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**Self-Actualization and Communication Contexts: Developments
Toward a Theory of Communication**

by

Carlinda D'Alimonte

A thesis
presented to the University of Windsor
in partial fulfillment of the
thesis requirement for the degree of
Master of Arts
in
Communication Studies

Windsor, Ontario, 1986

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ABSTRACT

This study addresses the relationship between a person's time spent in communication contexts (as defined by Costaris (1982), Costaris and Surlin (1982), Makuch (1984) and this researcher, and measured by the Personal Time Survey, PTS) and a person's level of self-actualization (as defined by Abraham H. Maslow and measured by the Personal Orientation Inventory, POI, Shostrom, 1966, 1974).

In Fall 1981, Dr. Stuart H. Surlin proposed a new theory of communication which stated as its fundamental postulate that humans have an innate need to enter into three contexts of communication: interpersonal, face-to-face communication; intrapersonal, self-communication; and exterpersonal, simple one-way communication reception, in order to psychologically grow and become all that one can potentially be (self-actualization). The three contexts mix to form hybrid contexts: interpersonal/intrapersonal, interpersonal/exterpersonal, intrapersonal/exterpersonal, and interpersonal/intrapersonal/exterpersonal.

Surlin also suggested a growth/perservation perspective related to the use of communication contexts. Basically needs for growth and preservation are successfully met through a 'proper' use of contexts. Interpersonal and in-

trapersonal communication lend themselves to growth experiences and exterpersonal communication lends itself to preservation experiences.

This study originated as an interest in the 'ideal' use of communication contexts facilitating human growth or self-actualization. This researcher's first task was to define all contexts (not previously done). In doing so, a parallel emerged between Surlin's perspectives and perspectives set forth by Abraham H. Maslow. Namely, Maslow's growth/defence theory as it related to self-actualization was similar to Surlin's growth/preservation perspective as it relates to a psychologically growing person. As the parallel unfolded, changes were introduced to Surlin's perspective which drew the two theories closer.

The pure exterpersonal context was replaced with a new context -- extrapersonal communication which is analagous to Maslow's concept of higher understanding. Extrapersonal communication is characterized by involvement with such values as Unity, Truth, Goodness, Justice, and the like.

Exterpersonal communication, for the purposes of this study, became the hybrid context resulting from a mix of interpersonal, intrapersonal, and extrapersonal communication. Further, as the theory asserts that growth and preservation are experienced in pure contexts, this researcher suggested that hybrid contexts forestall needs satisfaction.

It was hypothesized that self-actualization would be positively correlated with time spent in pure contexts (interpersonal, intrapersonal, and extrapersonal) and negatively correlated with time spent in mixed context (interpersonal/intrapersonal, interpersonal/extrapersonal, intrapersonal/extrapersonal, and interpersonal/intrapersonal/extrapersonal).

One hundred and twelve university undergraduates completed the PTS and the POI, measuring time in contexts and self-actualization, respectively. Pearson's Product Moment Correlational statistics were applied to the data.

There were no significant correlations between scores on the PTS and the POI. Absence of findings may be attributed to weaknesses in methodology, Surlin's theory, or this researcher's line of reasoning which gave way to the hypotheses.

Several other findings, not formally hypothesized, are reported. These lend limited support to the conceptualization of the communication contexts. Improvements, and recommendations for further research are offered.

ACKNOWLEDGEMENTS

I gratefully acknowledge the contributions made by members of my thesis committee, especially Prof. Hugh Edmunds, my thesis committee chairperson, for his interest in this work. He has been supportive, encouraging, and flexible in guiding me through a creative and most interesting study. Many thanks, also, to Dr. Stuart Selby and Dr. Dale Woodyard for their valuable feedback and guidance.

Thanks to Dr. Stuart H. Surlin for conducting a very interesting graduate class in communication theory (Fall 1981) and for guiding me through the earlier stages of this work. I appreciate greatly the help of Dr. Richard Lewis who guided me through my use of SPSS.

My husband, Ted, and daughter, Caitlin, are my greatest happiness in life. They give me strength and courage to pursue my work. I am so much better for having them and my work more meaningful because of them. Finally, I thank my mother for gently urging me forward by repeatedly asking me, "When will you graduate?".

DEDICATION

For Caitlin and Ted, and for my Mother.

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Chapter I

INTRODUCTION

1.1 OVERVIEW OF THE PROBLEM

This work evolved from earlier study of a theory of communication, set forth by Dr. Stuart H. Surlin,¹ which states as its fundamental postulate:

All human beings have an innate need to enter into three contexts of communication -- interpersonal, intrapersonal, and exterpersonal -- in order to exist, psychologically develop (grow), and as a means of becoming a viable/accepted member of society.²

According to the theory the three contexts of communication represent the gamut of human communication. Interpersonal communication is basically face-to-face communication between two or more people; intrapersonal communication is self-communication; and, exterpersonal communication is one-way communication characterized by a lack of both mental energy and control of message transmission.

Surlin has suggested that these three pure contexts could mix with each other to form hybrid contexts of communication. Thus, Surlin proposed seven communication contexts,

¹ Works deliniating the theory are references by Costaris (1982), Costaris and Surlin (1982), and Makuch (1984).

² Linda Ann Makuch, "An Analysis of the 'Exterpersonal Context of Communication, Locus of Control, and Self-Esteem", Masters Thesis, University of Windsor, 1984. p. 19.

three pure and four hybrid. The pure contexts are interpersonal, intrapersonal, exterpersonal. The four hybrid contexts are interpersonal/intrapersonal, interpersonal/exterpersonal, intrapersonal/exterpersonal, and interpersonal/intrapersonal/exterpersonal. Hybrid contexts will be referred to by their constituent parts.

The theory, still in its formative stages, has been the main focus of two other Masters Theses: "Growth and Preservation-Oriented Individuals: A Partial Test of a Field Theory of Communication" (1982) by George Costaris, and "An Analysis of the 'Exterpersonal Context of Communication by Family Communication, Locus of Control, and Self-Esteem" (1984) by Linda Ann Makuch. These works provide an excellent base from which to further refine the theory. They provide a detailed discussion of Surlin's theory of communication. Thus, the explanation provided in this report will be limited.

According to Makuch the theory's purpose is to

make participants aware of their communication behaviour, and to predict the proper balance of the three communication contexts that will aid one in achieving positive socio-psychological development and movement toward self-actualization, i.e., becoming the best person one can become.³

According to Surlin each person decides the over-all proportion of time spent within each context throughout a given period of time. Self-actualization (being all that one can potentially be), is achieved through an individually deter-

³ Makuch, p. 2

mined balance of communication contexts. Further, one's ability to achieve self-actualization depends on one's ability to alternate between periods of 'growth' and 'preservation'. Growth is the dominant principle of life but it must be accompanied by periods of retrograde preservation which provide a base for growth experiences. Although any context may facilitate growth or preservation, interpersonal and intrapersonal contexts are especially qualified to involve growth experiences and the exterpersonal context is uniquely qualified to involve preservation experiences.*

However, in pursuing this research, defining the communication contexts, and examining the concept of self-actualization closely, a rationale was developed which suggested that exterpersonal communication does not satisfy healthy preservation needs and possibly, is antithetical to self-actualization. Further, as the theory asserts that pure contexts are uniquely qualified to meet needs for growth and preservation, a new pure context, called extrapersonal communication, has been postulated by this researcher. Hybrid contexts may be used to meet needs but are more likely to thwart needs satisfaction. Communication occurring in pure contexts requires more energy and is generally more demanding than communication occurring in hybrid contexts. As will

* George Costaris and Stuart H. Surlin, "Growth and Preservation - Oriented Communication Behaviour: Support for a Grand Theory of Communication." Paper presented at the Canadian Communication Association Conference, Ottawa, June 1982. pp. 7-9.

be explained later in this chapter, pure contexts require an open mind; they can be challenging, and even threatening. For those who find self-actualization and more active communication difficult, hybrid contexts can be an easier and safer form of communication. Thus, it is suggested that interpersonal communication (an undemanding context) is not a pure context but a hybrid context. In its place a new 'pure' context is proposed -- extrapersonal communication. Extrapersonal communication resembles Abraham H. Maslow's concept of higher understanding which includes moments of unitive consciousness (peak experiences) and an appreciation of higher values such as Justice, Truth, and Goodness.⁵

The concept of interpersonal communication remains the same. It is simply suggested that, rather than a pure context, it is a hybrid context resulting from a mix of interpersonal, intrapersonal, and extrapersonal communication.

This study draws a parallel between Surlin's theory of communication, which suggests the purpose of communication is to achieve self-actualization, and a rationale based largely on Maslow's views on psychological needs and motivation.

The specific question addressed in this study is: does a person's time spent in pure vs. hybrid contexts relate to one's level of self-actualization; i.e., do more self-actualized people spend more time in pure contexts.

⁵ Abraham H. Maslow, Toward a Psychology of Being, (New York: D Van Nostrand Inc., 1962).

This is an exercise in theory building. It is not a defense of a theory. The goal is to develop and test hypotheses from fundamental assumptions, inherent in the theory, thus contributing toward support for or rejection of the theory.

1.2 DEFINITIONS

1. Communication

According to Costaris

Communication is the transmission of information, ideas, emotions, skills, etc., by use of symbols -- words, pictures, figures, graphs, etc. It is the form or context of transmission that will be termed communication.⁶

2. Self-Actualization

Maslow defined self-actualization in terms of the person's 'desire for self-fulfillment, namely, to the tendency for him to become actualized in what he is potentially.' He elaborated on this definition as 'the desire to become more and more what one idiosyncratically is, to become everything that one is capable of becoming...In one individual it may take the form of the desire to be an ideal mother, in another it may be expressed athletically and in still another it may be expressed in painting pictures or in inventions. At this level, individual differences are greatest.'⁷

⁶ George Costaris, "Growth and Preservation-Oriented Individuals: A Partial Test of a Field Theory of Communication", Masters Thesis, University of Windsor, 1982. p. 3.

⁷ Robert R. Carkhuff, Toward Actualizing Human Potential, (Massachusetts: Human Resource Development Press, 1981), p. 35.

3. Intrapersonal Communication

Intrapersonal communication involves the transmission of information, ideas, emotions, etc., between different components of one's intellect or psyche. It is self-communication and occurs at both a conscious and subconscious level. It involves internal ideational and affective processes.

Intrapersonal communication is made possible because man can become object to himself through the use of the symbols used in his communication. Through these symbols what man 'says to others can mean the same to himself as it does to them'.^a

In intrapersonal communication a person may be communicating with an imaginary interlocutor. This reference phenomenon (McQuail, 1969) can occur in two ways. First, a person may compartmentalize his or her own personality and assume communication between the two or more parts while switching roles. Second, a person may create a fictitious personality with whom to communicate. For example, when one is engaged in creative work, one from necessity creates an interlocutor or audience, either made up of himself or herself or of a fictitious character. Further,

We engage in intrapersonal communication when we muse, reflect on phenomena including ourselves, or deliberate possible courses of action. Through internal dialogues we organize thoughts, consider different perspectives on an issue, and assign meanings to our experiences. Communication within the self takes place constantly, whether we are

^a Reed H. Blake and Edwin O. Haroldsen, A Taxonomy of Concepts in Communication, (New York: Hastings House Publishers, 1979), p. 25.

alone or with others. Although intrapersonal communication may occur without communication with others, no communication with others can occur without intrapersonal communication.⁹

Intrapersonal communication involves a critical, open, and sincere attitude. It takes the form of: (1) creative work (problem-solving, generating new ideas, planning); (2) creative play (including creative fantasy); (3) analysis of one's relation to other people, and the environment; and (4) self-analysis (including dreams).

Intrapersonal communication involves a great deal of information processing. It is less likely, however, to facilitate threats to one's psychological structure because of the absence of objective feedback.

In intrapersonal communication the individual has a great deal of control. While feedback occurs, it comes from within the self and not from another person; it is controlled by the communicator. However, no true tie to an external reality exists.

4. Interpersonal Communication

Interpersonal communication is

direct communication between two or more people in physical proximity in which all of the biologically functioning senses can be utilized and immediate feedback is present.¹⁰

⁹ Julia T. Wood, Human Communication: A Symbolic Interactionist Perspective, (New York: Holt, Rinehart and Winston, 1982), p. 42.

¹⁰ Blake and Haroldsen, 1975, p. 26.

During interpersonal communication, the parties involved strive to share meaning and experience. All parties provide input and accommodate feedback.

The following are a list of conditions which McKay and Gaw relate to dialogue but which apply directly to interpersonal communication:

- a) Involvement from a felt need to communicate
- b) Atmosphere of openness, freedom, and responsibility
- c) Mutual trust and respect
- d) Sincerity and honesty in attitude toward communication
- e) Appreciation of individual differences and uniqueness
- f) Acceptance of disagreement and conflict with a desire for resolution
- g) A willingness to admit error and allow persuasion
- h) Effective feedback and use of feedback
- i) A positive attitude for understanding and learning¹¹

This definition of dialogue is synonymous with our concept of interpersonal communication.

Because interpersonal communication results in an experience of emotional or intellectual connectedness, it satisfies needs for acceptance, support, belonging, love and self-expression.

¹¹ John J. McKay and Beverly A. Gaw, Personal and Interpersonal Communication, (Columbus, Ohio: Merrill Publishing Company, 1975) p.28.

To further clarify this concept, Buber's work on "I-Thou" and "I-It" relationships will be considered. In the I-Thou relationship, the participants are sincere, empathetic and attempting to establish a sense of unity with each other. In the I-It relationship, a person is being manipulative and seeking self-aggrandizement. (The I-It relationship will be discussed in greater detail later in this section.)¹²

Johannesen has described the I-Thou relationship as bearing elements of "mutuality, open-heartedness, directness, honesty, spontaneity, frankness, lack of pretense, non-manipulative intent, communion, intensity, and love in the sense of one human being for another."¹³

Self-disclosure is an essential part of interpersonal communication. Adler, Rosenfeld and Towne, in defining self-disclosure as an act of communication, note these characteristics: honesty, being as honest and accurate as one can be; depth, being personal and discussing relatively 'deep' rather than 'surface' information; availability of information, communicating information which is only available or easily available among the parties involved; context of sharing; the content is about the sender; the content is given intentionally; and, it is directed at another person.¹⁴

¹² Martin Buber, *I and Thou*, 2nd ed. (New York: Charles Scribners, 1958).

¹³ In McKay and Gaw, p 122.

¹⁴ Ronald Adler, Lawrence B. Rosenfeld and Neil Towne, "Self-Disclosure" in Contexts of Communication, Jean M. Civikly ed. (New York: Holt, Rinehart and Winston, 1981)

This context of communication is a person's tie to reality; it connects an individual to his or her environment because only this context facilitates sincere feedback. For that reason it can potentially threaten one's psychological structure and understanding of reality or oneself. A person takes the risk of discovering information which is contrary to his or her personal beliefs and values. By permitting true feedback to occur, one is vulnerable to threatening information. This context involves great risk and difficulty.

5. Extrapersonal Communication

Extrapersonal communication involves the one-way transmission of information which: (1) is characterized by a lack of feedback, rational thought, and control over message transmission, (2) does not deal with one's immediate reality, (3) is received by an acquiescent individual, and (4) results in an experience of greater understanding.

The mind is fine-focused on a single thought with such intensity that all other thoughts are suppressed. The rational mind is passive but the person as a whole is highly charged with energy. While the rational mind is uncritical, it is open and sincere.

Extrapersonal experiences are experiences of higher understanding which may occur at different levels of depth. They range from a deepened sense of significance of a

thought, to profound spiritual experiences.¹⁵ These experiences can involve the realization of such values as Truth, Unity, Beauty, Justice, Meaningfulness, and the like. They result in an understanding of an external reality (such as a concept of a god or a common world) and one's accountability to one's fellow humans.

Humans throughout time and in all parts of the world have sought higher understanding. Religious writings mention mystical experiences where a god is revealed or where profound understanding is achieved. Buddhists hope for nirvana, an experience of total inner peace and annihilation of the self; Christians seek communion with God; Mohammedans speak of the Unity of Allah. According to Maslow,

The high religions call themselves revealed religions and each of them tends to rest its validity, its function, and its right to exist on the codification and the communication of (an) original mystic experience or revelation from the lonely prophet to the mass of human beings in general.¹⁶

William James (1902) has noted four characteristics of mystical experiences which pertain to extrapersonal communication. First there is ineffability. These experiences seem to transcend verbal symbols and defy expression. They cannot be imparted to others. One understands only because one has experienced such a state.

¹⁵ William James, The Varieties of Religious Experience, (New York: The Modern Library, 1902), pp 373-374.

¹⁶ In Ninian Smart, The Religious Experience of Mankind, (New York: Charles Scribner's Sons, 1969), pp. 331.

The second characteristic is a noetic quality.

Although so similar to states of feeling, these states seem to those who experience them to be also states of knowledge. They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate though they remain; and as a rule they carry with them a curious sense of authority for aftertime.¹⁷

Mystical states are transient. They last from a few minutes to two hours but they are seldom longer than two hours.

The fourth characteristic is passivity. While these states are precipitated by some voluntary effort on the part of the individual (eg. concentration), once the state is achieved, individuals feel a sense of total submission, total passivity, as if "his own will were in obedience, and indeed sometimes as if he were grasped and held by a superior power".¹⁸

Bucke calls these states, experiences of cosmic consciousness.

The prime characteristic of cosmic consciousness is an consciousness of the cosmos, that is, of the life and order of the universe. Along with the consciousness of the cosmos there occurs an intellectual enlightenment which alone would place the individual on a new plane of existence -- would make him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation, and joyousness, and a quickening of the moral sense, which is fully as striking, and more important than is the enhanced intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a con-

¹⁷ James, p. 371.

¹⁸ Ibid, p. 372.

viction that he shall have this, but the consciousness that he has it already.¹⁹

Compare these two accounts of extrapersonal communication.

Moreover, something is or seems That touches me with mystic gleams, Like glimpses of forgotten dreams --

Of something felt, like something here; Of something done, I know not where; Such as no language may declare.²⁰

I was alone upon the seashore as all these thoughts flowed over me, liberating and reconciling...I felt that I prayed as I had never prayed before, and knew now what prayer really is: to return from the solitude of individuation into the consciousness of unity with all that is, to kneel down as one that passes away, and to rise up as one imperishable. Earth, heaven, and sea resounded as in one vast world-encircling harmony. It was as if the chorus of all the great who had ever lived were about me. I felt myself one with them...²¹

Extrapersonal communication removes one from his or her immediate reality; it is a context which may provide, as in the examples cited, either a mild or profound meditative experience. Extrapersonal communication can be threatening in that one's sense of responsibility and accountability is heightened.

¹⁹ Quoted in James, p. 389-390.

²⁰ Tennyson quoted in James, 1902, p. 374.

²¹ von Meysenbug quoted in James, 1902, p. 386-387.

6. Intra/extra (BC) Communication

This context mixes intrapersonal and extrapersonal communication. Characteristics of intrapersonal communication (internal thought, learning, cathartic release) with characteristics of extrapersonal communication (one-way transmission, absence of feedback, lack of control over message) to create a new context which involves the one-way transmission of information from an external source which may: transmit social norms or expectations; be overtly or covertly persuasive; or provide the communicator with structured fantasies. In this context a person is the receiver of such information.

In the case of "informative" information (newscasts, advertising, political speeches, instructions, etc.) the receiver is passive and non-critical but attentive, leaving himself or herself vulnerable to persuasion and subtle manipulation or direction.

This communication may be mediated or may take place in a group situation where communication is primarily one-way. In either case the receiver has the feeling of being instructed personally though this is really mass communication or group communication. No immediate response is required of the receiver, however, the receiver is learning to respond in a way dictated by the sender (eg. buy this, think that). This communication addresses profound needs in the

receiver by giving one a sense of becoming a better person by adhering to the communicator's suggestions. Pachard has noted eight "hidden needs" which persuaders appeal to. They are: emotional security, reassurance of worth, ego gratification, creative outlets, love objects, a sense of power, roots, and immortality.²² Advertising strategies work because these needs are not satisfied. They evoke a temporary false sense of satisfaction by offering false ways of needs gratification.

Para-social interaction, vicarious involvement in the lives of others, takes place in this context. When individuals

engage in para-social interactions with characters in the television program, these interactions allow the viewers the opportunity to explore social roles and reintegrate themselves into the wider society, as well as see themselves with greater insight.²³

A person may engage in para-social interaction as a way of trying to satisfy fundamental needs when pure contexts are thwarted.

If peoples' needs (for social interaction) are not fulfilled to a reasonable extent, a search for alternate ways of need fulfillment will ensure. One may for instance, try to replace social interaction with some form of 'interaction' with people in the mass media world.²⁴

²² In Charles U. Larson, Persuasion, 3rd. ed. (California: Wadsworth Publishing Co., 1983), pp. 80-83.

²³ James M. Linton, "The Nature of the Viewing Experience; The Missing Variable in the Effects Equation", Unpublished paper, 1980, p. 13.

²⁴ Jan-Eric Nordlund, "Media Interaction", Communication Re-

The mass media offer the illusion of face-to-face communication or social interaction with

little or no sense of obligation, effort, or responsibility on the part of the spectator...The crucial difference in experience obviously lies in the lack of effective reciprocity...the audience is free to choose among the relationships offered, but it cannot create new ones. The interaction, characteristically, is one-sided, nondialectical, controlled by the performer, and not susceptible of mutual development.²⁵

The simplicity and predictability of outcomes in television programs reduce the possibility of potentially threatening experiences, thereby making them an attractive alternative to real interaction.

7. Inter/intra (AB) Communication

This context mixes interpersonal and intrapersonal contexts. In this context there is interaction between two or more people, but while feedback is present, it tends to be intrapersonal. Intrapersonal meanings intervene between the interpersonal contact and information processing; one is essentially talking to oneself aloud but taking cues from another person's statements.

search, 5:2 (April 1978): 153

²⁵ Donald Horton and R. Richard Wohl, "Mass Communication and Para-Social Interaction: Observation on Intimacy at a Distance", in Inter/Media, Gary Gumpert and Robert Cathcart eds., (New York: Oxford University Press, 1979) p. 33.

The following transcript exemplifies inter/intra (AB) communication.

A: I was on my way to the library yesterday when I ran into Paul.

B: I had a lot of work to do yesterday but didn't go to the library.

A: Oh. Anyway, he seemed bothered. I wonder why?

B: Speaking of being bothered, I got a call from my sister yesterday.

A: My sister never calls me.

Feedback is present, however, the parties are not responding directly to each other's statements. One's mind is closed to feedback and there is an insincere attempt to share one's self.

8. Inter/extra (AC) Communication

This context mixes interpersonal and extrapersonal communication. It is interpersonal, because there is, or seems to be, communication between two individuals and feedback is expected; it is extrapersonal because one party assumes control of the messages and the responses.

Feedback is predictable; it is ritualized (predetermined by societal structures or perceived divine laws). The receiver relinquishes control of the communication to another person or power. This context is distinguished from intra/

extra (BC) communication by the communicators active involvement. The communicator is either sending persuasive, manipulative information or reinforcing social hierarchies, or is responding to such information in the prescribed manner.

Basically this is communication between unequals. Relationships which exist in this context are superior-subordinate relationships where differences are based on social rank, class and status, race, colour, creed, sex, age, or a combination of these.

Buber's I-It relationship is relevant here. In this relationship a communicator experiences the other as an object, something to be used or manipulated.²⁶ The communicator aims at:

- i) Primary concern for power over the other
- ii) Primary concern with persuasion for profit, regardless of whether or not ends justify means
- iii) Primary concern with personal prestige and status
- iv) Primary concern with shaping the other's image regardless of the other's concern for developing a unique self
- v) Primary concern with aggrandizement²⁷

²⁶ McKay and Gaw, p. 130

²⁷ Ibid., p. 131.

The communicator is egocentric, having little respect for the receiver.

Any overt attempts to persuade or propagandize take place in this context, however, more subtle subjugations are equally relevant.

9. Inter/Intra/Extra (ABC) Communication -- Exterpersonal Communication

As stated earlier Surlin defines exterpersonal communication as

a communication context characterized by a lack of immediate feedback, or mental energy; lacking control of message transmission; and ritualistic, predictable, non-threatening, while not dealing with one's immediate reality.²⁸

It involves one-way communication of simple information (arbitrary, repetitive, having a minimum of cognitive meaning from an external source to an acquiescent, uncritical receiver. Feedback is ineffectual and irrelevant.

Makuch developed the concept of exterpersonal communication extensively. She states that

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

²⁸ Costaris and Surlin, 1982, p. 7.

tent that most often characterizes exter interactions.²⁹

Unlike this researcher, Makuch described exterpersonal contexts as a continuum of activities ranging from 'pure exterpersonal' to 'hybrid exterpersonal'. The 'hybrid exterpersonal' activities typically occur in the hybrid contexts defined in this study. Makuch's 'pure exterpersonal' is, for the purposes of this study, also a hybrid context -- the intra/inter/extra context. Makuch's definition of 'pure exterpersonal' communication is helpful. She proposed a purity hierarchy of exterpersonal activities with viewing entertainment television, playing video games, and listening to rock and roll music as the purest exterpersonal activities. These activities involve simple, predictable, repetitive, and non-threatening information.³⁰

While in this context one has an uncritical, passive, and closed frame of mind. Pure contexts mix to such an extent that one simply shuts off mentally.

Basically, this context involves a mental shutdown while engaging in a simple and repetitive act. While in this state a person is robot-like, appearing to be in a hypnotic trance -- distant and withdrawn. It may occur in any number of activities, for example, driving a car, working at a machine, staring at a TV set, or staring out a window.

²⁹ Makuch, p. 9.

³⁰ Makuch, p. 43.

Communication contexts are ambient conditions (psychological, behavioural, or physiological) which fix the meaning of particular processes, behaviours, or activities in terms of needs satisfaction. However, these definitions describe largely psychological conditions related to the communication contexts. Other conditions affecting context use may be equally important but are not the focus of this study.

Makuch identifies three components of communication contexts: the psychological, physical/behavioural, and physiological components. The psychological component considers an individual's cognitive and affective state while in the contexts. The physical/behavioural component refers to observable physical settings and behaviours. She states that contexts are associated with specific behaviours. Basically, interpersonal communication is associated with two or more people conversing face-to-face; intrapersonal communication is associated with reading attentively or writing; and, exterpersonal communication is associated with watching TV, playing video games, listening to music, viewing films, and habitual and ritualistic behaviours where one is not overtly involved.³¹

The physiological component refers to unobservable physiological processes that occur in communication contexts. Citing research by Hsia, Zajonc, Sperry and McLuhan, Krugan, and Winn, Makuch presents evidence of physiological change

³¹ Makuch, p. 11.

during communication activity. Basically interpersonal and intrapersonal contexts precipitate more physiological activity than the exterpersonal context.³²

Makuch concludes that, of the three components, the psychological component is the governing factor in one's decision to use a context.³³

Three particular dimensions of psychological conditions affecting the use of communication contexts have been stressed in the definitions used in this study: intent, substance, and attitude. Intention refers to an instinctual or subconscious desire related to needs. Attitude, is the frame of mind, open or closed, with which one approaches the communication. Substance refers to the nature of the content, i.e., personal vs. non-personal. Another relevant psychological dimension is communication effect. Effect refers to the effect an experience has with regard to psychological needs satisfaction. This aspect of each context is discussed in section 1.4.

These definitions are a first attempt to define all possible combinations of contexts. Makuch's work was limited to Surlin's three 'pure' contexts: interpersonal, intrapersonal, and exterpersonal. She does, however, state that hybrid contexts

³² Makuch, p. 11-13.

³³ Makuch, p. 18.

arise when one decides not to comply with either the psychological, physical/behavioural, or physiological expectations associated with a given context.³⁴

An individual switches among components of the pure contexts resulting in a mixed experience.

Costaris initiated preliminary work on defining the hybrid contexts. He suggested two 'subcontexts': transpersonal and technopersonal. Working with Surlin's three pure contexts, Costaris described the transpersonal subcontext as communication occurring in the hybrid intra/exter context. It mixes passivity, characteristic of exterpersonal communication, with heightened cognitive involvement, characteristic of intrapersonal communication, i.e., vicarious involvement with television characters. The technopersonal subcontext was defined as communication occurring in two hybrid contexts, inter/intra and inter/exter. It is basically interpersonal communication which is not face-to-face but is mediated by a technical instrument such as a telephone.³⁵

³⁴ Makuch, p 21.

³⁵ Costaris, pp. 11-15.

1.3 OVERVIEW OF RELEVANT THEORETIC STATEMENTS

The fundamental postulate, upon which Surlin bases his theory of communication states:

All human beings have an innate need to enter into three contexts of communication -- interpersonal, intrapersonal, and exterpersonal -- in order to exist, psychologically develop (grow), and as a means of becoming a viable/accepted member of society.³⁶

According to Makuch the postulate is based upon

a biological analogy, such that communication 'needs' are regarded as analogous to physical 'needs' wherein the inability or unwillingness to satisfy these needs can negatively affect one's socio-psychological development, and obstruct one's path toward self-actualization.³⁷

As previously stated, each person decides the over-all proportion of time spent within each context throughout a given period of time and self-actualization is achieved through an individually determined balance of communication contexts.³⁸ Costaris and Surlin put forth a growth/preservation perspective of human needs. Citing various researchers, Costaris suggests that humans are driven by polar needs to both preserve and change their current equilibrium.³⁹ Further, one's ability to achieve self-actualization depends on one's

³⁶ Makuch, p. 19.

³⁷ Makuch, p. 19.

³⁸ Costaris and Surlin.

³⁹ Costaris, pp. 28-37.

ability to alternate between periods of 'growth' and 'preservation'. Growth emerges as the dominant principle of life, as one progresses through our various stages of mental, physical, and emotional development. However, there must be periods of retrograde preservation which provide the frame for growth experiences...Although any combination of communication contexts may exist, there is an hypothesized tendency for particular contexts to be more or less dominant in each of these 'preservation-growth' periods. Interpersonal and intrapersonal contexts are uniquely qualified to lead toward 'growth' experiences...Exterpersonal contexts are more attuned to 'preservation-oriented' experiences.⁴⁰

Individuals alternate between orientations and contexts in order to self-actualize. However, Costaris, Surlin, and Makuch, assert that imbalances can occur. When contexts facilitating growth are overused, one may experience an 'anarchy of growth' and when contexts facilitating preservation are overused one may can experience stagnation. Both cases of overuse impede the move toward self-actualization. Makuch explains that

Imbalances are related to personality, social, cultural, economic, etc., factors. For example, the communication diet of highly communication apprehensive individuals might reveal a very low proportion of interpersonal interaction in the pure inter context; and, a very high proportion, or overabundance of interaction in the 'non-peopled' intra and exter contexts, both pure and hybrid. In order to gratify the need for companionship or interpersonal communication, the communication apprehensive individual would likely rely on these latter contexts; and, especially the exter context, which would allow the individual to gratify this companionship need in a 'safe' but indirect manner through vicarious interaction with one's TV 'friends' (para-social interaction).⁴¹

⁴⁰ Costaris and Surlin, p. 9.

Comparing a balanced use of contexts with a balanced diet of food, Makuch states that a 'proper' communication diet should involve moderate use of each context, with more time spent in pure interpersonal communication because

only this reality-testing interpersonal context deals with one's personal, immediate reality, and subsequently is able to help connect one to one-self, one's environment, society, and significant others.⁴²

For a more detailed account of Surlin's theory of communication one is directed to the works of Costaris (1982), Costaris and Surlin (1982), and Makuch (1984).

Implicit in the aforementioned statements, is that there exists an 'ideal' use of contexts which facilitates self-actualization. This study was born out of interest in the 'ideal' communication diet. In the course of the study, however, new developments emerged leading to changes in Surlin's theoretic base.

1.4 NEW DEVELOPMENTS

In pursuing this research, defining the pure and hybrid communication contexts, and examining the concept of self-actualization closely, two fundamental changes were introduced to the theory. First, this researcher proposed that pure contexts are uniquely qualified to satisfy growth/preservation needs facilitating self-actualization and hybrid

⁴¹ Makuch, p. 35.

⁴² Makuch, p. 36.

contexts forestall needs gratification. Second, a new 'pure context' was introduced -- extrapersonal communication -- replacing 'pure' exterpersonal communication. What Costaris, Surlin, and Makuch have defined as 'pure' exterpersonal communication is, for the purposes of this study, a hybrid context resulting from a mix of interpersonal, intrapersonal, and extrapersonal contexts.

Basically pure contexts require more energy and are generally more demanding than hybrid contexts. Thus for those who find self-actualization difficult and more active communication difficult, hybrid contexts can be an easier and safer form of communication. This researcher suggests that exterpersonal communication does not satisfy healthy preservation needs, as suggested by previous writers, and is antithetical to self-actualization. The concept of exterpersonal communication remains the same but its use and role in facilitating self-actualization differs.

Following is a discussion of Maslow and the rationale for implementing the aforementioned changes.

1.4.1 Maslow -- A Parallel Emerges

Both Surlin and Maslow emphasize the importance of human purpose. Both are concerned with the satisfaction of an individual's needs and with the achievement of his or her highest potential. Both agree that the "healthy and fully developing person is one who lives his life with a definite

purpose, an over-all goal in life."⁴³

Psychosocial development, with self-actualization as the ultimate goal, is central to both theories. An active concept of self is important in achieving this goal. Maslow characterizes self-actualizing people in these ways: (1) they have more efficient perceptions of other people and situations and are more accepting of them, (2) they are more accepting of themselves, (3) they are more spontaneous (natural and genuine), (4) they are problem-centred rather than ego-centred, (5) they have a need for privacy and are somewhat detached, (6) they desire autonomy, (7) they are continually open and fresh in their experiences, (8) they have experiences of higher understanding, (9) they have a deep feeling of identification with the human race, (10) they develop deep interpersonal relations with others, (11) they are democratic in their thinking, (12) they distinguish between means and ends and have a strong sense of right and wrong, (13) they have an unhostile sense of humor, (14) they are creative, and (15) they resist acculturation.⁴⁴

⁴³ Desmond S. Cartwright, Introduction to Personality, (Chicago: Rand McNally College Publishing Company, 1974), p. 18

⁴⁴ Abraham H. Maslow, Motivation and Personality, (New York: Harper and Brothers, 1954), pp. 203-228.

1.4.1.1 Defense, Growth, and Higher Understanding

Maslow postulates a hierarchic relationship between six main categories of human needs: (1) physiological needs, (2) safety needs, (3) love and belonging needs, (4) esteem needs (respect and status), (5) the need to actualize one-self (becoming and being and doing those things of which one is capable, and being determined to stick to one's principles), and (6) the need to achieve (meta)cognitive understanding. Self-actualizing people continually meets needs for safety, and belonging (tied to defence) while also meeting needs for esteem, love and self-actualization (tied mainly to growth), and finally, they also meet needs for cognitive understanding (tied to higher understanding).

Empirical support for Maslow's need-hierarchy is based largely on the study of physiological and safety needs.

For example, numerous psychological reports substantiate the dominating and disrupting effects of severe cold, hunger, thirst, and fear (Keys, Brozek, Henschel, and Mickelson, 1950). It seems well documented that survival needs and those involving pain and threat (e.g., anxiety and insecurity) can dominate the organism's behaviour under severe conditions and remain secondary at other times.⁴⁵

According to Hjelle and Ziegler, one of the few empirical tests of need-hierarchy theory was produced by Graham and Balloun (1973). They found support for two hypotheses. The first stated that

⁴⁵ Larry A. Hjelle and Daniel J. Ziegler, Personality Theories: Basic Assumptions, Research, and Implications. (New York: McGraw-Hill, 1981), p. 382.

the level of satisfaction of any given need should be negatively correlated with desire for satisfaction of that need. The second predicted that 'in any pairwise comparison of needs at different levels in the hierarchy, satisfaction with the lower order need should be greater than for the higher order need'.⁴⁶

According to Maslow humans are driven by two intrinsic forces, defence and growth.

Every human being has both sets of forces within him. One set clings to safety and defensiveness out of fear, afraid to grow away from the primitive communion with the mother's uterus and breast, afraid to take chances, afraid to jeopardize what he already has, afraid of independence, freedom and separateness. The other set of forces impels him forward toward wholeness of Self and uniqueness of Self, toward full functioning of all his capacities, toward confidence in the face of the external world at the same time that he can accept his deepest, real, unconscious Self.⁴⁷

A sense of safety permits higher needs to emerge and be fulfilled. According to Maslow, individuals have an innate need to grow.

We can consider the process of healthy growth to be a never-ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity. Safety has both anxieties and delights; growth has both anxieties and delights. We grow forward when the delights of growth and anxieties of safety are greater than the anxieties of growth and the delights of safety.⁴⁸

⁴⁶ Hjelle and Ziegler, pp. 382-383.

⁴⁷ Maslow, Being, p. 44.

⁴⁸ Maslow, Being, p. 45.

Maslow (1972) maintains that humans are not content with homeostatic reduction of basic tensions and that self-actualization does not constitute a restful mecca, but generates new desires called metaneeds.⁴⁹

In terms of physiology, homeostasis is the body's automatic efforts to maintain a constant balance of water, salt, oxygen and many other essential elements. This process appears in higher order activities as well. The polar impulses (growth and defence) must coexist in every healthy human being, optimizing growth while preserving the organism. Further, individuals are in a constant state of flux while struggling to maintain a balance between the two. If the individual is to grow, fundamental defensive mechanisms must be held intact.

When meeting metaneeds, people incorporate the interest of others with values such as Truth, Unity, Aliveness, Uniqueness, Justice and Meaningfulness, into enlarged selves that become fused with external causes.⁵⁰ Self-actualized people have 'peak experiences', high moments of life where they enjoy unitive consciousness focusing on an external reality. There are "peakers" and there are "non-peakers".

Any person whose character structure forces him to try to be extremely or completely rational or "materialistic" or mechanistic tends to become a non-peaker. That is, such a view of life tends to make the person regard his peak- and transcendent experiences as a kind of insanity, a complete loss of control, a sense of being overwhelmed by irrational emotions, etc. The person who is afraid of

⁴⁹ Massey, p. 339.

⁵⁰ Ibid.

going insane and who is, therefore, desperately hanging on to stability, control, reality, etc., seems to be frightened by peak-experiences and tends to fight them off.⁵¹

Peakers are lonely and often ascetic individuals who are not as concerned with the pleasures of this world. The rational mind is in total rest when engaged in these experiences.

Maslow's concept of growth/defence clearly resembles Surin's growth/preservation perspective. Further, the relationship between Maslow's two basic drives (growth and defence) parallels the relationship between interpersonal and intrapersonal communication. Pure interpersonal communication cannot occur if pure intrapersonal communication cannot occur. In order to interact interpersonally, one must know oneself which comes from intrapersonal communication.

It is suggested that psychological security (or defence) comes largely from the experience of knowing oneself -- achieved mainly in intrapersonal communication. Thus, the rationale that intrapersonal and not exterpersonal communication, facilitates preservation needs and experiences. Interpersonal communication facilitates growth experiences because, as Makuch states, only this context makes possible 'reality-testing' because of the existence of potentially threatening feedback.

Maslow's third major need (for higher understanding) may be satisfied if a balance between defence and growth needs is maintained. The same holds true for extrapersonal commu-

⁵¹ In Smart, p. 333.

nication: one must successfully engage in intrapersonal and interpersonal contexts (leading to self-actualization) before one can experience the extrapersonal context.

As previously stated, Maslow's concept of higher understanding is synonymous with extrapersonal communication.

While the concept of higher understanding somewhat resembles the exterpersonal context (mainly with regard to rational passivity), it results in an experience of profound understanding, not characteristic of exterpersonal communication.

As the parallel unfolds, one wonders if Surlin's exterpersonal communication is some lesser level of higher understanding or whether the two concepts are quite different mainly due to their polar effects on needs satisfaction. This researcher believed the latter. The experience of staring mindlessly into a TV set or listening to rock music, or being engaged in some other simple and repetitive act, plays no meaningful roll in an individual's move toward personal fulfillment. Rather, these exterpersonal experiences, these moments of mental shutdown, may forestall needs satisfaction and are used especially when there is an inability to use pure contexts.

The concept of extrapersonal communication, synonymous with Maslow's higher understanding is, for the purposes of this study, the third pure context of communication.

1.4.1.2 Psychological Sickness and Forestalling Need Satisfaction

According to Maslow, the psychologically sick person has not received enough love and respect -- needs met by having good relationships with others. "People become sick through the frustration of these needs; gratification promotes healthy character development."⁵²

Non-self-actualizing individuals are fixed on lower level needs, unable to gratify them and move onward. Individuals who are not self-actualizing tend to 'rubricize': they excessively stereotype perceptions, experiences, themselves, and others. They do not respond to experiences as unique but as typical -- as fitting in one class or another. They tend to have 'authoritarian' personalities. The authoritarian personality is highly structured to see things in black and white. Ambiguities are not tolerated. A rigid dichotomy is formed between what is good, strong, and powerful, and what is bad, weak, and powerless.

According to Adler, Rosenfeld and Towne, a healthy personality is achieved by self-disclosure. Jourard claims the unhealthy personality is such because it has not made itself known to another human being and does not really know itself, experiences met in interpersonal and intrapersonal contexts respectively. This condition results in great stress.

⁵² Robert F. Massey, Personality Theories: Comparisons and Syntheses. (New York: D Van Nostrand Co., 1981), p. 336.

It is hypothesized that self-actualizing individuals are able to meet needs in pure contexts and individuals who are not self-actualizing, or who are psychologically sick, experience an inability to use pure contexts. Non-self-actualizing individuals experience life largely in hybrid contexts.

1.5 SUMMARY

Individuals communicate to satisfy three basic needs: defence; growth; and, higher understanding. The relationship among these needs is parallel to the relationship among three pure communication contexts: intrapersonal; interpersonal; and, extrapersonal.

Ideally, an equilibrium is achieved (and continually fought for) between preservation (defence) and growth. This homeostatic condition opens the door to higher understanding.

Pure communication contexts mix to form hybrid contexts. Hybrid contexts may provide a temporary false sense of satisfaction. They are essential for maintaining a day-to-day balance. (For many reasons, pure contexts are not always available for need gratification.) Psychological, physical, and social factors might frustrate a person's ability for needs gratification, thus, they turn to hybrid contexts which can give a false sense of satisfaction and forestall 'true' need satisfaction. For example, a person is not al-

ways able to do what he or she wants or needs to do. Obligations or uncontrollable environmental factors may stand in the way of gratifying a need in a particular way.

Pure contexts require more energy. While their reward is gratification of needs, they demand effort and involve risk. According to Rivers and Schramm, individuals selectively choose communication activity by measuring their expectation of reward against the perceived effort.⁵³ Pure contexts require more effort than hybrid context.

Interpersonal communication is threatening: Feedback may be offensive, difficult to assimilate, or may question one's understanding of the world, an issue, a person, and the like. Self-disclosure is associated with fear that one's real self may: evoke negative evaluations, rejection, or anger; result in loss of control; may project a negative image or result in alienation; or may cause hurt to another person.⁵⁴

In all pure contexts there is an element of the unknown. Thus, while pursuing the gratification of needs, one encounters formidable obstacles which may inhibit his or her intentions.

⁵³ William Rivers and Wilbur Schramm, "The Impact of Mass Media" in Alan Casty, Mass Media and Mass Man, (New York: Holt, Rinehart and Winston, Inc., 1973), pp. 4-11.

⁵⁴ Adler, pp. 84-85.

Individuals whose self-actualizing potential is frustrated (who psychologically sick) tend to thwart communication contexts which may threaten their psychological structure. They tend to be rigid and authoritarian in their thinking. They tend to have a more simplistic and ordered world view. Because pure contexts are potentially threatening such individuals take refuge in hybrid contexts.

For example, a person who thwarts interpersonal communication to avoid threatening feedback may identify excessively with non-threatening characters in films, television, and novels -- the intra/extra context. In this way a person may achieve a false sense of interaction without actually engaging in the less predictable and more potentially threatening 'real thing'.

Life's pleasures and sorrows are experienced in excessive media involvement. A sense of esteem and belonging is achieved by assuming an authoritarian outlook on human interaction. People cope with hours of mechanistic work by 'turning off mentally'. Gratification for acceptance needs is sought by engaging in hours of meaningless egotistical babble. Because needs are never really gratified, these individuals stagnate as they shift from hybrid context to hybrid context.

1.6 HYPOTHESES

From the preceding discussion the following hypotheses have emerged and form the basis of this research.

1. Self-actualization will be positively correlated with time spent in pure contexts.
2. Self-actualization will be positively correlated with time spent in the interpersonal context.
3. Self-actualization will be positively correlated with time spent in the intrapersonal context.
4. Self-actualization will be positively correlated with time spent in the extrapersonal context.
5. Self-actualization will be negatively correlated with time spent in mixed contexts.
6. Self-actualization will be negatively correlated with time spent in the inter-intra context.
7. Self-actualization will be negatively correlated with time spent in the inter-extra context.
8. Self-actualization will be negatively correlated with time spent in in the intra-extra context.
9. Self-actualization will be negatively correlated with time spent in the inter-intra-extra.

Chapter II

METHOD

2.1 SUBJECTS

The sample comprised 112 undergraduate university students, 58 male and 54 female, between the ages of 17 and 43 with 21 as the mean age. All subjects were recruited from six Communication Studies and two Psychology undergraduate classes at the University of Windsor during September and October, 1984; 53 were in their first year of study, 37 in their second year, 15 in their third year, and seven in their fourth year. One hundred and four were full-time students and eight were part-time students. In response to the question 'Country most lived in?', 102 indicated 'Canada' and 10 indicated a country other than Canada. Fifty-six were unemployed, 54 were employed part-time, one was employed full-time, and one responded positively to employment but did not specify a full or part time commitment. One hundred and five subjects were single, five married, and two divorced.

All subjects agreed to complete the questionnaire at one of several alternate times with the condition that they receive one percentage point toward their final grade in the course. All classes were told that individuals would remain

anonymous; they would complete a separate research point card on which would appear their name, student number, and the course in which they were invited.

While a random sample of adults would have been the preferred sample, money and time constraints were prohibitive.

2.2 INSTRUMENTS

The entire questionnaire was made up of three parts. Parts one and two made up the Personal Time Survey (PTS) which measured the subjects usage of time in terms of both general activity and communication contexts. Part three was Shostrum's Personal Orientation Inventory (POI) which provides a general measure of self-actualization.

Subjects were also asked to indicate their age, sex, student status (full-time, part-time), year of study, major area of study, employment status, country most lived in, and marital status.

2.2.1 Personal Time Survey

The Personal Time Survey was developed between May and September, 1984. During that time, the Survey underwent revisions on the basis of results from both a field test and the independent classification of statements, by a panel of judges. (Judges were asked to classify the statements in Part 2 of the questionnaire in terms of the communication contexts they tapped.)

The field test took place in June, 1984 with six undergraduate university students, 4 male and 2 female, between the ages of 19 and 22 who were working on a summer grant in the Media Centre at the University of Windsor. The purpose of this test was to detect any potential problems in the design of the questionnaire and to determine an estimate of completion time. Students completed the test and were asked to comment on its directions, length, level of difficulty, and over-all clarity. On the basis of the informal discussion that followed the administration of the test, it was determined that the directions were clear, the approximate completion length was 20 minutes, the test did require a great deal of thinking (several students reported it made them think of their activities in a new way), and they had no problems with clarity. Following the test, several students commented that one statement in particular was odd. The statement "I meditate on a higher power or experience a oneness with the universe" was interpreted by some as a bizzare activity or experience. A copy of this draft of the questionnaire is included in Appendix F.

In the meantime six judges agreed to independently code the questionnaire to check that statements where indeed tapping the desired context. They were given written instructions and a short summary of contexts (See Appendix D) and asked to indicate which context each statement was describing by classifying statements in Part 2 of the questionnaire as context A, B, C, AB, AC, BC, or ABC.

Judges 1, 2, 3, and 4 were in complete agreement, Judge 5 differed on one statement, and Judge 6 differed on 14 statements. There were 84 statements in all. The coding results are included in Appendix E.

Several changes were made to Part 2 of the questionnaire as a result of the field test and the responses of the panel of judges. The statement "I am discussing with others but really feel I am just talking to myself" was changed to "I am talking to others but really feel I am just talking to myself." in questions 2(a), 3(f), 5(d), 6(g), 7(e), 8(a), 9(b), and 13(g); the statement "I can't recall what I've read or seen" was changed to "I can't recall what I've seen or heard" in question 11(c); the statement "It seems everyone is just talking to themselves" was changed to "It seems people are just talking to themselves"; the statement "I meditate on a higher power or experience a oneness with the universe" was changed to "I am being inspired by a higher value, cause, principle or power" in 1(f), 2(g), 3(e), 4(f), 7(c), 8(g), 9(f), 10(g), 11(b), 12(f), and 13(d); the statement "I know my place and like others to know theirs" was changed to "I'm doing what I'm supposed to be doing. I know my place and like others to know theirs" in question 1(e); the statement "I'm listening or watching what's going on in my immediate environment but not participating or being critical" was changed to "I'm listening or watching attentively to what's going on in my immediate environment but

not participating or being critical" in questions 1(g), 3(g), 9(e), 10(a), 11(g), and 13(f); the statement "I am doing it because it's good for me or it will help me to become the person I would like to be" was changed to "I am doing it because it's what I've been told to do. I'm not thinking about much of anything" in question 10(f); the statement "I know my place and I like others to know theirs. I behave the way that is expected of me" was changed to "I behave the way that is expected of me. I know my place and I like others to know their place" in question 11(f); the statement "It's good to be told what's right and wrong. I'm looking for answers from my God or religious leader" was changed to "I'm being told what's right and wrong. I'm looking for answers from my God or religious leader" in question 13(c); and, directions to proceed to Part 3 of the questionnaire (the POI) were included at the end of Part 2. A copy of the revised questionnaire is included in Appendix A.

These changes were intended to further clarify and differentiate statements.

Because of these changes the judges were asked, once again, to code the statements in Part 2 of the questionnaire. One judge could not be reached. Five were given instructions and a summary of contexts. Two changes in the wording of the definitions had been made; under extra-personal communication the statement 'To achieve ultimate

meaning and communion with a higher order of experience' was changed to 'To achieve higher meaning, understanding or communion with a higher order of experience' and '{humanity, a group of individuals or an outside force}' was changed to '{humanity, a group of individuals, a principle, cause, or value}.' Again, these changes were intended to clarify the meaning of statements. Four judges returned the coded questionnaires. There was complete agreement among the four judges who repeated the coding exercise.

2.2.1.1 Personal Time Survey -- Part One

Part 1 of the Personal Time Survey asked subjects to indicate the number of hours in the past week they spent in various activities. An exhaustive list of activities was developed and divided into two broad categories: essential activities and leisure activities. Essential activities included employment (factory, waiting tables, professional, office, technical, child care, housework, etc.), study (formal education, college, university, reading for study, work on assignments, etc.), miscellaneous essentials (necessary eating, bathing, grooming, personal shopping, personal management, necessary travel, etc.), and sleep. Leisure activities included electronic media (watching TV, listening to music or radio, playing videogames), print media (nonessential reading of novels, magazines, newspapers, journals, poetry, essays), film (theatrical), live entertainment (dance,

music, theatre), hobbies and special interests (collecting, building, sewing, studying music or language, etc.), sport and exercise (running, swimming, hockey, football, baseball, and the like), socializing or visiting (friends, family, face-to-face communication), shopping (browsing, window shopping, impulse purchases), and religion (attending services, private prayer or mystical experiences, meditation or philosophical thought).

With regard to each subject's total hours, it was believed that a relative notion of total hours would suffice. To have insisted that the subject's hours total 168 might have delayed the completion of an already lengthy questionnaire and added unnecessary frustration for the subject.

2.2.1.2 Personal Time Survey -- Part 2

In Part 2 of the questionnaire subjects were asked to further describe their time spent in the activities delineated in Part 1. For each activity, with the exception of sleep, seven statements were given, each describing one of the seven communication contexts. Subjects were to break down the figures they gave in Part 1 in terms of the number of hours characterized by each statement. The precise directions were: "We would like to know more about your involvement in the activities mentioned above. The next part of this questionnaire looks at each activity individually and asks you to describe your experience by responding to several statements.

"Of the hours you spent in the activity indicate to the nearest quarter-hour the amount of time with respect to each statement.

"For each question fill in the line in the left margin called hours. This is the figure you gave in Part 1 of the questionnaire." An example followed these directions. The directions continued: "Please turn the page and complete Part 2 of the survey as it applies to you. NOTE: Be sure to transfer your hours from Part 1 to the left side. You will find it helpful to read all possible statements before you break down the hours."

Thus Part 2 of the questionnaire was comprised of 13 questions, twelve of which contained seven statements describing the experience according to a context of communication.

The following is a discussion of the statements used to tap communication contexts.

1. Interpersonal Communication (A):

- a) Q1 (a) I am with others -- problem solving, generating new ideas
- b) Q2 (d) I am learning by discussing ideas and issues openly
- c) Q3 (d), Q5 (e), Q6 (c), Q7 (f), Q8 (b), Q9 (g) I am having an open discussion with others -- problem solving or generating new ideas

- d) Q10(e) I am with other people, discussing ideas or opinions openly
- e) Q11(a) I am having an honest discussion and getting feedback on my ideas or giving feedback to another's ideas
- f) Q12(b) I am with a friend and we are openly exchanging thoughts or ideas on different things
- g) Q13(e) I am discussing my views openly with others

Each statement stresses an important characteristic of interpersonal communication, such as openness, honesty, working with others to generate new ideas. Some statements refer to learning, problem solving, generating new ideas, or expressing views.

2. Intrapersonal Communication (B):

- a) Q1(b) I am working alone and solving problems or generating new ideas (writing, designing, creating)
- b) Q2(b) I am studying, reading, or working on assignments alone
- c) Q3(a) I am really planning my day or working out problems
- d) Q5(a), Q6(a) I am learning and being critical
- e) Q7(b), Q8(c) I am mentally learning and criticizing

- f) Q9 (a) I am really sorting things out in my mind or being creative for example, developing innovations
- g) Q10 (d) I am working things out in my head
- h) Q11 (e) I don't do much talking. I just listen to what's being said and try to work things out in my head
- i) Q12 (a) I am thinking of other things, sorting things out in my head
- j) Q13 (a) I am really working things out -- looking for guidance from inside myself

These statements stress planning, creating, problem solving and learning while one is alone. All suggest a high level of cognitive activity.

3. Extrapersonal Communication (C):

- a) Q1 (f), Q2 (g), Q3 (e), Q5 (f), Q6 (b), Q7 (c), Q8 (g), Q9 (f), Q10 (g), Q11 (b), Q12 (f), Q13 (d) I am being inspired by a higher value, cause, principle or power

The suggestion in this statement is that the individual is transcending the self and being driven by something more important, ie, the common world or a profound belief.

4. Inter/Intra Communication (AB)

- a) Q1 (d), Q2 (a) I am talking to others but often feel I'm really just talking to myself

- b) Q3 (f), Q5 (d), Q6 (g), Q7 (e), Q8 (a), Q9 (b), Q13 (g)
I am talking with other people but no one is really listening to what anyone else is saying. It seems I'm just talking to myself
- c) Q9 (b), Q13 (g) I am talking with other people but no one is really listening to what anyone else is saying
- d) Q10 (c) I am with others, talking, but no one pays attention to what other people are saying
- e) Q11 (d) I feel like I am talking but nobody is really listening to what I 'm saying. It seems people are just talking to themselves
- f) Q12 (e) I am out with friends, talking, but I feel nobody's really listening to anyone else

These statements stress 'talking to' others as opposed to 'discussing with' others. There is an implied insincerity or disinterest among those present.

5. Inter/Extra Communication (AC):

- a) Q1 (e) I'm doing what I'm supposed to be doing. I know my place and like others to know theirs
- b) Q2 (e) I am being instructed and told what to do
- c) Q3 (c) I am just doing what I have to do and all my attention is on that
- d) Q5 (g), Q6 (d), Q8 (d) I am doing what I have to do or being told what I must do

- e) Q7(g) I am doing what I have to do or what I 've been told to do
- f) Q9(d) I am being told how to do something or telling others how something should be done
- g) Q10(f) I am doing it because it's what I've been told to do. I'm not thinking about much of anything
- h) Q11(f) I behave the way that is expected of me. I know my place and I like others to know their place
- i) Q12(d) I am mostly looking for things I've seen advertised or looking for new items I've been told about
- j) Q13(c) I'm being told what's right and wrong. I'm looking for answers from my God or religious leader

The point of these statements is that the subject is obeying the instructions of others without question or true understanding of the reasons. These statements convey an authoritarian approach to the activity.

6. Intra/Extra Communication (BC):

- a) Q1(g), Q3(g), Q9(e), Q10(a), Q11(g), Q13(f) I'm listening or watching attentively to what's going on in my immediate environment but not participating or being critical

- b) Q2 (f) I am listening or watching attentively but not really being critical about what's going on
- c) Q5 (c), Q8 (f) I am involved with the music or programme -- relaxed, subdued but listening/watching attentively. I may feel like I am part of the programme or performance
- d) Q6 (e) I am involved in the pictures or story without being too critical
- e) Q7 (a) I am involved with the visuals or sounds -- relaxed, subdued but listening/watching attentively. I may feel like I am a part of the programme or performance
- f) Q12 (c) I am not thinking of much and just seeing what's available

These statements suggest a somewhat passive state where the subject is receptive to surrounding stimuli but operating more as a sponge than a critical or interpreting individual. A sense of involvement might come from vicarious participation in events but little actual activity or effort is exerted.

7. Exterpersonal Communication (ABC):

- a) Q1 (c) My mind is turned off and I'm doing the job without really thinking
- b) Q2 (c) My mind is just turned off and I can't even remember what went on

- c) Q3 (b) I am just going through the motions -- my mind is blank
- d) Q5 (b) I am totally subdued and mentally turned off. I often can't remember what I've seen or heard
- e) Q6 (f), Q12 (g) My mind is totally subdued or turned off. I can't recall what I've read or seen
- f) Q7 (d) I am totally subdued and turned off. I often can't remember the story when it's over
- g) Q8 (e) I am totally subdued and turned off. I often can't remember much about the play or concert when it's over
- h) Q9 (c) I feel like I don't have to worry about anything. I can just escape and relax for a while
- i) Q10 (b) It doesn't take much thought so I just turn off mentally and go through the motions
- j) Q11 (c) My mind is totally subdued or turned off. I can't recall what I've heard or seen
- k) Q13 (b) I enjoy the ritual and ceremony and just feel free from my problems

These statements suggest to the subject a period of mental blankness which might even be accompanied by a loss of recollection of what occurred. The subject is very passive and unreceptive to surrounding stimuli.

2.2.2 Personal Orientation Inventory

The Personal Orientation Inventory, POI, (Shostrom, 1963, 1974) is specifically designed to measure the concept of self-actualization as defined by Maslow. It is differentiated from other psychological tests in that it stresses ways by which 'normal' or healthy people can become more effective and self-fulfilled rather than ways for people to move from psychological 'illness' to a standard of 'normalcy.' It is more suitable as a general measure of self-fulfillment among 'normally' functioning people.⁵⁵

It consists of 150 two-choice dichotomous statements reflecting values and behaviour seen to be related to self-actualization. The subject is instructed to select the one statement in each pair that is most true for himself/herself. While subjects are urged to make a selection in every case, they may refrain in cases where neither statement in a pair applies or if the statements refer to something unfamiliar to the subject.

The POI is made up of two major scales and ten subscales. The major scales are the Time scale and the Support scale. The Time scale is comprised of 23 paired statements which assess time-competence (the degree to which one is reality oriented in the present and is able to keep past experiences and future expectations in perspective) versus time-incompetence (the degree to which one dwells excessively on past

⁵⁵ Robert R. Knapp, Handbook for the Personal Orientation Inventory, (San Diego: Edits Publishers, 1976), p 1.

experiences or future expectations). The Support scale is comprised of 127 paired statements which assess inner-direction (the degree to which one is primarily driven by internal principles and motives) versus outer-direction (the degree to which one is primarily driven by the principles and motives of others).⁵⁶

The ten subscales measure particular aspects of self-actualization. They are Self-Actualizing Value (SAV), the degree to which one's values are consistent with those of self-actualizing people); Existentiality, (Ex), it measures one's ability to react to a situation without rigid adherence to beliefs; Feeling Reactivity (Fr), which is sensitivity to one's own feelings; Spontaneity (S), which is free expression of these feelings; Self-Regard (Sr), which is a sense of worth; Self-Acceptance (Sa), acceptance of oneself in spite of weaknesses; Nature of Man -- Constructive (Nc), which is one's view that humans are basically good and are able to resolve major conflicts; Synergy (Sy), which is the ability to transcend dichotomies; Acceptance of Aggression (A), which is the ability to accept one's own feelings of hostility; and, Capacity for Intimate Contact, (C) which is the ability to develop intimate relationships. A copy of the POI is included in Appendix A.

⁵⁶ Ibid, pp 2-6

Traditional concepts of test-retest reliability may not be entirely appropriate to the POI because the test measures dynamic traits of personality; it is expected that subjects would score differently over different periods of time. Nonetheless test-retest reliability coefficients are fair to good.

The reliability coefficients range from a moderate .55 to a good .85. Only three subscales have coefficients that might be regarded as substandard (say, less than .70): A (.55), Nc (.66), and FR (.69). The A and FR scales measure variables that are affect-related and, as such, may be measuring fluctuation in mood states from test to retest.⁵⁷

When the POI was administered to a sample of forty-eight college students twice in a one-week period (Klavetter and Mogar, 1967), all coefficients ranged from .52 to .82; the Time Competence and Inner-directed scales displayed coefficients of .71 and .85 respectively.⁵⁸

When administered to a sample of 172 university students over a two-week period, Wise and Davis (1975) report test-retest coefficients of .75 and .88 for the Time Competence and Inner-directed scales respectively.⁵⁹

Kaats (1973) has reported internal consistency coefficients based on Cronbach's alpha of .80 for the Inner-di-

⁵⁷ B. Bloxom, "Review of the Personal Orientation Inventory in O.K. Buros (Ed.), The Seventh Mental Measurements Yearbook, (Highland Park, N.J.: Gryphon Press, 1972) pp. 290-292. p 291

⁵⁸ Knapp, p. 76.

⁵⁹ Knapp, p. 76.

rected scale and .65 for the Time Competence scale.⁶⁰

Evidence of validity has been presented by several researchers. Of special interest is the work of McClain (1970) who examined validity using a 'normal' adult sample.

Thirty guidance counselors enrolled in an NDEA summer institute were rated by staff members in terms of self-actualizing. Ratings were highly reliable, with the mean correlation among rater being .77. Correlations between POI scores and the ratings ranged from .23 to .69, the latter being with the Inner-Directed scale...The over-all magnitude and significance of correlations obtained between POI scores and the highly reliable judges' ratings were offered by McClain as evidence that the POI does differentiate degrees of self-actualizing among normal adults.⁶¹

Knapp (1976) provides a comprehensive review of validity studies conducted on the POI.

For the purposes of this research a single over-all estimate of level of self-actualization was needed. Shostrum suggests that the major scales be interpreted in terms of a Time ratio (time-competence/time-incompetence) and a Support ratio (inner-directed/other-directed). He claims that the self-actualizing person integrates the dichotomous sides of each scale and that this can be represented in terms of an ideal ratio. The ideal time ratio is 1:8 and the ideal support ratio is 1:3. According to Bloxom (1972) no data are presented to back up Shostrum's claims to validity of the

⁶⁰ Knapp, p. 77.

⁶¹ E.W. McClain, "Further Validation of the Personal Orientation Inventory: Assessment of Self-Actualization of School Counselors," Journal of Consulting and Clinical Psychology, [Vol. 35, 1970: 21-22] quoted in Knapp, 1976, p 14

ratio scores.

Several studies have been conducted to evaluate various methods of combining POI scores to form an over-all measure of self-actualization. Knapp (1976) reports that in his 1969 study the Inner-directed scale was used as the best single estimate of self-actualizing and, in several other studies, the Inner-directed and Time Competence scales have been the major scales used in the analysis of results.⁶²

To determine the effectiveness of these methods Damm (1969), using a sample of 208 high-school students, compared intercorrelations between a Standard Score: Inner Directed Time Competent Scale (an average of standard scores for all 12 POI scales) and raw scores for each scale, and a combination of raw scores from the Inner-Directed and Time scales. The highest average correlation between the over-all indices studied and POI scales was obtained by using a simple combination of raw scores from the Inner-Directed and Time-Competent scales. No significant increase in predictability was obtained by converting raw score data to standard scores before combining scales.⁶³ These findings were later confirmed when the study was replicated (Damm, 1972) using a sample of 656, comprised of college students and student nurses. The latter study also confirmed that the finding

⁶² Knapp, p. 78.

⁶³ Vernon J. Damm, "Overall Measures of Self-Actualization Derived From the Personal Orientation Inventory", Educational and Psychological Measurement. (1969, vol. 29: 977-981)

could be generalized beyond adolescent samples and held equally for males and females.⁶⁴

On the basis of these findings it was decided that a combined score consisting of the raw scores of the Inner-directed and Time-competent scales would be used as an overall measure of self-actualization.

2.2.3 Procedure

Six instructors in the Department of Communication Studies and one instructor in the Psychology Department of the University of Windsor agreed to permit their undergraduate classes to participate in this research; in return for their participation each subject would receive one percentage point toward their final grade in the course. The Psychology department required that an application for Recruitment of Research Subjects be completed and submitted to the Department Head for approval. This was done and approval was granted. A copy of the application can be found in Appendix (C).

Students in eight different classes were invited to complete a questionnaire consisting of three parts and taking about one hour. They were assured anonymity and told they would give their names and student numbers only on a research point card. They were told a brief description of

⁶⁴ Vernon J. Damm, "Overall Measures of Self-Actualization Derived From the Personal Orientation Inventory: A Replication and Refinement Study", Educational and Psychological Measurement, (1972, 32, 485-489)

the purpose of the study would be provided following their completion of the questionnaire. Several alternate times were offered and a sign-up sheet was passed around to determine level of interest and possible attendance.

The questionnaire was administered on four different occasions to a total of 135 students. The same researcher administered all questionnaires. A copy of the instructions, the research point card, and the Description of Purpose is included in Appendix (B).

One hundred and twelve questionnaires were used; 23 were damaged or inaccurately completed.

Chapter III

FINDINGS

Pearson's Product Moment Correlational statistics were used to test the hypotheses. Only significant findings ($p < .05$) will be stressed and discussed in the next chapter (Discussion).

Correlational statistics revealed no significant findings at a level of .05 or better when self-actualization scores were correlated with time spent in communication contexts. However, when SA scores were correlated with activity some significant findings were yielded. Self-actualization was positively correlated ($p = .05$) with Print, Film and Hobbies, .15, .16, and .16 respectively, and negatively correlated ($p = .05$) with religion at $-.16$.

Self-actualization scores were derived by combining raw scores from the Time Competence and Inner-directed scales as suggested by Damm (1969, 1972) and discussed in the previous chapter. This yielded a score out of a possible 150, 127 from the Inner-directed scale and 23 from the Time Competence scale.

Self-actualization scores ranged from a minimum of 45 to a maximum of 123; the mean was 93.98 and the standard deviation was 13.95. A cursory look at scores showed wide dis-

persion. Clearly, there were not two dichotomous groups, i.e. a very high and very low self-actualized group.

All data from the Personal Time Survey was encoded and the desired variables computed. The interpersonal variable was made up of a combination of time (in hours) from all statements describing that context in Part 2 of the PTS (i.e. $Q1(a) + Q2(d) + Q3(d) + Q5(e) + Q6(c) + Q7(f) + Q8(b) + Q9(g) + Q10(e) + Q11(a) + Q12(b) + Q13(e)$). Variables for all other communication contexts, intrapersonal (B), extrapersonal (C), inter/intra (AB), inter/extra (AC), intra/extra (BC), and exterpersonal (ABC), were created in the same way; the hours for each statement describing a context were combined to give a figure representing a subjects total time spent in each communication context.

In addition, variables representing a subject's time spent in pure contexts and mixed contexts were created. All time (in hours) from statements describing a pure context (A, B, and C) were combined to create the 'pure' variable and all time (in hours) from statements describing a mixed context (AB, AC, BC, and ABC) were combined to create the 'mixed' variable.

Variables describing the activity were taken from Part 1 of the PTS where subjects were asked to indicate the number of hours in the past week they spent in obligatory activities (work, study, miscellaneous essentials, and sleep) and leisure activities (electronic media, print media, theatrical

film, live entertainment, hobbies and special interests, sport and exercise, socializing or visiting, shopping, and religion). In some cases there was a discrepancy between the hours reported in Part 1 for an activity and the combined hours for the seven statements relating to that activity in Part 2. Where the discrepancy was plus or minus three hours it was interpreted as a calculating error and the total from Part 2 was used. In cases where the error was greater than plus or minus three hours it was determined that a misunderstanding of directions had occurred and the questionnaire was not used. Twenty-three questionnaires were faulty.

A subjects total hours (VARX) was created by combining all reported hours in Part 1 of the questionnaire. Although all subjects were instructed to report their hours in the preceding week, they were not urged to consider 168 hours. Instead it was thought that their relative perception of the number of hours in a week would be satisfactory in light of an already difficult questionnaire. The mean for VARX (a subject's weekly hours) was 147.26, the standard deviation was 27.50, and the range was 153 with a minimum of 89 hours and a maximum of 242 hours.

These extreme ranges and standard deviations were also found in most other variables. Table 1 displays means, standard deviations and minimum and maximum scores for all variables. Note the range in standard deviations; of par-

ticular concern was the standard deviations for the 'mixed' and 'pure' variables, 17.66 and 21.54 respectively.

TABLE 1

Descriptive Statistics Based on Reported Hours

VARIABLE	MEAN	STD DEV	MIN	MAX
TOTAL HOURS (VARX)	147.26	27.50	89.00	242.00
CONTEXT				
Pure	54.21	21.54	10.00	112.50
Interpersonal (A)	17.89	11.69	0.00	61.50
Intrapersonal (B)	28.52	14.52	2.50	83.75
Extrapersonal (C)	6.29	6.50	0.00	30.75
Mixed	45.72	17.66	11.00	105.50
Inter/intra (AB)	3.31	3.95	0.00	29.00
Inter/extra (AC)	13.29	8.35	0.00	53.00
Intra/extra (BC)	19.41	11.38	1.00	56.75
Exterpersonal (ABC)	9.70	6.45	0.50	34.00
ACTIVITY -- Obligatory				
Work	10.33	11.53	0.00	50.00
Study	26.71	13.97	6.00	82.00
Misc. Essentials	14.36	7.61	2.00	41.00
Sleep	48.38	8.75	30.00	80.00
ACTIVITY -- LEISURE				
Electronic media	16.16	13.01	1.00	70.00
Print media	4.30	3.71	0.00	17.00
Theatrical film	1.19	1.41	0.00	6.00
Live entertainment	2.34	3.41	0.00	19.00
Hobbies/Interests	2.24	2.81	0.00	10.00
Sport/Exercise	3.43	3.63	0.00	21.00
Social	13.84	10.85	1.50	70.00
Shopping	2.27	2.18	0.00	10.00
Religion	1.71	2.20	0.00	10.00
SELF-ACTUALIZATION	93.98	13.95	45.00	123.00
N=112				

In order to reduce this excessive variability within the sample it was decided to convert all raw scores to percentages. New variables were computed to represent a subject's percentage of hours spent in a context or activity. Table 2 shows the new descriptive statistics yielded by this procedure.

The mean for time spent in mixed contexts is 30.79% of total hours and the mean for time spent in pure contexts is 36.18% of total hours. More important, the conversion to percentages did reduce the standard deviation for pure contexts from 21.54 to 10.40 and for mixed contexts from 17.66 to 9.61. Standard deviations for each context were also reduced: from 11.69 to 6.61 for context A; from 14.52 to 8.40 for context B; from 6.50 to 4.04 for context C; from 3.95 to 2.89 for context AB; from 8.35 to 5.35 for context AC; from 11.38 to 6.87 for context BC; and, from 6.45 to 4.27 for context ABC.

Among the activities, deviations about the mean were reduced from 11.53 to 7.93 for work; 13.97 to 8.72 for study; 7.61 to 4.31 for miscellaneous essentials; 8.75 to 7.32 for sleep; 13.01 to 7.42 for electronic media; 3.71 to 2.31 for print media; 1.41 to 0.92 for theatrical film; 3.41 to 2.24 for live entertainment; 2.81 to 1.76 for hobbies and special interests; 3.63 to 2.42 for sport and exercise; 10.85 to 6.56 for socializing; 2.18 to 1.37 for shopping; and, 2.20 to 1.44 for religion.

TABLE 2

Descriptive Statistics Based on Percentage of Time

VARIABLE	MEAN	STD DEV	MIN	MAX
CONTEXT				
Pure	36.18	10.40	9.71	60.98
Interpersonal (A)	11.87	6.61	0.00	36.11
Intrapersonal (B)	19.12	8.40	1.74	48.55
Extrapersonal (C)	4.20	4.04	0.00	18.30
Mixed	30.79	9.61	10.26	50.92
Inter/intra (AB)	2.32	2.89	0.00	23.02
Inter/extra (AC)	18.99	5.35	0.00	23.93
Intra/extra (BC)	12.90	6.87	0.99	39.83
Exterpersonal (ABC)	6.58	4.27	0.33	25.00
ACTIVITY -- Obligatory				
Work	7.05	7.93	0.00	43.24
Study	18.17	8.73	4.44	47.40
Misc. Essentials	9.54	4.31	1.94	24.85
Sleep	33.73	7.32	14.45	53.17
ACTIVITY -- LEISURE				
Electronic media	10.60	7.42	0.58	37.38
Print media	2.85	2.31	0.00	12.78
Theatrical film	0.80	0.92	0.00	3.55
Live entertainment	1.57	2.24	0.00	13.15
Hobbies/Interests	1.47	1.76	0.00	7.52
Sport/Exercise	2.29	2.42	0.00	14.87
Social	9.27	6.56	1.00	41.67
Shopping	1.52	1.37	0.00	5.91
Religion	1.51	1.44	0.00	6.71
N=112				

All further statistical procedures were based on the figures representing percentage of time (i.e. those in Table 2).

3.1 HYPOTHESES

It was hypothesized in Chapter 1 that self-actualization scores would: be positively correlated with pure contexts; positively correlated with time spent in the interpersonal context; positively correlated with time spent in the intrapersonal context; and positively correlated with time spent in the extrapersonal context. Pearson's Product Moment Correlations revealed a very insignificant positive correlation with the pure variable ($r = .01$), and the interpersonal variable ($r = .04$), no correlation with the intrapersonal variable ($r = .00$), and an insignificant negative correlation with the extrapersonal variable ($r = -.05$). See Table 3.

Further it was hypothesized that self-actualization scores would be: negatively correlated with use of mixed contexts; negatively correlated with use of the inter/intra context (AB); negatively correlated with use of the inter/extra context (AC); and negatively correlated with use of the intra/extra context (BC); and negatively correlated with use of the exterpersional context (ABC). Pearson's Product Moment Correlations revealed insignificant negative correlations with the mixed variable ($r = -.06$), the inter/intra variable ($r = -.03$), the inter/extra variable ($r = -.03$), and the intra/extra variable ($r = -.11$). There was an insignificant positive correlation with the exterpersional variable ($r = .13$). See Table 3.

TABLE 3

Pearson Correlation -- Self-Actualization with Context

	PURE	MIKED	A	B	C	AB	AC	BC	ABC
SA	.01	-.06	-.04	.00	-.05	-.03	-.03	-.11	.13

NO CORRELATIONS WERE SIGNIFICANT AT .05 OR BETTER

- A -- Interpersonal Context
- B -- Intrapersonal Context
- C -- Extrapersonal Context
- AB -- Inter/intra Context
- AC -- Inter/extra Context
- BC -- Intra/extra Context
- ABC -- Exterpersonal Context

3.2 FINDINGS NOT FORMALLY HYPOTHESIZED

It was of interest to correlate self-actualization scores with time (percentage of) spent in the 13 activities. Table 4 shows that self-actualization was positively correlated with work ($r = .03$), socializing ($r = .02$); these were not significant at .05 or better. Also not significant were negative correlations with study ($r = -.03$), sleep ($r = -.02$), electronic media ($r = -.04$), live entertainment ($r = -.09$), and shopping ($r = -.03$). Self-actualization did not correlate with miscellaneous essentials or sport and exercise.

Some correlations were significant. Self-actualization correlated positively with print media ($r = .15$), theatrical film ($r = .16$), and hobbies/special interests ($r = .16$). Also significant was a negative correlation with religion ($r = -.16$).

TABLE 4

Pearson Correlation -- Self-Actualization with Activity

	ACTIVITY	SELF-ACTUALIZATION
OBLIGATORY	Work	-.03
	Study	-.03
	Misc. essentials	-.00
	Sleep	-.02
LEISURE	Electronic media	-.04
	Print media	.15*
	Theatric Film	.16*
	Live entertainment	-.09
	Hobbies/interests	.16*
	Sport/exercise	-.00
	Socializing	.02
	Shopping	-.03
	Religion	-.16*
N=112		
* p= >.05		

Pearson correlations were also conducted to investigate relationships between activities and contexts. Table 5 gives the correlations between activities and pure contexts.

Two activities showed significant negative correlations ($p < .05$) with the pure variable: sleep ($r = -.39$) and electronic media ($r = -.32$); and three activities showed significant positive correlations ($p < .05$) study ($r = .22$), hobbies/special interests ($r = .19$), and social ($r = .16$).

Six activities showed significant correlations ($p < .05$) with the interpersonal context (A); three positive correlations were live entertainment ($r = .20$), socializing ($r = .58$), and shopping ($r = .22$); three negative correlations were study ($r = -.23$), sleep ($r = -.26$), and print ($r = -.15$).

TABLE 5

Pearson Correlations: Activity with Pure Contexts

ACTIVITY	I	CONTEXT			
		PURE	A	B	C
OBLIGATORY:					
Work		.13	-.04	-.02	.41*
Study		-.22*	-.23*	.50*	-.17*
Misc. essentials		.09	.03	.13	-.09
Sleep		-.39*	-.26*	-.15*	-.19*
LEISURE:					
Electronic media		-.32*	-.01	-.27*	-.18*
Print media		.05	-.15*	.08	.16*
Theatrical Film		.03	-.08	-.02	.19*
Live entertainment		.05	.20*	-.12	.04
Hobbies/interests		.19*	-.03	.17*	.15
Sport/exercise		.01	.02	-.03	.08
Socializing		.16*	.58*	-.27*	.03
Shopping		.06	.22*	-.05	.06
Religion		.08	.02	.06	.07
N=112					
* p= >.05					

Five activities showed significant correlations ($p = <.05$) with the intrapersonal context (B): two positive correlations were study ($r = .50$) and hobbies/special interests ($r = .17$); three negative correlations were sleep ($r = -.15$), electronic media ($r = -.27$), and socializing ($r = -.27$).

Six activities showed significant Pearson's correlations ($p = <.05$) with the extrapersonal context (C): three positive correlations were work ($r = .41$), print ($r = .16$), and film ($r = .19$); three negative correlations were study ($r = -.17$), sleep ($r = -.19$), and electronic media ($r = -.18$).

Table 6 shows Pearson's correlations between activities and mixed contexts.

TABLE 6

Pearson Correlations: Activity with Mixed Contexts

ACTIVITY	CONTEXT				
	MIXED	A/B	A/C	B/C	A/B/C
OBLIGATORY:					
Work	.01	.07	.09	-.10	.04
Study	-.07	-.17*	.22*	-.19*	-.01
Misc. essentials	.07	-.02	.03	.09	-.01
Sleep	-.29*	.06	-.25*	-.18*	-.08
LEISURE:					
Electronic media	.35*	.02	-.02	.52*	-.03
Print media	-.07	.06	-.22*	-.01	.10
Theatrical Film	.04	-.02	.02	.02	.06
Live entertainment	.01	.06	-.02	.04	-.06
Hobbies/interests	-.11	-.01	-.09	-.09	.03
Sport/exercise	-.01	.05	-.08	-.02	.08
Socializing	-.02	.02	.00	-.04	.00
Shopping	.07	.06	-.04	.02	-.12
Religion	.04	-.08	-.19*	-.10	.07
N=112					
* p= >.05					

Two significant correlations ($p < .05$) existed between activities and the mixed variable: electronic media was positively correlated ($r = .35$) and sleep was negatively correlated ($r = -.29$).

One activity was significantly correlated ($p < .05$) with the inter/intra context (AB) -- study ($r = -.17$).

Four activities were significantly correlated ($p = <.05$) with the inter/extra context (AC): the two positive correlations were study ($r = .22$) and religion ($r = .19$); the two negative correlations were sleep ($r = -.25$) and print media ($r = -.22$).

Three activities were significantly correlated ($p = <.05$) with the intra/extra context (BC): a positive correlation with electronic media ($r = .52$) and negative correlations with study ($r = -.19$) and sleep ($r = -.18$).

No activities showed significant correlations ($p = <.05$) with the exterpersonal context (ABC).

Chapter IV

DISCUSSION AND CONCLUSION

As reported in the previous chapter, there were no significant correlations between scores on the POI and subjects' account of time spent in contexts (hours reported in the PTS in percentages). No support was found for the hypotheses.

This finding is alarming. If communication behaviour is basic to human functioning and self-actualization is a fundamental measure of 'normal' human functioning, a relationship between the two seems highly probable.

It is apparent that either a problem in the theory, the line of reasoning giving way to the hypotheses, or the methodology was at fault. Each of these will be discussed in turn.

4.1 OVERVIEW AND DISCUSSION

4.1.1 The Theory

The present study evolved from the work of Dr. Stuart H. Surlin who postulated that humans

have an innate need to enter into three contexts of communication -- interpersonal, intrapersonal, and exterpersonal -- in order to exist, psychologically develop (grow), and as a means of becoming

a viable/accepted member of society.⁶⁵

Further, Surlin suggested that the three contexts could mix with each other to form hybrid contexts of communication. Thus, Surlin suggested seven communication contexts: interpersonal, intrapersonal, exterpersonal, interpersonal/intrapersonal, interpersonal/exterpersonal, intrapersonal/exterpersonal, and interpersonal/intrapersonal/exterpersonal.

Surlin likened the concept of the psychologically developing, viable member of society to the self-actualized person.⁶⁶ Self-Actualization, as defined by Maslow is a person's

desire for self-fulfillment, namely, to the tendency for him to become actualized in what he is potentially...to one individual it may take the form of the desire to be an ideal mother, in another it may be expressed in painting pictures or in inventions.⁶⁷

This researcher drew a parallel between Maslow's concept of self-actualization and Surlin's basic postulate. Further, Costaris and Surlin stated that self-actualization is related to one's ability to alternate between periods of growth and preservation. Periods of growth guide individuals through various stages of development, and periods of preservation provide a frame for growth experiences.⁶⁸ Further they state that the use of communication contexts, in

⁶⁵ Makuch, p. 19

⁶⁶ Costaris and Surlin, 1982, p. 8

⁶⁷ Carkhuff, p. 35.

⁶⁸ Costaris and Surlin, 1982, p 9-10

any proportion, can meet one's needs for growth and preservation. However,

there is an hypothesized tendency for particular contexts to be more or less dominant in each of these "preservation-growth" periods. Interpersonal and intrapersonal contexts are uniquely qualified to lead toward "growth" experiences. These experiences assist the individual in personally dealing with, and being affected by, new information people, places, events, emotion, etc...Exterpersonal contexts are more attuned to "preservation-oriented" experiences. The individual is not psychologically involved in an intense manner...In needed instances a preservation-orientation, at a particular point in time, is most conducive to future growth, and eventual effective self-actualization.⁶⁹

A parallel was also made between Costaris' and Surlin's growth/preservation perspective and Maslow's notion of growth/defense. In doing so a rationale was developed which suggested that exterpersonal communication was not needed in order to achieve self-actualization and did not satisfy essential preservation needs. On the contrary, it was proposed that Surlin's exterpersonal concept was entirely antithetical to Maslow's self-actualizing concept. Instead a new context was suggested in its place -- extrapersonal communication. This new context was derived from Maslow's concept of higher understanding. Further, this researcher suggested that interpersonal and extrapersonal communication give way to growth needs while intrapersonal communication gives way to preservation needs.

⁶⁹ Costaris and Surlin, 1982, pp. 9-10

For this study the communication contexts were defined as follows. Interpersonal communication is characterized by: a desire to experience shared communication with others; an open critical and sincere attitude; and subject matter which is personal. Intrapersonal communication is characterized by: a desire to become self-aware; an open, critical and sincere attitude; and personal subject matter. Extrapersonal communication is characterized by: a desire to achieve a higher understanding of things; an open, sincere but irrational attitude; and personal subject matter.

The mixed contexts are inter/intra (AB), inter/extra (AC), intra/extra (BC), and inter/intra/extra (ABC). Inter/intra communication is characterized by: a desire for a non-threatening easy verbal exchange with others; an uncritical, closed and insincere attitude; and subject matter which is non-personal. Inter/extra communication is characterized by: a desire to behave according to the rules of an external authority; an uncritical, insincere, and closed attitude; and predictable non-personal subject matter. Intra/extra communication is characterized by: a desire to vicariously identify with others; an uncritical, but receptive attitude; and non-personal information. Exterpersonal communication is characterized by: a desire to 'turn off' mentally and be passively bathed in information; an uncritical and passive attitude; and simple non-personal subject matter.

This study has been concerned with the relationship between a person's time spent in communication contexts (as defined according to the line of reasoning which evolved in the early stages of this study and measured by the Personal Time Survey) and a person's level of self-actualization (as defined by Maslow and measured by the Personal Orientation Inventory, Shostrom 1966, 1974).

It was hypothesized in Chapter 1 that self-actualization scores would:

1. be positively correlated with pure contexts
2. positively correlated with time spent in the interpersonal context
3. positively correlated with time spent intrapersonal context
4. and positively correlated with time spent in the extrapersonal context
5. negatively correlated with time spent in mixed contexts
6. negatively correlated with time spent in the inter/intra context
7. negatively correlated with time spent in the inter/extra context
8. negatively correlated with use of the intra/extra context
9. and negatively correlated with the exterpersonal context

In view of the findings, it must be recognized that there may be a flaw in either the theory or the line of reasoning which gave way to the hypotheses.

Inherent in Surlin's fundamental postulate are three assumptions. The first is the existence of communication contexts. Makuch states that a context covers the entire field of human communication and that it is made up of three components: psychological, physical/behavioural, and physiological.⁷⁰ This researcher identified four dimensions of a communication context: intent, attitude, substance, and effect. Theoretical contributions by Makuch were developed concurrently with the development of this work. Had they been available at that time they may have had a greater impact on the present study.

Also inherent in Surlin's fundamental postulate is the assumption that there is a link between communication and basic need's gratification. The third assumption is that there is a relationship between the use of the communication contexts and self-actualization. The flaw may lie in any one of these assumptions.

Likewise, this researcher's line of reasoning may be faulty. The attempt to parallel Surlin's fundamental postulate to Maslow's theory was sincere. However, a parallel relationship between the two may not exist. Further, interpersonal communication may indeed be a 'pure' communication

⁷⁰ Makuch, p. 11

context.

In any case, there is the possibility that the premise of either this researcher's or Surlin's approach is accurate and that the appropriate instruments and research methodology have yet to be tapped. A single piece of research cannot negate a postulate.

4.1.1.1 Instruments

The Personal Time Survey (PTS) was developed to measure 'time in contexts'. The Personal Time Survey (PTS) first asked subjects to report their previous week's time in thirteen exhaustive activities. Students were then asked to characterize their experiences in those activities by dividing the time devoted to each activity in terms of seven descriptive statements representing the communication contexts. See Appendix A.

The PTS was developed over a period of five months. During that time, the survey underwent revisions on the basis of results from both a field test and the independent classification of statements by a panel of expert judges. When judges were asked to classify statements according to the communication contexts they described, there was complete agreement among the four judges who conducted the coding exercise.

The validity of the PTS is based on the expert opinion of four judges who assessed statements in terms of abbreviated

definitions of the communication contexts. It is possible that the relationship between each statement and the definitions was obvious. The validation may have been analagous to a simple 'match the words' exercise. The accuracy of the definitions themselves may be questioned. This researcher, however, believes the validation process made it possible to proceed with the research with greater confidence.

Self-actualization was measured with the Personal Orientation Inventory, POI, Shostrom (1966, 1974). This test is specifically designed to measure Maslow's concept. It consists of 150 two-choice dichotomous statements reflecting values and behaviour related to self-actualization. The POI is made up of two major scales and ten subscales. A combination of scores on the two major scales, Time Competence and Inner-directed, have been found to provide a good overall measure of self-actualization. It was decided that a combination of scores on these two scales would be used for the present study. A copy of the POI is included in Appendix A.

As reported in Chapter 2, test-retest reliability coefficients for the Personal Orientation Inventory (POI) are fair to good. The reliability coefficients for all scales in the POI range from .55 to .85. Wise and Davis (1975) report test-retest coefficients for the Time Competence and Inner-directed scales of .75 and .88 respectively.⁷¹ Kaats (1973)

⁷¹ Knapp, p. 76.

has reported internal consistency coefficients based on Cronbach's alpha of .80 for the Inner-directed scale and .65 for the Time Competence scale.⁷²

This researcher believes the Personal Orientation Inventory is a useful instrument for assessing level of self-actualization among a 'normal' sample. It is, however, a lengthy instrument, especially when coupled with other tests.

4.1.1.2 Sample

The sample comprised 112 undergraduate university students, 58 male and 54 female, between the ages of 17 and 43; the mean age was 21. However, the sample used in this study was less than ideal. First, it was comprised entirely of university students -- a random sample or a judgemental sample may have tapped a more diverse cross-section of a population. Second, the average age of participants was 21 years. A person's level of self-actualization generally increases with age. This suggests that the sample may have been too young to be sufficiently representative.

As reported previously, scores on the POI were evenly dispersed, i.e. scores did not tend to cluster in any way. Consequently, the sample did not yield two dichotomous groups, one consisting of very high self-actualized subjects and the other consisting of very low self-actualized sub-

⁷² Knapp, p. 77.

jects. This may be due to the relatively young age of the sample and may help to explain the absence of significant correlations.

4.2 DISCUSSION -- FINDINGS NOT FORMALLY HYPOTHESIZED

The following is a discussion of findings produced when, (1) self-actualization scores were correlated with time spent in activities, and (2) time in contexts was correlated with time in activities. Only significant findings ($p < .05$) will be discussed.

4.2.1 Self-actualization and Activities

Self-actualization was positively correlated with time spent in print media, theatrical films, and hobbies/interests. Both print media and hobbies/special interest are activities requiring higher levels of critical thought and mental activity indicating that self-actualized subjects enjoy more active pursuits. This finding is consistent with the self-actualizing concept which includes the desire to be all that one can be. The correlation with theatrical film is puzzling and this researcher can offer no explanation of this finding.

Self-actualization was negatively correlated with religion. This is consistent with the concept of self-actualization. It is thought that for most people religion involves submission to an external control (an organized church)

while self-actualizing people tend to be internally controlled (guided) by their own beliefs and principles. It is true that the examples of religious activity given in Part 1 of the PTS include meditation and philosophical thought (activities consistent with extrapersonal communication) however it is believed that subjects interpreted the activity in a more narrow light, i.e. involvement with religious ritual and organized religion.

4.2.2 Context and Activity

When communication contexts were correlated with activities, some interesting significant correlations were produced.

Work was significantly correlated with one context, extrapersonal communication. A high involvement in work activities may indicate a greater ability to apply oneself or take charge of one's life, both consistent with a self-actualizing person. This finding somewhat supports the notion that extrapersonal communication occurs more often in higher self-actualized individuals (hypothesis #4).

Study was positively correlated with intrapersonal communication, inter/extra communication, and the pure variable. The positive correlation with intrapersonal communication is indicative of the high degree of individual thought and analysis required in this activity. The correlation with inter/extra communication very likely reflects time spent in

lecture situations and completing assignments which the student does not find especially interesting -- assignments done only because they are required. The student may not necessarily see the value of the work and may be in an 'authoritarian' frame of mind. The positive correlation with pure contexts suggests a relationship between activities requiring effort and an ability to apply oneself, qualities characteristic of a self-actualizing person. This finding lends some limited support to hypothesis #1.

Study was negatively correlated with interpersonal communication and extrapersonal communication and inter/intra communication. The correlations with interpersonal and inter/intra communication reflect the fact that study is usually an individual activity -- assignments are, in most cases, completed alone, hence little conversation occurs. The correlation with extrapersonal communication may be an indication that study requires a more logical and analytical form of thought. It may also be related to the high degree of discipline required to complete what are, to many students, meaningless assignments.

Misc. essentials showed no significant correlations.

Sleep was negatively correlated with all contexts except inter/intra and inter/intra/extra. There are no apparent explanations for this. This study has been concerned with waking hours and findings related to sleep will not be discussed.

Electronic media was positively correlated with intra/extra communication and the mixed variable. This was highly predictable and lends some support to the definition of intra/extra communication. Intra/extra communication usually involves some vicarious involvement in fictional stories or with the lives of others (fictional or not). Electronic media (TV viewing, listening to music, playing videogames, etc.) lend themselves to this type of activity. The correlation with mixed contexts is also supportive. Makuch, 1984, suggests a purity hierarchy of exterpersonal activities with TV viewing, video game playing, and listening to rock and roll as the most pure exterpersonal activities.⁷³ This researcher views exterpersonal as the most mixed of the contexts and thus the context most diametrically opposed to self-actualization. This finding lends some support to the 'mixed' notion of exterpersonal communication and to hypothesis #5.

Electronic media was negatively correlated with intraperpersonal communication, extraperpersonal communication, and the pure variable. This is supportive of the definition of contexts used in this study. Both intra and extra communication involve thought processes which are directed by the individual. Electronic media usually offers predictable plots and characters and requires the viewer to abdicate control or simply be bathed in the information. The negative corre-

⁷³ Makuch, p.43

lation is somewhat supportive of hypothesis #1, #3, and #4.

Print media (leisure reading) was positively correlated with extrapersonal communication. Reading is a more active activity requiring more effort thus may be a more attractive activity for self-actualizing individuals who, according to the line of reasoning used in this study, engage in more extrapersonal communication.

Print media correlated negatively with interpersonal communication and inter/extra communication. The relationship with interpersonal communication is obvious in that one usually reads alone and is not engaged in discussion with others. The relationship with inter/extra communication appears to indicate that those who read in their leisure time are doing so because there is some intrinsic pleasure or reward in it. It is interesting to note that study (which included obligatory reading) was positively correlated with this context.

Film was positively correlated with extrapersonal communication. This may suggest that filmgoers are in search of higher ideals. It is interesting that both Film and Print were positively correlated with self-actualization. Extrapersonal communication was defined as the ultimate goal of the self-actualizing person. This finding is somewhat supportive of hypothesis #4.

Live entertainment was positively correlated with interpersonal communication. It is possible that this finding

reflects a high degree of time in lounges (i.e. a bar with a rock or jazz band) as opposed to a theatre setting (i.e. classical music, live drama). A great deal of conversation and socializing is obviously taking place.

Hobbies/special interests was correlated positively with intrapersonal communication and pure contexts. These correlations reflect the personal nature of the activity. These pursuits (collecting, sewing, studying a musical instrument, etc.) are usually undertaken alone and because they bring satisfaction and personal growth. They are somewhat supportive of hypotheses #1 and #3.

There were no significant correlations with the sport/exercise variable.

Socializing/visiting was positively correlated with interpersonal communication and pure contexts in general. The relationship with interpersonal communication is highly predictable for obvious reasons. Interpersonal communication usually involves meaningful conversational exchanges with others. The correlation with pure contexts is somewhat supportive of hypothesis #1. Interpersonal communication is more likely a communication choice of self-actualized individuals who, according to hypothesis #1 tend to engage in pure contexts.

Socializing was negatively correlated with intrapersonal communication. While it seems logical to think that true interpersonal communication would be carried out with a high

degree of intrapersonal communication -- thought processing and formulation of ideas -- in describing an experience, it is difficult to indicate what proportion of a conversation consisted of intrapersonal communication and what proportion was interpersonal.

Shopping was positively correlated with interpersonal communication. This finding indicates that subjects choose leisure shopping as an activity to be with friends and socialize.

Religion was positively correlated with inter/extra (AC) communication. This suggests that religion as an activity was associated with highly dogmatic and rigid thinking. This finding is consistent with the negative correlation between self-actualization and religion.

4.3 RECOMMENDATIONS

4.3.1 The Personal Time Survey

Completion of the questionnaire required a great deal of effort. Consequently, the PTS should be simplified. An identical set of seven statements, each representing a context, could apply to each activity. For example, a single statement representing extrapersonal communication was used throughout the questionnaire; the same may have been done

with all contexts. It must be pointed out, however, that the danger with using uniform statements is that subjects may be tempted to fall into a response set. Variability in statements, while demanding more effort, may facilitate honesty. The difficulty of completing the PTS was compounded by its use with a lengthy Personal Orientation Inventory.

A modified version of this study could be developed using only the three pure contexts defined by Surlin (interpersonal, intrapersonal, and exterpersonal) without regard for mixed contexts. The questionnaire could easily be revised to tap those three contexts (simplifying the instrument). Such a study would directly test Surlin's fundamental postulate.

There is room for improvement in the wording of statements. Those tapping intrapersonal communication tend to convey being alone. It may be better to stress internal thinking or work done while not engaged in conversation with others.

4.3.2 The Sample

A non-random sample was used because of time and financial constraints. It is recommended that future research be conducted on a random adult sample. Such a sample will very likely reveal a noticeable difference in self-actualization and communication behaviour possibly yielding significant

correlations. A random sample will also enable the researcher to generalize the results to a larger population.

4.3.3 Other Recommendations

This study employed survey research and relied upon each subject's self-report. Students were asked to be honest, however, there is a possibility some were deliberately deceptive. Also, due to the high degree of effort required, students may have tired and completed part of the questionnaire hastily.

The concept of an extrapersonal communication context requires further examination. Over the course of this study, this researcher reconsidered this context. It is possible that extrapersonal communication is a very intense form of intrapersonal communication and not a different context. It may be possible to argue that the extrapersonal context contributes to the need for preservation as does intrapersonal communication.

Research in theory building is a fundamental element of increasing understanding of human communication. That has been the driving force behind this research. No single exercise can represent the definitive work in communication theory. If we cannot hope to have all the answers, we can apply our efforts to uncovering more answers.

This study has provided a basis from which future research can be conducted. The absence of significant findings related to the hypotheses should not preclude future attempts to relate communication behaviour to self-actualization and to develop further the tenets of Surlin's theory.

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APPENDIX A

PERSONAL TIME SURVEY AND PERSONAL ORIENTATION INVENTORY
P E R S O N A L T I M E S U R V E Y

University of Windsor
Department of Communication Studies

****Read All Instructions Carefully****

Thank you for being a participant in this research.

There are three parts to the survey you are about to complete. Each part has its own directions and an example to help you. There are no right and wrong answers, just those which are most true for you.

Graduate Research Project
Carlinda D'Alimonte
September, 1984

Please complete the following.

Date: _____
 Age: _____ Sex: __M__ __F__
 Student Status: __full-time__ __part-time__
 Year of Study: __1st__ __2nd__ __3rd__ __4th__
 Major: _____
 Employed: __no__
 __yes__ __full-time__ __part-time__
 Occupation: _____
 Country most lived in: _____
 Marital Status: __Single__ __Married__ __Divorced__
 __Separated__ __Widowed__

This questionnaire may ask you to respond to things you have not previously thought about. Please take your time and respond as openly and honestly as possible. We are interested in your thoughts and feelings so please don't ask anyone else's opinion while filling it out.

The questions deal with a wide range of information related to your daily life. We think you may find the questions interesting.

Do not write your name or address anywhere on this questionnaire.

Now please proceed with PART 1

PART 1

Indicate the number of hours in the past week that you spent in the following activities.

THIS IS AN EXAMPLE

Essential Activities - things you have to do:

- | | |
|--|----------|
| 1. EMPLOYMENT -- factory, waiting tables, professional, office, technical work; child care, housework, etc. | 48 hours |
| 2. STUDY -- formal education, college university, reading for study | 10 hours |
| 3. MISC. ESSENTIALS -- necessary eating, bathing, grooming, personal shopping, personal management, necessary travel | 7 hours |
| 4. SLEEP | 42 hours |

Leisure Activities - not related to employment or study

- | | |
|---|----------|
| 5. ELECTRONIC MEDIA -- watching TV, listening to music or radio, playing videogames | 18 hours |
| 6. PRINT MEDIA -- reading novels, magazines, newspapers, journals, poetry, essays (not for work or study) | 15 hours |
| 7. FILM -- in theatres | 3 hours |
| 8. LIVE ENTERTAINMENT -- dance, music, theatre | 3 hours |
| 9. HOBBIES AND SPECIAL INTERESTS -- collecting, building, sewing, studying music or language | 4 hours |
| 10. SPORT AND EXERCISE -- running, swimming, hockey, football, baseball | 6 hours |
| 11. SOCIALIZING, VISITING -- friends, family (face-to-face communication) | 7 hours |
| 12. SHOPPING -- browsing, window shopping, impulse purchases | 0 hours |
| 13. RELIGION -- attending services, private prayer or mystical experiences, meditation or philosophical thought | 2 hours |

Please turn the page and complete PART 1 as it is true for you.

PART 1

Essential Activities - things you have to do:

- | | | |
|----|---|----------------|
| 1. | EMPLOYMENT -- factory, waiting tables, professional, office, technical work; child care, housework, etc. | hours
----- |
| 2. | STUDY -- formal education, college university, reading for study | hours
----- |
| 3. | MISC. ESSENTIALS -- necessary eating, bathing, grooming, personal shopping, personal management, necessary travel | hours
----- |
| 4. | SLEEP | hours
----- |

Leisure Activities - not related to employment or study

- | | | |
|-----|---|----------------|
| 5. | ELECTRONIC MEDIA -- watching TV, listening to music or radio, playing videogames | hours
----- |
| 6. | PRINT MEDIA -- reading novels, magazines, newspapers, journals, poetry, essays (not for work or study) | hours
----- |
| 7. | FILM -- in theatres | hours
----- |
| 8. | LIVE ENTERTAINMENT -- dance, music, theatre | hours
----- |
| 9. | HOBBIES AND SPECIAL INTERESTS -- collecting, building, sewing, studying music or language | hours
----- |
| 10. | SPORT AND EXERCISE -- running, swimming, hockey, football, baseball | hours
----- |
| 11. | SOCIALIZING, VISITING -- friends, family (face-to-face communication) | hours
----- |
| 12. | SHOPPING -- browsing, window shopping, impulse purchases | hours
----- |
| 13. | RELIGION -- attending services, private prayer or mystical experiences, meditation or philosophical thought | hours
----- |

We would like to know more about your involvement in the activities mentioned above. The next part of this questionnaire looks at each activity individually and asks that you describe your experience by responding to several statements.

PART 2

Of the hours you spend in the activity indicate to the nearest quarter-hour the amount of time with respect to each question.

For each question fill in the line in the left margin called hours. This is the figure you gave in PART 1 of the questionnaire.

THIS IS AN EXAMPLE

Question 1

While WORKING:

----- 48 ----- HOURS	a) I am in discussion with others -- problem solving, generating new ideas	15 hours
	b) I am working alone and solving problems or generating new ideas (writing, designing, creating)	20 hours
	c) My mind is turned off and I'm doing the job without really thinking	5 hours
	d) I am talking to others but often feel I'm really just talking to myself	2 1/2 hours
	e) I'm doing what I'm supposed to be doing. I know my place and like others to know theirs	2 3/4 hours
	f) I am being inspired by a higher value, cause, principle or power	1/2 hours
	g) I'm listening or watching attentively to what's going on in my immediate environment but not participating or being critical	1/4 hours

Question 2

While engaged in SCHOOL WORK:

----- 10 ----- HOURS	a) I am talking with others but really feel I am just talking to myself	1 hours
	b) I am studying, reading, or working on assignments alone	4 hours
	c) My mind is just turned off and I can't even remember what went on	1/2 hours
	d) I am learning by discussing ideas and issues openly	1/2 hours
	e) I am being instructed and told what to do	2 hours
	f) I am listening or watching attentively but not really being critical about what's going on	1 hours
	g) I am being inspired by a higher value, cause, principle or power	1 hours

Please turn the page and complete PART 2 of the survey as it applies to you.

NOTE: Be sure to transfer your HOURS from PART 1 to the left side. You will find it helpful to read all possible statements before you break down the hours.

Question 1

While WORKING:

- | | | |
|----------------|---|----------------|
| -----
HOURS | a) I am in discussion with others -- problem solving,
generating new ideas | -----
hours |
| | b) I am working alone and solving problems or gener-
ating new ideas (writing, designing, creating) | -----
hours |
| | c) My mind is turned off and I'm doing the job
without really thinking | -----
hours |
| | d) I am talking to others but often feel I'm really
just talking to myself. | -----
hours |
| | e) I'm doing what I'm supposed to be doing. I know
my place and like others to know theirs | -----
hours |
| | f) I am being inspired by a higher value, cause,
principle or power | -----
hours |
| | g) I'm listening or watching attentively to what's
going on in my immediate environment but not par-
ticipating or being critical | -----
hours |

Question 2

While engaged in SCHOOL WORK:

- | | | |
|----------------|--|----------------|
| -----
HOURS | a) I am talking with others but really feel I
am just talking to myself | -----
hours |
| | b) I am studying, reading, or working on
assignments alone | -----
hours |
| | c) My mind is just turned off and I can't even
remember what went on | -----
hours |
| | d) I am learning by discussing ideas and issues
openly | -----
hours |
| | e) I am being instructed and told what to do | -----
hours |
| | f) I am listening or watching attentively but not
really being critical about what's going on | -----
hours |
| | g) I am being inspired by a higher value, cause,
principle or power | -----
hours |

Question 3

Of the time I am engaged in MISC. ESSENTIALS such as dressing, eating, bathing, personal shopping, personal management, necessary travel:

- a) I am really planning my day or working out problems _____ hours
-
- HOURS b) I am just going through the motions -- my mind is blank _____ hours
-
- c) I am just doing what I have to do and my all attention is on that _____ hours
-
- d) I am having an open discussion with others -- problem solving or generating new ideas _____ hours
-
- e) I am being inspired by a higher value, cause, principle or power _____ hours
-
- f) I am talking with other people but no one is really listening to what anyone else is saying. It seems I'm just talking to myself _____ hours
-
- g) I am listening or watching attentively to what's going on in my immediate environment but not participating or being critical _____ hours
-

Question 4 SLEEP

HOURS Enter number of hours from Part I

Question 5

Of the time I spend in ELECTRONIC MEDIA (TV, records, radio, videogames, etc.):

- a) I am learning and being critical _____ hours
-
- b) I am totally subdued and mentally turned off. I often can't remember what I've seen or heard _____ hours
-
- HOURS c) I am involved with the music or programme -- relaxed, subdued but listening/watching attentively. I may feel like I am a part of the programme or performance _____ hours
-

- d) I am talking with other people
but no one is really listening to
what anyone else is saying. I feel
I'm thinking aloud _____ hours
- e) I am having an open discussion
with others -- problem solving or
generating new ideas _____ hours
- f) I am being inspired by a higher
value, cause, principle or power _____ hours
- g) I am doing what I have to do or
being told what I must do _____ hours

Question 6

Of the time I am involved with PRINT MEDIA:

- a) I am learning and being critical _____ hours
- b) I am being inspired by a higher
value, cause, principle or power _____ hours
- c) I am having an open discussion
with others -- generating new ideas
or solving problems _____ hours
- d) I am doing what I have to do or
being told what I must do _____ hours
- HOURS
- e) I am involved in the pictures
or story without being too critical _____ hours
- f) My mind is totally subdued or
turned off. I can't recall what
I've read or seen _____ hours
- g) I am talking with other people
but no one is really listening
to what anyone else is saying.
I feel I'm thinking aloud _____ hours

Question 7

Of the time that I am attending **FILMS** in theatres:

- a) I am involved with the visuals or sounds -- relaxed, subdued but listening/watching attentively. I may feel like I am a part of the programme or performance ----- hours
- b) I am mentally learning and criticizing ----- hours
- c) I am being inspired by a higher value, cause, principle or power ----- hours
- d) I am totally subdued and turned off. I often can't remember the story when it's over ----- hours
- HOURS e) I am talking with other people but no one is really listening to what anyone else is saying. I feel I'm thinking aloud ----- hours
- f) I am having an open discussion with others -- problem solving or generating new ideas ----- hours
- g) I am doing what I have to do or what I've been told to do ----- hours

Question 8

While attending **LIVE ENTERTAINMENT**:

- a) I am talking with other people but no one is really listening to what anyone else is saying. I feel I'm thinking aloud ----- hours
- HOURS b) I am having an open discussion with others -- problem solving or generating new ideas ----- hours
- c) I am mentally learning and criticizing ----- hours
- d) I am doing what I have to do or being told what I must do ----- hours

e) I am totally subdued and turned off. I often can't remember much about the play or concert when it's over _____ hours

f) I am involved with the music or programme -- relaxed, subdued but listening/watching attentively. I may feel like I am a part of the programme or performance _____ hours

g) I am being inspired by a higher value, cause, principle or power _____ hours

Question 9

While engaged in HOBBIES OR SPECIAL INTEREST activities:

a) I am really sorting things out in my mind or being creative, for example, developing innovations _____ hours

b) I am talking with other people but no one is really listening to what anyone else is saying _____ hours

c) I feel like I don't have to worry about anything. I can just escape and relax for a while _____ hours

HOURS

d) I am being told how to do something or telling others how something should be done _____ hours

e) I am listening or watching attentively to what's going on in my immediate environment but not participating or being critical _____ hours

f) I am being inspired by a higher value, cause, principle or power _____ hours

g) I am having an open discussion with others -- problem solving or generating new ideas _____ hours

Question 10

While engaged in SPORT AND EXERCISE:

a) I am listening or watching attentively to what's going on in my immediate environment but not participating or being critical _____ hours

b) It doesn't take much thought so I just turn off mentally and go through the motions _____ hours

c) I am with others, talking, but no one pays attention to what other people are saying _____ hours

d) I am working things out in my head _____ hours

e) I am with other people, discussing ideas or opinions openly _____ hours

f) I am doing it because it's what I've been told to do. I'm not thinking about much of anything _____ hours

g) I am being inspired by a higher value, cause, principle or power _____ hours

HOURS

Question 11

While SOCIALIZING OR VISITING:

a) I am having an honest discussion and getting feedback on my ideas or giving feedback to another's ideas _____ hours

b) I am being inspired by a higher value, cause, principle or power _____ hours

c) My mind is totally subdued or turned off. I can't recall what I've heard or seen _____ hours

d) I feel like I am talking but nobody is really listening to what I'm saying. It seems people are just talking to themselves _____ hours

HOURS

- e) I don't do much talking. I just listen to what's being said and try to work things out in my head ----- hours
- f) I behave the way that is expected of me. I know my place and I like others to know their place ----- hours
- g) I am listening or watching attentively to what's going on in my immediate environment but not participating or being critical ----- hours

Question 12

While SHOPPING or browsing:

- a) I am thinking of other things sorting things out in my mind ----- hours
- b) I am with a friend and we are openly exchanging thoughts or ideas on different things ----- hours
- c) I am not thinking of much and just seeing what's available ----- hours
- d) I am mostly looking for things I've seen advertised or looking for new items I've been told about ----- hours
- e) I am out with friends, talking, but I feel nobody's really listening to anyone else ----- hours
- f) I am being inspired by a higher value, cause, principle or power ----- hours
- g) My mind is totally subdued or turned off. I can't recall what I've read or seen ----- hours

HOURS

While engaged in RELIGIOUS ACTIVITIES:
(or meditation and philosophical thought)

- a) I am really working things out
-- looking for guidance from inside
myself _____ hours
- b) I enjoy the ritual and ceremony
and just feel free from my problems _____ hours
- HOURS c) I'm being told what's right and
wrong. I'm looking for answers
from my God or religious leader _____ hours
- d) I am being inspired by a higher
value, cause, principle or power _____ hours
- e) I am discussing my views openly
with others _____ hours
- f) I am listening or watching atten-
tively to what's going on in my
immediate environment but not partici-
pating or being critical _____ hours
- g) I'm talking with others
but no one is really listening to
what anyone else is saying _____ hours

You have just completed PART 1 and PART 2 of the questionnaire. Please be sure you have answered all questions and that the figures in each question of PART 2 add up to the figure you gave in the left margin.

Now please use the attached answer sheet to respond to PART 3. Raise your hand if you do not have the question booklet for PART 3.

PERS(L ORIE: ATION INVENTORY

EVERETT L. SHOSTROM, Ph.D.

DIRECTIONS

This inventory consists of pairs of numbered statements. Read each statement and decide which of the two paired statements most consistently applies to you.

You are to mark your answers on the answer sheet you have. Look at the example of the answer sheet shown at the right. If the first statement of the pair is TRUE or MOSTLY TRUE as applied to you, blacken between the lines in the column headed "a". (See Example Item 1 at right.) If the second statement of the pair is TRUE or MOSTLY TRUE as applied to you, blacken between the lines in the column headed "b". (See Example Item 2 at right.) If neither statement applies to you, or if they refer to something you don't know about, make no answer on the answer sheet. Remember to give YOUR OWN opinion of yourself and do not leave any blank spaces if you can avoid it.

Section of Answer Column Correctly Marked	
	a b
1.	█ █
2.	█ █

In marking your answers on the answer sheet, be sure that the number of the statement agrees with the number on the answer sheet. Make your marks heavy and black. Erase completely any answer you wish to change. Do not make any marks in this booklet.

Remember, try to make some answer to every statement.

Before you begin the inventory, be sure you put your name, your sex, your age, and the other information called for in the space provided on the answer sheet.

NOW OPEN THE BOOKLET AND START WITH QUESTION 1.

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1. a. I am bound by the principle of fairness.
b. I am not absolutely bound by the principle of fairness.
2. a. When a friend does me a favor, I feel that I must return it.
b. When a friend does me a favor, I do not feel that I must return it.
3. a. I feel I must always tell the truth.
b. I do not always tell the truth.
4. a. No matter how hard I try, my feelings are often hurt.
b. If I manage the situation right, I can avoid being hurt.
5. a. I feel that I must strive for perfection in everything that I undertake.
b. I do not feel that I must strive for perfection in everything that I undertake.
6. a. I often make my decisions spontaneously.
b. I seldom make my decisions spontaneously.
7. a. I am afraid to be myself.
b. I am not afraid to be myself.
8. a. I feel obligated when a stranger does me a favor.
b. I do not feel obligated when a stranger does me a favor.
9. a. I feel that I have a right to expect others to do what I want of them.
b. I do not feel that I have a right to expect others to do what I want of them.
10. a. I live by values which are in agreement with others.
b. I live by values which are primarily based on my own feelings.
11. a. I am concerned with self-improvement at all times.
b. I am not concerned with self-improvement at all times.
12. a. I feel guilty when I am selfish. 110
b. I don't feel guilty when I am selfish.
13. a. I have no objection to getting angry.
b. Anger is something I try to avoid.
14. a. For me, anything is possible if I believe in myself.
b. I have a lot of natural limitations even though I believe in myself.
15. a. I put others' interests before my own.
b. I do not put others' interests before my own.
16. a. I sometimes feel embarrassed by compliments.
b. I am not embarrassed by compliments.
17. a. I believe it is important to accept others as they are.
b. I believe it is important to understand why others are as they are.
18. a. I can put off until tomorrow what I ought to do today.
b. I don't put off until tomorrow what I ought to do today.
19. a. I can give without requiring the other person to appreciate what I give.
b. I have a right to expect the other person to appreciate what I give.
20. a. My moral values are dictated by society.
b. My moral values are self-determined.
21. a. I do what others expect of me.
b. I feel free to not do what others expect of me.
22. a. I accept my weaknesses.
b. I don't accept my weaknesses.
23. a. In order to grow emotionally, it is necessary to know why I act as I do.
b. In order to grow emotionally, it is not necessary to know why I act as I do.
24. a. Sometimes I am cross when I am not feeling well.
b. I am hardly ever cross.

GO ON TO THE NEXT PAGE

25. a. It is necessary that others approve of what I do.
b. It is not always necessary that others approve of what I do.
26. a. I am afraid of making mistakes.
b. I am not afraid of making mistakes.
27. a. I trust the decisions I make spontaneously.
b. I do not trust the decisions I make spontaneously.
28. a. My feelings of self-worth depend on how much I accomplish.
b. My feelings of self-worth do not depend on how much I accomplish.
29. a. I fear failure.
b. I don't fear failure.
30. a. My moral values are determined, for the most part, by the thoughts, feelings and decisions of others.
b. My moral values are not determined, for the most part, by the thoughts, feelings and decisions of others.
31. a. It is possible to live life in terms of what I want to do.
b. It is not possible to live life in terms of what I want to do.
32. a. I can cope with the ups and downs of life.
b. I cannot cope with the ups and downs of life.
33. a. I believe in saying what I feel in dealing with others.
b. I do not believe in saying what I feel in dealing with others.
34. a. Children should realize that they do not have the same rights and privileges as adults.
b. It is not important to make an issue of rights and privileges.
35. a. I can "stick my neck out" in my relations with others.
b. I avoid "sticking my neck out" in my relations with others.
36. a. I believe the pursuit of self-interest is opposed to interest in others.
b. I believe the pursuit of self-interest is not opposed to interest in others.
37. a. I find that I have rejected many of the moral values I was taught.
b. I have not rejected any of the moral values I was taught.
38. a. I live in terms of my wants, likes, dislikes and values.
b. I do not live in terms of my wants, likes, dislikes and values.
39. a. I trust my ability to size up a situation.
b. I do not trust my ability to size up a situation.
40. a. I believe I have an innate capacity to cope with life.
b. I do not believe I have an innate capacity to cope with life.
41. a. I must justify my actions in the pursuit of my own interests.
b. I need not justify my actions in the pursuit of my own interests.
42. a. I am bothered by fears of being inadequate.
b. I am not bothered by fears of being inadequate.
43. a. I believe that man is essentially good and can be trusted.
b. I believe that man is essentially evil and cannot be trusted.
44. a. I live by the rules and standards of society.
b. I do not always need to live by the rules and standards of society.
45. a. I am bound by my duties and obligations to others.
b. I am not bound by my duties and obligations to others.
46. a. Reasons are needed to justify my feelings.
b. Reasons are not needed to justify my feelings.

GO ON TO THE NEXT PAGE

47. a. There are times when just being silent is the best way I can express my feelings.
b. I find it difficult to express my feelings by just being silent.
48. a. I often feel it necessary to defend my past actions.
b. I do not feel it necessary to defend my past actions.
49. a. I like everyone I know.
b. I do not like everyone I know.
50. a. Criticism threatens my self-esteem.
b. Criticism does not threaten my self-esteem.
51. a. I believe that knowledge of what is right makes people act right.
b. I do not believe that knowledge of what is right necessarily makes people act right.
52. a. I am afraid to be angry at those I love.
b. I feel free to be angry at those I love.
53. a. My basic responsibility is to be aware of my own needs.
b. My basic responsibility is to be aware of others' needs.
54. a. Impressing others is most important.
b. Expressing myself is most important.
55. a. To feel right; I need always to please others.
b. I can feel right without always having to please others.
56. a. I will risk a friendship in order to say or do what I believe is right.
b. I will not risk a friendship just to say or do what is right.
57. a. I feel bound to keep the promises I make.
b. I do not always feel bound to keep the promises I make.
58. a. I must avoid sorrow at all costs.
b. It is not necessary for me to avoid sorrow.
- a. I strive always to predict what will happen in the future.
b. I do not feel it necessary always to predict what will happen in the future.
60. a. It is important that others accept my point of view.
b. It is not necessary for others to accept my point of view.
61. a. I only feel free to express warm feelings to my friends.
b. I feel free to express both warm and hostile feelings to my friends.
62. a. There are many times when it is more important to express feelings than to carefully evaluate the situation.
b. There are very few times when it is more important to express feelings than to carefully evaluate the situation.
63. a. I welcome criticism as an opportunity for growth.
b. I do not welcome criticism as an opportunity for growth.
64. a. Appearances are all-important.
b. Appearances are not terribly important.
65. a. I hardly ever gossip.
b. I gossip a little at times.
66. a. I feel free to reveal my weaknesses among friends.
b. I do not feel free to reveal my weaknesses among friends.
67. a. I should always assume responsibility for other people's feelings.
b. I need not always assume responsibility for other people's feelings.
68. a. I feel free to be myself and bear the consequences.
b. I do not feel free to be myself and bear the consequences.

GO ON TO THE NEXT PAGE

69. a. I already know all I need to know about my feelings.
b. As life goes on, I continue to know more and more about my feelings.
70. a. I hesitate to show my weaknesses among strangers.
b. I do not hesitate to show my weaknesses among strangers.
71. a. I will continue to grow only by setting my sights on a high-level, socially approved goal.
b. I will continue to grow best by being myself.
72. a. I accept inconsistencies within myself.
b. I cannot accept inconsistencies within myself.
73. a. Man is naturally cooperative.
b. Man is naturally antagonistic.
74. a. I don't mind laughing at a dirty joke.
b. I hardly ever laugh at a dirty joke.
75. a. Happiness is a by-product in human relationships.
b. Happiness is an end in human relationships.
76. a. I only feel free to show friendly feelings to strangers.
b. I feel free to show both friendly and unfriendly feelings to strangers.
77. a. I try to be sincere but I sometimes fail.
b. I try to be sincere and I am sincere.
78. a. Self-interest is natural.
b. Self-interest is unnatural.
79. a. A neutral party can measure a happy relationship by observation.
b. A neutral party cannot measure a happy relationship by observation.
80. a. For me, work and play are the same.
b. For me, work and play are opposites.
- a. Two people will get along best if each concentrates on pleasing the other.
b. Two people can get along best if each person feels free to express himself.
- a. I have feelings of resentment about things that are past.
b. I do not have feelings of resentment about things that are past.
83. a. I like only masculine men and feminine women.
b. I like men and women who show masculinity as well as femininity.
84. a. I actively attempt to avoid embarrassment whenever I can.
b. I do not actively attempt to avoid embarrassment.
85. a. I blame my parents for a lot of my troubles.
b. I do not blame my parents for my troubles.
86. a. I feel that a person should be silly only at the right time and place.
b. I can be silly when I feel like it.
87. a. People should always repent their wrongdoings.
b. People need not always repent their wrongdoings.
88. a. I worry about the future.
b. I do not worry about the future.
89. a. Kindness and ruthlessness must be opposites.
b. Kindness and ruthlessness need not be opposites.
90. a. I prefer to save good things for future use.
b. I prefer to use good things now.
91. a. People should always control their anger.
b. People should express honestly-felt anger.

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- 92. a. The truly spiritual man is sometimes sensual.
b. The truly spiritual man is never sensual.
- 93. a. I am able to express my feelings even when they sometimes result in undesirable consequences.
b. I am unable to express my feelings if they are likely to result in undesirable consequences.
- 94. a. I am often ashamed of some of the emotions that I feel bubbling up within me.
b. I do not feel ashamed of my emotions.
- 95. a. I have had mysterious or ecstatic experiences.
b. I have never had mysterious or ecstatic experiences.
- 96. a. I am orthodoxly religious.
b. I am not orthodoxly religious.
- 97. a. I am completely free of guilt.
b. I am not free of guilt.
- 98. a. I have a problem in fusing sex and love.
b. I have no problem in fusing sex and love.
- 99. a. I enjoy detachment and privacy.
b. I do not enjoy detachment and privacy.
- 100. a. I feel dedicated to my work.
b. I do not feel dedicated to my work.
- 101. a. I can express affection regardless of whether it is returned.
b. I cannot express affection unless I am sure it will be returned.
- 102. a. Living for the future is as important as living for the moment.
b. Only living for the moment is important.
- 103. a. It is better to be yourself.
b. It is better to be popular.
- 104. a. Wishing and imagining can be bad.
b. Wishing and imagining are always good.
- 105. a. I spend more time preparing to live.
b. I spend more time actually living.
- 106. a. I am loved because I give love.
b. I am loved because I am lovable.
- 107. a. When I really love myself, everybody will love me.
b. When I really love myself, there will still be those who won't love me.
- 108. a. I can let other people control me.
b. I can let other people control me if I am sure they will not continue to control me.
- 109. a. As they are, people sometimes annoy me.
b. As they are, people do not annoy me.
- 110. a. Living for the future gives my life its primary meaning.
b. Only when living for the future ties into living for the present does my life have meaning.
- 111. a. I follow diligently the motto, "Don't waste your time."
b. I do not feel bound by the motto, "Don't waste your time."
- 112. a. What I have been in the past dictates the kind of person I will be.
b. What I have been in the past does not necessarily dictate the kind of person I will be.
- 113. a. It is important to me how I live in the here and now.
b. It is of little importance to me how I live in the here and now.
- 114. a. I have had an experience where life seemed just perfect.
b. I have never had an experience where life seemed just perfect.
- 115. a. Evil is the result of frustration in trying to be good.
b. Evil is an intrinsic part of human nature which fights good.

GO ON TO THE NEXT PAGE

116. a. A person can completely change his **essential** nature. 128
 b. A person can never change his **essential** nature. 115
117. a. I am afraid to be tender.
 b. I am not afraid to be tender.
118. a. I am assertive and affirming.
 b. I am not assertive and affirming.
119. a. Women should be trusting and yielding.
 b. Women should not be trusting and yielding.
120. a. I see myself as others see me.
 b. I do not see myself as others see me.
121. a. It is a good idea to think about your greatest potential.
 b. A person who thinks about his greatest potential gets conceited.
122. a. Men should be assertive and affirming.
 b. Men should not be assertive and affirming.
123. a. I am able to risk being myself.
 b. I am not able to risk being myself.
124. a. I feel the need to be doing something significant all of the time.
 b. I do not feel the need to be doing something significant all of the time.
125. a. I suffer from memories.
 b. I do not suffer from memories.
126. a. Men and women must be both yielding and assertive.
 b. Men and women must not be both yielding and assertive.
127. a. I like to participate actively in intense discussions.
 b. I do not like to participate actively in intense discussions.
- a. I am self-sufficient.
 b. I am not self-sufficient.
129. a. I like to withdraw from others for extended periods of time.
 b. I do not like to withdraw from others for extended periods of time.
130. a. I always play fair.
 b. Sometimes I cheat a little.
131. a. Sometimes I feel so angry I want to destroy or hurt others.
 b. I never feel so angry that I want to destroy or hurt others.
132. a. I feel certain and secure in my relationships with others.
 b. I feel uncertain and insecure in my relationships with others.
133. a. I like to withdraw temporarily from others.
 b. I do not like to withdraw temporarily from others.
134. a. I can accept my mistakes.
 b. I cannot accept my mistakes.
135. a. I find some people who are stupid and uninteresting.
 b. I never find any people who are stupid and uninteresting.
136. a. I regret my past.
 b. I do not regret my past.
137. a. Being myself is helpful to others.
 b. Just being myself is not helpful to others.
138. a. I have had moments of intense happiness when I felt like I was experiencing a kind of ecstasy or bliss.
 b. I have not had moments of intense happiness when I felt like I was experiencing a kind of bliss.

GO ON TO THE NEXT PAGE

139. a. People have an instinct for evil.
b. People do not have an instinct for evil.
140. a. For me, the future usually seems hopeful.
b. For me, the future often seems hopeless.
141. a. People are both good and evil.
b. People are not both good and evil.
142. a. My past is a stepping stone for the future.
b. My past is a handicap to my future.
143. a. "Killing time" is a problem for me.
b. "Killing time" is not a problem for me.
144. a. For me, past, present and future is in meaningful continuity.
b. For me, the present is an island, unrelated to the past and future.
145. a. My hope for the future depends on having friends.
b. My hope for the future does not depend on having friends.
146. a. I can like people without having to approve of them.
b. I cannot like people unless I also approve of them.
147. a. People are basically good.
b. People are not basically good.
148. a. Honesty is always the best policy.
b. There are times when honesty is not the best policy.
149. a. I can feel comfortable with less than a perfect performance.
b. I feel uncomfortable with anything less than a perfect performance.
150. a. I can overcome any obstacles as long as I believe in myself.
b. I cannot overcome every obstacle even if I believe in myself.

SCORES

- 0. NA
- 1. TI
- 2. TC
- 3. O
- 4. I
- 5. SAV
- 6. Ex
- 7. Fr
- 8. S
- 9. Sr
- 10. S3
- 11. Nc
- 12. Sy
- 13. A
- 14. C

PERSONAL ORIENTATION INVENTORY

By
EVERETT L. SHOSTROM



PUBLISHED BY

EDUCATIONAL AND INDUSTRIAL TESTING SERVICE

1	26	51	76	101	126
2	27	52	77	102	127
3	28	53	78	103	128
4	29	54	79	104	129
5	30	55	80	105	130
6	31	56	81	106	131
7	32	57	82	107	132
8	33	58	83	108	133
9	34	59	84	109	134
10	35	60	85	110	135
11	36	61	86	111	136
12	37	62	87	112	137
13	38	63	88	113	138
14	39	64	89	114	139
15	40	65	90	115	140
16	41	66	91	116	141
17	42	67	92	117	142
18	43	68	93	118	143
19	44	69	94	119	144
20	45	70	95	120	145
21	46	71	96	121	146
22	47	72	97	122	147
23	48	73	98	123	148
24	49	74	99	124	149
25	50	75	100	125	150



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Graduate Research Project

INSTRUCTIONS

Checklist: questionnaires
POI
scrap paper
pencils
research credit card
handout -- Description of Purpose

1. Thank you very much for participating in this research.
2. Please be sure you have a pencil or a pen. You may use either but a pencil is neeter if you need to erase anything. I have some extra pencils if anyone needs one. Raise your hand if you would like to borrow one.
DISTRIBUTE PENCILS TO THOSE WHO RAISE HAND
3. There are three parts to the questionnaire you are about to complete. Parts 1 and 2 are stapled together with the answer sheet for part three. The questions for Part 3 will also be passed out to you. When we distribute the questionn-
aire you will find a piece of srap paper (in case you need it), Parts 1 and 2 and the answer sheet for part 3, and the question sheet for part 3.
4. Once you have completed all three parts, please re⁺turn all of your material to us. At that time you will be given a Research Credit Card. You must complete and return this card to me immediately if you want to receive a credit point in your course. Be sure to write the correct course number on the card. You must write one of these numbers:
40-100 (02) -- Lucus
40-100 (03) -- D'Alimonte
40-317 (01) -- Marzotto
46-116 (01) -- Woodyard
46-232 (02) -- Woodyard
Any other course number written in the space will render the card void.
5. I've prepared a more detailed description of what I'm doing and will leave it here. You may pick one up on your way out.
6. Some of the questions in the survey are personal. You are asked not to identify yourself. Do not write your name, address, student number or any other identifying information on the questionnaire. If such information is accidentally collected, it will be removed. You will remain anonymous.
7. Finally, I want to remind you to read everything carefully and be as honest as you can be.

PASS OUT QUESTIONNAIRES AND SCRAP PAPER

Graduate Research ProjectDescription of Purpose

C. D'Alimonte
Fall 1984

The general purpose of this research is to examine the relationship between a person's use of communication, and his or her personality characteristics. It is an exercise in developing a new theory of communication. The data which you have provided will either support the theory or point to flaws in it.

We wanted to know how much time you spent in various activities and how you felt when you were engaged in those activities. You will recall that you were asked to respond to seven statements for each activity. The statements tended to be similar for each activity. This is because, in our theory, we are proposing that all human communication takes place in seven different "contexts" and that different people spend different amounts of time in the different contexts.

We wanted to know how much of your overall time, in a particular week, was spent in each context. We also wanted to know if there was a relationship between how you spend your time communicating and your "level of self-actualization". Self-actualization refers to how much you are being and doing all those things you are capable of being and doing -- how close you are to achieving your potential.

Self-actualization was measured by Part 3 of the survey

...2

through the "Personal Orientation Inventory". This is a standard psychological test which measures self-actualization according to Abraham Maslow, a well know theorist.

Now that I have collected the data it will be analysed with the help of a computer and some standard statistical procedures.

When I receive the results and interpret them I will compare them with my hypotheses. Hypotheses are statements which communicate the expected outcome of a research undertaking.

I hope you have found this experience useful. Thanks again for your help.

UNIVERSITY OF WINDSOR
Department of Communication Studies

RESEARCH CREDIT CARD

Date of Participation: _____

Course in Which You Were Invited to Participate: _____

This certifies that (name) _____
student number _____ has participated in graduate research
conducted by C. D'Alimonte and should be credited with one
research service point.

Researcher's signature:

APPLICATION FOR RECRUITMENT OF RESEARCH SUBJECTS

Experimenter(s)

Faculty Advisor(s)

Title of the project

State the purpose of the experiment and describe the methodology.

If the procedure to be followed raises any ethical questions (e.g., the experiment entails deception, invasion of privacy, or potential physical and/or psychological harm), specify the precautions you will take to guarantee the well-being of the subjects and to protect the reputation of psychology.

Explain in detail how you plan to debrief the subjects, (indicate when you will debrief them, what information you will provide, and how you will give feedback on the results to interested subjects.)

Indicate where the experiment will take place. If you would like to administer a scale in class, state the name of the scale, the number of items on it and how long you estimate it takes to complete.

Number of subjects required by experimental design _____.

Number of subjects required from subject pool _____.

Amount of time each subject will spend in the experiment: _____ minutes.

Does it make a difference whether your subjects are from introductory psychology classes or from second year classes?

(a) _____ need introductory students.

(b) _____ need second year students.

(c) _____ doesn't make much difference.

Check the category under which this study falls:

_____ B.A. Thesis or major paper

_____ Ph.D. Thesis

_____ Course project: indicate the course number _____

_____ Faculty research

_____ Other: specify

Approved by: * _____
Faculty Advisor

_____ Subject Pool Coordinator

Date of Approval: _____

*Note that approval by faculty advisor constitutes an agreement to discuss the experiment with any subject who so wishes.

APPENDIX D

CODING INSTRUCTIONS AND SUMMARY OF CONTEXTS

September 18, 1984

Several weeks ago you assisted me by coding statements in my Personal Time Survey. As a result of your help and suggestions, some changes have been made which I believe improve the questionnaire as an effective research instrument. Because the wording of some statements have been changed, I find it necessary to ask you to repeat the exercise. The basic contexts of communication have not changed. I hope this means the exercise will be easier for you this time around.

Would you please classify each statement on pages four to eleven of the questionnaire using the summary of contexts.

A is interpersonal communication
B is intrapersonal communication
C is extrapersonal communication
AB is inter-intra communication
AC is inter-extra communication
BC is intra-extra communication
ABC is inter-intra-extra communication

Simply indicate in which context each statement is occurring by writing your response in the margin next to the statement.

I am looking forward to receiving the coded questionnaire at your earliest convenience. If you have any questions please phone. I can be reached at 253-4232, ext. 3057.

Thanks,

Carlinda D'Alimonte

SUMMMARY OF CONTEXTSA (interpersonal)

- Intent: To share information and meanings with others in order to mutually examin an issue, idea, problem, etc., through an ongoing exchange of feedback.
- Attitude: Critical, open, and sincere frame of mind; having respect for others; being willing to be both receptive to and conceptive of feedback. Non-manipulative.
- Substance: Personal and deep subject matter (of importance to the communicator.
- Effect: Satisfaction of needs motivating the use of this context (primarily, love, belonging, esteem, self-actualization, and ultimately, cognitive understanding).

B (intrapersonal)

- Intent: To become self-aware by processing information in creative work, play, or contemplation, with ongoing analysis of internal and environmental stimuli.
- Attitude: Critical, open, and sincere frame of mind; creative; non-manipulative.
- Substance: The self concept.
- Effect: Satisfaction of needs motivating the use of this context (all needs may, in different degrees, be met).

C (extrapersonal)

- Intent: To achieve higher meaning, understanding, or communion with a higher order of experience: mankind or the creative force in life by subduing the rational mind and being receptive to something greater than oneself. (humanity, a group of individuals, a principle, cause, or value).
- Attitude: Uncritical, sincere, and open frame of mind; highly receptive; unrational.
- Substance: Deep sense of purpose and responsibility.
- Effect: Satisfaction of needs motivating the use of this context (primarily cognitive understanding).

AB (inter-intra)

Intent: To engage in a verbal exchange with others where neither sharing the self nor attending to feedback from others is demanded or expected.

Attitude: Uncritical, insincere, and closed frame of mind; apathetic toward others; self-centred.

Substance: Non-personal and shallow subject matter.

Effect: Thwarting of needs, thus contributing to stagnation or personal growth.

AC (inter-extra)

Intent: To act according to a rigid external authority or from a sense of fixed social order.

Attitude: Uncritical, insincere, and closed frame of mind; rigid; manipulative; lack of respect for others; concern with self-aggrandizement.

Substance: Initiating or responding to persuasive or propagandistic information.

Effect: Thwarting of needs thus contributing to stagnation of personal growth.

BC (intra-extra)

Intent: To learn about oneself by vicariously identifying with the lives of real or fictional people or by focusing attention on others and uncritically accepting their authority on information.

Attitude: Uncritical, insincere, but receptive frame of mind.

Effect: Thwarting of needs thus contributing to stagnation of personal growth.

ABC (inter-intra-extra) -- exterpersional

Intent: To turn off mentally by engaging in automatic, repetitive or ritualistic activity.

Attitude: Uncritical and closed frame of mind; very passive; lack of responsibility.

Substance: Information having a minimum of meaning: simple acts and simple stimuli. Non-personal.

Effect: Thwarting of needs thus contributing to stagnation of personal growth.

Question 1

While **WORKING:**

- a) I am in discussion with others -- problem solving, generating new ideas
- b) I am working alone and solving problems or generating new ideas (writing, designing, creating)
- c) My mind is turned off and I'm doing the job without really thinking
- d) I am talking to others but often feel I'm really just talking to myself.
- e) I know my place and like others to know their's. I'm doing what I'm supposed to be doing
- f) I meditate on a higher power or experience a oneness with the universe
- g) I'm listening or watching what's going on in my immediate environment but not participating or being critical

HOURS

hours

hours

hours

hours

hours

hours

hours

hours

	(1)	(2)	(3)	(4)	(5)
A	A	A	A	A	A
B	B	B	B	B	B
ABC	ABC	ABC	ABC	ABC	ABC
AB	AB	AB	AB	AB	AB
AC	AC	AC	NR	AC	AC
C	C	C	C	C	C
BC	BC	BC	ABC	BC	BC

Question 2

While engaged in **SCHOOL WORK:**

- a) I am discussing with others but really feel I am just talking to myself ----- hours
- b) I am studying, reading, or working on assignments alone ----- hours
- HOUSRS c) My mind is just turned off and I can't even remember what went on ----- hours
- d) I am learning by discussing ideas and issues openly ----- hours
- e) I am being instructed and told what to do ----- hours
- f) I am listening or watching attentively but not really being critical about what's going on ----- hours
- g) I am meditating on a higher power or experiencing a oneness with the universe ----- hours

	(1)	(2)	(3)	(4)	(5)
hours	A B	A B	A B	A B	A B
hours	B	B	B	B	B
hours	ABC	ABC	ABC	ABC	ABC
hours	A	A	A	A	A
hours	AC	AC	AC	AC	AC
hours	BC	BC	BC	ABC	BC
hours	C	C	C	C	C

Question 3

Of the time I am engaged in MISC. ESSENTIALS such as dressing, eating, bathing, personal shopping, personal management, necessary travel:

		(1)	(2)	(3)	(4)	(5)
-----	a) I am really planning my day or working out problems	B	B	B	B	B
	hours					
-----	b) I am just going through the motions -- my mind is blank	ABC	ABC	ABC	ABC	ABC
-----	c) I am just doing what I have to do and all my attention is on that	AC	AC	AC	B	AC
-----	d) I am having an open discussion with others -- problem solving or generating new ideas	A	A	A	A	A
-----	e) I am meditating on a higher power or experiencing a oneness with the universe	C	C	C	C	C
-----	f) I am in discussion with other people but no one is really listening to what anyone else is saying. It seems I'm just talking to myself	AB	AB	AB	AB	AB
-----	g) I am listening or watching what's going on in my immediate environment but not participating or being critical	BC	BC	BC	ABC	BC
-----	hours					

Question 5

Of the time I spend in ELECTRONIC MEDIA (TV, records radio, videogames, etc.):

		(1)	(2)	(3)	(4)	(5)
	a) I am learning and being critical	B	B	B	B	B

	b) I am totally subdued and mental-ly turned off. I often can't remember what I've seen or heard	ABC	ABC	ABC	ABC	ABC

HOURS	c) I am involved with the music or programme -- relaxed, subdued but listening/watching attentively. I may feel like I am a part of the programme or performance	BC	BC	BC	BC	B

	d) I am in discussion with other people but no one is really listening to what anyone else is saying. I feel I'm thinking aloud	AB	AB	AB	AB	AB

	e) I am having an open discussion with others -- problem solving or generating new ideas	A	A	A	A	A

	f) I am meditating on a higher power or experiencing a oneness with the universe	C	C	C	C	C

	g) I am doing what I have to do or being told what I must do	AC	AC	AC	AC	AC

Question 6

Of the time I am involved with **PRINT MEDIA**:

- a) I am learning and being critical _____ hours
 I am meditating on a higher power
 or experiencing a oneness with the
 universe _____ hours
- c) I am having an open discussion
 with others -- generating new ideas
 or solving problems _____ hours
- g) I am doing what I have to do or
 being told what I must do _____ hours
- HOURS
- c) I am involved in the pictures
 or story without being too critical _____ hours
- f) My mind is totally subdued or
 turned off. I can't recall what
 I've read or seen _____ hours
- d) I am in discussion with other
 people but no one is really listen-
 ing to what anyone else is saying.
 I feel I'm thinking aloud _____ hours

(1)	(2)	(3)	(4)	(5)
B	B	B	B	B
C	C	C	C	C
A	A	A	A	A
AC	AC	AC	AC	AC
BC	BC	BC	BC	BC
ABC	ABC	ABC	ABC	ABC
AB	AB	AB	AB	AB

Question 7

Of the time that I am attending FILMS in theatres:

- a) I am involved with the visuals or sounds -- relaxed, subdued but listening/watching attentively. I may feel like I am a part of the programme or performance ----- hours
- b) I am mentally learning and criticizing ----- hours
- c) I am meditating on a higher power or experiencing a oneness with the universe ----- hours
- d) I am totally subdued and turned off. I often can't remember the story when it's over ----- hours
- e) I am in discussion with other people but no one is really listening to what anyone else is saying. I feel I'm thinking aloud ----- hours
- f) I am having an open discussion with others -- problem solving or generating new ideas ----- hours
- g) I am doing what I have to do or being told what I must do ----- hours

HOURS

	(1)	(2)	(3)	(4)	(5)
a)	BC	BC	BC	BC	BC
b)	B	B	B	B	B
c)	C	C	C	C	C
d)	ABC	ABC	ABC	ABC	ABC
e)	AB	AB	AB	AB	AB
f)	A	A	A	A	A
g)	AC	AC	AC	AC	AC

Question 8

While attending **LIVE ENTERTAINMENT:**

- a) I am in discussion with other people but no one is really listening to what anyone else is saying. I feel I'm thinking aloud ----- hours
- b) I am having an open discussion with others -- problem solving or generating new ideas ----- hours
- c) I am mentally learning and criticizing ----- hours
- d) I am doing what I have to do or being told what I must do ----- hours
- e) I am totally subdued and turned off. I often can't remember much about the play or concert when it's over ----- hours
- f) I am involved with the music or programme -- relaxed, subdued but listening/watching attentively. I may feel like I am a part of the programme or performance ----- hours
- g) I am meditating on a higher power or experiencing a oneness with the universe ----- hours

	(1)	(2)	(3)	(4)	(5)
AB	AB	AB	AB	AB	AB
A	A	A	A	A	A
B	B	B	B	B	B
AC	AC	AC	AC	AC	AC
ABC	ABC	ABC	ABC	ABC	ABC
BC	BC	BC	BC	BC	BC
C	C	C	C	C	C

Question 9

While engaged in **HOBBIES OR SPECIAL INTEREST** activities

	(1)	(2)	(3)	(4)	(5)
a) I am really sorting things out in my mind or being creative, for example, developing innovations	B	B	B	B	B
b) I am in discussion with other people but no one is really listening to what anyone else is saying	AB	AB	AB	AB	AB
c) I feel like I don't have to worry about anything. I can just escape and relax for a while	ABC	ABC	ABC	ABC	ABC
d) I am being told how to do something or telling others how how something should be done	AC	AC	AC	AC	AC
e) I'm listening or watching what's going on in my immediate environment but not participating or being critical	BC	BC	BC	ABC	BC
f) I am meditating on a higher power or experiencing a oneness with the universe	C	C	C	C	C
g) I am having an open discussion with others -- problem solving or generating new ideas	A	A	A	A	A

 HOURS

Question 10

While engaged in **SPORT AND EXERCISE:**

a) I'm listening or watching what's going on in my immediate environment but not participating or being critical

 hours

b) It doesn't take much thought so I just turn off mentally and go through the motions

 hours

c) I am with others, talking, but no one pays attention to what other people are saying

 hours

 HOURS

d) I am working things out in my head

 hours

e) I am with other people, discussing ideas or opinions openly

 hours

f) I am doing it because it's good for me or it will help me to become the person I would like to be

 hours

g) I am meditating on a higher power or experiencing a oneness with the universe

 hours

	(1)	(2)	(3)	(4)	(5)
a)	BC	BC	BC	ABC	BC
b)	ABC	ABC	ABC	ABC	ABC
c)	AB	AB	AB	AB	AB
d)	B	B	B	B	B
e)	A	A	A	A	A
f)	AC	AC	AC	NR	AC
g)	C	C	C	C	C

Question 11

While **SOCIALIZING OR VISITING:**

a) I am having an honest discussion and getting feedback on my ideas or giving feedback to another's ideas ----- hours

b) I am meditating on a higher power or experiencing a oneness with the universe ----- hours

HOURS

c) My mind is totally subdued or turned off. I can't recall what I've read or seen ----- hours

d) I feel like I am talking but nobody is really listening to what I'm saying. It seems everyone is just talking to themselves ----- hours

e) I don't do much talking. I just listen to what's being said and try to work things out in my head ----- hours

f) I know my place and I like others to know theirs. I behave the way that is expected of me ----- hours

g) I'm listening or watching what's going on in my immediate environment but not participating or being critical ----- hours

	(1)	(2)	(3)	(4)	(5)
A	A	A	A	A	A
C	C	C	C	C	C
ABC	ABC	ABC	ABC	ABC	ABC
AB	AB	AB	AB	AB	AB
B	B	B	B	B	B
AC	AC	AC	NR	AC	AC
BC	BC	BC	ABC	BC	BC

Question 12

While SHOPPING or browsing:

- a) I am thinking of other things
sorting things out in my mind ----- hours
- b) I am with a friend and we are
openly exchanging thoughts or ideas
on different things ----- hours
- c) I am not thinking of much
and just seeing what's available ----- hours
- HOURS
- d) I am mostly looking for things
I've seen advertised or looking for
new items I've been told about ----- hours
- e) I am out with friends, talking,
but I feel nobody's really listening
to anyone else ----- hours
- f) I am meditating on a higher power
or experiencing a oneness with the
universe ----- hours
- g) My mind is totally subdued or
turned off. I can't recall what
I've read or seen ----- hours

	(1)	(2)	(3)	(4)	(5)
B	B	B	B	B	B
A	A	A	A	A	A
BC	BC	BC	ABC	BC	
AC	AC	AC	B	AC	
AB	AB	AB	AB	AB	AB
C	C	C	C	C	C
ABC	ABC	ABC	ABC	ABC	ABC

Question 13

While engaged in **RELIGIOUS ACTIVITIES:**
 (or meditation and philosophical thought)

		(1)	(2)	(3)	(4)	(5)
----- HOURS -----	a) I am really working things out -- looking for guidance from inside myself	B	B	B	B	B
	hours -----					
	b) I enjoy the ritual and ceremony and just feel free from my problems	ABC	ABC	ABC	ABC	ABC
	hours -----					
	c) It's good to be told what's right and wrong. I'm looking for answers from my God or religious leader	AC	AC	AC	NR	AC
	hours -----					
	d) I am meditating on a higher power or experiencing a oneness with the universe	C	C	C	C	C
hours -----						
e) I am discussing my views openly with others	A	A	A	A	A	
hours -----						
f) I'm listening or watching what's going on in my immediate environment but not participating or being critical	BC	BC	BC	ABC	BC	
hours -----						
g) I'm in discussion with others but no one is really listening to what anyone else is saying	AB	AB	AB	AB	AB	
hours -----						

APPENDIX F

P E R S O N A L T I M E S U R V E Y
FIRST DRAFT

University of Windsor
Department of Communication Studies

******Read All Instructions Carefully******

Thank you for being a participant in this research.

There are three parts to the survey you are about to complete. Each part has its own directions and an example to help you. There are no right and wrong answers, just those which are most true for you.

Graduate Research Project
Carlinda D'Alimonte

Please complete the following.

Date: _____

Age: _____ Sex: M F

Student Status: full-time part-time

Year of Study: 1st 2nd 3rd 4th

Major: _____

Employed: no

yes full-time part-time

Occupation: _____

Country most lived in: _____

Marital Status: Single Married Divorced

Separated Widowed

This questionnaire may ask you to respond to things you have not previously thought about. Please take your time and respond as openly and honestly as possible. We are interested in your thoughts and feelings so please don't ask anyone else's opinion while filling it out.

The questions deal with a wide range of information related to your daily life. We think you may find the questions interesting.

Do not write your name or address anywhere on this questionnaire.

Now please proceed with PART 1

PART 1

Indicate the number of hours in the past week that you spent in the following activities.

THIS IS AN EXAMPLE

Essential Activities - things you have to do:

- | | |
|---|----------|
| 1. EMPLOYMENT -- factory, waiting tables, professional, office, technical work; child care, housework, etc. | 48 hours |
| | ----- |
| 2. STUDY -- formal education, college university, reading for study | 10 hours |
| | ----- |
| 3. MISC. ESSENTIALS -- necessary eating, bathing, grooming, personal shopping, personal management, necessary travel | 7 hours |
| | ----- |
| 4. SLEEP | 42 hours |
| | ----- |

Leisure Activities - not related to employment or study

- | | |
|--|----------|
| 5. ELECTRONIC MEDIA -- watching TV, listening to music or radio, playing videogames | 18 hours |
| | ----- |
| 6. PRINT MEDIA -- reading novels, magazines, newspapers, journals, poetry, essays (not for work or study) | 15 hours |
| | ----- |
| 7. FILM -- in theatres | 3 hours |
| | ----- |
| 8. LIVE ENTERTAINMENT -- dance, music, theatre | 3 hours |
| | ----- |
| 9. HOBBIES AND SPECIAL INTERESTS -- collecting, building, sewing, studying music or language | 4 hours |
| | ----- |
| 10. SPORT AND EXERCISE -- running, swimming, hockey, football, baseball | 6 hours |
| | ----- |
| 11. SOCIALIZING, VISITING -- friends, family (face-to-face communication) | 7 hours |
| | ----- |
| 12. SHOPPING -- browsing, window shopping, impulse purchases | 0 hours |
| | ----- |
| 13. RELIGION -- attending services, private prayer or mystical experiences, meditation or philosophical thought | 2 hours |
| | ----- |

Please turn the page and complete PART 1 as it is true for you.

PART 1**Essential Activities - things you have to do:**

- | | |
|---|----------------|
| 1. EMPLOYMENT -- factory, waiting tables, professional, office, technical work; child care, housework, etc. | hours
----- |
| 2. STUDY -- formal education, college university, reading for study | hours
----- |
| 3. MISC. ESSENTIALS -- necessary eating, bathing, grooming, personal shopping, personal management, necessary travel | hours
----- |
| 4. SLEEP | hours
----- |

Leisure Activities - not related to employment or study

- | | |
|--|----------------|
| 5. ELECTRONIC MEDIA -- watching TV, listening to music or radio, playing videogames | hours
----- |
| 6. PRINT MEDIA -- reading novels, magazines, newspapers, journals, poetry, essays (not for work or study) | hours
----- |
| 7. FILM -- in theatres | hours
----- |
| 8. LIVE ENTERTAINMENT -- dance, music, theatre | hours
----- |
| 9. HOBBIES AND SPECIAL INTERESTS -- collecting, building, sewing, studying music or language | hours
----- |
| 10. SPORT AND EXERCISE -- running, swimming, hockey, football, baseball | hours
----- |
| 11. SOCIALIZING, VISITING -- friends, family (face-to-face communication) | hours
----- |
| 12. SHOPPING -- browsing, window shopping, impulse purchases | hours
----- |
| 13. RELIGION -- attending services, private prayer or mystical experiences, meditation or philosophical thought | hours
----- |

We would like to know more about your involvement in the activities mentioned above. The next part of this questionnaire looks at each activity individually and asks that you describe your experience by responding to several statements.

PART 2

Of the hours you spend in the activity indicate to the nearest quarter-hour the amount of time with respect to each question.

For each question fill in the line in the left margin called hours. This is the figure you gave in PART 1 of the questionnaire.

THIS IS AN EXAMPLE

Question 1

While **WORKING:**

	a) I am in discussion with others -- problem solving, generating new ideas	15 hours

48	b) I am working alone and solving problems or generating new ideas (writing, designing, creating)	20 hours
-----		-----
HOURS	c) My mind is turned off and I'm doing the job without really thinking	5 hours

	d) I am talking to others but often feel I'm really just talking to myself	2 1/2 hours

	e) I know my place and like others to know their's. I'm doing what I'm supposed to be doing	2 3/4 hours

	f) I meditate on a higher power or experience a oneness with the universe	1/2 hours

	g) I'm listening or watching what's going on in my immediate environment but not participating or being critical	1/4 hours

Question 2

While engaged in **SCHOOL WORK:**

	a) I am talking with others but really feel I am just talking to myself	1 hours

10	b) I am studying, reading, or working on assignments alone	4 hours
-----		-----
HOURS	c) My mind is just turned off and I can't even remember what went on	1/2 hours

	d) I am learning by discussing ideas and issues openly	1/2 hours

	e) I am being instructed and told what to do	3 hours

	f) I am listening or watching attentively but not really being critical about what's going on	1 hours

	g) I am meditating on a higher power or experiencing a oneness with the universe	0 hours

Please turn the page and complete PART 2 of the survey as it applies to you.

PART 2

NOTE: Be sure to transfer your HOURS from PART 1 to the left side. You will find it helpful to read all possible statements before you break down the hours.

Question 1

While WORKING:

- | | | |
|----------------|--|-------|
| | a) I am in discussion with others -- problem solving, generating new ideas | hours |
| | | ----- |
| | b) I am working alone and solving problems or generating new ideas (writing, designing, creating) | hours |
| | | ----- |
| -----
HOURS | c) My mind is turned off and I'm doing the job without really thinking | hours |
| | | ----- |
| | d) I am talking to others but often feel I'm really just talking to myself. | hours |
| | | ----- |
| | e) I know my place and like others to know their's. I'm doing what I'm supposed to be doing | hours |
| | | ----- |
| | f) I meditate on a higher power or experience a oneness with the universe | hours |
| | | ----- |
| | g) I'm listening or watching what's going on in my immediate environment but not participating or being critical | hours |
| | | ----- |

Question 2

While engaged in SCHOOL WORK:

- | | | |
|----------------|---|-------|
| | a) I am talking with others but really feel I am just talking to myself | hours |
| | | ----- |
| | b) I am studying, reading, or working on assignments alone | hours |
| | | ----- |
| -----
HOURS | c) My mind is just turned off and I can't even remember what went on | hours |
| | | ----- |
| | d) I am learning by discussing ideas and issues openly | hours |
| | | ----- |
| | e) I am being instructed and told what to do | hours |
| | | ----- |
| | f) I am listening or watching attentively but not really being critical about what's going on | hours |
| | | ----- |
| | g) I am meditating on a higher power or experiencing a oneness with the universe | hours |
| | | ----- |

Question 3

Of the time I am engaged in MISC. ESSENTIALS such as dressing, eating, bathing, personal shopping, personal management, necessary travel:

- HOURS
- a) I am really planning my day or working out problems _____ hours
- b) I am just going through the motions -- my mind is blank _____ hours
- c) I am just doing what I have to do and all my attention is on that _____ hours
- d) I am having an open discussion with others -- problem solving or generating new ideas _____ hours
- e) I am meditating on a higher power or experiencing a oneness with the universe _____ hours
- f) I am talking with other people but no one is really listening to what anyone else is saying. It seems I'm just talking to myself _____ hours
- g) I am listening or watching what's going on in my immediate environment but not participating or being critical _____ hours

Question 4 SLEEP

 HOURS Enter number of hours from Part I

Question 5

Of the time I spend in ELECTRONIC MEDIA (TV, records, radio, videogames, etc.):

- HOURS
- a) I am learning and being critical _____ hours
- b) I am totally subdued and mentally turned off. I often can't remember what I've seen or heard _____ hours
- c) I am involved with the music or programme -- relaxed, subdued but listening/watching attentively. I may feel like I am a part of the programme or performance _____ hours

d) I am talking with other people but no one is really listening to what anyone else is saying. I feel I'm thinking aloud _____ hours

e) I am having an open discussion with others -- problem solving or generating new ideas _____ hours

f) I am meditating on a higher power or experiencing a oneness with the universe _____ hours

g) I am doing what I have to do or being told what I must do _____ hours

Question 6

Of the time I am involved with **PRINT MEDIA**:

a) I am learning and being critical _____ hours

b) I am meditating on a higher power or experiencing a oneness with the universe _____ hours

c) I am having an open discussion with others -- generating new ideas or solving problems _____ hours

d) I am doing what I have to do or being told what I must do _____ hours

HOURS

e) I am involved in the pictures or story without being too critical _____ hours

f) My mind is totally subdued or turned off. I can't recall what I've read or seen _____ hours

g) I am talking with other people but no one is really listening to what anyone else is saying. I feel I'm thinking aloud _____ hours

Question 7

Of the time that I am attending **FILMS** in theatres:

a) I am involved with the visuals
or sounds -- relaxed, subdued
but listening/watching attentively.
I may feel like I am a part of the
programme or performance _____ hours

b) I am mentally learning and
criticizing _____ hours

c) I am meditating on a higher power
or experiencing a oneness with the
universe _____ hours

d) I am totally subdued and
turned off. I often can't
remember the story when it's over _____ hours

HOURS

e) I am in talking with other
people but no one is really listen-
ing to what anyone else is saying.
I feel I'm thinking aloud _____ hours

f) I am having an open discussion
with others -- problem solving or
generating new ideas _____ hours

g) I am doing what I have to do or
being told what I must do _____ hours

Question 8

While attending **LIVE ENTERTAINMENT**:

a) I am talking with other
people but no one is really listen-
ing to what anyone else is saying.
I feel I'm thinking aloud _____ hours

HOURS

b) I am having an open discussion
with others -- problem solving or
generating new ideas _____ hours

c) I am mentally learning and
criticizing _____ hours

d) I am doing what I have to do or
being told what I must do _____ hours

e) I am totally subdued and turned off. I often can't remember much about the play or concert when it's over -----_hours

f) I am involved with the music or programme -- relaxed, subdued but listening/watching attentively. I may feel like I am a part of the programme or performance ----- hours

g) I am meditating on a higher power or experiencing a oneness with the universe ----- hours

Question 9

While engaged in HOBBIES OR SPECIAL INTEREST activities:

a) I am really sorting things out in my mind or being creative, for example, developing innovations ----- hours

b) I am talking with other people but no one is really listening to what anyone else is saying ----- hours

c) I feel like I don't have to worry about anything. I can just escape and relax for a while ----- hours

HOURS

d) I am being told how to do something or telling others how something should be done ----- hours

e) I'm listening or watching what's going on in my immediate environment but not participating or being critical ----- hours

f) I am meditating on a higher power or experiencing a oneness with the universe ----- hours

g) I am having an open discussion with others -- problem solving or generating new ideas ----- hours

Question 10

While engaged in **SPORT AND EXERCISE:**

- a) I'm listening or watching what's going on in my immediate environment but not participating or being critical _____ hours
- b) It doesn't take much thought so I just turn off mentally and go through the motions _____ hours
- c) I am with others, talking, but no one pays attention to what other people are saying _____ hours
- HOURS
- d) I am working things out in my head _____ hours
- e) I am with other people, discussing ideas or opinions openly _____ hours
- f) I am doing it because it's good for me or it will help me to become the person I would like to be _____ hours
- g) I am meditating on a higher power or experiencing a oneness with the universe _____ hours

Question 11

While **SOCIALIZING OR VISITING:**

- a) I am having an honest discussion and getting feedback on my ideas or giving feedback to another's ideas _____ hours
- b) I am meditating on a higher power or experiencing a oneness with the universe _____ hours
- HOURS
- c) My mind is totally subdued or turned off. I can't recall what I've heard or seen. _____ hours
- d) I feel like I am talking but nobody is really listening to what I'm saying. It seems people are just talking to themselves _____ hours

- e) I don't do much talking. I just listen to what's being said and try to work things out in my head ----- hours
- f) I know my place and I like others to know theirs. I behave the way that is expected of me ----- hours
- g) I'm listening or watching what's going on in my immediate environment but not participating or being critical ----- hours

Question 12

While SHOPPING or browsing:

- a) I am thinking of other things sorting things out in my mind ----- hours
- b) I am with a friend and we are openly exchanging thoughts or ideas on different things ----- hours
- c) I am not thinking of much and just seeing what's available ----- hours
- HOURS
- d) I am mostly looking for things I've seen advertised or looking for new items I've been told about ----- hours
- e) I am out with friends, talking, but I feel nobody's really listening to anyone else ----- hours
- f) I am meditating on a higher power or experiencing a oneness with the universe ----- hours
- g) My mind is totally subdued or turned off. I can't recall what I've read or seen ----- hours

Question 13

While engaged in **RELIGIOUS ACTIVITIES:**
(or meditation and philosophical thought)

- | | | |
|----------------|---|----------------|
| | a) I am really working things out
-- looking for guidance from inside
myself | hours
----- |
| | b) I enjoy the ritual and ceremony
and just feel free from my problems | hours
----- |
| -----
HOURS | c) It's good to be told what's
right and wrong. I'm looking for
answers from my God or religious
leader | hours
----- |
| | d) I am meditating on a higher power
or experiencing a oneness with the
universe | hours
----- |
| | e) I am discussing my views openly
with others | hours
----- |
| | f) I'm listening or watching what's
going on in my immediate environment
but not participating or being
critical | hours
----- |
| | g) I'm talking with others
but no one is really listening to
what anyone else is saying | hours
----- |

You have just completed PART 1 and PART 2 of the questionnaire. Please be sure you have answered all questions and that the figures in each question of PART 2 add up to the figure you gave in the left margin.

Now please raise your hand for PART 3.

VITA AUCTORIS

Carlinda D'Alimonte was born in Windsor, Ontario, on November 16, 1955. She completed primary school in Amherstburg, Ontario and attended General Amherst High School, also in Amherstburg.

She received a Diploma in Theatre Arts from Niagara College of Applied Arts and Technology, Welland, Ontario, in 1975.

She began her undergraduate work in Communication Studies at the University of Windsor, Windsor, Ontario in 1975 and graduated with an Honours B.A. in 1978. She then accepted a full-time position with the Media Centre, University of Windsor as a producer. In 1980 she began graduate work in Communication Studies at the University of Windsor, on a part-time basis and received a Master of Arts in 1986.

Her work at the Media Centre involved primarily the production of instructional and promotional audiovisual material and consultation to faculty and students on the use and production of instructional media. While with the Media Centre she also authored "Production Design", a laboratory manual used in introductory Communication Studies courses.

She left the Media Centre in 1985 to take a position with CBC news in Windsor, Ontario, as a Researcher/Programmer.

In addition, Carlinda has been a Sessional Instructor with the Department of Communication Studies, University of Windsor, since 1982. She has taught the following courses: Introduction to Mass Media; Survey of Mass Media Activities; and, Instructional Systems.