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Effects of group therapy on self-actualization and internal-external locus of control as measured by the P.O.I. and the I.-E. scales

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THE EFFECTS OF GROUP THERAPY ON SELF-ACTUALIZATION

AND

INTERNAL-EXTERNAL LOCUS OF CONTROL AS MEASURED BY

THE P.O.I. AND THE I.-E. SCALES

By

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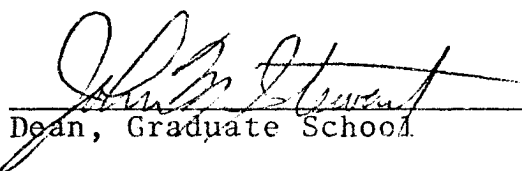
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The Effects of Group Therapy on Self-Actualization and Internal-
External Locus of Control as Measured by the P.O.I. and I.-E. Scales
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A vast number of the theories regarding self-actualization are sup-
ported by numerous empirical studies. To provide further research in
relation to self-actualization and group psychotherapy, it is the
purpose of this paper to study the effects of the therapeutic group
on self-actualization and internal-external locus of control as mea-
sured by the Personal Orientation Inventory (P.O.I.) and Rotter's
Modified Scale of Internal-External Locus of Control (I.-E. Scale).

On the basis of the available literature dealing with the effects
of groups, the following hypotheses were proposed:

Hypothesis I: The scores and evaluations of the experimental group
(therapy group) will change significantly toward the self-actualized
pole on the P.O.I.

Hypothesis II: The scores on the I.-E. Scale will change signifi-
cantly in the direction of a higher score.

Hypothesis III: The P.O.I. scores will change to a greater degree
than will the I.-E. scores.

Hypothesis IV: Self-regard scores on the P.O.I. will be among the
very lowest attained.

Hypothesis V: Control group scores will not change significantly in
either direction on either the P.O.I. or the I.-E. Scale.

In order to evaluate the theories regarding self-actualization,
internal-external locus of control and group therapy mentioned in
Chapter one of this thesis, two groups were used. Group #1 was a
control group, while group #2 was an experimental group receiving
group therapy experience. No support was shown for hypotheses I,
II and IV: some support was demonstrated for hypothesis III; and
full support was given to hypothesis V.

While they cannot be heavily supported through the use of the con-
ventional statistical instruments, the hypotheses proposed have not
been discredited either. The results of the P.O.I. and I.-E. Scale
have been at least balanced by the use of an individual pre- and
post-test co-therapist observation approach, which found the results
of the therapy process to be positive and constructive in terms of
self-actualization and personal growth.

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CHAPTER I

INTRODUCTION

This thesis investigates the effects of group therapy
on self-actualization and internal-external locus of control
as measured by the Personal Orientation Inventory and Rotter's
Modified Scale of Internal-External Locus of Control. A brief
look at previous literature will help define the terms and
problem. A complete review of the literature, however, will
comprise chapter two of this paper.

The concepts of self-actualization and self-identity
have long been in the vocabulary of the social scientist. A
fundamental interest of man is to realize his inherent poten-
tials. This thought has reached modern psychologies under
the general rubric of "self-actualization." Representatives
of this position include Adler's (1935) "creative self" and
the striving of superiority; Goldstein's (1940) "self-
actualization;" Jung's (1954) "concept of self;" and the
individuation process; Maslow's (1954) "self-actualization"
or "growth motivation;" Allport's (1955) "becoming;" and
Roger's (1959) "self-actualization." The continued breadth
of the usage of the self-actualization concept is indicated
by the fact that it also plays a central motivational role

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in the theories of Angyal (1941), Hendrick (1942), Fromm
(1947), Horney (1950), Buhler (1951), Gruenberg (1953),
May (1953), Erickson (1956), Argyris (1957), Murphy (1958),
Jourard (1958), and Arnspriger (1961).

Self-actualization was used by Goldstein (1940) as the
tendency toward a striving or growing. Angyal (1941) summed
up his views on this point. "Life is an autonomous dynamic
event which takes place between the organism and the environ-
ment. Life processes do not merely tend to preserve life,
but transcend the momentary status quo of the organism, ex-
panding itself continually and imposing its autonomous de-
termination upon an ever increasing realm of events."[1] Horney
(1942) described this force as it is experienced in psycho-
therapy: "The ultimate driving force is the person's unre-
lenting will to come to grips with himself, a wish to grow
and to leave nothing untouched that prevents growth."[2] Mowrer
and Kluckhohn (1944) stressed the drive of living things to
function in such a way as to preserve and increase integration.
This is seemingly vague, but hints that it is dynamic and
directional in nature. Sullivan (1945) pointed to the fact
that the basic direction of the organism is forward.

Rogers (1951) discussed the concept of self-actualization

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[1]A. Angyal, Foundations of Science of Personality (New
York: Commonwealth Fund, 1941), p. 31.

[2]K. Horney, Self Analysis (New York: Norton, 1942),
p. 175.

as related to the concept of internal-external locus of control. He viewed self-actualization as a greater acceptance of self and willingness to be oneself, a permissiveness about one's feelings, an independence, a more broadly based structure of self and' an inclusion of a greater proportion of life experiences into self, a fuller realization of one's potentialities as well as the maintenance of self. Self-actualization is discovered in the individual by careful self-evaluation and self-observation. When this is achieved the locus of evaluation is within the self, or internal. The self-actualized person critically asks himself, "What is my honest appraisal of what I have done, as it relates to my own purposes?"[3] The self-actualized person "has one basic tendency and striving-to-actualize, maintain and enhance the experiencing organism."[4] Rogers spoke of the tendency to move in the direction of maturation. The organism moves in the direction of self-responsibility and of greater independence, of self-government, self-regulation and autonomy, and away from heteronymous control, i.e., control by external forces. Rogers, furthermore, compared the self-actualized person to the organism high on the evolutionary scale.

Counseling and psychotherapy can have a direct effect on

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[3]C. R. Rogers, Client-Centered Therapy (Boston: The Riverside Press, 1951), p. 415.

[4]Ibid., p. 487.

self-actualization and locus of control. Manis (1955) showed
that, in time, a person's self-concept will increase in agree-
ment with his friends' perception of him. Wylie (1961) sug-
gested that if counseling or therapy is to be judged as being
successful, various changes in the self will occur. These
changes include: 1) increased agreement between self-concept
and objective estimates of self, i.e., the self estimate be-
comes more realistic; 2) increased congruence between per-
ceived self and ideal self, providing that this congruence
is low at the beginning of therapy; 3) slightly decreased
self-ideal congruence if this congruence is unwarrantedly
high at the outset of therapy; 4) increased acceptance of
one's own limitations as well as assets; 5) an increased
reality in setting the ideal self; and 6) increased consis-
tency among various aspects of self-concept.

Group therapy, in particular, can assist individuals in
attaining self-actualization. The open and honest reactions
of others, fostered in the atmosphere of group psychotherapy,
can aid an individual in attaining a broader and more real-
istic self-image. This technique has, however, received only
limited research attention. For example, Rogers (1951) cited
Peres (1947) as having shown that group therapy produces
greater acceptance of self and willingness to be oneself and
a greater readiness to actualize the self in social situa-
tions. Caplan (1957) found significant increases in self-

ideal congruence among problem boys who received group therapy as contrasted to a group of boys who received no treatment.

Self-actualization can be measured in a variety of ways. Some valid and reliable tests are purported to be the Personal Orientation Inventory (P.O.I.) and Rotter"s Modified Scale of Internal-External Locus of Control Scale (I.-E. Scale), which are the two tests utilized in this thesis.

The items on the P.O.I. reflect the problems of patients as seen by therapists in private practice over a five year period. It was also agreed that these items were related to the concepts of researchers of the Humanistic, Existential or Gestalt theories such as Perls (1947; 1951), Reisman et al. (1950), Maslow (1954; 1962), and May et al. (1958). Shostrom (1965) has shown that the P.O.I. discriminates between clinically judged self-actualized and non-self-actualized groups. It is apparent that there is a consistent difference between scores of the actualized versus the non-actualized person. The correlations of the P.O.I. with the Minnesota Multiphasic Personality Inventory are generally statistically significant. Test-retest reliability coefficients for the P.O.I. range from .55 to .85. In general, the correlations obtained for the P.O.I. are at a level at least as high as those reported for most personality measures.

The internal-external locus of control construct is an integral part of social learning theory (Rotter, 1954); it

refers to the degree to which individuals perceive the events
in their lives as being a direct consequence of their own
actions, and thereby controllable or internal. It is one ele-
ment of a behavioral prediction formula which also includes
reinforcement value and situational determinants. The I.-E.
Scale has been used little to date and the research data are
limited. Odell (1959) has found a significant relationship
between the I.-E. Scale and Barron's Independence of Judgment
Scale. Lefcourt (1972) noted that the correlations of the
I.-E. Scale are generally significant with the major person-
ality measurements used clinically.

To provide further research in regard to self-actualization
and group therapy, it is the purpose of this paper to study the
effects of group therapy on self-actualization and internal-
external locus of control.

On the basis of the available literature dealing with
self-actualization, internal-external locus of control and
psychotherapy, the following hypotheses are the focus of this
study:

> Hypothesis I: The scores and evaluations of the
> experimental group (therapy group) will change
> significantly toward the self-actualized pole on
> the P.O.I.

> Hypothesis II: The scores on the I.-E. Scale will
> change significantly in the direction of a higher
> score.

> Hypothesis III: The P.O.I. scores will change to a
> greater degree than will the I.-E. scores.

<u>Hypothesis IV</u>: Self-regard scores on the P.O.I. will be among the very lowest attained.

<u>Hypothesis V</u>: Control group scores will not change significantly in either direction on either the P.O.I. or the I.-E. Scale.

The following variables on the P.O.I. will be considered of primary importance because of their direct relationship to the concepts of self-actualization as reported in this study:

Time Competent - TC

Self-actualizing Value - SAV

Feeling Reactivity - Fr

Spontaneity - S

Self-regard - Sr

Self-acceptance - Sa

Capacity for Intimate Contact - C

Inner-directed - I

The following will be considered as secondary variables:

Existentiality - Ex

Nature of Man, Constructive - Nc

Synergy - Sy

Acceptance of Aggression - A

In addition to this quantitative analysis, a qualitative analysis provided by the co-therapists will assess behavioral changes noticed in <u>S's</u> of the experimental group.

The major chapter divisions of this thesis are as follows:

II. Literature Review

III. Methods

IV.   Results

V.   Discussion

CHAPTER II

LITERATURE REVIEW

In order to better understand the research undertaken
in this thesis, chapter two (Literature Review) will attempt
an in-depth review of available literature dealing with self-
actualization, internal-external locus of control and other
thesis-related subjects.   It will be an elaboration of the
literature summaries included in chapter one (Introduction)
and will include sections pertaining to: 1) the concepts and
theories of self-actualization; 2) techniques used to improve
or facilitate self-actualization; 3) measures of self-
actualization; and 4) empirical studies related to self-
actualization.

Concepts and Theories of Self-actualization

As noted earlier, the concepts of self-actualization and
self-identity have long been in the vocabulary of the social
scientist.   Let us backtrack in time and study the development
of these concepts.   Although some of the social scientists
discussed did not refer specifically to the term self-
actualization, their concepts were closely related to the
term as it is presented in this paper.

Adler (1935) believed that "Life (and all psychic expres-
sions as part of life) moves ever toward overcoming, toward
perfection, toward superiority, toward success."[5] He believed
that no one could train or condition a human being for defeat.
He believed and found that each individual has a different
meaning of, and attitude toward, what constitutes success and,
therefore, no one can be typified or classified; each individ-
ual must be studied or observed in the light of his own peculiar
development.

Goldstein (1940) was the first social scientist to coin
the term self-actualization. He declared that the tendency
of self-actualization is a motive--a motive which sets the
organism going and the drive by which it is moved; it is
dominated by the tendency to actualize its individual capaci-
ties as fully as possible. He felt so strongly about this
that he stated

> Since the tendency to actualize itself as
> fully as possible is the basic drive, the
> only drive by which the sick organism is
> moved, and since the life of the normal
> organism is determined in the same way, it
> is clear that the goal of the drive is not
> a discharge of tension, and that we have
> to assume only one drive, the drive of self-
> actualization.[6]

This drive is, under certain circumstances and conditions,

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[5]A. Adler, "The Fundamental Views of Individual Psychol-
ogy," International Journal of Individual Psychology (1935),
1:5-8.

[6]K. Goldstein, Human Nature in the Light of Psychotherapy
(Cambridge, Massachusetts: Harvard University Press, 1940),
p. 142.

so strong that the organism is governed by it.

He continued by saying that self-actualization is the need to complete incomplete actions and becomes the urge to reach for perfection. The self-actualizing person is impelled to manifest spontaneity and creativeness, for self-actualization means existence, life and freedom in the fullest sense of the word.

He stated, however, that the process of self-actualization is not the easiest adventure to embark upon. Shock and anxiety are inevitable. Thus, it is probably not overstating the facts to maintain that these shocks are essential to human nature and that life must, of necessity, take its course via uncertainty and shock.

Goldstein also admitted that the basic tendency to self-actualize can be realized only if the organism is faced with situations with which it can effectively cope. If one is faced with environmental conditions with which his changing personality cannot come to terms, he will either not be affected at all, or he will respond with a catastrophic reaction. He can exist--that is actualize his capabilities--only if he finds a new milieu that is appropriate to his capacities. Only then can he behave in an orderly way, and only then can his powers of recognition, attention, memory and learning be at their best. He added that it cannot be overemphasized that individuals, peoples, and societies can actualize themselves

without harming each other only by a culture of group life. Group cohesiveness and individual love are not only mutual gratification and compliance, but also a vastly higher form of self-actualization, offering a challenge to develop both oneself and another.

Goldstein stated that it is possible to successfully actualize mankind with the help of societies and cultures, and it is very possible to achieve self-actualization and to "live" in the full sense of the word. Enjoyment of life, happiness and self-actualization belong together, and enjoyment of life is a very special kind of self-actualization, i.e., the happiness which originates when the individual adequately comes to terms with himself and the world.

Angyal (1941) noted a trend within the organism toward expansion, and that this growth may be a material one as in the case of bodily expansion, or a psychological one as in the case of the assimilation of experiences which results in mental and emotional growth. This growth or expansion occurs through creativeness and has a definite forward direction. Angyal believed this to be a total process which can be divided into two phases: (1) the centripetal stream of assimilation which draws material from the environment into the organism and continues as (2) a centrifugal outflow of production.

Angyal saw life as not taking place within the organism

but between the organism and the environment. He noted a
tendency toward autonomy, self-government and spontaneity.
The human organism possesses freedom and the ability to act
according to its own inherent nature, according to its
intrinsic law, and not under the compulsion of outside forces.
Without this autonomy, without self-government, the life pro-
cess could not be understood.   .

He stated that the human organism possesses an intrinsic
pattern of movement and is dynamic; its goal is always "pro-
gressive." The ideals of personal accomplishment may differ
greatly from individual to individual, but for personality
integration to be realized, a more or less clear realization
based on experience that one is using one's life correctly,
that one is doing one's share in life is needed. There is a
tending of the personality toward the achievement of greater
self-determination and a clearly felt desire for self-
realization.

Fromm (1947) viewed man's striving for happiness and
health as being part of the "natural equipment of man." "To
cure" means to remove the obstacles which prevent this from
occurring. Man experiences pride in reason as his own instru-
ment for his understanding and mastery of nature, and he ex-
periences optimism in the attainment of the fondest hopes of
mankind--happiness. Furthermore, to be alive means to be
productive and to use one's power for oneself, to make sense

of one's existence and to be more fully human. He believed that the future exists in the present and, therefore, one, by fully living in the present, is living for the future also. One's personality is expressed by the degree to which one has succeeded in the art of living.

Horney (1950) saw man as trying to actualize his ideal-ized self and that the focus of this dynamic action was within himself.

> He holds before his soul his image of per-fection and unconsciously tells himself: "Forget about the disgraceful creature you actually are; this is how you should be; and to be this idealized self is all that mat-ters. You should be able to endure every-thing, to understand everything, to like everybody, to be always productive."[7]

Rogers (1951) viewed self-actualization as a greater acceptance of self and willingness to be oneself, a permis-siveness about one's own feelings, an independence, a more broadly based structure of self and a fuller realization of one's potentialities as well as the maintenance of self. Self-actualization is discovered in the individual by careful self-evaluation and self-observation. When this is achieved, the locus of evaluation is within the self, or internal. The self-actualizing person critically asks himself, "What is my honest appraisal of what I have done, as it relates to my own purpose." The self-actualizer has one basic tendency in

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[7]K. Horney, Neurosis and Human Growth (New York: Norton, 1950), p. 64.

striving to actualize, maintain and enhance his experiencing
organism. By this he spoke of the tendency to move in the
direction of maturation. The organism moves in the direction
of self-responsibility and of greater independence, of self-
government, self-regulation and autonomy, and away from
heteronymous control, or control by external forces. Rogers,
furthermore, compared the self-actualizing individual to the
organism high on the evolutionary scale.

May (1953) believed firmly that every human organism
has one and only one central need in life, to fulfill its
own potentialities, thus becoming a person. This development
is never automatic but must be done in self-consciousness.
If the organism fails to fulfill its potentialities, it be-
comes to that extent constricted and ill, beginning to lose
the sense of being a person. This is the essence of neurosis--
the person's unactualized potentialities, blocked by hostile
conditions in the environment and by his own internalized con-
flicts, are turned inward toward oneself and cause morbidity.
He becomes, instead of a person, a parasite, living from
others' leavings.

But when he does realize his potentialities as a person,
man begins to experience the profoundest joy to which he is
heir. May compared it to a child first learning to walk--he
tries again and again, getting up time and time again when
he falls, and then trying all over again. Finally, when he

does succeed, he laughs with gratification and joy, that he alone feels. This same joy is the effect which is experienced when we actualize ourselves. Joy, rather than happiness, is the goal of life. This is the experience that follows the self-actualizer as he grows.

Hall (1954) noted that Sigmund Freud played a leading role in preserving the concept of ego or self from total obliteration throughout two generations of strenuous opposition. Freud's own use of the concept of ego shifted, to be sure. In his earlier writings, he spoke of assertive and aggressive ego-instincts; later for him the ego became a rational agency, whose purpose it was to reconcile as best it could, through rational planning and defense, the conflicting pressures of the instincts, of conscience and of the outer environment. The ego-ideal is that portion of the superego which is concerned with self-observation and self-criticism. It represents the ideal self rather than the real, and it strives for perfection rather than for reality or pleasure. The ego-ideal confers upon the ego or self, for being good, the reward of feelings of pride.

Maslow (1954) listed these needs as being basic to mankind:

1. Physiological needs--need for food, water, oxygen, sleep, activity, etc.

2. Safety needs--need for survival and protection.

3. Belongingness and love needs--hunger for affectionate relations with people in general.

4. Esteem needs--desire for stable, firmly based, high evaluation of oneself, for self-respect and for esteem of others.

5. Need for self-actualization--desire for self-fulfillment, for doing what one is fitted for, and the drive to become more and more what one is.

6. Need to know and to understand--need for acquiring knowledge and for freedom of inquiry.

7. Aesthetic needs--needs for order, symmetry, closure, for completion of an act, for system and for structure.

The degree to which the first of these needs are satisfied, Maslow stated, is as follows: 85 percent in his physiological needs; 70 percent in his safety needs; 50 percent in his love needs; 40 percent in his self-esteem needs and only 10 percent in his self-actualization needs. He pointed out that we share the need for food with all living things, the need for love with the higher apes and the need for self-actualization with no other living thing.

If it is assumed then that the healthy organism is need-gratified and therefore released for self-actualization, that is, if needs one through four are fairly well met, we can thereby assume that this organism is free to develop from within by intrinsic growth needs rather than from without, in the behavioristic sense of environmental determinism. The neurotic organism, then, may be seen as lacking certain en-

vironmental satisfactions and is therefore more dependent on the outer environment and is less autonomous and self-determined, i.e., more shaped by the nature of the environment and less shaped by its own intrinsic nature.

Many research projects have shown human beings to be more trustworthy, self-protecting, self-directing and self-governing than is often thought.

> Recent developments have shown the theo-
> retical necessity for the postulation of
> some sort of positive growth or self-
> actualization tendency within the organism,
> which is different from its conserving,
> equilibrating, or hemeostatic tendency, as
> well as from the tendency to respond to
> impulses from the outside world.[8]

This tendency toward growth and self-actualization has been postulated by thinkers such as Aristotle and Berson, along with many other philosophers. Psychiatrists, psychoanalysts, and psychologists such as Goldstein, Rank, Jung, Horney, Fromm, May and Rogers have found the existence of self-actualization to be important to their work.

Maslow stated: "What a man can be, he must be."[9] Unless an individual is doing what he is suited for, one may expect this individual to become discontent and restless; for exam-ple, an artist must paint. Self-actualization refers to an

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[8]A. H. Maslow, Motivation and Personality (New York: Harper, 1954), p. 214.

[9]A. H. Maslow, Toward a Psychology of Being (New York: Van Nostrand, 1962), p. 91.

individual's desire to reach self-fulfillment and to actually
become what he potentially is. As an individual becomes
self-actualized, he becomes more and more what he is, reach-
ing to become everything of which he is capable of becoming.
Self-actualization will take varying forms in different in-
dividuals, as each person reaches to express his or her par-
ticular desires and aspirations.

Areas of life that are affected by self-actualization are
acceptance, spontaneity, problem centering, quality of detach-
ment, autonomy, freshness of appreciation, interpersonal rela-
tionships, the democratic character structure, sense of humor,
creativeness, values and the resolution of dichotomies.

The self-actualized person is able to accept his own human
nature with all its shortcomings and discrepancies. He sees
reality much more clearly and is able to accept his more
"animal" instincts. He lacks defensiveness, protective colora-
tion and pose and has distaste for such traits in others.

The self-actualized individual can be described as rela-
tively spontaneous in behavior and far more spontaneous in his
inner life, thoughts, impulses, etc. He is noted for his sim-
plicity and naturalness and for his lack of artificiality.
Although his behavior can be conventional in order to avoid
hurting others' feelings, he seeks company that allows him to
be free, natural and spontaneous.

The focus on problems outside of himself, was seen by

Maslow as a sign of the self-actualizing person. He appears
to be problem centered rather than ego centered, and the
problems are usually focused on or related to mankind in gen-
eral and not just on himself.

The self-actualizing person learns that he can be soli-
tary without discomfort. In fact, he likes solitude and
privacy to a much greater degree than the non-actualizing
person. It appears that he is able to remain unruffled above
that which disturbs others. He is able to take personal
criticism without violent reactions; he is able to remain
more calm and serene than many; and he seems to retain his
dignity even in undignified situations.

Since the self-actualizer is propelled by growth motiva-
tion, he is not dependent on the world for his main satis-
factions. Rather, he is dependent for his development and
continued growth on his own potentialities and resources.

The self-actualizing person has the wonderful and rare
capacity to appreciate again and again, freshly and naively,
the basic goodness of life with awe, wonder, pleasure, and even
ecstasy, however stale these experiences may have become for
others.

He has a deeper and more profound interpersonal rela-
tionship than other adults, although his circle of friends
is rather small, because involved friendships take much time
and energy. Maslow also noted that the self-actualizer is

especially fond of children and is easily moved by them.

The self-actualizing person is seen as democratic as opposed to authoritarian. He can be and is friendly with anyone of suitable character regardless of class, religion, education, political belief, race or color, in fact it often seems that he is unaware of these differences. He appears to learn from everyone and is very much aware of how little knowledge he has in comparison with what could be known and what is known by others.

The sense of humor of the self-actualized individual is not of the ordinary type, but is more likened to philosophy than anything else. He pokes fun at mankind in general, rather than at someone else's inferiority or at someone else's expense. The average person might consider him rather on the sober or serious side.

Creativeness is characteristic of all self-actualizing people. Maslow saw no exceptions to this phenomena. His creativeness seems to compare to the naive and universal creativeness of unspoiled children. Most of mankind loses this characteristic as they become enculturated, but the self-actualizing personality strives to regain this trait. He is less inhibited, less constricted, less bound up or enculturated, while he is more spontaneous and more naturally human.

By his philosophic acceptance of the nature of his self,

of human nature and of physical reality, a firm foundation
for a value system is furnished to the self-actualizing in-
dividual. In many aspects of life's conflicts and struggles,
ambivalence and uncertainty over choices lessen. Many prob-
lems are seen to fade out of existence and trivialities
become deflated. There is less anxiety, fear, hostility,
aggression, defensiveness and jealousy. The once held need
to dominate disappears and one becomes free to enjoy.

Self-actualization leads to the resolution of dichotomies
such as between head and heart, reason and instinct and cogni-
tion and conation. The dichotomy between selfishness and
unselfishness disappears because in principle every act is
both. Duty cannot be at odds with pleasure nor work with play,
because duty is pleasure and work is play to the self-
actualized individual. He is socially identified and individ-
ualistic, mature and childlike, and moral and animal-like all
at the same time.

Jung (1954) spoke of the personality striving to become
whole, complete and actualized. Becoming a personality is
not the prerogative of every man, even a genius, for a man
might be a genius without being a personality. Insofar as
every individual has born within him the innate potential to
become a personality unique unto himself, it is theoretically
possible for any man to follow this potentiality and in doing
so, become a complete personality, that is, achieve wholeness.

Allport (1955) saw the acquisition of self-insight or self-objectification to be certainly one of the most important characteristics within the personality. He thought, that being free to become, one is launched on the course of continuous and unimpeded growth. Becoming, ego-enhancement and "proprium" are all terms meaning self-seeking. He saw this striving and growth as conferring unity upon the personality and in the process of self-growth, external sanctions give way to internal control.

Combs and Saper (1957) stated that life is a dynamic process and that mankind persists in striving for growth and self-enhancement. They also used the term self-acceptance to refer to the ability of the individual to accept facts about himself with a minimum of defense or distortion. Therefore, a self-accepting individual may be able to say of himself, "Yes, I do have a habit of interrupting people sometimes."

Argyris (1957) saw the human personality as a developing organism and one that possesses inherent trends to grow and to develop. These inherent trends are aimed at the child striving to reach full maturity, i.e., they are predisposed toward moving from the infant end of the continuum to the adult end. Healthy adults strive to obtain optimum personality expression. There is an inherent tendency to become more active than passive, more independent than dependent, and to express many of their deeper, more important abilities. And it is these very

developmental trends that may be considered as the basic prop-
erties of the human personality. He likened self-actualization,
then, to self-satisfaction. It begins with knowledge of self.
Being aware of oneself is not an easy or necessarily a pleas-
ant task--it is far easier and at times more pleasant to study
others. But it is impossible to understand others until one
has an understanding of oneself. Psychologists and psychia-
trists are strongly urged to undergo counseling or psycho-
therapy personally before they are licensed. Self-concept,
then, is of primary importance to the self-actualizing person,
and he soon learns that this comes only by interacting with
others. This learning about oneself requires not only a will-
ingness to learn but also a willingness to express one's true
feelings and to respond to others' feelings with a minimum of
defensiveness. This does not mean to suggest that self-
awareness must necessarily lead to change. But the object
of the self-actualizing person is to have a greater tolerance
of himself, and this will lead to a greater tolerance of
others.

May (1958) summarized the existentialist movement and its
relationship to the development of self. The existentialists
saw man as more than a collection of substances, mechanisms
and patterns; they saw man as emerging, becoming and exist-
ing. The crucial question was that I exist in a given moment,
time and space and how can I best be aware of myself and what

shall I do about it. Existentialism is concerned with ontology

or the science of being. Kierkegaard and Nietzsche saw a

growing split between truth and reality in Western culture

and sought to bring man back from a detached, abstract reality.

Making man into either a subject or an object results in the

loss of the living.

> The existentialists are centrally concerned
> with rediscovering the living person amid
> the compartmentalization and dehumanization
> of modern culture, and in order to do this
> they engage in in-depth psychological
> analysis. Their concern is not with iso-
> lated psychological reactions in them-
> selves but rather with the psychological ·
> being of the living man who is doing the
> experiencing.[10]

Existentialists believe that Western man's obsession with

conquering nature has resulted in his estrangement from him-

self. Existentialism seeks to repair this estrangement, grasp

reality, and provide self-understanding. They are against

Western society's attempt to transform man into a machine and

image of the industrial system.

Freud described the neurotic personality produced in 19th

century industrialization. He described man as suffering from

fragmentation and represssion of instinctual drives, blocking

of awareness of self, and loss of autonomy.

Kierkegaard saw the results of this fragmentation in the

disintegration of the emotional and spiritual life of the indi-

vidual and finally alienation from himself. He pursued the

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[10]R. May, Man's Search for Himself (New York: Norton,
1953), pp. 14-15.

question of how can one become an individual. His main concern, along with the other existentialists, was the development of an alive and self-aware individual, which he considered the only alternative to a society of self-destructive robots. Kierkegaard believed the more consciousness one has, the more self one has.

Nietzsche sought to reestablish the dignity and humanity of man. His "will to power" means the fullest self-realization of the individual, the courage to live up to one's capabilities and potentialities. It is an ontological term meaning the affirmation of one's existence and potentialities, the courage to be an individual. Nietzsche saw man's fundamental problem as achieving a true existence instead of tossing one's life to the winds.

The existentialists knew that self-realization was not to be easily given to us. In Western society, man must courageously decide to rediscover his true self. Kierkegaard, Nietzsche and Freud all dealt with the anxiety, despair and fragmentation of Western man. Freud, however, took it one step further. He transformed these psychological insights into a scientific framework. Freud's contribution to existential psychotherapy was his effort to overcome the fragmentation of man and to help the human organism uncover the irrational, unconscious and repressed aspects of the human personality. Existential psychotherapy protests a strong identification

between psychotherapy and technical reason. It advocates the goal for psychotherapy as finding an understanding of man as a human being, capable of fulfilling his own being. It sees neurosis as destroying this capability, making man into the image of a machine. Existential psychotherapy, although utilizing scientific analysis, also emphasizes the deeper understanding of man as a human being.

The Western world has created an isolated and lonely man. It has produced a need to avoid and repress the whole concern with being. The existentialists believe that man must become aware of himself and responsible for himself if he is to become himself. The individual must experience himself in a profound sense before he can go on to solve specific problems. This sense of being provides the individual with a basis of self-esteem not dependent on the reflection of others' views about him. If one's self-esteem must rest on confirmation from society, one does not have self-esteem, but rather social conformity. The self-aware individual is also able to cope with non-being, the certainty of death, anxiety, hostility and aggression. He is able to tolerate without repression these possibilities and deal with them as constructively as possible. The existentialists believe that as long as a human being possesses self-awareness and is not incapacitated by anxiety or neurotic rigidities, he is continuously in a dynamic self-actualizing process.

Rogers (1959) stated that there is an inherent tendency within the organism to develop all of its capacities in ways that will serve to maintain or enhance the organism. This tendency involves growth and expansion. In addition, then, to such concepts of motivation as need-reduction, tension-reduction and drive-reduction, Rogers added growth motivations. The organism is constantly trying and fighting to improve and fulfill its capabilities.

Arnspiger (1961) saw the road of maturity as leading along the path of experience. Mistakes are made and corrected after much self-analysis and study. In order to realize maturity one must be willing to assume the responsibility for building his own mature personality. One must learn to think and to act for himself, with due regard for the rights and feelings of others.

Self-knowledge is a prerequisite of maturity. Arnspiger felt that every free man is his own best and greatest resource. Self-knowledge involves an understanding of one's internal characteristics of thought and action and of the external environment. Of all the knowledge to be acquired during one's life, self-knowledge is the most valuable, for to know oneself is to know one's goals and capabilities for attaining them. Arnspiger believed that through self-exploration one can learn to overcome patterns of unrealistic behavior, frustration and anxiety. It is possible, then, to

expand the power and control of the individual over his own destiny, to unlock the closed doors of his creative capabilities in the attainment or realization of his personal goals, and to liberate himself for the fulfillment of his personal potentialities.

Maslow (1962) viewed self-actualization as an achieved state of affairs in only a few people. In most, however, it is rather a hope, a yearning, a drive, a "something" wished for but not yet realized, manifesting itself clinically as a drive toward health, integration and growth. He saw the human organism as being simultaneously that which he is and that which he is striving to be and, therefore, self-actualizing values and goals coexist and are reality even though they may not yet be achieved. Therefore, there was, for Maslow, no striking dichotomy between "being" and "becoming."

In man's own nature can be seen a pressure toward a fuller and fuller being and a fuller and fuller actualization of his humanness. Creativeness, spontaneity, self-hood, authenticity, caring for others, being able to love, and yearning for truth are potentialities belonging to him just as much as are his arms, legs and brain.

Maslow contributed to the theories regarding self-actualization by expanding his own list of characteristics. Among the objectively desirable and measureable characteris-

tics of the human organism are:

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, aliveness

5. A real self, a firm identity, autonomy, ·
   uniqueness

6. Increased objectivity, detachment, tran-
   scendence of self

7. Recovery of creativeness

8. Ability to fuse concreteness and abstract-
   ness

9. Democratic character structure

10. Ability to love[11]

This pressing toward a fuller being means pressing toward
what most people would consider good values, serenity, kind-
ness, courage, honesty, love, unselfishness and goodness. But
these are not the only pulling forces the human organism feels.
In this same person death wishes, tendencies to fear, defense
and regression may be found. There are also subjective con-
firmations or reinforcements of self-actualization or of good
growth towards it. These are the feelings of zest in living,
of happiness or even euphoria, of serenity, of joy and calm-

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[11]Maslow, Psychology of Being, p. 157.

ness, of responsibility, of confidence in one's ability to handle stresses, anxiety and problems. Maslow claimed that the subjective signs of self-betrayal, of fixation, of regression and living by fear rather than by growth are such feelings as anxiety, despair, boredom, inability to enjoy, intrinsic guilt, emptiness and of lack of identity.

Sherwood (1970) believed that self-identity has long been in the concepts of social science, but because of a lack of basic premises and working definitions, little scientifically acceptable research has been produced in this area. He believed that a force on a person in the direction of higher self-evaluation and better performance does exist. He broke the concept of self-actualization into two subtypes: (1) self-development, and (2) self-utilization. Self-development is defined quantitatively as the difference between a performance level of a positively valued self-attribute and the cognitively conceived, positively valued self-attribute itself. He, therefore, believed as did Woodworth (1958) that an adequate theory of motivation must have incorporated in it behavioral capacities.

Techniques Used to Improve Self-Actualization

This section of the Literature Review (chapter two) discusses techniques used to improve self-actualization, including psychoanalysis, psychotherapy, group psychotherapy and counseling. The authors in this section discuss the charac-

teristics of therapy and its effects upon the self-actualization of the individual. Their theories and observations have a direct bearing on this thesis which attempts to measure the effects of group therapy on self-actualization.

Horney (1942) described the force behind the need for growth through psychotherapy in this manner:

> The ultimate driving force is the person's unrelenting will to come to grips with himself, a wish to grow and to leave nothing untouched that prevents growth. It is a spirit of ruthless honesty toward himself, and he can succeed in finding himself only to the extent that it prevails.[12]

It is this force, then, that motivates his seeking self-awareness through psychotherapy. To proceed beyond insights that are within easy reach inevitably means to encounter certain opposing forces, i.e., to expose oneself to all kinds of painful uncertainties and hurts. Systematic self-analysis, for her, involved frequent and difficult work. It goes through the process of self-analysis over and over again as opposed to very occasional instances. Very central to her theories is the attitude of continuity and the following up of problems.

Peres (1947) noted that the effectiveness of group therapy has been demonstrated repeatedly, but the conclusions that are available have been based almost entirely upon clinical observation rather than upon objective research. The need for objective research is becoming more critical as the possibilities of

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[12]Horney, Self Analysis, p. 175.

this form of psychotherapy are being realized.

The term "group therapy" is ambiguous because of the fact that there are at least three different types of procedures designated by it. One procedure might be called "the class method," where a group of people are brought together and the therapist talks to them about their problems, causes and possible remedies. A second procedure might be called "activity therapy" since it depends on social interaction between individuals to effect changes in their personalities. The third procedure or method might be called "therapy within a group." This is distinguished from "activity therapy" in that group members discuss their problems verbally. Group therapy has been shown to be effective when handled from a psychoanalytic viewpoint, from a semi-directive viewpoint, and nondirectively. These techniques were based on the principles advocated by Rogers.

Perls' (1951) psychotherapeutic efforts were directed toward assisting one to discover self and to mobilize this self for greater effectiveness in satisfying his requirement both as a biological and as a social being. He invited others to invade their own privacy, and he believed that this self-discovery is an arduous process. It does not come with a sudden flash of revelation, but instead it is continuous and cumulative and need never end so long as one is alive. This process involves the adoption of a special attitude towards

self and consists of observation of self in action. This process he called introspection.

To suppose that there is a hidden secret and undiscovered self is an attitude that one has not always had and need not retain. It arose in the past, in times of trauma when one rejected part of self--the part of self that was causing trouble and had to be gotten rid of for the survival of the greater self. This is something like the predicament of an animal caught in a trap by one leg. Under these conditions the leg becomes a menace and the animal will sometimes gnaw it off to gain his freedom and to survive, even though he must spend the rest of his life as a cripple. But unlike the animal's leg, through psychotherapy, the cast out part of self can be salvaged. If, then, a person wishes to become self-actualized, he can embark on a progressive, personal adventure and by his own active efforts he may begin to do something for himself, namely, discover, salvage and organize the seemingly unnecessary part of himself and put it to constructive use in the living of his life.

Maslow (1954) suggested that all major types of psychotherapy support self-actualization as they foster, encourage and strengthen the basic, instinctive needs, while they weaken or destroy the neurotic needs. This theory was especially important to the therapies of Rogers, Fromm and Horney who claimed to leave the person what he essentially and deep-down

is; they implied that the personality has some intrinsic nature
of its own, which is not created by the therapist but is only
released by him to grow and develop in its own style. If the
dissolution of repression and insight make a reaction disappear
then it should not be considered intrinsic; if insight makes it
stronger it may be thereafter considered intrinsic. Horney
pointed out that if the release of anxiety causes an individual
to become more affectionate and less hostile, this indicates
that affection is basic to human nature while hostility is not.
In general, the clinical and theoretical study of the self-
actualizing individual indicates the important and special
status of our basic needs. The healthy life is conditioned
on the satisfaction of these needs.

Mowrer (1964) suggested that many psychotherapists are
beginning to believe differently than Freud, who believed
that the personality exerted a great deal of energy trying
to maintain a secrecy from self and others. By means of the
defense mechanisms such as repression, suppression, sublima-
tion and projection, the personality is able to keep itself
hidden from itself and from others, Freud suggested. Mowrer,
on the other hand, felt that there is a greater tendency on
the part of the personality to be transparent, open, healthy
ang thus effective. He maintained that self-disclosure is a
critical variable in interpersonal relationships, but that only
incidental attention has been paid to it in the literature.

Mowrer offered a provocative thought--people become clients because they do not disclose themselves to an optimal degree to the significant people in their lives. He suggested that it is not communication per se which is causing people problems, but rather it is a foul-up in the process of knowing others and of becoming known themselves by others. He stated, "Every maladjusted person is a person who has not made himself known to another human being and in consequence does not know himself."[13] Furthermore, if he cannot know himself, he cannot be himself. He perpetuates his problem by actively struggling to avoid becoming known to anyone else. He works at this task endlessly and it is indeed work. Other people come to be problems and stresses to the individual in direct proportion to his self-alienation, for if he is resisting becoming known by other persons, he must out of necessity build a strong false public self. If becoming known is threatening, then the very presence of another person serves to trigger anxiety; the person then seeks to avoid close relationships.

Mowrer emphatically contended that estrangement and alienation from one's self is the root of the neurotic personality and that only by disclosing oneself to others can one possibly hope to acknowledge his real self to himself. In therapy, then, a relationship between two or more people is established, in

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[13]O. H. Mowrer, The New Group Therapy (Princeton, New Jersey: Van Nostrand, 1964), p. 229.

which the growth of all parties is the goal and the outcome.
Therapy, therefore, is not something in which the therapist
does things to the patient; it is instead a mutual experience
which leads to the growth of both patient and therapist alike.

In therapy, the neurotic personality seeks to hide it-
self; however, it has been Mowrer's experience that the iron
curtain, behind which the neurotic personality is concealed,
melts like ice when it is exposed to a warm environment of
mutual concern, respect, openness, and love.

It is because of the pains involved in acknowledging and
being one's self that most of mankind hides its real self,
even from loved ones. Self-disclosure, then, entails courage--
courage not to be but to be known. Instead of saying, "Know
thyself," Mowrer would encourage one to "Make thyself known
and then you will know thyself."

Jourard (1968) viewed the goal in counseling and psycho-
therapy as being an experience of a growing personality, not
merely an adjusting one. The client is, therefore, seeking a
way to be in the world, a way to live with others, and a way
of being, that is for himself meaningful and rewarding; this
means a way that produces satisfactions, hope and meaning.
He saw the healthy personality as a growing personality.
These personalities are committed to a set of values. The
growing person, then, finds his life meaningful, he loves
and is loved, and he can reasonably fulfill the demands that

society places upon him. He is in no doubt as to who he is
and what his feelings, values and convictions are, and fur-
thermore, he does not apologize for being the very person he
is. He functions fully and he is able to transcend the con-
tradiction between the conscious and the unconscious--he can
oscillate between the extremes. He is able to be authentic
in this manner. He is able to disclose himself, unself-
consciously, in words, decisions and actions which are readily
observable to others. This is a risky way of being, especially
if he is in a social group which punishes behavior that devi-
ates ever so slightly from the stereotyped.

Jourard stated that another facet of the healthy person-
ality is the person's set of values, in that he seeks and
finds meaningful value systems. Less healthy personalities
pursue cliched goals and values even though they do not chal-
lenge or inspire them to the fullest integration and expression
of their unique beings.

The healthy person, according to Jourard, lives in and
with his body and bodily functions. He is accepting, being
not afraid or ashamed to touch and relate to his own body or
the bodies of others with whom he is on intimate terms. By
contrast, the less healthy person represses his experiencing
body. He must do this as a defense against incriminating
self-disclosure. A common and frequent symptom of this de-
fense is muscular tension. The healthier person is seen as

more relaxed, genuine and less defensive.

Just as a healthy personality is able to accept himself as he is, so does he respect and even cherish and defend the idiosyncrasies of others. The less healthy personality is not able to let himself be, nor to trust the being of others; he always seeks to influence others in some manner.

Jourard (1971) along with Mowrer suggested that one of the aims of the psychotherapist is to help his patient live more authentically and to stop misrepresenting himself to other people because he no longer needs to do so. He, also, wondered if people develop psychopathology because somewhere along the line of their development they cultivated the habit of not disclosing themselves honestly to others.

If one chooses to be transparent and to be known, he chooses to genuinely experience others as themselves and not as concepts or people to be manipulated. There is no need to control, manipulate, dominate or predict on either part. The atmosphere is indeed one of acceptance, honesty and love.

One discloses himself in many ways--in words, in action, gestures, facial expressions and by omission. All of these reveal aims, feelings, attitudes, beliefs and memories of the past. One's goal in self-disclosure is to be known, to be perceived by the other as the one he knows himself to be.

If one chooses to remain hidden, he chooses to misrepresent himself and thus he reduces himself from a person to a

manipulable being. Then, only by the revealing of one's self, can one attain freedom, independence and happiness.

Transparency is a multifaceted mode of being--it calls for courage and willingness to let the world be what it is, to let others be what they are, and to let one's self be whom he is. It demands a commitment to truth as it changeably makes itself known; it demands a willingness to "shelve" concepts and beliefs about self and others. Transparency is a complex mode of being, but through it one may achieve freedom; however, to be free one must be committed to work hard.

Measures of Self-Actualization

This section provides a review of two tests that can be used to measure self-actualization, the Personal Orientation Inventory (P.O.I.) and Rotter's Modified Scale of Internal-External Locus of Control (I.-E. Scale). These are the two instruments that are used in this thesis for the measurement of self-actualization.

Rotter (1954) described his questionnaire, the Internal-External Locus of Control Scale, as being a valid and reliable method of obtaining a clinical measurement of the personality. The general procedure of such instruments is that of devising a series of questions, referring to himself, with which the person either agrees or disagrees. These questions for the most part deal with symptomatic or malodaptive behaviors drawn from psychiatric descriptions. By using this method, the

clinician seems to be asking the question, "What is the area
of conflict?" rather than "How much conflict is present?"
The present day psychologist, who operates on the theory that
behavior is a function of experience and a current environment,
is primarily concerned with how the personality reacts to dif-
ferent kinds of life situations or environments.

The use of personality questionnaires of the forced choice
type, such as the P.O.I. and the I.-E. Scale, eliminates some
of the problems having to do with falsification of defensive-
ness. Other strong advantages to using this method are: (1)
objective scoring; (2) group administration; (3) economy of
the therapist's time; and (4) economy in scoring by the pos-
sible use of a machine.

Shostrom (1964) contended that a self-actualized person
might well be seen as the product of the process of psycho-
therapy, but that in the past diagnostic instruments have pro-
vided the therapist with an accurate estimate of the patient's
pathology and liabilities, thus providing a negative approach
to the therapeutic process. In order to provide a positive
value on the evaluative process, he developed a new diagnostic
instrument, the Personal Orientation Inventory (P.O.I.) which
consists of 150, two-choice comparative value judgments. Items
were selected from observed value judgments of clinically
healthy and clinically troubled patients, and from the re-
search and theoretical formulations of Humanistic, Existential

and Gestalt practitioners. This instrument has a characteristic
not attributed to other personality tests; value items are
stated twice so that the particular continuum of the dichotomy
in question is made explicitly clear.

Shostrom established reliability coefficients of .91 and
.93 by test-retest methods. The test was administered to 650
students at Los Angeles State College, 150 patients in various
stages of therapy, 75 members of the Sensitivity Training pro-
gram at U.C.L.A. and 15 psychologists. Some of the facets of
the personality considered by the P.O.I. are the degree to
which the individual is free from social pressures, the degree
to which he lives in the present as opposed to the past, the
degree to which he is self-supportive, and the extent to which
he is able to accept individuality in himself and others.
Validation studies have shown a trend in discriminating between
self-actualizing and non-self-actualizing individuals, and the
field of clinical psychology can expect to see more future use
of Shostrom's instrument.

Empirical Studies Related to Self-Actualization

To give empirical support to the theories mentioned ear-
lier in this paper, this section of the literature review will
deal with the empirical studies conducted concerning self-
actualization, group psychotherapy and internal-external locus
of control. The main body of the studies presented here will
deal with internal-external locus of control, as this is seen

as a fundamental measurement and characteristic of self-actualization and because this dependent measure is utilized in the present study.

Peres (1947), through his empirical observations of psychotherapeutic groups, found that:

1. Members expressed an increased number of both positive and negative feelings toward themselves and a decrease in the number of ambivalent feelings toward themselves.

2. Positive action as a result of therapy was undertaken by members.

3. Changes were carried over in attitudes and modes of behavior in fields not discussed.

4. Changes occurred internally within the personality, rather than having specific external problems solved.

5. The value of group therapy fell into two classes: that of one being helped in individual problem areas and that of one receiving benefit merely from being a member of the group.

Maslow (1954) was so inspired by the concept of self-actualization that he conducted a study to help him define the self-actualized individual. His subjects for this study were selected from among personal acquaintances, friends, public and historical figures and college students. At this point, Maslow expanded and restated his theories regarding self-actualization based on empirical research. His study showed self-actualized individuals to:

1. Have a more efficient perception of reality and a much more comfortable relationship with it.

2. Be able to more readily accept themselves, others and the nature of man. The self-actualized person lacks the overriding guilt, crippling shame and extreme anxiety found in neurotic individuals.

3. Possess spontaneity. His behavior is marked by simplicity and naturalness. He lacks artificiality. Convention does not stop the self-actualizing individual from doing anything he considers important, although he can easily accept convention concerned with trivial matters or to avoid needlessly hurting people.

4. Be problem centered rather than ego centered, generally focusing on problems outside themselves. They seem to have a mission in life to fulfill and live in the widest possible frame of reference.

5. Have a need for privacy and a quality of detachment. The self-actualized individual likes privacy and solitude to a greater extent than the average person. He has the capacity to put himself above the turmoil of the world and become more objective.

6. Be autonomous and have a sense of independence from environment and culture. They are growth motivated, therefore not dependent upon satisfactions of the real world, but rather upon their own development and continued growth of their potentialities.

7. Have a continued freshness of appreciation of life. Self-actualizing individuals reexperience again and again the basic goodness of life with awe, pleasure, wonder and ecstasy, while these same experiences may have become stale to others. Inspiration and happiness are derived from such things as nature, children, great music or sex rather than from money or materialism.

8. Be open to mystic experience. This is termed by Freud as the oceanic feeling. Self-actualizing individuals are open to experience situations in which they can sense limitless horizons opening before them, more power and

more helplessness than ever before,
ecstasy and awe, the loss of placement in
time and space, and the awareness that
something extremely important has trans-
formed and strengthened their lives.

9. Have intense feelings and sympathy for
mankind. They have a genuine desire ·to help
the human race. In general,· self-actualizing
individuals have a deep feeling of identifi-
cation, sympathy and affection for mankind,
despite occasional feelings of anger, disgust
and impatience. This attitude is described
by Alfred Adler as <u>Gemeinschaftgefühl</u>.   ·

10. Have deeper and more profound interpersonal
relations than other adults (children are
exceptions here). They are capable of deep
and rich ties with others; however, this
involves rather few individuals. Neverthe-
less, they are generally hospitable to all
people saving their hostile reactions for
those who deserve it or are hypocritical,
pretentious, pompous or self-inflated.

11. Have a democratic character structure. Self-
actualized individuals have the capacity to
be friendly with anyone with no regard to
race, color, class, education or political
ties. They learn from anyone who has some-
thing to teach, being well aware of how
little they know in relationship to what
could be known or what is known by others.
They choose friends who are elite in char-
acter, capacity and talent regardless of
race, family name, age, fame or power.
Nevertheless, there is always a certain
amount of respect for every individual.

12. Discriminate between means and ends. Their
lives are not plagued by the conflict, con-
fusion and chaos of the average man. Self-
actualized individuals are never unsure about
the difference between right and wrong in
their lives, although their ideas of right
and wrong are often not the conventional
ones. They are considered extremely ethical
people. For them, means and ends are clearly
distinguishable. Generally, they attach im-
portance to ends rather than means, with

means being definitely subordinate to the ends. However, self-actualized individuals often regard means as ends in themselves. For example, they enjoy getting to some place as well as the arrival itself.

13. Have an unhostile, philosophical sense of humor.

14. Be able to express their creativeness. Creativeness appears to be a fundamental characteristic of human nature; most individuals lose their creativeness as they grow up and become enculturated. Self-actualized people seem to retain their creativeness or regain it at some point in their lives.

15. Resist enculturation. Self-actualized individuals are not well adjusted to society, in that they resist enculturation and maintain a certain inner detachment from their culture.

Manis (1955) has further shown that over a period of time there will be an increase in agreement between an individual's perception of himself and his friends' perception of him and that changes in the individual's self-concept will tend to increase the agreement between his self-concept and his friends' perception of him.

Lefcourt (1972) reviewed empirical studies of internal-external locus of control and related investigations. He attempted to review progress in locus of control investigation by discussing it in terms of themes of importance as follows: (1) the resistance to influence; (2) cognitive activity; (3) deferred gratification, achievement behavior and the response to success and failure; (4) familial and social antecedents; and (5) changes in locus of control.

Lefcourt stated:

> The locus of control construct is an inte-
> gral part of the social theory. It refers
> to the degree to which individuals perceive
> the events in their lives as being a conse-
> quence of their own actions, and thereby
> controllable (internal control), or as
> being unrelated to their own behaviors and,
> therefore beyond personal control (external
> control).[14]

In order to more fully understand locus of control and
its empirical evidence, and how the concept relates to work
done in this study, it is necessary to understand some of
the seemingly unrelated aspects of locus of control as aptly
related here by Lefcourt. Some of the studies that follow use
the P.O.I. and I.-E. Scale, while others use other valid
methods of evaluation. The studies do, however, reveal some
of the characteristics of a self-actualized individual,
particularly by defining the characteristics of internally
versus externally controlled personalities. Internally con-
trolled individuals are considered to be more self-actualized
than those controlled by external forces.

Resistance to Influence - Lefcourt believed internal-
external locus of control was related to an individual's
ability to resist coercion. Individuals who believe they are
responsible for their own fates (internal control) would be
more cautious of what they accept from others than those who

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[14]Herbert Lefcourt, "Recent Developments in the Study of
Locus of Control," Progress in Experimental Personality Re-
search (1972), p. 3.

feel they are not in control of their own fates (external control). The following studies investigate this premise:

Odell (1959), through the use of Rotter's I.-E. Scale and Barron's Independence of Judgment Scale, found external subjects to have a greater likelihood of conformity.

Crowne and Liverant (1963), by using an Asch-type task test, reported that externals are less confident in their own judgment abilities.

Gore (1963), by using the TAT test, found internal individuals less susceptible to manipulation by the examiner who was trying to influence the length of subjects' answers.

James, Woodruff, and Werner (1965) found that those who quit smoking because of the Surgeon General's warnings were more internal than those who believed the report but did not quit.

Getter (1966) described external people as his most responsive "conditioners." He used a verbal reinforcement procedure in his studies.

Lefcourt (1967) found that external individuals performed according to influencing directions while internals did not in an achievement oriented task. The externals were achievement oriented when the instruction so called for, while on the other hand, they were not achievement oriented when it was not stressed in the instructions. The achievement of internals, however, was consistent and did not vary with

instructions. The achievement of internals, however, was consistent and did not vary with instructions. They were more self-directed.

Johnson, Ackerman, Frank, and Fionda (1968), using a complete-the-story-type experiment in which a hero is being pressured to violate a social norm, found that the more internal the subject, the more the hero resisted the outside pressure in their completion of the story.

Lefcourt and Wine (1969) used an observation experiment to measure susceptibility to instructions given to individuals by an outside source. Two rooms were used, one in which instructions were given to the effect that the experiment involved focusing on attention. In the other room, no instructions whatsoever were given. Later the subjects were asked to enumerate their observations of each room. The observations of internal individuals varied little for each room, while the externals recalled much more than the internals in the room where instructions were given and slightly less than internals in the non-instruction room. In conclusion, externals' perceptual behavior was altered by a conceptual description of the purpose of the experiment, while the internal subjects' behavior varied little.

Ritchie and Phares (1969) found that externals were susceptible to arguments regarding government budgeting only when they were attributed to a high status individual. Internals were not totally immune to arguments although their

attitudes did not shift in correlation with the status level of the commentator.

Strickland (1970) found that internal individuals denied influence more often than external individuals. Internal-external locus of control was related to the denial of having been influenced by verbal reinforcements.

Hjelle (1970) found that when individuals were exposed to others advocating positions contrary to their previous attitudes, externals manifested greater changes in attitude than did internals.

Generally, then, these experiments drew the conclusion that individuals with internal locus of control are able to withstand pressures upon them to act in a certain manner. However, under special circumstances internals do yield to influence. They do respond to reasoned arguments by varied sources, to directives which agree with their own perceptions, and to situations in which they participate actively (role-playing). Externally controlled individuals, however, seldom resist pressure to change their attitudes or behavior. They become more responsive the more prestigious the source, and they readily accept suggestions and directions. Externals' desire for affiliation and dependence often overrides their moral standards.

Cognitive Activity - Lefcourt suggested that internal individuals would be expected to be more cautious and calcu-

lating about involvements and choices than would external individuals. Internals seem to be more curious about situations they find themselves in than others. Therefore, such self-directed people would seem to utilize more cognitive activity in making choices and decisions. The following research explored this possibility.

Seeman and Evans (1962) found that internal tuberculosis patients were more realistically aware of their condition than external tuberculosis patients.

Seeman (1963) found that among reformatory patients, internals with internal locus of control were more informed and knowledgeable about what was necessary to obtain parole than were externals.

Davis and Phares (1967) conducted a test in which subjects were informed that they would be given the opportunity to influence another subject's attitudes toward the Viet Nam War. They were told that the experimenters had a file of information on each subject and that they could ask questions regarding the other subjects. It was found that internals asked more questions and were more concerned about preliminary data research and preparation than were external subjects.

Phares (1968) gave subjects ten pieces of information about four male subjects, which they memorized. Later they were asked to pick mates and occupations for each male subject from a group of possible choices. Utilizing the information

they were previously given, internals were found to give more correct and extensive information. Phares, therefore, concluded that internals were more likely to use information than externals, even though each has equal access to the information. Therefore, he further concluded that internal individuals should have a greater potential for effectiveness in their social environment.

Lefcourt (1968) investigated attention-related responses in relation to skill or chance determined tasks. He found that internals were more deliberate when they perceived the task as skill related and that externals were more attentive and deliberate when they viewed the task as chance related.

Lefcourt (1969) attempted to measure an individual's cognitive activity as it related to the interviewing of two individuals, one who had normal eye contact and one who acted unusually in terms of eye contact. He found, in general, that the internal interviewer was more attentive and curious about both subjects, always looking for cues and information to resolve uncertainties. Additionally, internal interviewers seemed to be more curious about the unusual subject than about the conventional one.

Lefcourt and Siegel (1970) experimented and measured performance in relationship to field dependence. Field-independent subjects had greater attentiveness and shorter reaction times than field-dependent subjects, where the experimenter controlled the stimulus.

Lefcourt, Gronnerud, MacDonald, Sordoni and Sordoni (1971) used a word association test to compare internal-highly differentiated individuals with external-low differentiated individuals. The test used a gradually increasing use of sexually-related words in a list. The internal-highly differentiated individuals were more cognitively alert and active and perceived the nature of the list much earlier than other subjects. Differentiation can be used in conjunction with locus of control in that they both pertain to assertiveness, experiencing oneself as a source of causation, and the characteristic of self-reliance rather than conforming and acquiescence. This test also showed externals to be more aware and responsive to the ludicrous aspect of the test.

In conclusion, the research relating internal-external locus of control and cognitive activity supports the hypothesis that internally controlled individuals are more cognitively active than externally controlled individuals. Internals are more aware of what is important to them and are anxious to seek knowledge that will increase their chances for success. Internals are more interested and deliberate in skill-oriented tasks.

Deferred Gratification - Another area of research into locus of control explores the preference for immediate versus delayed reinforcements. Internals should accept long time

delays between the expression of desires and their satisfaction, while external individuals should be more impulsive and prefer more immediate and easily attainable goals. The following studies research this concept:

Bailer (1961) found that the more internal the individual, the more he preferred a larger, delayed reinforcement rather than a smaller, immediate reinforcement.

J. J. Platt and Eisenman (1968) correlated Rotter's I.-E. Scale with time perspective and found that internals surpassed externals in their ability to determine time perspective. Willingness to defer gratification can then be related to an internal's capability for more accurate perception of longer lapses of time.

Walls and Smith (1970) found a correlation between internal-external locus of control and delayed reinforcement. Internals chose a larger but delayed reinforcement or reward even though they had to wait longer. They also found a relationship between internal-external locus of control and time perspective. Internal individuals judged the lapse of a minute more accurately.

From these studies, then, it might be concluded that there is a relationship between one's perception of control and time and one's willingness to defer gratification. The preference for delayed reinforcement and locus of control do seem to be related in that individuals with internal locus of control seem to prefer a larger delayed reinforcement rather

than a smaller immediate one.

Achievement Behavior - The largest number of research studies in this area have linked internal-external locus of control with grade-point average, achievement test scores and school room achievement behavior among grade school children.

Crandall, Katkovsky and Preston (1962), Chance (1965), Coleman, Campbell, Hobson, McPartland, Mood, Weinfield and York (1966), Harrison (1968), McGhee and Crandall (1968) and Roundtree (1971) have found that children with internal locus of control generally can be correlated with various aspects of children's successful academic achievement.

Chance (1965) showed that the Crandall's Intellectual Achievement Responsibility Scale was related to school achievement criteria for both sexes.

Harrison (1968) correlated a sense of personal control with successful students regardless of socio-economic status.

Lessing (1969) related a sense of personal control with grade-point average regardless of I.Q.

Nowicki and Roundtree (1971), using the Nowicki-Strickland measure of internal-external locus of control, found that achievement was related to I.-E. for males but not for females. Intelligence, as measured by the Otis-Lennon Mental Abilities Test, did not significantly relate to I.-E. for males or females.

In general, there does appear to be a link between

internal-external locus of control and achievement although more extensive research is necessary in this area. The majority of studies, however, overwhelmingly showed a positive association between internal locus of control and successful achievement.

Response to Success and Failure - If an individual were too easily satisfied with small successes or too responsive to failures, the chances of his continuing in prolonged, sustained achievement would be minimal. For lengthy achievement behavior to continue, it seems that it would be necessary to have a more measured response to success-failure outcomes reflecting awareness and growth without overresponse resulting in terminations of efforts. The early studies linking internal-external locus of control to success and failure used level of aspiration of subjects, who state their expectancies for success and failure. In general, these studies indicated that internal individuals adjust their behavior more appropriately in regards to success-failure experiences than do externals in skill-determined tasks. The reverse is true in chance determined tasks, where internals became more random while externals show more experience related expectancies.

Phares (1955) and James (1957) found that in skill-oriented tasks, externals exhibited less expectancy shifts reflecting their successes and failures, and produced more unusual shifts.

Battle and Rotter (1963) and Lefcourt and Ladwig (1965) have found similar unusual shifting among externals.

Moulton (1965) tied this kind of unusual shifting with a withdrawal from achievement challenge.

In conclusion, then, internals are more measured in their response to success-failure than externals in skill-determined tasks. However, some further studies have shed light on how internals and externals cope with failure experiences.

Efran (1965) found that internal high school students are more likely to forget failures than externals.

Rotter (1966) suggested that externals have a lesser need to repress and are not as likely to blame themselves for failures.

Phares, Ritchie, and Davis (1968) found that externals were able to recall more feedback about themselves than internals; however, internals showed more interest and concern about confronting their personal difficulties.

While it might be suggested that internals are more defensive in the face of a threat, the majority of experiments argued against this. In view of the fact that internals are more ready to take action concerning difficulties, it seems that externals may be inclined to overwork negative details, confirming their sense of hopelessness. Instead, the internal dwells less on deficits and takes an active stance toward his problems. The external, who sees himself as more anxious,

lower in self-esteem and more neurotic becomes more ruminative about his failures, which helps to maintain his feeling of being controlled by fate.

Sources of Control Expectancies, Familial Origins - There has been only limited research into the effect.of family situations on the development of internal-external locus of control in individuals, although there has been increasing interest in this area.

Chance (1965) used Crandall's Intellectual Achievement Responsibility Questionnaire and interviews with mothers, along with the Parent Attitude Research Inventory, to find that internal boys were apt to have mothers with permissive and flexible maternal attitudes, and expectations of early independence. He also found that earlier born children of both sexes were apt to be more internal than later born children, and that first born children were the most internal, reflecting the fact that they were given more responsibilities than later born children who were in the position of being helped.

Davis and Phares (1969), using the Children's Reports of Parental Behaviors Inventory, found parents of internals to be more accepting, having greater positive involvement, and being less rejecting and hostile.

Mac Donald (1971) used Rotter's I.-E. Scale along with a perceived Parenting Questionnaire to study a sample of college

students. The results again showed that perceived parental nurturing was positively related to internality on the I.-E. Scale as was parental consistency in maintaining behavioral standards.

Overall, the evidence in this area seems to be fairly consistent. A warm accepting home with predictable, consistent standards is generally associated with an internal child.

Sources of Control Expectancies, Social Origins - Research has been fairly abundant in regards to the social origins of internal and external individuals. Conclusions in general point to the fact that class and race, or caste-related disadvantages result in the development of individuals with external control expectancies. A number of recent investigations involving black and white Americans have agreed with these conclusions. Blacks score in a more external direction than do whites.

Jessor (1968) found internality to be directly associated with socio-economic status and perceived access to opportunities in the community.

Gruen and Ottinger (1969) found middle-class children to be more internal than lower-class children.

Hsieh, Shybut, and Lotsof (1969) found that I.-E. scores for Anglo-Americans, American-born Chinese and Formosan Chinese ranked in the following manner: Anglo-Americans scored as the most internal, while Formosan Chinese scored as the most ex-

ternal with American-born Chinese in the middle range.

Walls and Miller (1970) found internality to be posi-
tively related to educational level.

Changes in Locus of Control - Changing one's locus of
control is a common goal of psychotherapy. A variety of
studies has been conducted in this area. Some focused on
locus of control changes resulting from natural events,
while others show changes resulting from some form of psycho-
therapy.

Lefcourt (1966) suggested that if behavior is to be modi-
fied, an external locus of control is an obstacle and should
be changed.

Gottesfield and Dozier (1966) found that slum-dwelling
poor people involved in a community action program increased
their expression of internal control expectancies.

Gorman (1968) found that young people scored more ex-
ternally on Rotter's I.-E. Scale the day following the 1968
Democratic Convention, when they realized how little control
they had over the political events that were occurring.

Pink (1969) has shown that age change influences I.-E.
scores, older children being more internal than younger chil-
dren.

Lesyk (1969) used a token economy on a ward of hospital-
ized female schizophrenics to study internal scores on the
Bialer scale. Patients were given tokens for behaving

appropriately. After five weeks, patients in this study made fewer and fewer expectancy shifts and scored higher internally on the Bialer scale. Also, the patients with the highest positive behavior ratings had the most internal Bialer scores and had fewer unusual shifts in their expectancies.

Smith (1970) compared I.-E. scores of clinical patients in crisis situations with patients beginning long-term psycho-therapy. After five weeks of therapy designed to help these patients adopt coping techniques, crisis patients recorded a decrease in externality while the long-term patients remained the same. The crisis patient, suffering extreme uncertainty, learned to confront his acute problems and thus restored his sense of control.

Duo (1970) contrasted the effects of action-oriented versus reeducative therapy upon locus of control. Using a situation directed at improving interpersonal skills, the action-oriented therapy involved the planning of specific behaviors for improving relationships with given persons, while the reeducative approach was directed toward influencing the clients' attitudes toward the given persons. In both treatment programs, Duo found decreases in externality in comparison with a control group. The action-oriented group, however, became the most internal.

Gillis and Jessor (1970) used a sample of hospitalized psychiatric patients and found that a group which a therapist judged as being improved, showed more of an increase in

internality than a sample of untreated patients and a group which was judged as not having improved.

Nowicki and Barnes (in press) attempted to change locus of control scores with a group of deprived, inner-city adolescents in a camp situation. The camp was highly structured with emphasis on contingent reinforcement for good and poor behavior. Five out of eight sub-groups increased significantly in internality, while only one sub-group did not increase, but remained the same.

The cumulative results of these tests show that there is a definite correlation between I.-E. locus of control and therapy improvement, especially in therapy of a problem-confronting nature. There is a theoretically probable relationship between increased internality and increased perception of personal control. As one becomes able to cope with immediate difficulties, he also experiences an increase in perceived control.

This concludes the literature review which has attempted to review available literature concerned with self-actualization and internal-external locus of control. The review covered: (1) the concepts and theories of self-actualization; (2) techniques used to improve or facilitate self-actualization; (3) measures of self-actualization; and (4) empirical studies related to self-actualization.

CHAPTER III

METHODS

A vast number of the theories regarding self-actualization
have been supported by numerous empirical studies. To provide
further research in relation to self-actualization and group
psychotherapy, it is the purpose of this paper to study the
effects of the therapeutic group on self-actualization and
internal-external locus of control as measured by the Per-
sonal Orientation Inventory (P.O.I.) and Rotter's Modified
Scale of Internal-External Locus of Control (I.-E. Scale).

Hypotheses

On the basis of the available literature dealing with
the effects of groups, the following hypotheses were pro-
posed:

> Hypotheses I: The scores and evaluations of
> the experimental group (therapy group) will
> change significantly toward the self-actualized
> pole on the P.O.I.

> Hypothesis II: The scores on the I.-E. Scale
> will change significantly in the direction of
> a higher score.

> Hypothesis III: The P.O.I. scores will change
> to a greater degree than will the I.-E. scores.

> Hypothesis IV: Self-regard scores on the P.O.I.
> will be among the very lowest attained.

Hypothesis V: Control group scores will not change significantly in either direction on either the P.O.I. or the I.-E. Scale.

Subjects

The subjects (S's), eighteen in number, were students enrolled in Interpersonal Communication 110, Introduction to Interpersonal Communication, Spring term, 1973, taught by Dr. William W. Wilmot, University of Montana, Missoula, Montana. Eighteen students enrolled in Interpersonal Communication 111, Introduction to Public Speaking, Spring term, 1973, taught by teaching assistant Jeanne Tognetti, comprised the control group.

Prior to therapy, base scores on both the P.O.I. and the I.-E. Scale were assessed for all groups. The therapy group received a total of seventy-two hours of group experience, while the control group was an attention placebo group receiving regular, conventional, classroom instruction in public speaking. At the end of the prescribed time (ten weeks of three two-hour meetings per week plus four outside meetings), the scales were readministered to all groups.

One of the facilitators in the therapy group was an Associate Professor of Interpersonal Communication at the University of Montana. The other was the author, a graduate student in Interdisciplinary Studies, having received training and experience in group psychotherapy at the University of Montana and at the New York State Psychiatric Institute,

New York City.

The nature of the experimental group provided the participants with the opportunity to openly interact with one another, to freely give and receive feedback in a non-threatening environment, and to participate in both verbal and nonverbal exercises aimed at providing the participants with stimuli upon which interpersonal interaction might be based. No one was forced or coerced to participate in any activity of any kind. Regular attendance was strongly encouraged, however, and interaction was based entirely upon willingness to participate.

Readings from two texts served as additional stimuli. These texts were: (1) David W. Johnson's, Reaching Out: Interpersonal Effectiveness and Self-Actualization (1972); and (2) John Stewart's, Bridges Not Walls: A Book About Interpersonal Communication (1973).

Some examples of exercises experienced by the therapy group were discussion and exercises about:

1. self-disclosure--Johnson, Chapter 2; Stewart, Chapter 3.

2. verbal expression of feelings--Johnson, Chapter 5; Stewart, Chapter 4.

3. listening and responding--Johnson, Chapter 7; Stewart, Chapter 2.

4. acceptance of self and others--Johnson, Chapter 8; Stewart, Chapters 5 and 6.

5. nonverbal expression of feelings--Johnson, Chapter 6; Stewart, Chapter 7.

6. solving interpersonal problems and con-
   flicts--Johnson, Chapters 12 and 13.

7. increasing one's communication skills--
   Johnson, Chapter 4.

The discussions and exercises on self-acceptance proved
to be invaluable and directly related to the portion on the
P.O.I. dealing with self-acceptance and self-esteem. The
concepts of self-actualization were discussed by the group.
The members began to disclose personal feelings and events
as self-disclosure was discussed and trust in self and others
developed. Members began to bring to the fore problems in
dyadic and triadic interpersonal relationships as methods of
constructive confrontation were discussed and used, resulting
in a clearer and more tolerant understanding of self and of
others. Group cohesion, mutual trust and friendship began
to emerge. Members began to experience an observable sense
of freedom within themselves and others. These observations
will be further explained in chapter five.

The experimental group also participated in exercises
and activities not found in Johnson (1972) or Stewart (1973).
These were:

1. The exercise on page 24 of Pfeiffer and
   Jones (1970), Cooperation Squares, was
   used in addition to those mentioned
   previously.

2. Group members were given responsibility
   for the leadership of one-third of the
   group meetings. This served as an im-
   portant incentive for the individual
   member to assert his own feelings and

concepts of group activity and also to
test them. The leadership of the group
included such activities as: the blind
walk, games of volleyball, a tinker toy
self-expression group-expression exercise,
and personal discussion. These exercises
also served to foster facilitator-member
role mixing.

3. The dyadic exercise found, in the appendix
   of this paper.

4. Members wrote letters to themselves to be
   mailed to them by the facilitators in six
   months. These letters described where
   they were at the time they were written,
   what they had gotten from belonging to and
   being part of the group, and where they
   hoped to be at the end of the six month
   period. This was done so the individual
   could trace for himself his own growth,
   regression or expansion.

5. The questions evaluating self, group and
   future behavior found in the appendix of
   this paper.

In order to evaluate the theories and concepts regarding

self-actualization discussed in chapter two, two groups were

used. Group #1, serving as a control, was an attention placebo

group receiving no group therapy, while Group #2 was an ex-

perimental group receiving a therapeutic experience. The

P.O.I. and I.-E. scales were administered to both groups

prior to and following the prescribed time.

CHAPTER IV

RESULTS

In chapter two a vast number of theories were discussed
regarding self-actualization and empirical studies support-
ing these points of view. Along these same lines, in chap-
ter three the methods were discussed under which study was
undertaken in order that further research might be provided
with respect to self-actualization, group therapy and internal-
external locus of control as measured by the Personal Orienta-
tion Inventory and Rotter's Modified Scale of Internal-External
Locus of Control. In order to evaluate these theories and
measures of self-actualization two groups were used: group #1,
serving as a control was an attention placebo group, while
group #2 was an experimental group experiencing therapy. The
P.O.I. and I.-E. scales were administered on both groups prior
to and following the prescribed time.

Data

Combined change scores on all scales of the P.O.I. and
the I.-E. scale for experimental and control groups were rank
ordered and medians for each scale were determined. These
medians are as follows:

P.O.I. scales:

```
Tc, time competence . . . . . . . . +1.0
 I, inner directed . . . . . . . . . +3.0
SAV, self-actualizing value . . . +1.0
Ex, existentiality . . . . . . . . +1.5
Fr, feeling reactivity . . . . . . +1.0
 S, spontaneity . . . . . . . . . . +1.0
Sr, self-regard . . . . . . . . . . +1.5
Sa, self-acceptance . . . . . . . . 0.0
Nc, nature of man . . . . . . . . . +0.5
Sy, synergy . . . . . . . . . . . . 0.0
 A, acceptance of aggression . . . +1.0
 C, capacity for intimate contact +1.0
```

I.-E. change score median was 0.

Mean change scores for both groups separately were:

P.O.I. scales:

	Experimental Group:	Control group:
Tc	1.056	1.000
I	6.888	1.722
SAV	1.500	0.222
Ex	1.388	1.333
Fr	1.444	0.277
S	1.000	0.166
Sr	1.888	0.888
Sa	0.666	0.888
Nc	1.388	0.833
Sy	0.056	0.388
A	0.666	0.944
C	1.777	0.278

I.-E. change score means were:

Experimental Group:	Control Group:
-1.166	0.388

Chi square values for the median test comparing experimental and control groups were then determined on all scales. The chi square value needed to be greater than or equal to 3.84 in order to be significant at the .05 level of confidence. The chi square values were as follows:

P.O.I. scales:

```
Tc . . . . . . 0.467532 on 1 degree of freedom
I  . . . . . . 2.090320 on 1 degree of freedom
SAV . . . . . . 1.083610 on 1 degree of freedom
Ex . . . . . . 1.777780 on 1 degree of freedom
Fr . . . . . . 1.800000 on 1 degree of freedom
S  . . . . . . 0.130909 on 1 degree of freedom
Sr . . . . . . 4.000000 on 1 degree of freedom*
Sa . . . . . . 0.111455 on 1 degree of freedom
Nc . . . . . . 0.444444 on 1 degree of freedom
Sy . . . . . . 1.028570 on 1 degree of freedom
A  . . . . . . 0.130909 on 1 degree of freedom
C  . . . . . . 1.028570 on 1 degree of freedom
```

I.-E. chi square values for the median test were 1.870130

on 1 degree on freedom.

*significant @ .05 level of confidence

Support of Hypotheses

Hypothesis I: The scores of the experimental group

(therapy group) will change significantly toward the self-

actualized pole on the P.O.I. The null hypothesis could not

be rejected; therefore, this hypothesis could not be sup-

ported on the whole. (In fact, when compared to the change

in the control group, it was supported in only one sub-scale

of the P.O.I.--the Sr or self-regard scale, which had a median

of +1.5, a mean of +1.888, a chi square value of 4.0, and a

phi coefficient of 0.222222.)

Summary of X^2 Values of P.O.I. Subscales

Tc

	Exp.	Control
Exceeds median	6	8
Equal to or less than median	12	10

$$x^2 = 0.467532$$

	Exp.	Control
Exceeds median	4	1
Equal to or less than median	14	17

$$x^2 = 2.09032$$

SAV

	Exp.	Control
Exceeds median	8	5
Equal to or less than median	10	13

$$x^2 = 1.08361$$

Ex

	Exp.	Control
Exceeds median	7	11
Equal to or less than median	11	7

$$x^2 = 1.77778$$

Fr

	Exp.	Control
Exceeds median	10	6
Equal to or less than median	8	12

$$x^2 = 1.8$$

S

	Exp.	Control
Exceeds median	6	5
Equal to or less than median	12	13

$$x^2 = 0.130909$$

Sr

	Exp.	Control
Exceeds median	12	6
Equal to or less than median	6	12

$x^2 = 4.0$
significant @ .05 level

phi coefficient = 0.22222

Sa

	Exp.	Control
Exceeds median	8	9
Equal to or less than median	10	9

$x^2 = 0.111455$

Nc

	Exp.	Control
Exceeds median	10	8
Equal to or less than median	8	10

$x^2 = 0.444444$

Sy

	Exp.	Control
Exceeds median	6	9
Equal to or less than median	12	9

$x^2 = 1.02857$

A

	Exp.	Control
Exceeds median	6	5
Equal to or less than median	12	13

$x^2 = 0.130909$

C

	Exp.	Control
Exceeds median	9	6
Equal to or less than median	9	12

$x^2 = 1.02857$

<u>Hypothesis II</u>: The scores on the I.-E. scale of the experimental group will change significantly in the direction of a higher score. The null hypothesis could not be rejected; therefore, this hypothesis was not supported, as the chi square value for the I.-E. scale was 1.87013.

I.-E.

	Exp.	Control
Exceeds median	5	9
Equal to or less than median	13	9

$$x^2 = 1.87013$$

Hypothesis III: The P.O.I. scores on the pre-test will change to a greater degree than will the I.-E. scores. The control group had a chi square value of 1.45455, and in order for the results to be significant, a chi square value of 3.84 was needed. The chi square value of the experimental group was shown to be 7.11111, therefore, the results were shown to be significant at the .05 level of confidence. The experimental group had a phi coefficient value of 0.39506. Therefore, support for this hypothesis was shown by the results of the experimental group only. The results of the control group did not lend support to this hypothesis.

Experimental

	P.O.I.	I.-E.
Exceeds median	13	5
Equal to or less than median	5	13

$$x^2 = 7.11111$$

phi coefficient = 0.39506

Control

	P.O.I.	I.-E.
Exceeds median	13	9
Equal to or less than median ·	5	9

$$x^2 = 1.45455$$

Hypothesis IV: Pre-test self-regard scores on the P.O.I. will be among the very lowest attained. The null hypothesis could not be rejected; therefore, no support for the hypothesis was shown. In only thirteen out of a total of thirty-six cases were the Sr scores in the lower 25 percent of the P.O.I. profile. Five of these were in the control group, while the remaining eight occurred in the experimental group.

Hypothesis V: Control group scores will not change significantly in either direction on either the P.O.I. or the I.-E. scale. The null hypothesis was rejected; therefore, support for this hypothesis was demonstrated. Refer to Hypotheses I and II above. It must be noted that there was also no significant change in the experimental group as shown by the lack of support of Hypotheses I and II.

Therapist Observations

While the statistical analysis did not show growth in terms of self-actualization, therapist observation did reveal, in fourteen out of the eighteen cases involved in the therapy group, trends in the process of self-actualization.

These trends as observed by the therapists were as follows:

    A) self-reported change toward self-actualization. Members stated that they had become more self-actualized as a result of the group.

    B) growth in ability to accept self.

    C) a greater willingness to accept others as they are, without the overwhelming need to change or reform others.

    D) a greater tolerance of self.

    E) growth in the ability to make and maintain meaningful human relationships.

    F) improvement in the ability to trust others.

    G) improvement in the ability to self-disclose.

    H) growth in feelings of self-esteem and self-worth.

    I) growth in the ability to reach out to others.

    J) growth in the ability to confront others.

    K) growth in awareness of self.

    L) growth in ability to be honest.

    M) improvement in the quality of existing friendships.

    N) increase in amount of self-reflection.

    O) a lessening of inhibitions and a growth in ability to "just be,"

In three instances of the total eighteen members, therapists thought that self-actualization would be seen after the therapy group had dissolved itself, and that the time had not yet occurred for the self-actualizing process to actually take hold. In one instance it was felt, and the matter was dis-

cussed, that the tests would not measure the amount of self-actualization that had occurred.

In order to evaluate the theories regarding self-actualization, internal-external locus of control and group therapy mentioned in chapter two of this thesis, two groups were used. Group #1 was a control group, while group #2 was an experimental group receiving group therapy experience. No support was shown by Hypotheses I, II and IV; some support was demonstrated for Hypothesis III; and full support was given to Hypothesis V.

CHAPTER V

DISCUSSION

In chapter two the theories regarding self-actualization

and group therapy and previous empirical work to support these

theories were discussed. In chapter three the methods and

procedures used in this study to evaluate these theories were

discussed, and in chapter four the results of this project

were discussed. They were:

> Hypothesis I: The scores of the experimental
> group (therapy group) will change significantly
> toward the self-actualized pole on the P.O.I.--
> was not supported on the whole by the data.
>
> Hypothesis II: The scores on the I.-E. scale
> will change significantly in the direction of
> a higher score--was not supported by the data.
>
> Hypothesis III: The P.O.I. scores will change
> to a greater degree than will the I.-E. scores--
> was supported only mildly by the data.
>
> Hypothesis IV: Self-regard scores on the pre-
> P.O.I. will be among the very lowest attained--
> was not supported by the data.
>
> Hypothesis V: Control group scores will not
> change significantly in either direction on
> either the P.O.I. or the I.-E. scale--was sup-
> ported but, in view of the lack of changes
> in the experimental group as shown by the
> lack of support for Hypotheses I and II, the
> findings are relatively insignificant.

In chapter five some reasoning will be offered to explain

the lack of support demonstrated by statistics. The discussion

of this rationale will involve a closer look at: (1) the
methods and instruments used to evaluate self-actualization;
(2) the subjects; (3) the therapy (experimental) group and
the control group. Several theories will be postulated for
future studies and a new approach to the observation of self-
actualization will be offered.

Before this is done, however, a review of the additional
observer data presented in chapter three will be given.
While the statistical data presented in this thesis did not
lend support to the hypotheses offered, self-actualizing be-
havior and attitude changes did make themselves evident to
the facilitator-observers, which, apparently, were not demon-
strated by the test results. These behavior and attitude
changes were:

A) self-reported change toward self-
   actualization. Members stated that they
   had become more self-actualized as a re-
   sult of the group.

B) growth in ability to accept self.

C) a greater willingness to accept others
   as they are, without the overwhelming
   need to change or reform others.

D) a greater tolerance of self.

E) growth in the ability to make and maintain
   meaningful human relationships.

F) improvement in the ability to trust others.

G) improvement in the ability to self-disclose.

H) growth in feelings of self-esteem and self-
   worth.

I) growth in the ability to reach out to others.

J) growth in ability to confront others.

K) growth in awareness of self.

L) growth in ability to be honest.

M) improvement in the quality of existing friendships.

N) increase in amount of self-reflection.

O) a lessening of inhibitions, and growth in ability to "just be."

These trends suggest that more was involved in the results than was demonstrated by the testing statistics. Therefore, one might not wish to close the case on support for the hypotheses.

Nevertheless, some reasons for the failure of statistical support for the hypotheses tested might be offered by examining point by point the following categories:

1) the instruments and methods used in this study

2) the subjects

3) the therapy (experimental) group and the control group

These reasons might be posed as questions and perhaps be used as hypotheses in future studies, because in this study they posed a question as to the validity of the results offered here.

Instruments and Methods

Under the heading of the instruments and methods used
to evaluate self-actualization, since the P.O.I. and I.-E.
scales registered no change between therapy and control
groups, and since therapist observation demonstrated changes
in both behavior and attitudes, it might very well be argued
that, because the human being is so very complex, the P.O.I.
and the I.-E. scales, at least in this case, did not measure,
with any degree of accuracy, the trends of self-actualization
observed by the therapists. The P.O.I. and I.-E. scales might
only register change if the change is of great magnitude. Per-
haps it is possible that, because of the high degree of com-
plexity found in the human being, no accurate and reliable
"laboratory" method of measuring self-actualization has yet
been developed. Going a step further, perhaps the laboratory
method used here is not the best and most accurate method of
observing the process and results of the self-actualizing
person. In this instance, one might wish to argue that the
tests used did not measure that which they purport to
measure.

Also, because members of the therapy group stated, and
this statement was interpreted as being sincere, that they
had hopes of becoming self-actualized as a result of the
group, demonstrating that the motivation was present, it
might be contended that the methods utilized by the facili-

tators were not the methods needed by someone seeking an aid in the self-actualizing process. In other words, it might be that the facilitators did not adequately meet the needs of the group members.

A second factor in the argument against the lack of support demonstrated for the hypotheses might very well be the thesis that the student is, by definition, a self-actualizing person. The student, at least the dedicated student, is searching and striving to become that which he is capable of being. Therefore, it might be contended that the student, be he in the therapy group or in the control group, is going to become self-actualized as a result of his endeavor to search out himself and become that which he is capable of being. Thus, change in self-actualization scores would be expected to be found in the control group as well as in the therapy group, simply because they were members of the selected population comprised of students.

Subjects

This brings us to the second category that might be examined in a search for a rationale for the lack of support given to the hypotheses--the subjects. As mentioned above, both groups of S's were comprised of students and this fact might be seen as a problem. Had the control group been taken from another population, i.e., businessmen, parents or clerical personnel, it might be that the growth in their

self-actualizing score would be considerably less than for
students.

The control group post-tests were administered in the
latter part of final week and this might have caused the
student to feel more generous toward.himself than reality
would dictate. Another possible liability in the sampling
procedure is that those persons interested in becoming in-
volved in the process of self-actualization might actively
have sought enrollment in the therapy (experimental) group,
although the results certainly do not lead one to credit
this premise. Another possibility might be that the students
in both groups reported what they were feeling on the partic-
ular day of either the pre-test or post-test, and further-
more, that this report was not representative of the whole
personality. Still another possible liability of the self-
report test is that the self-perception of the reporter (sub-
ject) is not truly representative of the personality on the
whole. All of these possibilities, when examined more fully,
might very well account for the unexpected results found in
this study.

Therapy Group and Control Group

The third category involved in the quest for an explana-
tion of the lack of support for the hypotheses presented in
this study are the actual groups themselves. The two groups
used, both consisting of students, might indeed be samples

out of the same population. It might also be that the in-
struction offered in the control group might have been un-
commonly effective in raising one's self-actualizing values.
The other side of that same coin is the consideration that
the experimental group might not have been exemplary of a
constructive therapy group. A similar possibility is that
the therapy group was somehow not in accord with the goals
of these particular actualizing persons.

Still another possibility is the Hawthorne Effect. This
principle states that a general improvement occurs in both
morale and performance when management does something for the
workers. No matter what was done for the workers--even when
some new benefit was taken away--both morale and work output
increased.[15] Evidently, then, by simply paying attention to
a group, performance may be increased. Therefore, one might
contend that the very instruction itself received by the con-
trol group was sufficient to significantly elevate their
self-actualization scores.

All of the rationale listed above appear to merit con-
sideration and may very well serve, in future studies of this
kind, as hypotheses in their own right. They are intended as
such, at this point, as this study has rendered them unans-
wered.

For the person wishing to make further studies on these
issues and subjects, the following recommendations are made:

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[15]James Deese, <u>General Psychology</u> (Boston: Allyn and
Bacom, Inc., 1967), p. 558.

1) A determination needs to be made as to whether the laboratory setting is appropriate for the study of the human being, his attitudes and his behaviors.

2) It is suggested that several groups be brought together for the consideration of becoming experimental and control groups and that care taken to assure that subjects be randomly assigned to the two groups. The researcher might wish to have more than one control, each coming from a different population.

3) Cornell (1972a) believes that the concept of "we-ness" is important to the growth and cohesion of a therapy group. Great care need be taken to develop and foster this feeling; therefore, members should be carefully selected, "fit, bounced and balanced," so that they fit together without the formation of elite cliques, but a certain amount of commonness is necessary to the therapy groups.[16] In the study described here, it was impossible to implement this concept; the members had to be taken as they enrolled in the classes. No student could have been rejected if he sought enrollment in the class.

4) Also, the researcher might wish to consider having an experimental group comprised of other than students enrolled in a class, as a classroom situation might not be the most conducive atmosphere for the therapy group. It might be felt that the grading system possibly would inhibit or impede the freedom, spontaneity and intenseness required in the therapy group.

5) Future researchers might wish to extend the time between the administering of the pretest and post-test, thus giving the members more time to self-actualize and for the

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[16]F. R. Cornell, "The Psychoanalytic Theory of Group Dynamics," paper for Interpersonal Communication 514, University of Montana, 20 November 1972.

benefit of the group to more fully and
deeply take hold within the individual
personality. Therefore, a period of time
lasting as long as six months, nine
months or even one year might demonstrate
more change than did the three month
period cited in this study.

6) Sessions might be extended to include
   48 hour or 72 hour blocks of time, or
   marathons. Yalom (1970) and Bach (1954)
   see merit in this approach and state,
   "Tired people are truthful; they do not
   have the energy to play games. A 90
   minute session is not long enough to com-
   pel people to 'take off their masks.'"[17]

7) Cornell (1972b) believes that stability of
   membership is a prerequisite for effective
   group therapy and future researchers might
   wish to pre-screen members of a therapy
   group to ascertain the individual's motiva-
   tion for regular group attendance. Most
   therapy can be expected to go through an
   initial stage of instability as some mem-
   bers drop out and replacements are added.
   Following this initial phase, however,
   regular and dedicated attendance is con-
   sidered necessary in order that group
   cohesiveness and self-actualizing values
   may be attained.[18] The classroom situa-
   tion offers an advantage in that regular
   attendance can be strongly encouraged,
   but dedication and motivation might be
   observed to suffer as a result.

8) It is also felt, as was done in this study,
   that to give the members the responsibility
   for one-third of the total session time re-
   quired by the group, produced positive re-
   sults. This task oriented attitude serves

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[17]Irvin Yalom, The Theory and Practice of Group Psycho-
therapy (New York: Basic Books, 1970), p. 211.

[18]F. R. Cornell, "The Psychoanalytical Aspects of Group
Cohesiveness," paper for Interpersonal Communication 514,
University of Montana, 11 December 1972.

to facilitate group cohesiveness and helps
to avoid the therapist "laying his trip" on
the group. The welfare of the group is
shared experience and a shared responsibil-
ity.

9) It is helpful, when facilitating a group,
to enter the process with a co-therapist.
This will enable one facilitator to be more
intimately. involved with the group while the
other remains objectively outside, purely in
the role of observer. In this way, one
therapist at a time can become intimately
involved in the workings of the group, almost
as a member would become involved; the co-
therapist leadership allows the facilitators
more personal freedom to self-actualize.

These nine suggestions are shared by many practicing

clinicians in the field of group therapy. It must be remem-

bered, however, that each group is very different and unique

from any other and that each requires special tailoring to

its own special needs and characteristics. Group work is

very interesting, challenging and fruitful to the therapists

as well as to the individual members.

In our culture the traumas of life in the twentieth cen-

tury have resulted in emotional repression and deadening in

many people, and in an increasing intellectualization as man

attempts to live by brain alone. Participation in a group

experience frequently confronts the intellectual with his

self-seduction and encourages him to risk shunning his

armour and his neurotic needs, to risk developing his emo-

tional potential and to risk really feeling as he moves

toward finding and developing himself as a whole person. One

of the great potentials of the psychotherapeutic group exper-
ience is that people have the opportunity, perhaps for the
first time in their lives, for actual self-revelation, with
honesty. If this process leads one to self-insight much has
been gained. To the degree to which one owns self and is
authentic, he does not have to hide behind the all too costly
facade of status and neurosis, which keeps him empty and
alienated, not only from others, but from himself as well.
Through group experiences, therapists as well as patients
are able to learn how to grow.

All group methods of relating, be they family, educa-
tional, spiritual, recreational, counseling, or therapeutic,
allow for the development of some of the potentials in each
individual. However, because a psychotherapy group is seen
by many as providing the greatest opportunity for a person
to experience nonexplosive relationships, it is one of the
most meaningful settings for human potentials to develop to
the maximum. Some believe that the group itself, and not the
method of observation, is the laboratory of life, for being,
and for becoming, in which each patient can be helped to move
toward a clearer definition of himself, his potentials and
his road toward self-fulfillment, while contributing in the
very same vein to others.

No man is an island. Alone, no man could survive as a
psycho-socio-biological being. For survival, let alone for

the development of human potential, relationships and com-

munication are required. Interaction within the group allows

for dependence as well as independence, giving as well as

receiving, touching and being touched, and an encounter with

oneself and with one's fellows which includes subjective-

objective participation in a spirit of caring, mutuality,

and affective honesty.   .

As discussed in chapter two, each individual personality

has an inner potential for constructivity. When one's super-

ego or conscience fails, societal practices, aided by law

enforcement agencies, attempt to check and prevent the activa-

tion and expression of destructive elements of human behavior.

However, in the group therapy session the individual has a

unique opportunity to experience, reveal, act out, examine,

and work through these destructive potentialities. This is

a direct contrast to his experience in other group situations

such as family, school, work, church, or recreation. At any

one moment in the group healthy, constructive forces may be

in operation, and at another moment these forces may be

shadowed by the forces of destructive neurosis and in some

cases psychosis. Karen Horney (1950) stated,

> The analyst helps the patient to become aware
> of all the forces operating in him, the
> obstructive and the constructive ones; he
> helps him to combat the former and to mobi-
> lize the latter . . . the undermining of the
> obstructive forces goes on simulatneously

> with the eliciting of the constructive
> ones.[19]

Following the exposure of latent constructive or destructive

potentials, the group is motivated to help each member use

his energies to develop his constructive potentialities, for

here it is possible for a corrective attitudinal and emotional

reeducation to occur. Group support, stimulation, encourage-

ment and sharing in responsibility can help a fellow member

take a constructive giant step forward in being, and becoming

more authentic and real-self-fulfilling. In a group, there

is a feeling that the responsibility for the action of one

member is shared by others.

It has been my experience that the group milieu provides

a background for the following significant maturing and self-

actualizing processes and peak experiences to a greater degree

than anywhere else: truth, beauty, goodness; caring, feeling,

belonging; raw pain, despair, helplessness, weakness; fan-

tasies, irrational thoughts, confusion; factual ignorance,

wrong conclusions, inability to understand, comprehend or

communicate; or simply communing with oneself or others in

silence without having to make empty, superficial conversa-

tion. In the environment of interacting human beings gathered

together in a spirit of mutality while learning about oneself

and others, it is possible freely and spontaneously to commit

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[19]Horney, _Neurosis and Human Growth_, p. 341.

oneself, express one's innermost feelings, and develop the
courage to risk as one finds that others are able to do this
successfully, and are enriched and happy while becoming more
truthful and effective communicators.

As the functioning and cohesive group gradually "reaches"
the member, it calls forth an obligation from each person to
make the utmost effort to energize and utilize his· or her
latent potentials and to give up neurotic patterns of thought
and behavior. The group, perhaps more than the individual
therapist, can act as a catalyst in motivating a stronger
commitment on the part of each member to change·. The group
focuses on the need for each individual to change and puts
forth its own demand that he change as the price of remaining
in and belonging to the group. During a group session one
member or several members might confront, in a loving and
caring manner, another member by saying,

> We were talking about you last night, several
> of us here, and decided that you have changed
> the least in the amount of time the group
> has been meeting. We know very little about
> you. Are you aware of this? Are you satis-
> fied with this? You frequently speak about
> your wife, your son, or your business or
> your school, but we have rarely heard what is
> going on inside of you. We like and care for
> you, and would like to have you share your-
> self with us in a meaningful way.

This is the group's expression of one of the most important
reasons for a group's existence--namely, that it is the
responsibility of the members, one person to another, to go

beyond what he is and has been, as he risks becoming what he can be.

Underachievers who amble through life in low gear because they have not previously experienced an accepting, supporting, encouraging, and caring human. environment are forced, in a group experience to examine their neurotic, idealized, or hateful self-image and to acknowledge a more truthful self-image as they begin to function more authentically.

Some people first learn that fantasy is available to them when they listen to someone else's fantasy in a social or therapeutic setting. There are a whole host of people, patients and nonpatients, and even some therapists, who are "emotional illiterates," i.e., they are afraid to risk feeling and constructive fantasy-making because of a deep-rooted alienation from self or the lack of stimulation of their potential for fantasy-making. Just as we can meet in the group people who have given up wanting or wishing something for themselves, we can also meet those who are unable to fantasize for themselves, but can do so for others. For example, a man can express his fantasy of succeeding in a new business venture so that he may purchase a larger home, a boat, a new automobile for his family, or to save money for his wife's and his children's future. While these are healthy and caring attitudes, the group offers the individual the opportunity to fantasize for himself, not feeling guilty, but rejoicing,

in his endeavor to care for and to love himself.

I believe that we should pursue, with enthusiasm and vigor, research into finding new ways of freeing man to utilize more of his imaginative potential. We need greater freedom to express what is and what might be, that which is beyond classification as rational or irrational. In the psychotherapeutic group a member can identify with those who have sufficiently freed themselves from the shackles of their constrictive brain washing, and way of functioning, to feel, to want, to wish and to fantasize. Creative activity can at times replace words as a medium of communication, and people can be encouraged to disclose pent-up feelings symbolically through artistic expression. An art or music program can be developed to help people discover their inherent talents and unresolved problems through the process of creative flow. In the therapeutic process, a high value is placed on spontaneity, a capacity for an entirely fresh and different way of looking at things, and a willingness to give up looking at things through old and tired eyes, a love of the unexpected, nonconventiality, patience, intuitive inspiration, power to concentrate, personal courage, love of truth, and self-surrender.

In testing intelligence, most of the tests probe the informational and memorized "capital" of the individual, and much less his creative potentials, his specific ability, and

his ability for logical, mature and original thought. In
the past, clinicians have used personality tests that stressed
a negative view of therapy, by probing for pathology within
the personality. The P.O.I. and the I.-E. scales were used
in this study because of their purported ability to search
out and relate to the individual as well as to the therapist,
the strengths and potentials within the personality. In this
way the therapeutic process can become a positive instead of
a negative endeavor. When the therapeutic or self-actualizing
process is perceived in a negative way, is it any wonder that
few people take advantage of the opportunities afforded them
to become self-actualized? On the one hand, society demands
mental health, while on the other, the therapeutic and self-
actualizing process is thought of in negative terms, the
patient or group member is labeled by society as being "sick,"
mental health agencies and clinics are allowed to crumble,
and little if any support is offered the mental health worker
in the community.

For people to be involved completely with other humans,
it is necessary that they learn aspects of communication not
common to the lexicon. In a group the potential to become
aware of, plus the opportunity to practice utilizing and
interpreting body language is markedly enhanced. In the
group there is an opportunity to learn that nonverbal com-
munication, by itself, or in conjunction with the more

commonly thought of method of verbal communication, is of
major importance, not only as a medium of expression, com-
munication, and imparting information, but also to establish,
maintain or regulate relationships. Videotape equipment is
most helpful in the endeavor to utilize nonverbal communica-
tion in a group setting.

In individual psychotherapy the silent patient rarely
develops much of his potential, but in the group therapies
even a silent group member is able to realize much of him-
self as he identifies with and participates in the disclosure
of many new feelings and experiences held by his fellow mem-
bers. He may gain insights which permit him to abandon his
self-apathy while he expands his vision to his assets and
liabilities, and his life as a whole. In listening to and
seeing others, he may begin to hear and see himself,

Family therapy seems to be a logical and necessary
development of the group therapy process for those therapists
who wish to identify more accurately, healthy, unhealthy and
distorted family attitudes, values, and behavior patterns by
experiencing them in the here and now of a family group meet-
ing. Firsthand observation and experiencing of a family's
interaction offers the therapist a more complete diagnostic
continuum, so that he may more realistically evaluate the
family gestalt, thus minimizing secondhand reporting about
family events from individual members of the family. By

focusing on what is happening in the here-and-now aspects of the family, by experiencing the whole family or parents and child together, by becoming less afraid to bring one's own inner experiences into the dynamic, therapeutic process, one can more readily come closer to knowing the family multi-dimensionally and helping the family to fulfill its potential together in more constructive ways.

Group methods, such as group process and T group seminars are becoming increasingly valuable in the training of psycho-therapists and other community, educational and business leaders in becoming sensitive to the human process involved in relationship with others and with himself, e.g., in individual and group psychodynamics. In group therapy, the individual experiences what society forbids him to experience, thereby allowing him to authentically mature and become emotionally literate and affluent.

New contributions are being added to the growing theories regarding the advantages and impact of group membership. Wilmot (1975) suggests that when any given individual is involved with another person, his effect is greater than if he were uninvolved or still separate. This he refers to as synergy. When a change occurs in one member of the dyad, its effects are felt within the other member, which, in the course of interpersonal communication, brings about a response from the first member and the process continues on and on. Then

it only follows to reason that in the environment of the group, the effects can be even more strongly felt than in the dyad, because the change in the first person is felt by the other members of the relationship--assuming that there are nine other members in the group--and these nine individuals' reaction back to the original person, then, is much stronger and more keenly felt than if only a dyad were involved. He states, "Wholeness occurs whenever all the elements of a system are interrelated."[20] These theories seem to lead one to conclude, then, along with many others, that group membership is highly beneficial to an individual personality seeking change and growth through the process of effective interpersonal communication.

The discussion in chapter five has brought to mind several questions concerning certain types of research in different settings and the effects of group therapy as a whole, in its endeavor to offer rationale for the lack of statistical support for the hypotheses involved in this thesis relating self-actualization and group therapy. While it is true that the empirical results offered here were relatively insignificant, at least in terms of what had been expected, it has not been proven either that the observational results or the overall empirical results of the group therapy experience were insignificant.

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[20]William Wilmot, Dyadic Communication: A Transactional Perspective (Reading, Massachusetts: Addison-Wesley, 1975), p. 82.

While statistical results concerned with therapy groups, particularly those in this study, have been inconclusive, insignificant and others significant, we cannot discount the benefits of the group therapy experience nor can we rule out further research in this area. New approaches to the measurement of success in therapy situations are needed. Simply administering the same cut and dried tests to all the group members has not proven satisfactory. Steps must be taken to individualize the measurement techniques for each group member. Each individual member must be considered at the outset of the therapy group experience in terms of his particular characteristics, potentialities, goals and existing level of self-actualization, because a set or standardized outcome of therapy may not be desirable for all members. Different levels of self-actualization might be appropriate for different members of the group. Similar individualized evaluations must be made of each member at the end of a prescribed period of group therapy. For instance, a one to one (dyadic) videotaped interview could be made of each member prior to the group therapy experience and compared and evaluated against the same member's post-group videotape. The individual could be asked what growth or regression has occurred within him during the group experience; for who or what other than the person himself, could better assess and trace the development that may have occurred. The therapist could then share his

assessment of the process with the group member. A more clinical approach might reveal more realistic empirical results than the method used in this and other similar studies. Yalom concurs when he states, ". . . the standardized (nomathetic) approach to therapy outcome has severe limitations. I can think of no alternative except a laborious individualized (ideographic) approach to outcome."[21]

In conclusion, while they cannot be heavily supported through the use of the conventional statistical instruments (P.O.I. and I.-E. Scales), the hypotheses proposed have not been discredited either. The results of the P.O.I. and I.-E. scales have been at least balanced by the use of an individual pre- and post-test co-therapist observation approach, which found the results of the therapy process to be positive and constructive in terms of self-actualization and personal growth. Progress in the self-actualizing process was observed in fourteen out of eighteen of the subjects of the therapy group.

This project suggests the need for the development of an authentic and individualistic approach for measuring self-actualization in a group therapy setting and that in the future, the conventional and standardized methods of measuring self-actualization be replaced by a more sophisticated, individualistic and clinical, empirical approach.

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[21]Yalom, _Theory and Practice_, p. 381.

A P P E N D I C E S

APPENDIX I

DYADIC ENCOUNTER

GOAL: To explore knowing and trusting another person through mutual self-disclosure and risk-taking.

GROUP SIZE: Any number of paired participants.

TIME REQUIRED: A minimum of 30 minutes. Time period allowed should be open-ended.

MATERIALS UTILIZED: One booklet for each participant.

The exercises beginning on the following page should be reproduced in the form of a booklet which presents one question at a time. The format of the questions as they appear in this book will illustrate where each new page begins. The format has been designed to accommodate one page for every quarter of an 8½ x 11" sheet of paper. Copies of this booklet may be ordered from University Associates for the cost of duplication and handling.

PHYSICAL SETTING: Participants are seated facing each other.

PROCESS: 1. Participants are asked to follow the instructions indicated in the booklet.

2. The facilitator may choose to conduct an open discussion of the encounter after the experience has been completed.

READ SILENTLY. DO NOT LOOK AHEAD IN THIS BOOKLET.

A theme that is frequently voiced when persons are brought together for the first time is, "I'd like to get to know you, but I don't know how." This sentiment is often expressed in encounter groups and emerges in marriage and other dyadic relationships. Getting to know another person involves a learnable set of skills and attitudes. The basic dimensions of encountering another person are self-disclosure, self-awareness, non-possessive caring, risk-taking, trust, acceptance, and feedback. In an understanding, non-evaluative atmosphere one confides significant data about himself to another, who reciprocates by disclosing himself. This "stretching" results in a greater feeling of trust, understanding, and acceptance, and the relationship becomes closer, allowing more significant self-disclosure and greater risk-taking. As the two continue to share their experience authentically, they come to know and trust each other in ways that may enable them to be highly resourceful to each other.

This dyadic encounter experience is designed to facilitate getting to know another person on a fairly intimate level. The discussion items are open-ended statements which can be completed at whatever level of self-disclosure one wishes.

The following ground rules should govern this experience:

All of the data discussed should be kept strictly confidential.

Don't look ahead in the booklet.

Each partner responds to each statement before continuing. The statements are to be completed in the order in which they appear. Don't skip items.

You may decline to answer any question by asking your partner.

Stop the exercise when either partner is becoming obviously uncomfortable or anxious. Either partner can stop the exchange.

LOOK UP. IF YOUR PARTNER HAS FINISHED READING, TURN THE PAGE AND BEGIN.

my name is	1
my titles are	2
my marital status is	3
my hometown is	4
the reason I'm here is	5
right now I'm feeling	6

One of the most important skills in getting to know another 7
person is listening. In order to get a check on your ability
to understand what your partner is communicating, the two of
you should go through the following steps ONE AT A TIME.
    Decide which one of you is to speak first in this unit.
    The first speaker is to complete the following item in
       two or three sentences.   .

When I think about the future, I see myself . . . .

    The second speaker repeats in his own words what the 8
first speaker has just said. The first speaker must be
satisfied that he has been heard accurately.
    The second speaker then completes the item himself in
two or three sentences.
    The first speaker paraphrases what the second speaker
just said, to the satisfaction of the second speaker.

    Share what you learned about yourself as a listener 9
with your partner. The two of you may find yourselves later
saying to each other, "What I hear you saying is . . . ." to
keep a check on the accuracy of your listening and under-
standing.

When I am in a new group   10

When I enter a room full of people I usually feel   11

When I am anxious in a new situation, I usually   12

In groups I feel most comfortable when the leader   13

Social norms make me feel   14

In ambiguous, unstructured situations, I   15
(LISTENING CHECK: "What I hear you saying is . . . .")

I am happiest when   16

The thing that turns me on the most is   17

Right now I'm feeling   18

LOOK YOUR PARTNER IN THE EYES WHILE YOU RESPOND TO THIS ITEM.

The thing that concerns me the most about joining
     groups is   19

When I am rejected I usually   20

To me, belonging is   21

A forceful leader makes me feel   22

Breaking rules that seem arbitrary makes me feel   23

I like to be a follower when   24

The thing that turns me off the most is   25

I feel most affectionate when   26

ESTABLISH EYE CONTACT AND HOLD YOUR PARTNER'S HAND WHILE
COMPLETING THIS ITEM.

Toward you right now, I feel   27

When I am alone I usually   28

In crowds I   29

In a group, I usually get most involved when   30
(LISTENING CHECK: "What I hear you saying is . . . .")

I am rebellious when   31

In a working meeting, having an agenda   32

CHECKUP: Have a two- or three-minute discussion about this
         experience so far. Keep eye contact as much as
         you can, and try to cover the following points:

         How well are you listening?   33
         How open and honest have you been?
         How eager are you to continue this interchange?
         Do you feel that you are getting to know each other?

The emotion I find most difficult to control is   34

My most frequent daydreams are about   35

My weakest point is   36

I love   37

I feel jealous about   38

Right now I'm feeling   39

I'm afraid of   40

I believe in   41

I am most ashamed of   42

Right now I am most reluctant to discuss   43

Interracial dating and/or marriage make me feel   44

Premarital or extramarital sex   45

Right now this experience is making me feel   46

EXPRESS HOW YOU FEEL TOWARD YOUR PARTNER WITHOUT USING WORDS.
                                                                           47
You may want to touch. Afterwards, tell what you intended
to communicate. Also explore how this communication felt.

The thing I like about you best is   48

You are   49

What I think you need to know   50

                                              .

Right now I'm responding most to   51

                                    . ·

I want you to   52

Time permitting, you might wish to continue this encounter
through topics of your own choosing. Several possibilities 53
are: money, religion, politics, race, marriage, the future,
and the two of you.

A P P E N D I X   I I

Answer these questions based on your 110 experience:

1. Things I dislike about myself which I would like to change.

2. Things I dislike about myself but I do not dislike them strongly enough to strive to change.

3. Things I like about myself that I will strive to maintain.

4. Things I like about myself that others do not fully appreciate.

5. As a result of this class, my self-concept has -

6. As a result of this class, my interpersonal communication has -

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