COGNITIVE STRUCTURES AND EGOCENTRISM

IN DEVELOPING GAY SELF-IDENTITY

AND HOMOSEXUAL INTIMACY

By

RONNIE DAVID KOEHN

Bachelor of Arts
The University of Kansas
Lawrence, Kansas
1976

Master of Science
East Central Oklahoma State University
Ada, Oklahoma
1979

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial requirement for
the Degree of
DOCTOR OF PHILOSOPHY
May, 1988

COGNITIVE STRUCTURES AND EGOCENTRISM

IN DEVELOPING GAY SELF-IDENTITY

AND HOMOSEXUAL INTIMACY

Thesis Approved:

Vicki Green
Thesis Adviser

Robert J Weber

Rex T. Finnegan

William E. Jaynen

Norman N. Durham
Dean of the Graduate College

i

ACKNOWLEDGEMENTS

I wish to thank Dr. Bill Jaynes, Dr. Bob Weber and Dr. Rex Finnegan for serving on my committee and supporting my own struggle for academic and personal identity. I wish to extend my sincere appreciation to Dr. Vicki Green for her patience, her provocations, her wisdom, and for her continued faith that this project would be completed. Without Dr. Green's help, this task would not have been possible. It is also obvious that this process would have been impossible without the decades of support from my parents. My thanks to them and my many, many, wonderfully nurturing friends.

The truly courageous, however, are the members of the gay community who helped in countless ways with this study. My gratitude and admiration for those gay men, women, adolescents and children who fight these battles is beyond words. As cited within the text of this study, several men who participated have already lost their lives to the AIDS epidemic. The impact of this disease upon the gay community and what it means to be gay has been and continues to be literal devastation. It is in support of the needed courage to remain gay and proud that this dissertation is dedicated. To someday believe that, as a species, we will come to truly know that we are all much more alike than we are different and that to love someone is not a sin, is a prayer I continue to ask.

TABLE OF CONTENTS

LIST OF TABLES

CHAPTER I

INTRODUCTION

> In a sense the closet queen represents society's ideal
> homosexual, for the closet queen accepts the societal stereotype
> of the homosexual and feels guilty because he does the same
> sorts of things they do, yet believes he is really different
> from homosexuals in some significant way. This inability of the
> closet queen to see himself in other homosexuals prevents him
> from placing himself in the cognitive category of homosexual,
> and he will not come out until some new information is given him
> about homosexuals which permit him to say There are homosexuals
> like myself, or I am very much like them. (Dansk, 1971, p. 194)

Like any dissertation in a clinically oriented field, this

dissertation addresses an area of human need with the intentions that

the hypotheses it generates will be beneficial to those concerned.

Specifically this dissertation focuses (a) upon variables contributing

to homosexual identity formation and (b) to some extent, upon how the

identity formed impacts upon intimacy. One of the initial tasks for any

research undertaking is to define terms in ways that help prevent

misinterpretations of the data. This is especially difficult and

critical to the present study due to the often controversial nature of

the subject matter. Thus, it is important for the reader to understand

the underlying beliefs held by the author and other investigators cited

in the following literature review.

Homosexuality is not considered to be a clinical issue just as it is

no longer classified as a disorder. Homosexuality is not less desirable

than heterosexuality. Homosexuality does not represent arrested

1

development. Homosexuality does represent an alternate preference of object choice. Homosexuality is recognized as positive attraction and interest in the love object and represents _emotional_ preference with the full range of desires one has toward a love object. "Sexual preference has nothing to do with what one can or cannot perform with anyone, but rather with whom one prefers to love" (Martin, 1982, p. 342). Even though these beliefs are seen as realistic, it is acknowledged that homophobia (generally defined as the fear of homosexuality) exists in our society. Thus, homosexuals may exist in a basically inhospitable environment. April Martin (1982) further defines homophobia as a complex set of psychosocial phenomena in today's society which function-ally parallels such terms as racism and sexism. It is the author's strong convictions that homophobia and _not_ homosexuality is a severe personal, familial and societal pathology in much need of professional intervention. Lastly, it is not within the purview of this dissertation to consider the causality or etiology regarding homosexual preference; therefore these topics will not be considered.

Adopting a healthy view of homosexuality somewhat paradoxically but quite significantly legitimizes it as an area for beneficial scientific research. The opening citation regarding the "closet queen" both emphasizes a crucial area in need of unbiased research and poignantly epitomizes the focus of the present study in at least three notable ways. (Note, the term "closet queen" usually refers to males, but it is a phenomenon which transcends gender. The more generic terms of "closet case" or "closet gay" reflect the evidence that it occurs in both women and men. Additionally, the term "closet gay" does not refer to transvestism or cross-dressing.) First, the closet queen scenario is

representative of a very real struggle of identity formation. The dilemma is common to most gay individuals and occurs partially because society presents stereotypic and almost always derogatory models of what it means to be homosexual. Such derogatory models conflict with the more appropriate gay models desired by individuals with developing homosexual identities. The gay individual thus faces the task of acquiring a genuine and "self-selected" identity instead of acquiring a socially ascribed identity and then dealing with the negative consequences of selecting such. It is important to emphasize that this is not an "identity crisis" in the pathological sense as is often described in borderline conditions where the self boundaries are too vague and diffuse to support an identity (Kernberg, 1975). The closet gay's identity conflict is extra-psychic, arising from the pressure of a homophobic society to deny the existence of homosexuality or from the inappropriate models represented by the stereotype. The confusion results from the question "HOW CAN I BE THE GOOD HOMOSEXUAL I FEEL AND BELIEVE MYSELF TO BE, WHEN THE WORLD SAYS THAT THERE IS NO SUCH THING AS A GOOD HOMOSEXUAL?".

Second, the closet gay's inability to identify him/herself as homosexual precludes him/her from relating to others, homosexual or not, on an equal and mutually empathic basis. The results are that he/she remains isolated. The devastating consequences of continued isolation upon mental health are all too well known to clinicians and mental health workers. Further, it is obvious that with no identity formed from which to initiate egalitarian relationships, achieving any form of true mutually nurturing intimacy remains, for all practical purposes, an almost impossible task.

A third factor in the closet queen's scenario is the suggestion that his/her dilemma is in part, cognitively mediated. Important is the implication that a "closet" existence intellectually, emotionally, and behaviorally is related to the parameters of that individual's cognitive functioning. Dansk's (1971) closet queen scenario clearly intimates that altering the closeted individual's level of cognitive functioning may impact upon that individual's functional identity as homosexual and thus as a human being. The intent of the present paper is to examine the possible parameters of cognitive functioning in gay individuals and study this hypothesized relationship between levels of cognitive development and homosexual identity and intimacy formation.

Before elaborating upon these three points to introduce the present research work, a fourth point, perhaps the most important point should be presented. This concerns treatment. The "homosexually, ego-dystonic-like" symptoms of the closet queen are not beyond inference: isolation, loneliness, depression, ego-centrism, being a misfit, guilt, etc.--psychological pain leading to failure to thrive by any clinician's standards. In this respect, being homosexual is no different from other clients whom the clinician correctly accepts into therapy. What should be clear regarding treatment is that the symptoms are not a result of homosexuality *per se* but rather a result of the individual's restrictive cognitive processing of homosexuality as an abnormality. Treatment <u>does</u> become a process of normalizing the client--<u>not</u> <u>normalizing</u> <u>the</u> <u>sexual</u> <u>preference</u> <u>but</u> <u>providing</u> <u>the</u> <u>client</u> <u>with</u> <u>normative</u> <u>data</u> <u>regarding</u> <u>healthy</u> <u>homosexual</u> <u>identities</u>. It is to this larger goal of expanding the objective and empirical understanding of homosexual identity development that this dissertation is also dedicated.

Certainly the 1975 resolution adopted by both the American Psychological and American Psychiatric Associations facilitates the development of healthy gay identities. Yet these resolutions, like DSM III's "declassification" of homosexuality, were not unanimously accepted or implemented into practice. Some licensed clinicians still adopt stereotypic views of homosexuality. Statements such as "homosexuals cannot maintain relationships longer than several days", "homosexuals are narcissistic, self-centered and hysterical", and "homosexuals are obsessed with indiscriminate sexual encounters", are all examples of contemporary stereotypic views of what it means to be homosexual. If one is to acknowledge a gay or lesbian identity, is one also condemned to live with the sense of being someone incapable of meaningful, mutually nurturing, and intimate relationships?

Here-to-fore such questions would have been addressed from a traditional medical model, invoking the need for diagnosis of pathology and ensuing treatment. This paper provides a means for the clinician and gay client to better address these conflicts and at the same time move away from a model which treats homosexuality as a pathological entity. Replacing the medical "treatment" model, in this dissertation, is the ability to understand gay ascribed behaviors as a part of a developmental continuum. Applying a developmental model to gay identities makes it possible to continue researching the anxiety provoking questions of gay clients in a significantly less biased manner. The substantial benefit gained by conceptualizing behaviors within a developmental model is that the behaviors which characterize a particular stage have an acquired and added, known dimension which is useful in research paradigms and treatment approaches. For example, if a behavior may be

understood in terms of its position within a known maturational continuum, much information is available about the probable predecessors and consequences of that behavior. Additionally, knowing the elements which best support the aspects of the developmental line *per se*, may provide potent clues to what may be needed to facilitate the organism's continued optimal maturation.

The general format of this dissertation's concerns can now be recapitulated. An understanding of a proposed set of cognitive parameters will first be presented. Next empirical observations will be made regarding the possible relationship between these levels of cognitive functioning and stages of homosexual self-identity. Through this process an expansion of normative data regarding homosexual identity development will become available. This information will then enable both clinicians and gay individuals to understand the presence of certain gay-related behaviors not as disparaging endpoints of themselves, but rather as relative indicators of a person's state of growth. Through this process the concept of homosexuality is extricated from concerns of etiology, becomes less amenable to analogies of clinical pathology. Also developmental information obtained can be a realistic contributor to the therapist's repertoire in dealing with anxieties presented by gay clients.

CHAPTER TWO

LITERATURE REVIEW

Developmental Models

Understanding the adaptive development of homosexuality benefits

from an awareness of developmental models in general. The theoretical

underpinnings of this paper premise development to be stage-sequential

in nature and assume that changes between developmental stages are

delineated by qualitative rather than quantitative differences. Also

the emergence of these stages are governed by rules of epigenesis such

that each stage has a "decisive and critical time to normally arrive and

remains systematically related to all others (stages) so that the whole

ensemble (organism) depends on the proper development in the proper

sequence of each item (stages)" (Erikson, 1982, p. 29). Within this

framework the developmental theories of Jean Piaget, Erik Erikson, Harry

Sullivan, Eli Coleman, and Alan Maylon will be incorporated. The

existence of abundant scientific debate concerning the validity of such

theoretical approaches to behavior evidences the still growing, although

not always agreed upon, definitions and functions of components

hypothesized in these and similar developmental models. For a more

full explanation of these criticisms, the reader is referred to Flavell

(1980).

7

Stages

One important component of such developmental models is the concept of "stages". Stages are certainly not new to psychological literature and have played an important role in many theories, including Freud's psychosexual stages of development. The conceptualization of behavior in functioning developmental stages is not limited to just psychology, as biologists, anatomists, anthropologists and other scientific disciplines describe many processes via stages. For the present, this paper will begin with Wholwill's general notion that a "stage is taken as a construct within a structurally defined system, having the property of unifying a set of behaviors" (1973, p. 118). The "stages" considered within this paper will be the cognitive stages of Piaget, the psycho-social stages of Erikson, the interpersonal stages of Sullivan and the more recently defined stages involved in the "coming-out" process.

Sequences, Epigenesis, and Hierarchy

As indicated above, stages are necessarily sequential, hierarchical and epigenetic. Stages are sequential in that the development of all individuals similarly progresses through a fixed ordering of these stages. The stages are hierarchical and epigenetic in that the tasks of one stage must be completed before the tasks of the following stage may be optimally accomplished and that each successive stage is built upon those preceding it. The degree to which a stage is successfully completed may either facilitate or hinder the effectiveness of the following stages as well as the overall functioning of the entire organism. These notions are consistent with the basic observation by Heinz Werner (1973) whose historical works characterize development as a change from

a state of relative globality and lack of differentiation to a state of increasing differentiation, articulation, and hierarchical integration.

Homogeneity

A remaining characteristic of these "stages" is one addressed by Flavell, the "homogeneity of stages" (Collins, 1982). To somewhat simplify the notion of homogeneity, an extrapolation from Flavell equates homogeneity with an "all-or-none" analogy. If an individual is described to be in one particular stage, homogeneity then addresses the question if all of that individual's behaviors are strictly subordinate to that stage. To give an example of an accepted homogenous stage, is the stage of pregnancy--an all-or-none phenomenon. The conditions of homogeneity will be more specifically important with the introduction of Piaget's cognitive stages. For example, if a child's logic is operating within Piaget's concrete operations, can part of the child's logic also be formal? This question will be restated more fully in conjunction with the functioning of Piaget's levels of development.

Piaget

As stated earlier, Piaget's theory of cognitive development is directly relevant to the thesis of this study. It is not a purely descriptive understanding of the components of Piaget's model that is critical, so much as it is the awareness of the dynamic properties found within his model of maturation that are of interest. To illustrate these "dynamic" properties, from among Piaget's basic concepts, the components of adaptation, equilibration, and egocentrism will be presented.

Adaptation

An applicable description of adaptation is provided by Jean Piaget's theory. Briefly, Piaget notes that adaptation is an "invariant function" of all species and that it involves a relationship between the organism and the organism's specific environment and learning history (Ginsberg & Opper, 1969). Adaptation occurs by "more than a mere accumulation of isolated and unrelated experiences; it is a hierarchical process with the later acquisitions being built upon, and at the same time expanding upon the earlier ones" (Ginsberg & Opper, 1969, p. 225). In this sense, adaptation is teleological.

In accordance with Piaget, "an individual of any age must adapt to an environment and must organize his responses continually, but the instruments by which he accomplishes this--the psychological structures--will change from one stage to another. For example, both the infant and the adult will organize and adapt; but the resulting psychological structures are quite different for the two periods." (Ginsberg, 1969, p. 23).

It should be clear at this point that adaptation as it is used in this paper is part of any given species' developmental process. Critical to Piaget's theory is the notion that this process is epigenetic. The impact of the epigenetic properties upon the total organism's quality of functioning is iterated by Erikson: "Epigenesis by no means signifies a mere succession (of developmental events). It also determines certain laws in the fundamental relations of the growing parts to each other." (1982, p. 28).

Equilibration

David Elkind offers the following definition of Piaget's equilibra-
tion: "Equilibration can be regarded as a higher order regulatory
process that governs the relationship between assimilation and
accommodation" (1981, p. 53). Assimilation and accommodation are
components by which adaptation is achieved. They are the mechanisms by
which an organism encounters and reacts to its environment. They are
therefore potentially vulnerable to changes in either the organism or
the environment, or both. In this sense equilibration may be viewed as
a rather synchronizing agent. Thus, it may be seen as an agency
functioning to maintain a progressive homeostasis within a system as the
organism accommodates and/or assimilates to the environment. It may
even be analogous to those mechanisms which allow for the resolution of
cognitive dissonance which arise when an individual attempts to
simultaneously maintain two or more conflicting cognitions. This also
permits the organism to maintain an emotional ambivalence freeing the
cognitive structures for decision making.

Egocentrism

Given the maturational push inherent in all species and the adaptive
equilibration laws of organization, the organism will hopefully progress
into new stages of the developmental continuum. Accompanying the
beginning of each new stage is the Piagetian concept of egocentrism.
"Within Piaget's theory of intellectual growth, the concept of
egocentrism generally refers to a lack of differentiation in some area
of subject-object interactions" (Elkind, 1981, p. 74). Piaget postu-
lates that this "lack of differentiation" is what the child experiences

between each cognitive developmental stage. This implies that during each stage, the child acquires some differentiated sense of him/her "self".

Any given stage of cognitive maturation provides the child with specific mechanisms (the psychological structures cited earlier) to understand themselves (subject), the world and others (objects) and the relationship between self and others. The child's understanding would appear restricted by the level of cognitive functioning available. For example if a child is beginning to experiment with the conservation skills of classification, the child's perception of the world may necessarily be overgeneralized and stereotypic. With time, these perceptions and cognitive skills become familiar to the child and his/her sense of "self" and how he/she relates to the world and others (objects) becomes stable.

This trusted and familiar stability is short lived, however. As the child's maturation continues, he/she is pressured to move to the next stage and the familiarity of his/her cognitively mediated "self-under-standing" is disrupted. A new "sense of self" must be tended to, along with this "new self", new subject-object relationships must again be learned. This retreat to self-attendance, marks a renewed state of egocentrism. "From the developmental point of view, therefore, egocentrism can be regarded as a negative by-product of any emergent mental system in that it corresponds to the fresh cognitive problems engendered by that system" (Elkind, 1981, p. 74).

The cyclical appearance of egocentrism then, is analogous to the cyclical nature of equilibration. As equilibration is a regulator of the relationship between accommodation and assimilation, egocentrism is

an element of the regulatory process of developing self, object, and
self-object relationship understandings. Both processes are "normal"
and adaptive properties of development which may be expected any time
the organism is in the process of maturation.

<div align="center">Adolescent Cognitive Development

And Egocentrism</div>

Of much theoretical and clinical interest is Piaget's comment on
egocentrism: ". . . egocentrism continues to be of interest because of
its relation to the affective aspects of child thought and behavior.
Indeed it is possible that the study of egocentrism may provide a bridge
between the study of cognitive structures on the one hand and the
exploration of personality dynamics on the other" (Elkind, 1981, p. 74).
It is this role of egocentrism as a possible indicator of "personality
dynamics" which further directs this research towards the adolescent
developmental crisis. Not only does one's sexual preference identity
become paramount with adolescence, but according to Piaget, the last and
therefore most integrative and articulating stage of cognitive develop-
ment appears in the adolescent as well.

The task of adolescence is the acquisition of "formal operations" or
the "conquest of thought". This stage enables an individual to think
scientifically, to generate hypothetical constructs and consider the
possible consequences resulting from their mental manipulation. A
result is that "formal operations not only permit the young person to
construct all of the possibilities in a system and construct contrary-
to-the-fact propositions, they also enable him to conceptualize his own
thoughts to take his mental constructions as objects and reason about

them. It also permits him to conceptualize the thoughts of other people. . ." (Maier, 1969, p. 135).

Adolescence also has its attendant egocentrism. Two parts of this egocentrism have been identified by Elkind (1967), the imaginary audience and the personal fable. Consider first the imaginary audience. It consists of the belief that everyone is interested in, concerned with, and tending to oneself. The imaginary audience arises from the egocentric logic of adolescence that permit the adolescent to perceive the thoughts, values, and priorities of others to be the same as his/her own. It has been suggested that the physiological metamorphosis of adolescence predisposes the individual to be necessarily and primarily concerned with his/her sense of self. Cognitively, this self-concern becomes manifest in individuals "failing to differentiate between the objects towards which the thoughts of others are directed and those of which are his own concern" (Elkind, 1981, p.91). Essentially, although the adolescent now realizes that other people have thoughts of their own, he/she often erroneously assumes that other people are thinking the same things he/she is thinking.

Paralleling the adolescent's imaginary audience and perhaps follow-ing from it, is the concept of the personal fable. Being the center of everyone's attention may give rise to feelings of special uniqueness. These feelings of uniqueness may be escalated to that level where he/she is somehow so unique as to become invulnerable or immortal. For example the adolescent might think, "I am so special that nothing like what happens to other ordinary people, such as wrecks, failure, rejection, etc., can ever happen to me."

Piaget's developmental model indicates that the maturing of formal cognitive mechanisms follows the same pattern as other stages of development. The beginning of formal operations causes the individual to be, once again, uncertain of his/her sense of self. The familiar and trusted is disrupted. Egocentrism would be present until the person once again, regains some familiar and stable sense of self. Egocentrism has served the purpose of permitting the individual to tend to the unstable self. With time, the sense of self may be reinstated or relearned, only this time with the skills of formal operations to enhance and encourage the individual to advance into the world in search of more object and subject-object relationships at a higher level of meaning than previously possible.

Piaget postulates that the egocentrism of early adolescence tends to diminish by the ages of fifteen or sixteen years, not surprisingly the age at which formal operations may become fairly well established. The end of adolescent egocentrism is described by Elkind as follows:

> The personal fable, on the other hand, is probably overcome (although probably not in its entirety) by the gradual establishment of what Erikson has called intimacy. Once the young person sees himself in a more realistic light as a function of having adjusted his imaginary audience to the real one, he can establish true rather than self-interested interpersonal relations. Once relations of mutuality are established and confidences are shared, the young person discovers that others have feelings similar to his own and have suffered and been enraptured in the same way.
>
> Adolescent egocentrism is thus overcome by a two fold transformation. On the cognitive plane it is overcome by the gradual differentiation between his own preoccupations and the thoughts of others, while on the plane of affectivity it is overcome by gradual integration of the feelings of others with his own emotions. (Elkind, 1981, p. 95)

Intimacy

Pursuant to Elkind's suggestions that the resolution of the adolescent's egocentrism potentially lies within the acquisition of Erikson's stage of intimacy, consider Erikson's developmental model. Like Piaget, Erikson's model is stage-sequential, hierarchical and epigenetic. Differing from Piaget, Erikson addresses stages of psycho-social development rather than cognitive development. Of Erikson's eight proposed psycho-social stages, the most relevant herein are the stages of identity and intimacy. These two are selected because (a) identity development is coincident with the acquisition of formal operations, (b) Elkind's perception that identity evolves with the resolution of egocentrism which is manifest with the onset of formal operations as a necessary precursor to intimacy, and (c) the logical relationship these stages have to the gay issues of a suggested "distorted" or incomplete identity and a suggested incapacity for intimate relationships.

In YOUTH AND CRISIS, Erikson addresses the concept of intimacy as follows:

> It is true only when identity formation is well on its way that true intimacy--which is really a counterpoint as well as a fusing of identities--is possible. Sexual intimacy is only part of what I have in mind, for it is obvious that sexual intimacies often precede the capacity to develop a true mutual psychosocial intimacy with another person, be it in friendship, in erotic encounters, or in joint inspiration. The youth who is not sure of his identity shies away from interpersonal intimacy or throws himself into acts of intimacy which are "promiscuous" without true fusion or real self-abandon.
>
> Where the youth does not accomplish such intimate relationships with others--and, with his own inner resources--in late adolescence or early adulthood, he may settle for highly stereotypic interpersonal relations and come to retain a deep sense of isolation. (Erikson, 1968, p. 135)

Erikson clearly alludes to the necessity for an individual to have achieved some sense of self-identity prior to the formation of intimacy. Further, the abandonment of the restrictions induced by purely egocentric mechanisms may be inferred as an additional prerequisite for intimacy. It seems clear that the genuinely intimate individual is more fully functioning within the cognitive capacities provided by formal operation mechanisms. An intimate individual's cognitive development must have matured sufficiently to permit egocentrism to dissipate. Developing formal operations allow the individual to conceptualize, understand, and tolerate the thoughts of others to be different from his/her own thoughts, thereby relinquishing the need to be egocentric. This is certainly a necessary building block for empathy.

Self-Identity

Adaptive acquisition of the cognitive mechanisms which provide the fundamental underpinnings for self-identity is elaborated by Erikson and Sullivan. The psycho-social and interpersonal models of Erikson and Sullivan emphasize the adaptive interplay between the organism's "psychological structures" and the extra-organismic, environmental structures in the achievement of identity. For purposes of explanation, this process may be viewed as an experimental undertaking by the developing individual. The experiment begins by the individual selecting from his/her environment a perspective role model. The individual then identifies "with" the model by acting, thinking and feeling as much like the model as is possible. The "goodness-of-fit" is evaluated using two criteria: (a) self-assessment and (b) feedback received from the environment. This process is repeated, trying a variety or roles until

the individual finds the role which satisfies his/her life needs. This identity experimentation is socially sanctioned in present day culture to be an appropriate task for adolescence and is directly described by Erikson as a "psychosocial moratorium".

> A moratorium is a period of delay, granted to somebody who is not ready to meet obligation or forced on somebody who should give himself time to do so. Here I mean delay of adult commitments, and yet not delay. I mean a period that is characterized by a selective permissiveness on the part of society and of provocative playfulness on the part of the youth; and yet also a period of deep (if often transitory) commitment on the part of the youth's ceremonial acceptance of commitment on the part of the society. Such moratoria show highly individual variations, which are especially pronounced in very gifted people (gifted for better or worse); and there are of course institutional variations linked with the ways of life or culture or subcultures (Erikson, 1968, p. 157).

A further statement of Erikson's requires annotation: that the psychosocial moratorium of "adolescence furnishes situations and attitudes for continued experimentation which need to be resolved if his sexual identity is to contribute toward a fuller sense of identity and to move him toward behavior prescribed for adults of his sex" (Maier, 1969, p. 63). This is true in American culture providing the adolescent wishes to explore only heterosexual identity and role issues.

Contemporary Anglo-American culture provides the adolescent with a well equipped laboratory for different sex experimentation. There are clear role models and patterns to delineate dating, petting, rendezvous, extended relationships and family patterns. Essentially the entire spectrum of different sexual and social interactions are available for supported investigation. The essential steps involved in learning to discriminate which different sex patterns an individual wishes to identify with are provided in controlled and socially sanctioned fashion. Thus, by Erikson's definition of a developmental moratoria

leading to intimacy, a period of indiscriminate sexual behaviors can be viewed as a normal, expected, and indeed necessary phase of development.

H. S. Sullivan directly addresses this process with his concept of "conceptual validation". Notably, Sullivan primarily bases his theory on the premise that the personality is an entity which manifests itself in relationships. Sullivan believes that the most significant factors in an individual's personality development are the relationships that the individual experiences throughout life. Sullivan states that the type of relationships an individual participates in, provides that individual with information contributing to the individual's perception of reality, and their value formation and comments upon the "goodness-of-fit" with others. It is the general nature of this "consensually validated" information and the manner in which it is presented and integrated that is an important factor to this study.

The importance of relationships in personality development is not overlooked by Erikson. Even the "earliest and most undifferentiated sense of identity" is contingent upon a relationship; "I would suggest that it arises out of the encounter of a maternal person and small infant, an encounter which is one of mutual trust and mutual recognition" (Erikson, 1968, p. 105). In latency, the intimacies with same gender peers are critical in the process of self-identity, just as the maternal-infant relationship was important earlier in development. The continued role of "others" takes on new meaning during adolescence.

In presenting Erikson's psychosocial stage of adolescent identity development, Newman and Newman (1975) present this task in two phases: early and later adolescence. Newman and Newman refer to the early phase

as a conflict between group identity versus alienation, and the later conflict between individual identity versus role confusion.

The role of "others" is perhaps most obvious in the crisis of group identity. As the child moves away from home and into increasing periods of time with school and non-family age mates, he/she experiences pressures to find groups and peers for social support needs. Reminiscent of Piaget, Newman and Newman state that the "adolescent is at the point of intellectual development where he is able to conceptualize himself as the object of expectations" (p. 347). With this capacity, the adolescent is aware (sometimes painfully so) of what the potential supportive peer group expects from him/her. In a summary statement, Newman and Newman recapitulate the crisis of group identity versus alienation as follows:

> The young adolescent is engaged in a process of self-evaluation within the context of his peer group. He is extremely self-conscious of the opinions others hold of him and he is preoccupied by the need for peer acceptance. The peer group can bolster the adolescent's sense of confidence or present continuous pressures for conformity and compliance. In most cases, peers adjust to the eccentricities of their group members and provide an atmosphere of mutual support for trying adult roles. In extreme situations, the adolescent is unable to meet the social expectations that permit membership into any peer group. Either by his own choice or because of the existing groups. If he is extremely resourceful, he may create his own new groupings. Otherwise, it is likely that he will experience a strong degree of self-deprecation.(p. 359)

The Newman's second phase, individual identity, is consistent with Erikson's theory. The resolution of the role identity versus diffusion crisis is accomplished much in the same manner as the role "experimentation". The Newman's second phase, individual identity, models how it is possible to meet one's personal and unique needs. Here again, the individual is expected to only acknowledge the experience of feelings

and needs which are socially acceptable--for which society provides guidelines and models.

Erikson's description of the specific events leading to identity development is again complimented by Sullivan. Sullivan hypothesizes that the child's movement away from the family brings along with it a need in the adolescent for a continued accessible "audience". Sullivan postulates this need arises to replace or diminish attention the adolescent perceives (real or imagined) from his/her former audience--the family. Sullivan discusses the adolescent's need to impact this audience in terms of a drive for status and as a clear indication of the beginnings of socialization. Sullivan views this as a significant developmental milestone and reaffirms the importance of the quality of consensual validation to the adolescent's sense of self.

The situations which provide the opportunity for consensual validation described by Sullivan are of themselves hierarchical. Relationships prior to adolescence which may provide feedback are not automatically intimate and egalitarian, but they do begin with some spirit of cooperation. The socially sanctioned activities of middle school age include group involvement, girl and boy scouts, clubs, gangs, etc., where cooperation, competition, compromise and accommodation are desirable and may begin to evolve into genuine collaboration. Sullivan suggests the process of consensual validation is most likely to begin with one or maybe two other persons of the same age and sex; sort of the beginnings of a "best friend" relationship.

It is from investigations into this "best friend" relationship where Sullivan derives his "chum theory". The disclosure of personal and perhaps idiosyncratic feelings and beliefs to a chum, if successful,

yields a positive affective response in both individuals. As this "feeling good" affect results from an interaction, it is a beginning step in making the needs and concerns of another person supraordinate to one's own needs. Thus an essential step to an empathic, intimately and mutually nurturing relationship is being learned through the cultivation of a "chum". In describing a "chum" relationship, Sullivan states:

> This comes about as a fairly obvious consequence of the fact that the other fellow has now become highly significant to one. Whereas previously one may have learned to say the right thing to one's companions, to do the right things, now these sayings and doings take on a very special significance. One's security is not imperilled by one's love object. Therefore, naturally one can begin to express oneself freely. If another person matters as much as you do yourself, it is quite possible to talk to this person as you have never talked to anyone before. The freedom which comes from this expanding of one's world of satisfactions and security to include two people, linked together by love, permits investigations without fear of rebuff or humiliation, which greatly augments the consensual validation of all sorts of things, all in the end symbols that stand for--refer to, represents--stages of being in the world. (Sullivan, 1953, p. 43)

If one boy can be an attractive "chum", he is likely to be sought out by other chum two-somes. The beginnings of a more or less organized gang have thus, come into existence. As the relationships become more complex and the need to address issues of devotion, allegiances, loyalty and their priorities arise. Personal conflicts and values are tested by the consensually validated reality of the gang. Along with the more complex social structures is generally a movement away from single, same-gender relations and the gang toward exploration of heterosexual relations.

> As the interest in the chum and in the gang declines, it begins to be important to be thought of by others to have 'intimate associations' with some certain girl. Woman now takes on a certain 'quasi-importance'. And the impulses making for interest in securing esteem and submission of the girl grow to be a prime cause of behavior. (Sullivan, 1953, p. 171)

Visible heterosexual activity now becomes of prime importance in the maintenance of proper status and prestige and self-esteem.

To compensate, Sullivan believes that "probably every child retains in varying degrees, a private realm of covert operations, which maybe a source of delight or solace and which is carefully hidden from others. In fact, adults do vastly more fantasy thinking than consensually validated thinking, which provides an outlet for unfulfilled dreams, aspirations, and wishes of all sorts" (1953, p.348). However, when taken to extreme, such behavior can become maladaptive. Sullivan states that "children who cannot obtain any cooperation from significant others around them become lonely and are likely to multiply the imaginary personifications that fill their minds and influence their behaviors" (1953, p. 348). Logically these children may retain and succor a good deal of egocentrism.

<div style="text-align:center">

Cognitive Structures, Egocentrism,

Identity, Intimacy, And

Same-Sex Preference

</div>

The theoretical review presented above makes possible an important observation concerning the role of cognitive thinking and egocentrism in the acquisition of identity and intimacy. Developing an adult sexual identity requires the presence of mature biological (puberty) and cognitive (formal operational) functioning. Developmental movement occurs because of the interplay between the organism and its environment. Adolescent physical development occurs given an appropriate environment, e.g., nutrition, rest, exercise, etc. Likewise, formal operational thinking occurs given an appropriate environment, e.g., a

tolerant, pluralistic environment, that allows the individual to cogni-
tively manipulate aspects of his/her environment. However, for the
homosexual individual, one aspect of environmental experience is closed,
exposure as it relates to sexual self-identity and gay social interac-
tions. It is clear that twentieth century society does not tolerate
practice with same-sex preference sexual identities at any time, let
alone during the developmentally appropriate age of adolescence.

Present society portrays a minimal number of homosexual role models.
Additionally, public evaluations of these models are extremely
derogatory, presenting homosexuals as against God, evil, promiscuous sex
fiends, child molesters, etc. Up until recently, modern culture has not
even acknowledged the possibility of non-promiscuous, intimate relation-
ships in individuals with a gay identity, and currently only specific
segments of the intelligentsia seem to do so. The lack of socially
supported mechanisms for same-sex experimentation in present culture is
blatantly lacking, again, especially among adolescents where it is
developmentally most appropriate.

Given that an individual with a same-sex preference is denied any
sanctioned period of time to participate and learn to discriminate which
sexual behaviors are meaningful to their sense of self-identity, it is
not surprising, in fact, it is developmentally predictable that such
individuals will engage in indiscriminate sexual behavior as they become
free enough to experiment. For purposes of comparison consider the
adolescent who has not had any sexual experiences, who moves away from
home for the first time and no longer experiences the scrutiny of
familial and childhood custodians. It is likely that this individual
will exhibit, for a period of time, indiscriminate sex and potential

promiscuity. Such behavior would not be seen as due to any intrapsychic anomaly, but very simply as a result of the lack of opportunity to learn, practice and mature during a more age-appropriate period. Within this framework it is quite possible to interpret promiscuity among adult homosexual individuals as expected and quite normal given the limited environment in adolescence. It is different from the heterosexual situation only because the lack of a socially sanctioned moratorium in adolescence causes such normative behavior to be delayed in gay individuals.

From the Piagetian model it is possible to predict that individuals beginning this delayed moratorium or same-sex practice, would also demonstrate significant egocentrism. Egocentrism in these individuals would indicate an adaptive search for equilibration in the mastery of new cognitive skills most specifically involving gay identity and gay relationship issues. It may further be possible then to interpret observed egocentrism of not intimate homosexuals as an indicator of their position within a developmental continuum. Extrapolating from Piaget's descriptions of egocentrism and equilibration, it is possible that the highly egocentric individual is teleologically in the earliest phases of a new stage of cognitive development.

Being unable to practice same-sex preference clearly precludes obtaining an consensual validation which Sullivan has outlined as necessary to develop self-identity and to feel self-esteem. The lack of consensual validation by peers as outlined previously also prevents the individual from experiencing any emotional gratification from being empathic. It is highly consistent with all of these developmental theories that Sullivan suggests that the lack of consensual validation

leaves the individual with emotional tendencies towards others that are generally unrealistic and irrational.

<div align="center">Stages of "Coming Out" And

Homosexual Identity</div>

The recent research on "coming out" has begun to document the psychological and emotional impact a non-supportive environment may have on individuals with a same-sex preference (Bell, 1978; Bergon, 1979; Clark, 1978; Coleman, 1978; Grace, 1979; Lee, 1977; Malyon, 1981). Emerging from this body of descriptive data regarding "coming out" are several models postulating developmental aspects of homosexuality. These models are frequently epigenetic in nature. Since homosexuals are "normal" human beings it is logical that their healthy development should not be outside the norm of existing and accepted models of human development. As such it is expected that these "coming out" models can be viewed as consistent with parallel stages of the models already discussed. The most notable of these models are Cass, 1979; Coleman, 1982; and Malyon, 1981, 1982. The following will be a brief presentation of these models, especially as they relate to the concepts of self-identity and intimacy.

Coleman (1982) provides a model of the "coming out" process. As Coleman's model is not significantly dissimilar to other representations of "coming out", a brief synopsis of his five stages may be sufficiently beneficial. During Coleman's first stage, "Pre-coming Out", there is "denial, repression, reaction formation, sublimation, and rationalization against same-sex feelings, which may or may not be well understood by the individual" (p. 32). The denial is seen as necessary in order to

survive in a world which condemns homosexuality. At this stage, there is no cognitive structure available to the individual to acknowledge or accommodate same-sex feelings.

The second stage "Coming Out", is delineated by the acknowledgement of homosexual feelings. This involves both self-acknowledgement and telling others. Data help define the timing of this phase. Coleman cites studies to indicate that such self-awareness occurs between thirteen and eighteen years, with the median age for females to be eighteen and males thirteen to fourteen.

The third stage of Coleman's model, "Exploration", is one of experimenting with a new sexual identity. This is akin to the adolescent period of exploration and experimentation and is the first major experience of sexual and social activity with homosexual others. This is a period of much cognitive restructuring related to the evaluation of what it means to be a homosexual. Such a process may be viewed as consistent with the development of formal operational thinking with regard to homosexual social relationships.

Coleman's final stage is that of "Integration". In this stage, individuals incorporate their public and private identities into one self-image.

Malyon (1982) provides a second model. He describes how biased socialization interferes with the developing adolescent's self-identity. He states, ". . . because of this (biased socialization) there is a risk that the next developmental stage will be entered without there being a satisfactory resolution of the fundamental crisis of adolescence; that of establishing a positively valued identity which is consistent with inner promptings and compatible with a certain range of social

possibilities." (p.337). This statement is clearly parallel to the views of both Erikson and Sullivan in its reiteration that identity is an essential precursor to intimacy. Additionally, Malyon acknowledges that the initiation of the process of gaining a positively valued identity ("coming out") is a cognitive event. It readily appears that Malyon is citing an accommodative change in the individual's style of cognitive functioning that first begins to allow the assimilation of same-sex feelings into one's self-identity.

Encompassed into his model is the concept of a delayed appropriate identity. Malyon states, ". . . at some point during the third decade, or later, many homosexual men do finally acknowledge and begin to accept their predominate erotic predilections." (p. 338). Importantly Malyon notes that this event brings about a reactivation of many of the same developmental issues which were salient during the first adolescent stage. Malyon discusses the very disquieting and socially disruptive effects of experiencing the full intensity of adolescent-like developmental phenomena during adulthood.

Vivienne Cass (1979) proposes a third theoretical model of homosexual identity formation. She states: "(a) that identity is acquired through a developmental process; and (b) that locus for stability of, and change in, behaviors lies in the interaction process that occurs between individuals and their environments" (Cass, 1979, p. 219). Cass labels her stages of homosexual identity formation as (a) Identity Confusion, (b) Identity Comparison, (c) Identity Tolerance, (d) Identity Acceptance, (e) Identity Pride, and (f) Identity Synthesis. Each stage represents a progressive integration of affective responses,

intellectual understandings, and environmental conditions, not unlike the theorists presented above, and indeed, very much like Sullivan.

These models postulate the existence of adolescent-like issues later than chronological adolescence among gay populations. Evolving then, from Malyon's observations, it would seem probable to find in these individuals many developmental experiences appropriate to adolescence. More specifically, such individuals might exhibit aspects of adolescent thinking in those problem solving areas where they have little or no direct experience, i.e., social activities and relationship issues that relate to same-sex involvements and gay intimacies. Certainly this is consistent with Piaget.

Further, it would be consistent to find the developing gay's thinking to include (a) elements of egocentrism, (b) components of an imaginary audience, since a real audience for consensual validation may not have been present until the individual's third decade, (c) elements of the personal fable if the consensual validation has been lacking over time, and (d) a lack of facility in applying formal operational thinking to gay related dilemmas. It is quite logical to also parallel the resolution of these adolescent-like issues in gay individuals with Piaget, Erikson, and Sullivan. Most clearly Coleman's description of his third stage "exploration" is almost indistinguishable from Sullivan's moratorium and Erikson's acquisition of intimacy from a resolution of identity crisis.

The formulation of testable hypotheses can be derived from a synthesis and adaptation of the developmental concepts of Piaget, Erikson, and Sullivan with the developmental stages of homosexual identity formation and homosexual intimacy identified in the works of Cass,

Coleman, and Malyon. From the growing literature describing homosexuality there are mechanisms for the division of homosexuals into groups according to their achieved levels of identity. Scales of homosexual self-identity are extant in the literature, notably Kinsey (1948). Also, there exists in the literature a mechanism for classification along the dimensions of intimacy. The assessment of differing levels of homosexual intimacy is accommodated with Bell and Weinberg's (1978) statistical studies of gay intimacies.

<div align="center">Hypotheses</div>

Hypothesis I. Given the assumption that for an individual to establish a self-identity (which includes a sexual identity), it is necessary to develop commensurate cognitive mechanisms; it is predicted that compared to less self-identified gay individuals, the individuals who have a more developed gay identity will (a) exhibit less egocentrism, (b) exhibit less concrete and more formal operational thinking and (c) exhibit more mature problem solving in social relationships.

Hypothesis II. Given the assumption that an individual capable of an intimate relationship is least dominated by egocentrism, or restrictive concrete cognitive mechanisms, and is, thus, most capable of problem solving in homosexual social situations, it is predicted that compared to non-intimate individuals, individuals experienced in genuine intimacy will (a) exhibit less egocentrism, (b) exhibit less concrete and more formal operational thinking and (c) exhibit more mature problem solving in social relationships.

CHAPTER III

METHODS

Subjects

Subjects were thirty gay male volunteers selected from the regional gay community in Houston, Texas. Volunteers were solicited (a) from gay community organizations such as The Gay and Lesbian Political Caucus, (b) through forms soliciting anonymous participants placed in several area dental and physician offices, and (c) by friendship pyramiding. The friendship pyramiding and anonymous forms were particularly important in recruiting less openly gay identified subjects.

To eliminate the need for parental consent, all subjects were eighteen years of age or older. To eliminate the complex variables differentiating male from female gender socialization, all subjects were male. To minimize the impact of the research process upon the subjects themselves, only one member of an intimate pair was permitted to participate.

<center>Materials</center>

Independent Measures

Intimacy

Subjects selected from among five paragraphs descriptive of five levels or stages of homosexual intimacy. These paragraphs are representative of Bell and Weinberg's (1978) levels of homosexual intimacy: Closed-Couple, Open-Couple, Functional, Dysfunctional, and Asexual. A higher score represented a greater level of intimacy. Refer to Appendix A for a listing of these paragraphs.

Identity

Nine, 5-point Likert type scales sampling an array of homosexual identity issues were administered. The topic area of these scales were culled from situations in which gays were likely to be involved. These included specific interaction with parents, participation in gay organizations, public use of gay facilities, and involvement in gay related social activities. A mean value was derived for each subject, a lower score represented less gay identity. Refer to Appendix B for a listing of these items.

The traditional Kinsey 7-point Likert scale of homosexual/ heterosexual functioning was administered (Kinsey, 1948). To help separate out the potential confounding effects of previous heterosexual experiences, the scale was administered twice, each time with a different set of instructions. The first set of instructions requested a

rating based on all past and present experiences (KLIF). The second set requested a rating based on only present sexual functioning (KNOW). A higher score represented a much greater self-identity as exclusively homosexual.

Other demographic and life historical questions were asked that may relate to the gay identity process. These were used in post hoc analyses. Refer to Appendix C for the Kinsey scales and a listing of these items.

Dependent Measures

Egocentrism

Exner's Self-Focus Sentence Completion (1973), a sentence completion scale yielding scores representing aspects of egocentrism was administered. This sentence blank was developed as an index of egocentrism as a response orientation and extensive reliability and validity studies have been reported (Exner, 1973). The SFCS is a valid, reliable measure of egocentrism. Refer to Appendix D for a copy of this instrument and scoring instructions.

The Imaginary Audience Scale (IAS) (Elkind & Bowen, 1978) a Likert type scale with twelve items measuring that aspect of adolescent egocentrism labeled the imaginary audience was administered. The scales yield two scores. The IAS has good test-retest reliability (TS Scale, $r=.66$; AS Scale, $r=.62$; overall IAS Scale, $r=.65$). The construct validity coefficient is $r=.63$. Refer to Appendix E for a copy of this instrument and scoring instructions.

The Personal Fable Scale (PFS) (Green, Morton, Cornell, Jones, & Jaynes, 1987) a Likert type scale containing 43 items measuring that

aspect of adolescent egocentrism labeled the Personal Fable was ad-ministered. The scale yields eight components of the Personal Fable. This instrument, recently developed has scale score reliabilities ranging from $r=.54$ to $r=82$. Testing is currently on-going to ascertain validity data. Refer to Appendix F for a copy of this measure and scoring instructions.

Cognitive Functioning

Cognitive functioning was evaluated in the context of the cognitive concepts of Piaget, that is differentiated according to the extent to which concrete or formal operational thinking is employed.

Piagetian Volume Displacement, Linn (1980). Subjects were asked to complete questions regarding volume displacement. This is a skill that requires less advanced formal operational thinking. Reliability coeffi-cients of $r=.82$ for seventh graders and $r=.88$ for eleventh graders and validity coefficient of $r=.68$ have been reported for this instrument (Linn, 1980). Refer to Appendix G for the items of this measure and scoring instructions.

Proverbs. Parables were selected from the Stanford-Binet Intel-ligence Test (Terman, 1973). This is a skill that requires more ad-vanced operational thinking. These items were administered and scored in accordance with standardized Stanford-Binet procedures. Refer to Appendix H for the proverbs and scoring criteria.

Puns. Subjects were asked to explain two puns. An understanding of the "play-on-words" humor in explaining the puns requires more formal cognitive skills. Scoring criteria for these tasks have been validated by Jones and Green (1988) with higher scores indicating a higher cogni-

tive functioning. Refer to Appendix J for a copy of these puns and their scoring criteria.

Personal Decision Making (Lewis, 1981). Two personal dilemmas were administered in a paradigm to assess developmental levels in decision making skills. Each dilemma is scored in five ways representing factors utilized in achieving resolution of the dilemma. One dilemma had been previously administered to adolescents (sexual preference unknown), (Lewis, 1981). The second dilemma specifically addressed a gay-related social problem. Refer to Appendix K for a copy of the dilemmas, follow-up questions and scoring criteria.

Procedure

Subjects were tested in their homes. After a brief introduction, the subjects were asked to answer the Kinsey identity questions. Subjects who responded as being currently or previously involved in a heterosexual intimacy or intimacies were eliminated.

The remaining measures were administered in the following order: (a) measures of intimacy and identity, (b) questions regarding demographic factors and life history, (c) Imaginary Audience Scale, (d) Personal Fable Instrument, and (f) Self-Focus Sentence Completion. The Proverbs and Puns were then administered orally by the examiner following the Stanford-Binet criteria. Lastly, the Personal Problem Solving Dilemmas were then presented by the examiner. Following the initial presentation of the dilemmas, a series of specific follow-up questions using criteria defined by Lewis (1981) were asked by the examiner.

Upon completion of all materials, the subjects were invited to ask any questions regarding the interview, the measures or the study as a whole. Subjects were also invited to contact the investigator to inquire about the eventual results or to simply ask questions or to discuss responses they may have at a later time. No subject reported the study to be any more anxiety provoking than would be normally associated with the discussion of the gay related topics.

CHAPTER IV

RESULTS

Refer to Table I for a summary of the descriptive statistics for the entire sample. These statistics can be used to compare this sample with other relevant samples.

Place Table I About Here

Self-Identity Analyses

A frequency distribution of the two Kinsey variables indicated that the sample could not be divided into groups based on that scale. For the Kinsey "lifetime" scale, 98% of the sample checked scores of 5 or 6; for the Kinsey "present time" scale, 100% of the sample checked scores of 5 or 6 (5=predominately homosexual and only incidentally heterosexual, 6=exclusively homosexual). This is consistent with screening criteria set up to select only gay males. This is also consistent with results for the variable MARF. No subject reported being married to a female. Thus, as the Kinsey variables could not be used to classify self-identity, a new variable IDT was created for this purpose.

The independent variable Identity (IDT) was created from the following items: People Know (PKN), People Know And I Act (PKA), I

TABLE I

MEANS, STANDARD DEVIATIONS, AND
CODING FOR ALL VARIABLES

VARIABLE	MEAN VALUE	STANDARD DEVIATION	CODING
KLIF Kinsey Lifetime Scale	5.533	0.571	6 = Exclusively homosexual 0 = Exclusively heterosexual
KNOW Kinsey Present Time Scale	5.933	0.254	6 = Exclusively homosexual 0 = Exclusively heterosexual
AGE Subject's Age	33.800	8.248	
EDU Subject's Level of Education	5.933	0.785	1 = Gradeschool, 7 = Postgraduate degree
ETH Subject's Ethnicity			0 = White 1 = Black 2 = Hispanic 3 = Native American 4 = Asian American 5 = Other
PKN Parents Know I I Am Gay	2.433	1.455	5 point Likert scale with 4 = most gay self-identified, 0 = least gay self-identified.
PKA Parents Know I Am Gay And Approve	1.967	1.542	"
IAT I Attend Gay Organization Meetings	3.100	0.923	"
IMAG I Receive Regular Gay Publications	3.700	0.535	"
BAR I Regularly Visit Gay Bars	3.933	0.254	"

TABLE I (Continued)

VARIABLE	MEAN VALUE	STANDARD DEVIATION	CODING
PCLR People I Am Close To Are Gay	3.013	0.344	"
OTH Other People Know I Am Gay	3.800	0.664	"
PUBW I Am Seen In Public With Other Gays	3.367	0.765	"
ATWK At Work Everyone Knows I Am Gay	3.567	0.679	"
MARF I Have Been Married To A Female	0.000	0.000	0=No, 1=Yes
GID Gay Intimacy Paragraph	2.800	1.270	0=Not intimate 4=Most intimate
DV Displaced Volume Measure	6.833	0.747	0=No correct responses 7=All correct responses
PVT Proverb Total	2.933	0.365	0=No correct responses 3=All correct responses
PNT Pun Total	5.833	0.648	0=No correct responses 6=All correct responses
TS Transient Anxiety Scale	2.767	2.687	0=No anxiety, higher score = greater level of anxiety
AS Abiding Anxiety Scale	3.067	2.449	0=No anxiety, higher score = greater level of anxiety
S Self-Focus Scale	14.300	3.825	0=No self-focus responses, larger number = more responses

TABLE   I   (Continued)

VARIABLE	MEAN VALUE	STANDARD DEVIATION	CODING
SN Self-Focus, Negative Scale	4.900	2.295	0=No self-focus negative responses, larger number=more responses
E External-Focus Scale	10.833	3.364	0=No external-focus responses, larger number=more responses
EA External-Focus Affective Scale	5.333	3.346	0=No external/affective response, larger number=more responses
A Ambivalent Scale	2.167	1.724	0=No ambivalent responses, larger number=more responses
O Ordinary Scale	2.733	2.348	0=No ordinary responses, larger number=more responses
DSE Difference Between Self-Focus greater External Scales	5.933	4.593	0=No difference, larger value = difference
SNS Ratio Between Self-Focus and Self-Focus Negative Scale	33.900	16.670	Greater value = more negative responses
EAE Ratio Between External-Affective and External Scale	46.567	18.829	Greater value = more affective responses
INV Invulnerability	8.800	4.802	Greater value = more invulnerability

TABLE   I   (Continued)

VARIABLE	MEAN VALUE	STANDARD DEVIATION	CODING
MAT Magical Thinking	13.167	7.963	Greater value = higher level of magical thinking
UNQ Uniqueness	12.100	4.892	Greater value = higher level of perceived uniqueness
IND Independence	34.700	7.612	Greater value = lower level of independence
EGO Egocentrism	5.467	3.319	Greater value = higher level of egocentrism
RUL Rules	13.233	4.423	Greater value = higher probability of breaking the rules
IMP Impulsivity	12.400	5.934	Greater value = higher level of impulsivity
HED Hedonism	12.667	7.136	Greater value = higher level of hedonism
CSC I Take More More Chances Than Others	2.033	0.850	0=Takes no chances, greater value = more chances
RSKM Number Of Risks Generated In Medical Dilemma	2.300	0.877	0=0 risks, 1=1-2 risks, 2=3-4 risks, 3=5-6 risks, 4=7 or more risks
AWRM Awareness Of Consequences Of Decision	2.167	0.834	0=0 items, 1=1-2 items, 2=3-4 items, 3=5-6 items, 4=7 or more items
CPM Consult Peers Regarding Decision	0.733	0.450	0=Did not consult, 1=Did consult

TABLE I (Continued)

VARIABLE	MEAN VALUE	STANDARD DEVIATION	CODING
CFM Consult Biological Family Regarding Decision	0.267	0.450	0=Did not consult, 1=Did consult
CSM Consult Specialist Regarding Decision	0.933	0.254	0=Did not consult, 1=Did consult
RSKG Number Of Risks Generated In Gay Dilemma	1.800	0.610	0=0 risks, 1=1-2 risks, 2=3-4 risks, 3=5-6 risks, 4=7 or more risks
AWRG Awareness Of Consequences Of Decision	1.733	0.785	0=0 items, 1=1-2 items, 2=3-4 items, 3=5-6 items, 4=7 or more items
CPG Consult Peers Regarding Decision	0.600	0.498	0=Did not consult, 1=Did consult
CFG Consult Biological Family Regarding Decision	0.067	0.254	0=Did not consult, 1=Did consult
CSG Consult Specialist Regarding Decision	0.267	0.450	0=Did not consult, 1=Did consult
IDT Composite Identity Variable	3.208	0.440	0=No identity, greater value = more self-identified

Attend Gay Functions (IAT), I Subscribe To Gay Publications (IMAG), I Go To Gay Bars (BAR), The People I Am Closest To Are Gay (OTH), When I Am In Public I Am Seen With Other Gay People (PUBW), and At Work Other People Know I Am Gay (ATWK). These items incorporate elements of how public an individual is willing to be in typically gay identified activities. Further, these had been selected by four psychologists reaching a consensus that these items were most representative of the concept "identity" as related to gay individuals. The variable IDT represents the mean value of these items. Given the frequency distribution of IDT it was possible to divide the scores into two equal groups, those above the mean and those below the mean. The higher scoring group is the "more gay identified" (HI-IDT) group and the lower scoring group is the "less gay identified" group (LO-IDT). It is important to note that the range of all scores fell above the median of the possible range. This is consistent given the screening criteria that all subjects were required to label themselves as homosexual on the Kinsey scale. Refer to Table II for a frequency distribution of IDT.

Place TABLE II About Here

Analyses yielded no significant differences between the HI-IDT and LO-IDT groups for the cognitive dependent measures of Displaced Volume, The Puns, nor The Proverbs.

One-tailed t-tests were applied to assess differences between these two groups for the dependent egocentrism measures for The Imaginary Audience Scale, The Exner Egocentrism Scale, and The Personal Fable

TABLE II

FREQUENCY DISTRIBUTION OF
INDEPENDENT VARIABLE
IDT

VALUE	FREQUENCY	PERCENT	CUMULATIVE PERCENT
2.04	1	3.3	3.3
2.58	3	10.0	13.3
2.71	1	3.3	16.7
2.80	1	3.3	20.0
2.91	2	6.7	26.7
3.02	2	6.7	33.3
3.04	3	10.0	43.0
3.24	2	6.7	50.0
3.27	1	3.3	53.3
3.36	1	3.3	56.7
3.38	1	3.3	60.0
3.47	3	10.0	70.0
3.58	3	10.0	80.0
3.69	5	16.7	96.7
3.91	1	3.3	100.0

A possible score ranges from 0 to 4.

Instrument. Significant differences were found for one of the three Imaginary Audience Scales. The less gay identified group demonstrated a greater level of abiding anxiety ($\underline{M}$=3.80, SD=3.09) than did the HI-IDT group ($\underline{M}$=2.33, SD=1.29; t=1.69, df=18.72, p<.05). Neither the Transient Anxiety nor the compiled Imaginary Audience Scales discriminated between these two groups.

One tailed t-tests applied to the Exner Egocentrism Scale dependent measures yielded significant differences between the HI-IDT and LO-IDT groups on five of the nine measures. Refer to Table III for a summary of these t-tests. For all five measures, the more gay-identified group exhibited less egocentrism than did the less gay-identified group. The HI-IDT group generated significantly fewer Self-Focused (Scale S) responses than the LO-IDT group. While there are demonstrable differences in the quantity of self-focus responses, one-tailed t-tests did not discriminate any qualitative differences inherent in the self-responses of each group. Neither group differed in the degree of negative affect associated with the self-focus responses (Scale SN). Consistent with the Self-Focus results, the HI-IDT group generated significantly more externally focused responses (Scale E) than the LO-IDT group. Further, the analysis demonstrated that the HI-IDT group was also able to invest more affect in their externally focused responses than the LO-IDT group (Scale EA). This finding is yet further substantiated by the significant difference between these two groups on the External/External Affective Ratio Scale (EAE). One-tailed t-tests further indicated that the HI-IDT group was significantly more able to tolerate a greater emotional ambivalence in their responses (Scale A).

Place TABLE III About Here

One-tailed t-tests applied to the eight scales of The Personal Fable Instrument yielded significant differences only on the Impulsivity Scale (IMP). The more gay identified group ($\underline{M}$=10.06, SD=5.06) exhibited significantly less impulsivity than did the less gay identified group ($\underline{M}$=14.73, SD=5.97, t=2.31, df=27.27, p<.015). Furthermore, one single item scored separately on The Personal Fable Instrument, "I take more chances than other people I know" (CSC) yielded differences (t=-2.01, df=26.46, p<.026). The more gay identified group ($\underline{M}$=2.33, SD=0.70) indicated a greater likelihood than the less gay-identified group ($\underline{M}$=1.73, SD=0.70) of describing themselves as taking chances.

One-tailed t-tests were applied to assess differences between these groups for the dependent variables of the problem solving dilemmas. Analysis of the medical dilemma responses indicated that the HI-IDT group was more likely to consult both their peers (CPM) and their biological family (CFM) than the less gay identified group in their decision making process. No other measures discriminated these groups in this dilemma. Refer to Table IV for a summary of these t-tests.

Place TABLE IV About Here

No significant differences were found between the two groups on any of the measures involving the gay dilemma.

TABLE III

t-TEST COMPARISONS: MORE GAY IDENTIFIED (HI-IDT) WITH LESS GAY IDENTIFIED (LO-IDT) GROUPS
EXNER EGOCENTRISM SCALE DEPENDENT MEASURES

DEPENDENT VARIABLE	HIGH IDENTITY MEAN	SD	LOW IDENTITY MEAN	SD	*t*-VALUE	DEGREES OF FREEDOM	PROBABILITY 1-TAIL
Self-focus (S)	13.0667	3.390	15.533	3.944	1.84	27.38	.039
External (E)	11.8667	3.226	9.800	3.278	-1.74	27.99	.047
External/Affected (EA)	6.7333	3.654	3.9333	2.374	-2.49	24.03	.010
Ambivalence (A)	2.8000	1.699	1.5333	1.552	-2.13	27.78	.021
Ratio External to External/ Affective (EAE)	53.000	18.663	39.333	16.552	-2.25	27.61	.017
Self-focus Negative (SN)	5.2667	2.631	4.533	1.922	-0.87	25.63	.199
Ordinary (O)	2.333	2.059	3.1333	2.615	0.93	26.54	.180
Difference Self- External (DSE)	5.9667	3.262	6.800	5.609	1.03	22.50	.156
Ratio Self-focus to Self-focus Negative (SNS)	38.4667	20.674	29.333	10.175	-1.54	20.41	.070

TABLE IV

t-TEST COMPARISONS: MORE GAY IDENTIFIED (HI-IDT) WITH LESS GAY IDENTIFIED (LO-IDT) GROUPS
MEDICAL PROBLEM SOLVING DILEMMA DEPENDENT MEASURES

DEPENDENT VARIABLE	HIGH IDENTITY		LOW IDENTITY		t-VALUE	DEGREES OF FREEDOM	PROBABILITY 1-TAIL
	MEAN	SD	MEAN	SD			
Number of risks generated (RSKM)	2.200	0.775	2.400	0.986	0.62	26.25	.276
Number of consequences generated (AWRM)	2.000	0.756	2.333	0.900	1.10	27.19	.141
Consult peers (CPM)	0.866	0.352	0.680	0.507	-1.67	24.94	.05
Consult biological family (CFM)	0.466	0.516	0.066	0.250	-2.68	20.59	.007
Consult specialist (CSM)	0.8667	0.352	1.000	0.000	*		

*insufficient variance to compute a t-test

Intimacy Analyses

A frequency distribution of scores on the intimacy paragraphs indicated that the sample could be divided on the basis of intimacy. Fifteen subjects were classified as intimate (GID value=4) and fifteen subjects were classified as not intimate (GID value<3). One-tailed t-tests were applied to assess differences between these two groups for the cognitive, egocentrism, and problems solving dilemma dependent measures. No significant differences between the groups were found for the cognitive dependent variables of Displaced Volume, Proverbs Total and Pun Total.

Pearson product moment correlational analyses comparing the independent intimacy variable GID with the independent identity variable IDT demonstrated these variables to be primarily orthogonal, r=.20, p=.142.

No significant differences were found between the two groups for the egocentrism dependent measures of The Exner Scale and The Imaginary Audience Scale. Differences were found between the two groups for only one of the eight scales of The Personal Fable Instrument, the Hedonism Scale (t=-1.75, df=24.51, p<.05). The intimate group was found to exhibit more hedonism ($\underline{M}$=14.87, SD=7.90) than the not intimate group ($\underline{M}$=10.47, SD=5.72).

No significant differences were found between the two groups for the dependent measures of the medical problem solving dilemma.

The two intimacy groups did differ significantly on four of the five variables for the gay interpersonal problem solving dilemma. Refer to Table V for a summary of these t-tests. Responses to the fifth variable in the gay interpersonal dilemma (Consult Biological Family,

CFS) were so infrequently given that there was not enough variance between the groups to perform a t-test. For the remaining four variables the intimate group exhibited a higher level of decision making skills. Compared to the not intimate group, the intimate group generated a significantly greater number of risks involved with the gay dilemma. The intimate group expressed a greater awareness of the consequences involved with entering an intimate gay relationship than did the not intimate group. Similarly, compared to the not intimate group, the intimate group was more likely to seek professional assistance in approaching problems related to gay relationships.

Place TABLE V About Here

TABLE V

t-TEST COMPARISONS: INTIMATE AND NOT INTIMATE GROUPS
GAY PROBLEM SOLVING DILEMMA DEPENDENT MEASURES

DEPENDENT VARIABLE	INTIMATE GROUP		NOT INTIMATE GROUP		t-VALUE	DEGREES OF FREEDOM	PROBABILITY 1-TAIL
	MEAN	SD	MEAN	SD			
Number of risks generated (RSKG)	2.000	0.535	1.600	0.632	-1.87	27.24	0.36
Number of consequences generated (AWRG)	2.133	0.743	1.333	0.617	-3.21	27.09	.001
Consult peers (CPG)	0.8667	0.352	0.333	0.408	-3.43	25.45	.001
Consult biological family (CFG)	0.1333	0.0352	0.000	0.000	*		
Consult specialist (CSG)	0.4000	0.507	0.133	0.352	-1.67	24.94	.05

*insufficient variance to compute a t-test

CHAPTER V

DISCUSSION

Identity

Cognitive Measures

Throughout the analyses the cognitive measures of Displaced Volume, Puns, and Proverbs failed to discriminate between the identity variable groupings. As such, no support was found for the hypothesis predicting less concrete and more formal operational thinking with increasing self-identity. This finding is not altogether surprising given that these instruments deal with general, everyday events, not specific to any sexual preference and that this sample as a whole was in many ways functioning in mainstream society. This finding reiterates Martin's statement that "sexual preference has nothing to do with what one can or cannot do, but rather with whom one prefers to love" (1982, p. 342). These findings are also consistent with the reviewed models of homosexual identity development and with Coleman's (1982) final stage of "Integration" where the gay individual's task is to integrate their public and private lives. The existence of mature cognitive processes applicable to public and not private gay issues are thus to be expected. The cognitive measures failure to discriminate may have been, in part, due to ceiling effects, as all subjects regardless of identity or intimacy did well. It might prove helpful in future studies to develop

52

cognitive tasks more specific to gay identity and intimacy. An example
of this type of task might be puns based more strictly on gay humor.

Egocentrism

Results of the analyses of The Imaginary Audience Scale partially
supported the hypothesis that increasing resolution of identity issues
may help diminish the experience of a pervasive anxiety in a social
situation. Also in support of the hypothesis that an increased sense of
self-identity is accompanied by less egocentrism, is the finding that
five of the nine Exner Egocentrism Scales yielded significant differen-
ces. The more gay self-identified group were able to generate more
externally focused responses and less self-focused responses. Further,
the emotional quality of these responses differed with the degree of
identity as reflected by the External/Affect Scale (EA). These results
indicate that more gay-identified individuals are able to invest greater
emotional affect into their external environment than less gay-iden-
tified individuals. Additionally, more gay-identified individuals
scoring higher on the Ambivalence Scale (A) indicates a greater capacity
to tolerate a clear degree of ambivalence. This is consistent with more
formal operational thinking in that the individual is able to maintain
several different perspectives simultaneously.

These findings support the coming-out models' theory of a delay in
development of self-identity issues in gay males which are more age
appropriate to adolescence (Cass, 1979; Coleman, 1982; and Malyon,
1982). The egocentrism findings further imply that development of
empathy and the ability to perceive and understand the affects of
others, particularly as reviewed earlier within Sullivan's model, is

indeed related to developing gay-self identity. The substantiation of this process in post-adolescent gay males who are otherwise cognitively age appropriate clearly underscores Malyon's (1982) description of the biphasic nature of many gay male's third decade.

One scale from The Personal Fable Instrument yielded differences. This finding supported the hypothesis that a greater self-identity is again, accompanied by less egocentrism. Individuals with increasing self-identity exhibited more impulse control. This is very consistent with the higher capacity for ambivalence, that a more gay self-identified individual can tolerate potentially conflicting affects without the need to impulsively reduce any dissonance. It is this process along with the findings of Exner's SFSC which elegantly integrate the developmental theories of Erikson and Sullivan with the homosexual models of developing self-identity. With respect to Sullivan, this permits consensual validation to proceed and paralleling Erikson permits the more genuine modeling of role identities and evaluating their goodness of fit. Again, finding differences in these abilities which are appropriately developed during adolescence to significantly relate to varying levels of gay self-identity in a non-adolescent population supports the concepts of the reviewed models of gay self-identity development. Further, these findings clearly parallel Sullivan and Erikson's models of "normal development".

Problem Solving Dilemmas

It is perhaps not surprising that three of the five variables of the medical dilemma failed to discriminate between levels of self-identity. Such findings are consistent with those found for the cogni-

tive measures. Most likely, generating risks and being aware of conse-
quences in a medical decision making situation is not related to issues
of sexual preference. However, two of the variables were significant.
Less gay identified individuals were least likely to consult either
family or peer groups for help in making medical decisions. This
finding may be seen as supporting the hypotheses involving identity in
two ways. The first is that the greater self-identified individual is
likely to be least egocentric and therefore more able to value and
incorporate the opinions of others than less gay identified individuals.
The second comes from an exhibited willingness by more gay self-iden-
tified individuals to consult both peers and family. This finding
suggests that the greater self-identified individual also recognizes
themselves has having access to trusted others to engage in the process
of consensual validation. This again validates the adolescent process
described by Sullivan's moratorium and by Elkind's resolution of the
personal fable (Elkind 1981) as being a process found in post adolescent
gay males.

Analyses of the Gay Problem Solving Dilemma failed to yield any
results supporting the hypothesis that more gay-identified individuals
would have better problem solving skills in gay social situations than
less gay-identified. While this is in some ways unexpected, it is
perhaps an indication that it takes actual practice in a gay intimacy to
develop more mature problem solving skills in this area. This inter-
pretation is supported by the results discussed below related to the
intimacy variable.

Cognitive

As with identity, the cognitive measures of Displaced Volume, Puns and Proverbs failed to discriminate the intimate and not-intimate groups. This does not support the hypothesis that a greater degree of intimacy is concomitant with less concrete and more formal operational thinking as measured by these instruments. However, as previously argued, these results may be due to the general nature of these cognitive measures and their not being related to sexual preference issues. Also, if following the model of Erikson, these are mostly characteristics developing parallel to self-identity rather than to intimacy.

Egocentrism

The Imaginary Audience Scale failed to discriminate between the intimate/not-intimate groups. It is perhaps interesting to note that the "abiding" anxiety differentiating the HI/LO identity groups is no longer a discriminator when the sample is divided into intimate/not-intimate groups. This may suggest that the "abiding" anxiety associated with identity is truly independent of intimacy.

As with the Imaginary Audience Scale, the Exner Egocentrism measures failed to discriminate between the intimate/not-intimate groups. This is not in support of the hypothesis that the more intimate group would demonstrate less egocentrism. Further, the only scale from the Personal Fable Instrument, the Hedonism scale, to differentiate the intimate/not-intimate group did so in the direction opposite that predicted by the hypothesis. One possible explanation for this is as

follows. It is heavily promulgated among the local gay community that impulsive and unprotected hedonism can have fatal consequences, *i.e.*, transmission of AIDS. With the severe consequences AIDS brings to certain acts of hedonism, it is possible to hypothesize that hedonism in expressing ones sexuality is only permitted within a somewhat protected intimacy. That is to say, that maybe only intimate couples can afford to think about and be hedonistic. An alternative is that only intimate-protected gays are able to view themselves as hedonistic and that any sexual pleasure or flirtations with drugs is labeled hedonistic. For not intimate gays, labeling oneself as hedonistic is to also label oneself as being at greater risk to AIDS and death.

Understanding why the egocentrism measures did not resolve in support of the hypothesis that levels of intimacy relate to levels of egocentrism whereas the egocentrism results did support the hypothesis relating identity and egocentrism remains somewhat puzzling. Perhaps the most direct explanation is that these components of egocentrism relate exclusively to processes of identity and that intimacy develop-ment occurs after the egocentrism has dissipated is a more separate stage than presented in this paper. This is not a particularly satisfying conclusion. A more interesting understanding may arise from viewing that gay individuals, at least in this sample, may use an intimacy as an environment in which gay self-identity occurs. One way to think of this is to view the individual trying to develop a gay self-identity as having one specific other (whom he describes as his intimate) as his entire accessible audience for consensual validation. Given the lack of gay intimacy role models available in present culture, it is not difficult to imagine the formation of a two-some for the

purposes of resolving identity issues. From Sullivan's perspective it might be said that such intimacies arise because the delayed, now adult gay male, literally falls in love with his first gay "Chum". As adults with more adult sexual fantasies and/or expectations it is conceivable that such pairs could also become sexual intimacies prior to completion of self-identity issues. It would prove interesting to study a sample of only intimate gay couples to determine if the identity related cognitive structures and egocentrism could differentiate groups within an all intimate population.

Dilemmas

No difference was found between the intimate/not-intimate groups on measures from the medical dilemma. It seems logical that practice in gay intimacies has little value in developing problem solving skills in such areas as medical decisions. However, for the gay interpersonal dilemma four of the five measures were significant in a direction very much in support of the hypothesis that practice in gay intimacies enhances problem solving skills in this area. These differences were most obvious in the ability to generate actual risks involved and to predict the consequences of decisions. It is also of great interest that intimate individuals were most likely to perceive themselves as having a peer group to consult in making gay relationship decisions. Further, it is most striking that so few individuals perceived their biological, and presumably, heterosexual family as a resource in making gay-related decisions that not enough variance was generated to perform statistical analysis on that variable.

Summary Comments and Reflections

The results justify a view that the process of development from self-identity and intimacy in gays parallels that for heterosexuals. The results document differences in egocentrism in the self-identity process and differences in problem solving in gay intimates in the intimacy process. Further as the correlational analyses would suggest the concepts of identity and intimacy have been treated as if they were orthogonal. However there is some indication that for some homosexual individuals, because gay self-identity may be delayed and remain in the "closet", the processes of gay self-identity and intimacy are overlapped. Certain individuals may utilize an intimate situation to complete the developmental tasks of gay-identity formation. One way to think of this possible overlap between gay self-identity and intimacy is to view the individual trying to develop gay self-identity as having one specific other (whom he describes as his intimate) as his entire accessible audience for consensual validation. Given the lack of gay intimacy role models available in present culture, it is not difficult to imagine the formation of a two-some for purposes of resolving identity issues and that the two-some would define their relationship as a genuine intimacy. From Sullivan's perspective it might be said that such intimacies arise because the delayed, now adult gay male, literally falls in love with his first gay "Chum". As adults with more adult sexual fantasies and/or expectations it is conceivable that such pairs could also become sexual intimacies prior to completion of self-identity issues. Further research might profitably study a sample of only intimate gay couples to determine if the identity related cognitive

structures and egocentrism could differentiate groups within an all
intimate population.

These results by and large appear to support the view that develop-
mental tasks of gay-identity formation parallel those of non-gay
adolescence. These results further suggest that study of all intimate
groups may provide clues to the developmental concerns specific to the
stage of intimacy. Looking at number of intimacies, length of time in
intimacies, knowledge and cognitive factors specific to gay intimacies
would be interesting and help to further understand the results of this
present study. In part, this would entail a study enlarging the problem
solving tasks presented in this study.

Perhaps most clearly these results have also documented the exis-
tence of a parallel developmental process in a population greater than
eighteen years of age (a post-adolescent population). It is believed
that these findings help validate the gay developmental models cited in
the literature. Because of this, it seems logical to view homosexuality
as differing from heterosexuality only in terms of object preference and
that a more healthy homosexual self-identity is likely to be delayed
only because of homophobia, and societal prejudices and sanctions
against homosexuality. These results would appear to indicate that the
opportunity for practice among gay identities and gay related social
issues would greatly enhance development.

It is most clear that this is the type of study that would best be
performed on subjects truly in the adolescent age range. However, given
today's cultural norms, it is yet very unlikely that a truly representa-
tive sample of teenagers could be obtained. In a similar fashion, the
reader is cautioned to not overgeneralize from the sample of this

particular study. While the findings are indeed, believed to be valid, the sample of this study was selected from a population already somewhat gay self-identified and publicly available. Obtaining a sample from the truly unidentified gay population is not unlike finding an available sample of gay adolescents.

Between the time this study was proposed and the time of its completion, a major confounding variable arose which has unquestionably and as yet, without understanding, impacted the results. It is also an ineffable tragedy that the current AIDS epidemic remains such a critical and overpowering issue among the gay community. AIDS has become so intertwined with what it means to be gay that it can only be viewed as a confounding variable, one presently unable to be cleaved from most all gay-related research. It is known at the time of this writing that several of the subjects in this study have died because of AIDS. It seems an impossible task to sort out variables of fear, depression, and a growing sense that to love someone is to also cause their death. This is another possible justification for assuming that in the homosexual community, identity and intimacy are intertwined even more strikingly. Further, because of AIDS, some gay individuals may feel forced to "skip" the stage of intimacy and grapple with generativity so as not to die in despair. (Generativity and despair are Erikson's developmental stages immediately following intimacy.) A painful alternative would be that a gay self-identified individual not in an intimacy may once again need to struggle with incorporating AIDS related issues into their own self-identity prior to forming an intimacy. It seems blatantly obvious that research and treatment of homophobia which perpetuates the myth that

AIDS is a gay disease will have to be taken into account in any research examining gay identity and intimacy.

While it seems so obvious to the present researcher, it will once again be stated that research providing a healthy understanding of what it means to be gay or lesbian is even more vital than at any time ever before. The continuation of homophobia and discrimination against gay individuals with the current AIDS epidemic can only be seen as delaying an end to the epidemic and contributory to the still increasing number of deaths among all people.

It is also believed that this study should help the practicing clinician to better understand that for and adult to "go back" and complete adolescent identity tasks during adulthood can result in the adult presenting with a distorted picture of behavior and increased symptoms of emotional distress. It is certainly implied in the findings of this study that the adults facing adolescent issues would be able to benefit from information contributing to their cognitive understanding of their behaviors. It is indeed as Dansk (1981) has suggested, that "he will not come out until some new information is given him about homosexuals which permit him to say "there are homosexuals like myself" or " I am very much like them." (Dansk, 1971, p. 194).

SELECTED BIBLIOGRAPHY

American Psychological Association. (1983). Publication manual of the American Psychological Association (3rd ed.). Washington, DC: Author.

Bell, A. P., & Weinberg, M. S. (1978). Homosexualities, New York, NY: Simon & Schuster.

Bergon, B., & Leighton, R. (1979). Positively Gay, Milbrae California: Celestial Arts.

Cass, Viviene C., (1979). Homosexual identity formation: a theoretical model. Journal of Homosexuality, 4(3), 219-235.

Coleman, Eli. (1978). Toward a new model of treatment of homosexuality: a review. Journal of Homosexuality, 3(4), 345-359.

Coleman, Eli. (1982). Developmental stages of the coming out process. Homosexuality and psychotherapy, New York: Haworth Press.

Dansk, Barry M. (1971). Coming out in the gay world. Psychiatry, 34, 180-197.

Elkind, David. (1967). Egocentrism in adolescence. Child Development, 38(2), 1025-1034.

Elkind, David, & Bowen, R. (1979). Imaginary audience behavior in children and adolescence. Developmental Psychology, 15(1), 38-44.

Elkind, David. (1981). Children and adolescence: interpretive essays on Jean Piaget, New York: Oxford Press.

Erikson, Eric H. (1968). Identity: youth and crisis, New York: W. W. Norton.

Erikson, Eric H. (1982). The life cycle completed, New York: Harper & Row.

Evans, Richard I. (1967). Dialogue with Eric Erikson, New York: Harper & Row.

Exner, John E. Jr. (1973). The Self-Focus Sentence Completion: a study of egocentrism, Journal of Psychological Assessment, 37, 437-455.

Green, V., Morton, K., Cornell B., Jones F., Jaynes, W. E. (1987) Manuscript in preparation.

Ginsberg, H., & Opper, S. (1969). Piaget's theory of intellectual development: an introduction, Englewood Cliffs, New Jersey: Prentice Hall.

Hammersmith, S. K., & Weinberb, M. S. (1973). Homosexual identity: concomitant adjustment & significant others, Sociometry, 36(4), 56-79.

Jones, F. A., & Green, V. (1988). Measures of cognitive development in adolescence, Manuscript in preparation.

Kernberg, Otto F. (1975). Borderline conditions and pathological narcissism, New York: J. Aronson.

Kinsey, A. C., Pomeroy, W. B., & Martin, C. (1948). Sexual behavior in the human male, Philadelphia Pennsylvania: W. B. Saunders & Co.

Kwawer, Jay S. (1980). Transference and countertransference in homosexuality--changing psychoanalytic views, American Journal of Psychotherapy, 34, 72-80.

Lee, J. A. (1977). Going public: a study in the sociology of homosexual liberation, Journal of Homosexuality, 3(4), 49-57.

Levine, D. I., & Linn, M. C. (1977). Scientific reasoning ability in adolescence: theoretical viewpoints and educational implications, Journal of Research in Science Teaching, 14(4), 371-384.

Lewis, Catherine C. (1981). How adolescents approach decisions: changes over grades seven to twelve and policy implications, Child Development, 52, 538-544.

Linn, M. (1980). Adolescent reasoning project, University of California at Berkeley, "When do adolescent's reason?", European Journal of Science Education, 2(4), 429-440.

Maier, Henry W. (1967). Three theories of child development, New York: Harper & Row.

Malyon, Alan K. (1981). The homosexual adolescent: developmental issues and social bias, Child Welfare, 60(5), 321-330.

Malyon, Alan K. (1982). Biphasic aspects of homosexual identity formation, Psychotherapy, Theory, Research and Practice, 19(3), 335-340.

Martin, April. (1982). Some issues in the treatment of gay and lesbian patients, Psychotherapy, Theory, Research and Practice, 19(3), 341-348.

Mullahy, Patrick. (1970). Psychoanalysis and Interpersonal Psychiatry: The Contributions of Harry Stack Sullivan, New York: Science House.

Newman, B. M., & Newman, P. R. (1987). Development Through Life: A Psychosocial Approach, Homewood Illinois: The Dorsey Press.

Pulaski, Mary Ann Spencer. (1971). Understanding Piaget, New York: Harper & Row.

Smith, Jaime. (1980). Ego-dystonic homosexuality, Comprehensive Psychiatry, 21, 119-127.

Sullivan, Harry Stack, The Interpersonal Theory of Psychiatry, (Vol I & II), New York: W. W. Norton & Co.

Terman, C. M., & Merrill, M. A. (1973). Stanford-Binet Intelligence Scale Manual for the Third Revision, Form L-M, Boston Mass: Houghton-Mifflin Co.

Werner, Heinz. (1973). Comparative Psychology of Mental Development, New York: International Universities Press Inc.

Wohlwill, Joachim R. (1973) The Study of Behavioral Development, New York: Academic Press.

APPENDICES

PLEASE NOTE:

Copyrighted materials in this document have
not been filmed at the request of the author.
They are available for consultation, however,
in the author's university library.

These consist of pages:

67-68 Descriptive Intamacy Paragraphs

U·M·I

APPENDIX A - DESCRIPTIVE INTIMACY PARAGRAPHS

Paragraph 1: My present relationship is definitely special. I guess if I think about it, I sort of expect it to last for a long time, it just seems sort of natural. We spend most of our leisure time together even though we go to the bars and clubs a lot less than we used to. Of course we argue sometimes, but still, I seem happiest when I am with him. We are pretty much at ease in talking about our sexual curiosities and interests in each other, but we do not have sex with anyone else. In fact, you could almost consider us married. Happily so, I might add.

Paragraph 2: I have been with this guy for a while and I definitely have more sex with him than anyone else. I suppose our present living arrangement will last for a while, but I really don't consider this to be my ideal kind of relationship. Sometimes we do not do the things sexually that I would like to try, and sometimes I think that our relationship is more of a convenience or a duty rather than a romance or a love-affair. There is this rather unspoken rule that we don't trick out on each other, or at least don't tell each other if we do. But I am concerned with what would happen if he caught me cruising, which I sometimes do. He probably cruises too, and I am never sure that I am the only one he has sex with.

Paragraph 3: Essentially, I do not have a steady sexual relationship with anyone in particular. I am energetic enough. I'm out their looking around, but not really committed to anything. I have a lot of friends and quite a few interests so I spend most of my time away from home. I cruise a lot and can usually find sex if I really want it--even if it means not being to particular with whom I have sex. My friends describe me as sort of an active bachelor type, and maybe even a good catch from time to time.

Paragraph 4: Sometimes I wish I wasn't the way I am, I mean, it is tough. It seems I can cruise and cruise, but the kind of tricks I get never end up quite satisfying, you know. We never seem to want to do the same things or can't agree on something or other. Sometimes I worry that there is something wrong with me sexually. I find myself thinking about cruising and sex, and especially about not enough sex, and everything like that and I get sort of discouraged.

<u>Paragraph</u> <u>5</u>: I'm really a loner. I don't have many close friends. I have done a little cruising, but I really don't even go to the bars that much; hardly at all, in fact. I mean, what is the point? I have never done anything with anyone. If I'm honest, it is not to hard to see that no one would find me sexually attractive. Heck, I don't even call myself sexual. I get pretty lonesome now that I think about it.

APPENDIX B - ITEMS SUMMED TO MAKE INDEPENDENT VARIABLE IDT

COMPLETE THE FOLLOWING PHRASES OR SENTENCES BY CHECKING THE ENDING WHICH BEST FITS YOU.

MY PARENTS: (PKN)
___1. do not know I am gay, and I will never tell them.
___2. do not know I am gay, but I plan on telling them.
___3. know I am gay, but I didn't tell them or want them to find out when they did.
___4. know I am gay, and I purposefully told them.
___5. know I am gay, and they have told some of their friends and some other family members as well.

MY PARENTS KNOW I AM GAY AND: (PKA)
___1. deny it, that is never mention it.
___2. openly disapprove of me because I am gay.
___3. generally think it is ok.
___4. openly invite my friends (and lover) to become a part of the family.
___5. think it is great, and in fact they have become actively involved in gay-related public issues.
___6. My parents do not know I am gay.

I HAVE: (IAT)
___1. never attended a gay organizational meeting.
___2. attended one gay organizational meeting.
___3. attended several gay organizational meetings.
___4. regularly attended gay organizational meetings.
___5. held office or some position of leadership in a gay organization.

I HAVE: (IMAG)
___1. never seen a gay magazine or gay publication.
___2. secretly looked at a gay magazine in a public store.
___3. openly looked at gay magazines in a public store.
___4. purchased gay magazines in a public store.
___5. received regularly published gay materials in my home.

I: (BAR)

___1. have never gone to a gay bar because I don't know where any are located.

___2. have never gone to a gay bar because I am kind of scared to go to one of those kind of places.

___3. have only been to a gay bar when I was out of town and where I was sure no one there would recognize me.

___4. have been to a gay bar in my own area, where I saw people that I knew.

___5. go to bay bars most any place without being concerned about who will see me there.

THE PEOPLE I AM CLOSEST TO ARE: (PCLR)

___1. straight but do not know I am gay.

___2. straight and know that I am gay.

___3. gay but do now know that I am gay.

___4. gay and know that I am gay.

___5. both gay and straight and all know that I am gay.

___6. I am not close to anyone.

I KNOW THAT: (OTH)

___1. no one will ever figure out that I am gay, and I want it to stay that way.

___2. am always a little afraid someone will figure out that I am gay.

___3. I really enjoy "wrecking" or upsetting straight people by being gay.

___4. I am always a little disappointed when people are surprised by my being gay.

___5. I am not really all that concerned about who does or does not know that I am gay.

I: (PUBW)

___1. never let myself be seen in public with people who are known to be gay.

___2. don't like being seen in public with people who are known to be gay.

___3. It does not bother me to be seen with people who are known to be gay.

___4. It does not bother me to be seen with people who are known to be gay, in fact, I have sat close to my gay dinner date in a public restaurant.

___5. It does not bother me to be seen with people who are known to be gay, in fact I have affectionately held hands or kissed my gay date in a public place (other than a gay bar or gay restaurant).

AT WORK: (ATW)

___1. No one at work knows I am gay, and I hope no one ever finds out.

___2. I don't think anyone at work knows I am gay.

___3. One person (not my boss) at work, knows that I am gay but they never say anything about it to anyone else.

___4. Several people at work know that I am gay, but no one says anything about it, and my boss does not know.

___5. Most everyone at work knows that I am gay, including my boss.

PLEASE NOTE:

Copyrighted materials in this document have not been filmed at the request of the author. They are available for consultation, however, in the author's university library.

These consist of pages:

UMI

APPENDIX C - KINSEY SCALES

1. Which of the following phrases best describes your thoughts, feel-ings, and behavior over your entire life time--this includes all or your past and present experiences.   (KLIF)

___1. Exclusively heterosexual, with none homosexual.
___2. Predominately heterosexual, only incidentally homosexual.
___3. Predominately heterosexual, but more than incidentally homosexual.
___4. Equally heterosexual and homosexual.
___5. Predominately homosexual, but more than incidentally heterosexual.
___6. Predominately homosexual, only incidentally heterosexual.
___7. Exclusively homosexual.

2. Which of the following phrases best describes your thoughts, feel-ings and actions at the present time--this does not include any ex-perience in your life but those you are presently involved with.
(KNOW)

___1. Exclusively heterosexual, with none homosexual.
___2. Predominately heterosexual, only incidentally homosexual.
___3. Predominately heterosexual, but more than incidentally homosexual.
___4. Equally heterosexual and homosexual.
___5. Predominately homosexual, but more than incidentally heterosexual.
___6. Predominately homosexual, only incidentally heterosexual.
___7. Exclusively homosexual.

APPENDIX D - EXNER SELF-FOCUS SENTENCE COMPLETION

The following are a series of sentences which have been partially written. You are to complete the sentences in your own words.

1. I think . . .
2. I was happiest when. . .
3. It's fun to daydream about. . .
4. My father. . .
5. If only I could. . .
6. It's hardest for me. . .
7. I wish. . .
8. As a child I. . .
9. I am. . .
10. I'm at my best. . .
11. Others. . .
12. When I look in the mirror. . .
13. If only I would. . .
14. At least I'm not. . .
15. My sex life. . .
16. It upsets me when. . .
17. The thing I like best about myself. . .
18. Friends. . .
19. I would most like to be photographed with. . .
20. I guess I'm. . .
21. My mother. . .
22. I wonder. . .
23. The worst thing about me. . .
24. I always wanted. . .
25. I try hardest to please. . .
26. Someday I. . .
27. My appearance. . .
28. If I had my way. . .
30. I like. . .

SFSC Scoring Criteria

1. (S) Self-Focus Responses
The $\underline{S}$ score represents the response which clearly focuses on the self with little or no regard for the external world. This response may simply exclude the external world as in, I am "Very bright", or may include the external world as a reference for the self as in, I am: "the handsomest person in my family". $\underline{S}$ responses may be positive or negative. Those which are clearly negative also require a sub-score $\underline{(n)}$.

(Sn) Self-Focus Negative Responses
When the self-focus answer is negative in content as in, I am: "the worst person in the world", the subscript $\underline{n}$ is added to the $\underline{S}$ score. The Total Self-Focus Score is the $\underline{sum}$ of $\underline{all}$ $\underline{S}$ and $\underline{Sn}$ responses. The $\underline{Sn}$ sub-score should also be calculated so as to differentiate content tone.

2. (E) External World Focus Responses
The $\underline{E}$ score represents the response which clearly manifests concern with real things or people. Ordinarily, the external world object(s) used in the completion will be specific rather than vague such as I am: "in love with my wife". The key element which distinguished $\underline{E}$ answers for $\underline{S}$ or $\underline{O}$ categories is the distinct implication of involvement with others or with socially expected behaviors which do not have primary gain to the self. $\underline{E}$ responses may be positive or negative. When the $\underline{E}$ response is highly emotional, a sub-score is also used $\underline{(a)}$.

(Ea) External World Focus - Affective
When the $\underline{E}$ response is distinctly affective as in, My father: "is an absolute bastard", the subscript $\underline{a}$ is added to the $\underline{E}$ score. Only $\underline{E}$ responses manifesting considerable affect should be scored $\underline{Ea}$. For example, My father: "is a nice guy" is not sufficiently affective to be scored $\underline{Ea}$.
The Total External-Focus Score is the sum of $\underline{all}$ $\underline{E}$ and $\underline{Ea}$ responses. The $\underline{Ea}$ sub-score should also be calculated and evaluated in relation to the Total $\underline{E}$ score.

3. (A) Ambivalence Responses
The $\underline{A}$ score represents the response which clearly contains both $\underline{S}$ and $\underline{E}$ statements, either of which could be scored separately. The $\underline{A}$ response is usually easy to identify, partly because they occur infrequently, and partly because of their obvious complexity. Usually they are combined with a conjunction as in, I am: "very bright $(\underline{S})$ but my parents don't seem to understand anything" $(\underline{E})$. In fewer instances they occur without the conjunction such as, My father: "was a great man $(\underline{E})$ who lives in me" $(\underline{S})$. Caution should be exercised in scoring $\underline{A}$ in completions not marked by a conjunction as many will, at first glance, appear to be $\underline{A}$ answers but in fact are not. For example, I am: "happiest when my wife enjoys doing things for me" is an $\underline{S}$ answer even though an external object (wife) is mentioned.
The $\underline{A}$ score represents the sum of all $\underline{A}$ responses.

4. (O) Neutral Responses

The O score represents any response which does not meet the criteria to be scored S, E, or A. The neutral category is quite important in that it includes any responses where doubt exists about the scoring of S, or E. In most instances, O answers are easily identified as in, I am: "answering these questions", My father: "is a man", or it's fun to daydream about: "life". In other instances the scorer must rely on the specificity of the completion in terms of the general class of person or object. For instance, it's fun to daydream about: "marriage" would be scored O as the object (marriage) has no obvious specificity. Conversely, It's fun to daydream about: "success" would be scored S because it is sufficiently self-oriented to warrant that scoring. THE BEST RULE OF THUMB FOR THE SCORER IS WHEN IN DOUBT SCORE O.
The O score represents the sum of all O responses.

A CAUTION IN SCORING

Occasionally scorers tend to include the stem of the sentence when determining whether a response should be scored S, E, A, or O. This is, of course, inappropriate and will lead to distortions in the total scores. Only the response and not the entire sentence should be scored.

Please read the following stories carefully and assume that the events actually happened to you. Place a check next to the answer that best describes what you would do or feel in the real situation.

TS Scale
1. You have looked forward to the most exciting formal party of the year. You arrive after an hour's drive from home. Just as the party is beginning, you notice a grease spot on your trousers or skirt. (There is no way to borrow clothes from anyone.)
Would you stay or go home?
___Go home. (score 2)
___Stay, even though I'd feel uncomfortable. (score 1)
___Stay, because the grease spot wouldn't bother me. (score 0)

AS Scale
2. Let's say some visitors came to your work or school and you were asked to tell them a little bit about yourself.
___I would like that. (score 0)
___I would not like that. (score 2)
___I wouldn't care. (score 1)

TS scale
3. It is Friday afternoon and you have just had your hair cut for the wedding of a relative that weekend. The barber or hairdresser did a terrible job and your hair looks awful. To make it worse that night is the most important basketball game of the season and you really want to see it, but there is no way you can keep your head covered without people asking questions.
Would you stay or go to the game anyway?
___Go to the game and not worry about my hair. (score 0)
___Go to the game and sit where people wouldn't notice me very much. (score 1)
___Stay home. (score 2)

AS scale
4. If you went to a party where you did not know most of the people, would you wonder what they were thinking about you?
___I wouldn't think about it. (score 0)
___I would wonder about that a lot.   (score 2)
___I would wonder about that a little. (score 1)

TS scale
5. You are sitting in class and have discovered that your jeans have a
small but noticeable slit along the side seam. Your teacher has offered
extra credit toward his/her course grade to anyone who can write the
correct answer to a question on the blackboard.
Would you get up in front of the class and go to the blackboard, or
would you remain seated?
___Go to the blackboard as though nothing had happened. (score 0)
___Go to the blackboard and try to hide the split. (score 1)
___Remain seated. (score 2)

AS scale
6. When someone watches me work. . .
___I get very nervous. (score 2)
___I don't mind at all. (score 0)
___I get a little nervous. (score 1)

TS scale
7. Your class or office crew is supposed to have their picture taken,
but you fell the day before and scraped you face. You would like to be
in the picture but your cheek is red and swollen.
Would you have your picture taken anyway or stay out of the picture?
___Get your picture taken even though you'd be embarrassed. (score 1)
___Stay out of the picture. (score 2)
___Get your picture taken and not worry about it. (score 0)

AS scale
8. One person said, "When I'm with people I get nervous because I worry
about how much they like me."
___I feel like this often. (score 2)
___I never feel like this. (score 0)
___I feel like this sometime. (score 1)

TS scale
9. You have been looking forward to your friend's party for weeks, but
just before you leave for the party your roommate tells you that he/she
accidentally washed all your good clothes with a red shirt. Now all
your jeans are pink in spots. The only thing left to wear are your
jeans that are too big and too baggy.
Would you go to the party or would you stay home?
___Go to the party, but buy a new pair of jeans to wear. (score 1)
___Stay home. (score 2)
___Go to the party in either pink or baggy jeans. (score 0)

TS scale
10. Suppose you went to a party that you thought was a costume party
but when you got there you were the only person wearing a costume.
You'd like to stay and have fun with your friends but your costume is
very noticeable.
Would you stay or go home?
___Go home. (score 2)
___Stay and have fun joking about your costume. (score 0)
___Stay, but try to borrow some clothes to wear. (score 1)

AS scale
11. Let's say you wrote a story for an assignment your teacher gave
you, or a report for your boss, and he/she asked you to read it aloud to
the rest of the class or to their employees.
___I would not like that at all. (score 2)
___I would like that but I would be nervous. (score 1)
___I would like that. (score 0)

AS scale
12. If you were asked to get up in front of the class or a group to
talk about your hobby. . .
___I wouldn't be nervous at all. (score 0)
___I would be a little nervous. (score 1)
___I would be very nervous. (score 2)

APPENDIX F - THE PERSONAL FABLE INSTRUMENT

INSTRUCTIONS The following questions are designed to learn more about people your age. There are no right or wrong answers to these questions, so please answer them according to how you feel. Please answer every question. If you are not sure about a specific question, please give the best answer you can.
Read each statement and then put an "X" through the letter at the right that best describes how you feel.

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

Example:

I like to get
up early. . . . . A . . . . B . . . . . C . . . . D . . . E . . .

If you strongly disagree with this statement, put an "X" through the A,
If you disagree, put an "X" through the B,
If you agree, put an "X" through the D.

The following statements were presented in a format identical to the example statement above:

1. The way I look at things is the only way to look at things.
2. There are a lot of rules that don't apply to me.
3. I can make things come true just by wishing.
4. No one understands me.
5. The world revolves around me.
6. After I've done something that might get me into trouble, I can protect myself from harm by using will power.
7. When I get away with breaking a rule, I am likely to break it again.
8. I think: if it feels good, do it.
9. Other people know what is better for me.
10. When I'm faced with danger, I do the first thing that comes to my mind.
11. I think about things differently than anyone else is the world.
12. Even if I wish very hard, I cannot make something happen.
13. If I did something wrong, I would get caught.
14. I feel like nothing can hurt me.
15. No one else knows what my feelings are like.
16. I think: if a little of something is good, a lot is better.
17. Before I make a choice, I think carefully.
18. I obey rules.
19. I like taking chances.
20. I know what is best for me.

21. When other people don't agree with me, they are wrong.
22. Bad things can happen to me.
23. I'm the only one in the world who feels the way I do.
24. When I'm faced with danger, I think about several possible things to do.
25. I don't do something just because it feels good.
26. If I take risks, I won't get into trouble.
27. I'm smart enough to keep myself out of trouble.
28. My thoughts are so different that other people think they are weird.
29. I do <u>not</u> obey rules.
30. I know more about what is best for me than other people do.
31. I think praying can keep bad things from happening.
32. I'm the center of the universe.
33. If I did something wrong, I wouldn't get caught.
34. When I get bored, I seek out trouble.
35. I believe that nothing really bad will ever happen to me.
36. I can make something happen if I wish very hard about it.
37. The world does <u>not</u> revolve around me.
38. Once I have broken a rule, it's easier to break it again.
39. No one else has ever looked at the world in the same way that I do.
40. Even though I believe something is wrong, I'm likely to do it anyway.
41. God protects me when I am in danger.
42. I do things without thinking.
43. Other people know more about what is best for me than I do.

44. Put an "X" through the letter that best describes what you do.
 Compared to people your own age, how many chances do you take?
___a <u>many more</u> than other people my age (score 4)
___b <u>somewhat more</u> than other people my age (score 3)
___c <u>about as many</u> as other people my age (score 2)
___d <u>somewhat fewer than</u> other people my age (score 1)
___e <u>many fewer</u> than other people my age (score 0)

PFI Scoring Criteria

REVERSE SCORING

Reverse the scoring range for the following statements:

   9, 12, 13, 17, 18, 22, 24, 25, 37, and 43.

SCALE SCORES

To determine each scale, sum the ratings marked for the statements listed under that scale and divide by the number if items per scale. SUM THE SORES ONLY AFTER THEY HAVE BEEN REVERSED AS STATED ABOVE.

Invulnerability (INV): 14 + 22 + 26 + 33 + 35 / 5

Magical Thinking (MAG): 3 + 12 + 31 + 36 + 41 / 5

Uniqueness (UNQ): 4 + 11 + 15 + 20 + 23 + 39 / 6

Independence (IND): 9 + 20 + 32 + 37 / 4

Egocentrism (EGO): 1 + 5 + 21 + 32 + 37 / 5

Rules (RUL): 7 + 13 + 18 + 29 + 38 + 40 / 6

Impulsivity (IMP): 10 + 17 + 24 + 42 / 4

Hedonism (HED): 8 + 16 + 25 / 3

PLEASE NOTE:

Copyrighted materials in this document have
not been filmed at the request of the author.
They are available for consultation, however,
in the author's university library.

These consist of pages:

81-85 The Displaced Volume Task
86-88 Proverbs

UMI

Instructions: APPENDIX G —THE DISPLACED VOLUME TASK

For each problem, tell which block would make the water go up higher if it
were dropped into the glass of water.

1. All the blocks are metal and sink.
2. Not all the blocks are made of the same metal.
3. In each problem you will see metal blocks of different weights or sizes.

Circle your answer to each problem.

Example:

Blocks A and B are the same size. Blocks A and B weigh the same.

10 oz.   10 oz.

Which block will make the water go up higher?

        Block A

        Block B

        Both the same

81
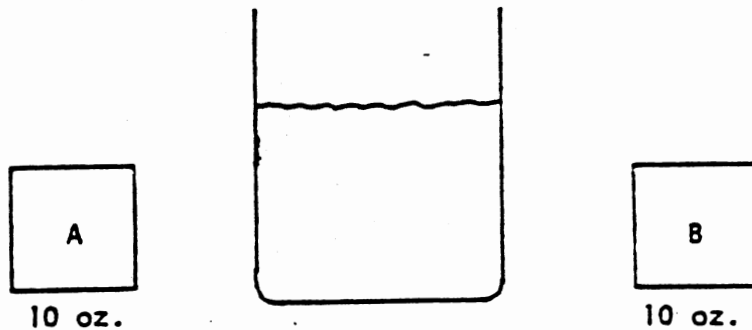
1. Blocks A and B are the same size. Block B weighs more than Block A.

A

10 oz.

B

20 oz.
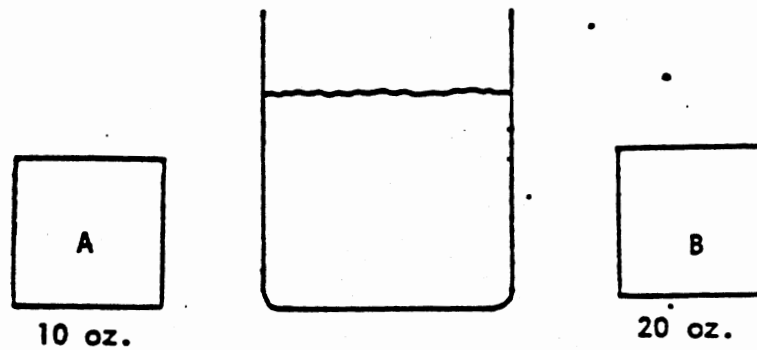
Which block will make the water go up higher?

Block A

Block B

Both the same

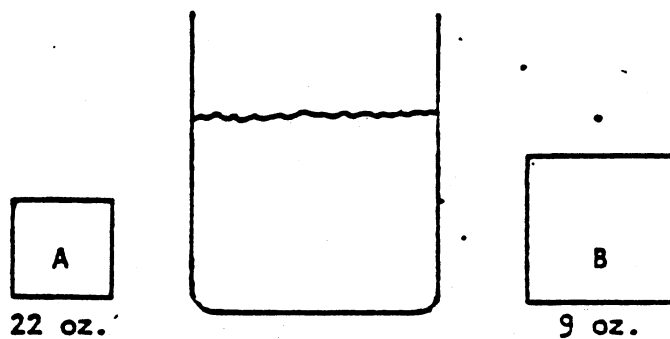2. Block C is smaller than Block D. Block D weighs more than Block C.

C

15 oz.

D

30 oz.
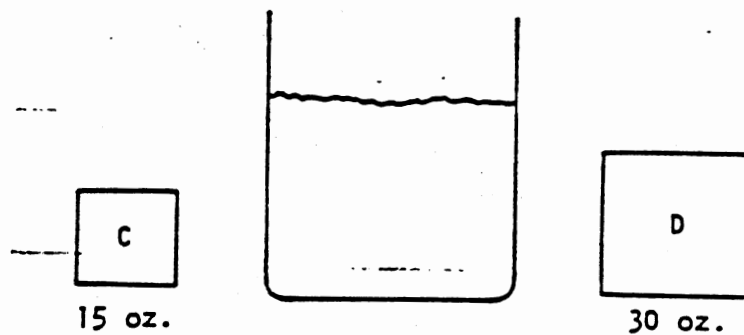
Which block will make the water go up higher?

Block C

Block D

Both the same

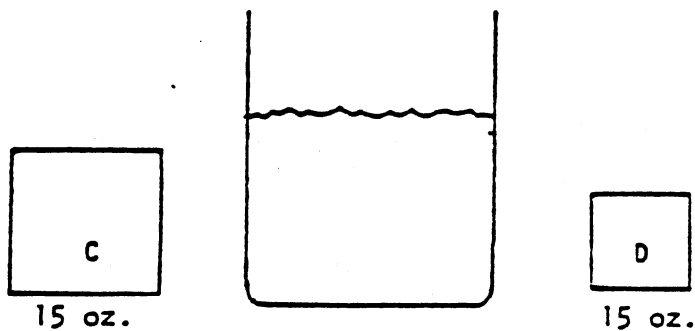3. Block B is larger than Block A. Block A weighs more than Block B.

A
22 oz.

B
9 oz.

Which block will make the water go up higher?

Block A

Block B

Both the same

4. Block C is larger than Block D. Both blocks weigh the same.

C
15 oz.
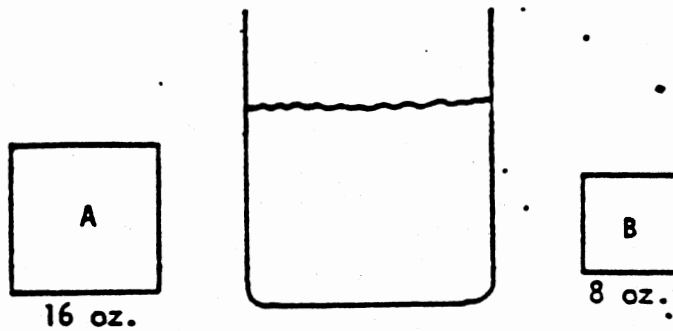
D
15 oz.

Which block will make the water go up higher?

Block C

Block D

Both the same

5. Block <u>A</u> is larger than Block <u>B</u>. Block <u>A</u> is heavier than Block <u>B</u>.
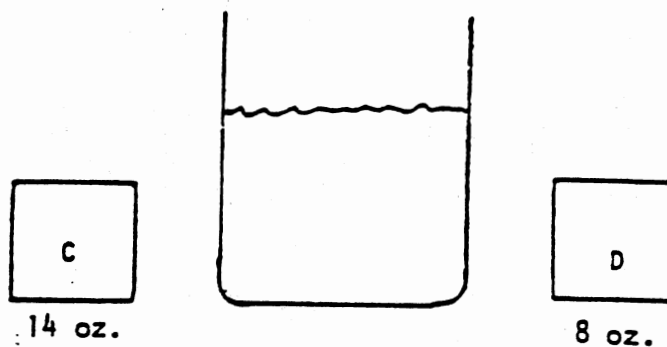

Which block will make the water go up higher?

    Block <u>A</u>

    Block <u>B</u>

    Both the same

6. Blocks <u>C</u> and <u>D</u> are the same size. Block <u>C</u> weighs more than Block <u>D</u>
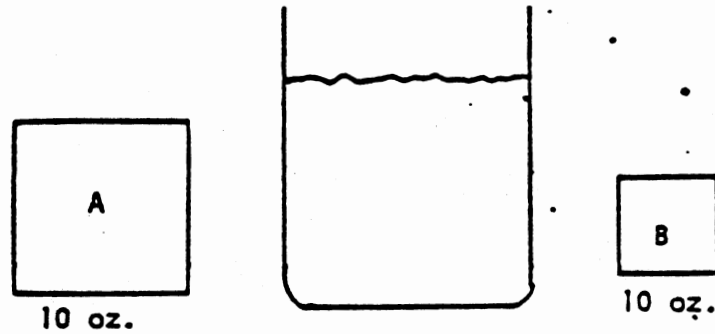

Which block will make the water go up higher?

    Block <u>C</u>

    Block <u>D</u>

    Both the same

7. Block A is larger than Block B. Both blocks weigh the same.
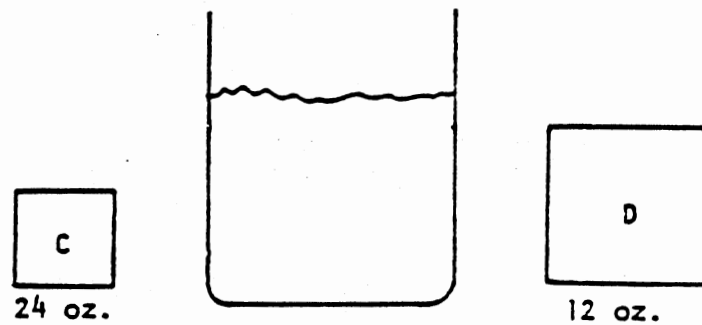

Which block will make the water go up higher?

    Block A

    Block B

    Both the same

8. Block D is larger than Block C. Block C weighs more than Block D.

Which block will make the water go up higher?

    Block C

    Block D

    Both the same

APPENDIX H - PROVERBS

PROVERB I: WE ONLY KNOW THE WORTH OF WATER WHEN THE WELL IS DRY.

SCORING

Plus

We don't know how to appreciate things when it is with us.
We wait until it's too late to know the use of things.
Means the same as locking the door after the horse is stolen--means you don't know how much you want a thing 'til the chance has gone by to get it.
We don't know when we're well off until we're poor.
Might have a whole lot of money and spend it and you wouldn't care, and then when it's gone you know what it's worth.
You may more attention to things after they're gone than when they're around you.
If you have plenty of a thing you don't care so much--just as soon as it's taken away you miss it.
Means when you have a lot of something you don't think about it until you haven't anything.

Minus

You don't know what it means to do without water or anything 'til your well goes dry and you don't have it.
Whenever you haven't anything you realize what it is.
Do not waste when you have lots.
Should take care of things when we have them because we'll miss them when we haven't
It's too late to begin things when they're already done.
Maybe you might have a whole lot of money and waste it and later have nothing.

<u>PROVERB II</u>: LET SLEEPING DOGS LIE.

SCORING

Plus

If you see something that is getting along all right left alone--leave
it alone or it might cause trouble.
Don't stir up trouble.
Leave well enough alone.
Let anyone who isn't bothering you alone.
Don't bother trouble till trouble troubles you.
Don't bring up something that is best kept quiet.
After a thing is gone and done with not to be continually bringing it up
and harping on it.

Minus

Let a person who does not care to accomplish anything alone.
Don't get into any task that would cause you great danger or injury.
You shouldn't bother with anything that's not to be bothered with.
Let something that might be dangerous alone.
Don't disturb anybody if you have nothing to say.
It's better to leave things alone that you don't know anything about.
If something is still and you disturb it, something might happen.
Let things alone that don't concern you.
Don't try to change it or make it different--leave it the way it was
first.

PROVERB III: THE MOUSE THAT HAS BUT ONE HOLE IS EASILY TAKEN.

SCORING

Plus

It's like, "Don't put all your eggs in one basket." If you depend too much on one thing, it may go back on you.
You should not always depend on one thing because that might easily fail. Like if you're investing your money, should not invest it all in one thing but divide it up.
A man who has just one thing to turn to, is easily broke.
If you only have one way to defend yourself you're more easily overtaken than if you had two or three ways.
Means you should make your knowledge more extensive.
Do more than one thing because that one thing may fail.
A person who has but one method is easily fooled.
A person who has a single-track mind is easily confused.

Minus

If you have only one means of escape you're easily caught. (The proverb practically repeated.)
A person that has but one place of business and one piece of property is easily taken up by a big concern or by people that are more well-to-do.
Like if you just do one thing--you'll soon be overcome with it.
Well, a person that has only one object in life is soon stopped.
A person who has but one thought may be easily persuaded.
There ought to always be two ways out of anything.
If we only have one way of learning things and know one side of anything we don't succeed so easily.
You should have several views of life.

APPENDIX J - PUNS

SCORING KEY: (+)—quality response
               (-)—marginal quality response
               (0)—non-scorable response

PUN I: WRESTLING IS A SPORT WHICH REALLY GETS A HOLD ON YOU

(Quality responses using HOLD as ATTENTION/INTEREST)
+ You can get into the sport
+ Keeps you interested
+ Grabs onto your liking
+ Gets you hooked
+ Wrestling gets a hold on the spectators as well as the opponents
+ To grab you emotionally
+ Because once you see a match you'll want to go back and see others
+ Wrestling is not a sport you're ambivalent about; you're either into
it or you're not
+ Such a good sport you have to play
+ The grip it has on you mentally
+ Liking the sport when you try it
+ Wrestling is a sport that once you start watching you can't stop
+ Entice you; make you want to do it
+ Wrestling is a sport that's very easy to get addicted to
+ Can capture your attention
+ You will like wrestling

(Quality responses using HOLD as WRESTLING MOVES/PHYSICAL CONTACT)
+ Grabs you physically
+ Wrestling moves/maneuvers
+ Wrestling uses holds to win the game
+ You hold onto people in wrestling
+ In wrestling you need to grip a person in order to pin him to the
floor
+ Holds you down to the mat
+ Contact sport

(Responses of marginal quality: ambiguous referent(s); tangential or
inadequate content; other, marginal usages of HOLD)
- Wrestling gets to you
- Holding in wrestling
- Specific moves listed; eg., headlocks, armlocks, etc.
- Wrestling is a sport that brings a person down
- Wrestling is an overly popular sport that "holds" you
- Physically to keep a person down
- Grabbing you/grasp/grip (unqualified)

89

- To grasp an object
- Wrestling brings you to your senses (discipline)
- Wrestling makes you put yourself together mentally (discipline)
- Wrestling - the sport is demanding and takes a lot to play it well
- The other guy is on your back trying to twist your head off
- Holding someone in your arms
- It catches on

(Non-scorable responses)
0 Instead of getting into fights, fight for your team
0 Gets you nervous/uptight
0 You have to really understand the sport to enjoy
0 When wrestling you can be thinking and things can take a hold of you
0 You can be held in a place where it hurts
0 That makes you work hard for it
0 Tricks you
0 Doesn't let go
0 Hold on life
0 To have the wrestler become more sane
0 It wakes you up and makes you more active
0 To get a hold on yourself is to come to grips with yourself; to understand yourself

PUN 2:   WHEN ADDING MACHINES WERE FIRST INTRODUCED,
THEY WERE SO POPULAR THEY BEGAN TO MULTIPLY

(Quality responses using MULTIPLY as INCREASE IN PRODUCTION)
+ Adding machines became so popular and the number of machines greatly increased
+ Many more were made and sold
+ Large production

(Quality responses using MULTIPLY as MATH FUNCTION)
+ Eventually multiplication was added to their abilities
+ Technology allowed computers to learn how to multiply
+ Multiply is an advanced form of addition
+ Adding machines were so popular that the manufacturer (added) multiplication as a feature
+ The machines began to figure out numbers in multiplication
+ They didn't just add anymore, they now multiplied
+ They could multiply numbers

(Responses of marginal quality: ambiguous referents; inadequate or tangential content; other marginal usages of multiply)
- To grow rapidly
- They became useful and necessary tools
- Make more than one
- Instead of the machines doing the function of multiplying they would multiply them-self
- This machine added to the development of multiplying machines
- They began to be used all over

- They began to become popular on the market
- To have more of
- Adding machines became versatile
- Many multiplied in the form of addition/multiplication
- Calculation sense
- Add, subtract, multiply, etc. on an adding machine
- To times ex. 4X4=16; to do timesing
- A form of arithmetic
- To be used mathematically
- Adding machines multiply problems

(Non-scorable responses)
0 The operation it does to make it work
0 A machine to add
0 Increase
0 Came out doubling
0 Became more popular
0 One machine will turn into two
0 The machine worked and did problems
0 A word in mathematics
0 To grow (unqualified)
0 To become larger because of mathematics
0 To make a duplicate
0 Adding machines reproduced

PUN 3: ELEVATOR COMPANIES HAVE THEIR UPS AND DOWNS

(Quality responses using UPS AND DOWNS as BUSINESS FLUCTUATIONS)
+ The companies have their ups and downs in business
+ Stock/sales/economy going up and down
+ Companies do well and then not so good
+ Prosper of don't
+ Sometimes elevators are popular and sometimes they are not
+ Elevator companies sometimes have good days when they make lots of money and bad days when they don't make lots of sales
+ The companies have business cycles
+ The company's profits fluctuate

(Quality responses using UPS AND DOWNS as in MOVEMENTS OF AN ELEVATOR)
+ Elevators go up and down in order to operate
+ Actually going up and down

(Responses of marginal quality: ambiguous responses; inadequate content)
- They have and don't have problems
- Good and bad moments/days/times
- The company has problems that move up and down
- Good and bad qualities
- Elevator companies sometimes do good and sometimes do bad
- Highs and lows are spirits (morale)
- Things go wrong for elevator companies
- To take people to the next floor up or down

- The companies travel up and down all day
- Going up and down
- To move like an elevator
- To go up and down
- Moving vertically
- To move in an upward or downward direction
- Motion
- Elevators go up and down like their companies
- Companies lose and gain money (up+down) like elevators and gain people

(Non-scorable responses)
0 They are in financially bad condition
0 High point and low point
0 Elevators get stuck - that's the down, but elevators are better than stairs - that's the up
0 Elevator companies have their ups and downs (simply repeated pun)
0 People who work with elevators often have problems
0 Machines move up and down like in a person's life
0 Being that the companies sell elevators, the entire company moves up and does like an elevator
0 A mood people have
0 When the elevators are in trouble
0 A good and bad feeling day
0 High places--low places
0 Yes they're ride in elevators all day

APPENDIX K - PROBLEM SOLVING DILEMMAS

MEDICAL DILEMMA: I've been thinking about having this operation. It won't make me healthier or anything, but I'd like to have it because it would make me look better since I've always had this ugly thing like a bump on my cheek. I could have an operation, and I can't decide. Do you think I should have the operation?

Follow-up questions:

1. How should I decide whether to have the operation?
2. What different things should I think about to help me decide?
3. If you were me, would you talk to anyone about the decision, and if so, who?

GAY DILEMMA: I've been thinking about moving in with this man. He and I would give up our own current living quarters to find a place which would be, quote ours. There are certainly lots of feelings involved and I'm trying real hard to decide if I should go ahead and live with him. Do you think I should move in with him?

Follow-up questions:

1. How should I decide whether or not to move in with him?
2. What different things should I think about to help me decide?
3. If you were me, would you talk to anyone about the decision, and if so, who?

SCORING CRITERIA FOR PROBLEM SOLVING DILEMMAS

<u>Awareness of Risks</u> (RSKM, RSKG) Both dilemmas were scored for the number of spontaneously mentioned risks involved with the decision. These were coded for both dilemmas as follows:

    0 - No risks mentioned
    1 - 1 to 2 risks mentioned
    2 - 3 to 4 risks mentioned
    3 - 5 to 6 risks mentioned
    4 - 7 or more risks mentioned

<u>Awareness of Consequences</u> (AWRM, AWRG) Both dilemmas were scored for the number of spontaneously mentioned future consequence or implication of the decision. These were coded for both dilemmas as follows:

    0 - No consequences mentioned
    1 - 1 to 2 consequences mentioned
    2 - 3 to 4 consequences mentioned
    3 - 5 to 6 consequences mentioned
    4 - 7 or more consequences mentioned

<u>Consultation of Peers, Family, and/or Specialist</u> (CPM, CFM, CSM, CPG, CFG, CSG) Both dilemmas were scored is the subject indicated they would consult either a peer, a member of their biological family and/or a specialist in the area of the dilemma. Each was scored with <u>0</u> for <u>No</u> and <u>1</u> for <u>Yes</u>.

VITA

Ronnie David Koehn

Candidate for the Degree of

Doctor of Philosophy

Thesis: COGNITIVE STRUCTURES AND EGOCENTRISM IN DEVELOPING
          GAY SELF-IDENTITY AND HOMOSEXUAL INTIMACY

Major Field: Psychology

Biographical:

    Personal Date: Born in Newton, Kansas, May 14, 1950, the son
        of Leonard J. and Jewel M. Koehn.

    Education: Graduated from Peabody High School, Peabody, Kansas,
        in May 1968; received Bachelor of Arts degree in Psychology
        from the University of Kansas in 1976; completed requirements
        for Master of Science degree at East Central University,
        Ada, Oklahoma in 1979; completed clinical internship training
        at Baylor College of Medicine, Division of Psychiatry,
        Department of Psychology, Houston, Texas in 1984.

    Professional Experience: Co-director of the Developmental Center
        Therapeutic Nursery for young children, Houston, Texas,
        November 1984 to present.   Consultant for the Children's Home,
        a foster home for children with AIDS, Houston, Texas,
        October 1986 to present.   Volunteer/consultant to the AIDS
        Foundation of Houston, Inc., Houston, Texas, 1985 to present.
        Teaching assistant, Department of Psychology, Oklahoma State
        University, 1979 to 1981.   Teaching assistant, Department
        of Psychology, East Central University, Ada, Oklahoma,
        1976 to 1979.