



Mature adults : a study of their growing and developing
by Jill Hance Bakke

A thesis submitted in partial fulfillment of the requirements for the degree Of Doctor of Education
Montana State University
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Abstract:

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of the requirements for the degree

of

Doctor of Education

**MONTANA STATE UNIVERSITY
Bozeman, Montana**

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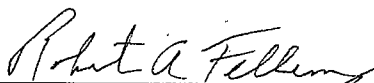
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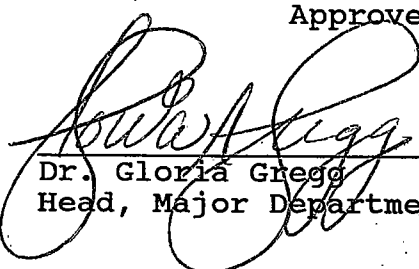
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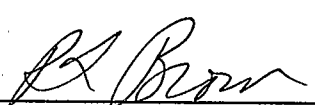
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For is it not possible that middle age can be looked upon as a period of second flowering, second growth, even a kind of second adolescence? It is true that society in general does not help one accept this interpretation of the second half of life. And therefore this period of expanding is often tragically misunderstood. Many people never climb above the plateau of forty-to-fifty.

Anne Morrow Lindbergh (1955)
Gift from the Sea

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ABSTRACT

Within every individual lie the kernels of greatness, yet few people find this kingdom within, the kingdom which Jesus called heaven and Abraham Maslow called self-actualization. The complexity of modern society, with its problems of over-population, pollution, and dwindling resources, needs people who are self-actualized: autonomous people who exude truth, goodness, beauty, wholeness, aliveness, justice, honesty, simplicity, joy, and who can transcend dichotomies.

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CHAPTER 1

INTRODUCTION

Background of the Problem

Like the spider, there are those of us who refuse to stop spinning, even when it would appear to be far more sophisticated to be without hope. Our rope, though perhaps frail, can still be spun with optimism, curiosity, wonder, love, and the sincere desire to share a trip to the stars. Our goal is worth the struggle, for in this case, the star to which we aspire is full humanity for all.

I feel strongly that in the continual striving for the actualization of every living thing lies our only hope. This is the unique challenge of Personhood and the sole purpose of this book.

(Buscaglia, 1978, Forward, p. unnumbered)

In the past two decades major demographic changes have occurred in the United States. Two main factors are cited as the cause: (a) Americans live longer than ever before and maintain better health and activity levels than earlier generations; (b) the lowest fertility point in United States history occurred in the 1980s, and demographers do not expect a substantial change from low birth rates (Dychtwald, 1990). Because of this, the Population Reference Bureau, a nonprofit demographic organization in Washington, D.C., predicted that by 2025 Americans over 65 will outnumber teenagers by more than two to one (Dychtwald, 1990, p. 21). In fact, 80% of Americans will live past age 65, and,

according to the Census Bureau, male life expectancy will be 75 years and female life expectancy 83 years by 2040 (p. 6). Dychtwald viewed this changing complexion of the American population or demographic change as an "age wave" which will challenge "every aspect of our personal, social, and political dynamics" (p. xix).

The complexity of living in a fast paced information society coupled with the graying of America raises many questions. The quality of life of the aging segment of population is often raised. SAGE (Senior Actualization and Growth Exploration), a groundbreaking project for other human-development and wellness programs, looked at a number of aspects of aging and found "physically rigid people of 70 and 80 could become more flexible" and "many elders who had seemed distant, or even mentally dysfunctional, were simply bored and had turned inward" (Dychtwald, 1990, p. xv). It appears functions not used wither and many problems of quality of life stem from arrested growth, withdrawal, and unused abilities. People who remain active and intellectually interested in life maintain their intellectual abilities and live longer.

Another question frequently surfacing is whether mental powers decline as an individual ages. Research also dispels this as a factor. Dychtwald (1990) estimated that of the 30 million Americans over 65 years of age, only 10% showed any

significant memory loss and fewer than half of that 10% show any serious mental impairment (p. 38).

A look at only a few of history's long list of creative, powerful elders should dispel the myth that people naturally decline in the quality of life and intellectual capacity as they age. Goethe was in his 80s when he completed Faust. Michelangelo, at age 71, was appointed chief architect of St. Peter's Cathedral in Rome where he continued to personally supervise its construction until his death 18 years later. George Bernard Shaw at 93 wrote Farfetched Fables. Albert Schweitzer at the time of his death at age 90 was actively managing his hospital in West Africa. Mother Teresa in her 80s continues to head and be actively involved in The Missionaries of Charity she founded. Henri Matisse between the ages of 75 and 80 created some of his greatest expressions of beauty including six illustrated books and the design of the Chapelle du Rosaire from its stained-glass windows and murals to the liturgical vessels and priests' vestments. Adolph Zukor at 91 was chairman of Paramount Pictures. Pablo Casals at 88 was still touring as a concert cellist. Pablo Picasso in his 90s continued his production of insightful art. Broadway actor, writer, director, producer George Abbott at age 53 brought "Pal Joey" to Broadway, at age 67 "The Pajama Game," at age 68 "Damn Yankees," at age 75 "A Funny Thing Happened on the Way to the Forum," and celebrated age 100

with a revival of his first hit, "Broadway." Mahatma Gandhi flowered in his 60s and 70s to become the living symbol of the soul of India. This list could continue for pages with many people from many centuries and many countries.

For most older adults neither physical or mental impairments cause a diminishing of abilities and growth. Instead, it appears many problems in older adults relate to self-esteem, a problem intensified by the way society looks at aging rather than any inherent inability to perform. What is ultimately required is a "new image of aging" (Dychtwald, 1990, pp. xv-xix), which is a liberation from old stereotypes. Ordinary men and women need to realize they can be successful, creative, productive humans all their lives, and they need to know how to reach such status. Many look at the role models of the past and say, "I can't do that." For this reason, modern role models, people who are still growing and changing, still seeking and learning, become important.

Anne Morrow Lindbergh (1955) described a starting point for this new image by identifying middle age as a time of flowering and new growth. Children are grown, and parents have more time for personal pursuits; marital relationships evolve and change from what she termed the "oyster shell stage" of compromise and utility. Middle age is defined variously by different writers, educators, and

psychologists; Lindbergh specified middle age as a period beginning at 50 years of age.

This research seeks to add to a new vision of aging by looking at the quantity, quality, and results of day-by-day learning, growing, and developing in the lives of older adults in relationship to the current theories of growth and development and maturation. Further, this research seeks themes which educators can utilize to help older adults to attain the flowering to which Lindbergh (1955) referred, to become a joy unto themselves and viable resources for society. These two aspects are related goals in that the flowering leads to a mature being-and-becoming, a social individual who benefits all society.

Such a social individual empathetically moves in the world and is aware of and considers the importance of others when making existentialistic responses. Such an individual is the key to solving society's needs.

* A society whose central dynamic is change-- economic, technological, political, social, cultural, and even theological--requires a citizenry that is able to change (see Daedalus, "Toward the Year 2000," Vol. 96, No. 3, summer, 1967).

* A society whose elements--geographic, economic, intellectual--are becoming increasingly complex and interdependent requires a citizenry with broader knowledge, less parochial values, more tolerant attitudes, and greater skill in human relations than past societies required.

* A society in which machinery is doing more and more of the work of man requires a citizenry capable of performing increasingly complicated

occupational roles and capable of creatively using more leisure time.

* A society in which gaps between people (youth vs. adult, black vs. white, East vs. West, rich vs. poor) are becoming better defined and less tolerable requires a citizenry that is liberated from traditional prejudices and is able to establish open, empathic, and collaborative relationships with people of all sorts. (Knowles, 1970, pp. 32-33)

If the mission of adult education is to develop a total environment conducive to human growth and fulfillment (Knowles, 1970, p. 34), then it becomes essential to amass as much information as possible concerning learning in all stages of adulthood. Not all learning occurs in structured settings. The total environment conducive to human growth and fulfillment also encompasses self-initiated and self-directed learning.

Maturation of personality requires a repeated process of relinquishing old patterns and old learning to make way for new growth which will enlarge the scope and capacities of the individual. What worked in adolescence is no longer applicable in young adulthood; what worked in young adulthood is also no longer viable for the older adult. Often a leap of faith is required to give up the old learning before the new is visible, and for many people this risk taking and their fear of the unknown can paralyze them into constricting their lives instead of moving into the expansion that promotes new maturity, growth, and development. For most individuals letting go or unlearning

is difficult, yet growing and developing is a process of choices, a series of letting go and unlearning. Many people tolerate uncomfortable relationships and old ways of being because they know what to expect and that expectation alone gives comfort.

Older adults also face a number of problems which former generations did not have to face.

1. Older individuals may simultaneously care for aged parents and their own children.

2. Due to a longer life span, a large number of men and women may experience longer retirement periods.

3. Older adults have a variety of choices over their entire life span that were unavailable to prior generations. These include different work choices and more combinations of roles. For example, many adults make mid-life career changes and begin a different profession; then, in later years, they may use a combination of life experiences and move in an entirely new direction.

4. Technology and its labor saving devices have increased leisure time. While, for the most part, older adults are in good health and have high energy, high energy without focus and commitment tends to dissipate, and simply being busy does not lend itself to maturation. To be busy is not of itself the key to growth and development. Hence, the question of how to focus energy toward growth activities

arises when individuals have the health, freedom, and time to apply it in any direction.

5. Older women in particular find themselves with few role models. Until the mid-1960s society dictated a life style for women that included marriage as the number one priority. If a woman elected to work, it was more apt to be out of necessity than desire, and her career choices were in general limited to nursing, teaching, secretarial, or domestic areas. In the middle decades of the Twentieth Century, the following major social roles were available to women: worker, club and association member, wife, mother, grandmother, homemaker, child of aging parents, church member, friend, citizen, and user of leisure time (Havighurst, 1956, pp. 11-16). Havighurst found that a woman's role as citizen was often limited to voting. Today this role has been enlarged to include options such as social advocate and/or active politician. The social role of student is also now highly acceptable with both older women and men returning to school. Education must face the issue of how to help older adults shed years of conditioning and find their way in the maze of new options.

Despite the luxury of free time, Havighurst (1956) found relatively few women in his study who used leisure time with satisfaction. His research uncovered as the reason behind such dissatisfaction the fact that women do not feel leisure time has the same validity as paid work and

housework (pp. 15-16). Since this was a cultural learning during the early years of this century, the feeling may continue in older adults today.

Havighurst (1956) found that women invest emotions in others through civic and social clubs, church and community work, and travel, and this leads to expansion, not contraction. Although undoubtedly true in the 1950s, which still had limitations on women's options, this finding should be re-examined. Research in this area is scant.

One of the problems middle aged and older adults face is that when society structures life with few choices, individuals find it simpler to fit a routine, and because there are no alternatives many individuals accept what they have as happiness. However, when faced with less structure and many choices happiness becomes more difficult.

Upon marrying many women in the decades of the '40s, '50s, and early '60s allegorically packed their individual hopes and talents in boxes and stored them away in the attic or basement. These women, whose selves have been systematically overlaid with marital and family responsibilities, often find it difficult to make the leap into full maturity. When the children are gone and they finally have leisure time, many do not know where to begin the search for the self left behind or even if such a self exists.

The signs that always appear before a stage of growth--discontent, restlessness, doubt, despair, longing--often go unadmitted and unaddressed by individuals. To go through an open door into clean white space is frightening. Many seek to fill the gap with old habits and new additions, rather than take the risk (Lindbergh, 1955, p. 87). Yet, in the face of society's stereotyping of older adults and the lack of older role models, and the necessity of risk taking, some older adults continue to grow and expand. The problem is that even psychologists and educators do not have a firm grasp on the relationship between learning and development in latter life, in part due to a lack of studying living, experiencing models. For women in particular, the few exceptions such as Gloria Steinham, Maggie Kuhn, and Betty Friedman are often seen only as exceptions rather than the norm or even the model for a new norm. More insight is needed into the relationship of learning and development especially in older adults. This need for ordinary lives in progress as models is of particular importance because of the senior boom, the birth dearth, and the aging of the baby boom. With increasing numbers of older adults, preparation for the influx of the older population is necessary. Further, due to the complexity of our society, self-actualized individuals are crucial to solving societal problems. Maslow (1971) indicated self-actualization and its product, a social individual who benefits all society,

do not occur until after mid-life. He stresses that self-actualizing individuals "without one single exception" are involved in causes outside of self which are deeply important to them, and in being so engaged the "work-joy dichotomy" disappears (p. 43). Sadly few achieve personal growth into self-actualization, and the opposite of personal growth at any age is neurosis.

Only a small portion of the human population gets to the point of identify, or of selfhood, full humanness, self-actualization, etc., even in a society like ours which is relatively one of the most fortunate ones on the face of the earth. This is the great paradox. We have the impulse toward full development of humanness. Then why is it that it doesn't happen more often? (Maslow, 1971, pp. 25-26)

Purpose of the Study

The purpose of this study was to investigate the day-by-day lives of a small group of active older adults and how they relate to theories of self-actualization or full maturity as set forth by Maslow, Erikson, Rogers, and others. Care was given to seek continuing threads running through several lives or in depth in one life. One of the threads carefully looked at was Taylor's (1982) statement, "The most meaningful learning experiences will be those which aid learners in realizing their self-worth and value as individuals" (pp. 8-9).

Can the individuals see themselves moving and growing as the growth occurs? Can researchers and educators

document the process toward maturation as it occurs or is only the end result, the product, visible? What are the markers, if any, of such growth? Is learning and maturing a helter skelter activity or does it proceed in some neat, tidy, and/or predictable sequence?

Much of the study into self-actualization or mature development has been accomplished by looking at highly unique individuals who have carried personal development to above-normal levels, people such as Eleanor Roosevelt, Mother Teresa, and Abraham Lincoln in their later years when the struggle of becoming had settled more firmly into the process of being. More information is required about how everyday men and women in the struggle to become proceed to unlearn, learn, grow, develop, and mature emotionally. Maslow's (1971) starting point in determining values of self-actualizing people was the question, "Supposing you select psychologically healthy individuals, what will they prefer?" (p. 10). The starting point for this researcher is, "Supposing you select active, involved older adults, what are they doing, how are they learning and growing more mature, and what can be learned to enhance other older adults' experiences?"

Research Questions

The matters addressed by this study are:

1. What do the day-to-day lives of the older adults in this sample look like in regard to growing/developing? Are differing stages in the process of being-and-becoming evident in the group? How can they be identified? What does such indicate?
2. What pattern(s) do the learning experiences of this group follow?
3. Does any one theory of growth and development accurately describe the growth process for all participants?
4. What is the awareness of the individual participant in regard to his/her own growth?
5. What evidence is there that journaling is an aid to the growing and developing process?
6. Are any links discoverable between the subjective data which include the being-and-becoming characteristics as evidenced in the participants' journals and the objective Personal Orientation Inventory scores?

Definitions

Being-and-becoming: Being-and-becoming is used as Maslow (1971) defines the concept. The one phrase defines both a process and goal which exist side by side, simultaneously. Maslow used the following examples:

Here "value," in the sense of telos, of the end toward which you are striving, the terminus, the Heaven, exists right now. The self, toward which one is struggling, exists right now in a very real sense, just as real education, rather than being the diploma that one gets at the end of a four-year road, is the moment to moment process of learning, perceiving, thinking. Religion's Heaven, which one is supposed to enter after life is over--life itself being meaningless --is actually available in principle all through life. It is available to us now, and is all around us. (p. 112)

Being is thus a goal, yet it is also who you deeply, truly are. Becoming is thus a process, yet it is also being more and more that person who you already deeply are.

Existential: Living in the moment and making choices based on inner directiveness as opposed to outer, societal controls.

Growing/developing: The process of self-actualizing, becoming fully-mature, or fully-functioning.

Maturity: Combining the psychological descriptions of mature individuals formulated by Maslow and Rogers with the organic development description by Erikson and specifically his last three psychosocial stages (see Appendix C) sets the basis for the definition and discussion of maturity herein. It was the intention to look at the three definitions as they apply to the sample group. Since the product (maturity) is similar in the three theories, the fully mature individual will have qualities reflected in the descriptions written by Maslow, Rogers, and Erikson.

Self-actualization: This term was created by and derived from the work of Abraham Maslow. Many individual definitions are given in various texts, but all acknowledge the development of the individual's true or inner core of self and actualization of latent potentialities. Inherent in such development is the absence or minimal presence of ill health, neurosis, psychosis, and loss or diminution of basic human and personal capacities.

Self-actualization is used interchangeably with the terms fully functioning and fully mature. These terms are used in the above way and are different than self-fulfillment which is seen as an intermediate step signifying satisfaction with the completion of or process of some aspect of growth.

Older adults: In this research older adults refers to people 62 years of age or older.

Limitations of the Study

1. Humans are highly individualistic. The findings while specific to this group will not transfer across the boundaries of ethnicity, age, and social status intact. Such findings may or may not be beneficial for another group, but from these findings may come general and specific knowledge that can be individually tried, tested, and applied.

2. The study sample was small (12 individuals) and cannot be said to represent the population comprehensively or to offer correlation data. This study is not intended to transfer to the 62 and over population as a whole or to represent a cross-cultural study, but it is structured to look at these individuals in depth to see what correlations, if any, exist in learning and maturity and to provide data base information.

Assumptions

Several assumptions exist in the design of this study.

1. Qualitative, descriptive research is as valuable as quantitative, non-descriptive research and is necessary in arriving at hypothesized relationships. Borg, Gall, and Gall (1993) described the purpose of qualitative research as developing an understanding of "individuals and events in their natural state, taking into account the relevant context" (p. 194).

2. Individuals visibly involved with the learning process are more apt to provide insight into the process of being-and-becoming more fully mature.

CHAPTER 2

A BRIEF LOOK AT THE LITERATURE

Many theories exist as to how individuals mature. Erikson looked at life as a series of developmental stages. With each stage arising in the preceding stage, coming into being in its own stage, and ascending in the following stage, Erikson presented a logical sequential or timed ascendancy of stages which ultimately culminate in a "functioning whole" (Erikson, 1969, p. 32). Other psychologists and educators use different terms to describe this process of growth or being-and-becoming. Not all theorists use a developmental process as Erikson does. For instance, Maslow works with a hierarchy of needs. However, all final stages of maturity appear to contain three essential elements: (a) the person is open to his experience; (b) the person lives in an existential fashion; (c) the person finds his organism a trustworthy means of arriving at the most satisfying behavior in each existential situation (Rogers, 1969, pp. 282-286).

Rogers (1969) looked at the mature individual as "fully functioning," a person who

is able to experience all of his feelings, and is afraid of none of his feelings; he is his own sifter of evidence, but is open to evidence from

all sources; he is completely engaged in the process of being and becoming himself, and thus discovers that he is soundly and realistically social; he lives completely in the moment, but learns that this is the soundest living for all time. (p. 288)

Abraham Maslow (1954) defined the process as one of self-actualization or being all one can be, the full use of one's capacities, talents, potentials, and abilities (p. 200). Maslow based his process on a hierarchy of needs. (See Appendix A for Maslow's Hierarchy of Needs.)

Maslow's (1968) conception of "self-actualization" defined it as a "need" or "direction" a person strives towards to achieve psychological growth. His theory emphasized that at a certain point of growth or maturity one is motivated in an unceasing trend toward fuller knowledge and acceptance of his or her own intrinsic nature, pushing upward toward unity, integration, or synergy within self (p. 25).

Self-actualization is an ongoing process according to Maslow (1971, p. 45). Maslow defines life as a progression of choices. At each point of choice one can elect to regress by a movement to safety, a defensive movement, a movement of fear, or one can elect the growth choice. Each movement away from fear is a growth choice towards being more and a movement towards of self-actualization. Self-actualization is not reached in one jump, nor is it a plateau. It is an ongoing process made up of choice after

choice, a process that demands honesty within a person.

"One cannot choose wisely for a life unless he dares to listen to himself, his own self, at each moment in life, and to say calmly, 'No, I don't like such and such'" (p. 47).

It means opening oneself to his or her defenses and finding the courage to give them up. This is a painful, but necessary, procedure as psychology has shown us that repression does not solve problems. Maslow further states,

The more he knows about his own nature, his deep wishes, his temperament, his constitution, what he seeks and yearns for and what really satisfies him, the more effortless, automatic, and epiphenomenal become his value choices. (p. 111)

Thus, self-actualization is not only a product, but the process of realizing and maximizing one's potentialities whatever they are. Arduous preparation may be entailed; the painstaking practice required for "self-actualization means working to do well the thing that one wants to do" (Maslow, 1971, p. 48). Such an individual embraces what Maslow terms Being values (or B Values). Maslow listed 14 B Values (see Appendix B) and stressed,

Self-actualizing people are, without one single exception, involved in a cause outside their own skin, in something outside themselves. They are devoted, working at something, something which is very precious to them--some calling or vocation in the old sense, the priestly sense. They are working at something which fate has called them to somehow and which they work at and which they love, so that the work-joy dichotomy in them disappears. One devotes his life to the law, another to justice, another to beauty or truth. All, in one way or another, devote their lives to the search for what I have called the "being

values ("B" for short), the ultimate values which are intrinsic, which cannot be reduced to anything more ultimate. (pp. 43-44)

Most psychologists agree that certain signposts of a self-actualized person are visible of the process. These signposts are

- realistic orientation
- acceptance of self, others, and the natural world
- spontaneity
- problem-centered as opposed to self-centered
- autonomous
- ethical
- creative
- privacy seeking, especially for intense concentration on subjects of interest
- non-hostile sense of humor
- concern for the welfare of the world as well as self and family
- capacity for wonder and awe
- judgment on basis of whom individuals are rather than on religion, race, status, etc.
- internal motivation.

(Darkenwald & Merriam, 1982, p. 80)

The Personal Orientation Inventory described under the documentation section of this proposal uses the above signposts, which are derived from Maslow's work. Further, it is important not to get hung up on terminology. Any reader can pick up a multitude of literature which zeros in on particular aspect or combination of aspects used as signposts and discuss just that facet or facets of self-actualization or maturity. There are similarities to Maslow's and Roger's definitions in Jung's "individuated person," Fromm's "autonomous person," Torrance's "the creative person," Heath's "reasonable adventurer," Atkinson

and Feather's "achievement motivated personalities," and Houle's "learning oriented adult." Each term focuses on one aspect of the whole. Maslow (1971) himself also used the term "fully-human" as a concept which he felt was more descriptive and objective than self actualization (p. 28). This current study uses the term fully-mature. An individual who displays the above characteristics, regardless of the terminology employed, is the goal of both psychology and education (Knowles, 1970, pp. 32-33), and material on these characteristics can be found in both fields.

Identifying fully-mature individuals is not simple. Abraham Maslow, the father of the self-actualization theory, stated the problem:

Self-actualization does not mean a transcendence of all human problems. Conflict, anxiety, frustration, sadness, hurt, and guilt can all be found in healthy human beings. In general, the movement, with increasing maturity, is from neurotic pseudo-problems to the real, unavoidable problems inherent in the nature of man (even at his best) living in a particular kind of world. Even though he is not neurotic he may be troubled by real, desirable guilt rather than by neurotic guilt (which isn't desirable or necessary), by intrinsic conscience (rather than the Freudian super-ego). Even though he has transcended the problem of Becoming, there remains the problem of Being. To be untroubled when one should be troubled can be a sign of sickness. (Maslow, 1968, p. 210)

Erikson (1969) said that as the individual moves through each developmental stage he or she moves through crisis and "radical changes in perspective" as well as a

shift in instinctual energy and the creation of vulnerability in the individual (pp. 33-34). (See Appendix C for Erikson's last three developmental stages.) Accordingly, such changes in energy and feelings of vulnerability make it difficult to determine at any stage whether an individual is strong or weak. Whether maturity is developmental or not, few experts question the reality that individuals are continually faced with the need to integrate various aspect of their lives. Barron (1968) found that the ability to permit oneself to become disorganized was "quite crucial to the development of a very high level of integration" (p. 19).

It thus appears one cannot tell from a specific instance or brief time frame where a person stands in relation to life and maturity, and positive mental health and growth "can more readily be founded on the study of lives in progress, on the examination of events and experiences that enable people to cope more successfully with problems, increase effectiveness of strategies, deepen the appreciation of their surroundings, and expand their resources for happiness" (White, 1969, p. 28).

The B-Values and descriptions given above define maturity, but as indicated the process of becoming tends to be messy, individualistic, and difficult to assess. The entire process is a continuum without clear boundaries between the beginning and the end. No one can clearly and

accurately state at what exact point a person moves from "becoming" into "being." What exists as the goal simultaneously exists in potential and is available now. As Maslow (1971) said, "Traveling can give end pleasure; it need not be only a means to an end" (p. 112).

Researchers, in most of the current literature, pull specific aspects of maturity into view. For instance, Knowles (1978) in developing his andragogical approach to adult education tied Maslow and Rogers' existentialistic and humanistic views and Erikson's behavioralist and developmental view into tandem by emphasizing the quality of self-direction. However, he found that the marriage of the two is not supported by culture, which "does not nurture the development of abilities required for self-direction, while the need to be increasingly self-directed continues to develop organically" (p. 55).

"Andragogy assumes that the point at which an individual achieves a self concept of essential self direction is the point at which he psychologically becomes adult" (Knowles, 1978, p. 56). Adulthood is considered the beginning of the process towards maturity, but adulthood and maturity are not synonyms.

Tennant (1986), in assessing Knowles' theory of andragogy, pointed out the two foregoing aspects of "becoming adult" and alleged that "Knowles' theory of Andragogy contains within it the core ideas of the ethic of

individualism" (p. 120). Dignity of the individual, autonomy and self-direction, and self-development are the primary features of individualism according to Tennant (p. 120). These are also aspects of becoming fully-mature and this research will be looking at both composites and specifics of maturity including elements of wonder and its extension to enjoyment of the present moment. Wonder represents an affirmation of the present; enjoyment of the moment, the reclamation of childhood delight is the actual fruit of maturity (Chinen, 1991).

CHAPTER 3

PROCEDURE

Qualitative Research Design

"Broadly defined, research is systematic inquiry." Qualitative research, as opposed to quantitative (experimental or hypothesis proving) research, is non-experimental, descriptive research. Its purpose is limited to describing something as it exists. Researchers elect qualitative case studies when they wish to focus on insights, discovery, and interpretation (Merriam, 1988, p. 6).

Within the genre of qualitative research are several forms. The form known as case study was selected as the primary form for this research since it was a type of research design suited for the systematic study of a phenomenon (Merriam, 1988, p. 6), in this case the visibility of the maturity process in older adults. Yin (1984) goes as far as to observe that case study is a design particularly suited to situations where it is impossible to separate the phenomenon's variable from the context within which it is found (cited in Merriam, 1988, p. 10). Good case studies contain four essential properties:

particularistic, descriptive, heuristic, and inductive. An inductive approach relies heavily upon data from interviews and observation to build data rather than to test theory as quantitative research does. A qualitative study emerges as one embarks upon such study. It was, therefore, important to be flexible, prepared to modify expectations or change design in order not to spend too much time searching for the "right" study when, in fact, it may not exist (Bogdan & Biklen, 1982).

Triangulation refers to a combination of data collection methodologies. With triangulation a variety of mixes is possible. Studies which use only one method are more subject to error. Studies which use multiple methods that provide cross-data validity checks thus have a stronger design (Patton, 1990, pp. 186-187). This study uses both qualitative data (the journals and interviews) and quantitative data (the POI).

Research Topic

Both psychologist Carl Rogers and educator Malcolm Knowles stated that the goal of both psychology and education is the fully functioning individual. By applying a phenomenological psychological study to the complex day-to-day reality of older lives and applying the currently existing theories of maturity to those findings, it is

anticipated a direct contribution to both education and psychology will result.

The Sample

Originally, this study was a qualitative case study into the daily lives of 12 older adults. The original sample of four males and eight females was a purposeful sampling with the selection chosen from a group of adults age 62 and over who at the time were attending non-credit adult education classes which the researcher taught. The sample was taken from a group of 50 adults attending adult education courses. One of the female participants, however, was diagnosed with cancer and during the process of her treatment left her nearly-completed journal in a restaurant. As a result, she withdrew from the study. The final complexion of the sample was four males and seven females. The sample was selected with the idea that those attending educational classes were also more likely to be actively involved in being-and-becoming more fully mature.

All participants graduated from high school; 7 of the 11 had advanced education beyond that level. One was trained as a nurse and worked in real estate. Another completed a B.A. in Business Administration and ran his own business. A third had a technical school background in construction and had owned and improved a number of ranch properties. A fourth held a Bachelor of Science degree and

had worked in public relations, as a radio/television host, and in real estate. A fifth participant who completed two years of college had been employed as an engineer. A sixth participant with two years of college and had worked as a secretary and activities director. The seventh participant had one year of college and, although predominantly a housewife, had done clerical work. All participants had some business/professional experience.

All participants were over 62 years of age; the oldest participant at the time of the study was 76. In fact, five of the participants were in their 70s at the time they kept the journals.

One of the males and three of the females were widowed at the time of the study. Of those married at the time of the study, two were married to other participants in the group; it was a second marriage for both of these couples. Participants had a total of 46 children among them, with the individual range being from 2 to 15 children per person.

The study group was stratified and represented to a major degree the traditional adult education profile: white, middle class, high school graduate, and married (Darkenwald & Merriam, 1982, p. 120). One couple lived in an apartment, the rest in single-family dwellings. One female participant lived in a three-generation household. All drove automobiles. Other than glasses, none had visible disabilities. Although one had survived a major heart

attack, he was (according to journal entries) in excellent health at the time of the study.

Documentation

Journaling was the primary data source. This was triangulated with the quantitative information from the Personal Orientation Tests (POI) and with a follow-up interview to clarify journal entries and other questions which arose in the analysis of the materials. Such triangulation is a standard qualitative research method.

Journals

To provide a rigorous, systematic, and comprehensive understanding of older adults' lives, the people in this study were asked to keep daily journals of their activities for a period of one year. The study was structured as a longitudinal study of one year's duration to circumvent problems which could arise in a shorter, less in-depth look at participants' lives. The aim to understand directions of growth and the process of change was more likely to be found in a study of "lives in progress, on the examination of events and experiences that have enabled people to cope more successfully with problems, increase the effectiveness of strategies, deepen their appreciation of their surroundings, and expand their resources for happiness" (White, 1969, p. 28). The journals served as a focus for this study's

examination of lives in progress. The journal portion of the study, in particular, was Taoistic in design, meaning the researcher was asking the participants rather than telling, i.e., "What is going on in your life?" rather than "Did you grow more inner directed in the past year."

Taoistic design is a non-intruding, non-controlling, non-interfering observation; it is receptive and passive rather than active and forceful (Maslow, 1971, p. 15):

Participants were given no instructions other than to write a daily log or journal of their activities for one year. As a result, some of the journals were very detailed and descriptive and others were brief and prosaic, but each reflected the personality of the participant. The journals were examined for expressions of the self-actualizing status of the participants. The journals were also examined for day-by-day lifestyles. What did the actual life of an older adult reveal about the adult? The researcher investigated the learning episodes and evaluated them as to learning, growth, and other pertinent information.

Personal Orientation Inventory (POI)

The Personal Orientation Inventory developed by Everett L. Shostrom (1974) was administered to the participants as an objective means of plotting each participant on a maturation scale and as a counterpoint to subjective evaluation of the journal data. This triangulation of

subjective journal evaluation and POI test scores was used to provide the research with a measure of external validation or cross check of interpretive, subjective findings. The researcher looked at how the journal and the POI score compared for each individual to see if there were patterns.

The POI used in this study is constructed around concepts having broad social and personal relevance and is based on research and theoretical formulations of writers such as Maslow, Perls, Fromm, Horney, Ellenberger, Angel, May, Watts, Riesman, and Ellis (Fellenz, 1971, p. 24). The vast majority of these writers are existentialistic, humanistic, or Gestalt-oriented psychologists.

The POI measures, in paired scales, several themes. One is time competency versus time incompetency based on Fritz Perls' theory that mentally healthy people live in the present. Another primary theme is inner-directedness, a trust in one's basic organism, versus other-directedness. A third scale measures feeling reactivity versus spontaneity, which measures feelings and readiness to express such feelings behaviorally. A fourth scale deals with the perception of self, and a fifth scale with the nature of man as viewed in surrender or passivity versus action. The final scale concerns the acceptance of aggression and capacity for intimate contact (Fellenz, 1971).

Fellenz (1971) in his dissertation attempted to "investigate an approach to the evaluation of self-actualization in adult education participants" (p. 1). Fellenz's primary instrument was the Personal Orientation Inventory, which he coupled with a student self-report and a teacher report that incorporated an additional ten student variables and six teacher variables (p. 4). His conclusions that the POI demonstrated "some ability to distinguish among several student variables" was pertinent to this study despite the fact his study showed adult education programs did not automatically produce growth in self-actualization among participants and participants were not automatically more advanced in self-actualization than the average individual (p. 118). The question of whether adult education programs produce growth in maturity was not addressed in the present study. Since traits such as inner directedness and spontaneity may lead an individual to learning experiences that are not formal and directed, what this study sought to do was to actually look at learning and growing to see what patterns, if any, emerged and how they affected the individual.

Fellenz (1971) concluded in his dissertation that the traits identified in the POI were helpful in understanding the general concept of self-actualization and that enough of the requirements for construct validity were fulfilled for the POI to be considered worthy of further use (p. 120).

Fellenz recommended, however, more practical experimentation and scientific research involving the POI.

Research on the validity of the POI tends to be similar to that conducted by Dr. Fellenz. Shostrom (1974) stated that in the case of the POI, the most important test of validity is "that it should discriminate between individuals who have been observed in their life behavior to have attained a relatively high level of self-actualizing from those who have not evidenced such development" (p. 23). Initially, this was tested by administering the POI to two carefully selected groups. Individuals were nominated by "practicing, certified clinical psychologists" as part of either the "relatively self-actualizing" or the other relatively "non-self-actualizing" group (p. 23). The scores established by Shostrom for the original self-actualizing test group have been used to evaluate others. Other tests for concurrent validity were employed that sought to determine how well the POI correlated with other instruments, such as the MMPI, which purport to measure similar traits. However, Shostrom readily conceded:

While the correlation's with the MMPI scales against certain of the MMPI scales are generally consistent in the direction and significant, it is apparent from the comparatively low magnitude of coefficients that the two instruments are not measuring exactly the same aspects of mental health. (p. 26)

The POI scales have been correlated against a number of other tests including the Eysenck Personality Inventory,

wherein Knapp in 1965 delved into the personality construct of "neuroticism" vs. self-actualization. In this study, all mean differences were significant at the .05 level for the 136 undergraduate college student sample which had two groups: "high" neurotic and "low" neurotic. Placement in the groups was determined by the score achieved on the neuroticism dimension (Shostrom, 1974, p. 27). Among other studies were ones which (a) focused on individuals in early psychological counseling as opposed to those in the latter stages of counseling, (b) used 70 alcoholics and their spouses participating in an alcoholic treatment program compared to a normal adult sample reported by Shostrom, and (c) featured a pre- and post-test design that reported significant differences in the "discrepancy scores between a group of alcoholics having individual treatment and a group not having individual therapy" (p. 25). Such studies appeared to met Shostrom's criteria of discrimination, and, despite its limitations, the POI is the most commonly used test for measuring self-actualization.

Interviews

The final interviews were done in two small groups and individually. The interviews focused on the value of the journals and clarified issues. Rogers' definition of fully functioning (see page 17) and Maslow's list of self-actualizing characteristics (see Appendix B) served as the

subjective signposts in interpreting the journals. Although Erik Erikson's developmental stages and in particular his three final stages (see Appendix C) were intended to be used as markers of growth, these were impossible to apply in this study.

Methodology

Wertz (1983) stated the basic stance or attitude of psychological reflection, stressing that the process is complex with aspects overlapping and deeply implying other aspects. In Wertz's words the researcher's stance is as follows:

1. Empathic immersement in the world of description. The researcher uses the description as a point of access to the situations lived by the subject. The researcher places himself in the subject's world and makes it his own in as vital way as possible.
2. Slowing down and dwelling. The researcher mustn't pass over the details of the description as if they are already understood, passing through and beyond each situation as the subject did. Instead, he must slow down and make room for the description in order to dwell upon the subject in all of its details.
3. Magnification and amplification of the situation. When we stop and linger with something, it secretes its sense and its full significance becomes magnified or amplified. What to the subject was a little thing becomes a big deal to the researcher, who hereby transcends the mundanity of the subject's situation. The slightest details of the subject's world become large in importance for the researcher.
4. Suspension of belief and employment of intense interest. While the researcher originally

enters the subject's situation through natural, straightforward empathy, he must also modify this naive absorption. The researcher now takes a step back and wonders what this way of living the situation is all about. Breaking his original fusion with the subject, he readies himself to reflect, to think interestedly about where he is, how he got there, and what it means to be there. When he thus ceases to believe naively in the situation described by the subject, neither does he disbelieve it. Rather than being at all concerned with the truth or falsehood of the subject's experiences, the researcher takes up an intense interest in their genesis, relations, and overall structure.

5. The turn from objects to their meanings. As we said, the psychological researcher is not concerned about reality (or unreality) of the objects or state of affairs described by his subject. He turns his attention from these facts to their meanings (for the subject) and the particular participation in terms of which the meanings arise. This delivers the researcher to the situation precisely as experienced, as behaved, or more generally as meant by the subject. This is in part what makes the research psychological, namely, a study of man's participation in the immanent significations of lived situations. The psychologist must attend to the exact sense of the situation as the particular mode of the subject's participation regards it. (pp. 204-206)

For those reasons, it became necessary to hold individual and group interviews upon completion of reading and evaluating the journals. This method of clarification, together with the use of the Personal Orientation Inventory (POI), allowed the interviewer a better understanding of the meaning of day-to-day events and of the subject's growth. A baseline frame of reference for the study of older adults has been described in the work of Maslow, Erikson, and

Rogers as it relates to growing, maturing, and self-actualizing.

Triangulation such as above proposed is a common method applied in qualitative research. The combination of the subjective evaluation of the journals and interview(s) with the objective test results of the POI, cross-checked through an individual or focus group interview, allowed flexibility while offering structure and rigor to the research design.

Data Analysis

Data analysis is the systematic searching and evaluation of all the materials. The journal information was gathered but not organized, broken down into manageable units, synthesized, or contemplated for patterns and tendencies until all journals were received and could be simultaneously analyzed. The last journal was received June, 1995. The process of looking at each individual journal and comparing it with the others in the study all within a narrow time frame led to fresh observations and synthesis as well as the discovery of patterns and their meanings. These patterns and meanings formed the basis for further observation and questioning in the final interviews. The process further led to new decisions as to what data to next collect in order to develop theory as it emerged (Glaser & Strauss, 1967). "Effective evaluations provide opportunities to improve. In order to be effective,

evaluation designs must properly reflect the nature of the enterprise being evaluated and the overall purpose for which the evaluation was initiated" (Fellenz & Conti, 1984, p. 1).

Materials from the journals were originally sorted into a computer data base in order that they could be retrieved and read both as to a single individual and as to a cross-group theme. The journal entries and the POI results were coordinated. Final interviews were arranged to review findings and clarify questions raised in the analysis. The topics and type of questions addressed at the final interviews are included as Appendix C. The sample requested anonymity and this was honored by the use of numbers.

CHAPTER 4

POI FINDINGS

The Instrument

The POI was developed and copyrighted in 1962 by Everett L. Shostrom. There are 150 two-choice comparative-value-judgment items which are related to the values and behavior of self-actualizing individuals. An individual taking the test is asked to indicate which of the two choices is "most true" of himself. The two choices are defined as paired opposites or a positive and negative response to the concept presented. The items chosen were related to theoretical concepts of leaders in the human potential field, such as Maslow (self-actualization); Riesman, Glazer, and Denny (system of inner- and outer-directedness); Perls, May, Angel, and Ellenberger (conceptualization of time orientation); and Bach and Goldberg's theories of acceptance of aggression. The necessity of choosing one of two alternative answers is not a forced choice situation according to its publishers but one where the "scale scores are normative rather than ipsative, with the score on one scale in general not being dependent upon responses to another scale" (Knapp, 1990, p. 3).

The POI test scores covered two major scales and ten subscales. The two major scales dealing with time competency and inner- and outer-directedness are also presented as ratios. These major scales measure the degree the person lives in the present and whether a person's mode of reaction is characteristically "self" orientated or "other" orientated. The other ten subscales are formulated to reflect a facet important in self-actualization (Knapp, 1990, pp. 5, 6). More complete descriptions of these measurements can be found in Appendix D and in the discussion which follows. Table 1 is a summary of participants' scores on the various scales of this instrument.

Ranking the Participants

The elements measured by Time Competence and Inner Directedness are key elements in personal development and interpersonal relationships. Studies have confirmed that "a simple combination of Inner-Directed and Time Competence raw scores was the best predictor of an overall measure of the POI." This has held equally for males and females regardless of age (Knapp, 1990, p. 78). The raw scores for time competence and inner-directed were used to rank the participant by numbers, moving from the lowest to the highest combined totals. These combined raw scores were not the same as the subscale scores for Time Competent and

Table 1. POI Summary.

POI Scores														
Participant	TI	TC	O	I	SAV	EX	FR	S	SR	SA	NC	SY	A	C
10	4	19	27	99	22	22	17	16	15	19	15	6	19	20
8	3	20	39	85	22	22	11	14	14	16	12	9	15	12
1	8	14	45	73	21	16	11	12	15	13	10	6	13	16
2	6	16	52	72	19	17	11	9	11	14	13	6	8	12
3	10	13	49	78	21	15	16	13	14	14	13	7	14	16
5	5	18	46	81	17	21	16	8	10	19	12	6	17	15
6	7	16	39	88	23	22	17	13	14	13	12	9	15	21
9	3	20	40	87	21	23	13	13	15	11	13	8	15	21
4	7	16	51	76	19	22	16	13	10	11	11	6	10	20
11	3	20	15	111	25	30	18	16	16	22	14	9	10	27
7	5	18	40	86	21	26	14	14	10	16	10	7	16	20

POI Totals (n=11)	Sum of Scores	Sum of Squares	Mean	Variance	Standard Deviation
Time Incompetent (TI)	61	39	5.55	4.79	2.19
Time Competent (TC)	190	3342	17.27	5.47	2.34
Other Directed (O)	443	19043	40.27	109.29	10.45
Inner Directed (I)	936	80990	85.09	122.26	11.06
Self-Actualizing Value (SAV)	231	4897	21.00	4.18	2.04
Existentiality (EX)	236	5252	21.45	17.16	4.14
Feeling Reactivity (FR)	160	2398	14.55	6.43	2.54
Spontaneity (S)	141	1869	12.82	5.60	2.37
Self-Regard (SR)	144	1940	13.09	4.99	2.23
Self-Acceptance (SA)	168	2690	15.27	11.29	3.36
Nature of Man, Constructive (NC)	135	1681	12.27	2.20	1.48
Synergy (SY)	79	585	7.18	1.60	1.27
Acceptance of Aggression (A)	160	2434	14.55	9.70	3.11
Capacity for Intimate Contact (C)	205	3981	18.64	14.60	3.82

Inner-Directed, but represented the actual number of Time Competent answers from a total of 23 questions as differentiated from Time Incompetent answers in that area and the actual number of Inner-Directed answers from a total of 127 questions as differentiated from Outer Directed answers in the area of autonomy. Said ranking was for convenience only and followed an ascending order with the most self-actualized participant being number 11.

It became immediately obvious in analyzing scores for the various scales that rankings for each scale were often in a different order than the overall placement rankings. For example, Participant 10 (who was given tenth place due to her combined raw scores in inner-directedness and time competency) placed eighth in the group in regard to the Time Ratio. Her ratio of 1:4.75 meant that she was time incompetent 1 hour out of every $4 \frac{3}{4}$ hours; this is slightly below the self-actualizing ratio of 1:6.67. In the Support Ratio, however, Participant 10 ranked tenth in the group with a Ratio of 1:3.67 or 1 out of every $3 \frac{2}{3}$ choices were outer-directed. This placed Participant 10 within the self-actualizing range of 1:3.2 to 1:5.4 (Shostrom, 1974, p. 16). In the subscale scoring, Participant 10 placed as shown in Table 2.

Table 2. Subscale Scores and Placement of Participant 10.

Score	Category	Ranking
54	Time Competent	8th (same placement as ratio)
59	Inner Directed	10th (same placement as ratio)
50	Self-Actualizing Value	9th
50	Existentiality	8th
56	Feeling Reactivity	10th
65	Spontaneity	10th
62	Self-Regard	9th
56	Self-Acceptance	10th
63	Nature of Man, Constructive	11th
39	Synergy	1st (non-self actualizing)
57	Acceptance of Aggression	11th
53	Capacity for Intimate Contact	8th

Participant 10, while in the top three for the vast majority of the subscales, also was ranked lowest of the group in Synergy. All participants showed some variance in ranking. The picture created by individual profiles was one of a warped and wobbly wheel where each individual rolls along as best he/she can with an area or areas that required attention and others that functioned nicely within the self-actualizing zone.

Understanding the Scores

A low score on the POI subscales was considered below a standard score of 20. None of the participants scored below 23. However, the further below 50 a participant scored, the more such responses were not like those of

self-actualizing people. Scores higher than 60 may be exaggerated since the standard range for self-actualizing scores was the 50-60 range. The ten point range from 40-50 was considered the normal range, meaning where the general population would score.

Time Competency and Inner-Directedness scales stand alone, but the other scales both stand alone and are combined with complementary scales to create other areas of consideration. For instance, the Self-Actualizing Values can be paired with Existentiality. A high score on the Self-Actualizing Values scale indicates the individual holds and lives by the same values as a self-actualizing person. Self-Actualizing Values covers a very broad range of values and contains many characteristics. One of the answers on the POI which corresponds to this scale in the positive is item 38: "I live in terms of my wants, likes, dislikes and values." When this is paired with Existentiality, which measures one's flexibility in applying the self-actualizing values, the two scales form a more complete picture of an individual's valuing measure.

Another set of paired items is Feeling Reactivity (sensitivity to one's own needs) and Spontaneity (ability to express feelings in spontaneous action). Combining the two gives a measure of Feeling Reactivity or how one reacts to feelings.

The third set of paired items is Self-Regard or ability to like oneself because of one's strengths and Self-Acceptance, which is the ability to accept oneself in spite of one's weaknesses. It is easier to achieve Self-Regard than Self-Acceptance, but self-actualization requires both (Shostrom, 1974, p. 18). These areas combine to make Self-Perception or how one sees self.

The fourth paired set is Nature of Man, Constructive and Synergy. Both combine into the category Awareness since Nature of Man measures the dichotomy of good-bad in an individual and Synergy the ability to see all things as meaningfully related.

The final paired set is Acceptance of Aggression and Capacity of Intimate Contact which combine into Interpersonal Sensitivity. Interpersonal Sensitivity requires the ability to be all the qualities measured by the two scales: warm, loving, aggressive, assertive.

The two major scales (Time Competency and Inner-Directedness) are clinically interpretable in proportional terms (Knapp, 1990, p. 17) and are thus stated as ratios. The resultant Time Ratio deals with how well an individual lives in the present as opposed to living primarily with guilt, resentments, and regrets about the past or fantasizing about the future with its idealized goals, plans, expectations, and accompanying fears. This scale assesses the degree to which an individual lives in the

present and is able to bring past experience and future expectations into meaningful continuity (Knapp, 1990, p. 3). Participant scores in this study ranged from 1:1.30 to 1:6.67, with a midpoint score of 1:3.99. The range for a self-actualizing ratio is given as 1:6.67 to 1:8. An individual having a 1:8 score is time incompetent one hour for every eight hours they are time competent or 1/9 of the time (Shostrom, 1974, p. 13).

Table 3. Participant Ratios for Time Competency.

Participant 3	1:1.30
Participant 1	1:1.75
Participant 4	1:2.29
Participant 6	1:2.29
Participant 2	1:2.67
Participant 5	1:3.60
Participant 7	1:3.60
Participant 10	1:4.75
Participant 8	1:6.67
Participant 9	1:6.67
Participant 11	1:6.67

Dividing the total of the scores by the number of participants produced an average of 1:3.84 for the group. The normal individual is thought of being time incompetent 1/6 of the time with a ratio of 1:5, thus only the last three participants fell within the self-actualizing range, giving 3 time incompetent answers compared to 20 time competent answers on the POI. This breakdown produces a ratio score 1:6.67 score (Shostrom, 1974, p. 14). With

ratios of 1:3 and 1:4, which included Participants 5 and 7, individuals fall into the normal range. Participants scoring below 1:3 are non-self-actualizing and may be thought of as time incompetent. Such non-self-actualizing individuals may be (a) past-orientated, which is characterized by guilt, regret, remorse, blame, and resentment; (b) future-orientated, where individuals live with idealized goals, plans, expectations, predictions and fears; or (c) present-orientated, which does not incorporate past and future. The latter would tend to engage in meaningless activity, unreflective concentration, and could be described as busy-bodies who avoid facing themselves with their frantic activity (Shostrom, 1974, p. 13, 14).

The second major scale was designed to measure autonomy. An other or outer-directed person tends to be dependent and to be influenced by peers and external events. An inner-directed person tends to be independent and self-willed, a person guided primarily by internalized direction. A "self-actualized person transcends and integrates both orientations" (Knapp, 1990, p. 3). This scale is identified as "Inner-Directed" and also translates into the Support Ratio, and the self-actualizing average for the ratio is 1:3. Participants' scores ranged from 1:1.38 to 1:7.4 with a midpoint score of 1:4.39. The high average was primarily due to one score, that of Participant 11. Participant scores are shown in Table 4.

Table 4. Participant Ratios for Inner-Directedness.

Participant	2	1:1.38
Participant	4	1:1.49
Participant	3	1:1.59
Participant	1	1:1.62
Participant	5	1:1.76
Participant	7	1:2.15
Participant	9	1:2.17
Participant	8	1:2.18
Participant	6	1:2.26
Participant	10	1:3.67
Participant	11	1:7.40

Dividing the total of the scores by the number of participants gave an average of 1:2.52. Note that with a self-actualizing ratio of 1:3, Participant 10 scored 1:3.67. The normal range is considered 1:2.2 to 1:2.6. The self-actualizing range is 1:3.2 to 1:5.4 (Shostrom, 1974, p. 16). Only Participants 10 and 11 scored above 1:2.6 and Participant 11's score was beyond the self-actualizing range.

Due to Participant 11's continuous high scores in the subscales, the averages of the scales were inflated and of little or no value in interpretation and will subsequently not be given. Some participants showed haphazard rankings in that they would rank near the top on one subscale and near the bottom on another. As discussed, the participants did not grow into self-actualization in a neat and tidy order. The higher ranked individuals had more areas of self-actualization than the lower ranked individuals, but in fully interpreting these scores it was necessary to go to

participants' journals. Further, since one of the questions sought links between the journal and the POI scores, discussion of the individual participant's self-actualization becomes more appropriate in Chapter 5 where all the material is available.

Finally, the POI has two characteristic "lie profiles" built in. A "fake good" profile, or one that deliberately attempts to make a favorable impression without specific knowledge of the concepts of self-actualization, results in an extremely elevated Self-Regard score coupled with depressed Self-Acceptance and Existentiality scores (Knapp, 1990, p. 74). The second lie profile is one with a "uniformly hyperelevated profile," meaning many scores above the 50-60 self-actualizing range. The POI Handbook at page 72 comments in regard to this profile as follows:

"Actualizing" persons score between T standard scores (all T scores of 60-70) may be interpreted as "over-enthusiastic" attempts to take the test in accordance with "rightness" from reading Maslow and other humanistic literature. Even Maslow, himself, scored between the 50-60 T score range! (Knapp, 1990)

How these two lie profiles affect the validity of the POI scores and the instrument itself is discussed in more detail in Chapter 5 where journal information is incorporated. On the face of the above-quoted commentary alone, the tests results of Participant 11 would be considered faked. However, because of the information contained in Participant 11's journals and information

gained on personal interview, the researcher placed a telephone call on September 6, 1996, to EdITS and spoke with Lisa Lee, PhD, who is considered to be EdITS' expert on the POI. Dr. Lee advised that under the information shared with her concerning Participant 11 it would appear that the profile was legitimate. This information is set out in detail in Chapter 5 where the journals are analyzed and linked to self-actualization qualities and the POI results. Further, Dr. Lee said the instrument was devised at a time when few people were involved in consciousness-raising activities. Since the POI Handbook (Knapp, 1990) at pages 26-28 dealt with the long-term positive effects of encounter groups and sensitivity training in producing significant gains in self-actualization, it appeared logical that an individual who continuously worked at improving self would show results that equalled or exceeded those of participants studied in limited sessions experiences. Each individual participant's POI profile score follows in ranked order (Tables 5-15).

Table 5. POI Results: Participant 1.

Time Ratio	
Self-Actualizing Average	TI:TC = 1:8
Participant's Ratio:	TI:TC = 1:1.75
Support Ratio	
Self-Actualizing Average	TI:TC = 1:3
Participant's Ratio:	TI:TC = 1:1.62
Standard Scores - Self-Actualizing Average 50	
Time Competent	37
Inner Directed	41
Self-Actualizing Value	53
Existentiality	38
Feeling Reactivity	36
Spontaneity	51
Self-Regard	62
Self-Acceptance	40
Nature of Man, Constructive	38
Synergy	39
Acceptance of Aggression	39
Capacity for Intimate Contact	43

Table 6. POI Results: Participant 2

Time Ratio	
Self-Actualizing Average	TI:TC = 1:8
Participant's Ratio:	TI:TC = 1:2.67
Support Ratio	
Self-Actualizing Average	TI:TC = 1:3
Participant's Ratio:	TI:TC = 1:1.38
Standard Scores - Self-Actualizing Average 50	
Time Competent	44
Inner Directed	40
Self-Actualizing Value	46
Existentiality	40
Feeling Reactivity	36
Spontaneity	41
Self-Regard	47
Self-Acceptance	42
Nature of Man, Constructive	53
Synergy	39
Acceptance of Aggression	23
Capacity for Intimate Contact	34

Table 7. POI Results: Participant 3.

Time Ratio	
Self-Actualizing Average	TI:TC = 1:8
Participant's Ratio:	TI:TC = 1:1.30
Support Ratio	
Self-Actualizing Average	TI:TC = 1:3
Participant's Ratio:	TI:TC = 1:1.59
Standard Scores - Self-Actualizing Average 50	
Time Competent	33
Inner Directed	44
Self-Actualizing Value	53
Existentiality	36
Feeling Reactivity	51
Spontaneity	54
Self-Regard	58
Self-Acceptance	42
Nature of Man, Constructive	53
Synergy	48
Acceptance of Aggression	42
Capacity for Intimate Contact	43

Table 8. POI Results: Participant 4.

Time Ratio	
Self-Actualizing Average	TI:TC = 1:8
Participant's Ratio:	TI:TC = 1:2.29
Support Ratio	
Self-Actualizing Average	TI:TC = 1:3
Participant's Ratio:	TI:TC = 1:1.49
Standard Scores - Self-Actualizing Average 50	
Time Competent	44
Inner Directed	43
Self-Actualizing Value	46
Existentiality	50
Feeling Reactivity	51
Spontaneity	54
Self-Regard	43
Self-Acceptance	34
Nature of Man, Constructive	43
Synergy	39
Acceptance of Aggression	30
Capacity for Intimate Contact	53

Table 9. POI Results: Participant 5.

Time Ratio	
Self-Actualizing Average	TI:TC = 1:8
Participant's Ratio:	TI:TC = 1:3.60
Support Ratio	
Self-Actualizing Average	TI:TC = 1:3
Participant's Ratio:	TI:TC = 1:1.76
Standard Scores - Self-Actualizing Average 50	
Time Competent	51
Inner Directed	46
Self-Actualizing Value	40
Existentiality	48
Feeling Reactivity	51
Spontaneity	38
Self-Regard	43
Self-Acceptance	56
Nature of Man, Constructive	48
Synergy	39
Acceptance of Aggression	51
Capacity for Intimate Contact	41

Table 10. POI Results: Participant 6.

Time Ratio	
Self-Actualizing Average	TI:TC = 1:8
Participant's Ratio:	TI:TC = 1:2.29
Support Ratio	
Self-Actualizing Average	TI:TC = 1:3
Participant's Ratio:	TI:TC = 1:2.26
Standard Scores - Self-Actualizing Average 50	
Time Competent	44
Inner Directed	52
Self-Actualizing Value	60
Existentiality	50
Feeling Reactivity	54
Spontaneity	54
Self-Regard	58
Self-Acceptance	40
Nature of Man, Constructive	48
Synergy	64
Acceptance of Aggression	45
Capacity for Intimate Contact	56

Table 11. POI Results: Participant 7.

Time Ratio	
Self-Actualizing Average	TI:TC = 1:8
Participant's Ratio:	TI:TC = 1:3.60
Support Ratio	
Self-Actualizing Average	TI:TC = 1:3
Participant's Ratio:	TI:TC = 1:2.15
Standard Scores - Self-Actualizing Average 50	
Time Competent	51
Inner Directed	50
Self-Actualizing Value	53
Existentiality	58
Feeling Reactivity	45
Spontaneity	58
Self-Regard	43
Self-Acceptance	48
Nature of Man, Constructive	38
Synergy	48
Acceptance of Aggression	48
Capacity for Intimate Contact	53

Table 12. POI Results: Participant 8.

Time Ratio	
Self-Actualizing Average	TI:TC = 1:8
Participant's Ratio:	TI:TC = 1:6.67
Support Ratio	
Self-Actualizing Average	TI:TC = 1:3
Participant's Ratio:	TI:TC = 1:2.18
Standard Scores - Self-Actualizing Average 50	
Time Competent	58
Inner Directed	49
Self-Actualizing Value	56
Existentiality	50
Feeling Reactivity	36
Spontaneity	58
Self-Regard	58
Self-Acceptance	48
Nature of Man, Constructive	48
Synergy	64
Acceptance of Aggression	45
Capacity for Intimate Contact	46

Table 13. POI Results: Participant 9.

Time Ratio	
Self-Actualizing Average	TI:TC = 1:8
Participant's Ratio:	TI:TC = 1:6.67
Support Ratio	
Self-Actualizing Average	TI:TC = 1:3
Participant's Ratio:	TI:TC = 1:2.17
Standard Scores - Self-Actualizing Average 50	
Time Competent	58
Inner Directed	51
Self-Actualizing Value	53
Existentiality	52
Feeling Reactivity	42
Spontaneity	54
Self-Regard	62
Self-Acceptance	34
Nature of Man, Constructive	53
Synergy	55
Acceptance of Aggression	45
Capacity for Intimate Contact	56

Table 14. POI Results: Participant 10.

Time Ratio	
Self-Actualizing Average	TI:TC = 1:8
Participant's Ratio:	TI:TC = 1:4.75
Support Ratio	
Self-Actualizing Average	TI:TC = 1:3
Participant's Ratio:	TI:TC = 1:3.67
Standard Scores - Self-Actualizing Average 50	
Time Competent	54
Inner Directed	59
Self-Actualizing Value	56
Existentiality	50
Feeling Reactivity	54
Spontaneity	65
Self-Regard	62
Self-Acceptance	56
Nature of Man, Constructive	63
Synergy	39
Acceptance of Aggression	57
Capacity for Intimate Contact	53

Table 15. POI Results: Participant 11.

Time Ratio	
Self-Actualizing Average	TI:TC = 1:8
Participant's Ratio:	TI:TC = 1:6.67
Support Ratio	
Self-Actualizing Average	TI:TC = 1:3
Participant's Ratio:	TI:TC = 1:7.40
Standard Scores - Self-Actualizing Average 50	
Time Competent	58
Inner Directed	68
Self-Actualizing Value	66
Existentiality	66
Feeling Reactivity	57
Spontaneity	65
Self-Regard	66
Self-Acceptance	64
Nature of Man, Constructive	58
Synergy	64
Acceptance of Aggression	54
Capacity for Intimate Contact	70

CHAPTER 5

JOURNAL FINDINGS

The Evaluating Criteria

This study was designed in part to (1) investigate whether participants left to their own devices would create journals which reflected their self-actualizing status and (2) determine what links between the Personal Orientation Inventory (POI) results and the journals could be found. In analyzing the self-actualizing status and looking for connections between the journals and POI scores, the researcher utilized two sources: the qualities identified in the POI scales and the following list of characteristics which Maslow identifies as being exhibited more frequently by self-actualizing individuals. Next to Maslow's, where appropriate, the researcher has added the POI scale corollaries; all of Maslow's characteristics could relate to the POI scale of Self-Actualizing Values. Since many of the self-actualizing characteristics overlap, the researcher recognizes that support could be found for other POI categories than the ones listed.

1. Superior perception of reality. [They are realistic orientated, i.e. Time Competent.]
2. Increased acceptance of self, of others and of nature. [They accept themselves, other

- people, and the natural world for what they are, i.e. Self-Acceptance, Capacity for Intimate Contact.]
3. Increased spontaneity. [They are spontaneous in thinking, emotions, and behavior, i.e. Inner Directed, Spontaneity, Existentiality.]
 4. Increase in problem-centering. [They are problem-centered rather than self-centered in the sense of being able to focus on a task, duty, or mission rather than their personal ego or desire, i.e., Inner Directed.]
 5. Increased detachment and desire for privacy. [They have a need for privacy and even seek it out on occasion, needing it for periods of intense concentration on subjects of interest to them, i.e., Self-Acceptance, Inner Directed.]
 6. Increased autonomy, and resistance to enculturation. [They are autonomous, independent, and able to remain true to themselves regardless of outer situations, i.e., Inner Directed, Feeling Reactivity, Self-Acceptance, Existentiality.]
 7. Greater freshness of appreciation, and richness of emotional reaction. [They have a continuous ability to stand in awe of nature and man: a sunset, a flower, the rain, a person, i.e., Nature of Man, Constructive.]
 8. Higher frequency of peak experiences. [They have more experiences which are called "mystic," "blissful," or "oceanic," although not necessarily religious, wherein the world and humanity is seen as good, i.e., Synergism, Capacity for Intimate Contact.]
 9. Increased identification with the human species. [They turn from a family or clan identification to mankind as a whole; they are concerned with the welfare of the world as a whole.]
 10. Changed (the clinician would say, improved) interpersonal relations. [Their intimate relationships are profound and deeply emotional rather than superficial, i.e. Capacity for Intimate Contact.]
 11. More democratic character structure, [They tend to judge people and make friends not on the basis of race, status, religion, but rather on the basis of who other people are as individuals.]
 12. Greatly increase creativeness.

13. Certain changes in value system [They adopt the B-Values, set forth as Appendix B herein, which are holistic and not hierarchial.]
(Maslow, 1968, pp. 25, 26)

The Journal Structure

The number of journals varied with the participant. Each journal was a stenographic notebook containing 80 6-inch by 9-inch pages. Participants were instructed to write on the left-hand side of the page, leaving the right-hand half blank for researcher's comments. Participants turned in journals as shown in Table 16. The researcher found that the quantity of the journals had no bearing upon the value of the information contained therein.

Table 16. Number of Notebooks Turned in by Participants.

Participant	Number of Journals
1	Equivalent of two journals
2	One journal
3	Two journals
4	Six journals
5	Three journals
6	Two journals
7	Three journals
8	Equivalent of two journals
9	Eleven journals
10	Four journals
11	Four journals

Two basic types of journals were turned in to the researcher. One type was a detailed, more or less

reflective journal; the other contained brief statements of physical activity. This was a relevant factor in that brief statements of physical activity alone provided no insight into the thought patterns of the individual. Participant 8 turned in the only true brief-statement journals. All of Participant 8's entries were similar to the following:

July 3: 52 years married. Up @ 7:15--Wash, Shave, Dress--Breakfast--Dishes--Stretch Ex.--Make Bed--1 1/3 Mile Walk--Church--To Cattin's For Lunch--To Osco Drug & Herberger's To Shop--Visited Visitor's Center--The Location Is Great, Great View And Volunteers Are Helpful--to Home--watched 2 VCR films--Read for 1 hour--Dinner--Walked 1 Mile With [wife]--Cut Grass--Cleaned Up Workbench In Garage--TV News--Bed @ 11:00.

Some had even less commentary as shown in the following entry.

Jan. 29 Sat. Arise At 7:00--Set Table, Etc.--Wash, Dress, Shave--Breakfast--Make Beds--Dishes--Stretch Exercises--To Healthworks--1 1/2 Hr. Workout--To Sr. Center--To Home--Read 1 Hr.--Lunch--Dishes--To 10th Ave. For Shopping--To Home--Read 1 Hour--Dinner--Dishes--Read 2 Hrs--TV 2 Hrs--Bed at 10:00.

Since everything was blocked printed, there was no way of determining relative importance of an event from capitalization, punctuation (which was consistently dashes), or grammatical structure. The rest of the journals were more open and allowed the researcher to view inner thought processes to varying degrees. Because Participant 8's journals were unique in the study, he has been used as an introductory study.

Introductory StudyParticipant 8

With brief fragmented activities-only entries, the researcher had difficulty in judging the self-actualization status with any degree of certainty. Reading through the entries, only two avenues of information appeared viable. First, Participant 8's journals showed a willingness to give to the larger community without pay or notoriety. For example, in January the participant began giving one or two hours a week to help the English as a Second Language teacher on an ongoing basis. Later the participant stopped at a rummage sale at the Performing Arts Center and ended up working on a fund raiser for them. The researcher was able to determine after reading many entries that Participant 8 weekly drove two disabled veterans 180 miles round trip for medical treatment and then began to take them around for other necessities such as to the barber or to shop. The participant visited them when they were sick in the local hospital. This individual also took an active interest in politics and attended hearings and meetings on political issues and candidates. All of these activities appeared to fit into Participant 8's identification with the larger community or service of other fellow humans, identified as one of Maslow's self-actualizing characteristics. To determine other qualities was impossible, but one additional

facet of Participant's life did show up in the journals; this was a quality of balance.

Participant 8 obviously did certain things for his own self-renewal: taking adult education classes, writing, maintaining a daily exercise routine, collecting, reading, listening to music, attending church regularly, finding time for fellowship with friends and quality time with spouse. However, despite the activity list which indicated a well-balanced life, the researcher could not tell where, how, or when development was occurring or even if it was occurring.

According to his POI, which profile is set out as Table 12, page 54, the participant was self-actualizing in regard to the Time Ratio, but his 1:2.18 Support Ratio score fell slightly below the 1:2.7 self-actualizing level. In his subscale scores the following were within the 50-60 self-actualizing range: Time Competent 58, Self-Actualizing Value 56, Existentiality 50, Spontaneity 58, Self-Regard 58, and Synergy 64. Scores in the 40-50 range are considered those of the normal population, and Participant 8 fell into this range in all but one of the remaining categories; he scored 36 in Feeling Reactivity. No one scored lower than Participant 8 in Feeling Reactivity, although Participants 1 and 2 also scored 36. A low score in Feeling Reactivity reduces the value of Participant 8's self-actualizing Spontaneity score of 58. To be truly self-actualizing, one must know one's feelings in order to express them. These

two subscales (Feeling Reactivity and Spontaneity) together reflect the area of feeling.

Surprisingly, despite the sterility of his entries and the fact that he quit journaling altogether before the end of the study, Participant 8 volunteered the information that he planned to buy journals for each of his children and grandchildren. Ask why he wanted them to journal, he replied that it was nice to be able to look back and see different things which occurred in one's life. When asked why he stopped journaling at one point, began again at the researcher's request, and finally stopped journaling altogether, Participant 8 advised because it was something imposed upon him and not something he chose to do. When he was asked to become part of the study group, he could have refused. Yet, his agreement to keep the journals apparently never became something he "wanted" to do. Interestingly, the situation sets up a series of unanswered questions. Was he aware he did not wish to keep the journal when he said he would do so? His Feeling Reactivity score was low. Does the fact of initially saying yes, if he wanted to say no, reflect non-self-actualizing? Was his ultimate decision to stop actually a listening to inner direction and hence self-actualizing? What about his "word," i.e., ethical promise? At least, his action can be seen as Existential, flexibility in application of values.

Participant 8's self-actualizing status could not be determined by his journals or by his actions. Nor could any links between his journal and his POI scores be seen.

People do things for a variety of reasons. The doing may appear the same, but the reason or reasons for doing can be anywhere on a continuum from totally self-serving to totally altruistic. Other participants were also involved in many activities, some of which were likewise a giving of self to the larger community. Reading journals, it became obvious that only by knowing the thought processes of the individual could anyone judge whether an activity was self-actualizing. The other participants in various degrees allowed such observation and made interpretation of the self-actualizing status easier.

Analyzing the Other Participants' Journals

Not all self-actualizing characteristics were evident, either in a positive or negative aspect, in the journals of every participant. Some participants strongly reflected certain problem or strength areas to the exclusion of others. In analyzing the journals, only those characteristics which were clearly exhibited were included by the researcher in this section. Areas of paradox have been pinpointed as well as those areas which reflected growth or reflected a need for growth. Wherever names

appeared in the journal entries, the same have been changed for privacy reasons.

Participant 1

POI scores for Participant 1 are shown in Table 5, page 51. Participant 1 had a high Self-Regard score of 62, which was beyond the 50-60 self-actualizing range. This was the highest score on his profile. A Self-Regard score above 60 coupled with a depressed Existentiality score (38) and depressed Self-Acceptance Score (40), fits the criteria for a "fake-good" profile, one of the two lie profiles explained in Chapter 4. Only the score for Self-Actualizing Value was in the self-actualizing range of 50-60. Other scores for Participant 1 were Inner Directed 41, Self-Acceptance 40, and Capacity for Intimate Contact 43. These 40 range scores were inside what is termed the "normal" range or, in other words, where the general population would score. The further below 50 an individual scores the less the person's responses resemble those of self-actualizing people. POI scores of 20-30 are considered non-self-actualizing. Psychotic and other mentally ill individuals usually score below 20. Participant 1 had six non-self-actualizing scores: Time Competent 37; Existentiality 38; Feeling Reactivity 36; Nature of Man, Constructive 38; Synergy 39; Acceptance of Aggression 39.

Participant 1 filled journals with a great deal of physical activity: rollerblading, tennis, golf, photography, gourmet cooking, dancing, traveling, and numerous other hobbies. He talked a great deal about his pleasure in and satisfaction with life, but without insights or deep values being consciously recorded. However, despite his apparent unawareness, some values and a number of feelings clearly showed in his journal. For instance, the following was an indication of time incompetency (living in the past) and lack of synergy (all events being meaningfully related and part of a whole).

December 3: The older you get the harder it is to make new friends; they have to prove themselves and with tv and so many activities it is hard to impossible to replace the tried and true.

Another pair of entries represented a strong identification with the clan or immediately family as opposed to an identification with mankind as a whole.

June 15: I visit a 98-year-old aunt at a hospital. Push her out in the fresh air. Play cards and let her win. She is the matriarch of the family. I'm the patriarch (age 70). Her mind is sharp and she has her original teeth.

Likewise, his entry concerning his granddaughter's Iowa Basic scores, which were seven levels higher than her age and grade indicated clan identity. He wrote, "I am very proud. There must be good genes in the family."

Despite his lowest score, 36, being in Feeling Reactivity, Participant 1 was aware of one thing that gave him great pleasure: music. Entry after entry in his journal referred to his involvement and enjoyment with music. Many were similar to this one:

June 27: . . . taped [name of musician] . . .
Beautiful and relaxing - What a way to live and
enjoy life. Music is a blessing.

Since each POI score can stand alone, there was no reason to question the validity of the low POI score on Feeling Reactivity. Yet, the journal entries indicated an excellent understanding of Participant 1's need for and joy in music. Thus, it would mean that people can be highly responsive and sensitive to one need and not to other needs and feelings. Like Participant 8, the low 36 score in Feeling Reactivity when paired with its complementary self-actualizing score of 51 in Spontaneity, lowered the quality in the feeling arena. A higher score in Spontaneity than Feeling Reactivity was true for all but two participants, number 5 and 6, but not all participants had the wide variance or gap in the scores that Participants 8 and 1 had in this area.

Looking at Participant 1's self-perception, the researcher found the non-self-actualizing score of 39 in Acceptance of Aggression validated by a journal entry on July 8.

I had a dream. Took a friend to buy a car. They were discourteous. I told them off and left. Felt good I did, but it was a bad dream.

The inference was that because he was assertive or aggressive, the dream was bad and this correlated positively with his POI score of 39 in Acceptance of Aggression. There did not appear to be a consideration that the assertiveness and/or aggression were ordinary reactions to being treated discourteously. The complementary subscale for Acceptance of Aggression is Capacity for Intimate Contact where Participant 1 scored 43. These two scales were only four points apart with one falling in the "normal" scoring zone and one within the range just below.

While a large portion of his entries dealt with female friendships and love, the following was typical of all of them:

October 9: Danced with [4 names]. Cheek to cheek. Close body contact. Two moving as one. Lovely. Going back next week for a refill.

In another entry, he wrote of feeling jealousy. In reality, while there were many references to romances in this participant's journals, and at least three different women were cast in the sweetheart role, none of them solidified into a lasting relationship.

Despite the less than self-actualizing scores on all but three categories (51 Spontaneity, 53 Self-Actualizing Value, 62 Self-Regard), the journals of this participant are predominantly upbeat and filled with interesting

experiences--some newly found, some continuing. He seldom mentioned illness or boredom. The journals showed a true zest for life and compassion for his family and friends as evidenced by entries telling of teaching a grandson stamp collecting, visiting friends and going to a girls' basketball game because their daughter was playing, meeting the neighbor across the street and learning to cook a European specialty from him, visiting a friend's newly bereaved widow and sympathizing with her grief, helping build a son's garage, and playing "make believe" with the four-year-old child next door. On days when he was alone, he made a stew, had a drink, and went out to listen to music someplace or found another source of pleasure such as golfing alone to improve his game. Yet his POI score on Inner Directedness was 41 and despite all his current interests and activities his Time Competent score was a low 37, well under the so-called "normal" range.

Looking at this participant's life from without and not being permitted careful scrutiny of the individual's thoughts, a person could easily identify Participant 1 as more self-actualized than the POI results indicate. Even after acknowledging that the self-regard score was inflated, that the POI subscales scores which appeared legitimate were not approaching the self-actualization range of 50-60 and were for the most part in the 30-40 range, and even considering that the journal entries may be weighted in

order to look good, the researcher was left with a picture of a person who for all his lack of self-actualization appeared to have a high enjoyment of life with many interests. Further, these interests appeared genuine, and he appeared to continuously attempt to improve his skills therein. His journals have many entries relating to playing tennis with a son to improve his backhand, taking lessons in this or that, learning new skills such as writing, and going to a dance studio to learn new steps. If the word picture painted by his entries was a mask, it was one he constructed without holes. It thus appeared that zest and enjoyment of life is not identical to self-actualization and that it was possible to have a high enjoyment of life without being self-actualized.

Participant 2

This participant proved that community activity alone cannot be used to indicate self-actualization. Like Participant 8, Participant 2 was active in the community as evidenced by these two entries:

Day 20 Worked at language clinic today. Busy with a busy, busy little boy. He could find more things to get into. . .

Day 22 Worked at square today--Have a new person in Emporium. I helped her arrange art displays and hang rag rugs--Pretty busy besides--Made good sales--most ever on my shift . . .

Since Participant 2's journal was more detailed than those of Participant 8, some characteristics came through

clearly, such as a desire to keep busy and to be with people. Most entries centered around dinner with friends, family, visitors, and phone calls. Participant 2 kept very busy and the occasional entry when activities that involved interaction with other people were absent read:

Day 88 Cold today--trying to snow. I would be so lonesome without family--or friends--One needs both. Have all day--too cold to walk the dog.

Day 212 Not a very exciting day--Didn't do very much . . .

Day 218 A boring day--went to M's and let the cat out--cleaned my basement and patio--nothing new. My back hurts--100 degrees in Seattle.

Day 219 Another boring day--Hot too! Kids will be home tomorrow, but probably late--clipped some of my bushes . . .

Unlike Participant 1, who utilized days alone to do things he wished to do, Participant 2 when alone was lonely and unhappy. This was in direct opposition to Maslow's self-actualizing characteristics: "They have a need for privacy and even seek it out on occasion" (p. 56).

Perhaps more telling than the foregoing was Participant 2's entry of Day 103:

A lonesome Sunday--Dee & Sally went cross-country skiing--Sue & Sam went downhill skiing--Mack to Big Sky--office conference--Sally's 41st birthday! Dot & I went to play "Annie Get Your Gun"--and out for a bite--I guess I wasn't too lonesome after all.

Such entries of loneliness indicated her happiness came from without and not from within. Participant's POI score of 40 on Inner Directed was within the normal range of 40-50. By

the journal entries, however, the researcher would have expected it to be lower. See Table 6, page 51, for a complete POI profile on this participant.

Another characteristic of Participant 2 was visible in her entries, that of judgment of self and others, as shown in the following entries.

Day 31 - Did the right thing today--Got caught up loose ends of shopping and business--walked the dog--Got home just before a steady snow fell--ice and cold--glad to have all the little jobs done.

While self-actualizing people have a strong sense of ethics, Participant 2's entry on Day 31 did not appear to be an ethical one. It seemed to be more of a judgment that she "did the right thing" indicating there was a "wrong thing" available, that of NOT doing what she did, i.e., catching up on loose ends of shopping and business. This was an example of black and white thinking as well as a lack of synergy, for doing and not/doing are meaningfully related, part of the same whole. However, this participant scored below normal on the POI in synergy (39). This entry standing alone or with an indication of strong inner-directedness would be evaluated differently--as a right thing for the participant and not as an old tape of society's right ways. This exemplifies another difficulty in judging self-actualization: differentiating what is truly right for the individual and what is a learned right. Other judgmental entries were

Day 34 - I am so ashamed of myself--Sally sensed I didn't care much for her gift to me--so she took it home with her--I am so sorry--But rather she enjoy it when I don't--or wouldn't--I know it's not the way a gift should. . . .

This entry, which seemingly ended abruptly, indicated a lack of Self-Acceptance (although her POI score was 42, within the normal range) and non-Acceptance of Aggression, in which she had a very low POI score of 23.

Day 80 - I'm in a dither about D's wedding--It's too soon after his mother's death--But with a 2 month old baby it's too late--He's so mixed up--asked for money instead of "things" for wedding present--Don't think I will even attend--would only be for his mother's sake--or his dad's--Just can't decide.

In the foregoing entry, which showed a lack of inner direction, her quandary about what to do was evident. She also made the judgment that "things" were more appropriate than money for wedding presents. She indicated expectations of the relationship, a negative factor in Capacity for Intimate Contact, and she fell back on society's rules "too soon after" and "too late." The Day 80 entry would tend to substantiate the scores of 40 in Inner Directedness and 34 in Capacity for Intimate Contact.

In addition to an inability to accept self and others for who they are, entries at Day 34 and Day 80 show a lack of Synergy (POI score 39) as an aspect of her life. Synergy is reflected in the ability to see life as meaningfully related, that opposites are not antagonistic. The ability to integrate this aspect of self-actualization means one

sees the world as perfect or all right just as it is. Such a person would cease to judge other's behaviors. Such ability allows individuals to act in an existentially and creative manner and to accept themselves and others as they are, including his/her aggression. Participant 2's lowest score was 23 in Acceptance of Aggression. This is part of the paired Interpersonal Sensitivity scores; the other half being Capacity for Intimate Contact. The participant also scored low (36) in Feeling Reactivity, which reflects how sensitive a person is to his/her own feelings and needs. The journals could not substantiate the score in Feeling Reactivity.

When asked about journaling, Participant 2 said she saw its value and that she really enjoyed it. However, when pressed to describe a value to her she could think of none. She said she did not continue to journal as she found she needed someone to keep her "on the ball and not get sidetracked."

Participant 3

Participant 3's POI scores are set forth in Table 7, page 52. Despite leading an active life that included a good balance of physical exercise and creative activity, Participant 3 spent more time entering physical ailments and focusing on the negative aspects of life than anyone else in

the study. The following were only a portion of the frustrated, tired, ill, and not feeling well entries:

November 8: Neck and right shoulder stiff and sore, muscle strain. I must learn to pace myself at sewing machine. Can't sew all day like I used to.

November 20: Crowds bother me.

November 21: I get frustrated when my routine is upset.

November 23: Don't like my haircut, wish I could find someone who really knows how to cut hair.

December 3: Didn't sleep well, woke up with stomach ache at 1:30. Didn't get back to sleep til after 4 pm. Legs, thighs, and shins are so sore I can hardly move.

December 4: Still don't feel too good. Flu bug?

December 13: Back spasms.

December 14: Back hurting me again.

December 15: Went to chiropractor, got back adjusted.

December 15: I don't like grey days. Snow started about 4 PM.

December 16: Back hurts. I'm taking Advil.

December 21: Had nosebleed; can't find time to read, fall asleep when I sit down to relax.

January 1: Hands and feet still puffy.

February 11: Don't think I can take another night class. I fade at 8:30.

February 17: I am too tired at night to be able to think straight. I also don't like to drive at night. Don't see that well.

January 17 and 18 entries centered on the Los Angeles

earthquake, expressing how horrible it was and how many billions of dollars of property damage the quake caused. Such focus on the negative shows a lack of Synergy, yet her score in Synergy was 48, not that far below the self-actualizing range of 50-60. Other negative focuses, such as the following entries, were strongly indicative of a Time Incompetency (where she scored 33 on the POI). The following examples indicated a tendency to live in the past and worry about the future. Both of these entries also indicated a lack of synergistic acceptance of death, which is certainly part of life.

May 8: Mother's Day not an easy day for me. Kay died on Mother's Day, age 16. Ginny buried May 9. My mom buried May 7. Too many sad memories on these dates in May.

May 30: I get upset with all that is going on with [names three elderly relatives). They are at the close of their lives and none of their kids live nearby. When my time comes there will be no one to turn to other than Jane and she doesn't have time now to spend. Gets a bit worrisome, guess that is life. What will be will be. Who would have thought I would be the one for [them] to lean on. I don't handle this well. Seems I am losing all my family (extended) at once! It is hell to get older. I hate saying goodbye. So many friends are already gone.

Many of her entries focus on death in the manner of the following two items.

December 8: I read in the paper of the death of another schoolmate's husband. I am fortunate to still have [husband]. So many of my friends are widows.

April 6: . . . Worst part of growing older is seeing good friends go one by one.

Exposing more of her feeling on death was the entry on June 11. She wrote about feeling "disappointed" about not getting on a golf tourney list because the invitations had "not been timely posted." This entry continued,

"Felt blue . . . Everyone I used to chum with is either dead or moved away. Getting older, no fun when friends and relatives keep leaving.

The focus on the dark side of issues touched on things she has no control over as evidenced in the following entry, which also indicated a feeling that the nature of man was NOT constructive, despite her self-actualizing score of 53 for Nature of Man, Constructive.

June 17: Terrible news, baby 5-weeks-old dies from being strangled by father. O. J. Simpson story, Bizarre! Unreal! Sick world we live in.

In another entry, she attributed her dislike to age instead of any other possible reasons.

July 18: Went to fair yesterday. Guess I'm getting too old for fairs. Thought the whole thing was really junky.

When really put to the test by hearing of the impending divorce of her son, her negativity was plain.

March 14: We are heartbroken! Does nothing every last? . . . We are so fond of June. Seems as though I shouldn't get attached to anyone any more, hurts too much when they leave.

March 18: What a sad situation. Life never easy. Seems like one trial follows another. I pray Mike will weather this storm. He is such a gentle person. Certainly didn't need this.

April 2: . . . I absolutely do not understand the younger generation. It seems as though everyone

lives for the moment and to hell with tomorrow. Families are destroyed. Feelings are hurt and no one gives a damn! I don't understand this kind of life.

April 6: June called to tell us they had had tubes put in [granddaughter's] ears. I was very cold to June, couldn't help it. She is really putting the screw to Mike. I know she has problems. I don't understand mental illness.

The September 20 entry about custody agreement of children alternating one week for each parent concluded:

. . . Poor little ones. They shouldn't be pawns, but in today's society what else can one expect???

She never questions her feelings or judgments but once, when she commented on her reactions to the behavior of a close relative. That question, however, appeared more rhetorical than searching and real.

In weighing journal entries against the Maslow categories, only one positive factor stood out. That was an appreciation of the basic beauty of nature. However, this factor did not appear to stretch to the appreciation of humanity nor was it mentioned nearly as much as her disappointments, dislikes, and ailments. The following was a typical comment on nature.

January 30: I went for half hour walk in the snow, beautiful! No wind, not even cold.

The entries of appreciation primarily reflected her love of nature and indicated her artistic eye for beauty: watching ice jams and geese, enjoying the sunshine, seeing a

"beautiful wild fox," commenting on the frost on the trees and the "gorgeous fall colors."

Although Participant 3 was generous to her family and personal friends, a sense of identification with mankind as a whole was missing. In discussing California during a trip, she wrote, "How I would dislike living in . . ." and mentioned other ethnic groups than her own and "graffiti all over dirty looking streets and store fronts, all homes and stores with security steel on doors and windows." She seemed to see the glass of life as half empty rather than half full. No mention of wonderful bargain purchases, the rich heritage or sad economic plight of another culture was made.

In regard to paired or complementary scales, two imbalances were evident. While she scored a self-actualizing 53 in appreciation of Self-Actualizing Values, the score of 36 in Existentiality indicated she was unable to apply them. According to Shostrom (1974), people with low scores in Existentiality tend to be dogmatic (p. 17), a trait visible in the quoted material from Participant 3's journals. The low Existentiality score coupled with the high Self-Actualizing Value score, in addition to a spread of 16 points existing between Self-Regard 58 and Self-Acceptance 42, indicated that she may have an inflated fake good score in Self-Regard and even a fake good profile.

On the basis of journal entries, the researcher would have considered this participant the least self-actualized despite her artist's eye for beauty and her varied interests. This participant indicated that she preferred to notate her calendar than to keep a journal and remarked that "I can see the value of keeping one [journal] in that it helps to look back on events that have taken place without relying strictly on memory."

Participant 4

Participant 4 had four POI scores which were self-actualizing: Existentiality, 50; Feeling Reactivity, 51; Spontaneity 54, and Capacity for Intimate Contact, 53. His POI profile is set forth as Table 8, page 52.

A self-actualizing score for Capacity for Intimate Contact indicates the individual does not go into relationships encumbered by expectations and obligations either in the position of demanding or responding to them. Shostrom (1974, p. 18) further defines this as the "ability to develop and maintain an 'I-Thou' relationship in the here-and-now and the ability to meaningfully touch another individual." The "I-Thou" reference relates to the idea that parties to a relationship must be equals, i.e., that one is not an object or thing to be manipulated or used. Knapp (1990) continues to define qualities of the capacity for intimate Contact as the ability to express rather than

impress, to simply be oneself rather than attempt to be whatever pleases another at the expense of self, and the ability "to intensely relate to another person either aggressively or tenderly" (p. 18). This ability to relate tenderly was evident in entries concerning his children, but it was most obvious in Participant 4's journals in regard to his wife.

January 15: Lolly is not feeling real chipper today. Last week was a hectic one, and I think her energy level was saturated. Plus the sudden death of Jim James . . . drained her emotionally.

February 21: Lolly was beautiful and danced with finesse. The (instrument) playing was also done in great style.

March 3: It is nice not having the paper delivered, because we are more aware of each other and get some things said we normally would shy away from.

April 24: Gently woke Lolly at 7 pm, and we enjoyed a quiet meal together and a cup of tea.

When he was driving up to their cabin on March 27, he noticed a lot of nice snow scenes and, aware of his wife's love of painting, stopped to take photographs for her to use in painting.

However, the Capacity for Intimate Contact is paired with the Acceptance of Aggression scale which measures the capacity to accept anger or aggression within oneself as natural. The pairing of these scales signifies the extent to which a person has interpersonal sensitivity. In the case of Participant 4, while his Capacity for Intimate

Contact score was self-actualized, his Acceptance of Aggression score was his lowest, a 30. According to such scores Participant 4 can be loving and warm, but cannot be assertive or aggressive. Both are necessary for good interpersonal contacts. One of the more obvious examples of his lack of aggression comes on March 18 when he journals:

I had a little trouble with stories today in class. As Lawrence was reading, I was doodling and just wrote "Bull Shit" as the story unfolded. Why one of the women did not cry foul when he used the slang of "tits" . . . was in my opinion a very sexist remark. Maybe it was just a delayed reaction from last week and the story he read reminded me of the fiction in areas like New York and Brooklyn. Oh, well, I bite my tongue and try to learn new skills and techniques.

Since the writing class was a read-and-critique session, Participant 4's voicing of the fact he felt the word choice "tits" was sexist would have been entirely proper. However, that apparently never occurred to Participant 4, despite that fact it disturbed him sufficiently that he wrote his reaction in his journal, that he also might have called "foul" or that he had the right to talk to Lawrence outside of or during class and voice his opinions. This reaction reinforced the score of 30 in Acceptance of Aggression.

This participant gave the following response to the value of journaling for him:

My first reaction to writing a journal of my daily activities for one year was met with a lot of

self-doubt . . . after I got the journal going, I looked forward each evening to recapping my time. I found out that it was rewarding and worth every effort I put into it. Sometimes reading what happened the week before would jar my memories and it was very rewarding and I valued those notes a lot.

Yes, I will keep up the journal writing . . .

Participant 5

Participant 5 displayed a lack of direction in life and basic unhappiness in her entries, despite having four self-actualizing scores. Her POI profile is set forth as Table 9, page 53. The following entries were representative of entries throughout the journal. To look at Participant 5 as an acquaintance would, one would not expect such unhappiness under her smiling, friendly exterior. Her entries dealt considerably with feelings (Feeling Reactivity score was a self-actualizing 51), but her entries indicated she was sensitive to something being wrong and did not know exactly what or how to correct it. Nor did she know how to express these nebulous feelings or to tie them to specific needs (complementary scale Spontaneity score of 38). This participant was the only one in the group who scored lower on Spontaneity than Feeling Reactivity. Little or no spontaneity of action was noted in journal entries. When she did something out of the usual, she tended to worry about it as shown in the December 10 entry. The following

four entries deal directly with the feeling awareness of this participant.

November 15: Had a terrible night. To bed at 10. Still awake at 3. Don't know why--just wide awake.

November 29: . . . Tonight I feel somehow worried and apprehensive, just a vague feeling I can't shake and have no reason for.

December 10: Paid for the Yellowstone trip in February. I'm not sure I want to do that--it might be dull and I don't know anyone . . . but still I need to try group travel and find something for me to do outside of family It's only 3 days so surely I can survive that.

December 12: Big Christmas depression in progress and 2 weeks to go. The house is still a mess from decorating. I did it different and am not sure I like it--plus have been at this for 8 days now. Obviously, I'm doing too much and am too tired. Got the tree up today. Who cares? When does the fun begin?

The POI score on Inner Directedness of Participant 5 was 46, Nature of Man, Constructive was 48, and Synergy 39. Nature of Man and Synergy are paired or complementary scales which deal with awareness: the good-bad dichotomy in people and the ability to relate all objects of life meaningfully (Knapp, 1990, p. 18). Logically a thread would also connect the awareness area representing Nature of Man and Synergy with the paired or complementary scales of the Feeling area (Feeling Reactivity and Spontaneity). That thread is that if a person does not believe the nature of man is good and that all things have purpose and meaning, the person cannot as easily trust his or her own inner-directed reasoning and

act upon it spontaneously. If a tight hold is placed upon a person's feelings long enough, the reality of what is being felt will become lost and only the undefinable longings and discontentment of the repressed and denied emotions are felt. If the person cannot trust his or her feelings and act upon them spontaneously, then only tradition, cultural, and legal rules remain to guide that person. The interesting aspect here, however, was that the participant had an almost self-actualizing score in Nature of Man, Constructive, and still did not risk being spontaneous. Further, although she had a self-actualizing (51) Feeling Reactivity score, she was unsure what and/or why she was feeling as she did. Additionally, Participant 5 never questioned the "rightness" in following tradition despite the toll it was taking on her. Participant 5's score of 40 in Appreciation of Self-Actualizing Value, although at the bottom of the "normal" range, was the lowest of any participant in the study. Twenty-six questions were asked in regard to Self-Actualizing Values. Participant 5 affirmed 17 of them. However, in analyzing individual answers to a number of the questions contributing to the self-actualizing value score, the researcher found contradictory answers both in respect to the questions alone and in respect to the questions versus the journal entries. For example, question 114 was answered, "I have never had an experience where life seemed just perfect," but question 138

was answered, "I have had moments of intense happiness when I felt like I was experiencing a kind of ecstasy or bliss."

One set of questions would not be an issue, but there was another set in the same subscale with contradictory responses. Question 10 was answered, "I live by values which are primarily based on my own feelings." Question 20 was answered in a similar vein, "My moral values are self-determined," but question 38 was answered, "I do not live in terms of my wants, likes, dislikes and values." This was closely connected to a third set of answers to questions 68, 102, and 123. Participant 5 responded to question 68, "I feel free to be myself and bear the consequences," which was reaffirmed by question 123's response, "I am able to risk being myself," and question 102, "It is better to be yourself." Yet, Participant 5's journals stated the opposite. Participant 5 recorded the following which reflect her inability to (1) allow others to see her as she really is and (2) accept herself as who she is in the time and space:

October 14: Starting a new book has the feeling of New Years Day--fresh and clean and new. I won't keep a diary when the year is up. Even now I can't go back and read earlier entries. It's like peeking at someone else--someone often depressed--more often dull. Not what I want to see as myself.

November 30: . . . I marvel at how many people do keep journals--suppose it is therapeutic, but I know I will have to rely on my stories for "relief" because I know I won't keep a journal that might be found after my death. Sometimes my

moods are too gray--my anger too black. I wouldn't want to hurt the kids with the "truth" at those times--Sort of when I'm upset I can't drink because I get toooo honest and so many things are best left unsaid.

In Participant 5's last entry on December 1st, the melancholy overtone was still present. Participant spoke of wishing to write something profound

. . . but there is nothing. I suppose the strangest thing of all (to me) is that a year of my life didn't even fill three tablets--perhaps that is profound. It's not really [as] surprising--as sad. I guess it just is.

Interestingly, Participant 5 continued to journal.

Here are her words describing the value of journaling:

Through it all [the year of recording] I kept glancing at the dates, waiting for those 12 months to come to an end. They did. But after a week or so I found that I actually missed those minutes each morning when I felt free to put myself on paper. I bought another notebook and began journaling.

I am not quite as disciplined these days. Frequently will miss a day or so, but then I realize something is missing, and I get out the worn notebook and begin to write. I am a little more personal perhaps, but still restrained to some extent, always conscious of "what if I were not here, how would this read to my family?"

There is an old Egyptian saying that goes something like "Who can I speak to today?" A sentence that stuck in my mind long ago, and returned often, especially at this point in my life. Now when I wonder, I know the answer. I reach for my notebook and we talk.

This is a valid therapy use, a way to objectify inner thoughts and to place them where they can be observed and

dealt with. This participant appears to be at a changing point if she heeds the signs before her.

The signs that presage growth, so similar, it seems to me, to those in early adolescence: discontent, restlessness, doubt, despair, longing, are interpreted falsely as signs of decay. In youth one does not as often misinterpret the signs; one accepts them, quite rightly, as growing pains. One takes them seriously, listens to them, follows where they lead. One is afraid. Naturally. Who is not afraid of pure space--the breath-taking empty space of an open door? But despite fear, one goes through to the room beyond.

But in middle age, because of the false assumption that it is a period of decline, one interprets these life-signs, paradoxically, as signs of approaching death. Instead of facing them, one runs away: one escapes--into depression, nervous breakdowns, drink, love affairs, or frantic thoughtless, fruitless overwork. Anything, rather than face them. Anything, rather than stand still and learn from them. One tries to cure the signs of growth, to exorcise them, as if they were devils, when really they might be angels of annunciation. (Lindbergh, p. 87-88)

Participant 6

Participant 6's journals were to a large extent interpretable as to self-actualizing and non-self-actualizing areas. Participant 6, whose POI profile is set forth as Table 10, page 53, had the highest score on synergy. Her many uplifting journal entries appeared to substantiate that score, which was 64. She found joy in many simple, everyday occurrences and consistently found the good in situations. Her sense of humor and Spontaneity (POI score 54) showed through in journal entries such as the one on December 1 about a Christmas gift: "I'll go clean and

wrap a brick for May to throw her off the scent of the big oven I bought her and will hide in the trunk of my car."

Obviously creative and happy, her journal entry of

February 20 underscored her appreciation of Self-Actualizing Values (POI score 53):

I like what I read in Tribune [local newspaper] today--"Creativity is so delicate a flower that praise tends to make it bloom, while discouragement nips it in the bud. Any of us will put out more and better ideas if our efforts are appreciated." As my father would say, that is most certainly true.

Participant 6's Time Competency score was not self-actualizing (44) and this was reflected in journal entries which discuss reading old love letters and hoping to dream of those days in 1944-1947 when she was young and newly in love. She also spent uncountable hours working on a school reunion and found much enjoyment and pleasure in both its creation and actuality. While this alone would not necessarily signify Time Incompetency, this fact coupled with the other expressions of the joy and value of the past indicated a leaning toward Time Incompetency.

All of Participant's subscale scores were self-actualizing except Time Competency 44, Self-Acceptance 40, Nature of Man, Constructive 48, and Acceptance of Aggression 45, which all fell in the "normal" range. The unexpected discovery in comparing the POI scores to the journal entries of Participant 6 was her score of 48 for Nature of Man, Constructive. Although close to the self-actualizing range,

it remained below, despite the fact the participant's journal was filled with more positive thoughts and sunny outlooks than participants such as 3 and 5 who scored higher on the POI in this category. In addition, her synergy score was a high 64 indicating the ability to see opposites as meaningfully related. This is the paired subscale for Nature of Man, Constructive.

In regard to her reaction to journaling, Participant 6's most telling remark was, "Flipping back through the pages I was reminded of facts, dates, and how I felt about events, nearly or completely forgotten." She said that when she parted with the filled notebooks she rather missed "the old friends."

Participant 7

Participant 7's journals contained a number of entries that correlated positively with his POI measurements. His POI profile is found as Table 11, page 54. The contribution of Participant 7 to community was very obvious in that he organized, supervised, and spent countless carpentry hours in the building of a Habitat for Humanity home. He showed a willingness to question his motives and feelings as well.

December 23: Robert Fulghum says, "Most of us create ourselves--arrange the facts of our lives like flowers in a bowl, cutting here, bending there, covering here, revealing there, and filling in blank spaces with greenery as needed." I'm going to remember as I reread my stories [he was writing his memoirs] and see if that's what I've done.

March 21: I referred her [daughter] to . . . Still it is nice to have your girls turn instinctively to you for answers. Do you suppose I still need to be needed after all this time?

He also observed his changed reactions, i.e., exhibited self-awareness. For instance, when he picked up a wrong video but didn't notice it until he got home, he commented, "Things like this don't bother me as they used to. I must be learning patience" (January 26).

Despite a 45 score on the POI Feeling Reactivity, Participant 6 showed a great deal of self-knowledge about his needs and wants:

August 14: I don't have enough patience with my reduced capabilities. I need to learn to live with these things, I know, but it isn't easy.

December 9: I still like to drive, lots of time to think.

February 13: I hadn't realized how much I miss the open quiet country. May have to drive up through there once in awhile just to drink it in.

February 8: More writing and rewriting [memoirs]. I was thinking I hope my kids enjoy this stuff. But decided it didn't really matter as long as it was satisfying to me and it is. The more I write the more I remember.

Yet this last entry did not signify living in the past to the exclusion of the present. For instance on January 21, after attending a MAGI show, he wrote, "Best I've seen. I think it is nice to try to keep up with new products." Further, the following December 24 entry related not only to the issue of being inner-directed but also to the issues of Existentiality and Time Competency:

December 24: It seems that we are almost ignoring Christmas this year. I don't think it's the Bah Humbug thing. More like, let others do as they like and let us do what we want.

Although strongly indicative of Inner-Directed, the remark shows a flexibility in applying values. The connection with Time-Competency is that this year Participant 7 indicated it was different ("almost ignoring Christmas THIS year") than other Christmases. He was tying it into the past but also living in the present. He was flexible enough to be able to change and move to new ways of being that fit where he was today. For the majority of people this is difficult, but this is precisely what the realistic time orientation of Maslow's list requires.

One additional entry should be mentioned concerning the category Inner-Directed. Perhaps the last sentence of the following entry was less than self-accepting, but one cannot tell for certain. How often has every individual made such an offhand remark without placing emphasis upon it? To say one should have (when one did not) does not always imply a lack of self-acceptance; it can also simply state the acceptance of a fact.

October 16: The book I read was nothing, interesting but really a nothing. And I didn't care. Nice not to have to prove anything. I should have learned this sooner.

His POI scores in both areas were self-actualizing with the Inner Directed score being 50 and the Time Competent score being 51.

An entry on December 18, about an event which occurred when Participant 7 was at his daughter's and discovered his grandson and the grandson's friend digging through trash in the alley, hinted at several qualities, but it could not be definitely labeled. The December 18 entry read:

I scolded them and immediately regretted saying anything. It's just that I hate to see kids waste time and energy when there is so much they could be learning. I'll apologize tomorrow because I really had no business saying anything.

Even with the clarity of his thinking, it was impossible for an observer to say if the entry pointed to (1) refusal to accept his aggression (score 48), (2) an inability to see the action of digging through trash synergistically or as part of a learning process (score on Synergy 48), or (3) an imposition of his values on another, a negative aspect of Capacity for Intimate Contact (score 53). In any event, he was self-actualizing enough to apologize when he felt he was wrong.

Participant 7 had one low score (38 in Nature of Man, Constructive). All other scores fell within the normal (40-50 range) or the self-actualizing range, with his highest being 58 in Existentiality and Spontaneity. Most of his complementary scales are balanced with the exception of Nature of Man, Constructive (38), and Synergy (48).

In regard to journaling, Participant 7 replied that

Best of all was being able to tell my journal anything that was on my mind. Quite often I felt like I had at least partially solved a problem by

putting it down on paper. I liked the idea of not having to weigh my words. I have never done this, and . . . found myself starting a new journal. Thank you.

Participant 8

This participant was discussed at the beginning of this chapter due to his distinctive mode of journal entries. His POI profile is found as Table 12, page 54.

Participant 9

This participant's POI profile is set out as Table 13, page 55. Her journal entries were difficult for the researcher to interpret despite the plethora of 11 journals. Although typical entries read like letters to a friend, many had hidden insights. The one following had an insight (underlined) in that Participant 8 wanted others to think well of her and that she assumed that because she was not dressed conventionally for the hour that this would reflect negatively upon her. The entry is set forth in its entirety to allow the style of this Participant's entries to be understood.

Saturday, May 21: Sleeping until 9 o'clock (Judith used considerable restraint by not calling until I awoke)--our weekly gab session was thoroughly enjoyed. She even bubbled with joy when I read my memoir piece about Dad concerning his "con-artist" beginning while babysitting Aunty Helena. She quickly remembered another episode when he showed Judith how to ski on one runner--during his drinking days. We shake our heads in wonder that we ever grew to adulthood.

After that long visit, I still was wearing my nightgown, but Harry had breakfast ready so why not postpone my shower a bit longer. Time didn't matter today! Just as soon as I gulped the last bite, the phone rang again--Fannie calling from California. Now that was a really long visit even though she said there wasn't time because she and Larry were heading to Oakland to see a ball game. I'll bet we were on the phone 45 minutes, touching on every subject imaginable. She's teaching herself how to play the harmonica and is so proud of herself. Heck, if I can learn how to play the ukulele so can she learn the intricacies of the mouth harp. Good for her! She's also submitting a bunch of stuff to the California State Fair hoping to win more ribbons. Once again, she asked whether we've rented the video "Once Around" with Richard Dreyfuss and disappointed that we hadn't. Next time! So much was covered--but while I was standing in my nightie Hilda walked in accompanied by her friend Sally Steele, who planned to help Hilda pack sculptures in the truck for the big show in Missoula. Embarrassed to be caught so late in the day barefoot and half nude, I handed Hilda the phone and dashed to the shower. Afterwards, clothed, I joined them in time to wave g'bye.

Soon afterwards Harry and I chased to Tim's for the mail pickup and deposit in her apt--water plants--check plumbing--and Harry started her car okay. From there, we rapidly crossed town to the Holiday Village. We walked the mall and shopped the sales, but only purchased the hosiery which enticed me in the first place. I do hope it wears as well as the ads say. Yet--for what little we bought, time evaporated just by browsing too long. Shopping last at Albertsons, we selected our favorite foods only that particular store seems to have in fine quality. Then at home by 3:45. We sat down to lunch about 4:15 leaving the house again an hour later to attend the church choir benefit dinner. The auction was well done and it seemed that the \$\$ added up to pay for new choir robes and the other items. I do hope they don't have to go through another money raiser soon. This was hard work. We choir members served the dinner, cleaned up, provided the entertainment, but did the most giggling throughout.

WOW, it's 11:15 already! Sure hope a day will soon arrive when I can just sit and read all day with my feet up on a footstool AND not be sick or recuperating to do it. Even a half day would be nice.

The following was excerpted from a similar long entry:

November 5: I was feeling too miserable to worry about letting the others down, and only hope they will permit me to redeem myself when our service group returns in December to put up the Christmas decor.

The themes of the importance of others' opinions of her and the crunch of time were reoccurring. Perhaps her push to do more occurred to produce more good opinions. In an interview, Participant 9 explained that she has always wanted reassurance that she was an okay person. Her highest score in Self-Regard score was 62 as compared to her Self-Acceptance score of 34, the lowest rating she had on the POI. These are paired or complementary scores dealing with self-perception. When we cannot see and accept ourselves as we truly are, we are not realistically orientated. A common way to avoid seeing clearly and to improve a self-image is to do more, hence the time crunch problem. In becoming "too busy" people do not usually make time to be sensitive to their feelings. Often this is a defense mechanism because dealing with one's feelings is painful. In Participant 9's case this could be a factor since two scores, Feeling Reactivity 42 and Acceptance of Aggression 45, were in the normal range but not

self-actualizing. In a subsequent interview, Participant 9 responded:

I find it really difficult to figure out the "whys" of my scores. Many memories surfaced to blame the low scores on messages received during growing up years and guess reactions over a lifetime do seem ingrained deeply. Yet, my sister reminded me that my continued need to be reassured that I was an okay person haunted me from early on. It's a puzzle which I haven't solved and can't seem to get excited about solving the matter either. Probing for these answers seems depressing.

Despite the researcher's difficulty in getting to core issues, the participant found journaling of value and is one of the participants who continues to do so more or less regularly. Her response to the question of what if any value she found in keeping a journal is quoted almost in its entirety:

Initially, your request for a commitment of journaling for one year on a daily basis was met with anxiety and fear that I would disappoint you somehow. I was also certain that it could easily become a burden or that I might forget what happened each day. Yet on the other hand, I was excited to participate in your study and felt it was worth the challenge.

Little did I realize that journaling would become a passion as I look forward to describing certain events or feelings about my life in general. Prior to this daily ritual, I filled my days to the brim never reviewing my actions, or did I think it necessary. But I came to realize the very act of journaling - using inner dialogue - helped sort through problems and evaluate my actions.

And to answer your question, "Do you plan to continue to journal?" I cannot see myself not journaling now nor in the future. In fact if our house was burning, I'd probably grab my journal

and my favorite photographs . . . and let the rest go up in smoke.

Participant 10

Participant 10's POI profile is Table 14, page 55. Her journals were filled with comments that connected positively with self-actualization. For instance, she attended Dr. Stephen Covey's seminar on "Seven Habits of Highly Effective People" and upon getting home wrote out the seven aspects, then went on to talk about how the author was very low key, profound, and shared many bits of wisdom and humor, which she enjoyed. On April 14, Participant 10 invited Mary Jones and Tom Smith for cocktails before going out to dinner. The journal entry, which dealt with self-actualizing values and inner-directedness, read,

What a riot that Tom is! I can see why she is having such a good time with him. He is totally extroverted and very funny. Mary feels some guilt since they live like man and wife but aren't married. Both are well in their 70s. At that point of life, who cares! If they are enjoying each other and having a ball, more power to them. They are entitled to their happiness! I told her I wouldn't worry about what other people thought at this point of life! She is such a darling person. She has buried two husbands after long illnesses. She is entitled to the fun time she is having now.

Participant 10 accepted her own self-aggression well. On November 24 was the entry, "At my age I have little patience for people who waste my time." Subsequent entries at April 14 and 18 affirm this acceptance.

April 14: I shopped around for decorating ideas for the Mother-Daughter banquet . . . I have strong resentment about doing this kind of busy work at this point in my life . . . and have decided I will not do it again.

April 18: I am surprised at my degree of resentment about having to do all of this. I think it is because I know I had agreed to my other commitments so planned time for them. This was thrust upon my circle. Since others aren't creative it all falls on me. It's time to have the younger women take over and lead. I just don't want to do it any more!

Participant 10 had a number of insights into the whys of her behavior. On February 24 she wrote, "I like creating a piece [of writing] better than refining it. I need an editor." In discussing a luncheon companion who could not make a decision without referring to her horoscope chart, having tarot and medicine cards read, and using hypnotherapy as tools to uncover hidden aspects, Participant 10 wrote on May 5:

I have never had much patience with people who don't take command of their own lives! While I find all of those things interesting, I would never live my life according to them like she does.

Many examples continued in support of various categories of self-actualization, but Synergy, where participant scored 39 (her only non-actualizing score) was an exception. Participant 10's journals underscored her inability to see connections and that all events have meaning, or even to accept the theory of synergism intellectually or on blind faith. In her journal, this

participant anguished over the breakup of the 45 year marriage of friends. After having watched Kennedy Center Honors Program on December 29, she wrote:

When I watch people of achievement like that I always wonder what my life purpose is. How have I affected or helped others? What marks will I leave when I am gone. I feel so inadequate wondering what meaning my life has.

This mention of a feeling of inadequacy was an isolated entry, and there is no indication elsewhere in the journals or by her scores that she felt inadequate.

When the trial on which Participant's spouse was sitting as a juror ended with the jury acquitting the man and feeling the prosecutor should not have filed the case, Participant 10 entered the following journal entry.

February 10: How sad for that young man. His reputation has been damaged. They had to sell their house and car to pay the lawyers, etc. All of the jury were really upset with the county attorney's office. I hope and pray that young couple can get their lives back in order, put this behind them, and live normal lives.

On November 19, she could not find the "silver lining" in physical therapy to alleviate back pain. "I resent the time it takes when I would rather do more creative things." The trend to find certain events painful and outside of the scheme of things continued in Participant 10's last three journals and reinforced her low score of 39 in Synergy.

Participant 10 advised that she continued to journal from time to time, but her response to the question of

journaling and its value gave equal weight to the problem of "time." She said,

The process of journaling was valuable to me. Having to express events, thoughts, and feelings in words helped define them in my mind and life. Also, I have found it beneficial to be able to refer back to it for dates and details. I'm sure over a long period of time a person could read their journal and see the spiral of their personal growth and problem solving.

Having to do it for you made me take the time to do it. I find my life and days are so busy and full that I just don't take the time to keep my journal up to date.

Participant 11

Participant 11's POI profile can be found as Table 15, page 56. The participant's journal entries also correlated to a number of areas on the POI and showed considerable self-reflection and self-knowledge. In regard to time competency, the following December 8th entry jumped out: "Such a wonderful time to be alive, so many new things coming on the market, computers and such. . . ."

Like Participant 10, she had a tendency to quote thoughts of others which spoke to her. For instance, on January 17, in regard to Self-Actualizing Value, Participant 11 recorded:

Bradshaw [John] feels Maslow's search led to what makes a great person. One not affected by others' opinions, feeling it's human and ok to make mistakes, flexible, humble, rejoice thorns have roses, and know the wisdom of life's experiences. Acceptance of death helps understand it and aging. To grow I need to go beyond my limits and boundaries and I cannot find my life unless I go

beyond myself to reach out to others. I can see myself doing and learning these things. Last year I adopted 2 mottos: "So What?" and "Who cares?" It is surprising how often they apply to anxious situations and relieve the anxiety.

This entry related directly to the inner-directed choice for POI item 41 "I need not justify my actions in the pursuit of my own interests." In another entry on December 23, after attending a group which discussed the topic "situations leading to spiritual growth and stages or turning points I've seen," this participant addressed the issue of Inner-Directedness again.

Mostly it is things I've stopped doing: taking too much responsibility, looking to books for answers instead of my own guidance, being influenced by others without realizing it, needing to "run things," fighting what is happening, staying in unhealthy relationships, accepting mistreatment. Turning points seem to be the same: when I realize I don't want it any more.

Participant 11 was not without problems, but she was continually asking why she acted the way she did, attempting to be aware of her feelings (feeling reactivity) as evidenced by the following:

December 10: My friend Martha called and told me she thinks of me when she goes to church and the organ plays, also that she's missed me. I realized afterwards that I didn't respond to those statements. I think I was embarrassed or something.

January 2: I think what I resent if my time isn't appreciated is that I neglect things of my own often in order to make time for others. I seldom read any fiction or cook anything exotic. I often hurry through my day. Solution: Do not for praise or appreciation, but for enjoyment of doing.

Participant 11's journals continued along this line with a February 6 entry:

Read some of Plain and Simple last night and like it very much. 'What is important is enjoyment of every step in the process of doing.' That has something to do with me and how I get sucked into a project with my goal being to finish instead of to enjoy.

Also in February she records:

5 a.m. I am seeing the process I follow when I become excited about a new project--writing the family story, fixing a rental, or church, etc.

- #1 I stop exercising.
- #2 I stop taking walks.
- #3 I begin to get up earlier.
- #4 I resent delays or interruptions.
- #5 I pay less attention to clothing details, hair care.
- #6 I neglect to choose foods wisely and eat more fat than usual.
- #7 I become tired, usually I get shoulder skin pain--it feels like my skin is 'crawling' as if it had been burned. I am aware of the process for the first time and since this family tree will take a month at least I think, wonder if I might want to stop the process now.

This entry reflects the ability to focus intently on a task. This intent focus apparently caused Participant 11 to be so involved with present projects that other things, equally important, were omitted. The question in some cases would be whether the person was so present-orientated, i.e., busy, to avoid facing self. However, in Participant 11's case, she faces self again and again in her journal entries, but still must contend with the growth process of finding balance in her activities, and moving from an intellectual understanding to one that will be incorporated into the very

fibers of her being. This understanding does not only relate to time for Participant 11, but structure of that time as witnessed by an undated entry in September (Journal 3):

I'm thinking about writing goals versus taking a day at a time and letting it flow. Sometimes I feel my lists run me.

While the entries of the top three ranked participants indicated problems Participant 11 needed to address, the difference between Participant 11 and Participants 9 and 10 seemed to lie in the fact Participant 11 was observing and aware of these deficiencies, Participant 10 was questioning these areas, and Participant 9 was accepting that they simply were. Observations and insights abound in Participant 11's journals. Sometimes the process is proactive, a deliberate searching for an answer such as evidenced by the following two entries:

January 4: The tapes say we choose everything that happens. If so, why did I chose illness?

January 13: Illness seems to provide me with perspective and subtle changes in direction - - reappraisal.

Other times the insight was not consciously or deliberately sought but occurred because Participant 11 was a self-observer and knew how answers arrive. She was thus aware of a situation and her answer where someone else may have overlooked same. In the following example Participant 11 had wanted to visit an ancestor's grave which

was located on private land. The others in the group were adamant about not trespassing on the private land without the owner's permission. The owner was not at home to give permission, so the group left. Participant 11 mentioned the event in her journal, but she did not elaborate on it further until the following entry, which occurred months later during a cross-country trip with her father and the father's brother and sister.

[Dated in book 3 only as "Fri."] Interesting to observe ways we'd handle conflict. Dad says ignore it. I say state what you want. Jesse says ask if the person feels better when putting you down. Virgil is thinking about his reply. Interesting ways people act to rules: ignore, comply, rebel, forget, don't bother. I guess I obey most rules only if they make sense to me. To have someone make a no trespassing sign on my ancestor's cemetery plot didn't make sense to me. Thus the problem occurs if I'm in the company of those who comply. Well, well.

This insight related precisely to the inner-directed answer for POI item 44: "I do not always need to live by the rules and standards of society."

With regard to synergy the following entries stood out:

January 24: I'm feeling a shift happening. Twice in my life I've been acutely aware of my connectedness with the earth and the world for 20 minutes or so. Now it seems to be entering my existence on a continuing basis. Also the feeling that everything is just like it should be and I need to do nothing to make it better or different. It isn't anything I'm working on consciously, it just seems to be creeping into my life like fog. A peacefulness and certainty that I'm just where I need to be and that I have the best of everything.

An entry, dated December 26, dealt with seeing relationships as a challenge for growth and ended with "I think the lesson is 'Keep on loving' and eventually the rough water will smooth; see past the behavior to the person." Several times Participant 11 related the idea of "loving" to the definition given in A Course of Miracles. This definition is very similar to the POI idea in the subscale Capacity for Intimate Contact that one must not expect or demand within a relationship and that the relationship should be one of mutuality without manipulation of the other.

Feeling Reactivity was clearly evidenced in the following December 27 entry:

When I see a comedy, I sometimes feel I'm keeping part of me locked up and it is being let loose-the happy, laughing, fun part. I felt that tonight (after watching comedy show). I'd like to take life less seriously. Think I'll listen to my tape on releasing inner child, a meditation tape, as I go to sleep. Been listening to one on blockages lately, last week or so. Realizing the last few days I have a shield around me to prevent getting hurt emotionally. I'd like to remove it. A Return to Love says I only have to ask the Holy Spirit.

The book, A Return to Love, was based on the Course in Miracles teachings, again reinforcing participant's interpretation of the definition of love given earlier. Feeling Reactivity was also visible in this January 17 entry:

Writing seems to establish and clarify it for me (awareness), also provides a closure of sort so I feel more ready for the next lesson.

The entry of December 24 related directly to self-acceptance:

Forgot my hair appointment and was late. Didn't scold or belittle myself as I might have in the past--am learning I don't have to be perfect and it's okay for me to make mistakes.

In regard to self-regard, this entry in journal three, identified only as Sunday, gave clear insight into Participant's feelings and her feelings regarding the Nature of Man:

To Religious Science Church--no service so went across the street to a Baptist Church and listened and sang along. Refreshing to know I no longer see myself as sinful and unworthy.

The foregoing entry occurred as Participant 11 was preparing to leave on a car trip with her father. The following Wednesday's entry demonstrated her ability to care for self and her interest in life around her. This entry and the one directly following dealt with Feeling Reactivity, Inner Directedness, and Spontaneity.

Wednesday. Drove to 10:30 last night, lots of windy road and trees, pretty country. Decided to stop at Lolo Hot Springs even though I knew Dad wouldn't be interested. He napped in the car. I enjoyed the hot pool and visited with a logger. Learned from the attendant that the place had been shut down 1981-1984 for gambling, prostitution, drug dealing, and counterfeiting. Boy, they did it all. Nice soak.

Up early, took the car to Dupuyer mechanic who replaced two parts and it runs well. Nice to have a mechanic who's competent. On to Glacier,

beautiful falls, Weeping Wall was never so pretty. Hiked four miles to Avalanche Lake and five waterfalls, felt good to physically exert myself and give my leg muscles a workout.

When judgments were made by Participant 11, responsibility was taken for them as shown in the last half of the following entry which was simply identified "Friday."

Stopped to see my grandson who tends bar 7 pm - 2 pm at Charlie's, appears he is working for a swell couple who support him and appreciate him. He hasn't had support or appreciation from his parents lately as I see it so I'm glad for him. Visited him for an hour and came home at 12:30 am. Nice day.

The continuing theme of enjoyment of solitude, sensitivity to her own needs, and the following of her own signals of inner reactions was constantly threaded through the journals. The Spontaneity of actions shone through the entries. For example,

Sunday. I want to hibernate in the camper, so will go to Hardy Creek and Frank can drive 30 miles each night. I'm looking forward to time alone and quiet time.

Tuesday. Drove to Hardy Creek . . . Stopped at the second hand store in Cascade and got ten dresses for [granddaughters].

She enumerated a few things she did and then continues:

Looked at . . . and decided I'd rather read or nap. It's quiet here--just the birds, the wind in the trees and the ticking of the clock. Napped 1 1/2 hours. Frank came, nice to have him here, talked about his day.

Wednesday. Waxed on the camper 9-12 am. Looks nice. We've not washed it since . . . last summer. Kept thinking of reading and book work I'd planned to do. I think my computer brain is tired and I need to do some things that don't

require much thinking. I'm thinking I'd like to spend my whole summer right here--maybe I'll become a hermit. It feels so good to have no commitments to [lists seven areas of former commitments] or anything!

Thursday. Seems we usually move the camper daily and go see things, so it is pleasant to be for a change. It's so nice to have nothing scheduled--to be able to spend as much time on each activity as I choose. I guess my life in town could be this way if I chose. Schedules interrupt, but the time need not be "hurried." It is nice to be good to myself, most of my life I wasn't. . . . I've appreciated these days alone, with [spouse] busy in Great Falls. Nice to have Frank here evenings and mornings. I appreciate that I like being alone, some do not.

This ability to care for self, however, was not inflexible:

Tuesday: Decided I'd go to Wolf Creek and camp. Intended to go alone, but Carol asked if I would take the older [children] so I did, remembering that most of my regrets involve people.

Further entries reflected the problems and joys and insights gained by taking these children and that the visit proved more beneficial than negative.

[The children's parents] stopped, asked me to keep the [children] three more days. I think the quiet environment here is super good for them and think they will treasure their time here. I was hoping for time alone but want to take advantage of the opportunity, so agreed to keep them.

I realized during the night that emphasis was being placed on the negative parts of keeping the girls. I told Frank what I saw and we decided to shift to positive. Rest of day has been delightful.

The girls are filling a cake pan with mud--it takes so little to entertain them.

During this camping trip with the grandchildren, Participant 11 again contemplated her desire for the slow paced solitude.

How terribly wonderful to be so selfish as to spend this time camping and eliminate all the routine things from my life! I remember in 1958 a young mother taking her children camping in Glacier two weeks, clothes on the line, etc., staying in one spot. We always camped and moved on after a day or two. I guess I wanted to do this all along but the urge to see what is over the hill was stronger. Maybe I no longer care what is over the hill so much.

As with Participant 10's rhetorical statement concerning her "inadequacy," Participant 11 talked about being "selfish" without judgment thereon. She simply made an observation about what she felt her actions to be.

Again Participant hinted at the desire to simplify her life in the following entry.

Tuesday. Frank has gone to town so I have a whole day, maybe my last day here. Feels good to just be quiet and hear the clock tick. I started my [topic] notebook today. I see the tendency to try to absorb too much information, thus absorbing very little. It is the same problem with investing. I also see that I no longer want to "know it all" so my need is to pare it down and learn the essentials well.

Despite efforts toward paring down and simplification, Participant 11's entries showed a continuous thrust toward learning more about self and the world in which she lived:

Thursday. . . I'm disappointed to have forgotten so much. I'm going to stop setting my camera on automatic so I'll be required to begin thinking again.

Friday. Reread my camera manual and made a tape of information for a quick review. I'm looking forward to taking a double exposure of the Shep statue and studying the use of light in photography. I've rather ignored that area and it says light is the most important part of photo taking. . . . Read about the Hunas thought that we have three levels of electrical energy: one for conscious, subconscious and super-conscious, each a higher voltage--the first two found in 1937 by the psychiatric world.

For weeks evidence of continuing the photographic education continued to pop up in participant's journal:

Spent the a.m. on camera info--scanning books and discarding them.

I studied photography again--lenses, filters, and flash uses. . . . I took a photo of the bridge and reflection. Entered the rest of the photo information info. . . .

However, such continuing interest did not preclude other interests nor the intent to simplify.

Monday. Finished scanning notes and made a cassette from excerpts of five books: Unknown Woman, Man's Search for Meaning, Voluntary Simplicity, Way of the Peaceful Warrior, and Good for You. . . . Walked along the river and made notes on Ft. Benton's history. May include it in my family history.

Tuesday. I toured the museum and agricultural center, visited with Joel Overholzer, newspaperman, author, historian, who gave me the file to read on the steamship Josephine and notes on 1866, the year my great, great grandmother traveled the steamboat to Ft. Benton. I gained a lot of historical data and an idea of Ft. Benton at that time.

Perhaps the most telling insight into the reason for Participant 11's self-actualization scores came with an

entry halfway through journal number three. It was one of the few dated ones in the last two journals and reads:

Tuesday, September 6. Slept 9-8 am and thought I was all rested up and wouldn't need much sleep. I am relishing this beautiful day alone on the river. My spiritual life is being organized without much effort, the focus has boiled down (through my sorting) to the Science of the Mind and Unity--like thinking of the "Treatment," a letting-go prayer I've had for some time (surrender to God) and Brother Lawrence's "Practicing the Presence." I reviewed it and typed a short 2 page version which I'll shorten further after I get away from it and let my subconscious work it over. That combination provides me a pretty clear-cut path for the next year and a style I like--no dogma, rules, or routine. . . . One of my goals this year is to overcome my habit of self-deprivation so I'll work with affirmation--"I have plenty of time to do everything I want"--I've worked with that one now for a year or so and it's coming nicely. I also incorporated Emmet Foxe's "The Golden Key" into my spiritual routine; it blends nicely with the others. I can feel my spiritual life and my thinking "turning a corner" to a new direction. I want to reread The Way of the Peaceful Warrior again. I began taping it and realized it's where I am right now. I get a kick out of it when a book is dumped into my life that is so fitting--like when I re-read Bridge Across Forever a few months ago and it was so helpful in identifying where I was and what I was experiencing and what I needed to do.

This was followed in the final journal with items such as "I see that the things I want from others are things I need to do for myself" and her thoughts about the power of words to reinforce mental states and physical conditions. Everywhere in her journals were recorded observations, efforts to understand, and aides and keys to growth. She was focused on self-actualizing self. To pull out the self-

actualizing values of Participant 11 was unnecessary, they were evidenced by her scores and they showed up in many of the journal entries, including those just used.

Participant 11 advised she has journaled for 15 years. Her response made the following points.

Like previous journaling, this journaling experience helped me to gain perspective of events in my life and assisted me in resolving conflicts as they occurred. I can get these benefits by talking to others as well, but journaling keeps it more private and gives me a chance to resolve things I am not ready to talk about. Journaling helps me savor the good things, by writing about them I tend to appreciate them as my awareness is heightened. Often in rereading my journaling, I see something from a different angle and rereading helps dissolve the strong emotions about the event.

This experience was different in that I knew someone was going to read the journal. That added the element of another caring about what I had to say and somehow it changed journaling to a minor degree. There developed a kind of bond between me and the reader, not even knowing who the reader might be, the fact that someone would read what I had written was a good feeling.

My journaling has, over the years, evolved from writing about events taking place to writing about feelings or conflict and now to writing principally about new awareness. It has become shortened and usually only three or four lines a week.

Summary

While much information surfaced in the journals, not all of it was interpretable in relationship to the POI. No participant exhibited all traits in their journals.

Positive links between the participants' strengths and

weaknesses and their equivalent POI scores were evident in a number of instances. However, paradoxes also appeared. Some journal entries directly opposed the POI score of the participant in question. Further, the quality of the entries directly affected the information gathered rather than the quantity. Participants 10 and 11 with four journals each were more transparent as to self-actualizing tendencies than Participant 9 who furnished 11 journals. Revelations without the thoughts and feelings of the participants amounted to little more than a listing of activities, whether by brief listing only as was done by Participant 8 or by describing same in great detail as Participant 10 did. In a number of instances the researcher "saw" patterns the participant did not see or did not want to see. In other cases, several possible explanations for a participant's feelings and/or actions clouded the issue. Not all participants responded to the question concerning the value in journaling. Those participants who responded have had those comments included with their journal analysis. Of those participants valuing journaling, only five continued to journal one year after turning in the study journal. These were Participants 5, 7, 9, 10, and 11. The quality of Participant 5's reflection in her journal, although unfocused, was stronger than Participant 6's. Since Participant 8's journals were completely without reflection, he never experienced that value. The

participants who primarily used reflection were the five who continued to journal.

CHAPTER 6

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Many great geniuses, mystics and saints--such as Walt Whitman, William Blake, Mother Teresa, Buckminster Fuller, and countless others--have had the inner resources to foster their own growth, in spite of society's obstacles. However, many more--ordinary people with ordinary levels of intelligence or unglamorous occupations--could possibly be encouraged toward healthier self-development, toward self-transcendence, if schools, churches and other social institutions were sympathetic to the values of this work. (Marsha Sinetar, Ordinary People as Monks and Mystics, 1986, as quoted in Miller, 1992, p. 63)

The importance of self-actualization has been stressed by noted psychologists such as Abraham Maslow and Carl Rogers and prominent educators such as Malcolm Knowles. For humanistic educators, the goal of education is the fully-functioning or self-actualized individual. Maslow, who fathered the concept of self-actualization, felt self-actualization could only be realized in later life at a time when basic needs had been met and an individual had the freedom and security to become self-actualized. Assuming Maslow is correct in that self-actualization takes a degree of physical maturity built upon a stable foundation, then the older population would be the primary group within which to look for signs of self-actualization and to foster the growth of self-actualization.

During the 1990s the issue of self-actualization in older adults became even more timely because the increased longevity of older adults created a larger population of older Americans, a process demographic experts referred to as the "graying of America." Further, the complexity of modern society requires creative, risk-taking, self-actualized individuals to solve society's population, environmental, and technological problems.

The purpose of this study was to look at the lives in progress of a small group of older adults who were actively engaged in adult learning. The researcher felt that, although small in size, such a study group would represent the portion of the older American population which had the time and inclination to actively foster growth in self-actualization. The researcher sought to investigate if growth or lack of growth would be visible to an observer in the day-to-day lives of the older adults in the study. To this end participant journals were used to identify incidents and patterns of growth. An objective measurement of the individual's growth was taken by the use of the POI to determine if links existed between the POI scores and the journal entries. The study also sought to assess the value to the participants of journaling for a period of one year. Final interviews addressed the question of journaling as well as clarified issues raised in individual journals and by the POI scores.

Conclusions

The Research Questions

This study began with six research questions. The data collected partly answered those questions, but the material gleaned from the study actually brought forth additional issues and conclusions of equal or greater import.

Question 1: What do the day-to-day lives of the older adults in this sample look like in regard to growing/developing? Are different stages in the process of being-and-becoming evident in the group? How can they be identified? What does such indicate?

Self-Awareness: Primary Identifier. Although the activities in the day-to-day lives of the participants were similar, the growing and developing was vastly different. Various stages in the process of being-and-becoming were evident in the group, and the primary identifier of the stages appeared to be the degree or level of self-awareness.

Awareness of Growth Varied. The more self-actualized the individual appeared to be, the more aware he or she seemed to be of changes in his/her development. Those not as highly self-actualizing for the most part tended to ignore the issue of growth and development. They did not remark on their changed behavior, but then the behavior did not appear to change. In addition, the less self-actualized

did not reflect in their journals as frequently or as deeply on their actions or thoughts, if they reflected at all.

The most highly self-actualized participant saw every act and every thought as a potential for growth and development. In the most highly self-actualized, change and growth was actively sought. In other cases where the individual showed a degree of self-actualization, the changes in behavior or thought patterns were acknowledged after the change. Again, this indicated that self-observance or awareness positively correlates with the individual's degree of self-actualization.

Developmental Pace Varied. According to the POI, not all areas developed at the same pace. Participants had a tendency to be like wobbly wheels with some of the spokes or characteristics less advanced than others. They rolled along in life in a relatively smooth manner until they came to the shorter, less developed spoke, and it would jar them into making a journal entry which reflected upset, dis-ease, or lack of understanding of a situation. It was not impossible for someone ranking as self-actualizing in most areas to have one or more areas in which they appeared to be blind to their lack of growth. For example, their journals would show entry after entry on the same theme, but they never questioned why such theme disturbed them or what recording the same type of incident over and over again

implied. The closest this researcher can come to explaining this situation would be to cite the maxim that you cannot miss something you have never had or something of which you are unaware. Areas where the POI score was under 40 seemed to affect participants in that manner; they were unaware how life might be or could be different in that area. By way of example, Participant 10 saw certain events as good and other events as bad. She never questioned her evaluation of the events. Her synergy score on the POI was 39, her only score not self-actualizing. Such a situation would imply that an attribute or characteristic must be developed to a certain level of actualization before an individual notices it, let alone questions it. This again supports the conclusion that the developmental level of a person correlates positively to how personally observant he/she is.

Factors of Awareness. However, there also appear to be factors of awareness that go beyond the simple knowing. Participants 8 and 9 can be used to explain these factors. Although Participant 8 in an interview stated he never thought about growing and developing, journal entries were too brief to disclose useable material on which to make a judgment as to his awareness. In this case the participant's Feeling Reactivity score on the POI was 36, indicating his sensitivity to his own needs and feelings was below normal and two levels below self-actualizing. The

participant stated that he was aware that he placed desires of other people in his life before his own. He further stated in an interview that he considered this to be part of a relationship and his desires were not that important. The factor of awareness missing in this example is the importance of the characteristic in question, i.e., the importance of his sensitivity to his own needs and desires and the fact that he cannot be fully developed unless he becomes truly who he is. He cannot be truly who he is unless he follows his needs and meets his desires. In this example, the individual is both aware and unaware at the same time. He feels that his action of subrogating his wishes to another's is normal. This leads to an acceptance of the undeveloped quality or characteristic, and the initial awareness is not utilized.

Another element of awareness was visible in Participant 9's situation. She had one score below 40, a 34 in Self-Acceptance. She was fully aware of this when it was pointed out to her, saying that she had experienced the problem since childhood. However, her journals give only faint attention to that area. Instead, her journals indicate that she apparently worked to bolster her self-acceptance in a flurry of activities. When asked why, Participant 9 admitted burying her awareness for the reason that the area was too painful for her to work on. Thus the awareness necessary for growth and development has two

distinct features: (1) awareness itself of the importance or need for change and (2) a desire to face the pain and/or risk associated with the change.

Question 2: What pattern(s) do the learning experiences of this group follow?

Repetition of Learning Process. In addition to the pattern of awareness being related to the self-actualization level, a pattern of repetition surfaced. Until a problem was solved or experience internalized, it was met again and again. For example, people who saw opposites as antagonistic saw extremes in everything and were continually lamenting the "ills and evils" of life. Even with awareness and the intellectual knowledge of how to solve the problem, it would reoccur again and again as witnessed by Participant 11's struggle with time and simplicity in her life. The reoccurrences appeared not to be linear but spiral. The more awareness applied to the problem, the less severe the learning experience appeared. These two areas could be termed process patterns.

Women and Time: A Special Learning Experience. A different pattern of learning experience appeared in the study than those of a process nature. One category of learning experience was visible in the women in the group, that of the pressures of time. Consistently the women in the study journaled about the need for more time or being

too tired because of their many activities. For the most part the women were overwhelmed by the insufficiency of time and time pressures. Participant 2 journaled about her boredom when she was not surrounded by activity and people, but most of her stimulation came from outside of herself. The more inner-directed the individual was the greater the time insufficiency appeared to be. Participant 11 rhetorically referred to herself as "selfish" for taking time for self. Yet this appears to be the first step in easing the problem on hurried activity and its pressure.

It would appear women need to learn the connection and balance between nurturing self and nurturing others, to see the synergy of selfishness and selflessness in this area. This appears to be the one big, common lesson and perhaps the hardest lesson in the process of women's self-actualization. Lindbergh (1955) addressed the issue of women and time with great wisdom:

Traditionally we [women] are taught, and instinctively we long, to give where it is needed--and immediately. Eternally, woman spills herself away in dribbles to the thirsty, seldom being allowed the time, the quiet, the peace to let the pitcher fill up to the brim. . . . We are aware of our hunger and needs, but still ignorant of what will satisfy them. With our garnered free time, we are more apt to drain our creative springs than to refill them. With our pitchers, we attempt to sometimes water a field, not a garden. We throw ourselves indiscriminately into committees and causes. Not knowing how to heed the spirit, we try to muffle its demands in distractions. Instead of stilling the center, the axis of the wheel, we add more centrifugal

activities to our lives--which tend to throw us off balance. (pp. 45-52)

Havighurst (1956) dealt with women's dissatisfaction with their use of leisure time. This current study does not appear to uncover dissatisfaction with what they are doing with their leisure time as much as a desire to have more time within which to do all the things they wish to do. It is time to look again at the issue of women and time, this time in a broader sense, one that accepts the constraints of time for women as an issue that blocks their self-actualization.

Question 3: Does any one theory of growth and development accurately describe the growth process of all participants?

The information gathered by this study was insufficient to answer this question. Regardless of the theory applied, individuals self-actualize at different rates.

Erikson. In regard to Erikson's developmental theory, it appears that new growth is built upon existing growth in an orderly fashion. This implies that each succeeding level of growth is rooted in the preceding level. This is validated by the way the individuals in the study handled areas of growth, i.e., the more developed appeared more aware of their responsibility to solve problems, to not place the blame on society or outside circumstances, and to see more synergistically. However, this researcher is not

prepared to say this participant is in Stage 8 and this participant is in Stage 7 of Erikson's theory.

Rogers. In regard to Rogers' process of becoming, it appears that the stages of the process are accurate: Getting behind the mask (being real), experiencing feelings, discovery of self in experience, openness to experience, trust in one's own organism, internal locus of evaluation, and willingness to be a process. Likewise, however, this study is not able to determine if that process is linear, spiral, haphazard, or a combination thereof.

Maslow. In regard to Maslow's hierarchy of needs, the hierarchy appears to be accurate; if one is consumed with a survival need, one has little energy available for self-actualization. In this study group the esteem level apparently created the most problems for participants. Low self-acceptance scores were not uncommon. Inflated self-regard scores implied the same problem. Many had difficulty accepting aggression. These results underscore Taylor's (1982) statement that the most meaningful learning experiences are those which help people learn their self-worth and value as individuals.

Perhaps the best way to look at theories of growth and development in this study is to consider them as a group of blind men describing an elephant: all aspects or facets of the same entity. The entity is the individual growing and

becoming more emotionally mature. The defining characteristics of the final stage of growth and development as enumerated by the three psychologists (Erikson, Rogers, and Maslow) are remarkably the same for an individual reaching that final level. To decide that only one theory is appropriate, let alone determine which theory, is not possible from the information in this study.

Question 4: What is the awareness of the individual participant in regard to his/her own growth?

This question has been discussed earlier and the conclusion reached that the more self-actualized the participant was, the more he or she was aware of his or her individual growth. However, the quality of the awareness was also an important factor as discussed in the response to question 1.

Question 5: What evidence is there that journaling is an aid to the growing and developing process?

Although most of the participants began their journaling with trepidation, at the end of the year they felt the experience had been valuable. From the participants' observations the freedom to not weigh their words but to write about anything that was on their minds was a freeing experience. Most found the act of writing a way to clear their thoughts, to partially or fully solve a problem, and to sort through problems and evaluate their actions.

However, only 5 of the 11 continued to journal a year after the journaling experiment ended. None of them continued on a daily basis. The element of "finding time" to write in their journals was expressed over and over again. The structure of the study and their having to make an entry was no longer their impetus, and despite their seeing value to the experience, they did not find the motivation to continue journaling consistently.

Since reflection is the key to value in journal writing, educators and therapists must encourage reflection. It appears that initially some individuals do not know how to reflect. The unstructured design of the journals in this study indicated that, as a general rule, the more self-actualized an individual was, the more reflection would be visible in the journals. The top ranked participant's journal contained entry after entry showing reflection. She had journaled for 15 years. The three lowest ranked participants had very little reflection in their entries.

Question 6: Are any links discoverable between the subjective data which include the being-and-becoming characteristics as evidenced in the participants' journals and the objective Personal Orientation Inventory scores?

In a number of instances the journals confirmed the POI scores. The confirmation in some cases appeared through specific journal entries that directly related to the attitude measured on the POI. In other cases a general

attitude surfaced in the journals that when identified agreed with the POI measurement of that attitude for the participant. Participant 6 is an excellent example of this type of line. Here was a woman of moderate means, living in a three-generation household, whose journal showed joy in her everyday existence. This joy in or rightness of the world was also found in her POI Synergy score, which was her highest, an extremely self-actualizing 64. The links were visible in both self-actualizing characteristics and those where self-actualization was absent. However, the validity and the scoring ranges were also challenged by the examination of these links.

Challenging the Validity of the
POI: Discussion on the POI
and Journal Links

The schema of the POI is very good. However, it was designed at a time when self-actualization was not as popular as today and methods to increase mental health were not as readily available. As discussed earlier, Shostrom stated that the best measure of validity of this instrument is that it "distinguished" between self-actualizing people and those who are not self-actualizing. The reliability factor of the instrument was originally determined through use of the POI on groups that were dichotomous: alcoholics with therapy and those without or those clinically diagnosed neurotic and those who indicated a degree of

self-actualization. To avoid faking a good profile, two lie tests were built into the instrument: one indicated by overall elevated scores, the other by a pattern of high Self-Esteem with depressed Self-Acceptance and Existentiality scores. One pattern found in the current study is that what people say and what people do are often contradictory, and the cliché "Actions speak louder than words" was the measure applied to contradictory findings in this study. Where contradictions between the POI scores and journal entries appeared, more weight was given to the journals than the POI scores.

In a relatively high number of instances, journal entries directly opposed or contradicted the POI scores. For instance, Participant 3 scored 53 on the POI for Nature of Man, Constructive. This is well within the self-actualizing range. Her Synergy score on the POI, which related to how she saw opposites of life as meaningfully related, just missed being self-actualizing by 2 points; she scored 48. However, her journals were filled with entries about the sorry state of the world and people's lack of consideration for one another. Not one entry indicated an application or understanding of the concept of synergy. Since her POI profile did not fit the lie profile "fake good score" or "hyperclevated scores" test, it was considered a valid test. It was also a test contradicted by a number of specific journal entries. Participant 5 also selected

answers on the POI which contradicted her journal entries. Her scores do not fit the fake good profile either.

Participant 11's POI scores and affirming journal entries created a different problem relating to the validity of the POI test. Hence, 3 participants out of 11 in this study challenge the validity of the test; this is 36%. Such a high percentage, even though the study is small, is a red flag indicating that the POI needs to be re-evaluated.

Participant 11's hyperelevated scores, which means scores over the self-actualizing range of 50-60, fit the profile of the second lie profile built into the POI. Despite her high scores, Participant 11's journals backed up her choice of responses again and again. Dr. Lee, of EdITS, advised that the scores appeared to be genuine based on the journals and interview information. Both the journals and the interviews asserted that this participant followed a number of spiritual practices, questioned her actions, and attempted to make corrections in her thinking and doing.

Lee advised that the POI was devised at a time when few individuals were utilizing techniques to become more whole. Mental health counseling bore a stigma. Seeing a psychologist, psychiatrist, or mental health counselor was considered a sign of mental problems. An individual utilizing their services was considered by the general society as one unable to help him or herself and therefore

somehow less. Today, many relatively healthy individuals go for counseling and to support groups to learn more about themselves and to develop further. Self-help books, once scarce, now overflow library and bookstore shelves. People are bombarded with slogans to "be all you can be." The self-help techniques come in every size, shape, and variety to fit every personality: Eastern spiritual practices, inner child work, mind-body connection, overcoming co-dependency, the observing self, the love-based Course in Miracles, Native American beliefs, and shamanism from a variety of cultural heritages. The techniques are even packaged as getting ahead in business by writers and lecturers such as Anthony Robbins who wrote Unlimited Power and Awake the Giant Within. Regardless of the method, the message is the same: Humans have capabilities they have not utilized; humans are essentially good; you can do it if you want to. People are learning to meditate, visualize, and use the power of prayer. They are learning to challenge beliefs they hold and test the validity of those beliefs against their usefulness to them now.

If weekend retreats and limited time workshops can increase participants' scores on the POI (Knapp, 1990, p. 22-23), would it not follow that ongoing spiritual and developmental practices would raise these scores even more? The argument quoted in the POI Handbook that "even Maslow himself scored between the 50-60 T score range" (Knapp,

1990, p. 72) does not mandate that the self-actualizing range must remain there. For the reasons stated, it is concluded that it is time for the POI to be re-evaluated as to the degree of its reliability, the language of the questions to be reviewed for current connotations, and the T-score ranges to be adjusted, if necessary.

A Further Look at Self-Actualization

According to Maslow (1966), to be self-actualized means the person has a cause, a vocation, a mission in life, something he or she was put on earth for; they are doing what they are doing for some internal, intrinsic reason. In his initial study, Maslow picked people whom he thought were healthy, self-actualizing individuals. He selected people like Thomas Jefferson, Jane Adams, William James, Spinoza, Einstein, Eleanor Roosevelt, Lincoln in his later years, and others who were specifically chosen for pushing out human boundaries and making a contribution to mankind. These people had a mission. Maslow disregarded intellect alone as a characteristic because he found many high IQs who were content to deal with the known, simply re-arranging, polishing, and classifying knowledge as opposed to seeking the unknown and fostering creativity. Maslow stressed that healthy individuals find the mysterious beautiful, that the unknown does not threaten or frighten them, and that, in fact, they are often attracted to it (1954, p. 205). Maslow

(1954) stated his self-actualized subjects were usually focused on problems outside of self as contrasted to the usual introspectiveness found in "insecure people."

Maslow's people were filled with a "mission in life, some task to fulfill," a problem outside of themselves which enlisted much of their energies. Maslow clarified that this was not always a task they wanted to do, but one, in general, which they felt was "their responsibility, duty, or obligation." These tasks were non-personal, unselfish, concerned with the betterment of mankind or for a few individuals in the subject's family (pp. 211-212).

If self-actualization hinges on the product, the task which betters mankind or a few specific individuals, then no one in the study, including Participant 11 could be considered to be self-actualized to any great degree. However, it can be argued that many undertake a period of preparation before embarking on such a serious mission. Historically, there are those years unaccounted for before Jesus began his ministry. Ghandi went to England where he focused on who he really was before he turned into the non-violent teacher/leader of India. Not everyone immediately knows their mission and is ready to undertake it. Some people like John Glenn, when he saw the earth from space, immediately know their mission; others must search for their mission and then prepare themselves to undertake it. These latter people must have an inner focus before the outer

focus can evolve. This intense inner focus is a legitimate step to self-actualization when such focus is used to promote growth and change.

Another aspect on Maslow's list of characteristics found in self-actualizing people is "certain changes in value system." Maslow felt that self-actualizing people adopted the Being or B-Values (see Appendix B.) In a lecture at the Esalen Institute in 1964 entitled "The Power of Self-Actualization," Maslow explains these B-Values as final or intrinsic ends, i.e., they are worthwhile in themselves. These are the things people are willing to fight for, to even die for. These are the things that make life worth living, the ultimate end.

Maslow said these values are motivators very much like the motivators for basic needs. To distinguish between the two, Maslow coined the phrase "metamotivators" for the B-Values. According to Maslow, the metamotivators are as instinctoid as the basic needs motivators. A lack in the basic needs creates illness; a lack in the B-Values causes spiritual illness according to Maslow. Examples Maslow used to define this situation are people who are very sensitive to beauty and become ill when they must live in ugliness or people who become paranoid because they are deprived of truth. He felt that the inability to get truth and honesty can make a person paranoid the same as living with people

who are good promotes health and living with people who are intolerant, evil, or nasty creates spiritual illness.

In addition, one B-Value is not better than another. The B-Values are holistic, not hierarchial. Each value is tied into all others. They are not fourteen isolated B-Values; they are one. Maslow described them as "one jewel with many facets." His explanation was that for truth to be truth, it must also be right, whole, transcend dichotomy, have beauty, be eternal, and encompass all the rest of the B-Values. Since B-Values are intrinsic to each human, they are part of the core self. Because people are unique, people will have different interiorized values which define them. Someone drawn to justice will be likely to select the law as a career. A mathematician might be drawn by simplicity. An artist will have an affinity for beauty. This affinity for an area draws them to the area where their mission in life lies. Maslow goes so far as to say that if these values are interiorized, someone with an affinity for beauty takes personally a lack of beauty wherever that lack manifests. Likewise, treading on another's freedom wherever it occurs is taken personally by someone drawn to justice.

If living the B-Values is the ultimate sign of self-actualization, and like Maslow this researcher believes that is true, then it would appear that the sense of mission is crucial to self-actualization. There were no indications, however, in the journals of any of this study's participants

that they felt a sense of mission, with the possible exception of Participant 11 who seemed possessed with a search for truth.

Recommendations

1. Further research is recommended into the issue of time pressures as they affect the development and growth of self-actualization in women. If time problems are as widespread as this research seems to indicate, women need to be educated in ways to transcend the dichotomy of selfishness and selflessness so they may have the sources of renewal necessary to both give to others and grow themselves.

2. It is recommended that education and therapy focus on experiences that will promote healthy self-esteem and self-worth in individuals. It is apparent that these areas can hold back development and growth in self-actualization.

3. People need to be taught how to journal meaningfully. Reflection is crucial. It is recommended that educators and therapists continue to use journaling as a growth tool, but that they develop as an aid to reflection new journal formats or templates that include space for reflection or sample questions relating to the specific issues involved. Further, it is recommended that provisions be made for the sharing of individual experiences as well as

the literature which enumerates and defines the values of journaling.

4. It is recommended that the POI be re-evaluated as to (a) validity, (b) T-score ranges, and (c) language used. Although this was a small sample, about 18% (2 out of 11) had journal entries that were diametrically opposed to their POI scores. Another participant had hyperelevated scores, but her scores were supported time and time again by her journal entries which contained information matching the self-actualizing answers to questions used on the POI. Added to this was the fact that this participant seemed to have a mission in life: finding her own inner core or truth to live by. On the basis of the scores alone, as the T-score ranges now stand, her test would be invalidated as a hyperelevated set of scores.

5. It is recommended that introspection as a stage in self-actualization be researched to determine what can be done to foster positive introspection as differentiated from selfish introspection.

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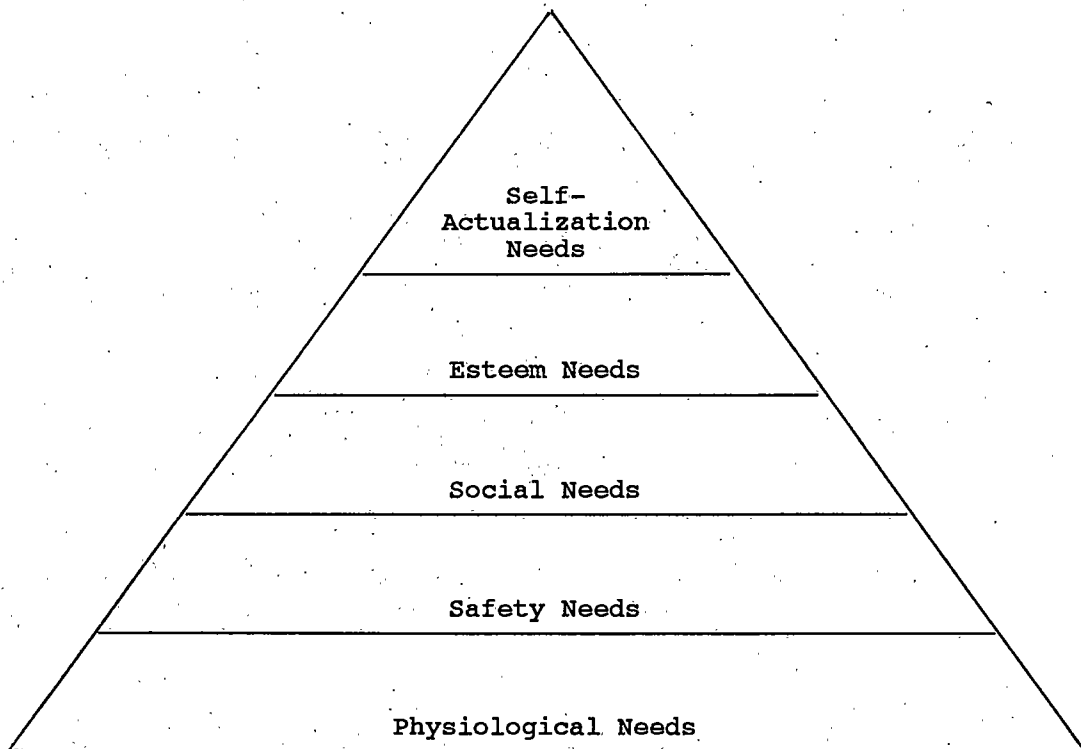
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APPENDICES

APPENDIX A

MASLOW'S LAW OF HIERARCHY NEEDS



1. **Physiological or Biological Needs:** The needs basic to human survival, such as water, food, shelter, sleep. Until these basic needs are satisfied, other needs provide little motivation.
2. **Safety or Security Needs:** These are needs to be free of physical danger or the fear of insufficient physiological needs.
3. **Social or Belonging Needs:** These needs refer to the necessity for humans to love and be loved and to participate in activities that create a feeling of togetherness and belonging.
4. **Esteem Needs:** After social needs are met, people want to be held in esteem both by self and others. The satisfaction of such needs produces feelings of self-confidence, power, and prestige.
5. **Self-Actualization Needs:** This is the highest level wherein the person seeks to maximize his/her own potential, to become all he/she is capable of becoming. Because of the vast potential in every human, this need is rarely completely satisfied.

Figure 1. Maslow's Pyramid of Human Needs.

APPENDIX B

THE BEING VALUES AS SET FORTH BY ABRAHAM H. MASLOW

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From Religions, Values, and Peak-Experiences
(1970), pp. 91-94

1. Truth: honesty; reality; (nakedness; simplicity; richness; essentiality; oughtness; beauty; pure; clean and unadulterated completeness).
2. Goodness: (rightness; desirability; oughtness; justice; benevolence; honesty); (we love it, are attracted to it, approve of it).
3. Beauty: (rightness; form; aliveness; simplicity; richness; wholeness; perfection; completion; uniqueness; honesty).
4. Wholeness: (unity; integration; tendency to oneness; interconnectedness; simplicity; organization; structure; order, not dissociated; synergy; homonomous and integrative tendencies).
- 4a. Dichotomy-transcendence: (acceptance, resolution, integration, or transcendence of dichotomies, polarities, opposites, contradictions); synergy (i.e., transformation of oppositions into unities, of antagonists into collaborating or mutually enhancing partners).
5. Aliveness: (process; not-deadness; dynamic; eternal; flowing; self-perpetuating; spontaneity; self-moving energy; self-forming; self-regulation; full-functioning; changing and yet remaining the same; expressing itself; never-ending).
6. Uniqueness: (idiosyncrasy; individuality; singularity; non-comparability; its defining-characteristics; novelty; quale; suchness; nothing else like it).
7. Perfection: (nothing superfluous; nothing lacking; everything in its right place; unimprovable; just-rightness, just-so-ness; suitability; justice; completeness; nothing beyond; oughtness).
- 7a. Necessity: (inevitability; it must be just that way; not changed in any slightest way; and it is good that it is that way).
8. Completion: (ending; finality; justice; it's finished; no more changing the Gestalt; fulfillment; *finis* and *telos*; nothing missing or lacking; totality; fulfillment of destiny; cessation; climax; consummation; closure; death before rebirth; cessation and completion of growth and development; total gratification with no more gratification possible; no striving; no movement toward any goal because already there; not pointing to anything beyond itself).

9. Justice: (fairness; oughtness; suitability; architectonic quality; necessity; inevitability; disinterestedness; non-partiality.
- 9a. Order: (lawfulness; rightness; rhythm; regularity; symmetry; structure; nothing superfluous; perfectly arranged).
10. Simplicity: (honesty; nakedness; purity; essentiality; succinctness; [mathematical] elegance; abstract; unmistakability; essential skeletal structure; the heart of the matter; bluntness; only that which is necessary; without ornament, nothing extra or superfluous).
11. Richness: (totality; differentiation; complexity; intricacy; nothing missing or hidden; all there; "non-importance," i.e., everything is equally important; nothing is unimportant; everything left the way it is without improving, simplifying, abstracting, rearranging; comprehensiveness).
12. Effortlessness: (ease; lack of strain, striving, or difficulty; grace; perfect and beautiful functioning).
13. Playfulness: (fun; joy; amusement; gaiety; humor; exuberance; effortlessness).
14. Self-sufficiency: (autonomy; independence, not needing anything other than itself in order to be itself; self-determining; environment-transcendence; separateness; living by its own laws; identity).

APPENDIX C

ERIKSON'S THREE FINAL STAGES OF DEVELOPMENT

Table 17. Behavioral Expressions of a Sense of Intimacy and Isolation--Stage 6.

Characteristics Behaviors of People Who Have a Sense of Intimacy	Characteristic Behaviors of People Who Have a Sense of Isolation
1. They have been able to establish a firm sense of their own identity.	1. They have not been able to establish a firm sense of their own identity.
2. They tend to be tolerant and accepting of the differences perceived in other people.	2. They tend not to be particularly tolerant or accepting of differences perceived in other people.
3. They are willing and able to trust others and themselves in the relationships they form.	3. They are not particularly willing to trust others in the relationships they form.
4. They are able to form close emotional bonds without fearing the loss of their own identity.	4. They are hesitant to form close emotional bonds because of fear of losing self-identity.
5. They tend to develop cooperative, affiliative relationships with others.	5. They tend to develop competitive relationships.
6. They find satisfaction with their affiliation with others but can comfortably isolate themselves and be alone when they choose.	6. They tend to prefer more separation from others; they feel uncomfortable when affiliations with others are too close.
7. They are willing and able to commit themselves to relationships that demand sacrifice and compromise.	7. They have difficulty committing to relationships that demand sacrifice and compromise.
8. They are inclined to perceive relationships as something one gives to.	8. They are inclined to perceive relationships as something one takes from.

Table 17. Continued.

Characteristics Behaviors of People Who Have a Sense of Intimacy	Characteristic Behaviors of People Who Have a Sense of Isolation
9. They tend to perceive sex as a means of both achieving physical closeness and expressing love; partner is seen as a person.	9. They tend to perceive sex as a means of achieving satisfaction but not necessarily expressing love; partner seen more as an object.
10. They are able to express their caring feelings in a variety of ways and to say the words "I love you" without fear.	10. They have difficulty expressing their feelings to their partners and find the words "I love you" hard to verbalize.

Table as set up by Hamachek (1990).

Table 18. Behavioral Expressions of a Sense of Generativity and Stagnation--Stage 7.

Characteristic Behaviors of People Who Have a Sense of Generativity	Characteristic Behaviors of People Who Have a Sense of Stagnation
1. They feel personally concerned about others, their immediate family, which includes future generations and the nature of the world in which those generations will live.	1. They are concerned primarily with themselves and show little interest in future generations.
2. They reflect varying degrees of involvement with enhancing the welfare of young people and making the world a better place for them to live and work.	2. They show little by way of involvement with the welfare of young people and helping to make the world a better place to live and work.
3. They have an interest in producing and caring for children of their own.	3. They have little interest in producing or caring for children of their own.
4. They reflect a parental kind of concern for the children of others.	4. They show little by way of a parental kind of concern for the children of others.
5. They tend to focus more on what they can give to others rather than on what they can get.	5. They tend to focus more on what they can get from others rather than on what they can give.
6. They tend to be absorbed in a variety of activities outside of themselves.	6. They tend to be absorbed primarily in themselves and their own needs.
7. They are interested in leading productive lives and in contributing to society.	7. They are not particularly interested in being productive or in contributing to society.
8. They display other-centered values and attitudes.	8. They display self-centered values and attitudes.

Table 18. Continued.

Characteristic Behaviors of People Who Have a Sense of Generativity	Characteristic Behaviors of People Who Have a Sense of Stagnation
<p>9. They are interested in enhancing what is known, even if it means changing the status quo.</p> <p>10. They feel a strong inclination to develop some unique talent to express themselves creatively.</p>	<p>9. They are interested in maintaining and preserving what is known in order to conserve the status quo.</p> <p>10. They do not feel any particular inclination to develop some unique talent or to express themselves creatively.</p>
Implicit Attitudes	Implicit Attitudes
<p>1. What can I give to others?</p> <p>2. Risks I would like to take include</p> <p>3. Enjoy being productive and creative.</p>	<p>1. What can I get from others?</p> <p>2. Risks I would like to avoid include</p> <p>3. I prefer routine and sameness.</p>

Table as set up by Hamachek (1990).

Table 19. Behavioral Expressions of a Sense of Integrity and Despair--Stage 8.

Characteristic Behaviors of People Who Have a Sense of Integrity	Characteristic Behaviors of People Who Have a Sense of Despair
1. They reflect many of the positive ego qualities associated with earlier stages, such as trust, autonomy, initiative, industry, and identity.	1. They reflect many of the negative qualities associated with earlier stages, such as mistrust, shame, guilt, inferiority, and identity confusion.
2. They believe that who they are and what they have become are largely the consequences of their own choices.	2. They are inclined to believe that who they are and what they have become is not something over which they have had much control.
3. They accept the idea that this is their one and only life and that what has happened to it is largely of their own doing.	3. They have trouble accepting the idea that this is their one and only life and that what has happened to it is largely of their own doing.
4. They accept death as an inevitable part of the life cycle.	4. They show signs of fearing death and do not accept it as part of the life cycle.
5. They are able to admit to themselves and others that, for the most part, they have no one but themselves to blame for whatever troubles or failures they have experienced.	5. They tend to blame others for whatever troubles or failures they have experienced.
6. They are ready and able to defend the dignity of their own life-styles against all physical and economic threats, that is, they are not easily pushed around.	6. They offer little resistance to physical and economic threats to their life-styles, that is, they are easily pushed around.

Table 19. Continued.

Characteristic Behaviors of People Who Have a Sense of Integrity	Characteristic Behaviors of People Who Have a Sense of Despair
<p>7. They are able to look back on their lives with feelings of pleasure, gratefulness, and appreciation.</p> <p>8. They tend to be reasonably happy, optimistic people, satisfied with their lives.</p> <p>9. They approach the final stage of their lives with a sense of personal wholeness.</p> <p>10. They are able to integrate their past experiences with current realities, and in this way generate a kind of "wisdom" about how to live one's life and cope successfully.</p>	<p>7. They tend to look back on their lives with feelings of displeasure, regret, and depreciation.</p> <p>8. They tend to be fairly unhappy, pessimistic people, dissatisfied with their lives.</p> <p>9. They approach the final stage of their lives with a sense of personal fragmentation, an incompleteness.</p> <p>10. They seem stuck at the level of blame and disappointment, which makes it difficult for them to learn from their mistakes.</p>
Implicit Attitudes	Implicit Attitudes
<p>1. I have much to be thankful for.</p> <p>2. I am in control of my life.</p> <p>3. I accept myself for who I am, and I accept others for who they are.</p>	<p>1. I have little to be thankful for.</p> <p>2. I have little control over what happens to me.</p> <p>3. I do not accept myself for who I am, and I wish others could be different.</p>

Table as set up by Hamachek (1990).

APPENDIX D

THE INTERVIEWS: QUESTIONS AND TOPICS

INTERVIEW FORMAT

Participants wished to understand the concept of self-actualization. Maslow's theory was explained along with the discussion of POI scales and scoring. This preface began the interview segment. In an attempt to determine if participants were aware of changes and various weak and strong areas, individual clarifying questions which related to both the POI and the process of journaling were asked.

Questions:

You had a low score on subscale X. Do you know what would cause this? What do you think about such a score?

I find it interesting that you would score high in this specific subscale and low in this one. Do you have any comments?

What value do you see in journaling?

Do you continue to journal?

Has your journaling changed to any extent since the required journal keeping period is complete?

APPENDIX E
POI PAIRED SUBSCALES

Table 20. Paired Subscales on the Personal Orientation Inventory (EdITS, 1965).

		TIME INCOMPETENT - Lives in the past or future	TIME COMPETENT - Lives in the present.
		OTHER DIRECTED - Dependent, seeks support of others' views.	INNER DIRECTED - Independent, self- supportive.
VALUING	SELF-ACTUALIZING VALUE	Rejects values of self- actualizing people.	Holds values of self- actualizing people.
	EXISTENTIALITY	Rigid in application of values.	Flexible in application of values.
FEELING	FEELING REACTIVITY	Insensitive to own needs and feeling.	Sensitive to own needs and feelings.
	SPONTANEITY	Fearful of expressing feelings behaviorally.	Freely expresses feelings behaviorally.
SELF-PERCEPTION	SELF-REGARD	Has low self-worth.	Has high self-worth.
	SELF-ACCEPTANCE	Unable to accept self with weaknesses.	Accepting of self in spite of weaknesses.
SYNERGISTIC AWARENESS	NATURE OF MAN, CONSTRUCTIVE	Sees man as essentially evil.	Sees man as essentially good.
	SYNERGY	Sees opposites of life as antagonistic.	Sees opposites of life as meaningfully related.
INTERPERSONAL SENSITIVITY	ACCEPTANCE OF AGGRESSION	Denies feeling of anger or aggression.	Accepts feelings of anger or aggression.
	CAPACITY FOR INTIMATE CONTACT	Has difficulty with warm interpersonal relations.	Has warm interpersonal relationships.

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