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Exploratory Study of a Measure of Self-Actualization

Norma C. Troncoso

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Exploratory Study of a Measure of Self-Actualization


A Thesis Presented in Partial Fulfillment
of the Requirements for the Degree
Master in Arts in Counseling Psychology


by

Norma C. Troncoso

UNIVERSITY OF NORTH FLORIDA

 Committee Chairman

, Second Reader

 Department Chairperson

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Abstract

Two studies were conducted to measure positive personality change expected to occur during four years of a self-actualizing program. The first study computed intercorrelations among the scales of the Personal Orientation Inventory (POI) for students in the Psychology and English Departments of a Spanish-speaking college, which were then compared with those reported in the test manual. Generally, correlations were greater than those in the manual, which suggested possible influence by the humanistic and Christian philosophy of the college. The second study examined the effect of training for self-actualization and personality growth on the behavior of a group of psychology teacher-trainees. Results indicated that subjects in the treatment conditions improved significantly in their levels of self-actualization as measured by the Time Competency and Inner-directedness scales of the POI.

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Exploratory Study of a Measure of Self-Actualization

Under the stresses of modern life, humanity is striving to fulfill its basic needs, to live in security and safety. People want affection, respect, and self-respect. The process of self-actualizing is one through which people can attain positive mental health and control of their own lives (Maslow, 1968; Shostrom, Knapp, & Knapp, 1977). The individuals who achieve this are those who expand, extend, and become. They use their personal unique tendencies to express and to activate all their capabilities; they live a more fully functioning life than does the ordinary person. They become more open to and more aware of their experiences.

Of all professionals, teachers most need to be healthy and fully functioning. Educators view healthy teachers as "self-actualizers" who operate at high levels of effectiveness, with autonomy, spontaneity, and self-direction as guiding forces in the development of a unique identity and a creative life (Carkhuff & Berenson, 1967; Combs, 1965; Omizo, 1981). Certain personality traits characterize the effective educator as well as other fully functioning persons (Carbonetti & Troncoso, 1978; Combs, 1965; Rogers, 1961). Some of these traits

include: (a) flexibility in cognitive and affective domains (Allen, 1967; Bare, 1967; McDaniel, 1967; Passons & Dey, 1972; Sprinthall, Mosher, & Donaghy, 1967), (b) autonomy (Maslow, 1971; Rogers, 1961), and (c) open-mindedness (Carlozzi, Edwards, & Ward, 1978; Foulds, 1971; Kemp, 1962; Mezzano, 1969; Russo, Keltz, & Hudson, 1964; Stefflre, King, & Leafgren, 1962). Experience is also an important factor, for it exists only when the individual has been free to explore personal capacities, meanings, and values which establish a personal identity. All these traits are developed through self-actualization--the creation of a sense of identity and personal worth (Maslow, 1971). In the educational environment, it is important that the teacher-trainee perceive his teacher as a facilitator of his self-actualizing growth, rather than only as a source of knowledge (Maslow, 1971; Rogers, 1961; Stensrud, 1979; Zinker, 1977).

Statement of the problem

Based on self-actualizing theory and research (Shostrom et al., 1977), two assumptions with regard to Shostrom's concept of fully functioning life obtain, not only in the field of counseling, but also in educational settings where this study has been applied. First, the higher self-worth that

self-actualizing training activates should increase a sense of self-support and independence. Second, an increased ability to experience on a moment-to-moment basis should create an ability to live more fully in the present. This study was initiated to explore the assumptions just made, and to attempt to answer the following questions: (a) Was there a reliable and valid instrument which could be used for the purpose of prediction of effectiveness? and (b) Did students who participated in self-actualizing training achieve more constructive personality gain than did those who were not involved in such a program?.

Although the personality of the educator has been studied (Carbonetti, Castro, Jolias, Munda, & Troncoso, 1977; Combs, 1965), investigations on the concept of self-actualization as a measure of the personal effectiveness of an educator have been neglected. As no known study existed identifying possible variance among groups of teacher-trainees from different educational training programs, this present study was conducted in the Psychology Department of the Instituto Juan XXIII, Bahia Blanca, Argentina, a private Catholic college for teachers. The faculty believed that it would be of great value to investigate the degree of effectiveness of a consistent training

program focusing upon the self-actualizing approach over a four year period, 1977-1980. The aim was to determine the level of self-actualization developed in the psychology students through a training program based on this innovative point of view.

The research began with a thorough scrutiny of the nature of self-actualization. As Shostrom et al. (1977, pp. 64-66) indicated, self-actualization can be defined in different ways. Statistically, it corresponds to the upper part of the normal curve of human development, where high levels of integration of thinking, feeling, bodily responses, and inner-direction are attained. As a process, it describes individual growth into achievement. As a state, it is a peak experience. As an ethic, it is the discovery through experience of a philosophy of life, of the man within, and of man and society inter-related. As a model, it places the responsibility on the person, who learns to risk himself and to face his problems with optimism.

Functional effectiveness was the key concept that determined the training of the entire faculty of the Psychology Department who would serve as trainers in the project. They were instructed in relevant skills through experiential work-

shops and lectures which were scheduled for six months prior to the initiation of the program. Bibliographies were compiled and group discussions of reading assignments were held. It was necessary to outline criteria for the faculty. They should have the ability to see the students as the latter saw themselves, respecting them, and sharing their perceptions of themselves and the world (Moustakas, 1967). The trainers should be capable of empathy, respect, genuineness, and concreteness (Carkhuff & Berenson, 1967), and they should function with objectivity and effectiveness; objectivity being defined as the ability to see what an experience is, and effectiveness being defined as the ability to function at the highest level of communication (Carkhuff, 1969a, 1969b; Maslow, 1971; Moustakas, 1967). The goal was to alter personality variables in the students by an actualizing program, while focusing on the solution of problems in and out of school. The emphasis was on the process of being what one is and of becoming more of what one can be (Shostrom et al., 1977; Moustakas, 1967).

In this self-actualizing program, training was to be considered operational through four techniques: group experiences, insight and action, modeling or imitation, reinforcement and constructive gain. The group process of openness, honesty,

and awareness was focused on the here-and-now. It was designed to sharpen perceptions of the self, of others, and of group dynamics through cohesion and interaction (Lindberg, 1977; Yalom, 1975). Some of the group experiences were less concerned with group dynamics, stressing spontaneous expression and dramatization of feelings. There were certain dimensions of the human relationship which were taken into account for determining effectiveness. They included responsive conditions (empathic understanding, respect, and specificity of expression) and initiative dimensions (genuineness, confrontation, and interpretation of immediacy) (Carkhuff, 1971; Egan, 1975). Ideally, the group experiences would cause the participants to change adjustment levels, depending upon the physical, emotional, interpersonal, and intellectual functioning of the leaders.

Another source of development included the didactic introduction of new concepts, such as the linking of theoretical ideas and behaviors, that is, of insight and action (Goddard, 1981; Carkhuff, 1971; Munda, 1978). After exposure to new theories, the student had the opportunity to discuss and then to simulate life experiences. Thus, the development of insight was followed by the opportunity to practice new behaviors. The

systematic development of programs of insight and action was a requisite for effective use of modeling and the shaping of new responses (Carkhuff, 1971; Egan, 1975).

Modeling or imitative techniques were designed to train the students to function at the highest levels of all relevant dimensions. The educator was a model and agent of change (Egan, 1975). Through selected techniques for discovering interests and inner needs, the educator was able to choose academic and experiential contents which would stimulate the students' capacity for self-analysis and recognition of weaknesses (Carbonetti & Troncoso, 1978; Munda, 1978). Thus, the educator became a source of insight and reinforcement, and above all, of behavioral repertoires (Bandura, 1965).

For the translation of insight into action, and the shaping of new behaviors, the most powerful tool available was contingent reinforcement. Students were encouraged to reach their most effective level of functioning by positive reinforcement of their most effective behaviors, extinction of the most neutral behaviors, and punishment of the least effective behaviors.

The basic operational definition of personality growth was achieved through leading the students to focus on the here-and-now, to choose between alternative life styles, to accept

responsibilities, to learn new behaviors, and to communicate. These could cause constructive personal gain, that is, actualizing--the "freedom to be" (Shostrom et al., 1977, p. 26).

The research was initiated to determine if personality change could be produced through the Shostrom approach. The Personal Orientation Inventory (POI) (Knapp, 1976) was used as a criterion since it is the only known instrument designed to measure self-actualization. This inventory was developed to assess values and behaviors that distinguish self-actualizers from others. The present research consisted of two studies. The first was a reliability study on a sample of 100 Spanish-speaking college students, comparing correlations with those of the manual in order to determine if a translation of the POI would be an appropriate measure of self-actualization for a Spanish-speaking population.

The second study evaluated the effect of self-actualizing training as measured by the Spanish form of the POI on students of the Psychology Department (experimental group), by comparing the scores with those of students in the English Department (non-equivalent comparison group) who did not receive the training. There was no control over which students would enroll in each department. Therefore, a non-equivalent compar-

ison group, quasi-experimental design was used. The focus of the research was on the relationship of specific training in self-actualization to positive personality change as measured by the POI. The occurrence of the relationship was predicated on the development of specific traits and skills, such as a sense of inner-directedness, self-worth, and competency.

Study 1

Method

Subjects. The sample consisted of 100 subjects, including 39 students from the English Department (37 females, 2 males), and 61 students from the Psychology Department (48 females, 13 males) at a private urban college. All subjects were white catholic citizens of Argentina. Their ages ranged from 17.00 to 31.00 ($M = 20.00$).

Instrument. The POI, developed by Shostrom (1974), was used to assess self-actualization. It has two major scales, Time Competency (Tc) and Inner Directedness (I), and ten subscales. These are Self-Actualizing Value (SAV), Existentiality (Ex), Feeling Reactivity (Fr), Spontaneity (S), Self-Regard (Sr), Self-Acceptance (Sa), Constructive Nature of Man (Nc), Synergy (Sy), Acceptance of Aggression (A), and Capacity for Intimate Contact (C) (see Appendix A for description).

Several reliability and validity studies of the POI have been conducted on English-speaking populations. Klavetter and Mogar (1967) reported test-retest coefficients for a sample of 48 undergraduate college students with one week between administrations. The Tc and I scales had reliability coefficients of .71 and .77, respectively. The subscale coefficients ranged from .52 to .82. A study made by Ilardy and May (1968) on a sample of 46 nurses, with intervals between testing ranging from one week to one year, showed correlations from .32 to .74. Jansen, Garvey, and Bonk (1972, 1973) concluded that correlations based on a sample of 93 clergymen after clinical training were higher than those described by Shostrom in the manual. Gunter (1969), using 109 sophomore nursing students, reported that the students scored significantly higher on 8 of 12 scales than the freshman nursing students reported by Knapp in 1965 (cited in Shostrom, 1974). In a recent study, Martin, Blair, Rudolph, and Melman (1981) computed correlations among the scales for 89 nursing students. They found correlations greater than those reported in the manual. The coefficients ranged from .20 to .79.

The instrument used in this first study was the Spanish translation of the POI. Several steps were required in the

translation of the POI into Spanish. The initial translation was administered to a group of first-year college students. They were asked to underline words and phrases they did not understand. This provided a basis for identifying language problems. The Research Team of the Research Center of Instituto Juan XXIII refined the translation, and this revised version was tested again with a different group of college students from the same institution. The final phrasing of the Spanish form was determined by translation consultants. The criteria were readability, elimination of material reflecting cultural differences, and reduction of sex stereotyping (see Appendix B).

Procedure. The final translation of the inventory was administered to 100 students. The test session was held in the Psychology Laboratory, standard directions from the POI manual were given, and there was no time limit for completion. Protocols were computer-scored.

Results

The intercorrelation matrix of the POI scales, when compared with those of Shostrom (1974) and Martin et al. (1981), indicated values that were generally greater. The Spanish POI intercorrelations were in the expected direction, and were

supportive of the model proposed by Shostrom et al. (1977). The obtained intercorrelations are shown in Table 1. Age, sex, and year in the program were not correlated with scores on the scales. Table 2 shows means and standard deviations of scale scores.

Table 1
POI Scale Intercorrelations

	I	SAV	E	Fr	S	Sr	Sa	Nc	Sy	A	C
Tc	.46**	.36*	.54**	.28*	.38**	.47**	.37**	.17	.25*	.29*	.44**
I		.65**	.77**	.78**	.73**	.61**	.68**	.47**	.32*	.69**	.81**
SAV			.40**	.48**	.49**	.57**	.22*	.54**	.40**	.40**	.44**
E				.54**	.53**	.40**	.68**	.26*	.24*	.44**	.69**
Fr					.55**	.29*	.50**	.28*	.05	.71**	.74**
S						.54**	.44**	.29*	.22*	.48**	.50**
Sr							.20*	.34*	.38**	.31*	.43**
Sa								.16	-.03	.52**	.56**
Nc									.21*	.09	.27*
Sy										.18	.36*
A											.71**

* $p < .05$; ** $p < .0001$

Correlations among the scales ranged from $-.03$ to $.81$, and tended to be positive. Scores on the Tc and I, Ex, S, Sr,

Table 2

POI Score Means and Standard Deviations

Scale	<u>M</u>	<u>SD</u>
Time Competence (Tc)	15.59	3.36
Inner-directed (I)	72.70	10.85
Self-Actualizing Value (SAV)	17.22	3.17
Existentiality (E)	15.98	3.89
Feeling Reactivity (Fr)	14.46	2.99
Spontaneity (S)	10.88	2.45
Self-regard (Sr)	10.51	2.38
Self-acceptance (Sa)	12.95	3.39
Nature of Man (Nc)	9.48	2.36
Synergy (Sy)	6.28	2.29
Acceptance of Aggression (A)	15.75	3.45
<u>Capacity for Intimate Contact (C)</u>	<u>15.71</u>	<u>3.57</u>

Note. N = 100

Sa, and C scales were significantly intercorrelated at $p < .0001$. Scores on the I scale and the ten subscales were the highest and significantly correlated at $p < .0001$ with the exception of Sy ($p < .05$). Fifty of the 66 intercorrelations were greater in magnitude than those reported by Knapp (cited in Shostrom, 1974) for 138 college students. Of the 16 remaining intercorrelations,

two showed the same values (Tc with S; I with Sr). Twenty-three intercorrelations were greater in magnitude than those obtained for a sample of 89 middle-class nursing students (Martin et al., 1981), and four of the intercorrelations had the same values. The means and standard deviations of the scales in this study were basically similar to those in Martin et al.

Study 2

Method

Subjects. The subjects were 25 students from the same college as in Study 1. The experimental group consisted of 13 students from the Psychology Department (12 females, 1 male) who underwent the self-actualizing program. The control group consisted of 12 students from the English Department (all females) who did not undergo the training. The mean ages were 19.30 and 19.00, respectively.

Instrument. The Spanish form of the POI was used, and the Tc and I scales were chosen for the analysis of the data because they were significantly related with the 10 subscales in Study 1.

Procedure. The POI was administered to the experimental and control groups in March, 1977, and in November, 1980. Protocols were computer-scored. The subjects were informed of all

features of the research program that could be divulged without creating subject bias at the outset of the project. The students were assured of the confidentiality of this study and its results. Participants completed an informed consent form (see Appendix C). The faculty and trainers were informed of all aspects of the research without disclosing the behavioral measures under study, as suggested by Graham (1977). The test session occurred in the Psychology Laboratory with complete control of environmental factors, and there was no time limit for completing the test.

Class sessions that involved the self-actualizing training took place in the regular classrooms. Control of environmental factors was effected by maintaining the typical classroom setting, and by the manner in which the trainer operated within the setting. This environment could be considered a complicated field of stimuli which might influence the variables under study, but it had the advantage that student awareness of the nature of the experiment was diminished.

Results

Initially, pretest scores of those who did not complete the program ($N = 50$) and those who finished ($N = 25$) were compared to determine potential attrition effects. The Tc and I

means in the experimental group were significantly greater for non-finishers. In order, their values were $\underline{M} = 13.46$ and $\underline{M} = 63.08$ for the finisher group, and $\underline{M} = 15.46$ and $\underline{M} = 72.25$ for the non-finisher group; $\underline{t} (46) = 2.17, p < .05$ for Tc, and $\underline{t} (46) = 3.57, p < .05$ for I. In the control group, only the I mean was significantly greater for non-finishers (finishers, $\underline{M} = 65.75$; non-finishers, $\underline{M} = 76.13$), $\underline{t} (25) = 5.41, p < .05$. The \underline{t} values obtained supported statistical differences between those who did not complete the program and those who did, and made necessary the restriction of subsequent discussions of pretest scores to finishers only. It seemed probable that the non-finishers dropped out of college because of academic and economic problems, or because of change of residence resulting from marriages and military transfers.

Point-biserial correlations were obtained for the Tc and I scales, pre- and posttest, for the experimental and control groups. The correlations were low between group and scores of the Tc and I in the pretest for both groups. For the posttest, those scales were significantly related. The magnitudes of the coefficients are reported in Table 3. The means and standard deviations in Table 4. The values obtained for difference between dependent correlations were significant for the posttest,

Table 3
Correlations between Groups and Scores

	<u>N</u>	Tc	I
r_{pb} , 1977	25	.17	.08
r_{pb} , 1980	25	-.58*	-.73*

* $p < .05$

\underline{t} (22) = 2.68, $p < .02$ for Tc, and \underline{t} (22) = 3.65, $p < .01$ for I.

Table 4
Scales Means and Standard Deviations for Pre- and Posttest

	1977				1980			
	Tc		I		Tc		I	
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>
E	13.46	1.61	63.08	5.15	18.46*	2.84	89.69**	9.09
C	15.00	2.56	65.75	4.71	13.75	3.36	69.50	10.60
E and C	14.23	2.21	64.41	5.03	16.11	3.87	79.60	14.10

* \underline{t} , $p < .05$; ** \underline{t} , $p < .001$

An effective method for analysis (Campbell & Stanley, 1963) was to compare gain scores for the experimental and control groups. The computations of pre-posttest gain scores (see Table 5) evidenced statistically significant differences for experimental variables, \underline{t} (23) = -3.96, $p < .001$, for Tc, and \underline{t} (23) = -5.22, $p < .001$, for I. Significant positive increase

Table 5

Gain Mean Scores and Standard Deviations
for Experimental and Control Groups

Group	Tc		I	
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>
Experimental	5.00	3.72	26.62	10.00
Control	-1.25	4.18	3.75	11.87

on the scores was achieved in the experimental group while the control group remained the same or decreased.

Discussion

The first study indicated that the results of earlier studies in self-actualization might be applicable to Spanish-speaking persons. If those personality traits were reliable for this sample, it also suggested that self-actualization could be reliably measured through the Shostrom scales. The POI Spanish form could, therefore, provide counselors and educators with a tool for measuring self-actualized personality in Spanish-speaking clients and students.

At least for this sample, the POI was successful in the exploration of personality areas even though one of the scales (Sy) was consistently low in values when compared with other

studies. Shostrom (1974) indicated that Sy scale constitutes a measure of awareness. It measures the ability to transcend dichotomies, "to see the opposites of life as meaningfully related" (Knapp, 1976, p. 7). The lower scores in the Sy suggest that this sample saw opposites of life as antagonistic. It can be speculated that one of the reasons for that finding was the Catholic background of the subjects; that is, they could not resolve the dichotomies of good-evil and spiritual-sensual. This suggests that they perceived these dualities as extreme characteristics, not synergistic. Except for this scale (Sy), correlations in this study were generally greater than those in the previous studies with which they were compared (Shostrom, 1974; Martin et al., 1981). The difference could be because of the influence of the humanistic and Christian philosophy of the college which emphasizes, in its Outline of Aims (Instituto Superior Juan XXIII, 1974), its educational goal of developing in the students the ability to be and to become through progressive harmonic personality growth, intellectual and emotional autonomy, and open communication.

In the second study, several aspects of the data were noteworthy. The results indicated significant group differences in the Tc and I scales. These measures were signifi-

cantly higher in the psychology teacher-trainees who exhibited higher self-actualizing levels, thereby suggesting that they possibly possessed the capacity to experience and to express themselves primarily in the present. The scores seemed to indicate that for them, past, present, and future were in meaningful continuity, and that they were more independent, self-supported, and internally motivated.

The didactic and experiential training which this group had undergone seemed related to an increase in the mean scores on the POI. This increase suggests that teaching content plus experiential practice of attributes of self-actualization (through group experiences, insight and action, modeling, and reinforcement and change) had a positive effect on the self-actualizing process, that is, on personal growth. It also seems to indicate that the self-actualizing approach was at least one of the components of effectiveness. Omizo (1981) offers the conclusion that self-actualization and facilitative communication are related. Therefore, it may be inferred that the students from the Psychology Department, with higher levels of self-actualization, may have higher ability in facilitative communication.

Since self-actualization and facilitative communication

are variables which are considered important in teaching, they warrant consideration in the training of educators. Walker (cited in Omizo, 1981) has suggested that self-actualization can be changed positively through workshops, seminars, and training. If this argument is supported, efforts to increase ability in facilitative communication among educators should take the trainees' degree of self-actualization into account. Facilitative communication skills may be greatly enhanced by the inclusion of a type of training that increases self-actualization. Trainees with lower levels of self-actualization should be provided with more extensive training. This area warrants further investigation.

In this study the results implied that students could be trained to be more self-actualized. The psychology students of this study, as shown by the POI scores, experienced more positive personality change. The results also suggested that they were able to develop gradual and potentially permanent personality growth with four years of training. One can speculate that a long training period for the developing of personality traits is more effective than a short one--but the question might arise as to how long does the training have to be in order to be economical as well as effective.

Concerning the variables analyzed, time competency and inner-directedness, the results suggest that the experimental group might be significantly better able to live with less regret, guilt, and resentment; with fewer idealized goals, less rigid plans, and fewer predictions; and with less need to rely on the views of others than would be the control group. The results appear to support the belief that the students who were systematically trained in self-actualizing skills as measured by the POI, would score significantly better than the group which was untrained. Furthermore, the findings suggest that professional effectiveness, operationally defined as the ability to function at the highest levels of communication, was related to personal growth. There was no evidence of diminishing personality growth among the psychology students. In fact, they increased their POI scores as expected, that is, positive personality change was in the expected direction and in accord with the training goals. Personality gains seem to concur with the aims of the program, which emphasized training in basic skills and extensive practice thereof. However, since only one program was studied, generalizations about all college training programs in the helping professions would be premature. Future studies should more fully explore other variables such

as abilities, interests, and values. In particular, evaluations of low efficiency, as shown in the two major scales, might be an important factor in the recognition of individual effectiveness as well as a possible tool for prediction as to teacher effectiveness.

Although results of the study indicate that self-actualizing training can be successfully employed, there were some threats to internal validity which remained uncontrolled. Since the psychology and English groups were non-equivalent on an unknown number of variables, it was possible that there was some interaction between the treatment and those variables specific to the experimental group. One possibility was that there might be a selection-maturation interaction (Campbell & Stanley, 1963, pp. 47-50), where different rates of maturation (trends and cycles) would be associated with the distinguishing features of the psychology and English groups--but, in part, this was controlled by their similarity in age. Also, a threat to external validity was the possibility of interaction between selection bias and treatment. In this case, treatment indeed had an effect, but such effect was limited to populations sharing the selection characteristics of the experimental group. Adoption of this design also limited the

analysis to immediate effects, for it would not detect delayed responses.

Clearly there were other limitations. Since only one group was studied, caution is warranted in interpreting the results. This was an exploratory effort relying on a single psychometric measure of self-actualization, in one school of psychology with a small number of subjects in the final sample. Testing was done only twice, in the beginning of the academic year for those registering in 1977, and at the end of the fourth year for those completing the program in 1980.

In the context of the above limitations, and considering that the groups came from an urban university, the following recommendations appear relevant: (1) the experience level of trainers should be more specifically analyzed; (2) since the study focused on the intrapersonal change, further studies might establish a balance between that and interpersonal change. Further research should be conducted to determine the extent to which teacher-trainees can learn to be more effective personally and professionally. This could consist of continuing training in self-actualizing skills in simulated teaching settings, introducing the training with bigger groups in controlled conditions, and conducting a longitudinal study in a

natural setting during each of the four years and during student-teaching practicum. Because of the importance of the educator's interpersonal skills and personality in the process and outcome of teaching, continued research is needed to identify personality variables which are associated with effectiveness. Such findings may have implications in the selection of students for programs in professional schools.

Even though the specific factors that contributed to the growth of self-actualization in the psychology students have not been isolated in this study, one may speculate that the results indicated that subjects in the psychology group, as compared with those in the English condition, seemed to generate significantly higher self-worth as well as a willingness to accept their weaknesses and deficiencies. The scores on the POI reflected an apparent improvement from an almost rigid, compulsive, and dogmatic application of values to a more flexible acceptance of the principles of life.

The major point of this investigation was to establish that growth toward self-actualization is a desirable goal for teacher-trainees and that an important influence on trainees' growth is the trainers' level of functioning. The findings provided evidence as to the efficacy of the self-actualizing

approach to education. Participants who were exposed to this training increased their levels of self-actualization, as measured by the POI, significantly more than the control participants. It seems that with the increasing emphasis on effectiveness and interpersonal skills, the self-actualizing approach provides a set of powerful procedures for guiding students toward positive personality gain.

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Appendix A

The POI Scales

Time competency reflects the degree to which individuals live in the present rather than the past or future. Self-actualizing persons are those living primarily in the present, with full awareness and contact, and full feeling reactivity. They are able to tie the past and the future to the present in meaningful continuity, and their aspirations are tied meaningfully to present working goals. They are characterized by faith in the future without rigid or over-idealized goals. They are "time competent." In contrast, the "time incompetent" person lives primarily in the past--with regrets, guilts, and resentments--and/or in the future--with idealized goals, plans, expectations, predictions, and fears.

Inner-directedness is designed to measure whether an individual's mode of reaction is characteristically "self" oriented or "other" oriented. Inner- or self-directed persons are guided primarily by internalized principles and motivations while other-directed persons are, to a great extent, influenced by their peer group or other external forces.

Self-Actualizing Value measures the affirmation of primary values of self-actualizing people. A high score indicates that

the individual holds and lives by values characteristic of self-actualizing people, while a low score suggests the rejection of such values. Items in this scale cut across many characteristics.

Existentiality measures the ability to situationally or existentially react without rigid adherence to principles. Existentiality measures one's flexibility in applying values or principles to one's life. It is a measure of one's ability to use good judgment in applying these general principles. Higher scores reflect flexibility in application of values, while low scores may suggest a tendency to hold to values so rigidly that they become compulsive or dogmatic.

Feeling Reactivity measures sensitivity or responsiveness to one's own needs and feelings. A high score indicates the presence of such sensitivity, while a low score suggests insensitivity to these needs and feelings.

Spontaneity measures freedom to react spontaneously, or to be oneself. A high score measures the ability to express feelings in spontaneous action. A low score suggests that one is fearful of expressing feelings behaviorally.

Self-Regard measures affirmation of self because of worth or strength as a person. A low score suggests feelings of

low self-worth.

Self-Acceptance measures the affirmation or acceptance of oneself in spite of one's weaknesses or deficiencies. A high score suggests acceptance of self and weaknesses, and a low score suggests inability to accept one's weakness.

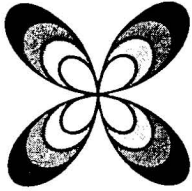
Nature of Man--Constructive measures the degree of one's constructive view of the nature of man. A high score suggests that one sees man as essentially good and can resolve the good-evil, masculine-feminine, selfish-unselfish, and spiritual-sensual dichotomies in the nature of man. A high score, therefore, measures the self-actualizing ability to be synergic in one's understanding of human nature. A low score suggests that one sees man as essentially bad or evil.

Synergy measures the ability to be synergistic--to transcend dichotomies. A high score is a measure of the ability to see opposites of life as meaningfully related. A low score suggests that one sees opposites of life as antagonistic.

Acceptance of Aggression measures the ability to accept one's natural aggressiveness--as opposed to defensiveness, denial, and repression of aggression. A high score indicates the ability to accept anger or aggression within oneself as natural. A low score suggests the denial of such feelings.

Capacity for Intimate Contact measures the ability to develop contactful intimate relationships with other human beings, unencumbered by expectations and obligations. A high score indicates the ability to develop meaningful, contactful, relationships with other human beings, while a low score suggests that one has difficulty with warm interpersonal relationships.

Appendix B



PROFESSIONAL STAFF

EVERETT L. SHOSTROM, Ph.D.
DIRECTOR
LICENSED PSYCHOLOGIST
DIPLOMATE IN CLINICAL
PSYCHOLOGY, AMERICAN BOARD
OF PROFESSIONAL PSYCHOLOGY

NEIL E. MATHESON, Ph.D.
LICENSED PSYCHOLOGIST
LICENSED MARRIAGE, FAMILY
& CHILD COUNSELOR

CATHERINE BETTS, Ph.D.

PSYCHIATRIC CONSULTANTS

MELVIN SCHWARTZ, M.D.

RENATO MONACO, M.D.

June 29, 1981

Prof. Norma C. Troncoso
[REDACTED]

Dear Prof. Troncoso:

Thank you for your letter of June 24, 1981.

I am happy to hear you are continuing your research on the POI and Actualizing Therapy.

As far as I know the accuracy of the Spanish translation of the POI, made under the direction of Lic. Marco A. Carbonetti of Instituto Juan XXIII, has been proven.

You may contact Robert Knapp my publisher for additional research and material - [REDACTED]

I hope the above will be helpful.

Cordially,
[REDACTED]

Everett L. Shostrom, Ph.D.

ELS/drs

POI

INVENTARIO DE ORIENTACION PERSONAL

Everett L. Shostrom, Ph.D.

INSTRUCCIONES

Este cuestionario consiste en pares de afirmaciones numeradas. Lea usted cada afirmación y decida cuál de las dos afirmaciones de cada par le es más consistentemente aplicable a usted.

Usted debe marcar sus respuestas en la hoja de respuestas que tiene. Estudie el ejemplo de la hoja de respuestas que se ve a la derecha. Si la primera afirmación del par es CORRECTA o MAYORMENTE CORRECTA en cuanto a usted, llene el espacio entre las líneas de la columna "a". (Véase el Núm. 1 del ejemplo a la derecha.) Si la segunda afirmación del par es CORRECTA o MAYORMENTE CORRECTA en cuanto a usted, llene el espacio entre las líneas de la columna "b". (Véase el Núm. 2 del ejemplo a la derecha.) Si ninguna de las dos afirmaciones le es aplicable a usted, o si se refieren a algo de que usted no sabe, no haga ninguna respuesta en la hoja de respuestas. Asegúrese de dar SU PROPIA opinión acerca de usted mismo, y a menos que no lo pueda evitar, no deje ningún espacio en blanco.

Sección de la Columna de Respuesta Correctamente Marcada		
	a	b
1.	█	⋮
2.	⋮	█

Al marcar sus respuestas en la hoja de respuestas, asegúrese de que el número de la afirmación concuerde con el número que está en la hoja de respuestas. Haga las marcas gruesas y negras. Borre por completo cualquier respuesta que usted desee cambiar. No haga ninguna marca en el folleto.

Recuerde, trate de dar *alguna* respuesta para cada afirmación.

Antes de comenzar el cuestionario, asegúrese de poner su nombre, su sexo, su edad, y la otra información que se pide en el espacio que le es provisto en la hoja de respuestas.

AHORA, ABRA EL FOLLETO Y COMIENZE CON LA PREGUNTA NUMERO 1.



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Reservados todos los derechos.

1. a. Yo me siento obligado(a) por el principio de justicia.
b. Yo no me siento obligado(a) por el principio de justicia.
2. a. Cuando un amigo me hace un favor, yo siento que tengo que devolvérselo.
b. Cuando un amigo me hace un favor, yo no siento que tengo que devolvérselo.
3. a. Yo siento que siempre tengo que decir la verdad.
b. Yo no siento que siempre tenga que decir la verdad.
4. a. No importa lo mucho que trate de evitarlo, a menudo me hieren en mis sentimientos.
b. Si yo manejo la situación correctamente, puedo evitar ser herido(a).
5. a. Yo siento que debo esforzarme para que todo lo que emprenda salga perfecto.
b. Yo no siento que debo esforzarme para que todo lo que emprendo salga perfecto.
6. a. A menudo tomo mis decisiones espontáneamente.
b. Raras veces tomo mis decisiones espontáneamente.
7. a. Tengo miedo a ser yo mismo(a).
b. No tengo miedo a ser yo mismo(a).
8. a. Me siento obligado(a) cuando un extraño me hace un favor.
b. No me siento obligado(a) cuando un extraño me hace un favor.
9. a. Yo siento que tengo derecho a esperar que los demás hagan lo que yo quiero.
b. Yo no siento que tenga derecho a esperar que los demás hagan lo que yo quiera.
10. a. Yo me guío por valores que son comunes a los demás.
b. Yo me guío por valores que están basados en mis propios sentimientos.
11. a. Yo tengo el compromiso de superarme a mí mismo(a) en todo momento.
b. Yo no tengo el compromiso de superarme a mí mismo(a) en todo momento.
12. a. Yo me siento culpable cuando soy egoísta.
b. Yo no me siento culpable cuando soy egoísta.
13. a. Yo no tengo objeción a enojarme.
b. Yo trato de evitar enojarme.
14. a. Si yo creo en mí mismo(a) cualquier cosa es posible.
b. Aunque crea en mí mismo(a), tengo muchas limitaciones naturales.
15. a. Yo antepongo los intereses de los demás a los míos.
b. Yo no antepongo los intereses de los demás a los míos.
16. a. A veces me siento incómodo(a) con los cumplidos.
b. Yo no me siento incómodo(a) con los cumplidos.
17. a. Yo creo que es importante aceptar a los demás tal como son.
b. Yo creo que es importante entender por qué los demás son como son.
18. a. Yo puedo dejar para mañana lo que debiera hacer hoy.
b. Yo no dejo para mañana lo que puedo hacer hoy.
19. a. Yo puedo dar sin esperar que la otra persona lo aprecie.
b. Tengo derecho de esperar que la otra persona aprecie lo que yo doy.
20. a. Mis valores morales están dictados por la sociedad.
b. Mis valores morales están determinados por mí mismo(a).
21. a. Yo hago lo que los demás esperan de mí.
b. Yo me siento libre de no hacer lo que los demás esperan de mí.
22. a. Yo acepto mis debilidades.
b. Yo no acepto mis debilidades.
23. a. Para crecer emocionalmente es necesario que yo sepa por qué actué en la forma en que actué.
b. Para crecer emocionalmente no es necesario que yo sepa por qué actué en la forma en que actué.
24. a. A veces estoy malhumorado(a) cuando no me estoy sintiendo bien.
b. Yo rara vez estoy malhumorado(a).

25. a. Es necesario que los demás aprueben lo que yo hago.
b. No es siempre necesario que los demás aprueben lo que yo hago.
26. a. Yo temo cometer errores.
b. Yo no temo cometer errores.
27. a. Yo confío en las decisiones que tomo espontáneamente.
b. Yo no confío en las decisiones que tomo espontáneamente.
28. a. Mis sentimientos de cuánto yo valgo dependen de cuánto yo puedo lograr.
b. Mis sentimientos de cuánto yo valgo no dependen de cuánto yo puedo lograr.
29. a. Le temo al fracaso.
b. No le temo al fracaso.
30. a. La mayoría de mis valores morales están determinados por los pensamientos, sentimientos y decisiones de los demás.
b. La mayoría de mis valores morales no están determinados por los pensamientos, sentimientos y decisiones de los demás.
31. a. Es posible vivir la vida en términos de lo que yo quiero hacer.
b. No es posible vivir la vida en términos de lo que yo quiera hacer.
32. a. Yo puedo salir adelante con los altibajos de la vida.
b. Yo no puedo salir adelante con los altibajos de la vida.
33. a. Yo creo en decir lo que siento al tratar con los demás.
b. Yo no creo en decir lo que siento al tratar con los demás.
34. a. Los niños deberían darse cuenta de que ellos no tienen los mismos derechos y privilegios que los adultos.
b. No es importante que los derechos y privilegios se conviertan en un tema de discusión.
35. a. Yo puedo "dar la cara" en mis relaciones con los demás.
b. Yo evito "dar la cara" en mis relaciones con los demás.
36. a. Yo creo que la búsqueda del interés personal se opone a los intereses de los demás.
b. Yo creo que la búsqueda del interés personal no se opone a los intereses de los demás.
37. a. Yo encuentro que he rechazado muchos de los valores morales que me fueron enseñados.
b. Yo no he rechazado ninguno de los valores morales que me fueron enseñados.
38. a. Yo vivo de acuerdo a mis deseos, gustos, antipatías y valores.
b. Yo no vivo de acuerdo a mis deseos, gustos, antipatías y valores.
39. a. Yo confío en mi habilidad de poder juzgar o comprender una situación.
b. Yo no confío en mi habilidad de poder juzgar o comprender una situación.
40. a. Yo creo que tengo una capacidad innata para salir adelante en la vida.
b. No creo que tenga una capacidad innata para salir adelante en la vida.
41. a. Yo debo justificar mis acciones cuando busco mi interés personal.
b. No necesito justificar mis acciones cuando busco mi interés personal.
42. a. Sufro del temor de ser inadecuado(a).
b. No sufro del temor de ser inadecuado(a).
43. a. Yo creo que el hombre es esencialmente bueno y se puede confiar en él.
b. Creo que el hombre es esencialmente malo y no se puede confiar en él.
44. a. Yo me guío por las reglas y standards de la sociedad.
b. Yo no necesito guiarme siempre por las reglas y standards de la sociedad.
45. a. Me siento obligado(a) por mis deberes y obligaciones hacia los demás.
b. No me siento obligado(a) por mis deberes y obligaciones hacia los demás.
46. a. Se necesitan razones para justificar mis sentimientos.
b. No se necesitan razones para justificar mis sentimientos.
47. a. Hay ocasiones en que la mejor forma de expresar mis sentimientos es callándome.
b. Se me hace difícil expresar mis sentimientos quedándome callado(a).

48. a. A menudo yo siento que es necesario defender mis acciones pasadas.
b. No siento que sea necesario defender mis acciones pasadas.
49. a. Me simpatizan todos los que conozco.
b. No me simpatizan todos los que conozco.
50. a. La crítica amenaza mi amor propio.
b. La crítica no amenaza mi amor propio.
51. a. Yo creo que el saber lo que está bien hace que la gente actúe bien.
b. Yo no creo que el saber lo que está bien haga que la gente actúe bien.
52. a. Me da miedo enojarme con aquellos que quiero.
b. Yo me siento en la libertad de enojarme con aquellos que quiero.
53. a. Mi responsabilidad básica es darme cuenta de mis necesidades.
b. Mi responsabilidad básica es darme cuenta de las necesidades de los demás.
54. a. Es sumamente importante impresionar a los demás.
b. Es sumamente importante expresarme yo mismo(a).
55. a. Para sentirme bien yo necesito siempre complacer a los demás.
b. Yo puedo sentirme bien sin tener siempre que complacer a los demás.
56. a. Yo diría o haría lo que creo que está bien, aunque para ello tenga que arriesgar una amistad.
b. Yo no arriesgaría una amistad sólo para poder decir o hacer lo que yo creo que está bien.
57. a. Me siento en la obligación de cumplir las promesas que hago.
b. No siempre me siento en la obligación de cumplir las promesas que hago.
58. a. Yo tengo que evitar la tristeza a toda costa.
b. No me es necesario evitar la tristeza.
59. a. Yo siempre procuro predecir lo que pasará en el futuro.
b. Yo no siempre siento la necesidad de predecir el futuro.
60. a. Es importante que los demás acepten mi punto de vista.
b. No es necesario que los demás acepten mi punto de vista.
61. a. Yo me siento en la libertad de expresar sólo mis sentimientos afectuosos a mis amigos.
b. Yo me siento en la libertad de expresar tanto sentimientos afectuosos como hostiles a mis amigos.
62. a. Hay muchas veces en que es más importante expresar sentimientos que evaluar cuidadosamente la situación.
b. Hay muy pocas veces en que es más importante expresar sentimientos que evaluar cuidadosamente la situación.
63. a. Yo acepto la crítica como una oportunidad para superarme.
b. Yo no acepto la crítica como una oportunidad para superarme.
64. a. Las apariencias son muy importantes.
b. Las apariencias no son muy importantes.
65. a. Yo rara vez critico.
b. A veces yo critico un poco.
66. a. Yo me siento libre para revelar mis debilidades entre amigos.
b. Yo no me siento libre para revelar mis debilidades.
67. a. Yo siempre debería asumir responsabilidad por los sentimientos de los demás.
b. Yo no siempre necesito asumir responsabilidad por los sentimientos de los demás.
68. a. Me siento libre para ser yo mismo(a) y atenerme a las consecuencias.
b. No me siento libre para ser yo mismo(a) y atenerme a las consecuencias.
69. a. Yo ya sé todo lo que necesito saber acerca de mis sentimientos.
b. Yo continúo aprendiendo más acerca de mis sentimientos.
70. a. Yo titubeo en mostrar mis debilidades ante extraños.
b. Yo no titubeo en mostrar mis debilidades ante extraños.
71. a. Continuaré superándome sólo si fijo mis metas en niveles altos y aprobados por la sociedad.
b. La mejor forma de seguirme superando es siendo yo mismo(a).
72. a. Acepto inconsistencias dentro de mí mismo(a).
b. Yo no puedo aceptar inconsistencias dentro de mí mismo(a).

73. a. El hombre es cooperativo por naturaleza.
b. El hombre es por naturaleza antagónico.
74. a. No me importa reírme de un chiste sucio.
b. Casi nunca me río de un chiste sucio.
75. a. La felicidad es un sub-producto en las relaciones humanas.
b. La felicidad es un fin en las relaciones humanas.
76. a. Yo me siento libre para mostrar solamente sentimientos amistosos a desconocidos.
b. Yo me siento en la libertad de mostrar tanto sentimientos amistosos como hostiles a los desconocidos.
77. a. Yo trato de ser sincero(a) pero a veces no lo logro.
b. Yo trato de ser sincero(a) y soy sincero(a).
78. a. El interés en uno mismo es natural.
b. El interés en uno mismo no es natural.
79. a. Una tercera persona puede valorar una relación feliz mediante la observación.
b. Una tercera persona no puede valorar una relación feliz solamente observándola.
80. a. Para mí, el trabajo y el juego son lo mismo.
b. Para mí, el trabajo y el juego son opuestos.
81. a. Dos personas se pueden llevar mejor si cada cual se concentra en complacer al otro.
b. Dos personas se pueden llevar mejor si cada cual se siente libre para expresarse.
82. a. Yo siento resentimiento por cosas que han pasado.
b. Yo no siento resentimiento por cosas que han pasado.
83. a. A mí me gustan sólo los hombres masculinos y las mujeres femeninas.
b. A mí me gustan los hombres y las mujeres que muestren tanto masculinidad como feminidad.
84. a. Yo trato activamente de evitar sentir vergüenza siempre que puedo.
b. Yo no trato activamente de evitar sentir vergüenza.
85. a. Yo culpo a mis padres por muchos de mis problemas.
b. Yo no culpo a mis padres por mis problemas.
86. a. Yo creo que una persona debe hacer tonterías sólo en ciertos momentos y lugares apropiados.
b. Yo puedo hacer tonterías cuando se me antoja.
87. a. La gente siempre debe arrepentirse de sus errores.
b. La gente no necesita arrepentirse siempre de sus errores.
88. a. El futuro me preocupa.
b. No me preocupa el futuro.
89. a. La amabilidad y la crueldad deben ser opuestas.
b. La amabilidad y la crueldad no tienen que ser opuestas.
90. a. Yo prefiero guardar las cosas buenas para el uso futuro.
b. Yo prefiero usar las cosas buenas ahora.
91. a. La gente siempre debería controlar su enojo.
b. Cuando una persona está sinceramente enojada, debería expresarlo.
92. a. El hombre que es verdaderamente espiritual es a veces sensual.
b. El hombre que es verdaderamente espiritual nunca es sensual.
93. a. Yo soy capaz de expresar mis sentimientos aún cuando a veces traigan consecuencias desagradables.
b. Yo no soy capaz de expresar mis sentimientos si existe la posibilidad de que traigan consecuencias desagradables.
94. a. A menudo me avergüenzo de algunas emociones que siento surgir en mí.
b. Yo no me siento avergonzado(a) de mis emociones.
95. a. Yo he tenido experiencias misteriosas o de éxtasis.
b. Yo nunca he tenido experiencias misteriosas o de éxtasis.
96. a. Yo soy religioso(a) en forma estricta.
b. Yo no soy religioso(a) en forma estricta.
97. a. Yo estoy completamente libre de culpa.
b. Yo no estoy completamente libre de culpa.
98. a. Para mí es un problema unir el sexo y el amor.
b. Para mí no es problema unir el sexo y el amor.
99. a. Yo disfruto del aislamiento y la privacidad.
b. Yo no disfruto del aislamiento y la privacidad.
100. a. Yo me siento dedicado a mi trabajo.
b. Yo no me siento dedicado a mi trabajo.

101. a. Yo puedo expresar afecto sin que me importe ser correspondido(a) o no.
b. Yo no puedo expresar afecto a menos que esté seguro(a) que voy a ser correspondido(a).
102. a. Vivir para el futuro es tan importante como vivir el momento.
b. Sólo es importante vivir el momento.
103. a. Es mejor ser uno mismo.
b. Es mejor tener popularidad.
104. a. Desear e imaginar pueden ser malos.
b. Desear e imaginar siempre son buenos.
105. a. Yo me tomo más tiempo en prepararme para vivir.
b. Yo me tomo más tiempo viviendo.
106. a. Yo soy amado(a) porque doy amor.
b. Yo soy amado(a) porque inspiro el amor.
107. a. Cuando yo me ame de verdad, todo el mundo me amará.
b. Aunque yo me ame de verdad, siempre habrá quien no me ame.
108. a. Puedo dejar que los demás me controlen.
b. Puedo dejar que los demás me controlen si estoy seguro(a) de que no van a continuar controlándome.
109. a. A veces me molesta la forma de ser de los demás.
b. No me molesta la forma de ser de los demás.
110. a. El vivir para el futuro da a mi vida su sentido primordial.
b. Tiene sentido mi vida sólo cuando el vivir para el futuro se relaciona con el vivir para el presente.
111. a. Yo sigo resueltamente el lema "No pierdas el tiempo."
b. Yo no me siento obligado(a) por el lema "No pierdas el tiempo."
112. a. Lo que yo he sido en el pasado dicta la clase de persona que seré en el futuro.
b. Lo que yo he sido en el pasado no necesariamente dicta la clase de persona que seré en el futuro.
113. a. Es importante para mí mi modo de vivir en el presente momento.
b. Es de poca importancia para mí mi modo de vivir en el presente momento.
114. a. Yo he vivido una experiencia donde la vida parecía ser perfecta.
b. Yo nunca he vivido una experiencia donde la vida pareciera perfecta.
115. a. El mal resulta de la frustración cuando se trata de ser bueno.
b. El mal es parte intrínseca de la naturaleza humana que combate el bien.
116. a. Una persona puede cambiar completamente su naturaleza esencial.
b. Una persona nunca puede cambiar completamente su naturaleza esencial.
117. a. Temo ser cariñoso(a).
b. No temo ser cariñoso(a).
118. a. Yo me afirmo y demuestro que me valgo por mí mismo(a).
b. Yo ni me afirmo ni demuestro que me valgo por mí mismo(a).
119. a. Las mujeres deberían ser confiadas y complacientes.
b. Las mujeres no deberían ser confiadas y complacientes.
120. a. Yo me veo a mí mismo(a) igual que me ven los demás.
b. Yo no me veo a mí mismo(a) igual que me ven los demás.
121. a. Es una buena idea que uno piense en su mayor potencial.
b. La persona que piensa en su mayor potencial se vuelve presumida.
122. a. Los hombres deberían afirmarse y demostrar que valen por sí mismos.
b. Los hombres no deberían afirmarse ni demostrar que valen por sí mismos.
123. a. Yo soy capaz de arriesgarme a ser yo mismo(a).
b. Yo no soy capaz de arriesgarme a ser yo mismo(a).
124. a. Siento la necesidad de siempre estar haciendo algo importante.
b. No siento la necesidad de estar haciendo algo importante siempre.
125. a. Yo sufro al recordar.
b. Yo no sufro al recordar.

126. a. Hombres y mujeres deben tanto ser complacientes como hacerse valer.
b. Hombres y mujeres no deben ni ser complacientes ni hacerse valer.
127. a. A mí me gusta participar activamente en discusiones intensas.
b. A mí no me gusta participar activamente en discusiones intensas.
128. a. Yo soy autosuficiente.
b. Yo no soy autosuficiente.
129. a. A mí me gusta apartarme de los demás por extensos períodos de tiempo.
b. No me gusta apartarme de los demás por extensos períodos de tiempo.
130. a. Yo siempre juego limpio
b. A veces hago un poco de trampa.
131. a. A veces siento tanto coraje que quisiera destruir o lastimar a otros.
b. Nunca siento tanto coraje que quiera destruir o lastimar a otros.
132. a. Yo me siento seguro(a) y firme en mis relaciones con los demás.
b. No me siento seguro(a) y firme en mis relaciones con los demás.
133. a. A mí me gusta apartarme temporalmente de los demás.
b. A mí no me gusta apartarme temporalmente de los demás.
134. a. Yo puedo aceptar mis errores.
b. Yo no puedo aceptar mis errores.
135. a. Yo encuentro que algunas personas son estúpidas y poco interesantes.
b. Yo nunca encuentro a las personas estúpidas o poco interesantes.
136. a. Yo lamento mi pasado.
b. Yo no lamento mi pasado.
137. a. El ser yo mismo(a) ayuda a los demás.
b. Sólo el ser yo mismo(a) no ayuda a los demás.
138. a. Yo he vivido momentos de felicidad intensa en que me he sentido como si experimentara algo así como éxtasis o gloria.
b. Yo nunca he tenido momentos de felicidad intensa en que haya sentido nada parecido al éxtasis o la gloria.
139. a. La gente tiene un instinto para el mal.
b. La gente no tiene instinto para el mal.
140. a. Usualmente el futuro me parece prometedor.
b. Usualmente el futuro me parece sin esperanza.
141. a. La gente es tanto buena como mala.
b. La gente no es tanto buena como mala.
142. a. Mi pasado es un escalón para el futuro.
b. Mi pasado es un obstáculo para el futuro.
143. a. "Matar el tiempo" es un problema para mí.
b. "Matar el tiempo" no es problema para mí.
144. a. Para mí, pasado, presente y futuro se continúan en forma coherente.
b. El presente está aislado y no tiene relación ni con el pasado ni con el futuro.
145. a. Mi esperanza para el futuro depende de tener amigos.
b. Mi esperanza para el futuro no depende de tener amigos.
146. a. Yo puedo querer a otros sin que tengan que ser aprobados por mí.
b. Yo no puedo querer a otros a menos que los apruebe.
147. a. La gente es básicamente buena.
b. La gente no es básicamente buena.
148. a. La honestidad es siempre la mejor política.
b. Hay veces que la honestidad no es la mejor política.
149. a. Me puedo sentir conforme con una actuación que no sea perfecta.
b. Me siento inconforme con cualquier actuación que no sea perfecta.
150. a. Siempre y cuando yo crea en mí, puedo vencer cualquier obstáculo.
b. Aún creyendo en mí mismo(a) no puedo vencer todos los obstáculos.

Appendix C

Instituto Superior "Juan XXIII"

Marzo, 1977.

Estimado alumno:

El Centro de Investigaciones del Instituto solicita su colaboracion para participar en un proyecto de investigacion, segun ya ha sido puesto en su conocimiento.

Por favor, indique debajo si existe alguna objecion a su participacion.

Muchas gracias por su ayuda en este proyecto.

Director

- () Acepto participar
- () No acepto participar

Instituto Superior "Juan XXIII"

March, 1977.

Dear Student:

The Research Center of the Instituto requests your cooperation in a research project according to the information which has been given to you.

Indicate below if you have any objection to your participation.

Many thanks for helping us in this project.

Program Director

- () I agree to participate
- () I do not agree to participate