

**SELF-ACTUALIZATION AND ACCULTURATION AMONGST
BLACK PERSONNEL PRACTITIONERS**

by

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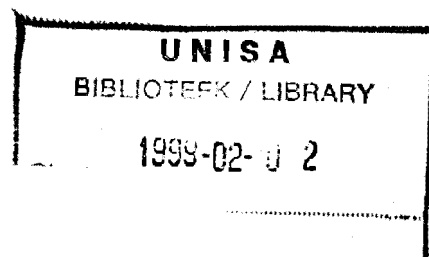
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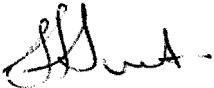
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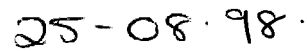
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STATEMENT:

I declare that this dissertation: "Self-actualization and acculturation of black personnel practitioners", is my own work and that all the sources used or quoted have been indicated and acknowledged by means of complete references.



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DATE

SUMMARY:

SELF-ACTUALIZATION AND ACCULTURATION AMONGST BLACK PERSONNEL PRACTITIONERS

by

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Supervisor	Prof F Cilliers
Degree	MASTER OF COMMERCE
Subject	Industrial Psychology

Acculturation refers to a culture change as a result of continuous and first-hand contact between the minority culture and the majority culture. Through urbanization, the black person is exposed to the Western culture by means of integrated workplaces, schools and neighborhoods. During the acculturation process, distinct changes occur within the individual on interpersonal and intrapersonal levels. Self-actualization is a familiar concept in the Humanistic paradigm and refers to the notion of living to one's full potential in order to become the kind of individual one wants to be. This research aims to investigate the impact of acculturation on the level of self-actualization of black personnel practitioners.

A sample of 218 black personnel practitioners was used, consisting of an equal number living in urban and rural areas.

The results of this introductory study indicated that urbanized black personnel practitioners show a higher level of self-actualization than respondents residing in rural areas.

KEY TERMS:

Self-actualization, Acculturation

OPSOMMING

SELF-AKTUALISERING EN AKKULTURASIE VAN SWART PERSONEELPRAKTISYNS

Akkulturasie verwys na 'n kultuurverandering as 'n uitvloeisel van deurlopende en eerstehandse kontak tussen die minderheidskultuur en die dominante kultuur. Deur verstedeliking word die swart persoon blootgestel aan die Westerse kultuur, asook deur integrasie in die werkplek, skole en woongebiede. Gedurende hierdie akkulturasieproses vind daar definitiewe veranderinge plaas in individue op inter- en intrapersoonlike vlak. Self-aktualisering is 'n bekende konsep in die Humanistiese paradigma en verwys na die strewe van 'n individu om sy volle potensiaal te bereik en daardeur die persoon te word wat hy graag wil wees. Hierdie navorsing het ten doel om die invloed van akkulturasie op die vlak van self-aktualisering van swart personeelpraktisyns te ondersoek.

'n Steekproef van 218 swart personeelpraktisyns is gebruik waarvan gelyke getalle woonagtig is in stedelike en landelike gebiede.

Die resultaat van hierdie voorlopige ondersoek toon dat verstedelike swart personeelpraktisyns 'n hoër vlak van self-aktualisering toon as respondente wat in landelike gebiede woon.

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CHAPTER 1: INTRODUCTION

This dissertation examines the concept of self-actualization and acculturation within a South African context. The aim of this chapter is to supply the background and motivation for the research. The problem statement and the aims of the research are specified and the research model is explained. The paradigm perspective that is relevant to this study is discussed, including the specific paradigms, meta-theoretical statements and the market of intellectual resources. The research design and method relevant to the research are presented. This chapter will conclude with a detailed layout of the chapter allocation in the dissertation.

In order to present an accessible text, the choice was made to use the terms **he, his, him,** and **himself** generically as an indication of an individual member of humankind. This choice does not represent any form of gender bias.

1.1 BACKGROUND AND MOTIVATION FOR THE RESEARCH

In early years, the economic model of man had considerable influence on the management of organizations and was central to the development of the "scientific management" school of thought (Porter, Lawler & Hackman, 1975: 34). The twin design principle of specialization and standardization led to the creation of jobs that were simplified and repetitive, and that could be performed by almost anyone after a short period of training. It was held that people would work effectively if they were paid sufficiently. Any development needs were ignored (Porter et al, 1975: 36).

The self-actualizing view of man, in many ways, is directly opposed to the concept of economic man. Maslow (1962) and other Humanistic theorists argue that, while basic considerations may divert a person's orientation from the ideals of growth and fulfillment, the nature of man is such that he will strive towards higher ideals when he is given a realistic opportunity to do so (Porter et al, 1975:35).

The self-actualized individual regards work as an opportunity to make a valuable contribution to life and to be fulfilled and involved in that life (Frankl, 1978: 43). Self-actualization refers to self-determination, purpose,

experience and actualization of human potential — the individual is in control of his own destiny (Meyer, Moore & Viljoen, 1995: 323). In contrast to this individuality are the key values of *ubuntu* that states that man can only be through others (Mbigi & Maree, 1995: 2).

Self-actualization is a familiar concept in Eurocentric personality theories. *Ubuntu* is an African concept, and according to Mbigi (1997: 3), it represents Africa's contribution to universal Humanistic philosophy. *Ubuntu* beliefs are associated with collective solidarity, a concept opposite to the individual's needs. The African *ubuntu* value system places great emphasis on the concept of collectiveness and the principle of interdependence (Mbigi, 1992: 7). The existence of the individual is only motivated through the existence of others.

African culture has a triple heritage with influences from traditional African beliefs, Europe and the East (Mbigi, 1997: 7). The influence of different cultures on one another and especially the changes induced in the individual is referred to as acculturation (Berry, 1994: 14). Acculturation or culture change entails a process of adaptation that accompanies migration to another culture (Minnaar, 1975: 1). Acculturation is the result of continuous first-hand contact with the majority or dominant culture (Berry, 1994: 129).

Currently, South Africa is in the process of developing a new form of patriotism, which will be able to accommodate the various ethnic groups (Mbigi, 1997: 16). Acculturation is a reality and exists on all levels. However, determining the extent of acculturation is difficult and complex. Acculturation is related to a variety of personal characteristics (Schmitz, 1994: 142), the time exposed to the majority culture (Mbigi, 1992: 240) and many other factors. Georgas and Papastylanou (1994: 160) highlight exposure to the foreign culture as a key determinant for acculturation to take place. Demographically, African people living in cities are more exposed to the Western culture through integration in living areas, schools, and the workplace. Research done in America by Rosenberg and Simmons (1968, in Cross, 1991: 59) indicated that acculturation had an impact on the self-esteem of Afro-Americans.

Based on the above, this research will attempt to determine what the impact of the exposure of the black individual to the Western culture is on the personality, but more specifically, the level of self-actualization.

1.2 PROBLEM STATEMENT

A self-actualizing individual strives to live to his full potential and capabilities in order to become the individual he wants to be. It represents the discovery and realization of the individual's highest potential (Maslow, 1970: 46) and refers to a process of growth to optimize talents, potential and individual uniqueness (Rogers, 1961: 196). Through this growth process, the individual moves through different need levels, for example, physiological needs, security needs, social needs, and esteem needs to eventually reach the level of self-actualizing needs (Maslow, 1970: 44).

The characteristics of a self-actualizing individual can be grouped into intrapersonal and interpersonal characteristics (Shostrom, 1964: 208). Intrapersonal characteristics refer to cognitive, affective and conative characteristics, while interpersonal characteristics refer to the quality of the relationship between individuals.

These characteristics are regarded as of great importance to personnel practitioners. The self-actualizing individual tends to be dynamic on human dimensions, which entails cognitive abilities, emotional maturity and leadership expertise (Cilliers, 1994: 97).

Research on self-actualization was primarily done from a Eurocentric perspective and was mostly limited to Western cultures. However, across all cultures and in all societies, human beings are coming together to perform certain collective acts, encounter common problems which have to do with establishing direction, coordination and motivation on interpersonal and intrapersonal levels (Mbigi, 1992: 22). Such research can clearly no longer be limited to Western cultural perspectives.

As a result of the Group Areas Act and influx control regulations, black South Africans had limited choices in deciding on a place of residence in the past. Africans born in rural areas were not allowed to move to the city, where contact with the Western culture could be maximized. Africans living in cities

were not allowed to live in 'white' areas, resulting in 'locations' or townships where they were grouped together. Within these closed communities, the African value system was respected. The focus of Africans was therefore on satisfying their security and social needs, rather than on self-actualization.

After the election in 1994, the 'new South Africa' was born and through the subsequent transformation process, Africans acquired equal opportunities to be integrated into the Western culture in all spheres of life. The Group Areas Act was abolished, allowing people to move into former white areas, and affirmative action programs ensured the utilization of Africans in middle and senior positions in companies operating according to traditional Western business principles.

Adaptation as a result of acculturation affects the individual on an interpersonal and intrapersonal level. Berry, Kim, Minde and Mok (1987: 43) confirms that, no matter how resistant an individual is to change, continuous contact with the majority culture eventually results in a movement towards the characteristics of the majority culture. Based on this assumption, a measurable difference should occur between the level of self-actualization of urban and rural black individuals.

From the above discussion, the following research questions are formulated:

- How is self-actualization conceptualized in the relevant literature from a Humanistic perspective?
- How is acculturation conceptualized in the literature, within the context of cross-cultural psychology in South Africa?
- Is there a theoretical relationship between the level of self-actualization and the level of acculturation (place of residence) of black personnel practitioners?
- Can a statistically significant relationship between self-actualization and acculturation of black personnel practitioners be established?
- What recommendations can be formulated for possible future research?

1.3 AIMS

From the above research questions, the following aims are formulated:

1.3.1 GENERAL AIM

The general aim of this research is to ascertain the relationship between the self-actualization and acculturation of black personnel practitioners.

1.3.2 SPECIFIC AIMS

In terms of the literature review, the specific aims are:

- to conceptualize self-actualization from a Humanistic perspective;
- to conceptualize acculturation within the South African context of cross-cultural psychology; and
- to integrate the literature review and focus on the theoretical relationship between self-actualization and acculturation.

The empirical aim is:

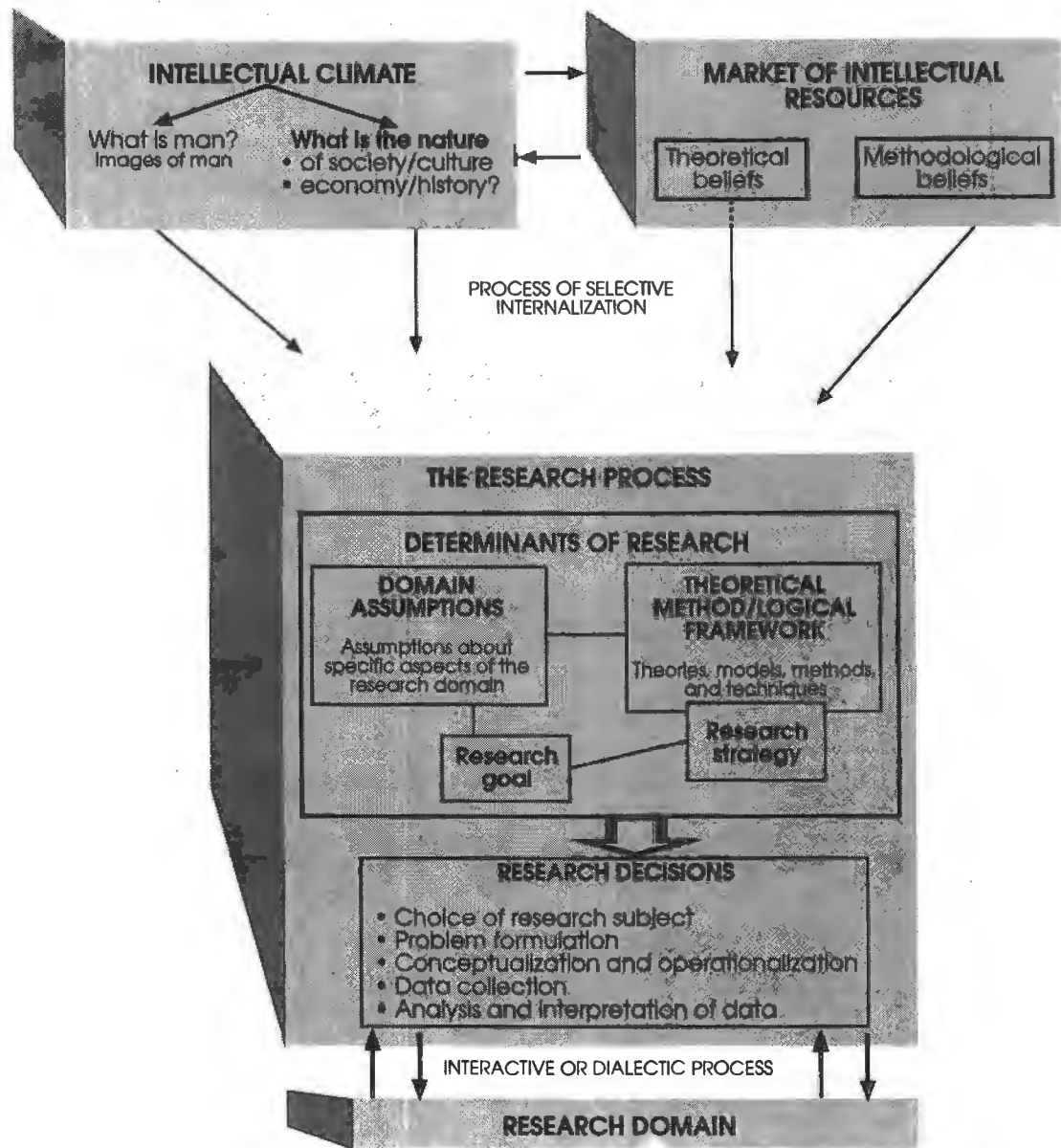
- to determine if a statistically significant relationship exists between self-actualization and acculturation among black personnel practitioners; and
- to formulate recommendations for possible future research.

1.4 RESEARCH MODEL

The research model of Mouton and Marais (1990: 21) systematically attempts to combine five dimensions of the moral sciences within the framework of a research process. The dimensions include sociology, ontology, theology, epistemology and methodology. This model will be explained from a systems theoretical framework with three subsystems that interact with one another and with the research domain. The three

subsystems are the intellectual climate, the market for intellectual resources and the research process.

FIGURE 1: RESEARCH MODEL (Mouton & Marais, 1990: 23)



The research aims are formulated with regard to the two phases, and the integration of the literature review and the empirical research. With reference to the theoretical methodological framework, phase one refers to self-actualization and acculturation, and phase two to the determination of the correlation between these two variables.

1.5 THE PARADIGM PERSPECTIVE

The research is directed by a specific paradigm perspective and includes specific statements and the market of intellectual resources (Mouton et al, 1992: 21). Morgan (1980: 606) reduced the concept 'paradigm' to three broad meanings:

- a complete view of reality, or a way of seeing;
- related to the social organization of science in terms of schools of thought connected with particular kinds of scientific achievements; and
- related to the concrete use of specific kinds of tools and texts for the process of scientific puzzle-solving.

With reference to the paradigm perspective, the relevant paradigms, meta-theoretical statements, the market of intellectual resources and the methodological assumptions are discussed below.

1.5.1 THE INTELLECTUAL CLIMATE

According to Mouton and Marais (1990: 21), the term 'intellectual climate' refers to the variety of meta-theoretical values or beliefs which are related to a particular research project. These beliefs, values and assumptions can usually be traced to non-scientific contexts. This study is undertaken within the boundaries of two paradigms, Humanistic and Functional. The word 'paradigm' is used in its meta-theoretical or philosophical sense to denote an implicit and explicit view of reality (Morgan, 1980: 606).

The academic context on which this research focuses is the discipline of psychology with industrial psychology as a field of application. In the literature survey, the focus is on self-actualization and acculturation. In the empirical study, the focus is on psychometrics and statistical analysis.

1.5.1.1 The literature survey

Thematically, the literature survey will focus on self-actualization and acculturation. This will be presented in the Humanistic paradigm.

While phenomenological and existential psychologists consider the ideal of positivism in psychology to be philosophically immature, their studies of consciousness and subjectivity have been viewed by experimental psychologists as poetic pursuits. Proponents of both paradigms accuse one another of naively misunderstanding human nature and the epistemology of psychology.

Americans, however, have had the privilege of clarifying the tension between experimental and experiential paradigms in the work of Humanistic psychologists (DeCarvalho, 1991: 135). After World War II, a group of psychologists sharing a deep desire and willingness to do something with the strong influence of behaviorism and psycho-analysis, formed the Association of Humanistic Psychology (AHP) (DeCarvalho, 1991: 30). Gordon Allport, Abraham Maslow and Carl Rogers played leading roles. The following are some of the basic assumptions of the Humanistic paradigm (Quitmann, 1985: 16-17):

- A human being presents more than the sum of his parts.
- Humans exist within a human context.
- Humans are conscious: this consciousness forms a characteristic and a basis for understanding and experience.
- Humans make decisions based on choice. They need not be passive spectators, but can actively change and influence their situation and surroundings.
- Human existence is intentional. This forms the basis of human identity.

Humanists are not concerned with identifying internal and external causative factors whereby human behavior may be manipulated and changed. They are more interested in the person's own contribution to growth and realizing his potential, in other words, becoming self-actualizing (Meyer et al, 1994: 335)

A Humanistic focus can contribute a great deal to our understanding of the African culture. The Humanist in contemporary psychology emphasizes the active role of the individual in the process of coming to terms with the environment (Jenkins, 1982: 18). According to the Humanistic view, the individual makes choices in situations that are seen as presenting more than one possibility for understanding an action. In making choices, individuals are not simply responding to environmentally determined factors, but are attempting to carry out intentions and purposes of their own. If the history of the Africans are considered, it is found that they have responded to the situations that confronted them, based on the underlying premises of self-worth and competence (Jenkins, 1982: 19).

The following relevant concepts can be identified for this research:

- **Self-actualization** refers to the notion of living to one's full potential and capabilities in order to become the kind of individual one wants to be (Schultz, 1994: 57)
- **Acculturation** refers to a process during which members of the minority culture accept and adapt to the characteristics of the majority culture (Berry, 1994: 142).

1.5.1.2 **The empirical study**

The empirical study will be presented from the functionalistic paradigm. The functionalistic paradigm is based on the assumption that society has a concrete, real existence and a systematic character that is orientated to produce an ordered and regulated state of affairs (Morgan, 1980: 609).

Basic assumptions of the functionalistic paradigm include (Morgan, 1980: 608):

- The functionalistic perspective is primarily regulative and pragmatic in its basic orientation.
- It is concerned with understanding society in a way which generates useful empirical knowledge.

- Society has a concrete, real existence and a systematic character, orientated to produce an ordered and regulated state of affairs.
- It encourages an approach to social theory that focuses on understanding the role of human beings in society.
- Behavior is always seen as contextually bound in a real world of concrete and tangible social relationships.

1.5.2 META-THEORETICAL STATEMENTS

The meta-theoretical assumptions represent an important category of assumptions underlying the theories, models and paradigms that form the definitive context of this research. The meta-theoretical values or beliefs have become part and parcel of the intellectual climate of a particular discipline in the social sciences (Mouton et al, 1990: 21). This research will focus on the following meta-theoretical areas:

1.5.2.1 Industrial psychology

Because the day-to-day behavior of man in his living environment is studied, it can be placed within the boundaries of psychology. More specifically, the focus is on man within his work environment, narrowing the field down to Industrial Psychology. Plug, Meyer, Louw and Gouws (1986: 36) define industrial psychology as that section of applied psychology that focuses on man within his work environment.

Industrial psychology is the scientific study of human behavior in the production, distribution and consumption of the goods and services of society. Industrial psychology refers to a branch of applied psychology (Reber, 1988: 352). Organizational, military, economic and personnel psychology are all included under industrial psychology and include areas such as tests and measurements, the study of organizations and organizational behavior, personnel practices, human engineering, etc.

Only sections of industrial psychology are relevant to this study, for example, organizational psychology, personnel psychology and psychometrics.

1.5.2.2 Personnel psychology

Within the field of industrial psychology, the study of personnel psychology pays attention to the measurement of personality characteristics of individuals. The study of personality focuses on the individual person's characteristics and the similarities and differences between people (Meyer et al, 1994: 3).

Although the study of personality can be undertaken from different paradigm perspectives, this research will focus on the Humanistic paradigm. The Humanistic paradigm includes the holistic theory of Gordon Allport (1955), the self-actualization theory of Abraham Maslow (1962), the self-concept theory of Carl Rogers (1951), and the existential theory of Viktor Frankl (1959) (Meyer et al, 1994: vii).

Personnel psychology focuses on the psychological elements of the employee. The correlation between man's psychological elements and specific career responsibilities, as well as man's relationship with fellow workers, are examined (Plug et al, 1986: 273).

1.5.2.3 Growth psychology

Growth psychology focuses on the vast human potential for growth and the fulfillment of one's capabilities. Growth psychology attempts to expand, extend and enlarge knowledge about human personality (Schultz, 1977: 1). This research focuses on the growth capability and self-actualization of the human being.

Assessment techniques to measure optimal development and self-actualization emerged as a result of the emphasis by Humanistic theorists on psychological health and growth (Potkay, 1986). This research will mainly focus on the assessment technique of Shostrom's Personal Orientation Inventory (POI). The instrument attempts to assess a number of variables involved in sound psychological functioning or self-actualization (Knapp, 1976: 2).

1.5.2.4 Cultural psychology

Cultural psychology may be defined from multiple perspectives. From a categorical perspective, cultural psychology may be understood as an interdisciplinary field that has theoretical roots in anthropology, psychology and linguistics (Miller, 1994: 107).

From a cultural psychology perspective, culture and psychology are conceptualized as distinct phenomena, and are treated as independent of each other. Culture and psychology are assumed to be mutually constitutive (Miller, 1994: 144).

Cultural psychology, or ethnic psychology, is intended to include all those psychological phenomena that appear in societies where individuals and groups remain culturally distinct from one another (Berry, 1994: 1). The usual topics include such issues as acculturation, adaptation, stress, identity, ethnic relations, etc.

The cultural psychologist is interested in the context — more specifically, an understanding of how a specific cultural context shapes and governs behavior, in order to become intraculturally competent (Berry, Dasen, Kagitsibasi, Pandey, Poortinga, Saraswathi & Segal, 1997).

1.5.2.5 Cross-cultural psychology

Cross-cultural psychology has a perspective rooted in social psychology. The objective of cross-cultural psychology is not "pure" in terms of its relationship to psychology, but intrinsically related to neighboring disciplines, namely sociology and anthropology (Eckensberger, 1994: 31). Within cross-cultural psychology, culture is mostly taken as an independent variable that presents naturally occurring phenomena.

Cross-cultural psychology can be defined as the study of similarities and differences in individual psychological functioning in various cultures and ethnic groups; of the relationship between psychological variables and socio-cultural, ecological, and biographical variables; and of current changes in these variables (Lonner, 1997: 198).

Cross-cultural psychology has developed into "a body of knowledge" in its own right and, in fact, has become a subdiscipline of psychology, contributing to developmental psychology, social psychology, and the understanding of basic cognitive and motivational processes (Eckensberger, 1994: 31).

1.5.2.6 Psychometrics

Psychometrics as a subsystem of industrial psychology, plays an important role in this research. Plug, Meyer, Louw and Gouws (1986: 295) refer to psychometrics as the study of the aspects of psychological measurement that focuses on the development and implementation of mathematical and statistical procedures. Within the context of this research, psychometrics and measurement theory are used to determine the correlation between the two variables, self-actualization and acculturation.

1.5.2.7 Black personnel practitioner

'Personnel practitioner' within the context of this research refers to a post-graduate student in Human Resource Management. Lonner (1997: 195) refers to a personnel practitioner as one who interacts frequently with other individuals. Gerber, Nel and Van Dyk (1995: 11) state that the personnel practitioner focuses on the development and implementation of programs for personnel selection, training, compensation, and career planning. Within the context of this research the sample includes students on post-graduate level and it could therefore be concluded that these students possess, if not practical experience, at least the theoretical knowledge that underlies the principles of human resource management. Only African students were included in this research.

1.5.2.8 Personality

The research is concerned with the individual's uniqueness and the relationship with his environment. The following definition of personality as formulated by Cross (1991:80) is thus the most applicable:

"Personality consists of a general personal identity domain and a racial or group identity domain. The personal identity includes concepts like self-esteem, self-worth, self-confidence, self-

evaluation, interpersonal competence, ego-ideal, personality traits, introversion/extroversion and the level of anxiety. Group identity refers to racial identity, group identity, race awareness, racial ideology, race evaluation, race esteem, race image and racial self-identification."

1.5.3 THE MARKET OF INTELLECTUAL RESOURCES

The market of intellectual resources refers to the collection of beliefs, which has a direct bearing upon the epistemological status of the scientific statements (Mouton et al, 1990: 22). The following two types can be identified:

- theoretical beliefs about the nature and structure of phenomena; and
- methodological beliefs concerning the nature and structure of the research process.

1.5.3.1 Theoretical statements of the research

Theoretical beliefs about the nature and structure of phenomena are those beliefs of which testable statements about social phenomena are made. Theoretical beliefs may thus be regarded as assertions about the 'what' (prescriptive) and the 'why' (interpretative) aspects of human behavior (Mouton et al, 1990: 21). All statements, which form part of the hypotheses, typologies, models or theories, would be included.

1.5.3.2 Central proposition

The central proposition of this research can be formulated as follows:

The individual black personnel practitioner residing in an urban area in South Africa will measure higher on self-actualization than a black personnel practitioner residing in a rural area.

1.5.3.3 Conceptual descriptions

The following conceptual descriptions serve as points of departure for discussions in this study:

- **Self-actualization** refers to the notion of living to one's full potential and capabilities in order to become the kind of individual one wants to be (Schultz, 1994: 57). The holistic theory of Gordon Allport (1955), the self-actualization theory of Abraham Maslow (1962), the self-concept theory of Carl Rogers (1951), and the existential theory of Viktor Frankl (1959) are relevant to this research.
- **Acculturation** can be defined as culture change that results from continuous, first-hand contact between two distinct cultural groups (Berry, 1994: 142). While originally proposed as a group-level phenomenon, it is now widely recognized as an individual-level phenomenon, and is termed psychological acculturation (Berry et al, 1987: 41). Berry's Acculturation Model, the model for behavioral shifts and the model of acculturative stress, are relevant to this research.

1.5.3.4 Theoretical models

A model is part of a conceptual framework which, in addition to classification and/or categorization, attempts to represent the dynamic aspects of the phenomenon by illustrating the relationship between the major elements of that phenomenon in a simplified form (Mouton et al, 1990: 246).

A theory is a set of interrelated concepts, definitions and propositions that presents a systematic view of phenomena by specifying relations among variables, with the purpose of explaining and predicting the phenomena (Kerlinger, 1986: 9).

Maslow's theory (1962) proposes that all motives can be arranged in a hierarchy, from lower to higher. The lower motives are relatively simple and spring from bodily states that must be satisfied. As the motives become higher, they spring from other things — the desire to live as comfortably as possible in our environment, to deal as well as we can with other human beings, and to present ourselves to others as well as we can (Morris, 1976: 382).

According to Maslow's hierarchy of motives, higher motives will appear only to the degree that the more basic ones have been satisfied. The most evolved motive is self-actualization — a desire to make the best possible of oneself (Morris, 1976: 383).

Models not only serve a function of classification, but also suggest relationships between data. Because of the nature and aim of this research, the following models and theories are relevant:

- Self-actualization will be examined in Chapter 2. The self-actualizing theory of Albert Maslow (1962), the optimal development theory of Gordon Allport (1955), the theory of the fully functional individual of Carl Rogers (1951) and the existential theory of Victor Frankl (1959) will be discussed.
- Acculturation: the nature of modernizing change in Africa can be studied from a culture (values), structural (order) and human perspective. This research will focus on the human side within the concept of modernization and acculturation. Berry's models for acculturation, behavioral changes and acculturative stress will be discussed in Chapter 3.
- Psychometric models will be applicable to the empirical study (Mouton et al, 1990).

1.5.4 METHODOLOGICAL CONVICTIONS

Methodological assumptions are beliefs concerning the nature of social science and scientific research. Methodological beliefs are more than methodological preferences, assumptions and presuppositions about what ought to constitute sound research (Mouton et al, 1990: 23). An optimal research design, incorporating relevant methods, will be used to test the theoretical hypothesis.

Research methodologies can be classified as qualitative and/or quantitative. With this research both methods will be used. Qualitative or descriptive research will be presented in the form of a literature review on self-actualization and acculturation in Chapters 2 and 3. Quantitative or

explanatory research will be presented in the empirical study in Chapter 4, 5 and 6.

Simple random sampling is the basis for much of the thinking and procedures of modern research (Kerlinger, 1986: 119). It is, however, not the only kind of sampling used in behavioral research. It is indeed relatively uncommon in describing characteristics of populations and the relations between such characteristics, as is done by this research.

Other kinds of samples can be broadly classified into probability and non-probability samples (and certain mixed forms). Probability sampling uses some form of random sampling in one or more stages. Non-probability sampling does not use random sampling. Using knowledge, expertise, and care in selecting samples, the researcher can mitigate the weakness of this sampling method (Kerlinger, 1986: 119).

The form of non-probability sampling used in this research is purposive sampling. It is characterized by the use of judgment and a deliberate effort to obtain representative samples by including presumably typical areas or groups in the sample.

The choice of the sample was based on the need to test people who can be classified as members of a specific career group (e.g. students, doctors, etc.), but who live throughout South Africa. The prerequisite for the students chosen for the sample — to complete their studies at the Rand Afrikaans University — is the attendance of a residential study school. This made it possible for the researcher to test the sample under homogeneous conditions.

In terms of person roles, the following is relevant:

- The role of the first person is that of 'student in psychology', psychoanalyst and researcher of human behavior through the study of relevant literature on the topic, combined with the empirical study.
- The role of the second person is that of a human being, student, respondent and worker, and serves as the unit of study.

With specific reference to the empirical study, the following terminology is relevant:

- **Correlation:** The relationship between two variables is empirically analyzed and the measure of the degree or strength of this relationship is presented by a correlation coefficient (Howell, 1989: 100).
- **Pearson's product moment correlation coefficient:** This refers to the most commonly used correlation coefficient to measure the degree of correlation.

1.6 RESEARCH DESIGN

The research design will be discussed through reference to reliability and validity, followed by a discussion of the type of research conducted.

1.6.1 VALIDITY

The research design can be seen as a detailed plan for the research project (Mouton et al, 1992: 34). Through preplanning, it is ensured that unnecessary mistakes are eliminated and costs kept as low as possible. During the research design, proper planning and structuring take place, thereby improving the internal and external validity of the research findings. Internal validity is a prerequisite for external validity.

In this research, internal validity on a contextual level is ensured through the use of models and theories that are chosen in a representative manner and presented in a standardized form. The measuring instrument that is used in the empirical study, was chosen in a responsible and representative way and presented in a standardized form. It will also be established whether the concepts 'city' and 'rural' are perceived by respondents as real and distinguishable.

1.6.2 RELIABILITY

Reliability is ensured by structuring the research according to the research model in such a way that the disturbance variables are limited. The research context is respected at all times (Mouton et al, 1992: 81).

Disturbance variables were minimized through the sampling procedure and by including an instrument (POI) of which the reliability has been proven through previous research.

1.6.3 TYPES OF RESEARCH

Descriptive research refers to the in-depth description of the individual, situation, group, organization, culture, subculture, interactions or social objects (Mouton et al, 1992: 46). In the literature review in Chapters 2 and 3, descriptive research is applicable with reference to the conceptualization of self-actualization and acculturation.

Explanatory research refers to the determination of the relationship between variables by implicating a direction and a correlation between them (Mouton et al, 1992: 47). This form of research will be applicable in the empirical study of the correlation between self-actualization and acculturation. The end-goal of the research is to formulate a conclusion on the impact of the two variables on each another, in other words, whether self-actualization increases with acculturation.

1.7 RESEARCH METHODOLOGY

This research will be conducted in two phases, each with different steps:

PHASE 1 LITERATURE REVIEW (Conceptualization)

STEP 1 Self-actualization

Self-actualization will be conceptualized within the context of the Humanistic paradigm, based on a review of different personality theories.

STEP 2 Acculturation

Acculturation will be conceptualized with specific emphasis on culture within a South African context. An acculturation model, behavioral shift model and stress model will be presented.

Integration

This section will focus on the integration of the conceptualization of both self-actualization and acculturation.

PHASE 2 EMPIRICAL STUDY (Operationalization)

STEP 1 Selection and description of the population and sample

The sample selected for this research will be obtained from a tertiary education institute, consisting of students studying through distance education.

STEP 2 Choice and motivation of the psychometric instruments

Psychometric instruments will be discussed and motivated to ensure that the specific concepts relevant to this research could be measured. If applicable, questions to obtain relevant biographical information will be selected.

STEP 3 Data collection

Administration will be done through group sessions. The method and procedures will be discussed. The process of scoring, through the coding of the answer sheets in preparation for statistical analysis, will be discussed.

STEP 4 Data analysis

The data analysis will be executed through the use of the SPSS computer package.

STEP 5 Formulation of hypotheses

Hypotheses will be formulated to cover the objectives of the research.

STEP 6 Reporting and interpretation of results

Results will be reported in table format and will be interpreted for each dimension.

STEP 7 Integration

The focus will be on integrating the results of the empirical study with the findings of the literature research.

STEP 8 Conclusion

The conclusion will be based on the results and presented per specific aim.

STEP 9 Discussion of the limitations of the research

The relevant limitations will be discussed with reference to the literature research and the empirical study.

STEP 10 Recommendations

Recommendations will be formulated to solve the problem statements with specific reference to future research.

1.8 CHAPTER DIVISION

To achieve the aims of the research the chapters will be presented in the following manner:

Phase 1 Literature review: Conceptualization

Chapter 2 Self-actualization

Chapter 3 Acculturation

Integration

Phase 2	Empirical Research: Operationalization
Chapter 4	Empirical study
Chapter 5	Results, interpretation and integration
Chapter 6	Conclusion, limitations and recommendations

1.9 CHAPTER SUMMARY

This chapter discussed the scientific review of this research by focusing on self-actualization and acculturation within a South African context. The background to and the motivation for this study, its problem statement, aims, paradigmatic perspective, research design, research method and chapter division were presented.

In Phase 1 (Chapters 2, 3 and the Integration) the conceptualizations of self-actualization and acculturation, based on the relevant literature, will be formulated. These formulations will be integrated in an attempt to ascertain the linkages between the two concepts.

CHAPTER 2: SELF-ACTUALIZATION

In this chapter, the conceptualization of self-actualization is elucidated. This represents Step 1 in the literature review, as stated in the introductory chapter.

2.1 ABRAHAM MASLOW

Abraham Maslow was born on April 1, 1908, in New York City, the first of seven children. His relationship with his parents was neither intimate nor loving.

Fascinated by J.B. Watson's behaviorism that was in vogue at the time, he concentrated on classical laboratory research with dogs and primates. His doctoral dissertation explored the role of dominance in the social and sexual behavior of primates, arguing that dominance among primates is usually established by visual contact rather than fighting (DeCarvalho, 1991: 20)

2.1.1 BACKGROUND TO MASLOW'S THEORY

During the fifties, Maslow became convinced that most 'modern' psychological research and theory relied too much on subjects who had turned to psychologists for pathological reasons. The image of human nature delineated by studies of these patients was inevitably pessimistic and distorted.

Trying to rectify the situation, Maslow began to study what he regarded as the finest examples of healthy people. He called them self-actualizing individuals, since they showed a high degree of need for meaningful work, responsibility, creativity, fairness and justice (DeCarvalho, 1991: 20).

According to Maslow (1967), restlessness will result if a person is denied the opportunity to use his potential to the fullest:

"A musician must make music; an artist must paint, a poet must write, if he is to be at peace with himself. What a man can be, he must be. He must be true to his own nature."

Maslow (1970: 146) acknowledged the imperfections of mankind but focused on the innate desire to become a self-actualizing human being. Self-actualization is the supreme development and use of an individual's abilities and the fulfillment of all qualities and capabilities. To achieve this, the individual has to take charge of his life.

2.1.2 STRUCTURE OF PERSONALITY

The self-actualizing individual does not strive, he develops (Maslow, 1970: 135). Although Maslow (1962) acknowledged that human functioning can only be partially explained in terms of needs, they constitute the structural elements that form the basis of his personality theory.

Because needs are arranged in a hierarchy, it means that man's development progresses through successive stages of need gratification towards the goal of self-actualization (Maslow, 1970: 138).

Needs are ranked from the lowest to the highest and a distinction is made between basic needs and self-esteem needs. Maslow (1962) acknowledged that needs are not always gratified strictly in accordance to the hierarchy. Higher needs may sometimes motivate behavior even when lower needs have not been gratified.

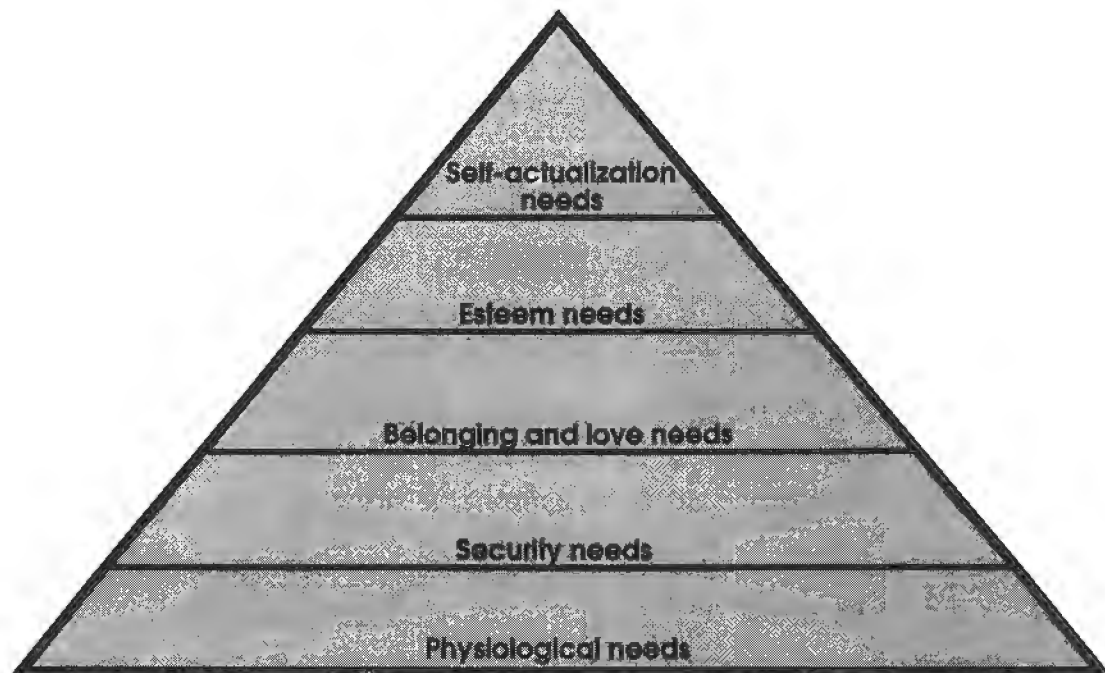
Maslow (1967: 99) distinguished between deficiency motives and growth motives:

- **Deficiency motives** — the first four levels of the need hierarchy. These needs are directly related to the basic needs for survival, sustenance, and safety.
- **Growth motives** — refer to actualization needs.

Maslow believed that when a person's behavior is directed by deficiency motives, his cognitive abilities are actually negatively applied, because the objective is merely to evade unpleasant circumstances and to survive. This type of motivation will not lead to the realization of a person's true potential.

The five levels of needs in the hierarchy include:

FIGURE 2.1: MASLOW'S HIERARCHY OF NEEDS (MASLOW, 1962).



- **Physical needs**

Physical needs have to do with survival and include the most basic needs. If these needs are not regularly gratified, they dominate all other needs (Maslow, 1970: 44).

Man lives by bread, if there is no bread, but what happens to man's desires when there is plenty of bread and his belly is always filled? At once, other (higher) needs emerge and these, rather than physiological hunger, dominate man's actions (Vroom & Deci, 1992: 40).

- **Safety needs**

Safety refers to stability, protection, structure, law and order, limits, and freedom from fear (Maslow, 1970: 42; Meyer et al, 1995: 360, Vroom et al, 1992: 41). A peaceful, smooth-running 'good' society ordinarily makes its members feel safe. The need for safety will only be applicable or dominant in cases of emergency. Porter, Lawler and Hackman (1975: 43) have proved through research that, unless security needs are satisfied, people will not be concerned with higher order needs.

- **Belonging and love needs**

Affiliation needs are not only satisfied through the process of belonging to others, but identification with a home and neighborhood also contributes to the gratification of these needs (Maslow, 1970: 44). Within a South African context, many migrant laborers find it very difficult to satisfy this need because of the geographical separation from loved ones.

- **The need for self-esteem**

This refers to the need to evaluate oneself positively. This includes a set of needs based on a person's achievements (efficiency, capability, confidence, personal strength and independence) and on the esteem of others (social standing, honor, importance, dignity and appreciation) (Maslow, 1962: 45; Meyer et al, 1995: 361; Vroom et al, 1992:3).

- **The need for self-actualization**

At a stage when all the other needs are satisfied, the growth motivation comes to the fore. Self-actualization includes seventeen growth motivators. Through self-actualization the individual is encouraged to discover and realize his highest potential (Maslow, 1970: 46). A lack of self-knowledge and self-insight may hamper self-actualization.

While a person might be motivated by either a set of higher order needs or a set of lower order needs, it is unlikely that a person will be motivated simultaneously by both sets (Porter et al, 1975: 44). This implies mobility within the hierarchy. Once a need is satisfied, it becomes less important and soon other needs emerge. This is applicable to all needs, except self-actualization. Self-actualization can be seen as an insatiable need.

Most needs can only be satisfied by outcomes that are external to the person and have a concrete reality (food, money, praise, etc.). On the other hand, self-actualization seems to be satisfied only by outcomes which are internal to the person and which are essentially given by the person to himself (feelings of accomplishment and growth) (Porter et al, 1975: 45).

Vroom and Deci (1992: 48) argue that, although basic needs could either be conscious or unconscious, they are mostly unconscious. Self-actualization refers to a conscious, planned process where competence plays an important role.

2.1.3. SELF-ACTUALIZATION

In his quest to fully understand the concept of self-actualization, Maslow (1962) studied the best personalities humankind had to offer. He identified people who fulfilled themselves by making complete use of their potential, capabilities and talents. He compiled a list of fifteen traits that he believed were characteristic of the self-actualizing person (Morris, 1976: 383):

- **More efficient perception of reality**

The self-actualizing person judges persons and events realistically and is better able than others to accept uncertainty and ambiguity. Specific needs or defenses do not color their perceptions. The unknown is readily accepted and arouses the greatest curiosity.

- **Acceptance of self and others**

These people take others for who they are and do not feel guilty or defensive about them. Because self-actualizing individuals have accepted both the good and the bad in everything, there is no need to deny the negative aspects of anyone or anything.

- **Spontaneity, simplicity and unpretentiousness**

This quality is shown more in thinking than in action. The self-actualizing person is frequently quite conventional in behavior. They work out their own sets of values, which truly influence their conduct.

- **Problem centering**

Self-actualizing people are more concerned with problems than with themselves and are likely to behave in compliance with what they consider

as important goals. They are typically committed to some task, cause or mission towards which they can direct most of their energies.

- **Detachment and a need for privacy**

Self-actualizing people need privacy and do not mind being alone. They depend on their own values and feelings to guide their lives.

- **Autonomy**

The self-actualizing person is able to be independent of culture and environment. They are growth-motivated rather than deficiency-motivated people.

- **Continued freshness of appreciation**

Self-actualizing individuals continue to experience the events of their lives with awe, wonder and pleasure. Pleasures do not diminish with repetition.

- **Mystic experiences, or oceanic feelings**

This feeling which Maslow includes under the heading of "peak experiences", frequently involves a feeling of oneness with the universe, and a loss of self, being transfixed, awe-inspired and in a state of wonder.

- **Gemeinschaftsgefühl, or social interest**

This refers to a feeling of unity with humanity in general. The concern of self-actualizing individuals for other people are not limited only to friends and family, but are extended to all people throughout all cultures. It includes a sense of brotherhood, understanding and sympathy.

- **Interpersonal relations**

Deep, closed relationships with a chosen few characterize the self-actualizing person. They seek out other self-actualizing individuals as their close friends. Friendships are few but deep and rich.

- **Democratic character structure**

These people are relatively indifferent to such matters as sex, birth, race, color and religion. They can be and are friendly to anyone of suitable character regardless of class, education, political beliefs, etc.

- **Discrimination between means and ends**

The self-actualizing person enjoys activities for their own sake, but also appreciates the difference between means and goals. Means are easily interchanged, while ends remain fixed.

- **Sense of humor**

Self-actualizing individuals' sense of humor is philosophical rather than hostile. They do not see humor in things that injure or degrade other humans. They can see the humor in their own shortcomings and inconsistencies.

- **Creativity**

Self-actualizing individuals' creativity in any field consists mostly of the ability to generate new ideas. They are inventive, original and spontaneous.

- **Resistance to acculturation**

The self-actualizing person is not rebellious, but is generally independent of a given culture.

- **Internal locus of control**

Self-actualizing individuals are inner-directed people. Factors determining their conduct come from within rather than from the external world. They are self-movers who view free will as an active process.

Maslow (1970: 175) wanted to make it clear that self-actualizing individuals were far from perfect:

"Our subjects show many of the lesser human failings. They are too equipped with silly, wasteful or thoughtless habits. They can be boring, stubborn and irritating. They are by no means free from a rather superficial vanity, pride, partially to their own productions, family, friends and children. Temper outbursts are not rare."

The significance of Maslow's theory (1962) lies in its presentation of man as a totality in which the biological and psychological expectations are included, while the influences of the past, present and future are taken into consideration (Meyer et al, 1996: 372).

2.2 GORDON ALLPORT

Gordon Willard Allport was born on November 11, 1897, in Montezuma, Indiana. His father was a country physician of English descent and his mother was a schoolteacher of German and Scottish background.

His intellectualism — already apparent in the early years of his education — had an isolating effect on him. In 1915, he enrolled at Harvard, the University where he eventually spent most of his career. He received his Ph. D. in 1922 and his dissertation project was an experimental study of personality traits and their application to social diagnosis.

2.2.1 BACKGROUND TO ALLPORT'S HOLISTIC THEORY

Allport (1955: 89) referred to the central aspects of personality as those deliberate and conscious intentions, hopes, aspirations and dreams. The mature person possesses long range goals that are central to personal existence. Personal values are the dominating force in life and a person's total activity is directed towards the realization of these values and potential (Allport, 1961: 543).

Allport believed in the principle of mastery and competence — the mature person is driven to perform as well as he possible can in order to attain high levels of competence and mastery and thereby to satisfy his motives (Allport, 1955: 288).

Allport's definition of optimal development refers to the mature person's personality as exceptionally well integrated in the sense that his appropriate development and his functional autonomy are highly evolved. The result is that he is consciously able to determine his own behavior and future development to a far greater extent than the immature person. For the immature person the environment and unconscious drives are the main determinants of behavior (Allport, 1961: 276).

2.2.2 STRUCTURE OF PERSONALITY

Allport (1961: 28) defined personality as the dynamic organization within the individual of those psychophysical systems that determine the individual's unique characteristics and thought.

Personality is self-regulated and continually evolving. Psychophysical components refer to habits, attitudes, sentiments, traits, concepts, values and behavioral style (Allport, 1968: 21).

Allport (1955) defined unique traits (personal dispositions) as unique psychophysical structures that have a real existence within the individual. Common traits are characteristics that manifest in a similar way in different people. Common traits are approximations of individual traits and are expressed as single terms and frequently measured by standardized tests that provide percentile scales (DiCaprio, 1983: 318).

The organization of the individual's internal psychophysical structures plays a motivational regulating role in his entire behavior, whether in response to environmental stimuli or arising from spontaneous pro-action (Allport, 1961: 29).

2.2.3 OPTIMAL DEVELOPMENT / MATURITY

Allport's theory (1995) presents a list of criteria for maturity. These criteria seem somewhat random, but they are logically connected with each other (Allport, 1961: 275-304).

- **A high degree of self-extension**

A mature adult's life does not revolve solely around himself, he is deeply and personally involved in matters outside himself (friends, hobbies, ideas, career). He does things because he regards them as important and not just because he has to satisfy biological needs. These activities have acquired intrinsic value.

- **Warm relationships with other people**

Instead of being self-absorbed, the mature person has warm relationships with other people. He knows how and when to maintain sufficient distance in order not to become intrusive or possessive. A mature person is not obsessed with or dependent on relationships with others.

- **Emotional security**

The mature person is able to control his emotions through setbacks and frustrations. He has learned to live with his emotional states in such a way that they do not betray him or interfere with the well-being of other individuals.

- **Realistic perception**

The mature person has the ability to perceive and view himself, other people and his environment realistically. He is familiar with his own capabilities and can set realistic goals for himself.

- **Self-insight and humor**

This entails the ability to understand himself and his motives. Together with self-acceptance, the mature person is able to laugh at his own faults. He has the ability to evaluate other people accurately and accept them with all their flaws. Because of self-acceptance, he is able to accept others.

- **An all-embracing philosophy of life**

An optimal level of development means that the person does not live for the moment alone, but he has an holistic outlook on life. This philosophy is in harmony with the mature person's values and the way he expresses his values.

The principles are based on man as an open system whose possibilities are not definitively mapped out by genetic or environmental factors. Man not only has a basic disposition to become just what he has the potential to be, he also evaluates himself, is critical of himself, and constantly tries to improve himself (Meyer et al, 1995: 332; Allport, 1955: 27)

In 1964, the American Psychological Association chose Allport for its Distinguished Scientific Contribution Award. The citation read as follows (DeCarvalho, 1991: 19):

"For reminding us that man is neither a beast, nor a statistic, except as we choose to regard him so, and that human personality finds its greatest measure in the reaches of time. This is to say that, while life may have its crude beginnings, it has its noble endings too, and there is a line that leads from one to the other — a line that graphically portrays the character of the individual, and of mankind as well."

23 CARL ROGERS

Carl Rogers, the fourth of six children, was born on January 8, 1902, in Chicago. His parents came from an agricultural background and were well-educated. His father was a civil engineer and his mother a woman of strong puritanical convictions. Rogers could read before entering school, where he enjoyed school activities and read extensively. Throughout adolescence, he had little or no social life outside the family circle, was withdrawn, dreamy, and absent-minded.

His doctoral dissertation developed a test for measuring adjustment in children. Rogers immersed himself in the theoretical formulation of the helping relationship with Client-Centered Therapy (1951) as a product of his

interest. In two later publications, *Becoming partners* (1972) and *Carl Rogers on personal power* (1977), he explored intimate relationships and political reality in the context of his overall thinking (DeCarvalho, 1991: 21-24).

Rogers is respected and known for his unique non-directive or client-centered therapy. He believed that the human organism has an actualizing tendency to develop all its capabilities in order to maintain and enhance its existence. His fundamental view of man is Humanistic — phenomenological.

2.3.1 BACKGROUND TO ROGERS' SELF-CONCEPT THEORY

Rogers (1951) believed that man is basically good, that a congruent person chooses behavior that is consistent with his organismic evaluation process and will assist the maintenance and enhancement of the organism. A person will not choose behavior that is detrimental. He presumed that the individual would exercise his freedom responsibly and choose constructive behavior (Meyer et al, 1995: 386).

One of Rogers' most important contributions is his emphasis on the person and subjective experiences as focal points. He believed that the most important area of human functioning is the interaction between the person's experience and his self-concept, as well as the crucial role of the self-concept in determining behavior (Meyer et al, 1995: 385).

2.3.2 STRUCTURE OF PERSONALITY

Rogers (1961: 166) identified three structural elements of personality, namely the organism, the phenomenal field and the self-concept.

- The **organism** occupies the central position in Rogers' theory (1951) and is the central structural element. The total individual (physical and psychological) is in constant interaction with the dynamically changing world in which he lives.
- The **phenomenal field** refers to the sum of the individual's experiences and includes both his perceptions of external objects and events and his awareness of experiences related to him.

- The **self-concept** refers to the differentiated part of the phenomenal field, which concerns the person. It refers to the image a person has of himself and the value he attaches to himself.

The ideal self is the self-concept that the individual would desire most. For a psychologically healthy person, the ideal self provides valuable guidelines for growth and development, and reveals the characteristics and ideals that the individual strives towards (Rogers, 1951: 200).

2.3.3 THE FULLY FUNCTIONAL INDIVIDUAL

Rogers (1977: 237) emphasized the need of an individual to maintain, actualize and enhance all aspects of the self. Actualization does much more than maintaining the organism, it also facilitates and enhances maturation and growth.

Rogers referred to self-actualization as a life-long process where the direction chosen and the behavior displayed are determined solely by the individual. The fully functioning person leads a life that is enriched, challenging and meaningful. The process of developing one's unique self and utilizing all potential to the fullest involves continuous testing, stretching and prodding (Rogers, 1961: 186, 192, 196).

According to Rogers, the fully functioning individual displays the characteristics below:

- **A growing openness to experience**

To live fully requires knowledge of the individual and of what is really going on within and outside him. Openness to experience is the opposite of defensiveness, it rules out all masks and leaves the self-structure mobile and fluid (DiCaprio, 1983: 340). It entails an increasing readiness to accommodate experience, which was previously regarded as being incongruent with the self-concept (Rogers, 1961: 187).

- **An increasingly existential lifestyle**

Rogers (1961: 189) argues that people should let their experiences speak for themselves rather than imposing a meaning upon them. People who live existentially can react flexibly to the total complex of internal and external experiences without forcing general constructs on their perceptions of events. Each moment is new because the individual does not know what he will be or how he will respond in the next moment. This openness to experience speaks of excitement, daring, adaptability, tolerance, spontaneity and a lack of rigidity, and presumes an underlying foundation of trust.

- **Increasing trust in the self**

A further characteristic of the fully functional person is that he trusts himself increasingly when he has to choose behavior appropriate to a specific situation. Rather than depending on existing codes, social norms or the judgment of others, he finds more and more that he is open to all experiences and his sense of what is right is a reliable guide to satisfactory behavior (Meyer et al, 1995: 388).

The organismic valuing process functions optimally when a person is in a state of congruence, but cannot be trusted as a guide to life when a person is in a state of incongruence (DiCaprio, 1983: 341).

- **Freedom**

The fully functioning individual experiences a feeling of freedom, and a sense of self-determination. He can choose to move in a direction of either growth or stagnation, to be himself or hide behind a facade, to open himself to his experiences or to shut himself out (DiCaprio, 1983: 342). He can make whatever choices he likes within the confines of his experience field (Meyer et al, 1995: 388). The fully functioning person can choose exactly what he wants.

- **Creativity**

Creativity is also associated with optimal functioning. A person who is open to a wide spectrum of experiences, will feel free to make choices, experience the novelty of each moment, trust his own judgment, and be and live creatively. This kind of person will adapt constructively to society without conforming. He will be able to adjust relatively easily and in a creative way to changing environments (Meyer et al, 1995: 388).

When people are open to their internal and external experiences, when they do not fear being themselves and emerge from their facades, when their constructs are flexible and can change with experience, these people are both spontaneous and creative (DiCaprio, 1983: 344)

- **Basic reliability and constructiveness**

The person that is able to admit and accept all his needs is also able to maintain a realistic balance between them. Rogers (1961: 194) believes there is no danger of such a person's aggressive needs getting out of hand.

- **A rich, full life**

When humans are functioning properly, their behavior is not fearsome, nor anti-social or self-destructive. They can experience moments of happiness, enjoyment and satisfaction (Rogers, 1961: 195).

The struggle to achieve actualization may create more tension in the individual rather than less. Adjustment is the result of an open, assured and relaxed person that uses previous experiences to replace distorted values with authentic ones.

The fully functioning person is self-aware, creative, spontaneous, open to experience, self-accepting, self-determining, free from constraints, lives in his 'now', allows full outlet of potential, trust his organism, possesses a firm sense of identity and avoids facades. He has a free choice, moves from introjection, towards self-direction and is willing to live existentially (DiCaprio, 1983: 344).

2.4 VICTOR FRANKL

Viktor Frankl was born in 1905 and is regarded today as the father of logotherapy. He spent many years at the University of Vienna as professor in neurology and psychiatry (Meyer et al, 1994: 445)

2.4.1 BACKGROUND TO FRANKL'S EXISTENTIAL THEORY

According to existential philosophers and psychologists, man is primarily a spiritual being — a being that is freed and has responsibility. Frankl (1962: 86) sees man not merely as a highly developed animal, shaped by the forces of heredity and environment. He regards a human being as a person with the freedom to be responsible, a trait unique to humanity. Man is not content to live a meaningless life; he wants to feel that life is worthwhile through achievement. Frankl (1965: X) defines psychotherapy as a science that recognizes man's spirit, with the spirit and meaning signified by logos.

Literally translated logotherapy means "therapy through meaning" (Frankl, 1978: 19). Direction is given through meaning and purpose.

2.4.2 STRUCTURE OF PERSONALITY

Frankl (1959: 21) believes that personality consists of three levels or dimensions of existence that forms a whole: physical, psychological and spiritual dimensions.

The physical level of man could be described as a complex biochemical mechanism powered by a combustion system, likened to that which energizes computers with prodigious storage facilities for retaining encoded information (Frankl, 1959: 21).

The psychological level of man includes needs, drives, intelligence, memory and other abilities which differ little from those of animals (Frankl, 1980: 32).

The spiritual level provides man with uniqueness and is the most important aspect of human nature (Frankl, 1980: 82). It includes the following:

- **Freedom** of will that allows man to decide what he wants to do. He might decide to improve himself despite physical handicap, or to live according to his highest values despite miserable circumstances.
- An acceptance of **responsibility** for behavior that does not blame it on genetic make-up or external circumstances.
- The **core of personality** is the spiritual dimension. Personality is formed in the spiritual dimension through freedom of choice. The importance of genetics are downplayed.
- Behavior is **goal** and **value-orientated** and all actions are controllable.
- Man **searches for meaning**.
- Spirituality manifests itself on the **unconscious level** and is present from birth.

Frankl's theory of personality focuses on man's freedom of will, his will to find or create meaning, and his application of meaning to life (Frankl, 1967: 135).

2.4.3 OPTIMAL DEVELOPMENT

Optimal development is achieved when man's spiritual level matures or is realized and is characterized by the following (Frankl, 1978: 14).

- **Self-determining action**

The optimally developed person continuously takes a stand concerning himself (Schultz, 1977: 108), is honest to his own conscience (Maddi, 1980: 137), and is acutely aware of the fact that he exists with a meaning or goal in life (Frankl, 1959: 164).

- **Realistic perception**

A healthy person can separate and distance himself from what is happening inside, himself and outside of his life, and is able to view matters and situations objectively and critically (Frankl, 1962: 185).

- **Humor**

The optimally developed person can distance himself from personal weaknesses and can see the humor in a situation in a mature way (Frankl, 1978: 14).

- **Self-transcendence**

The mature person is outward looking rather than turned into himself (Frankl, 1959: 166; Frankl, 1980: 21). A sincere dedication to values and ideals exists. The individual strives to move beyond the self in order to achieve intimate and productive relationships with the world and with others (Schultz, 1977: 110-119).

- **Future directedness**

Future directedness is linked with continually reaching out and making every day a unique opportunity, with the past being a rich treasure of fulfilled possibilities (Frankl, 1978: 42).

- **Work as a vocation**

Through work the individual responds to the demands of responsibility — an opportunity to make a contribution to life and to be fulfilled and involved in that life (Frankl, 1978: 44).

- **Appreciation of the good, the beautiful and the genuine**

The mature person deeply enjoys and appreciates the things that life offers (Frankl, 1980: 23). It includes openness to new experiences.

- **Respect and appreciation for the uniqueness of others**

Respect and appreciation form the bases of contact with others in meaningful relationships. This includes freedom from prejudice and discrimination in attitudes towards others.

- **Meaning in suffering**

The acceptance of tragedy as a part of life lends uniqueness to Frankl's theory (1959). The mature person believes that the meaning of life cannot be destroyed easily through difficult circumstances, or through unexpected tragedy or unforeseen problems (Frankl, 1959).

Although many criticisms can be formulated against Frankl's theory (1959), such as the absence of scientific research and empirical study, it needs to be kept in mind that Frankl's aim was not to develop a complete personality theory. He simply wanted to emphasize some ideas, which are neglected in traditional psychology (Meyer et al, 1994: 438).

Frankl emphasized the dynamics of human beings that do not revolve around satisfying a drive to solve conflicts which causes tension, but rather the need for man to experience tension (Frankl, 1967: 132).

2.5 CONCEPTUALIZATION OF SELF-ACTUALIZATION

In order to be able to conceptualize the concept of self-actualization, the theories discussed above will be critically evaluated and an operational definition for the concept will subsequently be formulated.

2.5.1 EVALUATION OF THEORIES

Maslow wrote with the authority and simplicity of someone who has thought extensively about his ideas and there is an optimistic tone in his formulations. The Human Potentials Movement, which deals with human fulfillment, growth possibilities, and human enrichment has derived nourishment from Maslow's theory (1962). His theory has also been fruitful in spurring researchers to test his ideas in a variety of settings (DiCaprio, 1983: 390).

On the other hand, his suggested hierarchy of needs could be regarded at most as tentative (Meyer et al, 1995: 371). Beyond emphasizing the necessity to gratify needs, Maslow did not specify the particulars for dealing with such gratifications. Researchers such as Allport and Maddi showed that, in many instances of high human achievement, the easy gratification of needs was anything but present. In experimental applications of the need hierarchy, conflicting results were obtained where individuals showed signs of self-actualization even though their basic needs were not satisfied.

An evaluation of Allport's theory (1955) produced conflicting outcomes. On the one hand, his theory is often regarded as one of the most important personality theories, yet on the other hand, his theory is severely criticized (Meyer et al, 1995: 352).

Allport's theory (1955) had a profound impact on the thinking of academics and practicing psychologists throughout the world. In formulating such a comprehensive theory, Allport ensured that many aspects of human functioning that were previously overlooked, are now not entirely passed over.

Criticism against Allport's theory (1955) includes the fact that some of his central concepts do not lend themselves to empirical examination. Secondly, it is argued that the concept of functional autonomy is based on the interpretation of behavior that relies on factors such as values and goals that cannot be observed. Thirdly, Allport rejected the idea that there are similarities between the functioning of normal and abnormal individuals. It is also asserted that Allport placed too much emphasis on personality as the determinant of behavior, and by doing so did not allow enough room for environmental influences (Meyer et al, 1995: 352; DiCaprio, 1983: 313; Maddi, 1980: 644).

Rogers' view has been extremely influential in the field of psychology. Within his client-centered approach, he offers few direct suggestions either for self-improvement or for the promotion of personality changes in others (DiCaprio, 1983: 347).

When evaluating Rogers' belief that man is inherently good and that he possesses the potential to actualize himself fully, the question arises whether Rogers also acknowledged the human characteristics that are bad, such as

hatred and selfishness. These characteristics are part of human nature and can lead to destructive behavior (Meyer et al, 1995: 394).

Despite the criticism, there is no doubt that Maslow, Allport, Rogers and Frankl were significant figures within the Humanistic movement. Their theories and experimental work have directed attention to the highest potential of which humans are capable. They made it possible for researchers like Skinner to refine theories on human behavior.

Humanistic psychology takes as its model the responsible human being that is able to choose freely from the possibilities available to him (Meyer et al, 1994: 106). According to the Humanists, the characteristics of a human being include:

- the individual as an integrated whole
- the individual as a dignified human being
- the positive nature of man
- the conscious processes of the individual
- the person as an active being
- emphasis on psychic health

The definition of the self-actualizing person focuses on the highest possibilities of man. According to Allport, the ideal personality is mature and fully functioning. The mature person will have a well-developed and well-functioning personality. The fully functional individual was also the main theme of Rogers' theory (1951). Such persons display characteristics like openness to experience, increased trust in the self, and freedom of choice, and they are not afraid of their own feelings. His concept of the fully functional person was similar to Maslow's notion of the self-actualizing individual. For Maslow the self-actualizing individual is someone who has overcome his deficiencies and shortcomings.

Both Maslow, Rogers and Frankl recognized certain descriptive terms that can be associated with self-actualizing individuals, including perceiving reality accurately and fully, being problem-centered, acceptance of the self, spontaneity and simplicity, acceptance of others, resistance to acculturation, and the ability to forge more intimate personal relationships.

Allport, Maslow, Rogers and Frankl shared the conviction that an individual is a "being-in-the-process-of-becoming". Although their theories are integrated and closely linked, two of them are of special importance to this research. Maslow (1962) developed the self-actualizing theory and Rogers (1951) the self-concept theory. Using these theories as guidelines, Brammer and Shostrom published the Personal Orientation Inventory in 1963, the first measure of values and behavior associated with the self-actualizing individual (Shostrom, 1974: 4).

2.5.2 OPERATIONAL DEFINITION OF SELF-ACTUALIZATION

Morris (1976: 383) defines self-actualization as the desire to make the best of oneself that one possibly can. It does not concern the respect of other human beings and their judgments of the self, but rather what the self wants to be. Self-actualizing people think of themselves as whole beings.

Knapp (1976: 2) describes the self-actualizing individual as one who utilizes one's talents and capabilities more fully than the average person. He lives in the present rather than the past or the future, functions relatively autonomously and tends to have a more benevolent outlook on life and on human nature than the average person.

Shostrom (1964: 209) describes the self-actualizing person as one who develops and utilizes his unique capabilities and potential to a greater extent. He enjoys a more enhanced, enriched and fully functional life than the average person.

Morris (1976: 384) refers to Maslow's definition of self-actualizing people as being whole persons and not parcels of hunger, fear, ambition, and dependence. Self-actualizing human beings strive to be one with the world and with themselves.

The self-actualizing person does not simply react to external environmental stimuli or merely submit to inherent drives, which he cannot control. He participates actively in determining his behavior and his inherent inclination towards actualizing his potential and his creative ability.

For the purpose of this research, the above definitions can be conceptualized into a general operational viewpoint of self-actualization. It can thus be defined as:

The notion of living to one's full potential and capabilities in order to become the kind of individual one wants to be.

2.6 PERSONALITY CHARACTERISTICS OF SELF-ACTUALIZING INDIVIDUALS

After careful analyses of the various perspectives on self-actualization, the differentiation between interpersonal and intrapersonal characteristics requires further exploration.

2.6.1 INTRAPERSONAL CHARACTERISTICS

Intrapersonal characteristics relate to what happens within an individual and comprises cognitive, affective and conative components.

2.6.1.1 Cognitive Characteristics

Cognitive characteristics refer to an individual's mental processes, including perception, memory, and reasoning, by which one acquires knowledge, solve problems and makes plans (Morris, 1976: 91; Carson & Butcher, 1992: G4). Various theorists emphasize the following characteristics of the self-actualizing individual:

- The individual is seen to act rationally (Allport, 1955: 95).
- The individual is guided by his own conscious perceptions (Maslow, 1970: 128; Rogers, 1961: 188).
- The individual is responsible and makes his own decisions (Maslow, 1970: 134; Frankl, 1962: 111), and is not subjected to biases or pre-judgments (Maslow, 1970: 140).

2.6.1.2 Affective characteristics

Affective characteristics are associated with the experience of emotion or feeling (Carson et al, 1992: G1). The Humanistic theorists identify the following affective characteristics:

- The individual accepts his own emotions as a part of normal life (Allport, 1961: 288).
- The individual has the ability to express his own nature through emotions (Maslow, 1970: 132-133).
- The individual possesses the ability to express a wide range of emotions (Rogers, 1961: 195).
- The individual has the ability to experience different emotions, e.g. joy, ecstasy, anger, depression, etc. (Maslow, 1970: 132-133).
- The individual has a healthy capacity for self-acceptance (Allport, 1961: 287-288).
- The individual has an urge to create and express the self (Rogers, 1961: 193; Frankl, 1962: 100).
- The individual's self-image is holistic in nature (Maslow, 1971: 3).
- The individual trusts and believes in his total organism's sense of a situation (Rogers, 1983: 288).

2.6.1.3 Conative characteristics

The conative characteristics of a self-actualizing person include an innate striving towards long range realistic goals that contribute towards the meaning of life (Carson et al, 1992: G4). The Humanistic theorists specify the following conative characteristics:

- The individual directs his own life and is in control (Frankl, 1962: 122).
- The individual maintains a self-shaping, positive, forward outlook on life (Allport, 1961: 285).
- The individual allows himself freedom of choice and action, and shows courage in what he does (Rogers, 1961: 197).
- The individual acts with deliberate and conscious intentions, and invents new motives for action when necessary (Allport, 1955: 51).
- The individual actively strives to fulfill a meaning beyond the self (Frankl, 1962: 100).
- The individual shows exceptional devotion and energy to the mission and grows by being curious (Maslow, 1970: 133).
- The individual is driven to perform to the best of his abilities (Allport, 1961: 290).

2.6.2 INTERPERSONAL CHARACTERISTICS

Characteristics that enable the self-actualizing individual to participate freely in interpersonal experiences through spontaneous behavior include warmth, love, compassion and social acceptance (Carson et al, 1992: G10). The Humanistic theorists identify the following interpersonal characteristics:

- The individual is open to the opinions of others and constantly grows and develops on an interpersonal level (Allport, 1961: 290; Rogers, 1961: 188, 193).
- The individual is prepared to listen to others and learn from them. Reciprocal interpersonal relationships are intense and few in number. These relationships are beneficial to both parties and the potential in the other person is acknowledged and developed (Maslow, 1970: 139, 140; Frankl in Gould, 1993: 159-160).

- The individual's psychological health benefits from his involvement in activities, and with people and/or ideas (Allport, 1961: 283).
- The individual experiences deep feelings of empathy and affection. He has the capacity for intimacy and compassion. He accepts all people with their human frailties and is aware of his own shortcomings (Maslow, 1970: 138, 140; Allport, 1961: 285, 286).
- The individual is guided by the self rather than by others (Maslow, 1971: 143).
- The individual normally acts conventionally, but if something is of great importance to him, he may openly challenge the rules and norms of society (Maslow, 1970: 143).

The intrapersonal attributes discussed above are seen as prerequisites for the interpersonal characteristics.

2.7 CHAPTER SUMMARY

In this chapter, an overview of the concept of self-actualization was presented based on conceptualizations within the Humanistic paradigm, with specific reference to the theories of Allport (1955), Maslow (1962) and Rogers (1951). Different viewpoints were analyzed and an operational definition for self-actualization was formulated.

This chapter focused on the first theoretical aim of the research namely the conceptualization of self-actualization. Chapter 3 will focus on a description of the concept of acculturation, as the second step in the literature survey.

CHAPTER 3: ACCULTURATION

In Chapter 3, the focus will be on culture but more specifically the process of acculturation. The aim of the chapter is the conceptualization of acculturation.

3.1 BACKGROUND TO THE CONCEPT OF CULTURE

Various definitions of culture exist in the field of industrial psychology. Jacobs (1988: 22) defines culture as a configuration of learned behavior and the results of behavior of which the component elements are shared and transmitted by the members of a particular society. According to Jones (1991: 38), culture reflects basic ways in which individuals and groups orientate themselves in living.

But from where does a culture originate? Culture consists of views that are passed on from one generation to the next (Johnson & Medinnus, 1965: 175; Rushton & Russel, 1984: 740). This links to the concept of personality as a combination of genetic and environmental influences. The biological and psychological components of the individual are integrated into a whole and cannot be separated.

Jacobs (1988: 29) and Groenewald (1996: 13) focused on the concept of culture within the context of industrial psychology and deduced the following:

- Characteristics of a culture is not allocated to an individual, but to a group.
- Culture influences motivation, values and the thought processes of the individual in the group.
- Culture implies that individuals in the group share values and norms.
- These values and norms are not necessarily transformed into expected behavior patterns, but are usually respected by all members of the group.

- Culture is a function of a group's persistent attempts to interact meaningfully with its environment.

It has to be acknowledged that human beings of African origin have experienced a common core of stimuli that differ qualitatively and quantitatively from those of other peoples of the world (Houston, 1990: 23). This has given them a common sense of identity (Omotoso, 1994: 165).

Bantu ontology is opposed to the European concept of individualizing. African psychology cannot conceive man as an individual. The African perception is that man is not a force existing by itself and apart from its ontological relationships with other living human beings (Mbigi, 1997: 76). Man cannot be isolated from his connection with the animals or inanimate forces around it. Man operates within a personal relationship with other forces acting above and below him in a hierarchy. Man knows himself to be a vital force because of the opportunity to influence other forces. Man, apart from the ontological hierarchy and the interaction of forces, has no existence in the conceptions of the African man (Mbigi et al, 1995: 7; Temples, 1952 in Houston, 1990: 120, Barnes, 1972: 166).

This broad philosophy is relevant to the concept of *ubuntu* (Groenewald, 1996: 21), or *unhu* (Mbigi, 1992: 24). *Ubuntu* is a Zulu word that is synonymous with the word *botho* in Sesotho, *vumunhu* in Shangaan, *vhuthu* in Venda, *humanness* in English and *menslikheid* in Afrikaans. *Ubuntu* expresses the Humanistic experience in which all people are treated with respect as human beings.

The values of the African tribal village community which is essentially based on *ubuntu* entitles the individual to unconditional respect and dignity and includes the following (Mbigi, 1992: 24; Mbigi et al, 1995: 10):

- The principle of morality — the belief that no institution can attain its highest potential without touching its moral base.
- The principle of interdependence — the belief that the task of optimizing wealth collection in a world of want and poverty requires the collective cooperation of all stakeholders.

- The principle of the spirit of man — the spirit of man recognizes that man is the creator and benefactor of all wealth creation and that he is entitled to unconditional respect and dignity.
- The principle of totality — the belief focuses on the involvement of every member of the team/organization.

The focus is on the group and not on the individual, the individual exists only because others exist. This outlook on life differs drastically from Western culture. Cooperation, interdependence, and collective responsibility (Houston, 1990: 12) characterize the Afrocentric. Gutkind (1968: 217), who undertook various research projects of the African culture, observed that traditional values are seriously limiting factors in the process of tribal groups adapting to the demands of the Western work culture. However, people in general do have common needs, fears and aspirations, and cultural diversity should not keep them apart (Groenewald, 1996: 23).

3.2 ACCULTURATION

Acculturation was originally referred to as a group-level phenomenon. Because of individual differences, acculturation can also be seen as an individual-level phenomenon (Berry, 1994: 129).

3.2.1 BACKGROUND

Groups or individuals experience acculturation when they are confronted with changes in their cultural environment (Schmitz, 1994: 142), or when they become socialized into an unfamiliar culture (Dawson, Crano & Burgoon, 1996: 97). It refers both to a process and an outcome.

The greater the acculturation, the more the language, customs, values, identity, attitudes and behaviors of the predominant culture are adopted (Domino & Acosta, in Dawson et al, 1996: 97). As the adoption of the new culture proceeds, the unlearning of the original culture, or deculturation may take place. Acculturation cannot be understood as a simple process of reactions to changes within a cultural context, but rather as an active dealing with those challenges experienced by people when confronted with cultural change.

Searle and Ward (1990) refer to two aspects that have been conceptually and empirically distinguished in the acculturation process: psychological adaptation and socio-cultural adaptation. Psychological adaptation includes a clear sense of personal and ethnic identity, good mental health, and the general ability to achieve a sense of personal satisfaction in the society of settlement. Socio-cultural adaptation is a set of personal outcomes that links an individual to the new socio-cultural reality and includes the ability to deal with daily problems in the new cultural settings. Both these aspects are relevant to this research because of their implications for self-actualization.

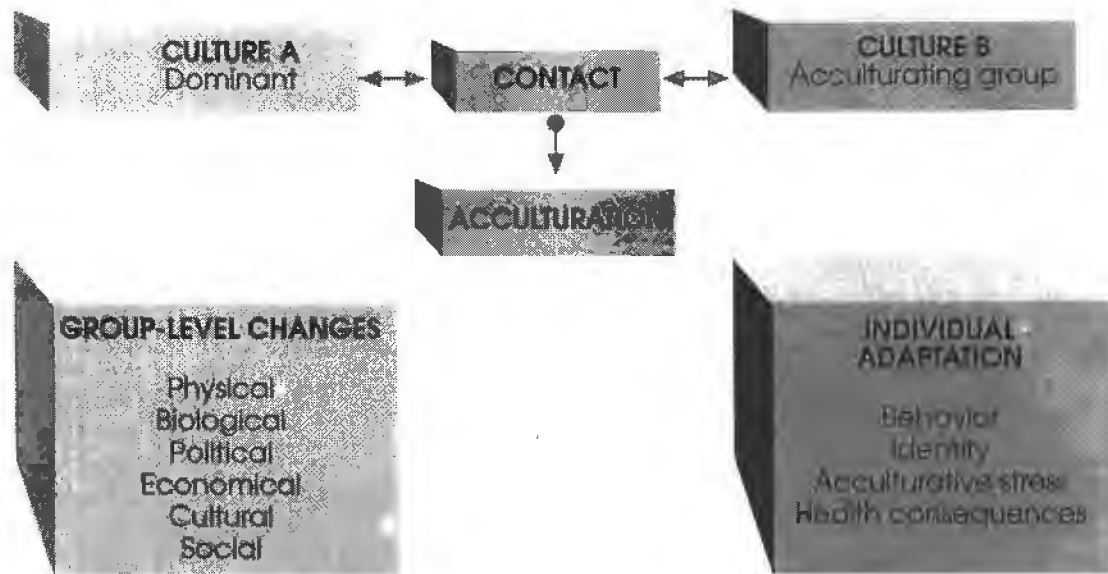
Within a South African context, members of the traditional African culture are confronted with changes necessary for the successful integration into the Western orientated work environment. According to Minnaar (1975: 20), this situation represents a clear-cut example of acculturation. This inevitably implies changes on a personal level that affect psychological and socio-cultural adaptation.

3.2.2 PRESENTATION OF THE MODEL

Studies of acculturation abound in research on cross-cultural psychology today. It would be premature to claim that any full-fledged theory on psychological acculturation has already been formulated (Boski, 1994: 197).

A literature survey revealed various models of the acculturation process (Jones, 1991: 39; Padilla, 1995: 11, Schmitz, 1994: 143). All these models were designed within an American context. After careful consideration of the unique South African situation, the model of Berry (1987: 42) was selected for discussion in this chapter.

FIGURE 3.1: THE PROCESS OF ACCULTURATION AND ADAPTATION
(BERRY, 1987: 42)



Changes that might occur as a result of acculturation include physical, biological, political, economical, cultural and social changes.

On the individual or personal level, numerous psychological changes may occur. These include changes in values, attitudes, abilities, and motives. Existing identities and attitudes change and new ones develop. Personal identity and ethnic identity often shift away from those held prior to contact, and views emerge about how and whether one should participate in the process (Berry et al, 1987: 43). It is these changes that are the most applicable to this research.

3.2.3 DISCUSSION OF THE MODEL

Although this model represents a simplification of the acculturation process, the real value lies in its simplicity (Jones, 1991: 40). The individual's acculturation experience includes behavioral changes, identity uncertainty, acculturative stress and physical and mental health problems. According to Schmitz (1994: 145), a comprehensive model has to focus on the impact of all relevant cultures on the individual and the group. The discussed model adhere to this pre-requisite and is therefore suitable and within the boundaries of the research.

3.3 BEHAVIORAL SHIFTS

Behavioral shifts are associated with the individual in both a positive and negative sense. Mbigi and Maree (1997: 102) emphasize the difference in behavioral shifts of different culture groups.

3.3.1 BACKGROUND

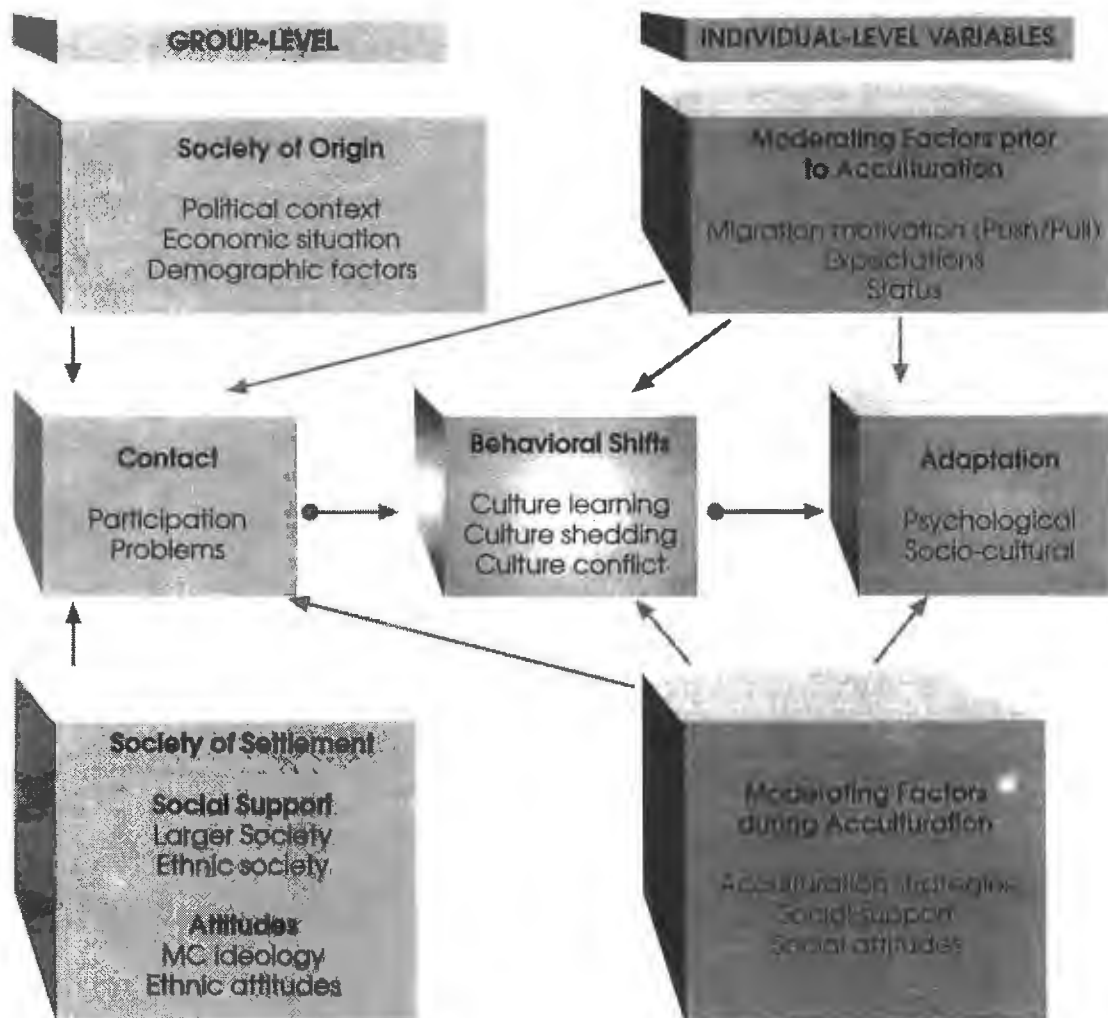
Behavioral shifts refer to changes away from previously learned patterns towards those more frequently found in the new culture (Berry, 1994: 134). People may react in unusual and unfamiliar ways and care has to be taken to interpret behavior accurately. This is especially true with regard to intentions and goodwill within an intercultural interaction (Matsumoto, 1994: 156). The interactive status of the dominant and minority cultures has to be kept in mind.

The nature and extent of behavioral changes are highly variable and depend upon personality dimensions (Schmitz, 1994: 142). Personality dimensions are diverse and interactive. Individual differences in coping styles are determinants of individual well-being and health in addition to factors on the socio-cultural and political level (Schmitz, 1994:155).

3.3.2 PRESENTATION OF THE MODEL

Berry (1994: 135) compiled the following model to explain the process of behavioral shifts. This model is accepted as a practical and logical diagram of behavioral shifts (Schmitz, 1994; Taft, 1977).

FIGURE 3.2: BEHAVIORAL SHIFTS IN RESPONSE TO ACCULTURATION (BERRY, 1994: 135)



Berry (1994: 136-138) describes the content of the model as follows:

- In the first category are changes in behavior away from previously learned patterns towards those more frequently found in the new society. These involve both learning new and unlearning old repertoires of behavior. In the second category are a number of stressful psychological phenomena that involve conflict and often result in new forms of behavior that interfere with smooth day-to-day functioning.
- The nature and extent of behavioral shifts are highly variable. On the left are group-level variables that set the stage for individuals to maintain or change their behavior. At the initial contact with the new culture, relatively few changes

may appear, but as contact continues, an individual's degree of participation may increase, and the number of contact-related problems may also increase. The degree of participation and the intensity of problems are both likely to be affected by a variety of factors existing prior to acculturation and factors arising during acculturation.

- The behavioral shifts consist of two distinguishable phenomena: learning behavior from the new culture, and shedding features of the original culture. The potential for conflict between these two processes is a reality. When conflict is present, acculturative stress is induced.

3.3.3 DISCUSSION OF THE MODEL

A coping strategy can be judged effectively if it helps the individual to deal better with stressful life situations, to resolve daily life problems and to feel well and healthy. Acculturation modes may be seen as such strategies in the socio-cultural context (Schmitz, 1994: 153). According to Berry's model, integration is the key to adaptation on individual and group level.

3.4 ACCULTURATIVE STRESS

Acculturation can either enhance one's life or virtually destroy one's ability to carry on. For stress to be qualified as acculturative stress, the changes must be related in a systematic way to the known features of the acculturation process (Berry, 1994: 143).

3.4.1 BACKGROUND

Individuals enter the acculturation arena with personal characteristics that affect the process. To envisage acculturation without stress is naive. The eventual outcome is affected by a variety of variables that govern the relationship between acculturation and stress (Chataway & Berry, 1989: 295; Minnaar, 1975: 21).

Efforts at acculturation are mostly experienced as stressful during the first phases when cultural conflict is high and drastic behavioral changes are expected (Schmitz, 1994: 154; Rivera-Sinclair, 1997: 379). Demands for modifications to the central areas of an individual's value system induce

strong conflict and even an identity crisis (Rokeach, 1973 in Schmitz, 1994: 154).

The concept of acculturative stress refers to a kind of stress in which the stressors have their source in the process of acculturation (Chataway et al, 1989: 295). In addition a particular set of stress manifestations which occur during acculturation is present, and includes a lowered mental health status (particularly anxiety and depression), feelings of marginality and alienation, and a heightened psychosomatic and psychological symptom level (Berry, 1994: 136).

Empirical findings illustrate that, independent of the acculturation mode preferred by an individual, excessive and exaggerated efforts at acculturation are accompanied by feelings of stress (Schmitz, 1994: 143). The well-being of the individual is determined by the effectiveness of the applied acculturation strategies in reducing stress and inducing well-being and health.

Rivera-Sinclair (1997: 380) noted the following negative psychological characteristics, as a result of acculturative stress:

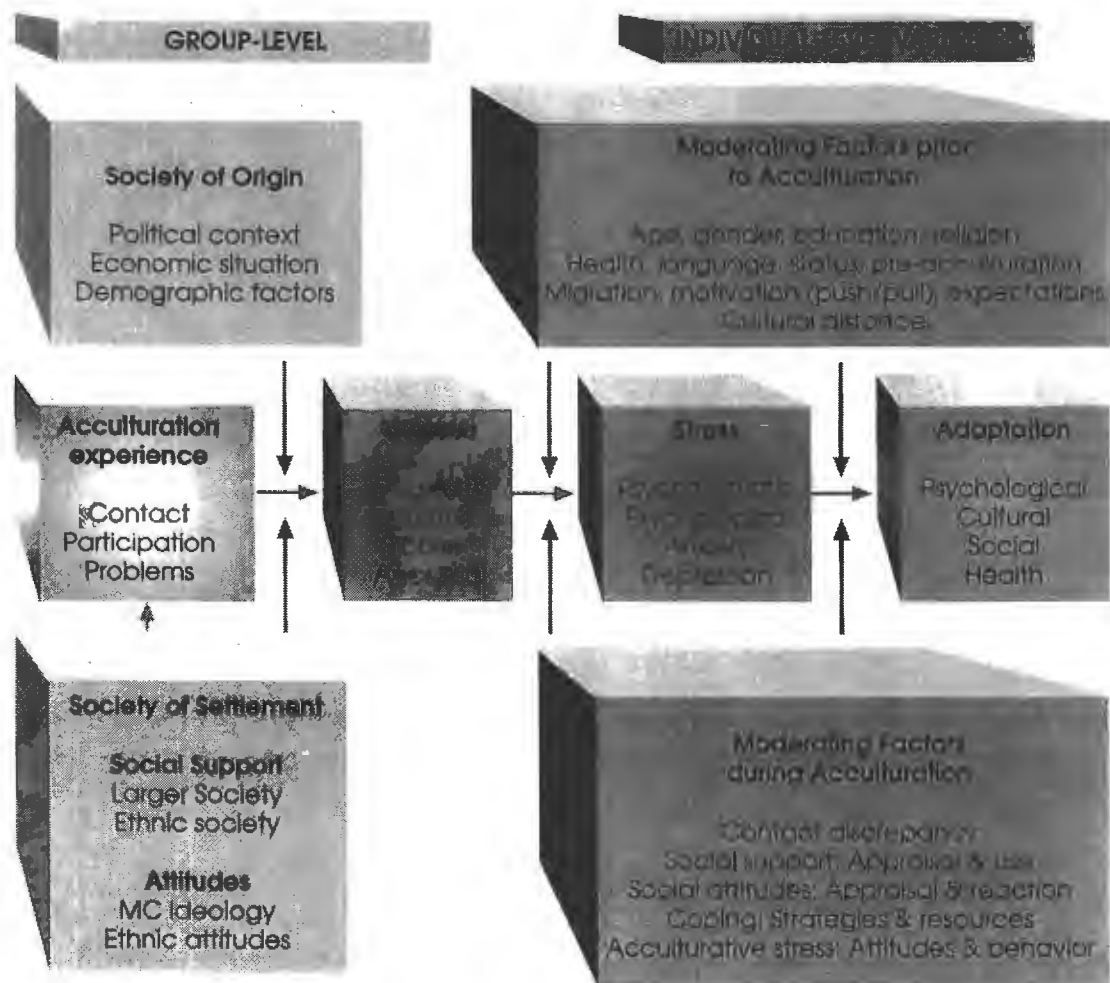
- Cuban adolescents' and other Latin Americans' drug abuse and experimentation with multiple substances;
- identity confusion due to the impact of dual cultural membership;
- inter-generation difficulties, in which members of a family find themselves at different stages on the acculturation continuum;
- identity conflicts related to the culture of poverty and acculturating individuals' low social status and/or low-class minority group membership;
- prejudice, discrimination, indifference, and rejection on the part of the dominant culture; and
- skin color, with darker skinned Latin Americans tending to experience greater discrimination than lighter skinned Latin Americans.

From the above it is clear that acculturative stress impact both on the interpersonal and intrapersonal level.

3.4.2 PRESENTATION OF THE MODEL

The model of Berry (1994: 138) will be presented to illustrate the impact of stress.

FIGURE 3.3: ACCULTURATIVE STRESS AND ADAPTATION (BERRY, 1994: 138)



Berry (1994: 139-140) describes the content of the model as follows:

- On the left are group-level factors, and on the right are individual-level factors. At the top are factors that set the process of acculturation in motion (in the society of origin and in individuals who are about to experience acculturation).

At the bottom are factors that exist within the acculturation context: those that exist in the society of settlement, and those that arise in individuals during their acculturation.

- The process of psychological acculturation is initiated by the joint influence of the two societies on the individual. Psychological acculturation may be described in relation to four sets of phenomena: acculturation experience, stressors, stress, and adaptation.
- Individuals participate in and experience acculturation in varying degrees, from intense to minimal. This experience is also referred to as a 'life change event'. Educational level, family income, ethnic identity, and the existence of support groups determine stress levels (Rivera-Sinclair, 1996: 385).

3.4.3 DISCUSSION OF THE MODEL

Existing literature provides evidence of the factors mentioned in the model as conducive of acculturative stress (Schmitz, 1994: 144; Berry et al, 1988; Berry et al, 1997; Berry et al, 1994: 137).

Many relevant practical examples can be drawn from the South African acculturation process, e.g. the different levels of education, the quality of the decision to change, perceptions, ineffective strategies, insufficient knowledge of the Western culture, etc.

Integration and assimilation are depicted as processes during which one has to relinquish parts of one's cultural identity. This can be a disturbing experience if central areas of the individual's beliefs and value systems have to change (Schmitz, 1994: 154). Integration, however, is considered to be the most effective strategy with regard to adjustment.

Acculturation strategies and coping strategies assist in counteracting stress. According to Taft's model (Schmitz, 1994: 145), coping includes components such as ethnic and national identity, social-emotional adjustment, social absorption, cultural competence, and role acculturation. These components correlate with those in Berry's model.

3.5

CONCEPTUALIZATION OF ACCULTURATION

Acculturation is a process that represents a culture change as a result of continuous, first-hand contact between members of two distinct cultural groups (Berry, 1994: 129; Bock, 1994: 13; Schmitz, 1994: 142).

Various terms exist to depict the same process. Jones (1991: 38) refers to it as culture evolution, while Schmitz (1994: 142) refers to four types of acculturation: integration, assimilation, segregation, and marginalization.

Although originally proposed as a group-level phenomenon, it is now widely recognized as an individual-level phenomenon and is termed psychological acculturation. It refers to changes in an individual whose culture group is collectively experiencing acculturation (Schmitz, 1994: 143; Minnaar, 1975: 21).

Because acculturation depends on the behavior of the individual and the group, and because variable behavioral repertoires exist, there is no one single acculturation pattern. Acculturation consists of variable strategies and outcomes that eventually might lead to long term adaptations (Berry, 1994: 136).

In summary, acculturation can be conceptualized as the process during which members of the minority culture accept and adapt to the characteristics of the majority culture with changes occurring on the individual and group-level.

3.5.1

DOMINANT CULTURE

Although many descriptions are used in the literature, such as host culture and majority culture, these terms all refer to the culture with which another culture has to integrate (Georgas & Papastyliaou, 1994: 158). South Africa has a multicultural structure with a predominantly Western work culture where the African culture is the minority culture and needs to integrate with the Western culture. In reality this is not always possible and, according to Mbigi and Maree (1995: 17), acculturation will only materialize if the collective experience of the majority of workers in the country is taken into account.

The increasing infusion of Africans into former white suburbs, racially integrated school systems, and increased exposure to the media have brought about greater exposure to the majority culture's norms (Chung, 1996: 65). This has contributed to the process of acculturation and assimilation amongst Africans. Before 1994, South Africa maintained a policy of separation. After the democratic election, a process of acculturation aimed at integration was soon set in motion, similar to those in Canada and the USA (Georgas et al, 1994: 159).

The extent to which acculturation takes place within groups is difficult to measure. Two distinctive groups can be identified:

- People who attempt to discard anything that ties them to race: Those born and bred in this kind of environment will consequently inherit an ethnicity that mostly resembles that of the majority culture.
- People who, despite their daily exposure to the majority culture, do not absorb it but maintain their original culture: Such people may adhere to values within the work situation as dictated by the organization culture, but will express directly opposite values at home within the boundaries of their preferred culture.

However, despite the individual's persistent attempts not to part with his traditional culture, the environment in which he lives and works will eventually initiate from minor to radical 'shifts'. In societies that are ethnically diverse, members of ethnic minority groups face a more complex task in forming identity than members from the majority group (Phinney, DuPont, Espinosa & Sanders, 1994: 167). In South Africa, the African culture can be regarded as the minority culture even though the majority of people belong to this culture. Principles of the Western culture are predominant in the work environment and urban areas.

The policies and attitudes of the dominant culture (Berry, 1994: 134) influence the acculturation process. People are the end product of different socio-cultural influences, as well as their environment. The specific cultural characteristics of each individual are different even from those of other family or group members. This phenomenon is referred to as universal multiculturalism (Padilla, 1995: 13).

3.5.2 ADAPTATION

Adaptation is the generic term used to refer both to the process of dealing with acculturation and the outcome of acculturation (Berry et al, 1987: 43; Rivera-Sinclair, 1997: 381). Three adaptation strategies for the individual can be identified:

- **Adjustment** refers to a scenario where changes in the organism are aimed to reduce the conflict (increase congruence) between the environment and the organism by bringing it into harmony with the environment (Berry et al, 1987: 43). This is the preferred style.
- **Reaction** refers to changes that retaliate against the environment. This may lead to environmental changes which, in effect, increase congruence, or fit between the two cultures, but not by way of cultural or behavioral adjustment (Berry et al, 1987: 43).
- With **withdrawal**, changes occur that reduce the pressures from the environment. It can occur either by forced exclusion or by voluntary withdrawal (Berry et al, 1987: 43). If the dominant culture is very strong, withdrawal will normally not be tolerated.

The research findings of Rivera-Sinclair (1997: 383) confirm that anxiety levels correlate with cultural adaptation and that the presence of a support group is beneficial to the process of acculturation. Furthermore, education equips individuals with survival skills that allow them to manage and control available sources more effectively during adaptation.

Within a South African context, the process of adaptation is complicated by the Afrocentric religion (Mbigi et al, 1995: 19). Minnaar (1975: 22) found that adaptation is related to successful urbanization of Africans into white environments.

3.5.3 ACCULTURATION AND BICULTURALISM

As previously stated, acculturation refers to a process. The dominant culture influences people to accept its inherent values. During the process of acculturation, the individual can make a conscious or unconscious decision

to adapt to the new culture or to uphold values and artifacts of his original culture. When operating within the boundaries of two cultures, a person is bicultural (Rivera-Sinclair, 1996: 379).

Lessem (1996: 185) refers to homogeneous versus heterogeneous cultures. In the 1950s and 1960s America dominated the world's economy, while in the 1980s and 1990s Japan and Germany have taken over. Both Japan and Germany have homogeneous cultures. America, as in the case with South Africa, is a melting pot of cultures — heterogeneous. A major challenge in the immediate future will be the development of a third South African culture (Groenewald, 1996: 22). A third culture does not merely imply an eclectic merging of the two cultures (African and Western), but the mutual development of a unique meeting ground. Mbigi and Maree (1995: 20) see biculturalism as the only workable solution for South Africa.

3.6 PERSONALITY CHARACTERISTICS AND ACCULTURATION

Individuals in culturally plural societies may have attitudes that guide the way they relate to other individuals and groups (Berry, Kim, Power, Young, & Bujaki, 1989: 185). The impact of acculturation depends on the conditions provided by the majority culture. These conditions must facilitate rather than interfere with the process (Berry, 1994: 14). Two distinctive role players which are affected by acculturation, can be identified: the group and the individual.

3.6.1 IMPACT ON THE INDIVIDUAL

Responses of the individual to the process of acculturation depend on the individual or on the group that he belongs to. These responses normally vary in intensity and can change with time. Acculturation styles are consistently related to a variety of personality characteristics (Boski, 1994: 212), such as neuroticism, extraversion, psychoticism, closed-mindedness, field-dependence, conformism, authoritarianism, sensation-seeking, anxiety, activity, hostility-aggression, value system changes, etc. (Schmitz, 1994:142).

According to Berry's model, individual variables that influence acculturation include age, gender, education and religion. On the individual level, the acculturation experience will be impacted by the intensity of the contact

with the majority culture, participation in this culture and the extent of the problems experienced (Berry, 1994: 138). Stress will be induced through the needs for cognitive control and problem appraisal. Stress will manifest within the individual through psychosomatic and psychological factors, and various degrees of anxiety and depression. Successful acculturation will influence the individual's physical health (Berry, 1994: 139) and spiritual life (Mbigi et al, 1995: 19).

The impact of acculturation on the individual is normally dramatic and two important changes can be identified (Berry, 1994: 130). These changes manifest on interpersonal, as well as intrapersonal levels:

- **Psychological changes** include changes in values, attitudes, abilities and motives. Existing identities and attitudes change and new ones develop. Personal identity and ethnic identity often shift away from those established prior to contact, and influence views about how one should participate in the process of acculturation (Boski, 1994: 199). Inter-group and lifestyle preferences also change and develop during acculturation. The perception and interpretation of emotion may be altered (Matsumoto, 1994: 127).

Socio-cultural factors exert considerable influence on all components of the psychological change, including emotion, expression, perception, experience and self-reported physiological reactions (Matsumoto, 1994: 130).

- **Social** problems appear and can be referred to as acculturative stress or culture shock. Coping styles and health behavior, which are necessary to manage the process, depend on personality characteristics (Schmitz, 1994: 142).

The impact of these changes depends directly on the strengths and weaknesses of the individual's personality. The individual's responses vary within a group with reference to both personal attitudes and personal behavior (Berry, 1994: 136).

3.6.2 IMPACT ON THE GROUP

Various changes can occur that may affect the group to a greater or lesser extent (Berry, 1994: 130). They include the following:

- **Physical changes** can include a new place to live, a new type of housing, increasing population density, urbanization, increased pollution, etc.
- **Biological changes** may occur, due to a new nutritional status, and new diseases are common.
- **Political changes** entail that the non-dominant groups are under the control of the dominant group to some degree, implicating some loss of autonomy.
- **Economic changes** move people away from traditional pursuits towards new forms of employment.
- **Cultural changes** are unavoidable and necessary and occurs in terms of language, religion, education and a change in technical institutions.
- **Social relationships** become altered, both on inter-group and interpersonal level. The individual does not operate in a vacuum, but in a complex matrix of family, social, school, personal, subcultural and major work groups (Mosby, 1972: 128). The focus of industrial psychology is on the work group.

3.7 CHAPTER SUMMARY

There is a continuing debate within cross-cultural psychology on how best to define and characterize cultures and the process of acculturation. Acculturation is a reality in South Africa, a process initially characterized by segregation and later changed to integration. In this chapter, the African culture was briefly described, the process of acculturation was investigated and models for acculturation, behavioral changes and acculturative stress were discussed. Acculturation was conceptualized and its impact on individuals, as well as the group was investigated.

This chapter concluded the second theoretical aim of the research namely the conceptualization of acculturation, as was formulated in Chapter 1.

The integration will review the concepts of self-actualization and acculturation in order to point out the theoretical relationship between

them. This review is aimed at providing a basis for the empirical study that is the main purpose of this dissertation.

INTEGRATION OF THE LITERATURE REVIEW

This section will integrate the two previous chapters and focus on the theoretical relationship between self-actualization and acculturation.

The problem statement guiding this research includes the aim to determine the relationship between self-actualization and acculturation. From the literature review, it was aimed to deduce the following:

- a conceptualization of self-actualization from a Humanistic perspective;
- a conceptualization of acculturation within the South African context of cross-cultural psychology; and
- the determination of the theoretical relationship between the two concepts.

Self-actualization was conceptualized as the notion of living to one's full potential and capabilities in order to become the kind of individual one wants to be. Self-actualization focuses on the personal characteristics of the individual. Acculturation was conceptualized as the process during which a member of a minority culture accepts and adapts to the characteristics of a majority culture. Both these conceptualizations focus on personal characteristics on the individual level.

In all three models discussed above, the role of the individual in acculturation is clearly illustrated. Acculturation may enhance an existing conflict within the identity of the African person because of discrepancies between traditional beliefs and the beliefs of the new culture. These discrepancies can be compared with layers that can be broken down through acculturation (Mosby, 1972: 127). Layers may be represented by intrapersonal characteristics on the cognitive, emotional and conative levels, and interpersonal characteristics.

INTRAPERSONAL CHARACTERISTICS

Intrapersonal characteristics refer to (cognitive) objective and rational thinking; (affective) openness, awareness of and sensitivity to own emotions,

feelings and needs and the acceptance of full responsibility, emotional maturity, self-respect and self-acceptance; (conative) self-directedness from an internal locus of control and freedom of choice (Cilliers, 1994: 98).

- **Cognitive characteristics**

The self-actualizing individual is guided by his own conscience and simplifies life through the consistent structuring and ordering of external and internal stimuli. The individual possesses the ability to rationalize stresses that encourage adaptation in the acculturation process.

The individual evaluates the majority culture on a cognitive level and identifies cognitively with the majority culture in terms of his own aims and values. Objective evaluations and self-control may stimulate adaptation through the use of self-regulating mechanisms and coping strategies.

Acculturative stress may negatively impact on the individual's cognitive ability, therefore adaptability will stimulate self-actualization. Acculturation may be enhanced through the conscious cognitive decisions to adapt.

- **Affective characteristics**

The self-actualizing individual accepts his own emotions as part of normal life and has the ability to express himself through emotion. This individual participates in all aspects of life and believes in destiny. His beliefs and value system assist in the elimination of perceived dangers.

The individual experiences emotions fully but has the ability to manage and control it cognitively. This implies that the acculturated individual's emotions can be altered to adapt to the style associated with the new culture. Socio-cultural factors impact on the expression and experience of emotion.

Acculturation impacts directly on the individual's emotions and the expression of these emotions. When adapting to the majority culture, the individual establishes a sense of identity with the new culture. Adaptation leads to a positive feeling about the new culture and the individual may see different opportunities within this new culture. The individual reflects a general feeling of satisfaction.

- **Conative characteristics**

The self-actualizing individual directs his personal life and allows himself the freedom of choice. He sees life as manageable and as a challenge. Adaptability and vision motivate effective functioning and adaptation. Adaptation on conative levels manifests through free participation with the dominant culture when the opportunities of the new culture are envisaged in a positive way.

Adaptation is furthermore enhanced through perseverance and coping strategies and a commitment to all facets of the new culture. The self-actualizing individual establishes a close relationship with members of the majority culture to whom he shows commitment and tolerance. The association with the new culture leads to the satisfaction of higher order needs.

INTERPERSONAL CHARACTERISTICS

Interpersonal characteristics refer to an optimistic and unconditional acceptance of and respect for other people, a preference for less quantitative interpersonal contact but more qualitative contact. This relationship is intimate, deep and rewarding, and is characterized by responsible, spontaneous, open, sincere actions based on own feelings, but also sensitive and empathetic, considerate and in brotherly love to everyone (Cilliers, 1994: 98).

Interpersonal characteristics enable the self-actualizing individual to participate freely in interpersonal experiences through spontaneous behavior. Spontaneous participation as associated with the self-actualizing individual may therefore lead to free association with the dominant culture.

Adaptation on an interpersonal level refers to the quality of interaction between members of the old and the new culture. The aim on the interpersonal level is to improve quality through the establishment of sound relations. This includes relations with members of the old and the new cultures. The self-actualizing individual possesses the ability to manage the acculturation process consciously through coping strategies and transformation.

However, limited research findings on acculturation and self-actualization of African people in South Africa are available. The theoretical contribution of this research lies in identifying the correlation between self-actualization and acculturation from the individual's perspective within a South African context.

With this integration, the third aim of the research was achieved. The empirical study will follow on the above, based on the assumption that acculturation is a movement from African to Western cultures, resulting in a higher level of self-actualization.

Chapter four discusses the determination and description of the sample population for the empirical research and concludes with the formulation of a hypothesis.

CHAPTER 4: EMPIRICAL STUDY

This chapter has the specific aim to ascertain the correlation between self-actualization and acculturation. The research will be undertaken according to the steps discussed in Chapter 1.

4.1 STEP 1: DESCRIPTION OF THE SAMPLE POPULATION

A sample of 218 African university students was selected. These students are already in the possession of a Bachelor's degree, and are studying towards a Masters Diploma in Human Resource Management. The course is presented through distance education, with students living across the country. The eventual ratio of students living in urban areas and students living in rural areas is more or less equal.

Both male and female students were included. No reference was made to age, although all students were older than 24.

Purposive sampling was done, as described in Chapter 1.

4.2 STEP 2: THE PSYCHOMETRIC INSTRUMENTS

The selection of the psychometric instruments was guided by the literature review on self-actualization and acculturation.

4.2.1 MEASUREMENT OF SELF-ACTUALIZATION

A variety of tests and questionnaires exist to measure self-actualization. According to Hjelle and Ziegler (1981), the Personal Orientation Inventory proved to be a reliable and valid measure of self-actualization.

Other instruments developed for the measurement of self-actualization, include (Schultz, 1994: 66):

- Seeking of Noetic Goals, developed by Crumbaugh to measure the strength of a person's motivation to find meaning in life;

- Incentive Management Index (IMI) by Hall and Seim, and based on Maslow's needs hierarchy;
- Lifestyle Inventories developed by Lafferty with the purpose of providing accurate detailed information about healthy human behavior;
- Meta-Motivation Inventory (MMI), developed by Walker with the objective to assist people in assessing their progress in personal and managerial development;
- Self-actualizing Inventory by Reddin and Rowell measures the degree to which physical, security, relationships, respect, independence and self-actualization needs are unfulfilled; and
- Personal Orientation Inventory, developed by Shostrom to measure a number of variables, including sound personal functioning/self-actualization.

In this research, the Personal Orientation Inventory (POI) was used to measure the level of self-actualization, as its validity and reliability have been proven through previous research.

4.2.2 PERSONAL ORIENTATION INVENTORY (POI)

Conceptualizing self-actualization in Chapter 2 has prompted the selection of an instrument which would measure the level of self-actualization and which complies with the general aim of this research.

Previous research confirms that the Personal Orientation Inventory is an appropriate instrument to measure the self-actualization of university students (Fogarty, 1994: 435). The items included in the inventory are related to this research, as well as the theoretical formulations of many scholars in the Humanistic paradigm. These include Maslow's concept of self-actualization, Riesman's system of inner and other-directedness, and May and Perl's concepts of time orientation (Shostrom, 1974: 23).

The POI will be discussed with reference to development, rationale, description, scales, administration, interpretation, validity, reliability, and motivation for selection.

4.2.2.1 Development of the POI

Shostrom developed the POI in 1962 (Knapp, 1976: 3). His conceptualization of measuring the self-actualizing person and his delineation of the initial scale constructs coincided with Maslow's tenure as Visiting Fellow at the Non-Linear Systems Inc. plant in Del Mar, California.

Through the POI, a standardized instrument was provided for the measurement of values and behavior hypothesized to be of paramount importance in the development of the self-actualizing individual (Knapp, 1976: 3).

The initial development of the item pool was based on observed value-judgment problems noted by therapists in private practice. It was agreed that these items were related to the theoretical formulations and research of leaders in Humanistic, Existential, and Gestalt schools of therapy (Knapp, 1976: 3).

Among those concepts incorporated in the initial development of the POI were Maslow's (1962, 1970) hypotheses about self-actualization, Riesman, Glazer and Denny's (1950) system of inner- and other-directedness, May, Angel and Ellenberger's (1958), as well as Perl's (1947, 1951) conceptualization of time orientation, and Bach and Goldberg's (1974) theories of acceptance of aggression (Knapp, 1976: 3-4; Shostrom, 1974: 23).

4.2.2.2 Rationale of the POI

Items included in the questionnaire were designed to reflect value orientations that are commonly held and that are considered to be significant in a person's approach to living (Shostrom, 1974: 23). If the respondent exhibits the characteristics associated with a self-actualizing individual, he will obtain above average or high scores on the different scales of the POI (Shostrom, 1974: 4).

4.2.2.3 Description of the POI

The POI consists of a questionnaire booklet and an answer sheet. Scoring is facilitated by a scoring mask and profile sheet. The inventory consists of 150 two-choice comparative value-judgment items (A and B), or "paired opposites", reflecting values and behavior of the self-actualizing individual (Knapp, 1976: 3).

Items in the POI are stated both positively and negatively. The particular end-poles of the dichotomy in question are made explicitly clear, because opposites are dictated not by words but by their context. The same word often has several correlated terms, according to the different relations within which it is considered. The use of double statement items provides the respondent with a more clearly delineated choice than would otherwise be the case (Knapp, 1976: 4).

In completing the POI, the respondent is asked to select the statement in each pair that is most true to him. Clinically derived scales, comprising items logically grouped into two major scales and ten subscales are used to compare the respondent's responses to normative samples. Scales are normative rather than ipsative, with the score on one scale in general not being dependent upon responses to another scale (Knapp, 1976: 3).

4.2.2.4 Scales of the POI

The Personal Orientation Inventory consists of twelve scales, two main scales, and ten subscales. The two main scales are measured by the use of two templates each (M1 and M2 for Tc; M3 and M4 for I). The other ten subscales are measured with the use of one template each (M5 to M14). Since the major scales are viewed as being clinically interpretable in relative or proportional terms, they are frequently seen as ratios covering the two major areas important in personal development and interpersonal interaction: time orientation, and support orientation (Knapp, 1976: 5).

MAIN SCALES

- **Time ratio (Tc)**

This scale measures time competence. A high score is indicative of being reality-orientated in the present and having the ability to bring past experience and future expectations into a meaningful continuity. A low score is associated with time incompetence — it suggests that the respondent does not discriminate well between past or future, is characterized by guilt, regret, remorse or by obsessive worry, fears and idealized goals and expectations. Idealistic expectations or fears may result in a primarily future-orientation (Knapp, 1976: 5; Shostrom, 1974: 13).

- **Support Ratio (I)**

This scale measures the extent to which the respondent is able to act autonomously and/or relies on others for support. It relates inner-directedness to a high score, indicative of being self-willed, autonomous and independent. Such an individual makes decisions in terms of his own motivation and internalized principles and is able both to transcend and integrate the two extremes of being self-directed and other-directed within an optimal balance.

Other-directedness relates to a low score indicative of a tendency to depend on others. Such individuals would be highly susceptible to external influences, seek acceptance through manipulation and attempt to impress others from behind their masks (Knapp, 1976: 5; Shostrom, 1974: 14-15).

SUBSCALES

Scores on the subscales are intended to reflect a particular facet that is important in the development of self-actualization (Knapp, 1976: 6). The ten subscales can be grouped in five pairs: values, feelings, self-perception, synergistic awareness and interpersonal sensitivity.

- **VALUES**

- **Self-Actualizing Values (SAV)**

This scale was derived from Maslow's (1962, 1969) concept of self-actualization and measures the extent to which a person adheres to the primary values of self-actualizing persons. A high score indicates that the person is living in accordance with the values that are reflected in self-actualization, and a low score indicates the rejection of these values (Knapp, 1976: 6).

- **Existentiality (Ex)**

This scale measures the respondent's ability to behave in accordance with the demands of the situation, that is, existentially, without rigidly adhering to principles. A high score indicates flexibility in the application of values, whereas a low score indicates rigidity in adhering to values (Knapp, 1976: 6).

- **FEELINGS**

- **Feeling Reactivity (Fr)**

This scale measures the extent to which a person is responsive towards his own needs and feelings. A high score measures sensitivity in this regard, while a low score indicates a lack of sensitivity (Knapp, 1976: 6).

- **Spontaneity (S)**

This scale measures the extent to which the respondent feels free to act spontaneously and to be himself. A high score reflects the ability to express feelings through spontaneous action, while a low score reflects a fear of expressing feelings through actions (Knapp, 1976: 6).

- **SELF-PERCEPTION**

- **Self-Regard (Sr)**

This scale measures the affirmation of the self in terms of own worth or strength. A high score reflects a tendency to regard the self positively as a result of a feeling of personal strength, while a low score reflects feelings of low self-worth (Knapp, 1976: 7).

- **Self-Acceptance (Sa)**

This scale measures the extent to which respondents accept themselves despite their weaknesses or shortcomings. A high score indicates acceptance of the self and of weaknesses, while a low score reflects an inability to accept shortcomings. It is more difficult to achieve self-acceptance than self-regard, and both are required for self-actualization (Knapp, 1976: 7).

- **SYNERGISTIC AWARENESS**

- **Nature of Man — Constructive (Nc)**

This scale measures the extent to which a respondent has a constructive view of human beings. A high score suggests that the respondent sees people as essentially good and that he can resolve dichotomies such as good/bad, masculinity/femininity, selfishness/unselfishness. A high score thus reflects the ability to achieve synergy in one's understanding of human beings, something that is characteristic of a self-actualizing person. A low score indicates that the respondent sees human beings as evil or bad (Knapp, 1976: 7).

- **Synergy (Sy)**

This scale measures the ability to achieve synergy by transcending dichotomies. A high score indicates that the respondent is able to connect and integrate seeming opposites, for instance by understanding that work and play, selfishness and selflessness are not necessarily mutually exclusive. A

low score indicates that the respondent sees opposites as antagonistic (Knapp, 1976: 7).

- **INTERPERSONAL SENSITIVITY**

- **Acceptance of Aggression (A)**

This scale measures the extent to which the respondent is able to accept his own natural aggression. High scores indicate that the respondent is able to accept his anger or aggression as a natural or voluntary response. Low scores indicate that the respondent defends against such feelings by denying and/or repressing them (Knapp, 1976: 7).

- **Capacity for Intimate Contact (C)**

This scale measures the ability to develop meaningful intimate relationships with others, without undue emphasis on expectations and obligations. A high score indicates that the respondent is able to establish meaningful, close relationships with other people, and a low score indicates that the respondent has some difficulty in establishing warmth (i.e. genuine, spontaneous, honest) in interpersonal relationships (Knapp, 1976: 7).

4.2.2.5 Administration of the POI

The POI is a self-administering questionnaire, and is completed individually or in groups. The items are printed in a reusable test booklet. The respondents are instructed to print their names and additional information called for on the answer sheet. They are requested to read the instructions for the questionnaire. There is no time limit; it normally takes between 30 and 60 minutes to complete. Respondents record their answers for the 150 items on the standard POI answer sheet, selecting either option A or B. They are encouraged to use their own judgment in choosing the most appropriate alternative in questions dealing with the concepts or interpretation of the inventory. Respondents are encouraged to complete all questions (Shostrom, 1974: 6)

The major scales are interpreted in terms of a time ratio and a support ratio:

- The time ratio (time-competence/time-incompetence) assesses the degree to which the respondent is reality-orientated in the present and is able to bring past experiences and future expectations into meaningful continuity.
- The support ratio (inner-directed/other-directed) defines relative autonomy by assessing a balance between other-directedness and inner-directedness. Other-directed persons tend to be dependent, whereas primarily inner-directed persons tend to be self-willed.

A self-actualizing person transcends and integrates both orientations, and his transcendence expresses itself in an optimal ratio between other-directedness and inner-directedness (Knapp, 1976: 2-3).

Hand scoring is a straightforward clerical exercise. The raw score for each scale can be obtained by placing a score template over the answer sheet and counting the number of blackened areas showing through the holes in the key (Shostrom, 1974: 6). The answer sheet is scored, raw scores are converted to standard scores, and a self-actualizing profile is obtained. Inventories with more than fifteen unmarked items, should be considered invalid.

4.2.2.6 Interpretation of the POI

Interpretation of the POI can be done on an individual basis, or the meaning of the profile patterns may be presented in a group session (Shostrom, 1974: 7).

A score of between 50 and 65 is indicative of self-actualizing behavior. Scores of more than 65 may indicate that the respondent either overestimated himself or was trying to "fake good". Scores of less than 50 indicate that the respondent's quality of life can be improved if he or she strives for greater self-actualization in certain fields (Knapp, 1976: 72).

A quick estimate of the respondent's level of self-actualization can be obtained by evaluating only the time competence scale (Tc) and inner-direction scale (I).

When looking at the overall profile, it can be deduced that the respondent is one who functions relatively effectively and is comparatively competent if most of the scale scores are above the mean standard score (based on the normal adult sample). If most scores are below this mean, it may imply that the respondent is experiencing difficulty in personal effectiveness and that changes in value orientations would be beneficial in facilitating further personal development towards self-actualization (Shostrom, 1974: 13)

4.2.2.7 Validity of the POI

Perhaps the most important test of the validity of the POI, is that it should discriminate between individuals who show self-actualizing behavior and those who do not (Shostrom, 1974: 23).

A number of studies based on diverse populations have demonstrated the validity of the POI as a measurement of concepts reflecting 'actualizing' behavior (Shostrom, 1964, Fox, Knapp & Michael, 1968; Burwick & Knapp, 1991; Schultz, 1994).

Shostrom, Knapp and Knapp (1976: 23-24) refer to research conducted with two groups, one group with relatively self-actualizing individuals, and the other with relatively non-self-actualizing individuals. Certified clinical psychologists carefully selected individuals in these two groups. The N's of the research projects on validity was 29 and 34 respectively. The means for the self-actualizing group was above the means of a normal adult group on eleven of the twelve scales. The means of the non-self-actualizing group were below the norm means on all scales.

Murray (1966, in Shostrom, 1974: 26) investigated the relationship of teacher success in self-actualization as measured by the POI. Ratings for 26 teachers were based on responses by 2 333 students. Students responded to teacher success by rating "teachers' concern for students". A marked difference in self-actualization was found between teachers with high ratings and those with low ratings. The more successful teachers had a higher level of self-actualization.

Dandes (1966, in Knapp, 1976: 40) undertook an empirical investigation into the relationship between those constructs of psychological health measured by the POI and those value measures, such as Minnesota Teaching Attitude

Inventory, that previously demonstrated to be related to teaching effectiveness. As predicted, the greater the self-actualization, the greater the possession of attitudes and values characteristic of effective teaching.

Flanders (1969, in Knapp, 1976: 40) reported significant correlations between the POI and teachers' attitudes. The sample included 129 elementary and secondary teachers. All the items correlated positively, ranging in magnitude from 0,12 to 0,47.

Within a South African context, Du Plessis (1982: 262-268) administered the POI on female first-year students. It was possible to differentiate with accuracy between anxious and non-anxious students.

Schultz (1994: 121) confirmed previous research done internationally on the reliability and validity of the POI and stated that the POI could be described as showing satisfactory reliability and validity coefficients for a South African sample.

Much has been written about Shostrom's (1963, 1974) Personal Orientation Inventory in research and applied settings. It has been criticized by some for its poor psychometric qualities and lack of validity. Others have praised it as an instrument that does indeed meet its aim of measuring self-actualization (Fogarty, 1994: 435). Despite this, the POI is still a popular psychometric test, probably because it is useful in measuring psychological growth and development.

4.2.2.8 Reliability of the POI

Klavetter and Morgan (1967, in Shostrom, 1974: 33) have obtained test-retest reliability coefficients for POI scales based on a sample of students. The POI was administered twice, a week apart. Reliability coefficients for the major scales of time competence and inner-direction were 0,71 and 0,77 respectively, and coefficients for the subscales ranged from 0,52 to 0,82.

Illardi and May (1968, in Shostrom, 1974: 33) examined the stability of the POI scores among a sample of 46 student nurses over a one year period. They reported coefficients ranging from 0,32 to 0,74.

The correlation obtained in these studies is at a level commensurate with other personality inventories.

4.2.2.9 Motivation for the use of the POI

In Chapter 2, the concept of self-actualization was discussed in depth. One of the aims of this research is to determine the level of self-actualization of black personnel practitioners. With reference to the instruments available to measure actualization, the rationale of the POI correlates with the conceptualization of self-actualization within the context of this research.

The POI has a number of general features, which enhances its potential for evaluating self-actualization:

- It was developed specifically to measure the personal values held by self-actualizing people.
- It is a self-report inventory that taps positive aspects of personal functioning rather than negative or pathological aspects, and is therefore non-threatening to candidates.
- The POI normally takes between 30 and 60 minutes to complete and limited supervision is required. This enables the testing of candidates in groups of approximately 50 with one supervisor to read instructions and answer questions.
- The POI has been used many times in academic settings (Fogarty, 1994: 435).
- The POI is resistant to the effects of response bias. Socially desirable responses are not obvious and research indicates that subjects find it difficult to respond in a way believed to "make a good impression" (Knapp, 1976: 70).
- The POI measures the values and behavior of the self-actualizing individual on the intrapersonal and interpersonal level of psychological functioning.

The concepts measured by the POI also reflect the conceptualization of self-actualization within the Humanistic paradigm.

On the intrapersonal level, the self-actualizing person:

- functions in the here-and-now (time competent);
- is inner-directed (support ratio);
- holds self-actualizing values (SAV);
- is flexible in the application of those values (Ex);
- is sensitive to his own and others' feelings (Fr);
- spontaneously expresses feelings (S);
- has high self-regard (Sr);
- high self-acceptance (Sa); and
- functions synergistically (Nc and Sy).

On the intrapersonal level, the self-actualizing person:

- is sensitive and accepts responsibility for his own aggression (A); and
- has the capacity to develop intimate, meaningful relationships (C).

The validity of the POI (as discussed in 4.2.2.7) indicates that discrimination between high and low self-actualizing behavior can be obtained.

4.2.3 MEASUREMENT OF ACCULTURATION

The dynamic interplay of acculturation and deculturation reflects adaptation in a new culture. Values, identity, attitudes and behavior change through this adoption process (Dawson et al, 1996: 97). For decades, acculturation has captured the attention of researchers, but to this day its measurement remains a challenge (Rivera-Sinclair, 1997: 379).

This section will reflect briefly on the relevant research developments to measure acculturation. Researchers have devoted considerable effort to the development of instruments that measure acculturation reliably and validly.

The Bicultural Involvement Questionnaire was designed by Szapocznik, Scopetta, Kurtines and Aranalde (1978, in Rivera-Sinclair, 1997: 381) to assess the level of acculturation or involvement in either Anglo-American or Cuban cultures. It is a self-report instrument that consists of 33 items, divided into five sets. No research finding with a South African sample could be located.

The Acculturation Rating Scale for Mexican Americans (ARSMA) of Cuellar, Harris and Jasson (1980, in Dawson et al, 1996: 98) received much attention. The questionnaire consists of twenty questions, focusing on language, identification with a specific culture, place of birth, place of education, place of living, music preference, parents' places of birth, occupation, education, food preferences and language. No application of this questionnaire in the South African context could be found.

Human (1996: 177) researched urbanized African people and found that stereotypes within the traditional African culture are not more relevant to persons who were born in the city or lived in the city for a long period. Through exposure to the Western culture in cities, acculturation has taken place. Their conformity with traditional African cultural values is often situational.

A standardized questionnaire for South African circumstances could not be found. Previous research indicates that acculturation can possibly be deducted from biographical information about the length of time exposed to the dominant culture (Dawson et al, 1996: 97). In South Africa, exposure to the Western culture is more intense for people living in a city because of the media, shopping facilities, work environments and the opportunity for direct interaction with people from other backgrounds. Being a resident of an urbanized area could therefore be regarded as a measuring tool for acculturation.

4.2.4 BIOGRAPHICAL INFORMATION

Biographical information (also referred to as biodata) measures include autobiographies, questionnaires, verbatim recordings, diaries, letters and expressive and projective productions (Gunter, Furnham & Drakeley, 1993: 2). Biographical information is a relevant, valid and cost-effective method to obtain life-history data (Anastasi & Urbina, 1997: 469; Stokes, Mumford & Owens, 1994: 493).

Acculturation as conceptualized in Chapter 3 prompted the selection of biographical information with which acculturation can be determined by evaluating the exposure to the majority culture. The use of biographical information will be discussed with reference to selection, rationale, description, administration, interpretation, validity, reliability, and motivation for use.

4.2.4.1 Selection of biographical information

The Acculturation Rating Scale for Mexican-Americans (ARSMA) was developed in America (Dawson et al, 1996: 98). The questionnaire consists of twenty questions that focus on parents' occupations, place of birth and education, language proficiencies, etc.

The Bicultural Involvement Questionnaire was developed in America by Szapocznik, Scopetta, Kurtines and Aranalde in 1980 (Rivera-Sinclair, 1997: 379) as a self-reporting instrument consisting of thirty three items divided into five sets which assess the participant's level of acculturation/involvement/degree of comfort in either cultures. The questions focus specifically on place of birth, place of education (primary, secondary and tertiary), place of residence and highest qualification achieved.

Dawson, Crano and Burgoon (1996: 97) also researched the measurement of acculturation and found that place of education, income, employment, qualifications, as well as generation (time exposed to dominant culture) are determinants of acculturation.

With the above in mind, biographical questions were formulated for specific use in this research. South Africa is geographically a large and heterogenic country. During the research two distinct groups were identified:

- Urban area — People who live in a city is constantly exposed to the Western culture through the media, their work environment and social interaction with other people.
- Rural area and town — African people who live in rural areas and small towns are not exposed to the Western culture to the same degree and they practice traditions and values associated with the African culture.

Questions were included dealing with place of birth, place of education, and place of residence (previous and present).

4.2.4.2 Rationale for the selection of biographical questions

Human (1996: 177) researched values of black managers in South Africa and found that those living in cities, who are more exposed to Western values, have acculturated. The rationale for the selected questions is thus that the time exposed to the majority culture may influence the acculturation process and therefore a black individual living in an urban area might have adapted more to the western culture than a black individual living in a rural area.

4.2.4.3 Description of the biographical information

A biographical questionnaire is a standardized self-report instrument in which responses to items are selected from among two or more options provided (Anastasi et al, 1997: 470; Gunter et al, 1993: 1)

Although the questions utilized in this research do not constitute a biographical questionnaire, the same principle was applied. The questions selected provided a choice between two or three options.

The questions were selected with the major relevant concept in mind, namely place of residence (present and previous), place of birth and place of education. The questions selected correspond to the dimensions of the Acculturation Rating Scale for Mexican Americans (Dawson et al, 1996: 98) and the Bicultural Involvement Questionnaire for Anglo-American Cubans (Rivera-Sinclair, 1997: 381).

4.2.4.4 Dimensions of the biographical information

Biographical information may include background, commitment and achievement categories (Gunter et al, 1993: 2). The questions selected only cover background data with the aim to gather biographical and demographical information. For this purpose, questions were formulated with regard to the following:

- demographic information: place of birth and place of current and previous residence; and

- educational information: place of primary and secondary education.

Because all respondents were fluent in English, it was not necessary to translate the questions into any African language. The biographical questions are presented as Appendix A.

4.2.4.5 Administration of the biographical information

The questions were administered to a sample of ten people to determine whether the questions were clear and the terminology understandable. No problems were reported.

The questions were subsequently administered to the sample. Similar to a pencil and paper test, the questions are completed by the respondent, without any time constraints. Respondents were encouraged to ensure that all questions were answered correctly.

4.2.4.6 Interpretation of the biographical information

The questions were analyzed in terms of urban and rural place of residence (birth, current and previous) and place of education (primary and secondary).

4.2.4.7 Validity of the questions

Previous research findings proved that biographical information regarding place of residence and education are valid indications of acculturation. For example, Dawson, Crano and Burgoon (1996: 97) referred to the time exposure to dominant culture and Rivera-Sinclair (1997: 379) referred to the place of residence as measures of acculturation.

The validity of biographical information is widely recognized, especially if response accuracy is managed (Stokes et al, 1994: 92). The validity of the questions are enhanced by the fact that most of the questions generally pertain to relatively objective and readily verifiable facts (Anastasi et al, 1997: 470).

The validity of the information obtained through the questions was ensured through spot-checks with biographical information supplied by the tertiary institution. No exceptions were found.

The validity was also ensured through the fact that participation in the research project was voluntary and none of the respondents were pressurized to reveal biographical information that he felt was confidential. According to Anastasi and Urbina (1997: 470), voluntary participation increases the validity of the biographical information.

4.2.4.8 Reliability of biographical information

Anastasi and Urbina (1997: 471) refer to biographical information as dependable and effective means of assessment.

Reliability was increased by the nature of the questions, which were all verifiable (Gunter et al, 1993: 6). Because of the factual nature of the questions, reliability should be consistent and should only be affected by the number of questions omitted. With reference to the dimension 'residence', 216 of the 218 respondents responded.

Reliability was also ensured through structured information sessions during the administration of the instruments.

4.2.4.9 Motivation for the use of biographical information

Acculturation as conceptualized in this research is associated with the time exposed to the majority culture. As previously discussed, questionnaires used in the USA for the measurement of acculturation consist of biographical questions.

The selection of a set of questions for specific use in this research was motivated by the fact that the potential for biographical questionnaires to be transported or to be generalized tends to be low (Anastasi et al, 1997: 470; Stokes et al, 1994: 95). A rational approach was followed through which the relevant constructs (place of residence, education, etc.) were identified from theoretical literature.

Anastasi and Urbina (1997: 471) identified typical problems associated with biographical information for which solutions were formulated:

- Legal issues: This was addressed through voluntary participation. All questions asked during the administration sessions were answered and respondents were free to withdraw at any stage.
- The possibility of faking: The biographical information required corresponds to a great extent to the information necessary for enrolling for the distance education program.

The decision to use a biographical information was motivated by the following:

- It is factual, objective and verifiable (Stokes et al, 1994: 492).
- Biographical information tends to be of high validity (Gunter et al, 1993: 19).
- Biographical information is a relatively fair measure of race and culture (Gunter et al, 1993: 19).

4.3 STEP 3: DATA COLLECTION

During this step, the administration of the instruments will be discussed, as well as their scoring.

4.3.1 ADMINISTRATION OF INSTRUMENTS

This step refers to the data collection in the research design which, according to Mouton and Marais (1990: 75), poses a great challenge to social science research because of the rational, historic and normative characteristics of human beings.

The psychometric instruments used were the POI and the biographical questions. In gathering the data, the following procedure was followed:

- Respondents were tested in groups of 50 — a total of six sessions. Sessions were started with an introduction explaining the aims of the research. Overhead slides with key concepts were prepared to ensure the standardization of the six sessions. Only volunteers took part in the project. Respondents were assured of anonymity.
- The biographical questions were completed one by one, ensuring that the respondents understood the meaning of the different concepts. Helpers were available to answer all questions. During the briefing session, the difference between city, town and rural area was explained and practical examples were given. Respondents were given the opportunity to ask questions if they were uncertain.
- The POI booklet and answer sheets were handed out to the respondents. The instructions were explained in detail and all questions were answered. It was stressed that there is no time limit to the POI, but that it normally takes between 30 and 60 minutes to complete the questionnaire.
- After completing both, respondents handed in their answer sheets individually. Helpers ensured that all biographical details and the answer sheet of the POI were correctly completed.

Reliability is critical in the consideration of the validity of the process of data collection. Mouton and Marais (1990: 79) require that the application of a valid measuring instrument to different groups under different sets of circumstances lead to the same observations. By standardizing the test conditions, this was ensured.

4.3.2 SCORING OF INSTRUMENTS

Each POI answer sheet was inspected to evaluate items that were not marked or items where both options A and B were marked. Shostrom (1974: 6) recommends that inventories having more than fifteen items incorrectly marked should be considered as invalid. This rule was applied.

The responses on the biographical questions were checked. Both the POI answer sheet and the biographical questions were coded in preparation for statistical analysis. Only the raw scores were used.

4.4 STEP 4: DATA ANALYSIS

Statistical analysis of the data obtained from the sample of 218 respondents was done with the SPSS computer program (SPSS, 1993) to determine the correlation between self-actualization and acculturation.

The basic assumptions underlying relational statistics — Pearson's product moment correlation coefficient as used in this research were evaluated as discussed in Tabachnick and Fidell (1989: 70-82). Results for the evaluation of the assumptions of normality, linearity, and homo-scedasticity (all possible values have constant variance) were satisfactory for the twelve dimensions of self-actualization as measured by the POI. According to Tabachnick and Fidell (1989: 60), the dichotomous variables, in this case place of birth, place of residence (city or other – previous and present), and place of education (primary and secondary), are inherently linear in nature. A dichotomous variable can only assume one of two values, that is whether a given characteristic is either present or absent (Mouton et al, 1994: 130).

A requirement for the establishment of the correlation between a dichotomous variable and a continuous variable is that the dichotomous variable should have a similar number of responses in each category. If more than 80 to 90 per cent of the cases are of one category, the correlation will be too low (Tabachnick & Fidell, 1989: 60).

To determine the correlation between the biographical information and the twelve continuum scales of the POI, Pearson's product moment correlation coefficient was used. Pearson's product moment correlation coefficient (r) is the most commonly used correlation coefficient (Howell, 1989: 100).

According to Howell (1989: 116), where one variable is measured on a continuous scale and the other variable is measured as a dichotomy, the answer produced is called the point biserial correlation (r_{pb}). Although special formulae exist for calculating r_{pb} , the same result can be obtained by computing the Pearson's product moment correlation coefficient (r).

Mean scores were calculated for black personnel practitioners (rural and urban respectively) in terms of the twelve scales of the POI.

4.5 STEP 5: FORMULATION OF HYPOTHESES

The following hypotheses can be formulated with a view to cover the objectives of the research:

THE NULL HYPOTHESIS

H₀ - No statistically significant relationship exists between self-actualization (twelve dimensions of the POI) and acculturation (place of residence (present and previous), place of birth, and place of education (primary and secondary)) of the individual black personnel practitioner.

THE ALTERNATIVE HYPOTHESIS

H₁ - A statistically significant relationship exists self-actualization (twelve dimensions of the POI) and acculturation (place of residence (present and previous), place of birth, and place of education (primary and secondary)) of the individual black personnel practitioner.

4.6 CHAPTER SUMMARY

In this Chapter, the research methodology was discussed in five different, but related steps:

- selection and description of the population and sample;
- choice and motivation of the psychometric instruments;
- data collection;
- data analysis; and
- formulation of hypotheses.

With these five steps, the empirical study was concluded. The following chapter will deal with the results and their integration as indicated in steps 6 and 7 in the introductory chapter.

CHAPTER 5: RESULTS, INTERPRETATION AND INTEGRATION

Chapter 5 reports on the results of the empirical study with the specific aim to integrate them and to establish the relationship between self-actualization and acculturation.

5.1 STEP 6: REPORTING AND INTERPRETATION OF RESULTS

This step will focus on investigating the validity of the results obtained and the relationship found between the variables relevant to the research.

5.1.1 VALIDITY OF THE RESULTS

According to Anastasi and Urbina (1997), it is recommended to compute cross-validation on a sample of persons different from that on which the items were selected. Such cross-validation of the test results was omitted in this research, because the validity of the POI was already proven in previous research, and the biographical information were cross-validated.

Both the validity of the results obtained with the POI and the biographical questions will be evaluated.

5.1.1.1 Validity: POI - Self-actualization

To establish the validity of the levels of self-actualization noted for the sample, a comparison has to be made with results for similar groups. The profiles of the results calculated from the mean values in Table 5.1 for each of the two groups were drawn on the POI profile sheet (Appendix B). These values correlate strongly ($r=0,9998$). Due to this strong correlation, only the profile of the respondents residing in the city was compared to other samples. The comparative samples include:

- 150 college juniors and seniors, as reported by Lee (in Shostrom, 1974: 10);
- 2 046 college freshmen, as reported by Jenkins (in Knapp, 1976: 36);

- 195 Bachelors degree nurses, as reported by Kramer, McDonnell and Reed (in Knapp, 1976: 56); and
- 317 South African university and college students and national servicemen as reported by Schultz (1994: 97-107).

The resulting correlation coefficients were as high as 0,9987, 0,9985, 0,9973 and 0,9989 respectively. These results indicate a strong correlation between the profiles of the various samples. This calculation does not indicate a lack of discrimination, as discrimination is noted by comparing the results of each scale of the POI with the results of other samples on an individual basis. Correlation in the form of the profiles indicates consistency in the results.

The strong correlation between the profiles of the sample for this research and various other samples, indicates that the results of this research can be regarded as valid. The POI proved to be a reliable and valid method to test the level of self-actualization of black personnel practitioners.

5.1.1.2 Validity: Biographical information

Gunter, Furnham and Drakeley (1993) differentiate between hard and soft biographical information and indicate that hard biodata are more valid. Age and qualifications are regarded as soft biodata because respondents tend to give incorrect information in an effort to impress. Place of residence can be regarded as hard biodata and is regarded as a relatively valid measurement.

Internal validity depends on the clarity of the subgrouping solution, for example, does the solution identify meaningful differences between the groups of individuals (Stokes et al, 1994: 186)? The internal validity of the biographical questions are directly affected by respondents' interpretation of the definition of a city, town and rural area. To counteract this problem, clear definitions with specific examples were discussed during the briefing sessions. Respondents who were uncertain about their place of residence were invited to clear up any uncertainty. All such questions were resolved satisfactorily.

External validity is evidenced by the cross-validation of the biographical information to the original enrollment form submitted to the tertiary institution.

The results of the empirical study are subsequently reported in table form and the results of each are interpreted per dimension.

5.1.2 RESULTS

Tables 5.1 and 5.2 report the correlation between place of residence, place of previous residence, place of birth and place of education (primary and secondary) with the twelve scales of self-actualization.

TABLE 5.1: CORRELATION BETWEEN PLACE OF RESIDENCE (PRESENT AND PREVIOUS), PLACE OF BIRTH, PLACE OF EDUCATION (PRIMARY AND SECONDARY), AND THE TWELVE DIMENSIONS OF SELF-ACTUALIZATION

POI SCALES	CORRELATION WITH				
	Residence Present	Residence Previous	Place of birth	Place of education Primary	Place of education Secondary
Tc — Time competence	-0,20**	-0,12	-0,7	-0,16*	-0,15*
I — Inner-directed	-0,21**	-0,19**	-0,12	-0,11	-0,09
SAV — Self-actualizing	-0,13	-0,10	-0,04	-0,06	-0,03
Ex — Existentiality	-0,17*	-0,21**	-0,15*	-0,12	-0,10
Fr — Feeling reactivity	-0,19**	-0,15*	-0,13	-0,13	-0,10
S — Spontaneity	-0,14*	-0,05	-0,05	-0,03	-0,003
Sr — Self-regard	-0,16*	-0,11	-0,09	-0,10	-0,05
Sa — Self-acceptance	-0,11	-0,06	-0,04	0,03	0,04
Nc — Nature of man	-0,09	0,04	0,06	0,08	0,07
Sy — Synergy	-0,11	-0,02	0,05	0,05	0,07
A — Acceptance of aggression	-0,23**	-0,15*	0,15*	-0,15*	-0,10
C — Capacity for intimate contact	-0,18**	-0,15*	-0,11	-0,15*	-0,11

* $p < 0.05$

** $p < 0.01$

n = 218

Table 5.1 indicates the following:

- A statistically significant relationship exists between the current place of residence (rural or urban) and eight of the twelve scales of the POI, namely time competence, inner-directedness, existentiality, feeling reactivity, spontaneity, self-regard, acceptance of aggression, and capacity for intimate contact. These relationships were statistically significant at the five per cent level of significance ($p < 0,05$: one or two asterisks), with five of these indicating a statistically significant correlation at the one per cent level of significance ($p < 0,01$: two asterisks), including time competence, inner-directedness, feeling reactivity, acceptance of aggression and capacity for intimate contact.
- A statistically significant relationship exists between the previous place of residence (rural or urban) and five of the twelve scales of the POI, namely inner-directedness, existentiality, feeling reactivity, acceptance of aggression, and capacity for intimate contact. These relationships were statistically significant at the five per cent level of significance ($p < 0,05$: one or two asterisks), with two of these indicating a statistically significant correlation at the one per cent level of significance ($p < 0,01$: two asterisks), including inner-directedness and existentiality.
- A statistically significant relationship exists between the place of birth (rural or urban) and two of the twelve scales of the POI, namely existentiality and acceptance of aggression. These relationships were statistically significant at the five per cent level of significance ($p < 0,05$: one asterisk).
- A statistically significant relationship exists between the place of primary education (rural or urban) and three of the twelve scales of the POI, namely time competence, acceptance of aggression, and capacity for intimate contact. These relationships were statistically significant at the five per cent level of significance ($p < 0,05$: one asterisk).
- A statistically significant relationship exists between the place of secondary education (rural or urban) and one of the twelve scales of the POI, namely time competence. This relationship is significant at the five per cent level of significance ($p < 0,05$: one asterisk).

To identify the direction of the correlation for the biographical information as mentioned in Table 5.1, the mathematical means were calculated for place of current residence in terms of the twelve scales of the POI. The mean scores were not calculated for the other biographical information because direction is theoretically the same.

TABLE 5.2: MATHEMATICAL MEANS AND STANDARD DEVIATIONS FOR THE TWELVE SCALES OF SELF-ACTUALIZATION (N=218)

SCALES	M City	M Rural	Normal	SD City	SD Rural
TC	13,13	12,00	17,7	2,67	2,82
I	74,57	70,69	87,2	9,44	8,59
SAV	17,32	16,60	20,2	2,76	2,80
Ex	14,87	13,38	21,8	4,46	4,10
Fr	14,19	13,11	15,7	3,00	2,56
S	10,91	10,36	11,6	1,97	2,04
Sr	12,12	11,52	12,0	1,74	1,94
Sa	13,22	12,61	17,1	2,63	2,91
Nc	10,75	10,41	12,4	1,89	2,03
Sy	6,19	5,90	7,3	1,46	1,29
A	15,33	13,99	16,6	2,85	2,82
C	16,16	14,80	18,8	3,61	3,67

M City: Mathematical mean of respondents living in the city

M Rural: Mathematical mean of respondents living in rural areas

Normal: Normal scores per POI manual (Shostrom, 1974: 24)

SD City: Standard deviation of respondents living in the city

SD Rural: Standard deviation of respondents living in rural areas

The larger the mean value in Table 5.2, the higher the level of self-actualization. For example, the mean score (13,13) on Time Competence for an urban black personnel practitioner is significantly higher than the mean score (12,00) for a rural black personnel practitioner. This pattern is consistent for all twelve dimensions of the POI, although not all are statistically significant. Therefore, the direction indicates that a black personnel practitioner residing in the city displays more self-actualizing behavior than a black personnel practitioner residing in a rural area.

From the above mentioned results it is clear that place of residence remains the single most important biographical variable that significantly correlates with the dimensions of the POI.

From the information reported, it is evident that the Null hypothesis can be rejected in favor of the Alternative hypothesis for statistically significant relationships as already reported.

Thus, the following deduction can be made:

There is generally a statistically significant relationship between the scales of self-actualization and acculturation (place of residence) of individual black personnel practitioners.

5.2 STEP 7: INTEGRATION

Through the empirical study, information was obtained about self-actualization and acculturation. An attempt will be made to integrate the statistically significant findings with the findings of the literature review as discussed in Chapters 2 and 3.

From Table 5.2 it is clear that the mean scores calculated for black personnel practitioners residing in the city were higher than for those residing in rural areas on each of the twelve scales of the POI. This result indicates that the POI is an effective tool in discriminating between respondents living in the city and those living in the rural areas (Appendix B).

On all dimensions, except self-regard (Sr), the scores for urban and rural black personnel practitioners were markedly lower than the standardized normal adult scores as reported by Shostrom (1974: 24). This indicates that the black personnel practitioner (urban and rural) needs further stimulation to develop into a self-actualizing individual (Appendix B).

On all scales of self-actualization as measured by the POI, the urbanized black personnel practitioner obtained higher scores than the rural black personnel practitioner. Therefore, the urban black personnel practitioner is more inclined to live in the present and seeks less support from others. He has the capacity to act independently. Both urban and rural black personnel

practitioners virtually reject self-actualizing values, but the urban black personnel practitioner is more sensitive towards these values. Although the urban black personnel practitioner is quite rigid in the application of values, he will demonstrate sensitivity towards his own and others' needs.

The higher score obtained by the urban black personnel practitioner compared to that of the rural black personnel practitioner, is indicative of a more spontaneous behavior under certain circumstances (Knapp, 1976: 6). This implies that the urban black personnel practitioner could sometimes see man as essentially good, but can also see the evil side of man. A rural black personnel practitioner may focus on the evil side and may have difficulty to trust people and see their good sides.

The rural black personnel practitioner perceives opposites in life to be antagonistic, whereas the urban black personnel practitioner tends to reach synergy more easily. Although rural and urban black personnel practitioners tend to deny feelings of aggression, those living in the city will more likely accept these feelings as part of normal life. This has a direct impact on interpersonal relationships and leads to difficulty in experiencing warmth and intimacy (Knapp, 1976: 7). The individual in the rural area has a bigger problem to enhance the quality of interpersonal relationships.

In terms of the self-actualization and acculturation of black personnel practitioners, the rural black personnel practitioner tends to show the following behavior more often or more intense than the urban black personnel practitioner:

- He lives in the past with feelings of guilt and remorse, or in the future with idealized expectations or fears.
- He struggles to integrate and transcend inner and other-directedness at an optimal level. He is influenced by external forces and constantly seeks approval while striving to satisfy his own needs. The individual who broadened his horizons through exposure to the western culture acts more independently.
- He tends to disregard self-actualizing values rather than to live according to them. This may be a result of the internalized *ubuntu* concept where the focus is on the actualization of the group and not the individual.

- He tends to apply known and dogmatic ways and behavior patterns rigidly instead of applying them in a flexible manner. This can directly be associated with acculturative stress where the individual who is exposed to a new culture holds onto old and dogmatic behavior patterns (Berry, 1994: 135). The research findings prove that more intense exposure to the Western culture through urbanization reduces the rigid application of dogmatic ways.
- Instead of being consciously sensitive, he is relatively insensitive, unfamiliar and out of touch with his own feelings and needs. This can be brought into context with the African culture where the individual's feelings are secondary to those of the group (Mbigi, 1992: 24).
- He is reluctant to express feelings spontaneously, but has the capacity to show these feelings under specific circumstances. Within the African culture, feelings are freely expressed in behavioral form (Mbigi et al, 1995: 10) and this may explain the closer correlation of this dimension with the Western adult norm.
- He experiences difficulty to maintain himself because of low feelings of self-worth. Adaptation to the Western culture stimulates positive self-regard through increased feelings of personal strength. Through *ubuntu*, the group facilitates positive self-perception among its members (Mbigi, 1992: 24), explaining the general high score on self-regard.
- He has difficulty to accept himself despite weaknesses and shortcomings. Acculturation induces behavioral shifts (Berry, 1994: 140), and the research indicates that exposure to the Western culture enhanced the acceptance of the self, despite weaknesses and shortcomings.
- He tends to think of other people as destructive and negative. This contributes to the fact that he does not act in a synergistic manner in his understanding of human beings. This may be a result of the politically unstable conditions of the past and the current high crime levels in the country. It is inspiring, however, to note that acculturation enhances a positive perception of man.
- He perceives opposites in life as antagonistic instead of seeing their meaningful relationship with each other, and therefore does not realize that concepts, such as work and play, male and female, black and white, do not have to represent

direct opposites. The past politics may have had a major impact on the perception of the black personnel practitioner who, through urbanization and acculturation, now gets the opportunity to discover the synergy between opposites.

- Anger and aggression are not seen as natural reactions of his own choice. He rather tends to defend and deny, than to confront in a self-actualized way. Anger and aggression within the workplace were exhibited through strikes, stay-aways and other politically motivated activities that were not always performed in a self-actualizing manner. Through acculturation, the black personnel practitioner has now realized that anger and aggression can be expressed in a self-actualizing manner.
- He tends to experience difficulty with close, meaningful, spontaneous and sincere relationships. Because the Group Areas Act and influx control regulations forced families to split, with parents working in urban areas and children staying with relatives in rural areas, the traditional loving and caring family unit was disturbed. The indication of the research findings – that the urban black personnel practitioner tends to express sincere relationships more easily – may be attributed to the fact that there is no longer inhibiting laws preventing families to stay together in a close unit. The Western culture emphasizes the value of close and sincere relationships in order to become a self-actualizing individual.

In South Africa, the introduction of school education divided Africans into educated and non-educated individuals. Industrialization and the subsequent urbanization of Africans further influenced both groups. These processes set a dynamic movement in motion from the stable norms of the traditional African culture, including *ubuntu* (Mbigi, 1992: 23) to the unstable conditions of modernism (Smollen, 1986: 73).

The process of acculturation initiates new thinking patterns and value systems. A whole new pattern of socialization paves the way for new norms and standards. In America, a new 'black identity' was the result of the process of acculturation between 1968-1980. Groenewald (1996: 22) identified that a similar situation may result in South Africa and the first indication of this phenomenon is traceable in this preliminary research conducted among black personnel practitioners.

5.3

CHAPTER SUMMARY

In this chapter, the results of the primary research were reported and interpreted and the empirical findings with reference to the concepts relevant to this research, self-actualization and acculturation, were integrated.

The next chapter will formulate a conclusion, will discuss the limitations of the research, and provide recommendations as indicated in steps 8, 9 and 10 in the introductory chapter.

CHAPTER 6: CONCLUSION, LIMITATIONS AND RECOMMENDATIONS

This chapter represents the last three steps of the empirical investigation. The aim of this chapter is to draw a conclusion on the research, discuss possible limitations and formulate recommendations.

6.1 STEP 8: CONCLUSION

Conclusions will be formulated in terms of the literature review and the empirical study. Conclusions will also be formulated in terms of the correlation between the findings of the literature survey and the empirical study.

6.1.1 CONCLUSION: LITERATURE REVIEW

In Chapter 2, self-actualization was conceptualized through clarifying four personality theories, all within the boundaries of the Humanistic paradigm. It can be concluded that the self-actualizing individual possesses certain personal characteristics that can be grouped under interpersonal characteristics (including cognitive, emotional and conative), as well as intrapersonal characteristics.

In Chapter 3, acculturation was conceptualized and specific emphasis was placed on the characteristics of the acculturated individual. The impact on the individual was conceptualized in terms of psychological changes and social problems. The conceptualization of acculturation focused on the models of acculturation, behavioral shifts and acculturative stress.

The literature review was integrated by focusing on the relationship between the individual characteristics of self-actualized and acculturated individuals.

In the chapters reviewing the relevant literature, reference was made to previous research findings which indicated that urbanization stimulates acculturation. The personality characteristics of the acculturated individual corresponds to a certain extent to the characteristics of the self-actualized individual. Based on the literature review and previous research findings, it can be concluded that a correlation may exist between self-actualization and acculturation.

6.1.2 CONCLUSION: EMPIRICAL STUDY

In Chapters 4 and 5, the empirical study and its results were reported and integrated. From these results the following conclusions can be drawn:

- The relationship found between self-actualization and acculturation (places of residence, birth and education) was consistent and statistically significant on eight of the twelve dimensions of the POI. These dimensions include time competence, inner-directedness, existentiality, feeling reactivity, spontaneity, self-regard, acceptance of aggression, and capacity for intimate contact. In the South African context, urbanized black personnel practitioners may be regarded as more self-actualized individuals than those living in rural areas.
- There are a number of areas which should receive attention in future research. These include, among others, standardized instruments to measure acculturation, the establishment of the importance of self-actualization in African cultures, the validation of appropriate motivational theories for the South African context, the development of training programs to stimulate acculturation.

The results obtained in this research confirm the research done by Rosenberg and Simmons (1968, in Cross, 1991: 59) that indicated that the self-esteem of Africans increased with acculturation.

6.1.3 CONCLUSIONS IN TERMS OF THE RELATIONSHIP BETWEEN THE LITERATURE REVIEW AND THE EMPIRICAL STUDY

From the conclusions drawn under the discussion of the relevant literature, the existence of a theoretical relationship between self-actualization and acculturation was identified.

From the conclusions drawn under the empirical study the existence of a statistical correlation between the level of self-actualization and the level of acculturation was proven.

It could therefore be concluded that, in both the relevant literature and the empirical findings, a correlation was found between the level of self-actualization and the level of acculturation. The findings of the literature review confirm the results of the empirical study.

This research thus indicates that exposure to the Western culture through urbanization stimulates the black personnel practitioner towards becoming the person he wants to be and enables him to display self-actualizing characteristics. In South Africa, integration between African and Western cultures is a reality. The conclusion that self-actualization is possibly stimulated through acculturation (urbanization) holds specific promise for the country's industrial sectors that operate mainly according to traditionally Western work principles.

An increased tendency to be a self-actualized individual, represents a movement towards developing individuality, away from collective solidarity. This may indicate a cultural shift away from *ubuntu* or the beginning of biculturalism. Spontaneous integration of the two cultures intensified since 1994. Biculturalism may establish itself over the next few years. Mbigi (1997: 13) encourages business in South Africa to develop its own positive distinct cultural identity by going back to its African, European and Asian roots — "before we know what we can become we must know who we are". However, this requires further research.

6.2 STEP 9: DISCUSSION OF THE LIMITATIONS

In the discussion of the limitations of the research, the focus will be on both the literature review and the empirical study. Although all possible precautions were taken to ensure the effective planning and execution of the research design and research methods, limitations were present. The focus will only be on the most important ones.

6.2.1 LIMITATION — LITERATURE REVIEW

Very little literature on acculturation in the South African context is available. Existing literature is written from a political perspective and one-sided. Both African and white authors make sweeping statements without presenting proper research to prove them. The available scientific research findings, although very valuable, are dated (Minnaar, 1975). A new approach that addresses the unique South African acculturation process is required.

Most of the South African research on black values was done before 1994. Major changes, directly affecting acculturation, took place since 1994. The

existing research findings may be questioned because of the major changes that took place during the past five years (Erwee, 1986: 1-9; Erwee & Pottas, 1982: 79-1-2).

Literature on the acculturation of Spanish, Cuban, German, Indian and many other culture groups into a Western environment cannot be applied to a South African context without proper research to support it. South Africa's situation is unique. It is of great interest, however, that the average scores on dimensions obtained in the POI, correlate well with similar career groups in other countries.

6.2.2 LIMITATIONS — EMPIRICAL STUDY

The research was cross-sectional in nature and limited understanding of the acculturation process over time is therefore evident, being typical of a longitudinal study.

The sampling procedure for this research was non-random. The sample was available to the researcher. To draw generalizations about the acculturation of black personnel practitioners or African people in general, a more random sampling procedure would be recommended.

Although statistically significant, many of the results are practically small-sized, which emphasize the need for replication of the findings on a bigger sample.

No standardized instrument for the measurement of acculturation within a South African situation is currently available. This limited the research to a distinction between urban and rural black personnel practitioners. the compilation of a standardized questionnaire to measure acculturation is recommended.

Although the POI was standardized for a South African sample (Schultz, 1994), the need for further research was emphasized. A strong correlation between the findings of Schultz (1994) and this research may inspire other researchers to refine the standards for South African circumstances.

Self-actualization is a Eurocentric concept with little or no regard for the African culture. According to the *ubuntu* concept, the individual's meaningful development depends on the group, and not on himself. This research found that the level of self-actualization amongst black personnel practitioners was generally lower than the norms standardized for European samples.

Additional research is required to establish the importance of self-actualization in the African culture. This may have a direct impact on academic training in that the focus may move away from Eurocentric theories to African theories that are relevant to South African circumstances where the majority of the workforce belongs to the African culture.

Organizations rely on Eurocentric motivational theories, such as Maslow's (1962), although it has never been validated within an African context. Adaptation of these theories to African circumstances may directly affect career development and planning, training, incentive schemes, mentor programs and black empowerment policies.

The research also found that the level of self-actualization was positively stimulated with exposure to the Western culture. This has definite possibilities for application within academic training situations and organizational development.

Academic training institutions may actively enhance the exposure to Western norms and values through their inclusion in lecture material and other programs. A tolerance for the differences between the African and Western cultures could be cultivated through emphasizing the differences and uniqueness of each culture. Knowledge of the effect of acculturation will contribute towards an understanding of the differences. Academic results may be improved with artificial stimulation of acculturation to the Western culture.

The business organization which operates according to traditionally Western work norms, can develop training programs that focus on the exposure to Western culture, and through this can stimulate the level of self-

actualization. Self-actualizing individuals are capable of higher work performance. For the individual, this may result in personal growth and satisfaction on a professional level that will inevitably improve qualities in his private life. The cumulative result will be the growth of African communities in the South African context. It will also make an important contribution towards narrowing the gap between African and white, helping to make this country one with sunshine and wealth for all.

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APPENDIX A: BIOGRAPHICAL QUESTIONS

Complete the relevant block or mark with an X

PERSONAL DETAILS

Surname			
Initials			
Student number			
Course			
Age			
Years work experience			
Do you currently reside in:	City	Town	Rural Area
Did you previously reside in:	City	Town	Rural Area
Were you born in:	City	Town	Rural Area

EDUCATIONAL HISTORY

Was your Primary school located in	City	Town	Rural Area
Was your Secondary school located in	City	Town	Rural Area

ALL INFORMATION SUPPLIED BY RESPONDENTS WILL BE TREATED

CONFIDENTIALLY

APPENDIX B: PROFILE SHEET FOR THE POI

Profile sheet reflecting the scores of the sample.

