

AN EXPLORATION OF THE RELATIONSHIP OF
OPENNESS, EMOTIONAL INTELLIGENCE,
AND SPIRITUALITY TO UNIVERSAL-
DIVERSE ORIENTATION

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Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
DOCTOR OF PHILOSOPHY
August, 2001

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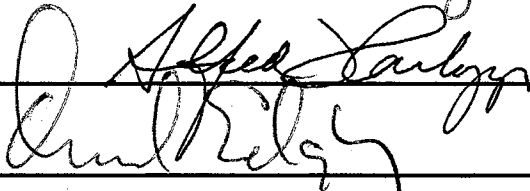
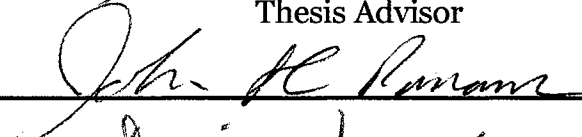
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Thesis Approved:



Thesis Advisor



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ACKNOWLEDGMENTS

This work represents both the culmination of a question that began forming over seven years ago, and the beginning of new questions that are forming now as a result of this study. My gratitude begins in the home where I learned to value both quests and questions: with my parents and other family members ever traveling to faraway lands – whether by air, by sea, or by written words. That rich environment provided me the foundation to embark upon this quest.

I am grateful to my children, Sara, Whitaker, Katherine, and Benjamin, both for their support and patience during this long graduate career, and for their sacrifices that made it possible. Perhaps the value of quests and questioning will be passed yet another generation.

In this project, I have been fortunate to have the mentoring and directorship of Dr. Marie Miville, who shared my excitement from the beginning, and who patiently helped me to explore, conceptualize, clarify, edit, and finally to complete this study. Her leadership continues as we dialog about new questions and consider ways to explore them.

My committee members, Dr. Al Carlozzi, Dr. Charles Edgley, Dr. Diane Montgomery, Dr. John S.C. Romans, and Dr. Marie Miville, have very clearly been those upon whose shoulders I stand. Whether through long dialogues about philosophical and existential matters or short connections about practicalities,

they have without fail encouraged and supported my academic and personal growth. Through unflinching dedication to integrity and uncompromising protection of the freedom of academic thought, they have modeled for me a framework suitable for the quest (and questions!) to continue.

To the Maori elder who offered his blessing that connected me to a much larger humanity, to the Cherokee elder who shared her wisdom and support “looking into the spirit”, and to the African-American nanny who taught me love, I am indebted beyond words. Our similarities are indeed as powerful as our differences.

And finally, to those who saw and supported me through the dark places before the “Aha” of a glimmer of light: Sue, Ben, Ive, Jeff, Peggy, Rockey, Joe, and Deb, thank you for encouraging me to continue the pursuit. You were my “night-vision” goggles when I didn’t even share with you how dark it really was!

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CHAPTER I

Introduction

"All things are connected like the blood which unifies one family. Whatever befalls the earth, befalls the children of the earth. People did not weave the web of life; we are merely a strand in it. Whatever we do to the web, we do to ourselves." -Chief Seattle

"Our most basic link is that we all inhabit the same planet. We all breathe the same air. We all cherish our children's future" -John F. Kennedy, Jr.

"The first day or so we all pointed to our countries. The third or fourth day we were pointing to our continents. By the fifth day we were aware of only one earth." -Sultan Bin Sulman Al-Saud, Saudi Arabian Astronaut

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." -Galatians 3:28, Holy Bible

"In a real sense all life is inter-related. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. Whatever affects one directly, affects all indirectly." -Martin Luther King, Jr.

"We have two eyes to see two sides of things, but there must also be a third eye which will see everything at the same time and yet not see anything. That is to understand Zen." -D. T. Suzuki

*"I live my life in widening circles
That reach out across the world."* -Rainer Maria Rilke

"Grandfather Great Spirit, All over the world the faces of living ones are alike. With tenderness they have come up out of the ground. Look upon your children that they may face the winds and walk the good road to the Day of Quiet. Grandfather Great Spirit, Fill us with the Light. Give us the strength to understand, and the eyes to see. Teach us to walk the soft Earth as relatives to all that live." -Sioux prayer

These quotes from varied traditions and historical times offer a similar theme with regard to human belongingness. The concept of "universality", one definition of which is "nature or essence" (Oxford, 1998), emerges repeatedly within these words. This nature or essence of being human, the fundamental

connectedness of human beings which transcends race, ethnicity, nationality, or political or religious ideology, is a subject of increased interest.

Much research has been conducted on "groupness", including in-grouping, prejudice, and antagonism. In times of scarce resources, and for protection, food, cooperative living, farming, hunting, and child raising, groups have benefited members in obvious ways- namely the preservation of the species (Seelye & Wasilewski, 1996). We are somewhat familiar with the notion that humans group, and at least intuitively, some of the reasons why. We are somewhat familiar with the ways in which certain humans identify with "their" group, to the exclusion of others. We are painfully familiar with instances on grand and small schemes in which that grouping has led to gross violations of human rights: from multiple occasions of ethnic "cleansing" or genocide worldwide to recent racially motivated school shootings by teens in several parts of the United States. Tajfel (1969) describes a tendency for humans to accentuate the differences once social categories have been formed and leading to the formation of social identity (Tajfel, 1981). This may result in a perception of homogeneity when people judge those in the "in-group" as more similar and those in the "out-group" as more dissimilar, simply on the basis of the perception of "belonging". In this way, the intergroup distinction is heightened as a form of both personal perception and identification.

Modernist pedagogy, built upon a largely Eurocentric conceptualization of the world, has provided a strong backdrop for encouraging the notion of understanding or appreciating "Other" experiences (see Giroux, 1991). With regard to grouping, an individual either belongs to a group, or is perceived as "Other". Little research has been done to explore how individuals might perceive themselves simultaneously part of a group and of the "other". Postmodern ideology, through pluralistic thinking, suggests a "both-and" approach to

belongingness (see Gilligan, 1997). That is, individuals may simultaneously realize and appreciate multiple awarenesses of belonging- both to a cultural or ethnic group and to humanity. What does it mean to transcend a group, to hold both membership in the group *and* membership in the larger category "human"?

We know little about how humans might come to see themselves as part of a larger "whole". Is there a mechanism by which we recognize the species itself as a "group", or even that we recognize a larger "belonging" to and with the earth, life, the cosmos? Is there a cognitive, emotional or spiritual process by which one may identify with both a particular group and the larger "humanity"? Turner (1987) categorizes grouping theories in three general classifications: as a biological process, driven by a "collective group mind"(e.g. LeBon, McDougall, and Freud), as a social construct that is merely a linguistic convenience (e.g. Allport), and as a force that shapes the individual (e.g. Sherif, Asch, and Lewin). Depending on which theoretical position is adopted, one may describe a larger group identity, "universality", perhaps, as a biological, environmental, or co-created phenomenon.

Perhaps a personal story will serve to bring the reader into the context of the question to be addressed in this study. Belenky, Clinchy, Goldberger, & Tarule (1986) support an integration of subjective knowledge with procedural knowledge, "weaving together the strands of rational and emotive thought and integrating objective and subjective knowing" (p. 134). This story represents the "subjective knowing" that prompted the research questions by the author resulting in the current study:

Several years ago, my family lived for four months in a small farming community in the far Northern part of New Zealand. The settlements and culture of the people are shaped by the indigenous Maori culture as well as the tremendous European and worldwide influx over the past 200 years. My children attended school with the

Maori children from the village, most of whom had never traveled more than 100km from their home. The school community welcomed my children with a mixture of curiosity about their cultural differences and a simple acceptance. Their classmates spoke both Maori and English, and lived between and within two cultures.

The school's end-of-term field trip was a four-hour bus ride followed by a two-hour jet boat trip to a small isolated island community where they would stay in homes and participate in activities with the schoolchildren on Great Barrier Island. The four day trip included swimming, hiking, and local history, in addition to traditional Maori ceremonies, though the Maori population comprised only a small percentage of the several hundred inhabitants of the island. I was intrigued to continue to learn more about the culture, traditions, and history that defined these people's lives, and to share my own. The days passed quickly and soon it was time to gather our things and go back to the mainland.

As we gathered on the wharf to leave Great Barrier Island, a wonderful character appeared to see us off. He was a Maori elder, his body stooped and face pigment-splotched from too many years of this merciless sun, and he carried a beautiful carved cane on which he leaned from time to time. He had been present at many of the activities during the week, his distinctive yet silent presence felt even from a distance.

He was present again as we boarded the boat for our journey back to the mainland, offering *karakia* (a traditional Maori prayer or blessing) for safe travel. I watched as he met each in turn, placing his left hand on each right shoulder, his right hand clasping each left hand as he quietly offered *karakia*, then meeting the bridges of their noses together and leaving a parting kiss on the cheek. I stood back as the Maori children with whom my own children had played and attended school for three months received their blessings. And I hesitated still, as the adults in our party, native to New Zealand, met this elder. I knew I was of a "different" culture, and did not fully understand what was expected of me. My intent was to not disrespectfully presume myself a part of this sacred ceremony. But he, like the community in which we had lived, took no notice of my differences, only received me, in turn as a part of this group, his gentle eyes seeing no difference between me and the rich brown-skinned children with whom we traveled. My pale skin tone and fine features might readily have defined me as "Other", but in that

moment that he clasped my hand and met the bridge of my nose with his own, I felt the energy, strength, and wisdom of his years. In that intensely spiritual moment, I felt the human connection that transcended our cultural, national, physical, and temporal differences.

As we pulled away from the dock, the children waving to their new friends and singing traditional Maori songs, we saw those on the dock bidding us farewell. The old one was there in front, a slight smile curving his lips and his stooped shoulders lifted waving his cane high in the air. . . leaving me with an embryonic question of how this sense of human connection along with the clear sense of cultural difference could both be such powerful parts of my experience. How did this elder come to an understanding of the world which allowed him to embrace me, with my obvious cultural and physical differences, as "one of his own" in a sacred ceremony?

Universal-diverse orientation (Miville et al., 1999) is a construct that describes a person's social attitudes with regard to *diversity*, those particular cultural groups to which one belongs, and *universality*, a sense of human connection that transcends groupness. It is unique in the sense that it attempts to describe a person's attitudes toward both, reflecting an awareness and appreciation of both differences and similarities among people. In recent research, UDO has been found to relate to positive or accepting racial identity and other relevant social attitudes (Miville, et al., 1999). Thus, it seems that UDO may capture the "both/and" perspective described in the above story.

However, little is known of how one might develop UDO. This question might be explored using Dabrowski's theory of emotional development, usually referred to as his "Theory of Positive Disintegration". Dabrowski (1967) postulates that individuals' motivations toward actions in the world are largely a function of their emotional awareness, and may be understood as "multileveled". That is, an action of "love" for instance, might be the use of another for self-gratification at one level, and a selfless sacrifice for the benefit of another person at another level (Nelson, 1989). Within his theory, Dabrowski understands these

levels to be self-serving and oriented to group belongingness in the early levels, and transcendent and more universal in the later levels of development. This theoretical description seems to capture both the diversity and universality elements of UDO. The characteristics of the levels of Dabrowski's theory will be more fully explored in Chapter 2.

The importance of emotional awareness is central to Dabrowski's theory, and can be understood in part in his assertion that individuals have a "self-awareness and 'enhanced consciousness'(p. 70)". This is seen by Dabrowski as necessarily including a component of emotional awareness and the internal conflict between "what is" and "what should be" with regard to acceptance and appreciation of others. Other authors have described emotional knowledge as "the capacity to process emotional information accurately and efficiently (Mayer & Salovey, 1995, p. 197)", and stressed the importance of developing emotional intelligence to foster harmonious living among humans (Goleman, 1995).

Another aspect of Dabrowski's theory which seems particularly relevant to the development of UDO is the component of spirituality. Dabrowski describes the result of emotional development as an entry "into communion with one's ideal", charging oneself "with subtle spiritual energy", which "usually contains in itself the elements of a religious attitude (p. 42)". Ultimately, development yields a "life lived according to the highest, most universal principles of loving, compassionate regard for the worth of the human individual" (Nelson, 1989, p. 8).

Finally, the mechanism by which development occurs, according to Dabrowski, is in heightened awareness and disintegration of one level of personality yielding to reintegration at another level (Tillier, 1998). This requires not only awareness, but a creative approach to restructuring one's view of the world. Tillier (1998) notes the correspondence between openness in McCrae &

Costa's five factor model of personality and Dabrowski's heightened physiological sensory experiences which facilitate emotional development.

Significance of Study:

This study is the application of a developmental model for understanding universal-diverse orientation using Dabrowski's stages of emotional development. While the authors of UDO have theoretically and empirically established the construct, little is known about possible developmental aspects. This study is intended to provide the basis for such research.

It is postulated that awareness and acceptance of others, particularly those from cultures which may be unfamiliar to our own, is crucial for the survival of our species, if not the planet (see Connell, 1994; Goleman, 1995; Roszak, et al., 1995). It is hoped that a greater understanding of how individuals may develop an attitude of awareness and acceptance of similarities and differences among people will aid education, social services, and public policy makers in design and implementation of appropriate programming for the dawning century.

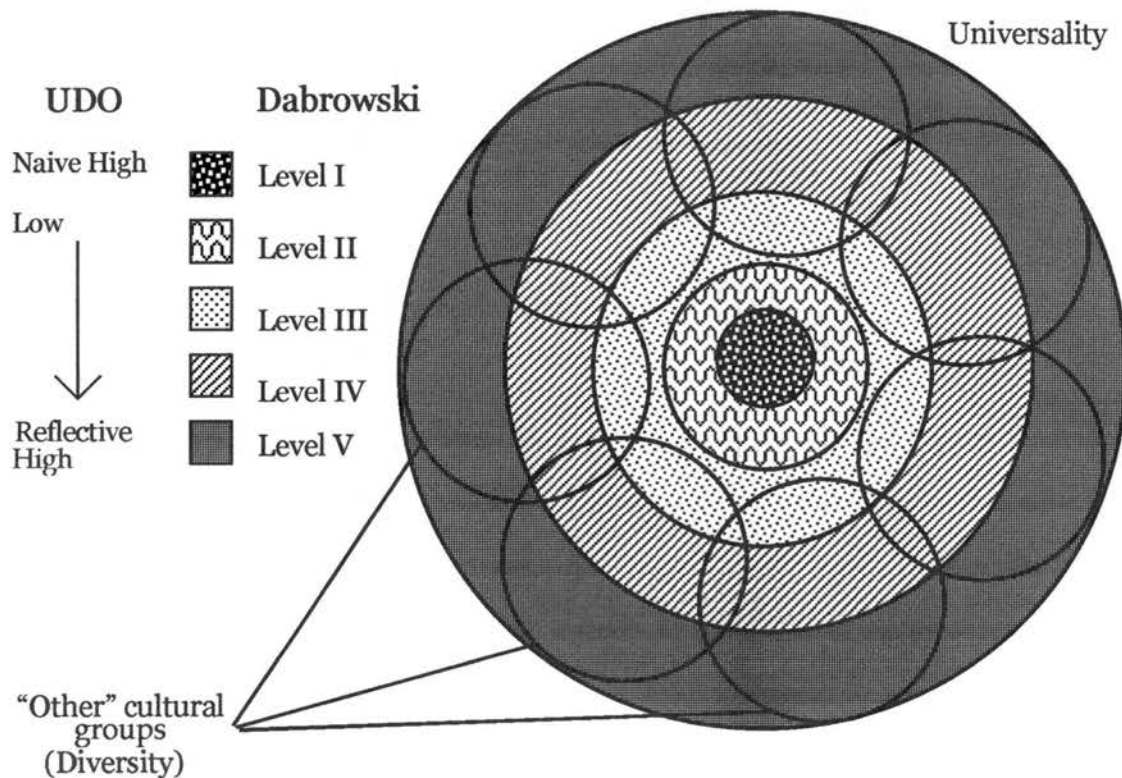
Purpose of the Study:

It is hypothesized that individuals with higher levels of emotional intelligence, openness, and spirituality will also express higher levels of universal-diverse orientation. Rationale for this hypothesis is found in Dabrowski's theory of emotional development, which postulates that individuals must be emotionally aware and have an openness to experience to develop, the result of which is a sense of spirituality approaching transcendence or universality as defined in the current study. This study seeks to explore the relationship between spirituality, openness, and emotional intelligence as they relate to universal-diverse orientation.

Figure 1 is a diagrammatic representation of UDO in terms of Dabrowski's Theory of Emotional Development. The concentric circles represent an

individual's awareness of self, beginning with Level I, the smallest interior circle and Level II, both of which are subsumed within an individual's cultural identity. Awareness of "other" cultural groups (represented by circles within the outer rings of the diagram) is not apparent until Level III, and eventual development in Levels IV and V includes awareness and acceptance of the broadest scope of belongingness to humanity: universality. Levels of UDO might be expected to correspond with Dabrowski's theory as a naive high in the inner circle, followed by a low UDO score and progressing toward a reflective high UDO represented by the outer circle, or universality.

Figure 1



The bands between concentric circles represent the points of "disintegration" that Dabrowski believes are necessary for the individual to undergo in order to re-integrate personality structure at the next level.

As applied to this research project, the variables spirituality, openness, and emotional intelligence can be understood as the mechanisms or simultaneous results of disintegration. That is, development in these areas may be related to disintegration of the previous personality structure. Causation is not being assumed, but the relationship of changes in these variables and changes in the target variable (universality/UDO) are seen as concurrent. While not directly apparent in this model, these variables might be thought of as catalysts that allow movement from one stage to the next, or concomitant results of that movement.

Research Questions:

The research questions in the present study are threefold:

- 1a. How is emotional intelligence related to universal-diverse orientation?
- 1b. How is openness to experience related to universal-diverse orientation?
- 1c. How is spirituality related to universal-diverse orientation?
2. How will a linear combination of emotional intelligence, openness to experience, and spirituality predict universal-diverse orientation?
3. How are demographic characteristics such as gender, age, and level of education related to UDO?

A brief definition of terms will be offered, along with assumptions, limitations, and significance of the current study. Chapter 2 will more fully describe Dabrowski's theory, as well as provide a review of current literature discussing these related constructs.

Definition of Terms:

Universality, for the purposes of this study, will be defined as an awareness of a "sense of community [which] has deepened and expanded as a

result of a connection to more people because criteria of acceptance go beyond appearance" (Myers, et.al., 1991, p. 60). This is the concept which Miville, et al. (1999) describe as "similarities" between people, the "commonness of being human" (p. 291).

Diversity is considered the awareness of self as a member of a cultural sub-group on some basis: race, ethnicity, nationality, or other criterion collectively realized. This is analogous to the "differences" concept used in the development of the construct universal-diverse orientation, or UDO, to be described more completely in Chapter 2.

Universal-Diverse Orientation is a social attitude describing the degree to which an individual perceives the diversity that constitutes group membership concurrently with the similarities of being human that comprise a larger connectedness (universality).

Emotional Intelligence is considered to be the awareness of one's emotional experiences, and "the capacity to process emotional information accurately and efficiently, including that information relevant to the recognition, construction, and regulation of emotion in oneself and others" (Mayer & Salovey, 1995, p. 197).

Spirituality, for the purposes of this study, will be considered to be an innate human experience of a transcendent nature which is multifaceted and complex in its phenomenology and its expression. Spirituality involves a quest for meaning and connection to something beyond material existence, and is broad enough to include the acceptance of "no-thingness" as essentially spiritual. This includes "seeking deeper meaning, a sense of destiny or motivation toward life, a sense of belonging and connectedness, a strong sense of justice and common humanity, and a commitment to the betterment of the world" (Elkins, 1988, p. 11-12).

Openness to Experience is a considered a personality characteristic and is manifested in the "breadth, depth, and permeability of consciousness, and in the recurrent need to enlarge and examine experience" (McCrae, 1996, p 332).

Openness is a broad domain of personality functioning including "active imagination, aesthetic sensitivity, attentiveness to inner feelings, preference for variety, intellectual curiosity, and independence of judgment" (Costa & McCrae, 1985, p. 15).

Assumptions and Limitations:

The major assumption in this study is that Dabrowski's theory is valid and applicable to the general population as a developmental model. The initial development of the theory was intended to describe eminent individuals, presumably in Levels IV and V of Dabrowski's theory. Subsequent empirical research has been conducted on subjects from adolescence to graduate school using a Dabrowskian framework with favorable results (Lysy & Piechowski, 1983; Miller & Silverman, 1987).

It is assumed that individuals will respond to the survey questionnaires with current attitudes, rather than responses they might presume to be more socially acceptable. This is always a danger in self-report instruments, and where attitudes of intolerance may be insinuated, individuals may subjectively report ideals rather than their current attitudes.

Participants were a limited sample of students currently enrolled in a local university. The educational level, therefore, will be at least high school graduates. This study was not designed to account for any component of the variables of interest which might be related to educational level, and it is not clear that results will generalize to non-college-student populations.

Another limitation of the study is the exclusive use of self-report instruments for information, rather than a triangulation of research design which would increase validity.

CHAPTER II

Review of the Literature

The following literature review provides the reader with background information relevant to the current study. Initially, universal-diverse orientation (UDO) is defined and the development of the construct is described. A theoretical framework for understanding the development of this construct is explored via Dabrowski's Theory of Positive Disintegration. The major postulates of this theory are presented, illustrating its pertinence to the construct of UDO. Three additional constructs, which are implicit in Dabrowski's theory, are introduced as independent variables for the current study: Openness to Experience, Emotional Intelligence, and Spirituality. These are defined and their relevance to this study is explored. Finally, the relationship between the variables and UDO, the focal point of the study, is described.

Universal-Diverse Orientation

"I'm a lot like him, only our similarities are different" -Dale Berra, comparing himself to his father, Yogi Berra

"So long as we divide ourselves with ancient dualities- spirit or matter, white or black, we cannot know the sacredness of matter. We are blind to the unity that nurtures diversity." - Marion Woodman, *"Coming Home to Myself"*

"A human being is part of the whole, called by us universe; a part limited by time and space. He experiences himself, his thoughts and feelings as something separate from the rest, a kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest us. Our task must be to free ourselves from this prison." - Albert Einstein

"The richness of the human race lies in its diversity. Progress is not based on uniformity, rather, the opposite is true: the preservation of diverse cultures brings progress. Life is pluralism, distinctness, transformation. Only death is the same for all." -Isabel Allende

Universal-diverse orientation (UDO) is a construct which describes the degree to which an individual perceives the diversity that constitutes group membership concurrently with the similarities of being human that comprise a larger connectedness. Miville et al. (1999) offer the definition of UDO as "*an attitude toward all other persons that is inclusive yet differentiating in that similarities and differences are both recognized and accepted; the shared experience of being human results in a sense of connectedness with people and is associated with a plurality or diversity of interactions with others* (p. 292)."

The development of UDO draws from the work of Clemmont Vontress (1979, 1988), Carl Jung (1968), Irvin Yalom (1985), and others. Implicit in the construct is an approach to individuals which suggests a "both/and" awareness of social attitudes. That is, individuals are perceived as being both described by a particular group (race, tribe, religion, nation) and simultaneously part of a larger common group, 'humanity', at least with respect to identical needs for survival (Vontress, 1979). Perceived similarities among people refer to "those aspects of being human that are perceived as common between oneself and others, whereas differences (i.e. diverse) refer to aspects that are unique or diverse among people, as based on cultural and individual factors" (Miville, et al., 1999, p. 292).

Vontress (1988) suggests that humans exist in, and their behavior is influenced by, a series of nested cultures: from a small racioethnic community to regional, national, ecological, and finally, a universal culture. The "racioethnic" community, according to Vontress (1988), consists of the degree to which humans live separately from the "dominant norm-setting cultural group" (p. 74). This includes expectations of behavior as defined by a particular ethnic or racial group. A "regional" culture may include socio-political events or associations with particular ethnic groups which define expectations based on geographical demands or by traditions usually identified with a particular region. Vontress

cites differences between the "North" and the "South" United States as an example of "regional" culture. The "national" culture includes not only political and educational ideologies, but language and shared values as well. An "ecological" culture, according to Vontress, results from climactic conditions which determine available foods and appropriate dress and activity level necessary for survival. Finally, the "universal" culture is determined by shared biological makeup. Vontress contends that the similarity of needs and threats to existence of human beings (i.e. reproduction, food, protection, death) regardless of geographical, temporal, or cultural differences, constitutes a universality of being. Awareness of these levels has been the focus of the construct of UDO, and has resulted in the development of an instrument that measure attitudes of awareness of both similarities and differences among people (Miville-Guzman Universality-Diversity Scale, Miville, et al, 1999).

It has been postulated that "belongingness" is an important human need (Kohut, 1984, Lee & Robbins, 1995), which supports grouping behavior in humans. At the same time, the concept of universality has been proposed by many spiritual leaders and psychologists, including Jung (1968), and Yalom (1985). However, there have been few attempts to consider both grouping and universality in the same construct. UDO defines a social attitude with regard to a healthy awareness of similarities *and* differences rather than the conventional focus on only similarities ("one-ness", universality) or differences (prejudice, racism). UDO is the result of an attempt to describe a complex social attitude of awareness and appreciation of concurrent similarities *and* differences among people.

In a series of recent studies (Miville, et al., 1999), UDO was found to be related to positive racial identity in both Blacks and Whites. That is, for individuals of both oppressed and non-oppressed groups, UDO seems to be

correlated with positive resolutions of racial identity. Negative correlations were found with the conflictual components of both White and Black racial identity as described by Helms (Miville, et al., 1999). Dogmatism, or open-mindedness/closed-mindedness, was found to be correlated with UDO, as was feminism, or an attitude promoting egalitarian attitudes toward men and women. Healthy narcissism was found to be significantly related to UDO, leading to the conclusion that UDO is "related to aspects of the well-functioning self and personality but not to more anxiety-based or defensive components of self and personality" (Miville, et al., 1999, p. 298). No correlation was found between social connectedness or self-esteem and UDO, implying that the construct reflects a more complex attitude than feelings of belongingness or positive feelings about oneself.

UDO has been shown to be related to aspects of wellness, particularly healthy personality functioning (Miville, Romans, Johnson, & Lone, 1998). Findings from Miville, et. al. (1998) suggest that UDO is linked to adaptive attitudes and behaviors, including self-efficacy, positive thinking, optimism, and collective self-esteem. Negative correlations were found with disengaged or unhealthy coping skills such as alcohol and drug use, denial, and mental disengagement. This study yielded a three factor solution of UDO as a social attitude expressing an attraction to different others as well as a rejection or ambivalence toward those considered different from oneself. The three factors were *Diversity of Contact*, which seemed to represent interest or intention in interactions with others from different social groups; *Comfort with Differences*, indicating anxiety related to interactions with "different" others; and *Relativistic Appreciation*, which expresses the recognition of both similarities and differences among people. The authors posit that these three factors represent the respective behavioral, affective, and cognitive domains of UDO.

As a construct, UDO measures a social attitude; that is, the person's current awareness and appreciation of similarities and differences among people. It includes cognitive, behavioral, and affective components, and is associated with a sense of connection with others (Fuentes, et. al., 2000). However, little is known about developmental aspects of the construct. Dabrowski's (1967) Theory of Positive Disintegration, a theory of emotional development conceivably may serve as a framework for understanding the development of UDO, as well as provide impetus for investigation of several other constructs as they may relate to UDO. At the highest level of personality development, Dabrowski's theory postulates universality and community among people, characteristics remarkably similar to the construct of UDO.

Dabrowski's Theory of Positive Disintegration

Kazimierz Dabrowski (1902-1980) was a Polish psychiatrist and psychologist who formulated his ideas of development in part to explain the unique developmental patterns he saw among gifted, creative, and eminent members of society (Miller & Silverman, 1987). His life span and experience included two world wars, the Holocaust, his psychiatric practice and work in mental hospitals in addition to an imprisonment by the Soviets (Nelson, 1989). These experiences undoubtedly affected his search for explanations of human development and behavior. Dabrowski explains his motivation in this observation of:

The juxtaposition of inhuman forces and inhuman humans with those who were sensitive, capable of sacrifice, courageous, gave a vivid panorama of a scale of values. . . Superficiality, vulgarity, absence of inner conflict, quick forgetting of grave experiences, became something repugnant to me. I searched for people and attitudes of a different kind, those that were authentically ideal, saturated with immutable values, those who represented "what

ought to be" against "what is." (Dabrowski, in Piechowski, 1975, p. 234.)

In an attempt to describe and elucidate the process by which some individuals attain enhanced levels of development, Dabrowski used an assumption that personality is a product of inheritance, biological and social environment, and of "one more, ever powerful factor, namely that of defining oneself and of acting upon oneself" (Dabrowski, 1967, p. xxii). In this way, he differs from behaviorists, who subscribe to the "tabula rasa" biological view of development, and from the Hobbesian view of development in which humans are seen as intrinsically bad, becoming "better" only by the influence of society (Weckowicz, 1988). Dabrowski understood personality development as including the biological and environmental factors, but relying heavily on the individual to become self-aware and to self-educate (Dabrowski, 1967). Personality is, according to Dabrowski, the ultimate goal of individual development, "a synthesis of the most essential human values embodied in an individual" (p. 9). He postulated that in order for higher levels of development to occur, we must have "an enhanced awareness, a sense of autonomy and authenticity of our own self" (p. vi). He further understood certain "neurotic" characteristics such as restlessness, driven-ness, vividness of imagery, and intensity of emotional life as the very potential for higher levels of development. He conceived of "developmental potentials" including areas of psychomotor, sensual, intellectual, imaginal, and emotional expression which provide an individual the "channels" of experience. These also become the mechanisms through which higher levels of development are achieved (Piechowski, 1986).

Dabrowski's theory focuses on personality "levels", according to the motivation of behavior (Miller & Silverman, 1987). It is a hierarchical stage theory of adult development which uses emotional descriptors to define stages.

According to Dabrowski, each level represents a distinct structure of personality and the process involved in movement from one stage to the next is his notion of "positive disintegration". This allows one stage to break apart in preparation for re-structuring at the next higher stage. As it relates to UDO, stages I and II are highly related to "groupness", or diversity, while stages IV and V more closely approach universality.

Central to the ultimate goal of development in Dabrowski's model is the concept of "nonseparateness, a transpersonal perspective in which individuals are seen not in isolation but as a part of larger whole, as cells in one body of humanity" (Piechowski, 1993, p. 92). Dabrowski proposes five levels or categories of development which he sees as qualitatively different personality clusters. While proposing a developmental model, Dabrowski does not postulate that an individual will necessarily "evolve" from one level to the next, and explains the levels by the type and degree of emotional awareness and motivation for action. Rather, Dabrowski understands progression from one level to the next as a result of a disintegration, generated by heightened emotional awareness and an understanding of internal conflicts between "what is" and "what ought to be." These levels have been coded by Miller & Silverman (1987, p. 223) to reflect feelings toward values, feelings toward self, and feelings toward others. The levels and codings are described in Table 1, along with the basic conflict which motivates behavior.

Dabrowski's Level I encompasses individuals with a self-serving and egocentric view of self and personal values. This individual is likely to be superficial with regard to interactions with others, and is motivated by internal needs. They may be possessive and manipulative, and lack perception of other's emotions (Piechowski, 1986). At this stage, the individual is likely to feel belonging from external associations such as a family or other "group". This

begins to describe the "diversity" component of UDO, in which the elemental unit of description regards belonging to a group and identifying with that group. This group awareness, however, is limited to appreciation of only one's own group, and lacks the component of appreciation of "other" groups or any sense of "universality". There is a naive psychological integration which lacks internal conflict (Tillier, 1998), and individuals at this level would be likely to have a high UDO on the basis of unchallenged internal value structures.

TABLE 1

	Feelings Toward Values	Feelings Toward Self	Feelings Toward Others	Conflict
Level I Primary Integration	Self-serving	Egocentricity Self-protective	Superficial	None
Level II Unilevel Disintegration	Stereotypical	Ambivalence	Adaptive	Horizontal Choices (Equal options)
Level III Spontaneous Disintegration	Individual	Inner Conflict	Interdependent	Vertical (Higher Standards)
Level IV Organized Multilevel Disintegration	Universal	Self-Direction	Democratic	Finding ways to reach ideals
Level V Secondary Integration	Transcendent	Peace and Harmony	Communion- istic	Resolved through actualization

In Level II, individuals are likely to reflect the values of their identified group and lack a sense of inner direction. They are likely to assume traditional roles as defined by their identified "group", and are accommodating to popular

opinion. They make horizontal choices between equal, competing values. This stage is characterized by moral relativism, an "anything goes" approach, and self-definition comes from fulfilling the expectations of others.

Dabrowski's Level III is marked by an internal conflict, in which individuals become aware of an ideal that is not being achieved. The internal struggle consists of an awareness of the difference between "what is" and "what could be" (Piechowski, 1986). They may recognize their own internal evaluation of morals and actions, and are likely to overtly stress a sense of equality in their relationships. There may be more curiosity about others, and a feeling of genuine closeness may develop outside of the boundaries of their "group". Piechowski (1986) writes, "It is here [*in this category*] that others are always seen as individual persons and the principle of the greatest good for the greatest number is felt to be inadequate. The deepening understanding of universal ideals and their individual realization are themes that continue into Levels IV and V" (p. 193).

Level IV contains a sense of what Dabrowski refers to as "universal" values: those thought to be universally agreed upon. Empathy, straightforward communication, friendship and love are components of relationships with others. Individuals at this level are self-accepting and self-directed. Maslow's composite "self-actualized" individual, with a strong sense of universal values and outward focus with little ego-involvement is a good example of Level IV development (Piechowski, 1986).

At Level V, the distinction is more a spiritual one, involving transcendence of the value system and including more than human relationships as determinants of behavior. Individuals at Level V are likely to sense a connection to a larger entity and describe an awareness and respect of the larger cosmos. Piechowski writes that Level V "epitomizes universal compassion, self-sacrifice,

and total dedication to the service of others" (p. 194), citing as an exemplar UN Secretary General (1953-1961) Dag Hammarskjöld. Dabrowski's theory postulates that movement toward the attainment of self-actualization and self-integration are hallmarks of the human experience. At Level V, individuals theoretically attain "self-transcendence and self-dedication to humanity" (as quoted in Weckowicz, 1988, p. 129). Spirituality is an essential quality of Level V, as defined by transcendence and a sense of connection.

Both levels IV and V of Dabrowski's theory describe individuals with the capacity to see self as both part of a group (gender, ethnic, professional, national, racial, etc.) while holding a larger "communionistic" view toward others: a sense of community or "universality" as described in universal-diverse orientation (Miville, et al., 1999). As mentioned previously, Levels I and II are clearly group oriented, with decisions predicated upon group membership and norms. Level III appears to be a transitional stage with regard to UDO, as individuals are likely to become aware of dissonance between their actions and beliefs, perhaps lacking in empathy, service to a "greater good", or moral responsibility (Nelson, 1989). In this movement from the earlier stages, "the primitive is replaced by the reflective, the fractional by the integrative, the impulsive by the meditative. Conformity yields to authenticity, selfishness to alterocentrism" (Hague, 1976, p. 235). Tillier (1996) remarks that the transition from Level II to Level III is a "fundamental shift that requires a phenomenal amount of energy" marking either progression or regression. It involves responding to life using "instincts (biology), teachings (environment), and heart (emotional self/ ideals)" (p. 3).

Dabrowski holds that the process of movement between stages involves a necessary "disintegration" of the previous stage. This period of disintegration may be characterized by "anxiety, animism, magical thinking, and difficulties in concentration, emotionalism, and capriciousness" (Dabrowski, 1967, p. 91).

Dabrowski considers that the disintegration is "positive" if it results in an advance in development- a transformation that deepens and broadens personality toward "multilayerness", and "negative" if retrospective accounts yield no evidence of a structural personality change or "evolution" (Dabrowski, 1967, p. xvii). In a sense, this disintegration creates an opening for the individual to "re-integrate", or "create" personality characteristics more consistent with their inner awareness. Marked by inner conflict, hierarchical psychic functions "shift", but not without an awareness of conflict between the "ideal" self and the "real" self (Weckowicz, 1988). The process by which this change occurs is conceptualized by Dabrowski (1967) as a "developmental instinct". He writes, drawing from the work of C. V. Monakow:

Under the influence of differentiating emotions and on account of conflicts, the self-preservation instinct reaches beyond mere interest in oneself and the child begins to bind himself successively to his mother, then to inanimate objects and animals, to the family, to the closest social group, society, humanity, and finally to the universe (p. 50).

Consistent with Dabrowski's postulation that each stage is a distinct personality structure, Piechowski (1993) labels this transformation as a creative process: "creating" a new self.

Embedded in Dabrowski's theory are several important possibilities for exploration of related constructs in a developmental change toward universality. The current study seeks to explore Dabrowski's postulation of development as an essentially creative process requiring an openness to experience, and a centrality of emotional awareness/experience, which results in a transcendent or spiritual being. Thus, from a Dabrowskian theoretical framework, it seems that Creativity, or Openness to Experience, Emotional Intelligence, and Spirituality are highly related to universality, as it is described by UDO (Miville, et al., 1999). What

follows is a fuller explication of these three variables as they exist in Dabrowski's theory.

Creativity/ Openness to Experience

"Childhood and creativity belong together inseparably, for learning- including all processes of change which may lead to new forms of behavior- may be seen as a creative process." -D. H. Russell

"Now I become myself. It's taken Time, many years and places; I have been dissolved and shaken, Worn other people's faces. . ." -May Sarton, *"Now I Become Myself"*

"We never know exactly what a symbol means. The symbol carries meaning for the mind, meaning for the heart, meaning for the imagination. A symbol opens and opens and opens." -Marion Woodman, *"Coming Home to Myself"*

Creativity is often defined variously using *products* as evidence of the construct citing composers, inventors, or visual artists as exemplars; as a *process* engaged in by certain "creative individuals"; or as a *personality* trait. In reality creativity probably includes all of these, in addition to a conducive environment for enabling creativity to occur (Amabile, 1996; Csikszentmihalyi, 1996; Sarason, 1990). Barron (1988) offers the following consensus of creativity definitions from a review of the literature: Creativity includes "an ability to respond adaptively, usually including the creation of a 'product' resulting from a 'process' initiated by a 'person'; and the resulting product has characteristics of being fresh, novel, unusual, ingenious, clever and apt" (p. 80). When applied to personal development, and particularly in the framework of Dabrowski's emotional development, the creative process is what allows "going beyond" the previously existing boundaries of self. It is "responding adaptively" to the perceived internal conflict between "what ought to be" and "what is" (Dabrowski,

1967). The "product", in this case, is a "new self"; a paradigm shift in inner perception of self (Piechowski, 1993).

Piechowski (1993), in exploring creativity as it relates to inner transformation and personal development, found evidence of the creative process on an interpersonal level. Using the combined framework of Dabrowski's emotional development, Maslow's self-actualization, and Gardner's theory of multiple intelligences, he conducted case studies of three individuals whom he felt to be exemplars of Gardner's intrapersonal intelligence, Maslow's self-actualization, and Levels IV and V of Dabrowski's theory. Piechowski (1993, p. 89) repeatedly found the theme of "discovery- working to find their true selves". The creative process, a "problem-finding in the intrapersonal domain", is inextricably woven with the developmental process for these individuals.

Williams (in Camp, 1994) illuminates the emotional component of creativity in proposing that in addition to divergent thought, divergent *feeling* (curiosity, imagination, risk-taking, and liking complexity) is indicative of the creative process (p. 126). Developing a portrait of a creative person, Davis (1995) offers these characteristics of particular interest for this study: "introspective, internally controlled, tolerant of ambiguity, receptive to new ideas, receptive to other viewpoints, open to new experiences and growth, and altruistic" (p. 426). Openness to new experiences and growth, receptivity to new ideas and viewpoints and altruism seem likely to be important to the development of UDO. The openness to experience implied by curiosity and risk-taking are of particular interest here given the framework of Dabrowski's theory. It seems reasonable to suggest that openness to experience is predictive of higher levels of development of UDO.

The personality characteristic "Openness to Experience" is described by Costa and McCrae (1992) as including "active imagination, aesthetic sensitivity,

attentiveness to inner feelings, preference for variety, intellectual curiosity, and independence of judgment" (p. 15). McCrae & Costa (1991) describe an individual with low openness as having a "narrow range of emotions and being dogmatic and conforming" (p. 368). This further supports openness as related to Dabrowski's theory of emotional development, as people in the first levels described earlier are more likely to be group conforming and dogmatic. Conversely, individuals with high openness are described as "emotionally responsive, sensitive, intellectually curious, broad-minded, tolerant, and seeking variety" (McCrae & Costa, 1991, p. 368). This more closely resembles the higher levels of Dabrowski's theory, as well as UDO.

The link between openness and creativity has been demonstrated empirically as well as theoretically (Csikszentmihalyi, 1996, King, Walker, & Broyles, 1996; Martindale, 1989; McCrae, 1987). Open individuals are seen as "unconventional, willing to question authority, and prepared to entertain new ethical, social, and political ideas" (Costa & McCrae, 1992, p. 15). In a recent study, openness to experience was significantly positively correlated with creativity and divergent thinking (McCrae, 1987). Although some have questioned on this basis whether openness to experience has discriminant validity, McCrae (1987) explains how the roles occupied by the two are different: divergent thought provides the aptitude and openness to experience provides the catalyst that leads to creative action. King, et al (1996) conducted partial correlations which corroborate the conclusion that openness to experience and creativity are different but related constructs. In a study to "locate the creative person within the context of the five-factor model of personality" (King, et al., p. 190), openness to experience was found to be positively correlated with both creative ability and creative accomplishments.

As Costa and McCrae (1992) describe the construct of openness to experience, "attentiveness to inner feelings" and "independence of judgment" are particularly descriptive of the developmental process outlined by Dabrowski. The process can further be seen as creative in Dabrowski's formulation of the positive disintegration between stages of emotional development. By definition, this disintegration includes the awareness of a disequilibrium between "what ought to be" and "what is" in addition to the awareness of one's responsibility for one's own development (Dabrowski, 1967). These awarenesses of multiple group membership, and the potential for conflicts therein, establish the "problem", while the creative process allows the "solution", requiring a "leap from the known to alternatives" (Camp, 1994, p. 6). Openness to Experience provides the preparation for an individual to entertain nothing less than a new personality, the result of Dabrowski's positive disintegration.

As it applies to the construct UDO, an awareness of belongingness to both a smaller group (diversity) *and* a larger whole (universality) is the "problem" requiring creative process, "openness to experience", to apprehend and integrate; to "solve". An individual with low Openness to experience would be expected to have little tolerance for "Otherness", based on the conformity expectations outlined by McCrae and Costa (1991). They would likely be aptly described by Dabrowski's Levels I or II, and would not be likely to express a high UDO.

Emotional Knowing/Intelligence

"It is only with the heart that one can see clearly, for what is essential is hidden from the eyes." -Antoine de Saint-Exupéry

"Late, by myself, in the boat of myself. No light and no land anywhere, cloudcover thick. I try to stay just above the surface, yet I'm already under and living within the ocean." -Rumi

Emotional knowing is clearly stated by Dabrowski as essential to personality development: "The emotional sphere at every level of development is the decisive factor that determines and controls human activity " (Dabrowski, 1970, p. 112). Others have implicated emotional awareness and experience as critical for optimal personality development (Goleman, 1995; Mayer & Salovey, 1997).

The last decade has witnessed a groundswell of research attempting to define, measure, and explore the role of emotion in human experience (Ekman & Davidson, 1994; Lewis & Haviland, 1993; Salovey & Sluyter, 1997). In part, this is due to new neurological research uncovering "biochemical units of emotion" (Pert, 1993). These findings demonstrate that "not all the emotions are up in your head" (p. 185) since peptides that mediate emotion are found in all parts of the body. This research has seriously challenged the historical mind/body split of "knowing" as a function of cognition, which previously relegated emotions to a secondary stature. Unfortunately, we are to some extent still under the influence of our Jamesean philosophical underpinnings in viewing emotion as simply an effect, and not the "cause" of anything (James, 1884), and have long labored under the split between mind and body, an unnecessary dichotomy between cognition and emotion. As Kaufman (1994) points out, "An emotional/cognitive unity challenges the prevailing definition of legitimate knowledge and hence challenges the power of the dominant culture. If emotion is acknowledged as part and parcel of cognition and both are involved in the construction of knowledge, then the dominant culture is confronted with acknowledging the subject/self as a constructor of legitimate knowledge" (p. 45).

Feelings or emotive behavior have not been considered a legitimate source of knowledge, but are viewed as a non-rational, even *irrational* reaction to what is "known" (Clore, 1994; Frijda, 1994; Lazarus, 1994.) Cognitive activity, for these

theorists, is thought to be a prerequisite for emotion. Thinking (cognitive behavior) is placed on the opposing end of a dichotomy with feeling (emotive behavior). However, for many researchers working in a more holistic paradigm, emotions cannot be so easily dichotomized and set at a level of secondary importance or occurrence to cognitive activity. Humans "do not simply lean through their minds, but through their feelings and concerns, their imaginations and their bodies" (Miller, 1990, p. 153). For some (Blanchard, 1994; Cataldi, 1993; Rogoff, 1994), thinking and feeling may be seen as *differing*, but not *opposing* activities. Because such dichotomies are heavily grounded in logical positivism, post-modern thinking has brought new questions to how we view and value cognition and emotion. The thinking/feeling dichotomy is undergoing questioning in diverse fields of study, from neurology, psychology, health sciences and education to philosophy. The concept of knowledge is being reassessed and redefined, as is the thinking/ feeling dichotomy.

Nonlinguistic avenues of processing and expression- notably images, patterns, music, emotional intonation, and emotion in general- are as much a part of human experience and knowledge as language. But we can easily overlook or minimize them because language, like a competent and bossy older sibling, steps forward, hogs the limelight, and overrides the halting bids for attention of its inarticulate brothers and sisters. But extensive information processing is going on in the brain independent of verbal processes (Levy, quoted in Dissanayake, 1992, p. 154).

According to Pert (1993), "emotions serve as informational bridges between mental and physical- allowing the systems of the body to talk to each other" (p. 184). Emotion may add to knowledge in a way that makes a dichotomy and opposition between the two detrimental to the understanding of either, as well as an unnecessary limitation to the concept of knowledge. If knowledge is constructed by *both* emotion and cognition (and perhaps other

functions as well), the categories "emotion" and "cognition" may be somewhat artificially separated. But the separation is deep in historical tradition.

In contemporary Western thought, the distinction has been made of the importance and desirability of cultivating cognitive thought and of the almost ominous necessity of controlling emotional input (see Bordo, 1987, Lefkowitz, 1996). However, there are compelling ideas to consider in contrast to this dichotomy. Clore (1994) writes, "Emotional organisms are information-processing organisms. Emotions emerge from information processing and feed information back into the same system" (p.111). While not every occurrence of an emotion is a "functional event", just as not every occurrence of thought is a functional event, there is widespread agreement that emotions provide a significant function in human knowledge and processing, specifically to aid in communication, awareness, and meaning-making of the human condition (see Ekman & Davidson, 1994).

Emotional intelligence is defined by Mayer and Salovey (1995) as "the capacity to process emotional information accurately and efficiently, including that information relevant to the recognition, construction, and regulation of emotion in oneself and others" (p. 197). This model of emotional intelligence includes not only the "felt sense" of an emotion, but the regulation, expression, and meaning-making, or cognitive aspects as well. The importance of developing this "intelligence" is argued by Goleman (1995), who purports that emotional intelligence curbs aggression, decreases depression, and reduces addiction. He cites the many prevention programs designed around "emotional literacy" as examples of the importance of fostering this awareness.

People who "regulate their emotions according to a logically consistent model of emotional functioning" (Mayer & Salovey, 1995) are considered to be "emotionally intelligent." This construct defines the merger between cognitive

and emotional components of personality, and involves qualities such as emotional orientation, or adaptational learning; emotional involvement, or skillfulness in expression; and emotional expertise, or regulation of feelings (Mayer & Salovey, 1995). The developmental potential of emotional intelligence has been studied using a Dabrowskian framework with findings that support differentiation among various populations (Hazell, 1989; Miller, et al., 1994).

Emotional intelligence has been found to be positively correlated with a greater awareness of feelings and optimism, and negatively correlated with pessimism, depressed mood, alexithymia, and impulsiveness (Schutte, et al., 1998). Another study explored the relationship between emotional development and a conscious awareness of emptiness and found a positive correlation (Hazell, 1989). Miller et al. (1994) highlighted the importance of the emotional sphere in understanding giftedness, and found a gender difference in emotional development with women scoring significantly higher than men.

The applications of emotional intelligence to Dabrowski's theory are provided by the centrality of emotion to personality development. If emotional awareness is not developed, an individual is unlikely to progress to higher levels of this developmental model. Certainly as it applies to the construct of UDO, it would appear that individuals who are capable of recognizing emotional experience in themselves and others would be more likely to understand and appreciate a common connection or universality. The inability or unwillingness to apprehend emotional knowledge is postulated by Goleman (1995) as fertile ground for aggressive behavior toward others. "When groups fail to mix socially, instead forming hostile cliques, the negative stereotypes intensify" (Goleman, 1995, p. 159). We would expect, then, that individuals with low levels of emotional knowing/ intelligence would be likely to express low UDO.

Spirituality

"From the perspective of an optimal conceptual system . . . [p]eople are worthy because they are unique expressions of spiritual energy. Spiritedness or the condition of being spirit is acknowledged and lived. The purpose of life and its meaning come into clearer focus as human beings recognize how self is connected with all of life" - (Myers, et al., 1991, p. 56)

"Learn to see God in all persons, of whatever race or creed. You will know what divine love is when you begin to feel your oneness with every human being, not before. In mutual service we forget the little self and glimpse one measureless self, the spirit that unifies all men." - Parmahansa Yogananda

"The ethics of reverence for life makes no distinction between high and low, more precious and less precious lives. It has good reason for this omission. . . How can we know what importance other living organisms have in themselves and in terms of the universe? . . . To the truly ethical man, all life is sacred." -Albert Schweitzer

Spirituality provides a partial distinction between Levels IV and V of Dabrowski's framework. This is a transcendent level of experience that is inclusive in nature (Young, et al., 1998). Spirituality, for purposes of this study will be differentiated from "religion" in the sense that spirituality is a broader construct that does not necessarily depend upon an institution for its expression.

According to Webster's Dictionary, "spirituality" originates from the Latin *spirare* or *spiritus*, which means breath. There is an element of the "breath" of life implied in the contemplation of the spiritual: the numinous--deeply spiritual, mystical. . . a nod, a whisper. This may be contrasted with "psychology", originating from the Latin *psyche*, which is often translated as soul. Moore (1992) and Hillman (1996) offer a contemporary interpretation of the differentiation of spiritual matters which are typically airborne, transcendent; and matters of the soul, which may be grounded in depth: a "gradual descent toward human affairs" (Hillman, 1996, p. 43). Porter (1995) contends that spirituality is more than thoughts about transcendence, more than ego

development or self-improvement, more than morality as defined by extrinsic measures. It involves a “qualitative sense of depth in experience” (p. 70).

Spirituality is defined in most accounts as having some transcendent element, and implying an awareness of something beyond human existence than that of which we typically are aware. Mystery and purpose (Ganje-Fling & McCarthy, 1996), a deep sense of belonging, connectedness, openness to the infinite (Shafranske & Gorsuch, 1984, p. 233), and ultimate meanings and values by which humans live their lives (Kundtz, 1998, p. 114) are essential elements of spirituality found in a current review of the literature. Chandler, et al (1992) offer Maslow’s recognition of the innate capacity of humans for spiritual experience. The construct is broadened further to include Eastern traditions’ concept of enlightenment and relationship to “no-thingness” (Chandler, et al., 1992; Mack, 1994.) In an extensive review of authors on the subject of spirituality, Elkins et al (1988) refined the following list of nine components of spirituality:

- (1) Transcendent dimension: a belief that adjustment to the unseen dimension is beneficial
- (2) Meaning and purpose in life: implying the quest for one’s own meaning.
- (3) Mission in life: a destiny or motivation toward life.
- (4) Sacredness of life: awe, reverence and wonder
- (5) Material values: ultimate satisfaction is found not in material but spiritual things.
- (6) Altruism: strong sense of social justice and common humanity
- (7) Idealism: committed to the betterment of the world
- (8) Awareness of the tragic: pain, suffering and death afford an existential seriousness toward life as well as enhancing the joy, appreciation and valuing of life
- (9) Fruits of spirituality: a discernible effect on one’s relationship to self, others, nature, life, and whatever one considers to be the Ultimate (p. 11-12)

These qualities, particularly "seeking deeper meaning, a sense of destiny or motivation toward life, a strong sense of justice and common humanity, and a

commitment to the betterment of the world" are clearly representative of Dabrowski's highest levels of emotional development. He writes that "individuals of this kind feel responsible for the realization of justice and for the protection of others against harm and injustice. Their feelings of responsibility extend almost to everything" (Dabrowski, 1973, p. 97). Miller and Silverman (1987) echo, "transcendent values encompass universal values but surpass the material realm and involve the spiritual life" (p. 224). Levels IV and V of Dabrowski's theory are clearly representative of a deep spiritual component.

By its very nature (transcendent and non-material), the construct of spirituality cannot be adequately captured in language alone. Because the construct involves a "felt" sense, any definition can only allude to the experiential component. Based upon the research cited above, the following brief operational definition of spirituality is formulated: Spirituality is an innate human experience of a transcendent nature which is multifaceted and complex in its phenomenology and its expression. Spirituality involves a quest for meaning and connection to something beyond material existence, and is broad enough to include the acceptance of "no-thingness" as essentially spiritual.

Typically, though not accurately, spirituality and religion have been considered in tandem; often as one and the same concept (Bergin, 1980; Hinterkopf, 1994; Ingersoll, 1994; Mack, 1994.) In Western societies, particularly in a Judeo-Christian framework, the quest for transcendence is often associated with one's relationship to God, a search sanctioned within churches and religious institutions. However, the distinction is made that religion is the standardized framework through which spirituality is expressed, and that the particular framework is heavily influenced by the culture in which it originates (Ingersoll, 1994). Religious expressions may differ greatly from culture to culture, and while spirituality as defined herein remains central to many religions, it is distinct from

any specific cultural expressions. Spirituality may be thought of as “essence” while religion is “form”. Religion may house spirituality, but not necessarily; and spirituality may indicate religiosity, but not necessarily.

Jung, vanKaam, Frankl, Rogers, (see Mack, 1994), Grof, Maslow, Assagioli (see Chandler, et al., 1992), and Bugental (1987) have offered some contrast to the prevailing attitudes toward the scientific method, and propose frameworks upon which spirituality may be re integrated into counseling as a legitimate professional concern. Wilber (1996) conceptualizes a natural progression from the material to the spiritual: “where matter is favorable, life emerges; where life is favorable, mind emerges; where mind is favorable, spirit emerges” (p. 35). Certainly this could be understood about Dabrowski’s stages of emotional development as well: from the more basic self-serving motivations to the more spiritual.

In a number of studies, spirituality has been found to be positively correlated with health (Chandler, et. al, 1992, Richards & Bergin, 1997, Westgate, 1996). In a meta-analysis of empirical studies concerning spiritual wellness, Westgate (1996) found 9 of 16 studies showed a significant negative correlation with depression, and four which resulted in correlations with positive mental health. Richards and Bergin (1997) conclude from their extensive literature review that spirituality “can aid in the healing and prevention of a variety of physical diseases and help people cope with chronic pain, illness, and death and dying (p. 339)”, is positively associated with mental health qualities of self-esteem, positive well-being, marital satisfaction, family cohesion, life satisfaction, ability to cope with stress and manage crises, and negatively associated with anxiety, depression, and dysphoria.

Spirituality, in the form of transcendence and benevolence toward humanity, is characteristic of Dabrowski’s Level V. An individual at this level of

emotional development would be likely to express concurrent spirituality. Likewise, since our working definition of spirituality includes belonging and connectedness , one would expect that individuals who express a deep spirituality would also express a high UDO. Spirituality may represent the "universal" component of UDO, in which individuals recognize their belongingness to "common humanity".

CHAPTER III

Methodology

Participants

Participants were 197 undergraduate and 119 graduate students (N = 316) enrolled in various programs at a state university in the midwestern United States. Of these, 102 were male and 214 female, with an age range of 18-53 (mean = 24.8, sd = 7.3). Race of the participants was predominantly Caucasian, with 80.3% identifying themselves as such. Approximately 4% identified with each of the groups American Indian/Native American, Multiracial, and African or African/American. Asian, Pacific Islander or Asian/Americans comprised 3.5% of the sample, while Hispanic participants numbered 2.2%. The remaining 1.6% specified other ethnicities (e.g. Persian American, Nigerian, Middle Eastern).

The population of the community in which participants grew up was less than 50,000 in 52.8% of the cases. An additional 13% were between 50,000 and 100,000, and 10% grew up in a city of over 1 million people. Twenty percent of the participants considered their neighborhood while growing up “urban”, while 37.7% considered themselves “suburban” and 38.6% considered themselves to have grown up in a “rural” area.

Finally, participants were asked about the racial composition of their neighborhoods growing up and of their high schools. Predominantly White neighborhoods were reported by 90% of the participants, while nearly 80% reported that their school composition was also predominantly White (75% or greater non-Minority). Roughly 5% of the sample reported both neighborhood and school as being comprised of a predominantly minority population.

Measures

All participants completed (a) a demographic questionnaire, (b) the Miville-Guzman Universality-Diversity scale (M-GUDS), (c) the Emotional Intelligence scale (EIS), (d) the NEO-Five Factor Inventory (NEO-FFI), and (e) the Spiritual Beliefs and Involvement scale (SIBS).

Miville-Guzman Universality-Diversity Scale-Short Form (M-GUDS-S).

In an effort to measure the construct universal-diverse orientation, the M-GUDS was developed (Miville, et al, 1999). The M-GUDS is a 45-item scale measuring an acceptance of the similarities and differences that exist among people. A 6-point scale is used, from "strongly disagree" to "strongly agree", with 15 items reverse-scored. Higher scores on the M-GUDS indicate higher levels of UDO. A short form of the scale, the M-GUDS-S, is a 15-item Likert-type scale that was developed using the five highest-loading items in each of the three factors identified in a factor analysis of the M-GUDS (Fuertes, Miville, Mohr, Sedlacek, & Gretchen, 2000). Both long and short forms resulted in a three factor solution: Diversity of Contact, Relativistic Appreciation, and Comfort with Differences (Fuertes, et al, 2000; Miville, et al., 1999). In addition, a strong correlation of the MGUDS-S with the long form has been established in subsequent research (Fuertes, et al, 2000).

Reliability of the M-GUDS was demonstrated by internal consistency reliabilities ranging from .89 to .94 , and test-retest reliabilities from .84 to .94. (Miville et al, 1999). Reliability and validity of the MGUDS-S has been established using confirmatory factor analysis (Fuertes, et al., 2000). In the current study using the MGUDS-S, internal validity was demonstrated by a Chronbach's alpha value of .85. Construct validity was established through moderately positive correlations with positive racial identity, healthy narcissism, empathy, feminism, and androgyny; and negative correlations with dogmatism

and homophobia (Miville, et al., 1999). Discriminant validity emerged in a lack of significant correlation with SAT scores, suggesting that the M-GUDS measures a distinctly different construct.

In analysis of the factor structure of the MGUDS-S, Fuertes, et al. (2000) report clear findings that UDO is a “multidimensional construct with three distinct but modestly interrelated domains: behavioral, emotional, and cognitive” (p. 167). The factors include Diversity of Contact, a behavioral component which reflects both an interest in and commitment to participating in diverse social and cultural activities. Comfort with Differences represents the affective or emotional component including both a sense of connection with those perceived as “different” and a potential ambivalence and discomfort regarding contact with those “differences”. Finally, Relativistic Appreciation reflects the cognitive component, including an appreciation of how differences may impact one’s own understanding and personal growth.

Emotional Intelligence Scale (EIS). This 33-item self-report Likert-type scale was developed to measure emotional intelligence using a theoretically cohesive and comprehensive model (Schutte, et al., 1997). The authors report that all three conceptual portions of Salovey and Mayer's (1990) model are represented in this instrument: appraisal and expression, regulation, and utilization of emotion.

Internal consistency analysis in previous research has resulted in a Cronbach's alpha of .90 (Schutte, et al., 1997), while in the current study, Chronbach’s alpha was .89. A factor analysis of the original 62 items yielded a single factor solution with 33 items loading at .40 or above. Convergent validity was shown with related measures assessing specific aspects of emotional experience, including less alexithymia ($r = -.65$ using Toronto Alixithymia Scale), greater attention to feelings ($r=.63$), clarity of feeling ($r=.52$), and more mood

repair ($r=.68$), using the Attention, Clarity, and Mood Repair subscales of the Trait Meta Mood Scale, respectively. Cronbach's alpha was reported as 0.87. Test-retest reliability (two-week retest) was 0.78 (Schutte, et al., 1997), indicating stability of the measure. Gender differences emerged with women scoring higher than men on the measure ($t = 3.39, p < 0.001$).

Discriminant validity was established using SAT scores, with $r = -0.06$, and measures on the "big five" personality dimensions (neuroticism $r = -0.28$; extraversion $r = 0.28$; agreeableness $r = 0.26$; and conscientiousness $r = 0.21$). Openness to experience was associated with higher scores on emotional intelligence, $r = .54$, which was statistically significant, but "not so high as to be redundant" (Schutte, et al., 1998, p. 176). The authors explain the association of these constructs on the basis that high scorers on the openness scale are likely to be those for whom varied emotional experience is important.

Spiritual Involvement and Beliefs Scale (SIBS). This 22-item self-report Likert type scale assesses spiritual actions and beliefs and is designed to be applicable across religious traditions (Hatch, et al., 1998). "Generic" terminology is intended to help avoid religious and cultural bias in this assessment. An orthogonal factor analysis using varimax rotation initially yielded a six-factor solution, two of which were eliminated on the basis of single item loadings, ultimately resulting in a four-factor solution: External/Ritual, Internal/Fluid, Existential/Meditative, and Humility/Personal Application.

Convergent validity with the Spiritual Well-Being Scale (SWBS) was .79. Internal consistency was reported as .92, using Cronbach's alpha. The current study yielded a Chronbach's alpha of .89. A test- retest reliability of .92 over a seven- to nine-month interval suggests stability of the spirituality measurement. The scale is said to discriminate between those individuals who are "strongly spiritual" as compared to those who are less so.

NEO Five-Factor Inventory (NEO-FFI)- Openness to Experience Scale.

The NEO-FFI was developed as a short form of the NEO Personality Inventory, a 181-item questionnaire developed to measure the "big five" personality dimensions: Neuroticism, Extraversion, Openness, Agreeableness, and Conscientiousness. The NEO-FFI was developed using validimax factors as criteria for item selection. In this way, convergent and discriminant validity were maximized in the resulting 60-item self-report Likert type instrument.

Correlations of the NEO-FFI with NEO-PI validimax factors yielded values from .77 to .92. Specifically for the Openness to Experience Scale, of interest in this study, the correlation with the NEO-PI was .77, with an internal consistency coefficient of .73. The current study yielded a Chronbach's alpha of .80, demonstrating considerable higher reliability of the instrument than in previous reports. While expectably less impressive than full-scale correlations, the authors point out that validity and reliability are "within acceptable ranges" (Costa & McCrae, 1985). Only the Openness to Experience Scale will be used in this study.

The Openness to Experience Scale measures elements including "active imagination, aesthetic sensitivity, attentiveness to inner feelings, preference for variety, intellectual curiosity, and independence of judgment" (Costa & McCrae, 1985, p. 15). Sample questions on the Openness Scale of the NEO-FFI include "I have little interest in speculating of the nature of the universe or the human condition", and "I believe we should look to our religious authorities for decisions on moral issues." The authors describe this domain as associated with divergent thought and creativity, but clearly distinguish it from cognitive or intellectual capacity proper (Costa & McCrea, 1985). Furthermore, the authors point out that while an "open" individual may be 'unconventional, willing to question authority and prepared to entertain new ethical, social, and political

ideas" (p. 15), the relative conscientiousness of application of these ideas (implying morality) must be evaluated given the situation.

High scores on the Openness to Experience Scale of the NEO-FFI indicate individuals who are interested in experience for its own sake. They are likely to have a strong preference for complexity and are attracted to new ideas. They are tolerant of others and may be unconventional in their thought. According to the authors of the NEO-FFI, high Openness scores indicate individuals who "have a heightened awareness of their own feelings and are perceptive in recognizing the emotions of others" (Costa & McCrae, 1985, p. 28).

Procedure

Course instructors from various programs, including business, health promotion, art, education, sociology, and counseling were contacted to gain permission to conduct this study during class time. The researcher read an informed consent script telling participants of the voluntary nature of their participation, and their right to discontinue participation at any time.

Participants were also informed of the confidential and anonymous nature of the results. Students who chose to participate signed a written informed consent form which was collected separately from the survey packets. Packets were distributed containing the demographic questionnaire, M-GUDS-S, SIBS, NEO-FFI, and the EIS, which were counter-balanced to avoid order effects. After turning in their completed packets, students were debriefed to inform them of the purpose of the study.

Data Analysis

Data were analyzed using correlative analysis to determine how the independent variables (emotional intelligence, openness, and spirituality) were related to the dependent variable, UDO.

Then, a multiple regression analysis was conducted to determine how a linear combination of emotional intelligence, openness, and spirituality predict UDO as measured by the M-GUDS-S.

A hierarchical regression analysis was performed to determine the partial effects of demographic variables on the M-GUDS-S.

CHAPTER IV

Results

This study explored the relationship between spirituality, openness, and emotional intelligence as they relate to universal-diverse orientation. It was hypothesized that individuals with higher levels of these variables would also indicate higher levels of universal-diverse orientation.

1a. How is emotional intelligence related to universal-diverse orientation?

Emotional intelligence was positively correlated with UDO ($r=.333$, $p<.01$). This indicates that 11% of the variance in UDO is accounted for by knowing Emotional Intelligence.

1b. How is openness to experience related to universal-diverse orientation?

Openness was positively correlated with UDO ($r=.533$, $p<.01$). Twenty-eight percent of the variance in UDO can be accounted for by knowing Openness to Experience.

1c. How is spirituality related to universal-diverse orientation?

Spirituality was positively correlated with UDO ($r=.442$, $p<.01$). Knowing Spirituality accounts for 19% of the variance in UDO.

Pearson product-moment correlation coefficients were computed for all variables, including the demographic variables. These are reported in Table 3.

2. How will a linear combination of emotional intelligence, openness to experience, and spirituality predict universal-diverse orientation?

A stepwise multiple regression analysis was conducted to determine the predictive capacity of a linear combination of the independent variables. All three variables contributed significantly to the equation and were included in the final model [$F(3, 315) = 56.719^*$, $p = .000$]. The adjusted R-square for the full

equation is .348 indicating that approximately 35% of the variance in UDO is accounted for by the variables in the model. Increases in Openness, Emotional Intelligence, and Spirituality were correlated with increases in UDO. The standardized regression equation is: Predicted UDO = intercept + .490 (Openness) + .151 (Spirituality) + .129 (Emotional Intelligence). See Table 4.

3. How are demographic characteristics such as gender, age, and level of education related to UDO?

Pearson product-moment correlations between the demographic variables and the variables of interest in the study were computed. Correlations significant at the .01 level were apparent between UDO and age ($r=.266$), Openness and age ($r=.472$), UDO and level of education ($r=.288$), Openness and level of education ($r=.441$), and gender and spirituality ($r=.250$). Gender was moderately correlated with UDO ($r=.138$, $p<.05$).

Table 2

Descriptive Statistics: Means and standard deviations for Age, MGUDS, Openness, Emotional Intelligence, and Spirituality

(N=316)

	Minimum	Maximum	Mean	Standard Deviation
Age	18	53	24.81	7.33
Openness	11	46	27.92	7.05
Emotional Int	73	163	126.41	13.05
Spirituality	44	147	110.81	19.58
M-GUDS	33	90	66.78	9.74

To determine if males and females were significantly different with regard to the variables of interest, a Fisher Z test was performed comparing the correlation coefficients of each predictor variable with the criterion variable by gender. No statistical significance was found, indicating that males and females can be pooled and treated as a single sample representing the same population. The demographic variables age, gender, and level of education were entered into a stepwise regression, but none contributed significantly. Further analyses were needed to examine the significant correlations between age and UDO and level of education and UDO.

Table 3

Summary of Pearson product-moment correlation coefficients

	Age	Gender	Grad	Open	Spirit	Emotion	M-GUDS
Age	1.00						
Gender	.066	1.00					
Grad	.586**	.094	1.00				
Open	.472**	.038	.441**	1.00			
Spirit	.041	.250**	.030	.043	1.00		
Emotion	.075	.106	.131*	.281**	.442**	1.00	
M-GUDS	.266*	.138*	.288**	.533**	.229**	.333**	1.00

N=316 *p<.05 **p<.01

Table 4

**Summary Table of Regression Analyses Significantly Predicting UDO via
Openness to Experience, Spirituality, and Emotional Intelligence**

	R ²	Adjusted R ²	F	R ² Change	F Change	β	t
Openness	.282	.281	114.126	.282	114.126	.490	10.178
Spirituality	.336	.331	73.000	.053	41.126	.151	2.936
Emotional Intelligence	.347	.340	50.947	.011	22.053	.129	2.398

To test the effects of age and level of education on the criterion variable, a separate regression analysis was performed to determine the incremental effect of these two variables. Because of high redundancy between age and graduate level, only graduate level entered into the stepwise regression equation. Next, an analysis was performed to determine the incremental proportion of variance accounted for by the three predictor variables with the effects of graduate level removed. In this analysis, 23% of the variance in UDO was explained by the regression equation after the effects of graduate level were removed, yielding a model of incremental variance [$F(1, 311) = 109.04^* p = .000$].

CHAPTER V

Discussion

The concept of exploring group membership through a “both/and” lens, that is, that individuals identify both with their smaller groups (ethnic, cultural, national), and to a larger group, humanity, has recently been proposed by Miville et al. (1999). The construct, Universal-Diverse Orientation (UDO), describes an individual’s social attitude toward an appreciation of similarities and differences among people. Identifying variables that contribute to this construct may help us to understand how human beings can more optimally function with the benefits of group membership while simultaneously acknowledging the larger connection to each other and to the planet we share.

The purpose of this study was to explore the relationship between spirituality, openness, and emotional intelligence and their capacity to predict universal-diverse orientation. It was hypothesized within the framework of Dabrowski’s (1967) theory of emotional development that individuals who have higher levels of openness, emotional intelligence, and spirituality would also indicate a higher level of universal-diverse orientation. Indeed, in the current study, higher levels of these variables were significantly predictive of universal-diverse orientation.

As a relatively new construct, little is known about developmental aspects of UDO, or about its related constructs. The current research was designed to illuminate and test related constructs and to explore possible future research directions regarding ways to increase UDO. Results of this study suggest that increasing spirituality, emotional intelligence, and openness to experience in an individual relates to an increase in that individual’s attitudes toward simultaneous acceptance of similarities and differences among people (UDO). The variables are related to each other, but not so highly as to be redundant, as

reported in Chapter 4. They appear to be interwoven in ways that suggest that increases in one may facilitate increases in the other. For instance, emotional intelligence may be indistinguishable from a spiritual experience with regard to feelings of empathic connection with another human being. Openness to experience may make both of these types of awareness possible. Therefore, increasing any of the variables may result in increases in the others. No assertion is being made that the predictor variables collectively are the sum total of UDO, only that they help to explain variance in levels of UDO.

It is not known whether these variables (spirituality, openness to experience, and emotional intelligence) are the result of a person's social attitude of UDO, whether they might be the impetus for development of the social attitude of UDO, or whether all of the constructs might develop in some concomitant way. However, it seems reasonable to suggest that attention to these areas of development would be beneficial in increasing more positive social attitudes among human beings. A brief overview of the theoretical framework of this study will be presented, followed by implications and suggestions for development in each of the predictor variables.

Overview of theoretical framework

Returning to Dabrowski's theory of emotional development, an individual's awareness of self in context of the larger world is postulated to include five levels. This is related to a person's ability to transcend the simple notion of "group" to include a "both/and" awareness of belongingness. At the first two levels, individuals are likely to exhibit stereotypical values for their identified "group", and be aware of "self" exclusively within the context of that group. "Other-ness", or universality in this study, is seen as an outside force that contrasts with and therefore bolsters one's sense of self within the identified group. Internal values for individuals at these levels of development would

remain unchallenged as the person accommodates to popular opinion, again from the perspective of the identified “group”. At higher levels, individuals identify with a more universal sense of identity, transcending the simple notion of a single identified group. It is important to note that since Dabrowski’s Level IV corresponds with Maslow’s self-actualized individual (Piechowski, 1982), it is unclear whether participants in this university sample are likely to have achieved the highest levels of development according to Dabrowski’s theory. Variables in this study were not selected to differentiate among Dabrowski’s levels, but were selected on their potential to describe a model by which UDO may develop within a Dabrowskian framework.

While Dabrowski’s theory is not age-dependent, meaning that age does not automatically guarantee higher levels of development, results of this study showed a significant correlation between age/level of education and UDO, implying that there may be a developmental aspect to UDO. Since age and level of education both had a significant correlation with UDO but neither variable entered into the stepwise regression, this indicates that no additional variance was accounted for by age or level of education after the predictor variables were entered into the equation. Age or level of education may possibly set the stage for development in emotional intelligence, openness to experience, spirituality, and UDO, but alone is not a significant predictor of UDO. Further research could be directed at longitudinal research to explore developmental aspects.

The current study hypothesized that emotional intelligence would be related to UDO. Indeed, emotional knowing is posited by Dabrowski (1970) as essential to development. This study suggests that individuals who have more emotional intelligence as measured by the EIS also score higher on the measure of UDO. This is consistent with Dabrowski’s illustration of the importance of

“defining oneself and of acting upon oneself” (Dabrowski, 1967, p. xxii), a key component of emotional intelligence.

Results of the current study support the hypothesis that individuals at lower levels of development would express less openness to experience related to group membership and a relatively “closed” attitude toward individuals or experiences not encompassed in the group “norms”. As individuals become more “introspective, internally controlled, tolerant of ambiguity, receptive to new ideas, and receptive to other viewpoints (Davis, 1995, p. 426)”, and therefore more “open”, they also become more representative of Dabrowski’s higher levels of development, and express higher levels of UDO.

Spirituality also emerged as a predictor of UDO in the current study. Again using Dabrowski’s model, lower levels of development are represented by self-serving or stereotypical values, egocentricity or self-ambivalence, and superficial or adaptive feelings toward others. In regard to spirituality, this model describes the individual who is again more defined by group membership and is relatively unaware of an internal conflict between what the group espouses (what is) and a sense of “deeper values” (what could be). Since self-definition comes from fulfilling the expectations of others in their group, a “both/and” stance with regard to appreciating similarities and differences is unlikely. Conversely, at higher levels of development, self-transcendence and a strong sense of universal values emerges regardless of “group” membership. There is a feeling of “oneness” with others, the “universal” component of UDO.

At higher levels of development, awareness of “otherness” and a concomitant sense of conflict between personal values and exclusion of others would be expected. For these persons, an awareness that their values are not being expressed fully in terms of how they may think about or treat others becomes a source of internal conflict. Personal integrity may drive an individual

to make important changes in their relationships and in how they interact in the world. These individuals begin to insist on a sense of equality in their relationships, typically have more curiosity about others, and express feelings of closeness to others outside their “group”. A deepening of universal ideals leads to empathy, straightforward communication, friendship and love beyond previous “group” boundaries. The current study indicates that openness to experience, emotional intelligence, and spirituality are key components in the development of this deepened sense of universality. Openness to experience allows the individual to become aware of the internal conflict between “what is” and “what ought to be” described by Dabrowski, through the vehicle of emotional intelligence -- the capacity to express, regulate, and utilize emotional experience. Spirituality provides the model for transcendence which defines “what ought to be”, or universal ideals in Dabrowski’s model.

At the higher levels, individuals sense a connectedness to a larger entity, and express awareness and respect of the larger cosmos, indicative of higher levels of spirituality as defined in this study. Ultimately, Dabrowski proposes that higher levels of development include a “life lived according to the highest, most universal principles of loving, compassionate regard for the worth of the human individual” (Nelson, 1989, p. 8). These higher levels describe individuals who have the capacity to experience universality *and* diversity. They express their diversity within gender, ethnic, racial, professional, or national connections, and embrace a larger “*communio*nistic” view toward all others: the “universal” component described in UDO.

Discussion of Research Findings

Openness to Experience was the first variable to enter into the regression equation using a stepwise methodology. This suggests that in the presence of the other predictor variables, it has the single largest shared variance with UDO. In

an in-depth discussion of the construct of Openness, McCrae (1996) provided empirical support for the relationship between Openness and intellectual engagement, suggesting a cognitive component, as well as in artistic sensitivity and behavioral flexibility. Hence, the strong relationship between Openness and creativity emerges. It comes as no surprise, then, that Openness has also been found to have negative correlations with authoritarianism, conventionalism, dogmatism, ethnocentrism, and intolerance of ambiguity (McCrae, 1996, p. 328). These qualities would be expected to emerge at the earlier levels of Dabrowski's developmental model, when individuals are more likely to identify with the "group" and show more rigidity with regard to acceptance or appreciation of "other".

It is important to point out that Openness as measured in this study is considered to be a personality dimension, which differs from an attitude, as might be expressed through the measurement of UDO. Personality dimensions are considered to be relatively stable over adulthood, and may suggest some heritability (McCrae, 1996). This begs the question of how openness might be increased. To this, McCrae responds, "circumstances that enhance or diminish the need for cognitive closure can affect thought processes and outcomes in ways that mimic dispositional Openness" (p. 332). Situational factors cited as related to increased intellectual flexibility are job complexity, reduction of ambient noise, and a decrease in need for rapid cognitive closure (allowance for "mulling over" time). This particular quality has also emerged in the work of Thomas Moore (1992) in his suggestions that we as a culture would benefit from having "elegant ideas" for discussion. This is also echoed by Rogoff (1990) who in describing the cultural context of creative thought suggests that participants in a dialogue "stretch to make their perspectives mutually comprehensible" (p. 199).

Spirituality accounted for a significant portion of the variance in UDO once the effects of Openness to Experience were removed. This indicates that a unique portion of the variance in UDO scores can be explained by spirituality. In this study, care was taken to choose a measurement of spirituality that would address multiple possible expressions, including connection with nature, meditation, prayer, and worship services. It is important to make the distinction between “religion” and “spirituality”, as identification with the former is more indicative of Dabrowski’s earlier stages of emotional development, and the latter (approaching universality) is more reflective of Dabrowski’s Level V, Secondary Integration. The act of attending religious services has little bearing on determining one’s spirituality, since those with no spiritual awareness may attend services for social or other reasons. Likewise, those with deep spiritual connections may or may not attend religious services and still express a transcendent quest for meaning and connection. Individuals in the earlier stages of Dabrowski’s model are more focused on group belonging and expressing the expected doctrinal opinions of that group, where even within the same (religious) group individuals in Dabrowski’s later stages would be expected to transcend the focus on popular opinion and express an internalized compassion for all of humanity. The focus is not on group belonging, or lack thereof, but on the locus and motivation of the expression- common humanity beyond group belonging.

“Contemporary anxiety about multiculturalism may echo recurrent attempts to root out heresy and maintain spiritual monocultures. Yet oddly, once we accept the presence of diversity, it becomes possible to find it in new forms, while at the same time subtle echoes become discernible in what once seemed entirely disparate. Internally as well, diversity and congruity can combine in the liberation of unimagined potentials” (Bateson, 1994, p. 178).

A particular caution might be offered with regard to spiritual development in light of Dabrowski's theory. That is, that the earlier stages of development are more prone to dogmatic thinking (identification with the "group" instead of a transcendent expression toward humanity.) This is often presented as the basis for division among religious groups whose awareness does not include the same human quest for meaning and a larger connection.

Emotional Intelligence also had a significant contribution toward accounting for the variance in UDO. Emotional Intelligence includes the ability to recognize, regulate, and utilize one's own emotions, and the ability to appraise emotional information in others. As Mayer and Salovey (1997) have conceptualized it, emotional intelligence includes the potential for intellectual and emotional growth. Through emotional intelligence, individuals may gain a sense of connection to others on the basis of shared human experience.

Within Dabrowski's framework, emotional experience is imperative in development. Without the capacity to recognize and utilize emotional experience, individuals are unlikely to perceive the internal conflict that Dabrowski believes facilitates the movement between levels of development. In other words, those who are disconnected from their own feelings and the feelings of others are likely to remain at earlier levels of development and demonstrate less UDO, or simultaneous awareness of belonging to their own "group" and to the larger group humanity.

Gilligan (1997) describes the basic emotional issue of simultaneous appreciation of similarities and differences in terms of a conflict of "fundamentalism vs. consumerism": holding too tight or holding too loose. Fundamentalism is the assumption that self is defined by allegiance to "The Truth", which is valued over experience and is to be taken literally rather than as metaphor or guide. Emotional experience is ignored. In consumerism, self is

defined by an endless pursuit of changing desires. The individual is absorbed in pursuing personal gratification, and is largely disconnected from others. In both of these extremes, an emotional disconnection is the result. His suggestion is to apprehend both extremes to allow emotional awareness of “both/and”, even “multiple/and” situations, to realize that “the self is not a “thing”, but a context and a relational process” (p. 43). He further describes this emotionally aware process as beginning with a perspective of “self”, noticing and including an awareness of “other”, then an experience of a conversation between the two differences, resulting in the “realization that the Kingdom of God is within” (p. 46).

It is important to note that emotional intelligence includes both a self-awareness and an awareness of others’ emotional processes. In addition to changes in facial expression that indicate emotional changes, Rogoff (1990) includes the non-cognitive aspects of timing, olfactory or other chemical changes, and other cues to which infants are attuned preverbally, who often “pick up” the stress of the person holding them (p. 210). It is thought that individuals who are aware of emotional experiences in self and others, would be more likely to recognize and appreciate the human connection that transcends group identification.

Societal Applications

While future studies may more clearly indicate the nature of possible developmental aspects implied herein, the current study provides evidence for the relationship between the predictor variables and UDO. Since increases in the predictor variables are related to increases in UDO, it may be beneficial to explore ways to increase the predictor variables, spirituality, emotional intelligence, and openness to experience. The literature provides the basis for suggestions that follow.

Openness to experience. Since Openness and creativity are highly correlated, the literature on increasing creativity becomes salient in this discussion, and may provide some practical considerations toward increasing Openness. Sarason (1990) clearly describes the creative act as not solely in and of the individual, but “at the very least, it requires a context that contains materials and opportunities that can be used for artistic purposes” (p. 73). If we are to extrapolate this thinking to Openness to Experience in a social sense, it is clear that to have creative thought with regard to “otherness”, we must concern ourselves with offering a safe and accepting environment for different outcomes to the same “problem”. In this way, Openness is modeled. Students (whether in the classroom or the home or of society) learn that a variety of responses is valued, rather than focusing all effort on getting the “right” answer. They learn that there are “many roads to Rome”, many paths that are successful in meeting basic human needs.

Bateson (1994) suggests an educational and familial way to increase openness, enjoining parents and teachers to “[o]ffer early and often the experience of difference, always in the context of the expectation that there will be a pattern to observe” (p. 222). In this way, teachers and parents may be able to help children develop openness and creativity. There is both anticipation and reinforcement for divergence of thought.

A significant contribution from the literature pertaining to creativity has to do with the “context” in which creative acts emerge. This is perhaps the societal equivalent to the individual personality characteristic of Openness to Experience. Csikszentmihalyi (1990) chides that we ask the wrong question pondering “what” creativity is. He invites us instead to ask “where” it is. The expectation that the process of creating many solutions to problems is inherently human (see Ebert (1994), Rogoff (1990), and Sarason (1990) for further

discussions in this area) only depends on a fertile environment for the expression of such processes. In this way, a critical prerequisite of creativity is in the social valuation of divergent thought and of creative processes requiring a tolerance of ambiguity and a delay in cognitive closure.

Specific applications which may be of use in encouraging openness to experience are offered for clinicians, teachers, parents, and others:

- 1) Create an environment that is congenial to multiple “solutions” to problems, whether they are individual or collective. This is to say, encourage divergent in addition to convergent thought. Examples of this are brainstorming and multiple perspective taking.
- 2) Encourage “process” discussions that focus on the “how” in addition to the “what” of a matter. This develops understanding of multiple approaches to the same issue or need.
- 3) Foster curiosity by modeling an attitude of questioning with genuine interest, as well as being responsive to questions posed to you.
- 4) Substitute the conjunction “and” for the conjunction “but” in conversations whenever possible, which honors both/and thinking, as well as acknowledges multiple seemingly conflicting truths.
- 5) Add variation to mundane tasks so that the mind is stimulated toward different possibilities.
- 6) Practice acceptance, encouragement, and appreciation of others. Search for deeper understandings of how another’s approach to an issue, while different from your own, may also fulfill an important human need.

Spirituality. Literature addressing spirituality, particularly with regard to issues in the counseling profession, has proliferated in the last several years. Many authors call for more training in spiritual matters, including recognition, assessment, and treatment (Fukuyama & Sevig, 1997, Nino, 1997, Porter, 1995). It has been reported that 60% of clients express their personal experiences in religious language, and that one in six present issues directly involving religion or spirituality. At the same time, 85% of APA member psychologists reported that religion or spiritual issues were rarely if ever discussed during their training (Shafranske & Maloney, 1990). Included in the recommendations for counselor-trainees is the suggestion that an assessment of one's personal spiritual journey be conducted, as well as didactic teaching about spiritual issues, including a multicultural focus (Fukuyama & Sevig, 1997). In this way, those professionals who are most likely to become aware of spiritual growth issues are better prepared to honor the different spiritual expressions to be found among a variety of clients.

Some communities are offering spiritual ceremonies that embrace the universal aspect of spiritual expression by honoring multiple traditions simultaneously. An example is the Denver Universal Worship Service, as recalled by a friend who recently attended services there (Murphy, 2000, personal communication). This spiritual service was offered to be reflective of various faith traditions including Zorastrian, Sufi, Hindi, Native American, Islamic, Buddhist, and Christian. During the ceremony, dances, songs, readings, stories, and prayers were included, each to represent a different tradition. In this way, both the diversity and universality were honored. This included the elements representing particular groups, as well as the universal human desire for spiritual

expression through belonging and connectedness, not to a particular doctrine, but the approach of a transcendent benevolence toward humanity which defines spirituality in this study.

Applications to encourage spiritual development are offered by Chandler, et al. (1992):

- 1) Encourage the recording of one's own personal spiritual journey. This may be through journaling, drawing, or a combination. It may also include discussion in a group. This exploration might include early childhood memories of God or a transcendent power, one's religious values, people who influenced one's beliefs, turning points in one's life, one's "dark night of the soul" (Jones, 1989) memories of a spiritual experience, sense of spiritual community, feelings associated with spirituality, and goals and dreams about spirituality (Fukuyama & Sevig, 1997).
- 2) Participate in practices of "grounding": jogging, walking or tai chi, digging in the garden, massage or bodywork, anything that connects one with the earth. This facilitates the assimilation of spiritual experiences and growth.
- 3) Participate in practices such as meditation, prayer, and relaxation techniques.
- 4) Connect with a community or spiritual support system.
- 5) Participate in other practices that support one's personal spiritual development, such as appreciation of nature, spiritual dances, meetings with spiritual elders or teachers, spiritual ceremonies, or other personal practices.

Additional suggestions for clinicians include:

- 6) Participate in training relevant to various cultural expressions of spirituality so as not to pathologize clients out of ignorance of spiritual expressions.
- 7) Be aware that functional psychoses may have roots in neither the client's medical nor biographical history, but in the transpersonal (spiritual) realm (Grof & Grof, 1989), so some training in differential diagnoses between spiritual matters and psychopathological ones would be warranted.
- 8) Be aware that religious beliefs may reflect unhealthy systemic thinking, and may indicate an avoidance of self-responsibility. The counselor should seek to understand how "religion or spiritual experiences have helped or hurt or restricted the client's development" (Fukuyama & Sevig, 1997, p. 238).

Emotional intelligence. Suggestions for increasing emotional intelligence include:

- 1) Emotional awareness is fostered in context of a safe relationship. That is to say that individuals who are permitted a broad range of emotions are more likely to recognize and express them than those who are punished for some of their emotions.
- 2) Emotional awareness is taught through recognition and naming of emotions. Help children to identify and name their emotional experiences with a broad range of feeling words. In a recent counseling group, clients could name more color words that they could identify emotions.
- 3) Emotional awareness is also fostered in stillness and safety. Consider focusing awareness on emotional states during meditation time.

- 4) Practice conversations that include non-intellectualizing, or at least blending emotional and cognitive experiences.
- 5) Learn and teach awareness to bodily experience that indicates emotion by asking “where in my body is this experience felt?”
- 6) Participate in dance and physical activity to increase somatic awareness.
- 7) Become aware of avenues for healthy touch, eye contact.
- 8) Participate in Sufi dances of Universal Peace “harmonious social movements” which involve gazing gently and steadily into each others’ eyes while swirling gracefully around each other.
- 9) Counselors may also consider how they may become aware that their own somatic experiences during therapy may help to identify, validate, and name the client’s feelings.
- 10) Develop a “felt sense” of the field of therapy, and “regard all descriptions as poetic terms whose value is in their capacity to touch a living presence of life” (Gilligan, 1997, p. 23).

Conclusion

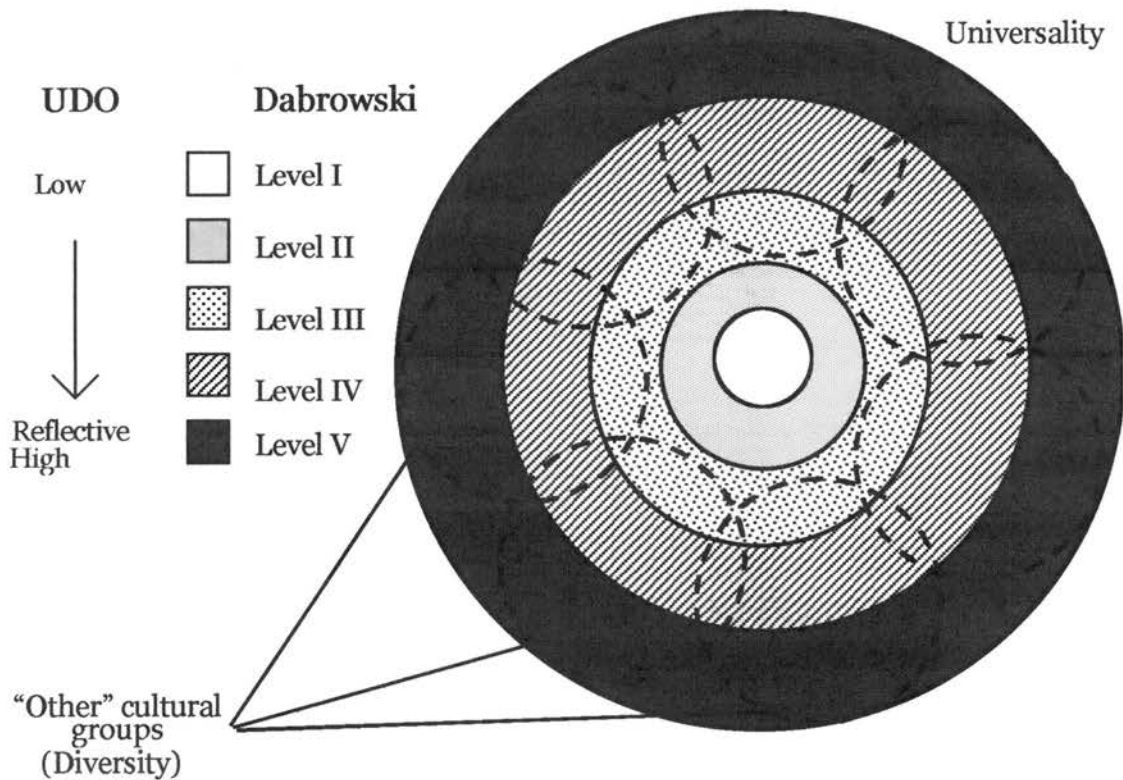
Results of the current study indicate that the variables spirituality, openness and emotional intelligence combine to predict universal-diverse orientation. This suggests that those individuals with a sense of curiosity and comfort with variety, spiritual connection, and emotional awareness are more likely to be aware of “both/and” features of group belonging. This implies that they are more likely to be tolerant of “otherness” and more likely to show interest in events outside of their identified “group”. The present study suggests personality/cognitive, emotional, and spiritual components of Universal-Diverse Orientation.

UDO in this study is a reflection of creativity (openness to experience), spirituality, and emotional knowing. We may not be able to directly increase tolerance, or attitudes of belongingness to a group and to other, but we may be able to agitate growth in related areas, which ultimately might lead to increased tolerance. Returning to the diagrammatic model presented in Chapter 1, an individual's awareness and acceptance of "other" is considered low in Dabrowski's Level I. From the results of this study, emotional intelligence, spirituality, and openness might also be considered to be low at that level of development, and as they increase, so does UDO. The model is partially supported by the current study in that higher UDO scores were found to be related to higher levels of emotional intelligence, spirituality, and openness, presumed to define higher levels of Dabrowski's model of development, though it is not known from the present study how many of Dabrowski's levels were represented. The earlier model did not clearly show the predictor variables (emotional intelligence, spirituality, and openness), because it is not known whether they a) provide impetus for growth (Dabrowski's "positive disintegration"), thereby acting as a mechanism for movement between the stages, b) are the *result* of the social attitude of UDO, or c) the four variables develop in some concomitant way. However, it is clear from the present study that the *saturation* of the predictor variables increase as UDO increases (thereby also implying an increase in levels of Dabrowski's developmental model), so a revision of the model is presented to show gradations at the levels of development to represent increasing saturation of the predictor variables (see Figure 2). A further revision was made to use dashed lines to delineate "other" groups in the higher levels of development. This was done to indicate a permeability of group identity which, without compromising the integrity of that identity (diversity), allows for a "both/and" approach inclusive of other groups

(universality). This is thought to more accurately convey the results of the current study with regard to UDO within a Dabrowskian framework.

Dabrowski’s theory of emotional development provided a theoretical framework to begin to understand the construct of UDO, and to point toward future research that may help us to understand how to increase this social attitude involving similarities and differences.

Figure 2



Implications and Suggestions for Future Research

Can we teach fundamental connectedness? This study suggests that by increasing openness to experience, spirituality, and emotional intelligence, a likely result is an increase in attitudes of universal-diverse orientation. Some of the fears about transcending group belonging have to do with fears of having our

basic needs met—and are the possible result of a “scarcity” principle. If behavior is driven from the ideas that there is a limit to resources, then grouping and competition are the natural results. On a small scheme this may be true (a limited food resource for a large number of eaters). However, this becomes problematic when we fail to extract ourselves from the narrow view and see that on a global scale, not only are resources distributed unequally and without regard to the prosperity of all (which may eventually be at the expense of all); but that appreciation of diversity of life forms (including many expressions of being human) is necessary for our very survival.

We must learn to recognize the “sameness” that bonds us together as human beings, albeit expressed differently in sometimes unfamiliar forms. However it is the resilience and creativity of human order that provides that the same basic needs are and will be expressed. The challenge is recognize the unfamiliar as a “resource” rather than as a threat (Bateson, 1994).

“But we are all androgynous, not only because we are all born of a woman impregnated by the seed of a man but because each of us, helplessly and forever, contains the other- male in female, female in male, white in black and black in white. We are a part of each other.” -James Baldwin

Implications for multiculturalism: “Identity multiculturalism is only *multi*- from the bird’s-eye view of planners, who acknowledge the need in many groups. Adaptive multiculturalism, by contrast, is indeed *multi*- for the individual. It is often promoted to increase tolerance and civility, but its greatest importance is in offering multiple ways of looking at the same question” (p. 168). What is called for is teaching in both: support for the individual in their own cultural framework, as well as acknowledgment of the variety of patterns that exist in humans as we meet our basic needs. This is accomplished by offering exposure to a variety of different traditions without pejorative (de)valuations.

Suggestions for future research: longitudinal studies should be conducted to explore developmental aspects of UDO in individuals. Given the nature of these constructs, it would be valuable to add a qualitative component for richness of the data. Given the lack of clarity about which levels of Dabrowski's theory were actually achieved by this sample, it would be useful to measure the attainment of the level of emotional development in future studies.

“An old rabbi once asked his pupils how they could tell when the night had ended and the day had begun. “Could it be,” asked one of the students, “when you can see an animal in the distance and tell whether it is a sheep or a dog?” “No,” answered the rabbi. Another asked, “Is it when you can look at a tree in the distance and tell whether it’s a fig tree or a peach tree?” “No,” answered the rabbi. “Then when is it?” the pupils demanded. “It is when you can look on the face of any man or woman and see that it is your sister or brother. Because if you cannot see this, it is still night.” -From the Tales of the Hasidim

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APPENDICES

Informed Consent Form
for participation in a research investigation
conducted under the auspices of Oklahoma State University

I, _____, voluntarily agree to participate in this study entitled: "An Exploration of the Relationship of Openness, Emotional Intelligence, and Spirituality to Universal-Diverse Orientation", and hereby authorize the researcher or assistants to administer the following questionnaires: a demographic survey, Miville-Guzman Universality-Diversity Scale- Form , Spiritual Involvement and Beliefs Scale, Emotional Intelligence Scale, and the NEO Five-Factor Inventory.

The purpose of this study is to gain a greater understanding of individual's social attitudes. The study will gather information about several attitudes, and explore their relationship to each other. Some of the items may be considered of a personal nature, but no personal identifying information is to be placed on any of the survey forms, and no attempt will be made to identify any person individually. The packet should take about thirty to forty minutes to complete.

This informed consent form and the questionnaires will be gathered separately. The questionnaires will be collected in anonymous envelopes to ensure privacy. No individual participants will be identifiable. Potential benefits to society include a greater understanding of the development of social attitudes pertaining to differences among people. A potential benefit or risk of participation in the study is greater awareness of personal attitudes as they relate to other people.

I understand that participation is voluntary, that there is no tangible reward for participating, that there is no penalty for refusal to participate, and that I am free to withdraw my consent and participation in the project at any time without penalty.

For answers to pertinent questions about this research or about participants' rights, I may contact the principal investigator, Leslie Cochran, M.S., phone (405) 747-4979, or Dr. Marie Miville at 434 Willard (Stillwater), phone (405) 744-6036. I may also contact Sharon Bacher, IRB Executive Secretary, Oklahoma State University, 203 Whitehurst, Stillwater, OK 74078. Phone: 405-744-5700.

I have read and fully understand the consent form. I sign it freely and voluntarily. I have been provided a copy of this consent form for my reference.

Date: _____

Signed: _____

Researcher's signature: _____

Demographic Data Sheet

Please check the response that best fits you:

1. What is your gender?

- a. Male
 b. Female

2. What is your age? _____

3. To which racial or ethnic group do you belong?

- a. African or African/American
 b. American Indian/ Native American
 c. Asian, Pacific Islander or Asian/American
 d. Caucasian
 e. Hispanic
 f. Multiracial (please specify): _____
 g. Other (please specify): _____

4. What is your status as a student?

- a. Freshman c. Junior e. Graduate
 b. Sophomore d. Senior

5. What is the approximate level of household income of your parents/guardians?

- a. under \$15,000 d. \$51,000-70,000
 b. \$15,000-30,000 e. \$71,000-90,000
 c. \$31,000-50,000 f. over \$90,000

6. What was the approximate population of the town/city in which you primarily grew up?

- a. less than 50,000 d. 250,000-499,999
 b. 50,000-99,999 e. 500,000-999,999
 c. 100,000-249,999 f. over 1 million

7. What was the neighborhood in which you primarily grew up?

- a. Urban c. Rural
 b. Suburban d. Other

On items 8-9, the term "Minority" refers to racial and ethnic minorities such as Black/African American, Hispanic, and Asian American. Please check the response that best fits you.

8. What was the approximate racial composition of the neighborhood in which you primarily grew up?

- a. Nearly 100% minority d. 25% Minority, 75% White
 b. 75% Minority, 25% White e. Nearly 100% White
 c. 50% Minority, 50% White

9. What was the approximate racial composition of the high school you attended?

- a. Nearly 100% minority
 b. 75% Minority, 25% White
 c. 50% Minority, 50% White
 d. 25% Minority, 75% White
 e. Nearly 100% White

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD

Date: March 23, 2000 IRB #: ED-00-227

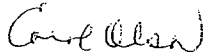
Proposal Title: "AN EXPLORATION OF THE RELATIONSHIP OF OPENNESS,
EMOTIONAL INTELLIGENCE, AND SPIRITUALITY TO UNIVERSAL-
DIVERSE ORIENTATION"

Principal Investigator(s): Marie Miville
Leslie Cochran

Reviewed and
Processed as:

Approval Status Recommended by Reviewer(s): Approved

Signature:



Carol Olson, Director of University Research Compliance

March 23, 2000

Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any modification to the research project approved by the IRB must be submitted for approval with the advisor's signature. The IRB office MUST be notified in writing when a project is complete. Approved projects are subject to monitoring by the IRB. Expedited and exempt projects may be reviewed by the full Institutional Review Board.

2

VITA

Angela Leslie Anderson

Candidate for the Degree of

Doctor of Philosophy

Thesis: AN EXPLORATION OF THE RELATIONSHIP OF OPENNESS, EMOTIONAL INTELLIGENCE, AND SPIRITUALITY TO UNIVERSAL-DIVERSE ORIENTATION

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Option: Counseling Psychology

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Professional Memberships: American Psychological Association, student affiliate.