

## **IMPACT OF MEN'S INITIATION TRAINING ON SELF-ACTUALIZATION AND SPIRITUAL MATURITY**

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### **ABSTRACT**

Modern industrial society and the influence of the women's movement have had a powerful impact on the lives of men in our society, resulting in problems with confidence in masculinity and isolation from feelings and spirituality. Evidence of this impact includes increasing divorce rates, prevalence of absent fathers, and increases in stress-related illness among men. As a product of the mythopoetic branch of the contemporary men's movement, the ManKind Project presents the New Warrior Training Adventure (NWTA) in an effort to help men to adopt a mature masculinity, live with integrity and awareness of feelings, and a sense of personal mission. This study measures the effectiveness of the NWTA training program as measured by the Personal Orientation Inventory (POI), which assesses self-actualization, and the Spiritual Experience Index (SEI), a measure of spiritual maturity. In addition, distribution of personality type among participants is assessed using the Myers-Briggs Type Indicator (MBTI).

The mythopoetic branch of the contemporary men's movement is generally agreed to have begun with the May 1982 interview of the poet Robert Bly by Ken Thompson published in the *New Age Journal* (Barton, E. R, personal communication 2001; as cited in Wilson, 2003), and to have risen to popular awareness with the 1990 appearance of the book *Iron John: A Book About Men*, also by Robert Bly (Jesser, 1996; Schwalbe, 1996b; Wicks, 1996). Wicks states that Bly's

book “was as fundamental to the loosely bound groups of the men’s movement as Friedan’s *Feminine Mystique* was to the women’s movement thirty years ago” (1996, p. 63).

According to Michael Schwalbe, the mythopoetic branch of the men’s movement is based in the concepts that feminist criticism has led to a “crisis in confidence” in men, that men are “cut off from feelings” and the feelings of others, that pressures of work and family do not allow men to be “spiritually alive,” and that men “need to be initiated into a secure sense of manhood.” Schwalbe asserts that these “psychic struggles” (1996b, p. 5) are felt by millions of men in our society, and involve issues including gender, emotion, spirituality, power, inequality and community.

The concepts upon which mythopoetic branch of the men’s movement is based are rooted strongly in Jungian archetypes, many of which are drawn from ancient poetry and myth, and serve as models for the psychology of men and their behavior (Barton, 2000a; Wicks, 1996). In their book *King, Warrior, Magician, Lover*, Moore and Gillette (1990) go into extensive detail describing the positive and negative, the mature and immature, manifestations of four key archetypes of male psychology and how they are manifested in the lives and behavior of men.

The eventual social impact of the “psychic struggles” among men described by Schwalbe (1996b, p. 5) is seen in social problems such as rising divorce rates, families with absent fathers, and increases in stress-related illnesses (The ManKind Project, 2000c). Rickabaugh explains that proponents of the mythopoetic perspective base their efforts to resolve such social problems by starting with the individual. She states that proponents “argue that personal change is a necessary first step on the pathway to greater social change” (Rickabaugh, 1994, p. 461). Rituals and initiation ceremonies are used as the pathways for men to find the “mature masculine energies,” the positive aspects of the male Jungian archetypes, that “bring forth a new masculine personality that is marked by calm, compassion, clarity of vision and generativity” (Moore & Gillette, 1990, p. 6). Wicks asserts that “absence of initiation rites in the contemporary world makes for confused men; confused men are more apt to abuse the environment and women and suffer an inner loneliness” (1996, p. 65).

In a 1998 presentation to the 106th Annual Convention of the American Psychological Association, Kenneth Maton reported, “along with increased awareness of the negative impact of traditional models of masculinity . . . has come the call . . . for . . . new means to positively influence men’s development and behavior. The ManKind Project is one response to this call” (Maton, Anderson, Burke, & Hoover, 1998, p. 1). In the preface to his recently published anthology on men’s healing work, Barton describes the NMTA program, presented by the MKP, as “a main component of the mythopoetic branch of the contemporary men’s movement” (The ManKind Project, 2000a, p. xii).

The ManKind Project (MKP) is a non-profit men’s organization with organized centers in 23 communities in the United States, Canada, England, France,

Germany, South Africa, Australia, and New Zealand. The MKP is dedicated to assisting men in “reclaiming the sacred masculine for our time, through initiation, training and action in the world” (The ManKind Project, 2003, p. 1). A major goal of the MKP is to “initiate men into a mature masculinity, to lead lives of integrity, connection to feeling, and a renewed responsibility for their personal mission in the world” (The ManKind Project, 2000a, p. 1).

The New Warrior Training Adventure (NWTa) is the entry point training program presented by the MKP (The ManKind Project, 2000a). The NWTa is intended as “a traditional masculine initiation, but geared to the modern day man” (The ManKind Project, 2000b, p. 1). The chairman of the MKP reports that the intense weekend training has been offered since 1985, and to date, more than 16,000 men worldwide have completed the NWTa (S. Finn, personal communication, May 4, 2000).

After men complete an NWTa weekend, they are offered an opportunity to join in an 8-week Integration Training program, which meets weekly for the purpose of helping men to integrate the learning from the NWTa into their daily lives. After the 8-week program facilitated by trained leaders, each group has the option of continuing to meet as an ongoing self-led men’s mutual support group. Hundreds of groups are active throughout the MKP network and many have been meeting for years (Burke, Maton, Hoover, & Mankowski, 1998; Mankowski, Anderson, Burke, Hoover, & Maton, 1998b; The ManKind Project, 2000c).

The purpose of the NWTa, as the entry point training of the MKP, is to address the first goal of the MKP: to “initiate men into a mature masculinity, to lead lives of integrity, connection to feeling, and a renewed responsibility for their personal mission in the world” (The ManKind Project, 2000a, p. 1). The purpose of this research is to determine whether the New Warrior Training Adventure (NWTa) produces a significant change in men’s lives, in relation to the stated purpose of the program. In other words, does the NWTa achieve its stated goal?

Several investigators have conducted previous research looking at the effectiveness of the MKP program. Mankowski and colleagues conducted surveys of men before and after completion of the NWTa. Using a battery of questionnaires, they assessed the impact of the NWTa on life goals, gender role conflict, psychological well-being, self-development, and attitudes toward women. They report “participants initially report a striking, positive impact . . . on their life goals, gender role conflict, psychological well-being and self-development, although the changes in their attitudes toward women are less clear” (Mankowski, Maton, Burke, Hoover, & Anderson, 2000, p. 190).

Pentz (2000) conducted an ethnographic and heuristic study, using surveys and interviews of both NWTa participants and training program staff, both before and after the men completed the NWTa. Through his work, Pentz identifies five core themes of the NWTa experience:

1. Fathering. The themes of feeling cared for by a man, who he is ok, receiving love from men, pain and emotion, and pride.
2. Relationships. The themes of boundaries, trust with men and women, honesty, understanding, and love.
3. Rites of passage/masculinity. The themes of shadow, feelings and their expression (fear, anger, joy, exhilaration, sadness, grief), power, accountability, service, access to emotions, men as teachers, mission, being a man, loneliness, men's work, energy, and macho.
4. Spirituality/God. The themes of inner soul work, service and surrender.
5. The experience of being a New Warrior and feelings: the essence of all the above themes plus integrity (Pentz, 2000, p. 214).

The NWTa is consistently described in the MKP literature, and even in the title, as a training program (The ManKind Project, 2000d). According to Riggio (1999), training programs may generally be evaluated in four ways, including: looking at the reactions of participants immediately after the program; through tests which measure the retention of information; through observation of the use of new behaviors; or through measurement of actual results as shown in specific outcome measures. Experts explain that assessing participant reaction is the least desirable method of evaluating a training program, since reactions really just assess opinions about how the program was conducted. Objectively measurable results are thought to be "the most important evaluation of a program's effectiveness" (p. 146). Thus, in this study efforts were made to select a design and assessment tools that would most nearly measure learning, behavior and measurable outcome results after the completion of the NWTa.

### **Selection of Constructs and Measures**

An examination of the goal of the MKP reveals that the intended outcome of the NWTa is similar to the concept, developed by Maslow, of the self-actualizing person. The self-actualizing person may be described as a person who can:

. . . utilize their talents and capabilities more fully than the average person, live in the present rather than dwelling on the past or the future, function relatively autonomously, and tend to have a more benevolent outlook on life and human nature than the average person (Knapp, 1990, p. 2).

Further, Shostrom observes that achievement of self-actualization "might be seen as the goal of the psychotherapeutic process" (Shostrom, 1974, p. 4).

The first part of the MKP goal speaks of the concept of "initiating men into mature masculinity" (The ManKind Project, 2000a, p. 1). Moore and Gillette (1990, p. xvii) describe mature masculinity as being an appropriate balance of the positive and negative aspects of the four key archetypes present within every man: the king, the warrior, the magician, and the lover. They describe men who attain increasing levels of mature masculinity as "increasingly able to let go of

their patriarchal self- and other-wounding thought, feeling and behavior patterns, and become more genuinely strong, centered and generative toward themselves and others—both men and women.” These characteristics coincide with those of the self-actualizing person in terms of development of potential and living an enriched life. The other three components of the goal of the MKP include helping men to “lead lives of integrity, connection to feeling, and a renewed responsibility for their personal mission” (The ManKind Project, 2000a, p. 1) are similarly congruent with the concept and descriptions of the self-actualizing person.

The Personal Orientation Inventory (POI) was selected to measure self-actualization for this study. The POI was developed to fill the “need for a comprehensive measure of values and behaviors seen to be of importance in the development of the self-actualizing person” (Shostrom, 1974, p. 4). The POI, originally developed in the early 1960s, has been widely used in counseling settings, evaluation of encounter group experiences, as well as extensive use in education, industry and health care settings. Ryckman (2000) states that “studies . . . indicate that POI is a valid discriminator between normal and abnormal groups” (p. 449). Further, Ryckman states “the POI effectively measures changes in self-actualization following sensitivity training and encounter group experiences” (pp. 449-450).

A second measure, the Spiritual Experience Index (SEI) was selected to further examine the level that men attain the goals set by the MKP for those who participate in the NWT. The SEI, developed by Genia, is based on a developmental perspective of faith as a measure of spiritual maturity, irrespective of any specific religious orientation (Gregory, 2000). The more developed levels of faith as measured by the SEI coincide with the goal components of the NWT related to integrity and commitment to personal mission. Genia lists five stages of religious faith and maintains that the highest level is characterized by 10 criteria. The key criteria that relate to the NWT goal of commitment to personal mission include: “transcendent relationship to something greater than oneself” and “provision of meaning and purpose in life” (Genia, 1993, as cited in Gregory, 2000, p. 477). The NWT goal of integrity may also be assessed through the SEI in relation to the criteria of “consistency of lifestyle and behavior with spiritual values” (Genia, 1993, as cited in Gregory, 2000, p. 477).

The Myers-Briggs Type Indicator, Form M (MBTI) was also administered to participants in an effort to determine whether the distribution of personality types among men who attend the NWT is different from that of the general population. The MBTI “is the most widely used instrument for understanding normal personality differences” (Briggs-Myers, 1998, p. 5). The MBTI was developed, based on the theories of Carl Jung regarding psychological types, to identify and explain normal differences between healthy people. The information revealed in the MBTI may help to explain preferences, motivations, natural strengths, and areas for growth (Briggs-Myers, 1998). Given the belief by Jung that people have inborn preferences in how they take in information, make

decisions, interact with others, and focus attention, the MBTI types help to explain and allow analysis of those differing preferences. In the current study, the MBTI was given to determine if there is a trend or propensity for people with certain MBTI personality types to attend the NWTAs, which is different from the distribution of personality types in the general population (Briggs-Myers, 1998).

### **Hypotheses**

Based on the concepts described above, that scores on the POI and the SEI scales may reflect accomplishment of the goals of the NWTAs, it is expected that scores on the POI and the SEI will be higher for men who complete the NWTAs. That is, the POI and SEI scores will reflect stronger levels of self-actualization and spiritual maturity respectively, than do scores for men in a comparison group.

The hypotheses for this study are:

H1. Men who complete the NWTAs will score higher on the Personal Orientation Inventory than they did before the training, and higher than men in the comparison group.

H2. Men who complete the NWTAs will score higher on the Spiritual Experience Index than they did before the training, and higher than men in the comparison group.

Based on the theory that individual differences and preferences are determined at least in part by psychological type, it is expected that men who are attracted to and complete the NWTAs will represent certain personality types in greater numbers than that which is found in the general population. Thus, the final hypothesis is:

H3. The distribution of personality types of men who complete the NWTAs will be different from that of the general population.

## **METHOD**

### **Participants**

Study group participants consisted of men who registered to attend a NWTAs program in selected MKP training cities including Indianapolis, Louisville, Chicago, Houston, and Los Angeles, and who volunteered to complete the requested surveys and forms for the study. The MKP training centers were selected based on the willingness of the MKP Center Directors and Boards of Directors in each city to participate in the study. In all, participants were included from eight different NWTAs weekend programs presented in the cities listed above between August 2000 and January 2001. Two NWTAs programs were

included in Indianapolis, two in Chicago, and two in Houston. One NWT program was included in each of Louisville and Los Angeles.

The participants initially consisted of a total of 73 men, 65 in the study groups and 8 in the comparison groups. After correction of survey errors and elimination of participants who did not complete all of the forms required of their assigned groups, data from a total of 51 men were included in the statistical analyses. The average age of participants was 47 years.

### **Materials**

The POI consists of 150 paired opposite questions comparing values and behavior judgments. Each item is scored twice. The first scoring assesses the basic scales of inner directed support and time competence. The second scoring assesses 10 subscales on important elements of self-actualization (Knapp, 1990). A brief description of these subscales may be seen in Table 1.

The SEI consists of 38 statements on a 5-point Likert-type scale ranging from a "1" representing "Strongly Disagree" to a "5" indicating "Strongly Agree." Items on the SEI are separated into two subscales, Spiritual Support (SS) and Spiritual Openness (SO). Spiritual Support measures the extent to which spiritual concerns are important to the individual and the extent to which their behavior reflects that value. The Spiritual Openness subscale measures the extent to which the individual is open to new ideas and concepts of spirituality (Genia, 1997).

The Myers-Briggs Type Indicator, Form M is a 93 question forced-choice questionnaire. The personality type preferences described by the MBTI are generally divided into four categories, each consisting of a choice of two preferences. A single letter designates each preference, and a person's overall personality type is designated by a combination of four letters indicating their four type preferences. The first category relates to where a person focuses their attention and where they get energy. This category is designated as either Introverted (I; reflecting and focusing more on the inner world within the person) or Extraverted (E; focusing and acting more in the outer world of other people). The second category relates to how a person prefers to take in information. This preference is designated as either Sensing (S; preferring real and tangible data) or Feeling (F; preferring to see the big picture, focusing on connections, relationships, patterns, and detecting possibilities). The third category relates to how a person prefers to make decisions. The preferences are designated as either Thinking (T; preferring to make decisions based on logic and a balance of pros and con) or Feeling (F; preferring to make decisions based on feelings, priorities and value). The fourth category relates to how a person deals with the outer world. The preferences are designated as either Judging (J, preferring to relate in a planned, organized and orderly fashion) or Perceiving (P; preferring to relate in a spontaneous and flexible way with little planning or formal organization). The

Table 1. Personal Orientation Inventory—  
Basic Scales and Subscales

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<b>Basic Scales:</b>	
Time Competence/ Incompetence	Measures the degree to which one is “present” oriented.
Inner/Other Support	Measures whether reactivity orientation is toward others or self.
<b>Sub-Scales:</b>	
Self-actualizing value	Affirmation or rejection of the values of self-actualizing people.
Existentiality	Measures flexibility in applying values and principles to one’s life.
Feeling reactivity	Measures sensitivity to one’s own needs and feelings.
Spontaneity	Measures ability to express feelings in spontaneous action.
Self-regard	Measures ability to like one’s self because of one’s strengths as a person.
Self-acceptance	Measures ability to accept one’s self in spite of one’s weaknesses or deficiencies.
Nature of man	Measures perception of the essential nature of man as basically good.
Synergy	Measures ability to see opposites of life as meaningfully related.
Acceptance of aggression	Measures ability to accept anger or aggression within one’s self as natural.
Capacity for intimate contact	Measures ability to develop meaningful relationships with other people.

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resulting combinations of preferences produce a matrix of 16 personality types, which describe all the combinations of the four two-preference categories (Briggs-Myers, 1998).

### **Study Design**

This study was a  $2 \times 3$  factorial (participation in the NWTAs  $\times$  POI scores, SEI scores, and MBTI type) using a Solomon Four-Group design. To assess the impact of the NWTAs, a pre-test battery consisting of the POI and the SEI was given to a randomly selected group of men approximately 1 week before they participated in the NWTAs. Approximately 1 month after the NWTAs, all participants were given a post-test battery consisting of the POI, the SEI, and the MBTI. Given that it was not deemed ethical or practical to have men who registered for the NWTAs to wait to complete the NWTAs so they could be used as a waiting list control group, a non-equivalent comparison group was used. Men in the comparison group were also randomly selected and given the pre-test battery that included the POI and the SEI. About 1 month after the pre-test was administered, all men in the comparison group were given the post-test battery consisting of the POI, the SEI, and the MBTI.

The independent variable for this study is completion of the New Warrior Training Adventure weekend program.

The dependent variables were scores on the POI, including the basic and subscale scores of time competence/incompetence, inner/other support, self-actualizing value, existentiality, feeling reactivity, spontaneity, self-regard, self-acceptance, nature of man, synergy, acceptance of aggression, and capacity for intimate contact, as well as scores on the Spiritual Experience Index including spiritual support and spiritual openness; and personality type on the MBTI.

### **Procedures**

Approximately 10 days before each NWTAs program, a mailing was sent to each man who was registered to attend. The names and addresses of the registered men were obtained from the MKP office that organized each training weekend, with the permission of the local MKP Boards of Directors and/or Center Directors. A random number, either one or two, was assigned to each man on the registration list using a computer spreadsheet program. The men who were assigned the number 1 were the pre-test study group, and were sent a pre-test packet. The pre-test packet included an invitation from the local MKP Center Director asking for participation in the study, a letter of explanation of how the study was set up, an informed consent form, an instruction sheet, a copy of the POI and answer sheet, a copy of the SEI, and a pre-addressed, stamped return envelope. The men who were randomly assigned a 2 by the computer spreadsheet program were designated as the non-pre-test study group. These men were sent a packet of information that included the invitation from the local MKP Center Director

asking for participation in the study, a letter of explanation of how the study was set up, and a note explaining that they were not selected to take the pre-test. The participants were assured that participation in the study, or a choice not to participate in the study, would have no bearing on their experience at the NWTa or with MKP. In fact, they were informed that MKP would not have access to information about who participated and who did not. Anonymity was assured by instructing the men to not place their names on any form in the packet, with the exception of the Informed Consent Statement. All questionnaire response forms were coded with a participant number for later tracking and return of MBTI results to the participants. Upon receipt of completed forms, the Informed Consent Statement was removed and stored separately from the response forms.

The letters in the packets to participants explained that there was no remuneration or reward for participation in the study, other than being sent the results of their MBTI assessment, if they wished, as well as some brief information about the MBTI.

Comparison group participants were volunteers recruited from two men's groups in Indianapolis, including the Indiana Men's Council and the Nora Lion's Club, as well as individual volunteers. The requirements for comparison group participants were that they be over 18 years of age and had not completed an NWTa program. All comparison group volunteers were given a short presentation on the NWTa and the purpose and operation of the study. Those who expressed an interest in participating by signing up on a form asking for name, address, and telephone number, were assigned a random number, either 1 or 2, as was done with the study group. The men who were randomly assigned the number 1, were the pre-test comparison group. The men in the pre-test comparison group were given a pre-test packet containing a letter of explanation about the study, an instruction sheet, an informed consent form, the POI and answer sheet, the SEI and a stamped, addressed return envelope. The men, who were randomly assigned the number 2, were the no pre-test comparison group. Men in the no pre-test comparison group were given a packet with a letter of explanation about the study, and a note explaining that they were not selected to take the pre-test. The men in the comparison group were told that there was no remuneration or reward for participation in the study, other than being sent the results of their MBTI assessment, if they wished, as well as some brief information about the MBTI. Assurance of confidentiality and anonymity was explained and carried out in the same manner as was done with the study group.

Scoring of the three scales was performed by hand using hand-scoring templates provided with the POI and the MBTI by the respective publishers. The SEI was scored according to the scoring instructions, including reverse scoring of several items, as described by Genia (1997). Basic and subscale scores from the POI and SEI were entered into SPSS version 10.0 for windows using a personal IBM compatible computer.

## Limitations

Limitations inherent in the design of this study include the self-report nature of survey research. It is possible that those who chose to not respond to the request for participation in the study had a different experience, and perhaps outcome, from the NWTAs than those who did respond. The low rate of return on surveys resulted in very small groups of men who completed both the pre- and post-tests, especially in the comparison group. Further, the use of a non-equivalent comparison group rather than a randomly selected control group limits the extent to which causation can be inferred or that results can be generalized.

## RESULTS

The study participants were divided into four groups. Those who received a pre-test, attended the NWTAs, and received a post-test were placed into Group 1 ( $n = 26$ ), those who received a pre-test and a post-test but did not attend the NWTAs were placed into Group 2 ( $n = 2$ ); those who did not receive a pre-test, attended the NWTAs, and received a post-test were placed in Group 3 ( $n = 21$ ); and those who did not receive a pre-test, did not attend the NWTAs, and received a post-test were placed into Group 4 ( $n = 2$ ). Groups 1 and 3, consisting of the men who attended the NWTAs, were considered the treatment groups, and Groups 2 and 4, consisting of the men who did not complete the NWTAs, were considered comparison groups.

The scores on the POI and the SEI were analyzed using a multivariate analysis of variance. Given the limitations of the small comparison group, especially in contrast to the size of the study group, the Pillai's Trace analysis was chosen as the main indicator for significance based on the suggestion by Tabachnick and Fidell (1996) that "as sample size decreases, unequal  $n$ 's appear, . . . the advantage of Pillai's criterion in terms of robustness is more important" (p. 401).

On the POI, an overall significant difference in scores was found among the four groups using Pillai's Trace,  $F(3, 47) = 1.179, p < .05$ . In further univariate analysis of variance, significant differences were found in 2 of the 14 subscales of the POI. Specifically, the SAV scale, representing self-actualizing values, was found to be significantly higher for the treatment groups than the non-treatment groups,  $F(3, 47) = 3.287, p < .05$ . In addition, the NC scale, representing perception of the essential nature of man as good, was also found to be significantly higher,  $F(3, 47) = 2.821, p < .05$ .

An assessment for the possibility of the effect of exposure to the pre-test was performed using an independent  $t$ -test on the post-test scores for Groups 1 and 3, the two treatment groups. Of the 14 subscales, only one, the SAV, was found to be significant by a narrow margin,  $t(45) = 2.07, p < .05$ .

In an analysis to verify the presence of a treatment effect due to attendance at the NWTAs, a paired  $t$ -test was performed on the pre-test and post-test results for Groups 1 and 2.

On the POI, significant treatment effects were found for Group 1, the treatment group, on 11 of the 14 subscales. Significant changes were seen in the following subscales: Time Incompetence ( $M = -2.33$ ), Time Competence ( $M = 2.33$ ), Other Support ( $M = -8.08$ ), Inner Support ( $M = 9.33$ ), Self-Actualizing Value ( $M = 2.33$ ), Existentiality ( $M = 1.83$ ), Spontaneity ( $M = 2.42$ ), Self-Acceptance ( $M = 1.92$ ), Nature of Man ( $M = .92$ ), and Acceptance of Aggression ( $M = 3.25$ ). The subscales of Capacity for Intimate Contact ( $M = 1.50$ ), Synergy ( $M = .75$ ), and Feeling Reactivity ( $M = 1.83$ ) did not show significant changes. Data for this test are shown in Table 2.

To graphically depict the profile of a self-actualizing person, Shostrom utilizes a form that converts individual subscale scores from the POI to standard scores for purposes of comparison. On the POI profile form, the score range of 50 to 60 is considered the self-actualizing range. Scores below the 50 to 60 range are considered to be less indicative of scores of self-actualizing persons, and scores above the 50 to 60 range may be considered indicative of an individual who, either due to preconceived notions of what a self-actualizing person would report, or influences of desirability, produces scores falsely higher than that of

Table 2. Treatment Group Pre- to Post-Test Score Differences

Scale	Mean difference	Std. deviation	<i>T</i> score	<i>df</i>	Sig. (2-tailed)
Time incompetence	-2.33	3.63	2.229	11	.048*
Time competence	2.33	3.39	-2.382	11	.036*
Other support	-8.08	5.79	4.835	11	.001*
Inner support	9.33	6.77	-4.773	11	.001*
Self-actualizing value	2.33	2.71	-2.985	11	.012*
Existentiality	1.83	2.33	-2.727	11	.020*
Feeling reactivity	1.92	3.03	-2.192	11	.051
Spontaneity	2.42	2.15	-3.891	11	.003*
Self-regard	1.33	1.61	-2.861	11	.015*
Self-acceptance	1.92	2.81	-2.362	11	.038*
Nature of man	.92	1.44	-2.200	11	.050*
Synergy	.75	1.22	-2.138	11	.056
Acceptance of aggression	3.25	3.05	-3.693	11	.004*
Capacity for intimate contact	1.50	4.30	-1.210	11	.252

\*Significant at the .05 level.

self-actualizing persons. Figure 1 depicts a comparison of the mean scores of the pre-test and post-test scores of men in the treatment group. According to the POI profile chart, the post-test scores for men who completed the NWTa are nearly all in the self-actualizing range, compared to the pre-test scores, virtually none of which are in the self-actualizing range.

In an effort to determine the possible presence of increased POI scores for men who did not complete the NWTa, paired *t*-tests were performed for Group 2, the pre- and post-test comparison group. No significant treatment effects were found in any subscale, though the findings might have been influenced by the small number of participants in the comparison group.

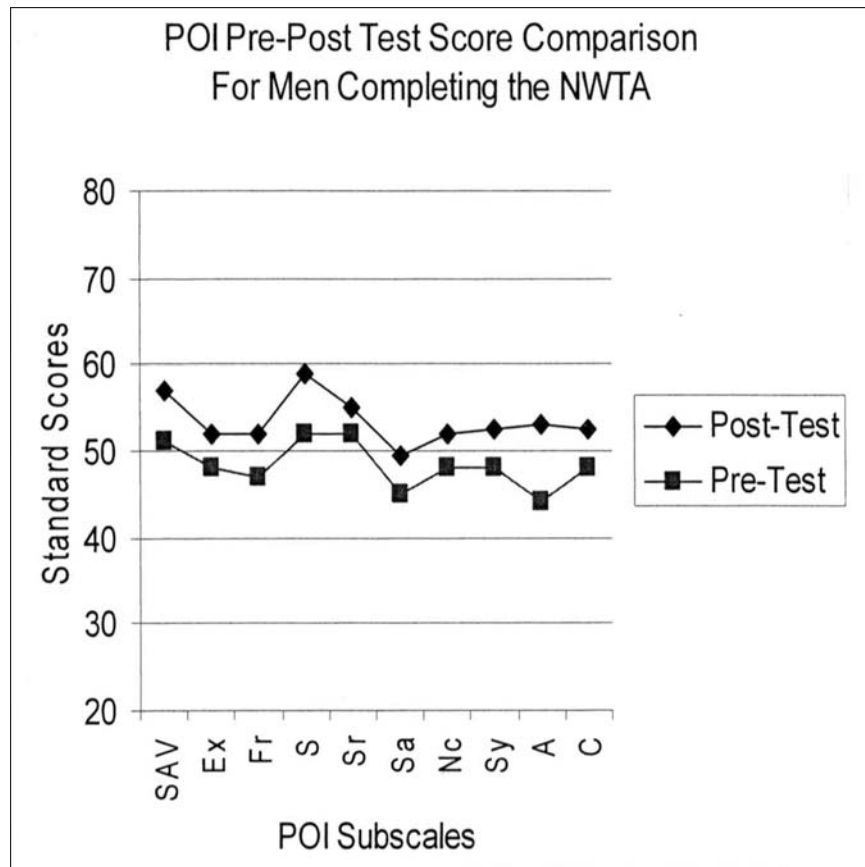


Figure 1. Comparison of POI pre-test score profiles with POI post-test score profiles for men who completed the NWTa. The self-actualizing range is considered to be between 50 and 60 for all factors (Shostrom, 1974).

Given the nature of the SAV scale, which examines the extent to which the individual adopts the values of self-actualizing persons, the finding of a significant difference between the treatment and non-treatment group in this subscale appears to be in support of the first hypothesis, although there may be some slight effect due to exposure to the pre-test. Similarly, the difference found in the NC subscale between the treatment and non-treatment group also indicates a change in focus on the essential nature of man toward a more positive and hopeful view. This, too, appears to point to a positive shift for those who completed the NWTa and at least partial support of the first hypothesis.

The analysis of the SEI resulted in a level of significance of .062 on Pillai's Trace which, though less than the desired 95% confidence level, when viewed in light of findings with significance levels well below .05 found by the Wilks' Lambda, Hotelling's Trace, and Roy's Largest Root tests, indicates a trend worthy of attention. A further univariate analysis of variance was performed which showed a significant difference in the overall SEI score,  $F(3, 47) = 3.797, p < .05$ , as well as a significant difference in the Spiritual Openness subscale,  $F(3, 47) = 4.919, p < .05$ . No significant differences were found on the other SEI subscale, Spiritual Support.

A further assessment for the possibility of the effect of exposure to the pre-test was performed using an independent *t*-test on the post-test scores for Groups 1 and 3, the two treatment groups. No significant differences were found for the overall SEI scores, the Spiritual Support subscale or the Spiritual Openness subscale.

In a further analysis to verify the presence of a treatment effect due to attendance at the NWTa, a paired *t*-test was performed on the pre-test and post-test results for Groups 1 and 2. For Group 1, the treatment group that completed the pre-test, completed the NWTa, and then completed the post-test, significant treatment effects were found for the overall SEI score,  $t(10) = -2.634, p < .05$ , and the Spiritual Support subscale,  $t(10) = -2.286, p < .05$ .

The difference in the Spiritual Openness subscale is interesting in that it indicates an increased willingness to be open to new ideas about spirituality, in keeping with the goals of the NWTa. In light of these findings, it appears as though the second hypothesis is at least partially supported.

Data from the MBTI were entered into the Selection Ratio Type Table program published by the Center for Applications of Psychological Type, using a personal computer. Using the computer program, MBTI types and preferences for the 49 men who completed the NWTa were compared to a national sample of 1,478 men as presented by Briggs-Myers (1998, p. 157). The distribution of personality types among men who completed the NWTa, was significantly higher than the national sample in all of the intuition-feeling (NF) combinations including INFJ, INFP, ENFP, and ENFJ. Of these, the ENFJ was significant at the .05 level, and the other three were significant at the .001 level. All were analyzed using Chi-square except the INFJ for which Fisher's exact probability was used. In addition, three of the four IS types were represented in numbers significantly

below the national sample, including ISTJ, ISTP, and ISFP. All three were analyzed using Fisher's exact probability and were significant at the .05 level. Thus, the distribution of personality types among 49 men who completed the NWT A is different from the national sample, in support of the third hypothesis. A graphic layout of the MBTI type table is shown in Table 3 indicating significant differences from the national sample of 1,478 men.

**DISCUSSION**

In considering the score comparisons for both the POI and the SEI, tests showed that there was no significant exposure effect on post-test scores as a result of having taken the pre-test, with the single exception of the SAV subscale on the POI, which indicated a small exposure effect. However, it is likely that the small comparison group and difference in group sizes may have had an impact on these results. Further work using larger groups is needed to ensure the presence or absence of pre-test exposure effects. In regard to treatment effects, there were no significant treatment effects on post-test scores for those participants in the comparison group who did not complete the NWT A, while there were significant

Table 3. Distribution of MBTI Types and Preferences for NWT A Participants Compared to a National Sample of Men

ISTJ* N = 3 % = 6.12 I = 0.37	ISFJ N = 2 % = 4.08 I = 0.51	INFJ*** N = 5 % = 10.20 I = 7.94	INTJ N = 4 % = 8.16 I = 2.46
ISTP* N = 0 % = 0 I = 0	ISFP* N = 0 % = 0 I = 0	INFP*** N = 7 % = 14.29 I = 3.46	INTP N = 0 % = 0 I = 0
ESTP N = 0 % = 0 I = 0	ESFP N = 0 % = 0 I = 0	ENFP*** N = 16 % = 32.65 I = 5.08	ENTP N = 4 % = 8.16 I = 2.04
ESTJ N = 1 % = 2.04 I = 0.18	ESFJ N = 4 % = 8.16 I = 1.09	ENFJ* N = 3 % = 6.12 I = 3.77	ENTJ N = 0 % = 0 I = 0

\*Significant at the .05 level.

\*\*Significant at the .01 level.

\*\*\*Significant at the .001 level.

score changes for those participants in the treatments groups who did complete the NWTa. Thus, it is likely that changes in scores for treatment groups from pre-test to post-test were due to participation in the NWTa.

The first hypothesis in this study predicted that men would score higher on the Personal Orientation Inventory (POI) after they completed the NWTa, and also higher than men in the comparison group. In other words, the prediction was that men who complete the NWTa would demonstrate higher levels of self-actualization as measured by the POI.

When comparing the pre-test and post-test scores of men who completed the NWTa, significant changes were found in 11 of the 14 subscales. These changes as shown in Figure 1 seem to indicate an impressive change from pre-test to post-test that shifts the profile of the POI substantially toward the zone of the self-actualizing person, in clear support of the first hypothesis. These data indicate that a substantial change toward improved self-actualization may be positively related to participation in the NWTa.

In examining the post-test POI scores of men who completed the NWTa and comparing them with men who did not complete the NWTa, there are significant differences on 2 of the 14 subscales of the POI. The differences on the Self-Actualizing Values (SAV) subscale indicates that men who complete the NWTa adopt the values characteristic of self-actualizing persons significantly more than men who do not complete the NWTa. The change in scores on the Nature of Man (NC) scale, indicates that men who complete the NWTa have a generally stronger view that humans are basically good as opposed to being essentially evil. This change in outlook also likely indicates learning from the NWTa experience, and perhaps adoption of a more positive attitude toward life. Given that the comparison group is so small, it is remarkable that statistically significant changes on two subscales were evident. With an expansion of the comparison group, more sensitive changes would likely be shown.

As a measure of learning after training, these POI results seem to indicate that some learning of values and concepts related to self-actualization took place on the NWTa. Whether the learning translates to behavior and life changes remains to be determined. Still, it appears that there are clear and consistent changes in levels of self-actualization, as it is measured by the POI, in men who completed the NWTa.

The second hypothesis predicted that men would score higher on the Spiritual Experience Index (SEI) after they completed the NWTa, and also higher than men in the comparison group. The results show that the predicted differences do occur in the overall SEI score as well as in the Spiritual Openness subscale. Since the Spiritual Openness subscale essentially measures the extent to which an individual is open to new spiritual ideas and beliefs, the appearance of significant differences after a training experience that offers what many describe as an important spiritual experience, is understandable. That these differences are significant in comparison to such a small comparison group is further remarkable and leads to a suspicion that the changes might be more dramatic with a larger



comparison group. The Spiritual Support subscale measures the extent to which spiritual beliefs and practices are important and practiced in daily life. Thus, if there were a significant difference for the treatment group in this subscale, it would likely indicate more of a behavioral change than a learning change after the training. To the extent that men who experience the NWTAs are exposed to new spiritual concepts or teaching, it appears logical that the experience might first be detected in a learning measure such as Spiritual Openness rather than one that measures behavior such as Spiritual Support. From these findings, it appears that the second hypothesis is at least partially supported.

These results are encouraging, as they seem to indicate that, at least to some extent, that the goals of the NWTAs and the MKP are being reached through the NWTAs training program.

The third hypothesis predicted that men who complete the NWTAs would have a distribution of personality types that is different from that of the general population. In comparison with a large national sample of men, there appears to be clear differences in the men who complete the NWTAs. Most notably, a much larger proportion of men completing the NWTAs fall in the intuition-feeling (NF) category than men in the national sample. The intuition-feeling category reflects those who prefer to take in information through their intuition, as opposed to their physical senses, and to make decisions based on feelings and values rather than thoughts or cognitive assessment of facts. Since the NWTAs is an experiential educational program with less emphasis on factual or cognitive activities, it is logical that those men who are inclined to learn and act from their inner perceptions and values would be more attracted to the training. Similarly, men who prefer to take in information through their senses, preferring facts and figures for data, are represented less among men who complete the NWTAs than in the national sample. These data and findings indicate that men who complete the NWTAs tend to prefer to take in information based upon feelings and intuition, and make decisions based upon internal values and judgments.

Returning to the goal of the NWTAs, and considering the results as shown in this study, it appears that the goal is, at least to some extent, being met by the NWTAs. To the extent that the goals of the NWTAs are accurately reflected in self-actualization and spiritual maturity, that is, to the extent that "mature masculinity . . . integrity . . . connection to feeling . . . and . . . responsibility for personal mission" (The ManKind Project, 2000a, p. 1) are measured by the POI and the SEI, there appear to be significant and important changes in men who complete the NWTAs program.

To reiterate some limitations of this study, these results are limited to measurements of learning as they are measured shortly after the training program; that is, the expression and utilization of concepts and ideas presented in the program. Exploration of more sensitive measurements that demonstrate behavior changes would be an important next step, as well as assessments of actual life changes and accomplishments that may occur as a result of the NWTAs training. Such results

would correspond with the results level of training assessment, the most sensitive and preferred means of training assessment (Riggio, 2000).

Further research should be designed to enhance the quantity and quality of survey completion and return, as well as improving the comparability of the comparison group. At best, a waiting list comparison group could be used, allowing assessment of the same population of men for both the comparison and the treatment groups.

The research that has been, and is being, conducted to date on the MKP and the NWTa program involves relatively small numbers of participants, compared to the overall numbers of men in MKP programs worldwide. If effective means could be found to access far larger numbers of participants, the results could be correspondingly more sensitive in regard to assessing the nature of learning and behavior change in MKP participants, as well as being increasingly generalizable to current and future MKP participants. The goals of the organization, and the potential benefits to men and their families, as well as society as a whole, might be greatly enhanced by such efforts.

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