SELF-ACTUALIZATION AND ENVIRONMENT:
The Personal Orientation Inventory as a Measure of Personal Growth Among Undergraduates in a Living-Learning Community

Dissertation

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By

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* * * * *

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CHAPTER I
THE PROBLEM

Introduction

Self-actualization, as defined by Maslow (1954, 1962), has received considerable attention from educators in recent years. The concept of the individual who is fully functioning, who leads an enriched life through the development of unique capabilities, without the turmoil and inhibition of the less self-actualized, has been emphasized as an important goal of the therapeutic process (Rogers, 1951, 1961).

A second theoretical tradition which is currently stimulating a considerable body of empirical research emphasizes the study of the environment and its impact on the individual (Lewin, 1935; Murray, 1938; Astin and Holland, 1961; Barker, 1968; Pervin, 1968). Empirical measures of environment in the college setting have been developed (Pace, 1963) and some extensive studies of the impact of college on students have been made (Feldman and Newcomb, 1969). Experimental efforts to create alternative environments on college campuses, for example, the cluster college, have been described by Graff (1969). Walsh and McKinnon (1969) have analyzed the impact of an experimental program
on student environmental perceptions.

The intersection of these two streams of thought, the self-actualization model for defining individual mental health, and the environmental model for describing the impact of the surrounding community on the student, provide the background for this study.

In another sense, this dissertation deals with definition. It attempts to state the meaning of a particular social experience for the psychological growth of a specific group of undergraduate students. In *The American Psychologist*, Stanley Lehmann (1971) has written about the dearth of community studies in psychology. "Community can no longer be seen as an uncompromising set of conditions to which everyone must adjust" (p. 554). The individual, rather, is most clearly understood as "active participant" who molds the environment in which he/she lives. But the shape the environment assumes presupposes a definition: the individual's notion of an "ideal" setting, a place where dominant needs can be satisfied.

Maslow (1970) has described a hierarchical process in which needs (physiological needs, safety, love, esteem) are progressively superceded, so that the individual is free to actualize the self, the unique, dynamic core of the personality. If the individual's notion of an "ideal" setting is limited to a current preoccupation with physiological needs, then he will select--and mold--an environment which provides satisfaction for his appetites for food or drink or sex or
sleep. But if he discovers that something else is wanting, then a new definition of an optimal environment will emerge, where other "higher" needs can be satisfied.

This study describes the efforts of a group of undergraduates to re-define its environment, by establishing a community specifically for the purpose of enhancing personal growth towards self-actualization. This objective was emphasized by the student leadership of the group in the descriptive flier, reproduced in Appendix B, which was circulated to potential members.

If we are hoping for students to be operating in their education at the highest motivational level of self-actualizational growth and development (in Abraham Maslow's terminology), then this must permeate every facet of their lives. Of these many facets, the personal and communal living environment is certainly one of the most important, especially with college age persons...

While experiencing the same general environment, the same university regulations, the same curricular programs as the rest of the student body, the group re-defines, the "ideal" environment for education. They attempt to re-define the "meaning" of their experience as students in community, consciously searching for self-actualization. This process of developing a shared "meaning" leads to some significant psychological changes in the participants. It prompts the experimenter to ask: what is the relationship between psychological growth, measurable in empirical terms, and the environment in which the individual lives?
Purpose of the Study

The purpose of this study was to identify aspects of the self-actualization process in college students which are related to environmental conditions. It emphasizes the social or environmental implications of Maslow's hierarchy of needs.

This study answered the question—What differences in measurable progress towards self-actualization occur between a group of students who choose to live for an academic year in an experimental living-learning community, and other students in the same institution who choose not to participate in the experimental community?

Hypotheses

The hypothesis for this study was:

Participants in the experimental living-learning community will reveal greater mean gain scores on measures of self-actualization at the end of the academic year, than members of a randomly selected control group in the same dormitory environment.

Specifically, the measures of self-actualization which will reveal mean gain scores at the end of the academic year are the twelve subscales of the Personal Orientation Inventory (Shostrom, 1965, 1966).

Time Competence/Time Incompetence
Inner Direction/Other Direction
Self-Actualizing Value
Existentiality
Feeling Reactivity
Spontaneity
Self-regard
Self-acceptance
Nature of Man
Synergy
Acceptance of Aggression
Capacity for Intimate Contact

The Personal Orientation Inventory (POI) developed by Everett Shostrom (1965, 1966) is a reliable instrument which measures progress towards self-actualization. The level of self-actualization attained by community participants, as measured by the POI, will be reported in contrast to change scores attained by a randomized control group of residents in the same dormitory.

The dependent variable in this study is the personality factors, as measured by the POI, common to undergraduate resident students in a particular university, whether they are members of the experimental group or the control group. The independent variable is the year's experience in the defined community environment. Scores on the POI will be used to measure the independent variable, the community experience, in contrast to the non-community experience of the control group. Differences in mean gain scores between the experimental and control groups will be analyzed.
This study emphasizes the importance of an understanding of environment among professional counselors who work to "actualize" human potential in a variety of settings. It clarifies interrelationships between individual and group factors, between psychological and sociological phenomena operative in the process of personal growth. The role of environment in shaping personal growth was described by Maslow (1968).

Man is ultimately not molded or shaped into humanness or taught to be human. The role of the environment is ultimately to permit him or help him to actualize his own potentialities, not its potentialities. The environment does not give him potentialities and capacities; he has them in inchoate or embryonic form, just exactly as he has embryonic arms and legs (p. 160).

The articulation of a positive model of personal growth, towards which therapeutic efforts can be directed, is a perennial responsibility of the professional counselor. This study represents an attempt to locate young people who are making significant progress towards Maslow's positive model, Self-Actualization, and to examine the conditions which facilitate their growth. It represents an acknowledgment of the powerful psychological impacts of peer group and institution, which are highly influential for large numbers of people who may never have the occasion or opportunity for professional counseling.

This study is positively oriented insofar as it seeks to locate those environmental conditions within an educational institution which facilitate personal growth, even
though they occur independently of professional intervention. It represents a retreat from a crisis-oriented attitude towards professional help, activated when one needs to make a decision, or live through an emotional impasse. It also implies a rejection of an "adjustment" style of intervention which is directed towards helping individuals "survive" within conflicting or inadequate systems.

The model of counselor implicit in this study is one who is not only sensitive to individual growth, but is also concerned with institutional change (Berdie, 1972; Cicourel and Kituse, 1963). It describes an activist style, in settings beyond the counselor's office or classroom. Data are collected where people live, and interviews are collected at any time, frequently late at night, apparently the optimal time for interaction with young adults. The description of an environment in which the majority of individuals can grow more healthy through their own re-defini-tions has significant--and perhaps threatening--implications for the future of the counseling profession.

Definitions

Brief definitions of terms are presented below. The concepts underlying these definitions will be developed more fully in Chapter II and in the description of the method and procedures in Chapter III.

Experimental Living-Learning Community (E.L.L.C.):

A group of approximately eighty sophomore, junior and
senior men and women in a small, midwestern university who agree to: a) share a common environment in an established university dormitory; b) support the development of an experimental inter-disciplinary course, "Revolt Against Formalism"; and c) re-define their personal, social and academic growth in communal terms.

Self-actualization:

The process by which an individual sequentially transcends physiological, safety, love and esteem needs and realizes his/her highest personal potential.

In operational terms, self-actualization is superior personality development, measured by scores ranging above the average scores of the adult norm group on the majority of the twelve scales of the POI.

Time Competence/Incompetence (Tc):

The degree to which one integrates the past and future in the present.

Inner Direction/Other Direction (I):

The degree to which one is self-reliant rather than other-reliant.

Self-Actualizing Value (SAV):

Degree of agreement with the values held by self-actualizing people.

Existentiality (Ex):

Flexibility in the application of values.
Feeling Reactivity (Fr):
Sensitivity to one's own needs and feelings.

Spontaneity (S):
The degree to which one expresses feelings behaviorally.

Self-regard (Sr):
Affirmation of the self because of worth or strength.

Self-acceptance (Sa):
Acceptance of the self in spite of weaknesses.

Nature of Man (Nc):
Affirmation of a constructive view of human nature.

Synergy (Sy):
Ability to integrate opposites or dichotomies.

Acceptance of Aggression (A):
Acceptance of negative feelings of opposition towards others.

Capacity for Intimate Contact (C):
Acceptance of positive feelings of affection towards others.

The Academic Year:
The period between September and May, comprising two semesters of academic work.
Environment:

The surrounding physical and social conditions which influence the life of an individual or group.

For purposes of this study, the physical conditions of the environment, e.g., the dormitory structure, were synonymous for both the experimental and control groups.

The social conditions of the environment, however, were defined differently by the experimental and control groups. The experimental group described environment as "an exciting field of ideas, mediated by a supportive and challenging community of persons", as in Appendix C.

The control group consisted of a randomized sample of individuals who did not formulate any shared definition of their environment, and consequently retained diverse and individual definitions.

Delimitations

This study was delimited to volunteers from the E.L.I.C. and the randomized control group willing to fill out personal questionnaires at both the beginning and end of the academic year, without pay. Because of the nature of the study, questionnaires were distributed within the dormitory setting itself, frequently in the privacy of the students' rooms, with instructions to work quickly and privately at the inventory. There was, however, no immediate supervision.

In addition to such pencil and paper testing, the experimenter made periodic visits as "participant observer"
within the community. Supplementary data on the sociological characteristics of the members of the E.L.L.C., in contrast to those of the population surrounding them, are reported as a clarifying measure in the description of the population in Chapter III. The generalizability of the empirical findings beyond the students in the program is to be considered with caution.

Insights into the dynamics of self-actualization may occur at the convergence of several methodologies, i.e., the "participant observer" style of data collection, surveys of family background and social class, and tape-recorded, open-ended interviews with participants.

The ambient conditions of the field setting, familiar to the sociologist, may illuminate the process of self-actualization in new and often refreshing ways; interpretation of empirical data may be enriched by the cross-currents of inter-disciplinary speculation. The study deals with the interface between individual growth and environment, and consequently, the perspectives brought to bear will be both psychological and sociological. Individual patterns of change will be reported, not idiosyncratically, but within the matrix of broad cultural change.

Organization of the Remainder of the Study

This study articulates the interaction between individual and environment in the process of self-actualization. Separate (but remarkably synergic) streams of literature originating from personal and group orientations
are integrated in an attempt to further define the positive goals of the therapeutic process. A re-definition of the counselor's role within a changing educational institution is implicit in the study. A clearer understanding of the kinds of positive growth which occur as a result of peer interaction and environmental definition--without therapeutic intervention--is sought.

The remainder of the report is organized as follows: Chapter II will define more fully the psychological and sociological roots of this study. Chapter III includes a comprehensive description of the setting and the methodology employed. An analysis of the data appears in Chapter IV. Chapter V delineates interpretations and conclusions, and recommends alternatives for further research.
CHAPTER II

REVIEW OF LITERATURE

This chapter presents a review of the pertinent literature for this investigation. The literature is treated in two sections. In the first section the concept of self-actualization is delineated in relation to both the writings of significant existential psychologists, and the writings of eminent sociological theorists. A paradigm of the interrelationships between these two streams of thought and Maslow's hierarchy of needs is developed. In the second section a review of the pertinent literature on the POI is presented.

A Paradigm of the Socio-Psychological Process of Self-Actualization

The following model (Figure 1) represents the interpenetration of four fundamental concepts clarified by existential psychologists: unique biological nature, individuation, values, and meaning, with four fundamental concepts articulated by contemporary sociologists: environment, group, roles, and norms. Both traditions represent aspects of the same spiral, ascending from the bedrock of culture, in which both individual and group are situated. One side
of the spiral generates momentum for the other, so that the upper levels expand the significance of the lower levels.

Culture, which Ralph Linton (1936) described as "the total social heredity of mankind", is the broad context encompassing the structure of development. More specifically, culture refers to "a particular strain of social heredity, characteristic of a certain group of individuals (p. 78)"

Clyde Kluckhohn (1949), another eminent anthropologist, wrote:

We cannot explain acts solely in terms of the biological properties of the people concerned, their individual past experience, or their immediate situation. The past experience of other men in the form of culture enters into almost every event (p. 37).

Culture "channels" biology; it affects attitudes towards the child before it is born, its earliest digestive processes, the expression of affection and anger, the meaning of sickness and family, the uses for talent and wealth. In a stable folk culture, consistent patterns determine the major turning points of one's life. There is a high degree of predictability about another's actions, because of the propensity for shared values. In contemporary United States culture, on the other hand, the fluid, unintegrated zone of alternatives may be more extensive than the stable, shared core. A high proportion of alternatives, and of fairly distinct subcultural units, remain potential influences on the young personality. Whether he/she lives in a multiple family dwelling, or grows up on a family farm has implica-
tions for attitudes towards self and environment. The clothing worn, the music heard, the quality and quantity of interaction with an extended family have implications for both psychological and sociological development. Culture channels biology, and it channels personality as well. This study proceeds in the context of that understanding.

The Sociological Parameters

We turn now to the sociological parameters of Figure 1, to understand relationships between environment, group, roles and norms. A clarification of these concepts is significant to the interpretation of data which will occur in Chapter IV.

Environment

Environment includes both a) physical features, such as architectural style, population density, available resources, boundaries of time and space, and b) a network within which social roles and norms develop, that is, regularly occurring patterns of behavior, social expectations, etc. (Wicker, 1972). Environment shapes and reflects interaction; it is both a "response and cause of the values and practices of an institution" (Sturner, 1972). As Biddle and Thomas (1966) have noted:

The physical environment, including its human and nonhuman components, may exercise immense control over behavior. A man in a jail cell is obviously restricted in his behavior, but environmental constraints are imposed as well by the layout of rooms and corridors in buildings,
Figure 1: The Socio-Psychological Parameters of Self-Actualization
by the placement of buildings and streets in cities, by the numbers and contiguity of humans... The environment may simply preclude engaging in the behavior at all; it may permit but not fully determine engaging in the behavior; or in extreme cases it may literally force the behavior into being (p. 29).

The area in which environment "may permit but not fully determine" behavior is obviously most broad, and most dependent on the process by which the individual sorts out the stimuli around him. A student who comes to college from a family setting in which higher education was a premium may be particularly stimulated to attain rather specific vocational goals, with which the family can identify success. Another student, emerging from a highly intellectual family, where she has been surrounded by stimulating educational experiences, may find the curricular requirements of a particular college enervating, and become a nonconformist. The process by which both reach for self-actualization will be colored by the environment which has shaped them.

Group

The interaction between environment, or "field of forces", and the positive or negative "valences" they hold for individuals has been well documented in the studies of Kurt Lewin (1935):

The actual behavior depends in every case both upon the individual characteristics and upon the momentary structure of the existing situation. It is not possible, however, as is increasingly obvious, simply to single out one part to be attributed to the environment and another to be ascribed to the individual (p. 71).
Clark and Trow (1963) were able to clarify some of the ambiguity between environment and individual by means of their identification of persistent subcultures on a college campus. They were able to differentiate four groups, on the basis of high or low reactions to institutional stimuli (identification with the college) or ideational stimuli (involvement with ideas).

The student chooses to respond to stimuli consonant with his/her positive valences, which can lead to frequent interaction with other like individuals. Identification with a subculture or group sharing similar goals, whether they be vocational, collegiate, academic or non-conformist, provides equilibrium during the respite between the family of childhood and the family of adulthood. Conformity and intimacy with a small group of friends reinforces perceptions of the larger environment, and provides a protective setting in which new social roles can be explored.

**Roles**

Group membership, as we have seen, does not develop in a vacuum, but grows out of the need structure already developed within the individual. Adaptation to a particular group setting implies the acceptance or rejection of particular social roles, i.e., sets of prescribed behaviors linked to social position. The "student" role, or "leader" role, or "son" role may be played by the same individual, but each carries differing sets of expectations and responsibilities. Role conflict occurs when one's role as leader
absorbs time and energy exhorbitantly, so that student
demands are unfulfilled. Or one may fail to distinguish
between the capabilities required as task leader, which
differ considerably from the role played by a social-
emotional leader (Secord and Backman, 1964).

Erving Goffman (1959) has developed a "performance"
model to describe social interaction in terms of roles
played by various actors. The individual projects a "def-
ination of the situation" when he appears before others:
they project their definition in response. "Society is
organized on the principle that any individual who possesses
certain social characteristics can expect to be treated in
appropriate ways" (p. 13). This ability to assume a role,
to interact in expected patterns, to respond to signals from
another performer, extends the personality, for the role may
be a demanding one, stretching one to fulfill unaccustomed
expectations.

Sometimes a "team of performers" co-operates to pre-
sent to the "audience" a given definition of the situation.
This implies agreement among team members, not only about
their own activity, but about the predispositions of the
audience surrounding them. If an individual performer
breaks the mood, destroys the definition, the total perform-
ance can become disenchanted. According to Goffman, the
"self" emerges amid this kind of interaction between setting,
team, audience. Limitations and possibilities within an
environment are defined in interaction with the group which
shares it.

Thus, a group of undergraduates who choose to redefine their learning experience for purposes of self-actualization will find themselves immersed in a particular subculture, within the broad amphitheatre of the university, subject to the weight of expectations traditionally assigned to "student", or "task leader", under the scrutiny of an "audience" which is always interacting with the performers. The self emerges out of a concrete "social establishment", as individuals take on flesh within the meaning their performance is intended to evoke.

Norms

This language of expectations, of prescribed behavior, of reciprocal roles, leads directly to the fourth element of the sociological spectrum: norms.

The essence of normative behavior lies not in the choice of an individual to perform a particular behavior, but the relationship between the act and the standards acceptable, tacitly or explicitly, by the group. Even if an individual is "ahead" of his peers, and engages in untried behavior, there is a relationship between his choice and some "reference group", which may or may not immediately surround him. To think sociologically about the normative aspects of behavior implies analysis of a slice of behavior shared across a group, rather than isolating it within the longitudinal pattern of individual development. To what extent does the norm defined by a particular subgroup,
differ from norms of the broad student population? Do social roles leave room for individual freedom when the group is highly integrated?

Because of the frequency of interaction, the small group may become more "single-minded" in the development of norms, which may differ considerably from regulations established by the larger group, in this case the university, which surrounds it. A potential source of conflict is structured into the relationship of the small group attempting to function within a broader context: insofar as the members unify belief, integrate social roles, and clarify normative patterns, they will differentiate themselves from those who do not share the same intimacy, and must rely on conformity to more systematic procedures. Robert Merton (1949) dealt extensively with this kind of conflict:

An effective bureaucracy demands reliability of response and strict devotion to regulations. Such devotion to the rules leads to their transformation as absolutes; they are no longer seen as relative to a given set of purposes. This interferes with ready adaptation under special conditions not clearly envisaged by those who drew up the general rules. Thus, the very elements which conduce toward efficiency in general produce inefficiency in specific instances... rules in time become symbolic in cast, rather than strictly utilitarian (p. 151-160).

The undergraduates who took part in the E.L.L.C. did clarify normative patterns among themselves, which were sometimes in considerable contrast to the "efficiency" of the larger institution surrounding the group. This differentiation was at once a source of conflict and growth. In the light of
this discussion, we turn now to an expanded diagram, pictured in Figure 2.

The Psychological Parameters

The psychological parameters of the paradigm (unique biological nature, individuation, values, and meaning) arise in interaction with the sociological dimensions (environment, group, roles and norms) already discussed. The concepts of Abraham Maslow's hierarchy of needs emerge at the intersection of both perspectives.

Biological variation holds implications for the process of perception, by which information is collected from the environment. When physiological needs dominate the individual, all faculties focus on their satisfaction. "Receivers and effectors, the intelligence, memory, habits, all may be defined simply as hunger-gratifying tools". As Maslow (1970) has written:

For the chronically and extremely hungry man, Utopia can be defined simply as a place where there is plenty of food. He tends to think that, if only he is guaranteed food for the rest of his life, he will be perfectly happy and will never want for anything more... Freedom, love, community feeling, respect, philosophy, may all be vaded aside as fripperies that are useless since they fail to fill the stomach (p. 37).

The individual interacts with the environment around him on physiological terms, as perceived in relation to his own biological satisfaction. If gratification occurs, and the environment is perceived as satisfying, physiological need ceases to be a dominant concern, and the individual shifts
Figure 2: The Socio-Psychological Parameters of Self-Actualization in Relation to Maslow's Hierarchy of Needs
his perceptual capacities to a new level. The safety needs are provided by a group, a small family group originally, but later any reliable, intimate group which can provide protection, assurance, stability. Maslow (1970) reiterates the need among adults for a "safe, predictable world" (p.41). Since such stability must be attained co-operatively, rather than individually, group relationships become crucial to development beyond the concern for safety.

**Individuation**

Through identification with a group in which one can be safe, individuation begins. Personal capacities are tested and shared; commonality leads to an awareness of distinctness. Gordon Allport (1955) writes:

> While the child needs and wants love and security, he does not want them to interfere with his impulses, his freedom, or his preferred ways of acting... Thus, there seem to be two contrary forces at work. The one makes for a closed, tribal being. It takes its start in the dependence of the child upon those who care for him. His gratifications and his security come from the outside; so too do the first lessons he learns: the times of day when he may have meals, the activities for which he is punished, and those that bring reward. He is coerced and cajoled into conformity but not, we note, with complete success. He shows a capacity even from birth to resist the impact of maternal and tribal demands. While to a certain degree the group shapes his course, at the same time it seems to antagonize him, as if he realized its threat to his integrity (pp. 34-35).

As the child develops individuation, he adopts habits and skills, cultural values and reference points from the environment and the specific groups which surround him. But
selectively he assigns stronger responses to particular stimuli; he establishes preferences which distinguish him from his peers. "Personality includes what is warm and important—all the regions of our life that we regard as particularly ours... that make for inward unity" (p. 40), writes Allport (1955). But inward unity as "child", surrounded by a loving family, is not identical to inward unity achieved in a variety of social roles. Individuation implies that one is willing to move beyond security, to take the risk implied in choosing, to assume not only a dependent stance, but also an independent one. It means accepting the role of "friend", or "ball player", or "girl" or "pupil", and engaging the various capabilities each role demands. The personality is further specified, so that one learns of abilities to be a good "friend", but a mediocre "ball player"; one learns what it means to be "girl" in relation to "boy", "pupil" in terms of the expectancies of "teacher". Such roles stress differentiation at the same time that they evoke fresh needs for belongingness. Being a "friend", sharing what one likes, spending time, telling the truth, implies that there is another who will respond in a reciprocal role.

Maslow (1970) describes the need for love emerging out of a keen awareness of the absence of friends, or wife, or children. The individual who has satisfied his physiological and safety needs will hunger for "affectionate relations with people in general, namely for a place in his group or family, and he will strive with great intensity to achieve
this goal... He will feel sharply the pangs of loneliness, of ostracism, of rejection, of friendlessness, of rootlessness" (p. 43). Maslow suggests that an absence of the experience of love and belongingness leads to the formation of all kinds of groups—personal growth groups, intentional communities, youth rebellion groups—"motivated by the profound hunger for groupiness, for contact, for real togetherness in the face of a common enemy, any enemy that can serve to form an amity group simply by posing an external threat".

The selection of one to love, or developing a group to belong to, implies the presence of values, which Charlotte Buhler (1962) defines as "preferred goals". Through identification with parental figures and interaction with peers, the individual has already learned about alternatives; as early as eight months a child may be offered two toys, and, if he is already a "good chooser" in Buhler's terms, will select the one that he can squeeze best, do the most with. But the development of complex choices is a halting process, at first tentative and experimental, and only definite at the peak of adulthood, according to Buhler.

Values

In one sense, the process of individuation, based on specific biological and perceptual capacities, developed through group identification and role playing, should lead to a fairly concrete value system by late adolescence. But in a rapidly changing culture, where alternatives expand geometrically, and existing value systems upheld by family
and society seem disillusioning, the choice of values for adult life becomes ambiguous. Buhler (1962) writes:

A healthy or a neurotic value development must depend both on the individual's ability to integrate his own strivings and on his ability to cope with the environmental impacts (p. 131).

The integration of one's "own strivings" implies the development of an "identity", in Erikson's (1968) sense of the process. Identity formation arises out of the process of individuation from the selective repudiation and assimilation of childhood identifications. It includes past experience in new configurations; it implies a new synthesis of trust, autonomy, initiative and industry. Identity develops through the value choices of heroes and commitments, of self-assertion in the face of peer-pressure, the use of imagination to consider alternatives, and a willingness to struggle for difficult objectives.

Amidst all the alternatives, Alvin Gouldner (1960), the sociologist, identifies the "norm of reciprocity" as one found in "all value systems". This norm makes two "interrelated, minimal demands: a) people should help those who have helped them, and b) people should not injure those who have helped them". Certainly reciprocity functions differently in different cultures; equivalence depends on the "value" assigned to a particular exchange. "If what one party deems his right is accepted by the other as his obligation, their relation will be more stable than if the latter fails to so define it". The problem lies in the
fact that some prefer to receive rather than give, and emerge from socialization patterns which encourage avariciousness, rather than parsimony. Yet the maintenance of the social system itself is at stake in the process of equitable exchange. One source of resiliency in the norm of reciprocity is the understanding that repayment need not occur immediately, and that particularly where love or belongingness is present, one trusts that it will occur eventually, if not right now. And where intangible values are involved, such as the faithfulness of a parent, or the honesty of a friend, there is an indeterminant value involved.

A failure to respond in kind, to live as the other has lived, results in a loss of esteem. To the extent that the lower needs have been satisfied, esteem becomes a motivating factor for the self-actualizing individual. The desire for "respect from other people", for "confidence in the face of the world", as Maslow (1970) phrases it, can become a dominant motivator. "The most stable and therefore most healthy self-esteem is based on deserved respect from others, rather than on external fame or celebrity and unwarranted adulation" (p. 45). Esteem grows out of personal implementation of values and norms; recognition emerges from one's own efforts, and consequently is a source of peace, rather than self-consciousness.

Meaning

Viktor Frankl, reflecting on his experiences in a Nazi concentration camp during World War II, describes
survival in a brutalizing world. It is possible when life has "meaning". The pleasure principle, the status drive can become ineffectual. "A lifetime of basking in the sun is enough for animals, but not enough for humans" (Frankl, 1955, p. 22). The meaning of life is not pleasure or un-pleasure; what matters is the point of it all. At precisely the moment in which pleasure or status becomes a consuming purpose, it becomes irrelevant, for it cannot sustain such a weight, and can be lost capriciously. Pleasure and status have validity as side-effects of some other, more profound search which is worthy of absorbing the total personality.

Meaning implies more than the avoidance of conflict, or the attainment of homeostasis; it does not evoke freedom "from" constraint, but freedom "for" creative, demanding activity. One moves from "patients", one acted upon, to "agents", one who acts. Even in a constricting environment, with sharply prescribed roles and norms, the individual, according to Frankl, can determine how he will react, how he will shape his own existence within a context which will always be limited. Freedom in this sense is not something we "have", and therefore can lose; freedom is what we "are", regardless of circumstances around us. It implies an ability to choose among alternative interpretations of reality--and perhaps assume an objectivity which makes even laughter possible--amid all the incongruities of life.

Self-actualizing people display this sense of meaning.
Rollo May (1969) provides the term "intentionality", that "structure which gives meaning to experience", to describe a similar quality (p. 223). Life takes on "value, even in limiting circumstances; joy and sorrow, the unique and the common, the struggle and the triumph can be integrated as long as the same inner "meaning" pervades them all. Different individuals may perceive the same value options, within the same environment, but the determining factor lies, not in factual data, or common experiences, but in the unique attitude assumed towards a similar background, or similar potentialities. Emotion is not a "push from the rear", but a pointing toward, "an impetus for the future". Motivation does not spring from the past, from causality; rather, it drives toward something in the future. The individual uses previously developed images to evaluate experience, but his relationship to them does not remain static. Meaning is a developing, future-directed phenomena, by which a variety of interactional experiences are linked together within the individual, to form intentionality, a direction, a meaning.

The Self-Actualized Individual

Who is the self-actualized individual, the one who emerges in a uniquely integrated way at the top of the spiral of indiviudation and value and meaning? On the basis of Maslow's observations of a comparatively small sample of fully-functioning adults, he was able to identify a group which had transcended the physiological, safety, love and
esteem needs, and attained another level of human existence. These rare individuals were able to resolve dichotomies between environment and biological needs, between group and individual, between social roles and personal values, between prescribed norms and transcending meaning. The self-actualizing group lived in a climate of acceptance of self, of others, of nature, in a spontaneous life-style which allowed considerable freedom from cultural restraints, yet simultaneous co-operation with very diverse people. They demonstrated a capacity for solitude, and an ability to center on problems outside themselves. A continuing freshness of appreciation for the basic goods of life, which sometimes intensified into mystic, or peak experiences, was observed. Creativity and humor, affection and single-mindedness mark their activity. The self-actualized can remain inner-directed in the face of an other-directed world; they are able to integrate both past and future into the meaning of the present (Maslow, 1970).

Literature on Self-Actualization as Measured by the POI

In the light of the theoretical background already presented, we turn now to a review of empirical studies related to the current investigation. Within the extensive literature on the process of self-actualization, measurable by the Personal Orientation Inventory (POI), are a number of studies on the collegiate population, and also several studies of change towards self-actualization as a result of group experience.
Self-Actualization Among Collegians

Studies of self-actualization in the collegiate population have focused on its relationship to academic achievement. LeMay and Damm (1968) measured the value orientation of underachievers who had volunteered for counseling on academic and personal problems. A matched group of academically successful students scored significantly higher on six dimensions of the POI: Inner Direction (I), Existentiality (Ex), Feeling Reactivity (Fr), Self-Acceptance (Sa), Acceptance of Aggression (A), and Capacity from Intimate Contact (C). The Inner Direction (I) scale revealed the largest differences between the academic achievers and the underachievers, which suggests that the successful subjects are more independent and able to direct their own lives. The underachievers display more social alienation and withdrawal, and less healthy interpersonal relationships. The I scale does differentiate achievers and underachievers when matched for academic aptitude. In another study, Leib and Snyder (1968) related the POI to a ratio of predicted and obtained GPAs and concluded that self-actualization and academic ability may not be directly related, but reflect secondary relationships with other variables in the environment.

Graff and Bradshaw (1970) analyzed the relationships between POI scores and effectiveness in the dormitory by resident assistants. A ten point rating scale on six dimensions of the role of the effective dorm assistant (leader-
ship, ability to identify problems, quasi-counseling, maintenance of order and discipline, modeling and referrals) was completed by students and personnel deans. Ratings revealed significant correlations with scores by the same group of resident assistants on four scales of the POI: Inner Direction (I), Self-actualizing Value (SAV), Spontaneity (S), Acceptance of Aggression (A).

Duncan (1971) studies the life experiences of college students by means of a Personal Data Questionnaire and an autobiography, comparing self-actualized, modal, and low-functioning groups, as measured by the POI. He found that the self-actualized resembled the low-functioning when total life patterns were compared, and that the modal sample stood apart. The self-actualized were able to cope with painful experiences similar to those which deterred the low-functioning group. Home and family were most often indicated as potent sources for negative experience; peers and school environment were most often indicated as the most potent sources of positive experiences.

A study by White (1971) indicates a correlation between alienation and low scores on the POI, confirming her hypothesis that a relationship exists between alienation from self and alienation from society. LaBach (1970) reports a relationship between high scores on the Inner Direction (I) and Time Competence (Tc) scales of the POI and age, marital status, satisfaction with college and social life.
Each of these studies indicates a relationship between the process of self-actualization and the surrounding environment, measured in terms such as achievement, leadership in a dorm, life experiences, alienation from society, or satisfaction with life conditions.

**Self-Actualization Through Group Experiences**

Three studies have indicated positive change towards self-actualization among college students as a result of group experiences. Culbert, Clark and Bobele (1968) measured the effects of sensitivity training by means of pre- and post-treatment POI administrations. One group of university students had above average POI scores at the beginning. The beginning low self-actualizers scored significantly higher on Inner Direction (I), Spontaneity (S), Synergy (Sy), and Capacity for Intimate Contact (C) as a result of sensitivity training. Since the beginning high self-actualizing group registered no change scores reaching significance, the initial scoring level may affect rates of growth.

Guinan and Poults (1970) report significant changes in seven of the twelve POI scales (I, Ex, Fr, S, Sa, A, C) as a result of a week-end marathon group encounter for ten college students. A control group indicated no significant changes. However, the authors admit that, "Students who volunteer for experiments without the promise of rewards may not be representative samples of college students" (p. 148).

Trueblood and McHolland (1971) studied a long-term
group process by comparing before and after scores of college juniors in a fourteen-week sensitivity oriented "human potential" seminar. The number of participants in the experimental group who changed in a positive direction was significantly higher than the number in the control group. The scales of I, SAV, Ex, Sr and Nc reveal significant positive changes in the experimental group.

The scale of Inner Direction (I) reveals significant differences in all of the studies above which report scores for all twelve scales. This is the strongest indicator on the POI, insofar as it contains the largest number of items (127) and overlaps most heavily with all other scales.

All studies which related the process of self-actualization to group experience (most often sensitivity-oriented programs) among college students report significant change in a positive direction by means of the POI.

Summary

This chapter has presented a review of the literature which contributes to the theory of self-actualization, from both sociological and psychological perspectives. Specific concepts, such as values and role are discussed in their dynamic relation to the process of self-actualization, as described by Maslow. An attempt is made to integrate concepts from the writings of eminent sociologists and psychologists within the paradigm of self-actualization. Finally, a brief review of empirical studies relating the aspects of self-actualization, measurable by the POI, to group experi-
ences within the college population is presented. The relationship between individual growth and the surrounding environment is implicit throughout the review of literature. The implications of this background material will be more thoroughly explored in Chapters IV and V.

The following chapter describes the methodology for this investigation, which incorporates concepts from this chapter with an empirical design measuring the relationship between self-actualization and environment.
CHAPTER III

METHOD

This chapter describes the procedures used in this study. The Setting, Population and Sample, Instrumentation, Research Design, Data Collection and Data Analysis will be treated in detail.

Setting

This study was conducted at a small Catholic Jesuit university in a midwestern metropolitan area of approximately 1,000,000. The university has a total enrollment of approximately 6,000, with about 2,000 students in the full-time undergraduate colleges of Arts and Sciences and Business Administration. Since the university has been co-educational only since 1969, the population is disproportionately (81%) male.

This study was conducted in a dormitory complex housing approximately 650 students. The instrument was administered within the dorm building, in students' rooms, or in seldom used lounge areas.

The experimental group occupied all of the fourth floor, and an adjoining section of the third floor, in a six-story building. Males occupied sixteen double rooms opening onto a single, long hallway, and four similar rooms on the
floor immediately below. Females occupied twenty double rooms on the opposite wing. Both wings meet in a small elevator lobby. Student rooms on either side of the central lobby were converted into a) a lounge, b) study room, and c) a guest in residence room, which was periodically occupied by the experimenter. Two residence hall advisors, both upperclass students, one on the male wing and one on the female wing, occupied rooms immediately adjacent to the central lounge area.

Population and Sample

Data is available on the total population of Xavier students, as a result of surveys administered annually to all entering freshmen by the American Council on Education (1971). The 1971 Student Information Form taps background information and attitudes towards current social and educational issues. Xavier is one of 487 participating institutions which receive comprehensive reports on the characteristics of its own student body, in contrast to current national norms.

In the Fall, 1971, ACE survey, Xavier freshmen indicated that a majority (53.4%) live within fifty miles of the college, in contrast to 34.6% of the national sample living in such proximity. The Xavier sample is 95.4% white. The great majority of freshmen (93.8%) report being reared as Roman Catholics, and 85.4% indicate that Roman Catholicism is their current religious preference. The fathers of 45.1% of Xavier freshmen are businessmen, in comparison to 30.7%
of the national sample. Business is also the most popular field of study for 25.6% of the students, in contrast to 11.9% of the national sample who choose business first. The second highest choice at Xavier is a pre-professional undergraduate program (20.2%) which is also considerably higher than the national figures for pre-professional work (8.4%).

Considerably more freshman women report academic success than freshman men: 61.6% were in the top quarter of their high school classes, in contrast to 41.6% of the males. In regard to educational goals, 56.8% of Xavier freshmen plan to attain a graduate degree, which is slightly above the national average. The political spectrum resembles the national figures: only 2.8% consider themselves politically "Far Left"; 57.4% are "Liberal"; and 45.2% are "Middle of the Road".

The modal estimated parental income (18%) was between $10,000 and $12,500, which approximates the national mode; however, 7.9% of Xavier freshmen report incomes of $40,000 or more. This may be related to the higher educational levels attained by parents of such students: 18.9% of the fathers of Xavier students have received postgraduate degrees.

The profile of the population for this study then, depicts a highly homogeneous group, geographically, racially, and religiously. Vocational goals are clustered heavily into traditional patterns: business, medicine, law, the social sciences. More Xavier students are involved in part-time jobs than are their peers, perhaps to offset tuition
costs at a private institution. They tend to be optimistic: 33.9% expect to maintain a 'B' average, and 63.9% expect to be "satisfied with my college". They are both pragmatic (70.4% come to college in order "to get a better job") and idealistic (78.5% report that developing "a philosophy of life" is an "essential objective"). They are less inclined to read poetry or visit an art gallery, but more inclined to participate in a political campaign or seek vocational counseling than the national sample. They tend to accept the system as it is, and use it for their own benefit.

The population is diverse insofar as it serves as meeting ground between children of families who have "made it", perhaps through an educational gateway such as Xavier, and those who yet aspire to upper middle class status. The first group seeks continued social mobility through vocational achievement, and prefers a traditional, yet pragmatic college setting. Many of these students live out of town, have associations with other Jesuit institutions in the midwest, are more academically oriented than their peers, more involved in campus activity, particularly through their experience of dorm life.

But Xavier's location in the central city makes it attractive to another group of "day" students from middle or lower class families, who work overtime to attend a small, private, Jesuit institution, which has served as a means of mobility for other groups, notably the Irish and German Catholics of an earlier era in Cincinnati. The institution,
then, is perceived both as a "good" college providing access to prominence via medical school or the business community, and as a convenient "streetcar" kind of college, with strong tendencies towards localism and the fulfillment of family values.

Sample

It is against this sociological background that the selection of the sample for experimental study is best understood. Both experimental and control groups were drawn from the dormitory population. The control group was randomly selected (Van Dalen and Meyer, 1966) from residents of the total dormitory complex and invited to participate, without pay, in an experiment, with the following explanation:

You have been selected as a participant in a research study being conducted under the auspices of The Ohio State University. You were chosen from all the residents of Kuhlman Hall by means of a random sample—which means that a small group, representative of the whole, was selected by chance, with each resident having an equal chance of being chosen.

... The information on the inventories will be confidential. In fact, only group scores will be computed, unless you request individual results. Your names are asked simply for purposes of tabulation.

The control group included fifteen males and thirteen females who were sophomores, juniors and seniors in a variety of major fields. It can be assumed that they represent the group characteristics of the general Xavier population, described above. That is, they tend to be geo-
graphically, racially and religiously homogeneous, and in-
clined to accept the prevailing educational system, partic-
ularly in the pursuit of traditional vocational goals. The
dormitory population may include a minimum of students from
the lower economic range because of room and board costs;
obviously, students living more than fifty miles from campus
would be disproportionately represented in this group.

Characteristics of the Experimental Group

The experimental group is the Experimental Living-
Learning Community (E.L.L.C.) whose members volunteered for
a year's experience in communal living within the traditional
dormitory structure. A nine-hour interdisciplinary course,
"Revolt Against Formalism", taught by three professors in
biology, history, and philosophy, was offered as a first
semester elective in conjunction with the residence hall
experience. An effort was made to involve "day" students in
the living-learning program, and, in fact, approximately ten
students from the surrounding Cincinnati area lived in the
dorm as community members. A copy of the description of the
program which was circulated to potential members is includ-
ed in Appendix A.

At the opening of school, the leadership of the com-
munity further specified the kind of "community environment"
which they would "begin to build": The E.L.L.C. was to:

1. be open and supportive rather than competitive;
2. seek to responsibly direct itself from within
   rather than looking for outside direction;
3. will develop a conscious and common emphasis on positive academic and social growth;

4. is built upon meaningful interpersonal communication in an atmosphere of developing openness and sincere concern;

5. is conducive to exploring value systems and life-styles other than our own;

6. includes assuming the radical responsibility, both individually and collectively, of working towards community;

7. will be responsive and understanding to the needs of all involved."

The group which volunteered for the community originally included forty-one women and forty-five men, sophomores, juniors and seniors in a variety of majors. The group is disproportionately female, given the total population of the institution, because women were recruited to "fill up" all twenty rooms on the women's wing.

Of the total E.L.I.C. group, seventeen members moved out of the dormitory setting at the end of the first semester. The reasons included marriage, a lack of funds to pay dormitory fees for second semester, or a desire to move closer to friends on another floor. The overwhelming majority did not leave the floor because of any direct rejection of the goals or policies of the E.L.I.C., but because of a variety of personal reasons.

Fifty-nine of the members of the E.L.I.C. took the pre-test with the POI inventory. Nine of those individuals did not complete the POI inventory at the time of the post-
test. Again, reasons did not follow one pattern, but reflected personal priorities and time limitations common to undergraduates at the end of an academic year. The mean scores of those E.L.L.C. members who took the pre-test, but did not complete the post-test approximate the means of the members who are included in the final number of fifty, whose mean scores are reported.

The initial number in the control group was thirty-three at the time of the pre-test. The five individuals who did not return at the time of the post-test had mean scores on the POI which approximated the mean scores for the final sample of twenty-eight.

ACE Data for Experimental Group

In order to contrast differences between the experimental group and the general population of the institution from which the control group was drawn, the 1971 Student Information Form (ACE, 1971) was administered to all E.L.L.C. participants at the end of the year.

The experimental group is geographically more diverse than the general Xavier population (58.3% live more than 100 miles away), religiously more independent (65.4% were raised as Roman Catholics; 66.0% report a present preference for
Roman Catholicism), but racially homogeneous (98%). Four E.L.L.C. participants were foreign students.

Vocational goals of E.L.L.C. members do not follow the patterns of the Xavier population; 33.3% major in the arts, and only 6% major in business. They differ significantly in their reasons for coming to college: only 37.5% emphasize getting "a better job"; 83.3% want to "gain a general education and appreciation of ideas"; an objective cited by 62.7% of the national sample. The experimental group has demonstrated academic success in the past (58.3% were in the top quarter of their high school classes) and intends to continue to succeed (70.8% have a "very good chance" of maintaining a 'B' average). A sizable majority (79%) plan to go to graduate school.

Estimated parental income clusters at upper middle class levels, with less divergence at the upper and lower ends of the curve than found in the total Xavier population. More students characterize themselves as politically "Liberal" (56.2%), yet they reflect strong tendencies to participate in the political system, rather than repudiate it.

University records indicate that the mean quality point average (QPA) for the experimental group was 3.166 with a standard deviation of .489. The mean QPA for the control group was 2.817 with a standard deviation of .554. On the SAT, a commonly accepted indicator of college aptitude, the experimental group had a mean total score of 875, in contrast to the mean for SAT total scores revealed by the
control group, 845. The experimental group then, revealed higher rates of scholastic achievement and aptitude than the control group. However, both groups are in the average range on both achievement and aptitude indicators.

In summary, then, according to the ACE data, the experimental group maintains a posture which is somewhat more heterogenous and less conformist than their peers. They are less pragmatic and more idealistic, particularly in regard to educational goals, than the population which surrounds them. Many emerge from fairly affluent families in which job success is not an immediate concern. They are more willing to pursue learning for its own sake, and somewhat less inclined to be "satisfied" with college as presently structured. They belong disproportionately to the leadership group on campus: eight members are student Senators, twenty serve on university committees, and both the President and Vice-President of the student body were members of E.L.L.C.

The university records indicate that, although the E.L.L.C. is not an exceptional group by SAT standards, they have, for the most part, maintained a 'B' average, in a variety of majors. The standard deviation for the experimental group reveals a more convergent group in relation to academic achievement than does the standard deviation for the control group.

Since many of the qualities described above have implications for the development of self-actualization, reference will again be made to these group characteristics
in the interpretation of the data in subsequent chapters.

Instrumentation

The instrument used in this study was the Personal Orientation Inventory (POI) which is designed to measure the phenomenon of self-actualization (Shostrom, 1964). This inventory consists of 150 forced-choice items. The inventory has twelve scales, and is scored twice, once for the two basic scales, Inner Direction (127 items) and Time Competence (23 items), and again for the ten subscales which measure "conceptually important" elements of self-actualization (Shostrom, 1966, p.5).

The twelve scales of the POI are:

1. Support Ratio (I) - The contrast between Inner-direction and Other-direction, or dependence on self or on others.

2. Time Ratio (Tc) - The relationship between Time Competence/Time Incompetence: the degree to which one integrates the present with both past and future.

3. Self-Actualizing Value (SAV) - agreement with the values of self-actualizing people, as defined by Maslow (26 items).

4. Existentiality (Ex) - flexibility in the application of values (32 items).

5. Feeling reactivity (Fr) - sensitivity to one's own needs and feelings (23 items).

6. Spontaneity (S) - freedom to express feelings behaviorally (23 items).

7. Self-regard (Sr) - affirmation of one's self because of worth (16 items).

8. Self-acceptance (Sa) - acceptance of self in spite of weaknesses (26 items).
9. Nature of Man (Nc) - a constructive view of human nature (16 items).

10. Synergy (Sy) - ability to integrate or transcend dichotomies (9 items)

11. Acceptance of aggression (A) - ability to accept one's natural aggressiveness, without denial or repression (25 items).

12. Capacity for Intimate Contact (C) - capacity for warm interpersonal relationships, unencumbered by expectations and obligations (28 items).

Validity

Early studies on the validity of the POI occurred in clinical settings. Shostrom (1964) discriminated between "relatively self-actualized" adults and "relatively non-self-actualized" adults in correlation with nominations made to both groups by certified clinical psychologists. Fox, Knapp and Michael (1968) found that hospitalized psychiatric patients were significantly lower on all POI scales than self-actualized and normal adult samples reported by Shostrom (1965). The hospitalized population was characterized by inadequate utilization of time, and inability to function autonomously. A lack of flexibility made them more vulnerable in the face of ordinary problems, and less able to generate self-esteem.

Shostrom and Knapp (1966) performed a correlation of the POI scales with the MMPI scales. The two instruments are not measuring the same dynamics, but there is an inter-relationship between them. In a comparison utilizing two groups of patients in therapy, one beginning and one advanced, pathology measured by the MMPI decreased, while mental health,
measured by the POI, increased. The two scales of the MMPI with the highest correlations with the POI were the Social I.E. Scale (Si) which revealed 12 of the 24 obtained r's at .40 or greater (p < .01) and the Depression Scale (D) with 12 of the 24 r's greater than -.40. The advanced therapy group scored higher on two POI scales, Self-regard (Sr) and Inner-Direction (I), each of which correlated over -.40 with the D scales of the MMPI. Shostrom and Knapp conclude that the POI is most appropriate for measuring interpersonal behavior among "normal" populations, including factors of "emotional morale" such as self-confidence and autonomy.

LeMay and Damm (1969) computed correlations with the Edwards Personal Preference Schedule (EPPS) and found three POI scales (SAV, Nc, Sy) not significantly (p < .01) related to any EPPS category. Although five of the twelve POI scales related to EPPS Autonomy in a positive direction (I .28, Fr .30, S .27, Sa .31, C .34), none of the correlations is high.

The POI does retain validity in attempts at "faking" a "good impression". Foulds and Marchime (1971) replicated earlier data collected by Knapp which was presented in the POI manual (Shostrom, 1966). Deliberate attempts by 95 undergraduates did not produce profiles characteristic of self-actualizing individuals. Evidently, perceptions of the "well-adjusted" person held by college students do not match the theoretical model followed in the development of the POI. This leads to increased confidence in the validity of the POI for college populations.
Foulds (1969) found that seven of the twelve POI scales indicated significant differences between "high genuineness" and "low genuineness" in thirty graduate students in a counseling practicum, when compared with ratings by independent judges. The two most powerful discriminators were Inner Direction (I) and Capacity for Intimate Contact (C) ($p < .001$). However, a replication did not result in similar findings. Winborn and Rove (1972) indicate that the POI will not predict facilitative conditions, nor do they accept comparative ratings by judges as a means of predicting self-actualization. The authors conclude that not enough attention has been paid to extraneous factors on studies of wholistic theories which make replication meaningless.

In an attempt to illustrate the need for parsimony within the theoretical framework of the POI, Tosi and Hoffman (1972) have published a factor analysis of the instrument, based on a sample of 132 undergraduates. They identify three factors. Factor I, labeled "Extroversion", includes high loadings from Acceptance of Aggression (A), Spontaneity (S), and Feeling Reactivity (Fr) scales. Inner Direction (I), Self-regard (Sr), and Capacity for Intimate Contact (C) further describe an acceptant, expressive personality. Factor II, "Open-mindedness", emphasizes loadings from Nature of Man (Nc), and Time Competence (Tc). The inclusion of items from Synergy (Sy) and Self-actualizing Value (SAV) reveals characteristics of a present-oriented,
open personality. Factor III, "Existential Non-Conformity", characterizes an independent person who does not depend on cultural rules, and readily establishes meaningful relationships. Scales which dominate this factor are Existentiality (Ex), Self-acceptance (Sa), and Capacity for Intimate Contact (C). Together these three factors account for 72% of the variance of the POI.

In general then, regarding the validity of the POI, we can conclude that it has distinguished healthy individuals from poorly functioning individuals in both clinical and non-clinical settings. It has demonstrated significant correlations with some established instruments, for example, the MMPI, but is measuring something different from other instruments used with "normal" populations, such as the EPSS. It seems to be an appropriate instrument to measure mental health in an undergraduate population, particularly since naive students attempting to "look good" produced erratic profiles. There is some current debate regarding the interpretation of scores, because of the breadth of some of the concepts being tapped, and the lack of specificity of some of the scales. These cautionary remarks will be integrated into the interpretation of the data for this investigation in Chapter IV.

Reliability

The test-retest reliability of the POI has been demonstrated primarily through two studies. Klavetter and Mogar (1967) administered the POI to a sample of 48 college
students twice within a week, and found correlations on the twelve scales ranging from .52 to .84. The two major scales of Inner Direction and Time Competence displayed high correlations of .84 and .71 respectively. Nine of the twelve scales have test-retest correlations above .70, with Fr (.69), Nc (.66) and A (.55) displaying the lowest reliability.

Ilardi and May (1968) examined the stability of POI scores during a one-year interval using a sample of 46 student nurses. They report correlations ranging from .71 for Inner Direction and Self-Acceptance to a low of .32 for Feeling Reactivity.

In both these studies, Inner Direction (I) emerges as the scale having the highest degree of reliability. Damm (1969) suggests that this scale most likely represents the best overall measure of the POI. It also contains the largest number of items (127), and overlaps most heavily with the other scales, which, as Tosi and Hoffman (1972) have suggested, may not be sufficiently discriminating.

Research Design

The research design for this study is a Pretest-Posttest Control Group Design (Campbell and Stanley, 1966). Experimental and control groups were compared before and after the experience of the independent variable, that is, spending an academic year living in the experimental setting of the E.L.L.C. The instrument used to compare mean gains was the Personal Orientation Inventory, which was adminis-
tered to both groups twice, at the beginning and the end of the academic year.

In addition, in order to clarify the factors operative in such an all-inclusive experimental setting, extending over a full academic year, supplementary data will be reported to describe more fully the group characteristics of the E.L.L.C., in relation to reported differences in progress towards self-actualization. The annual ACE survey, briefly described above, was administered to the experimental group along with the POI at the end of the year's experience. Comparative scores on all ACE items are available for the total Xavier population, as a result of administrations to all undergraduate students when they enter the university. Contrasts between the experimental group and the surrounding population regarding sociological factors, e.g., family background, occupational goals, attitudes towards contemporary social phenomena, will be reported whenever pertinent to the interpretation of the results of the POI.

Also, in order to clarify concepts tapped by the POI, the experimenter held a series of tape-recorded interviews with selected members of the E.L.L.C. On the basis of the pretest of the POI, the experimenter identified high-scoring and low-scoring individuals who were interviewed at mid-year, in relation to concepts underlying the twelve scales, particularly the two primary scales, Time Competence and Inner Direction. In addition, tape-recorded interviews were held by the experimenter with the leadership group of the E.L.L.C.
about one month before the end of the school year. The focus for this second set of interviews was on observations on the development within the group as a whole, rather than at the individual level.

Both the ACE data and the interviews are intended to be supportive rather than definitive in relation to the basic research design. Relevant data, and explanatory quotations from interviews will be integrated into the analysis of data and conclusions.

Hypothesis

The hypothesis for this study is:

Participants in the experimental living-learning community will reveal greater mean gain scores on the POI, a measure of self-actualization, at the end of the academic year, than members of a randomly selected control group in the same university dormitory environment.

Data Collection

The experimenter visited the first meeting of the E.L.L.C. at the beginning of the school year and presented a brief explanation of the research project involving the community. The relationship of the investigation to the theory of self-actualization was not discussed. In general terms, members were asked to volunteer to respond to one paper-and-pencil test, about one half-hour in length, at the beginning and end of the academic year. In addition, the
experimenter asked to visit the community area frequently throughout the year, to attend community meetings, to spend the night in the guest-in-residence room from time to time, and to interview, formally and informally, community members on their experiences during the course of the year. The community as a whole agreed to allow the experimenter to observe the process of the development of the E.L.L.C. in any way which was helpful.

In a subsequent letter detailing the procedure for administration of the POI, further emphasis was placed on the confidentiality of the research project, and its independence from the university's policies toward E.L.L.C. and its membership.

As a member of the Experimental Living-Learning Community at Xavier University you are being asked to participate in a research study... although Xavier administrators are aware of this project, it is in no way being conducted under their auspices, nor does it have any direct connection with policy-making at Xavier. Individual identities--your name and ID number--are asked only for purposes of tabulation. The dissertation will report findings in group terms; individual responses will be held in strict confidence.

This letter was distributed in an envelope also containing the POI, directions and an answer sheet, to all members of the experimental group in the manner of a mailed inventory to the dormitory setting. A similar letter was sent to the randomized control group, along with copies of the POI and answer sheets. All participants were asked to
complete the inventories as quickly as possible, and return them, via campus mail, sealed in the envelope provided. Experimental and control group members who did not return the inventory within two days were visited by the experimenter in the dormitory, to clarify questions on the purposes and confidentiality of the research project in a general way, and again ask the subjects to complete the POI quickly and privately.

The post-test was also conducted in the dormitory environment, although because of the time pressures at the end of the year, participants were asked to assemble at a specified time in a common lounge for the administration of the test. The letter sent to participants in the post-test read as follows:

Last Fall you participated in a research project conducted under the auspices of The Ohio State University. It is now time for the important follow-up phase of that study... After the re-test session you will be welcome to look at the results of your earlier test. Of course, the results of this study remain confidential; only group scores will be reported in the final manuscript.

Individual members of both experimental and control groups who did not report at the stated date and time for group testing received, via campus mail, a copy of the POI, directions, and an answer sheet, and were asked to complete it, and return it in the sealed envelope provided, via campus mail.

At the time of the post-test, members of the E.L.L.C. were also asked to fill out the ACE survey, described above,
and return it along with the completed POI inventory.

The E.L.L.C. totaled 86 members at the beginning of the year, including 45 men and 41 women. There were 69 members remaining in June, with 16 members leaving the floor by the end of the first semester in January. Reasons for leaving varied, including marriage, leaving school, inability to pay dorm rates for two successive semesters, dissatisfaction with roommates, etc. A total of 50 E.L.L.C. members, 30 men and 20 women, completed both the pre-and post-test administrations of the POI without pay. The randomly selected control group members who completed both pre- and post-tests without pay included 28 subjects, 13 women and 15 men.

Throughout the year, the experimenter visited the E.L.L.C., recording in the style of an anthropologist the observable qualities of the environment. The experimenter attended "business meetings", presentations by guest speakers, a meeting of a course in conversational Spanish offered by an E.L.L.C. member from Colombia, the Christmas party, classes in the "Revolt against Formalism" course. She talked extensively with students at crisis points in the life of the community: the death of one of the members struck by a car near the campus; the "raid" by narcotics agents on some members' rooms, and the subsequent litigation; the eve of an anti-war protest; the resignation of the men's resident advisor from the dormitory staff and from further alignment with the professional Student Affairs staff; the
selection of new leadership. The experimenter was present informally, at various times of the day and night, talking with students and groups of students on a variety of topics of personal and communal concern. These conversations occurred most often in the dormitory itself, and also over lunch in the cafeteria, or in the student Grill, or in the experimenter's office elsewhere on campus.

Formal interviews, conducted by invitation with selected members of the community, were held in privacy in the guest-in-residence room within the E.L.L.C. quarters. Interviews were 45 minutes to one hour in length, and although a schedule was followed, the interviews were unstructured, in the sense that considerable latitude was provided to pursue the student's line of thought. The tape recorder was visible, and all participants who agreed to be interviewed showed no hesitancy about being recorded.

All of the procedures described in the collection of data have emphasized the importance of understanding the total environment in which the experimental conditions occurred. The primary instrument, the POI, is administered, not in the remote setting of a classroom or lab, but in the dormitory environment itself. The experimenter does not collect data only at the beginning and end of the process, but is also observing what Warren Bennis (1968) calls "the significant middle state of 'through-put' (p. 231)". The relationship of the high self-actualizer (as measurable by an instrument such as the POI) is observed not only by
means of quantitative measurement, but also in daily interaction with peers, in a variety of stressful and relaxed settings. Individuals are asked not only to respond to prefabricated items reflecting concepts of self-actualization; they are also asked to describe in their own terms their reliance on others in contrast to their independence (Inner Direction), or their thoughts on past and future in relation to the present (Time Competence). The work of Perry (1968) on the technique of the open-ended interview as a means of analyzing developmental processes in college students has been influential in this aspect of the investigation.

Although the group observations and interviews will not be subjected to any kind of rigorous analysis, the supplementary data collected on the experimental group will be helpful in determining the implications of empirical differences on the twelve scales of the POI, which remains the central criteria for this investigation.

Analysis of Data

The primary statistical procedures used to analyze the process of self-actualization as measured by the POI include the computation of means and standard deviations for both experimental and control groups before and after the year's experience. The t-test for paired data (Downie and Heath, 1970) was performed to indicate the significance of the differences between mean gain scores on each of the twelve scales of the POI. The .05 level was adopted as the
critical level for significance.

Because of the uneven validity of some scales of the POI, as described above, the sociological data collected by means of the ACE survey, and the observational notes and interviews, will be used to clarify the meaning of reported differences, in relation to the specific environment and population involved in this study.

Because the scale for Inner Direction (I) has received considerable support in the literature on the POI, the results for that scale will receive particular attention.

Summary

In Chapter III we have described the characteristics of both the setting and the population in which this study was conducted in considerable detail. The validity and reliability of the primary instrument, the POI, was reported, with particular emphasis on prior studies regarding college populations and change resulting from group experiences. A traditional research design, the Pretest Posttest Control Group design was selected. Further clarification of the meaning of the various scales of the POI in relation to the particular environment being studied will be provided by means of data from interviews, observations, and the ACE student survey. The adaptation of data collection procedures to the dormitory setting was described, and statistical techniques to be used in the analysis of data were outlined.
A more complete description of the analysis of data will be provided in the following chapter.
CHAPTER IV

ANALYSIS OF DATA

Chapter IV includes three sections: the first section delineates the empirical results of the study; the second section contains descriptive data on the process experienced by the experimental community; and finally, in the third section, these two perspectives are integrated.

Analysis of the Empirical Data

An analysis of the empirical data will be presented first. The hypothesis for the Pre-test Post-test Control Group Study was analyzed by means of the t-test for paired data, to clarify the degree of significance between means. The .05 level of significance was adopted as critical.

The hypothesis for the study was:
Participants in the experimental living-learning community will reveal greater mean gain scores on measures of self-actualization, at the end of the academic year, than members of a randomly selected control group in the same dormitory environment.

The specific measures of self-actualization which reveal the mean gain scores are the twelve subscales of the
Personal Orientation Inventory (POI): Time Competence (Tc); Inner Direction (I); Self-actualizing Value (SAV); Existentiality (Ex); Feeling Reactivity (Fr); Spontaneity (S); Self-regard (Sr); Self-acceptance (Sa); Nature of Man (Nc); Synergy (Sy); Acceptance of Aggression (A); and Capacity for Intimate Contact (C).

Pre-Test Scores

Figure 3 illustrates the pre-test mean scores for the control and experimental groups on twelve scales of the POI. The control group scored above the experimental group on eleven of the twelve scales. On the I scale the control group mean was 84.2 in contrast to 82.3 for the experimental group. On the SAV scale the control group mean was 20.0 in contrast to 19.4 for the experimental group. The Ex scale control group mean was 21.0, compared to 19.9 for the experimental group. On the Fr scale, the control group scored 16.2 in contrast to 15.2 for the experimental group. On the S scale, the control group scored 12.4 in contrast to 12.0 for the experimental group. On Sr the control group mean was 11.7 in contrast to the experimental mean of 11.1. On the Sa scale the control group mean was slightly above the experimental mean, 15.5 in contrast to 15.3. The Nc mean for the control group was 12.3 in contrast to 12.1 for the experimental group. The Sy scale indicates 7.0 as the control group mean, and 6.9 for the experimental group. The A scale indicates the greatest difference between the two groups, with 16.8 as the control group mean, and 14.9 for
**Figure 3:** Pre-test Scores on the POI for Experimental (N = 50) and Control (N = 28) Groups.

**Mean scores for Experimental Group**

**Mean scores for Control Group**
Figure 4: A Comparison of Self-Actualized and Non-Self-Actualized Norm Groups.
(Shostrom, 1966, p. 25)
SA ———— NSA ————
the experimental group. On the C scale the control group mean was 17.6 in contrast to 16.7 for the experimental group.

Time competence is the only scale on which the experimental group scored higher than the control group on the pre-test, 16.3 in contrast to 15.9.

Both groups score near the mean for the adult norm population, indicated as a standard score of fifty in Figure 3. Neither group indicates extreme peaks or depressions in the profile; both present "normal" profiles. The scores are not as high as the mean POI scores of a Self-Actualized Sample, indicated in Figure 4, all of which were at or above the standard score of fifty as a non-self actualized sample (Shostrom, 1966, p. 26).

The experimental group is not, at the time of the pre-test, presenting high mean scores on the twelve measures of self-actualization. In fact, they typically score below the randomized control group of peers in the same institution.

Post-Test Scores

Figure 5 indicates the Post-test mean scores for the control and experimental groups. The two groups have altered the relationship between their profiles. Although the experimental group was not scoring above the control group in the direction of self-actualization prior to the experimental period, they demonstrate mean scores above the control group at the end of the academic year on eight out
### Profile Sheet for the Personal Orientation Inventory

**NAME**

**SEX**

**OCCUPATION**

**DATE TESTED**

1 1 5 9 10 1

1 1 3 5 6 7 8 9 10

**T Í (*Time*) Ratio**

Self-actualizing Average: T Í Í = 1:8

Your Ratio: T Í Í = 1:___

**O Í (*Orientation*) Ratio**

Self-actualizing Average: O Í Í = 1:3

Your Ratio: O Í Í = 1:___

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<th>Line of the present</th>
<th>NEUR. DIRECTED</th>
<th>Personal, self-consistent</th>
<th>AGING</th>
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**ADULT NORMS**

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- 25
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- 15
- 10
- 5
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**Figure 5**: Post-test Mean Scores on the P01 for Experimental (n=50) and Control (n=28) Groups.

Mean scores for Experimental Group ______

Mean scores for Control Group ______
of twelve scales.

On the I scale, the experimental mean is 86.7 in contrast to 84.1 for the control group. On the SAV scale the experimental group mean is 20.4 in contrast to 19.9 for the control group. On the Ex scale, the experimental group scored 21.5 in comparison to 20.8 for the control group. On the S scale the experimental group scored 13.1 in contrast to the 12.2 mean for the control group. The Sr experimental mean was 11.9; the Sr control mean was 11.8. The Sa experimental mean was 16.1; the control mean was 15.7. On the Sy scale, the experimental mean was 7.4; the control mean was 7.1. On the A scale, the control group retained a higher mean score, but its mean dropped slightly to 16.4 at the same time as the experimental group went up to a mean of 15.9, which reduced the distance between the two groups. On the C scale the experimental group mean was 18.7, in contrast to 17.6 as mean for the control group.

The growth which was measured in the experimental group is further indicated by the relationship between its profiles and the adult norm, the standard score of fifty. At the time of the pre-test the experimental group scored at or above the adult norm on only one scale, Spontaneity (S), as indicated in Figure 3. At the time of the post-test the experimental group scored at or above the adult norm on seven scales: Inner Direction, Self-Actualizing Value, Feeling Reactivity, Spontaneity, Self-regard, Nature of Man, and Capacity for Intimate Contact.
Pre- and Post-Test Comparisons

These pre- and post-test mean score profiles reveal that both control and experimental groups represent "normal" profiles, at the average range in relation to self-actualized and non-self-actualized norm groups. The experimental group does not score above the control group on the pre-test, and, in fact, scores consistently lower. The experimental group, according to these data, were not an exceptionally high self-actualized group, according to the POI, at the beginning of the experimental period. However, at the end of the experimental period they demonstrate positive movement towards self-actualization by increased mean scores on all twelve scales of the POI.

The post-test mean scores, cited in Figure 5, indicate that the experimental and control groups altered their positions relative to each other at the end of the experimental period. The experimental group demonstrated mean scores above the control group on eight out of twelve scales: Inner Direction, Self-actualizing Value, Existentiality, Spontaneity, Self-regard, Self-Acceptance, Synergy, and Capacity for Intimate Contact.

The control group indicates decreased scores, in contrast to the pre-test, on six scales: Self-actualizing Value, Existentiality, Feeling Reactivity, Spontaneity, Acceptance of Aggression, and Capacity for Intimate Contact. The altered relationship between the two groups results not only from the increased mean scores of the experimental group, but also from decreased mean scores for the control
### Profile Sheet for the Personal Orientation Inventory

**Name:**

**Sex:**

**Occupation:**

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<th>Time Competent</th>
<th>Inter- Directed</th>
<th>Intrapersonal</th>
<th>Sensitivity</th>
<th>Feeling</th>
<th>Self- Perception</th>
<th>Synesthetic Awareness</th>
<th>Interpersonal Sensitivity</th>
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<td>Lives in the present</td>
<td>Directed, support, self-supporting</td>
<td>Self-expressing, 95% verbal, 80% acting</td>
<td>Expressed to a person of respect</td>
<td>Unconscious, 75% verbal, 80% acting</td>
<td>Self-acceptance, 80% acting</td>
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<td>-30</td>
<td>-15</td>
</tr>
<tr>
<td>80</td>
<td>-125</td>
<td>-10</td>
<td>-100</td>
<td>-20</td>
<td>-65</td>
<td>-30</td>
<td>-15</td>
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</tbody>
</table>

**Adult Norms:**

**Pre:**

16.3 82.3 19.4 19.9 15.2 12.0 11.1 15.3 12.1 6.9 14.9 16.8

**Post:**

16.6 86.7 20.4 21.4 15.7 13.1 11.9 16.1 12.3 7.5 15.9 18.7

**Figure 6:** Pre- and Post-test Mean Scores on the POI for the Experimental Group.

Pre-test scores ———— Post-test
The Experimental Group

The experimental group, according to Figure 6, retained the same shape in its profile at the end of the experimental period. However, the profile has shifted upward at the time of the post-test, so that eight of the twelve mean scores fall at or above the adult norm group Standard Score of fifty. The scales are: Inner Direction, Self-actualizing Value, Feeling Reactivity, Spontaneity, Self-regard, Nature of Man, Synergy, and Capacity for Intimate Contact. All twelve scales indicate higher mean scores for the experimental group at the post-test in contrast to pre-test scores.

Table 1 indicates the means, standard deviations and t test scores for the experimental group. Eight of the twelve scales of the POI indicate significant change for the experimental group. None of the standard deviations shift as much as one unit between the time of the pre- and post-tests, which indicates a cohesive movement of the total group.

The scales of the POI which indicated significant change at the .001 level were Inner Direction, Existentiality, Spontaneity, and Capacity for Intimate Contact. Change to a significant degree at the .01 level is indicated on Self-Actualizing Value, and Self-Regard scales. Two more scales, Self-acceptance and Acceptance of Aggression, indicate significant change at the .05 level, between pre- and
<table>
<thead>
<tr>
<th>POI Scales</th>
<th>Before</th>
<th>After</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>SD</td>
<td>X</td>
<td>SD</td>
</tr>
<tr>
<td>Tc</td>
<td>16.320</td>
<td>3.222</td>
<td>16.620</td>
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<tr>
<td>I</td>
<td>82.300</td>
<td>10.980</td>
<td>86.720</td>
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<tr>
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<td>2.792</td>
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<tr>
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<td>3.979</td>
<td>21.460</td>
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<tr>
<td>Fr</td>
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<td>2.738</td>
<td>15.720</td>
<td>2.680</td>
</tr>
<tr>
<td>S</td>
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<td>2.899</td>
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<td>2.487</td>
<td>11.920</td>
<td>2.107</td>
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<td>16.100</td>
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<td>1.950</td>
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<tr>
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<td>15.940</td>
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<tr>
<td>C</td>
<td>16.760</td>
<td>3.543</td>
<td>18.680</td>
<td>3.228</td>
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**TABLE 1**

Means, Standard Deviations and t Test Scores for the Experimental Group (N=59) on 12 Scales of the POI.
post-tests.

The four scales on which the experimental group indicated the greatest degree of positive change \( (p < .001) \) are among the top five scales ranked by Klavetter and Mogar (1967) in their test-retest reliability study \( (I .84, \ Ex .85, \ S .81, \ C .75) \).

The Control Group

The control group, according to Figure 7, also retained the same kind of shape in its profile at the end of the experimental period, and its mean scores still fall in the average adult range. However, six scales, Self-actualizing Value, Existentiality Feeling Reactivity, Spontaneity, Acceptance of Aggression and Capacity for Intimate Contact, indicate lower mean scores than the control group registered on the pre-test. The mean score for the control group on Inner Direction, the strongest scale of the POI according to the literature cited, remained at 84.107 on both pre- and post-tests.

Table 2 indicates means, standard deviations and \( t \) test scores for the control group. None of the twelve scales of the POI indicate significant change for the control group. Standard deviations shift less than one unit on ten of the twelve scales, with the exception of the I and Sa scales. The control group does not increase scores in the direction of self-actualization in the course of the academic year; in fact, scores fall in stable clusters with no significant change occurring.
Figure 7: Pre- and Post-test Mean Scores on the POI for the Control Group.

Pre-test Scores | Post-test Scores
---|---
15.9 | 24.1
20.0 | 21.0
16.2 | 12.4
11.7 | 15.4
12.3 | 7.1
7.4 | 16.8
12.7 | 17.7
<table>
<thead>
<tr>
<th>POI Scales</th>
<th>Before</th>
<th></th>
<th></th>
<th>After</th>
<th></th>
<th></th>
<th>t</th>
<th>p &lt;</th>
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<tbody>
<tr>
<td></td>
<td>$\bar{X}$</td>
<td>SD</td>
<td></td>
<td>$\bar{X}$</td>
<td>SD</td>
<td></td>
<td></td>
<td></td>
</tr>
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<td>16.714</td>
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<tr>
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<td></td>
<td>84.107</td>
<td>11.255</td>
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<td>19.892</td>
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<td>20.785</td>
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<td>16.071</td>
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<td>2.143</td>
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<td>17.571</td>
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TABLE 2
Means, Standard Deviations and t Test Scores for the Control Group (N=28) on 12 Scales of the POI
Gain Score Differences between Groups

The next table, Table 3, compares the gain scores for experimental and control groups. Means, standard deviations and t test results are presented to indicate the degree of change which occurred between the pre-test and the post-test in the experimental group in contrast to the control group.

Five scales indicate that change for the experimental group differs from change for the control group at or beyond the .05 level. Existentiality, Spontaneity, and Capacity for Intimate Contact indicate gain score differences at the .01 level. Inner Direction and Acceptance of Aggression indicate gain score differences at the .05 level. In addition, a sixth scale, Self-Actualizing Value, indicates gain score differences at the .10 level.

Those scales which are designated most reliable, e.g., Inner Direction, Existentiality, Spontaneity, Acceptance of Aggression and Capacity for Intimate Contact, are those which indicate significantly greater change (p < .05) for the experimental group in contrast to the control group.

Not only does the experimental group indicate greater mean gain scores on the majority of scale of the POI, but also indicates significantly greater change scores than the control group on five of the most reliable scales of the POI.
<table>
<thead>
<tr>
<th>POI Scales</th>
<th>Control</th>
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<th>Experimental</th>
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<td>(\bar{X})</td>
<td>SD</td>
<td>t</td>
<td>p &lt;</td>
<td></td>
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<td>0.741</td>
<td>-</td>
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<td>1.506</td>
<td>-</td>
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<td>.960</td>
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<td>2.061</td>
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<tr>
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<td>1.920</td>
<td>2.731</td>
<td>3.295</td>
<td>.01</td>
<td></td>
</tr>
</tbody>
</table>

**TABLE 3**

Means, Standard Deviations and \(t\) Test Scores of Gain Scores of Differences between Experimental and Control Groups on Twelve Scales of the POI
In summary, the experimental group revealed significant positive growth towards self-actualization on a majority of the scales of the POI, including those scales which the literature indicates are the strongest.

The control group, at the end of a year in the same institution, but operating outside the experimental living-learning community, revealed no significant change in those scales which are designated most reliable, e.g., I, Ex, S, C. The control group registered decreased mean scores on six of the twelve scales, SAV, Ex, Fr, A and C. The hypothesis is supported.

The movement of the experimental group scores represents strong positive growth. The movement of the control group scores was neither one of growth, nor pathology. The profile reveals, after all, a fairly close approximation of the adult norms. It does, in contrast to the positive growth of the experimental group, describe a settling at the middle of the curve, a solidification of what already is.

Interrelationships Between Scales

In the manual for the POI (1966) Shostrom suggests that results be interpreted by pairing the subscales, which "seem to be synergic and represent the balancing that is critical to self-actualization" (p. 20). For example, the SAV and Ex scales are both related to the general heading of "Valuing", as illustrated in the complete profile sheet reproduced in Appendix F. The SAV scale, for instance,
describes the degree to which the individual accepts the same values as self-actualizing people accept. A sample item from this scale is #68: "I feel free to be myself and bear...the consequences." The complementary scale to SAV, called Existentiality (Ex) measures flexibility and good judgment in applying values and principles to one's own life. A sample item from the Ex scale is #149: "I can feel comfortable with less than a perfect performance".

In the present investigation, the significant change scores for the experimental group occurred in three synergic pairs, that is, "Valuing" (SAV and Ex), "Self-Perception" (Sr, the ability to like oneself because of worth, and Sa, the ability to like oneself in spite of weaknesses), and "Interpersonal Sensitivity" (A, the ability to accept anger or aggression within oneself, and C, the capacity to move beyond the self in a meaningful relationship with another).

The experimental group did not register significant change (although average scores did increase in a positive direction and approximate the adult norm) in the paired scales related to "Synergic Awareness" (Ne, seeing human nature in a constructive way, and Sy, relating to opposites such as good and evil).

The two other scales in which the E.L.L.C. members did not reveal significant change were Time Competence (Tc) and Feeling Reactivity (Fr). Time Competence, the primary scale correlating with Inner Direction, did not reveal significant positive change in the experimental group by
means of items such as #82: "I do not have feelings of resentment about things that are past". The experimental group did increase scores on Spontaneity (S) to the .001 level, on the basis of items such as #81: "Two people can get along best if each person feels free to express himself", but not on its paired scale, Fr, which included #4: "No matter how hard I try, my feelings are often hurt."

In summary then, the experimental group, after a year's experience in the E.L.L.C., demonstrated positive change according to the POI in areas of autonomy (I), valuing (SAV, Ex), self-perception (Sr, Sa) and interpersonal sensitivity (A, C). They increased significantly their scores on Spontaneity (S), or the freedom to express feelings behaviorally, but did not increase on the reciprocal scale, Feeling Reactivity (Fr), sensitivity to one's own needs.

The year's experience in community induced greater changes towards independence, rather than other-dependence. The close proximity and frequent interchange with a large group of people apparently induced flexibility in the application of values, more realistic self-understanding, and more intense relationships.

There was a slight de-emphasis of some assumptions inherent in the POI, especially the four scales which did not reveal significant change: Time Competence, Feeling Reactivity, Nature of Man, Synergy. The group did not concentrate on the present, as defined in the Time Competence
scale. Academic work and planning for educational enrichment for themselves and the university absorbed considerable time and energy, which sometimes meant the sacrifice of immediate or present satisfaction (Tc). The definition of community adopted by E.L.L.C. precluded a strong emphasis on the expression of one’s own needs and feelings (Fr), because of the constant need to "be responsive and understanding of the needs of all involved", as expressed in the definition of the goals of E.L.L.C., cited in Chapter III, p. 41. There is a possibility that scales measuring integration of opposites, such as Nc and Sy, are particularly related to age, and to levels of human experience, and perhaps wisdom, not ordinarily lived by twenty-year-olds.

The implications of these variations in scoring will be best understood in the light of a more extensive description of the process experienced by E.L.L.C. members.

A Description of E.L.L.C.: Observational Data

In order to expand upon the empirical results of this study, it is necessary to describe more fully the process of the development of the E.L.L.C. during the experimental interval. The description of the community's development which follows is based on both the observations of the experimenter throughout the year, as well as descriptive excerpts from recorded interviews with student participants. Whenever possible, terminology will reflect the paradigm of the socio-psychological process of self-actualization, described in Chapter II.
The Development of the Environment

The Experimental Living-Learning Community developed within a small, Catholic midwestern institution with a population described by means of the ACE data in Chapter III as a "highly homogeneous group, geographically, racially, religiously". The development of an innovative environment which cut across traditional patterns of sexual segregation in living quarters, and also created an alternative interdisciplinary course, was a complex process, particularly within a highly traditional educational institution.

The initial emphasis from the student leadership of E.L.L.C. was on "student involvement in designing their own academic experience", and it was on this basis that the initial proposal for the E.L.L.C. was presented, and finally approved by the university's Academic Council. Although the E.L.L.C. did not function until the Fall of 1971, the idea was initiated in the Spring of 1970, and the intervening period was marked by repetitive meetings with university committees and administrators, until a final proposal was accepted in the Spring of 1971. A copy of this proposal can be found in the Appendix A. The development of E.L.L.C. during this organizational phase was in the hands of undergraduates, and particularly the student who eventually became the floor advisor of the E.L.L.C., hereafter referred to as the director.

The concepts inherent in the development of the E.L.L.C. are not original in comparison to similar experi-
mental groups throughout the United States. E.L.L.C. may be unique in the degree of student investment in the total process. The relationship of that student-directed process to measurable outcomes in self-actualization warrants further discussion.

The specification of "Seven Goals" grew out of the process of environmental re-definition. They were presented by the student leadership to the total group of eighty participants of E.L.L.C. at the first meeting, September 19, about a week after students had begun to move into the dorm. Those who had volunteered agreed, however vaguely, to form a community which was marked by seven qualities. The community was to be:

1. open and supportive rather than competitive;
2. seeks to responsibly direct itself from within rather than looking for outside direction;
3. will develop a conscious and common emphasis on positive academic and social growth;
4. is built upon meaningful interpersonal communication in an atmosphere of developing openness and sincere concern;
5. is conducive to exploring value systems and life-styles other than our own;
6. includes assuming the radical responsibility, both individually and collectively, of working towards community;
7. will be responsive and understanding to the needs of all involved.

The First Meeting

At the first meeting the director used the device of a jigsaw puzzle to break up the large group into small groups
for discussion of the fundamental question: What is community? The Seven Goals were paraphrased as questions to guide the conversations.

That set those seven goals as at least a group myth at the beginning. There was no negative reaction that was made known. I think a lot of people were intimidated by it all, but nobody said anything. A lot of people were just curious to see what all this was.*

The director, and the student planning group which had organized the community during the preceding summer, presented the goals, "not as the structure, the definition of what we want to do, but something the planning group came up with as a possibility". There was no clearly formulated plan in anyone's mind; the planning group had merely articulated a direction, some attitudes and values, which had yet to be clarified, much less internalized.

When everybody arrived there was nothing... People didn't know what they wanted, except that they wanted something different from the year before. There were a lot of attractive features, like the co-ed floor. I'd say about one-third of the people were looking for community in some sense of the word...

At this initial meeting, which took place in a large, carpeted lounge area of the dorm, the students sat informally on the floor, girls grouped on one side, boys on the other. The dress was casual and anonymous, blue jeans for both sexes. One young man who arrived late circled the entire

* Anonymous quotations inserted in the text are taken from tape-recorded interviews with participating students.
group to take a place on the floor beside other men.

The first "community decision" dealt with the problem of protecting furniture in the newly developed study room from being "ripped off". Someone suggested that perhaps a community member should "proctor" the study area to protect the furniture. A girl spoke out vigorously against assigning people to "watch furniture". The values just discussed emphasized "openness". Others are welcome on the floor. The community is based on response to persons, not things, and community members welcome visitors. Volunteers agreed to decorate the barren lounge and study rooms, which have only recently been reclaimed from bedrooms.

The director of E.L.L.C. and the woman's wing advisor (selected by the Student Affairs staff, and not by the leadership group of E.L.L.C.) described the ground rules agreed upon with the administration. The E.L.L.C. has the same regulations for Open-House at the beginning of the year as the rest of the dorm, with possibilities for later changes. These regulations are described in Appendix E.

The central lounge area, the study room, and the guest-in-residence room at the intersection point between the two wings are "neutral" territory, public areas which both men and women can use at their convenience. These are the areas in which a common investment is possible, since community members "re-create" the environment by contributing posters, bulletin board items, re-cycled furniture, magazines, and carpeting.
The Supper Meeting

A week later, September 26, Sunday night supper was sponsored by E.L.L.C. in the Faculty Dining Rooms to further clarify the values of members before the beginning of classes. Places were pre-arranged, with men and women mixed at the decorated tables. Animated conversation distinguished this gathering from the stilted, hesitant atmosphere of the week before.

After dinner, the director suggested giving thanks to our "Creator", since "it is the Lord's Day". A second boy dressed in jeans, with moderately long hair did poetic reading from Michael Quoist, with a reflective guitar accompaniment. Again the themes of community emerged: being open to many in spite of the exhaustion and the energy demanded. In letting people in, God will slip in among them. The group is responsive. Many speak to the young man afterwards and thank him.

The group moves upstairs away from the dinner tables, to see a film which depicts lonely people, performing roles which are often meaningless, looking for someone who is open to them. Again, small discussion groups react to the film. Everyone seems to have something to say; comments are usually perceptive. A member of the professional Student Affairs staff introduces a simulation game, "The Game of Life", which involves the small groups in a definition of their own strategies in relation to other groups. If all groups compete, no one benefits. If all co-operate, the final
score indicates that everyone has won.

A variety of attitudes emerged from the small group discussions of strategy. Cohesion rapidly developed within the small groups, as they planned their moves; competition marked the negotiations across group lines.

The Initial Definitions

These two initial large group meetings are described in some detail because they represent early attempts to articulate a definition of community, and suggest a lifestyle which is co-operative rather than competitive. Considerable emphasis is placed, not only on personal growth, but on concern and openness for the other. The group is initially hesitant, not at all sophisticated in the ways of the counterculture. These students attend a conservative university, and are very gradually discovering the possibilities and limits of their "new" environment.

These initial large group meetings were planned and conducted almost entirely by students. The techniques employed are obviously unsophisticated devices to help people make initial contacts with each other, and to define E.L.L.C., not only in terms of the physical proximity of dorm rooms, but also as a group which meets together to make common decisions, to enjoy meals as a defined community within the context of the university cafeteria, and to explore common or uncommon values in a group setting. The director appeared to be more confident than he was:
The first week I thought maybe it was a bust... I remember that time as totally high anxiety because I didn't feel any confidence at all as the leader of the thing. As far as feed-back, people were very neutral. Attempts at spontaneity were very conscious, very strained...

The director continued to set the tone for the environment in highly personal terms. Because he was the only student who had maintained consistent communication with university administrators, the director of housing, the dorm staff, the professors who were developing the "Revolt Against Formalism" course, and the students who had "signed up" for the "experience", he became the central hub for continuing communication.

I think I was also communicating a lot of things along the lines of those seven points that I saw as goals for the community. And I think people were beginning to try to buy into--it's hard for me to say--they were buying into my act in a way. They were giving it a try to test out what I was saying... The biggest emphasis for me was based on Maslow, a very vague concept of Maslow, in terms of trying to get people to actualize themselves, to interact with each other first of all, and then hoping that that would produce some spontaneity and create something among themselves.

The director had assumed a modeling function; people attempted to "buy into" his "act", and that act was based on the possibility of self-actualization as a result of interaction with others within a spontaneous and creative environment.

There were repeated attempts to involve others in leadership roles:
We threw out all these projects like the lounge decoration committee, the social committee, the athletic committee, all these project type things...

A steering committee was developed to help co-ordinate these early efforts at tangible involvement. Each steering committee member, who was nominated by the director to represent a divergent group within the community, maintained contact with a subgroup. The emphasis is still organizational, still highly structured.

These organizational kinds of tasks, from the laborious process of developing a proposal acceptable to the university, to naive attempts to locate a common value base, and to involve many in contributory roles, were all part of the first phase of E.L.L.C., the development of the environment. The second phase moves beyond the preparation of the physical setting, and the initial exploratory behavior of the members, to the formation of a group identity.

The Formation of a Group Identity

The E.L.L.C. was shocked into a sense of group identity by the sudden death of one of its members October 9. While standing on a street corner immediately adjacent to the campus she was struck by a car and killed instantly. Her companion, a young man who was a dorm resident but not a community member was hospitalized, and quickly recovered.

When Doreen died, that sort of shocked the whole community into some sort of identity. I don't think I could underestimate the effect it had on the community, bringing them together. The supportive role that
everybody had for everybody else was tremendous. All of a sudden there was such an important need to give support to each other. Even those who didn't know Doreen felt a real investment in that whole agony--a real need to give and to show compassion with Doreen first of all, in some way, and with the people who were her friends. It made the value of each individual so much more obvious, so much more cherished. Especially immediately after the death there was a need to give to people because they suddenly may not be there. It was kind of real morbid at first, and a real positive thing came out of it, because everybody valued each other very highly...

Again, the director provided a hub for communication during the highly sensitive arrangements for sending home her belongings, and planning the funeral liturgy.

There were different times when I was in groups when we talked about death, and some people thought it was final. It was such a new experience to so many people, myself included—that type of death, that close. It was something we had to make sense out of together. They'd ask questions like: How can Doreen be influencing us strongly, even after her death?

As a result of this kind of questioning, the role of the director shifted:

I felt I was less a leader of a project and more a member of the community with a special role... Doreen's death shook me out of a facilitator role and into a much more personalistic role. The listening capacity that I started to develop with a lot of people really came out in that experience. People were very sensitive to each other's feelings and very supportive. It wasn't like you were trying to create these sensitivities any more. We suddenly realized we all had them and we just needed something like this to bring them out...
From the death experience, October 9, until Christmas vacation, the community clarified its own identity. Concerns shifted rapidly from providing a livable environment (a pleasant context for individuals to satisfy basic physical needs, such as eating and sleeping and exercising and talking together) to a sensitivity for the group based on serious questioning of the ultimate meaning of shared lives. As the E.L.L.C. passed through this period of mourning and questioning, the unique value of each individual assumed new importance, and realistic concern for the safety and protection of all developed rapidly.

The activity or project orientation of the community ended there and the whole personalistic environment that was created really started there. It went out of the realm of rhetoric and came into the realm of experience in a real way... By personalistic I mean a concern for the other, sharing the burden and giving support, and listening at all hours of the day and night. It was a real existential crisis for a lot of people. It's just so final.

This kind of personalistic involvement reached a climax at the Christmas party, which was "very much an agape, a love feast". It was held at a private house near the dorm, and was characterized by a kind of relaxed euphoria, based not on artificial stimulants, such as alcohol or drugs, but on a general satisfaction at being a part of a whole, of having a large group of "friends" who were not only creative, but also responsive in highly personal ways. Faculty members from the "Revolt" course mixed freely with students. The atmosphere was generated, not be any devices
or pre-planned entertainment, but by relationships which are at once animated and sincere, between men and women who have a common history to reflect on and celebrate together.

The Clarification of Roles

The Christmas vacation period created a division point between early issues of organization and identity, and later problems of realism and confrontation. The academic examination period from the first semester, beginning about the third week of January, impelled many members of the E.L.L.C. towards a serious conflict of roles. To what extent was the role of community member, responsive to the needs of the other, in conflict with the student role, and its inherent responsibilities to one's own educational progress?

We were into exams and it was almost necessary to suspend the community because we had many "maintenance" functions to get into--survival type functions.

The director, who had become the central figure for so much communication and personal questioning, was forced to re-assess his role again.

I think the loneliness of my role suddenly hit me over semester break, and I had to really re-assess what was going on. I had justified so much for myself by the immediate rewards that I saw in people's growth and the kind of sharing that was going on. Not sharing just for sharing's sake, but individuals were growing, facing real gut questions for themselves... But that was no longer a justification for my role in the whole thing; I had to realize I had other roles I had to play.
After Thanksgiving a group of eight to ten people had emerged and become more articulate about community policy, more capable of assuming leadership roles. At the beginning of the second semester there was an attempt to take the pressure off the director, and to formalize the legitimacy of the leadership group.

There was an attempt on my part to withdraw from the leadership role, to become more invisible, to create a gap that other people would naturally step into. That was my own agenda, very consciously chosen. It was hard because I was really ego-tripping on the response I was getting to those listener functions, counselor functions, as group facilitator.

The atmosphere on the floor at exam time was far from the euphoria of the pre-Christmas period. It was "Very subdued... Everybody had done a lot of re-assessing, especially on the group activities." The relaxed wandering from room to room, the prolonged and vigorous discussions, the spontaneous football games came to a stand-still, in much the same style of college students in any environment who face permanent changes in their scholastic records.

The community had defined itself in terms of personal exploration, but its members learned once again that it was, after all, part of a larger institution with very different goals and sanctions, very specific kinds of control over access to graduate school, or to graduation itself. Almost all students were carrying full academic loads, over and above the nine-hour "Revolt" course, which demanded a final accounting of its own.
The three professors of philosophy, history and biology who had assumed direction of the academic component of E.L.L.C. submitted a report to the Dean of the College of Arts and Sciences at the end of the first semester, in which they described the program in the following way:

From the outset we fostered a flexible academic program. We assigned fourteen general reference texts for analysis and discussion, and encouraged students to determine the manner in which they would communicate their understanding, work, and research to us. During the semester students opted for the following methods: written examination, oral examination, lecture, short paper, long research paper, student discussion group, mini-curriculum of study, group research, and class presentation of a project.

The student participants chose the manner of evaluation, but the fourteen assigned books, the calibre of speakers and discussions, as well as the respected standards of the professors contributed to serious academic demands, which came due in early January.

During the last class, students evaluated the course in three categories: Strengths, Weaknesses, and Suggestions for Improvement. The professors summarized the responses in the following way:

Strengths: Very good interdisciplinary course; Some regarded it the best course they had ever participated in at Xavier. Good instructors and guest speakers. Enjoyed seeing the relationship of the disciplines.

Weaknesses: The course was too unstructured. Students need more direction.
Suggestions: There were many, and often unrelated suggestions: abolition of the grading system, smaller group discussions, more guest speakers, should be a student's only course of study in a semester, to mention a few.

The "Suggestions" in particular emphasize the conflict inherent in an innovative unit attempting to function within traditional quantitative measures of progress: the grading system, and the "full-time" academic load. Again role conflict emerges, this time between "student" as defined by a particular institution, and "learner" in the broader sense of that word.

In addition to academic evaluation, the community and the "real world" also intersected at a "drug bust" January 16 which involved two members of E.L.L.C. who were arrested "for alleged possession for sale of hallucinogens and other drugs". Although other students in the dorms were also arrested, this event marked an "end of innocence" for the community, if not in its own eyes, at least in the view of the broader campus.

Within the community itself, the response to the arrests was almost indifference, the final resolution of a familiar problem.

I don't really think it had a whole lot of impact. People knew they were doing this. They had been warned. There was really a community effort, especially by a few people, to give these people a lot of support to help them get out of this deal. They didn't buy into it. So when they were arrested it was like, we've done all we can. Those two
hadn't bought into the community for a long time, so I had asked them if they wanted to move off the floor, but they didn't.

The role of friend, expressing personal concern for individuals in serious jeopardy with drugs, had been rejected. The community had provided a protective shield for two students who rather explicitly rejected its goals. When the final confrontation came, community members were bystanders who could not ultimately influence individuals who chose otherwise.

We turn now from an exploration of the conflict of roles which developed between student/community member, leader/non-leader, friend/bystander to the re-definition of norms which such conflict necessitated.

The Re-definition of Norms

One of the seven original goals, the development of "meaningful interpersonal communication in an atmosphere of developing openness and sincere concern" came into conflict with another original goal, a "common emphasis on positive academic and social growth". The personal demands generated within a community of eighty people had reached the saturation level, so that people had to re-define the priorities inherent in roles as both students and community members. Any students who retained serious goals beyond the immediate present (79% planned to attend graduate school) formed new perspectives during the second semester regarding the number of people with whom one could be open, the degree of inti-
macy possible, the kind of time needed for privacy and personal growth. Too much openness could, in fact, inhibit not only positive academic growth, but also social growth. The temptation to superficiality was rejected by many during this period, and the community adopted a calmer pace.

The transition from the first to the second semester was very much a transition from a group orientation to an individual orientation. We didn't have to prove to ourselves anymore that there was going to be a community here. We really all felt that there was one, and now it was not a matter of building it any more, as much as maintaining a level. People's expectations had arrived at a realistic level. Their needs for intimacy and that sort of thing were being satisfied in different ways. They had gotten into friendship groups... Quite a few people had a new emphasis on their own goals for the second semester. One guy had to say the community was not for him because it was too much of an escape...

The norm had shifted away from availability to anyone who drops by one's room, to more explicit choices of individuals with whom one could pursue more serious relationships, without damaging--and perhaps enriching--future options in education or career. The exploratory phase had enabled everyone to select friends from a broader group, and now the norm shifted from quantitative to qualitative interaction, from an exclusion of nobody, to an inclusion of somebody.

They don't expect people not to be selective now. We can't leave the doors open with eighty people. It's too exhausting. We don't try to bring it to a climactic option every time we meet. In terms of academic and social needs they've had to re-assert their need for privacy, as people objectify themselves more in the situation.
And those not selected?

Some people are being left out, because for one reason or another they have opted out. People are not so task-oriented about their relationships. They realize that they're going to be attracted to different people. I think community is still possible on some level. I'm not sure which level... We did create the group rapport which allowed for spontaneous relationships with people in it...

An understanding of the kinds of "spontaneous relationships" which developed under the umbrella of communal living implies a discussion of the relationship between the sexes in the community. From the beginning there had been an implicit understanding that openness to the whole community limited the tendency to pair-off in couples. Many students indicated that the community provided a unique opportunity for relaxed friendships with the opposite sex, without the pressure to transfer the relationship to more exclusive commitments.

It's been a much more casual thing. The dating situation, when it does happen, doesn't exclude taking five other people along. This kind of interaction is satisfying. I often think of Chantana and Elisabeth who come from other cultures where people go out in groups until there is a defined situation, almost engagement. If people in the community date, they date people outside. There's only been one couple that got together because of the community.

As the second semester progressed, this kind of casual interaction became more personalized, but the relationships which developed did not follow traditional male-female patterns. Some of the women who had been most
active in the community developed close relationships with several men; other women withdrew in favor of relationships with men outside the community. Friendships between men intensified, and friendship groups included uneven numbers of men and women. The movement towards intimacy retained a familial quality, and although it was progressively selective, never conformed to traditional dating patterns. One girl commented:

If romantic overtones would come, the friendships that are developing would probably become a lot more serious situations. Once your lover and your best friend are the same person a very serious situation is called for. Due to ages and things like that I don't think too many of those would develop. It's freaky to go out with a friend...

The choice of intimates moves beyond stereotyped sex roles to relationships based on common values, regardless of the sexual identity of the individuals involved. The discovery of friendships with members of the opposite sex is a new source of maturity for a younger member of the community:

When the guys are serious they're totally serious. Their span is really long. The guys talk about money, children, birth control. I can't kid myself anymore cause I have to convince them of how I feel and they can see through it if I don't mean it... It'd be fun to date them, but it'd be difficult. Usually you start out casual friends, or running around, but these people--we know each other inside, kind of well. You know, to start out in reverse... You're way ahead of where you should be. You date somebody because you want to get to know somebody, so that purpose has already been accomplished.
The norms for interpersonal relationships within E.L.L.C. differed sharply from those of the population surrounding it, on a campus where the collegiate and vocational subcultures retained considerable credibility.

The initial "risk" of attempting to form "community" with eighty people led to the development of group rapport, an atmosphere of acceptance, which encouraged the development of close friendships which did not follow traditional dating patterns, but grew out of common interests and shared experience. An unrealistic level of openness was corrected by a new respect for interpersonal relationships which develop the personality but do not absorb it, or defer the individual from other goals.

They would share with each other their concepts of their own personal growth, or different things they thought were important, like Zen, or the woman's movement. They were sharing that with each other as possible alternatives for them to investigate, but they didn't put as much emphasis on the need to share, or really give it to the other person.

This kind of freedom to let the other person go, to clarify one's unique needs without expecting re-inforcement from friends, marks a new level of inner direction. The norm shifts from agreement with the group to more individual choices.

There's been constant pressure on: What's your commitment to the community? It's always a source of tension for everyone, even if they're more active. I think that tension is reducing itself, because people are much more aware of the consequences when they get involved.
It is even possible for one man to continue to live within the community, even though he becomes more and more cynical about its purposes.

When the elevator opens, you know you're on the experimental wing. It's artsy-craftsy around here. There's definitely a difference. People tend to be more friendly. Up here there are more open doors. You can walk into the rooms and start talking. But I don't know what community is. I guess I'd say 'forced friendliness'. Between me and my roommate we call it a 'hospital for social retards'. That's rough on a lot of people, but it's true of a lot of people too. I'm completely detached from the community.

The re-definition of norms for the members of E.L.L.C. occurs amid tension between the need for love, characterized by the search for intimacy, and the need for esteem, characterized by concern for maintaining scholastic records, accepting leadership roles beyond E.L.L.C., and deferring intense relationships until other personal goals are met. New norms are defined which affect the basic definition of community, for selectivity of relationships implies that equal inclusion is impossible, and that some individuals require the freedom to opt out. The relationships between male and female, between community and individual, between present involvement and future attainment are all re-defined, not on the basis of group consensus, although the communal setting influences the process, but in ways that are individual rather than group-oriented, and often in contrast to prevailing cultural patterns.
The Search for Meaning

The E.L.L.C. had been catalyzed in October by questions of meaning which emerged from a traumatic death experience. New questions of meaning accompanied the process of selecting new models for leadership. When the director withdrew at the beginning of the second semester, the selection of a "Directors' Group" began.

Some people opted for leadership. They had a sensitive meeting one night with about twenty people where they said, "We have to assess who has the talents to do this". It was done in a group setting which was very risky, and everybody was very sensitive to the people they were asking to step down. The real leaders had other roles they thought were important, and they tried to push other responsible people in.

There never was a question of conducting an election in the traditional manner of democratic organizations. Perhaps the setting was too personal, too familial for that kind of objectivity. There was an implicit understanding that leadership was an individual choice, based on the volunteer's full knowledge of the personal risks of such involvement. When more people volunteered than expected, and several proven leaders were graduating or choosing to run for campus-wide offices, conflict emerged. A period of assessment followed, in which the standards of leadership for this particular community were discussed, and some volunteers were asked privately, or in the group meeting, to withdraw themselves.
It was a self-elimination kind of thing. They realized it wasn't the cream that had risen to the top, but just those who weren't busy.

Finally, it was determined that the optimal group size for effective communication among the Directors was no more than five or six; and a compromise with the rest of the twenty who wanted to influence the course of things was reached through the creation of an "Advisors' Group". The Advisors either lacked the "talent" for full leadership, or had other commitments which precluded a full time investment. One of the six Directors finally selected described the process:

As a matter of fact, we had a re-shuffling. We determined who would be the replacements. I was willing to drop out. I asked myself, 'Do I really need this extra headache?' We had some behind-the-scenes discussion. We dropped these two people out, but the third person in the Directors' Group we confronted wanted to be on the Directors' Group so much, for whatever reasons, that we said, you can stay. One other guy was the only one who might have been personally upset. We all sort of knew he would be a handicap in the group. He would have been a hindrance. As it turned out the re-shuffling has worked out well.

The role of the leadership as "meaning-giver" was considerably reduced after the "re-shuffling". The Directors' Group lacked either a clear mandate, or the head-start of the original director. The unique respect generated by him left a vacuum:

He was sort of a charismatic leader. He didn't really lead us, he moved us, you
might say inspired us. He was learning, but very close too. He was an integral part at the beginning, but we're not there now...

The "meaning-giver" function of leadership shifted to task-orientation; people were busy creating their own meaning on an individual level, and wanted to delegate the on-going business of maintaining the community to a specific group. A division of labor resulted. The Directors' Group conducted a survey to evaluate the successes and failure of E.L.L.C., and began negotiating with the university to re-establish the community the next year. But the mood had shifted, along with the seasons, to a more relaxed attitude towards the intricacies of proposal writing and university politics. Community members had difficulty articulating what it was they wanted to perpetuate, and how they would describe E.L.L.C. for the recruitment of new members. The Directors' Group lacked support from the broader E.L.L.C. community.

They don't care that much. They want to know there's someone doing it. A lot of them don't care who it is, as long as there's production.

The designation of the Advisors' Group as back-up help for the Directors reduced the immediate involvement of the ordinary member, and inserted a hierarchical structure in place of the previous model of one co-ordinator in direct personal contact with as many individuals as possible.

There was a feeling in the Directors Group that they were being left high and dry by
the community members, and they felt a need to shake up the group into some re-awareness of their commitment to community and not just let it float out of existence, and be satisfied with what they had this year. We thought things had subdued to an unhealthy level.

The question of whether or not it was possible to perpetuate, or institutionalize the E.L.L.C. rose more clearly to the surface. How could new members be incorporated into a group which had grown so much through highly personal, shared experience? Many competent, creative people who were opting for leadership positions beyond the community stressed the need to move away from the "clique" image, which had dogged the E.L.L.C. earlier in the year. The meaning of community, in their view, was linked, not to perpetuation of the same group, but to a centrifugal influence resulting from what had been learned through E.L.L.C.

At three a.m. one April morning, after a prolonged discussion, members of the Directors' Group and the original director decided that the E.L.L.C., as currently defined, could not be perpetuated.

We talked about Game Theory. It was perceptions we had changed, not the actual environment, so if we wanted to educate people to what had really gone on, we would have to be very clear. They had allowed themselves to perceive this whole environment in different ways than were possible in the normal dorm setting, because they themselves were allowed to create something. That wasn't some sort of structure that had to be carried on. The Directors' Group was operating under the burden of trying to institutionalize the thing so it could be secure for next year, and that
was not working out. We didn't want to become an institution to be handed on.

They went to the lounge and study rooms, which had come to represent the "common ground" of community members, who had invested themselves in its decoration and use, and stripped them. They took down posters and pictures, and carried all the furniture four flights downstairs to storage space in the dorm basement. When the community members woke up the following morning, their "common ground" was barren.

We talked about clearing the game board and coming up with a new game. So we got rid of all the furniture to shake them up to the fact that there wasn't going to be anything next year unless they got off their cans, and started to see to it that some process was set in motion. We defined the community as a game, and this game was over.

The dominant reaction expressed at the general community meeting (as well attended as those first meetings during the previous Fall) that evening was anger. Many expressed resentment that the Directors' Group had assumed control to the extent that they would take such drastic action without consulting the members. During the long discussion which followed, the Directors' Group gradually explained that the essence of the experience lay, not in the physical environment, but in the people who had created it. The value lay in the act of creating because of the investment of the self for the good of the whole. The things which had been removed could be returned at anytime, but they carried only symbolic value. The shock value of the
action was intended as a final educational experience to help everyone clarify the meaning of the quotation from Marshall McLuhan lettered by the director on a small piece of paper in the middle of the barren wall:

Environments are invisible. Their ground rules, pervasive structures and overall patterns elude easy perception.

The community had created an environment, but the meaning of the environment was the unique possession of its creators.

You couldn't recruit people into the experimental community. You had to recruit a group of people to create something of themselves, no matter what their history was, whether they had been a part of this year or not.

After the climax followed the denouement. The year moved rapidly to a close. Many members planned to involve themselves in community-building in other dorms and groups, but the E.L.L.C. was not institutionalized. Its meaning is to be found in the personal growth of the individuals who participated in its creation.

The Relationship Between Empirical and Observational Data

There is a relationship between the scales of the POI which revealed significant change, and the characteristics of the environment, as defined by the experimental community during the course of the year. Before proceeding to Chapter V, and the conclusions which can be drawn from this study, it is important to clarify these interrelationships.
The Environment: Changed Perceptions

The central factor which distinguished the experimental community from a randomized group of peers living in the same dormitory under the jurisdiction of the same university is the re-definition of environment. Most of the physical aspects of that environment remained the same: dormitory rooms, meals in the cafeteria, time limits on intervisitation, structured academic requirements, all within the context of a small, denominational university within a midwestern metropolitan area. The environment did not change as much as the individuals' perceptions of the environment changed, on the basis of new definitions of the members themselves, not as unique individuals attending a particular college, but as members of a community with common purposes and shared investments in an "experiment" in decided contrast to the surrounding institution.

Group Identity: S, Fr

The re-definition of the environment, according to the Seven Goals of E.L.L.C., provided a common framework which was conceptually attuned to Maslow's hierarchy of needs, but with an important difference. The emphasis of the Seven Goals is on immediate concern for the other, rather than immediate concern with actualizing the self. In addition to the development of an atmosphere which is "open and supportive rather than competitive", described in goal 1, the members clearly attempted to "be responsive and understanding to the needs of all involved", according to
goal 7.

In the development of group identity, then, the tendency towards spontaneity (S), the free expression of feelings, is emphasized more than sensitivity to one's own needs and feelings (Fr), on which the POI scores did not reveal significant change for the experimental group. The E.L.L.C. increased scores for spontaneous expression (S) to a degree which could have happened by chance one time in a thousand, but the kinds of feelings expressed were not consistently based on personal needs and feelings (Fr). Responsiveness to the needs and feelings of others led frequently to insensitivity to more personal needs for sleep, or privacy, or study. As we have seen, during the course of the year the demarcation between personal and group needs became an increasing source of conflict.

Individuation: Sa, Sr

Although E.L.L.C. members did not increase in sensitivity to their own needs to a significant degree, they did score significant positive change on the two scales of the POI which emphasize "Self Perception": Self-regard (Sr) and Self-acceptance (Sa). Evidently, by virtue of their experiences during the course of the year members of the experimental group increased to a significant degree their positive feelings towards themselves as individuals, whether the basis was in feelings of self-worth (Sr), or in spite of weaknesses (Sa). This emphasis on the self, or individuation, occurs amid renewed emphasis on group identity. There may be a
reciprocal relationship between spontaneous openness to others (even at the risk of own needs) and the perception of the self as an individual with worth, in spite of weaknesses.

The traumatic death experience forced individuals to a new awareness of their own vulnerability, and their own inability to provide rational answers to some fundamental issues of life: a sense of limits of the self, as measured by the Sa scale. Identification with the director, who had adopted a positive, facilitative role towards community members, may have induced new possibilities of growth, for the E.L.L.C. was based on the assumption that students are capable of taking charge of their own environment, and providing creative alternatives.

About three weeks after school started people learned they could come up with an idea and get people to buy into it. I thought my role was to help people who couldn't buy into it as easily or as spontaneously.

The Sr scale of the POI, on which the experimental group increased to a significant degree, measures the kind of self-regard which comes from coping successfully with new experiences, and expecting affirmation rather than rejection.

Valuing: Ex

The two scales of "Valuing", emphasize flexibility in the application of values held by self-actualizing people. During the course of the year, members of E.L.L.C. revealed significant positive change on both the SAV (p< .01) and the
Ex \((p < .001)\) scales.

There is an obvious relationship between flexibility of values (Ex) and the kind of intense interaction which occurred in the E.L.L.C. setting. Because members were attempting to re-define the collegiate environment in co-operative rather than competitive terms, they needed to articulate, not only among themselves, but for questioning peers and faculty the differences between their values and the traditional values of the institution.

Highly personal sharing occurred between men and women, sophomores and seniors, business majors and arts majors, local students and out-of-town students, foreign students and Americans, individuals from upper class and lower class homes. While they certainly did not share common values, they did share a concern for the expression of values, whatever they might be. And, according to the POI, adopted less dogmatic positions by the end of the year than had been held prior to this experience.

**Role Clarification: SAV**

The conflicts which emerged between the roles of student and community member, men and women, leader and non-leader, friend and bystander inclined individuals towards more flexible postures, and a new integration of roles, based less on either/or choices, and more on both/and. The attempt was made to respect both the values of academic responsibility and personal growth; both masculine and feminine influences; both leadership and self-elimination; both
friend and bystander; both individual and communal needs; both inclusion and exclusion. This tendency reflects the ability of self-actualized persons to integrate a broad range of values. Individuals were more or less successful in the process, but the movement was towards flexibility of values and roles in the group as a whole, at least as measurable by the POI. This development is related to the fifth goal of E.L.L.C., which consciously pointed towards an environment "conducive to exploring value systems and life-styles other than our own".

Re-evaluation of Norms: I, C, A

As a result of attempts to integrate new roles, the experimental group experienced a re-evaluation of norms, as described above. The scales of the POI which reflect this process are I (p < .001), C (p < .001), and A (p < .05). The movement of the group as a whole was away from dependency, or seeking support from others' views, and towards inner-direction (I), and self-supportive activity. For all the emphasis on identification with the group, the results on the POI did not indicate increased reliance on peers.

I don't think people relied on the group as much as they felt they had a responsibility to give to the group.

This active concern, rather than passive reliance, is reflected in the second of the Seven Goals, which characterizes the E.L.L.C. as a community which "seeks to responsibly direct itself from within rather than looking for out-
side direction. This quality influenced choices, particularly when individual goals were clarified, even if in conflict with previous definitions of "commitment of community". The process was centrifugal, rather than magnetic.

Positive change for the E.L.L.C. group on scales C (Capacity for Intimate Contact) and A (Acceptance of Aggression) developed in relation to increased Inner Direction. After the euphoria of the exploratory period, and the reality-facing which occurred at the end of the first semester, individuals became more selective, more concerned with self-supportive activity. The focus of the community shifted to intimacy with a few, which limited availability to many.

Although E.L.L.C. members had experienced aggression from time to time, particularly from students outside the community who resented their cohesion, or "cliquishness", the atmosphere ordinarily was relaxed and acceptant. After the "re-shuffling" of the Directors' Group, the acceptant attitude deepened to indifference, non-controversy, as long as the leadership continued to maintain the lifestyle of the community. In the final confrontation, the Directors' Group re-defined E.L.L.C. as a "game", and attacked the non-involvement many members had adopted. The response of the group was aggressive, angry. The rhetoric of "meaningful interpersonal communication", expressed in goal 4 now assumed new implications in the confrontation which followed. High change scores among members of the experimental group on the A scale reflect this kind of refusal to deny feelings of
anger and aggression when personal investments, however remote they have become, are attacked.

The Search for Meaning: Tc, Sy, Nc

Obviously, the high positive change scores of the experimental group on Inner Direction (I) reflect increasing concern with inner growth based on clarified personal goals, which, while not conformist with all community members, were certainly influenced by the community experience.

However, E.L.L.C. members did not change to a significant degree on the scale linked with Inner Direction, Time Competence. According to the POI manual (Shostrom, 1968) the time ratio is based on the work of Existential and Gestalt therapists who emphasize a "here-and-now" orientation. The healthy individual, as defined by the Time Competence scale, is one who lives "primarily in the present".

He is able to tie the past and the future to the present in meaningful continuity. He appears to be less burdened by guilt, regrets and resentments from the past than is the non-self-actualized person, and his aspirations are tied meaningfully to present working goals. (p. 15)

Members of the E.L.L.C. did not change to a significant degree on the Tc scale, although average scores did change in a positive direction. Conflict between present involvement and future attainment repeatedly emerged during the course of the community's development. As indicated by the ACE data, E.L.L.C. members tended to be optimistic, and planned to work within the system in effective ways in the
future. They sought admission to graduate schools, and to influential professions. In the process of attaining these future goals, they were willing to conform to institutional requirements, e.g., GPA, even though such quantitative measures are not personally meaningful to them.

In short, experimental group members were willing to defer present satisfaction for future goals, even though some aspects of present requirements might not be intrinsically valuable. While conforming to the exigencies of the present, they tended to work for positive change, e.g., the development of an innovative academic program, or creative living environment. But when pressure increased at examination time, the emphasis quickly returned to future goals for the "real world". They retained a susceptibility for guilt at the threat of failure. They experienced conflict as a result of trying to adopt a presentist style (informal, personal learning) within a futurist institution (preparation for a career or further education).

The Time Competence (Tc) scale, then, appropriately indicates that the experimental group scored below the adult norm. There is indication of integration of the past and future with the present, but this has not been a significant area of growth for these individuals. They live amid institutions which define present requirements for future attainments for them. They can conform, and transfer their own unique meaning, if not to the present activity itself, to those goals the future has in its keeping.
Two other scales indicating "Synergic Awareness", Nc and Sy, did not reveal significant positive change in the experimental group. The mean scores of E.L.L.C. members fall close to the adult mean, even though the average increase during the year's interval is not significant. These two scales are among the most limited of the POI: the Synergy scale includes only nine items; the Nc scale includes only sixteen. Four of the nine Sy items overlap with the Nc scale, leaving only five items independent of its paired scale. In fact, eight of the nine Sy items appear in other scales (Ex, A, and S). The paucity of the scale leaves considerable doubt as to what, in fact, it is measuring. The test-retest reliability (Klavetter and Mogar, 1967) of these scales is not high (Nc, .66 and Sy .72) which may indicate a general weakness in the scales, rather than any meaningful information about the self-actualization process of the experimental group.

Both Nc and Sy scales contain items with strongly theological content, for example, #92, "The truly spiritual man is sometimes sensual"; and #141, "People are both good and evil". Perhaps these scales measure religious attitudes affected by the predominantly Roman Catholic background of the population, rather than specifically identifiable psychological traits.

Summary

In this chapter there have been three sections. The first part dealt with reported changes on the twelve scales
of the POI in relation to the experimental environment experienced by members of the E.L.L.C. The hypothesis was supported. The experimental group revealed significant positive change on eight of the twelve scales of the POI at the end of a year's experience in the experimental environment. A randomized control group revealed no significant positive change.

The second section described some high points in the development of the E.L.L.C. and its Seven Goals during the academic year, according to observations of the experimenter, and tape-recorded interviews with anonymous student participants. Both the empirical and observational data were presented in relation to the socio-psychological aspects of self-actualization.

Finally, the relationship between the POI scales and the experimental conditions in which the group developed was described, and directions for interpretation of the group scores were indicated. The empirical methodology of the first part of the chapter is presented in relation to the descriptive data of the second part of the chapter.

In Chapter V which follows, the data presented in Chapter IV will be re-formulated into conclusions about the relationship between the process of self-actualization and the social environment surrounding the individual.
CHAPTER V
CONCLUSIONS AND RECOMMENDATIONS

The purpose of this study was to identify relationships between personal growth towards self-actualization and environmental conditions. The impact of the peer group on the development of fully-functioning individuals was explored in relation to a specific experimental group in a midwestern university. An attempt was made to identify the factors of positive personal growth which can occur among college students as a result of defining their environment for purposes of self-actualization.

The experimental variables were the personality factors of the members of the experimental group, measurable by pre- and post-testing procedures, and a year's experience in the experimental setting. The setting was defined by the participants by means of Seven Goals, which reflect values inherent in Maslow's paradigm of self-actualization. The eighty participants in the E.L.L.C. environment agreed to form a community which was:

1. open and supportive rather than competitive;
2. seeks to responsibly direct itself from within rather than looking for outside direction;
3. will develop a conscious and common emphasis on positive academic and social growth;
4. is built upon meaningful interpersonal communication in an atmosphere of developing openness and
sincere concern;

5. is conducive to exploring value systems and lifestyles other than our own;

6. includes assuming the radical responsibility, both individually and collectively, of working towards community;

7. will be responsive and understanding to the needs of all involved.

The translation of these Seven Goals into a workable model for interaction was facilitated, not by any professional intervention, but largely by means of student leadership, particularly the undergraduate director of E.L.L.C. The life experiences of the group, notably the untimely death of one member, the pressures of academic requirements, the transfer of leadership, the development of intimate relationships, the relation of the community to the larger university are described in some detail, as often as possible in the words of student participants themselves.

Descriptive data on the population for this investigation was provided by means of the results of annual surveys conducted by the American Council of Education (ACE) throughout the United States. Because of the group setting of this study sociological as well as psychological terminology was employed to clarify relationships between Maslow's theory of self-actualization and the experimental environment.

The Personal Orientation Inventory (POI) developed by Everett L. Shostrom (1966) was used to measure the degree of change towards self-actualization experienced by members
of the experimental group in comparison to a randomized control group living in the same university dormitory, but not part of the defined community. A pre- and post-test control group design was implemented. Results on all twelve scales of the POI were reported.

A t test for paired data was performed for each of the twelve scales of the POI, and the .05 level of significance was adopted. The resulting mean gain scores are described in relation to the validity of the twelve scales.

The experimenter administered the POI at the beginning and end of the year and maintained contact with the group throughout the experimental interval as participant observer. Tape recorded interviews with a sample of participants were conducted, and anonymous quotations from those interviews are included in the descriptive data.

It was hypothesized that the year's experience in the experimental environment would result in greater mean gain scores on the POI, a measure of self-actualization, for the members of E.L.L.C., in comparison to a randomly selected control group in the same dormitory. Five scales of the POI indicated change scores for the experimental group which differed from change scores in the control group beyond the .05 level: Existentiality, Spontaneity, Capacity for Intimate Contact, Inner Direction, Acceptance of Aggression. In addition, the eight scales which demonstrated significant positive change for the experimental group were: Inner Direction, Existentiality, Spontaneity, Capacity for Contact
(p < .001); Self-actualizing Value and Self-Regard (p < .01); Self-acceptance and Acceptance of Aggression (p < .05). The remaining four scales (Time Competence, Feeling Reactivity, Nature of Man, Synergy) revealed positive change for the experimental group, but not to a significant level. These four scales which demonstrated the least change in the present investigation have the lowest test-retest reliability indexes.

The control group showed no significant change on the POI scales, and, in fact, revealed negative change, although not to a significant degree, on six of the twelve scales. Although both the experimental and control groups scored above a college norm group reported in the manual (Shaostrom, 1968), the control group scored slightly above the experimental group on the pre-test. In other words, the experimental group was not composed of individuals who were already measurably inclined towards self-actualization, in comparison to a control group in the same institution. In the course of the year the experimental group revealed measurable increases in scores on eight POI scales greater than could have happened by chance. The control group remained the same, and on some scales revealed depressed scores.

Discussion and Conclusions

The central factor which distinguished the experimental community from the randomized control group of peers in the same dormitory was the re-definition of the environment.
The physical components remained essentially the same for both groups. The individuals' perceptions of the environment did change, particularly in relation to membership in an experimental community with shared goals. The term "community" itself was invested with increasing weight, as individuals discovered that the environment was a place of mutual exploration, a place in which the individual was encouraged to define growth on his or her own terms.

The first conclusion to be drawn from the present study is that individuals who re-defined themselves in communal terms for purposes of self-actualization do, in fact, demonstrate as a group measurable growth towards self-actualization. The sociologist W. I. Thomas described this phenomenon: "If men define situations as real, they are real in their consequences". The re-definition process of the "experimental living-learning community" carried a motivational weight for those involved in it.

The definition of the E.L.L.C. was based on seven goals which consciously emphasized being "responsive and understanding" towards others. Spontaneous involvement was emphasized as a means of personal growth, sometimes to the detriment of more private needs for study or sleep. The interrelationship between personal and group needs, the growth of Inner Direction as a result of involvement with others, became a persistent theme throughout the experiment. Self-assurance, measurable by P01 scales such as Sr and Sa, occurred in conjunction with this kind of emphasis on the
needs of others.

A second conclusion to be drawn from the present study is that personal growth in the experimental group occurs in relation to involvement with others. Measurable growth towards the actualization of the self occurred within individuals who focused on communal needs beyond the self.

The confrontation with the limits of the self, on occasions such as the death event, or the inability of the group to perpetuate E.L.L.C., became occasions for further growth. Ordinary life experiences became the content for intense personal sharing among people who had perceived the same events. A constant checking of perceptions of real events minimized idiosyncratic interpretations, and led to comparisons of alternative viewpoints. The individual was constantly confronted, not only with his own perceptions, but alternative perceptions.

A third conclusion to be drawn from the present study is that life experiences which ordinarily lead to a sense of limitation can become a source of growth when they occur in a context which provides for a) checking out one's own perceptions and b) developing awareness of multiple responses.

The basic homogeneity of the group, which was overwhelmingly white, of Catholic parentage, middle class and midwestern, provided a common vocabulary and a common experiential background which facilitated communication. On the other hand, E.L.L.C. members discovered diversity within that basic spectrum, e.g., local and out-of-town students,
liberal arts and business majors, lower class and middle class, men and women, native and foreign born.

A fourth conclusion to be drawn from the present study is that increased flexibility of values can occur in conjunction with increased interaction among individuals from basically similar backgrounds. E.L.L.C. members discovered more diversity of values than they had expected. They did not identify common values; they did share a common concern for the articulation of values, whatever they might be.

Because E.L.L.C. was attempting to re-define environment in co-operative rather than competitive terms within a university with a basically traditionalist style, members had to formulate values in understandable terms again and again, not only among themselves, but for questioning peers and faculty. Because of external criticism of their cliquishness, they attempted to clarify what was distinctive about the group which prompted them to spend so much time and energy building their own group.

A fifth conclusion to be drawn from the present study is that the impact of the surrounding institution is basically facilitative for personal growth within the subgroup, even though its response may be typically questioning and critical. How long this condition might prevail is uncertain, for if the E.L.L.C. had perpetuated itself as a cohesive subgroup it may have induced more persistent demands on the university, and the relationship may have deteriorated
considerably. Because of the limits of time inherent in one academic year, and the essentially transient stance of students who in the last analysis are committed more to personal growth than to institutional change, this was not the case. The institution, both at authoritative and peer levels provided a clearly focused background for the E.L.L.C. to define itself against, and in this sense, facilitated the definition process within the subgroup.

A key to understanding Maslow's theory of self-actualization lies in the relationship between deficiency and growth. If the individual is "deficiency motivated", that is, looking to others in the environment to gratify needs he lacks, the results of interaction will differ from those of an individual who is "growth-motivated". In the latter case, the individual is constantly willing to "let go" of present satisfactions because he is confident that new possibilities of growth are discoverable. Individuals within E.L.L.C. who were operating on "growth motivation" influenced those operating on "deficiency motivation". An example of this is the decision at the end of the year to dissolve the community rather than institutionalize it, or keep it "safe". Significantly increased scores on the Inner Direction (I) scale within the experimental group indicate an increased reliance on the self, and a decreased dependence on the others.

A sixth conclusion to be drawn is that personal growth occurs rapidly (within a nine month period) when the
leadership of a group consistently chooses fresh discovery (growth motivation) over maintenance of needs and security (deficiency motivation).

At the same time that members of E.L.L.C. revealed increased signs of self reliance through increased I scores, they also revealed increased scores on the two scales of the POI which indicate an intensity of contact with others, e.g., Capacity for Intimate Contact (C), and Acceptance of Aggression (A).

A seventh conclusion to be drawn is that the willingness to express feelings towards others in a relaxed way was linked to an atmosphere of acceptance which was consciously generated. Greater confidence in one's own direction was linked to a willingness to assert oneself, either positively or negatively, in relation to others. A shared understanding that acceptance was the norm enabled individuals to express diverse kinds of feelings.

The shared expectation of acceptance was a new experience for most of the undergraduate population of E.L.L.C. It became linked to a responsibility to provide understanding for one another, even if values or maturity levels differed. A kind of responsibility for the group developed which represented a movement away from dependence on others, whether those figures were parental, or peers, or university authorities. Erikson (1968) has described this tendency as the nature stage of "generativity". This responsibility for the group represents a movement beyond typical young adult con-
cerns for identity and intimacy, towards an attempt to share whatever one has attained with the less mature, ordinarily one's offspring, but in this case, those who had adopted a familial or communal relationship.

An eighth conclusion to be drawn from the present study is that responsibility for the group, generativity, assumed by undergraduates became an impetus for new levels of maturity. The group was young for such tasks, and could not sustain them indefinitely. The gradual withdrawal from community leadership which characterized the second semester represented a realistic return to tasks of identity and intimacy. The E.L.L.C. certainly did not complete its work towards maturity, but it did register significant movement towards it. The permanence of the growth which occurred is subject to some questioning, and follow-up studies with the same group are indicated.

Implications for the Role of the Counselor

This study has implications for some adaptations of the role of counselor. The counselor has a responsibility to articulate the need for therapeutic environments within the academic community. As a professional staff member, the counselor can educate faculty and administrators in regard to the elements of a growth-producing environment, and its relationship to academic growth. In the present study, the academic average of the experimental group improved, as indicated earlier. In addition, some statistical indicators
may be presented to demonstrate the significance of environment in relation to personal growth. The present study represents an initial effort in that direction.

The counselor also is prepared to identify and locate those undergraduate students who are most capable of assuming intensive forms of personal leadership among their peers. By empirical measures, as well as by interviews, the counselor can locate healthy individuals who are willing to assume leadership among their peers. By educating them about the possibilities of peer-directed community the effectiveness of the counselor may be multiplied. This approach stands in basic contrast to the clinical model of counselor who is primarily concerned with individuals in crisis, or in need of therapeutic assistance. Healthy students may absorb much of the counselor's time, with the understanding that the effects of such professional intervention would be to broaden, in spiraling effects, the impact of healthy individuals on the whole student population. This may be particularly necessary in institutions with limited budgets for personal counseling for large numbers of students.

The counselor who is trained to listen to another individual on a deeply personal level is in a unique position to continue to research interpersonal environments. In addition to empirical measures of personal growth, the use of participant observation and interviewing can continue to yield new understandings of the developmental process among "normal" individuals.
The counselor who has theoretical knowledge of the riches of humanistic psychology is in a unique position to introduce healthy students to them. In the present study, the insights of humanistic psychology provided valuable directions for growth, once these were articulated for the E.L.L.C. membership. There is enough literature available already to indicate directions for meaningful personal growth, but many undergraduate students, particularly those outside the social sciences, are unaware of their existence, and consequently derive less growth in their college environments than is possible. In addition to locating individual students, the counselor has responsibility to introduce broader groups to basic concepts underlying meaningful personal growth, perhaps through seminars or other informal group settings, such as those provided through an experimental community.

In addition to locating healthy individuals and introducing large numbers of undergraduates to theoretical understandings of humanistic psychology, the counselor may contribute to the experiential understanding of such concepts by counseling-for-growth sessions. This implies a series of counseling sessions in which the individual explores the current level of personal growth attained, and the direction such growth may take in the future. It includes a realistic assessment of basic feeling in regard to life experiences, i.e., success and failure, life and death, love and anger. The scales of the PCI indicate areas for exploration during
growth-motivated counseling for normals. Time competence, inner direction, flexibility of values, self regard are all areas of development without ceilings. Additional development in such areas may be particularly facilitated within the protected setting of a one-to-one counseling encounter.

Undergraduates who do choose to assume leadership within communal groups on college campuses need on-going personal support. They confront personal and group issues which go beyond their experiential and paraprofessional status, and need to have an involved professional back-up person who is basically familiar with the dynamics of the group, and can approach the issues with some emotional distance. Such student leaders may be engaged in regular counseling-for-growth sessions with a professional counselor in order to function as effectively as possible among peers.

At crisis points in the development of the environment, or during times of widespread emotional stress (such as the death experience within E.L.I.C.), there may be need of professional intervention. The student leadership may handle the on-going development very adequately, and in fact, bring fresh and creative perspectives to bear on the university setting, but someone with professional training may be needed at particular times when the overload may become too much for an individual leader.

In any student group, a small percentage of individuals may display, in the course of a year's time, problems which require prolonged therapeutic help. The counselor may need
to prepare the leadership of the group to recognize symptoms of such illness, and to provide professional clinical help for such individuals which they require it.

The counselor's office, in such a model, becomes not only a place for help in crisis, or at crucial decision points, but also a center for the supportive development and counseling of growth-motivated students who are willing to assume leadership among larger numbers of peers. The active involvement of contemporary college students in their own environment can result in measurable progress towards self-actualization. But because of their immaturity, and the complexity of the problems they face, they may need considerable support from sensitive professionals. By focusing on healthy young people and their development within contemporary educational institutions, humanistic counselors may recognize what Maslow acknowledged in the final preface to his book, Religion, Values and Peak Experiences (1970).

...within these last six or seven years we have learned not to think of organizations as necessarily bureaucratic, as we have learned more about humanistic, need-fulfilling kinds of groups. I can say much more firmly than I ever did, for many empirical reasons, that basic human needs can be fulfilled only by and through other human beings, i.e., society. The need for community (belongingness, contact, groupiness) is itself a basic need (p. xiii).

Recommendations for Further Research

The following recommendations for further research have resulted from this study.
1. Additional studies of experimental communities in a variety of institutional settings implementing the Personal Orientation Inventory are strongly suggested.

2. Because the population of the present investigation was overwhelmingly Roman Catholic, comparative studies using populations with different religious or philosophical traditions, but who share basic concerns commensurate with principles of humanistic psychology, are indicated.

3. Further studies of the POI as a means of selecting inner-directed leadership from within college populations are recommended. Longitudinal studies of the development of such individuals as they mature may be helpful to a fuller understanding of the factors contributing to self-actualization.

4. The development of a scale within the POI which directly measures growth-motivation in contrast to deficiency-motivation may be more pertinent than the continued use of some of the weaker scales, e.g., Sy and No.

5. Further studies of experimental communities such as the E.L.L.C. should be designed to clarify the critical ratio between inner-directed and other-directed members necessary for the group as a whole to progress towards self-actualization.

6. Research studies on the counselor’s role in facilitating growth towards self-actualization and providing supportive counseling to student leadership are also indicated. What is the degree of involvement which is most effective?
7. Further research involving the interrelationships between the sociological characteristics of the population and scores on inventories such as the POI is indicated. For example, is the POI limited to use for middle and upper class populations, who are not ordinarily preoccupied with the satisfaction of basic physical needs, or minimal external conditions of safety and security?
APPENDIX A

EXPERIMENTAL ACADEMIC COMMUNITY:
AN INNOVATION IN INSTRUCTION AND EXPERIENCE
FOR UNDERGRADUATES

The Experimental Academic Community at Xavier is now preparing for its first semester of operation: the Fall of 1971. At this time, it is designed as only a one-semester experience, but will hopefully create a precedent for further potential programs. The program was conceived as an attempt to serve a community of students who want to take a fresh approach in the individual pursuit of higher learning. It seeks to provide an alternative to standard, departmentalized, classroom education. There are two facets to this program.

1) CURRICULUM - The students who participate are regularly enrolled at the university, pay the same tuition and fees as all students, pursue an academic major as other regularly enrolled students do—but, in addition, this special community of students, both men and women, will participate in a unique educational adventure. Doctors Roger A. Fortin (History), Stanley K. Hedeen (Science), and William A. Jones (Philosophy) have devised a nine-hour, interdisciplinary course entitled, "Revolt Against Formalism". This program's
subject matter will be a study of Western change in attitudes from about 1859 to 1939, from a historical, scientific and philosophical point of view. A real sense of the integrity of these areas is revealed in the tentative list of personages to be studied: Darwin, Mendel, Marx, Nietzsche, Kierkegaard, Pasteur, Holmes, Veblen, Freud, Keynes, Huxley, Spencer, James, Dewey, Beard, Webb, Lenin and Hitler. All three profs will attend every meeting to facilitate the interdisciplinary approach and sense of community endeavor.

Enrollment is open to all students, commuter and dorm students alike, with a limit of seventy-five students. Students enrolled in the course will receive nine hours of credit (3 history, 3 science, 3 philosophy). They may use these as electives or in meeting core requirements in science, social science, philosophy or humanities. It is a one-semester course, although Dr. Hedeon will offer a second semester course in biology for those who wish to use the two-semester course to fulfill their science requirement.

Although these broad structures of the course have been established, the course will develop in line with the creativity of the community, students and profs.

2) RESIDENTIAL - No sharp division would be made between the students' living experience and their learning experience. The students would live in close scholastic companionship in the residence hall. Because this aspect of the program is considered so important, all applicants are urged to live in the dorm. It is equally essential to the
program, however, that a certain number of commuters participate. If enough commuters express interest by filling out an application, some adjustment will be made.

Because the idea of an Experimental Academic Community is aimed at a more integrated and enjoyable education, the residential community will be the center of the program. A particular and consistent effort to build a mature and responsive community of individuals, enhancing both their social and academic growth, is basic to the entire program. Mr. Mike Perko is currently coordinating this most important aspect of the program with Mr. Bill Daily of the Education Department. Even more than the academics, perhaps, this demands a creative and dedicated community of students to succeed.

The Xavier University Experimental Academic Community is designed to equip a student with a keen awareness of himself and his potentials, of his immediate society, and of his world; one who is able and eager to continue his education with confidence, independence and creativity.
APPENDIX B

EXPERIMENTAL ACADEMIC COMMUNITY

Preamble

If we are hoping for students to be operating in their education at the highest motivation level of self-actualizational growth and development (in Abraham Maslow's terminology), then this must permeate every facet of their life. Of these many facets, the personal and communal living environment is certainly one of the most important, especially with college-age persons. But, however distasteful a fact, counselors at Xavier and elsewhere will not hesitate to say that dorm life finds very many students operating at Maslow's lowest need level of security-safety-survival, at least psychologically.

Fr. James J. Gill, S.J., M.D., who is one of the counselling coordinators of the Harvard Student Health Center, writes:

The student's interaction with teachers, his encounter with the social structure of the university, administration, his friendship groups, the values he acquires from the student culture, the atmosphere of rigidity or flexibility that permeates the environment, the seriousness or playfulness, the spontaneity—all have an immense, even if not measurable, impact on the evolution of his self-view and world-view, on his confidence,
on his altruism, on his mastering of the needs for identity and intimacy that are so essential and important to the growth process in adolescence.

Discussing the college's responsibility from this point of view, the Hazen Foundation Report says:

In asking the college to assume more conscious responsibility for the human development of its students, the Committee is asking for something that has never been done before despite frequent promises in catalogues.

And the Jesuit Education Association (now A.C.J.U.) resolved in its Denver workshop two years ago, that: "Experimentation should be a fundamental element of Jesuit distinctiveness...", and further, that "A center of innovation in liberal education should be put into operation on each of the 28 Jesuit campuses."

Situation at Xavier

Responding to the recognized need, therefore, for a more innovative and integrated learning experience, members of the Xavier educational community--students, faculty, administrators--have put together an Experimental Academic Community (E.A.C.) which is approved and has enlisted 75 students. The academic side of the program is being worked out by the three profs, Doctors Fortin, Edeen, and Jones, in conjunction with Fr. Felten, Dean of Arts and Sciences. The equally vital half of the program, the residential community, is the area with which the following proposals deal with specifically.

Proposals

The following picture of the dorm set-up for the
B.A.C. has emerged as the most desirable one within the means of the university. It pertains most directly to the mechanical logistics in the dorm, although a certain philosophy is implicit. The aim right now is to organize a very liveable atmosphere which will be both a tangible identifiable nucleus for the B.A.C. and an environment which will facilitate the integrated living-learning experience for the students and profs involved.

I. Residence Center

Although the academic side of the program is now planned to terminate after one semester, the community program will last the entire year. The men and women would be housed on separate wings, presumably on the fourth floor of Kuhlman. This will establish the tangible nucleus for the B.A.C. around which the program would revolve, faculty and students, resident and commuter. The floor advisors would occupy one of the first rooms on each wing. We would, at this point, like to incorporate the plans outlined in the budget requests of the Director of Housing, Mr. Ray Guye, as part of the proposal. We feel these adoptions are warranted both as necessary innovative structures for a truly experimental community, and also as long-range dorm improvements.

In line with further experimentation, we would also propose that in assigning students to rooms for academic year 71-72, that any unoccupied rooms in the dorm be consigned to the wings of the B.A.C. floor. Many of the com-
muters who have registered for the program have expressed an interest in living in the central resident community, but cannot afford it. If they were given on-paper partial grants to live in these otherwise unoccupied rooms, the university could accomplish many things at once. It would be achieving greater effectiveness in its facilities; it would be demonstrating its commitment to innovative programs; and it would actually receive some revenue which it would not otherwise realize from those empty rooms. We do not feel that such a grant would create a precedent in housing any more than the nine-hour interdisciplinary course has created a precedent in the academic realm. We emphasize, again, the experimental nature of the program.

II. Governance

Mr. Mike Perko, S.J., Dean of Students Staff, is presently the director of the community program. A male and female floor advisor complete the immediate leadership team as associate directors of the community. Working with Br. Bill Daily, (Ed. Dept.), and Dr. Cosgrove, (Psych. Dept. and secretary of Campus Life Study), these three coordinators will prepare an ongoing program of community orientation as well as a professional evaluation of the program. The most general guidelines will be agreed upon before the Fall semester by a committee consisting of Mr. Perko, the two floor advisors, the dorm director, the Director of Housing, and Br. Daily and Dr. Cosgrove. These guidelines will be submitted to the Dean of Students for final approval.
In line with the emphasis on a true community, Mr. Perko and the two floor advisors will attempt to facilitate the E.A.C. as a self-governing group. The expectation is that the design of the program lends itself to such a "facilitator" approach. Periodic progress reports will be made to the Director of Housing.

Conclusion

We feel confident that the exciting educational possibilities of this program justify the risk of experimentation involved. We hope this is a step toward proving educator Warren Dennis wrong when he writes, "I think universities are low risk institutions." But we applaud him when he writes, "... As administrators we must really begin to reward intelligent, high-risk experiments and actions".
APPENDIX C

THE EXPERIMENTAL LIVING-LEARNING COMMUNITY
AT XAVIER UNIVERSITY

The thoughts, observations, and reflections gathered together in this packet represent the efforts of the Directors' Group of the E.L.L.C. to begin to take a somewhat more objective look at this somewhat unobjectifiable experiment. Accurately surveying the past, challenging the present, and projecting a meaningful future is always a difficult task. Here we attempt an articulation for you of at least the first part of that threefold task, so that you might more easily acquaint yourself with what we hopefully see as a challenging present and meaningful future at Xavier.

Looking backward then, we can probably pin-point April of 1971 as the real beginning of our experiment. By that time a handful of determined students, three Ph.D. faculty members, and the Dean of Arts and Sciences had managed to overcome their supposed differences and respond to the call to the Jesuit Educational Association: that "Experimentation should be a fundamental element of Jesuit distinctiveness..." and further, that "A center of innova-
tion in liberal education should be put into operation on each of the 26 Jesuit campuses." These three profs, equipped with the endorsement of Xavier's Academic Council, tailored an exciting nine-hour, interdisciplinary course of studies entitled "Revolt Against Formalism." Seventy-five students were then eagerly enlisted while the second phase of this living-learning alternative began taking shape in the Student Affairs Office.

A few years ago in its study of higher education, the Hazen Foundation reported that, "In asking the college to assume more conscious responsibility for the human development of its students, the Committee is asking for something that has never been done before despite frequent promises in catalogues." The same handful of students who prompted academic innovation decided that the time had come to more fully integrate these educational experiences into their living environment, while taking on more responsibility themselves for their own human development. They reasoned that the interiorization of the educational process can produce a lasting enrichment of the individual only if it is coupled with a high degree of self-actualization. And they knew that that kind of motivation is assured best when the individual is conversant with an exciting field of ideas, mediated by a supportive and challenging community of persons.

To facilitate this type of environment, and conscious of the equally significant social possibilities of such a
community, these students proposed a model for a living-learnin; center in the residence hall. Approximately half of those registered for the "Revolt Against Formalism" academic experiment joined with a like number of other residents to attempt to build a conducive environment for the eighty men and women of the Experimental Community. The fourth floor of Kuhlman Residence Hall provided the locus for this unique educational program, and three rooms were set aside to become common study, lounge and resource rooms.

The composite picture of the Experimental Living-Learning Community emerging in September of 1972, then, was a picture of something that was both radically alternative to anything seen at Xavier prior to its inception, and yet evolving naturally out of the perceived needs of students, faculty and administrators alike.

With the time at hand, and no pre-defined structure of methodology, these students found themselves embarking upon an intensely challenging experiment that included setting their own goals, discovering many of their own structures and consequent roles, solving problems, and developing a common experience through more and more successful communication. What they now have achieved they now carry with them as the vibrant product of authentically invested human energy and concern. What they share, however, is far more intangible, but perhaps can best be revealed in their new sense of awe for two words: "education" and "community."

Michael R. Myers, former Student Director
E.L.I.C. March, 1972
An Introductory Note

"Not only does man exist," says Charles Hampden-Turner, "but he does so in relation to others who receive his communications and witness the investment of his personality in the human environment." In a nutshell, this is perhaps the thematic impulse running through all that has evolved this year out of the Experimental Living-Learning Community idea. To put down on paper the truly salient and distinctive characteristics of a changing and organic community is impossible. This will always remain an elusive product of an interiorized sharing. What human beings regard as important in their lives, often enough, are the novel and non-repetitive activities, that arise and quickly pass in a creative environment. What gives social investigators the feeling of being scientists, on the contrary, are the precise and invariable patterns of behavior which form only the structural skeleton of the more intangible core realities of a fully human community.

Whereas we realize and cherish the very real fact that the only way to properly evaluate this experimental program is to have been intimately associated with its members' progress, we also realize that outside observers must be provided with certain objectifiable criteria of behavior. We hope to point out some of these below. Let it suffice as a strong caution here that these are simply objectifiable pointers to a significantly deeper phenomenon.
Some Distinctive Factors of the Experimental Living-Learning Community

Part I - Internal Programming

I. Professional Input
   A. Sr. Allen Frankenbur, O.S.U. - advisor (E.L.L.C. as Doctoral Research Project)
   B. Dr. Donald Cosgrove, Associate Professor of Psychology and Management - evaluation
   C. Mr. William Daily, Assistant Professor of Education - Human Potential Seminars, and Systems advisor

II. Internal Structure - Personnel
   Hours of special leadership and communications training employed in each case.

   Combined leadership and organizational structure of:
   
   A. Director
   B. Steering Committee - comprised of ten people, each of whom were directly responsible to eight other community members.

   Letters A and B have since evolved into the present:

   C. Director's Group - composed of six people, aided by an Advisor's Group of approximately 10.

III. Internal Structure - Physical Plant

A. Academic Resources

1. Time Sharing Terminal - we are currently accessing and educating ourselves to the real time, on line, interactive computing System of Dartmouth University through a cooperative arrangement with the Xavier Physics Department.

2. The students wide ranging personal libraries are known, accessible and are extensively shared and discusses.
B. Coed floor

1. Significant area of interaction on a non-dating, non-formalistic level.

2. Significant lack of overt violations of Open House guidelines.

3. Growing realization of special richness of this integral resource in community development.

C. Living-Learning Center

1. Common Areas
   a) Community Lounge as a center for community activities; mostly informal, some planned
   b) A renovated central intersection point in the lobby
   c) Study and gradually room
   d) Resource room, i.e., Guest-in-Residence facility, computer time-sharing terminal, musical instruments, Free University, meetings

2. Prideful identify with surroundings through positive manipulation of the environment.
   a) Installation of furnishings (carpeting, drapes, furniture, etc.)
   b) Maintenance of up-to-date and educational bulletin boards
   c) Construction of furniture
   d) Pooling of contributed materials from private possessions for the enhancement of common areas
   e) Maintenance of fairly clean and attractive facilities
   f) Complete lack of damage other than from normal use anywhere on the floor

IV. Internal Structure - Programs and Common Experiences

A. Speakers and Guest-in-Residence Programs

1. Dr. Walter Clarke, Professor of Education and Psychology (XU).

2. Fr. Dave Corrigan, Campus Ministry, Regis College, Denver, Colorado.
3. John Druska, currently on scholarship grant from the University of Cincinnati for writing poetry; member of Georgetown U. Board of Trustees.

4. John Ellis, assistant director of the Pilot Program at the University of Michigan; Director of Experimentation.

5. Rev. John Felten, S.J., Dean, College of Arts and Sciences (XU).


7. Dr. Edmund Keyes, chairman of the Sociology Department at Dartmouth University.

8. Dr. Frederick Werner, Professor of Physics (XU).


12. Rev. William Topmoeller, Chairman of the Theology Department (XU).

13. Austin Towle, Art Instructor at Edgecliff College.

14. Dr. F. Henry Williams, Assistant Professor of Economics (XU).

15. John Merrill, Peace Coalition.


17. Krishna Consciousness representative.

C. Cultural Activities

1. Concerts performed and sponsored by students

2. Trip to the Symphony

3. Presentation of The Father
4. Thai Festival on Little Miami River
5. Coach House Proposal

D. Social Activities
1. Birthday parties
2. Roller Skating
3. Halloween and Christmas parties
4. Kris Kringle
5. Spelunking trip
6. Skiing trip
7. Camping trip
8. Football games
9. Thai dinner for fifty at Pied Piper

Part II - Involvement with and Service to Larger Community

I. As Individuals

A. Eight Student Senators

B. Present large number of candidates for Student Senate positions, including two for President and Vice-president

C. At least twenty students serving on various University committees, e.g.:

1. Quality of Student Life
2. Academic Council
3. Committee of Arts and Sciences
4. Commission on the Status of Women at Xavier University
5. Core-Curriculum Committee
6. Registration Committee
7. Library Committee
8. University Disciplinary Board
9. Women's Advisory Council

10. Task Force on the General Fee

11. Human Sexuality Committee

D. Student Volunteer Services, especially Community initiated and sustained volunteer work at St. Aloysius Orphanage and Project Hunger

E. Southern Christian Leadership Conference collections

F. Breen Lodge Proposal for Educational Resource and Women's Center

G. Book Exchange - completely manned by members

H. Students for Christian Community

I. Members of Xavier News staff and contributing writers

II. As a Community

A. Academic Experimentation in the Revolt Against Formalism course:
Growing from a common origin and experimental academic and Living-Learning communities have become entities unto themselves. Almost half of the Experimental Living-Learning Community members participated in the nine hour experimental inter-disciplinary course offered this past semester and our facilities served as a base for some of the course activities.

B. Continued encouragement of common experimental academic courses with a special section of metaphysics taught by Fr. Stanley Tillman, S.J. - this, despite limitations under the core curriculum.

C. Commuter involvement - previous commuters now living in the dorm, resource area for commuters, and interaction between commuters and dorm students through the Revolt Against Formalism course.

D. Free University
Student planned, organized, staffed and maintained, we offered free, non-credit, one semester courses in:

1. Ballet
2. Gymnastics
3. Spanish Conversation
4. Feminist History
5. Time-sharing

E. Community co-sponsored a trip to the National Convention on Experimental Higher Education held at the University of Nebraska which three members of the Community were chosen to attend. One of these three subsequently attended, with Dr. Roger Fortin, a similar invitational conference at Redlands, California, sponsored by the Federal Government.

Fr. James J. Gill, S.J., K.D., who is one of the counselling coordinators of the Harvard Student Health Center, writes for the American Association of Jesuit College and University's:

The student’s interaction with teachers, his encounter with the social structure of the university administration, his friendship groups, the values he acquires from the student culture, the atmosphere of rigidity or flexibility that permeates the environment, the seriousness or playfulness, the spontaneity—all have an immense, even if not measurable, impact on the evolution of his self-view, on his confidence, on his altruism, on his mastery of the needs for identity and intimacy that are so essential and important to the growth process...

Submitted to the Xavier University Community

March 27, 1972

by the Director's Group, E.L.L.C.

Barbara Bolbot
Ray Bleicher
Peter Caproni
Bonnie Kutsch
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Peg Van Vyven
APPENDIX D

OPEN HOUSE GUIDELINES AND REGULATIONS
FOR KUHLIANK HALL, XAVIER UNIVERSITY

Maximum Hours - any wing or floor:

Saturday 2 P.M. - 1 A.M.
Sunday 2 P.M. - 7 P.M.
Mon. - Thurs. 7 P.M. - 11 P.M.
Friday No Open House

The residence hall staff has immediate responsibility for maintaining an atmosphere conducive to academic, social, and personal development of all residents. It is the responsibility of the staff to handle any occurrence of misconduct on the part of resident or guest during the open house.

A member of the dormitory council will be present at the main desk in the lobby to sign guests in and out and also to coordinate with the residence hall staff the supervision of the open house.

The names and room and phone numbers of the residence hall staff and dorm council members who are on duty during the open house hours will be conspicuously posted on the bulletin board of each dorm. Areas which are not partici-
pating in the open house will also be posted.

**Resident Responsibility**

The individual resident and the entire residence hall (excluding non-participating floors and/or wings) are the hosts during open house. It is the responsibility of the residents, as well as residence hall staff, in each dorm to prevent infractions of regulations.

Residents entertaining guests must be mindful of their obligations to the other residents. At no time will excessive noise be tolerated. The resident host or hostess assumes the responsibility for his guest's knowing and observing the rules of the residence hall.

**Process of Determining Hours**

Each wing and/or floor will have the option of total or partial non-participation open to them. Determination of degree of participation will be by majority vote of the respective wing and/or floor.

Each residence hall dormitory council will, during the first two weeks of the first semester, submit to its director the specific times (within the prescribed general hours) the residence hall plans to have open house. If the director concurs, the request for the open house will be submitted for final approval to the Office of the Dean of Students. Any deviation from these times must be approved in each instance by the Dean of Students and be posted in the residence hall.
Weekday Open House

The purpose of extended open house during the week is to aid students in developing themselves in academic areas. A situation conducive to study and the pursuit of academic goals is to be maintained during these hours. Hence, loud noise, partying, or disturbing activity of any kind will not be tolerated, since it interferes with the rights of others to profitable use of their study time.

Individual Non-Participation

Prior to the open house, the resident wishing to entertain a guest in his room must inform his roommate of his intentions early enough to allow time for discussion in case there is disagreement with respect to extent of participation.

If a roommate does not wish the open house to be extended to his room on a particular day, the decision will be made in his favor. However, if continued discrepancies arise, the problem will be brought to the attention of the floor advisor who will be responsible for the resolution of the disagreement.

Sign In and Out Procedures

Every guest must be escorted at all times while in the building and is not to leave the lobby area unescorted.

All residents will meet their guests in the lobbies of the respective residence halls. At this time both the resident and his guest will sign the register at the front desk. He will escort his guest while he is in the building,
and at the time of departure both will again sign the register.

Male residents of coed residence halls must observe all the above sign-in-and-out procedures when visiting the women's living areas of those halls, as must female residents when visiting male areas.

In all instances, only the main doors of the hall will be used by guests for entrance and departure. All other doors will be secured.

Ten minutes prior to the closing time of the open house residents and guests will be notified. At closing time, all guests must be out of the living quarters of the residence halls. The staff member and dorm council representative will check each floor to insure that all guests have left.

**Alcohol**

Students are bound by all Ohio State laws regarding the purchase and consumption of alcoholic beverages.

The possession, consumption or furnishing of alcoholic beverages, other than 3.2% beer, is limited to students 21 years of age and older. During open house alcoholic beverages except 3.2 beer are to be consumed only when EVERYONE present is 21 or older. This means most students will be limited to 3.2 beer. **DRINKING IS TO BE CONFINED TO THE STUDENTS' PRIVATE ROOMS: NO DRINKING IS PERMITTED IN CORRIDORS, OUTSIDE AREAS ADJACENT TO THE RESIDENCE HALL, OR ANY COMMON AREA WITHIN THE HALL.**
Parties unsuitable to residence hall life are not permitted. A party is by its very nature unsuitable when the participants interfere with the rights of others. These rights include an individual's rights to reasonable quiet for study, relaxation, and sleep and to privacy.

**Infractions of Rules**

Violations of policies and procedures such as: 1) failure to observe open house; 2) destructive, disruptive, or inappropriate behavior; and 3) violation of residence hall regulations will normally be referred to the residence hall director and will be sufficient grounds for revoking the open house privileges of the resident. If violations are extensive on a particular floor or throughout the residence hall, the open house privilege for the floor or entire hall may be revoked.

Serious violations will be handled through the disciplinary procedures outlined in the Student Handbook.

**Campus Security**

The campus security officers are available to support the residence hall staff in maintaining the desired atmosphere. Particularly in the case of non-students who are disruptive or destructive, the security officer should be called.

**Provision for Amendments**

Any change in the open house policy may be made only with the written approval of the Vice President, Student Affairs.
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