

**THE EFFECTS OF A
BODY-FOCUSED HEALING MODALITY
(CORE ENERGETICS)
ON LEVELS OF
SELF-ACTUALIZATION AND
ORGASM CONSISTENCY**

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The work reported in this thesis is original and carried out by me solely, except for the acknowledged direction and assistance gratefully received from colleagues and mentors.

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ABSTRACT

The purpose of this study is to examine the effects of Core Energetics, a body-focused healing modality, on levels of self-actualization and orgasm consistency. The participants consisted of two groups of 31 students: 31 participants were students in the first two years of the Core Energetic four-year practitioner training program or two year transformational program and 31 participants were graduates of the four-year practitioner training program. Participants ranged in age from 31 to 71 years old. Self-actualization was measured by the Personal Orientation Inventory (*POI*). Orgasm consistency was measured by the Orgasm Consistency Scale (*OCS*). Both tests were administered for both groups at the start of the beginning students' training year. The data was analyzed using an ordinary variance analysis. The results indicated that there was an overall significant increase in levels of self-actualization at the $p < 0.01$ level (one-tailed) in 12 of the 14 scales of the *POI* for graduate students who had undergone the four-year training compared to the group of undergraduate students entering the Core Energetics programs. There was not a statistically significant increase in levels of orgasm consistency among students who had completed the four-year training over those just entering the program. Male graduates and undergraduates scored higher than female graduates and undergraduates on the Orgasm Consistency Scale.

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CHAPTER 1: INTRODUCTION

Core Energetics is a unique, body-based therapy which may elicit lasting transformational effects on individuals enrolled in its practitioner training programs.

Body-based or somatic therapies address healing of the mind, body, emotions, and spirit, creating the basis of this study. From this whole person healing perspective, the effects on participants in the Core Energetics program are explored in terms of the program's influence on self-actualization and orgasm consistency. The chapter sections include Background of the Problem, Statement of the Problem, Purpose of the Study, Research Questions, Relevance to the Field of Healing, Delimitations and Limitations, and Summary.

Background of Problem

Most body-based therapies trace their foundations back to the pioneering work of Wilhelm Reich. Through his observations of hundreds of clients, he discovered the fundamental connections between the mind-body that the body supports and manifests in relation to our developing character. Core Energetics is called a "somatic" or "body-based" therapy. Unlike talk therapy, Core Energetics seeks to address the body and spirit along with the mind by bridging among the body, mind, emotions, and spirit. This approach is based on the understanding of the ways in which energy and consciousness come together in a holistic, transformative healing process. This evolutionary process includes: the totality of the being, including what in Core Energetics is referred to as the lower self or shadow self, the mask, the higher self, and the core essence of the being.

Transformation is approached through bringing conscious awareness to all parts of the being so that the deepest truth of the being can be revealed.

In relation to transformation and self-actualization, Abraham Maslow saw human beings' needs arranged like a ladder or pyramid. The most basic needs, at the bottom, are physiological needs for air, water, food, and sex. Then, comes safety needs for security and stability, followed by psychological or social needs for belonging, love, and acceptance. At the top of the pyramid are self-actualizing needs, the need to fulfill oneself and to become all one is capable of becoming. Maslow felt that unfulfilled needs lower on the ladder, such as sexuality, would inhibit one from climbing to the next step.¹ However, Maslow didn't appear to emphasize the primary importance of the role sexuality plays in peak experiences and self-actualization at the top of the hierarchy.

Reich, a respected Austrian-American psychiatrist from the late 1920's through the 1950's, and a colleague of Sigmund Freud, focused his psychoanalytic work on character structures rather than neurotic tendencies. He founded the term 'orgone' or primordial cosmic energy after hypothesizing that sexual energy (or the life force), when restricted or blocked, contributed to neurotic behaviors. Reich, in considering the relationship between the life force and psychological needs, proposed that the orgasm was not simply a device to aid recreation, but was the body's emotional energy regulator. The better the orgasm, the more energy was released, meaning that less was available to create neurotic states. Reich called the ability to release sufficient energy during orgasm "orgiastic potency," something that very few individuals could achieve, he argued, because of society's sexual oppression. A man or woman without orgiastic potency was in a constant state of tension and developed a body armor to keep in this tension. Reich

theorized that this outer rigidity and inner anxiety could result in the state of neurosis, leading to hate, sadism, greed, and, at a political level, fascism and anti-Semitism.

Statement of the Problem

John Pierrakos writes in his book, *Core Energetics: Developing the Capacity to Love and Heal*, “Energy and consciousness are the two great dimensions that dominate or represent the essence of cosmic and individual reality. Energy comprises the quantitative aspect of life, consciousness the qualitative aspect. Energy and consciousness are different sides of the same coin of reality.”² In *Core Energetics*, the body is considered the energetic manifestation of a person’s consciousness. The merging of energy and consciousness comes together to create the magnificence that is the body. The body then becomes the map of one’s history as well as one’s potential.

On examination of the relationship between sexuality and self-actualization, a similar relationship is being considered as the relationship between energy and consciousness. Sexuality becomes part of the energetic aspect of the relationship and self-actualization, holistic in its own right, becomes the consciousness aspect. In Maslow’s self-actualization theory, he stressed the influence of profound life experiences, or peak experiences, as well as a deep connection to love and sexuality. Peak experiences, according to Maslow, may be derived through love or sex and were what made life worth living.³ Maslow notes, “Peak experiences are transient moments of self-actualization.”⁴ He states, “Lovers can see potentialities in each other that other people are blind to. Customarily we say ‘Love is blind,’ but we must now make room for the possibility that love may be, under certain circumstances, more perceptive than non-love.”⁵

In order for human beings to have their basic needs and higher needs satisfied, and thus move towards self-actualization, the sexual force or life force must be acknowledged, accepted, and appreciated as an inherent aspect of our spirit and consciousness. Pierrakos summarizes this concept beautifully in his book, *Eros, Love and Sexuality*:

The sexual force manifests itself at all levels of our existence: physical, emotional, mental, and spiritual. This force is the expression of both consciousness and energy as it reaches for fusion-unification. Although sexuality exists in all forms, from protozoa to mammals, for us it has the power, through orgasm, to ring a transcendence of time, space, and duality. When it is unified with love and truth, it brings a fulfillment that soars beyond the limits of personal reality. To achieve full self-realization we must connect our sexuality physically, emotionally, mentally, and spiritually.⁶

Purpose of the Study

It is important to understand the significance of the body in mind/body/spirit health so that people are truly addressed as holistic beings. By addressing not just the mind and emotions, but the spirit and the body, a unified whole or "essential self" can be discovered. In Core Energetics, the body is considered the energetic manifestation of a person's consciousness. Therefore, the body becomes the map of one's blockages as well as one's potential. The purpose of this research study is to explore the relationship between the transformative potential of Core Energetics in removing these blockages, possibly coincident with an increase in both self-actualization and orgasm consistency or life force energy. To this end, the study postulates two possible shifts in the Core Energetics training program's graduating students: first, that self-actualization will be affected in a positive way as indicated by the scores on the Personal Orientation Inventory⁷ (*POI*) and; second, that orgasm consistency will be affected in a positive way as indicated by the scores on the Orgasm Consistency Scale⁸ (*OCS*).

Research Questions

The research question is: To what extent does the Core Energetics training program affect levels of self-actualization or orgasm consistency?

The directional hypothesis is twofold:

1. Students who have completed the Core Energetics four-year practitioner training program will score higher on the *POI*.
2. Students who have completed the Core Energetics four-year practitioner training program will score higher on the *OSC* measurements than students just entering the Core Energetics training programs.

The null hypothesis is:

1. Students who have completed the Core Energetics four-year practitioner training program will not score higher on the *POI*.
2. Students who have completed the Core Energetics four-year practitioner training program will not score higher on the *OSC* measurements than students just entering the Core Energetics training programs.

Relevance of Study to the Field of Healing

First, this research study explores whether a unique body-based therapy, Core Energetics can increase levels of self-actualization. Second, if levels of self-actualization are increased through a body-based therapy that addresses blocks from an energetic perspective, might this also relate to an increase in orgasm consistency? Core Energetics is a somatically-based, energetic healing program addressing whole person healing of mind, body, emotions, and spirit. Its intention, relative to the practitioner's training program, is to access the human bio-field, identify and heal character defense systems,

work with consciousness and energy to identify and remove blockages that interfere with human potential and a connection with the higher self, and assist practitioners in connecting to their heart energy and spiritual nature through the power of love. Core Energetics seeks to enhance the spirituality of the practitioner, knowing mind, body, and spirit are intimately interconnected through consciousness and energy.

The Principal Investigator (PI) proposes that self-actualization relates directly to the Core Energetics approach because, through a practitioner training program, such as Core Energetics, individuals have the opportunity to heal aspects of the self that may lead them further along on a transformational path of self-actualization. The ability to become all that one is capable of becoming is related to one's spirituality as our spiritual nature invites us to come to know the meaning and purpose of our life, to be our highest and best self. The PI proposes that it is quite possible that healing aspects of the self may also increase orgasmic consistency, particularly when blocks to self-actualization are healed through an energetic, somatic approach such as Core Energetics.

In considering the relationship between our life force and psychological needs, Reich noted that orgasm was the body's emotional energy regulator. Reich's often controversial theories held that neurosis was rooted in physical, sexual, economic, and social conditions of the patient. Thus, in an energetic sense, Reich believed the more energy that was released by orgasm, the less energy that was available to contribute to neurotic states and body armoring, which lead to forms of behaviors such as hate, greed, and sadism. These forms of behaviors may be considered types of spiritual darkness. Therefore, orgasm, a natural energetic phenomenon, is very much attuned to our spiritual

nature, connecting us to the life-force, healing our emotional states, and bringing us more deeply into our higher self.

Relevant to the field of healing, the Core Energetics program energetically assists practitioners in healing their own mind, body, emotions, and spirit, potentially enhancing their level of self-actualization by removing blocks to self-expression and possibly removing the energetic blocks that inhibit greater orgasm consistency.

Delimitations and Limitations

The delimitations to this research study are as follows:

1. The researcher is personally familiar with the Core Energetics training programs and their healing effects on the mind, body, and spirit.
2. The researcher is familiar with a population of individuals engaged in healing of the mind, body, and spirit through knowledge of the human energy field.
3. The Institute of Core Energetics was (and remains) open and supportive of the research study.
4. All beginning students and graduate students of the Core Energetics training programs were eligible to participate in the research study.

The limitations of this research study are as follows:

1. The researcher does not know the psychological or sexual health history of the study participants.
2. The researcher does not know baseline data of the graduate students and how they might have scored as beginning students on the Personal Orientation Inventory and the Orgasm Consistency Scale.

3. The researcher does not know whether any of the participants experienced sexual abuse during childhood, adolescence, or adulthood.
4. The researcher does not know whether any of the participants experienced mental health issues during childhood, adolescence, or adulthood.
5. The researcher does not know whether any of the participants completed training programs related to the healing of the human energy field or mind, body, and spirit prior to entering the Core Energetics training programs.

Summary

Formal research into the transformational effects of bio-energetic healing is currently considered pioneering work. Yet, its potential is incredibly advantageous to the health and well-being of humanity. This study seeks to contribute to the emerging body of scientific knowledge on the effects of bio-energetic healing, and bring body-based or somatically-based therapies into greater regard within a predominantly western medical society. Additionally, realizing the inherent, energetically self-regulating effects of orgasm on the whole person may assist individuals in overcoming societal taboos regarding the nature of orgasm in relation to its fundamental healing properties.

The Review of Literature, Chapter 2, describes the pioneering work of Reich, Maslow, Pierrakos, and others in regard to the interrelationship between spirituality, bio-energy healing, self-actualization, and sexuality. It highlights salient perspectives for the reader by providing historical as well as contemporary philosophies of whole person healing.

CHAPTER 2: REVIEW OF LITERATURE

Introduction

“Sexuality is not a leisure or part-time activity. It is a way of being.”

—Alexander Lowen⁹

Emotion and Sexuality are exactly the same thing. There is absolutely no difference between them. Whatever you are emotionally you are sexually. Whatever you are sexually, you are emotionally and whatever you are emotionally and sexually, that is what you are as a living presence. That is your relationship to the Life Force, upon which spiritual development, at least in its early phases, depends. If you are obstructed emotionally and obstructed sexually, you are also obstructed in the energy of your being.

—Adi Da Samraj¹⁰

Spirituality is intimately related to sexuality. Yet, in our modern world, with its social restrictions on sexuality and its expression, individuals may have disconnected their sexual nature from their spiritual nature. By increasing levels of self-actualization through a body-based approach such as Core Energetics, individuals may begin to re-discover the relationship between their sexuality and spirituality as greater self-actualization brings a greater sense of connection to the core of the higher self. Core Energetics, a unique, body-based program, addresses healing the whole person, revealing more and more of the inherent spiritual and sexual nature of the individual. Indeed, the Core Energetics training programs

may increase levels of self-actualization and make such remarkable self-transformation a reality. Chapter 2 contains the following sections: Denial of the Body, Split of the Mind/Body/Spirit and Core Energetics; Sexuality and Core Energetics; Sexuality and Psychological Health; and Spirituality, Sexuality, and Core Energetics.

Denial of the Body, Split of the Mind/Body/Spirit, and Core Energetics

The attempt to deny and repress the body and focus on the mind/spirit aspects of our being was founded at the onset of many fundamental religions and was reflected in the form of the Inquisitions and the period in history known as the Dark Ages. The resulting split between the body and mind/spirit created the distortions that have left us with a taboo toward ecstasy and pleasure. We are now just starting to understand the necessity to reintegrate the body, mind, and the spirit and reclaim the regenerative, life-affirming function of sexuality that is our human/divine birthright, free of the distinction and split between flesh and spirit.

Abraham Maslow's hierarchy of needs relates not only to the sexual development of individuals but also to satisfaction and fulfillment. To develop sexually, basic needs and developmental issues need to be satisfied. Self-actualization requires openness to the development of mind, body, and spirit, and often requires one to work through old beliefs and blockages in order to relate to others with an attitude of curiosity and love. The exploration of sexuality and self-actualization can transform relationships into circumstances of deep mutuality and opening.

John Pierrakos, a psychiatrist, co-created a body-centered therapy called Bio-Energetics with Alexander Lowen. Pierrakos and Lowen were both students of Wilhelm

Reich. After meeting and marrying Eva Pierrakos, who founded a spiritually-based body of work called the Pathwork in 1971, Pierrakos began to combine his Bio-Energetics practice with Eva's Pathwork into a more spiritually-based therapy he called Core Energetics.

The basic premise of Core Energetics revolves around exploring and releasing patterns of holding and protection that served to keep us safe and protect us as children when we were unable to express our feelings. These patterns and belief systems manifest in our physical body by creating blocks in our energy system. Such blocks prevent us from living and moving freely as a dynamic human energy system, restricting our ability to move into our full potential. Core Energetics deals with not only the body and the emotions, but the mind, will, and spirit as well.

As Pierrakos says in his book, *Core Energetics: Developing the Capacity to Love and Heal*, "Energy and consciousness are the two great dimensions that dominate or represent the essence of cosmic and individual reality. Energy comprises the quantitative aspect of life, consciousness the qualitative aspect. Energy and consciousness are different sides of the same coin of reality."¹¹ In Core Energetics, the body is considered the energetic manifestation of a person's consciousness. Therefore, the body becomes the map of one's blockages, as well as one's potential.

Pierrakos writes, "The three greatest forces are the erotic force, the love force, and the sex force. They need to be examined separately to understand them, but they actually comprise one force. They appear to be separate and to have separate characteristics as they penetrate the personality and ego functions of human beings. These powerful forces

operate on all levels of existence, not just the sexual and not only in interactions between men and women. Their operation and fusion are the source of creativity and growth.”¹²

The process at work in Core Energetics is to help people uncover their blockages, and to liberate and release these forces. “Love, Eros, and sexuality are part and parcel of the inner level of human reality, the core. They flow inexorably in and through each human being. Illness arises when these forces are dammed or diverted from their natural, organic movement. Because they are so powerful, the individual fears their free and open movement more than anything else.”¹³

Self-Actualization and Core Energetics

Abraham Maslow loosely defined self-actualization as "the full use and exploitation of talents, capacities, potentialities, etc..."¹⁴ Self-actualization is an ongoing, holistic process in which one's inherent capabilities are fully realized and utilized. Self-actualizing people see life clearly. They tend to be objective, less emotional, and less likely to allow fears or ego defenses to distort their experiences. Self-actualizing people also tend to be creative, spontaneous, courageous, and hard working.

Maslow lists the following characteristics of self-actualizers:

1. more efficient perception of reality and more comfortable relations with it
2. acceptance (self, others, nature)
3. spontaneity; simplicity; naturalness
4. problem centering [as opposed to ego-centered]
5. the quality of detachment; the need for privacy
6. autonomy; independence of culture and environment
7. continued freshness of appreciation
8. mystic and peak experiences
9. a feeling of kinship with others
10. deeper and more profound interpersonal relations
11. the democratic character structure
12. discrimination between means and ends, between good and evil
13. philosophical, unhostile sense of humor

14. self-actualizing creativity
15. resistance to enculturation; the transcendence of any particular culture¹⁵

In his final book, *The Farther Reaches of Human Nature*, Maslow describes eight behaviors leading to self-actualization:

1. **Concentration:** Experiencing full concentration and total absorption along with moments of heightened awareness.
2. **Growth Choices:** Self-actualization as a process of making each decision a choice for growth.
3. **Self-awareness:** More aware of our inner nature, we decide for ourselves regardless of others' opinions.
4. **Honesty:** Honesty and taking responsibility for one's actions are essential elements in self-actualizing placing us in touch with our inner selves.
5. **Judgment:** We learn to trust our own judgment and our own inner feelings and to act accordingly.
6. **Self-development:** Self-actualization is also a continual process of developing one's potentialities.
7. **Peak experiences:** Peak experiences are transient moments of self-actualization.
8. **Lack of ego defenses:** A further step in self-actualization is to recognize our ego defenses and to be able to drop them when appropriate. To do so, we must become more aware of the ways in which we distort our images of ourselves and of the external world-through repression, projection, and other defenses.¹⁶

Core Energetics, a somatically-based therapy, is focused on exploring and releasing patterns of holding and protection that no longer serve our mental, emotional, and spiritual growth. Core Energetics may be valuable in increasing levels of self-actualization as it removes energetic blockages to emotions and beliefs that may limit individual potential. To this end, Maslow's theory of self-actualization is a hierarchy of growth that might reflect positive, holistic changes in individuals who have experienced a transformative healing program such as Core Energetics.

Additionally, the Personal Orientation Inventory (*POI*) provides a common alignment to Maslow's characteristics of self-actualizers. Therefore, it seems likely that somatically removing energetic blockages might enhance self-actualizing qualities. For example, participation in the Core Energetics practitioner training program may enhance acceptance of self and others, spontaneity, autonomy, a feeling of kinship with others, and deepen interpersonal relationships. In regards to the *POI*, removing energetic blockages may significantly affect Self-Regard and Self-Acceptance. As well, Synergy may be enhanced as a truer self emerges, once blockages are released, thereby enabling an individual to realize a seamlessness of life, a consistency of flow rather perceiving a world of dichotomies.

The categories of the Personal Orientation Inventory appear quite similar to the Maslow's characteristics of self-actualizers. For example, the *POI* categories of Feeling Reactivity and Spontaneity align with Maslow's characteristics of spontaneity, more efficient perception of reality, and autonomy. The *POI* categories of Inner Directed, measuring the extent to which individual behavior is motivated by the inner self, and Capacity for Intimate Contact, the ability to develop meaningful, warm relationships with others, aligns with Maslow's characteristics of acceptance, autonomy, feelings of kinship, and deepened interpersonal relationships. In regards to Maslow's behaviors leading to self-actualization, these two *POI* categories align with Self-awareness, Honesty, and Judgment. Hence, it seems reasonable to conclude that correlations or connections between the *POI*, Maslow's theory of self-actualization and the healing effects of the Core Energetics training program exist.

Sexuality and Core Energetics

Pierrakos describes the spiritual symbolism of sexuality saying, “The sexual force is a very unique expression of consciousness in human beings that is reaching for fusion. Sexuality is a tremendous force for bringing the individual to a state of unification with another human being. In consciousness, the human sexual experience represents all aspects and levels: the body, the mind, the emotion, and the spirit. If these levels are unified and do not oppose each other, a connection and unification occurs and if they oppose each other, disunity results.”¹⁷ Pierrakos adds that the most important thing is unification on all levels of the being. Thus, when the experience of total sexual fusion occurs, the human being experiences an expansion of individual consciousness, moving into a cosmic experience. “Unified sexuality transcends anything that the person experiences in the physical world. The person becomes the creative movement, the cosmos and the universe within, that connects to the universe outside.”¹⁸

In his book *Eros, Love and Sexuality*, Pierrakos discusses similar concepts. “Energy permeates and shapes all existence. It is an indivisible unity that manifests as a powerful movement in every aspect of our life. It knows the truth, it lives in the now. The force of consciousness is our connection with our soul and it is expressed through the mind, that which knows, wills, and acts.”¹⁹ Eros, love, and sexuality, he says, brings us into expansion and movement and gives us the opportunity to transform our dualistic

nature into that of unity. Bringing these forces into our lives also brings creativity and great joy.

When the forces of love, sex, and Eros flow unobstructed in the body, pleasure is created. Pierrakos describes love, sex, and Eros as different aspects of the life force itself. When they are in flow, the individual experiences them as one. Pierrakos describes the force of Eros as the awakening force that transforms the defenses, negative beliefs, and distorted images that keep us frozen in our history. “Sexuality is the great force of creation,” Pierrakos writes, “The free movement of this force produces pleasure. Sexuality, however, is not limited to the physical relationship between two partners. Sexuality permeates every activity of our life. Blockage of the sexual force deeply affects relationships, fulfillment in work, creativity, and the development of our spiritual self.”²⁰ In this comment, and as above, Pierrakos emphasizes the importance and interrelationship of unlocking the natural forces of our being so that these energies can be used to open and help us to move into our greatest potential. He states, “Love is the omnipresent force of the universe; it unifies energy and consciousness. Unlike the forces of Eros and sexuality, which have both active and inactive states, love remains the constant, unvarying force of life. Whereas Eros is a gift from without, we must work for love: it is energy and a feeling that follows our will.”²¹

Sexuality and Psychological Health

Wilhelm Reich was a respected analyst and controversial figure whose work on human sexuality and neuroses focused on what he called the “orgiastic potency” as a means to achieve physical and psychological health. Reich believed that sexual energy was the most sublime of all energies and that a person’s sexual freedom was the greatest

of aspirations. According to Reich, a healthy person is able to engage in loving and uninhibited sexual exchange, and a person who is unable to give over fully to the sexual experience is tied up in blocked sexual energy. The inability to release stress and tension in the body through orgasm affects a person's character and behavior in unhealthy ways.

Reich called this frozenness in the body "character armor." From the Reichian perspective, the body-mind is seen as whole. Reich felt that if people were open and free of blocks, they would be able to experience sexual pleasure resulting in full orgasm and release. Reich felt that for people to make a change in their sexuality and respond differently, they must make changes in their psycho-emotional system. Reich believed the free flow of orgasm would give the individual freedom from neurosis and offer a healthy, fulfilled life.

In his book, *The Murder of Christ*, Reich writes, "Life does not begin with fulfillment; it grows into fulfillment...Life, if it grows freely, is interested in functioning itself, and slowly develops certain skills to function well."²² In his book, *The Function of the Orgasm*, Reich writes, "Psychic health depends upon orgiastic potency, i.e., upon the degree to which one can surrender to and experience the climax of excitation in the natural sexual act. It is founded upon the health character attitude of the individual's capacity for love."²³ Reich also believed that psychic illnesses are the result of a disturbance of the natural ability to love. Reich continues, "The immediate cause of many devastating diseases can be traced to the fact that man is the sole species which does not fulfill the natural law of sexuality. This negation, in turn, is the expression and consequence of psychic and somatic disturbances of the life function."²⁴

Reich believed a natural appeasement of sexual needs was inherent to human nature and states, “The theory of orgasm confronted me with this question: what is to be done with the sexual energy liberated from repression in the process of cure? The world said no to everything that sexual hygiene demanded. The natural instincts are biological facts. They cannot be done away with and they cannot be fundamentally changed. Like all living beings, man needs, first and foremost, the appeasement of hunger and the gratification of his sexual needs.”²⁵

W. Edward Mann’s concise biography of Reich titled, *Orgone, Reich and Eros*, reviews Reich’s Theory of Life Energy, details the history of Reich’s energy theories, and gives a critical review of the vast scientific, philosophical, and social commentary of Reich’s views and ideas on the vital force, which he called orgone energy. Mann goes on to further explore these theories and how they relate to energy theories from other cultures and times in history. He looks at the Hindu Yoga theory of prana and what the Chinese call the vital force or qi (or chi). Through this examination, Mann gives credence to Reich’s theories on the interrelationship of the body-mind. Mann writes, “Prana is present in every cell and every molecule of living organisms. It has a special connection with the endocrine glands, and its flow is responsive to the individual’s psychological state and moods. In all these characteristics, prana coincides with Reich’s conception of the orgone.”²⁶

In the branch of Indian philosophy called tantric yoga, there are also similarities to Reich’s notions. Mann describes Tantra as a body-focused philosophy, just like Reich’s, “Experience in the flesh leads to the divine. For instance, a passage in Rotvasara declares that ‘he who realized the truth of the body can then come to know the truth of

the universe.’ More than that, it is held that the individual is or can be in constant psychic interaction with all of life.”²⁷ In the Tantric tradition, psychic energy is always being exchanged between man and the planet. Reich talks about this in his book, *Cosmic Superimposition*, writing, “The SEXUAL EMBRACE, if abstracted and reduced to its basic form, represents superimposition and the bio-energetic fusion of two orgonotic systems.”²⁸ Recent research on the planets and organic life is beginning to give new credence to this view.

In the book by Mantak Chia, *Taoist Secrets of Love Cultivating Male Sexual Energy*, Chia speaks of the universe being filled with different kinds of dynamic energy, or ‘chi.’ The Tao, or ‘way,’ for humans to creatively transform their energy over the course of a lifetime back to a state of harmonious balance. Chia writes, “Sexual essence or ‘ching’ is a powerful, vital energy that is generated continuously with the human body. Sexual drive propels the course of man’s evolution biologically by transmitting the genetic lineages. Emotionally it harmonizes the love between man and woman, and spiritually provides a tangible link between the “ordinary” creative powers of man and the eternal creative process of the cosmos. Refining one’s awareness of sexual energy, with or without a partner, is one of the simplest ways of humans to return to pure consciousness and experience the deepest rhythms of life.”²⁹

Lowen explores, in his own work, the physical and psychic effects of orgasm and examines the connection between one’s sexual function and personality. Through his case studies, Lowen demonstrates that only the mature individual can experience the true orgasm of love. In Lowen’s book, *Love and Orgasm*, he writes, “It is my contention that the sexual behavior of a person reflects his personality, just as the personality of an

individual is an expression of his sexual feelings. The point of view that underlies this study is that the sexual behavior of an individual can be understood only by reference to his personality.”³⁰ Lowen notes, “Sexual behavior cannot be divorced from the overall personality of an individual. Sexuality is a part or an aspect of personality, and it cannot be changed without corresponding modification in the personality. In turn, as will be shown later, sexuality informs and shapes the personality. For this reason, sexual fulfillment cannot be achieved through the use or practice of special sexual techniques. Rather, it is the product of a way of life, the experience of a mature personality.”³¹

In another of Lowen’s books, *The Betrayal of the Body*, he writes that the feeling of identity, while not present at birth, is developed as the ego grows and matures. Lowen describes the feeling of identity as based on awareness of one’s desire, the recognition of one’s needs, and the ability to perceive body sensation. The expression of feelings is the assertion of life and existence, along with the identity of the human being. Lowen notes, “If a child is inhibited in the expression of feeling or made to feel ashamed of his body sensations, his ego will not mature. If he is prevented from taking the measure of himself, from exploring his strength and discovering his weaknesses, his ego will have a precarious foothold in reality and his identity will be nebulous.”³² This role, as Lowen calls it, creates a distortion in the person and in his ability to perceive himself clearly. If the person is able to accept and open to feelings, Lowen adds that a person can reclaim not only their own identity, but their body as well.

Jenny Wade has written several books in the field of consciousness studies and the transformative process. She looks at the fields of psychology, psychiatry, and neurology in conjunction with mystical and spiritual traditions. In her book, *Changes of*

Mind: A Holonomic Theory of the Evolution of Consciousness, Wade talks about what she calls “authentic consciousness” which represents the level of today’s most conventional developmental theory, known as Maslow’s Theory of Self-Actualization. Wade writes, “Authentic consciousness is described in a one-sidedly positive way as the epitome of psychological health by conventional writers.”³³ She continues, “Authentic consciousness differs dramatically from earlier stages because it is free from commonly recognized forms of ego-distorted cognitive and affective perception. Traditional theorists view this stage as markedly free of the ego defenses seen prior to this level, so that persons at this level are able to experience and express themselves fully.”³⁴

Wade writes that Maslow defines a new order by the shift from externally driven incentives to positively driven motives. In Maslow’s model, self-actualizers have surpassed basic needs of physical, psychological, and environmental survival. When this occurs, the person becomes motivated by self-actualization, what Maslow considers a pleasant state which creates the joyful tension of personal growth and discovery of potential. In such a case, there is an acceptance of one’s own intrinsic nature and a reaching toward integration and unity.

Maslow’s theory of self-actualization and characteristics of self-actualizers may relate to issues of blocked sexuality in that, as noted by Reich, blockages or character armor inhibits the free expression of life force energy. This is because as individuals become more self-actualized, they free bound energy physically, emotionally and spiritually that had once limited their consciousness. For example, limiting beliefs about self and reality often occur as a result of early challenging or difficult life experiences. These emotionally unfinished wounds, often repressed, may create energetic blocks, not

only in the subconscious but also in the physical body. And, if indeed, as Pierrakos notes, love, Eros, and sexuality are part of a common core of human energy, then fulfilling our basic needs for love and sexual intimacy are milestones on Maslow's hierarchy leading to self-actualization.

How, then, might self-actualization, enhanced through the Core Energetics practitioner training program, heal issues surrounding blocked sexuality? Somatic-based body therapies energetically remove emotional and spiritual blockages that have taken residence in the physical body by finishing the emotions connected to the blockage. As well, Pierrakos incorporated concepts of Reich's energy system, sexuality, and energetic character structures in the creation of the Core Energetics training programs. In relation to sexuality, early negative impressions or experiences of sexuality may distort a healthy view of the nature of sexuality and intimacy, thus literally setting the stage for physical, emotional, and spiritual blockages. As well, issues with self-esteem and self-regard may very well contribute to blockages in the expression of sexuality. Core Energetics, based on Reich's work, removes blockages, in a holistic sense, allowing healing of limited beliefs and psychic wounds to take place. As this healing occurs, self-esteem, self-regard, autonomy, and other characteristics of self-actualization increase, resulting in a catalytic reaction which may, as well, remove holistic blockages to sexuality, an innate expression of the life force.

Maslow later developed further stages of development which he called Self-Transcendence. Wade writes, "Maslow agrees with existential psychologists that the lack of ego-defensiveness is marked by 'authenticity' in the individual 'whose inner nature expresses itself freely, rather than being warped, suppressed, or denied.'" As well, Wade

notes, “An important part of this self-integration involves other primal issues...Sensual experiences of all kinds are enhanced and fully enjoyed.”³⁵

In summary, Lowen in, *Love and Orgasm*, quotes Carl Jung,

The overvaluation of the ego and the intellect has negated the truth of the body. To the ego, the body is an object to control. The ego develops through its control of bodily functions. But when one goes so far as to regard the body as a machine, one risks losing the one reality that can sustain sanity in this confused time. Carl Jung states this problem clearly: If we are still caught by the old idea of an antithesis between mind and matter, the present state of affairs means an unbearable contradiction; it may even divide us against ourselves. But we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit—the two being really one—then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body.³⁶

Spirituality, Sexuality, and Core Energetics

Spirituality may be defined as the feelings, thoughts, experiences, and behaviors that arise from a search for that which is generally considered sacred or holy. Spirituality is usually, though not universally, considered to involve a sense of connection with an absolute force, as well as the conviction that meaning is inherent in the fabric of the universe.³⁷ Spirituality is often considered interrelated to sexuality as sexuality and intimacy may be seen as sacred and holy, leading individuals to a feeling of connection with all that is divine. In regards to orgasm, the eruption of the life force is often likened to a feeling of spiritual ecstasy, a union with the divinity within each individual. As well, orgasm is often noted as a peak experience during which individuals transcend ordinary reality and come to know a greater, universal or divine consciousness. In this way, spirituality is, indeed, intimately interrelated with sexuality. Moreover, Core Energetics is a somatically-based program in which students learn principles related to relationships,

sexuality, and spirituality, with spiritual integration sessions as a central component to the training agenda.

Reich was quite outspoken regarding the role of orgasm in enhancing the life force and soothing neuroses. Reich believed that “orgiastic convulsion” not only governed all of life but was at the very roots of its bio-energetic beginnings. This movement is the very foundation of existence itself, he argued. He believed it happened in four beats: tension, charge, discharge, and relaxation. These four beats also make up the founding principle of Core Energetics. Reich believed this basic movement reflects the process in cellular division and thus all of life. He believed that it governed the whole of life and that the orgiastic longing of man points to a basic function which comes before and induces the orgiastic discharge, what he called “superimposition.” Reich believed that the very barring of this discussion from scientific thinking has created and ensnared man in an insolvable dilemma between “sex and morals, nature and culture, bad and good, devil and God.”³⁸ He goes on to say, “Man runs away from his deepest core of his bio-energetic existence and how strongly he protects himself against perception of this core. Man’s biophysical armoring of the organism provides the explanation for the fact of the great runaway as well as the reason for the evasion of the basic questions of his whole life-his religion, his natural philosophy and, last but not least, his quest for knowledge about nature. Man must not, thus the answer runs, perceive or understand his own living core; he must keep it secluded and inaccessible if he wishes to maintain his present social organization. The great misery in which he finds himself entangled in is due to his armoring, which cuts him off from his great bio-energetic possibilities and potentialities.”³⁹

Reich continued this exploration in a much deeper way. Reich saw human beings as unified energetic systems. He believed that when one denies one's primal emotions, the flow of energy in the body is halted and creates blocks in the emotional and physical body. The entire energy of the being slows down, resulting in stagnation and a literal freezing of the energy field. He believed that emotions were all made of the same energy, affirming that they are live, moving, energy currents. And, the blocking of these energy currents creates dis-ease or disconnection with oneself causing illness.

Reich and Freud were in agreement that arrested sexual development was the origin of mental illness. They both believed that psychological states were dictated by unconscious processes and that infant sexuality developed early yet, gets repressed. Reich, a Marxist, argued that the morality of the time was the source of sexual repression, creating fascism and anti-Semitism. He believed that sexual repression was the root of neuroses and to engage in an active, guilt-free sex life would be the cure.

Pierrakos used the concepts of Reich's energy system, sexuality, and energetic character structures in the creation of the Core Energetics training programs. And, he incorporated these concepts into his practice, diagnosing clients based on how the energy in their body was moving. Pierrakos believed that the blocked energy flow directly affected and stifled the sexual force, leading to inhibition, deadness, and disease.

Summary

By denying the natural urges of the body, individuals block the free flow of life energy. When this bio-energy is blocked, the emotions and spirit, interconnected to the life force, become blocked as well. Healing body, mind, and spirit, as suggested by Core

Energetics, re-establishes the free flow of life energy. Simultaneously, whole person healing is believed to increase levels of self-actualization. And, greater self-actualization denotes less of a chance of psychological ill health. Sexuality is intimately connected with whole person healing, and in particular with positive psychological health.

Sexuality is a natural aspect of humanness, and when freely expressed, brings great pleasure and joy to mind, body, and spirit. Reich and others believed orgasm, the natural expression of life force energy, increases aliveness, fosters positive psychological health, and elicits healing potential. Thus, sexuality and healing are intimately related. Indeed, love, Eros, and sexuality are interconnected aspects of human reality.

Chapter 3, Research Methods, identifies the specifics of the research design, participant population, research instruments, and related data in an attempt to ground research studies in bio-energetic healing within the western scientific model.

CHAPTER 3: RESEARCH METHODS

Background

This chapter consists of the following sections: Study Design, Data Sources, Data Collection, Data Analysis, and Ethical Considerations. This study measures the effects of Core Energetics, a body-focused healing modality, on levels of self-actualization and orgasm consistency. The data derived from the Personal Orientation Inventory (*POI*) was used to identify levels of self-actualization among students of the Core Energetics programs. The data derived from the Orgasm Consistency Scale (*OCS*) was used to measure levels of orgasm consistency among students of the Core Energetics programs.

Study Design

The purpose of this research study is to demonstrate a relationship between the transformative potential of Core Energetics, coincident with an increase in both self-actualization and orgasm consistency or life force energy. To this end, the study postulates two possible shifts in the Core Energetics training program's graduating students: first, that self-actualization will be affected in a positive way as indicated by the scores on the Personal Orientation Inventory (*POI*),⁴⁰ and; second, that orgasm consistency will be affected in a positive way as indicated by the scores on the Orgasm Consistency Scale (*OCS*).⁴¹ A major goal of this study is to ascertain the mean levels of self-actualization and orgasm consistency for beginning Core Energetic students and graduates of the Core Energetics four-year practitioner training program.

Research Questions

The research question is: Does the Core Energetics training program affect levels of self-actualization and/or orgasm consistency?

The directional hypothesis is twofold:

1. Students who have completed the Core Energetics four-year practitioner training program will score higher on the *POI* than students just entering the Core Energetics training programs.
2. Students who have completed the Core Energetics four-year practitioner training program will score higher on the *OSC* measurements than students just entering the Core Energetics training programs.

The null hypotheses are:

3. Students who have completed the Core Energetics four-year practitioner training program will not score higher on the *POI* than students just entering the Core Energetics training programs.
4. Students who have completed the Core Energetics four-year practitioner training program will not score higher on the *OSC* measurements than students just entering the Core Energetics training programs.

The research design used was a quantitative, causal comparative study. At the same point in time, at the beginning of the training year, students in the study were tested. The dependent variables were the Personal Orientation Inventory (*POI*) and the Orgasm Consistency Scale (*OCS*). The independent variable was the length of attendance in the Core Energetics training programs. The dependent variables were the levels of self-actualization measured by the *POI* and orgasm consistency measured by the *OCS*.

Graduating students from Core Energetics practitioner program were expected to differ significantly on both the *POI* and *OCS* from beginning Core Energetics students, due to the graduates having learned the healing modality of Core Energetics. Chapter 4, Research Findings, discusses the comparative results for Core Energetic beginning students and Core Energetics graduates.

Data Sources

Data for the research study were obtained from scholarly writings, scholarly and peer-reviewed journals, and curriculum from the Institute of Core Energetics. The following interrelated disciplines were integrated into this study: spirituality, psychology, transpersonal psychology, human sexuality, and the human energy field or bio-field.

Study participants received the following items in their participation packet:

- Informed Consent Form
- Personal Orientation Inventory (*POI*); and
- Orgasm Consistency Scale (*OCS*).

Data Collection

The Personal Orientation Inventory, according to the manual, is “for the most part self-administering, and may be completed in group sessions, individually while a counselee is waiting ...or even on a take-home basis.”⁴² Therefore, students were given the option to complete the *POI* by the end of the first training weekend of the year or to return it to the researcher within one week. This was because, due to the current economic situation, the four-year training program was shortened by one full day, leaving

insufficient time for all students to take the test simultaneously. The PI collected the tests by hand or the test was mailed to PI by the participant within one week.

The PI had the full support of the Institute's Director, Stuart Black, and the Faculty. The participating students were cooperative and gave full permission for testing. It was suggested that 40 minutes were to be allotted for completion of the *POI* and 20 minutes for *OCS*. The participants were informed of the specific research question, "Is there a relationship between self-actualization, orgasm consistency, and the Core Energetics training programs?" only after completing the test.⁴³

Population

The PI recruited beginning and graduate students from the Institute of Core Energetics practitioner training programs. Participants consisted of two groups of 31 students: 31 participants were students beginning the first two years of the Core Energetic four-year practitioner training program or two-year transformational program and 31 participants were graduates of the four-year practitioner training program. Both tests were given to both groups at the start of the beginning students' training year.⁴⁴

The PI described the benefits of participation to the students as an opportunity to increase self-awareness by viewing their own results from the *POI* and *OCS* measurements. As well, participation was described as a way of contributing to an exploration of the effects of the Core Energetics' programs on body, mind, and spirit. All participants voluntarily agreed to enter the research study.

Inclusion Criteria

Participants ranged in age from 31 years to 71 years old and were mostly of Caucasian decent. There were 13 male and 18 female graduate students and 11 male and

20 female undergraduate students included in the study. The criteria for inclusion were that participants were adults, 18 years or older, beginning or graduate students in the Core Energetics training programs, and willing to sign an Informed Consent Form that specified their right to withdraw at any time. Students were informed that their participation or non-participation would not affect their standing in any way at the Institute of Core Energetics. Participants were told that the testing results would be anonymous. Names would not be recorded on the test and results would be used for research purposes only.

Exclusion Criteria

Individuals under age 18 and those who were not enrolled in a Core Energetics training program were excluded from participation in the study. Only data from participants who completely filled out the *POI* and the *OCS* were used for the study. If either scale was partially filled out, the participant was not included in the study. If for any reason students requested to be dropped from the study, their materials were destroyed.

List Potential Risks/Safety

There were no known potential risks or safety issues associated with participation in this research study.

Discontinuation Criteria for Subjects

Any person included in the study could choose not to continue to participate, at any time, during the research study.

Consent Form for Participants

See Appendix A.

Confidentiality Statement

The following statement of confidentiality is included as a part of the Informed Consent Form: The content of the questions concerning self-actualization and orgasm consistency and your participation are strictly voluntary. Your name will not be associated with the research findings in any way. This information will be identified only by a coded number.

If you would like additional information concerning this study before or after it is complete, please feel free to contact the PI by telephone or email. Results of this study may be reported in publications or in a scientific presentation, but you will not be individually identified.

Method of Sharing Results with Research Participants

Participants will be asked if they would like to receive the results of the study after completion of the dissertation. Those who would like results will be mailed or emailed the results of the dissertation. Participants will also be informed that the dissertation, in its entirety, will be available online at www.holosuniversity.net.

Data Analysis

The analysis was compiled from the results of the *POI* and hand-scored according to test answer sheets provided by the publisher. The analysis of the *OCS* was also hand-scored. The statistical analysis was an ordinary variance analysis that looked at the differences between the levels of self-actualization and orgasm consistency in students who had undergone the Core Energetics four-year training and students entering the Core Energetics programs.

Research Instruments

The study used two test instruments: the *Personal Orientation Inventory (POI)* and the *Orgasm Consistency Scale (OCS)*. The *Personal Orientation Inventory (POI)*, developed by Everett L. Shostrom (1962), measures self-actualization tendencies of individuals. The *POI* contains 150 two-choice, comparative value judgment items considered relevant to the construct and overall measurement of self-actualization. Each of the fourteen subscales of the *POI* measure an important aspect of self-actualization as follows:

1. Time Competence
2. Time Incompetence
3. Other Directed
4. Inner Directed
5. Self-Actualizing Value
6. Existentiality
7. Feeling Reactivity
8. Spontaneity
9. Self-Regard
10. Self-Acceptance
11. Nature of Man
12. Synergy
13. Acceptance of Aggression, and
14. Capacity for Intimate Contact.

The following lists a definition of terms for the *POI*'s fourteen subscales:

1. **Time Competence** measures the degree to which a person lives primarily in the present and uses time efficiently, rather than living predominantly in the past and/or future.
2. **Time Incompetence** measures the degree to which a person lives primarily in past and/or future time and how efficiently time is used.
3. **Other Directed** measures the extent to which an individual's behavior is motivated by external (other) influences.
4. **Inner Directed** measures the extent to which an individual's behavior is motivated by the internal (self).
5. **Self-Actualizing Value** shows the affirmation of primary values of self-actualizing individuals. These people live and hold the values attributed to self-actualizing people, rather than rejecting such values. These values cut across many attributes.

6. **Existentiality** measures one's flexibility in applying values and principles to one's life. It implies the ability to react according to the situation or, to act existentially, without rigid adherence to principles. Existentiality measures one's flexibility in applying principles and values to one's life. Flexibility is encouraged, rather than a tendency to hold values tightly so that they become compulsive.
7. **Feeling Reactivity** refers to responsiveness and sensitivity to one's own feeling and needs, rather than insensitivity to those feelings and needs.
8. **Spontaneity** suggests the ability to react spontaneously, to express feelings spontaneously, and to be oneself. The absence of spontaneity suggests one is fearful of expressing feelings.
9. **Self-Regard** implies the affirmation of the self, the ability to like one's self because of one's strength and worth as an individual, rather than feelings of low self-worth.
10. **Self-Acceptance** suggests the acceptance of one's self in spite of one's weaknesses, rather than an inability to accept one's weaknesses. It is more challenging to achieve self-acceptance than self-regard, although self-actualization requires both.
11. **Nature of Man** suggests the ability to see the nature of man as basically good, and to see and resolve the dualities of good-evil, masculine-feminine, selfish-unselfish, and spiritual-sensual in the nature of man. This self-actualizing tendency reflects one's ability to understand human nature as essentially good, rather than essentially bad or evil.
12. **Synergy** implies the ability to transcend dichotomies, to harmonize, or to be synergistic. Synergy implies the ability to see the opposites of life as related in a meaningful way. A lack of synergy leaves one seeing life as antagonistic and oppositional. Synergistic people are able to see that selfishness and selflessness, love and lust, play and work, are not different and that life is not oppositional.
13. **Acceptance of Aggression** implies the ability to accept one's own aggressiveness rather than repression, defensiveness, and denial of one's own aggression. This also includes the ability to accept aggression and anger within the self as natural.
14. **Capacity for Intimate Contact** implies the ability to develop intimate, contactful relationships with other humans, unimpeded by obligations and expectations, rather than having difficulty with meaningful, warm interpersonal relationships with other humans.⁴⁵

Reliability and Validity of the Personal Orientation Inventory (*POI*)

Test and retest studies for reliability for the *POI* found it to discriminate successfully between clinically diagnosed self-actualizing and non-self-actualizing participants. The *POI* has been found to have reliability coefficients of .91 and .93.⁴⁶

In testing the reliability of the scale, the *POI* was shown to discriminate between high and low levels of self-actualization (Rich, 2001; Shostrom, 1963). In a study of three carefully selected groups, it was demonstrated that scores on the *POI* were significantly differentiated in a clinical sample of non-self-actualizing, self-actualizing, and a third group of adults that were deemed normal. The study showed findings indicating that the *POI* measured significant differences among the three groups. The mean scores for the self-actualizing group were higher than those in the normal group and the means for non-self-actualizing were below the norm mean on all scales. This study shows that the *POI* clearly indicates differences between the self-actualizing group and the non-self-actualizing group while also differentiating both groups from a normal population. The Personal Orientation Inventory, published by EdITS/Educational and Industrial Testing Service, is not available for general publication. Refer to EdITS of San Diego, California for further information regarding the Personal Orientation Inventory.

Orgasm Consistency Scale (*OCS*)

The study used the Orgasm Consistency Scale (*OCS*), which measures how frequently a subject experiences orgasm, rated on a 6-point scale with labels ranging from always to never. To avoid using the stereotypical definition of orgasm, an extended definition was used to include both heterosexual and homosexual activity involving manual, oral, and anal stimulation as well as genital. This expanded definition of

intercourse in the *OCS* was used to avoid perpetuating sexual stereotyping, for example, that penile-vaginal sex is better or more “normal” than other ways of experiencing orgasm. It was also used to include opposite as well as same sex partners.

The Orgasm Consistency Scale was created by Waterman, Chiauzzi and Gruenbaum and was used in their study of “The Relationship between Sexual Enjoyment and Actualization of Self and Sexual Partner.”⁴⁷ This study suggests that women's self-actualization was positively correlated with several aspects of their male sexual partner's enjoyment whereas men's self-actualization was negatively correlated with several aspects of their female sexual partner's enjoyment. It was also found that orgasm is neither a necessary nor sufficient condition for ones' partner's sexual enjoyment.

The six choices on the *OCS* include Always, Nearly Always, Frequently, Occasionally, Rarely, or Never. There is also a space to check if you are male or female.

Independent Variable

Core Energetics is an evolutionary body therapy, developed by John Pierrakos, M.D.,⁴⁸ which works with the psychological, somatic, and spiritual aspects of healing. The Core Energetics training programs include a four-year practitioner program and a two-year personal transformation program. Students learn somatic theory, psychotherapeutic methods, and hands-on practice techniques along with principles of sexuality, relationships, and spirituality. The Core Energetics training is highly experiential and provides participants with an understanding of bio-energy and body consciousness. Students learn why and how energy and emotions become blocked in the body and how to open the flow of untapped life force to increase well-being, conscious awareness, and creativity.⁴⁹

Ethical Considerations

The PI abides by personal ethics and the ethical principles and standards set forth by Holos University Graduate Seminary in the Ethics and Academic Integrity Policy.⁵⁰ Participant identity and information included in this research study is confidential at all time, unless required by law.

CHAPTER 4: RESEARCH FINDINGS

This chapter presents the research results of this study to ascertain the mean levels of self-actualization and orgasm consistency for beginning Core Energetic students and graduates of the Core Energetics four-year practitioner training program. Findings were obtained by using the Personal Orientation Inventory (*POI*) and the Orgasm Consistency Scale (*OCS*) as measures to assess self-actualization and orgasm consistency, respectively. The research utilizes the differences between the two study groups at the same point in time, the beginning of the training year, when the two groups were tested. Chapter 4 includes Research Results and Statistics with statistical tables and figures.

Research Results and Statistics

The analysis was compiled from the results of the *POI* and hand-scored according to test answer sheets provided by the publisher. The analysis of the *OCS* was also hand-scored. The statistical analysis was an ordinary variance analysis that looked at the differences between the levels of self-actualization and orgasm consistency in students who had undergone the Core Energetics four-year practitioner training program and students who were entering into the first two years of the practitioner training program or the two-year transformational program.

The *POI* results showed a statistical significance at the $p < 0.01$ level (one-tailed) for graduates of the four-year Core Energetics program in twelve of the fourteen scales of

the *POI*. The *OCS* results did not show any significant statistical differences. (See Table 1 and Figure 1 for statistical detail)

Table 1. T-Test for Equality of Means: 2- and 1-Tailed Significance for POI and OCS				
T-Test for Equality of Means: 2-Tailed and 1-Tailed Significance				
		Sig. (2-tailed)	Sig. (1-tailed)	
Variables:				
Time Incompetence (TI)	Equal variances assumed	.073	.0365	> statistically significant
	Equal variances not assumed	.073	.0365	
Time Competence (TC)	Equal variances assumed	.059	.0295	
	Equal variances not assumed	.059	.0295	
Other Directed (O)	Equal variances assumed	.003	.0015	
	Equal variances not assumed	.003	.0015	
Inner Directed (I)	Equal variances assumed	.002	.0010	
	Equal variances not assumed	.003	.0015	
Self- Actualizing Value (SAV)	Equal variances assumed	.016	.0080	
	Equal variances not assumed	.016	.0080	
Existentiality (EX)	Equal variances assumed	.350	.1750	
	Equal variances not assumed	.350	.1750	
Feeling Reactivity (FR)	Equal variances assumed	.004	.0020	
	Equal variances not assumed	.005	.0025	
Spontaneity (S)	Equal variances assumed	.010	.0050	
	Equal variances not assumed	.010	.0050	
Self- Regard (SR)	Equal variances assumed	.003	.0015	
	Equal variances not assumed	.004	.0020	
Self- Acceptance (SA)	Equal variances assumed	.002	.0010	
	Equal variances not assumed	.002	.0010	
Nature of Man, Constructive (NC)	Equal variances assumed	.102	.0510	
	Equal variances not assumed	.102	.0510	
Synergy (SY)	Equal variances assumed	.004	.0020	
	Equal variances not assumed	.004	.0020	
Acceptance of Aggression (A)	Equal variances assumed	.006	.0030	
	Equal variances not assumed	.006	.0030	
Capacity for Intimate Contact (C)	Equal variances assumed	.147	.0735	
	Equal variances not assumed	.147	.0735	
Orgasm Consistency Scale	Equal variances assumed	.402	.2010	
	Equal variances not assumed	.401	.2005	

Group	N	Mean	Std. Deviation	Std. Error Mean
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Time Incompetence (Ti)	Graduate	31	6.42	2.884	.518
	Undergraduate	31	7.90	3.487	.626
Time Competence (Tc)	Graduate	31	16.58	2.907	.522
	Undergraduate	31	15.03	3.401	.611
Other (O)	Graduate	31	29.35	10.206	1.833
	Undergraduate	31	40.52	17.397	3.125
Inner (I)	Graduate	31	96.81	10.950	1.967
	Undergraduate	31	85.19	17.306	3.108
Self-Actualizing Value (SAV)	Graduate	31	22.52	2.541	.456
	Undergraduate	31	20.45	3.872	.695
Existentiality (Ex)	Graduate	31	23.10	4.174	.750
	Undergraduate	31	21.94	5.446	.978
Feeling Reactivity (Fr)	Graduate	31	19.06	2.670	.480
	Undergraduate	31	16.42	4.193	.753
Spontaneity (S)	Graduate	31	14.74	2.394	.430
	Undergraduate	31	12.58	3.828	.687
Self- Regard (Sr)	Graduate	31	13.23	2.061	.370
	Undergraduate	31	10.90	3.691	.663
Self- Acceptance (Sa)	Graduate	31	17.32	3.718	.668
	Undergraduate	31	13.94	4.289	.770
Nature of Man (Nc)	Graduate	31	12.55	1.767	.317
	Undergraduate	31	11.74	2.049	.368
Synergy (Sy)	Graduate	31	7.84	1.214	.218
	Undergraduate	31	6.74	1.632	.293
Acceptance of Aggression (A)	Graduate	31	18.39	3.019	.542
	Undergraduate	31	15.84	3.908	.702
Capacity for Intimate Contact (C)	Graduate	31	21.42	3.880	.697
	Undergraduate	31	19.77	4.883	.877
Orgasm Consistency Scale	Graduate	30	3.9333	1.08066	.19730
	Undergraduate	31	3.6774	1.27507	.22901

Figure 1. POI Scale and OCS Group Statistics

Although not specifically statistically significant, the PI feels that it is worth mentioning that graduates, as a whole, scored higher on the *OCS* than undergraduates. As well, men, both graduates and undergraduates, scored higher than women, both graduates and undergraduates. While the *OCS* did not show any significant statistical difference, the mean score for graduates was 3.9 and 3.6 for undergraduates, with a standard error mean of .20 for graduates and .23 for undergraduates. Interestingly, 100% of male and 59% of female graduates reported always or nearly always experiencing orgasm while 81% of male and 55% of female undergraduates reported always or nearly always experiencing orgasm. These scores indicate slight significant differences on the *OCS* when gender was included in the model. (See Figures 2 and 3 for statistical detail)

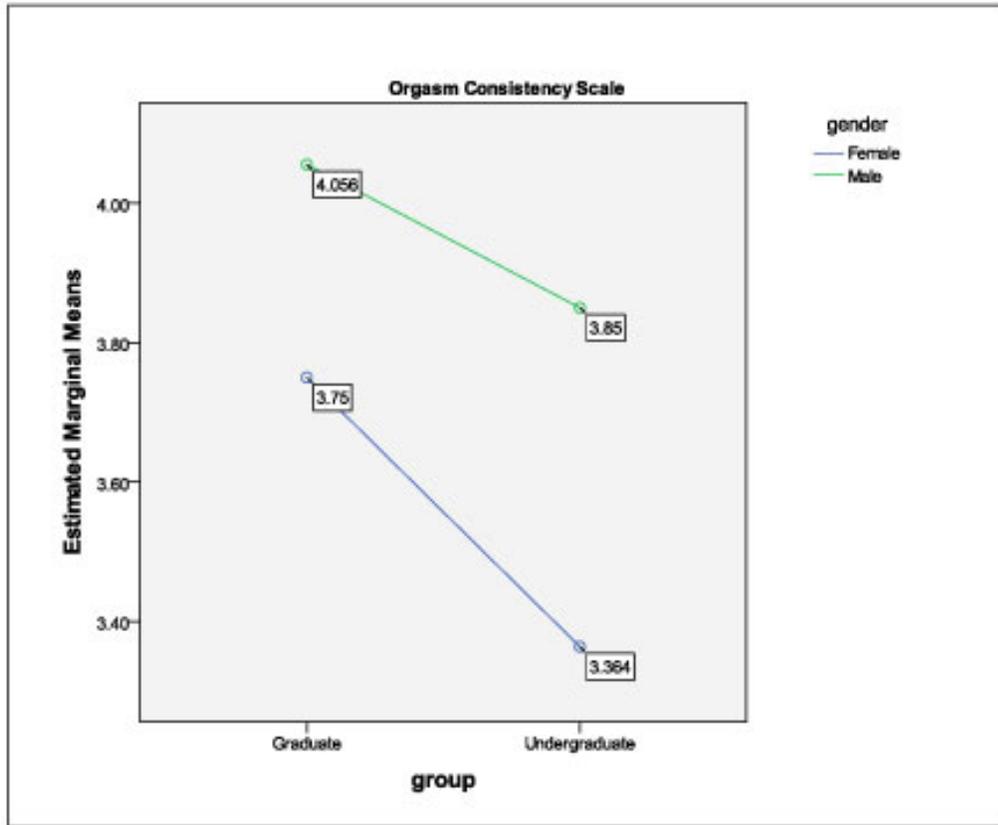


Figure 2. Estimated Marginal Mean of Orgasm Consistency

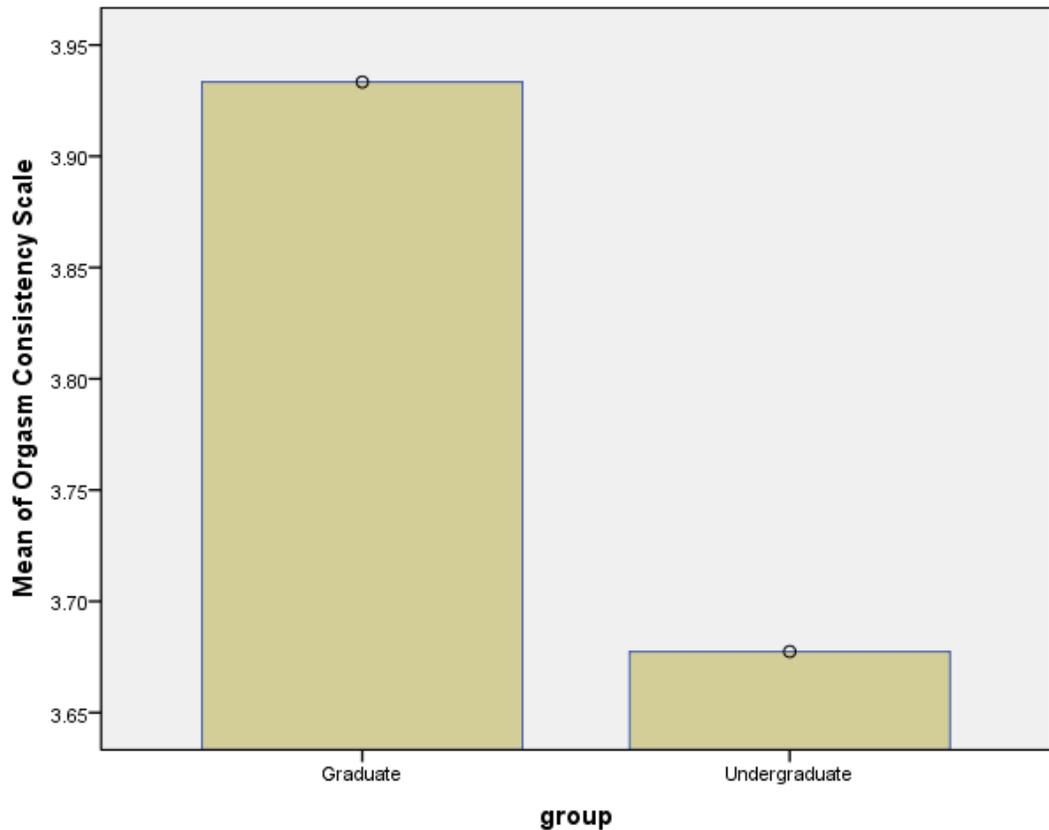


Figure 3. Mean of the Orgasm Consistency Scale (OCS)

The two *POI* scales that showed no statistical differences were Existentiality (Ex) and Capacity for Intimate Contact (C). As described in the *POI* manual, the Existentiality scale is a measure of one's ability to be flexible and use good judgment in applying values or principles to one's life. High scores show flexibility and lower scores show rigidity. The Existentiality mean for graduates was 23.10 and for undergraduates it was 21.94, with a standard error mean of .75 for graduates and .98 for undergraduates. Graduates still showed an increase for Existentiality, but not a statistically significant one. (See Figure 4 for statistical detail)

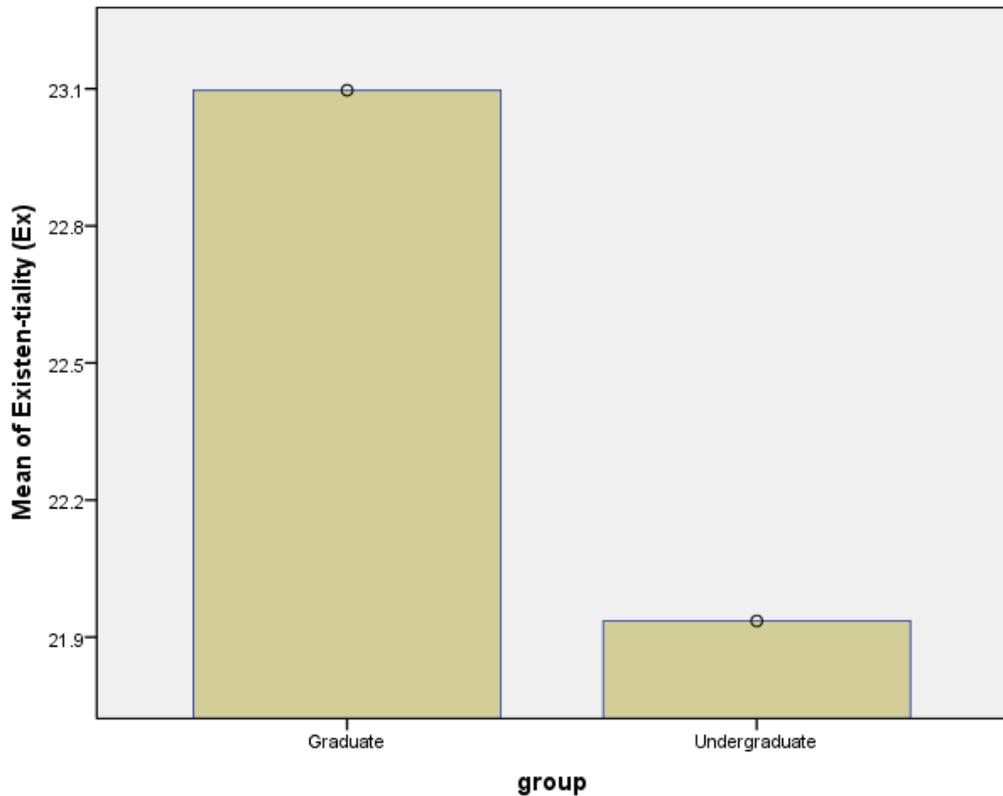


Figure 4. POI Scale Mean of Existentiality (Ex)

The other category that showed no statistical difference was Capacity for Intimate Contact, described in the *POI* manual as the ability to develop meaningful, contactful relationships with others. High scores indicate the ability to maintain and develop relationships and low scores indicate difficulty. The Capacity for Intimate Contact mean for graduates was 21.42 and for undergraduates were 19.77, with a standard error mean of .70 for graduates and .88 for undergraduates. Again, graduates showed an increase in Capacity for Intimate Contact, but not a statistically significant one. In speculating the reasons why Existentiality and Capacity for Intimate Contact

showed no statistical significance, it is possible that individuals who enter a program such as Core Energetics already demonstrate good judgment, flexibility, and are able to develop meaningful relationships. Perhaps, Core Energetics, a transpersonal healing program, draws individuals who are already more self-actualized in these areas than the average individual, and therefore, are more interested in self-healing. In other words, it may be that the more self-actualized an individual, the more they are drawn to further their own self-healing by enrolling in somatically-based healing programs. (See Figure 5 for statistical detail)

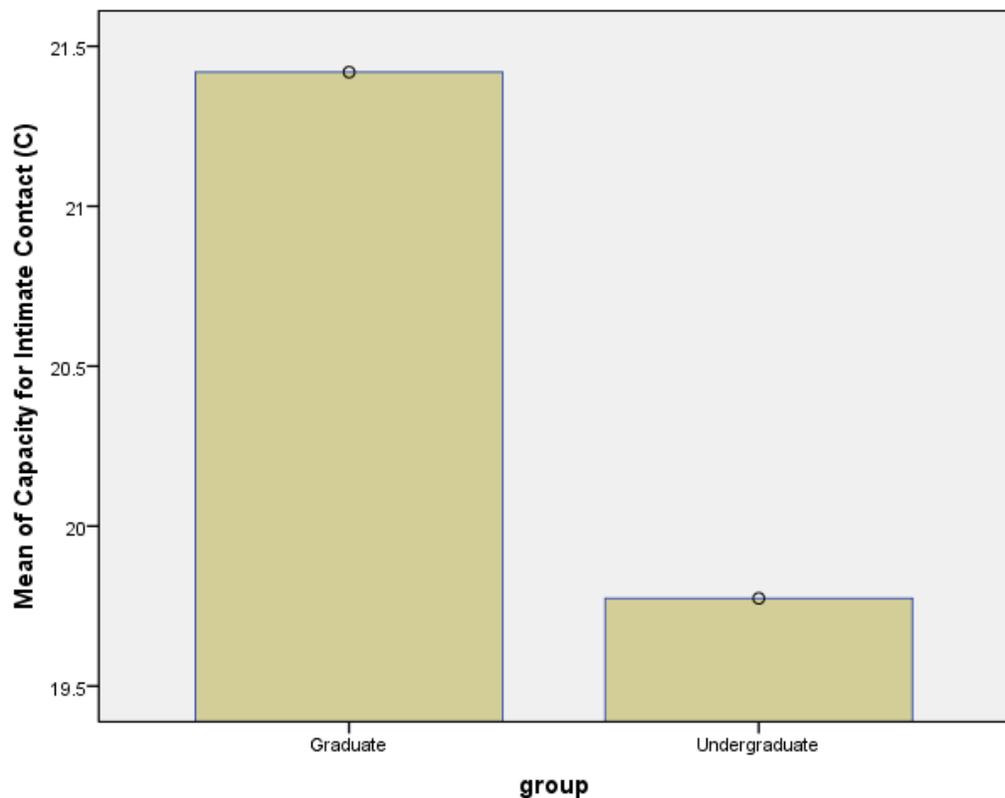


Figure 5. POI Scale Mean of Capacity for Intimate Contact (C)

The scale that showed the most significant statistical difference was Self-Acceptance. In the *POI* manual, self-acceptance measures the ability to like one's self even with knowledge of one's weaknesses. Self-acceptance on the *POI* directly relates to Maslow's acceptance characteristic for self-actualizers. As well, self-acceptance relates to the removal of energy blocks as these blocks often form from resistance to an emotional experience, which may in turn create a limiting belief about self and reality. By removing the resistance and concomitant feelings, impeded energy is released, creating acceptance of what was and is, hence, greater feelings of self-acceptance. Self-acceptance, too, may relate to the release of sexual inhibitions, providing for greater freedom of sexual expression and orgasm consistency. (See Figure 6 for statistical detail)

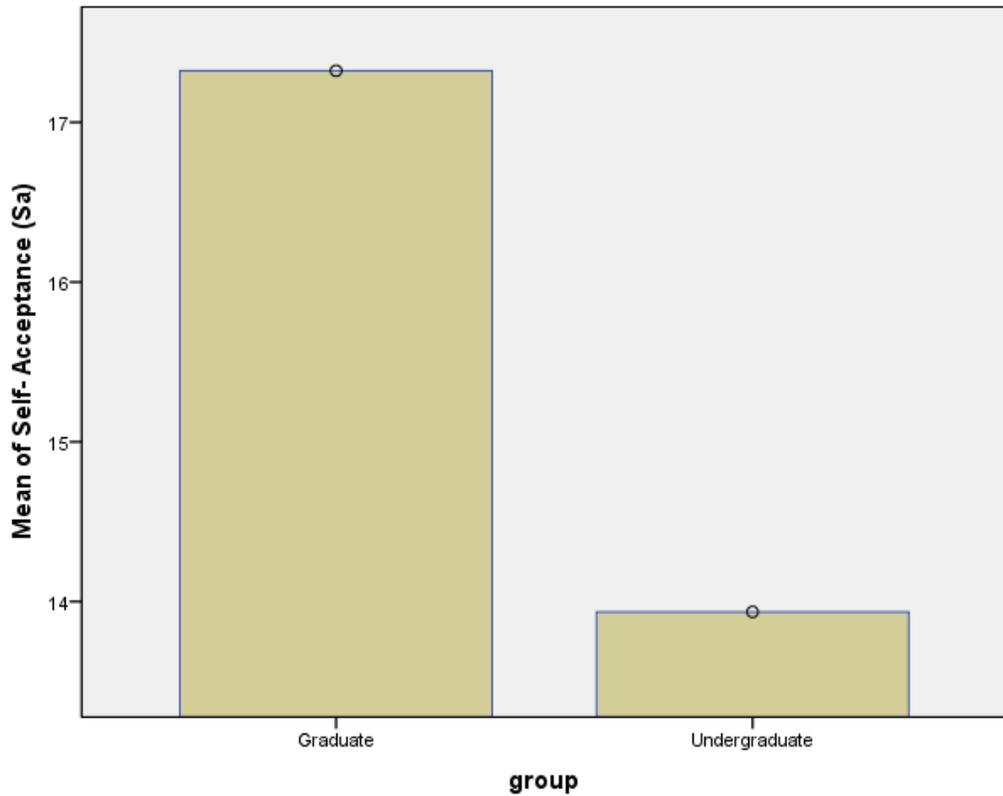


Figure 6. POI Scale Mean of Self-Acceptance (Sa)

There were 62 participants in this study with 31 at both the graduate and undergraduate levels. There were 24 males and 38 females. Males and females did not show age differences at either level, but, as could be expected, the undergraduates were younger than the graduates. Age was inter-correlated with graduate versus undergraduate status and it, too, did not show any statistical significance. The age range for study participants was 31 to 71 years. The mean age for males was 48.5 years and the mean age for females was 48.7. The mean of age for graduates was calculated to be approximately 51 years and for undergraduates, the mean age was 46 years. (See Table 2 and Figure 7 for statistical detail)

Table 2. Demographic Distribution of the Participants by Gender and Age

Graduate	Number	Mean of Age
Male	13	52.08
Female	18	51.11
Undergraduate	11	44.82
Male	20	46.20
Female		
Mean of Age by Gender and Status	Males	Female
	48.45	48.66
	Graduate	Undergraduate
	51.59	45.51

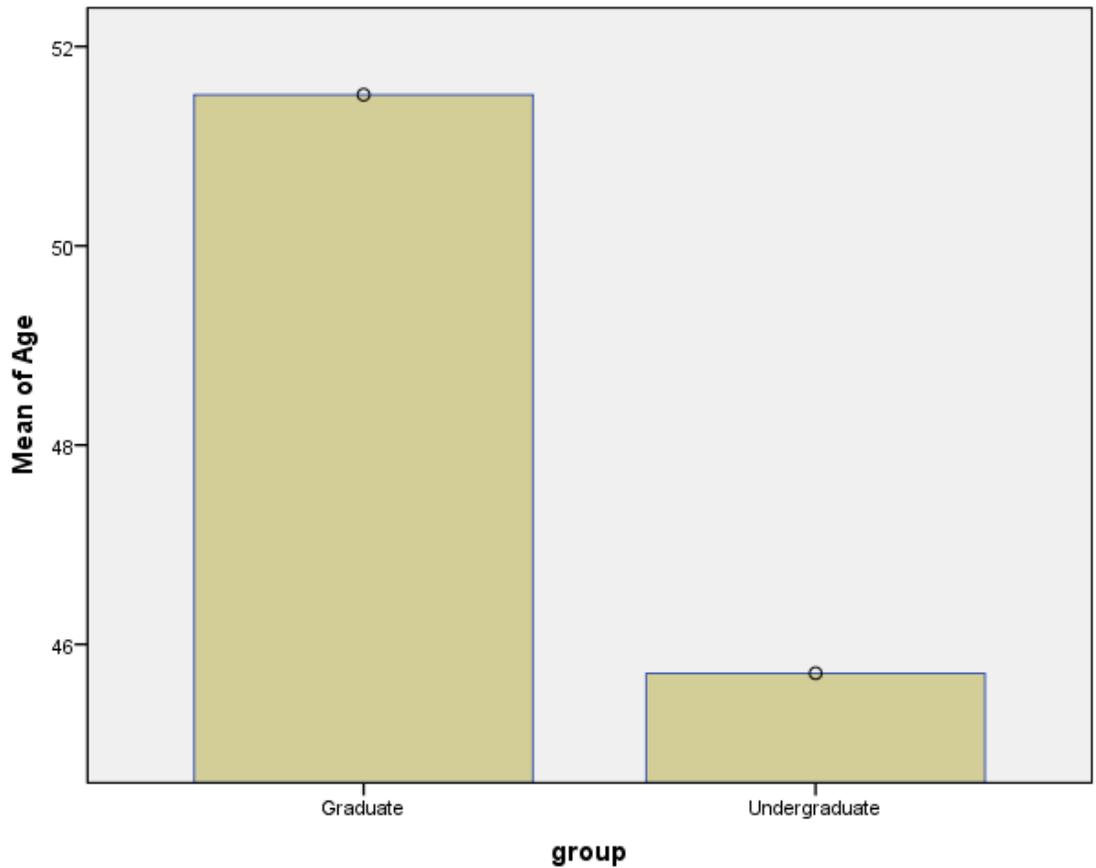


Figure 7. Mean of Age

In interpreting the Time and Support Ratio scores, the Time Ratio is that of the ratio of Time Incompetence to Time Competence. A self-actualizing person lives in the now and is primarily time competent. They are less burdened by regrets, resentments, and guilt from the past than non-self-actualized persons. Non-self-actualized persons are more time incompetent, suggesting the person does not have the ability to discriminate well between future and past. They may be burdened with resentments, blame, and regret, still dealing with unresolved memories of the past.

For Time Ratio for Time Incompetence for graduates, the statistics showed a score of 6.42 while for undergraduates, statistics showed a score of 7.90. This finding might indicate that the Core Energetics program, removing energetic blocks from the whole person, may increase the capacity of individuals to be present without resent, regret, or other unfinished emotions. In this way, the Core Energetics program might create a healing potential through which individuals may become more self-actualized and, as Maslow notes, may thereby develop a more efficient perception of reality. (See Figure 8 for statistical detail)

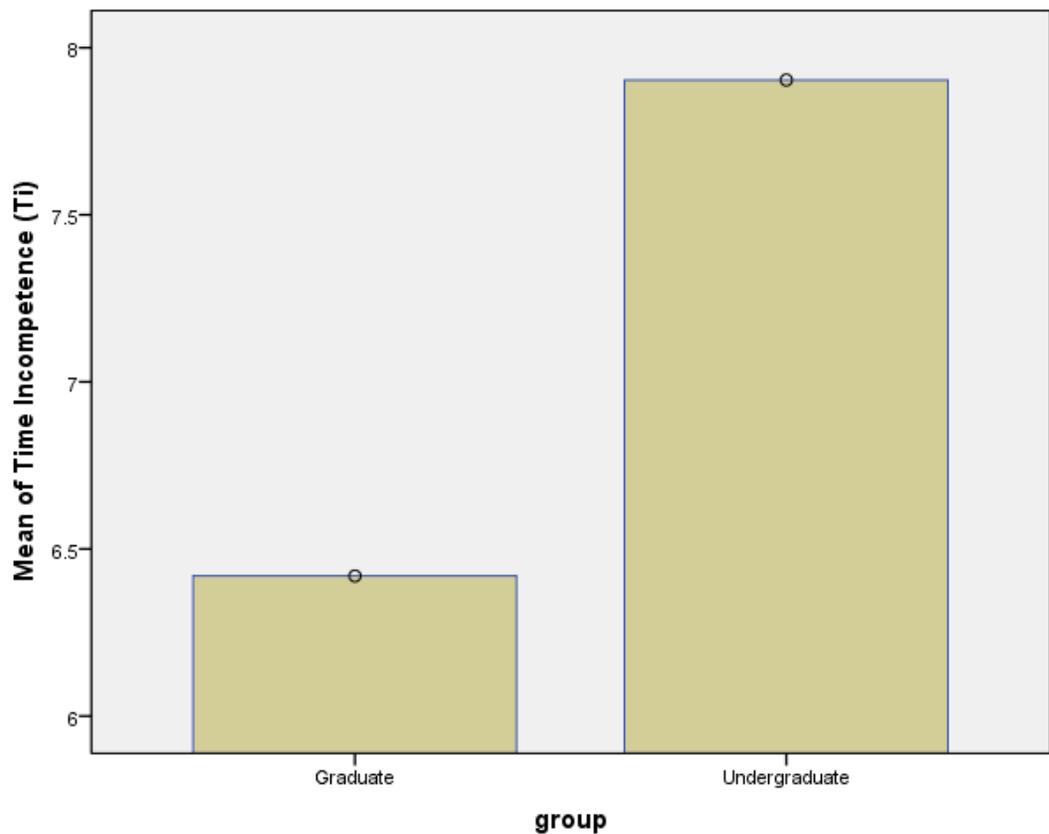


Figure 8. POI Scale Mean Time of Incompetence (Ti)

The Time Competency scale for graduates showed a score of 16.5 while undergraduates showed 15.03. (See Figure 9 for statistical detail)

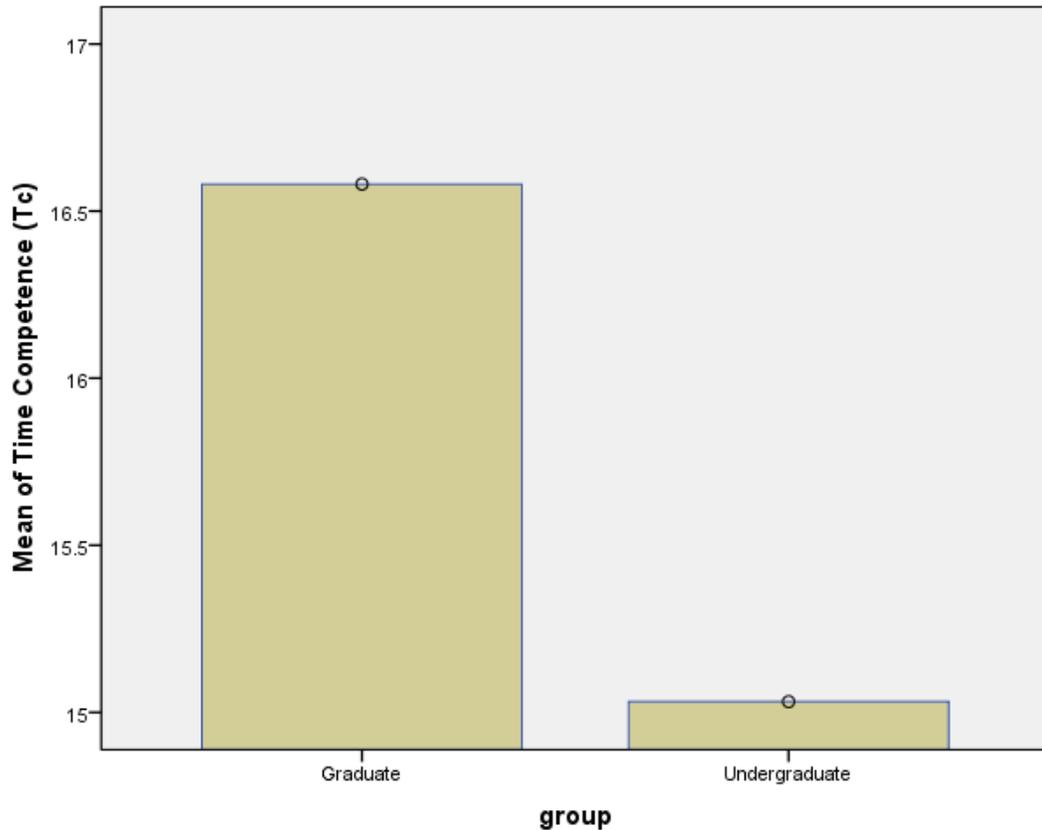


Figure 9. POI Scale Mean Time of Competence (Tc)

The Support Ratio score is expressed as a ratio of other orientation to inner orientation. The inner-directed person is independent, driven, and guided by internal motivations rather than external ones. The other-directed person is motivated by the other, authorities, peers, parents, etc. They are highly motivated by a sense of conformity and the opinions of others. Self-actualized persons lie in between that of an extreme other-directed and an extreme inner-directed person. The mean statistic for graduates for

Other Directed was 29.35 and for undergraduates, the score was 40.52. This demonstrates graduate students are less other directed than undergraduates. From this finding, it might be speculated that the Core Energetics program may create a deepened connection to one's inner self as emotional blockages are removed and more of the true self is revealed. This positive change in becoming more inner-directed may also relate to Maslow's self-actualizer characteristics of autonomy and acceptance, demonstrating that the Core Energetics program increases self-actualization. (See Figure 10 for statistical detail)

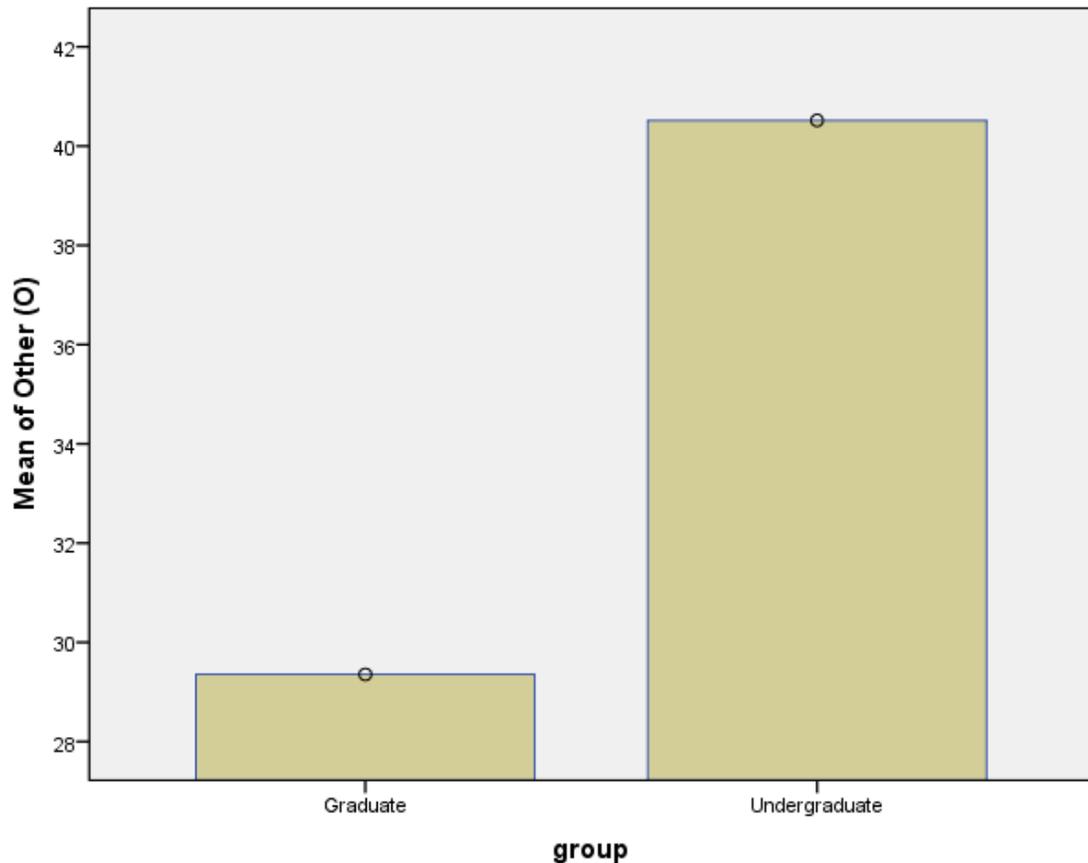


Figure 10. POI Scale Mean of Other Directed (O)

Inner Directed scores for graduates were 96.81 and were 85.19 for undergraduates. The higher score for graduates might be indicative of an increase in self-actualization due to participation in the Core Energetics Program. (See Figure 11 for statistical detail)

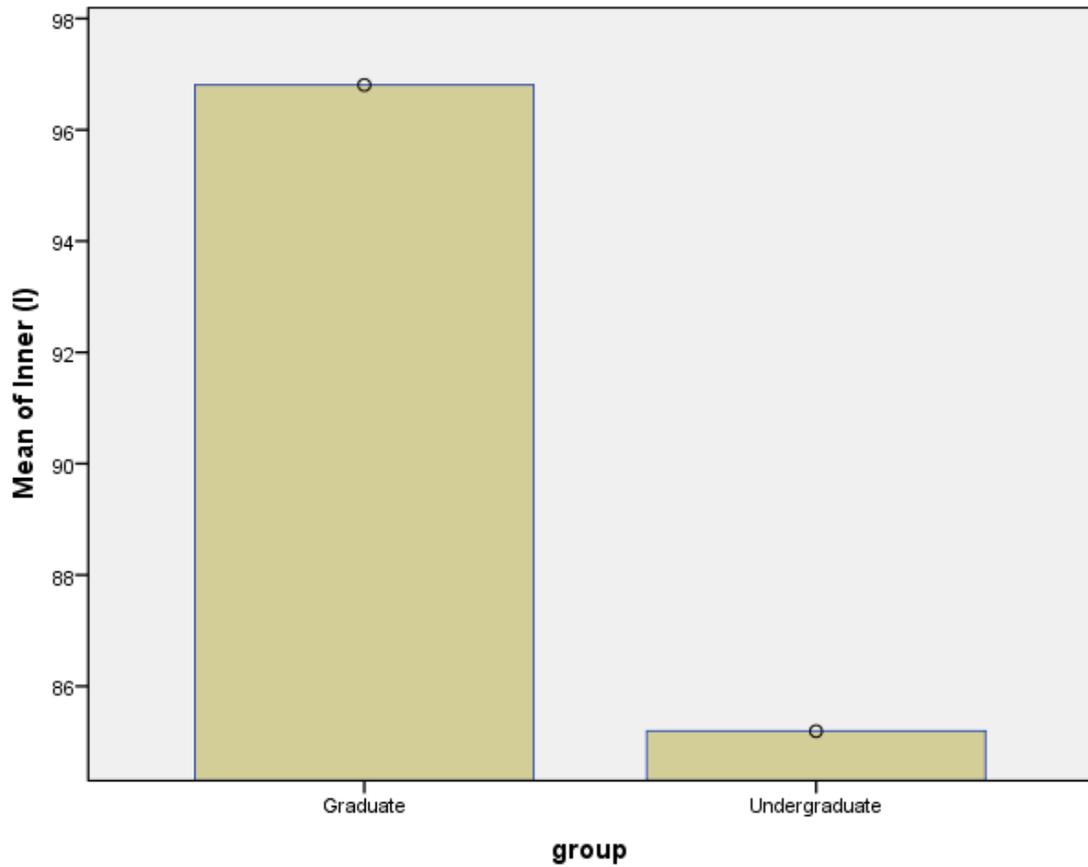


Figure 11. POI Scale Mean of Inner Directed (I)

For further statistical results for the remaining *POI* scales (Self-Actualizing Value, Feeling Reactivity, Spontaneity, Self-Regard, Nature of Man, Synergy, and Acceptance of Aggression) and related statistical tables, please refer to Appendix C.

Research conclusions, discussion of the research findings, and suggestions for future research are addressed in Chapter 5.

CHAPTER 5: CONCLUSIONS, DISCUSSION, AND SUGGESTIONS

This chapter presents the results of assessing the effects of a body-focused healing modality, Core Energetics, on levels of self-actualization and orgasm consistency. The purpose of this study was to explore and contribute to the scientific knowledge and importance of working with the body and the impact it has on self-actualization and orgasm consistency. This chapter includes the following sections: Conclusions, Discussion, and Suggestions for Future Research.

Conclusions

The purpose of this study was to examine the relationship between the effects of the Core Energetics Training Program and levels of self-actualization and orgasm consistency, respectively, among Core Energetics graduates and undergraduates. Students' levels of self-awareness and actualization were measured by using the Personal Orientation Inventory (*POI*) and orgasm consistency was measured using the Orgasm Consistency Scale (*OCS*). While the findings of this study supported the idea that self-actualization is increased by completing the four year training program in Core Energetics, the findings were inconclusive concerning the relationship between self-actualization and orgasm consistency.

Discussion

This research study was designed to ascertain the mean levels of self-actualization and orgasm consistency for entering students of the first two years of the four-year

practitioner training program or the two-year transformational program and graduates of the four-year practitioner training program in Core Energetics. There was a statistically significant increase in levels of self-actualization at the .01 level in 12 of the 14 scales of the *POI* for those students who had graduated the four-year program compared to those students entering the programs. Graduates demonstrated increased levels of self-actualization as compared to undergraduates for Time Incompetence, Time Competence, Other Directed, Inner Directed, Self-Actualizing Value, Feeling Reactivity, Spontaneity, Self-Regard, Self-Acceptance, Nature of Man, Synergy, and Acceptance of Aggression scales. The two scales that showed no statistical difference were Existentiality and Capacity for Intimate Contact.

This leads the PI to surmise that the process and training in Core Energetics increases levels of self-actualization. I believe this is because the Core Energetics programs work on three levels of being (mind, spirit, and body) and are especially focused on the body. The PI thereby concludes that the inclusion of the body in transformational modalities is extremely important and greatly impacts self-actualization.

Using the *OCS* as a test measurement in relation to the *POI*, there was no significant statistical increase in levels of orgasm consistency between graduates and undergraduates. However, both male graduates and undergraduates scored higher on the scale than female graduates or undergraduates. The researcher believes there may not be a relationship between levels of self-actualization and orgasm consistency, yet there may, indeed, be a relationship between levels of self-actualization and sexual pleasure, which would require a different test measurement. Interestingly, several participants commented to the PI that, since completing the four-year training program, their sexuality

has shifted to be more focused on pleasure for themselves and their partner rather than on orgasm, per se.

In Tantric sexuality, practitioners slow down and remain in the moment of pleasure for as long as possible rather than rushing toward orgasm. In Tantra, energy is not lost in climax but gained in the merging of consciousness and energy. Tantric partners increase vital energy in each other. Pierrakos sums it up beautifully in his book, *Eros, Love, and Sexuality*, “The sexual force manifests itself at all levels of our existence: physical, emotional, mental, and spiritual. This force is the expression of both consciousness and energy as it reaches for fusion-unification...To achieve full self-realization we must connect our sexuality physically, emotionally, mentally, and spiritually.”⁵¹

Abraham-Hicks’ DVD, *The Secret Behind “The Secret,”* says the same thing very succinctly: “The entire universe is established in order to produce continuing desire, you see. Sexuality, in its purest form, is what source energy really is in other words, there is no difference in the energy of that which you call sexuality and in the energy of that which you call the pure essence of that which you are.”⁵²

The PI is very excited about the results of this study as they give further credence to the concept of the vital importance of the inclusion of all parts of the being, especially the body, in transformational and healing modalities! As the founder of Core Energetics, John Pierrakos used to say, “The issue is in the tissue.”

A potential weakness in this study may be that, since the *POI* is a self-reporting measure, the argument exists that a person can create an inflated impression of him or herself. However, the *POI* was demonstrated by Warehime, Routh, and Foulds in 1974

to be unsusceptible to dissimulation. It also could be true that a person taking the *OCS* can create an inflated impression of him or herself.

The PI feels that both the *POI* and the *OCS* are accurate indicators and that this study can be replicated. The PI feels confident that this study's design has answered the proposed research question acceptably and revealingly.

Suggestions for Future Research

A possible direction for future research would be to investigate similarities and differences between men and women in the correlates of sexual enjoyment rather than only orgasm consistency. There has been conflicting research as to whether orgasm is a primary factor in sexual enjoyment. Earlier researchers suggested that orgasm plays a minimal role in female sexual enjoyment. Yet, in the 1979 study of the role of orgasm in male and female sexual enjoyment, Waterman and others found that orgasm consistency was significantly related to sexual satisfaction in females but not in males.⁵³ However, numerous sex therapists claim that goal orientation toward orgasm detracts from sexual pleasure. Further contemporary studies may reveal that, regarding the relationship between orgasm and sexual enjoyment, the sexes are more alike than different.

Indeed, personality factors may also account for variances in male and female orgasm consistency. There has been considerable research on the personality correlates of sexual responsiveness, yet much of this research has centered on women. As well, McKenna and Kessler (1977) showed that sex-role stereotypes affect the way psychologists do research. This is exemplified by the fact that most of the research in this area has been done with females. It seems that researchers show a bias in assuming that personality factors account for variance in female sexual responsiveness. This PI

would use both the *OCS*- Orgasm Consistency Scale and the *SII* – The Sexual Interaction Inventory, which measures a variety of aspects of sexual satisfaction, to establish a relationship between male and female sexual enjoyment and self-actualization, rather than looking solely at orgasm consistency. In this suggested future study, the relationship between sexual enjoyment and self-actualization would create a broader, more inclusive study. In addition, it might be interesting to note whether variables such as socioeconomic status, religious involvement, marital status, and race might be related to sexual enjoyment. As well, an investigation into the possible relationship between self-actualization and sexual attitudes would reveal further information.

In light of the findings of the *OCS*, it is clear that further research may be more fruitful and valuable by exploring sexual pleasure rather than orgasm consistency. Perhaps future researchers might use Eysenck's Inventory of Attitudes to Sex, which is more personality based and looks at sexual permissiveness, satisfaction, and libido, among other factors.

A final suggestion for future research would be to explore the relationship between levels of sexual satisfaction and the degree to which the heart is open to love. Bonding leads to intimacy and intimacy is a known component to sexual satisfaction. Researchers from the HeartMath Institute note, "The electromagnetic signals generated by the heart have a capacity to affect others around us. Data indicate that one person's heart signal can affect another's brainwaves, and that heart-brain synchronization can occur between two people when they interact. This suggests that cardio- electromagnetic communication may be a little-known source of information exchange between people,

and that this exchange is influenced by our emotions.”⁵⁴ And, heartfelt love is known to be the most powerful healing force in the universe.

Indeed, love, Eros, and self-actualization are intimately interrelated and may ultimately open the gates of consciousness to the self- transformative power of sexuality and healing.

ENDNOTES

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- ¹ “Maslow’s Hierarchy of Needs,” Wikipedia, http://en.wikipedia.org/wiki/Maslow's_hierarchy_of_needs (accessed December 27, 2010).
- ² John Pierrakos, *Core Energetics: Developing the Capacity to Love and Heal* (Mendocino, California: Life Rhythm Publications, 1987), 249.
- ³ Abraham Maslow, *Toward a Psychology of Being* (New York: Van Nostrand Reinhold Company, 1968), 111.
- ⁴ Abraham Maslow, *The Farther Reaches of Human Nature* (New York: The Viking Press, 1971), 48.
- ⁵ Abraham Maslow, *Toward a Psychology of Being* (New York: Van Nostrand Reinhold Company, 1968), 78.
- ⁶ John Pierrakos, *Eros, Love and Sexuality: The Forces that Unify Man and Woman* (Mendocino, California: Life Rhythm Publications, 1987), 43.
- ⁷ E.L. Shostrom, *Personal Orientation Inventory* (San Diego, California: EdITS/Educational and Industrial Testing Service, 1963).
- ⁸ C. K. Waterman, E. Chiauzzi & M. Gruenbaum, “The relationship between sexual enjoyment and actualization of self and sexual partner,” *The Journal of Sex Research* 15 (1979): 253 – 263.
- ⁹ Alexander Lowen, *Love and Orgasm*, (New York, New York: The New American Library, Inc., 1965), 192.
- ¹⁰ Adi Da Samraj, *The Complete Yoga of Emotional Sexual Life, The Way Beyond Ego Based Sexuality*, (Middletown, California: The Dawn Horse Press, 2007), 35.
- ¹¹ Pierrakos, *Core Energetics: Developing the Capacity to Love and Heal*, 249.
- ¹² Ibid.
- ¹³ Ibid.
- ¹⁴ Abraham Maslow, *Motivation and Personality* (New York: Penguin Group, 1987), 150.
- ¹⁵ Maslow, *The Farther Reaches of Human Nature*, 153-172.
- ¹⁶ Ibid, 1- 48.
- ¹⁷ Pierrakos, *Core Energetics: Developing the Capacity to Love and Heal* , 253.
- ¹⁸ Ibid, 254.
- ¹⁹ Pierrakos, *Eros, Love and Sexuality: The Forces that Unify Man and Woman* , 9.
- ²⁰ Ibid, 10.
- ²¹ Ibid, 15.
- ²² Wilhelm Reich, *The Murder of Christ* (New York: Noonday Press, 1953), 26-27.
- ²³ Wilhelm Reich, *The Function of Orgasm* (New York: Farrar, Straus and Giroux, 1973).
- ²⁴ Ibid, 9-10.
- ²⁵ Ibid, 250-251.
- ²⁶ W. Edward Mann, *Orgone, Reich and Eros* (New York: Simon and Schuster, 1973), 135.
- ²⁷ Ibid, 142.
- ²⁸ Wilhelm Reich, *Cosmic Superimposition: Man’s Orgonotic Roots in Nature* (Rangeley, Maine: Wilhelm Reich Foundation, 1951).
- ²⁹ Mantak Chia, *Taoist Secrets of Love: Cultivating Male Sexual Energy* (Santa Fe, New Mexico: Aurora Press, 1984), xvii.
- ³⁰ Alexander Lowen, *Love and Orgasm* (New York: Macmillan Company, 1966), 12.
- ³¹ Ibid.
- ³² Alexander Lowen, *Betrayal of the Body* (New York: Penguin Compass, 1995), 233.
- ³³ Jenny Wade, *Changes of Mind: A Holonomic Theory of the Evolution of Consciousness* (Albany, New York: State University of New York Press, 1996), 159.
- ³⁴ Ibid, 160.
- ³⁵ Ibid, 163.
- ³⁶ Carl Jung in *Love and Orgasm*, ed. Alexander Lowen (New York: Macmillan Company, 1966), 311.
- ³⁷ Wikipedia On-Line, s.v. “spirituality,” <http://en.wikipedia.org/wiki/Spirituality> (accessed December 28, 2010).

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- ³⁸ Wilhelm Reich, *Cosmic Superimposition*, (Bangeley, Maine: Orgone Institute, 1951), 16.
- ³⁹ Ibid.
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- ⁴² E.L. Shostrom, *Personal Orientation Inventory* (San Diego, California: EdITS/Educational and Industrial Testing Service, 1963).
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- ⁴⁴ Waterman and others, eds., 253 – 263.
- ⁴⁵ Pierrakos, *Core Energetics: Developing the Capacity to Love and Heal*.
- ⁴⁶ E.L. Shostrom and R.R. Knapp, "The Relationship of a Measure of Self-Actualization (POI) to a Measure of Pathology (MMPI) and to Therapeutic Growth," *American Journal of Psychotherapy* 20 (1966): 193-202.
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- ⁵³ C. K. Waterman, E. Chiauzzi, and M. Gruenbaum, "The relationship between sexual enjoyment and actualization of self and sexual partner," *The Journal of Sex Research* 15 (1979): 253 – 263.
- ⁵⁴ HeartMath Institute, *The Heart's Electromagnetic Field*, Figure 12 (Boulder Creek, California: HeartMath Institute), <http://www.heartmath.org/> (accessed November 4, 2010).

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APPENDIX A
Participant Informed Consent Form

Holos University Graduate Seminary supports the practice of protection for human subjects participating in research. The following information is provided for you to decide whether you wish to participate in the present study. You should be aware that even if you agree to participate, you are free to withdraw at any time.

The Principal Investigator, Kristina Kincaid, is interested in the effects of the Core Energetics training program and its relationship to self-actualization and orgasm consistency. You will be participating in a single session that will involve filling out the Personal Orientation Inventory (POI) and Orgasm Consistency Scale (OCS). It is estimated that this will take no more than an hour of your time. The content of the questions concern self-actualization and orgasm consistency, so there may be a possibility of feeling slightly uncomfortable with some of the questions. Your participation is strictly voluntary. Your name will not be associated with the research findings in any way. This information will be identified by a coded number only.

Your participation in this study is greatly appreciated. If you would like additional information concerning this study before or after it is complete, please feel free to contact the researcher by telephone or email. If you have concerns or questions about your rights as a research participant, you may contact the Holos University Graduate Seminary Dean of Academic Affairs at (888) 272-6109, P.O. Box 297, Bolivar, Missouri, 65613, or via email at AcademicsDean@HolosUniversity.org.

Principal Investigator:

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Faculty Supervisor:

Ann Nunley, Ph.D.

AcademicsDean@HolosUniversity.org

With my signature, I affirm and agree to take full personal responsibility in my participation for the protocol as described above. I am 18 years of age or older and I have received a copy of this Consent Form to keep.

Signature of Person Agreeing to Participate

Date

Printed Name

APPENDIX B

Core Energetics Curriculum and Orgasm Consistency Scale

CORE ENERGETICS CURRICULUM

FOUR-YEAR PROFESSIONAL TRAINING

From the Core Energetics Website www.coreenergetics.org

PRACTITIONER TRAINING

The Core Practitioner Training is a four-year program designed to train individuals as Core Energetics Practitioners so that they can help people heal and live their fullest life.

Curriculum Overview

The Core Practitioner Training takes place within five 4-day weekends for 4 consecutive years. The curriculum's intensive program features a rich, integrated mix of training sessions and process work, supervision, energy classes, and spiritual integration sessions. The training's curriculum has specific yearly objectives:

First Year: The purpose of the first year is to acquaint the student with the building blocks of Core Energetics. Concepts of energy and consciousness, as they relate to the process of the evolutionary therapy, are explored. Character defense systems are presented as keys to diagnose the personal struggles and development of each individual. Practice in looking, seeing, and the use of appropriate touch prepares the student for the techniques of energetic work. Year One emphasizes in-depth learning about oneself in terms of life task, core qualities, and characterology.

Second Year: The second year emphasizes practice as students learn basic Core Energetics techniques for working with the body, consciousness, and energy. Students learn aspects of psychosomatic unity, as detailed by Reich, as well as hands on techniques developed by John Pierrakos. Physical interventions to release blocked emotions, breathing, and visualization methods are demonstrated and experienced.

Third Year: The third year integrates spiritual aspects of working with character defense systems and Core Energetics techniques. Utilizing the model of "mask," "lower self," and "higher self," trainees focus on penetrating the false self, transforming blocks, reaching the core, and uncovering their personal universal life plans. The relationship of heart energy to spirituality, love, and healing is explored and nurtured. Students often begin seeing people under supervision during the third year.

Fourth Year: The fourth year focuses on trainees developing their individuality as Core Energetics practitioners. Throughout the year, they are given opportunities to practice

and learn what qualities they bring to their work. Students are encouraged to go deeper into the work and to consolidate the four years of training. Specialized areas emphasized in the fourth year include leadership, individuality, sexuality, and ethics. Demonstration and practice sessions are provided so that students may polish their therapeutic skills.

Training Sessions

The program's three-day long training sessions are held five times a year, November through June, and feature didactic/experiential sessions, class process groups, and spiritual integration sessions. Trainings take place in a comfortable, country retreat setting with beautiful grounds on the Hudson River about 1 hour north of New York City. Healthy, well-balanced meals are offered as part of the accommodations.

As a fundamental part of the program, each weekend includes two process groups that provide grounding in Core Energetics techniques and an intimate environment to explore oneself. Sunday morning sessions are devoted to integration of the spiritual self. In keeping with professional standards, graduation requirements include the following:

- Four years of attendance
- Five four-day training sessions per year
- At least two hours of therapy per month with an approved Core Energetics Practitioner
- 25 hours of group supervision and nine hours of individual supervision per year in junior and senior years
- Participation as an apprentice in at least two Core Energetic workshops or groups during the four years
- The preparation of a final project demonstrating competence in Core Energetics® at the end of the four years
- Attendance at community meetings, case presentations, and Sunday morning spiritual integration sessions, and
- A year-end review of the student's progress.

ORGASM CONSISTENCY SCALE (OCS)

Orgasm Consistency is measured by indicating, on the 6-point scale below, how frequently you experience orgasm with intercourse. Intercourse is broadly defined to include manual and oral stimulation of the genitals and anus by your partner. (Waterman and Chiauzzi, 1982)

Please check one:

Always

Nearly Always

Frequently

Occasionally

Rarely

Never

Please check gender below:

Male

Female

(Signature)

APPENDIX C Statistical Results

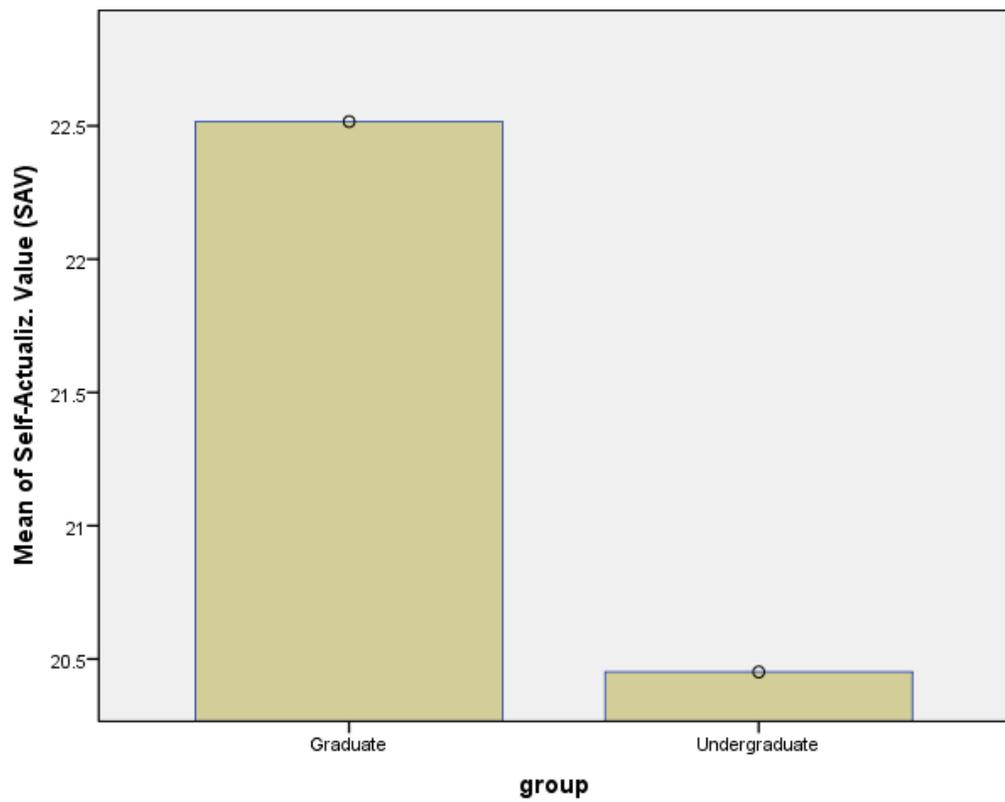


Figure 1: POI Scale Mean of Self-Actualizing Value (SAV)

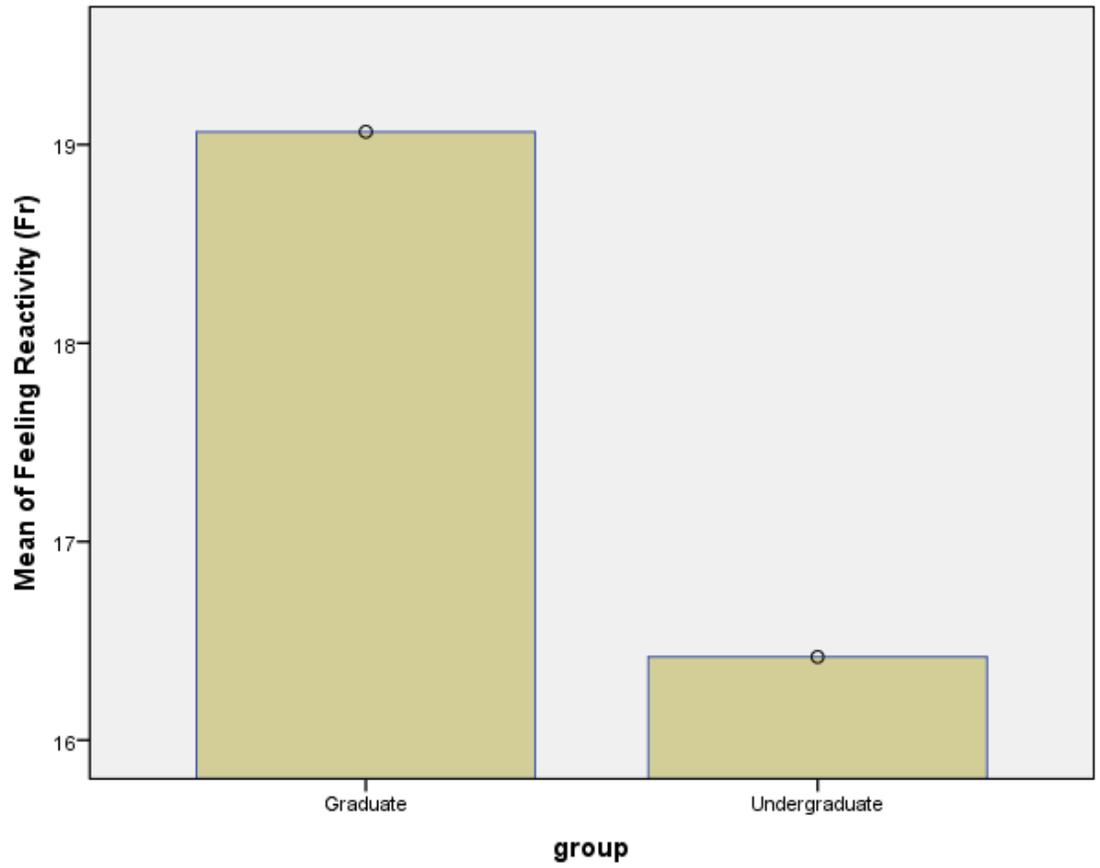


Figure 2: POI Scale Mean of Feeling Reactivity (Fr)

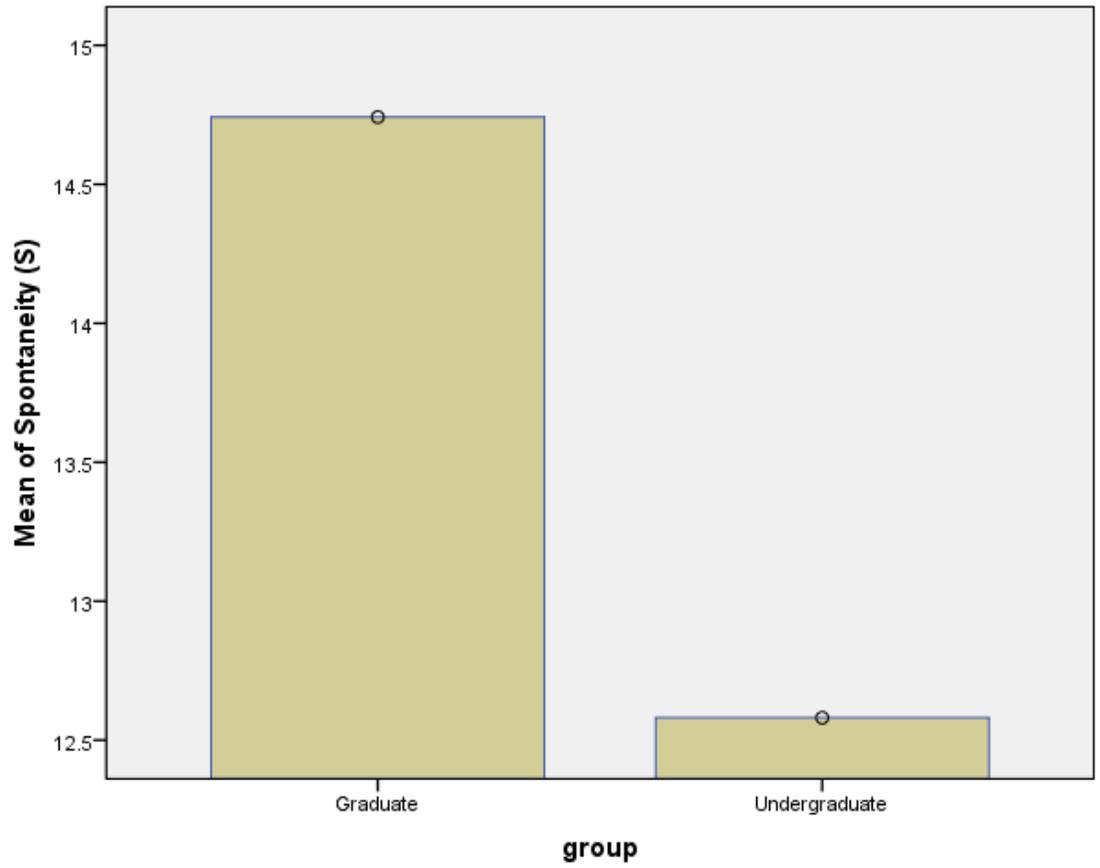


Figure 3: POI Scale Mean of Spontaneity (S)

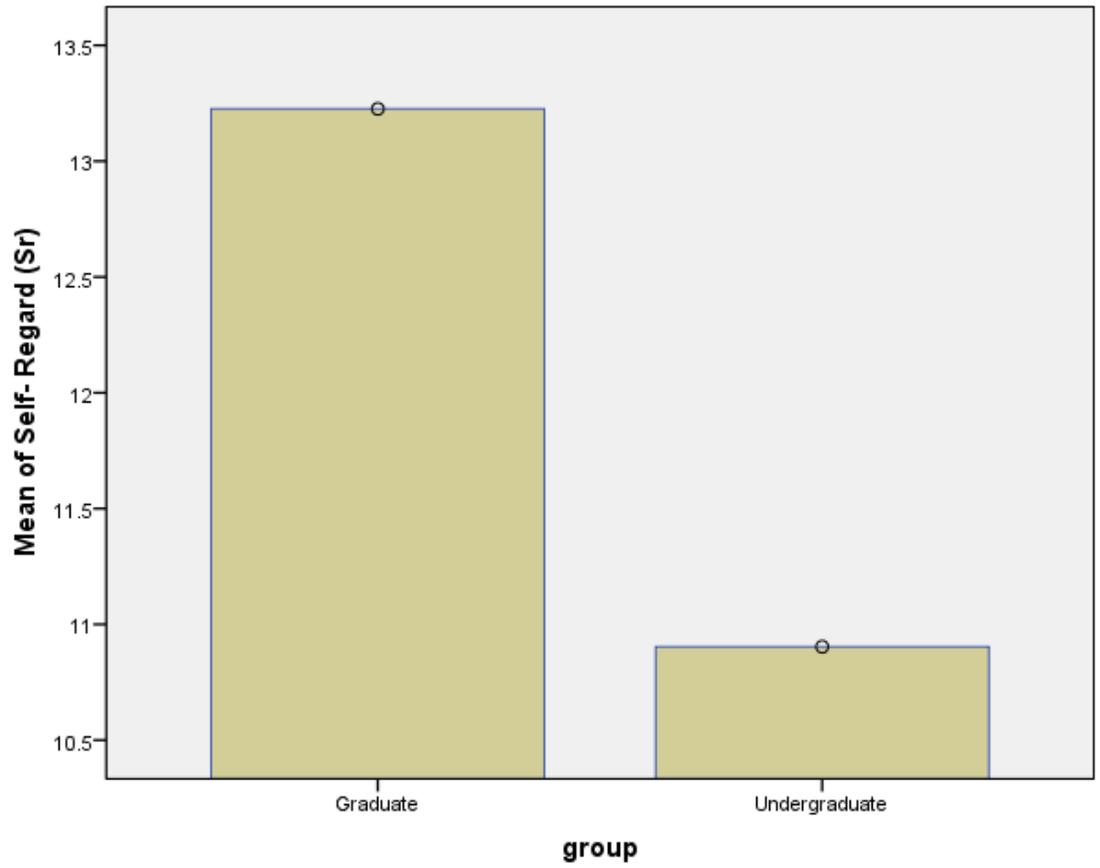


Figure 4: POI Scale Mean of Self-Regard (Sr)

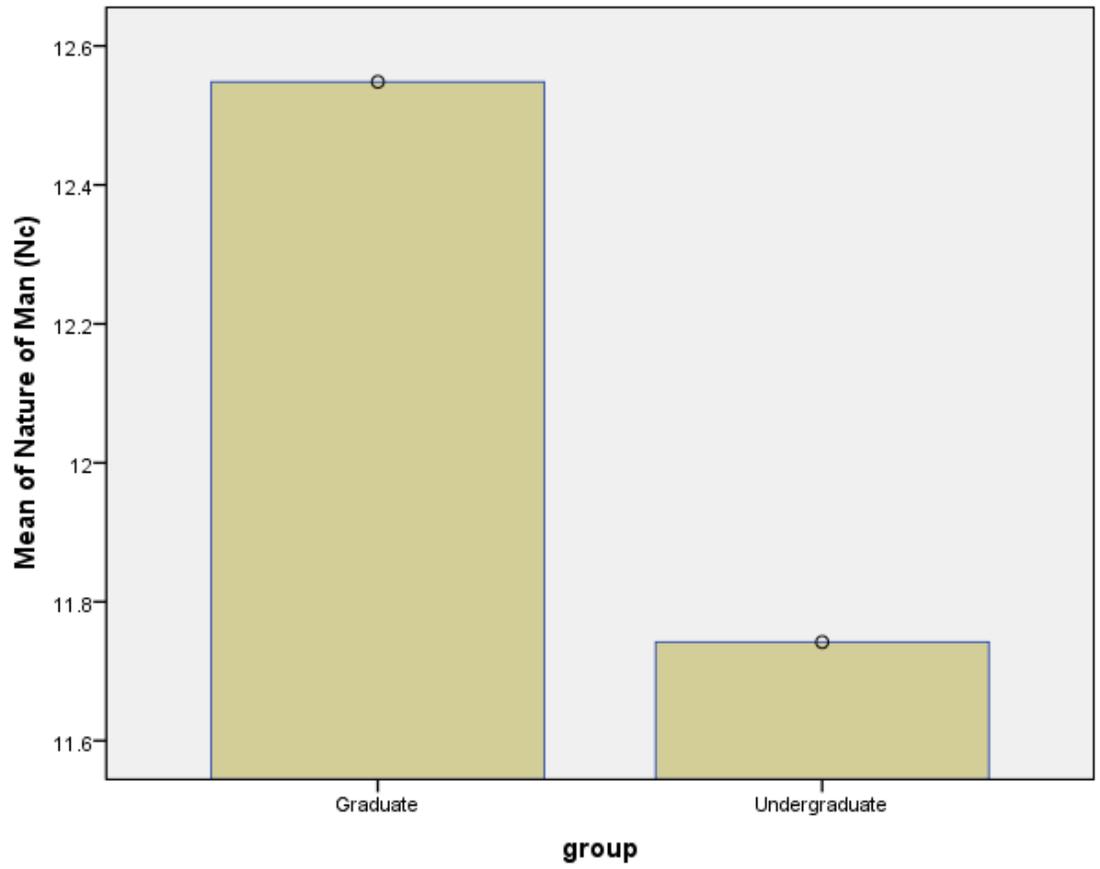


Figure 5: POI Scale Mean of Nature of Man (Nc)

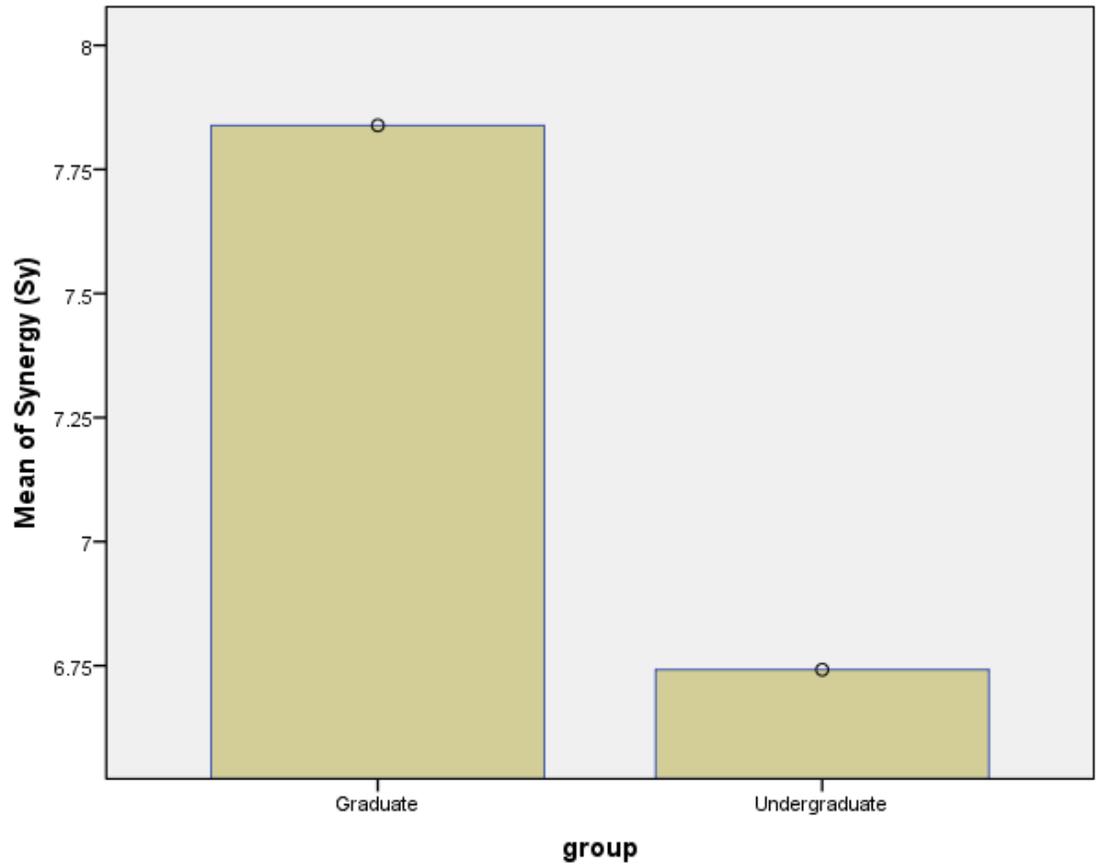


Figure 6: POI Scale Mean of Synergy (Sy)

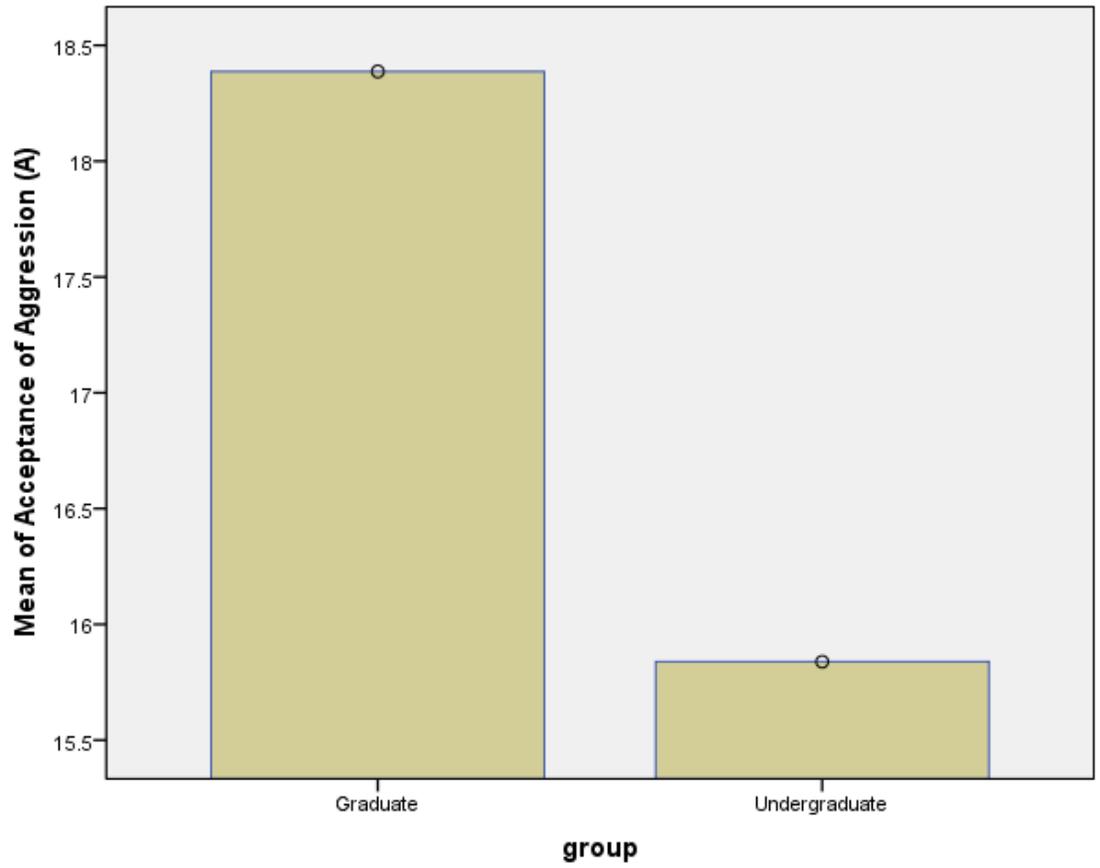


Figure 7: POI Scale Mean of Acceptance of Aggression (A)

Table 1. T-Test Group Statistics

T-Test Group Statistics	Column1	Column2
	Mean	Std. Error Mean
Variables:		
Time Incompetence (TI) Graduates	6.42	.52
Undergraduates	7.90	.63
Time Competence (TC) Graduates	16.58	.52
Undergraduates	15.03	.61
Other Directed (O) Graduates	29.35	1.83
Undergraduates	40.52	3.13
Inner Directed (I) Graduates	96.81	1.97
Undergraduates	85.19	3.11
Self- Actualizing Value (SAV) Graduates	22.52	.46
Undergraduates	20.45	.70
Existentiality (EX) Graduates	23.10	.75
Undergraduates	21.94	.98
Feeling Reactivity (FR) Graduates	19.06	.48
Undergraduates	16.42	.75
Spontaneity (S) Graduates	14.74	.43
Undergraduates	12.58	.69
Self- Regard (SR) Graduates	13.23	.37
Undergraduates	10.90	.66
Self-Acceptance (SA) Graduates	17.32	.67
Undergraduates	13.94	.77
Nature of Man, Constructive (NC) Graduates	12.55	.32
Undergraduates	11.74	.37
Synergy (SY) Graduates	7.84	.22
Undergraduates	6.74	.29
Acceptance of Aggression (A) Graduates	18.39	.54
Undergraduates	15.84	.70
Capacity for Intimate Contact (C) Graduates	21.42	.70
Undergraduates	19.77	.88
Orgasm Consistency Scale Graduates	3.93	.20
Undergraduates	3.68	.23

Table 2. Independent Samples Test: Levene's Test for Equality of Variances, T-Test for Equality of Means for the POI and OCS

		Independent Samples Test				
		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Time Incompetence (Ti)	Equal variances assumed	1.107	.297	-1.826	60	.073
	Equal variances not assumed			-1.826	57.963	.073
Time Competence (Tc)	Equal variances assumed	.464	.498	1.927	60	.059
	Equal variances not assumed			1.927	58.582	.059
Other (O)	Equal variances assumed	4.100	.047	-3.081	60	.003
	Equal variances not assumed			-3.081	48.464	.003
Inner (I)	Equal variances assumed	2.716	.105	3.157	60	.002
	Equal variances not assumed			3.157	50.702	.003
Self-Actualize Value (SAV)	Equal variances assumed	2.148	.148	2.482	60	.016
	Equal variances not assumed			2.482	51.803	.016
Existentiality (Ex)	Equal variances assumed	.418	.521	.942	60	.350
	Equal variances not assumed			.942	56.203	.350
Feeling Reactivity (Fr)	Equal variances assumed	2.987	.089	2.963	60	.004
	Equal variances not assumed			2.963	50.891	.005

Spontaneity (S)	Equal variances assumed	4.327	.042	2.665	60	.010
	Equal variances not assumed			2.665	50.355	.010
Self- Regard (Sr)	Equal variances assumed	9.331	.003	3.059	60	.003
	Equal variances not assumed			3.059	47.049	.004
Self- Acceptance (Sa)	Equal variances assumed	.845	.362	3.322	60	.002
	Equal variances not assumed			3.322	58.817	.002
Nature of Man (Nc)	Equal variances assumed	.156	.695	1.660	60	.102
	Equal variances not assumed			1.660	58.733	.102
Synergy (Sy)	Equal variances assumed	2.660	.108	3.002	60	.004
	Equal variances not assumed			3.002	55.406	.004
Acceptance of Aggression (A)	Equal variances assumed	2.204	.143	2.873	60	.006
	Equal variances not assumed			2.873	56.399	.006
Capacity for Intimate Contact ©	Equal variances assumed	.209	.649	1.469	60	.147
	Equal variances not assumed			1.469	57.081	.147
Orgasm Consistency Scale	Equal variances assumed	2.108	.152	.844	59	.402
	Equal variances not assumed			.847	58.004	.401

Table 3. Independent Samples Test: T-Test for Equality of Means, Confidence Interval of the Difference for the POI and OCS

		Independent Samples Test			
		t-test for Equality of Means			
		Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
				Lower	Upper
Time Incompetence (Ti)	Equal variances assumed	-1.484	.813	-3.110	.142
	Equal variances not assumed	-1.484	.813	-3.111	.143
Time Competence (Tc)	Equal variances assumed	1.548	.804	-.059	3.156
	Equal variances not assumed	1.548	.804	-.060	3.157
Other (O)	Equal variances assumed	-11.161	3.623	-18.408	-3.915
	Equal variances not assumed	-11.161	3.623	-18.443	-3.879
Inner (I)	Equal variances assumed	11.613	3.678	4.256	18.970
	Equal variances not assumed	11.613	3.678	4.228	18.998
Self-Actualize Value (SAV)	Equal variances assumed	2.065	.832	.401	3.728
	Equal variances not assumed	2.065	.832	.395	3.734
Existentiality (Ex)	Equal variances assumed	1.161	1.232	-1.304	3.627
	Equal variances not assumed	1.161	1.232	-1.307	3.630
Feeling Reactivity (Fr)	Equal variances assumed	2.645	.893	.859	4.431
	Equal variances not assumed	2.645	.893	.853	4.438
Spontaneity (S)	Equal variances assumed	2.161	.811	.539	3.783
	Equal variances not assumed	2.161	.811	.533	3.790

Self- Regard (Sr)	Equal variances assumed	2.323	.759	.804	3.841
	Equal variances not assumed	2.323	.759	.795	3.850
Self- Acceptance (Sa)	Equal variances assumed	3.387	1.020	1.348	5.426
	Equal variances not assumed	3.387	1.020	1.347	5.427
Nature of Man (Nc)	Equal variances assumed	.806	.486	-.166	1.778
	Equal variances not assumed	.806	.486	-.166	1.779
Synergy (Sy)	Equal variances assumed	1.097	.365	.366	1.828
	Equal variances not assumed	1.097	.365	.365	1.829
Acceptance of Aggression (A)	Equal variances assumed	2.548	.887	.774	4.322
	Equal variances not assumed	2.548	.887	.772	4.325
Capacity for Intimate Contact (C)	Equal variances assumed	1.645	1.120	-.596	3.886
	Equal variances not assumed	1.645	1.120	-.598	3.888
Orgasm Consistency Scale	Equal variances assumed	.25591	.30311	-.35060	.86243
	Equal variances not assumed	.25591	.30228	-.34916	.86099

Table 4. Between-Subject Factors

Between-Subjects Factors			
		Value Label	N
Group	1.00	Graduate	31
	2.00	Undergraduate	31

Table 5. POI Scale Descriptive Statistics

Descriptive Statistics				
	group	Mean	Std. Deviation	N
Time Incompetence (Ti)	Graduate	6.42	2.884	31
	Undergraduate	7.90	3.487	31
	Total	7.16	3.260	62
Time Competence (Tc)	Graduate	16.58	2.907	31
	Undergraduate	15.03	3.401	31
	Total	15.81	3.233	62
Other (O)	Graduate	29.35	10.206	31
	Undergraduate	40.52	17.397	31
	Total	34.94	15.223	62
Inner (I)	Graduate	96.81	10.950	31
	Undergraduate	85.19	17.306	31
	Total	91.00	15.509	62
Self-Actualizing Value (SAV)	Graduate	22.52	2.541	31
	Undergraduate	20.45	3.872	31
	Total	21.48	3.410	62
Existentiality (Ex)	Graduate	23.10	4.174	31
	Undergraduate	21.94	5.446	31
	Total	22.52	4.848	62
Feeling Reactivity (Fr)	Graduate	19.06	2.670	31
	Undergraduate	16.42	4.193	31
	Total	17.74	3.733	62
Spontaneity (S)	Graduate	14.74	2.394	31
	Undergraduate	12.58	3.828	31
	Total	13.66	3.348	62
Self- Regard (Sr)	Graduate	13.23	2.061	31
	Undergraduate	10.90	3.691	31
	Total	12.06	3.187	62

Self- Acceptance (Sa)	Graduate	17.32	3.718	31
	Undergraduate	13.94	4.289	31
	Total	15.63	4.331	62
Nature of Man (Nc)	Graduate	12.55	1.767	31
	Undergraduate	11.74	2.049	31
	Total	12.15	1.940	62
Synergy (Sy)	Graduate	7.84	1.214	31
	Undergraduate	6.74	1.632	31
	Total	7.29	1.530	62
Acceptance of Aggression (A)	Graduate	18.39	3.019	31
	Undergraduate	15.84	3.908	31
	Total	17.11	3.694	62
Capacity for Intimate Contact (C)	Graduate	21.42	3.880	31
	Undergraduate	19.77	4.883	31
	Total	20.60	4.452	62

Table 6. POI Scale Pairwise Comparisons: Mean Difference

Pairwise Comparisons					
Dependent Variable	(I) group	(J) group	Mean Difference (I-J)	Std. Error	Sig. ^a
Time Incompetence (Ti)	Graduate	Undergraduate	-1.612	.857	.065
	Undergraduate	Graduate	1.612	.857	.065

Time Competence (Tc)	Graduate	Undergraduate	1.626	.849	.060
	Undergraduate	Graduate	-1.626	.849	.060
Other (O)	Graduate	Undergraduate	-11.623*	3.823	.004
	Undergraduate	Graduate	11.623*	3.823	.004
Inner (I)	Graduate	Undergraduate	11.870*	3.886	.003
	Undergraduate	Graduate	-11.870*	3.886	.003
Self-Actualizing Value (SAV)	Graduate	Undergraduate	2.276*	.874	.012
	Undergraduate	Graduate	-2.276*	.874	.012
Existentiality (Ex)	Graduate	Undergraduate	1.217	1.302	.354
	Undergraduate	Graduate	-1.217	1.302	.354
Feeling Reactivity (Fr)	Graduate	Undergraduate	2.844*	.940	.004
	Undergraduate	Graduate	-2.844*	.940	.004
Spontaneity (S)	Graduate	Undergraduate	2.091*	.856	.018
	Undergraduate	Graduate	-2.091*	.856	.018
Self- Regard (Sr)	Graduate	Undergraduate	2.490*	.799	.003
	Undergraduate	Graduate	-2.490*	.799	.003
Self- Acceptance (Sa)	Graduate	Undergraduate	3.116*	1.071	.005
	Undergraduate	Graduate	-3.116*	1.071	.005
Nature of Man (Nc)	Graduate	Undergraduate	.783	.513	.133
	Undergraduate	Graduate	-.783	.513	.133
Synergy (Sy)	Graduate	Undergraduate	1.081*	.386	.007
	Undergraduate	Graduate	-1.081*	.386	.007
Acceptance of Aggression (A)	Graduate	Undergraduate	2.684*	.936	.006
	Undergraduate	Graduate	-2.684*	.936	.006
Capacity for Intimate Contact (C)	Graduate	Undergraduate	.900	1.179	.112
	Undergraduate	Graduate	-1.900	1.179	.112

Based on estimated marginal means

a. Adjustment for multiple comparisons: Least Significant Difference (equivalent to no adjustments).

*. The mean difference is significant at the .05 level.

Table 7. POI Pairwise Comparisons: Confidence Interval for Difference

Pairwise Comparisons

Dependent Variable	(I) group	(J) group	95% Confidence Interval for Difference ^a	
			Lower Bound	Upper Bound
Time Incompetence (Ti)	Graduate	Undergraduate	-3.327	.103
	Undergraduate	Graduate	-.103	3.327
Time Competence (Tc)	Graduate	Undergraduate	-.072	3.324
	Undergraduate	Graduate	-3.324	.072
Other (O)	Graduate	Undergraduate	-19.273	-3.972
	Undergraduate	Graduate	3.972	19.273
Inner (I)	Graduate	Undergraduate	4.095	19.645
	Undergraduate	Graduate	-19.645	-4.095
Self-Actualizing Value (SAV)	Graduate	Undergraduate	.526	4.025
	Undergraduate	Graduate	-4.025	-.526
Existentiality (Ex)	Graduate	Undergraduate	-1.389	3.823
	Undergraduate	Graduate	-3.823	1.389
Feeling Reactivity (Fr)	Graduate	Undergraduate	.964	4.725
	Undergraduate	Graduate	-4.725	-.964
Spontaneity (S)	Graduate	Undergraduate	.377	3.805
	Undergraduate	Graduate	-3.805	-.377
Self- Regard (Sr)	Graduate	Undergraduate	.891	4.089
	Undergraduate	Graduate	-4.089	-.891
Self- Acceptance (Sa)	Graduate	Undergraduate	.973	5.259
	Undergraduate	Graduate	-5.259	-.973
Nature of Man (Nc)	Graduate	Undergraduate	-.245	1.810
	Undergraduate	Graduate	-1.810	.245
Synergy (Sy)	Graduate	Undergraduate	.309	1.854
	Undergraduate	Graduate	-1.854	-.309
Acceptance of Aggression (A)	Graduate	Undergraduate	.812	4.555

	Undergraduate	Graduate	-4.555	-.812
Capacity for Intimate Contact	Graduate	Undergraduate	-.459	4.258
(C)	Undergraduate	Graduate	-4.258	.459

Based on estimated marginal means

a. Adjustment for multiple comparisons: Least Significant Difference (equivalent to no adjustments).