



1986

## Assessment and Characteristics of Adult Development of Male Filipino College Professors

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ASSESSMENT AND CHARACTERISTICS OF ADULT  
DEVELOPMENT OF MALE FILIPINO COLLEGE PROFESSORS

by

Candido Ortega Lim

A Dissertation Submitted to the Faculty of the Graduate School  
of Loyola University of Chicago in Partial Fulfillment  
of the Requirements for the Degree of  
Doctor of Philosophy

January

1986

## ACKNOWLEDGMENTS

I wish to thank the members of my committee - Drs. Don Hossler (Chairman), Anne Juhasz and John Wellington - for their help, support, and encouragement in the writing of this dissertation.

Furthermore, I want to thank the three college deans and my confreres - Rev. Raul Bonoan, S.J., Rev. Gorgonio Esguerra, S.J., and Rev. Eladio Borja, S.J., for helping me distribute the questionnaires. I am also grateful to all the faculty members of the three Jesuit Universities in the Philippines for responding to the questionnaires. I want to thank the various Jesuit communities that welcomed me when I went to collect the data for this research.

In addition, I wish to thank the Pastor, Rev. Myles McDonnel and the parish staff of Our Lady of Perpetual Help Church for their understanding and support during the preparation of this dissertation. Finally, I want to thank all who have helped me, in one way or another, finish this research.

## VITA

The author, Candido Ortega Lim, is the son of the late Fernando Lim and Isidra (Ortega) Lim. He was born on August 29, 1936 in Zamboanga City, Philippines. He completed his elementary education in 1949 and his high school in 1954 at the Ateneo de Zamboanga, Philippines.

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## CHAPTER I

### INTRODUCTION

One stereotype about adults in middle years, is that they are too satisfied, possess little motivation for seeking new goals and that they have achieved a satisfactory level of psychological and emotional growth (Soddy, 1967, p. 48). Studies, however, indicate that adults in middle years are far from being completely formed as persons. Adult development is an ongoing and dynamic process that begins from birth and continues all through life. Early developmental patterns though influence the developmental process of the mid-adult years as well as that of people in the late adult years (Colarusso and Nemiroff, 1981).

In spite of the interest in the human life cycle, little is known of the various stages of adult development and transitions. There are few studies available on the concepts of adulthood in various cultures. More research is necessary, for example, on how a behavior is conditioned by culture, and how work, leisure and family affect the various stages of adult development (Erikson, 1978, p.vii). According to Neugarten (1975) there has been research on child and adolescent psychology, but there are few studies

on the middle age group

In a way, the study of the life cycle is similar to the fifteenth century cartographer who tries to make a map of the world. Europe, the center of the map is carefully etched out, while the rest of the world is drawn in a tentative fashion because not much is known about that section of the universe. Similarly, the researcher of the human life cycle knows much more about the early developmental childhood and adolescent life patterns than the mid-life life cycle. Like the early cartographers, the student of the adult years discovers there is limited information on the adult years. However, sufficient materials on adult development are available in the United States to help the researcher understand how adults develop in a culture different from that of the United States.

This striving to understand adult development and to possess a comprehensive view of life can be traced to the beginning of recorded history. The Greek philosopher Solon (639-559 BC) assigned six periods to man's life cycle. Confucius (551-479 BC) outlined man's process towards adulthood starting from birth up to old age. The way to adulthood is a gradual process of achieving maturity that involves continuous effort towards self-actualization (W. M. Tu, 1978). For the Hebrews, adulthood means fulfillment of the prescriptions of Talmud and for

Christians adulthood is seen as a continual partnership between nature and grace. For a Christian, the various human experiences are opportunities for one to grow as an individual graced by God (Whitehead and Whitehead, 1979). A maturing Christian is one who looks upon the challenges of life in a caring and loving way, modeling after Jesus Christ who lived and died for others.

Although the early philosophers and world religions developed ideas and philosophies of adult living, they have not provided a scientific basis for understanding the human life cycle. The earliest attempt to understand the human life cycle was made by the anthropologist Van Gennep (1960), who described the various important events that people of many cultures go through in life. Erikson (1963) spoke of the eight stages of life, indicating various tasks to be fulfilled at each stage of development. These tasks assigned to definite stages of a person's life cycle must be dealt with to attain maturity. Freud (1937) did not directly deal with adult development, but he offered modern man sufficient insights and observations of human growth through psychoanalysis. His theory of psycho-sexual development lays the foundation for the understanding of human development. A disciple of Freud, Jung (1933) described the important emotional and psychological changes that occur during the middle years. He considered the

middle years as an important period for growth and development.

Among the contemporary adult developmentalists, Levinson (1977) gave a comprehensive view of adult male development based on their interviews and tests of 40 males. He found various themes and definite stages of developmental patterns in the lives of the subjects. He theorized that there are predictable patterns of development of man from early adulthood until late and even later adulthood. For some subjects, moving from one stage to another was smooth, but for others it was difficult.

Other contemporary studies done on adult development include those of Vaillant (1977), Gould (1973), and Neugarten (1964). Gould discovered that an adult must gradually eliminate four assumptions about life in order to effectively develop in adult years. Vaillant's studies confirm the Eriksonian framework of adult development. In addition, Neugarten has worked on the personality changes of persons in middle and late adult years (1975).

#### Adult Developmental Study

What led Levinson to study adults in mid-life was the hunch that something was happening in the lives of men when they reached age 40. He wanted to determine what it meant to be an adult and what issues and problems an adult person faced in mid-years (Levinson, 1978). Men in

mid-years hold important positions in society and progress in the world is facilitated by these highly motivated and stable adults (Guttman, 1980).

The study of adult development is a recent phenomenon, aided in fact by the increase in the life expectancy of man and woman. Human beings have existed between one and three million years and very few, until recent years have reached age 40 (Colarusso and Nemiroff, 1981). Ten thousand years ago, among members of primitive hunting society, only one half of the population reached age 20 and not more than 10% reached age 40. Reproductive and other functions were completed by the time a man reached 40. Even today, in some countries of the world there is a high birthrate and less than 20% reach age 40. A country like Pakistan, has a very high birthrate and less than 20% reach 40. Life expectancy of males in the following developing countries are below 40: Gabon 25, Chad 29, Ethiopia 37, Angola 39.5. Life expectancy in the developed countries is above 65. Some of these countries are: Iceland 73, Norway 73.3, Japan 72.1, Israel 71.5, United States 68.9. In the Philippines, the life expectancy of the male population is 59.1, while that of the female is 62.4. (U.N. Demographic Yearbook 1981, 1983, 176-179).

There are, however, broad universal stages in the

human life cycle and concepts of adulthood which appear to be consistent in all cultures (Erikson, 1978). These are some of the main themes that are found across cultures:

1. A comprehensive, chronological life style can be described.
2. Adulthood is not static; the adult is in a constant state of flux, always in a state of "becoming" or finding the way.
3. Development in adulthood is closely linked with that of childhood and old age.
4. There is continual need to define the adult self, especially with regards to the integrity of the inner person in relationship to his external environment.
5. Adults must come to terms with their limited self and individual mortality. A preoccupation with time is an expression of these concerns.
6. The development and maintenance of the adult body and its relationship to the mind is a universal preoccupation.
7. Narcisissm, that is, love of self against responsibility as an adult is a constant issue in all civilized cultures (Colarusso and Nemiroff, 1981, pp. 5-6).

### Reasons for the Research

Recent technological and medical advances have profoundly affected man's life. Modern man today is able to live much longer than his ancestors. Thus, sociologists, psychologists and other social scientists are able to observe the growth patterns of men and women past age 40. However, most of the study on the human life cycle has been done in the United States. There is need to conduct similar studies on male as well as female populations in other cultures in order to discover the universal patterns of human growth. A study of the developmental growth patterns of Filipino male teachers is an attempt to help fill this need. Since there are no studies of the adult developmental patterns of the Filipino life cycle, a survey of the adult Philippine growth patterns will be useful for counselors, pastors, business executives, government leaders and school presidents. An important group to begin the study of the Filipino adult life cycle is the teaching profession. What personality traits and characteristics do adult Filipino teachers manifest in the adult years? Do they have the same patterns of growth as other people? In particular, what are the adult growth patterns of Filipino teachers who significantly influence the lives, the thinking, values, and total personality of the students? What are the major

concerns of adult Filipino teachers and how do these concerns affect their growth and development as persons?

Besides extending the study of the life cycle to other cultures, here are additional reasons for undertaking this research:

1. Collection of Baseline Data on Filipino Adult Development. There are no studies on the adult patterns of development among Filipino adults. Research on this area will provide initial information on adult development growth patterns of Filipino adults. The data will serve as an initial basis for later studies on this subject.

2. Unique Cultural Experience. Secondly, the Philippines is an interesting area in which to do this type of research. The mid-adult person has been influenced by at least three cultures - Malay, Spanish and American. The Filipinos have been subjected to two foreign cultures - Spanish and American and these experiences are significantly woven in the fabric of their lives.

3. Better Understanding of Filipino Adult Leaders. The mid-adult groups run the country and they have significant influence in the lives and future of the country. Teachers, in particular, pass on values and ideals that help shape the political, cultural and economic realities of the country. A knowledge of the patterns of development of Filipino adult teachers will be beneficial

to the teachers themselves as well as to the administrators of the various educational institutions of the country. The results would be an excellent source for helping teachers negotiate this important phase of their lives.

#### 4. Contribution to the Psychology of the Filipino.

A knowledge of the adult developmental patterns of Filipino males will be a further contribution to the psychology of the Filipino. What exactly is happening to the Filipino in adult life? What are some of his concerns, his worries? How does he deal with the pressures that come from the family, the home, the work and the depressed economic conditions? A certain degree of similarity is expected in human behavior among cultures, given the biological and certain uniform environmental factors. For example, circadian rhythms, hunger cycles, need for food, shelter and clothing are universal phenomena, but there are certain differences and nuances in the expression of these needs.

#### 5. Helpful for Mental Health Professionals. A

knowledge of the patterns of development among adult Filipino teachers will be helpful for counselors or therapists dealing with them during the counseling sessions. Knowing the developmental stages that the clients are going through will be helpful for diagnosis and treatment of the clients. In many instances, the focus of the therapist is on the way people react and behave.

Better knowledge of the background of the client will be helpful for prescribing the treatment program for the person seeking help.

### The Purpose of the Study

The purpose of this research is to identify and to evaluate the adult developmental growth patterns of male Filipino college teachers. Since there are no studies of this subject in the Philippines, the research will place emphasis on baseline data of the traits and characteristics specific to Filipino adults in mid-years. Important differences in the growth patterns of women and men warrant a similar study in the future using only women as subjects.

The research will be based on the findings of adult developmental theorists from the United States. Although not a cross-cultural study in the real sense of the word, this research will use data from cross-cultural sources to analyze the developmental growth patterns of Filipino college professors. It will use themes and categories of adult developmental growth patterns discussed by authors like Erikson (1982, 1978, 1963, 1959), Levinson (1978), Vaillant (1978), Gould (1973), Neugarten, (1968, 1964). In particular, this research will examine the following themes: life structure, awareness of mortality, personality changes, generativity and introspective assessment.

Since this is an exploratory study it will not have

a set of hypotheses, but it will instead start with clearly defined objectives that will be helpful for collecting and interpreting the data. The objectives of the research are listed below:

1. To identify the important developmental patterns among Filipino male adult teachers.
2. To indicate how these developmental patterns relate to their families, career, marital satisfaction, and social interaction.
3. To discover the significant persons and events that influence the adult development patterns of the teachers.
4. To examine the personality characteristics that Filipino college professors report they experience during their adult years.

#### Definition of Terms

To assure a common understanding of some of the terms used in this study, the following are defined.

Characteristics: The distinguishing qualities, patterns of adult development.

Assessment: The evaluation of the patterns of development as reported by the Filipino male teachers.

Adult: Male teachers between the ages of 25 to 55.

Filipino: A Philippine male citizen, born and reared in the Philippines.

College professors/teachers: Part-time or full-time professors teaching in any of the university colleges run by a religious order.

The terms defined so far, refer to the words used in the title of this research. It is also appropriate to define the themes chosen for this research. The following themes will also be defined since they will be used in the analysis and interpretation of data.

1. Life structure: Levinson (1978) defines life structure as the "basic patterns or designs of a person's life" (p. 54). Internally, it refers to the roles, interests, or style of living and anything that affects his real world. Externally, it concerns the personal meaning, values, fantasies and psychodynamic qualities that an individual possesses and how they affect his relationship with society in general (Danielson, 1980).

2. Awareness of mortality: This mid-life theme refers to the conscious awareness of one's own final dissolution.

3. Generativity: This theme is taken from Erikson's life cycle of man. Erikson (1959) defines it as the "interest in establishing and guiding the next generation" (p. 97).

4. Personality change: This variable refers to

the alteration in the behavior and characteristics as reported by the subjects.

5. Introspective reassessment: This theme refers to the mental stock taking, re-framing, reflection and questioning important elements in the life structure.

### Limitations

The following are the limitations of the study:

1. The sample was non-random, drawn from a selected group of Catholic universities.
2. It is limited to male Filipino teachers.
3. It is limited to male college teachers.
4. It is exploratory in nature and it does not attempt to hold background characteristics of the subjects constant.
5. It does not include professors who have left the teaching profession because of deep questioning and re-examination of their teaching career.

There are, however, sufficient ways to make use of the data gathered for this research. They are:

1. The questionnaires and interviews will be used to gather baseline data on adult development patterns among Filipino male teachers.
2. The sample will be larger than that used by Levinson (1978) and his associates.

3. The exploratory research is necessary to establish categories and themes for future research on adult developmental patterns of other Filipino professionals.
4. The results will be useful for planning and developing in-service training of professors of the three universities contacted for this survey and other schools in the country.

### Summary

Although the study of the human life cycle is recent phenomenon, ancient philosophers and great religious leaders have shown keen interest in the total human development of their followers. However, the observations and research of Erikson (1982, 1978, 1963), Levinson (1978), Vaillant (1978), Gould (1973), Neugarten (1968, 1964) and other contemporary developmentalists have provided the world with scientific evidence of the growth of the human person all through the life cycle. Their studies indicate that adult development themes are consistent across all cultures (Erikson, 1978). It is hoped that this dissertation will further provide data on adult development from a culture whose life cycle patterns have not been studied previously.

The next chapter will examine the literature and research on the adult life cycle. The third chapter

describes the methods and procedures for collecting and interpretating the data collected for this dissertation. The fourth chapter interprets the data collected and the final chapter will give the summary and conclusions of the research.

## Chapter II

### REVIEW OF THE LITERATURE

The review of the literature will cover the following areas: concepts of adulthood in the ancient world, the early developmentalists, contemporary developmentalists, studies in Filipino culture and personality.

#### Adulthood in the Ancient World

From the earliest recorded history man has had the great need to possess a comprehensive view of life. Philosophers from the East and the West offered sophisticated views of adult development that continue to influence their people today. For the ancient Greeks coming to terms with mortality was part of the maturing process and Socrates points out that the properly educated person escapes from the bond of the senses and seeks the freedom of reason and enlightenment (Colarusso and Nemiroff, 1981).

For the Chinese, Confucius was the guide for the road to maturity. For him adulthood is not the attainment of maturity, but a process of cultivating one's maturity. The way towards maturity is a process that involves continuous effort towards self-realization. He divides man's life cycle in this manner: education begins at 6,

sexes are separated at 8, arithmetic is taught at 9, formal schooling begins at 13, subjects like music, poetry, dance, ritual, archery and horsemanship are added at 13, and at 20 he formally enters adulthood. At 30 he is a full time member of his community, at 40 he becomes a scholar, by 50 he arrives at the height of public service and he continues to do this until he reaches 70 (Tu, 1978).

Age and time are central to the Japanese way of life. Experience is respected, old age is revered and the elderly are cared for by the family. Leaders are generally chosen from the older population and generally they are much older than their European or American counterparts (Soddy, 1967). For the Japanese, work, discipline, family and other social virtues are the framework for early and later development of the person. Self-mastery, self-discipline and humility are the traditional pursuits of the Japanese adult. Perseverance is highly valued and abandonment of anything undertaken is a sign of weakness and immaturity. Like the Chinese, the Japanese cultivates the body and mind and he seeks inner equilibrium. Possession of inner peace makes it possible to transcend purely social forms and to become responsive to the realities of life (Rohlen, 1978).

For the Hebrews, cultural and religious expectations came from a series of experiences with their

long history as a people. Oral laws were written into the Talmud, indicating successive passages of maturation of the faith. A Hebrew has to learn the laws, assume moral responsibility, pursue scholarly work, marry, earn a living, attain the fullness of humanity, give counsel, become an elder and then be ready for death. Adulthood is a demanding and confusing time for the adult Hebrew (Colarusso. and Nemiroff, 1981).

For a Christian, adulthood means to grow with Christ. To be an adult means to be in continual partnership with God and this unity is achieved through nature and grace. The psychological and emotional challenges of life, as well as other human events, present opportunities for self discovery and growth. They are graceful events that help a person attain maturity. A maturing Christian is one who responds to the challenges and invitations of life in a loving and caring way, modeling after Jesus Christ and His Church. Christian maturity is not seen as the avoidance of sin, but as participation in the mystery of Christ's suffering, death and resurrection (Whitehead and Whitehead, 1979). St. Ignatius of Loyola speaks of discovering God in all things and doing His will (Fleming, 1980).

Ancient philosophies and great world religions have tried to make sense of life and to give directions to their

followers towards achieving maturity and adulthood. For the Greeks adulthood means control of the senses by reason. Confucius defines the various tasks to achieve adulthood and maturity from birth to death. For the Japanese, adulthood means respect for old age, care for the family, self-discipline, perseverance and the attainment of inner peace. The Hebrews' sense of adulthood is tied up with their experience as a people in relationship to His will and His laws. For Christians, adulthood means imitation and the following of Christ.

There are definite developmental themes present in the ancient philosophies and world religions. First, they assume that adult development is a life long process. Second, Greek philosophers, the Hebrew religion and Christianity instruct their followers to reconcile themselves with the reality of death. Third, there is need for generative concerns especially in the care of the young as well as the old. Fourth, stability and peace are fruits of a well lived life. These adult developmental themes would be developed and explained by the researchers of the human life cycle.

### Early Developmentalists

Arnold Van Gennep (1873-1957). The first person to describe the importance and meaning of various life events was the anthropologist Arnold Van Gennep who published The

Rites of Passage in 1908. This monograph (Van Gennep, 1960), lays the foundation for future work on adult development. Based on the observations of the Australian bushmen and the communities of Europe, Van Gennep discovered that there are certain universal life events and rituals associated with pregnancy, childbirth, initiation, betrothal, marriage, death and funerals. He found three major phases that are involved in these passages. First, separation from society followed by transition, an intermediate learning stage and finally incorporation. Van Gennep convincingly showed this universal phenomenon by examining the rites surrounding pregnancy and childbirth across many cultures. Gennep, for example, describes pregnancy and childbirth customs of the Hopi Indians this way. First, the mother is present during the labor of a woman, but no one is allowed to be with the woman during childbirth. Then the woman is to stay at home for a certain period after childbirth restricted usually by dietary taboos and finally she is reintegrated into the community (Van Gennep, 1960).

The universality of rites and by implication, of development also, is celebrated with ceremonies in the more primitive and traditional societies. However, in modern industrialized society, there is a decline in sacred ceremonial rites and a greater tendency towards

secularization. In ancient societies transition from one period of development to another was done through communal participation, while modern man has to do it alone. Such a process, scientists and clinicians suggest, prevents individuals from using the support system of the community in negotiating the various transition periods of life. Individuals are forced to move from one developmental stage to another without the community support and private symbols (Colarusso and Nemiroff, 1981).

Sigmund Freud (1856-1939). It was Freud who first offered a systematic theory of personality development which has been used as the basis for later theoretical work on human development. He conceived of growth as an interaction between biological forces of the organism and the forces of the environment. His theory of the psycho-sexual genesis was the beginning of a psychodynamic understanding of human development. Abrams (1978) summarized Freud's theory of sexuality in this manner:

1. **Maturational emergence.** There is an expected sequence of emerging functions in the psychic apparatus leading to progressively differentiated structures of hierarchical organization; the sequence, the functions, and the structures are rooted in biological sources.
2. **Milieu.** To materialize and flourish, each

requires environmental stimulation. The range of stimulation and the timing are important variables influencing the outcome.

3. Experiential interface. The experiential products of the "outer" and "inner" interaction also co-determine what is to follow.
4. Transformations. Each step in the sequence involves transformations as well as sequences.
5. Progression-regression processes. Development is also affected by intrinsic regressive and progressive processes which influence intensity, duration, and cadence (pp. 388-389).

The maturational emergence refers to the libido theory, the presence of oral, anal, and phallic drives as a biological component of development. The milieu is about the types of outside stimuli that affect and respond to the various biological drives. The experiential component refers to the role of frustration and excessive gratification in later adult development. Transformations appear in the sublimation of sexual drives. Progression-regression processes refer to the shifts, arrests, or fixations in the range of human development.

Freud was the first who studied how man reacted to the process of being weaned in the oral, anal and phallic stages from the mother and by the mother. These are the

five stages of early development of a child:

1. The oral stage, is composed of oral sucking and oral biting. Weaning from the breasts or bottle is the main frustration of the child.
2. The anal stage, subdivided into anal expulsive and anal retentive. Frustration in this stage has to do with issues of toilet training.
3. The phallic stage. The chief frustration in this stage is with infantile masturbation and possession of the parent of the opposite sex.
4. The latency period, is a time during which the experience of psychosexuality is largely repressed.
5. The genital stage in which, with puberty, there is a re-emergence of psychosexuality.

Although Freud did not specifically deal with adult development, yet he nevertheless provided the basic framework for later investigation of the human life cycle. His work on the early stages of life was important in his overall attempt to understand its impact on later adult life. He advised psychoanalysts to submit themselves to psychoanalysis in order to become more effective workers of the mental health profession (Freud, 1937, p. 249).

Carl Gustav Jung (1875-1961). Jung was the first disciple of Freud who wrote on depth and extensively about

the second half of life. He felt that opportunity for psychological growth and change took place at around 40 since the years between 20 and 30 were concerned with getting rid of childhood conflicts and raising one's own family. Forty was the point of descent in the person's upward climb towards success, recognition and self-importance. Up to this point men and women tend to neglect some important aspects of themselves. Significant aspects of their thinking, intuition, and sensation can be further developed and integrated into the personality of each individual. There is, for example, the tendency for men to change roles. Men become aware of their feminine components, while women become conscious of their masculine side. A woman may wear trousers and open a little shop where she performs the duties of a handyman, while the man may stay in the background. Many breakdowns for men occur at 40 because the masculine style of life has broken down and the feminine life style takes over. The man doesn't know how to deal with this new event of his life. In the meantime as the woman becomes more aware of her masculine component, she learns to push her feelings aside and to be more incisive in her life style. This can be disastrous for marriage since men and women have to readjust to their change of roles. (see Jung, 1933, pp. 107-108).

Another contribution of Jung is his analysis of the

senex-puer archetype that is found in all human evolution. This archetype has been established over many years in the human race. Levinson (1978) believes that the archetypes senex (old) and puer (young) are present throughout life where they are modified, reintegrated and put into a new perspective. The polarity between young and old is a fundamental aspect in each stage of life.

Erik H. Erikson (1902 - ). Freud initiated the modern study of human development, Jung paid attention to the adult years, but it is the child psychoanalyst Erikson who has provided an integrated view of human development throughout the life cycle. In Childhood and Society (1963), Erikson studied the development of the human person using psychoanalysis, biographical and historico-sociological modes of study. Using Anna Freud's work and that of the early psychoanalysts, Erikson theorizes that human development is affected by interaction of the internal (psychological) and external (existential) factors. Central to Erikson's thinking is the principle of epigenesis. This principle means that anything that grows has an internal operating system and that growth takes place in a gradual and predictable pace. As he points out, "Steps must not only be fitted to each other, they must also add up to a definite direction and perspective" (1966, p. 618).

For Erikson, each stage in the life cycle is a potential for growth. There are critical moments, turning points, in the life cycle of man that can mean decision for progression or regression. He says:

Developmental and normative crises differ from imposed, traumatic and neurotic crises in that the very process of growth provides new energy even as society offers new and specific opportunities according to its dominant conception of phases of life. (Erikson, 1968, pp. 162-163)

The eight stages of development as explained by Erikson are organized around the critical developmental issue for the individual self in relationship to the world around him. The issue is described as a polarity, a tension between opposites that result in a creative blending. In the first stage, the issue is between basic trust and mistrust. The first two years are critical for the development of basic trust in the world. It is the incorporative stage that helps the child take on either the primal hope or doom throughout life. The sense of trust comes from the relatively stable, consistent and supportive responses of the parents and those around the child. Psychotic individuals have been known to be people with chaotic child rearing and parenting (Evans, 1967).

During childhood, Erikson points out that parental

values, prohibitions, prescriptions and commands are internalized to become part of the superego. Erikson says that this new "higher-than-thou voice" makes the child mind others. Or it can also be an ego ideal that makes the child anxiously or proudly look up to a higher self and later on trust mentors and leaders (See Erikson, 1982, p. 43).

The second stage is the resolution of autonomy vs shame and doubt. This corresponds to Freud's anal stage. The child, in addition, to toilet training has to contend with achieving psychological independence or autonomy. Shame can develop as the child begins to assert its independence and if its failures in toilet training are not treated with sensitivity. The resolution of this conflict between autonomy vs shame and doubt is the foundation for the eventual development of love and hate. The sense of autonomy and pride develops in a person who has a sense of self-control without the loss of self-esteem. A lasting sense of shame and doubt is the product of loss of self-control and the overcontrol of the parents (Erikson, 1968, p. 113).

The third stage, initiative vs guilt, is equivalent to the Freudian oedipal stage. It is the generational battle between the parents and the child. Because the child wants the same privilege as the same sex parent,

including the possession of the opposite sex-parent, the child initiates experiments in many ways with the parents. If the child is given more responsibility than he can handle, he may acquire strong guilt feelings. But at this stage, however, a strong or weak sense of the superego is developed. Through self-observation and guidance, the values of parents are internalized and they become part of the child.

The fourth stage (7 to 12 years) has to do with conflict arising from industry vs inadequacy. This is the latency period according to Freud. At this stage the child develops competence and skills in and out of schools. Industry as well as social skills are developed at this period of a child's life. Failure to develop these skills would result in learning disabilities.

The fifth stage is identity vs. role confusion (12-20). The adolescent tries to develop a coherent sense of self by separating himself from his parents and authority figures. He may experience identity diffusion, confusion, alienation, and inertia. New identity, however, occurs with bodily changes and as he deals with his parents and peers.

The sixth and seventh stages are the foundations for study of adult development as a life-long task. The sixth stage (between 30 to 40) is concerned with the issue

of intimacy vs self-absorption. The resolutions of crises in the previous stages are helpful for the achievement of intimacy. Intimacy includes sexual relating, caring and sharing, and a capacity to experience someone's needs as being important as one's own. Intimacy implies a coherent sense of self and a capacity to empathize with another without losing one's own identity. It means the "capacity to commit to concrete affiliations that may involve significant sacrifices and compromises" (Erikson, 1982, p. 67). Intimacy entails procreativity, productivity and creativity. To achieve intimacy in marriage, for example, one must be ready to deal with the threat of ego loss. Development of intimacy demands that young adults get out of themselves and seek others. If inferiority and role confusion predominate in the young adults, they would find it difficult to establish friendship and to become intimate. Instead, they would experience loneliness and a sense of alienation. The recluse, for example, is one who works among people, not with people (Colarusso and Nemiroff, 1981).

The seventh stage, the mid-life period (between 40 and 50), is where the conflict between generativity and stagnation occurs. Successful generativity for Erikson means care and helping the younger generation cope with life. Fulfillment at this stage is not in the narcissistic

self-absorption, but in helping others and guiding the young. There are many opportunities for generative care; for example, rearing of children, teaching, parenting for other children who are not one's own and participation in various social work activities. Inability to develop the generative sense invites intellectual and emotional stunting.

The eighth stage (60 and beyond) brings a sense of integrity or despair in the person. When one has taken care of his life, is satisfied with his triumphs, and has accepted his failures, a man has then achieved a sense of integrity in his life. But despair comes when he looks at the various missed opportunities and he becomes bitter and frustrated. Death then becomes a fearsome and an empty punishment. But as Colarusso and Nemiroff (1981) point out, this stage is full of opportunities for growth and for fresh personal strength to overcome the weaknesses of self (p. 33). Like Dr. Bourg in Ingemar Bergman's movie "Wild Strawberries", the adult can confront himself and his memories and then recognize a new meaning of life. One has to confront one's life in spite of age. The greatest act, according to Erikson, is for a person to "have questioned the status quo (his life) and have become immortal by creating one" (Erikson, 1978, p. 20).

Reflecting on adulthood, Erikson talks of old age

as a newly discovered event. New definitions and concepts have to be created since there are many older people rather than an elite group of elders who are privileged to live to a ripe old age. As for the adults, Erikson encourages them to be models and guides to the next generation by being judges and transmitters of values and ideals. Adults, he says should "ritualize being ritualizers" (Erikson, 1982, p. 70). Generative ritualization includes items like parental, didactic and curative roles in the adults. But the most potentially destructive form of ritualism for the adult is authoritism. It means the ungenerative and dangerous use of sheer power to bring about economic or family progress (Erikson, 1982).

Briefly, the early developmentalists have provided the basic groundwork for further study of the life cycle. Van Gennep, the anthropologist, reported universal major life changes across cultures. Freud examined biological as well as the environmental elements that affect the growth of man from childhood to old age. His theory of early childhood development is the basis for the study of later adult development. Jung was the first to write extensively about adult life. He observed that age 40 is a time for radical changes and transformations in the life of man. It is a period of self-definition and of clarifying his relationship to others. Erikson, however, is the first

person to give an integrated view of human development ranging from childhood to old age. Basic to Erikson's theory of human development is the epigenetic principle. This internal primal principle operates at an orderly and predictable fashion. All through the eight stages man has the capacity to grow and progress or to stagnate in relationship to others in his life.

### Contemporary Developmentalists

Daniel Levinson. Daniel Levinson (1978) conducted a comprehensive study of adult development using the Eriksonian framework of the life cycle. But he focused his attention on the changes that occurred in the person as he related to his outside world. Levinson based his theory of adult development on empirical data concentrating on the developmental stages from young adulthood into late adulthood.

What pushed Levinson to study adult development was his own intuition that something was happening to men at age 40. He wanted to find out what it means to be an adult and what the root issues of life are. He was interested in looking at the essential problems and satisfactions, disappointments and griefs of persons in mid life.

In order to simplify the interpretation and analysis of data, Levinson chose 40 men as his subjects. They ranged from 35 to 40 years old and were engaged in

different professions. He excluded women from the survey since they face different issues from men during the developmental life cycle. The choice of these subjects was based on the type of work, their origin, and current social and psychological conditions of living. They were executives, university people, hourly workers and other professionals. The heart of his research was the biographical interview, consisting of 10 to 20 hours for each subject. The primary task was to reconstruct the story of a man's life, from childhood to adulthood using the interview and survey data. From these life stories Levinson developed themes and generalizations of adult development and the materials led to an intuitive understanding of its content. He interviewed the wives of the subjects to get a better picture of the development of their husbands.

Levinson proposes a theory of adult development consisting of specific areas and periods in a set sequence from birth to old age. Basic to this life cycle are eras consisting of about 20 years each. The life cycle of adults is as follows: pre-adult, from birth to 20; early adulthood from 20 to 40; middle adulthood from 40 to 60; late adulthood from 60 to 80; and late late adulthood, from 80 onward.

The basic developmental process in the adult life

cycle is seen as the unfolding of the individual life structure. It is the "underlying design of the person's life at a given time ... a patterning of self in the world (which) requires us to take into account both the self and the world" (Newton and Levinson, 1979, p. 488). The development of the life structure occurs in a systematic fashion - stable periods lasting from four to five years followed by periods of transition.

The developmental task of the early adult transition (17-22) is to resolve the pre-adolescent issues. It is a period of moving from dependence to independence. There are various life experiences that provide for this early adult transition - the army, the university and apprenticeships in various professions.

The person entering the adult world (22-28) has the task of choosing an occupation, entering into a love relationship, getting married, taking care of the family. He has at this point two important goals "to explore, to expand one's horizons and to put off making firmer commitments until the options are clearer: and to create an initial adult life structure, to have roots, stability and continuity." (Levinson, 1978, p. 80)

The age 30 transition period (28-33) is a time for re-assessment and modification of the life structure begun in the 22-28 years period. At this point the man asks

himself the following questions about existence: "What have I done with my life? What do I want to do with it? What new directions do I choose?" (Levinson, 1978, p. 84). All the men interviewed seemed to have made some type of change in their lives, either a deepening of one's commitments or going through a period of crisis and turmoil as change is attempted.

The settling down period occurs between 28 to 33. It is generally a period of success in many areas: achievement of his dreams and wishes, upward mobility in his work, but it is also a time of increased burdens and pressures. It is a period when he has finally joined the tribe, working with a mentor perhaps, but nonetheless a person of many responsibilities in his community, his work area and his family. After years of hard work, he has finally Become His Own Man (BOOM) (Levinson, 1978, p.147).

Another stressful transition period occurs around 40 to 45. Many men in the study questioned their life structures of the thirties and they once more faced the questions in the 30 transition period. The questions are: What have I done with my life? What do I really want for myself? What are my main values and talents? Have I achieved my dreams? As happens in other transition periods, the person goes on forming a better sense of self and getting a better perspective of himself and the world

around him. He confronts the main polarities of life : youth vs age, destructiveness vs creativity, masculinity vs femininity and attachment vs separateness.

About 80% of the men in the study experienced considerable anxiety and pain as they struggled to come to terms with themselves and their relationship with the people and events in their lives. A skilled helper who understands the conflicts and difficulties that mid-life adult goes through is in a good position to help them resolve these issues in their lives. However, the desire to question their life structure and all the important things valuable to them probably comes from the healthy part of the self. It is a period of critical importance for adult development and for adult transition. Either the person is led to a greater personal individuation and development of his potentials, or he stagnates and suffers psychological decomposition (Cf. Colarusso and Nemiroff, 1981, p. 81). A successful transition means feeling of satisfaction and greater self-fulfillment, less tyrannized by ambition, passions and illusions of youth and he is also creative and not self-centered (Levinson, 1978, p. 62).

Levinson ends his study with the period from 45 to 50 a time when the task of man is to prepare for the middle adulthood. Generally, the subjects made provisions in their lives that prepared them to deal with events of the

coming seven years.

Levinson points out that there are certain patterns of development starting from young adulthood and lasting into late adulthood. Basic to this life patterns or cycles are eras of 20 years each. Each period has specific tasks to be fulfilled. Whether it is establishing a stable life structure, reassessing one's value system or dealing with the issue of the young and the old, man has to make choices that help him develop as a person. Dealing successfully with the various events of the life cycle and confronting as well as resolving basic issues of every transition period lead to better sense of self. Levinson is convinced that adults go through alteration of stable and transitional period all through the life cycle.

Roger Gould. Gould was the first psychiatrist to observe a predictable sequence of changing patterns and concerns of adults in mid-years. His observation of out-patients at UCLA led him to study the issues and concerns in the adult developmental pattern between patients and non-patients. His research subjects were people from 16 to 50 years old and they were asked to rank statements in relationship with themselves. The responses of patients and the non-patients were compared.

In the book Transformation (1973), Gould outlines the developmental stages that adults go through as they

achieve better understanding of themselves and as they attempt to get rid of the negative childhood consciousness that tends to interfere with their growth. Gould calls this negative childhood consciousness "demonic power" which is an overestimation of anger and hostility in oneself and others (p. 25). By mastering the "demonic anger" of childhood fear, the adult learns to understand and to release it when dealing with the developmental tasks confronting the midlife person. In the process of self-understanding and self-discovery there are certain false safety features to be removed. Some of them are: irrational acts, rigid childhood rules, fantasy and a number of false assumptions about life. These are some of the false assumptions of the early years that maintain the illusion of absolute safety:

1. One will always live with his parents and be their child. The illusion is that safety would last forever. But the breaking up of the family and the loss of control over one's own children shatter this illusion
2. There is no death or evil in the world. But what brings man to his senses is the reality that parents and other people die.
3. It is impossible to be without a protector, a woman for a man. But at mid-life roles are changed. The woman exercises power and control over her husband as he becomes less and less aggressive.
4. There is no life beyond the family. There is need to re-negotiate one's relationship with one's parents, but this is not done. (Gould, 1973, p. 247)

So adulthood, according to Gould, is eliminating

the childhood fear and mastering as well as confronting childhood anger with the new developmental tasks of adulthood. It also means the elimination of the false assumptions of life as one discovers the new developmental tasks of adulthood. Adulthood is a process of growth that means getting rid of the false expectations of life. These are intellectually abandoned when a person reaches young adulthood (age 18), but they still continue to influence and affect the adult life experience. The gradual shedding of these false assumptions makes it possible to shift from childhood fear to a more productive adult consciousness. Gould divides the adult life cycle into four chronological periods and each period has its own tasks and assumptions that must be eradicated. They are:

#### LEAVING OUR PARENTS' WORLD, (18-22)

Major false assumption: I'll always belong to my parents and believe in their world.

Component's false assumptions:

1. If I get any more independent, it will be a disaster.
2. I can see the world only through my parents' assumptions.
3. Only my parents can guarantee my safety.
4. My parents must be my only family.
5. I don't own my own body. (pp. 47-48)

#### I'M NOBODY'S BABY NOW, AGES 22-28:

Major false assumption: Doing things my parents' way, with will-power and perseverance, will bring results. But if I become too frustrated, confused or tired or am simply unable to cope, they will step in and show me the right way.

Component's false assumptions:

1. Rewards will come automatically if we do what we are supposed to do.
2. There is only one right way to do things.
3. Those in a special relationship with us can do for us what we haven't been able to do for ourselves.
4. Rationality, commitment, and effort will always prevail over all forces. (pp. 75-76)

OPENING UP TO WHAT'S INSIDE - ages 28-34:

Major false assumption: Life is simple and controllable. There are no significant coexisting contradictory forces within me.

Component's false assumptions:

1. What I know intellectually, I know emotionally.
2. I am not like my parents in ways I don't want to be.
3. I can see the reality of those close to me quite clearly.
4. Threats to my security aren't real. (pp. 153-164)

MID-LIFE DECADE - ages 35-45:

Major false assumption: There is no evil or death in the world. The sinister has been destroyed.

Component's false assumptions:

1. The illusion of safety can last forever.
2. Death can't happen to me or my loved ones.
3. It's impossible to live without a protector (woman).
4. There is no life beyond this family.
5. I am an innocent. (pp. 212-219)

Gould concludes that maturity takes place in so far as the adult challenges and masters these false assumptions about life learned from childhood. If an adult sticks to these protective illusions, then he cannot be free from his childhood consciousness. In effect, he prevents real growth and invites stagnation in his life.

George E. Vaillant. Vaillant, the director of the Grant study of Adult Development and the author of Adaptations to Life (1977) made a systematic study of well-adjusted adults. His subjects were 268 male undergraduate students who were chosen for this study between 1939 and 1944. They were chosen on the basis of their capacity for self-reliance. The subjects have now been followed by questionnaires and a series of intermittent interviews for the last 40 years. For his 1977 volume, Vaillant chose 95 men whom he interviewed extensively to find "what had gone right in their lives and not ... what had gone wrong" (p. 46). Generally, Vaillant found that the results confirmed Erikson's concept of the life cycle. The men who successfully dealt with issues of intimacy in their 30's and generativity in their 40's had more successfully negotiated the events of their lives. Secondly, no one had clear sailing through life. What distinguished between successful and non-successful adaptation was "how the problems were dealt with, not the absence of problems." (Colarusso and Nemiroff, 1981, p. 43).

In the study of his subjects, Vaillant discovered that if an adult is to master conflicts gracefully and make use of instinctual strivings creatively, he has to develop adaptive styles. This means he has to enhance and develop the mechanism of defense. The mechanism of defense, as

discovered by Freud and understood today, contains some of these important components: defenses are a major means of dealing with instinct and affect. They are not conscious, discrete from one another, and they can be adaptive as well as pathological. In looking at the subjects, Vaillant traced the decline in the use of mechanisms of fantasy, and the increase in suppression. There was an increase of the following in mid-life: disassociation, repression, sublimation, and altruism. Projection, hypochondriasis, and masochism are more prevalent in adolescence. The 25-35 year period is a guilty period and individuals at this stage use defenses of reaction formation and repression with greater frequency (Vaillant, 1977, p. 331).

In classifying the men into those with the best outcomes and those with the worst outcomes in negotiating the Eriksonian life cycle, Vaillant found those with best outcomes were more successful than others in life. The men with best outcomes were more integrated in adolescence, more likely to internalize their fathers' values. Those with worst outcomes were less secure in adulthood, still quite dependent on their mothers, had trouble with intimacy at 30 and 50 and were less generative than those with best outcomes. The study of Vaillant shows how adults grow and that intrapsychic structural changes occur in adults as they grow from adolescence to adulthood.

Bernice L. Neugarten. Bernice L. Neugarten and her colleagues studied various areas of adult personality patterns in middle and later life. They have researched patterns of adaptation, career lines, age norms and age-appropriate behaviors in adults. The 2,000 normal subjects were drawn from Chicago and the Kansas City areas. Neugarten contends that researchers do not pay much attention to the adult years. Both the child psychologists and the gerontologists bypass the middle age adults leaving the world with insufficient understanding of the adult world (cf. Neugarten, 1975, p. 378).

From lengthy interviews with 100 men and women, these are some of the themes that emerged (Neugarten, 1975):

1. Middle adults look upon themselves as the instruments through which to achieve a form of "self-utilization."
2. Due to increased sense of vulnerability, they devise protective strategies to take care of their bodies.
3. Time is looked upon as time-left-to-live rather than time-since birth.
4. Death becomes personalized - their own and their loved ones.
5. They have better understanding of the younger

generation now than before since they are able to view them from a vantage point.

6. Their experience and expertise make them feel more competent in fulfilling any task they undertake today than in the past.
7. They are more introspective and more reflective than before as they restructure the past events and experiences.

Neugarten and her associates have introduced an important concept to adult development - "increased interiority of the personality" (Neugarten et al., 1964). There is increased self-reflection, recalling or reviewing of life. This may lead to dramatic changes in the personality since the adult tends to respond to inner rather than external stimuli. There is change also among men between 55-70 in that they tend to be more submissive towards women. However, older women tend to become more aggressive, more assertive in taking charge of life than they were in their younger years. In both older men and women, Neugarten and her associates found the tendency toward more inner, self-preoccupied positions and they increasingly attend to controlling and satisfying their personal needs (Neugarten, 1975, p. 385).

Neugarten and her associates indicate that adult men and women continue to develop as persons in the middle

and late adult years. The mid-life adults realize they have past experiences that help them become generative to the young. They are also conscious of their own final dissolution. The experience of life has taught them to make better use of their time and resources. Two contemporary adult developmentalists examine the inner life mid-life adults as they face the reality of old age and death.

### Other Adult Developmentalists

Robert J. Lifton has written extensively on the subject of contemporary awareness of death and the human need for continuity. His thesis is that Americans are aware of the importance of death, but that they do not know how to connect it with the flow of life (1979, p. 4). Modern man is concerned with the absurdity of death and of life itself since unlimited technology can eradicate it from the face of the earth. Lifton gives three aspects of death that are valuable for man: First, man's awareness of his own death; second, his capacity for symbolism; and third, the capacity to create culture. Thus when he dies, man and his work continue to live in the culture. But from this capacity to find ultimate meaning in life comes the capacity to be aware of death and to accept it and face it head on.

George Pollock has studied the mourning process and

its function in the life of the person. He claims it is a universal phenomenon and its purpose is to help man accept reality and to prepare him to become more creative in life (cf. Colarusso and Nermiroff, 1981, p. 54). He does not share Freud's pessimism about analyzing and helping the older patients. He finds that older adult patients are not as rigid as Freud stated (1937), but in fact, he finds them sufficiently motivated to change and to establish therapeutic alliance with the therapist. He found particularly the therapeutic benefit of free association and dream reporting because this gave his older clients a certain feeling of competence and joy in being able to fulfill what is asked of them. He discovered that the focus on the mourning process to be important as this helped the elderly client work towards a more creative way to deal with reality (Colarusso and Nemiroff, 1981, p. 55).

In summary, authors and students of adult development indicate certain developmental experiences that are universal phenomena. Some of these adult development experiences important for this dissertation are: changes in personality traits in mid-adult years, resolution of unresolved childhood or adolescent issues, important transition periods, awareness and acceptance of one's death, unfolding of the life structure, dealing with the false assumptions of life, attainment of a sense of

integrity, generativity concerns, care of the elderly, and an increase of self-assessment and interiority. Since these are findings common to American men, it is necessary to examine the adult development growth experience of other cultures. Erikson claims there are universal common developmental experiences among all men and women in the adult years. An examination of a group of people, Filipino male teachers, who have not been studied in the past would fulfill this need for verifying the findings of adult developmentalists and other authors on this subject.

#### Studies on Filipino Culture and Personality

Although there are no known studies of the Filipino life cycle, a review of the research done on Philippine culture and personality will be useful for understanding the Filipino teacher in mid-life. These cultural and personality factors will be useful when identifying and interpreting the important developmental characteristics of the Filipino male teachers. As Erikson points out there are parental prohibitions and prescriptions that are internalized by the child and that remain with the individual for life (Erikson, 1982). This section will treat the more common discoveries and observations about Filipino culture and personality that are related to the life cycle. Three areas will be included in this section: the child rearing practices, the Filipino family and the

values prevalent among Filipino adults.

### Childhood Rearing Practices

One of the aims of Guthrie and Jacobs (1966) in doing research on Filipino childhood training was to get a better understanding of the early childhood training in relationship to basic patterns of social life which may set the tone for other cultural patterns. The interest in cross-cultural research on childhood training comes from the desire to know how the typical personality in people is brought into being and how the early years affect the latter part of life. They theorize that adult behaviors and thinking of Filipino adults are closely associated with the early years of training and the process of socialization. There are several childhood practices that are present in the early training of Filipino children.

First, Filipino children are loved and are taken care of. This love is manifested in encouragement of assertive attention-getting and dependency on the parents. Manifestation of aggression or individual autonomy are discouraged. Mothers become irritated at the assertiveness and display of independence of their children.

Second, a Filipino child is taught to be friendly, to get along with others, to show deference to authority and respect for elders. An ideal Filipino child is one who can live peacefully with one's neighbors and learn to

maintain smooth interpersonal relationships (SIR) with others from the very early years of life. Mead labels this learning from parents as post-figurative culture (1970).

### The Filipino and his Family

For many people a sense of worth, is directly related to the number of variables which they control. According E. T. Hall (1977), powerlessness and lack of self-affirmation lead to aggression and violence. The Filipino sense of worth is closely connected with his family. He finds his identity in his family connections, rather than as an individual in his own right. He views himself as a part of a larger organism, a family or a clan. He grows up with the assumption that whatever honor, glory or disgrace he brings on himself, automatically belongs to his family. His family participates in his successes as well as his tragedies (See Lapuz, 1973, p. 236). To belong assumes loyalty, allegiance, a sense of obligation utang na loob. Authority figures are important because they act as guides in going through life.

Since the family is an extension of the self the Filipino works to enhance the position of his family and his reputation is evaluated by the ability to come to the aid of his family. So control of behaviors is necessary to maintain the good name of the family in the community (Sechrest, 1967). Dependability and discretion are desired

while initiative and innovation are frowned upon as risky (see Guthrie and Jacobs, 1966, p. 194).

He keeps the strongest feelings to himself since revealing one's feelings is frowned upon. He considers the goodwill and a happy relationship with his relatives as valuable assets. He seeks smooth interpersonal relationship with others, uses euphemisms and in touchy situations he seeks intermediaries to get his ideas or points across to others (Lynch, 1973). The family system is strong and it provides the distressed individual with extensive and important sources of emotional and psychological support (Lapuz, 1973).

A stranger is welcome and made to feel comfortable in the home. Modesty, dignity and politeness permeate in relationships, in and out of the family. A Filipino is patient, reacts minimally to stresses and he lives in a society that wants others to be happy. He will spare no effort to make them happy. He smiles when things go wrong since it is considered bad taste to show annoyance and unhappiness. The price, however, for this easy going and free life style is procrastination, lack of awareness of people's needs outside the circle of the family and a hypersensitivity to the attitudes of others as well as difficulty in handling feelings of loss. The Filipino is dependent on the opinions of others for his self-worth and

wants to be accepted and welcome. Thus, criticism and gossip have a very powerful negative effect on the psyche of a Filipino (Lynch, 1973).

The family plays a very important part in the control of all its members. They need to feel personally attended to and to be solicitous in providing for each other's needs. Even adults must consult their elders when making important decisions in life. Thus, it is important to manifest respect for elders, to be polite, and to use the word po (sir) when addressing an older person (Guthrie and Jacob, 1966, p. 194). Belonging to a family brings security, reciprocal love, loyalty, care, protection, and satisfaction from warm relationships with all members of the family (Lapuz, 1973).

#### Filipino Values and Beliefs

In addition to the stress placed on family relationships, there are other values that are common among adult Filipinos. Here are some of them:

1. Social Acceptance. A Filipino is conscious of his rank and position in society and he expects others to know this and to be treated accordingly (Lynch, 1973).
2. Authority Value. It is important to be approved by authority figures and by those who hold power. Behaviors are shaped by how one thinks

society would think about him. One doesn't reveal secrets to strangers because this would bring exposure of one's ego to others and this could lower self-esteem based on group estimation (Bulatao, 1964).

3. Economic and Social Betterment. The desire to raise the standard of living of the whole family is often done as repayment or gratitude to the parents. It is not sufficient to possess material wealth, but it is important to succeed in one's career since this would bring honor and pride to the family (Lynch, 1973).
4. Patient Suffering and Endurance. This refers to the belief that it is alright to suffer whatever life imposes on anyone, whether it be poverty, injustice, or sickness. They somehow think that solutions are bound to come and the suffering one would be rewarded in the end. There is a strong personalistic view of the world and the conviction that the universe is controlled by a benevolent personal being. Success is undeserved and it is bad luck to claim one's success as a personal triumph. Since the goods of the earth are limited, one cannot succeed except at the expense of others (Bulatao, 1970).

5. Pattern Obligations or Utang Na Loob. Favors are expected to be reciprocated at some later time. Mutual support may extend to favors like loan of money, recommendations for job, and any request for help (Lynch, 1973).
6. Hiya, or a mixture of shame, embarrassment and feeling of inferiority. Sources of hiya can come from failure in an exam, rejection by others, or lack of money to support the family (Lynch, 1973).
7. Amor Proprio or Self Love. This weak ego strength leads to loss of self-esteem in the face of rejection or hurt. It is the inability to tolerate negative evaluation and a sensitivity to others' comments and remarks on oneself. To avoid this painful experience, the Filipino uses indirect statements, euphemisms, go-betweens and politeness. Amor proprio is not aroused by every insult, but by stimuli that attack the individual's valued attributes. For example, the Tagalog scholar is willing to accept correction of poor English grammar, but he would be angered by any question of his analysis of Tagalog literature or grammar (Lynch, 1973, p. 16).

This section on Philippine culture and values is an attempt to give some background on the world that a Filipino adult faces today. The Filipino adult has been influenced by various cultural and environmental factors. He is Malayan in origin, but he has been affected by Spanish and American value systems. Research on Filipino culture and personality (Lynch, 1973; Lapuz, 1973; Bulatao, 1970) indicates that a Filipino is expected to be friendly, to show deference to older persons, to be closely associated with his family, to help the members of his own family who are in need and those who helped him in the past. However, the Filipino can be very sensitive to anything that attacks his ego. How much does his present and past cultural upbringing influence the developmental growth of the Filipino male teacher? This will be examined in the analysis of the data.

Briefly, the observations on Filipino personality and social patterns are meant to help identify and explain some of the more common internalized values, ideals and prescriptions of the culture. Some of these values are the stress on family unity, deep love of children, the need for smooth interpersonal relationship, respect and deference shown to authority, keeping feelings to oneself and patient suffering and endurance. These cultural and personality characteristics are useful background information for

interpreting the survey and interview protocols. In particular, they provide a helpful base for the fourth aim of the research, which is to examine the personality characteristics of the subjects.

### Summary of the Literature

From ancient civilizations to the modern industrialized societies, man has tried to make sense of adult life. Ancient philosophers and religious thinkers have given their followers norms for growth and development for the whole life cycle. These norms or ideals were generally the results of insights, logic and observations. The first person, however, to record his observations regarding the various transitions of people from various cultures was Van Gennep (1960), an anthropologist. Based on research conducted on primitive as well as modern societies, he discovered certain common rites for major life events like pregnancy, birth, betrothal, marriage, death and funerals. Freud laid the foundation for later study of the life cycle by his work on the psycho-sexual development of the human person. Jung (1933) wrote extensively about the second half of life. He indicated there are personality changes that occur in middle adulthood. Erikson started the study of the human life cycle with the theory of the eight stages of man. The Eriksonian themes important for this research are:

generativity, intimacy and integrity (1963). Using the Eriksonian framework of the human life cycle, Levinson (1978) developed a theory of adult development based on interviews and surveys of 40 men during a 10 year period. Levinson discovered the following adult development themes: the life structure, (and its various components like work, the family, leisure, community, and realization of his goals), vital transition periods, the BOOM period, the Dream, and the various polarities of life.

Other developmentalists, like Vaillant, Gould, and Neugarten have further contributed to a better understanding of the human life cycle. This research will use the following themes taken from the above authors and researchers:

1. The Life Structure. The basic designs in one's life includes his interests, roles assumed, fantasies, dreams, job, the family, friends and awareness of himself as a changing individual. Jung (1933) speaks of the role reversal common to men in their fifties.

2. Awareness of Mortality. Greek philosophers and the great religions have taught their followers to accept death. Persons in mid-adult years become acutely aware of their own death (Neugarten, 1975). Acceptance of one's death leads man to live life more fully and Lifton (1979) points out the need to connect death with life. One

therefore can live in his work, his children or works of arts. A man has to get rid of the false assumption that death can't happen to him (Gould, 1973, p. 217).

3. Generativity. According to Erikson (1963) this theme involves establishing and guiding the next generation. It includes responsibility to the community, questioning certain basic premises of life, concern for others, and mentor-mentee relationship. A generative person, in the terminology of Gould (1973), implies a mastery of the demonic power, elimination of illusions of life, and the ability to use ego defenses maturely. Furthermore, failure to be generative leads to stagnation (Erikson, 1963).

4. Personality Changes. There are noticeable personality changes that occur in mid-years. Levinson (1978), Neugarten (1973; 1964), and Erikson (1963) have noticed profound changes in the personality make-up of mid-life adults. There is more inner-directed preoccupation, better harnessing of their resources, and a re-orientation of their values and energies. Time is looked upon as time-to-live and they can appreciate, better than before, the younger generation (Neugarten, 1975). Jung (1933) in particular mentions the role reversals of couples in the adult years.

5. Introspective Reassessment. This refers to the

mental stock taking, re-framing, and reassessing of one's whole life. The adult years are a time for questioning important values and beliefs (Levinson, 1978). It is a time, as Jung (1933) points out, for the development of the feminine characteristics among men. It is a period of the integration of the polarities of life and a time for more affiliative relationships with others (Erikson, 1963).

6. Turning Points. Levinson (1978) indicates two important transition periods in a man's life - the 30 to 33 period and the 40 to 45 era. In the latter period, man questions his basic assumptions about life and he has to deal with the four polarities of life - youth vs age, destructiveness vs creativity, masculinity vs femininity and attraction vs separateness.

7. Integration as Opposed to Despair. Erickson (1963) refers to this theme in adult years as the basic acceptance of life. One is free and happy with what he is doing. Gould (1973) speaks of the elimination of false assumptions of life. An example of an integrated person in the Levinsonian framework is the BOOM period when a man has reached the summit of his career and when he feels satisfied and secure in his life structure (1978).

8. Internalization of Values. Successful men, according to Vaillant (1977) are those who have internalized the values and ideals of their parents. He is

also able to make good use of defense mechanisms in dealing with others.

These adult developmental themes form the basis for the research which follows. This study will examine adult developmental themes of male Filipino college teachers. The next chapter will describe the methods and procedures for collecting and interpreting the data collected for this research. A total of 49 Filipino teachers from three private universities completed the questionnaires and 15 of them, chosen at random, were interviewed by the researcher.

## CHAPTER III

### METHODS AND PROCEDURES

The purpose of this chapter is to indicate the process of data gathering, the steps taken in the selection of the instruments, and the analysis of the data. Since this is a developmental study (Isaac & Michael, 1981) there are no hypotheses to be tested. This research attempts to establish baseline information on the developmental issues of adult male Filipino college teachers. Its aims are:

1. To pinpoint the important patterns of development among Filipino male teachers.
2. To indicate how these developmental patterns relate to their families, career, marital satisfaction and social interaction.
3. To discover the significant persons and events that influence the adult developmental patterns.
4. To look for personality and behavioral changes that the subjects say they experience in adult years.

#### Methodology

To be able to answer the above questions two instruments are used for this research - a survey form and interviews with 15 randomly selected subjects from three

private universities. Before describing the methodology used for this research, it is appropriate to describe the methodology used by Levinson (1978) for his research on adult development. In the book The Seasons of a Man's Life, (1978) Levinson used interviews as the main method for analyzing and assessing the mid-life experiences of the 40 subjects for the research. He used the grounded theory of research developed by Glasser and Straus (1967) for developing a theory on the adult development patterns of these 40 men.

The grounded theory method of analysis uses observation and relationships observed between variables that can be tested empirically. It involves the sequential formulation of theories, testing and redevelopment of the theories until they are consistent with the data and in a form that can be used for later testing and research. Glasser and Straus (1967) give the steps in the use of the grounded theory:

1. Comparing incidents (responses to the questionnaire and interview data) to each central theory. In this research there are five central categories to be examined. Other categories may emerge from the analysis of the data and it is the task of researcher to look for them.

2. Integration of the categories and properties. The properties are the conceptual elements of the

categories. This stage begins with notes, memos or conferences. The analyst at this point moves from the comparison of incidents with incidents to the comparison of incidents and other properties. For example, the desire to have children is not solely linked with paternity or maternity, but also with the unconscious desire for immortality.

3. Delimitation of properties. There are two areas of limitations in the constant comparative method: the limitation of the theory and of the original list of categories for coding. As major modifications become fewer, later changes in the theory are meant for clarity and logical integration of details.

4. The last step is to write the theory. The memos, coded data and other notes will provide sufficient materials for the analyst to construct theories regarding the developmental growth patterns of Filipino professors in the adult years.

#### Population

The subjects of this research were drawn from three private Catholic universities run by the Society of Jesus in the Philippines. The Catholic directory of the Philippines lists the following statistics: 43,129,303 out of 51,479,920 are Catholics. There are 13 major seminaries, 17 universities and 171 colleges run by the

Church and its various religious congregations. There are 320,552 students who attend these Catholic colleges and universities (Catholic Directory of the Philippines, 1983, p. 183). The total number of students attending various colleges and universities in the Philippines is 1,129,056.

There are 14,683 (Catholic Directory of the Philippines, 1983) teachers in Catholic schools out of a total of 38,226 Philippine teachers (UN Statistical Yearbook 1981, 1983, p. 390). The literacy rate of the country is 84% for men and 81% for women. The percentage of the population over 25 years of age with post-secondary education is 12.1%, placing the Philippines in the top 20 countries in regard to the number of people finishing college courses (Kurian, 1984, p. 369).

The three universities that were selected for this research are located on the two biggest islands, Luzon and Mindanao. Ateneo de Manila University located in the Manila metropolis, was founded in 1859. There are 11,116 students and 484 lay faculty members and 57 Jesuit priests and religious at the Ateneo de Manila University. It has trained, and it continues to train some of the leaders of the country (Meany, 1981). Xavier University, located in Cagayan de Oro City on the island of Mindanao, was established in 1933. It has a total of 6,141 students and a faculty of 200 lay teachers and a contingent of 27

Jesuits. Ateneo de Davao University, started in 1947, is located in Davao city, on the island of Mindanao. It has 3,786 college students and a faculty of more than 200 lay teachers and 14 Jesuits (Catalogus Provinciae Philippinae Societatis Jesu, 1984).

The majority of the teachers in the three universities are lay women; lay men comprise only about one third of the total teacher population. Since women have different adult developmental experiences than men, it was decided to limit this research to the male teachers only. It is hoped that a study of the adult developmental experiences of women teachers will be done in the near future.

The subjects of this research are from the three private universities located in the Philippines. There are 174 male teachers working in these schools, and 124 were above 25 years of age. And only 100 out of these 124 were selected as subjects for this research. The names of the teachers of each school were placed in a box and the researcher pulled out the assigned number of subjects for each school. The paper and pencil survey questionnaires were distributed as follow: Ateneo de Manila - 35 copies, Ateneo de Davao - 35 copies and Xavier University - 30 copies. Fifty three subjects responded to the survey, but only 49 answered the questionnaire. Five subjects randomly

chosen from each school for a total of 15 were interviewed during the months of March and April of 1984. These interviews were recorded with their permission.

### Data Gathering

In January of 1984, letters were sent to the deans of the colleges of arts and sciences asking for permission to use the professors as subjects for the research on adult developmental patterns (see Appendix C, p. 196) for sample letter). The aims of the research were clearly spelled out in this letter. The deans were requested to send the researcher a list of male teachers between 35 to 55 years old. The three deans responded positively to the request for doing the research in their schools. They all sent the names of male teachers between 35 to 55 years of age. Below is the number of teachers within the age range requested for the research:

Ateneo de Manila University-----	27
Xavier University -----	28
Ateneo de Davao Univerisity-----	12
Total .....	67

The Dean of Xavier University explained that many of his male teachers were between 25 to 50 and it was then decided to do a survey on teachers from ages 25 and above in order to get a more representative population for this research. Thus, a total of 124 male teachers were

available for the survey. The following is the revised number of subjects for the research:

Ateneo de Manila University-----	48
Xavier University-----	34
Ateneo de Davao University-----	42
Total .....	124

Since the Philippine school year ends in March and to make sure that the survey forms reached the teachers before the classes ended, it was decided to hand carry the survey forms to the schools concerned. The survey forms were distributed through the deans' offices when the researcher arrived at each school. Each subject received the following: (a) a letter requesting the teacher to respond to the questionnaire, (b) a survey form containing 100 questions pertaining to the various adult developmental themes selected for this research, and (c) for five teachers from each university, an invitation for an hour-long interview with the researcher. In addition, all the subjects were requested to return their responses to the researcher at the Jesuit residence of each school visited. A total of 15 subjects were randomly chosen for the one hour interview. The names of all the subjects of each school were placed in a box and after shaking it, a name was picked out of the box until there was a total of five names. The researcher then contacted the teachers

through the deans' offices. All of those selected graciously accepted the request for the one hour interview.

### Instrumentation

Survey Form. Two questionnaires were constructed for this research, a paper and pencil survey form and the unstructured interview questions. The survey form or questionnaire contains 100 items regarding various aspects of the adult life experiences. The second questionnaire has open-ended questions regarding various themes commonly found among mid-life persons.

The questionnaires are adapted from the work done by Danielson (1980) who researched the mid-life themes of blue collar workers from the Chicago area. She found that, as a rule, her subjects went through the same adult development issues as the rest of the adult population. In the questionnaires, she listed five areas that she wanted to investigate. They were: life structure satisfaction, mortality awareness, generativity, life assessment questions and personality changes.

In the section on life structure, the following items were selected to determine the fundamental patterns of the subject's life situation. It asks about his successes and accomplishments in life, how he feels about life, his goals and his job, whether his sexual life is

satisfactory, how supportive his friends are, if he is satisfied with his educational achievements, what he thinks about raising children, various issues in life, his brothers and sisters, what he does with his problems, his relationship with his co-teachers, and his thoughts on various changes in his life, whether he feels his body is aging, how he thinks of his past years, his work, and the death of his friends.

The following points within the life structure will be examined: the family constellation (nuclear and extended) job, social network of friends, goals and expectations and the conscious self. The life structure will be measured by the following items: (a) present stability, (b) the importance of each component in the present life structure of each subject and (c) the subject's assessment of the importance of the role of each component in the life structure.

In the mid-adult years, there is another persistent theme that confronts the adult person - his own and others' final dissolution. The subject was asked to respond to questions regarding awareness of his own death and mortality through items regarding his physical and functional decline, the passage of time, the unconscious desire for immortality through some form of legacy and religious beliefs. He was also asked to rate his responses

to the following areas: if he thought of his own death or the death of others, the meaning of life, his last will and testament, legacy for his heirs; whether he noticed the loss of agility, the flight of time, the desire to pay more attention to his bodily needs and inability to do things he was accustomed to in the past (see appendix A, p. 184).

Another theme that is prevalent in mid-life is the change in the behaviors and characteristics of mid-lifers. Each subject was asked to respond to the following: whether he noticed the presence of feminine characteristics like compassion, affiliation, increased attention to self and a sense of better control of himself and more efficient use of resources than before.

This awareness of one's mortality will be measured by the subject's reflection of (a) his own physical and functional decline, (b) the passage of time, (c) the wish for immortality through religious beliefs, desire to leave a legacy through his work or children and (d) the awareness of his own's and others' death.

In the section on introspective assessment, the subject was asked to respond to items that have to do with mental stock taking, re-framing, reflecting and questioning of certain important values and ideals of his life. Some of the items come from the elements already mentioned in the life structure, like family constellation, his job,

goals and values, the conscious self, and the network of friends and acquaintances. Each subject was asked: 1) whether he questioned what he had done with his life, what he got and gave to his family and children, if he questioned his values, whether he chose the right spouse, whether he wanted to leave his spouse and re-marry someone else, if he wanted to change to a new career, whether he was happy with his job, his family, his children, how he felt about himself, and finally how he would rank 13 items in terms of their importance and level of most concerns. The introspective reassessment will be measured by examining the following components of the life structure: the family constellation, the job, goals, value system and the social network of friends and the conscious self.

The generativity concern included questions regarding the subject's assessment of his involvement with guiding the younger generation and his share in the caring of his own children, (if he had any). The subject was asked the following: whether he thought of helping the younger people regarding their jobs, if he encouraged his fellow teachers in school, whether he thought of losing his job, whether he donated money or gave time to young people's organization, and whether he helped the young learn basic skills for their jobs. The generativity component will be measured by: (a) the subject's assessment

of his mentor/mentee role, (b) the involvement in the care of the young and (c) his participation in the growth of his own children.

Based on the original general themes and selected items, the questionnaires were constructed and revised by the researcher. In order to make sure that the questionnaires were valid and effective tools for the intended research, five professors from Loyola University of Chicago were requested to review them for content validity. Two of them are experts on the human life cycle, the third person is a Filipino anthropologist and two are experts on construction of questionnaires. When all the experts returned their comments and suggestions, the researcher made corrections and revisions. Five recent Filipino immigrants were then requested to participate in the pre-testing of the questionnaires in order to make sure that the directions and items were easily understood. They had the same or similar backgrounds as the subjects in the Philippines. It was believed that they would not be too affected by the culture of their new country. After the pre-test, the questionnaires were again revised to incorporate some of the suggestions of the pre-testers for a copy of the. Phrases and words were added or eliminated based on their reactions and comments. The revised forms of the questionnaires were given to the subjects in the

three Philippine private Catholic universities in March and April of 1984.

The Interviews. The second instrument used was the unstructured interview with 15 randomly selected subjects. For the unstructured interview each subject was asked to respond to a series of open ended questions based on the themes selected for the research (see appendix B, p. 192). The topics of the open ended interview questionnaire were: the subject's life period perception, his job, his goals and values, his experience of mentor/mentee relationship, his social affiliation, his relationships with the nuclear family and his family of origin, his state of health, his personality assessment and introspective assessment. The purpose of these open-ended questions was to give the opportunity for the subjects to respond in depth to the items listed in the structured questionnaire (see Appendix B, p. 192) for a copy of the interview questionnaire).

The interviews were designed to gather more information regarding the concerns and experiences of the teachers in adult life. Levinson (1978) considers the interview basic to the work that he and his colleagues did in studying the midlife experience of men. He describes the triple role of the interviewer as follows: he is a researcher, a clinical interviewer and a friend. During the interview, the researcher has some basic ground to

cover, certain topics and themes that are included in the research. As a clinical interviewer, the researcher is sensitive to the feelings and thoughts of the subjects. As a friend, the subject and the interviewer are on an equal basis. This situation allows a certain form of intimacy and intensity to develop during the interview.

An important function of the interview is to clarify the responses of the subjects and to obtain deeper insights into the experiences and events that affected the subjects as they moved from childhood into adulthood. The limited responses of the structured questionnaire do not allow the subjects to explain fully their responses to the questions asked. In an interview, the subject can clarify and modify his responses as he sees fit. In this manner the researcher was able to obtain data and information of the growing adult years.

The time and place for the interviews with the fifteen teachers were arranged through written notes and personal contacts. The interviews took place in the various offices and places convenient to the subjects. Some of the rooms used were: the reception rooms of the Jesuit residences, the offices of the subjects and the classrooms. There was sufficient privacy and quiet for each interview, and the subjects were requestd to give permission to the researcher to tape the sessions. All of

them granted permission for audiotaping the interviews.

### Analysis of Data

After the collection of data and the interviews with the 15 subjects the responses were analyzed in this manner. The responses to the survey questionnaire were tabulated and a data list was created to process the raw data using SPSSX (SPSSX Users' Guide, 1983). The statistical tools used for analyzing the raw data were: frequencies, percentages and one way ANOVA. These were the steps taken in the analysis of the data.

1. A data list file was created to process the raw data found in the survey questionnaire. The categories chosen for the research were: life structure, awareness of mortality, generativity, personality changes and reassessment of basic values. The variables created for the data list file were: Questions from 1 to 98, ranking of items that cause most concern and items that are important, age of the subjects, schools they attended, degrees acquired, marital status, subjects taught in school, years of teaching in the present school, and the number of children of each subject.

2. The aims of the research were to indicate the important adult development patterns and other factors involved in the mid-adult life cycle. The statistical approaches used in analyzing the responses of the subjects

were: frequencies, percentages, and one way ANOVA. The categories chosen for the research are: life structure, awareness of mortality, generativity, personality changes and reassessment of basic values.

The first goal of the research was to determine the important development patterns of Filipino teachers. To achieve this goal, the responses of the subject were grouped according to the categories chosen for this research. Frequencies and percentages were computed to be used for examining the subjects' responses to items pertaining to the variables chosen for this research. Listed below are the numbers in the survey forms corresponding to the basic themes found in mid-life persons:

1. (a) Life Structure - in general: Numbers 1, 12, 23, 35, 48, 49, 68, 69, 70, 71, 72, 79, 84, 89, 94.
- (b) Life Structure - Passive Resignation: 13, 24, 36, 37, 50, 51, 73, 74, 75, 95.
- (c) Life Structure - Stability : 3, 27, 41, 56, 58, 80.
- (d) Life Structure - Personality Orientation: 9, 17, 28, 42, 57.
2. Mortality Awareness: 2, 8, 14, 15, 16, 25, 26, 38, 39, 40, 52, 54, 55, 76, 77, 78, 86, 87,

88, 98.

3. Generativity Concerns: 18, 29, 30, 43, 44, 59,  
60, 81, 82, 96, 97.

4. Personality Changes: 4, 5, 7, 10, 19, 31, 41,  
45, 47, 61, 62, 68, 74, 83, 84, 94.

5. Life Assessment Questions: 6, 11, 20, 21, 22,  
32, 33, 34, 46, 47, 63, 64, 65, 66, 67, 90,  
91, 92, 93.

The second goal was to indicate how these developmental patterns relate to the subjects' families, careers, marital satisfaction, interaction and the their attitudes towards various life events. The first step was to group together the items pertaining to the above themes that are found in the survey form. They are:

Career or job : 27, 40, 48, 49, 58, 63, 64, 71,  
77, 79, 82, 91, 92.

Marital Satisfaction: 6, 21, 22, 32, 33, 50, 72,  
90,

Social Interaction: 5, 7, 17, 37, 47, 57, 62,  
66, 83.

Attitudes Towards Events: 1, 15, 17, 21, 23, 35,  
51, 57, 59, 70, 73, 75, 85.

The percentages and frequencies of the responses of the subjects were tabulated. Findings from the interviews were integrated into the interpretation of the data from the

survey form.

The third goal was to look into the persons and events that influenced the adult development of the subjects. This was done basically through the interviews of the 15 subjects. Although the numbers of those interviewed were small, the results when combined with the survey data, would indicate the persons or events that affected their growth and development as adults.

The fourth goal was to look at the personality and behavioral changes that the subjects reported in their lives. The questionnaire items pertaining to this subject are:

Numbers 4, 5, 7, 10, 19, 31, 41, 45, 47, 61, 62,  
68, 74, 83, 84, 94.

As mentioned earlier in this chapter, the first step in the analysis of the data was to group together the items found in the questionnaire according to the variables chosen for this research. Once the categories were selected, the next step was to compute the percentages and frequencies of the responses of the subjects.

In order to determine whether any difference existed among various sub groups, a one way analysis of variance, ANOVA, was employed. The two variables used were age and the subjects taught by the teachers. Since the subjects were few, a large multi-cell design would have

increased the likelihood of a Type I error. Therefore, the sample was divided into two sub-groups: those 40 years or less and those 41 and older. Similarly, the teachers were divided into two teaching groups: the scientific and humanistic teachers. The specific age groups and the division of the subjects taught are listed below:

Age Group:

First age group: 25, 26, 29, 30, 31, 32, 33, 34,  
36, 37, 38, 39, 40

Second age group: 41, 42, 43, 44, 45, 46, 47,  
49, 51, 52, 54, 56, and 58.

Subjects Taught:

Humanities: Theology, English, Pilipino,  
History, and Sociology,

Sciences: Mathematics, Physics, Business  
Management, Chemistry, Biology, Engineering,  
Agriculture.

One way ANOVA was used to examine the relationship between the responses of the subjects according to two variables: age and subjects taught by the teachers. The one way ANOVA would indicate if there is any significant relationship between the responses of older and younger teachers in terms of the five variable chosen for this research. Standard deviations and means of the various group responses were tabulated. One way ANOVA would give a

good picture of how the subjects grouped according to age and subjects would differ from each other as far as the responding to the five variables chosen for this research. These variables were: life structure, resignation to life, stability, personal orientation, mortality awareness, generativity concerns, personality changes, and life assessment.

Because the number of the subjects is small, it was not possible to obtain a total picture of the differences in the responses of the two age groups. Thus, in addition to the Analysis of Variance, it was decided to examine the responses of the individual questions found in the questionnaire. To do this, specific items of the five themes selected for this research will be listed and examined. The percentages of the age groups - those 40 years or less and those 41 and older will be examined and analyzed to discover the differences in the responses of the subjects. Since most of the responses of the younger and older teachers to the questionnaire are the same, only the items where there are significant differences will be examined. The specific themes and pertinent numbers to be examined are:

Life Structure:

Satisfaction. Numbers 23, 69, and 89.

Passive Resignation. Numbers 73 and 75.

Stability. Numbers 3 and 80.

Personality Orientation. Number 28 and 57

Mortality Awareness. Numbers 14, and 98.

Generativity Concerns. Numbers 29, and 81.

Personality Changes. Numbers 7 and 61.

Life Assessment. Number 20 and 64.

The Interviews. The interview responses were analyzed in this manner:

1. The notes on the 15 respondents were examined to look for certain patterns and similarity of responses regarding the early child period, the significant events or persons in their lives, the family structure, the important relationships, involvement with civic and religious activities, turning points, fears, dreams, and loss of significant persons.
2. The researcher played back all interviews comparing the responses of the subjects with the categories chosen for the research.
3. Tentative theories were established regarding the growth patterns of the 15 subjects. Later changes were made as details emerged from the examination of the data.
4. The last step was to write the theory or general impressions of the 15 subjects and to integrate

the findings into the main text.

### Summary

As was indicated in the first chapter, the purpose of this dissertation is to look for certain themes and patterns of adult development of Filipino teachers. The subjects were drawn from three private Catholic universities run by the Jesuit order in the Philippines. One hundred (100) survey forms were distributed, covering more than fifty percent of the estimated male teachers' population in all three schools. In addition to the survey forms, five teachers chosen at random from each school were interviewed to get a better view of the mid-life concerns of Filipino teachers. Since this was not a random sample of Filipino professors, nor was it a large sample, there will be no attempt to generalize these results to all Filipino male teachers or to make assertions about all Filipino professors. The results, however, could be interpreted as suggestive of developmental issues for this population and set the stage for further research.

The next chapter will contain the analysis of the data gathered and a presentation of the results of the survey indicating the percentages and frequency distribution and one way ANOVA of the various questions asked. It will also attempt to present a theory of adult developmental patterns of adult Filipino teachers.

## CHAPTER IV

### PRESENTATION AND ANALYSIS OF DATA

#### INTRODUCTION

The purpose of this chapter is to analyze the data obtained through the survey forms and interviews of 15 randomly chosen subjects. There were 100 questionnaires distributed to the subjects and 53 were returned to the researcher. But only 49 of these questionnaires could be used in this research. In the analysis of the data, the subjects were divided into two age groups as well as to two major subject areas taught. There were 26 younger teachers (age 25 to 40) and 23 older teachers (41 and older). The analysis of the data will be done in this manner:

1. A total overview of the responses to the questionnaire and 15 interviews will be given.
2. An analysis of the questionnaire and the 15 interviews in terms of the goals selected for this dissertation is presented. The analysis will give the general developmental themes that are pertinent to the subjects chosen for this research.
3. An analysis is given of the responses of the subjects in terms of the age groups and subjects taught. One way analysis of variance (ANOVA)

will be used to determine if there is any difference between the responses of the older and younger teachers in the way they respond to the questions assigned to the themes selected for this research. One way ANOVA also will be used to examine the responses of the subjects grouped according to subjects taught - those teaching the humanities and those in science subjects.

4. An examination of the responses of the subjects to specific items pertinent to the various themes selected for this research. The analysis will only look at the items where there are differences in the way the two age groups responded to the questions.

#### Overview

The analysis of the survey questionnaire and the interview responses basically reveals that the subjects manifest the same kinds of concerns and issues that mid-life adults of other cultures experience. They are aware of their mortality, but their final dissolution does not seem to cause them much concern at this point in their lives. They express deep and real concern for their children and the students they teach. They have noticed definite personality changes in their lives. However, it

does not seem that this group of teachers has examined or reassessed their values or their lives.

The majority of the subjects say that teaching has had a positive influence in their lives. Their spouses have helped them become more mature today than they were in the past. They also indicate the presence of important authority figures in their lives who have helped them gain an understanding of themselves and of the world in general. Teaching gives them satisfaction and purpose in life. Their spouses, in general, have helped them become more responsive to their work and their children. Meeting significant others has made them more attentive to the needs of people around them. Significant persons who have helped them grow as adults are parents, kind uncles and respected religious figures. For a great number of them, traumatic events like the death of a loved one or the betrayal of a trusted friend, have been the most painful experiences as well as the most growthful periods of their lives. These events have helped them become conscious of who they are and to face the harsh realities of life.

In general, there does not seem to be a significant difference between the responses of the younger teachers (ages 25 to 40) and the older ones (41 and above) in regards to the five themes chosen for this research. However, as an examination of the specific items in the

questionnaire will reveal, the older teachers are more aware of their mortality than the younger ones. The next section will analyze and interpret the data gathered for this research.

### Analysis of Data

The primary aim of this research is to establish baseline information on adult developmental issues pertinent to Filipino college teachers. Erikson (1978) indicates that there are certain adult development themes common to all cultures. For example, adulthood is not a static period, but it is a time of growth. It is also linked closely with childhood experiences. The adult needs to define and re-define himself in the light of the data coming from life experiences.

For this research, four specific goals have been established in order to examine the adult life patterns of selected Filipino teachers. The first goal is to identify the important developmental themes common among the selected subjects. The second is to see how these themes relate to the subjects', careers, marital satisfaction and interaction with various people and events. The third purpose is to look for significant events and persons that have influenced their growth and development. The fourth is to examine the personality and behavioral changes that the subjects report that they have noticed about themselves

over the past few years.

### Important Adult Development Patterns

The first goal is to look for the important developmental patterns of growth in the life cycle of the selected Filipino professors. Five themes have been selected for this purpose. They are: life structure, mortality awareness, personality changes, life assessment and generativity concerns.

#### The Life Structure

Levinson (1978) defines life structure as the "basic patterns or designs of a person's life" (p. 54). It includes his interests, life style, value system, fantasies, dreams, fears, hopes and aspirations. There are four components of this life structure that will be examined: satisfaction, personal orientation, passive resignation, and stability. To simplify the interpretation of data, the responses of the subjects will be collapsed into two categories - DISAGREE and AGREE. The responses of the subjects on these four components of the life structure seem to indicate that the subjects are generally satisfied with themselves and the present life style. As one subject says, "I am quite happy with my life and I find deep satisfaction in my work."

Life Structure - Satisfaction. This factor reflects the individual's feeling of achievement, self-satisfaction

Table I  
 Life Structure - Satisfaction  
 Responses in Percentages

(N-49)

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	DISAGREE %	AGREE %	NO RESPONSE %
1. I am satisfied with my accomplishment in life.	18	82	0
12. I feel disappointed with my accomplishment in life.	75	25	0
23. I am satisfied with my present life.	16	84	0
35. I feel I am stagnating in life.	90	10	0
48. I am sure I chose the right job for myself.	10	90	0
49. I am proud of my position in society.	13	87	0
68. I wish I were a different person.	87	13	0
69. I wish I had received more education.	55	45	0
70. I have settled for less in life than what I had originally wanted.	65	35	0
71. I am proud of my work.	7	93	0
72. My sexual life is disappointing.	90	10	0
79. I feel I am more successful in life now than in the past.	6	94	0
84. I feel much of a real man as I have ever been.	8	92	0
85. I find my friends helpful and supportive.	10	90	0
89. I wish I had travelled to another country.	39	61	0
94. I feel I am a failure in life.	96	4	0

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and self-worth as he relates to his job, his family, his friends, the social reality of life and his goals. Most of the subjects of this research say (see Table I, p. 87) that they are happy with their present life situation (84%), their successes and accomplishments in life (82%) and their status in their own communities (87%). Almost all feel proud of their work (93%). They think they have chosen the right careers for themselves (90%) and that they are sure of their manhood (92%). They claim they are more successful today than in the past. One teacher proudly claims that he is "not that far behind my former high school and college classmates in terms of economic and social achievements." They indicate that they are not social isolates, but they go out to their friends who are helpful and supportive (90%).

There are certain areas in their lives within which the subjects are not completely satisfied. Several want more education and training (45%). They wish to travel to another country (61%) and many have not given up their original dreams (69%). There are still ambitions that the subjects want to be realized. "I want to get my doctorate and to expand the graduate program of my department," says a department dean. Another teacher says that he hopes to finish a master's degree soon. As far as travel to another country is concerned, the depressed economic condition may

make it difficult for many of the teachers to go to another foreign country to earn a degree.

On the whole the subjects are satisfied with their lives (82%) and they are proud of their work (93%) as well as their successes in life (94%). "I consider myself a very successful teacher," says a management professor. Another man says that although teaching doesn't pay much, he finds greater satisfaction in seeing his students succeed in their careers rather than amassing wealth for himself.

Life Structure - Passive Resignation. This section will treat the second element in the life structure - passive resignation. The items in this construct are a combination of responses which reflect the individual's attitude towards life in general. Apathy, poor self-image, passive acceptance of people and resignation to the events of life are reflected in the questions asked for this theme in the life structure.

Table II (p. 90) gives the responses of the subjects on passive resignation. The majority of the subjects manifest a great desire to take care of the young (88%). "I consider it my mission to guide my students," says a former seminarian and now a teacher of religious studies. In a sense this man has not lost that basic reason for entering the seminary, which is to help others. Most of the teachers are aware of the important issues of

Table II

Life Structure - Passive Resignation  
Responses in Percentages

(N=49)

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	DISAGREE %	AGREE %	NO RESPONSE %
13. Trying to guide the younger generation is not worth my time.	88	12	0
24. I seldom know what I think about an issue.	88	12	0
36. I don't pay attention to my changing physical appearance.	57	43	0
37. I do not talk to anyone about my problems.	90	10	0
50. I often wonder about the value of bringing up children.	68	32	0
51. I realize I have little control over my life.	69	31	0
73. My brothers, sisters and parents still treat me like a little boy.	92	8	0
74. I realize I cannot change myself.	82	18	0
75. I seldom realize my co-teachers have problems.	86	14	0
95. I do not pay attention to my feelings.	92	8	0

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life (88%). They consult others about their problems (90%) and they are sufficiently sensitive to the problems of their fellow teachers (86%). They have not given up on improving themselves (82%). They treasure their children and consider taking care of them valuable (68%). As one teacher says "I cannot give money or land to my children, but I promise I will help them get good education." Another man says that he considers his family so important that he makes it a point of spending time with them on picnics, in the living room or to take them on long hikes in the hills. His greatest desire is to see them graduate from college and his joy is to see his three children relate to their grandparents.

The majority of the subjects have not given up the idea of changing and improving themselves. They think that they have control over their lives (69%) and that they can still change themselves (82%). They are conscious of their physical changing appearance (57%), although a substantial number say that they have not noticed much bodily changes (43%). "I have noticed a number of change," says a 42 year old professor of management. He adds, "I am no longer as agile as I used to be and I notice unwanted fat around my waist."

Briefly, the subjects still consider themselves to be in charge of their lives. They value their children,

Table III  
Life Structure - Stability  
Responses in Percentages  
(N=49)

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	DISAGREE	AGREE	NO RESPONSE
	%	%	%
3. I feel I have a very contented life now.	43	57	0
27. I plan to keep my present job(s) for the next five years.	25	75	0
41. I feel my personality is well set.	16	84	0
56. My goals in life have not changed from the start.	55	45	0
58. I fear I will lose my job.	86	14	0
80. I am happy with the family I was born to.	14	86	0

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Table IV  
Life Structure - Personality Orientation  
Responses in Percentages  
(N=49)

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	DISAGREE	AGREE	NO RESPONSE
	%	%	%
9. I know what I can do best in life.	37	63	0
17. I consult others when making decisions about my job.	51	49	0
28. I do not worry or regret about decisions I have made.	22	78	0
42. I want to enjoy life for myself.	81	19	0
57. I want to be in control of others.	80	20	0

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talk to others about their problems and they consider helping the young a valuable task. The next theme to be examined is that of stability in the life structure.

Life Structure - Stability. Life structure stability refers to the subject's perception of life as being the same as the previous years. There are no major changes in one's goals, job or one's personality. It implies satisfaction with one's lifestyle, personality, job and the family.

The majority of the subjects (57%) agree that they live contented lives, but the rest, a substantial minority (43%) do not find their lives as stable as they desire them to be. "We have to simplify our needs," was the phrase often used by teachers when talking about the difficult economic conditions of the country. But even in normal economic times, academic work demands personal sacrifices from the teachers. As one of them points out, teaching just doesn't pay enough to retain the majority of the talented and experienced teachers (see Table III, p. 92).

Most of the subjects further feel that their personality is still developing (84%). They are happy with their families of origin (86%), and that they plan to continue to teach for the next five years (75%) knowing that their jobs are safe and secure. Although the majority indicate that they have changed their goals in life, a

substantial minority (45%) say that they have not done so. A teacher gives a good reason for changing himself. He says, "I want stability in my life, but I also realize that I would be committing the same mistakes if I stick to my narrow view of the world." He says that he believes in the eternal values like the ten commandments, but he has become less dogmatic and judgmental about the behaviors of others.

Majority of the teachers appear to be satisfied with their families, their careers, and themselves. They treasure their children and the teachers are willing to work for the future of their offsprings. The subjects find their friends supportive and they feel they are successful in life today. The next theme to be analyzed is the personality orientation in the life structure.

Life Structure - Personality Orientation. Included in this component are the individual's sense of self-confidence, mastery of his job and self-directed motivation. This component also depicts a person who sees himself as a self-directed individual, who knows his assets and liabilities and who is able to act on them. He tends to be ambitious in life and is self-confident. He also pays attention to his own needs and wants.

A number of the subjects (see Table IV, p. 92) of this research say they are self-confident (63%). The teachers are concerned with the welfare of others (81%).

They do not worry about decisions that they have made in the past (78%). The feeling of self-confidence and awareness of their own strengths and capacities is summed by a teacher who says "I know my subject matter well and I feel I have enough expertise to share with the community." In spite of their expertise, half of them say (49%) that they consult others about their jobs.

The subjects do not seem to pay too much attention to their needs and wants. Only 19% say they want to enjoy life for themselves. In a culture where family ties are strong and where the members are expected to share resources with the other members of the family, this is not an unusual type of response. "I hardly have free time and whatever extra time I have, I spend it with my family," says an English teacher.

In short, the majority of the subjects say that they are satisfied with their present life situation and that they take charge of their lives. They claim that they lead contented lives and the predominant theme seems to be that of stability and preoccupation with living.

### Mortality Awareness

The second developmental theme common in the mid-adult years is the awareness of one's temporary existence on this earth. This theme is measured by the consciousness of one's decline physically and functionally.

Table V  
 Mortality Awareness  
 Responses in Percentages  
 (N=49)

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	DISAGREE	AGREE	NO RESPONSE
	%	%	%
2. I hardly think of my own death.	76	24	0
8. I notice I am no longer as agile as I used to be.	43	57	0
14. I am no longer as healthy as I used to be.	57	43	0
15. I feel time is running out for me.	74	26	0
16. I think of my age in terms of how many years I have left to live.	83	17	0
25. Death is something I hardly think about.	73	27	0
26. I feel my body is just wearing out.	78	22	0
38. Death frightens me.	74	26	0
39. My faith tells me I will live forever.	21	79	0
40. I am physically able to work now as much as I did in the past.	26	74	0
52. I wonder why time flies so fast.	60	40	0
54. My own death seems a long way into the future.	41	59	0
55. I now am thinking more of death than ten years ago.	71	29	0
76. I often think of the meaning of life.	20	80	0
77. I worry whether I can physically be able to do my work.	78	22	0
78. The death of my friends and relatives reminds me of my own death.	29	71	0
86. I don't think of the number of years I have left to live.	39	61	0
87. I seldom think of my last will and testament.	25	75	0
88. I do not think of what I will leave for my heirs.	65	35	0
98. I often think of the number of years I have left to live.	76	24	0

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The adult person becomes more aware of the passage of time, the death of his friends and relatives, the experience of frequent illness, and a decline also in ambitions (Levinson, 1978, p. 215). Man feels in his bones that he must die. What he tries to do is to create something that will make him or his memory live forever. It is a period of involvement with community, religious or philanthropic activities. The subjects are likely to engage in examining their lives, their needs and the ability to fulfill these needs.

A majority of the subjects (see Table V, p. 96) are very aware of their final dissolution (76%). They think about it (73%), the death of their friends and relatives remind them of their own final dissolution (71%). As one of the subjects puts it, "I've seen two close cousins and my own father die and I do not allow death to disrupt my life." Another subject says that he has accepted the reality of death and that he is ready to face it any time. Death is not something that frightens the majority of the subjects. In a culture where the wakes are held in the homes and where funeral processions can stop city traffic, one learns to accept it as a part of life. Also every year on November 1, a special holiday is declared by the president of the country so that all can have the opportunity to visit the dead in the cemeteries.

The majority of the subjects do not experience deeply the passage of time (74%) or think of their age in terms of the number of years left to live as Neugarten found among her subjects (1975). Most of the subjects do not feel their bodies are just wearing out (78%) or wonder why time flies so fast (60%). They do not worry whether or not they can physically carry on the work they are expected to do (74%) or seem to be concerned about their last will and testament (75%). At this stage of their lives, many of the teachers do not that think they have to worry about preparing for this document. "I will think about my last will and testament when I reach 60," says a 40 year old teacher. He feels it is just too early to worry about it now.

Most of the subjects, however, are aware of their physical decline (57%). They have noticed bodily changes, especially the loss of hair on their heads and the presence of unwanted weight around the waist. One of the relatively muscular teachers says, "I notice that my muscles are no longer as solid as they used to be." One gets the impression though that there is so much living to do that the subjects do not have much time to think about the number of years they have left to live (83%). They worry, however, about what to leave for their children (65%), but they do not worry about making wills. The subjects feel

they still have much time to live (59%). They believe through their faith they will live forever (79%).

Many of the teachers are happy with their own life situation. Although they are conscious of their own mortality death does not seem to cause too much concern to the subjects. They have accepted it as part of life. They seem to have accepted, also, the role of training and caring for the next generation. They are not only happy as teachers, but they look upon their task as a mission in life.

#### Generativity Concerns

This factor refers to the subjects' desire to care for the young in the community and is an important stage in the development of the personality according to Erikson (1963). It includes a strong sense of guiding the future generation, concern for others, examination of the basic premises of life and mentor-mentee relationship. The generativity concern is a universal desire, according to Erikson (1963). Failure to do this task leads to stagnation. The teaching profession is a natural ground for manifesting this deep care for the future generation of citizens. It is where adults can help transmit values, skills, ideals and convictions to the young. Neugarten describes this human need as being an "instrument of self utilization" (1975). Adults think of themselves as

Table VI  
 Generativity Concerns  
 Responses in Percentages

(N=49)

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	DISAGREE	AGREE	NO
	%	%	RESPONSE
	%	%	%
18. I have often taught younger men about their jobs.	25	75	0
29. I do not bother to help others with their jobs.	84	16	0
30. I take active part in organizations that help develop young people.	20	80	0
43. I do not encourage younger men at work.	92	8	0
44. I donate time or money to organizations for the advancement of the young.	33	67	0
59. I do not see any value in helping younger men in their jobs.	94	6	0
60. I help young people decide what they want to do in life.	45	55	0
81. I make it a point to teach younger men about their jobs.	12	88	0
82. I help young people learn the basic skills of their jobs.	16	84	0
96. I feel younger men should learn from their own mistakes.	22	78	0
97. Most of my free time is spent with helping the young.	33	67	0

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possessing expertise and better understanding of the young and so they are in a position to share this gift with others.

Most of the teachers manifest deep concern and care for the students (see Table VI, p. 100). They see great value in helping and encouraging the younger generation in their careers (92%). They take an active part in organizations that develop the young (80%) and they spend their free time with the young (67%). As one teacher says, "Teaching is my life and I have always felt it my mission to teach the young."

The way the teachers manifest their care for the young is clearly seen in the concern and desire to see their own children succeed in life. "I want to see my children be successful in life and I pray that my youngest son finishes college." And to make sure that his children finish schooling, this teacher invested money in farm lands over the past years.

The majority of the teachers also are very clear about their goals and mission in life, their responsibilities and the joy of teaching the younger generation (75%). They see teaching and helping the younger generation (94%) as important tasks in life. As a department head explains, "I can get more money in industry, but I prefer to stay in school because I find

peace and happiness here." He further adds that he feels good when being able to share his knowledge with the future leaders of the country.

Although many of the subjects are very concerned about the advancement of the young (67%), they are not that eager to tell them what to do in life (55%). They want to teach them the basics of their jobs (84%). The subjects prefer to encourage the young at work (92%) rather than push them to something else. They feel their students should learn from their mistakes (78%). A history teacher says that he encourages the brighter students in his class to go into teaching and he even made arrangements for one of them to teach in his department.

Most of the teachers express the desire to teach (88%), to help (84%), to spend time with (67%) and to encourage the young (87%). There is, however, no indication of the mentor/mentee relationship between the teachers and the students. It seems that the function of teachers is to act as guides and inspirations for the students and the young have to learn to do things on their own (78%). As one teacher says, "I encourage my best students to teach and I let them know I am available when they need help, but there is no further relationship after that."

What is important though for the teachers is that

students learn from their own mistakes. And this seems to be what happened to the subjects when they were in school. The successful department head says that when he approached the rector of the college for a letter of recommendation to a law school, he was told he would make a good teacher. He says he has never regretted following that suggestion. Another teacher was so impressed by the life of his religious teachers that he joined their community for a while. But there was no sustained relationship between the teachers and the students. Only one teacher who studied in a foreign university claims that he was helped by his advisor who became also his mentor. The subject spoke to his advisor and he was a great help all through the years of studies.

As a general rule, authority figures are likely to become models or inspirations for the students. But there does not seem to be a real mentor/mentee relationship that Levinson found among his subjects (1978).

### Personality Changes

The analysis of the subjects has so far covered three areas in the life structure and its components, mortality awareness and generativity concerns. Another persistent theme in the mid-adult years is the experience of personality changes. This theme, however, will be treated more at length when dealing with the fourth aim of

this dissertation (see pp. 122-125). But preliminary analysis of the data indicates that the majority of the subjects have noticed certain personality changes in themselves (see Table XIII, p. 123). The subjects say that they have accepted their limitations (90%). They possess more self-confidence today than the past (98%). They are more tolerant of others' mistakes now more so than before (88%) and they now are more compassionate to others, especially students than in the previous years (63%). Thus, the subjects report that there are definite personality changes they have experienced in their lives. Only 39% indicate that they have re-examined and re-assessed their lives over the past few years. This theme of the re-assessment of the teachers' lives will be examined in the next section.

### Life Assessment

In addition to the experience of personality changes in mid-adult persons, another prevalent theme is that of self-assessment or re-examination of their lives. This theme is concerned with the mental-stock taking, reflecting and questioning of the life structure. Mid-life adults re-examine their lives, question their basic values and evaluate what they have done with themselves.

Neugarten and her associates (1975) found that adults in mid-adulthood have a better perspective and understanding

Table VII  
Life Assessment  
Responses in Percentages  
(N=49)

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	DISAGREE %	AGREE %	NO RESPONSE %
6. I wonder whether I chose the right woman as my wife.	71	12	17
11. I feel happier now with my family than before.	10	80	10
20. I often ask what I have done with my life.	61	39	0
21. I would like to leave my wife and remarry someone else.	75	2	23
22. I am disappointed with th my children.	67	4	29
32. I wonder what I get from and give to my wife.	61	18	21
33. I have not given the thought of divorcing or separating from my wife.	24	55	21
34. I feel good about myself when I am with my own family.	8	83	9
46. I often wonder what my values are.	84	16	0
47. I wonder if I am getting lenient with others.	59	41	0
63. I think I am wasting my talents.	82	18	0
64. I question whether I have chosen the right career for myself.	81	19	0
65. I want part of me to live in my children.	12	63	25
66. Often I do things for others without thinking how it will affect me.	33	67	0
67. My childhood family is as important to me as my present family.	26	55	19
90. I want to start a new family.	81	10	9
91. I want to change to a new career.	86	14	0
92. An inner voice tells me I should now change my career.	92	8	0
93. I do not think my current lifestyle will change in the future.	51	49	0

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of themselves since they can observe life from two vantage points - the old and the young. For them, death becomes personalized and because of physical vulnerability, they tend to take better care of their bodies (Neugarten, 1975).

The middle adult goes through a period of reflecting, and restructuring life experience. Levinson points out that the adult confronts the various polarities of life - the young vs the old, destruction vs creativity, masculinity vs femininity and attachment vs separation. It is a time for self-satisfaction, greater self-fulfilment, creativity, and a general sense of ease (Levinson, 1978).

Only 39% of the subjects of this research indicate that they have examined and reflected what they have done with their lives (see Table VII, p. 105). In addition, 51% do not think that their lifestyle will change in the future. Many are very sure about their values (84%), their talents (82%), their careers (81%), the choice of their spouses (71%), and the performance of their children (67%). They express deep satisfaction with their families (80%), their careers (81%) and their families of origin (55%).

The majority of the subjects do not have the desire to change their careers (92%), to separate from their

Table VIII  
Value Ranking  
(N=49)

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Most Important Item	Most Important Concern
1. Children	1. Children
2. Marriage	2. Job
3. Goals	3. Marriage
4. Job	4. Health
5. Health	5. Parents
6. Parents	6. Goals
7. Self	7. Self
8. Money	8. Money
9. Community Activities	9. Time
10. Time	10. Community Activities
11. Friends	11. Relatives
12. Relatives	12. Friends
13. Sex	13. Sex

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spouses (75%) or to start a new family (81%). They are very happy with their spouses and children. It is to be noted that a substantial number (49%) of the subjects want some change in their lifestyle. As one department dean says, "I have limited positions to aspire to in this university. I cannot aspire to be the president or treasurer in this school." He adds that he is quite happy with what he is doing in the school and the community.

One gets the impression that most of the subjects do not go through a deep re-examination and self-assessment of their lives. They seem to have accepted the basic polarities of life as a fact of existence. The concerns that Neugarten found among her subjects are not issues the teachers have to deal with in the mid-years. For example, the teachers do not seem to seriously question the meaning of their lives. It seems that they have so much to do that examining their lives is not a burning issue. The subjects, however, are interested in pursuing the happiness of their families (80%) and in leaving a legacy to the world through the values and ideals imparted to their children (63%). They are comfortable with their families (80%), they are happy with their jobs (92%), and they know their values (84%).

When asked to list the most important items (see Table VIII, p. 107) in their lives, the 49 subjects ranked

the children as number one. This is followed by marriage, goals, job, health, parents, the self, money, and the last in the list is sex. When the subjects were asked to rank the same items in terms of what gave them the most concern, they listed the children first, followed by their job, marriage, health, parents, goals, the self, money, time and sex as the last one.

What is certain is that most of the subjects know what their values are (84%). They want to remain with their present spouses (75%). They are content with their jobs and therefore they do not wish to change their careers (92%) and that they feel they are making full use of their talents (82%).

Briefly, the subjects of this research do not seem to have examined and reassessed their lives. They seem quite certain of their values, their talents, the choice of career, the selection of their partners and the success of their children. They do not seem eager to make dramatic changes in their careers and they are quite happy and content with their families. Their primary focus of attention is the welfare and happiness of their children. The next section will deal with the second goal of this dissertation. It will examine how the family, job, and marriage affect the growth of the subjects as individuals.

Table IX

Attitudes Toward Career and Job  
Responses in Percentages

(N=49)

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	DISAGREE	AGREE	NO RESPONSE
	%	%	%
27. I plan to keep my present job(s) for the next five years.	25	75	0
40. I am physically able to work now as much as I did in the past.	26	74	0
48. I am sure I chose the right job for myself.	10	90	0
49. I am proud of my position in society.	12	88	0
58. I fear I will lose my job.	86	14	0
63. I think I am wasting my talents.	82	18	0
64. I question whether I have chosen the right career for myself.	81	19	0
71. I am proud of my work.	6	94	0
77. I worry whether or not I can physically be able to do my work.	78	22	0
79. I feel I am more successful in life now than the past.	6	94	0
82. I help young people learn the basic skills of their jobs.	16	84	0
91. I want to change to a new career.	86	14	0
92. An inner voice tells me I should now change my career.	92	8	0

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## Adult Development and Life

The second purpose of the research is to find how the developmental patterns relate to the subjects' families, careers, marital satisfaction and social relationship. The first area to be examined is the general attitude of the subjects on their present careers and jobs.

### Careers

Freud's observation that love and work are needed for the psychological and total emotional development of the individual is valid all through the life cycle and this observation is especially evident among the mid-life adults. A man's attitude toward his work and his perception of his career towards society in general are helpful for productivity and success in life. What he does and how he perceives his work can also contribute to his own personal growth and development (Levinson, 1978).

Most of the subjects (see table IX, p. 110) of the research indicate that they chose the right job for themselves (90%). "I am convinced I made the right decision to remain single and to devote my life in helping the young," says a successful philosophy teacher. He considers teaching an honorable profession and like the rest of the teachers he is proud of his status in the community (88%).

Almost all of the teachers are confident and happy to consider keeping their positions for the next five years (75%). A theology teacher says that he looks upon his students as members of his wider "parish." Another claims that he feels very pleased at graduation time when parents of his students thank him for his task in training their sons and daughters.

For the majority of the subjects, teaching is something that they have chosen as their career and they have no desire to change to another job (86%) at the present. A subject admits that teaching does not pay much, but the satisfaction he gets out of training future leaders as well as the support he gets from the administration are sufficient to compensate for the lack of monetary rewards. For the former government employee, the peace and freedom to pursue his academic research are important for self-fulfillment. The English teacher feels that he has contributed to the success of his former students who now occupy responsible positions in the business as well as governmental sectors. The campus minister thinks that this is the best time of his life because he feels that he can effectively help the young deal with problems of identity or rejection of their parents since he went through the same difficulties himself.

In short, the majority of the subjects are happy

Table X  
 Marital Satisfaction  
 Responses in Percentages

(N=49)

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	DISAGREE	AGREE	NO
	%	%	RESPONSE
			%
6. I wonder whether I chose the right woman as my wife	71	12	17
21. I would like to leave my wife and remarry someone else.	75	2	23
22. I am disappointed with my children.	67	4	29
32. I wonder what I get from and give to my wife.	61	18	21
33. I have not given the thought of divorcing or separating from my wife.	24	55	21
50. I often wonder about the value of bringing up children.	55	32	13
72. My sexual life is disappointing.	90	10	0
90. I want to start a new family.	81	10	9

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with their jobs and they find their careers interesting and fulfilling. They feel that they are making a positive contribution to society and to the success of their students. The teachers think that training students is a rewarding profession and they consider it as a mission in life. It gives them self-confidence and a sense of purpose in life. The next section will deal with marriage and how it has affected the growth and development of the subjects.

### Marriage

The second area of analysis is the influence of the marital life towards the growth and development of the teachers. In the Levinsonian model of the adult life cycle, there is the 30-transition period that involves the questioning of the life structure, re-evaluating core values and exploring of possible alternative courses of actions. It is a period also of the husband and wife questioning their commitment to one another (1978). Work can leave little time for children and for themselves. There may also be a feeling of being trapped (Joyce and Zullo, 1979). One of the issues at mid-life is the need to face the "crisis of limits." It means coming to terms with the truths about oneself and others.

The majority of the subjects of this research are generally happy with their spouses (see Table X, p. 113). They feel that they chose the right women as their spouses

(71%). They are sure of their contribution as well as that of their spouses to the marriage relationship (61%), and they have no desire to leave their spouses (75%) or start to a new family (81%). As a teacher says "I am quite happy with my wife. We had some rough edges to refine in the beginning, but we have learned to adjust to one another." Being happy does not imply no questioning of the marriage commitment. At least 24% of the married teachers thought of separating from their spouses. Pressure and support from their relatives to keep the marriage going, along with the absence of divorce law in the country, can prevent them from making such a move. Legal separation is permitted in the Philippines, but it does not terminate marriages. In reality, such a move merely aggravate the already strained relationship between the separated partners.

As a general rule, the spouses are positive contributions to the adult development of the teachers. The subjects are sure they chose the right partners. "My wife has been a great help to me," says the English professor. He adds that he has learned to be more tolerant towards others and to appreciate God more in his life. A religious education teacher says that his wife has helped him become more responsible to his family and especially to his work. If sexual satisfaction can be used as a gauge of marital happiness, then it can be said that a good

Table XI  
Social Interaction  
Responses in Percentages

(N=49)

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	DISAGREE	AGREE	NO RESPONSE
	%	%	%
5. I tend to be more compassionate now than ten years ago.	37	63	0
7. I can now sympathize with students who have problems in studies than ten years ago.	39	61	0
17. I consult others when making decisions about my job.	51	49	0
37. I do not talk to anyone about my problems.	90	10	0
47. I wonder if I am getting more lenient with others.	59	41	0
57. I want to be in control of others.	79	21	0
62. I tend to be more tolerant of the mistakes of others now more than the past ten years.	12	88	0
66. Often I do things for others without thinking how it will affect me.	33	67	0
83. I tend to stay away from the crowd more than I did in the past.	69	31	0

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percentage (71%) of the subjects have happy marriages.

Another sign of marital happiness is the care and concern the married teachers express for their children. The subjects are satisfied with the performance of their sons and daughters (67%). Only 55% value bringing up their children and 13% simply prefer not to respond to the questions on this matter. One father says that he finds great satisfaction seeing his children relate to their grandparents when visiting them.

Thus, many of the subjects admit that spouses and the family help positively in their growth and development. The spouses help the subjects become more responsible and the children give them a sense of purpose and meaning to their work. The subjects are happy and feel good about themselves when they are with their spouses and children. They still maintain close ties with their families of origin and they are proud of their children.

### Social Interaction

Jobs and marital and family relationships have important bearings on the growth patterns of the subjects. The third area to be examined is the relationship of subjects to people in general. How do the subjects relate to significant persons in their lives - the students and fellow teachers?

Many of the subjects (see Table XI, p. 116)

indicate that they have a better understanding of their students now than in the past (61%). A teacher of 10 years says that "They (the students) let me know whether I am doing my job." The teachers also say that they can tolerate the mistakes of others (88%) today better than before. "I used to be strict with my students, but I now listen to them before I decide to do anything," says one teacher. Another one adds that he is no longer as dogmatic and self-righteous as before. Many though feel that they are getting lenient with students and other people (59%).

The great majority of the teachers are also able to talk to others about their problems (90%). Most of the persons with whom they share their difficulties with are their spouses. They do not withdraw into themselves (69%), but they actively participate in the events of life. A department head says that he has joined several civic clubs because that is where he can share his knowledge and find new ideas for his work. He says that he is at present involved in developing a program using Biblical themes to help workers become self-motivated and more productive in their work.

Thus, work, the family, the students and other people influence the growth and development of the teachers. The jobs help them become more responsive to their families and the students. Their spouses and

Table XII  
 People and Events  
 Responses in Percentages

(N=49)

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	DISAGREE	AGREE	NO
	%	%	RESPONSE
			%
1. I am satisfied with my accomplishments in life.	18	82	0
15. I feel time is running out for me.	74	26	0
17. I consult others when making decisions about my job.	51	49	0
21. I would like to leave my wife and remarry someone else.	75	2	23
23. I am satisfied with my present life.	17	83	0
35. I feel I am stagnating in life.	90	10	0
51. I realize I have little control over my life.	67	31	2
57. I want to be in control of others.	79	21	0
59. I help young people decide what they want to do in life.	94	6	0
70. I have settled for less in life than what I originally wanted.	65	35	0
73. My brothers, sisters and parents still treat me like a small boy.	92	8	0
75. I seldom realize my co-teachers have problems.	86	14	0
85. I find my friends helpful and supportive.	10	90	0

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children teach them to be more loving and caring and other people have helped the teachers become more attentive to the needs of others. The next section will look at the significant persons and events that have affected the growth and development of the subjects.

### Significant Persons and Events

The third goal of the dissertation is to look for the significant persons and events that affected the growth and development of the subjects. The majority of the subjects (see Table XII, p. 119) say that they have satisfactorily dealt with various events of their lives. They are happy with their present life situation (82%). They feel time is on their side (74%) and that there is forward movement in their lives (90%). They are happy with their spouses (75%). They think that they are in control of their lives (67%). They do not want to control other people (79%). They are sensitive to the problems of their fellow teachers (86%). They are not completely satisfied with their achievements in life (82%) and they find their friends helpful and supportive (90%).

Although only 31% admit that they have little control over their lives, there are indications that traumatic events like betrayal of a trusted friend helped the subjects come to a better understanding of themselves and the world around them. A teacher recalls how he felt

shaken after a person he trusted used information revealed in private against him. He felt miserable for a number of months, afraid to talk and distrustful of relating to people. This teacher says, "I have learned to be more cautious and prudent in revealing myself to others". Another teacher says that his mother's death was a painful event. He says that he then began to realize how important figure she was in his life. He says that he resented the discipline she imposed on him and his siblings during their growing years, but he now realizes that it was a good preparation for the rigorous demands of the academic life.

The family plays an important element in the life of Filipinos (see Table XII, p. 119). The subjects say that their brothers, sisters and parents no longer treat them like small boys (92%). A 35 year old teacher recalls how his parents and sisters consult him for important decisions they make in their lives. They are looked upon with certain respect. The former religious, now a happily married man, says that he finds that his parents as well as his siblings consult him when faced with difficulties in their lives.

It is interesting to note that 51% do not consult others when making decisions about their jobs. This seems consistent with the teachers' sense of independence and self-confidence. But perhaps the fear of the "loss of

face" by consulting others may also stop one from seeking others' expert advice. A majority of the subjects though say they are happy with their successes in life. They are satisfied with their present life situation. They indicate that they have control over the various events of their lives, although this may seem to be a denial of the realities of life. They still are ambitious and desirous of fulfilling their dreams. The subjects have dealt well with tragic or traumatic events of life. Whether it be the death of a loved one or the betrayal of a trusted friend, the indications are that the subjects have grown from those experiences.

Another prevalent theme in the mid-adult years is the experience of personality changes in both men and women. The next section will deal with this theme which was briefly discussed in a previous section (see p. 103).

#### Personality Changes

The fourth aim of the research is to examine the personality changes that the subjects report they notice in themselves now (this theme was treated briefly on p. 103). There are many challenges that the mid-life person faces. He has to confront the feeling of loss and time running out on him. He has become acutely aware of the temporary nature of his existence. He realizes painfully that he has limited upward mobility in his career. At age 40, according

Table XIII  
 Personality Changes  
 Responses in Percentages

(N=49)

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	DISAGREE	AGREE	NO
	%	%	RESPONSE
	%	%	%
4. I can accept my limitations now better than ten years ago	10	90	0
5. I now tend to be more compassionate to others than ten years ago.	37	63	0
7. I can now better sympathize with students who have problems in studies than ten years ago.	39	61	0
10. I feel more confident in myself today than the past.	2	98	0
19. I do not like myself.	100	0	0
31. I feel more sure of myself now than ten years ago.	9	91	0
41. I feel my personality is well set.	17	83	0
45. I am more loving now than ten years ago.	16	84	0
47. I wonder if I am getting lenient with others.	59	41	0
61. I begin to experience more emotions now than before.	49	51	0
62. I tend to be more tolerant of the mistakes of others now more than the past ten years.	12	88	0
68. I wish I were a different person.	88	12	0
74. I realize I cannot change myself.	82	18	0
83. I tend to stay away from the crowd more than I did in the past.	69	31	0
84. I feel I am much of a real man as I have ever been.	8	92	0
94. I feel I am a failure in life.	96	4	0

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to Soddy, the balance of psychological activities tends to shift to the inner core of the personality. He is now more concerned with the organization of his experience, mental adjustment to life and the application of the past life experiences to the present (see Soddy, 1967, p. 46).

There are certain personality changes that adults manifest in the mid-years. Neugarten (1975) says that in mid-years, men tend to develop affiliative and nurturant qualities that are associated with feminine personalities. There is increased attention given to control and satisfaction of personal needs. The mid-life adults tend to become more aware of who they are and they become more selective and manipulative of their environment (Neugarten, 1968, p. 139).

Most of the subjects of this dissertation report that they have noticed important changes in their personalities (see Table XIII, p. 123). They say they have accepted their limitations (90%). They are able to be more sympathetic to other people (63%). They possess greater self-confidence (98%). They are more loving today than in the past (84%). They can tolerate others' mistakes today better than in the past (88%), and they feel that they are successful in life (96%).

There are other changes that the subjects notice in their lives. As one subject says, "I am less strict and

more understanding with my own children." Going back into his childhood days, another subject mentions that he has begun to understand and appreciate his mother's protectiveness in his growing years. He attributes his success today to that discipline imposed by his mother on him and his siblings. Another teacher mentions that he has better control his temper today than before.

Emotionally, the majority of the subjects report that they are more compassionate (63%), more sympathetic (61%) and more loving (84%) than before. But a significant minority of the subjects (49%) do not seem to experience much emotion in their lives. Whether this is a denial of deeper emotional experience is something that can be investigated in future research. However, all say they like themselves (100%), and that they think they can still improve themselves (82%). They feel surer of themselves today than in the past and they are as manly as they were in the past (92%). Most of the subjects indicate that they have noticed personality changes in their lives. They have learned to be more tolerant and sensitive to the needs of others. They have developed affiliative and nurturant qualities like sympathy and better understanding of others, but somehow they have not allowed themselves to experience these emotions as part of their lives. One gets the impression that the love and care is more in the head than

in the heart.

After examining the various developmental themes in the adult development pattern of growth among the subjects, the next section will be to examine the differences in the responses of the subjects.

### Analysis of Variance

To find whether there is any difference in the way the subjects responded to the questionnaires, a one way analysis of variance or ANOVA, will be used. The purpose is to examine the subjects' responses grouped according to age and subjects taught. The one way ANOVA will give a good picture of how teachers grouped according to age and subjects taught will differ in their responses to the items on the questionnaires. The first ANOVA compares the responses of the subjects teaching science subjects and those teaching humanities courses. For purposes of simplification the humanities courses are English, Pilipino (name given to the Philippine national language), history, psychology, theology and philosophy. The science courses are mathematics, engineering, physics, biology, and chemistry.

There is one significant difference between the responses of the teachers in so-far-as the subject category is concerned (see Table XIV, p. 127). The humanity teachers seem to be more reflective than the science

teachers. The humanity teachers are more willing than the science teachers to reflect on what they have done with their lives and to re-examine their goals and to question their basic values. The data also suggest that the humanity teachers possess better understanding of themselves and the people around them.

Table XIV

Analysis of Variance of Subjects Taught by  
Teachers by Life Assessment

Source	DF	SS	MS	F	sig.*
Between	1	314.60	314.60	6.1	.01
Within	48	234.37	51.00		
Total	49	2669.97			

\* Significance at .05 (Hays, 1981).

Responses of Younger and Older Subjects

Because the number of subjects is small, it was not possible to get a clear picture of the differences in the responses of the subjects grouped according to the two age categories - 40 years of less and 41 and older. This does not, however, mean that there is no difference in the developmental growth patterns of the two age groups. An analysis of some items of the survey questionnaire pertaining to specific themes reveal that there are

TABLE XV

## Life Structure Satisfaction by Age

## Satisfaction with Life by Age

Question 23. I am satisfied with my accomplishment in life.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	72%	28%	0%
B) 41 or over	23	65%	35%	0%

## Desire for More Education by Age

Question 69. I wish I had received more education.

AGE GROUP	(N)	DISAGREE	AGREE	NO RESPONSE
3) 25-40	26	42%	58%	0%
B) 41 or over	23	70%	30%	0%

## Desire for Travel by Age

Question 89. I wish I had traveled to another country.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	31%	69%	0%
B) 41 or over	23	48%	48%	4%

TABLE XVI

## Life Structure Resignation by Age

## Perception of Family of Origin by Age

Question 73. My brothers and sisters still treat me like a little boy.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	85%	15%	0%
B) 41 or over	23	100%	0%	0%

## Sensitivity to Others' Difficulties by Age

Question 75. I seldom realize my co-teachers have problems.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	96%	4%	0%
B) 41 or over	23	74%	26%	0%

differences in the responses when broken down into two age groups. The first items to be analyzed are those that pertain to the components of the Life Structure.

The first component to be analyzed is that of satisfaction in the life structure. The two age groups responded differently to several questions regarding this component of the life structure. The questions dealt with satisfaction with the present life, pursuit of higher education and the wish to travel (see Table XV, p. 128). Many of the subjects consider themselves successful in life. The data seem to indicate that the younger teachers (72%) are more dissatisfied with their accomplishments in life than their older colleagues (65%). A 36 year old theology professor says that he plans to take a master's degree to be able to move to a higher salary bracket. However, a 60 year old political science professor is happy with his career and his family. He looks forward with joy to the date when his new textbooks will be published. He is content with his life and he sees the publication of his books as another success in life.

It is to be expected that the younger teachers want more advancement and progress in their lives. In the Levinsonian model of the life cycle, the 25-40 stage is a period of expectations and hopes. The young adult is just ready to take his place in the society. He is still at the

peak of his biological and psychological capacity and he is full of ambition and dreams (Levinson, 1978). This desire for fulfilling one's dream is manifested in the great number of younger teachers (58%) who are in or want to go on to higher education. The 35-year old theology professor, however, looks forward to finishing a Master's degree in religious studies. But the 55 year old science teacher can only look back with nostalgia and talk about the time when he had to give up a medical degree because his parents disapproved of it. He has, however, found his niche in society by training future doctors and nurses.

Thus, for the majority of the subjects, travel to another country will simply remain a dream for a long time. There are some young teachers who are already studying or who plan to pursue graduate studies. But the worsening economic conditions of the Philippines and the salary they receive will not allow them to travel abroad or to study in a foreign country. They have the option of studying in the local universities to fulfill their academic dreams. Thus, the younger teachers seem to be more ambitious, more desirous to travel and they express a greater wish to seek further studies than do the older teachers.

Another area of the life structure (see Table XVI, p. 129) that the two age groups differ in is their attitudes towards events of life. The data suggest that

TABLE XVII

## Life Structure Stability by Age

## Perception of Life by Age

Question 3. I feel I have a very contented life.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	58%	42%	0%
B) 41 or older	23	26%	74%	0%

## Attitude Towards Family of Origin by Age

Question 80. I am happy with the family I was born to.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	19%	81%	0%
B) 41 or older	23	8%	92%	0%

the older teachers are not resigned to the events in the life structure. However, the younger teachers still have to deal with the family influence in their lives. At least 15% still feel that they have to earn the right to be treated as adults in their families. They have not, like the older teachers (100%), shifted the activities of their lives away from their families of origin. They are, according to Levinson still testing a variety of initial choices regarding occupations, love relationships, values and lifestyle (Levinson, 1978,). In the Gould framework of adult development, at least 15% of the young teachers still have to get rid of the second false assumption about life. They have to get rid of the false idea that they must do only the things that are acceptable to their parents or the family (Gould, 1973).

When it comes to the awareness of others' problems the younger teachers (96%) seem to be more perceptive than the older ones (74%). This fact seems to indicate that the older group tends to take more care of their own needs before others. Neugarten says the older persons seek protective strategies to take control of their personal needs (Neugarten, 1975). In this research, it seems the younger teachers still have to deal with the issue of independence from their families, but they are more aware of their fellow teachers' problems than their older

colleagues.

As far as the life structure stability (see Table XVII, p. 132) is concerned, there are two areas in which the age groups differ. The two groups differ from one another in their perception of life and their attitude towards their families of origin. As a general rule, both age groups have not had any major changes in areas like their goals, personality make up and job satisfaction. But a greater number of the older teachers (74%) indicate they lead more content lives than the younger ones (42%). The older teachers seem to be ready for the stage when they can develop wisdom, judiciousness, magnanimity, unsentimental compassion, breadth of perspective and a sense of the tragic element of life (Levinson, 1978).

The response to question 80 (see p. 132) suggests that the younger generation is still continuing the process of individuation. At least 19% say they are not that happy with their families of origin. Levinson explains that as a young adult gets a better sense of himself, he is able to utilize his inner resources and to be less dependent on his home. The young person generates a level of awareness, meaning and understanding of the world around himself. And the process of individuation begins at around age 40 and continues on to the later years (Levinson, 1978). Thus, the younger teachers still have to deal with societal and

TABLE XVIII

## Personality Orientation by Age

## Attitude towards Past Decisions by Age

Question 28. I do not worry or regret about decisions I have made.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	38%	62%	0%
B) 41 or older	23	96%	4%	0%

## Attitude to Seeking Help from others by Age

Question 57. I consult others when making decisions about my job.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	85%	15%	0%
B) 41 or older	23	74%	26%	0%

parental values that may be opposed to his own. It is a period for the development of what Jung calls the archetypal unconsciousness, an inner resource of self-definition and self-satisfaction (1933).

The responses of the older teachers regarding their families of origin seem to imply that they have gone through the various disturbing events of moving away from their parents. They seem to have successfully dealt with the polarities of life. So the younger teachers are less satisfied with the lives at this point in time than the older ones. They also indicate that they are not as comfortable with their families of origin as the older teachers

The final section in the analysis of the life structure of the two age groups is on personality orientation (see Table XVIII, p. 135). This component refers to the individual's sense of himself in the world. A man exists in the world and he is shaped by it. In general, the two age groups say they are self-confident and they take good care of their needs and wants. There are, however, some areas that they the age groups differ - their attitude towards seeking help from others and dealing with past decisions. The younger teachers (15%) seem to consult others less than the older ones (26%) when making decisions about their jobs. Furthermore, the younger ones (62%) seem

to worry more than the older teachers (4%) about decisions made in the past. Although relatively few seek others' help when making decisions about their jobs, at least 26% of the older teachers seem to be more cautious in doing so. The older teachers are surer (62%) of themselves and they tend to worry less about past decisions made than the younger ones (4%). The young person according to Levinson is still in the process of establishing himself in society. He still needs stability and order in his life. Whereas, the mid-life adults (40 and above) seem to have a better sense of themselves and a deeper sense of competence in his job and relationship with others (Levinson, 1978).

As far as personality orientation in the life structure is concerned, these are the differences manifested by the two age groups. At least 26% of the older teachers seek outside help when making decisions about their jobs. For the younger ones, only 15% would do so. Furthermore, the younger teachers are less sure of themselves than the older ones regarding decisions made in the past.

Briefly, there are some differences in the responses of the subjects when broken into two age groups. The younger teachers desire to get more education, to wish to travel more, to be more sensitive to their colleagues' problems, to be less satisfied in life and to regret

Table XIX

## Mortality Awareness by Age

## Perception of Health by Age.

Question 14. I am no longer as healthy as I used to be.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	65%	35%	0%
B) 41 or older	23	48%	52%	0%

## Perception of Time by Age

Question 98. I often think of the number of years I have left to live.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	69%	31%	0%
B) 41 or older	23	83%	17%	0%

Table XX

## Generativity Concern by Age

## Attitude toward Helping Others by Age

Question 29. I do not bother to help others with their jobs.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	93%	7%	0%
B) 41 or older	23	73%	27%	0%

## Concern for the Younger Generation by Age

Question 81. I make it a point to teacher younger men about their job.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	19%	81%	0%
B) 41 or older	23	4%	96%	0%

decisions made in the past than the older teachers. However, the older teachers appear to be more confident of decisions made in the past, to seek more help from others, to lead more content lives, to feel more comfortable with their families of origin and to experience more independence from their families of origin than the younger teachers.

Another theme present among mid-adult persons is the realization that one will not live forever (see Table XIX, P. 138). Those older teachers notice they are no longer as healthy as they used to be. Whether it be denying the reality of death or simply being too busy with their work, the older teachers do not think of life in terms of the number of years left to live. The older teachers (52%) seem to be more aware of the deterioration of their bodies than the younger ones (35%). The 55 year old department head says that he has had several operations. Whereas, the 33 year old religious studies teacher complains of minor sickness like colds. The next theme to be examined is the generativity concern.

The training of students is a natural place to show this generativity concern (see Table XX, p. 139). However, 27% of the older teachers seem to be inclined to let others take care of themselves. Whether it is because they want to conserve their energies or to take more time for themselves as is common among the mid-life adults

Table XXI

## Reassessing One's Life by Age

Question 20. I often ask what I have done with my life.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	42%	58%	0%
B) 41 or older	23	83%	17%	0%

## Choice of Career by Age

Question 64. I question whether I have chosen the right career for myself.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	73%	27%	0%
B) 41 or older	23	91%	9%	0%

(Neugarten, 1975), the older subjects (73%) are less inclined than the younger teachers (93%) to help others as far as their work is concerned. The older teachers seem more receptive than the younger ones to help their own students. Briefly, when it comes to showing generative concerns, the older teachers are willing to help their students more than the younger teachers. However, the older teachers are not as willing as the younger teachers to help people in general with their jobs.

So far, the responses of the two age groups to the following themes have been analyzed: the life structure, mortality awareness and generativity concerns. The next theme to be examined is the assessment of their lives.

Neugarten and her associates (1964) found adults in mid-life were more introspective and reflective in their lives than the younger generation. In this research, however, the older subjects tend to be less reflective than the younger ones (see Table XXI, p. 141). The younger teachers (58%) indicate that they examine their values, their ideals and their lives more than the older teachers (17%). The older subjects, however, are more sure (91%) of the choice of their careers than the younger generation (73%).

After looking at the responses of the two age groups regarding life assessment, the next theme to be

Table XXII

## Personality Changes by Age

## Attitude toward Students by Age

Question 7. I can now better sympathize with students who have problems in studies than ten years ago.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	42%	58%	0%
B) 41 or older	23	35%	65%	0%

## Experience of Emotions by Age

Question 61. I begin to experience more emotions now than before.

AGE GROUPS	(N)	DISAGREE	AGREE	NO RESPONSE
A) 25-40	26	42%	58%	0%
B) 41 or older	23	56%	44%	0%

examined is the personality changes that the subjects report they have experienced so far (see Table XXII, p. 143). As far as personality changes are concerned, the older teachers (65%) indicate they understand their students better than the younger teachers (58%). The years of teaching and contact with students make it easier for the older teachers to sympathize with their students' problems in studies. The younger teachers (58%) are able to experience more emotions than the older ones (44%). The two groups, however, are able to pinpoint certain changes in their personality patterns. The tendency among the older teachers is to repress their emotions, but at the same time to continue to show their care and concern for their students .

Thus, there are differences in the way the younger teachers respond to the items on the questionnaire. First, the older teachers are more satisfied than the younger ones with their achievements and accomplishments in life. The younger teachers are more reflective and introspective than the older teachers. The older teachers experience more bodily illness than the younger ones. As far as generativity is concerned, the younger teachers are willing to give their time and energy to all, but the older ones tend to limit their help to their own students. In-so-far as emotions are concerned, the younger ones seem to

experience more of them than their seniors.

In short, the analysis of variance indicates that the teachers divided according to age groups and subject groups do not differ much in the responses to most of the items in the questionnaire. Nevertheless, the humanity teachers tend to be more reflective than the science teachers. The analysis of the items assigned to the various themes chosen for this research reveals many differences between the responses of the older and younger teachers. Older teachers are more content than the younger ones in their life structure. The older teachers are more conscious of their deteriorating health than the younger ones. They are able to sympathize with their students better than the younger teachers. These are all age related observations. But on the other hand, the younger teachers consult others more often than the older ones. The younger men question more than their senior colleagues their career choice in life.

#### Summary

The primary purpose of this research is to find the main themes in the adult development life cycle of subjects of the research. The majority of the teachers indicate that they are happy with their present life situation. They are proud of their work, they find fulfillment and

contentment in their career, and they consider themselves successful in life.

Furthermore, most of the subjects are actively in control of their lives. They are not apathetic or resigned to life. They actively seek to change and to improve their lives. Many of the subjects report that they lead stable and happy lives. They are quite satisfied with their teaching career, but their lives are also affected by the deteriorating economic conditions of the country. As a matter of fact, the teachers listed their jobs as the most important concerns of their lives.

In addition, the majority of the subjects report that they possess self-confidence and that they take charge of their lives. They know they possess the necessary skills to be productive in and out of the classrooms. They are ambitious and motivated individuals who want to share their knowledge to others.

Most of the subjects are very much aware of the temporary nature of life. They notice that they are not as healthy as they used to be. They see their loved ones dying, but they are not too frightened and they are ready to face it. A good number of the subjects, however, want to leave something behind for their children. The children play a very important part of their lives and the subjects express the hope that their sons and daughters would finish

college.

The subjects are concerned about their success as well as that of their students. The teachers encourage their bright students to go into teaching and they spend precious time with the students in and out of classrooms. The teachers look upon academic life as a mission or a call. With these subjects, however, there is no evidence of the mentor/mentee relationship that Levinson found among his subjects (1978).

What is common is the presence of a kind authority figure who encouraged and became a role model for the subjects during their growing years.

Finally, the majority of the subjects say that they have not examined their lives very deeply or questioned some of their basic values. Questioning the meaning of their lives is not high on the priority list of the subjects. They take things as they come.

The second goal of the research is to discover how certain areas like jobs, the family, marital relationship and social relationship affect the growth of the subjects.

As-far-as their professions are concerned, the subjects think that they have chosen the right career for themselves. For many of them teaching is a career as well as a vocation. They find satisfaction, fulfillment and contentment in school work. They consider their teaching

career as a positive contribution to society.

In addition, the subjects express satisfaction with their spouses and their children. There were some rough edges to be ironed out in the beginning, but they have accepted their spouses and they know what they are getting and giving to their wives.

Furthermore, the teachers find other people helpful. The data indicate that they can talk about their problems to others and other people have helped the subjects discover who they are as persons. For example, students and parents let them know how helpful they have been as educators.

The third major goal of the research is to look for the significant persons and events that have affected the lives of the subjects. For many of the subjects, traumatic events like betrayal or the death of a loved one helped them become wiser and more accepting of the realities of life. Marriage also has helped the subjects become better providers and more responsible individuals. Finally, the presence of strict and somewhat protective parents affected the growth and development of the subjects.

Another important purpose of this research is to look for the personality changes that the subjects say they experience in the mid-years. The majority of the subjects say that they have accepted their limitations. They

indicate that they possess more self-confidence today, and that they are more loving and understanding of other people, especially their students than in the past. They have learned to be sympathetic to the problems of their students.

Finally, since the number of the subjects is very small, it is not possible statistically to differentiate among the responses of older and younger subjects to the items in the questionnaire. The examination of the specific questions reveals that the older teachers - those 41 and older - are more satisfied with life than their younger colleagues (40 years or less). The younger teachers are still pursuing their dreams - adequate housing, higher education and travel. The older teachers, however, are not as sensitive to the problems of their colleagues as is the younger group. The older teachers are more conscious of their failing health than the younger ones. The older subjects also express more satisfaction with their career than the younger ones.

The next chapter will summarize the previous chapters. It will also include conclusions and suggestions for further study.

## CHAPTER V

### SUMMARY, IMPLICATIONS AND RECOMMENDATIONS

#### INTRODUCTION

The purpose of this chapter is to summarize the main points of the preceeding chapters. Following a summary of the literature review and findings of this study, conclusions and recommendations for future research as well as potential applications of this research will be given at the end of the chapter.

The study of the human life cycle is a new field in the history of human knowledge. It was not until Van Gennep that the academic community began to look at how man grows from birth to death. Later on Freud, Jung, Erikson, Levinson, Neugarten, Vaillant, Gould and other developmentalists began to work on the developmental growth patterns of men. In spite of the interest in the human life cycle, not much is known about the various stages of adult development and transition. The desire to understand and to possess a comprehensive view of human growth can be traced to the earliest written history of man. The Greeks, the Chinese, the Japanese and other cultural groups have had their own view of how man is to grow from childhood to a ripe old age. The various periods of the life cycle with

definite duties and responsibilities were outlined for the people. The various world religions also have given their members definite guidelines for human growth.

Although these various observations and prescriptions for human growth are laudable and precious norms for human living, the various philosophies and religious beliefs have not provided a scientific basis for understanding the human life cycle. A scientific and systematic way of dealing with the life cycle was started by Van Gennep (1960), an anthropologist, who recorded the important life events of people from various cultures. Erikson (1963) outlined eight stages of the human life cycle with specific tasks and responsibilities assigned to each stage. Freud (1937), Jung (1933) and other earlier psychoanalysts described the various important psycho-sexual, emotional and psychological changes that occurred during the various periods of the human developmental growth processes, but they did not treat of the life cycle as such.

The contemporary authors have provided the world with further understanding of the human life cycle. Erikson (1982), Levinson (1978), Vaillant (1977), Gould, (1973), and Neugarten (1964) have contributed to a better understanding of the growth of man especially in the mid-adult years. Erikson, in particular, believes that

there are issues that adults across cultures have to deal with in life.

It is to be noted, nevertheless, that the work done by the contemporary authors on the human life cycle is limited to primarily the male population of contemporary North America. Little research has been done with people from other cultures. However, the methods and techniques of these authors can be applied in the study of other cultures, but no one can be sure how the actual findings of these studies can be generalized to other societies. One group of people that can benefit from such a study of the human life cycle are the Filipinos. The first group of influential people to be examined are some teachers working in three private universities in the Philippines.

Thus, the work on the life cycle by Erikson, Levinson, Vaillant, Gould and Neugarten have been the basis for studying adult developmental patterns of Filipino teachers. There are certain universal themes that appear to be consistent in all cultures. These themes are: the possibility of describing the life cycle, the development of the human person throughout life, childhood influence of the life cycle, the need to define the adult self coming to terms with mortality, the development of the body and mind, and narcissism or care of self.

### Reasons for the Reserch

What were some of the reasons for doing this research? The first was to look at the adult development patterns of a small segment of college teachers from southeast Asia. The Filipinos, have a unique history and culture of their own. Next, this research collected baseline data on Filipino adult developmental patterns, hopefully to be used for further studies on Filipino adult development. Furthermore, this study would be helpful for understanding a segment of important adult leaders in the country. Also, this research hoped to contribute to a further understanding of the Filipino psychology as well as to provide data that would be helpful for Filipino mental health and professional workers.

### Specific Aims

The main purpose of this research was to identify and evaluate the adult developmental patterns of a specific group of Filipino teachers. It was not a cross-cultural study, although it used the findings on adult development of researchers from another culture. It did not have hypotheses, but it instead specified its aims clearly. The aims of this research were:

1. To identify the important developmental patterns among Filipino male teachers.

2. To indicate how these developmental patterns relate to their families, careers, marital satisfaction and social interaction.
3. To find the significant persons and events that influenced the adult development patterns of teachers.
4. To examine the personality characteristics that Filipino college professors report they that experience during their adult years.

#### Methodology

In January of 1984, letters (see Appendix C, p. 196) explaining the nature and purpose of the research, were sent to the deans of the three private universities located on the two biggest islands in the Philippines - Luzon and Mindanao. The deans were requested to send, to the researcher, the names of male teachers between 35 to 55 years old so that the paper and pencil survey forms could be sent to the respective schools. Since there were few male faculty members who belonged to the requested age bracket, it was decided to lower the minimum age for this research from 35 to 25. This increased the number of potential subjects from 67 to 124. However, only 100 teachers were selected since this number was considered sufficient for the purposes of this research. The subjects were chosen in this manner. The names of all the subjects

for each school was placed in a box. Then the researcher picked out the assigned number of subjects for each school.

The number of subjects assigned for the schools were:

Ateneo de Manila University.....35

Xavier University .....30

Ateneo de Davao University .....35

Two questionnaires were constructed for this research, a paper and pencil survey form and an unstructured interview protocol. A total of 100 survey forms were distributed to the subjects, but 53 returned the paper and pencil questionnaires, and only 49 were suitable for analysis. For the one hour interview, five subjects randomly chosen from each school for a total of 15, were interviewed during March and April of 1984.

The paper and pencil survey form contained 100 items touching on the various themes selected for this research. The adult development themes chosen for this research were: life structure, mortality awareness, generativity, personality change and introspective reassessment.

### The Results

In general, the study indicated that this particular group of Filipinos went through the basic human adult development pains as well as the joys that people from other cultures experience. There were, however,

responses of the subjects that differed from the adult studies reported in the United States. The majority of the subjects expressed genuine concerns for their offsprings. They were satisfied with their life structure, but they also took active part in bringing about progress in their lives. They were conscious of their own mortality and the older teachers (41 and older) were more aware of bodily decline than the younger ones (40 years or less). Even if they were conscious of their mortality, death did not become a morbid or debilitating preoccupation for the subjects of this research. The majority of them had accepted the temporary nature of existence and they connected it with the flow of life. The great proportion of teachers also considered their careers, their families and their spouses positive influences in their growth and development as persons. The subjects said they noticed personality changes during their lives. As a group, however, the teachers did not seem to have examined or questioned their core values.

The first goal of the dissertation was to find the main themes in the adult development patterns of this group of Filipino teachers. The data indicated that the majority of the subjects were happy with their life structures. They were proud of their work. They found contentment and fulfillment in educating the students. There did not seem

to be evidence of mentor/mentee relationship between the teachers and the students, but the teachers generally acted as models and guides for the students. The teachers indicated that they took charge of their lives. The younger teachers, those 40 years or less, expressed much greater desire than the older ones to improve their academic status by undertaking further studies. It is interesting to note that there did not seem to be much introspection among this group of senior teachers. Generally, questioning the meaning of their lives was not a high priority among the subjects of this research.

The second purpose was to discover how certain important life realities affected the growth and development of the teachers. Many of the subjects said they had dealt successfully with various difficult events of their lives. They mentioned that they chose the right career for themselves. For many of the subjects, teaching was more than a job. They looked upon it as a special call to share their talents and expertise with the future generation of citizens of the country. Teaching helped them become aware of their talents and their ability to be of help to the students. In addition, most of the subjects said that their spouses were helpful in making them become aware of their duties and responsibilities to the family. Even the marriage relationship was helped by the teaching

career of the subjects.

The third focus of this research was to look for the significant persons and events that helped shape the lives of the subjects. They were aware of important people and events that influenced their growth and development as adults. They claimed that they had successfully dealt with stressful events in the past. Many, however, still wished to improve their economic as well as their educational status. A good number indicated that there were past events, like the death of a loved one or the betrayal of a trusted person, that helped them come face to face with the limitations of their lives. Unlike Levinson's subjects, this group of Filipino teachers did not seem to have experienced the mentor/mentee relationship with an older person. Many said that their parents and authority figures, like kind religious or lay teachers, were their models and guides during the early years in school. As a general rule, the families of origin played an important role in their development as adults. For some, authority figures like their parents and kind religious teachers helped the subjects decide to enter the teaching career.

Another important goal of the dissertation was to examine the personality changes that the subjects noticed in their lives. Neugarten (1964) mentioned that men tended to become more affiliative and nurturant in their

mid-years. The subjects of this research reported that they had accepted the limitations of their lives. The nurturant tendency was shown by their effort to be more sympathetic and helpful to their students. They indicated that they were more loving and caring than they were in the past. They were also more tolerant of the mistakes of others. However, this group of teachers seemed to deny themselves the experience of intense emotions. They led seemingly calm and contented lives.

Finally, this study intended to look at how developmental issues were perceived by younger and older teachers. The results indicated that older teachers were more aware of their mortality than were the younger ones. The older teachers seemed more satisfied than the younger teachers when it came to assessing their accomplishments and achievements in life. However, the younger ones tended to be more reflective and introspective than the older colleagues. Furthermore, the younger teachers were more ambitious and more desirous to travel and to study than the older teachers. As far as generativity issues were concerned, the younger ones were more likely to give their time and energy to helping the students than their older colleagues. The next section will give the implications for this research.

### Implications

Although there are developmental issues that this group of teachers seemed to ignore in mid-life, there were indications that the subjects went through the basic human experiences that Erikson, Gould, Levinson, Neugarten and Vaillant mentioned in their work. This universality of human growth patterns is Erikson's theory of human development in the world. For example, the subjects of this research were aware of their own mortality, personality changes and the generative concerns for the future generation. However, they did not seem to question their basic values, have doubts about their career choice or reflect deeply about their lives. There was absence of the mentor/mentee relationship in their lives. Thus, the research data seemed to indicate that there were certain adult developmental themes common across cultures and that these growth processes occurred in a gradual and predictable manner (Erikson, 1966). The research also confirmed the theory of Jung (1933) that adults went through personality changes during the mid-years.

Furthermore, the research data showed that the subjects were constantly growing and improving themselves in life. Their early training as well as cultural values were influential factors in their adult development. They had come to terms with their limited selves and their own

mortality. However, they did not seem to be preoccupied with the passage of time or be concerned with their own ease and comfort as the subjects of Neugarten reported (1964). Like the Japanese and the Chinese, the Filipino male teachers manifested a deep respect and concern for authority figures. They expressed affection for their families, especially their children. There were, however, specific observations and suggestions that could be made from this research.

The subjects were contented with their present life structure. They expressed pride and satisfaction in their career as teachers. They were happy with their families, the relationship with their spouses and they seemed to be in control of their lives. In Levinson's terminology (1978), this group of teachers were in their B00M period (Becoming One's Own Man).

There were, however, no dramatic or highly traumatic periods in their lives such as Levinson found among his subjects. The teachers of this research had not faced the critical self-evaluation and reexamination that Levinson's subjects underwent. Neither had the subjects of this research confronted the polarities of life. They seemed to have simply quietly accepted the fact that they were getting old and that they would someday die. This acceptance of one's life situation may stem from the deeply

cultural value that expects men and women to accept patiently whatever comes in their lives (Lynch, 1973). Thus, there was little evidence to indicate that the subjects confronted the issues of masculinity vs femininity, or destructiveness vs creativity. Furthermore, there were no clear signs of definite transition periods like those proposed by Levinson (1978).

The subjects, however, had generally accepted the reality of death as a fact of life. They had conquered, in the terminology of Gould (1973), the illusion that there is no evil or death in the world. They were able to connect death with the flow of life as Lifton would like his subjects to do (1978). The subjects were very much aware that they could be immortal through the ideals and values they hoped to pass to their children.

Unlike Neugarten's subjects, neither the older nor the younger teachers seemed to be preoccupied with the passage of time. They did not look at time as a time-left-to-live. The older teachers, in particular, were not as introspective as the younger ones. The older ones were, however, conscious of their physical decline, but they did not seem to be overly concerned with using protective strategies to protect their health. Like Neugarten's, subjects though, this group of Filipino teachers felt that they could share their expertise and

experience with the younger generation (1964).

The Eriksonian theme (1959) of guiding and helping the next generation was something that came easily to the subjects of this research. The culture as well as the adult developmental growth pattern helped the subjects fulfill this important adult function. Erikson believes that if this generative concern is not developed, the person dies emotionally and psychologically (1963). For Filipinos, in general, this generative function is closely related to their identity as persons. They find their identity as members of a particular family. If a family member fails, the Filipinos think the whole family shares in that failure (Lapuz, 1973).

This group of Filipino teachers, unlike Levinson's subjects, did not seem to have experienced the mentor/mentee relationship in the past. It is not surprising that they would not have this mentor/mentee relationship with their present students. The teachers were satisfied with being transmitters of values as well as skills for the young. The teachers' role consisted of inspiring the better students to go into teaching. There was little attempt made to guide or to be a sponsor of a promising student. The deep respect and reverence shown by the young to the older generation might make it difficult for teachers and students to enter into a real

mentor/mentee relationship.

It is important to note that the teachers for this research continued to work in school because they wanted to do it. Although monetary compensation was an important consideration for teaching as a career choice, it did not seem to play a major role in deciding whether to stay or leave the teaching profession. They were dedicated individuals who looked upon teaching as a vocation .

Most of the subjects also reported that they had experienced personality changes in their lives. They said that they were now more loving and more tolerant of others' mistakes than in the past. They possessed what, Neugarten (1975) calls, nurturant and affiliative qualities. As a general rule, the subjects did not seem to pay much attention to their own emotional and psychological needs. About half of them were not as introspective as the subjects that Neugarten investigated. They did not experience role reversals that Jung indicated would happen to people in the adult years (1933). More studies then need to be done in order to determine the type of introspection and self-analysis done or if they experience any type of introspection at all during the adult years. The research data seemed to indicate that teachers had accepted the basic polarities of life and that they did not see any reason for examining or questioning their basic

values. Their primary concern was to take care of their children and they felt contented with the ideals and values that they received in the past.

Thus, the subjects were happy and contented with their life structure. They had eliminated the false assumptions of life (Gould, 1973). They had accepted death as a reality of existence. They lived independent lives, but they were also very much in touch with their families of origin. The subjects were clear about their identity as males. They were quite sure of the choice of their career as well as the selection of their spouses.

The subjects had not experienced major or dramatic transition periods in their lives. They had accepted death as part of life and they showed real generative concerns for their children and their students. They also reported that they experienced personality changes, but unlike American mid-adults, the subjects of this research had not examined the core values of their lives. The next section will deal with the conclusions based on the findings of this research.

### Conclusions

First, the majority of the subjects experienced basically the same developmental adult growth issues discussed by Erikson, Levinson, Vaillant, Gould and Neugarten. The majority of the subjects manifested a high

degree of generativity concerns, a desire to improve themselves, satisfaction with life, an acceptance of death as part of life and certain personality changes. However, the subjects did not seem to have experienced the mentor/mentee relationship, the examination of their lives or the questioning their core values.

In addition, the subjects' families were the center of their attention. For many subjects, the families of origin still influenced their lives and activities. Filipinos generally find their identity and security in their families (Lapuz, 1977). For the teachers, the parental duties include providing education and the material resources for their children. As far as their parents are concerned, some of the teachers still felt obligated to support and care for them out of gratitude and as a return of favors done in the past (Bulatao, 1970). Thus, the growth and development of the Filipino are closely linked with his family of origin.

Also, since the state aid for education is virtually non-existent in the Philippines, the parents have to provide for the education of their children from grade school to college, and in some cases, even graduate school. Thus, work, investments and other family properties are essential for the successful completion of a degree.

Furthermore, there seemed to be an intuitive

understanding and acceptance of life and its polarities. The subjects accepted death as a reality of life and they concentrated their energies and resources on living. They were resigned to the reality of aging. They did not seem to complain too much about the depressed economic conditions of the country. The culture also allows for long and patient suffering (Bulatao, 1970). At the same time, Filipinos seem to hope for the best to happen. This may give the impression of being fatalistic, but it is one way of dealing with the crises of life.

In addition, the subjects indicated that the most significant persons in their lives were authority figures. It is a Filipino trait to show respect and reverence for an older person. The older person attains a certain honorable status in the community just because of his age (Lynch, 1973). These authority figures influenced their thinking, their views on life and in some cases their careers. Since teachers are generally considered authority figures, it is not difficult to see how mentor/mentee relationship between teachers and students fail to be formed. The students' hiya (self-consciousness or embarrassment) can prevent such a relationship to develop.

Another important point to consider is the fact that the teachers accepted death as part of life. They were not terribly afraid of it nor did they ignore its reality. One

reason why the teachers seemed to have accepted death that readily is that the culture integrates it with life. The dead are not totally forgotten. Through rituals and customs, the Filipinos remain in touch with their beloved dead. Thus, it is customary to recite a novena of prayers after the burial of the dead. In some provinces, it is also a practice to celebrate the 40th day of the death of a loved one. On November 1, all cemeteries are transformed into living cities where relatives come to visit the dead and where the living also visit each other.

Finally, the subjects seemed to deny the experience of emotions in their lives. Whether it is an effort to take effective control over their lives or a denial of emotions is something that can be researched in the future.

#### Recommendations

First, there is a need to conduct more research on the developmental group patterns of teachers in both private and public schools. The numbers of the research subjects need to be increased to include other teachers. The sample population should include teachers from various provincial and city schools throughout the country. In addition, subjects should include former teachers who left the academic life because of profound reassessment of their lives or for whatever reasons. This will give a better picture of the developmental growth stages that Filipino

adults experience all through life.

A longitudinal study, spread over ten years and similar to that done by Levinson and his associates, can be undertaken with subjects that include businessmen, lawyers, doctors, accountants, public officials, and scientists. Such a longitudinal study will be able to specifically look at the various age cohorts that Levinson outlined in his book (1978). The research can focus at the following: the young adult period (22-30), the age 30 transition (28-32), the settling down period (33 -40), the mid-life transition period (40-45), entering middle adulthood (46-50), age 50 transition (50-55) and culmination of middle adulthood (55-60). Such a research can give a comprehensive view of the developmental growth needs of Filipino adults. The research findings can lead to a classification of the developmental growth patterns unique to Filipinos and different from the Eriksonian or Levinsonian models. It is to be noted that such a study can be designed for other Asian countries like Korea, the Republic of China, Taiwan, Indonesia, Thailand and other cultures.

Also, an important group with whom to begin such a research are women teachers who outnumber male teachers in the Philippines. First, there is no known research on this topic in the Phillipines. Secondly, such a project will give a better knowledge of the growth development of an

important segment of the population.

In addition, the instrument can be better refined to be able to discover the most important themes and concerns of Filipinos in the mid-adult years. For example, who are the significant persons who have helped the subjects in their adult developmental growth? Are there issues which only Filipino adults have to deal in mid-life? This may mean translating the questionnaire into the national language (Pilipino) or the regional language common to a particular provincial area.

One practical application of this research is to schedule conferences on growth potentials for Filipino teachers in mid-life. These conferences can be planned for the year or be incorporated into the retreats and spiritual exercises that are commonly given in Catholic schools in the Philippines. Topics for the seminar ought to come from the needs and wants of the teachers. The following topics may be useful for an initial seminar to teachers in the various Catholic schools in the Philippines: the general concept of the life cycle, facing the crisis of limits, dealing with change of career and personality changes in the mid-years

Briefly, the desire to study the human adult life cycle has been with men since the beginning of civilization. From ancient civilizations to the present

industrialized nations, man has had the desire to examine how he develops in life. But the scientific study of the life cycle is recent development. Adult developmental theorists like a Erikson, Levinson, Gould, Vaillant, Neugarten and others indicate that there are certain developmental issues that are common across cultures.

This research aimed to look at the baseline developmental issues that a group of teachers are facing in mid-life. The research data seemed to indicate there are certain universal developmental adult concerns. Like the American subjects, this group of Filipino teachers had to deal with generativity concerns, personality changes and one's mortality in mid-adult years. They were quite aware of their own death and they experienced signs of bodily decline. However, the subjects did not seem to have experienced much introspection or the examination of the basic values and to question the meaning of their lives. There did not seem to be an experience of the mentor/mentee relationship either with their teachers or with their present students.

Their present families as well as their families of origin played an important role in their development as adults. The subjects were satisfied with their present life structure and they saw their careers as positive contribution to society. The subjects considered authority

figures like their parents and especially kind teachers as influential elements in leading them to their present career. They also reported definite personality changes like being more sympathetic and more loving than before.

Finally, it is important that further research on Filipino mid-life adults includes a wider sample population and improved tools for collecting the data. A longitudinal study of various groups of professions in the Philippines will give a better picture of the adult development growth patterns of Filipinos in general. A separate study of the mid-life concerns of Filipina women should be on the top priority list. They outnumber men teachers in the Philippine school system and they participate in various important civic and religious activities in the country. All these studies will be beneficial to the Philippines as well as the scientific community at large.

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APPENDIX A

SOCIO-DEMOGRPAHIC DATA  
(Please print)

Date and year of birth-----

Place of birth-----  
City/Town Province

Schools attended:

Name of School Place year graduated

Grade school -----

High school -----

College -----

Degrees earned -----

Marital Status: Please check.

Married ( ) Single ( ) Separated ( )

Other ( )-----  
Please specify.

Subjects taught in school-----

Number of years taught in the present school-----

Number of years taught in other schools-----

Jobs held in the past ten years other than teaching:

Name of Job Number of years held

-----  
-----

Number of children

Age Sex

-----  
-----  
-----  
-----

## ADULT DEVELOPMENT QUESTIONNAIRE

Directions: The following items contain statements that you may agree or disagree. Please indicate how true each statement is for you by circling the number that best represents your answer. Use the following norms for your answer:

- 0 - Disagree totally
- 1 - Agree somewhat
- 2 - Agree quite a bit
- 3 - Agree Completely

- 
1. I am satisfied with my accomplishments in life..... 0 1 2 3
  2. I hardly think of my own death..... 0 1 2 3
  3. I feel I have a very contented life now..... 0 1 2 3
  4. I can accept my limitations now better than ten years ago..... 0 1 2 3
  5. I tend to be more compassionate to others now than ten years ago..... 0 1 2 3
  6. I wonder whether I chose the right woman as my wife..... 0 1 2 3
  7. I can now better sympathize with students who have problems in studies than ten years ago.. 0 1 2 3
  8. I notice I am no longer as agile as I used to be..... 0 1 2 3
  9. I know what I can do best in life..... 0 1 2 3
  10. I feel more confident in myself today than the past..... 0 1 2 3
  11. I feel happier now with my family than before..... 0 1 2 3
  12. I feel disappointed because I cannot achieve my goals in life..... 0 1 2 3

13. Trying to guide the younger generation is not worth my time.....	0	1	2	3
14. I am no longer as healthy as I used to be...	0	1	2	3
15. I feel time is running out for me.....	0	1	2	3
16. I think of my age in terms of how many years I have left to live.....	0	1	2	3
17. I consult others when making decisions about my job.....	0	1	2	3
18. I have often taught younger men about the job.....	0	1	2	3
19. I do not like myself.....	0	1	2	3
20. I often ask what I have done with my life...	0	1	2	3
21. I would like to leave my wife and remarry someone else.....	0	1	2	3
22. I am disappointed with my children.....	0	1	2	3
23. I am satisfied with my present life.....	0	1	2	3
24. I seldom know what I think about an issue...	0	1	2	3
25. Death is something I hardly think about.....	0	1	2	3
26. I feel my body is just wearing out.....	0	1	2	3
27. I plan to keep my present job(s) for the next five years.....	0	1	2	3
28. I do not worry or regret about decisions I have made.....	0	1	2	3
29. I do not bother to help others with their jobs.....	0	1	2	3
30. I take active part in organizations that help develop the young people.....	0	1	2	3
31. I feel more secure of myself now than ten years ago.....	0	1	2	3
32. I wonder what I get from and give to my wife.....	0	1	2	3

33. I have not given the thought of divorcing  
or separating from my wife..... 0 1 2 3
34. I feel good about myself when I am with  
my own family..... 0 1 2 3
35. I feel I am stagnating in life..... 0 1 2 3
36. I don't pay attention to my changing  
physical appearance..... 0 1 2 3
37. I do not talk to anyone about my problems... 0 1 2 3
38. Death frightens me..... 0 1 2 3
39. My faith tells me I will live forever..... 0 1 2 3
40. I am physically able to work now as much as  
I did in the past..... 0 1 2 3
41. I feel my personality is well set..... 0 1 2 3
42. I want to enjoy life for myself..... 0 1 2 3
43. I do not encourage younger men at work..... 0 1 2 3
44. I donate time or money to organizations for  
the advancement of the young..... 0 1 2 3
45. I am more loving now than ten years ago..... 0 1 2 3
46. I often wonder what my values are..... 0 1 2 3
47. I wonder if I am getting lenient with others. 0 1 2 3
48. I am sure I chose the right job for myself.. 0 1 2 3
49. I am proud of my positions in society..... 0 1 2 3
50. I often wonder about the value of bringing  
up children..... 0 1 2 3
51. I realize I have little control over my life. 0 1 2 3
52. I wonder why time flies so fast..... 0 1 2 3
53. I often find myself evaluating my life..... 0 1 2 3
54. My own death seems a long way into the future. 0 1 2 3
55. I now am thinking more of death than ten  
years ago..... 0 1 2 3
56. My goals in life have not changed from  
the start..... 0 1 2 3
57. I want to be in control of others..... 0 1 2 3

- |  |   |   |   |   |
|--|---|---|---|---|
| 58. I fear I will lose my job.....   | 0 | 1 | 2 | 3 |
| 59. I do not see any value in helping younger<br>men in their jobs.....                      | 0 | 1 | 2 | 3 |
| 60. I help young people decide what they want<br>to do in life.....                          | 0 | 1 | 2 | 3 |
| 61. I begin to experience more emotions now<br>than before.....                              | 0 | 1 | 2 | 3 |
| 62. I tend to be more tolerant of the mistakes<br>of others now than the past ten years..... | 0 | 1 | 2 | 3 |
| 63. I think I am wasting my talents.....   | 0 | 1 | 2 | 3 |
| 64. I question whether I have chosen the right<br>career for myself.....                     | 0 | 1 | 2 | 3 |
| 65. I want part of me to live in my children....   | 0 | 1 | 2 | 3 |
| 66. Often I do things for others without<br>thinking how it will affect me.....              | 0 | 1 | 2 | 3 |
| 67. My childhood family is as important to me<br>as my present family.....                   | 0 | 1 | 2 | 3 |
| 68. I wish I were a different person.....  | 0 | 1 | 2 | 3 |
| 69. I wish I had received more education.....  | 0 | 1 | 2 | 3 |
| 70. I have settled for less in life than what<br>I had originally wanted.....                | 0 | 1 | 2 | 3 |
| 71. I am proud of my work.....   | 0 | 1 | 2 | 3 |
| 72. My sexual life is disappointing.....   | 0 | 1 | 2 | 3 |
| 73. My brothers, sisters and parents still treat<br>me like a small boy.....                 | 0 | 1 | 2 | 3 |
| 74. I realize I cannot change myself.....  | 0 | 1 | 2 | 3 |
| 75. I seldom realize my co-teachers have<br>problems.....                                    | 0 | 1 | 2 | 3 |
| 76. I often think of the meaning of life.....  | 0 | 1 | 2 | 3 |
| 77. I worry whether or not I can physically<br>be able to do my work.....                    | 0 | 1 | 2 | 3 |
| 78. The death of my friends and relatives<br>reminds me of my own death.....                 | 0 | 1 | 2 | 3 |

79. I feel I am more successful in life now than the past.....	0 1 2 3
80. I am happy with the family I was born to....	0 1 2 3
81. I make it a point to teach younger men about their jobs.....	0 1 2 3
82. I help young people learn the basic skills of their jobs.....	0 1 2 3
83. I tend to stay away from the crowd more than I did in the past.....	0 1 2 3
84. I feel I am as much of a real man as I have ever been in the past.....	0 1 2 3
85. I find my friends helpful and supportive....	0 1 2 3
86. I don't think of the number of years I have to live.....	0 1 2 3
87. I seldom think of my last will and testament.....	0 1 2 3
88. I do not think about what I will leave. for my heirs.....	0 1 2 3
89. I wish I had travelled to another country...	0 1 2 3
90. I would want to start a new family.....	0 1 2 3
91. I want to change to a new career.....	0 1 2 3
92. An inner voice tells me I should not change my career.....	0 1 2 3
93. I do not think my current life style will change in the future.....	0 1 2 3
94. I feel I am a failure in life.....	0 1 2 3
95. I do not pay attention to my feelings.....	0 1 2 3
96. I feel younger men should learn from their own mistakes.....	0 1 2 3
97. Most of my free time is spent with helping the young.....	0 1 2 3
98. I often think of the number of years I have left to live.....	0 1 2 3

Directions: Rank the following items from 1 through 13 beginning with the item which is most important to you and ending with that item which is least important.

----- Parents  
 ----- Children  
 ----- Job  
 ----- Marriage  
 ----- Time  
 ----- Sex  
 ----- Myself  
 ----- My goals and values  
 ----- Friends  
 ----- Community activities  
 ----- Relatives  
 ----- Money  
 ----- Health  
 ----- Others - Please specify-----

Directions: Rank the following items from 1 through 13 beginning with the item which gives the most concern to you and ending with that item which causes you the least concern.

----- Parents  
 ----- Children  
 ----- Job  
 ----- Marriage  
 ----- Time  
 ----- Sex  
 ----- Myself  
 ----- My goals and values  
 ----- Friends  
 ----- Community activities  
 ----- Relatives  
 ----- Money  
 ----- Health  
 ----- Others - Please specify-----

**APPENDIX B**

## INTERVIEW QUESTIONNAIRE

## JOB

1. What do you teach in this school?
2. Are you happy with teaching?
3. What made you decide to become a teacher?
4. How would assess yourself as a teacher in terms of expertise, knowledge and quality of teaching.

## LIFE PERIOD PERCEPTION

1. How do you feel about your present life situation?
2. How does it compare with other periods of your life?
3. Could you briefly go over the last few years and then tell me some of the most significant parts of your life?
4. Which period of your life has helped you most (least) in becoming more mature and responsible?
5. What are some of your concerns or worries at this point in your life?

## LIFE GOALS AND VALUES

1. Can you tell me some of the dreams or ambitions of your youth? Have they been fulfilled?
2. What are some of your goals for the next five years?
3. When you look back a your life, do you recall any changes in your value system or way of thinking? Would you like to tell me about these changes?

## MENTEE

1. Was there anyone in your teaching career that took special interest in you or showed you the rudiments of teaching?

2. What has influenced you most in terms of job training, values and teaching itself?

3. Could you tell me about your relationship with this person?

## MENTOR

1. Have you helped or encouraged anyone in the teaching profession?

2. Could you tell me something about your relationship with this person now?

## SOCIAL AFFILIATION

1. Can you tell me what you do with your free time?

2. What is your religion? What part does it play in your life?

3. Are you involved in parish or church activities?

4. Are you associated with civic or social activities?

5. Tell me something about the type of friends and people that you associate with today?

6. What do you enjoy doing with your friends?

## NUCLEAR FAMILY

1. How do you feel about your family now?

2. Do you have children? How do you normally spend time with them?

3. Do you have plans for your children?

4. How do you feel about your marriage now? What changes would you make if you had a chance to start all over again?

5. (If separated) Can you tell me briefly what brought about this separation?

#### FAMILY OF ORIGIN

1. Tell me something about your family of origin - the way you were brought up, the relationship with your parents, siblings and other important figures in your home?

2. Can you tell me what it was like growing up as an adolescent?

3. How important are your parents, brothers and sisters to you now?

#### HEALTH

1. How is your health now?

2. What type of illness bothers you most?

3. Have you noticed any change in your physical appearance?

4. Does the thought of death bother you?

5. How do you feel about growing older?

6. Have you made provisions for your future? your children and your spouse?

#### PERSONALITY AND SELF

1. Can you describe to me your personality?

2. Have you noticed any changes within yourself in the last few years?

3. What do you like most (least) about yourself?

## INTROSPECTIVE ASSESSMENT

1. Were there periods of your life that you took time to think and reflect about yourself, your life and what you have done? Can you tell me something about it?

2. Tell me how you felt when you examined and evaluated yourself?

APPENDIX C

Our Lady of Perpetual Help  
1775 Grove Street  
Glenview, Illinois 60025

January 1, 1984

Rev. Raul Bonoan, S.J.  
Dean of College  
Ateneo de Manila University  
P. O Box 154  
Manila, Philippines

Dear Rolly,

Happy New Year and greetings from Chicago! I am writing this letter to request your permission to gather data for my research on Adult Developmental Patterns from your faculty members. The purpose of this research is to find what the developmental patterns of Filipino teachers are. This exploratory research will provide me and other scholars with baseline data on adult development in our country.

What I would like to ask you is a list of male laymen teachers between 35 to 55 years old. Please do not include the priests and religious since they have different developmental experiences from the laymen. I shall then select fifteen to thirty teachers at random whom I shall invite to participate in this research.

Sometime in February I shall return to Manila to visit two other Jesuit universities. I shall select about thirty teachers from each school to participate in this research. I will request five teachers from each university for an hour interview.

Kindly send me the names of the male faculty members ranging from 35 to 55 years old. I hope that at a later date I can do a similar research on the adult developmental patterns of the women teachers.

Please write me if you have any questions regarding the my request. Kindly say hello to the community for me.

Sincerely yours,

Candido O. Lim, S.J.

N. B. Same letter sent to Rev. Eladio Borja, S. J., Xavier University and Rev. Gorgonio Esguerra, S.J., Ateneo de Davao University.

Our Lady of Perpetual Help  
1775 Grove Street  
Glenview, Illinois 60025

February 6, 1984

Rev. Raul Bonoan, S.J.  
Dean of College  
Ateneo de Manila University  
P. O. Box 154  
Manila, Philippines

Dear Rolly,

Thank you for your recent letter and the list of male teachers from the Ateneo de Manila. To be able to see the teachers before they go on vacation, I shall go home by the first week of March. The tentative arrival date in Manila is March 4, 1984.

In order to get more subjects for my research I asked the chairman of my dissertation committee if I could take a survey of teachers in the 25 to 55 age group rather than the original 35 to 55 age range I mentioned to you in the last letter. The 25 to 55 age range will give me a better picture of the developmental growth patterns of the teachers in these three universities. Instead of asking you to send me another list of teachers, I shall simply go to your office to get them from your secretary. That list may not arrive here if you sent it by mail.

Thank you for your help. I am sending you a copy of the questionnaire and a letter requesting the teachers to participate in this research. I hope to see you soon.

Sincerely yours,

Candido O. Lim, S.J.

N. B. The same letter was sent to Rev. Eladio Borja, S.J., Xavier University and Rev. Gorgonio Esguerra, S.J., Ateneo de Davao University.

Our Lady of Perpetual Help  
1775 Grove Street  
Glenview, Illinois 60025

February 22, 1984

Dear Teachers,

I am a doctoral student at Loyola University of Chicago and I would like to invite you to participate in a survey I am conducting for my doctoral dissertation. The subject of my research is on the adult developmental growth patterns of Filipino teachers. This is how you can help me in this survey.

First, fill up the questionnaire treating topics like life structure, mortality awareness, generativity concerns, personality changes and introspective reassessment.

If for any reason you do not wish to participate in this survey, simply return the questionnaire to me at the Jesuit residence. I will be in your school from March ... to ... 1984.

Second, if you decide to participate in this survey I may ask you to give me an hour for an interview with you. The interview will help clarify some of the obscure points of the structured questionnaire as well as bring out other important developmental experiences that you may have had in the past.

Thank you for your assistance. Your responses will help me gather the data for my dissertation and they will also provide baseline data for future research on this important phase of the life cycle.

Kindly turn in your questionnaire to me at the Jesuit Residence on March ----, 1984. Thank you for your help.

Sincerely yours,

Candido O. Lim, SJ.

N.B. Letter attached to the questionnaires sent to all potential subjects of this research.

APPROVAL SHEET

The dissertation submitted by Candido O. Lim has been read and approved by the following committee:

Dr. Donald R. Hossler, Director  
Assistant Professor,  
Counseling Psychology and Higher Education  
Loyola University of Chicago

Dr. Anne Juhasz  
Professor, Foundation of Education  
Loyola University of Chicago

Dr. John A. Wellington  
Professor, Counseling Psychology and Higher Education  
Loyola University of Chicago

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

Sept. 9th, 1985  
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Date

Donald R. Hossler  
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Director's Signature