

**THE RELATIONSHIP BETWEEN
SELF-ACTUALIZATION AND THE ACCEPTANCE
OF INTIMATE BODY CONTACT BETWEEN
SAME-SEXED PEOPLE**

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THE RELATIONSHIP BETWEEN SELF-ACTUALIZATION AND
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BETWEEN SAME-SEXED PEOPLE

An Abstract
Presented to
the Graduate Council of
Austin Peay State University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Raymond Vincent Daniel
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ABSTRACT

A study was conducted to investigate the relationship between the degree of self-actualization, as measured by the Personal Orientation Inventory, and the acceptance of intimate body contact between same-sexed people. The study was conducted using 13 male subjects, 8 of whom were Caucasian and 5 of whom were Black. The subjects were given the Personal Orientation Inventory during Phase One of the study. During Phase Two of the study each subject individually viewed a series of 16 slides. Seven of the slides in the series portrayed two nude white males making intimate body contact with one another. These 7 slides were classified as critical slides. The 9 remaining slides were classified as neutral slides. Evaluation of the subjects' Personal Orientation Inventory responses revealed that the sample consisted of one normal subject and 12 non-self-actualizing subjects. Of the 36 Pearson product-moment correlations computed at the .05 level of significance, only 5 comparisons attained significance. Only one of these 5 significant comparisons involved the relationship between the Personal Orientation Inventory and the critical slides. In general, the results show that the subjects in this study tend to reject the type of intimate body contact between same-sexed people that was presented in Phase Two.

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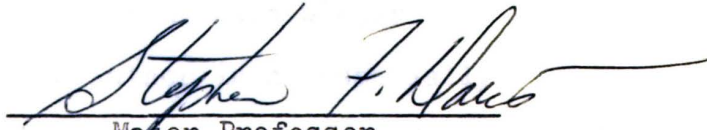
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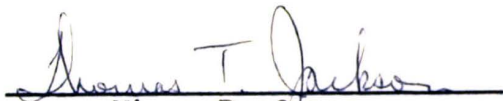
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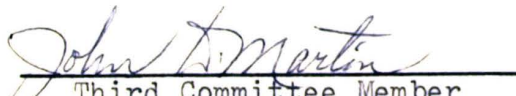
To the Graduate Council:

I am submitting herewith a Thesis written by Raymond Vincent Daniel entitled "The Relationship between Self-Actualization and the Acceptance of Intimate Body Contact between Same-Sexed People". I recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts, with a major in Psychology.

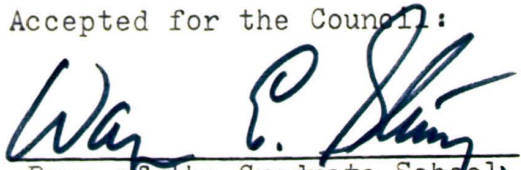

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PREFACE

The theory of personality which underlies this thesis is derived from Jung's psychology, from Goldstein's organismic psychology, and from Allport, Angyal, Lecky, Rogers, Maslow, Jourard, and the bioenergetics of Keleman --- each of whom views the human being as the integrated entity that it is. But it pushes for a recognition of being that goes beyond the mere reconciliation of parts, a separation that came about through the dualism of Judaeo-Christian culture in which our Western psychology was born. This researcher's theory pushes for the farthest limits presently conceivable as being within the potentials of human being. It seeks to discover, at least to propose, that within the explorable inner world of human nature there is indeed a kingdom in which the unity of Self is supreme; and from which the energy that enlives each of us is, and persists in spite of the encroachments of culturally introjected fear.

This is not a psychology of reconciliation or adjustment, even in the best sense of the word adjustment; for adjustment is temporally relative. It is an extension of the propositions made by Maslow. It is a realization on the part of this researcher that what the organismic psychologists have proposed is true, which essentially is the affirmation of the unity of the organismic human being. Moreover, the human organism --- in its healthiest states, its unimpeded states --- is actually transcending the lower limits of some

threshold which was, at a point, perceived to be some farther point beyond which it could not grow. The healthy human organism transcends itself. There is more to human being. The healthy self-actualizing organism realizes there is always something more to explore. It senses that even beyond that that there is still that "something else" again. Perhaps it is sufficient to say that it is an attempt to move toward a psychology of man's vastness, his infiniteness; in which potential is only that portion of what is perceived as the flickering of some greater, hitherto unimagined reality. That reality is not some thing beyond life; rather, it is life itself. And yet, for each of us, there seems to be an ultimate limit beyond which we dare not let the infinite mind go, and thus it becomes finite.

Jung (in Moustakas, 1956) wrote:

Nothing changes itself without need, and human personality least of all. It is immensely conservative, not to say inert. Only the sharpest need is able to rouse it. The development of personality obeys no wish, no command, and no insight, but only need; it wants the motivating coercion of inner or outer necessities. Any other development would be individualism. This is why the accusation of individualism is a cheap insult when it is raised against the natural development of personality.

The saying "For many are called, but few are chosen" applies here as nowhere else; for the development of personality from the germinal state to full consciousness is at once a charism and a curse. Its first result is the conscious and unavoidable separation of the single being from the undifferentiated and unconscious herd. This means isolation, and there is no more comforting word for it. Neither family, nor society, nor position can save him from it, nor the most successful adaptation to actual surroundings, nor yet the most frictionless fitting in with them. The development of personality is a favor that must be paid for dearly. But people who talk the most about the development of personality are those

who least consider the results, which are such to frighten away all weaker spirits.

Yet the development of personality means more than the mere fear of bringing monsters into the world, or the fear of isolation. It also means fidelity to the law of one's being.

For the word "fidelity," I should prefer, in this connection, to use the Greek word of the New Testament kiotis which is mistakenly translated as "faith." It really means trust, trustful loyalty. Fidelity to the law of one's being is a trust in this law, a loyal perseverance and trustful hope; in short, such an attitude as a religious man should have to God. And now it becomes apparent that a dilemma heavily weighted with consequences emerges from behind our problem: personality can never develop itself unless the individual chooses his own way consciously and with conscious, moral decision. Not only the causal motive, the need, but a conscious, moral decision must lend its strength to the process of the development of personality. If the first, that is, need, is lacking, then the so-called development would be mere acrobatics of the will; if the latter is missing, that is, the conscious decision, then the development will come to rest in a stupefying unconscious automatism. But man can make a moral choice of his own way only when he holds it to be the best. If any other way were held to be better, then he would live and develop that other personality in place of his own. The other ways are the conventions of a moral, social, political, philosophic, or religious nature. The fact that the conventions always flourish in one form or another proves that the overwhelming majority of mankind chooses not its own way but the conventions, and so does not develop itself but a method and a collectivity at the cost of its own fulness.

But what has the single personality to do with the need of the many? First of all, he is a part of the people as a whole and as exposed to the force that moves the whole as are all the others. The only thing that distinguishes this person from all the others is his vocation. He has been called away from the all-powerful, all-oppressing psychic life that is his own and his people's affliction. If he listens to the voice then he is different and isolated, for he has decided to follow the law that confronts him from within. His "own" law, everyone will cry. He alone knows better --- has to know better; it is the law, the vocation, as little his "own" as the lion that fells him although it is undoubtedly this particular lion that kills him, and not any other lion. Only in this sense can he speak of "his" vocation, "his" law.

Only the man who is able to consciously affirm the power of the vocation confronting him from within becomes a personality; he who succumbs to it falls a prey to the blind flux of happening and is destroyed. The greatness and liberating effect of all genuine personality consists in this, that it subjects itself of free choice to its vocation and consciously translates into its own individual reality what would lead only to ruin if it were lived unconsciously by the group.

Just as great personality acts upon society to alleviate, liberate, transform, and heal, so the birth of personality has a restoring effect upon the individual. It is as if a stream that was losing itself in marshy tributaries suddenly discovered its proper bed, or as if a stone that lay upon a germinating seed were lifted away so that the sprout could begin its natural growth.

The inner voice is the voice of a fuller life, of a wider, more comprehensive consciousness. The fear that the majority of natural human being feels before the inner voice is not so childish as one might suppose. The contents that confront a limited consciousness are in no sense harmless, as is shown by the classic example of the life of Christ, or the equally significant experience of Mara in the legend of Buddha; as a rule, they spell the very danger that is specific to the individual concerned. What the inner voice brings close to us generally is something that is not good, but evil. This must be so, first of all, for the reason that we are generally not as unconscious of our virtues as our vices, and then because we suffer less from the good than from the bad.

The inner voice brings to consciousness whatever the whole --- whether the nation to which we belong or the humanity of which we are a part --- suffers from.... if by self-assertion it can save itself from being completely swallowed, then it can assimilate the voice, and it is seen that the evil was only an evil semblance, while in reality it brought healing and illumination. The character of the inner voice is "Luciferian" in the most proper and unequivocal sense of the word, and that is why it places man face to face with moral decisions, without which he could never attain consciousness and become a personality. In a most unaccountable way the lowest and the highest, the best and the most atrocious, the truest and the falsest are mingled together in the inner voice, which thus opens up an abyss of confusion, deception, and despair.

When all is said and done, the hero, the leader, the savior is also the one who discovers a new way to greater certainty. Everything could be left as it was

if this new way did not absolutely demand to be discovered, and did not visit humanity with all the plagues of Egypt until it is found.... Personality is Tao (pp. 149-159).

This researcher, in a notebook he kept five years ago, wrote on the page following the excerpt from Jung:

The individual who refuses to disclose himself as much as he knows himself, or who refuses to endeavor to know himself insofar as he can, must be solely responsible for the ensuing consequence: his own misery alone. No excuse can be made for not pursuing knowledge of self, and every human being is conscious of self to some degree, and to some degree has some sort of knowledge as to the universe of self, and the domain of human spirit. It is the work---no! It is the adventure, the odyssey of returning to the center of being and making that center known that each of us must guide his energies to. It is the peculiar responsibility of man, as an expression of the life-force of the All, culminating in Itself, to understand his own mystery and to disclose that once-mystery to beings of goodwill. For whoever fails at this, by denying the experience of self, is lost; and not lost in the sense in which Jesus declared that whoever seeks to preserve his self has lost it, and whoever loses his self has found it. For to deny the experience of self imputes no consciousness of the need to preserve it; and such a one would not even find it by losing it, when he denies self exists or has any expression. Jourard writes, "It seems to be another fact that no man can come to know himself except as an outcome of disclosing himself to another person. Self-disclosure, however, requires courage. Not solely the courage to be...but the courage to be known, to be perceived by others as one knows himself to be. We can paraphrase the Delphic oracle who advised, 'Know thyself,' and declare, 'Make thyself known and thou shalt then know thyself.' Finally, we can restate Polonius' advice to his son, 'And this above all --- to any other man be true, and thou canst not then be false to thyself.'"

In another place Jourard (1963) writes:

To be "average" in personality means to suffer from various "socially patterned defects," as Fromm calls them. That is, the typical person in our society usually shows signs of premature arrest in his growth; he may carry symptoms of neurosis which are so widely shared in his society that he does not realize he is half sick. The simple fact is that in an age when space is being explored, and when man has the nuclear power to destroy this planet, average personality is just not good enough (p. vii).

Hall and Lindzey (1957), in discussing the personality theory outlined in Carl Jung's analytic psychology, point out that the main concept in Jung's psychology is the "self," or the central figure around which all the other systems of the personality (ego, personal unconscious, collective unconscious, persona, animus and anima, and the shadow) constellate. It is the self that pushes man toward wholeness; it is the self that seeks to balance the other systems in the personality and integrate them. In order for this to happen, all the other systems or components of personality must become fully developed and individuated, which is itself the process of permitting every system to reach the fullest degree of differentiation and development. But the balancing achieved is not by frictionless rearranging of psychic components. The organism whose systems are open, and interact with one another, experiences the uniquely-essential tensions of his own private, inner world; that is, the striving for selfhood. That selfhood is achieved, if ever, by what Jung called the "transcendent function," or individuation. Through the operation of this function of the self, personality comes to be integrated in a forward-moving direction in which the self is more and more integrated so that the person becomes more of a unique personality. This forward-moving progress is toward self-actualization, the fullest, most complete differentiation and harmonious blending of all the aspects of the total personality. It means that the psyche, or total personality, has evolved to a new point in which it perceives and experiences the true

center of itself, the self, rather than the ego, or conscious mind, with its introjected concepts and images. Thus, the transcendent or integrated personality is an "ego-less" personality; one that is the self --- that balance-point, according to Jung, between consciousness and unconsciousness.

Jung viewed personality integration as the balancing of all the psychic components or systems into a unified whole, so that no one component overpowered another. For Jung, the union of these dichotomous systems, these opposing forces in personality, is one of the most important tasks of contemporary psychotherapy (Bennet, 1966, p. 128). And yet Jung insisted that for the male the animus, that is, the male genetic contributions to the psyche, must predominate over the anima, the female genetic contributions to the psyche; for the female, the anima must predominate over the animus (Storr, 1973, p. 48). It would seem that this is not a description of personality integration or, at least, that it is an inconsistency in Jung's theory of integration. Rather, for the theory to be consistent, at least with regard to the animus and anima, it would seem that the integrated personality should achieve a balance between these as Jung has suggested (Wilhem, 1931, p. 105; Storr, 1973, p. 82; Bennet, 1966, pp. 156-161). The inconsistency, however, is only a semblance and perhaps may be clarified by the following.

CHAPTER II

INTRODUCTION

By virtue of the fact that every human being is the living product of heterosexual union, each of us is genetically and psychologically a bisexual organism (Freud, 1953). Natural human sexuality, however, becomes lopsided through the forces of conditioning to social convention and expectation; so that the average male becomes alienated from, unconscious of, his anima and the average female becomes alienated from, unconscious of, her animus. Nevertheless, as the human being becomes an individual, unique personality, he or she begins to recapture the experience of anima or animus, and seeks to permit it its own expression in thinking, feeling, sensing, perceiving. In other words, as anima and animus become integrated into consciousness, thereby uniting the conscious and unconscious self, the result manifests itself in a new --- perhaps re-newed --- experience of self, others, and nature. It must be made clear that this renewed experiencing is not just a passive receptivity of the world on the part of the individual. Rather, it is also an active emitting of the expressions of that unity. The integrating personality is what he is. He does what he is. Undoubtedly, Jung's intolerance of exclusive homosexuals (Storr, 1973, p. 48) was grounded in the fact that, by their exclusivity, homosexuals are not allowing all the components in self to be integrated into a unified whole. This seems possible since

Jung realized that the whole nature of man presupposes woman (Bennet, 1966). One does wonder, however, whether Jung would tolerate exclusive heterosexuals, or even whether he believed overt bisexual behavior was a capacity of the integrated personality. His writings do not allay such speculation.

In sum, this researcher concludes that for a theory of the healthy personality to be consistent, one in which the total unity of the self is postulated, allowance must be made for the fact that psychological bisexuality is one of the characteristics of the integrated self. In addition, it would seem that any statement regarding bisexual behavior as a characteristic of the integrated self inherently involves a question of limits, or balance in relation to the other components of personality; that is, whether and to what degree the individual is integrating and actualizing all levels of his or her total personality.

Allport (1961) reports that most psychoanalytic theorists emphasize genitality as one of the chief signs of healthy personality. Erickson (1959) defines genitality as the potential capacity to develop orgasmic potency in relation to a loved partner of the opposite sex. Allport (1961) takes issue with the psychoanalytic emphasis on genitality, stating that, for the psychoanalysts,

Since...rapists and perverts may be capable of complete orgasmic gratification, it becomes necessary immediately to modify the criterion by limiting sexual gratification to that experienced 'with a loved person of the opposite sex.' Persuasive as the argument is, we are nonetheless aware of exceptions (pp. 286-287).

Allport's (1961) counterargument is that it is not a proven fact that every genitally mature individual is healthy in other aspects of his personality. In addition, there are numerous individuals who are either celibate or who are "even sexual deviants, whose accomplishments and whose conduct are so outstanding that we cannot possibly consider them as 'immature'" (Allport, 1961, p. 287). Allport (1961) objects to reducing the entire problem of maturity to genitality, although he says it seems wise "to admit that in many lives genital maturity does accompany general personal maturity" (p. 287).

Kinsey, Pomeroy, and Martin (1948) state that

Males do not represent two discrete populations, heterosexual and homosexual...It is a fundamental of taxonomy that nature rarely deals with discrete categories. Only the human mind invents categories and tries to force facts into pigeon-holes. The living world is a continuum in each and every one of its aspects. The sooner we learn this concerning human sexual behavior the sooner we shall reach a sound understanding of the realities of sex (p. 639).

Kinsey et al. (1948), believe that, in view of the data they had collected on the incidence and frequency of the homosexual and in particular on its co-existence with the heterosexual in the lives of a considerable portion of the male population, it would be difficult to maintain the view that psychosexual reactions between individuals of the same sex are rare and therefore abnormal or unnatural, or that they constitute within themselves evidence of neuroses or even psychoses. The Kinsey et al. (1948), finding that no less than 46% of the male population engages in both heterosexual and homosexual activities, or reacts to persons

of both sexes, in the course of their adult lives, lends support to the idea that, even if some personality theorists do not make allowance for the possibility that bisexuality may be one of the characteristics of the integrated personality, Nature itself does. Kinsey et al. (1948) indicate that,

A choice of a partner in a sexual relation becomes more significant only because society demands that there be a particular choice in this matter...If all persons with any trace of homosexual history, or those who were predominantly homosexual, were eliminated from the population today, there is no reason for believing that the incidence of the homosexual in the next generation would be materially reduced. The homosexual has been a significant part of human sexual activity ever since the dawn of history, primarily because it is an expression of capacities that are basic in the human animal (p. 661).

Finally, Albert Ellis (1966) firmly and unequivocally states that if, under any circumstances whatsoever, a heterosexual refuses to have sex with a same-sexed person, or a homosexual refuses to have sex with an opposite-sexed person, then he or she is neurotic. Even though Ellis' statement is perhaps too unequivocal to be reasonable, it does point in a direction that accurately reflects the human condition.

Obviously, the Kinsey et al. (1948) data has had little impact on society in general, and the scientific community in particular, and very few people seem to be inclined to take Ellis' (1966) statement seriously. Arno Karlen (1971), in his comprehensive survey of social and psychological opinion on homosexuality, arrived at no conclusions, because at that point there appeared to be no conclusions except what one was willing to make for himself or take from his society. It would appear that this is one of the frustrating realities we

human beings must be able to tolerate, until we mobilize our intellectual objectivity, and our human compassion, to see the dilemma from another angle.

It is indeed significant to realize that the study of homosexual behavior has been strongly limited to the clinic, in which the individual is seen who is having difficulty integrating his behavior, or his reactivity, with his self. This researcher is not aware of a single study, or psychological theory about the "problem" of homosexuality in human nature, that approaches this facet of human behavior as being anything other than pathological or demonstrative of character disorder (Beach, 1965; Bieber, 1962; Ellis, 1965; Hatterer, 1970; Katchadourian & Lunde, 1972; Marmor, 1965; Ovesey, 1969; SIECUS, 1970; Storr, 1964). This paper, however, is not concerned with either "pseudohomosexuality" (Ovesey, 1969) or exclusive homosexuality about which the literature concerns itself. Rather, it is concerned with that portion of the male population that has recovered, or never lost, its capacity for sexual responsivity to, or behavior with, a same-sexed person; and which they have succeeded in integrating with a full-functioning heterosexuality.

Fortunately for this no less than 46% of the male population, there is another way of looking at human behavior; that is, from the viewpoint of trying to discover what it is that healthy people do, what their characteristics are, what their attitude toward life is, how and what they experience. By studying such people, it may be possible to know more

clearly and more certainly what relationship, if any, there might be between the degree of personality integration and same-sex experiences. This is what this research proposes to do.

In order to do this, it is essential to have an understanding of what current personality theorists and researchers understand the integrated personality to be or consist of, how it develops and is maintained. A brief examination of some selected personality theorists who have very definite things to say about how the integrated personality develops and what it is, or consists of, follows. What has already been presented from Jung should also be included as relevant.

Lecky (1945) states that personality's aim is self-consistency, or unification (Hall & Lindzey, 1957; Moustakas, 1956). Personality consists only of those experiences which have been assimilated as being consistent with the organized value system, the nucleus of which is the individual's valuation of himself. The individual sees the world from his own viewpoint, with himself as the center. Hence, all behavior expresses the effort to maintain the integrity and unity of the organization of personality. Any value entering the system that is inconsistent with the individual's valuation of himself cannot be assimilated, and meets with resistance and will be rejected, unless a fundamental reorganization occurs. Accordingly, resistance is a natural phenomenon and is essential to the maintenance of individual integrity. Personality develops as a result of actual contacts with the world, and incorporates into itself the

meanings derived from these external contacts. Essentially, personality is the organization of experience into an integrated whole. Thus, every process, every behavior of the organism is part of its striving for unity. It is the individual who must define for himself the nature of the totality which he is.

Allport (1961) states that, within the framework of cultural values, the mature personality will (1) have a widely extended sense of self, by which he means that the mature personality resists the mechanization of his perception of the world and its movements, that he will perceive and experience the significance of life activities of others as having meaning and relatedness to his own life, that he participates in life as a whole and has developed some area of special interest that gives direction to his life; (2) he will be able to relate himself warmly to others in both intimate and nonintimate contacts. What Allport (1961) describes here is very similar to a kind of Taoistic "letting-be," the ability to have respectful compassion for the person and the path which that other person must travel on toward his own selfhood, while being capable of great intimacy with that person. This ability, though Allport (1961) does not make the distinction in quite the same way, results from the fusion of two dichotomous tendencies in human nature; one, the recognition of the other as a separate life-process, as an end in himself, respect for which one wishes not to intrude. The other, the recognition of the significance of one's own life process, one's

own uniqueness here-and-now, and the need to share that with another human being. Between these two dichotomies a balance is achieved in the healthy personality. This balance is nonpossessive attachment, about which Allport (1961) says, "It is a hard lesson for a parent to learn --- or for a wife, husband, lover, or friend --- that he should desire the other's company, wish him well, and accept him for what he is, without placing iron bonds of obligation upon him" (p. 286). (3) The healthy or mature personality will possess a fundamental emotional security and acceptance of self. Allport (1961) states that as the sense of self expands, the healthy personality achieves a balanced poise between external and internal reality. The mature person's responses reflect that security, which is based on his sense of self, his knowledge and feelings for himself, others, and the world as they are. "The mature person expresses his convictions and feelings with consideration for the convictions and feelings of others; and he does not feel threatened by his own emotional expressions or theirs" (Allport, 1961, p. 288). It would be an untrue picture of the healthy personality to say that he is not ever frustrated, disappointed, pessimistic, depressed, agitated, morose, or moody (Allport, 1961). Rather, he has learned to live with his emotional states in such a way that they do not betray him into impulsive acts nor interfere with the well being of others" (Allport, 1961, p. 288). (4) The mature personality will think, perceive, and act with zest in accordance with outer reality. He is problem-

centered and reality-oriented. (5) He is capable of self-objectification. In other words, the person he knows to be himself is in reality the self that he is. He does not lie or misrepresent himself to his self in either his cognitions about himself or in the self he presents to others (Allport, 1961). (6) The mature person, according to Allport (1961), lives in harmony with a unifying philosophy of life, which provides for him a "directedness" toward some ultimate life-goal, which he can reasonably and responsibly work toward.

Allport's own thinking (1961) about what is meant by unity or integration of personality is that (1) unification comes through striving, and (2) that what unification is achieved seems to be only a matter of degree. As the human being grows older, differentiation increases. Even as the segmenting process of differentiation increases,

learned unity enters by virtue of the process of integration. Integration offsets the segmenting process of differentiation. To integrate means to form more embracing units. Though total integration seems never to be achieved, there is constant progress in this direction, even while the contrary process of differentiation continues. The evolving sense of self forms a prelude to....unity....The fact that we have conflicts and clashes of purpose within our breasts is proof of unity (Allport, 1961, p. 378).

Angyal (1941) defines life as self-expansion (p. 29), which consists of two seemingly-dichotomous phases: self-determination and self-surrender (p. 38). By this Angyal (1941) means that "the life process does not take place within the organism, but between the organism and its environment (pp. 31-32). Self-determination comes about by the organism's assimilating and mastering its environment.

In the process of assimilation, Angyal (1941) says that environmental factors undergo successive modifications by the organism in such a way that the environmental factors come more and more under the control of the organism, until they are integrated with the organism and become a functioning part thereof (Angyal, 1941, Chap. 2). In this way the organism achieves relative autonomy. Autonomy of the organism is, therefore, essential to life, not only for the organism and his environment but for the biosphere that is made up of the two. Such a relationship has survival value for everything in the biosphere. Angyal (1941) says that life is not an immanent but a self-transcending process. In other words, the organism that is characterized by "life" is one that does not merely exist in that it seeks to preserve its being within itself in a static way. Rather, it goes beyond itself in a process that tends to increase the autonomy of the organism. The function of self-surrender in the expansion of the organism is

the tendency to surrender himself willingly to the superordinate whole....the human being comports himself as if he were a whole of an intermediate order....The human being is both a unifier, an organizer of his immediate personal world, and a participant in what he conceives as the superordinate whole to which he belongs (Angyal, in Moustakas, p. 46).

Though self-determination and self-surrender may appear to oppose one another, the process of self-expansion must be viewed from the standpoint that the human being who "selfishly" seeks his own expansion does so through social or environmental means. The healthy person develops himself by incorporating things from the environment and he expands

his environment by making personal contributions to it. He both takes and gives, and in so doing he expands the whole biosphere, which includes the organism and his environment.

Angyal (in Moustakas, 1956, pp. 46-48) writes that, in the organism's environment, there are other organisms which are "parts" of the same whole of which he also is a "part." Were man's behavior determined exclusively by his urge for mastery of his environment, his attitude toward others would only be as towards means to his ends. Experiencing others as coparticipants in a larger whole brings, however, another facet of his nature into manifestation. Angyal (in Moustakas, 1956) calls this basic relation "love." Angyal says that the basic nature of love consists in the recognition of the value and acceptance of the otherness of the loved "object;" while at the same time one experiences an essential sameness that exists between oneself and what one loves. To recognize and accept the otherness of a person means to respect him as a valuable being in his own right, in his own independence. This attitude is incongruous with any idea of possessiveness or a tendency to use him as a means to an end.

"It is incongruous with the nature of love to try to reduce the loved person to 'an item in one's personal world,' or to try to make him comply with one's demands, or to try to exert power over him in whatever way" (in Moustakas, 1956, p. 47). According to Angyal (in Moustakas, 1956), love is the deep perception, understanding, appreciating, valuing of the core, the essential nature of the other; acknowledging

the identity that exists.

Angyal's (1941) theory stresses the natural unity of the relationship between organism and environment in the development of the individual human personality; that the individual is instrumental in creating a reality different from the one in which he originally appeared, and that, in turn, he is created by the reality which he has created. In other words, there is an unending potential for self-expansion; even though Angyal (1941, p. 77) believed that as a person grows older he becomes more rigid and set in his ways and less open to influences from his environment. Undoubtedly, this is the case with the majority of human beings so far in the development of our species. Perhaps this is a basic reason why the average majority of human beings never achieve selfhood or self-realization, integration and actualization of all their human capacities both as unique individuals and as members of a species.

Howevermuch this thesis would like to concern itself with average or typical development in the course of a human life time, it cannot. Looking in that direction has proved fruitless and disparaging; it provides no clear picture of what is healthy or optimal development. This thesis is essentially concerned with the farther reaches of human nature; what are, as yet, the unexplored possibilities by the majority of human beings. Toward that end, it is necessary to look, briefly, to the Rogerian theory of personality integration in the healthy, self-actualizing human being.

Rogers (1951) regards the integrating personality as a being in the process of becoming less determined or defined to itself by external evaluations, expectations, demands, values. It is in the forward-moving process of being guided by its own internal, organic data which are present in awareness and, thus, are subject to rational choice. The inputs from the environment are evaluated, without distortion or without being denied, against the organism's own knowledge of itself. Likewise, the organism's outputs are appropriate and harmonious responses to its environment as it is experienced and perceived. Because the organism is more inclusive, more flexible, and more discriminating, it is less threatened by either the external world or what is being experienced in its internal world. Subsequently, it is simultaneously both less vulnerable and less defensive. The inner push toward actualizing the self is thus rooted in self-knowledge. The integrating, self-actualizing person is more capable of experiencing life more directly and, hence, more abundantly. He lets his own experience tell him their own meaning, and more of his relevant experiences are available to consciousness. More of the total experience of the organism is directly incorporated into the self; or more accurately, the self tends to be discovered in the total experience of the organism. He is his real self, his organic self.

The psychologists whose theories have been discussed so far have been characterized as "organismic theorists" (Hall & Lindzey, 1957). Their psychologies of personality evolved

in response to mind-body dualism and that school of psychology that denies the existence of "mind" altogether.

There is another psychological approach to understanding and facilitating human being; it is known as the bio-energetic approach. This approach originated with Wilhelm Reich in the early 1930's. Reich was a student of Freud and a member of the International Psychoanalytic Society until his expulsion from that body in 1934 (Reich, 1971). One of the adherents to this approach today is Stanley Keleman, whose work and theoretical statements are relevant to the development of this presentation.

Keleman's (1971) basic position is that "we are our bodies." He sees mind-processes as a biological function that is deeply rooted in the universe, through the body. The energy of the universe is a unity; it is all one field of energy. Its specific application in the human sphere is biological functioning that is a state of unity. "You are your energy, and your body is this energy" (Keleman, 1971, p. 28). Whatever interferes with this unity within the body splits the unity and causes the individual to be alienated from himself and everything around him. "One of the primary ways we see this split is the chronic muscular contractions in a person. When the unity of energy flow, the unity of feeling is broken, these contractions become the deficient way we express ourselves; deficient because they limit our range of awareness and aliveness" (Keleman, 1971, p. 29).

For Keleman (1971), reality for the individual is the fact that, whatever the condition, he is embodied life.

The life flow of the individual can get blocked, however, by the mind-processes' usurping the body. When the mind-processes usurp the body-processes, the unity is destroyed. Wherever this usurpation occurs between the mind-processes and the body-processes, there results the muscular contractions, impence of energy-flow, which Keleman (1971) speaks of. In effect, the mind-processes cut the body off at that point. Classically, this is called inhibition which is the result of repression or denial. Keleman (1971) says that the individual who is uninhibited, integrated, whose energy is flowing freely, is an alive being who experiences as a total, sensual organism.

Traditionally, psychology has viewed man as a mind with a body. The significance of Keleman is that he reverses this disjointed misperception in the direction of biological reality: "The most important thing is to be a person who is in touch with his body, to become his body, and get rid of this crazy idea, 'I have a body.' It's the other way around: my body has a mind. That's a fact we don't want to swallow. The head is not the chief cook and bottle washer, the whole body is" (p. 38).

Keleman (1971) states that the ground of our being is our body, which is the ground of how we experience the world. He has stated that, "Everybody is seeking aliveness, everybody wants to be more alive. What we don't consider is that you have to learn to bear being more alive, to assimilate it, to permit an energetic charge to go through your body.... If you have an alive body, no one can tell you how to

experience the world. And no one can tell you what truth is, because you experience it. The body does not lie" (p. 39).

In essence, and ultimately, Keleman (1971) is saying that life is not sick, but the ways in which we allow our lives to be constricted for us, whether consciously or unconsciously, by others, and what we introject from the world of others while we are children, is a sickness that one carries with him throughout his lifetime --- unless, and until, the individual gets back in touch with his own reality.

Keleman (1971) has explicated what the organismic theorists did not: we are first, and foremost, our bodies; this is our organismic self, the self of primal and on-going experience. It is actions and contacts and feelings that constitute memories, perceptions, cognitions. The body informs the mind, develops personality. Without body there is no experience, no personality. Healthy human personality is balanced body and mind, integrally expressing the unity of being.

The above views have been offered regarding the healthy personality. Of particular interest to the present investigation are the views of Maslow (1962, 1970), whose theory of the healthy personality seems, to this researcher, to summarize and integrate the major aspects of personality health.

Maslow (1970) has suggested that a psychology of the healthy personality must concern itself less with a cultural, hence relative, definition of normality. Rather, a

psychology of the healthy personality must discover what is the behavior of the species of which we are all a part; and yet, beyond that, what it is possible for us to become and the conditions necessary to produce and facilitate the growth of the truly healthy personality. He proposes that we can begin in this effort by directly studying the characteristics of those people who are deemed healthier members of the species. The "healthier" members of the species would be those who show the greatest integration, the greatest being of the self they really are; those who have transcended their culture and its relative values, and those who have achieved an awareness of human being that is unmatched by the average member of his or her culture.

Maslow (1962) lists the following as "clinically-observable characteristics which define healthy personalities: (1) superior perception of reality, (2) increased acceptance of self, of others, and of nature, (3) increased spontaneity, (4) increase in problem-centering, (5) increased detachment and desire for privacy, (6) increased autonomy and resistance to enculturation, (7) greater freshness of appreciation and richness of emotional reaction, (8) higher frequency of peak experiences, (9) increased identification with the human species, (10) change, improved interpersonal relations, (11) more democratic character structure, (12) recovery of and increase in creativeness, (13) certain changes in the value system. Further, Maslow (1962) suggests that the following characteristics of the healthy personality should be objectively describable and measurable:

(1) clearer, more efficient perception of reality, (2) more openness to experience, (3) increased integration, wholeness, and unity of the person, (4) increased spontaneity, expressiveness, full-functioning, and aliveness, (5) a real self, a firm identity, autonomy, uniqueness, (6) increased objectivity, detachment, transcendence of the self, (7) ability to fuse concreteness and abstractness, (8) democratic character structure, and (9) ability to love, the capacity for intimate contact.

Maslow (1970) states that self-actualizing people have deeper and more profound interpersonal relationships with people of both sexes, more so than any other adults. They are capable of more fusion; that is, transcendence of dichotomies --- greater love, more perfect identification, more obliteration of the ego boundaries. Their circle of intimates is rather small because being very close to someone in this self-actualizing style seems to require a good deal of time, and to them, devotion is not a matter of a moment; therefore, they are much more highly selective about whom they will be with in their own style. Maslow (1970) says that the self-actualizing person is more able to be himself with his intimates, without feeling that there are demands or expectations upon any of them to be in any certain way; that he can feel and be psychologically and physically naked with another and still feel loved and wanted and secure. He does not have to conceal his psychological or physical defects, or withhold his spontaneous feelings, whether positive or negative, in such company.

His behavior is marked by simplicity and naturalness, and by lack of artificiality or straining for effect. Although his behavior may have the day-to-day appearance of conventionality in trivial matters and casual personal contacts, the healthy personality infrequently allows convention to hamper him or inhibit him from doing anything that he considers very important or basic. This is largely so since he is more likely to have transcended the values and dogmas of his culture to a higher degree than the average person. Because of this latter point, Maslow (1970) states that self-actualizing people are not well adjusted in the naive sense of approval of and identification with the culture. This is possible only by one's intense participation in his culture, and is achieved only after many years (Maslow, 1962).

Transcendence is a particularly crucial achievement in the development of healthy personality (Maslow, 1970). Transcendence is the process of resolving and synthesizing dichotomies within one's self and one's environment and one's nature. Transcendence is equivalent to the process of unification, integration, self-expansion. Maslow (1970) states that "What had been considered in the past to be polarities or opposites or dichotomies were so only in less healthy people" (p. 178).

Some of the dichotomies which self-actualizing people seem to be able to resolve are given by Maslow (1970) as the following: selfish-unselfish, spiritual-paganly sensual, duty-pleasure, work-play, ethical and moral-lustily animal, kindness-ruthlessness, concreteness-abstractness, acceptance-

rebellion, self-society, adjustment-maladjustment, detachment from others-attachment to others, serious-humorous, Dionysian-Apollonian, introverted-extraverted, intense-casual, serious-frivolous, conventional-unconventional, mystic-realistic, active-passive, masculine-feminine, lust-love, and Eros-Agape. Because self-actualization means resisting the debilitating effects of enculturation, the function of transcendence or resolution of dichotomies is understood to be essential to realizing one's self (Maslow, 1970). Maslow (1970) quotes Fromm (1941) as stating that the normal, well-adjusted person often has not the slightest idea of what he is, of what he wants, of what his opinions are. Such a person is scared to death to know himself and be the self he knows (Maslow, 1962).

Jourard's writings (1959, 1963, 1964) indicate that the ability to allow one's real self to be known to at least one "significant" other, through self-disclosure, is a prerequisite for a healthy personality. Concerned with the concept of self-actualization (Maslow, 1954, 1970), Jourard (1964) proposed that low self-disclosure is indicative of a repression of the self and an inability to grow as a person. Jourard (1964) elaborates on the self-disclosure, personality-health relationship, and suggests that the relationship is curvilinear. Jourard's (1964) writings indicate that disclosure should be negatively related to "clinical" maladjustment and also positively to "positive" personality health (that is, self-actualization). Since the literature on the relationship between self-disclosure and personality health is conflicting, Cozby (1973) suggests that the confidence in

such a relationship would be increased by a study relating self-disclosure to a more standardized measure of self-actualization, such as the Personal Orientation Inventory.

A study by Jourard and Rubin (1968) explored the relationship between self-disclosure and body contact; self-disclosure being more recently defined as the intentional revealing of those more central and private aspects of one's self to another person (Goodstein & Reinecker, 1974).

Jourard (1959, 1964) has regarded self-disclosure as an aspect of personality health. Even though the Jourard and Rubin (1968) study showed a quite low, but statistically significant, tendency for the men to have physical contact with their male friends in proportion to the amount they disclose themselves to them, their overall findings led them to conclude that these two ways of being (that is, self-disclosure and body contact) are not strongly or markedly correlated. Jourard and Rubin (1968) interpreted this finding as suggestive of the fact

that touching is equated with sexual intent, either consciously, or at a less conscious level. The fact that it is the opposite-sex friend with whom the most widespread (over the body) physical contact is exchanged points to that interpretation. It appears that we do separate the two ways of 'being close.' The fact that the women show at least a slight tendency toward equating physical contact and self-disclosure suggests that they may be better integrated than the men --- who show a similar slight tendency in their relation to their same-sex friends, but not to their girlfriends. Evidently, the men can establish physical intimacy with a girl, yet keep their 'selves' (their subjectivity) concealed, and vice versa (Jourard & Rubin, 1968, p. 47).

It would be nothing more than an inference to suggest that the interpretation given to this finding is indicative of

any belief, on the part of Jourard, that it would be a sign of personality health in the males for them to behave in such a way that demonstrates that they also equate intimate contact and self-disclosure with their closest same-sexed friend.

In reviewing the above theories of personality, there is no explicit statement by any one of these theorists concerning the relationship between healthy personality, or self-actualization, and same-sex experiences. The only psychologist who has made any statement at all on this topic is Albert Ellis (1966), who was referred to in the beginning of this paper. Kinsey (1948) has chronicled the incidence and frequency of same-sex experiences, but he offers nothing in the way of empirical data to support the notion that the statistically normal has anything to do with personality health. There is enough in the way of general clinical research to indicate that the average or statistically normal is not healthy personality (Jourard, 1963, 1964; Maslow, 1970). Maslow (1970) himself states that his studies of self-actualizing people do show profoundly deep emotional attachments do occur between self-actualizing people regardless of the sex of the people in the relationship. But neither Maslow nor anyone else, of whom this researcher is aware, reports any attempt to delineate the limits of the expressions of affection and love for these people in their same-sex relationships. There is no explicit statement of what they do, nor even of what they accept, regarding same-sex experiences, whether for themselves or for others.

Maslow (1971, pp. 366-369) suggests that healthy human sexuality does not contain any confounding or confusion between dominance-submission and sexual fusion. In other words, the healthy personality transcends the dichotomies between masculine and feminine, and accepts the facts of psychological bisexuality in human nature. In another place, Maslow (1971) states

Dichotomizing means pathologizing and pathologizing means dichotomizing. The man who thinks you can be either a man, all man, or a woman, and nothing but a woman, is doomed to struggle with himself, and to eternal estrangement from women. To the extent that he learns the facts of psychological 'bisexuality,' and becomes aware of the arbitrariness of either/or definitions and the pathogenic nature of the process of dichotomizing, to the degree that he discovers that differences can fuse and be structured with each other, and need not be exclusive and mutually antagonistic, to that extent will he be a more integrated person, able to accept and enjoy the 'feminine' within himself (the 'Anima,' as Jung calls it) (pp. 616-162).

However true, good, or beautiful such a statement may be, it tells us nothing of the process, of the how, by which the healthy, integrated personality "learns the facts of psychological 'bisexuality.'"

Therefore, the present research proposes to pursue an answer to the question implied in the foregoing. Since one of the operational characteristics of the self-actualizing personality is his capacity for resolving dichotomies which are fostered by his culture, is he capable of resolving --- and does he resolve --- the dichotomies between love and sex, masculine and feminine, in his relationship with a person of his own sex? Or does this resolution apply only to heterosexual relationships --- the context in which the

literature has explicitly reported it? Does the healthy personality experience the fusion of love and sex in relation to a same-sexed person? If so, then what is his behavior in response to his experiencing such feelings --- whether within himself or in the other person? What are the "limits" for the healthy personality in his affectional and love relationship with a person of his own sex? Hence, the present study was designed to investigate the single question: What is the correlation between the degree of personality health, or self-actualization, and acceptance of the physical expressions of affection between same-sexed persons?

CHAPTER III

METHOD

Subjects

Initially, a total of 439 males were randomly selected, by computer, from the male population enrolled for the Spring, 1975, quarter at Austin Peay State University. Of the 439 males that comprised this random sample, 262 were Caucasian and 177 were Black. Four days before the study began, each of these males received a letter informing him that he had been selected to participate in a research study being conducted at the University. The letter that this group received briefly explained that participation in the study was on a voluntary basis, and that the study would be conducted in two phases. The letter gave essential information regarding the date, time, and place for the first phase of the study. Out of the 439 randomly selected males, a total of 14 males showed up for the study.

The initial ten minutes of the first phase of the study was spent as an information session, in which the researcher introduced himself as a graduate student in psychology at the University, identifying himself as the individual who had notified each of them concerning the study. He explained that the study would be conducted in two phases, saying:

Phase One will begin in a few minutes. Phase One consists of a paper and pencil test and should take about half an hour to complete, although you may take longer if you need to. Phase Two will be conducted tomorrow. After you have finished the test today, you will be scheduled individually for Phase Two. Phase Two

will be explained to you when you come tomorrow.

The researcher continued as follows:

Before we proceed, I am required by the American Psychological Association Code of Ethics to obtain your informed consent before you volunteer to participate in this research study. The form being distributed to you satisfies that requirement (see Appendix A for a copy of the "Consent and Agreement" form referred to here). I will read the form aloud. Please read silently along with me. Keep in mind that, should you choose to participate in this study, it is understood that you are agreeing to participate in both phases of the study.

The researcher read the "Consent and Agreement" form aloud, and then continued as follows:

Are there any questions? If you have decided to participate in this study, please sign the form now and remain in your seat. If you have decided not to participate in this study, please leave now.

Every one of the 14 subjects signed the "Consent and Agreement" form, thereby volunteering to participate in both phases of the study. However, it should be noted that only 13 of the subjects actually participated in the second phase of the study. Of these 13 subjects, 5 were Black and 8 were Caucasian.

Apparatus

The Personal Orientation Inventory. The POI (Shostrom, 1966, 1974) was created to meet the need for a comprehensive measure of values and behavior seen to be of importance in the development of the self-actualizing person, as described by Maslow (1954, 1962, 1971), Rogers (1951, 1961), Brammer and Shostrom (1960), and Shostrom, Knapp, and Knapp (1975). The POI consists of 150 two-choice value and behavior judgments. The items are scored twice, first for

two basic scales of personal orientation, that is, Time Competence (scales 1 and 2) and Inner-Directed (scales 3 and 4); and second, for ten subscales each of which measures a conceptually important element of self-actualizing. A general overview of the POI follows.

Time Incompetence:Time Competence (scales 1 and 2) yield a ratio score which measures the degree to which one is "present" oriented. Other-Directed:Inner-Directed (scales 3 and 4) yield a ratio score which measures whether one's reactivity is basically toward others or self. Self-Actualizing Value (scale 5) measures one's affirmation of the primary values of self-actualizing persons. Existentiality (scale 6) measures one's ability to situationally or existentially react without rigid adherence to principles. Feeling Reactivity (scale 7) measures one's sensitivity of responsiveness to one's own needs and feelings. Spontaneity (scale 8) measures one's freedom to react spontaneously or to be oneself. Self Regard (scale 9) measures one's affirmation of self on the basis of his valuation of himself as worthwhile or strong. Self Acceptance (scale 10) measures one's affirmation of self in spite of weaknesses or deficiencies. Nature of Man (scale 11) measures one's ability to see man as essentially good, to resolve the goodness-evil, masculine-feminine, selfishness-unselfishness, and spirituality-sensuality dichotomies. Synergy (scale 12) measures one's ability to see the opposites of life as meaningfully related. Acceptance of Aggression (scale 13) measures one's

ability to accept anger and aggression within one's self as natural. Capacity for Intimate Contact (scale 14) measures one's ability to develop meaningful, contactful, intimate relationships with other human beings. Making contact may be defined as the ability to develop and maintain an "I-Thou" relationship in the here-and-now and the ability to meaningfully touch another human being. Other measured dimensions which facilitate contact are the ability to express vs. impress, being vs. pleasing, and the ability to relate intensely to another person either aggressively or tenderly.

"Self-actualizing samples are significantly higher on all scales and non-self-actualizing samples tend to be lower on all scales" (POI Manual, p. 18). According to the POI Manual (p. 6), the degree or level of any subject's self-actualizing may be determined simply by examining his scores on the Time Competence and Inner-Directed scales. Also, for correlational or other statistical analyses it is recommended (POI Manual, p. 6) that scores from the Time Competence scale and the Inner-Directed scale be used in preference to the ratio scores, due to the statistical complexities of the ratio scores.

The Slides. There were two classes of slides: (1) non-critical, and (2) critical. A non-critical slide was a neutral slide; that is, a slide of a plant or tree, or some pastoral scene in which no human figures appeared. The critical slides showed nude white male subjects making contact with one another's bodies. The body contact portrayed ranged from what was deemed, by the researcher, to be

"tenderly affectionate" to "full erotic arousal response." None of the slides portrayed overt sexual behavior between the subjects in the slides. In all, there were 16 slides: 2 practice slides of a non-critical nature, 7 non-critical slides, and 7 critical slides. The slides were projected by means of a Kodak Carousel slide projector onto a free-standing viewing screen.

Procedure

Phase One. As soon as the subjects had signed the "Consent and Agreement" form it was taken from them, and in return each of the subjects received a POI answer sheet. The subjects were instructed to fill in the information part of the answer sheet; that is, their student number was to be filled in instead of their name in the space provided for their name, and age and sex information were also filled in by the subjects. When this step was completed, each subject received a copy of the POI test booklet, and the instructions were read to the subjects by the researcher. The subjects were given the following instructions:

When you have finished the test, bring your test booklet and answer sheet to me, and you may choose a time that is convenient for you to participate in the second phase of the study. Are there any questions? (Pause). Now open the test booklet and start with question number one.

As each subject completed Phase One, he was scheduled for a time on the following day to participate in Phase Two. Each subject was given an "appointment slip" which he was to bring with him to the experimental room the next day. His number (stamped by the researcher on the subject's POI

answer sheet), name, and appointment time were written on the slip, which also showed the subject the building and room number to which he was to come in order to participate in the second phase of the study. The researcher recorded the information and the subject's number and race on a master schedule. The subject's race was noted by marking either "B" for Black, or "C" for Caucasian next to the subject's number, name, and time on the master schedule.

Phase Two. When the subject came to the experimental room, he was thanked for having come, after which his "appointment slip" was taken and checked against the master schedule. The subject was then ushered into the experimental room, which measured approximately 6' x 8'. The slide projector had been placed near the edge of a table that was in the room; at the end of the table the viewing screen had been erected. The subject was seated at the end of the table near the slide projector. An answer sheet, which had been constructed specifically for the subject's recording his response to each slide, was placed on the table in front of the subject. The subject was then given the following instructions:

Today you will be viewing some slides. There are 16 slides in all, and you may view each slide for as long as you like. In order to view a slide, you must push the advance button on the slide projector. When you push the button a slide will appear on the screen. You may view the slide on the screen for as long as you like. When you want to go on to the next slide just push the advance button and the slide will change. A blank space will appear on the screen first. When the blank space appears on the screen, you are to circle on the answer sheet the statement that most

accurately reflects your response to the slide you have just viewed. (The statements on the answer sheet, corresponding to each of the slides were: very strongly reject, strongly reject, reject, accept, strongly accept, very strongly accept). Do not circle your response to the slide you have just viewed until the screen is blank. After you have circled your response to that slide, you may press the button and view the next slide. The first few slides will be practice, just to be sure you understand the procedure clearly.

It should be noted that the slide serialization was as follows: PPNCNCNCNCNCNCNC, where P = practice slide, N = non-critical slide, and C = critical slide. The researcher then left the subject alone in the experimental room, but the researcher stood in the corridor outside the experimental room, leaving the door to the experimental room slightly ajar, so he could observe the subject. The researcher used a stop-watch to measure the time the subject spent viewing each slide. The researcher noted the time each subject spent viewing each slide by recording the viewing time for each slide on a data sheet. Each subject viewed all 16 slides; once the individual subject had completed Phase Two, he was immediately debriefed concerning the study. The researcher attempted to get the subject's assurance that he would not discuss the nature of the slides with anyone, or anything else connected with the study, until the next day. The subject was then thanked for his cooperation and released.

CHAPTER IV

RESULTS

Since this study was concerned with the degree of self-actualization, as measured by the POI, and its relationship to the acceptance of intimate body contact between same-sexed people, only the Time Incompetence, Time Competence, Other-Directed, and Inner-Directed scales of the POI were employed in evaluating self-actualization. Although the scoring and evaluation of the subjects' self-actualizing characteristics was carried out on each of the POI dimensions, and individual profiles were recorded, only the above mentioned criteria were employed in assessing the degree of self-actualization.

Taken altogether, the composite profile of the group on the Time Incompetence, Time Competence, Other-Directed, and Inner-Directed POI scales revealed that only one of the subjects could be assessed as being within the normal range for personality integration, according to the POI criteria. Hence, the remaining twelve subjects could be assessed as being non-self-actualizing. Thus, the present example did not contain a single "self-actualizing" individual.

Pearson product-moment correlations were computed for all possible comparisons, examining both ratio and raw score data for the total sample, and the Caucasian and Black sample. Summaries of these comparisons appear in Appendix B. All comparisons were evaluated at the .05 level of significance. Of the 36 comparisons made, only 5 attained signifi-

cance. The five significant comparisons are as follows:

(1) the Total sample (i. e., both Caucasian and Black subjects combined) for the raw score data comparison of the Time Competence vs. the Inner-Directedness scales on the POI, $r = .62$, $p < .05$; (2) the Caucasian sample for the ratio score data comparison of the Time Incompetence to Time Competence vs. the Other-Directedness to Inner-Directedness scales on the POI, $r = .76$, $p < .05$; (3) the Caucasian sample for the raw score data comparison of Time Competence on the POI vs. Viewing Time for the Critical Slides, $r = -.72$, $p < .05$; (4) the Black sample for the raw score data comparison of the Time Competence vs. the Inner-Directedness scales on the POI scales, $r = -.92$, $p < .05$; (5) the Caucasian sample for the raw score data comparison of the Time Competence vs. the Inner-Directedness scales on the POI, $r = .90$, $p < .01$.

The following three comparisons attained significance at the .10 level of significance and are mentioned here only for consideration, in view of the very small number of subjects who participated in the research: (1) the Total Sample ratio score comparison of Time Incompetence to Time Competence vs. the ratio of Time Spent Viewing Critical Slides to Total Time Spent Viewing the Entire Slide Series, $r = -.54$, $p < .10$; (2) the Black Sample ratio score comparison of the Time Incompetence to Time Competence scales on the POI vs. the ratio of Time Spent Viewing Critical Slides to Total Time Spent Viewing the Entire Slide Series, $r = -.83$, $p < .10$; (3) the Black Sample raw score comparison of the Time Spent

viewing the Critical Slides Only vs. the Likert-type Scale Scores of Acceptance of the Critical Slides, $r = -.86$, $p < .10$. All other comparisons were not significant.

Examination of the only significant (at the .05 level) relationship, not involving the interrelationship between two POI criteria scales, was that between the Time Competence POI scale and the Caucasian sample's raw score data viewing time of the critical slides. The $r = -.72$ for this comparison indicates that the more the male Caucasian was Time Competent the less time he spent viewing the critical slides.

CHAPTER V

DISCUSSION

Maslow (1971) has suggested that the healthy personality transcends the dichotomies between masculine and feminine and accepts the facts of psychological bisexuality in human nature. Maslow (1971) has further suggested that, to the extent that the individual transcends such dichotomies, he will be a more integrated person who accepts and enjoys his own femininity. As previously noted, the present study was undertaken to investigate the degree of self-actualization, as measured by the Personal Orientation Inventory, and the acceptance of physical expression of affection, i. e., by making intimate body contact between same-sexed people. From this it could have been predicted that self-actualizing individuals would respond with acceptance to portrayals of intimate body contact between same-sexed people, to a significantly higher degree than would individuals whose responses on the Personal Orientation Inventory characterized them as being normal or non-self-actualizing. It should be recalled that, as a result of the subjects' POI profiles, the subjects in this study represented a predominantly non-self-actualizing sample with the exception of one subject who was "normal."

The POI Scales

Examination of the interrelationship of the POI scales (i. e., the Time Incompetence and Time Competence, or the

Time Scales; and the Other-Directed and Inner-Directed, or the Support Scales) used in assessing the level of self-actualization shows the following: For the total sample, raw score data, analysis of the interrelationship between the Time Competence and Inner-Directed scales resulted in $r = .62$, $p < .05$. This r exceeds that reported in the POI Manual ($r = .49$, $N = 138$) for these two scales. In addition, analysis of the interrelationship between the Time Competence and Inner-Directed scales for the Caucasian sample ($N = 8$, raw score data) yields $r = .90$ which is significant at the .01 level of significance. An interesting result appears with the analysis of the interrelationship between the same two raw score scales for the Black sample ($N = 5$). Here the analysis yields $r = -.92$ which is significant at the .05 level of significance. Interpretation of this relationship between these two scales, for the Black subjects in this study, indicates that there is a tendency for the Black subject who is more Time Competent to be less Inner-Directed. The investigator interprets this possible relationship as reflecting the possible effect of the stereotyping of the Black as being Time Incompetent; that is, in order to achieve Time Competence, the Black subject in this study ignores his own inner- or self-support and self-expressiveness.

Analysis of the interrelationship between the ratio data for the POI Time and Support Scales (i. e., Time Incompetence to Time Competence vs. Other-Directedness to Inner-Directedness) yields $r = .28$ (not significant at the .05 level of significance)

and $r = -.64$ (not significant at the .05 level of significance) for the total sample and Black sample, respectively. However, the interrelationship between the Time and Support ratio scales for the Caucasian sample ($N = 8$) yields $r = .76$, $p < .05$. The consistent discrepancy for both raw score and ratio score data between the Caucasian and the Black samples on the POI scales in this study again suggest to the investigator that the Black subjects in this study may be truly reflecting the effect of the stereotyping of the Black as Time Incompetent.

The Likert Scale Results

There were three raw score data comparisons and three ratio score data comparisons involving the Likert-type scale scores of the acceptance of the critical slides' contents for each of the three groups (i. e., the total sample, the Caucasian sample, and the Black sample); a total of 18 comparisons. Only one out of the 18 comparisons attained significance, but at the .10 level of significance rather than at the .05 level of significance. The one comparison that attained significance at the .10 level of significance involved the relationship between the Viewing Time of the Critical Slides vs. the Likert-type scale score of the acceptance of the critical slides' contents for the Black sample ($r = -.86$, $p < .10$). The investigator interpreted this relationship as suggesting that the longer the Black subjects viewed the critical slides, the less they accepted the critical slides.

Although none of the remaining 17 comparisons attained significance, the trends they suggest are still of interest to the investigator. It can be observed that (1) the Time Competence raw scores, (2) the Time Incompetence to Time Competence ratios, (3) the raw scores for time spent viewing the critical slides only, and (4) the ratio of time spent viewing the critical slides to total time spent viewing the slides in the series together suggest one trend in the relation to the Likert-type scale scores of the acceptance of the critical slides' contents. A second trend, in relation to the Likert-type scale scores, is suggested by (1) the Inner-Directed raw scores and (2) the Other-Directed to Inner-Directed ratios.

The general trend suggested by the relationship between those comparisons involving time and the Likert-type scores appears to be negative for 8 out of the 12 comparisons in which time is a factor. This trend tends to suggest that time may be a critical factor in determining whether or not one accepts or rejects the type of intimate body contact between same-sexed people as portrayed in the critical slides in this series. The second general trend is suggested by the 6 non-significant comparisons involving the relationship between the Likert-type scale scores of the acceptance of the critical slides' contents and Inner-Directedness. The relationship between these two factors appears to be positive.

It seems logical to conclude that the longer a non-self-actualizing subject was exposed to the type of stimuli presented by the critical slides in this study, the greater was

the likelihood that he would reject such stimuli. Further, the more other-directed the subject, the less likely was he to accept such stimuli.

The Viewing Time Scales

Twelve comparisons were made between ratio and raw score Time and Support factors in relation to (1) raw scores for viewing time of the critical slides only and (2) the ratio of viewing time of the critical slides to total time spent viewing the slide series. The Time Competence vs. Viewing Time of the Critical Slides Only for the Caucasian sample yielded $r = -.72$, $p < .05$, suggesting that the more Time Competent was the Caucasian subject in this study, the less time he spent viewing the critical slides. However, two ratio comparisons attained significance at the .10 level of significance: the ratios between Time Incompetence to Time Competence vs. Viewing Time of the Critical Slides to Total Time Spent Viewing the Slide Series for (1) the total sample ($r = -.54$, $p < .10$) and (2) the Black sample ($r = -.83$, $p < .10$).

The general trend in the results in this area reveals a negative relationship between viewing time scales and the ratio and raw score Time and Support factors, for all but two comparisons (which occurred in the Black sample). This general trend, for both non-significant and significant comparisons, suggests that the more one is either or both Inner-Directed and Time Competent the less time he will spend in viewing the critical slides. In other words, the more self-actualizing the individual the less time he will

spend in viewing the type of slides presented to the subjects in this study. The reverse is also a reasonable suggestion; i. e., the less self-actualizing the individual, the longer he will view the type of slides presented in this study.

There are two major factors in this study that make it difficult to assess whether or not self-actualization is related to the acceptance of intimate body contact between same-sexed people: (1) the very small number of subjects who participated in this study and (2) the fact that there were no self-actualizing individuals in the sample. Theoretically, it is conceivable that obtaining a larger N would yield a larger representation of the full-range of self-actualization (i. e., self-actualizing as well as "normal" and non-self-actualizing individuals). The fact that the data reveals a tendency among the non-self-actualizing subjects, in this study, to reject the type of intimate body contact between same-sexed people that was presented to them does not provide any basis for concluding that such a tendency is representative of any sample other than the non-self-actualizing subjects who participated in this study. Moreover, the data does not provide any support for the notion that self-actualizing individuals would demonstrate the opposite tendency (i. e., that they would accept intimate body contact between same-sexed people).

Future research in this area would do well to (1) obtain larger population samples, (2) look more closely at the performance of Blacks and other minority people's performance on the POI; i. e., the POI should also be standardized

on minority group norms, (3) look more closely at time and inner-directed factors as determinants of acceptance of intimate body contact between same-sexed people, (4) investigate the relationship between self-actualization and the acceptance, by females, of intimate body contact between other females as well as between males, and (5) sample populations other than college students.

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APPENDIX A: CONSENT AND AGREEMENT FORM

LETTER OF CONSENT AND AGREEMENT

I, _____, on this date, _____, 1975, do hereby of my own free choice consent and volunteer, to participate in this research study, being assured and guaranteed by the student researcher and his/her director(s) that the data collected from any individual and/or group testing, in whatever form deemed necessary and sufficient by the researcher and his/her director(s), will be kept now and forever in the strictest confidence; that such data will not be released for inspection, examination, or analysis by any person(s) other than the researcher and his/her thesis director(s). The researcher assures that only he/she will know the identity of the subject, and the researcher shall not reveal in any manner, at any time, to any person such identity. Furthermore, that any and all information identifying me will be destroyed, e.g., answer sheets on which my name appears, at the completion of the research. Furthermore, it is agreed and assured that I will be immediately debriefed concerning the true nature of the research once my participation in the research is concluded, and that I shall be protected from any harm, whether to body or emotions, throughout the research; and that should I require any care or counseling following the conclusion of my participation in this research, I will be assisted in securing such care and/or counseling by a qualified and competent professional.

As a volunteering subject, I agree to cooperate with the researcher by not discussing his/her research or any part of it with any other subject or potential subject until the research in its entirety is concluded. I reserve the right to withdraw from the research at anytime when I deem it necessary to protect my own integrity; while abiding by my agreement with the researcher as set forth above.

I contract this agreement with the researcher of this study and his/her director(s) and to the responsibilities and assurances herein set forth.

Signature of the Volunteering Subject

Signature of the Student Researcher

in the Total Sample -

Variable	Correlation Coefficient
Perceptual Similarity	
Perceptual Similarity	+0.278
Perceptual Similarity	
Perceptual Similarity	+0.544
Perceptual Similarity	
Perceptual Similarity	+0.019
Perceptual Similarity	
Perceptual Similarity	+0.021
Perceptual Similarity	
Perceptual Similarity	+0.079
Perceptual Similarity	
Perceptual Similarity	+0.019

APPENDIX B: TABLES

Table 1. - Correlation Coefficients for Total Sample - Ratio Scores

Factors Involved in Comparison	Correlation Coefficient
1. Time Competence: Time Incompetence vs. Other-Directed: Inner-Directed	+0.623 ** +0.278
2. Time Competence: Time Incompetence vs. Critical Slide Viewing Time: Total Viewing Time	-0.544 * -0.086
3. Time Competence: Time Incompetence vs. Likert-type Scale Score of Acceptance of Critical Slide Content	+0.019 -0.124
4. Other-Directed: Inner-Directed vs. Critical Slide Viewing Time: Total Viewing Time	-0.021 +0.153
5. Other-Directed: Inner-Directed vs. Likert-type Scale Score of Acceptance of Critical Slide Content	+0.079
6. Critical Slide Viewing Time: Total Viewing Time vs. Likert-type Scale Score of Acceptance of Critical Slide Content	-0.019

* $p < .10$

Table 2. - Correlation Coefficients for Total Sample - Raw Scores

Factors Involved in Comparison	Correlation Coefficient
1. Time Competence <u>vs.</u> Inner-Directedness	+0.623 **
2. Time Competence <u>vs.</u> Critical Slide Viewing Time	-0.048
3. Time Competence <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	-0.086
4. Inner-Directed <u>vs.</u> Critical Slide Viewing Time	-0.450
5. Inner-Directed <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	-0.124
6. Critical Slide Viewing Time <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	-0.153

** $p < .05$

Table 3. - Correlation Coefficients for White Sample -
Ratio Scores

Factors Involved in Comparison	Correlation Coefficient
1. Time Competence: Time Incompetence <u>vs.</u> Other-Directed: Inner-Directed	+0.004 *** +0.765 **
2. Time Competence: Time Incompetence <u>vs.</u> Critical Slide Viewing Time: Total Viewing Time	-0.720 ** -0.519 -0.182
3. Time Competence: Time Incompetence <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	-0.265
4. Other-Directed: Inner-Directed <u>vs.</u> Critical Slide Viewing Time: Total Viewing Time	+0.105 -0.141 +0.276
5. Other Directed: Inner-Directed <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	+0.033
6. Critical Slide Viewing Time: Total Viewing Time <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	+0.155

** $p < .05$

Table 4. - Correlation Coefficients for White Sample -
Raw Scores

Factors Involved in Comparison	Correlation Coefficient
1. Time Competence <u>vs.</u> Inner-Directedness	+0.904 ***
2. Time Competence <u>vs.</u> Critical Slide Viewing Time	-0.639
	-0.720 **
3. Time Competence <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	-0.829 *
	-0.182
4. Inner-Directed <u>vs.</u> Critical Slide Viewing Time	-0.614
5. Inner-Directed <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	+0.105
	+0.534
6. Critical Slide Viewing Time <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	+0.276
	+0.315
	-0.423

** $p < .05$

*** $p < .01$

Table 5. - Correlation Coefficients for Black Sample -
Ratio Scores

Factors Involved in Comparison	Correlation Coefficient
1. Time Competence: Time Incompetence <u>vs.</u> Other-Directed: Inner-Directed	-0.639
2. Time Competence: Time Incompetence <u>vs.</u> Critical Slide Viewing Time: Total Viewing Time	-0.829 *
3. Time Competence: Time Incompetence <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	+0.278
4. Other-Directed: Inner-Directed <u>vs.</u> Critical Slide Viewing Time: Total Viewing Time	+0.534
5. Other-Directed: Inner-Directed <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	+0.315
6. Critical Slide Viewing Time: Total Viewing Time <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	-0.423

* $p < .10$

Table 6. - Correlation Coefficients for Black Sample -
Raw Scores

Factors Involved in Comparison	Correlation Coefficient
1. Time Competence <u>vs.</u> Inner-Directedness	-0.918 **
2. Time Competence <u>vs.</u> Critical Slide Viewing Time	+0.347
3. Time Competence <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	-0.052
4. Inner-Directed <u>vs.</u> Critical Slide Viewing Time	-0.616
5. Inner-Directed <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	+0.227
6. Critical Slide Viewing Time <u>vs.</u> Likert-type Scale Score of Acceptance of Critical Slide Content	-0.858

** $p < .05$