type of music the HSO adolescent listens to, one enters the music experience with a pure exter rather than hybrid exter-intra mind-set. The HSO adolescent was not, however, more apt to spend more time listening to music either by itself, or on the radio (pure exter activities).

Of the pure exter pursuits, the HSO adolescent was more apt to read a greater number of entertainment or sports magazines. The HSO adolescent was not more apt to spend a greater amount of time watching TV, listening to rock and roll music, listening to music (in general or on the radio), playing video games, or attending movies. It appears, then,

that reading entertainment magazines is the HSO adolescent's preferred form of pure exte communication. Possibly, "getting lost" in a song's beat, and becoming vicariously involved in the lives of the people in entertainment magazines, performs the job of entertainment TV programs by allowing the HSO adolescent to "escape" the repressiveness of one's home communication environment.

As well, HSO adolescents did not exhibit a more external locus of control, or lower self-esteem, although a "marginally" significant ANOVA indicated that protectives exhibited the second lowest level of self-esteem (to laissez-faires). Perhaps the emphasis on the repressive socio-orientation was not great enough to engender feelings of "no control" and low self-worth among the adolescents in this study.

Overall, it cannot be stated definitively that the high socio-oriented adolescents in this sample, were exterperscnally-oriented, or even that they preferred pure exte experiences to hybrid exte experiences. What can be said, is that the high socio-oriented adolescents were TV-oriented and they would rearrange their schedule for TV; they were more apt to care about a song's beat rather than its lyrics; and they read more entertainment magazines. But they did not display a general preference for pure exte activities (i.e., watching TV entertainment fare, playing video games, listening to music, attending movies, etc.), nor did they

reject hybrid exter activities (i.e., viewing TV information and news programs, listening to classical music, using computer programs, reading a daily newspaper or news magazines, etc.).

5.2.2 Concept-Oriented Adolescents

Higher concept-oriented (HCO) adolescents were not found to be non-exterpersonally-oriented, nor were they found to be exterpersonally-oriented. Their scores on the Exter-Choice Index were not statistically significant, indicating that they were no more or less apt to make a higher number of non-exter or exter choices in given situations. The HCO adolescent was more apt to attend a newsworthy meeting rather than to read about it, second-hand, in the newspaper, and this is consistent with the concept-oriented adolescent's information-orientation and generally more exploratory nature.

However, the HCO adolescent was not a more active participant regarding other types of exter communication. The HCO adolescent was not more apt to be a spectator at a sports event, to view movies in a theatre, to play video games in an arcade, or to attend music concerts, rather than to view the sports events or concerts on TV, or watch movies and play video games at home. Possibly the HCO adolescent does not care enough about these pure exter activities to have a preference for pursuing them in one place or another.

The HCO adolescent was found to watch more TV information and news programs, and pluralistics were found to watch TV news programs the most, which is certainly consistent with past FCP research (Chaffee and McLeod, 1972; Chaffee et al., 1970; Chaffee et al., 1971; Chaffee et al., 1973). As well, there was a trend toward their reading a daily newspaper more frequently (Chaffee and McLeod, 1972; Chaffee et al., 1970; Chaffee et al., 1971; Chaffee et al., 1973; McLeod et al., 1972), and reading more news magazines. That the concept-orientation would be positively associated with these hybrid extra pursuits, is as predicted. However, the FCC adolescent was not more apt to use computers over video games, to listen to classical music, or to be attentive to song lyrics. Concept-orientation was not significantly correlated with these hybrid extra activities.

As well, HCO adolescents did not distinguish themselves as being particularly unfavourable toward the pure extra activities. They were not significantly less TV-oriented, or less apt to view TV entertainment fare, to play video games, to listen to rock and roll music, to listen to the radio or to music on the radio, or to attend movies. They were, however, "marginally" more apt to say that they would rearrange their schedule in order to watch TV, even if it meant not seeing their friends, and to read more entertainment magazines, and were significantly more apt to listen to music by itself.

That HCO adolescents would prefer exte communication (watching TV) to inter communication (being with friends), is very surprising insofar as their favourable parental interpersonal interactions would seem to engender a preference for such interaction outside the home as well. Possibly, however, the HCO adolescents' peer interactions are also idea-oriented, and they wish to escape from this cognitively-involving type of communication by watching TV. The Theory maintains that everyone needs such "easy" communication now and then, and the HCO adolescent is no exception. And considering that these adolescents are more apt to watch TV information and news programs, possibly their shunning of inter communication is in order to gain some knowledge via a TV program, which suggests that even in this exte context, the HCO adolescent is not totally passive (which is as predicted).

Possibly the HCO adolescents' more "escape" oriented exte communication is provided by listening to music, for which they do not seem to prefer one type or another, and during the listening of which, they do not report that they are more apt to be attentive to lyrics. Also, the ECC adolescents tend to read a higher number of entertainment or sports magazines, which may provide them, in a somewhat more involving way, with an "escape" from their idea-orientation.

Concept-orientation was not significantly correlated with having a more internal locus of control. Concept-oriented adolescents did, however, exhibit higher self-esteem, and pluralistics were found to exhibit the highest self-esteem ("marginally" significant), which, considering their status in the home (i.e., the fact that their parents are interested in them, their parents solicit their opinion, etc.), would seem a natural result.

Overall, it cannot be definitively stated that the concept-oriented adolescents in this sample, were not exterpersnally-oriented. Findings suggest that on some measures (i.e., rearranging one's schedule for TV), they were quite exterp-oriented. As well, they did not seem to prefer hybrid exterpursuits over pure exterpursuits to any great degree; rather, they seemed to engage^d in both (i.e., viewing TV information and news programs, and listening to music and reading entertainment magazines).

5.2.3 Locus of Control

Locus of control was positively correlated with self-esteem ($r=.24$, $p=.000$), indicating that adolescents with a higher external locus of control also had higher self-esteem. (See Table 6.) This correlation will be discussed later. It is noted now inasmuch as it may help to explain some of the "surprising" findings regarding locus of control and self-esteem.

Adolescents with a higher external locus of control, were not more apt to be exterpersonally-oriented, as indicated by a non-significant correlation between locus of control and the Exter-Choice Index. These adolescents were, however, more apt to want to be spectators at sports events (the less-exter choice) rather than to watch the events on TV, and were "marginally" more apt to want to play video games at home (the more-exter choice), than to play in an arcade.

A possible explanation for these somewhat contradictory findings may be that while being a spectator, one can easily, and literally, "get lost in the crowd", follow the crowd's behaviour, and need not feel overly threatened by whatever level of interpersonal communication may occur (which would, no doubt, be rather minimal). Thus, the higher externally-oriented (HE-O) adolescent would not feel uncomfortable in these surroundings, and would seem to prefer to be in the company of anonymous others while viewing a sports event, rather than to view it on TV at home. Regarding video games, although video arcades, as stated, do not offer true interpersonal communication, they do make this inter communication somewhat more probable insofar as the players are confined to a circumscribed area (unlike the spectators at a sports event). As such, the HE-O adolescent may feel less able to get lost in the crowd, feel more "threatened" in this situation, and so prefer the safety of one's own home while pursuing this pure exter activity.

Somewhat in keeping with this crowd rationale, the HE-O adolescent was not found to have a preference for viewing a movie at home vs. in a theatre, watching a music concert on TV vs. attending the concert, or reading about a newsworthy meeting in the newspaper vs. attending the meeting, all instances where the number of persons attending the event would probably mitigate against any real interpersonal communication (and would provide an environment where one could "blend in" by doing what others are doing).

The HE-O adolescent exhibited a limited preference for pure exter pursuits. Higher externally-oriented adolescents, as expected, were apt to watch more TV, and were "marginally" more apt to be TV-oriented. They were not, however, more apt to rearrange their schedule for TV in lieu of seeing friends. This finding suggests that the HE-C adolescent does not shun all inter communication. Possibly interaction with like-minded others, largely "predictable" friends, affords one a feeling of control over one's life, at least on the micro-social level; possibly as well, the HE-O adolescent's higher self-esteem may be a positive influence in choosing inter over exter communication.

Also regarding pure exter pursuits, the HE-O adolescent was found to be more apt to listen to music on the radio; was "marginally" more apt to spend more time listening to the radio; and was also "marginally" more apt to have a favourable attitude toward video games. Also, the HE-C

adolescent was "marginally" more apt to read fewer entertainment or sports magazines. That the HE-O adolescent, who is described as generally less "vital" (Lefcourt, 1976), would prefer these easy, immediately gratifying pure external activities, is as expected. That they would read fewer entertainment magazines is in keeping with their passive nature insofar as reading -- even non-cognitively-involving entertainment magazines -- is a generally more active pursuit than is looking (HE-O adolescents watch more TV), or listening. It appears that these pure external pursuits -- viewing TV, and listening to music -- are the HE-O adolescent's preferred forms of pure external communication.

The HE-O adolescents did not display a preference for pure external TV entertainment programs, although they were "marginally" more apt to view less TV information programs, which is in keeping with their less information-oriented nature (Lefcourt, 1976). While they were not more apt to listen to rock and roll music, nor to care more about a song's beat than its lyrics, the HE-O adolescent was more apt to listen to less classical (external-intra) music. Additionally, degree of external locus of control apparently does not influence, one way or the other, the time one spends playing video games, listening to music by itself, or reading the newspaper; nor does it affect whether one uses computers or video games, or the number of news magazines one reads.

Overall, it cannot be definitively stated that adolescents with a higher external locus of control were more exterpersonally-oriented. They were not found, for example, to make more exter choices in given situations. They were found to watch more TV, to listen to more music on the radio, to not listen to classical music, and to prefer to play video games at home and to be a spectator at sports events. They were also "marginally" more apt: to be more TV-oriented; not to watch TV information programs; to listen to the radio more; to read fewer entertainment magazines; and to have a favourable attitude toward video games. These findings suggest that pure exter activities are of some importance in the lives of externally-oriented adolescents (which would be expected). However, their importance does not necessarily come at the expense of the hybrid exter pursuits (as discussed).

5.2.4 Self-Esteem

Adolescents with higher self-esteem (HS-E), were not found to make a lesser number of exter choices in given situations, nor were they found to prefer playing video games in an arcade vs. at home, to attend a newsworthy meeting vs. reading about it in the newspaper, or to attend a music concert vs. watching it on TV at home. They were more apt, however, to prefer to be spectators at sports events rather than to view them on TV, and also to prefer to watch a movie

at home rather than in a theatre. While the former finding would be expected of HS-E adolescents, i.e., being where the action is taking place, being with others, rather than sitting at home, the latter finding is surprising. Possibly watching movies at home, a generally pure interpersonal behaviour, has a somewhat higher degree of status associated with it, that those with higher self-esteem seem to like. However, a "better than others" attitude is not suggested by Rosenberg (1965), as a trait of those with higher self-esteem. Possibly, too, the fact that HS-E adolescents also exhibit an external locus of control may have had some sort of negative influence on their "social" behaviour. Certainly, these findings suggest that degree of self-esteem is not a very important influence regarding one's extero-orientation.

Regarding the pure extero pursuits, HS-E adolescents were found to be less TV-oriented, and were less apt to view day-time dramas; however, they were not less apt to rearrange their schedule for TV, to not view TV evening dramas or comedies, or to spend a lesser amount of time viewing TV. Higher self-esteem adolescents were found to have a "marginally" significant preference for computers over video games, but they were not more apt to have an unfavourable attitude toward video games, or to spend less time playing them. Likewise, they were not more apt to listen to less rock and roll music, to be attentive to song lyrics, or to

spend less time listening to the radio, listening to music on the radio, or listening to music by itself; HS-E adolescents were not apt to less frequently attend movies, or to read fewer entertainment magazines.

In all, it appears that the HS-E adolescent was somewhat disposed toward the pure extr pursuits. Self-esteem was not a good predictor of differential engagement in these activities. The fact that higher self-esteem was correlated with a higher external locus of control, may have had a "tempering" effect on the HS-E adolescent's "normally" growth-oriented nature.

Regarding the hybrid extr pursuits, HS-E adolescents were more apt to watch more TV information and news programs (which is consistent with Tan and Tan's finding (1979)), but this information-orientation did not generalize to more frequently reading a newspaper or reading more news magazines. Adolescents with higher self-esteem were not more apt to listen to more classical music, but, as stated, they were "marginally" significantly more apt to prefer computers over video games.

Overall, it cannot be stated definitively that adolescents with higher self-esteem in this sample, were less extrpersonally-oriented. As discussed, they were not less apt to make extr choices in given situations. While they preferred to be spectators at sports events rather than TV viewers of the events, they also preferred to watch movies

at home rather than in a theatre. As well, while they were less TV-oriented and less apt to watch day-time dramas, they did not totally reject other pure exter activities. While they preferred TV information and news programs, and tended to prefer computers over video games, they did not significantly prefer the various other hybrid exter activities.

5.2.5 Summary

Of the three predictor variables employed -- FCP, locus of control, and self-esteem -- none was especially useful as an indicator of an adolescent's exterpersonal-orientation, or choice of pure and hybrid exter activities. In general, the best predictor variable proved to be locus of control, followed by self-esteem, concept-orientation, and socio-orientation.

The positive correlation between the locus of control and self-esteem concepts may have had a "tempering" effect on each other, such that neither was performing "true to form". That these socio-psychological variables proved, nonetheless, to be the better predictors, suggests that future research involving these concepts and the exterpersonal communication context, may be quite fruitful. And, certainly more research using these concepts is warranted, insofar as

they were only a secondary focus of attention in this study, and their discussion was not overly complete.

Regarding the socio-orientation, of the four hypotheses proffered, three were not supported [Hypothesis #1, #5, and #8], and only part (A) of Hypothesis #2 was "somewhat" supported, while part (B) was not. Essentially five findings concerning socio-oriented adolescents were in keeping with the predictions. What can be definitively stated, is that there was a trend toward socio-oriented adolescents making more extero choices in given situations, suggesting that there was a trend toward their being extero-oriented. As well, socio-oriented adolescents were: TV-oriented; more apt to rearrange their schedule in order to watch TV, instead of seeing friends; more apt to care about a song's beat than its lyrics; and more apt to read a greater number of entertainment or sports magazines.

Thus, socio-oriented adolescents did engage in pure extero activities/ experiences, but not to the degree that was predicted. And, contrary to predictions, they did not shun the hybrid extero pursuits/experiences, although protectives were found to be the second lowest viewers of TV news programs (extero-intra). From these rather limited findings, a definitive statement cannot be made about the socio-oriented adolescent's "overall" extero-personal-orientation. But it does appear to be somewhat lower than was expected, considering that socio-oriented homes do not emphasize ideas or

self-expression, and that in communication situations with parents, the adolescent in this home is expected to repress one's own ideas and feelings, and not to "rock the boat" regarding the family's interpersonal status quo. This environment, where intrapersonal concerns are eschewed and interpersonal interactions are not very satisfying, would seem ripe for the development of a distinctly high exter-orientation. The findings did not entirely support this scenario. Not surprisingly, though, given this home environment, protectives (high socio, low concept), were found to exhibit the second lowest level of self-esteem ("marginally" significant).

Regarding the concept-orientation, of the four hypotheses proffered, one was supported (Hypothesis #9), one was not supported (Hypothesis #6), one was "essentially" not supported (Hypothesis #3), and only part (A) of Hypothesis #4 was "somewhat" supported, while part (B) was not. Basically, five findings concerning concept-oriented adolescents were in keeping with the predictions. High concept-oriented adolescents were: more apt to attend a newsworthy meeting rather than to read about it in the newspaper, suggesting a somewhat less exter-orientation; more apt to view more TV information and news programs (pluralistics watched the most news programs); and there was a trend toward their reading a newspaper more frequently, and reading more news magazines. As predicted, then, they did engage in hybrid exter pur-

suits/experiences. But, contrary to predictions, they did not shun the pure external pursuits -- they were significantly more apt to listen to music by itself, and tended to read more entertainment magazines. As well, there was a trend toward their frequently rearranging their schedule in order to watch TV, instead of seeing friends.

Considering these findings, a definitive statement cannot be made about the concept-oriented adolescent's "overall" interpersonal-orientation, although it appears to be somewhat higher than was expected. Indeed, that these adolescents' external-orientation is not lower, is surprising insofar as concept-oriented homes emphasize ideas and self-expression, and adolescents in these homes are encouraged to take part in discussions, to offer their opinions, and to explore their surroundings and discover their abilities. It would seem that this environment, where intrapersonal concerns are highly salient and interpersonal interactions with parents are quite satisfying, would engender in the adolescents a preference for more involving interactions generally, and more hybrid rather than pure external interactions in regard to their interpersonal communication. The findings did not entirely support this scenario. Not surprisingly, though, given this home situation, is that concept-oriented adolescents were found to exhibit higher self-esteem, and pluralistics (high concept, low socio), exhibited the highest self-esteem ("marginally" significant).

Regarding locus of control, part (A) of Hypothesis #7 was not supported, part (B) was "somewhat" supported, and part (C) was "essentially" not supported. Essentially, eight findings were in keeping with the predictions made concerning an adolescent's locus of control. Adolescents with a higher external locus of control were: more apt to prefer to play video games at home rather than in an arcade; more apt to watch TV; less apt to listen to classical music; and more apt to listen to music on the radio. As well, there was a trend toward their having a favourable attitude toward video games, being TV-oriented, listening to the radio more, and watching less TV information programs.

Thus, the adolescent with a higher external locus of control does appear to enjoy pure external experiences (as predicted). It would also appear, then, that these adolescents, overall, are rather exterpersonally-oriented. However, they did not shun the hybrid external pursuits (as discussed) to any great extent, and they were more apt to want to be spectators at sports events rather than TV viewers (the less-external choice), and to read fewer entertainment (pure external) magazines. Overall, higher externally-oriented adolescents were found to be rather exterpersonally-oriented, but not to the degree that was expected, considering their generally non-cognitive, passive nature.

Regarding self-esteem, part (A) of Hypothesis #10 was "essentially" not supported, part (B) was "somewhat" sup-

ported, and part (C) was "somewhat" supported. There were six findings in keeping with the predictions made regarding self-esteem. Adolescents with higher self-esteem were: more apt to prefer to be spectators at sports events rather than to view the events on TV; less apt to be TV-oriented; less apt to watch TV day-time dramas; and more apt to watch TV information and news programs. There was also a trend toward their preferring computers over video games.

These findings suggest that the higher self-esteem adolescent does engage in hybrid exter experiences (as predicted), and does shun some pure exter experiences (i.e., the adolescent is less TV-oriented, prefers computers over video games), however, neither is to the extent predicted. As well, there was a trend toward these adolescents preferring to watch movies at home (the more-exter choice), rather than in a movie theatre. Overall, then, it cannot be stated definitively that the higher self-esteem adolescents are less exter-oriented; it appears that they are somewhat more exter-oriented than was expected, considering their self-improvement-oriented, growth-oriented nature.

5.3 SOME SIGNIFICANT FINDINGS NOT FORMALLY HYPOTHESIZED

The following significant ($p < .05$) and "marginally" significant findings ($p < .10$), will be discussed under the headings: Socio-Orientatation, Concept-Orientatation, Locus of Control, Self-Esteem, Exter-Choice Orientatation, TV-Orientatation, and Demographics.

5.3.1 Socio-Orientation

A question asked regarding problem-solving behavior, reveals that higher socio-oriented (HSO) adolescents were more apt to "watch TV" in order to ascertain if "the way I'm thinking about something or doing something, is the right way or the correct way" ($r = -.16$, $p = .006$). (See Table 14.) A significant ANOVA ($F = 2.75$, $df = 3/232$, $p = .04$) reveals that protectives were the most likely to go to TV when problem-solving (mean = 2.29) while laissez-faires (mean = 1.93) were the least likely to do so. (See Table 9.) Also, socio-oriented adolescents were "marginally" less apt to "talk with others" for help when problem-solving ($r = -.09$, $p = .08$). Socio-oriented adolescents were not significantly more or less apt to read books for assistance, or to think a problem through by oneself. (See Table 14.)

As well, HSO adolescents, in response to whether they would like to have conversations, read, watch TV, play video games, listen to music, go to movies, or think, "more often" or "less often" than they do at present, were more apt to want to read more often ($r = -.13$, $p = .02$), and to think more often ($r = -.15$, $p = .01$) than they presently do. (See Table 15.)

A "marginally" significant ANOVA ($F = 2.55$, $df = 3/232$, $p = .06$) reveals that protectives were the third most likely to want to increase their TV viewing time (mean = 2.79), laissez-faires were the least likely (mean = 2.72) to want to

do so, and consensuals were the most likely to want to do so (mean= 3.09). (See Table 10.) A significant ANOVA ($F=3.10$, $df=3/232$, $p=.03$) also reveals that protectives were the least likely to want to increase their music listening time (mean= 3.64), while consensuals were the most likely to want to do so (mean= 4.11). (See Table 11.) The findings from these ANOVAs, suggest that protective adolescents want to somewhat decrease their TV viewing and music listening time. This, in turn, suggests that the HSO adolescent engages in these pure exte experiences quite often, and is somewhat desirous to change one's "unbalanced" communication diet.

Watching TV for help in problem-solving is certainly in keeping with the HSO adolescent's TV-orientation, and with Lull's finding that socio-oriented individuals "use" TV for "social learning", i.e., to solve problems, and to model behaviour (Lull, 1980 (a)). As well, the HSO adolescent's tendency toward not talking with others for problem-solving assistance, is not surprising considering the non-idea oriented, rather cognitively-stifling nature of the interpersonal interactions with one's parents, who would, quite conceivably, be important sources of assistance. That HSO adolescents want to read and think more than they do (intrapersonal communication), suggests that perhaps they feel their communication diet is "unbalanced" in this area, and would like to change it. Such a desire seems appropriate insofar as the socio-oriented home does not emphasize a cog-

nitive, i.e., intrapersonal orientation. That the ESO adolescent would like to rectify the situation somewhat, and not to simply accept the situation, suggests that the ESO adolescent is a covertly motivated individual.

This "motivation" is somewhat supported by the finding that protectives (mean= 1.96) were the least likely to want to watch a very pure exter TV program of swimming fish, rolling ocean waves, and burning logs, in order to relax ($F=4.20$, $df=3/232$, $p=.006$); consensuals were the most likely to want to watch such a program (mean= 2.64). (See Table 12.) As well, a "marginally" significant ANOVA ($F=2.43$, $df=3/232$, $p=.07$) reveals that protectives were the second highest group (mean= 2.52) to say that viewing TV is their favourite way of relaxing; consensuals were the most apt to cite TV as their favourite relaxant (mean= 2.61). (See Table 13.) This somewhat limited evidence suggests that while TV (exter communication) is an important part of the socio-oriented adolescent's life, it does not totally dominate one's existence.

In all, these findings are in keeping with those discussed concerning the hypotheses. Socio-oriented adolescents are TV-oriented, they use TV for help in problem-solving, but watching TV is not their "favourite" form of relaxation. They want to somewhat decrease their diet of exter pursuits, and to increase their intra communication.

Additionally, socio-orientation was found to decrease with age ($r = -.16$, $p = .008$), which is consistent with past FCP findings (Chaffee et al., 1971; McLeod et al., 1972); grade level was uncorrelated with socio-orientation. Socio-orientation was negatively correlated with occupation ($r = -.13$, $p = .02$), suggesting that families with lower socio-economic status were more socio-oriented; this, too, is consistent with past FCP findings (McLeod and Chaffee, 1972).

5.3.2 Concept-Orientation

Regarding problem-solving behaviour, higher concept-oriented (HCO) adolescents were more apt to "read books" ($r = -.19$, $p = .002$), and to "watch TV" ($r = .15$, $p = .01$), in order to help in solving a problem; they were not more apt to "talk with others", or to "think it through by myself". (See Table 14.) A significant ANOVA ($F = 2.75$, $df = 3/232$, $p = .04$) reveals that pluralistics were the second least likely (to laissez-faires) to go to TV when problem-solving (mean = 2.20), while, as stated, protectives (mean = 2.29) were the most likely to do so. (See Table 9.) The concept-oriented adolescent's use of TV for problem-solving is less extensive than the use made by socio-oriented adolescents.

As well, HCO adolescents were more apt to want to watch TV more than they presently do ($r = .12$, $p = .03$). (See Table 15.) A "marginally" significant ANOVA ($F = 2.55$, $df = 3/232$, $p = .06$) reveals that pluralistics were the second most likely

(to consensuals) to want to increase their TV viewing time (mean= 2.84); as stated, laissez-faires were the least likely to want to do so (mean= 2.72). (See Table 10.) As well, a "marginally" significant correlation reveals that HCO adolescents wanted to listen to music more often than they presently do ($r=.10$, $p=.06$), and a significant ANOVA ($F=3.10$, $df=3/232$, $p=.03$) reveals that pluralistics were the second most likely (to consensuals) to want to increase their music listening time (mean= 3.73); as stated, protectives were the least likely to want to do so (mean= 3.64). (See Table 11.) Concept-oriented adolescents were also "marginally" more apt to want to "think/evaluate" more than they presently do ($r= -.09$, $p=.09$). These adolescents did not express a desire to have conversations, read, play video games, or go to movies, more or less often than at present. (See Table 15.)

That HCO adolescents read books (intrapersonal communication) in order to help in problem-solving, is certainly in keeping with their information- and idea-orientation. That they would also go to TV for help is somewhat surprising, but not totally inconsistent with past findings insofar as concept-oriented individuals were found to "use" TV in order to "transmit values", and to "facilitate arguments" (Lull, 1980 (a)); these uses of TV reveal a more idea-oriented use of the medium. Because of their more critical use of TV, it is doubtful that HCO adolescents would model the behavior

of TV characters and so solve a problem by essentially, doing what the TV characters would do. Rather, these adolescents might use TV in order to get another perspective on a problem, to gather more information about a problem, and then to critically employ this knowledge in finding a solution. Possibly, HCO adolescents turn to TV as a "reverse" validation of their own thinking, in the sense that, "if I'm not doing what TV characters would do, I must be doing the right thing".

Regarding the HCO adolescent's desire to watch more TV and listen to more music than one presently does, possibly the HCO adolescent feels that one's communication diet is unbalanced in this exterpersonal area, and would like to try to rectify the situation. But such "rebalancing" would not come at the expense of one's intrapersonal communication; these adolescents seem to want to increase their intra communication as well.

The HCO adolescent's need for more exterp communication, is reinforced by the finding that HCO adolescents were significantly more apt to say that they would watch a very pure exterp TV program featuring fish and waves, in order to relax ($r = .12$, $p = .03$). A significant ANOVA ($F = 4.20$, $df = 3/232$, $sp = .006$) reveals that pluralistics were the second most likely (to consensuals) to want to watch such a program (mean = 2.24); protectives, as stated, were the least likely to say that they would watch such a program (mean = 1.96). (See Ta-

ble 12.) It is doubtful that the HCO adolescent would "overindulge" in such external programming, however.

A "marginally" significant ANOVA ($F=2.43$, $df=3/232$, $p=.07$) reveals that pluralistics were the second least likely (to laissez-faires), to say that TV is their favourite relaxant (mean= 2.22); as stated, consensuals were the most likely to cite TV as their favourite relaxant (mean= 2.61). (See Table 13.) As well, a significant correlation reveals that HCO adolescents were more apt to watch a specific TV program, and then to leave the viewing situation after its completion rather than watch another program ($r= -.16$, $p=.006$).

What these findings suggest, is that concept-oriented adolescents do feel the need for external communication (as the Theory maintains), and that they use "mindless" TV programs in order to achieve their desired "less involved" state. However, concept-oriented adolescents also use TV in a disciplined manner (i.e., they watch a particular program then leave the set), and do not prefer viewing TV as their "favourite" form of relaxation. Thus, their desire to increase external communication in order to balance out their idea-oriented intrapersonal communication (which they also seem to want to increase), would likely take the form of a "moderate" increase; it is doubtful that such adolescents would ever overindulge in the external context for an extended period of time.

In all, these findings are in keeping with those discussed regarding the hypotheses. Concept-oriented adolescents do not shun pure extr pursuits, and seem to want to pursue them more, probably in order to give balance to their idea-oriented, cognitively-involving communication interactions. Thus, these adolescents appear to be somewhat more extr-oriented than expected.

Additionally, concept-orientation was uncorrelated with age or occupation. It was negatively correlated with grade level ($r = -.13, p = .02$), suggesting that concept-orientation decreases as one's education increases. This is a rather surprising finding. It suggests that perhaps an intervening factor, possibly peers, in some way work against one's initial concept-orientation as one progresses through school. Possibly the restrictiveness of the school curriculum works against the concept-oriented adolescent's parental emphasis upon looking at both sides of issues, and challenging others' beliefs. Of course, it is also possible that non-like-minded students at school may influence the concept-oriented adolescent's idea-orientation adversely, especially if it was not that strong to begin with (as the low scores on the Concept Index suggest).

5.3.3 Locus of Control

Regarding problem-solving behaviour, there was a "marginally" negative correlation between locus of control and talking with others ($r = -.10$, $p = .06$), indicating that adolescents with a higher external locus of control were more apt to talk with others in order to help in problem-solving. These adolescents were not more apt or less apt to seek assistance from books, or TV characters, or to think the problem through by themselves. (See Table 14.) Entering the interpersonal context and asking others' advice, rather than relying on the external context (TV) for help in problem-solving, is a bit surprising insofar as interpersonal communication is "harder" than external communication. But possibly going to others for advice is in some ways "easier" insofar as one probably knows what the other person will say, and so seeking somewhat "predictable" information from another person, is less demanding and less involving than seeking information from elsewhere -- even from TV.

Adolescents with a higher external locus of control, were more apt to want to watch more TV than they presently do ($r = .11$, $p = .05$), and "marginally" significant correlations suggest that they were also more apt to want to go to movies ($r = .11$, $p = .05$), and to think less often ($r = .11$, $p = .05$). They were not more apt to want to talk with others, read books, listen to music, or play video games, more or less often than they presently do. (See Table 15.) These find-

ings suggest that the adolescent who is higher externally-oriented (HE-O), prefers a communication diet high in interpersonal communication and low in intrapersonal communication, which is what would be expected from these less "vital" adolescents.

As well, the HE-O adolescent was more apt to see no difference between watching a religious service on TV and attending the service itself ($r=.15$, $p=.009$), and was less apt to tune into TV for a particular program and then to leave the set after its completion ($r=.11$, $p=.04$). These findings suggest that the HE-O adolescent is content with letting a TV experience substitute for a real experience, and is less disciplined in one's use of TV, i.e., the adolescent will watch more than one TV program. This preference for TV experiences and rather unrestricted use of the medium, is in keeping with the rather passive nature of individuals with an external locus of control. Somewhat surprisingly, though, a "marginally" significant correlation suggests that the HE-O adolescent would be less apt to view a very pure exter TV program featuring fish and waves, in order to relax ($r= -.10$, $p=.06$).

In all, these findings are in keeping with those discussed regarding the hypotheses. The adolescent with a higher external locus of control was more apt to talk with others for help in problem-solving, which is somewhat surprising, just as their desire to be a spectator rather than

a TV viewer was somewhat surprising. Other findings, lend further support to the prediction that the HE-O adolescent is exter-oriented, insofar as the HE-O adolescent was more apt to want to watch TV and go to movies more than at present, and to think less. As well, these adolescents were more apt to use TV in a less disciplined manner, and were more apt to think that a TV experience could substitute for an actual experience (i.e., a religious service).

Locus of control was positively correlated with self-esteem ($r=.24$, $p=.000$), indicating that higher externally-oriented adolescents, also had higher self-esteem. (See Table 6.) This is a somewhat surprising finding insofar as it would be expected that those who perceive that they are in control of their reinforcements (higher internal locus), would exhibit higher feelings of self-worth. That high self-esteem accompanies a perception of not being in control of one's reinforcements is, then, rather interesting.

Possibly, insofar as self-esteem is influenced by significant others in one's life (Rosenberg, 1965), these significant others also have a high external locus of control, and thus, to be similar to these "others" bolsters one's self-esteem. Or possibly individuals who are not in control of their reinforcements, but rather who take direction from others, garner feelings of self-worth from their ability to "follow orders". Another possible explanation may tie in with the fact that the HE-O adolescent was more apt to watch

more TV. Perhaps by choosing to watch TV, and so in effect choosing the type of gratification one will receive while at the same time, escaping one's real-life environment that one does not perceive one can control, one perceives that one is exerting control over one's reinforcements, and so one's self-esteem is bolstered.

5.3.4 Self-Esteem

Regarding problem-solving behaviour, higher self-esteem (HS-E) adolescents were more apt to talk with others ($r = -.13$, $p = .02$), and to read books ($r = -.15$, $p = .01$), in order to help in problem-solving; they were not significantly more apt to go to TV for help, or to think a problem through by themselves. (See Table 14.) Entering the interpersonal and intrapersonal contexts, the more active, self-involving contexts, in order to seek problem-solving assistance, is in keeping with the HS-E adolescent's growth-oriented, self-improvement-oriented character.

As well, HS-E adolescents appear to be content, for the most part, with their present amount of interpersonal, intrapersonal, and exterpersonal communication. Non-significant correlations suggest that these adolescents did not want to increase or decrease the amount of time they presently spend having conversations with others, reading, watching TV, playing video games, or going to movies. However, it appears that HS-O adolescents do desire to decrease

their amount of exterpersonal communication, by reducing the amount of time they spend listening to music ($r = -.13$, $p = .02$). (See Table 15.) This suggests that listening to music (pure exterp) may be the HS-E adolescent's preferred form of exterpersonal communication. As well, a "marginally" significant correlation reveals that the HS-E adolescent wanted to think/evaluate more often than at present ($r = -.10$, $p = .07$); i.e., the adolescent wanted to increase one's intrapersonal communication.

Also, HS-E adolescents, not surprisingly, were found to use TV in a rather disciplined manner, by tuning into a particular program, and after its completion, to leave the viewing situation rather than watch another program ($r = -.16$, $p = .006$).

In all, these findings reinforce the findings discussed concerning the hypotheses in regard to the higher self-esteem adolescent's "people-orientation" and information-orientation (i.e., the adolescent refers to others and to books for help in problem-solving; and prefers to be a spectator, and to view TV information and news programs). Also, the higher self-esteem adolescents' disciplined use of TV is not surprising. As well, it would seem appropriate that these "improvement-oriented", "growth-oriented" adolescents, would want to rebalance their communication diet by decreasing their "easy" exterpersonal communication, and increasing their more involving intrapersonal communication. These

findings, however, do not add any new information regarding the higher self-esteem adolescent's use (or non-use) of hybrid exter pursuits.

Additionally, regarding self-esteem, t-test analyses reveal that males (mean= 16.11) exhibited higher self-esteem than females (mean= 15.17; t-value=3.09, df=234, p=.002); and that higher self-esteem is associated with an adolescent's choosing to go to grade 13 (mean= 15.94) rather than grade 12 (mean=15.08; t-value=2.69, df=232, p=.008). This latter finding would be expected insofar as feelings of self-worth and a growth-oriented nature are usually characteristic of those with higher self-esteem, and such characteristics would most probably have a positive influence on one's plans for advanced education.

5.3.5 Exterpersonal-Choice Index

Individuals who scored higher on the Exter-Choice Index, i.e., who made a higher number of exter choices in given communication situations, were more apt to want to play video games in an arcade rather than at home ($r = -.12$, $p = .04$). This result is not overly surprising insofar as playing video games in an arcade, which offers the possibility of interpersonal communication, is still essentially pure exterpersonal communication. Very much in keeping with an exterpersonal-orientation, the adolescent who scored higher on the Exter-Choice Index (HE-C), was more apt to not care

about a song's lyrics ($r=-.21$, $p=.001$); to less frequently listen to classical music ($r=.13$, $p=.02$); to more frequently listen to rock and roll music ($r=.12$, $p=.03$); to spend more time listening to the radio ($r=.18$, $p=.003$); to listen to more music on the radio ($r=.16$, $p=.007$); to spend more time listening to music by itself ($r=.17$, $p=.005$); to less frequently read a daily newspaper ($r=.12$, $p=.03$); and to be more TV-oriented ($r=.16$, $p=.007$). A "marginally" significant finding also reveals that the HE-C adolescent spends more time viewing TV ($r=.11$, $p=.05$). (See Table 16.) A t-test analysis reveals that the HE-C adolescent was more apt to choose to play video games (mean= 14.05) on a computer, than to use the computing programs (mean= 12.56; t -value=5.77, $df=233$, $p=.000$).

Overall, these findings reveal that the adolescent who makes a higher number of extero choices in given situations, also prefers pure extero pursuits, and is generally more extero-personally-oriented.

Regarding problem-solving behaviour, the HE-C adolescent was not significantly more apt to talk with others, read books, watch TV, or think a problem through by oneself; there were no significant correlations. (See Table 17.) The HE-C adolescent was more apt, however, to want to read less often than at present ($r=-.19$, $p=.002$), and to think less often ($r=-.14$, $p=.02$); and a "marginally" significant correlation reveals that the HE-C adolescent was more apt to

want to listen to music more often than at present ($r = .10$, $p = .06$). (See Table 18.) Apparently, the HE-C adolescent is content with one's interpersonal communication (i.e., talking with others) and, for the most part, with one's external communication (i.e., watching TV, playing video games, going to movies). However, the HE-C adolescent appears to think that one's communication diet needs rebalancing by, not surprisingly, decreasing one's intrapersonal communication (i.e., reading, thinking), and increasing one's interpersonal communication (i.e., listening to music).

Overall, these findings suggest that the adolescent who makes more external choices in given situations, also prefers pure external experiences, and would like to decrease one's diet of internal communication and increase even more, one's diet of external communication. These findings are very much in keeping with what would, theoretically, be expected from generally externally-oriented individuals.

5.3.6 TV-Orientation Index

Adolescents who scored higher on the TV-Orientation Index, i.e., higher TV-oriented (HTV-O) adolescents, were also more apt to think that "on-the-spot" TV news coverage can duplicate the experience of actually being where the action is occurring ($r = .17$, $p = .004$); this suggests that HTV-O adolescents perceive TV as "real", or a sufficient substitute for reality. Also, HTV-O adolescents were more apt to

watch TV in a less disciplined manner, insofar as they were less apt to tune in for a particular program and then leave the viewing situation rather than watch another program ($r = -.19$, $p = .002$); as well, the HTV-O adolescent was more apt to rearrange one's schedule in order to watch TV, even if it meant not seeing one's friends ($r = .38$, $p = .000$). Additionally, HTV-O adolescents were more apt to watch television ($r = .44$, $p = .000$) -- which certainly would be expected.

Of their TV viewing time, the HTV-O adolescents were more apt to watch a low amount of TV information programs ($r = .26$, $p = .000$), and to watch a high amount of: evening dramas ($r = .31$, $p = .000$), situation comedies ($r = .27$, $p = .000$), and day-time dramas ($r = .30$, $p = .000$); as well, there was a "marginally" significant correlation between TV-orientation and watching a low amount of TV news programs ($r = .11$, $p = .05$). (See Table 19.) These findings certainly support the use of the TV-Orientation Index as a measure of TV-orientation. They also support the notion that an extero-oriented individual would prefer pure extero content.

Regarding problem-solving behaviour, the HTV-O adolescent was more apt to talk with others ($r = -.11$, $p = .05$), less apt to read books ($r = .20$, $p = .001$), and more apt to watch TV ($r = .28$, $p = .000$), in order to assist in problem-solving; the HTV-O adolescent was not more apt to think the problem through by oneself. (See Table 17.) That the HTV-O adolescent would seek problem-solving information from TV, is a

rather predictable gesture, as is not reading books (intra communication). However, asking another person's advice (inter communication) is a bit surprising; the higher and more significant correlation with watching TV, suggests that perhaps the HTV-0 adolescent goes to others as a secondary source of assistance.

As well, the HTV-0 adolescent was more apt to want to talk with others more than at present ($r = -.17$, $p = .005$), and to watch TV ($r = .38$, $p = .000$), play video games ($r = .22$, $p = .000$), and go to movies ($r = .21$, $p = .001$), more often than one does at present. The HTV-0 adolescent did not desire to read, listen to music, or think, more or less often than at present. (See Table 18.) It appears, then, that the HTV-0 adolescent, sensing an imbalance in one's present diet of interpersonal communication, wishes to increase one's engagement in this context, but also wishes to increase one's engagement in the exterpersonal context, in order to bring one's communication diet into a "proper", personal balance (which is obviously high in inter communication).

As well, HTV-0 adolescents were more apt to think that playing video games is not a waste of time ($r = .19$, $p = .002$), and to play video games (mean = 24.01) rather than to use a computer's computing programs (mean = 22.54; t -value = 2.19, $df = 233$, $p = .03$). Higher TV-oriented adolescents were less frequent readers of a daily newspaper ($r = .14$, $p = .02$). HTV-0 adolescents were more apt to score higher on the Exter-Choice Index ($r = .16$, $p = .007$). (See Table 19.)

Overall, as would be expected, the findings suggest that a TV-oriented adolescent is generally exterpersonally-oriented, and especially likely to choose pure exterpursuits, which is in keeping with what would, theoretically, be expected from TV-oriented, i.e., exterp-oriented individuals.

Two additional findings reveal that HTV-0 adolescents in this sample, came from lower socio-economic homes ($r = -.13$, $p = .02$), and that females (mean = 24.35) were more TV-oriented than males (mean = 22.28; t -value = 3.13, $df = 234$, $p = .002$).

Costaris' (1982) findings from his study involving growth- and preservation-orientation, are somewhat similar regarding the "balancing" of an individual's communication diet. Costaris' results from his quota sample of 151 men and women, reveal the following:

1. Individuals who were exterp-oriented (high TV viewers), entered the interpersonal communication context less often, but stated that they wanted to increase their inter communication; they had no stated preference for more or less TV exposure. Costaris concluded that "high television viewers would prefer to increase exposure to other contexts, rather than decrease exposure to television" (1982: 99).
2. High interpersonal communicators, unlike their high exterpersonal counterparts, preferred to "decrease exposure to interpersonal communication, rather than

increase exposure "to other contexts", if they perceived an imbalance in their communication diet (1982: 100).

3. High intrapersonal communicators, sensing an imbalance in their communication diet, were found to prefer to "achieve balance by reducing exposure to all contexts" (1982: 101); specifically, they preferred to engage in less face-to-face (interpersonal) communication, to listen to music less often (interpersonal), and to think less often (intrapersonal), than at present.

5.3.7 Demographics

Age was negatively correlated with listening to classical music ($r = -.17$, $p = .005$), and with wanting to "read for enjoyment" more often than one presently does ($r = -.13$, $p = .02$), indicating that older adolescents do, or wish to do, more of both. "Marginally" significant correlations reveal that as one gets older, one listens to rock and roll music less ($r = -.08$, $p = .10$), listens to music on the radio less ($r = -.09$, $p = .09$), and is less apt to watch a very pure external TV program featuring fish and waves, in order to relax ($r = -.10$, $p = .06$). As well, age was positively correlated with grade ($r = .50$, $p = .000$), which is certainly what would be expected.

It appears, then, that as an adolescent gets older, one prefers to engage in hybrid exter pursuits (i.e., listening to classical music), and intrapersonal pursuits (i.e., reading) more, and pure exter pursuits (i.e., listening to rock and roll music, listening to music on the radio, watching "mindless" TV), less.

Grade was negatively correlated with occupation ($r = -.12$, $p = .03$), indicating that the adolescents in the higher grades came from lower socio-economic homes, in this sample. This is an interesting finding insofar as a positive correlation could be expected between these two variables. Lower-SES adolescents often drop out of school before its completion, in order to work. Possibly ethnicity is an intervening factor in the correlation found in this study. "Marginally" significant correlations, reveal that higher-grade adolescents were "somewhat" more exter-oriented, insofar as grade was positively correlated with seeing no difference between watching a religious service on TV and attending the service itself ($r = .10$, $p = .06$), and with the desire to see more movies than one does at present ($r = .09$, $p = .08$); however, higher-grade adolescents were less likely to perceive TV as "real" ($r = -.10$, $p = .05$).

Regarding occupation, adolescents from higher-SES homes were somewhat less exter-oriented than those from lower-SES homes. Specifically, they reported that: they would not rearrange their social schedule for TV ($r = -.12$, $p = .03$);

they watch less TV ($r = -.18$, $p = .003$); they do not watch day-time dramas ($r = -.20$, $p = .001$); and, although they tend to watch more than one TV program when they tune in ($r = .09$, $p = .09$), they also tend to want to decrease their external communication in this area, by watching less TV ($r = -.09$, $p = .08$). The pure external experience these adolescents seem to prefer, is listening to music on the radio ($r = .23$, $p = .000$).

Regarding hybrid external experiences, adolescents from higher-SES homes, were more apt to care more about a song's lyrics than its beat ($r = -.18$, $p = .003$), and to listen to more classical music ($r = -.12$, $p = .03$). As well, when problem-solving, these adolescents were more apt to engage in intrapersonal communication for assistance; specifically, by reading books ($r = -.12$, $p = .04$), and thinking a problem through by oneself ($r = -.26$, $p = .000$). These adolescents also tended to want to increase their diet of intrapersonal communication, by reading more often than at present ($r = -.10$, $p = .06$).

In all, this was a rather interesting sample of adolescents. Especially interesting, and rather difficult to interpret, was the cluster of findings which revealed that: (1) as age increased, socio-orientation decreased; (2) as age increased, grade level increased; (3) as grade level increased, concept-orientation decreased; (4) adolescents from lower-SES homes were more socio-oriented; and (5) adolescents from lower-SES homes were in the higher grades.

Again, possibly ethnicity is an intervening factor in this cluster of confusing -- and quite interesting -- findings.

5.4 INDEX MEASURES

5.4.1 Socio-Orientation Index

For the Socio Index, the possible range of scores was 7 - 35. The minimum score obtained was 7, and the maximum score was 35. The mean score was 22.08, and the standard deviation was 5.58. The individual items were highly positively correlated with the overall Index (including that item); for all items, $p=.000$. (See Table 20.) The mean correlation was .65; past FCP research studies report the mean correlation between items within the socio dimension, to be .30 (Chaffee et al., 1973).

5.4.2 Concept-Orientation Index

For the Concept Index, the possible range of scores was 7 - 35. The minimum score obtained was 7, and the maximum score was 33. The mean score was 20.17, and the standard deviation was 4.75. The individual items were highly positively correlated with the overall Index (including that item); for all items, $p=.000$. (See Table 21.) The mean correlation was .60; past FCP studies report the mean correlation between items within the concept dimension, to be .30 (Chaffee et al., 1973).

5.4.3 Locus of Control Index

For the I-E Index, the possible range of scores was 5 - 10. The minimum score obtained was 5, and the maximum score was 10. The mean score was 7.56, and the standard deviation was 1.27. The individual items were highly positively correlated with the overall Index, including that item (for all items, $p=.000$; see Table 22); the mean correlation was .58. The items correlated with the overall Index, compared with Rotter's correlations, were as follows (Rotter's correlations are in brackets): Q50 = .36 (.31); Q51 = .49 (.32); Q52 = .73 (.36); Q53 = .65 (.31); and Q54 = .65 (.48).

5.4.4 Self-Esteem Index

For the S-E Index, the possible range of scores was 5 - 20. The minimum score obtained was 11, and the maximum score was 20. The mean score was 15.58, and the standard deviation was 1.84. The individual items were highly positively correlated with the overall Index, including that item (for all items, $p=.000$; see Table 23); the mean correlation was .68.

5.4.5 Exter-Choice Index

For the E-C Index, the possible range of scores was 9 - 18. The minimum score obtained was 9, and the maximum score was 18. The mean score was 13.32, and the standard deviation was 2.04. The individual items were highly positively

correlated with the overall Index, including that item (for all items, $p=.000$; see Tables 24 & 25); the mean correlation was .50.

5.4.6 TV-Orientation Index

For the TV-O Index, the possible range of scores was 8 - 40. The minimum score obtained was 10, and the maximum score was 40. The mean score was 23.31, and the standard deviation was 5.16. The individual items were highly positively correlated with the overall Index, including that item (for all items, $p=.000$; see Table 26); the mean correlation was .59. The items taken from Schouten's TV Centrality Index (Q3, 7, 10, and 15), were correlated with the overall Index as follows (Schouten's correlations are in brackets): Q3 = .72 (.60); Q7 = .64 (.64); Q10 = .62 (.62); and Q15 = .68 (.61).

5.4.7 Validity and Reliability

Validity in research is concerned with the question "Is one measuring what one thinks one is measuring?" (Nachmias and Nachmias, 1976: 59). While this question can never be answered in an absolute sense, evidence can be gathered about the measurement device in question, that can provide the researcher with some confidence that one is measuring what one says that one is measuring.

One type of validity, is face or content validity, that rests on the researcher's subjective evaluation as to the validity of a measure, based, of course, upon the researcher's analysis of related findings and personal conceptualizations. As well, the researcher may consult a number of judges in order to assess the researcher's own thinking. If there is agreement among the judges, then the researcher concludes that face validity is not lacking, and thus the measure in question is valid (Nachmias and Nachmias, 1976). While face validity is not the only validity check available, it nonetheless

serves a significant function in the process of constructing and formulating measuring instruments. A researcher who constructs an instrument must rely, first and foremost, on his or her own skill and judgment; at later stages, he or she can validate the instrument by performing other validity tests. (Nachmias and Nachmias, 1976: 60)

In the present study, the categorization of the various types of interpersonal communication behaviour as either "pure" or "hybrid", was deemed to have face or content validity. In addition to this researcher's subjective opinion, a more objective opinion was sought regarding the validity of this categorization. A panel of judges was furnished with the definitions of the three communication contexts, given a list of activities, and asked to label them as either pure or hybrid intrapersonal, interpersonal, or interpersonal communication. For the majority of activities, a majority of the judges agreed with the categorization proposed by this researcher. (See Table 27.)

In those instances where majority agreement was not reached, the labels given to the activities were at least correct in part. For example, reading entertainment magazines, considered by this researcher to be pure exter communication, was variously labelled as pure intra, and hybrid exter-intra communication. The majority of judges responded with this latter label, the "exter" part of which, is consistent with this researcher's thinking. Similarly, listening to music for the beat rather than the lyrics, considered by this researcher to be pure exter behaviour, was labelled pure exter by a minority of judges, and hybrid exter-intra by the majority; again, the "exter" portion is consistent with the proposed categorizations.

Reading newspapers, was the only problematical activity. This researcher considers newspaper reading to be a hybrid exter-intra pursuit, but it was labelled pure intra by a majority of judges, and hybrid exter-intra by the minority. While reading was correctly identified as intrapersonal communication, the exterpersional aspect of newspaper reading, i.e., the fact that it is an habitual behaviour, the fact that one cannot provide feedback, and the fact that one is not in control of the style or content of the message, was not apparent to the judges.

Regarding the Exter-Choice Index and the TV-Orientation Index, the individual items in the respective Indexes, were highly positively correlated with the overall Index. This

suggests that the Indexes are reliable measures. While future replications of this study, using these Indexes, will provide a better indication of their reliability, the highly significant correlations do indicate a certain degree of reliability. As well, these correlations also provide some evidence of the content validity of these measures, as does the fact that numerous other pure and hybrid external activities were significantly correlated with these Indexes in a manner consistent with the theoretical conceptualizations.

Chapter VI

CONCLUSIONS AND RECOMMENDATIONS

6.0.8 Overview

The major focus of the present study, has been the interpersonal (exter) context of communication, and the "pure" and "hybrid" activities associated with it. According to Dr. Stuart H. Surlin's "Theory of Communication", interpersonal communication, along with intrapersonal and interpersonnal communication, are the three types of communication an individual must engage in, in order to exist, to socio-psychologically grow, and to function in society. Individuals indulge in their own, personal "diet" of these three types of communication, a diet which influences and is influenced by macro-social, micro-social, and individual concerns. Ideally, one's communication diet should positively affect one's socio-psychological development, and lead one toward self-actualization (i.e., becoming the best person one can become).

Interpersonal communication distinguishes itself from the other two, more personally-involving types of communication, by its expectation of non-involvement (both cognitive and physical) on the part of its "participants", who are typically passive receptors of one-way messages. Participants

generally need be only spectators and listeners. They are not required to be, or cannot be, involved in message creation, content (which is usually quite predictable), or style, and they typically cannot control the pace or redundancy of the message. This "easy" communication does not require participants to consciously and attentively process the information that they receive; as well, immediate feedback is usually neither expected nor desired, but when it is required, it typically takes a mechanical, predetermined, form.

Engaging in interpersonal communication is a choice individuals make -- either consciously or subconsciously -- usually when they wish to either complement their present, passive mental state, or when they wish to achieve a non-cognitively-involving mental state. Interpersonal interaction typically offers immediately-gratifying, non-personally-involving communication that does not connect one to oneself, others, or society, and which, therefore, is typically quite "escape" and "distraction" oriented.

Certain activities/experiences typify interpersonal communication. In general, viewing television -- an activity renowned for its physical passivity and generally non-cognitively-involving nature -- is the most popular and characteristic interpersonal behaviour. Along with watching TV, other interpersonal pursuits include playing video games, watching movies, listening to music, listening to the radio, and

reading entertainment-minded magazines. In general, when one engages in inter communication via these activities, one has made the choice of abiding by the inter communication context's "passive" expectations; these activities are regarded as "pure" inter ones, and they render pure interpersonal experiences.

Regarding these generally pure inter activities, one could break them down further to specify what type of content is "pure" inter. For example, TV entertainment programs are regarded as "pure" inter, because when one is watching them, one usually decides to be in a very passive, non-attentive mental state. The same applies to viewing entertainment or horror films, listening to music (rather than to "talk") on the radio, and listening to rock and roll music -- these are all types of pure inter content.

If, however, one chooses not to be as uninvolved, as "lazy", one could be in the interpersonal context, and decide to think about the TV program one is watching, or to consciously attend to a movie's "message" where one must be cognitively alert in order to follow the director's symbolism. Then the inter activity is regarded as a "hybrid" inter one, and renders a hybrid inter experience (in these examples, hybrid inter-intra experiences). Hybrid inter activities include reading the newspaper, reading news magazines, viewing TV information and news programs, listening to classical music, being attentive to a song's lyrics, and using computers.

This study chose to empirically test the concept of interpersonal communication, specifically regarding pure and hybrid interpersonal pursuits. Focusing mainly upon the micro-social influence of parent-child communication, and in a secondary way, upon the individual influences of locus of control and self-esteem, the overall research question became: "How does parent-child communication interaction, and degree of internal-external locus of control and self-esteem, influence an adolescent's choices concerning the three communication contexts, and in particular, the choices an adolescent makes concerning the interpersonal communication context". Specific hypotheses were proffered concerning the three predictor variables. In toto, the results of the survey research conducted, indicate that family communication patterns (FCP), locus of control, and self-esteem, somewhat influence an adolescent's choice of interpersonal pursuits (and choices concerning the three contexts), but not as extensively as predicted.

In the home communication environment, the "socio-orientation" is indicated by parental emphasis upon communication that is designed to produce deference, foster interpersonal harmony, and maintain pleasant family relationships. In this type of home, adolescents are admonished to avoid controversy, repress their ideas and emotions, give in on arguments, and defer to their elders (McLeod and Chaffee, 1972;

McLeod and O'Keefe, 1972). In the present study, it was found that adolescents from this "repressive" type of household, engaged only to a limited extent, in pure exterperscnal communication activities, and, overall, were really cily minimally exterpersonally-oriented. As well, they were not unfavourably disposed toward the more-involving hybrid exterp activities. Socio-oriented adolescents seemed to be rather mctivated individuals, who appear to engage in exterp communication to some extent, but do not seem to overindulge in this "easy" communication.

Regarding involvement in the three communication contexts, socio-oriented adolescents appeared content with the amount of interpersonal interaction they presently engage in, and, regarding their exterperscnal communication, they appeared to want to decrease it somewhat. Socio-oriented adolescents did report that they wanted to increase the amount of intrapersonal communication they engage in, i.e., they wish to "rebalance" their communication diet by increasing their intra communication, which may be a reaction to the lack of intellectual stimulation/encouragement they receive in their interpersonal interactions with their parents.

In the home communication environment, the "concept-orientation" is indicated by parental emphasis on communication that is designed to stimulate an adolescent's own ideas

about the world, and to consider more than one side of an issue. Accordingly, adolescents are encouraged to expose themselves to controversy, express their ideas and feelings, challenge others' beliefs, and confront new ideas (McLeod and Chaffee, 1972; McLeod and O'Keefe, 1972). In the present study, these idea-oriented, growth-oriented adolescents were found to engage in the more involving hybrid external communication pursuits to some extent, but they certainly did not shun the pure external pursuits. Overall, they were not really 'non-externally-oriented' (as was predicted), but rather, they seemed to want to engage in more of this "easy" communication.

Regarding the three communication contexts, while the concept-oriented adolescents seemed content with their present amount of interpersonal communication, they were not content with, especially, their present amount of external communication, and, to a lesser extent, their intrapersonal communication ("marginally" significant). Specifically, they reported that they wanted to watch TV more than at present, and the pluralistics' (high concept, low social) relatively high scores regarding music listening, suggested that they wanted to increase their engagement in this pure external experience. As well, the concept-oriented adolescents were tending toward wanting to increase their intrapersonal communication (i.e., thinking/evaluating). The concept-oriented adolescents' desire to increase their amount of ex-

ter communication, may be a reaction to the emphasis their parents place on ideas and thinking; consequently, these adolescents wish to "rebalance" their communication diet by adding more exte communication. But they certainly do not wish to do so at the expense of their intrapersonal communication (which would be consistent with these adolescents' idea-oriented nature).

The concept of locus of control refers to an individual's "generalized expectancies" that one's reinforcements are either contingent upon one's own behaviour (internal control), or are largely the result of fate/luck or under the control of powerful others (external control) (Rotter, 1966). Individuals who are externally-oriented are, in general, described as fatalistic; they do not perceive that they control their reinforcements, and so they do not bother trying to do so. Such individuals are viewed as "less vital", less critically aware of happenings around them, and rather passive (Leifcourt, 1976; Tedeschi and Bonoma, 1972). In the present study, these externally-oriented individuals were found to be rather exterpersonally-oriented, to engage in pure exte communication activities, and to reject some of the more involving hybrid exte activities. But this type of behaviour was not pursued to the extent predicted. Regarding the three communication contexts, individuals with an external locus of control appeared content with their

present amount of interpersonal communication, but wished to decrease their amount of intrapersonal communication ("marginally" significant), and increase their "easy", external communication, in order to arrange their communication diet as desired.

Individuals with high self-esteem, are described as liking themselves, finding themselves of worth, and recognizing that they are not perfect, but that they can improve themselves. Individuals with low self-esteem, on the other hand, are described as not liking themselves, as harboring feelings of self-dissatisfaction and self-contempt, and as considering themselves of low worth. Low self-esteem has been linked with depression, feelings of worthlessness, and students with low self-esteem have been found to be less active in class (Rosenberg, 1965). In the present study, adolescents with higher self-esteem were found to pursue the more involving hybrid external activities, and to reject (to a limited extent), the pure external activities. However, overall, they did not exhibit this behaviour to the extent predicted, nor could they be considered non-externally-oriented (of course, neither could adolescents with lower self-esteem be considered externally-oriented). Regarding the three communication contexts, adolescents with higher self-esteem appeared content with their present amount of interpersonal communication. But these adolescents

appeared to think that they were engaging in too much interpersonal communication, as indicated by their desire to decrease their amount of music listening (pure exter); and, too little intrapersonal communication, as indicated by their desire to increase their amount of thinking/evaluating ("marginally" significant).

Not all of the findings concerning, especially, the FCF concept, were consistent with past findings; however, as noted, some findings certainly were in keeping with previous studies. As well, not all of the hypotheses concerning the interpersonal communication context were totally supported, but, in general, these findings were in keeping with the Theory's major tenets and conceptualizations. Of the correlations that did not reach statistical significance (at either $p < .05$ or $p < .10$), the majority were in the hypothesized direction, suggesting that perhaps, with another, larger, or random sample, the correlations may reach a statistically significant level. Certainly, the findings indicate that replication of this study is warranted.

The results from analysis of those adolescents who scored higher on the Exter-Choice Index and the TV-Orientaticn Index, i.e., those who were higher exterpersonally-oriented, lend considerable empirical support to the conceptualization of "interpersonal communication", and thus, to the Theory itself. As discussed, the items included in each of the two

Indexes, were highly positively correlated with their respective overall Index. As well, the two Indexes, both tapping exterpersonal-orientation, were significantly positively correlated with each other. Thus, the E-C Index and TV-C Index appear to be reliable operationalizations of the exterpersonal concept.

An analysis of the significant findings relating to these Indexes, reveals that individuals who scored higher on the Exter-Choice Index were more apt: to want to play video games in an arcade (an essentially pure exterp experience); to not care about a song's lyrics (pure exterp); to listen to less classical music (hybrid exterp-intra); to listen to more rock and roll music (pure exterp); to spend more time listening to the radio, listening to music on the radio, and listening to music by itself (all pure exterp); to less frequently read a daily newspaper (hybrid exterp-intra); to be more TV-oriented (pure exterp); to choose to play video games (pure exterp) rather than to use a computer's computing programs (hybrid exterp-intra); and to watch more TV (pure exterp; "marginally" significant). As well, the individual who scored higher on the E-C Index, wished to rebalance one's communication diet by decreasing one's intrapersonal communication, and increasing one's exterpersonal communication ("marginally" significant), which is obviously already quite high.

Individuals who scored higher on the TV-Orientation Index, were more apt: to perceive TV as "real"; to view TV in an unrestricted manner; to frequently rearrange one's schedule for TV in lieu of seeing friends; to watch more TV (pure exter); to watch fewer TV information programs (hybrid exter-intra) and TV news programs (hybrid exter-intra; "marginally" significant); to watch more TV evening and day-time dramas and comedies (all pure exter); to have a favourable attitude toward video games (pure exter); to choose to play video games rather than to use a computer's computing programs (hybrid exter-intra); to less frequently read a daily newspaper (hybrid exter-intra); and to score higher on the Exter-Choice Index. For assistance when problem-solving, these individuals were more apt to watch TV and to talk with others (somewhat surprising), and less apt to read books (intra). As well, the higher TV-oriented adolescent wished to rebalance one's communication diet by increasing one's interpersonal communication (which is probably lacking), and increasing one's exter communication (which is obviously already quite high), via watching TV, playing video games, and going to movies more than one presently does.

The findings regarding these two Indexes, reveal that individuals who are exterpersonally-oriented, prefer to engage in pure exterpersonal communication experiences. This finding lends empirical support to Theorem #5, which states:

Exposure to exterpersonal experiences will increase one's desire to enter into exterpersonal contexts, or to enter into other contexts in an exterpersonal manner.

These findings from the Exter-Choice and TV-Orientation Indexes, in particular, as well as the other findings concerning the FCP and socio-psychological concepts in regard to interpersonal communication, lead one to the assumption that the rather large number of non-significant findings in the present study, may be related more to the non-randomness of the sample, and to the FCP measures, than to deficiencies in Surlin's Theory.

6.1 PROBLEMS AND RECOMMENDATIONS

6.1.1 Family Communication Patterns

There are several possible factors that may help to explain the number of non-significant and generally low correlations regarding the FCP concept, i.e., the reasons why it was not a very good predictor variable.

As mentioned previously, the majority of scores on the Socio Index and the Concept Index, clustered around the median. Consequently, when the two dimensions were dichotomized at the median into "high" and "low" groups, the "high" scores were not that high, and the "low" scores were not that low. When these two dimensions were crossed in order to arrive at the four-fold typology, respondent differences were not very large. And, as mentioned, even performing a trichotomous split on the two dimensions failed to reveal any meaningful differences among the four family types. The generally clustered scores on the two Indexes, can also

help to explain why, when Pearson correlations were used, several correlations were not significant, and of the correlations that were significant many were rather low.

For the present study, five-interval response scales were employed for the FCP concepts, in order to allow respondents to answer in a more accurate, meaningful manner. The response categories for the two FCP dimensions were: "Very Often"/"Very Much" -- "Often"/"Pretty Much" -- "Sometimes"/"Somewhat" -- "Rarely"/"Not Too Much" -- and "Never"/"Not at All". Judging from the distribution of scores, it appears that the majority of adolescents in this sample, chose the "Sometimes"/"Somewhat" response category, which is, in essence, the "neutral" category. Certainly this had a "moderating" effect on the Index scores. Past FCP studies employed, for the most part, a four-interval scale of "Often", "Sometimes", "Rarely", or "Never" (Chaffee and McLeod, 1972; Chaffee et al., 1973; Dimmick, 1976; Leckeny, 1977; McLeod et al., 1972). This four-interval scale, which, in effect, forces the respondent to make a "stronger" choice regarding the two FCP dimensions, may explain why the four-fold typology was so successful a predictor in past studies.

When the responses were dichotomized at the median into "high" and "low" groups, the groups would have been considerably "higher" and "lower" than those for the present study, insofar as there was not a "middle", "catch-all" category.

ry that could "tone down" the somewhat more extreme scores. In future studies employing FCP, it is recommended that both four-interval and five-interval response scales be used -- in the same study -- to see if they do have the effect suggested.

The question included in the Concept Index that asked, "How often do your parents: Argue about things like politics or religion when visiting with friends or relatives, when you're present" (Q68), was not significantly correlated with four of the other Index items (qs. 67,69,70,71; total number of items = 7). In fact, although not statistically significant ($p=.49$), Q68 was negatively correlated with Q71 ("Every member of your family should have some say in family decisions"). The item was, however, significantly positively correlated with the overall Index ($r=.40$, $p=.000$), although it was the lowest correlation. (See Table 21.) This is a rather surprising finding, and one that may have played a part in the concept dimension's poor showing in the present study. This finding suggests that arguing with friends or relatives about politics or religion, is not necessarily indicative of a concept- or idea-orientation.

Relying upon a statistical procedure in order to arrive at the "consensual" (and to a lesser extent, the laissez-faire) family type, does not appear to be an accurate measure of this family type. The fact that the adolescents in the present sample were not really distinctly "high" or

"low" on either FCP dimension, suggests that perhaps these adolescents were more like consensuals rather than any other type. However, because their scores were not extreme enough to produce significant results for the four-fold typology, this contention cannot really be examined.

Consequently, it is recommended that specific questions concerning the consensual concept, be included with those pertaining to the socio and concept dimensions, in order to get a more accurate accounting of this family type. For example, questions could take the form of: "How often -- Do your parents encourage you to explore new ideas and new ways of thinking, then tell you to forget about them and do things 'their way'"; "How often -- Do your parents emphasize that getting your ideas across is important, but not if it means upsetting the other person". These examples admittedly are rather crude; possibly future researchers could address their studies to more accurately measuring this consensual family type. Possibly, as well, separate questions for each of the four typologies could be constructed, which would offer a more direct measurement of these types.

It is possible that the adolescents in this study did not score higher on the Socio and Concept Indexes, because the questions were simply not very relevant regarding what occurs in their family communication situations. The FCP questions were devised nearly 20 years ago (1966), by American researchers, to study family communication. Naturally,

the type of questions posed were influenced by the conditions, norms, mores, etc., of the day. Possibly the concepts these questions are tapping are not as salient today, or today's parents stress other things in their interactions with their children.

Possibly, with today's restricted job market and unpredictable economy, parents stress that getting a job and doing what one is told in order to keep the job, is more important than "getting your ideas across, even if others don't like it". Also, the fact that there are more single-parent families today (Easterlin, 1982), which often necessitates that the parent work outside the home, may mean that parents and children see less of each other. This reduction of parental presence may affect the type of communication that occurs when the family is together, possibly along the lines of there being more of an emphasis on keeping family relations harmonious and pleasant (socio-oriented). This is just speculation at this point. But the type of communication that occurs within the family does have an important influence on an adolescent's behaviour outside the family. Future research, then, should be conducted to examine how this communication has changed or is changing. Ethnomethodological research should be conducted in order to assess the present parent-child communication situation, and to see how representative the FCP model is, of the type of communication that occurs in families today.

To the best of this researcher's knowledge, the present study is the only one to employ the FCP model on a sample of Canadian adolescents; past FCP studies have been conducted in the United States. The FCP model's generally poor showing, raises the possibility that perhaps there are cultural differences in parent-child communication patterns between Canadians and Americans.

Past FCP studies have found that families in less developed societies, tend to stress the socio-orientation more than the concept-orientation (McLeod et al., 1968/69). Intercultural studies indicate that "growing up", is not necessarily more or less the same throughout the world (Price-Williams, 1982). The adult personality is moulded/ influenced by experiences in childhood, and these experiences vary from culture to culture.

For example, the Zulus wean their children on a day set in advance, so that after that date, breast-feeding is abruptly terminated. This practice fosters negativism and aggression in the children towards their mother, but, after a time, the children lose their anger, become more independent, and are determined to win their mother's favour (Price-Williams, 1982). In Japanese society, parents do not prepare their children to leave home and enter the social order, because the family is the basis of all social order. Rather, the Japanese family structure fosters dependency and indebtedness, which governs all interpersonal relationships,

within the family and within larger society (Cathcart and Cathcart, 1982). The concept of "amae", which refers to being dependent upon another's love, and is reminiscent of the "sweet warmth of a mother's love", is carried by the Japanese consciously or unconsciously throughout their lives, and they seek this dependency status in interpersonal relationships outside the home (Cathcart and Cathcart, 1982). Thus, the Japanese are found to be sensitive to the atmosphere pervading relationships, and they do not use a lot of words in their interpersonal interactions, because they do not wish to upset the mood of the interactions. Rather, they seek mutuality, amae, with others (Doi, 1982).

Conversely, in Western, North American, culture, parents protect their children when they are young, they nurture them, but they do so with a view toward preparing the children to leave home. Parents provide a loving "push out of the nest", and encourage their children to become independent so that they can assume a responsible role in society. Dependency is viewed as a limitation to individual growth and fulfillment, consequently, the family (and schools) teach children to be self-reliant (Cathcart and Cathcart, 1982).

Obviously, family communication practices, i.e., child-rearing practices, do differ among cultures. For the present study, it is not suggested that Canadian and American parents drastically differ in their family communication

patterns. Certainly the cultures do not differ from each other to the extent that the Canadian and Zulu cultures, for example, differ. Canada and the United States are both part of the greater Western or North American culture, of course, they share certain similarities, but they are not the same culture. As such, it would be justifiable to assume that the two countries' child-rearing practices may differ somewhat -- probably not in kind, but possibly in degree.

Results from the present study indicate that, essentially, the Canadian families in this sample, do not stress to any great extent either the socio or the concept dimensions, i.e., they are not protectives or pluralistics, but neither can they really be classified as consensuals or laissez-faires. Rather, it appears that Canadian parents are somewhat less extreme or forceful in their interactions with their children, insofar as the "Sometimes" or "Screw what" response appeared to be the most popular among the adolescents. This "less extreme" parental behaviour may be reflective of the generally conservative, non-interventionist, political and social climate that permeates Canadian culture. American parents, on the other hand, appear to forcefully emphasize one or the other or both dimensions in interactions with their children, so that the resultant pattern of parent-child communication can be considered a consistent and reliable predictor of adolescent behaviour. This "more extreme" parental behaviour may be reflective of

the more aggressive and definitive political and social climate in the American culture.

Certainly it is realized that the results from a single, non-random sample of adolescents in the Windsor area, cannot be generalized to the Canadian population as a whole. Windsor itself is not a "typical" Canadian city (this may also have influenced the results). However, the results from this Canadian study, i.e., the fact that the FCP concept was not a good predictor variable, does raise the possibility that cultural differences could be a factor. Examination of the FCP construct using random samples of Canadian adolescents, should certainly be undertaken in order to discover if, in fact, there are meaningful and identifiable differences between American and Canadian cultures in their family-communication practices.

6.1.2 The Questionnaire

Certain improvements could be made to the Interpersonal Communication Inventory devised for this study.

The Exter-Choice and TV-Orientation Indexes, appear to be reliable measurement devices. However, the response categories provided for the E-C Index should be changed so that not all of the exter choices and non-exter choices are grouped together. This change would help to reduce possible acquiescence response set. For the same reason, the TV-C Index should possibly include additional "negative" questions (i.e., reverse-coded items).

The separate questions that inquired about the physical setting in which an individual would prefer to pursue a certain pure extra activity, were not very effective questions. Possibly they required the respondent to make too fine a distinction; possibly as well, the respondents were not interested enough in the activities to have a preference. Should these questions be used again, the response categories should provide for the respondent's possible disinterest or the irrelevancy of the topic/activity. The response categories might be changed, for example, along the lines of: "Would you prefer to play video games: (a) at home, (b) in an arcade, (c) no preference, (d) wouldn't play video games".

The questions included in the Interpersonal Communication Inventory, really only scratched the surface regarding an individual's interpersonal communication. Additionally, specific questions should be included concerning: the type of music an individual prefers to listen to (the classical/rock and roll music dichotomy is rather simplistic); the type of movies one prefers; whether one listens to "talk" radio; what sections of the newspaper one reads, etc. As well, questions should be asked about the types of large group events one attends (where interpersonal communication is usually predominant). Questions should be asked concerning the time an individual spends engaging in intrapersonal and interpersonal communication, in order to better determine: (1) if,

in relation to one's intra and inter communication, one is interpersonally-oriented; (2) to what degree one is interpersonally-oriented; and (3) how one's inter-orientation affects one's engagement in the other two communication contexts.

6.1.3 Other Improvements/Recommendations

As mentioned previously, this researcher did not conduct a random sample of adolescents in the chosen schools. A judgmental sample was employed because of time and energy constraints. With a non-random sample, it is possible that the researcher is surveying an "odd" group of individuals, so that the anomalies or inconsistencies in the findings, can be attributed to some degree, to the non-randomness of the sample. Also, the fact that a sample is not random greatly reduces the researcher's ability to generalize the results to a larger population (which, of course, this researcher did not attempt to do). To a certain extent in this study, the non-random nature of the sample may explain some of the "surprising" and non-significant results in relation to the FCP and socio-psychological variables. But, as discussed, there are also other possible explanations for the unexpected findings. Nonetheless, it is certainly recommended that in any future replication of this study, a random sample be employed in order to enable the researcher to generalize the results to a larger population. Certain-

ly, the findings from this study suggest that replication is warranted.

This study employed survey research, and depended upon the self-reports of the adolescents regarding their attitudes, opinions, and behaviour. While this researcher encouraged respondents to be honest in their responses, and tried to put them at ease by assuring them of anonymity, there is always the possibility that the answers obtained were not totally open and honest ones. Respondents in this study may have been deliberately deceptive in their responses, although, hopefully, any such behaviour would be minimal. As well, the findings may have been contaminated by acquiescence response set, social desirability, and by a failure to understand the wording in some of the questions. Response set may have been a problem especially in regard to the FCP questions which were all scored in the same direction. Future studies should include a measure of social desirability in order to "control for" this factor, and response categories should be varied in order to reduce the possibility of response set.

Future studies should employ multiple measurement methods in order to assess the convergent validity (Nachmias and Nachmias, 1976) of the Exterpersonal Communication Inventory, and the specific Exter-Choice and TV-Orientaticn Indexes. Ethnomethodological, experimental, and observational methods may be employed as "validity checks" of the present

operationalization of the exterpersonal communication concept. As well, replications of the present study will allow one to better assess the reliability of the measures used.

In this study, exterpersonal-orientation was the dependent variable, while FCP, locus of control, and self-esteem, were the independent or predictor variables. It is probable that these family and personality variables, rather than having a uni-directional influence, both influence and are influenced by (i.e., they are both cause and consequence of) one's exterpersonal communication. Future studies, employing statistical analyses more sophisticated and more definitive than Pearson correlations, could employ exterpersonal-orientation as the independent variable, and examine its correlates. Research questions could focus, for example, on how one's degree of exterpersonal-orientation affects one's degree of achievement motivation, alienation, peer-orientation, one's career choices, etc. As well, longitudinal studies could be conducted to determine how an individual's communication diet changes, especially in regard to exterpersonal communication, as one progresses through different stages of one's life.

This study has provided some empirical support for the concept of exterpersonal communication, and thus, for Surlin's "Theory of Communication". In general, the Exterpersonal Communication Inventory devised to measure an indivi-

dual's exterpersnal communication orientation, has been shown to be a reliable measurement device. In addition to its favourable theoretical implications, the Exterpersnal Cmmunication Inventory may also have certain practical applications.

Upon completion of the Inventory, and after a discussion of the results, an individual would be more aware of one's communication behaviour, and specifically, that several of the activities one engages in, for example, playing video games, attending movies, listening to music, etc., are in fact communication behaviour (specifically, exterpersnal communication). Consequently, although one's activities may appear to be diverse, one could discover that such activities are all instances of the same type of communication. Once aware of the constitution of one's communication diet, an individual may take steps to improve its balance, and nutrient value.

The Exterpersnal Communication Inventory could possibly be used by educators, in order to get a "snapshot" of a student's communication diet at a particular point in time. Armed with knowledge about a student's family communication environment, and the type of communication behaviour the student engages in, it would be possible for a teacher to assess imbalances in the student's communication diet, and then, possibly via classroom discussion and emphasis upon certain topics/areas, work toward rebalancing the student's diet along the lines of the Theory's "ideal" diet.

For example, if the student's Inventory results indicate that one comes from a socio-oriented home communication environment that does not stress an idea-orientation, and that the student is highly TV-oriented, spends a lot of time playing video games and listening to music (exter communication), and relatively little time with homework or studies (intrapersonal communication), a teacher may bring this information to the attention of both the parents and the student, in hopes that awareness of the situation may bring about positive change. In the classroom, the teacher may initiate discussion about the impact of TV and video games on an individual's life, the controversy that surrounds the activities, etc. Such discussion may engender in the student a more critical, more intellectual attitude toward these activities -- which may eventually lead to a behavioral change. As well, drawing the socio-oriented student into discussion, would allow the student to develop and practice one's argumentation and discussion skills, something that socio-oriented parents do not encourage.

It is realized that teachers cannot be expected to correct all of the imbalances in a student's communication diet -- parents, and the students themselves, must play their part. But, by knowing more about what is, in essence, their "target audience", by being aware of the student's communication diet, communication preferences, and home communication environment, as assessed by the Exterpersonal Communi-

cation Inventory, teachers can be more informed about what they are "up against" in the classroom. Accordingly, "forewarned is forearmed", and teachers may be able to modify their curricula in order to more directly address the needs of their "audience".

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Appendix A

TABLES

TABLE 5

CORRELATIONS BETWEEN TV PROGRAM EXPOSURE VARIABLES* (Pearson Product Moment Correlations) (N = 236)

PROGRAM TYPE	TYPE OF TV PROGRAM				
	Info.	News	Evening Dramas	Sit. Ccns.	Day-time Dramas
(a) Informational	--	.4668 p=.000	-.0291 p=.328	-.0293 p=.327	.2217 p=.000
(b) Local and national news		--	.0796 p=.112	-.0651 p=.160	.2150 p=.000
(c) Evening dramas			--	.1694 p=.005	.3773 p=.000
(d) Situation comedies				--	.1082 p=.000
(e) Day-time dramas					--

*Question 35 "Of the amount of time you spend watching TV, how much of it is spent watching: (a) (b) (c) (d) (e)." Response scale: "None of the time" (1) to "Almost all of the time" (5); responses (a) & (b) were reverse-coded.

The figures reveal that the pure exte TV genres are highly correlated with each other, as are the hybrid genres; and, the pure and hybrid genres are either uncorrelated, or are positively correlated, indicating that those who attend more to the pure exte genres attend less to the hybrid genres, and vice versa (as would be expected).

TABLE 6

CORRELATIONS BETWEEN INDEXES (Pearson Product Moment
Correlations) (N = 236)

INDEXES	INDEXES					
	Socio	Concept	I-E	S-E	E-C	TV-O
Socio	--	.1179 p=.035	.0029 p=.482	-.0026 p=.484	-.0966 p=.069*	-.1441 p=.013
Concept		--	-.0220 p=.368	.1224 p=.030	-.0632 p=.167	-.0178 p=.393
I-E			--	-.2438 p=.000	-.0616 p=.173	-.0865* p=.093
S-E				--	-.0522 p=.213	-.1100 p=.046
E-C					--	.1612 p=.007
TV-O						--

Socio Index: a higher score = higher socio-orientation

Concept Index: a higher score = higher concept-orientation

I-E Locus of Control Index: a higher score = higher external locus

Self-Esteem (S-E) Index: a higher score = higher self-esteem

Exter-Choice (E-C) Index: a higher score = a higher number of exter
choices

TV-Orientation (TV-O) Index: a higher score = higher TV-orientation

* p<.10

TABLE 7
 ANALYSIS OF VARIANCE (ONE-WAY): FOUR-FOLD TYPOLOGY BY
 Q35(B) *

FAMILY TYPE	MEAN	STANDARD DEVIATION	COUNT
Protectives	3.7679	0.8088	56
Pluralistics	3.3818	1.1465	55
Consensuals	3.5714	1.0593	56
laissez-faires	3.8551	0.9591	69
TOTAL	3.6568	1.0089	236

F RATIO = 2.666

F PROBABILITY = 0.0486

DF: between groups = 3; within groups = 232

*Q35(b) "Of the amount of time you spend watching TV, how much of it is spent watching: Local and national news programs."
 Response scale: "None of the time" (5) to "Almost all of the time" (1).

TABLE 8

ANALYSIS OF VARIANCE (ONE-WAY)*: FOUR-FOLD TYPOLOGY BY
SELF-ESTEEM**

FAMILY TYPE	MEAN	STANDARD DEVIATION	COUNT
Protectives	15.4821	2.8219	56
Pluralistics	16.3454	2.5182	55
Cconsensuals	15.5357	2.0357	56
Laissez-faires	15.2899	2.0444	69
TOTAL	15.6398	2.3793	236

F RATIO = 2.263

*F PROBABILITY = 0.0819 (p < .10)

DF: between groups = 3; within groups = 232

**Questions 55-59 of the survey questionnaire, constituted the Self-Esteem Index. For the S-E Index, a higher score = higher self-esteem.

TABLE 9

ANALYSIS OF VARIANCE (ONE-WAY): FOUR-FOLD TYPOLOGY BY
Q32 (C) *

FAMILY TYPE	MEAN	STANDARD DEVIATION	COUNT
Protectives	2.2857	1.2751	56
Pluralistics	2.2000	1.1926	55
Cconsensuals	2.2517	1.1907	56
Laissez-faires	1.9275	1.0047	69
TOTAL	2.2161	1.1741	236

F RATIO = 2.751

F PROBABILITY = 0.0434

DF: between groups = 3; within groups = 232

*Q32(c) "To find out if the way I'm doing something or thinking about something is the right way or the correct way, I: watch TV programs and check my thoughts and actions against those of the TV characters." Response scale: "Very Often" (5) to "Never" (1).

TABLE 10

ANALYSIS OF VARIANCE (ONE-WAY)*: FOUR-FOLD TYPOLOGY BY
Q33.(C)**

FAMILY TYPE	MEAN	STANDARD DEVIATION	COUNT
Protectives	2.7857	0.8249	56
Pluralistics	2.8364	0.7641	55
Consensuals	3.0893	0.8796	56
Laissez-faires	2.7246	0.6156	69
TOTAL	2.8517	0.7768	236

F RATIO = 2.553

*F PROBABILITY = .0563 (p<.10)

DF: between groups = 3; within groups = 232

**Q33(c) "State whether you would like to do the following more or less often than you do at present: Watch TV." Response scale: "A lot more often" (5) to "A lot less often" (1).

TABLE 11

ANALYSIS OF VARIANCE (ONE-WAY): FOUR-FOLD TYPOLOGY BY
Q33 (E) *

FAMILY TYPE	MEAN	STANDARD DEVIATION	COUNT
Protectives	3.6429	0.9031	56
Pluralistics	3.7273	0.9517	55
Consensuals	4.1071	0.8671	56
Laissez-faires	3.7101	0.8762	69
TOTAL	3.7924	0.9105	236

F RATIO = 3.096

F PROBABILITY = 0.0277

DF: between groups = 3; within groups = 232

*Q33(e) "State whether you would like to do the following more or less often than you do at present: Listen to music."
Response scale: "A lot more often" (5) to "A lot less often".
(1) -

TABLE 12

ANALYSIS OF VARIANCE (ONE-WAY): FOUR-FOLD TYPOLOGY BY Q11*

FAMILY TYPE	MEAN	STANDARD DEVIATION	COUNT
Protectives	1.9643	0.8082	56
Pluralistics	2.2364	1.0709	55
Consensuals	2.6429	1.1947	56
Laissez-faires	2.2029	1.0085	69
TOTAL	2.2585	1.0503	236

F RATIO = 4.202

F PROBABILITY = .0064

DF: between groups = 3; within groups = 232

*Q11 "In order to help myself relax, I would tune into a TV program that featured things like fish swimming by, ocean waves, logs burning in a fireplace, or relaxing country scenes." Response scale: "Strongly Agree" (5) to "Strongly Disagree" (1).

TABLE 13

ANALYSIS OF VARIANCE (ONE-WAY)*: FOUR-FOLD TYPOLOGY BY Q15**

FAMILY TYPE	MEAN	STANDARD DEVIATION	COUNT
Protectives	2.5179	1.2791	56
Pluralistics	2.2182	1.1171	55
Cconsensuals	2.6071	1.1860	56
Laissez-faires	2.1034	1.0133	69
TOTAL	2.3559	1.1561	236

F RATIO = 2.426

*F PROBABILITY = .0663 ($p < .10$)

DF: between groups = 3; within groups = 232

**Q15 "Watching TV is my favourite way of relaxing." Response scale:
"Strongly Agree" (5) to "Strongly Disagree" (1).

TABLE 14

CORRELATIONS BETWEEN THE SOCIO, CONCEPT, LOCUS OF CONTROL,
AND SELF-ESTEEM INDEXES AND PROBLEM-SOLVING BEHAVIOUR (Q32)*
(Pearson Product Moment Correlations) (N = 236)

QUESTION 32	INDEXES			
	Socio	Concept	I-E	S-E
(a) Talk with others	r=.0922 p=.079**	r=-.0686 p=.147	r=-.1042 p=.055**	r=-.1309 p=.022
(b) Read books	r=.0830 p=.102	r=-.1864 p=.002	r=-.0355 p=.294	r=-.1475 p=.012
(c) Watch TV	r=.1636 p=.006	r=.1482 p=.011	r=.0556 p=.197	r=-.0527 p=.210
(d) Think it through by myself	r=-.0395 p=.273	r=-.0591 p=.183	r=.0110 p=.433	r=-.0638 p=.165

*Q32 "To find out if the way I'm doing something or thinking about something is the right way or the correct way, I: (a) (b) (c) (d)." Response scale: "Very Often" (1) to "Never" (5); response (c) was reverse-coded.

Socio Index: a higher score = higher socio-orientation

Concept Index: a higher score = higher concept-orientation

I-E Locus of Control Index: a higher score = higher external locus

Self-Esteem (I-E) Index: a higher score = higher self-esteem

** p<.10

TABLE 15

CORRELATIONS BETWEEN THE SOCIO, CONCEPT, LOCUS OF CONTROL,
AND SELF-ESTEEM INDEXES AND Q33* (Pearson Product Moment
Correlations) (N = 236)

QUESTION 33	INDEXES			
	Socio	Concept	I-E	S-E
(a) Have personal conversations with others	r=-.0389 p=.276	r=-.0346 p=.298	r=-.0185 p=.389	r=-.0013 p=.492
(b) Read for enjoyment	r=-.1354 p=.019	r=.0069 p=.458	r=-.0478 p=.232	r=-.0558 p=.197
(c) Watch TV	r=.0803 p=.109	r=.1244 p=.028	r=.1084 p=.048	r=.0193 p=.384
(d) Play video games	r=-.0244 p=.355	r=.0602 p=.179	r=.0772 p=.119	r=.0066 p=.460
(e) Listen to music	r=.0753 p=.125	r=.0996 p=.064**	r=.0468 p=.237	r=-.1348 p=.019
(f) Go to movies	r=.0368 p=.287	r=.0785 p=.115	r=.1065 p=.051**	r=.0573 p=.190
(g) Think/evaluate	r=-.1505 p=.010	r=-.0876 p=.090**	r=.1063 p=.052**	r=-.0970 p=.069**

*Q33 "State whether you would like to do the following more or less often than you do at present: (a) (b) (c) (d) (e) (f) (g)."
Response scale: "A lot more often" (5) to "A lot less often" (1); responses (a), (b), and (g) were reverse-coded.

Socio Index: a higher score = higher socio-orientation

Concept Index: a higher score = higher concept-orientation

I-E Locus of Control Index: a higher score = higher external locus

Self-Esteem (S-E) Index: a higher score = higher self-esteem

** p<.10

TABLE 16

SIGNIFICANT CORRELATIONS INVOLVING THE EXTER-CHOICE INDEX
(Pearson Product Moment Correlations) (N = 236)

QUESTIONS*	EXTER-CHOICE INDEX*	
Q6 (Playing video games at home)	r=-.1167	p=.037
Q17 (A song's beat over its lyrics)	r=.2072	p=.001
Q29 (Classical music)**	r=.1346	p=.019
Q31 (Rock and roll music)	r=.1199	p=.033
Q34 (TV viewing time)	r=.1060	p=.052***
Q36 (Radio listening time)	r=.1816	p=.003
Q37 (Music on the radio)	r=.1582	p=.007
Q40 (Music by itself)	r=.1688	p=.005
Q41 (Reading the newspaper)**	r=.1230	p=.030
TV-Orientation Index*	r=.1612	p=.007

*Question numbers correspond to the questionnaire items. For the Exter-Choice Index, a higher score = a higher number of exter choices. For the TV-Orientation Index, a higher score = higher TV-orientation.

**For these items, a positive correlation indicates a negative association; for example, in Q29, a positive correlation indicates that the individual listens to less classical music.

*** p<.10

TABLE 17

CORRELATIONS BETWEEN THE EXTER-CHOICE AND TV-ORIENTATION INDEXES AND PROBLEM-SOLVING BEHAVIOUR (Q32)* (Pearson Product Moment Correlations) (N = 236)

QUESTION 32	INDEXES	
	Exter-Choice	TV-Orientation
(a) Talk with others	r = -.0171 p = .397	r = -.1097 p = .046
(b) Read books	r = -.0081 p = .451	r = .2009 p = .001
(c) Watch TV	r = .0738 p = .129	r = .2823 p = .000
(d) Think it through by myself	r = .0208 p = .375	r = .0522 p = .212

*Q32 "To find out if the way I'm doing something or thinking about something is the right way or the correct way, I: (a) (b) (c) (d)." Response scale: "Very Often" (1) to "Never" (5); response (c) was reverse-coded.

Exter-Choice Index: a higher score = a higher number of exter choices

TV-Orientation Index: a higher score = higher TV-orientation

TABLE 18

CORRELATIONS BETWEEN THE EXTER-CHOICE AND TV-ORIENTATION INDEXES AND Q33* (Pearson Product Moment Correlations) (N = 236)

QUESTION 33	INDEXES	
	Exter-Choice	TV-Orientation
(a) Have personal conversations with others	r=.0335 p=.305	r=-.1695 p=.005
(b) Read for enjoyment	r=.1883 p=.002	r=-.0006 p=.497
(c) Watch TV	r=.0129 p=.422	r=.3789 p=.000
(d) Play video games	r=-.0715 p=.137	r=.2174 p=.000
(e) Listen to music	r=.1038 p=.056**	r=-.0103 p=.438
(f) Go to movies	r=-.0110 p=.433	r=.2070 p=.001
(g) Think/evaluate	r=.1360 p=.018	r=.0170 p=.398

*Q33 "State whether you would like to do the following more or less often than you do at present: (a) (b) (c) (d) (e) (f) (g)."
Response scale: "A lot more often" (5) to "A lot less often" (1); responses (a), (b), and (g) were reverse-coded.

Exter-Choice Index: a higher score = a higher number of exter choices

TV-Orientation Index: a higher score = higher TV-orientation

** p<.10

TABLE 19

SIGNIFICANT CORRELATIONS INVOLVING THE TV-ORIENTATION INDEX
(Pearson Product Moment Correlations) (N = 236)

QUESTIONS*	TV-ORIENTATION INDEX*	
Q13 (Reality of TV news coverage)	r=.1744	p=.004
Q16 (Attitude toward video games)	r=.1907	p=.002
Q28 (Unrestricted use of TV)	r=.1871	p=.002
Q30 (Rearranging schedule for TV)	r=.3770	p=.000
Q34 (TV viewing time)	r=.4361	p=.000
Q35 (a) (TV information programs)**	r=.2551	p=.000
Q35 (b) (TV news programs)**	r=.1057	p=.053***
Q35 (c) (TV evening dramas)	r=.3130	p=.000
Q35 (d) (TV situation comedies)	r=.2725	p=.000
Q35 (e) (TV day-time dramas)	r=.3034	p=.000
Q41 (Reading the newspaper)**	r=.1448	p=.013
Q83 (Occupation)*	r=-.1329	p=.021
Exter-Choice Index*	r=.1612	p=.007

*Question numbers correspond to the questionnaire items. For the TV-Orientation Index, a higher score = higher TV-orientation. For the Exter-Choice Index, a higher score = a higher number of exter choices. For occupation, a higher score = higher socio-economic status.

**For these items, a positive correlation indicates a negative association; for example, in Q35(a), a positive correlation indicates that the individual views less TV information programs.

*** p<.10

TABLE 20

CORRELATIONS BETWEEN SOCIO INDEX ITEMS (Pearson Product
Moment Correlations) (N = 236)

INDEX ITEMS*	INDEX ITEMS & OVERALL INDEX*							INDEX
	Q60	Q61	Q62	Q63	Q64	Q72	Q73	
Q60	--	.4540	.3055	.3462	.2432	.3465	.3032	.6670
Q61		--	.3864	.3258	.2180	.4879	.2840	.7067
Q62			--	.3313	.3560	.2503	.3160	.6477
Q63				--	.3699	.2766	.3286	.6557
Q64					--	.1588**	.3057	.5663
Q72						--	.4143	.6610
Q73							--	.6334
INDEX								--

*Question numbers correspond to the questionnaire items. For the
Socio Index, a higher score = higher socio-orientation.

** For this item, $p=.007$. For all other items, $p=.000$.

TABLE 21.

CORRELATIONS BETWEEN CONCEPT INDEX ITEMS (Pearson Product
Moment Correlations) (N = 236)

INDEX ITEMS	INDEX ITEMS & OVERALL INDEX***							INDEX
	Q65	Q66	Q67	Q68	Q69	Q70	Q71	
Q65	--	.3190	.3174	.2084	.2868	.3026	.3117	.6523
Q66		--	.3085	.4219	.1407*	.2036*	.1696*	.6150
Q67			--	.0769	.2277	.4356	.4509	.6712
Q68				--	.0636	.0566	-.0023	.4047
-Q69					--	.3003	.2753	.5681
Q70						--	.4715	.6485
Q71							--	.6420
INDEX								--

*For these items: Q66 by Q69, $p=.015$; Q66 by Q70, $p=.001$; Q66 by Q71, $p=.005$. For all other items, except where noted, $p=.000$.

**For these items, $p>.10$

***Question numbers correspond to the questionnaire items. For the Concept Index, a higher score = higher concept-orientation.

TABLE 22

CORRELATIONS BETWEEN LOCUS OF CONTROL ITEMS AND THE OVERALL INDEX (Pearson Product Moment Correlations) (N = 236)

INDEX ITEMS*	I-E LOCUS OF CONTROL INDEX*	
Q50	r = .3637	p = .000
Q51	r = .4923	p = .000
Q52	r = .7293	p = .000
Q53	r = .6456	p = .000
Q54	r = .6519	p = .000

*Question numbers correspond to the questionnaire items. For the I-E Locus of Control Index, a higher score = higher external locus of control.

TABLE 23

CORRELATIONS BETWEEN SELF-ESTEEM INDEX ITEMS (Pearson
Product Moment Correlations) (N = 236)

INDEX ITEMS*	INDEX ITEMS & OVERALL INDEX*					INDEX
	Q55	Q56	Q57	Q58	Q59	
Q55	--	.5406 p=.000	.3673 p=.000	.2839 p=.000	.1680 p=.005	.6304 p=.000
Q56		---	.3504 p=.000	.4507 p=.000	.2100 p=.001	.7004 p=.000
Q57			--	.3434 p=.000	.2190 p=.000	.6531 p=.000
Q58				--	.4080 p=.000	.7445 p=.000
Q59					--	.6671 p=.000
INDEX						--

*Question numbers correspond to the questionnaire items. For the
Self-Esteem Index, a higher score = higher self-esteem.

TABLE 24

CORRELATIONS BETWEEN EXTER-CHOICE ITEMS AND THE OVERALL
INDEX (Pearson Product Moment Correlations) (N = 236)

INDEX ITEMS*	EXTER-CHOICE INDEX*	
Q19	r=.5597	p=.000
Q20	r=.5566	p=.000
Q21	r=.5986	p=.000
Q22	r=.5731	p=.000
Q23	r=.5896	p=.000
Q24	r=.6284	p=.000
Q25	r=.3062	p=.000
Q26	r=.3327	p=.000
Q27	r=.3190	p=.000

*Question numbers correspond to the questionnaire items. For the Exter-Choice Index, a higher score = a higher number of exter choices.

TABLE 25

SUMMARY OF CHI SQUARE ANALYSES BETWEEN EXTER-CHOICE ITEMS
AND THE OVERALL INDEX* (N = 236)

Index Items**	Corrected Chi Square Value	DF	Significance
Q19	28.696	1	p=.000
Q20	23.828	1	p=.000
Q21	17.512	1	p=.000
Q22	12.090	1	p=.000
Q23	50.143	1	p=.000
Q24	57.610	1	p=.000
Q25	6.339	1	p=.012
Q26	38.435	1	p=.000
Q27	48.244	1	p=.000

*In each case, of the adolescents who scored higher on the Exter-Choice Index, the majority significantly chose the extero-personal response. Of the adolescents who scored lower on the Exter-Choice Index, the majority significantly chose the non-extero-personal response.

**Question numbers correspond to the questionnaire items.

TABLE 26

CORRELATIONS BETWEEN TV-ORIENTATION INDEX ITEMS (Fearsch
Product Moment Correlations) (N = 236)

INDEX ITEMS*	INDEX ITEMS & OVERALL INDEX*								INDEX
	Q2	Q3	Q5	Q7	Q8	Q10	Q15	Q18	
Q2	--	.1545 .009	.1135 .041	.0706 .140**	.3080 .000	.2015 .001	.2273 .000	.1649 .006	.4565 .000
Q3		--	.2632 .000	.4207 .000	.1948 .001	.3413 .000	.5174 .000	.4674 .000	.7155 .000
Q5			--	.3116 .000	.1564 .008	.1303 .023	.1737 .004	.2231 .000	.4908 .000
Q7				--	.1379 .017	.3551 .000	.3047 .000	.3979 .000	.6403 .000
Q8					--	.1518 .010	.1977 .001	.1075 .056	.4692 .000
Q10						--	.3633 .000	.3091 .000	.6255 .000
Q15							--	.3548 .000	.6758 .000
Q18								--	.6393 .000
INDEX									--

*Question numbers correspond to the questionnaire items. For the TV-Orientation Index, a higher score = higher TV-orientation.

**For this item, $p > .10$

TABLE 27

VALIDITY TEST OF PURE/HYBRID EXTER ACTIVITY CATEGORIZATION

ACTIVITY	RESEARCHER'S LABEL	JUDGES' LABELS	PERCENT IN AGREEMENT
Viewing: Entertainment TV programs	exter	exter-intra/exter/ exter	66.6%
TV news or information programs	exter-intra	exter/exter-intra/ exter-intra	66.6%
A "message" film	exter-intra	intra/exter-intra/ exter-intra	66.6%
An entertainment, fantasy, or horror film	exter	exter-intra/exter/ exter	66.6%
Listening to: Rock and roll music	exter	intra/exter/exter	66.6%
Classical music	exter-intra	exter/exter-intra/ exter-intra	66.6%
A song's beat, not its lyrics	exter	exter-intra/exter- intra/exter	33.3%
Talk or news radio	exter-intra	exter-intra/exter- intra/exter-intra	100%
Reading: Entertainment or sports mags.	exter	intra/exter-intra/ exter-intra	0%
The newspaper	exter-intra	intra/intra/exter- intra	33.3%
News mags.	exter-intra	intra/exter-intra/ exter-intra	66.6%
Playing video games	exter	exter-intra/exter/ exter	66.6%
Using a computer	exter-intra	exter-intra/exter- intra/exter-intra	100%

Appendix B
SURVEY QUESTIONNAIRE

Thank you for agreeing to be a participant. Your willingness to take a little time to help with this research is greatly appreciated.

This questionnaire contains questions which relate to issues you may not have thought about before. For this reason, we ask that you read the questions and instructions carefully, and then be as honest and open as possible in your responses. Be assured that no one will be able to match you with your answers, because the questionnaire will not bear your name, address, or any other identifying marks.

When you are responding to the questionnaire, please do not ask anyone else's opinions about the questions; it is important that we get your own thoughts and feelings.

The questions deal with various topics relating to communication in your daily life. We think you might find them interesting to think about and answer.

Again, thank you very much for your cooperation.

Indicate the degree to which you "Agree" or "Disagree" with the following statements by checking the appropriate response category for each question. There are no right or wrong answers - your answer is the best. Check one response per question and only one.

	<u>Strongly</u> <u>Agree</u>	<u>Agree</u>	<u>Neutral</u>	<u>Dis-</u> <u>agree</u>	<u>Strongly</u> <u>Disagree</u>
1. If given a choice, I would prefer to be a spectator at most sporting events rather than a viewer watching them on TV.	_____	_____	_____	_____	_____
2. Television documentaries can duplicate the experience of actually being where the action is taking place.	_____	_____	_____	_____	_____
3. I like to watch a lot of television.	_____	_____	_____	_____	_____
4. If given a choice, I would rather view a motion picture at home by myself than sit in a movie theatre by myself and watch it.	_____	_____	_____	_____	_____
5. If the program I had planned to view on TV was cancelled at the last minute, I would watch some other TV program rather than leave the set and do something else.	_____	_____	_____	_____	_____

	<u>Strongly Agree</u>	<u>Agree</u>	<u>Neutral</u>	<u>Dis-agree</u>	<u>Strongly Disagree</u>
6. If given a choice, I would prefer to play video games at home by myself rather than at an arcade by myself even if the arcade games were free.	_____	_____	_____	_____	_____
7. I like to watch TV even when I'm doing other things.	_____	_____	_____	_____	_____
8. What I see on TV is close to the way things happen in real life.	_____	_____	_____	_____	_____
9. If given a choice, I would prefer to attend a news-worthy meeting rather than to read about it in the newspaper.	_____	_____	_____	_____	_____
10. I often rush home from school to watch my favourite TV programs.	_____	_____	_____	_____	_____
11. In order to help myself relax, I would tune into a TV program that featured things like fish swimming by, ocean waves, logs burning in a fireplace, or relaxing country scenes.	_____	_____	_____	_____	_____
12. If given a choice, I would rather watch most "live" concerts at home on TV than attend the concerts themselves.	_____	_____	_____	_____	_____
13. "On-the-spot" television news coverage of an event can duplicate the experience of actually being where the action is taking place.	_____	_____	_____	_____	_____
14. For my purposes, there is no difference between watching a religious service on TV and being at the service itself.	_____	_____	_____	_____	_____
15. Watching TV is my favourite way of relaxing.	_____	_____	_____	_____	_____
16. Playing video games is simply a waste of time.	_____	_____	_____	_____	_____

	<u>Strongly</u> <u>Agree</u>	<u>Agree</u>	<u>Neutral</u>	<u>Dis-</u> <u>agree</u>	<u>Strongly</u> <u>Disagree</u>
17. I don't care what the lyrics are in a song as long as it has a good beat.	_____	_____	_____	_____	_____
18. Watching TV is simply a waste of time.	_____	_____	_____	_____	_____

For the following situations, please choose one of the given responses. Although you may be able to think of other, alternative answers, please make a choice among those given.

19. If I were watching one of my favourite weekly TV programs (i.e., not a "special" or a movie, etc.) and a friend telephoned me, I would prefer to: (circle one)
- (1)(a) Talk to my friend for as long as he/she wanted to talk
 (2)(b) Ask my friend to call back/I would call back
20. If I had a home computer, I would spend the majority of time: (circle one)
- (2)(a) Playing video games on it
 (1)(b) Using the computing programs
21. If I were on a bus, I would prefer to: (circle one)
- (2)(a) Just stare out the window and not think about anything
 (2)(b) Listen to a walkman
 (1)(c) Read
 (1)(d) Start a conversation with someone
22. If I had a personal problem that I wanted to talk about with a friend, I would prefer to do it: (circle one)
- (1)(a) Face-to-face
 (2)(b) Over the phone or in a letter even if we could meet face-to-face
23. If I were going for a leisurely walk by myself, I would prefer to: (circle one)
- (2)(a) Listen to a walkman
 (1)(b) Enjoy the scenery and think about nature
24. If the TV program I wanted to watch was cancelled at the last minute, and I did not watch another TV program, I would generally prefer to: (circle one)
- (1)(a) Have a personal conversation with a friend or family member either face-to-face or over the phone
 (1)(b) Read for enjoyment
 (1)(c) Do some thinking or studying
 (2)(d) Go to a movie
 (2)(e) Play video games
 (2)(f) Listen to music

25. If every day you were free to choose how you spend a majority of your time, would you generally choose to: (circle one)
- (1)(a) Do something mentally stimulating but physically undemanding
 (2)(b) Do something physically stimulating but mentally undemanding
26. If I were watching an entertainment TV program I liked (not the news) and someone came into the room and started talking to me, I would probably: (circle one)
- (1)(a) Stop viewing and talk to the person for as long as he/she wanted to talk
 (2)(b) Keep on viewing and not talk until the program was over
27. If I had to give up one of the following items entirely for several days, the hardest thing for me to give up would be: (circle one)
- (1)(a) Having personal conversations with my friends or family
 (1)(b) Thinking seriously about situations that affect me, i.e., pondering alternatives, evaluating my actions, etc.
 (1)(c) Feeding for enjoyment
 (2)(d) Playing video games
 (2)(e) Listening to music
 (2)(f) Watching TV

Indicate "how often" you do or would like to do the following things. Again, there are no right or wrong answers, so please be as honest as possible in your responses.

28. I generally watch TV by tuning in a particular program and once it's over, I go and do something else: (check one)
- Very Often Often Sometimes Rarely Never
- _____

29. Whenever I listen to music, I listen to Classical music: (check one)
- Very Often Often Sometimes Rarely Never
- _____

30. Although I may not admit it to others, I'll rearrange my schedule to watch certain TV programs even if it means not going out or seeing my friends: (check one)
- Very Often Often Sometimes Rarely Never
- _____

31. Whenever I listen to music, I listen to Rock and Roll music: (check one)
- Very Often Often Sometimes Rarely Never
- _____

32. To find out if the way I'm doing something or thinking about something is the right way or the correct way, I: (check one response for each item)
- Very Often Often Sometimes Rarely Never
- (a) Talk with others
 about my thoughts
 or actions
- _____

	<u>Very Often</u>	<u>Often</u>	<u>Sometimes</u>	<u>Rarely</u>	<u>Never</u>
(b) Read books about what I'm doing or thinking	_____	_____	_____	_____	_____
(c) Watch TV programs and check my thoughts and actions against those of the TV characters	_____	_____	_____	_____	_____
(d) Think it through by myself without any other input	_____	_____	_____	_____	_____

33. State whether you would like to do the following more or less often than you do at present: (check one response for each item)

	<u>A lot more often</u>	<u>More Often</u>	<u>The Same</u>	<u>Less Often</u>	<u>A lot less often</u>
(a) Have personal conversations with others	_____	_____	_____	_____	_____
(b) Read for enjoyment	_____	_____	_____	_____	_____
(c) Watch TV	_____	_____	_____	_____	_____
(d) Play video games	_____	_____	_____	_____	_____
(e) Listen to music	_____	_____	_____	_____	_____
(f) Go to movies	_____	_____	_____	_____	_____
(g) Think/Evaluate	_____	_____	_____	_____	_____

The following questions are designed to measure how much time you spend engaging in various activities. Please be as accurate and honest as possible in your responses.

34. During an average 24-hour day, how many hours do you spend watching TV including day and evening viewing: (check one)

- 1 hr or less
 1-3 hrs
 3-5 hrs
 5-7 hrs
 more than 7 hrs

35. Of the amount of time you spend watching TV (as stated above) how much of it is spent watching: (check one response for each category)

	<u>None of the time</u>	<u>Not much of the time</u>	<u>Some of the time</u>	<u>Most of the time</u>	<u>Almost all of the time</u>
(a) Informational programs (i.e., 60 Minutes, Fifth Estate, Donahue, etc.)	_____	_____	_____	_____	_____
(b) Local and national news programs	_____	_____	_____	_____	_____

	<u>None of the time</u>	<u>Not much of the time</u>	<u>Some of the time</u>	<u>Most of the time</u>	<u>Almost all of the time</u>
(c) Evening dramas	_____	_____	_____	_____	_____
(d) Situation comedy programs	_____	_____	_____	_____	_____
(e) Day-time dramas	_____	_____	_____	_____	_____

36. During an average 24-hour day, how many hours do you spend listening to the radio: (check one)

1 hr or less 1-3 hrs 3-5 hrs 5-7 hrs more than 7 hrs

37. Of the amount of time you spend listening to the radio (as stated above) how much of it is spent listening to music: (check one)

None of
the time Not much of
the time Some of
the time Most of
the time Almost all of
the time

38. How often do you play video games, whether at home or in an arcade: (check one)

twice a month
or less once a week
(4 times/mo.) 2-4 times/week 5 times/week
to once a day
(7 times/week) more than
once a
day

39. During an average month, how often do you attend a movie theatre: (check one)

0 once a month 2 or 3 times
a month 3 or 4 times
a month more than 4
times a month

40. During an average 24-hour day, how many hours do you spend listening to music by itself - i.e., without doing something else at the same time: (check one)

1 hr or less 1-3 hrs 3-5 hrs 5-7 hrs more than 7 hrs

41. How often do you read a daily newspaper: (check one)

never less than
once a week once or twice
a week almost
every day every
day

42. Approximately how many books do you read in a year - books you have chosen for your own enjoyment:

43. How many different types of magazines do you usually/regularly read for your personal enjoyment during a typical month: (indicate the number of each type, even if the number is "0")
- (a) News magazines, for example, Newsweek, Time, Maclean's, etc.
- (b) Entertainment/Sports magazines, for example, People, Soap News, Cosmopolitan, Sports Illustrated, World Tennis, etc.

This next section contains questions relating to your attitudes toward various situations. Please be as honest as possible so that we can become aware of how you truly think and feel. As well, don't dwell too long over any one question, just put down your first impression.

For the following, indicate what you think of the statements by checking either "True" or "False".

44. It bothers me when something unexpected interrupts my daily routine. True _____ False _____
45. I find it hard to set aside a task that I have undertaken, even for a short time. True _____ False _____
46. I don't like things to be uncertain and unpredictable.
True _____ False _____
47. I must admit I try to see what others think before I take a stand.
True _____ False _____
48. I keep out of trouble at all costs. True _____ False _____
49. I get very tense and anxious when I think other people are disapproving of me. True _____ False _____

For the following statements, choose the one that more closely agrees with your thinking on the subject by checking either the "A" or "B" response category.

50. Most people don't realize the extent to which their lives are controlled by accidental happenings. OR There is really no such thing as "luck".
A _____ B _____
51. Without the right breaks one cannot be an effective leader. OR Capable people who fail to become leaders have not taken advantage of their opportunities.
A _____ B _____

52. As far as world affairs are concerned, most of us are victims of forces we can neither understand nor control.

OR

By taking an active part in political and social affairs the people can control world events.

A _____

B _____

53. Who gets to be the boss often depends on who was lucky enough to be in the right place first.

OR

Getting people to do the right thing depends upon ability, luck has little or nothing to do with it.

A _____

B _____

54. Many times I feel that I have little influence over the things that happen to me.

OR

It is impossible for me to believe that chance or luck plays an important role in my life.

A _____

B _____

For the following, indicate to what degree you "Agree" or "Disagree" with the statements. Check only one response per question.

	<u>Strongly Agree</u>	<u>Agree</u>	<u>Disagree</u>	<u>Strongly Disagree</u>
55. I feel that I'm a person of worth, at least on an equal plane with others.	_____	_____	_____	_____
56. I feel that I have a number of good qualities.	_____	_____	_____	_____
57. All in all, I am inclined to feel that I am a failure.	_____	_____	_____	_____
58. I take a positive attitude toward myself.	_____	_____	_____	_____
59. I wish I could have more respect for myself.	_____	_____	_____	_____

These final questions will help us analyze our data.

Listed below are some things that parents say to their children as they are growing up. Think about your family conversations and then for each of the items, indicate how often your parents say them - or things like them - to you. Check only one response per question.

	<u>Very Often</u>	<u>Often</u>	<u>Sometimes</u>	<u>Farely</u>	<u>Never</u>
How often do your parents:					
60. Say that you should give in on arguments rather than make people angry.	_____	_____	_____	_____	_____
61. Say that their ideas are correct and that you should not question them.	_____	_____	_____	_____	_____

<u>How often do your parents:</u>	<u>Very Often</u>	<u>Often</u>	<u>Sometimes</u>	<u>Rarely</u>	<u>Never</u>
62. Answer your arguments by saying something like, "You'll know better when you grow up".	_____	_____	_____	_____	_____
63. Say that you shouldn't show anger in discussions.	_____	_____	_____	_____	_____
64. Say that there are some things in life that are either right or wrong.	_____	_____	_____	_____	_____
65. Encourage family members to challenge each other's ideas and beliefs.	_____	_____	_____	_____	_____
66. Talk at home about things like politics or religion where one person takes a different side from the others.	_____	_____	_____	_____	_____
67. Say that you should always look at both sides of an issue before making up your mind.	_____	_____	_____	_____	_____
68. Argue about things like politics or religion when visiting with friends or relatives, when you're present.	_____	_____	_____	_____	_____
69. Admit that kids know more about some things than adults do.	_____	_____	_____	_____	_____

Now, indicate how much your parents emphasize the following things to you.

<u>Do your parents emphasize:</u>	<u>Very Much</u>	<u>Pretty Much</u>	<u>Somewhat</u>	<u>Not too much</u>	<u>Not at all</u>
70. That getting your ideas across is important even if others don't like it.	_____	_____	_____	_____	_____
71. That every member of your family should have some say in family decisions.	_____	_____	_____	_____	_____
72. That you shouldn't argue with adults.	_____	_____	_____	_____	_____

- Very Much Pretty Much Somewhat Not too much Not at all
- Do your parents emphasize:
73. That the best way to stay out of trouble is to keep away from it.
74. Do you have a group of friends that you usually hang around with?
Yes _____ No _____
75. Compared with the rest of the kids you know, would you say you have: (circle one)
- (a) More friends
(b) The same number of friends
(c) Less friends
76. How do you prefer to spend your time, alone or in the company of friends? (circle one)
- (a) Usually like to be with friends
(b) Sometimes with friends and sometimes by myself
(c) Usually like to be by myself
77. How many really close friends would you say you have (friends who would gladly help you if you needed help): (circle one)
- (a) More than 10
(b) 6 - 10 (d) 1 or 2
(c) 3 - 5 (e) none
78. Are you: Male _____ Female _____
79. What is your age? _____
80. What grade are you currently enrolled in? _____
81. How far do you plan to go in high school: Grade 12 _____ OR Grade 13 _____
82. Do you plan on attending a post-secondary institution?
Yes _____ College _____ OR University _____
No _____
83. What is the occupation of the head of the household? (Not where he/she works, but what job he/she performs at work) _____
84. In what country have you lived most of your life? _____
(name the country)

That's the end of the questionnaire. Please make sure you have answered all of the questions. Thank you for your cooperation.

VITA AUCTORIS

Linda Ann Makuch was born in Windsor, Ontario, on September 12, 1959. She attended Southwood Elementary School, and Vincent Massey Secondary School, in Windsor. In her final year at Massey, Linda was recognized as an Ontario Scholar, and was registered as a member of the Society of Distinguished American High School Students.

In her first year at the University of Windsor, Linda received a University entrance award, and for several years was named on the President's Roll of Scholars. After completing her undergraduate work in Communication Studies, she graduated in 1981 with an Honours B.A., and was awarded the Board of Governor's Medal for highest grade average in Communication Studies.

In her graduate program, Linda was the recipient of a University of Windsor Post-Graduate Scholarship 1981-1982, and an Ontario Graduate Scholarship 1982-1983. Completing eight graduate courses, she maintained an A average throughout her three-year program. For the past four years, she has been Dr. Stuart Surlin's teaching assistant, assisting with grading students studying courses related to communication theory, statistics, and public relations.