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PATTERNS IN MASCULINE GENDER ROLE-IDENTIFICATION,
BODY SATISFACTION AND SELF-IMAGE IN HOMOSEXUAL
AND HETEROSEXUAL MALES

presented by

WILLIAM REID LEDFORD

has been accepted towards fulfillment
of the requirements for

Ph.D. degree in psychology

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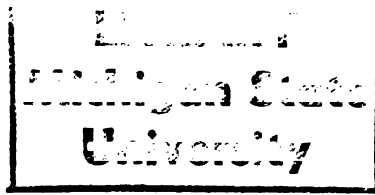
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BODY SATISFACTION AND SELF-IMAGE IN HOMOSEXUAL AND
HETEROSEXUAL MALES

By

William Reid Ledford

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ABSTRACT

PATTERNS IN MASCULINE GENDER-ROLE IDENTIFICATION, BODY SATISFACTION AND SELF-IMAGE IN HOMOSEXUAL AND HETEROSEXUAL MALES

By

William Reid Ledford

It is frequently implied in clinical psychoanalytic literature that homosexuality in males is motivated by the ego's need to secure masculine components of the ego-ideal. Aspects of this theory were evaluated for a sample of 53 gay and heterosexual men ranging in age from 19 to 45 years.

It was found that for both gay and heterosexual nonpatient males, the semantic differential concepts MYSELF AS I MOST WOULD LIKE TO BE and THE PERFECT LOVER were virtually identical in certain respects for almost every subject. The differences between the two concepts for heterosexual subjects seems to be accounted for only by the differences in gender-role traits between heterosexual men and their lovers. Regardless of sexual orientation, it seems that people desire lovers who possess traits which correspond to their ideal selves.

It was also found that for gay men, the stronger the identification with the father, the more an individual's actual self-image approximated his ideal self; a finding not obtained for heterosexual subjects. It was also found that for gay men, one's perceived masculinity was significantly and positively related to the degree of similarity between

perceived actual and ideal self. Interestingly, body satisfaction was found to be related to certain qualities possessed by fathers of subjects in both groups, qualities most likely related to kindness and nurturance.

There was substantial evidence that any differences in characteristics of parents that may exist between the two groups involve fathers rather than mothers. Homosexual and heterosexual men seem to conceptualize their mothers in very similar terms. This finding contradicts traditional theories which attribute maladaptive qualities to mothers of homosexual men and imply that such characteristics play a causal role in the development of homosexual orientation in men.

Contrary to assertions frequently made in clinical literature, it was concluded that there is no evidence that homosexual men have a greater discrepancy between actual and ideal self than do heterosexual men, or that such a discrepancy plays any role in the development of one's sexual orientation.

To the fifty-three incredibly dedicated subjects
who made this possible--One million thanks.

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CHAPTER 1

INTRODUCTION

There is probably more nonsense written about homosexuality, more unwarranted fear of it, and less understanding of it than any other area of human sexuality. (Pomeroy, 1969, p. 1)

There are at least two prominent factors which, in Pomeroy's view, account for the heap of nonsensical literature devoted to the subject of homosexuality. The first of these is the acceptance of the phenomenon as a single, unitary entity. He points out that whereas some homosexuals develop long-term emotional relationships with another person of the same sex and live "monogamously" for as much as the remainder of their lives, others devote themselves to pluralistic (i.e., nonmonogamous) styles of sexual expression. He also observes, in relation to male homosexuals, that some engage in homosexual encounters for money, others may begin homosexual activity when confined to an exclusively male environment. Pomeroy concludes that

...it is obvious that to lump all homosexuals together is as grossly misleading as to lump all heterosexuals together. Homosexuality is no respecter of age, religion, or social level. It occurs as frequently among physicians, psychiatrists, clergymen, judges and politicians as among truck drivers and ditch diggers. (p. 10)

The second factor is a persistent disinclination to approach homosexuality as a sexual variation independent of stereotypes. More specifically, regarding the controversy as to whether homosexuality should be considered a disorder, Pomeroy writes,

If my concept of homosexuality were developed from my practice, I would probably concur in thinking of it as an illness. I have seen no homosexual man or woman in that practice who was not troubled, emotionally upset, or neurotic. On the other hand, if my concept of marriage in the United States were based on my practice, I would have to conclude that marriages are all fraught with strife and conflict, and that heterosexuality is an illness. In my twenty years of research in the field of sex, I have seen many homosexuals who were happy, who were participating and conscientious members of their community, and who were stable, productive, warm, relaxed, and efficient. Except for the fact that they were homosexual, they would be considered normal by any definition. (p. 10)

In the Final Report and Background Papers of the NIMH Task Force on Homosexuality (Livingood, 1972), top priority is assigned to refinement of sampling methods to comprise the entire range of homosexual phenomena. It is urged, furthermore, that investigations be conducted in a way that includes homosexual individuals who "do not come into contact with medical, legal, or other social control or treatment resources and who therefore have been least studied" (p. 3).

In spite of a generally more liberal approach to the issue of homosexuality, however, strong emphasis is still placed by the Task Force on prevention and treatment. On the other hand, in the third and most recent edition of the

Diagnostic and Statistical Manual of Mental Disorders (DSM-III), no general classification exists for homosexuality, but rather for "ego dystonic homosexuality" (American Psychiatric Association, 1980, p. 281). This is a change from earliest printings of DSM-II which has elicited opposition from psychiatrists who regard homosexuality in itself as a clinical entity (Bayer, 1981). DSM-II describes this change and the rationale for its implementation as follows:

In December 1973, the Board of Trustees of the American Psychiatric Association voted to eliminate homosexuality per se as a mental disorder and to substitute a new category, Sexual Orientation Disturbance, reserved for those homosexuals who are "disturbed by, in conflict with, or wish to change their sexual orientation." This change appeared in the seventh and subsequent printings of DSM-II. (p. 380)

The removal of homosexuality per se from DSM-II was supported by the following rationale: The crucial issue in determining whether or not homosexuality per se should be regarded as a mental disorder is not the etiology of the condition, but its consequences and the definition of mental disorder. A significant proportion of homosexuals are apparently satisfied with their sexual orientation, show no significant signs of manifest psychopathology (unless homosexuality, by itself, is considered psychopathology), and are able to function socially and occupationally with no impairment. If one uses the criteria of distress or disability, homosexuality per se is not a mental disorder. If one uses the criterion of inherent disadvantage, it is not at all clear that homosexuality is a disadvantage in all cultures or subcultures.

In DSM-III, the category of Ego-dystonic Homosexuality is a modification of the DSM-II category of Sexual Orientation Disturbance. The change in terminology was made to make it clear that the category is limited to individuals with a homosexual arousal pattern. (p. 380)

Historical Review of Psychodynamic Theories of Male Homosexuality

Among early theorists who devoted formal study to the subject of homosexuality, it was widely believed that the basis for such same-sex preferences was biological. Richard von Krafft-Ebing, for example, became distinguished for his work in the field of human sexuality in the late nineteenth century. Krafft-Ebing originally believed homosexuality, or "inversion," as he called it, to be a functional sign of neuropathic and psychopathic degeneration which in most cases was the result of unnamed hereditary factors. He ultimately took the position, however, that homosexuality represented not so much a state of degeneration, but was more likely a simple variation or anomaly. In commenting upon Krafft-Ebing's contribution to our understanding of homosexuality, another early student of human sexuality, Havelock Ellis, writes:

At the time of his death, Krafft-Ebing, who had begun by accepting the view, at that time prevalent among alienists, that homosexuality is a sign of degeneration, thus fully adopted and set the seal of his authority on the view, already expressed by some scientific investigators as well as by inverts themselves, that sexual inversion is to be regarded simply as an anomaly.... The way was even opened for such a view as that of Freud and most of the psychoanalysts today who regard a strain of homosexuality as normal and almost constant, with a profound significance for the psychonervous life. (Ellis, 1942, pp. 70,71)

Interestingly, although Freud saw homosexuality as an "arrest of psychosexual development, he regarded it as neither illness nor vice and suggested a dismal outlook for those who might undertake to "reverse" it. In 1935, Freud wrote a now well-known letter to an American woman whose son was homosexual:

Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness; we consider it to be a variation of the sexual function produced by a certain arrest of sexual development. Many highly respectable individuals of ancient and modern times have been homosexuals, several of the greatest men among them (Plato, Michelangelo, Leonardo da Vinci, etc.). It is a great injustice to persecute homosexuality as a crime, and cruelty too...

By asking me if I can help, you mean, I suppose, if I can abolish homosexuality and make normal heterosexuality take its place. The answer is, in a general way, we cannot promise to achieve it. In a certain number of cases we succeed in developing the blighted germs of heterosexual tendencies which are present in every homosexual, in the majority of cases it is no more possible...

What analysis can do for your son runs in a different line. If he is unhappy, neurotic, torn by conflicts, inhibited in his social life, analysis may bring him harmony, peace of mind, full efficiency, whether he remains a homosexual or gets changed. (Freud, 1935/1963)

Basic to the psychoanalytic approach to the origins of homosexuality is what is known as the "biological bisexuality of man," a concept which holds the ability of everyone initially to develop sexual feelings without regard to the object's gender to be a phylogenetic given. Seeming to support this hypothesis is the apparently indiscriminant nature

of infantile sexuality. Similarly, homosexual behavior has been described by Blos as "part and parcel" of teenage life (Blos, cited in Fraiberg, 1961, p. 78). In addition, observations of frequent homosexual experimentation in adolescence, at least among males, are well documented. Just as these phenomena may be considered behaviorally manifested vestiges of the original homosexual component of basically bisexual man or woman, what is often referred to as "situational homosexuality" is seen as a consequence of an innate flexibility of object choice. This type of homosexuality is the homosexual activity of men or women in situations where sexual partners of the other sex are unavailable, such as in prisons or at sea. At the heart of the psychoanalytic approach to homosexuality, then, is the question of what events take place in later development to cause an individual's sexual preference to be limited to object of his or her own sex. According to Fenichel (1945), and true to the psychoanalytic tradition, a readiness to develop the homosexual orientation is in part determined by constitutional factors among which the hormonal components are crucial (p. 330). Under the pressure of certain conflicts, then, which are discussed below, these constitutionally predisposing factors may facilitate the development of a homosexual orientation.

At this point, it is necessary to turn our attention specifically to male homosexuality given that the divergencies between females and males in development necessitate a separate discussion for each group, and that the focus of

this investigation is homosexuality in males. What is not applicable to this group is not here considered.

The classical psychoanalytic position holds the rejection of the heterosexual object in male homosexuality to be distinctly genital. The homosexual man may engage in social relationships with women, come to admire them and develop secure platonic relationships, but is repulsed or frightened by the idea of genital contact with them due to the fact that the homosexual man is dominated by a strong castration complex. For such an individual, the idea of being without a penis is so terrifying that he would not consider engaging in sexual intercourse with a partner who did not have one (Fenichel, 1945).

According to this perspective, the sight of feminine genitals may arouse anxiety in the male child in two ways: first, once recognizing that there does exist a class of human beings who have no penis, the boy comes to fear that he might lose his as well. Second, certain oral fears may be aroused in which the female genitals are seen as a device for castration, viz., a "vagina dentata." The first sight of the female genitals and the sudden anxiety which it may arouse in a boy is referred to as "castration shock," and may be found in the histories of both homosexual and heterosexual males. The decisive factor in terms of object choice is the type of reaction to the shock which an individual undergoes. Homosexual men are thought to have reacted by refusing heterosexual contact from that point onward (Freud 1909/1963;

Fenichel, 1945).

According to Fenichel (1945), the homosexual man typically exhibits an oedipal attachment to his mother which Fenichel describes as an intense "mother fixation." Central to the phenomenon of homosexuality in males, for this perspective, is the fact that all object loss or disappointment entails a tendency to regress from the level of object love to the level of identification with the object. Taking the form of castration shock, this disappointment in the mother's genitals precipitates just such a regression. What decides whether the boy becomes homosexual is how and in what respect the regressive identification takes place. It takes place in the boy who later becomes homosexual when he identifies with his mother, whom he cannot possess, and like her, he loves men.

Psychodynamic theories advanced subsequent to classical psychoanalysis have characteristically de-emphasized the role of biology in personality development in favor of greater attention to the impact of social forces on the psychological histories and ongoing mental lives of individuals. Typically less complex than more orthodox psychoanalytic formulations, the corresponding conceptualizations of homosexuality naturally have assumed the flavors of the theories which spawned them. In general, these later psychodynamic theories will not be elaborated here except as they have some bearing on the hypotheses examined in the present investigation. The theories of Sullivan (1953) and Kohut (1971) are among those

which bear such a relevancy.

Sullivan (1953) places particular emphasis on the necessity for intense and intimate (not necessarily sexual) preadolescent relationships between boys as a prerequisite to heterosexual development. In this connection he describes a group of boys who had attended high school in a small Kansas town. As adults, the two men who had not participated in the group's homosexual experimentation were discovered by Sullivan to be overt homosexuals. He adds that "those who had participated in mutual sexuality were married, with children, divorces and what not, in the best tradition of American society" (p. 256). Although he does not say that preadolescent homosexual experimentation is necessary to later heterosexual development, he does insist that the need for intimacy manifested toward members of one's own sex normally predates the maturation of the "lust dynamism." This maturation, according to Sullivan, ideally accompanies a shift in the intimacy need to the other sex. According to this point of view, homosexual behavior, whether transient or enduring, is largely given rise to by "accidents" in which such a shift fails to occur at or near the time of puberty. In other cases, according to Sullivan, the homosexual behavior of an individual may be motivated by a pathological need to separate interpersonal relations based on lust from those based on a need for intimacy. In cases in which this need to separate lust from intimacy leads to the dissociation of lust, any of a variety of anomalies in personality may be

engendered, depending upon the aspect of lust dissociated. Sullivan considers male homosexuality in these cases to develop in response to the "uncanny feeling" associated with the female genitals and anticipation of the "physical inter-genital situation" (p. 275).

Kohut (1971) writes, in reference to homosexuality and the other psychoanalytically so-called "perversions," "It is...my impression that specific circumscribed disturbances in the narcissistic realm are usually the nucleus of these widespread disorders." According to Kohut's psychoanalysis, the basis of the narcissistic personality disorders is a disturbance in the "narcissistic configurations" which evolves in response to normal disruptions to the equilibrium of primary narcissism. This comfortable state of oneness with omnipotent objects is, of course, necessarily disturbed by the shortcomings of maternal caregiving. The child, then, "replaces the previous perfection by (a) establishing a grandiose and exhibitionistic image of the self: the grandiose self; and (b) by giving over the previous perfection to an admired, omnipotent...self-object: the idealized parent imago (p. 25). The term self-object here refers to those object representations which are not experienced as separate and independent from the self. Normally, the grandiosity and exhibitionism of the former are gradually modified and along with the latter are integrated into the adult personality. These two major "configurations," then, are the precursors, respectively, to normal mature forms of

(a) positive self-esteem and self-confidence and (b) the ability for enthusiasm and admiration for others. Moreover, the grandiose self, once integrated into the adult personality, provides the motive force for ego-syntonic goals and ambitions while the idealized internal representation of the parent (idealized parent imago) is introjected as the idealized superego.

An individual with a narcissistic personality disorder, however, has remained fixated on archaic grandiose self-configurations and/or archaic idealized "narcissistically cathected" objects (self-objects) and has not had the benefit of integration of these with the rest of his personality. Because they remain unaltered in their unintegrated form, they threaten the mature self with intrusion of archaic narcissistic aims; and the ego remains deprived of the corresponding narcissistic investments. Particularly in the realm of object relations, which concerns us in the present study, the regression from normalcy and the corresponding continuance of the narcissistic strivings in the narcissistic personality disorders involves a "compelling need for merger with [the] powerful object" (p. 9).

Kohut contrasts the process obtaining under favorable circumstances with its failure as follows:

Under optimal circumstances the child experiences gradual disappointment in the idealized object--or, expressed differently: the child's evaluation of the idealized object becomes increasingly realistic--which leads to a withdrawal of the narcissistic cathexes from the imago of the idealized

self object to their gradual...internalization, i.e., to the acquisition of permanent psychological structures which continue, endopsychically, the functions which the idealized self-object had previously fulfilled. If the child suffers traumatic...disappointment in it, then optimal internalization does not take place. The child does not acquire the needed internal structure, his psyche remains fixated on an archaic self-object in what seems to be an intense form of object hunger. (p. 45)

Since all bliss and power now reside in the idealized object, the child feels empty and powerless when he is separated from it and he attempts, therefore, to maintain continuous union with it. (p. 37)

In addition, these archaic, regressive psychic structures (e.g., grandiose self, idealized parent imago) may become sexualized in narcissistic personality disorders; one manifestation of which, in Kohut's opinion, may be homosexuality. To illustrate this principle, Kohut describes the case of a man, Mr. A., who although not overtly homosexual, reported homosexual attractions of such strength as to lead him to seek analysis. In Kohut's opinion this patient's homosexual preoccupations were subordinate to his overall personality configuration which originated largely from a traumatic disappointment in the idealized father imago in early latency. Consequently, according to Kohut, he was able to obtain a sense of heightened self-esteem only by attaching himself to strong and admired male figures. This tendency was nonsexual in nature, however, insofar as the sexualization of the narcissistic configurations was only a part of the total narcissistic personality organization.

In regard to more specifically sexual acts, Mr. A.

never engaged in homosexual activities and--apart from some sexually tinged, playful wrestling in adolescence and the buying of "physical culture" magazines which contained photographs of athletic men--his homosexual preoccupations were consummated only in fantasy, with or without masturbation. The objects of his homosexual fantasies were always men of great bodily strength and perfect physique.... Occasionally he achieved orgasm and a feeling of triumph at the thought of masturbating a strong and physically perfect man and draining him of his power. (pp. 69, 70)

Kohut regards this sexualization of the narcissistic configurations as having come about via failure in the ego's drive neutralizing capacity prior to the traumatic loss of the patient's idealized parent imago. Kohut considers his fantasies of pursuing physically powerful men and the orgasmic experience of draining power from "fantasied imagoes of external perfection" as a means to the vicarious acquisition of the strength and perfection which characterized them.

Existing psychodynamic formulations, then, generally regard homosexuality in males as a function of developmental arrest or regression and/or avoidance of heterosexuality. These factors are often posited as interactive with unspecified constitutional predisposers. In particular, psychodynamic theories of male homosexuality, the theories of Sullivan and Kohut among them, often suggest that male homosexuality represents an unconscious striving to

complete an identification with a male which normally is accomplished during childhood. Such strivings, according to these theories, which in childhood are pregenital for heterosexual males, in homosexual males continue post-pubertally and are attached to adult masculine objects. Consequently, they assume a manifestly adult sexual character.

The mechanisms by which these strivings are satisfied are often referred to in terms of incorporation or introjection of qualities of masculinity which have become highly admired, or which exist in a highly admired object--usually the father. Although Sullivan's emphasis is upon interpersonal processes rather than libidinal strivings mediated by the processes of incorporation and identification, he suggests that the absence of preadolescent homosexual exploration and intimacy in males is conducive to adult homosexuality. At this point, we turn to a brief survey of some major empirical findings in connection with the psychodynamics of sexual object choice.

Overview of Major Research on Developmental Origins of Homosexuality

In 1952 Bieber and his collaborators (Bieber et al., 1962) undertook an intensive study of male homosexuality employing 106 male homosexual and 100 male heterosexual subjects as controls, all of whom were involved in psychoanalytic treatment with members of the Society of Medical Psychoanalysts. This investigation is of importance since it

represents the first successful attempt at (a) compiling such detailed data from individual psychoanalyses for such a large sample of homosexual men, and (b) subjecting such data to statistical and clinical analysis.

In general, Bieber is critical of Freud's emphasis on biological determinants in the etiology of male homosexuality, and considers the emphasis to be more suitably placed on family dynamic patterns. What Bieber refers to as the "classical" situation is one in which the mother is close-binding and intimate, dominant, and takes a deprecatory attitude toward her husband. The father is described as detached and often hostile toward the son in question. Bieber and his collaborators conclude that from their statistical analysis, the chances seem high that any son exposed to such a parental combination will either become homosexual or develop homosexual conflicts.

With regard to what constitutes a close-binding mother, the Bieber group observed that such mothers were sexually overstimulating toward their sons by means of excessive intimacy or outright seductiveness. Secondly, such mothers sexually inhibited their sons. Although they were sexually overstimulating, they nevertheless suppressed overt manifestations of heterosexual responsiveness on the part of the child. Bieber also observes that such suppression seems to have served as a defensive means of concealing from themselves as well as from others their own sexual feelings toward their sons. Most such mothers also held antisexual

attitudes which were reflected in a tendency to portray sexuality as unacceptably distasteful and brutish.

Close-binding mothers also had the general tendency to discourage masculine attitudes and behavior patterns on their sons' part and interfered with their peer group participation, minimizing opportunities for masculine identification with other boys.

These mothers also typically interfered with the father-son relationship in a number of ways. First, they encouraged the child's wish for exclusive maternal possession by openly expressing a preference for the son over the father. Similarly, they fostered father-son competitiveness by finding ways to pit each against the other for maternal favor. The mothers behaved romantically toward the sons in ways that seemed to compensate for deficiencies in the marital relationship, and permitted or encouraged the sons' participation in situations in which their involvement was not appropriate. Such sons, for example, were sometimes involved in parents' arguments or were allowed to sleep with their parents in the same bed.

By selecting a particular child for preferential treatment, usually the son who later became homosexual, they fostered competitive sibling relationships. In addition, they interfered with the development of independence by preempting the decision-making process for the child. They discouraged self-assertiveness and typically infantilized their sons by their oversolicitous treatment.

According to Bieber, the most striking aspect of the father-son relationships in both homosexual and heterosexual groups was the consistency with which psychopathological phenomena tended to appear. He adds that "profound interpersonal disturbance is unremitting in the father-son relationships [of the homosexual subjects]" (p. 114). The fathers of controls, in addition, presented a far more wholesome picture than fathers of the homosexual subjects. The vast majority of fathers of homosexual men were classified as "detached," of which most were distant and indifferent, hostile, or dominating-exploitative.

Bieber indicates that homosexual development in the sons of such fathers can be largely traced to the fact that paternal detachment, as a traumatic circumstance, is compensated for by reparative relationships with other males. The seeking of need fulfillment from other men, according to Bieber, has a clear point of origin in fathers who were detached. The Bieber study suggests that sons of such fathers sought in homosexual partners the qualities which were absent in their own fathers, such as warmth, friendliness, closeness, and the reassurance of physical presence. Bieber suggests that because the detached fathers spent little time with their sons, they contributed to the development of homosexuality in that they failed to provide the sons with adequate male models for identification.

Although subsequent investigations indicate that this family constellation occurs with marked frequency in the

histories of homosexual men (White & Watt, 1973), this is by no means always the case. There has been ample criticism of Bieber's position that homosexuality per se is a pathological entity even among those who do not dispute his findings. Before turning to a discussion of these issues, it might be noted that these findings seem to bear some consistency with the psychodynamic hypotheses previously described which suggest that motivations underlying homosexuality in males consist, at least in part, of adult sexual versions of what occurs in all males sooner or later--strivings toward appropriation of idealized masculine qualities via physical and/or emotional closeness. Bieber's statement that sons of the detached fathers sought in their homosexual partners qualities which were absent in their own fathers is not at all divergent from Kohut's position. This point is made much more strikingly, however, in later treatises by Kaplan (1963) and Tripp (1975), discussed below.

Finally, in this connection it is apparent that Bieber's findings regarding inhibited peer-group participation among homosexual males as children are in harmony with Sullivan's observations. It might be noted, however, that rather than engendering homosexuality, disruptions to such peer-group experiences might as well have been brought about by variables sometimes associated with homosexual development such as variant gender-role preferences and lack of traditionally "masculine" interests, or merely the sense of being different (Bieber et al., 1962; Saghir & Robins,

1973). Precursors to homosexuality, then, would have existed prior to the observed among-peer interactions and could not be said to have arisen from them. Whether the characteristic nature of the peer-group interaction bolsters constitutionally determined homosexual proclivities is subject to question.

Gonsiorek (1982a) observes that Bieber's study is fraught with sampling problems characteristic of those studies involving patients in treatment for psychological problems. Aside from this issue, which is discussed at length below, Gonsiorek describes the Bieber study as noteworthy in regard to researcher bias. He observes that the same psychoanalysts with whom the subjects were in treatment were those who developed the theory of homosexuality propounded by Bieber et al. These investigators, he notes, additionally developed the questionnaire used to test their theory, served as raters in the study, and interpreted the results concluding that their theory had been verified. These facts make it unclear, according to Gonsiorek, as to whether the findings were a function of built-in researcher biases, adding that "it would be difficult to imagine how to build more potential for research bias into experimental procedures than the Bieber group did" (p. 69).

Hooker (1972), in reference to various studies apparently supporting familial pathology theories of homosexuality remarks:

The evidence from these and many similar studies does not support the assumption that pathological parent-child relations are either necessary or sufficient antecedents or determinants of adult homosexuality. The evidence does indicate, however, that some forms of familial pathology appear to be associated with increased vulnerability of some individuals to homosexual development, and it suggests that psychopathology is more frequently associated with homosexuality in these individuals.
(p. 13)

Hooker has been a leading figure in pointing out the unfavorable tendency of researchers to treat homosexuality as a unitary and clinical entity. According to her, the lines of investigation pursued by researchers are largely directed by the prevailing climate of professional opinion. Research on the development of homosexuality, therefore, has generally been conducted with its focus on clinical rather than social and cultural phenomena. Furthermore, Hooker points out that phenomena judged as psychopathological which appear especially characteristic of homosexual groups are often attributed to the variable "homosexuality." Instead, these may typically represent "ego-defenses" against victimization, which are characteristic not only of homosexuals, but of other oppressed minority groups as well (Hooker, 1965).

In this connection, however, Schur (1972) has commented:

Notwithstanding evidence from the Hooker studies indicating that there may be--even under present circumstances in the United States--some confirmed homosexuals who appear reasonably "well adjusted" psychologically, it is hard to see how

any homosexual in our society can completely avoid feeling the psychological impact of strong social disapproval and legal condemnation and proscription. (p. 37)

A further consequence of concealment is the frequent need to maintain silence in the face of expressions of contempt for homosexuals. In all this, the homosexual cannot remain unaffected by the pressures.... (p. 37)

Hooker is particularly critical of conclusions drawn by Bieber that homosexuality is a specific form of psychosexual disorder. She argues that none of the evidence used to support such an assumption was specific to his homosexual group. Furthermore, she observes that in a number of studies conducted outside of treatment or correctional settings, "results obtained by the use of the MMPI, TAT, Rorschach, and other psychological measures did not justify the conclusion that homosexuality is necessarily and invariably a concomitant or symptom of psychopathology. In many individuals no evidence of psychopathology was found" (1972, p. 15). Hooker writes:

It comes as no surprise that some homosexuals are severely disturbed...but what is difficult to accept (for most clinicians) is that some homosexuals may be very ordinary individuals, indistinguishable, except in sexual pattern from individuals who are heterosexual. (1963, p. 159)

Gonsiorek (1977, 1982b) has reviewed the literature on homosexuality and psychological adjustment, and emphasizes that a consistent and clear pattern emerging from studies

on homosexuality and psychological testing is that homosexuality in and of itself is unrelated to psychological disturbance. He points out that differences which are obtained between homosexual and heterosexual and heterosexual groups lie within normal ranges and that attempts to differentiate homosexuals from heterosexuals on the basis of psychological testing have been generally unsuccessful. Gonsiorek, then, cautions that although significant differences between groups may be of theoretical interest, these are not indicative of greater disturbance of one group over another unless the former has scores falling in a range which has been validated as psychopathological. Secondly, he advises that findings of difference between groups in regard to family constellation are not valid as a basis for inference about difference in psychological adjustment of individuals from such families.

Hooker tentatively concludes that homosexuality does not exist as a clinical entity, its forms being as varied as are those of heterosexuality; and that homosexuality may be a deviation in sexual pattern which psychologically lies within the normal range.

Saghir and Robins (1971), in a much cited study, undertook a detailed investigation of groups of 89 male homosexuals, 57 lesbians, and corresponding groups of heterosexual controls, from a developmental point of view. Their procedure involved semistructured interviews which yielded the following findings:

Homosexual males and females for the most part show during childhood preferences in terms of roles and identifications which are most typical of the opposite sex. Their findings indicated that the childhood and adolescence of most homosexual men are characterized by a lack of contact with male companions and by a preference for female playmates as opposed to what was found to be typical for male heterosexuals. In addition, the homosexual males, as boys, generally did not participate in team sports and rough play. The majority of the lesbians reported being tomboys during childhood. They typically had boys as playmates and enjoyed sports rather than dolls and domestic activity.

In a recent effort to explore the origins of homosexuality, Bell, Weinberg and Hammersmith (1981) compiled interview data for 979 homosexual and 477 heterosexual men and women. The homosexual men were found generally to have been less stereotypically masculine as boys than their heterosexual counterparts. More homosexual than heterosexual men recalled some dislike for typical boys' activities and enjoyment of those which they considered to be for girls.

On the basis of their path analysis, the researchers conclude that such gender nonconformity is directly related to adult homosexual preference. They also report that the homosexual men identified less with their fathers than did heterosexual men, and less with their fathers than with their mothers. Nevertheless, they add that "our causal analysis convinces us that the tendency for homosexual

males to perceive their fathers in a relatively negative fashion has little eventual influence on their sexual orientation" (pp. 61, 62). They point out that influences are not necessarily unidirectional from father to son, but reciprocal in which "the prehomosexual boy may simply be reciprocating his father's disinclination to identify with him" (p. 60). It was also found that as children the homosexual men did not differ significantly from heterosexual men in the degree to which they felt similar to and wanted to be like their mothers.

The authors conclude that as children, identification with the opposite-sex parent appears to have had no significant impact on whether male as well as female respondents became homosexual or heterosexual. Similarly, they argue that identification with same-sex parents seems to have exerted no decisive influence on the development of adult sexual orientation. Nevertheless, they report that there is a powerful link between gender nonconformity and the development of homosexuality and that "the homosexual men's generally negative relationships with their fathers...displayed a very modest but direct connection to their gender nonconformity..." (p. 190). The authors conclude that on the basis of their overall findings, no single phenomenon of family relationships can be singled out as especially consequential in the development of adult sexual preference. The ways in which much of this earlier literature may be brought specifically to bear on the present

investigation is the issue to which we now turn.

The Completion Hypothesis

According to Tripp (1975), "Homosexuality in all its variations always means that same-sex attributes have become eroticized, that is, have taken on erotic significance. No matter how or when this takes place, each individual perceives a disparity between his own qualities as they presently are, and as they might be with certain additions--thus his struggle to bridge the gap. In all their essentials, the sought-after rewards of homosexual and heterosexual complementations are identical: the symbolic possession of those attributes which, when added to one's own, fill out the illusion of completeness" (p. 93). This idea, previously described by Freud (1922), Reik (1944, 1957) and others, has been called the "Completion Hypothesis" (Centers, 1971). Implications of this hypothesis on the study sexual motivations for homosexual males is the subject of this investigation. In this connection, Tripp (1975) has developed a thorough formulation of the hypothesis specifically in reference to homosexual men.

Although he describes several possible theoretical pathways which may eventuate in the development of homosexual proclivities in males, he notes that in every case some aspects of maleness have been invested with erotic significance to the extent that sexual arousal is evoked by act or fantasy in which the stimulus is masculine. He argues that

this erotization, by its very nature, appreciates its target. By such a raising of its target's value, the erotization of male attributes "alerts a boy to a hierarchy of male qualities and invites him to make comparisons in which his own assets may seem outpaced and outdistanced by those of a particularly admired partner" (p. 78).

Erotization always tends to raise the value of the items it touches, not only by exalting them, but by keeping a person's aspiration level soaring ahead of his own attainments. Often the result is to make a person feel a sharp disparity between what he has and what he would like to have. Even the...utterly secure male who has eroticized male attributes is ready to improve what he has by sexually importing refinements and additions from an admired partner. Thus, in a sense, it hardly matters what a person thinks of himself; an exalted ideal is never fully satisfied... (p. 78)

What Tripp implies here is that strong urges toward fulfilling an elusive masculine ideal in many cases is an inevitable component of the homosexual orientation. Tripp takes a critical view, however, of the simplistic assumption that homosexual inclinations are given rise to by feelings of inferiority. He concedes that a correct theory of male homosexuality may legitimately imply inferiority feelings at some level, but only as they arise as a result of eroticizing masculine attributes, not as if the inferiority feelings themselves were responsible for the homosexuality. He does not describe whether erotization of female attributes for heterosexual males can lead to a sense of

comparable inferiority.

The act of sexual importation to which Tripp refers is quite thoroughly elucidated elsewhere in the same work. The import-export model of complementation is offered by Tripp as a description of the process underlying both homosexual and heterosexual motivations. Whereas a person of either orientation may "import" qualities admired in a sexual partner and lacking in himself, in the homosexual case it would seem that the advantages of complementarity are seriously threatened by direct comparability. Especially on the anatomical level is it the case that men are more alike than they are different. If Tripp's assumptions are correct, the question then arises as to what extent it is possible for a male to consider other men so attractive as to become sexually aroused by them without also being beset by feelings of self-dissatisfaction, and/or persistent strivings toward self-improvement in the area of perceived masculinity.

Coming to conclusions similar to those of Tripp, but by a different route, Kaplan (1967) examined same-sex attractions with the psychoanalytic concept of the ego-ideal as a point of departure. He is careful at the outset, however, to point out that homosexual behavior, for both female and male individuals, may be seen as the culmination of a series of experiences and relationships unique to each individual for whom it is chosen as a mode of sexual expression. Thus, with no single, unitary causality implied, the search for the ego-ideal is considered by Kaplan to be a possible

factor which plays a part in the development of a homosexual orientation in individuals whose self-images are "devalued or impaired." Freud considered the neurotic to be "impoverished in his ego and incapable of fulfilling his ego-ideal" (Freud, cited in Kaplan, 1967). In the narcissistic quest for something to replenish these failing resources, a sexual ideal may be chosen "which possesses excellencies to which he cannot attain" (Kaplan, 1967). Kaplan fails to explain his introduction of Freud's observations concerning neurotics to support a theory of homosexuality, but it is clear that a mechanism Freud considered to underlie neurosis, Kaplan proposes as a motivational force for homosexual behavior in some men.

Kaplan states that individuals whose sexual orientation is primarily or exclusively homosexual typically place major emphasis on the physical or personal attractiveness of the sexual object chosen; and to an extent considerably greater than do heterosexuals, they choose as sexual partners or fantasied sexual objects persons who possess characteristics in which they themselves feel deficient.

Thus, dissatisfaction with the self, with the way one is, measured against internalized standards about how one would like to be, may be one of the major roots of some homosexual feeling and behavior. (p. 356)

Kaplan's emphasis here, like Tripp's, is that of the perceived disparity between what one is and introjections

of what one would like to be; i.e., between the self-image and ego-ideal. For both male homosexuals and lesbians, then, these feelings may take the form of how one would like to be as a man, and how one would like to be as a woman; respectively. In this way, Kaplan suggests that the homosexual object choice may be directed more toward the acquisition of an idealized object with whom to identify or introject than toward sexual gratification per se. As possible support for this argument, he offers Bieber's (1962) study of male homosexuals in which the investigators found that almost half of their subjects saw themselves as physically frail, inadequate or effeminate. He further speculates that under conditions where a suitable appealing model for masculine identification is lacking, the need for such identification combined with a sense of personal inadequacy and a potent although undifferentiated sexual drive may eventuate in a homosexual adaptation. In a partial response to why the mode of obtaining the desired identification must be sexual, Kaplan makes the observation that the sexual experience may stimulate identification fantasies, thus providing partial motivation for relationships with other men. Orgasm is likened, by Kaplan, to drug-induced euphoria in which the wish to be like one's partner may be intensified and transformed into a sensation of such union with the partner that one actually feels he is the partner. Although Kaplan does not deny that such an experience may characterize orgasm in heterosexual intercourse, he says

it may be one additional source of motivation for homosexual men to engage in intercourse with other men. He does not address the significance of such an experience for heterosexual relationships.

At this point, it is useful to return to Kohut's remarks concerning the psychic fixation on archaic self-objects that appears to manifest itself in what he refers to as an "intense form of object hunger" and "the compelling need for merger with the powerful object" (see page 9). The similarity of Kaplan's observations to Kohut's later remarks in connection with children are striking:

Since all bliss and power now reside in the idealized object, the child feels empty and powerless when he is separated from it and he attempts, therefore, to maintain continuous union with it. (Kohut, 1971, p. 37)

Recall as well his comments about the patient, Mr. A., the objects of whose homosexual fantasies

were always men of great bodily strength and perfect physique.... Occasionally he achieved orgasm and a feeling of triumph at the thought of masturbating a strong and physically perfect man and draining him of his power. (pp. 69, 70)

The theme of power as a component of masculinity and its fantasied acquisition via the sexual experience appears with such frequency in this literature that it is one point of emphasis in the present study.

Kaplan reports the case of a 21 year old homosexual man who described feelings of physical inadequacy, who had often daydreamed of being taller, stronger and more virile. These daydreams became transformed, according to Kaplan, into fantasies about sex with physically powerful men. Furthermore, the patient reported a wish to have his body be more like those of his partners and that sex became a means by which temporarily to accomplish this goal in fantasy.

Kaplan argues that the discrepancy between self-image and ego ideal need not center around physical or anatomical details but may involve deficiencies in intellectual endowments, socioeconomic status, and interpersonal adroitness as well. In summary, Kaplan concludes that because of such self-dissatisfaction the homosexual man cannot love himself as he is, so he loves his ego-ideal in the person of his homosexual partner. From this perspective, homosexuality is considered a narcissistic form of gratification. Kaplan makes this sweeping generalization in spite of his more tentative introductory statement in which he limits his speculations to men whose self-images are impaired. The dynamics implied here are virtually identical to those described in theories set forth by Tripp and Kohut, as previously outlined. Kaplan, for example, asserts that "Covert admiration for the individual who possesses these highly valued characteristics may become sexualized, and 'instant identification' may be achieved...in the homosexual relationship" (p. 358). Tripp, in fact, goes even beyond this in

declaring that once these highly prized attributes are eroticized, they are raised in value all the more. This produces a self-perpetuating cycle in which it would seem that one's personal and sexual goals never find their realization.

It may be argued that if a person feels especially lacking in certain qualities, then this dissatisfaction itself requires a prior attribution of a high degree of importance to them. These features, then, will be greatly admired when they exist in others, owing to the considerable importance placed on them. Such a "high-intensity admiration," according to both Tripp and Kaplan, may lead to the erotization of certain features by homosexual persons in connection with men. These same-sex features, then, represent for homosexuals characteristics which, if appropriated, would make them more like the persons they wish to be. Note that although Tripp argues that the goal of both heterosexual and homosexual attachments is symbolically to "fill out the illusion of completeness," for homosexuals actual possession of specifically same-sex attributes desired in lovers is an aspiration. For homosexual persons, then, the objects of erotization are at once stimuli for specifically and identifiably sexual arousal and a part of the conscious ideal self. There is probably no definitive way to ascertain if ever homosexual behavior is motivated by a narcissistic search for the ego-ideal, although the argument may

be rendered more plausible if the discrepancy between self-image and ego-ideal is found to be significantly greater for homosexuals than for heterosexuals.

Centers (1971) undertook to test such a hypothesis for heterosexual attachments, and obtained findings which failed to support the principle that heterosexual attachments are based upon a motivation to "complete" the ego-ideal. Nevertheless, if Kaplan's hypotheses are taken seriously, one would expect self-image--ego-ideal discrepancies not necessarily existing for heterosexuals, in homosexual persons. Furthermore, one would expect to find compensatory strivings for objects of love or sex who possess the highly desired qualities. For homosexuals, according to Kaplan and Tripp, qualities sought in a prospective lover are also those toward which aspirations are directed, including those qualities which are anatomical and isosexual in nature.

Although Kaplan states that the envy and idealization of qualities in other men may center around any set of qualities and not only physical characteristics, it would seem that this latter aspect of his theory would be the one most likely to prove at least to some extent valid since in this are men most clearly distinguishable from women. It is not likely a narcissistic quest for the vicarious acquisition of social facility or status that makes a man homosexual since these qualities may be easily "imported" from women. Therefore, the body image of subjects is a point of emphasis in the present investigation. As previously pointed out, the

alleged assignment of such considerable importance to the variable power, especially on the anatomical level, by homosexual men is salient in the clinical literature. Hypotheses associated with this idea, therefore, are also tested in the present investigation.

Empirical Literature on Self-Concept and Sexual Preference

Chang and Block (1960) attempted to test the hypothesis that homosexual males are more strongly identified with their mothers and less identified with their fathers than are nonhomosexual males. The investigators measured strength of identification in terms of the degree of correspondence between a subject's description of the parent under consideration and that of his ideal self. This measure was obtained through the use of a list of 79 adjectives to which the subject was to respond as either characteristic or uncharacteristic of the given parent and of his ideal self. There were 20 homosexual and 20 heterosexual subjects, none of whom were receiving psychotherapy. The hypotheses that homosexual men show a significantly greater degree of identification with their mothers and a significantly lesser degree with their fathers were both supported. The homosexual and control groups did not differ significantly in their degree of self-acceptance as measured by the degree of correspondence between the perceived self and ideal self of subjects. In addition, it was found that the two groups did not differ significantly in regard to the

kind of ego ideal to which they aspired.

Similarly, Greenberg (1973) found that although male homosexual subjects tended to evince greater feelings of alienation from society, they exhibited self-esteem scores comparable to those of heterosexuals on the Rosenberg Self-Esteem Scale (Rosenberg, 1965). These findings may be questioned to some extent, however, on the basis that data for his "control group" were derived from other studies conducted by other researchers as far back as 1955.

Sallee (1976) attempted to assess self-concept of male homosexuals as classified according to the variable of sex-role identification. This approach was based upon the suggestion that male homosexuals are as variable in their sex-role identification as heterosexuals. Subjects were classified as masculine, feminine, androgynous and undifferentiated according to the Bem Sex-Role Inventory (BSRI) (Bem, 1974) and were then administered the Tennessee Self-Concept Scale (TSCS) (Fitts, 1965). Sallee found that no significant differences obtained in overall self-concept or frequency of sex-role identification classification between homosexual and heterosexual groups, nor did self-concept vary significantly according to sex-role identification for either group. Sallee notes that significant trends were more likely to be obtained in analyses of individual TSCS scales. Interestingly, within the male homosexual group, subjects identified as androgynous and feminine scored higher than masculine and undifferentiated subjects on several TSCS subscales.

Using the TSCS as a measure of psychological adjustment, Hart (1978) undertook a similar investigation. Gender characteristics were assessed by multiple methods including the BSRI as well as a questionnaire developed by the investigator. In direct contrast to Sallee's findings, Hart reports that homosexual men with "norm-violating" gender characteristics obtain lower self-concept scores than homosexual men with more typical gender characteristics. She observes that the homosexual subjects who displayed few masculine-typed attributes and many gender traits typically associated with femininity tended to come from disturbed families and suffered from symptoms associated with neurosis, personality disorders, and hypochondriasis as adults.

Hart speculates that men with a fragile sense of their own masculinity do not benefit from the feminine typed attributes in their personalities because they experience them as threats to their masculine gender identities. Rather than enhancing adjustment, Hart says, for a man who is less sure of his masculinity these feminine components diminish self-esteem.

Somewhat along these lines, Peretti, Bell and Jordan (1976) define a typology of homosexual men on the basis of the nature and outcome of the childhood Oedipal situation. The so-called Oedipal male homosexual is described by these authors as maintaining a great attachment to his mother which

should have been resolved roughly between the ages of three and four. The child who does not resolve the Oedipal crisis so successfully, then, goes on to internalize feminine characteristics as a dominant part of himself, according to Peretti, et al.

These authors maintain that the Oedipal male homosexual is often harassed by feelings of guilt and shame, appears more withdrawn and lonely, and is intent upon concealment of his homosexuality. They add that he does not like what he is and attempts to change himself with or without resorting to professional counseling. Finally, they suggest that the Oedipal homosexual man tended to be overprotected by his mother as a child, more dependent upon her, and openly preferred by her to his father. They add that these boys were also more "likely to establish a coalition with mothers against fathers than non-Oedipal male homosexuals."

Although the specific criteria used for classifying their subjects are not reported by the authors, their results indicate several tendencies in Oedipal subjects which are associated with a negative self-image. Oedipal male homosexuals were found to have less self-worth, self-confidence and self-acceptance than non-Oedipal subjects. Self-concepts, self-attitudes and self-motivation were additional variables which, consistent with the hypotheses outlined above, were consistently less favorable for the Oedipal group. In spite of the investigators' failure to specify the bases for classification of subjects, this investigation

raises questions concerning the universal applicability of Bieber's findings in regard to homosexuality and suggests a need to reconsider the tendency to approach research as if homosexuality were a developmental and phenomenological unity.

Dickey (1961) examined feelings of adequacy in homosexual males as defined by two measures: (a) a measure of self-image--ideal-self discrepancy by which traits were rated on a seven-point scale and (b) a direct measure consisting of statements pertaining to adequacy and self-concept to which subjects either agreed or disagreed. Consistent with the findings of Hart, previously cited, Dickey reports that (a) homosexual males who perceive more desirable characteristics in the role of the typical heterosexual male tend to feel more adequate and (b) feelings of adequacy are probably greatest in homosexual males who see themselves as more like the typical heterosexual male than like the typical homosexual male as the subjects themselves defined them. It seems, then, on this basis, that a likely candidate among sources of low self-esteem and feelings of inadequacy among homosexual men who experience them is a large self-ideal perceptual discrepancy in connection with masculinity. Although it has been suggested that such a discrepancy is typically given rise to by insalubrious family dynamics or cross-sex identification patterns, recent research argues that systematic distortions in perceptions of the ideal man and what constitutes the ideal male role account for such discrepancies

rather than the actual quantity or salience of feminine attributes (See Skrapec and MacKenzie, 1981, below).

In an effort to assay the components of low self-esteem among homosexual men based on research done by Rosenberg (1965), Sobel (1976) remarks that homosexual men tend to have both low body satisfaction as well as poorly modeled sex typed behavior. In a study designed to assess such body self-image characteristics of homosexual men, Prytula, Wellford and DeMonbreun (1979) sought to determine whether and to what extent differences existed between heterosexual and homosexual men during adolescence relative to actual body characteristics. They also studied how subjects' body characteristics were perceived by their peers and families, and examined their perception of how others perceived the subjects' body characteristics. The study investigates the interaction of the homosexual man's recalled body image and his overall self-concept including interpersonal and familial factors which related to his self-image during adolescence.

On the basis of prior research, Prytula, et al. point out that many male homosexuals report low self-esteem and typically have stronger feelings of physical and social inadequacy than heterosexuals. On the basis of findings reported by Saghir and Robins (1973), these investigators posit that repeated negative feedback prompted by effeminacy in childhood has contributed to the development of a negative body image and overall self-concept during adolescence:

Saghir and Robins (1973) suggest that the difference between the childhoods of most male homosexuals and heterosexuals was not only in the particular behavior patterns of the homosexuals during childhood, but also in their physical appearance, the perception of their physical appearance by others, and their perception of how their physical appearance was perceived by others. (p. 567)

Using their retrospective self-report inventory with scales developed to assess six areas of general adjustment during adolescence, the researchers report that over all scales homosexual males scored significantly lower (indicating poorer adjustment) than heterosexual males. They account for this difference as being a result of greater recalled dissatisfaction with general physical characteristics and body image as compared to heterosexuals. Furthermore, the homosexuals characterized themselves as having significantly different body characteristics, receiving negative feedback because of their body characteristics from peers and/or family, and as having generally less positive body self-images and overall self-concepts during adolescence than did heterosexuals.

Prytula et al. suggest further research via longitudinal studies to identify the possible role of body image variables in development of homosexual preference. Furthermore, they point out the necessity for taking such variables into account in connection with therapeutic and prophylactic intervention where indicated. In spite of the fact that the

authors do not specify the indications for such intervention, it might be added that where such body image concerns are in evidence, both therapeutic and preventive intervention might be more appropriately directed toward negative self-concept than toward sexual orientation. These authors do recognize that inferior self-concept may in fact be a variable frequently associated with homosexuality in males though not a causal factor underlying it.

Alpert (1978) used a semantic differential rating scale to assess the degree to which homosexual men have internalized popular negative attitudes regarding homosexuality. It was hypothesized by Alpert that there is essentially no difference between the way homosexuals and heterosexuals characterize the ideal man, but that homosexual men rate themselves significantly further from their characterizations of this ideal. Alpert found that homosexual and heterosexual men rated the ideal man in essentially the same way. The remaining hypothesis was not confirmed, however, since on several adjective pairs the homosexual subjects rated themselves as significantly closer to the ideal man than did heterosexuals. Based on these data, Alpert concludes that internalized stigma appears largely confined to feelings of being less adequate than heterosexual men in terms of attributes associated with the stereotype of masculinity.

In their examination of gender related components of self-perception, Skrapek and MacKenzie (1981) compiled test data for three matched groups of eight homosexual, eight

heterosexual and eight preoperative transsexual anatomical males. Self-concept is regarded by these investigators as a composite of interacting subsystems including core self-esteem, core gender identity, etc. They assume that a clear gender identification is the outcome of a developmental process which involves drawing referents "from an organized system of beliefs as to the psychosexual meaning of being a male or female" (p. 358). In other words, being a male or a female involves having a set of beliefs about physical appearance, gender roles, sexual preference and psychological makeup. As a process of development, then, individuals incorporate the resultant composite into their sense of self; which makes it inevitable that the individual will assess the degree of congruence between his or her gender identity and anatomical sexual identification.

Based on results from the Repertory Grid Technique, a procedure derived from Kelly's (1955) theory of personal constructs, the researchers found that transsexual subjects described themselves as more like females. Homosexual subjects described themselves as more like males, and the heterosexuals described themselves as equally similar to males and females. These results were based upon each subject's own descriptions of males and females.

Additionally, Skrapec and MacKenzie found that scores on the Rosenberg Self-Esteem Scale (Rosenberg, 1965) indicated that transsexuals had the most negative global self-esteem and homosexuals the most positive, with heterosexuals

scoring in the middle. All comparisons were statistically significant. One heterosexual subject scored at almost maximum self-dissatisfaction, however, and the authors observe that when this score is removed the heterosexual and homosexual groups are not significantly different from each other.

Regarding gender identification, the Derogatis Sexual Functioning Inventory (Derogatis, 1976) revealed that homosexual men more strongly endorsed masculine traits for themselves in contrast to transsexuals who revealed the most femininity with respect to gender role definition. Interestingly, on eight of the ten subscales homosexual subjects scored higher than either group. The only subscale in which the homosexual subjects scored lower than heterosexuals were Affect Balance and Body Image. The latter category had a mean standard score lower than that of any other group on any measure except two (i.e., transsexuals had lower scores on Body image and Gender role definition). Body image was also lowest among mean standard scores for the ten subscales in the homosexual group.

Results on the BSRI were equivocal when a comparison was made between t-ratio and median-split procedures for analyzing the data, although according to both methods the homosexual group was found generally to describe themselves in masculine terms. Scores for heterosexual subjects largely suggested masculine or undifferentiated gender identities while transsexuals appeared either feminine or androgynous.

Since over all measures used to assess gender identity homosexuals generally described themselves in a more rigidly stereotypic fashion with reference to masculinity, the authors suggest that

One might suspect that the gender identification component of self-concept was most fragile in this group of individuals. The data suggests that they introduced a systematic distortion into their perceptions of maleness and male roles. One possible explanation could be the systematic use of denial and reaction formation. The results could be explained by using the idea of compensatory masculine responding, where masculinity is defensively exaggerated in the face of gender role "threat"... Such a response would be understandable in situations where the homosexual's wish for enduring interpersonal relationships is met by a reality of brief, more superficial encounters. In a sense then, his global self-evaluation is "over-determined," with some kind of compensation operating at a cognitive level. (p. 368)

Finally, it might be noted that homosexual subjects reported a higher global self-regard than self-ratings on the Repertory Grid would suggest. While the correlation between scores on the Rosenberg Scale and the Repertory Grid was significant for the heterosexual subjects ($r=0.88$, $p<.01$), no such relationship was found for homosexual ($r=0.06$) or transsexual ($r=0.10$) groups. These discrepancies suggest that homosexual subjects, who reported highest global self-esteem, used different referents in describing themselves on the Repertory Grid. This information, along with their atypical scores on the Body Image subscale of the Derogatis

Sexual Functioning Inventory further suggests that continued exploration of body self-perceptions among homosexual men is an area of potentially revealing investigation.

Summary

Investigations to date which address self-esteem in global terms generally indicate that no significant differences exist between homosexual and heterosexual men on this dimension. Data on sex role identification are equivocal, with a significant proportion of findings indicating that there are no differences in overall frequency of cross-sex gender identity between groups and that in some cases homosexual men describe themselves in more masculine terms than heterosexual men. When subjects are further classified according to gender role identification there is considerable agreement that male homosexual subjects who see themselves in more feminine terms, as well as those who as children have identified with or developed atypically intense attachments to their mothers, are more likely to have more negative self-concepts. Comparable data for heterosexuals are less available and indicate a need for further research. The data support that homosexual men in general, while exhibiting more negative self-concepts in some circumscribed areas, have more positive self-perceptions in others. On the basis of a number of investigations it appears that less positive self-concepts of the homosexual men for whom this is a problem are characteristically in the area of perceived

masculinity, often in connection with body image in particular. To determine to what extent this is indeed the case and the particular aspects of the masculine self-concept which are most problematic is one aim of this study.

A final consideration in this connection is whether discrepancies in self-concept between homosexual and heterosexual groups of men result from systematic distortions in concepts of what is appropriately and desirably masculine. In regard to the important implications of this research to psychotherapy, Hart (1978), for example, urges closer attention on the part of the therapist to gender characteristics of clients and to helping them become more secure in their sense of their own masculinity. Kaplan suggests that treatment of homosexual men, such as he describes in his aforementioned case studies, consist of exploring the origins of the negative self-image which may be found in family dynamics, peer attitudes, etc. (Kaplan, 1967). Of perhaps equal importance, however, are the origins of the "ego-ideal" which is itself a "composite of early identifications, introjections and wishes" (p. 356). He concludes that "the self-image, the ego-ideal, or both, may be unrealistic constructs in the patient's mind, he may devalue himself out of proportion to his real life situation" (p. 358).

Before turning to a statement of the hypotheses with which this study is concerned, a word about sampling considerations is in order. Gonsiorek (1982a) describes the problem of defining and obtaining a suitable sample as the

largest single methodological problem in the scientific study of homosexuality. The most frequently used sources of subjects for such research have consisted of psychiatric and legally involved populations, patrons of gay or lesbian bars, and individuals obtained through lesbian and gay organizations. He calls attention to the fact that the phenomenon of homosexuality traverses the entire range of social class, age, ethnicity, etc. As a research entity, therefore, it is among those most consistently uncorrelated with demographic groupings typically considered of importance to social scientists.

Even research which draws homosexual and heterosexual subjects from apparently comparable groups may fail to detect subtle interactions between sexuality and other factors such as psychiatric diagnosis. For example, Gonsiorek observes that for reasons less than straightforward, it might be more difficult to be homosexual and schizophrenic than heterosexual and schizophrenic. For these reasons, then, disparities between homosexual and heterosexual patients or legally involved groups may be considerably exaggerated from those which may exist for groups not characterized by such specific problems.

The foregoing is not to suggest that sound research on human sexual orientation can be accomplished only with the representative sample, this being a hypothetical construct the approximation of which is our goal. It is less useful to make the degree of this approximation a criterion for

"goodness" of our sample than it is to precisely specify limitations on the generalizability of findings. Research using legally or psychiatrically involved samples, then, is useful if the questions asked by the investigator have specifically to do with these populations. Investigators who pose questions about the population at large, however, will find such samples highly limited in their ability to provide reliable or correct answers. These considerations apply equally to samples drawn from gay organizations, which involve subjects likely to be more open about their sexuality and probably more politically conscious; as well as to samples recruited via friendship networks, since they tend to be demographically homogeneous.

As Gonsiorek advises, even though it is impossible to obtain a completely representative sample, any sample of homosexual subjects should attempt to mimic the major demographic characteristics of the locality from which the sample is derived and should be as diverse as possible. In cases in which skewness of sample is apparent--a detailed description of sampling procedure will make limitations on generalizability clear.

Statement of Hypotheses

Psychoanalytic theories frequently argue that homosexuality in males symbolically expresses the ego's need to acquire masculine components of the ego-ideal. Based on clinical observations, the assumption is made that the discrepancy between actual and ideal self is greater for homosexual than for heterosexual men. It is the purpose of this study to test this and related assumptions for nonclinical populations. The following hypotheses, therefore, are evaluated:

Hypothesis 1

There is a significant difference in global self-esteem between homosexual and heterosexual males.

The findings are not consistent across studies for this hypothesis, a fact which may be a function of the variety of measures and research designs employed.

Hypothesis 2

There is a significant difference between homosexual and heterosexual subjects in the overall discrepancy between self-image and perceived ideal self.

That this hypothesis will be supported is predicted by Kaplan (1967) since, like Tripp (1975), he believes homosexual motivations to consist of one's quest to incorporate, through the sexual encounter, qualities pertaining to the ideal self, and of which he or she feels destitute. It should be noted that this hypothesis is different from Hypothesis 1 since global self-esteem does not necessarily predict in absolute terms the quality of either actual or ideal

self, and may only imperfectly reflect the distance between them (Skrapec and MacKenzie, 1981).

Hypothesis 3

There is a significant difference between homosexual and heterosexual males in their degree of overall body satisfaction.

This hypothesis is based upon clinical reports which frequently emphasize the impaired body image characteristic of the patients studied (Bieber et al., 1962; Kaplan, 1967; Kohut, 1971).

Hypothesis 4

There is a significant difference between homosexual and heterosexual men in the relative degree of importance placed on the physical attractiveness of the sexual object.

In support of his argument that homosexual men are motivated to have sexual experiences with men as a way to appropriate vicariously the characteristics in which they feel deficient, Kaplan (1967) states that

People whose sexual orientation is predominantly or exclusively homosexual usually place major emphasis on the attractiveness of the homosexual object-choice. At times the personal or physical characteristics of the potential homosexual partner seem to be of considerably greater importance to the active homosexual...than to the person seeking heterosexual intercourse. (pp. 355, 356)

This hypothesis refers to sexual encounters regardless of whether in the context of more stable relationships. Because what he refers to as "personal characteristics" is not explicit, the hypothesis will be tested in terms of physical

attributes alone. Stated in these terms, the following hypotheses logically follow:

Hypothesis 5

For homosexual males there is a positive correlation between degree of body dissatisfaction and the relative degree of importance placed on the physical attractiveness of the sexual object.

Hypothesis 6

For heterosexual males there is a positive correlation between degree of body dissatisfaction and the relative degree of importance placed on the physical attractiveness of the sexual object.

On the basis of Kaplan's argument summarized under the previous hypothesis as well as Tripp's (1975) observations, also previously cited, it would be expected that for homosexual males there would be a significant positive correlation between degree of body dissatisfaction and the degree to which physical attractiveness in the sexual object is emphasized. Such a correlation, on this basis, would not be expected for heterosexual males. The purpose of these hypotheses, then, is to assess whether a "search for the ego-ideal" in Kaplan's (1967) terms is more generally true of homosexual men than of heterosexual men. They examine, however, only one possible form which the hypothetical search might take and tests whether it is specific to or more generally characteristic of one of the two groups. Kaplan has proposed, it will be recalled, that for a homosexual man, this search may comprise an unconscious attempt to appropriate not only physical, but social or intellectual characteristics as well. This hypothesis is tested here in

regard to the physical dimension alone.

Hypothesis 7

There is a significant difference between male homosexual and male heterosexual subjects in their degree of present identification with the primary male caregiver in childhood (father, stepfather, etc.).

According to findings by Chang and Block (1960), homosexual men identified more strongly with their mothers and less with their fathers. Bieber et al. (1962) report that as children homosexual men had mothers who behaved toward them in a way described by him as "close-binding" and intimate and fathers who were described as detached or hostile. Bell, Weinberg, and Hammersmith (1981) report that homosexual men identified less with their fathers than heterosexual men, but add that this tendency appeared to have little eventual influence on their adult sexual orientation. The analogous hypothesis with reference to mothers is considered not so germane to the theories under consideration since it is with the relationship between homosexual motivations and masculine gender identification that this investigation is primarily concerned. The following two hypotheses are further elaborations of Hypothesis 7.

Hypothesis 8

There is a negative correlation between the degree of present identification with the primary male caregiver in childhood and the degree of discrepancy between actual self-image and ideal self for male homosexuals.

Hypothesis 9

There is a negative correlation between the degree of present identification with the primary male caregiver in childhood and the degree of discrepancy between actual self-image and ideal self for male heterosexuals.

According to Kaplan (1967), "One might speculate that the search for an ego-ideal via homosexual relationships is often a substitute for the more usual ascription of this role to the father" (p. 356). This predicts a negative correlation between the degree of childhood identification with a masculine object and the degree of discrepancy between self-image and ideal self for homosexual subjects. With information acquired from tests of Hypotheses 7, 8, and 9, the correspondences among variables such as gender-role identification, identification with the primary masculine childhood object, and aspects of self-image may be examined. It may then be determined to what extent, if any, these correspondences differ between groups. For example, findings which indicate that positive self-regard is more highly dependent upon masculine self-perception for homosexual men than for heterosexual men suggests an interesting line of further investigation (Hart, 1978; Skrapek and MacKenzie, 1981).

Hypothesis 10

There is a significant difference between homosexual and heterosexual males in the degree to which they feel a personal sense of powerfulness.

This hypothesis is based in part upon the observations of Tripp (1975) and the clinical data adduced by Kaplan

(1967) and Kohut (1971); each in support of his own version of what has been called the "Completion Hypothesis" (Centers, 1971). Fantasied sexual partners were found by these writers to be men whose most salient feature was great physical powerfulness. They, like Bieber et al. (1962), add that these homosexual men saw themselves as physically weak. This hypothesis is intended as the first step in the effort to determine if the motivation toward a vicarious acquisition of a general sense of powerfulness is more characteristic of male homosexual than of male heterosexual experiences.

Hypothesis 11

There is a positive correlation between masculine self-perception/masculine gender role identification and overall body satisfaction for homosexual males.

Hypothesis 12

There is a positive correlation between masculine self-perception/masculine gender role identification and overall body satisfaction for heterosexual males.

If data support Hypothesis 11, then plausibility is enhanced for the position that body dissatisfaction in homosexual men for whom it is salient involves deficiency in masculine self-concept and is engendered by weak masculine gender role identification (see Bieber, 1962; Hart, 1978; and Skrapec and MacKenzie, 1981). Hypothesis 12 is tested to assess whether the same is true for heterosexual men.

Hypothesis 13

There is a significant difference between homosexual and heterosexual males in their degree of masculine self-perception/masculine gender role identification.

As noted above, prior research (Hart, 1978; Skrapek and MacKenzie, 1981) has suggested that differences may exist between groups in terms of masculine self-perception and/or masculine gender role identification. Findings obtained in connection with this hypothesis are of interest in determining to what extent masculine self-perception matches actual gender role identification for the two groups (Hart, 1978).

CHAPTER 2

METHOD

Subjects

Subjects were 53 homosexual and heterosexual males ranging in age from 19 to 45 years. There were 24 gay subjects ranging in age from 19 to 45 years, with a mean age of 28.¹ The remaining 29 subjects were heterosexual men ranging in age from 19 to 37 years, having a mean age of 26. One of the gay subjects was legally heterosexually married at the time of his participation in the study, but along with the other 23 unmarried gay subjects affirmed that he had had sex only with men for a period of at least one year. Average highest level of education completed for gay subjects in this study was 3 years of college; for heterosexual subjects, 4 years of college. Occupations represented within each of the two samples varied widely, including blue and white collar workers as well as full-time college students. Major demographic features of the two samples are summarized in Tables 1 and 2.

One variable pertaining to gay subjects, labeled

1

In what follows, the term "gay" is used as well as the term "homosexual." The former term has distinctive psychological, social and political connotations and implies self-acceptance in regard to sexual orientation. For that reason, individuals subsequently described as gay are those who choose to apply the term to themselves. The term "homosexual" is much broader in scope and applies to all individuals characterized exclusively or almost exclusively by same-sex sexual attraction and behavior.

Self-Disclosure Regarding Sexual Orientation, could not be classified objectively. The values listed under this variable in Table 1 are intended as a roughly descriptive categorization. Subjects were assigned to one of these categories by the investigator as follows:

Subjects described as "not out at all" were two subjects who said, without elaboration, that none of their family, friends, or acquaintances know that they are gay; and one who said he presumes others know but that he never discusses the issue with anyone.

Subjects described as "entirely out" were the five subjects who said that they were completely open about their sexuality, all of the family and friends knowing they are gay. If they were employed, they also added that they are known as gay by their co-workers.

Subjects in the remaining category were described as "partially out." Clearly, there was room for considerable variability in this category. In general, these subjects specified that only some family members and some close friends know that they are gay or that they have not been open about their sexuality with their family and/or their co-workers, but are known by their friends as gay.

The subjects were recruited by the investigator and two social science students at Michigan State University. Sources through which gay subjects were obtained were various, including gay organizations and friendship networks. Heterosexual subjects were recruited once the gay sample

had been composed so that the two groups could be made to approximate each other in terms of age, education, occupation, and relationship status (has or does not have a lover/romantic involvement). Like the gay subjects, heterosexual participants were from Southcentral Michigan and were recruited from a variety of sources such as factories, banks, real estate agencies, other local businesses, and Michigan State University. All subjects stated that they had never been hospitalized for a mental or emotional disorder and had not had psychotherapy or psychotropic medication for at least six months prior to their participation in this study.

The homosexual men who participated in this investigation described themselves as "gay" and as having had exclusively same-sex sexual/romantic involvements for a period of at least one year. The heterosexual subjects described themselves as "heterosexual" and as having had sexual/romantic involvements only with women for a period of at least one year.

Insert Table 1 about here

Insert Table 2 about here

Table 1.

Frequency Counts for Characteristics of Gay Men in Sample

Variable	Classification						
	Range (in years)						
Age	<u>19-21</u>	<u>22-25</u>	<u>26-29</u>	<u>30-33</u>	<u>34-37</u>	<u>38-41</u>	<u>42-45</u>
	5	6	4	2	3	3	1
	Years High School and Above						
Education	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>
	4	4	4	1	7	2	2
Legal Marital Status	<u>Never Married</u>		<u>Divorced</u>		<u>Married</u>		
	20		3		1		
Occupation	<u>Laborer/Hourly Worker</u>	<u>Manager/Clerk</u>	<u>College/Graduate Std.</u>		<u>Other</u>		
	[4] Factory Worker (2)	[6] Computer Systems Mgr	[9]		[5] Hairdresser		
	Bricklayer	Banker			Physical Therapist		
	Waiter	Real Est Agent			Storekeeper		
		Clerk			Librarian		
		Accountant (2)			[No data]		

Table 1 (cont'd.).

	Describes Self as "Out"		
	<u>Entirely</u>	<u>Partially</u>	<u>Not at All</u>
Self-Disclosure Regarding Sexual Orientation	5	16	3
Degree of Activity in Gay Organizations (10-point Likert Scale Ratings)	(1-3) No Activity	(4-7) Medium Activity	(8-10) High Activity
	11	5	8
Binary Classification			
	<u>Yes</u>	<u>No</u>	
Relationship Status (Has a lover/romantic involvement)	15	9	
Church Membership (Is a member of an organized religion)	10	14	
Belief in God (Believes in a single, personal God)	13	8	
	(Missing values--3)		

Table 2.

Frequency Counts for Characteristics of Heterosexual Men
in Sample

Variable		Classification								
		Range (in years)								
Age	<u>19-21</u>	<u>22-25</u>	<u>26-29</u>	<u>30-33</u>	<u>34-37</u>	<u>38-41</u>	<u>42-45</u>			
	6	11	4	5	3	0	0			
		Years High School and Above								
Education	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>	<u>12</u>	<u>13</u>	<u>14</u>
	2	2	4	1	8	4	4	1	2	1
Legal Marital Status			<u>Never Married</u>		<u>Divorced</u>		<u>Separated</u>			
			25		3		1			
Occupation	<u>Laborer/Hourly Worker</u>	<u>Manager/Clerk</u>	<u>College/Graduate Std.</u>		<u>Other</u>					
	[6] Factory Worker (4)	[6] Accounting Assistant	[8]		[9] Store Mgr					
	Restaurant Cook/Waiter (2)	Energy Conservation Programs Mgr			Barber					
		Environmental Quality Specialist (4)			Univ. Prof					
					Librarian					
					Mental Health Wkr					
					Swim / Sports Trainer (3)					
					Engineer					

Table 2 (cont'd.).

	<u>Yes</u>	<u>No</u>
Relationship Status (Has lover/romantic involvement)	18	11
Church Membership (Is a member of an organized religion)	17 (Missing values--1)	11
Belief in God (Believes in a single, personal God)	22 (Missing values--1)	6

Procedure

Measures were administered by the investigator and the two research assistants. The same instructions for the completion of the measures were given in writing to all subjects (see Appendix) so that they were able to complete the questionnaire/test packet on their own in a period of sixty to ninety minutes. Subjects identified themselves on measures only by means of a numerical code, were assured that all materials would be kept confidential, and were told that in no case would names be attached to any test protocol or questionnaire. Subjects were paid \$5.00 for completing the packet as agreed prior to their participating in the study.

Instruments

The following is a complete list of instruments used in this investigation appearing in the order in which they were administered. A more thorough description of these measures is provided in the subsequent section, "Assessment of Variables."

Semantic Differential Technique (Osgood, Suci, and Tannenbaum, 1957)

Tennessee Self-Concept Scale, Physical Self Subscale (TSCS-PS) (Fitts, 1965)

Personal Attributes Questionnaire (PAQ) (Spence and Helmreich, 1978)

Body Cathexis Scale (BC) (Secord & Jourard, 1953)

Rosenberg Self-Esteem Scale (RSE) (Rosenberg, 1965)

A questionnaire on personal background and current functioning composed of miscellaneous items, constructed specifically for this investigation

Measures

Variables and concepts referred to in the preceding statement of hypotheses are listed below in connection with the instruments used to measure them and the hypotheses to which they pertain (hypothesis numbers in parentheses):

Global self-esteem (1). For this variable, the Rosenberg Self-Esteem Scale (RSE) (Rosenberg, 1965) is a conveniently administered measure which has the advantage not only of brevity, but of direct comparability with the recent findings of Skrapek and MacKenzie (1981) as well as those of Greenberg (1973), previously cited. In support of construct validity for the RSE, Wylie (1974) cites findings of Silber and Tippet (1965) in which monotrait-heteromethod convergent validity coefficients ranged among the highest found for such intermeasure correlations. These coefficients exceeded both heterotrait-monomethod and heterotrait-heteromethod correlations, thus suggesting both convergent and discriminant construct validity for the instrument. Rosenberg (1965) found a reproducibility index for the RSE of .92 and Silber and Tippet (1965) report a test-retest reliability of .85. In addition, it is pointed out by Wylie that this method, constructed as a 10-item Guttman scale, has to some extent a built-in control for acquiescence response set since there are an equal number of alternately

presented items in which "agree" and "disagree" responses indicate high self-esteem.

Also available in support of the RSE's validity as a measure of self-esteem is a large quantity of published data based on "known-group" comparisons (assumed validity). These involve variables such as depressive affect, interpersonal insecurity and psychosomatic symptoms. For a more complete review of these, the reader is referred to Wylie (1974) and Burns (1979).

In view of Wylie's (1974) critique of measures which consist of heterogeneous items whose relation to a unitary self-esteem dimension is questionable, and since the RSE was constructed according to a Guttman scaling procedure expressly for the purpose of obtaining unidimensionality, performance of the RSE is here considered the best criterion for testing Hypothesis 1. Of course, performances on related measures and their possible relationships to this hypothesis are noted where indicated (e.g., where scores are either highly consistent or highly inconsistent with performance on the RSE).

Self-image--ideal self discrepancy (2,8,9). A straightforward device which has a considerable range of applicability and which is less vulnerable than most standard scales to response distortion through the influence of social desirability factors, the semantic differential technique (Osgood, Suci, & Tannenbaum, 1957) has been chosen to assess the self-image--ideal self discrepancy. This

technique is a means by which the connotative or affective meaning of a concept for a particular individual may be measured. The semantic differential offers a way of appraising the dissimilarities in meaning among concepts as they exist according to the individual's personal semantic organization as well. In this case, the semantic differential not only provides qualitative descriptions of the concepts MYSELF AS I AM and MYSELF AS I MOST WOULD LIKE TO BE; but permits quantification of the semantic "distance" between them.

For this technique, as it is used in this study, the investigator chooses the concepts to be measured, each of which is presented on a separate page. Each concept is rated on a series of seven-point bipolar scales with an adjective at one end and its opposite at the other. Subjects are instructed to evaluate each of the scales in connection with the concept under consideration and to put a check mark along the continuum at a point most descriptive of the relative applicability of the two adjectives. The number of scales used is typically determined by the investigator as is the particular set of descriptors used for each.

Factor analysis of Osgood's original set of 50 scales yielded the three principal orthogonal factors: Evaluative, Potency, and Activity, with the first of these accounting for the largest percentage of total variance. The Evaluation dimension is composed of scales primarily associated with "good" and "bad." The Potency dimension, on the other

hand, involves traits related to "strong" and "weak." Finally, the third dimension, Activity, is composed of scales associated with "active" and "passive." Osgood recommends that the investigator choose an equal number of scales to represent each factor, in order to provide the subject with a "balanced semantic space which he may actually use as he sees fit..." (Osgood, et al., 1957, p. 78).

Among earlier applications of the semantic differential technique to certain attitudes (self-concept to a minor extent) in relation to sexual orientation, is Kendrick and Clarke (1967) to which the interested reader is referred.

Relative degree of emphasis on physical attractiveness of sexual object (4,5,6). Subjects were presented with a series of blank lines on which they were instructed to fill in the characteristics or attributes most desired in a lover or romantic partner. It was further specified that these might include any details of personality, social, economic, physical or anatomical characteristics, as specifically stated as possible. Subjects were asked to try to list the characteristics as they occurred to them, and to do so as honestly as possible.

The following measures were constructed to evaluate emphasis on physical attractiveness of the sexual object:

Physical-General Frequency Ratio (PGFRQRT0)--Subjects were asked to list the characteristics or attributes they

most look for in a lover or romantic partner. The number of features listed which pertained to physical characteristics was compared to the number of general (nonphysical) features as an arithmetic ratio.

Physical-General Difference in Rank (PGDIFRNK)--Subjects were instructed to rank the characteristics listed (as described above) on ten-point Likert scales. This variable was computed for each subject by subtracting the mean ranking of general characteristics from the mean ranking of physical characteristics.

Frequency-Rank Product (FRQXRNK)--This variable is defined as the product of the values for the preceding variables. To the extent that both PGDIFRNK and PGFRQRT0 are valid measures of the Physical Emphasis dimension, the composite variable is even more sensitive to variations in Physical Emphasis.

Overall body satisfaction (3,5,6,11,12). The measurement of this construct in connection with Hypotheses 5 and 6 has already been briefly discussed. The evaluation of Hypotheses 11 and 12 similarly depends upon correlations obtained in connection with the Body Cathexis Scale (Secord & Jourard, 1953). Body Cathexis is defined by the authors as the degree to which an individual is satisfied or dissatisfied with various parts or processes of the body. The original test consists of a 46-item list of body parts and functions, although some studies have employed a 40-item modification (Jourard & Secord, 1954). These listed

functions and parts are rated by subjects on a five-point scale ranging from (1) Have strong feelings and wish change could be made somehow (strong negative) to (5) Consider myself fortunate (strong positive). Eleven of the items most negatively cathected by a standardization group define the "body anxiety" subscales, one each for male and female subjects.

The authors report split-half reliability coefficients for the 46-item scale respectively as .83 and .78 for 45 female and 45 male subjects. For the 40-item version, Weinberg (1960) reports coefficients of .75 for females and .84 for males.

There have been various approaches to the determination of the Body Cathexis Scale's construct validity as a measure of an individual's overall attitude toward body parts and functions. Secord and Jourard (1953) report a correlation of .58 for women and .66 for men between Body Cathexis and a global self-concept measure based on the same rating scale as used for the Body Cathexis Scale. This suggests a degree of construct validity for the test in that the way persons feel about their bodies is not unlike their self-referent feelings in many other areas.

Similarly, a number of hypothesis tests have used theory-based expected correlations between the Body Cathexis Scale and variables as wide ranging as nudist group affiliation (Sugarman & Roosa, 1968), mental illness (Cardone & Olson, 1969), security-insecurity (Weinberg, 1960) and

size of body parts (Jourard & Secord, 1954). For a brief overview of these studies, the reader is referred to Wylie (1974). It may be mentioned here, however, that predicted correlations between the Body Cathexis Scale and these variables have been obtained to an extent consistent with expectations for construct validity.

Because of the general lack of measuring devices which purport to assess the same domain as the Body Cathexis Scale, convergent validity has not been adequately determined. What information is available on its discriminant validity is considerably less persuasive than studies based on assumed validity, although considerably more work along these lines is needed (Wylie, 1974).

It might also be added that the authors of the Body Cathexis Scale deliberately omitted bodily parts and functions explicitly referring to sexual and excretory functions "because it was feared that their presence in the scale might give rise to an evasive attitude which would transfer to other items..." (Secord & Jourard, 1953, p. 344). Almost three decades later such an attitude seems considerably less likely, so the form of the Body Cathexis Scale used in the present study includes the additional items "penis" and "buttocks" added at the end of the form with no discontinuity in format or typeface. Finally, although it is not intended to affect actual evaluation of the hypotheses here listed, these results will be compared with those found on the Physical Self subscale of the Tennessee Self Concept

Scale (Fitts, 1965).

Identification with the primary male caregiver in childhood (7,8,9). This and related variables have been previously evaluated by a variety of methods. As described above, Chang and Block (1960) used a list of adjectives to 60 of which a subject was to respond as either particularly characteristic or particularly uncharacteristic first of ideal self, then of father, mother, and actual self. For each of these, subjects were allowed to choose the 60 adjectives about which they felt strongly enough to respond, but were required to respond with only and exactly 30 X's (particularly characteristic) and 30 O's (particularly uncharacteristic). For each subject, a mother identification score and a father identification score were obtained as follows: a score of "1" was assigned each adjective in which the rating given (X, O, or unmarked) was the same for both ideal self and the parent under consideration, and the total of these scores was taken as the "identification score."

Skrapec and MacKenzie (1981), it will be recalled, used the Role Construct Repertory Test (Repertory Grid Technique) (Kelly, 1955) as a measure of gender identification. This procedure permits the subject to devise a set of descriptors according to his or her own system of "personal constructs" rather than respond to a set of predetermined attributes. Skrapec and MacKenzie assessed gender identification in terms of "grid distances" (i.e., degree of similarity or dissimilarity) between a subject's description of himself

and his descriptions of both males and females.

Identification is conceptualized in the present study in broad terms and it is understood to comprise elements of imitation, affiliation, admiration, idealization, etc. Because identification in this study has as its emphasis outcome rather than process, it is assessed as perceived similarity between self and parent under consideration, much in the way as discussed in connection with the Chang and Block study described above. Whereas in that investigation identification was determined as the degree of correspondence between descriptions of ideal self and parent, such a correspondence between perceived actual self and parent is considered a more accurate index of this variable as defined in this study.

The semantic differential technique was used to assess these correspondences. The method by which identification is measured is identical to that described by Endler (1961) involving use of Osgood's D index (Osgood, et al, 1957) as a measure of semantic "distance" between concepts.

Where necessary, instructions for completion of the semantic differential provided that the concepts MY FATHER and MY MOTHER might be replaced by the role name of the primary male and female caregiver in childhood, respectively. Such substitutions were permitted only if (a) the biological parent was absent, and (b) the parental substitute functioned in the role typically assumed by the parent. There was only one instance of such a substitution, and the subject

reported that the male caregiving substitute was not known to him during childhood, but was an employer for a short time during adolescence. Factor scores, in this instance, were not used in the analysis of the data.

Personal sense of powerfulness (10). The reasons for choosing the semantic differential technique as the measure to assess several of the variables in this investigation have been specified. In order to test Hypothesis 10, the additional concept A POWERFUL MAN was added to the collection. The wording of this concept was intentionally devised to be ambiguous to allow subjects to "project" into it their own meanings. In other words, it was hoped that each subject's responses to the scales listed under this heading would be reflective of the aspects of power which to them were most personally salient. Subjects were advised that in responding to the scales they might have in mind a real person, a composite of several individuals, or someone purely imaginary. This concept was placed last in the sequence and at the end of the test, on the page following, subjects were asked to describe the mental picture they used in responding to this final concept.

The semantic "distance" between the concepts MYSELF AS I AM and A POWERFUL MAN was computed for each subject in the usual manner and the means of these scores were tested for significant difference (Hypothesis 10). Finally, although it did not influence evaluation of Hypothesis 10, the degree of similarity between semantic differential ratings of

MYSELF AS I MOST WOULD LIKE TO BE and A POWERFUL MAN for subjects in the two groups was considered a matter of comparable relevance to this investigation as were the semantic correspondences among MYSELF AS I AM, A POWERFUL MAN, MYSELF AS I MOST WOULD LIKE TO BE, and THE PERFECT LOVER.

Masculine self-perception/masculine gender role identification (11, 12, 13). These two general constructs are listed as a single variable since they are more difficult to separate in terms of theoretical definition than in terms of operationalization. Masculine self-perception (in the nonphenomenal sense) is yet another variable the assessment of which involves the semantic differential technique, with correspondences between the concepts MYSELF AS I AM and MAN determining its evaluation. In addition, ratings of MYSELF AS I AM vis-a-vis WOMAN were examined for the two groups.

Masculine gender role identification was determined by the Personal Attributes Questionnaire (PAQ) (Spence & Helmreich, 1978). This is a self-report inventory which consists of 24 trait descriptions each applied in the form of a bipolar scale. These are distributed among three general scales labeled Masculinity (M), Femininity (F), and Masculinity-Femininity (M-F). The first two of these consist of items which Spence and Helmreich found to be socially desirable in both sexes, but which were judged to be more characteristic of the sex to which each pertains. The third scale, however, Masculinity-Femininity, consists of items the social desirability of which tends to be considered

gender-specific. The scale itself is bipolar, scored in a masculine direction.

The investigators found significant differences between means for the two sexes on each item in two independent samples of college students. For each of the three scales differences were found in the expected directions (Spence, Helmreich, and Stapp, 1975). In terms of intercorrelations among the scales, they found, contrary to conceptualizations which demand a single bipolar masculine-feminine dimension, that correlations between M and F were low positive in both sexes. The authors consider this finding supportive of a "dualistic" conceptualization of gender identity. On the other hand, correlations between the M-F scale and the M scale were moderately high positive whereas the corresponding correlations involving the F scale were less striking yet substantially negative. The view of the authors, based on subsequent analyses as well, is that the data support a simultaneously dualistic and bipolar model of masculinity and femininity and that the M-F scale has the potential of yielding information not available from the M and F scales alone.

Correlations reported between PAQ and the Bem Sex-Role Inventory (BSRI) (Bem, 1974) on comparable scales, for males and females have ranged from .57 to .75 (Stapp and Kanner, cited in Spence and Helmreich, 1978). Spence and Helmreich speculate that the differences between the two instruments are accounted for by factors such as the lack of a bipolar

masculinity-femininity scale in the BSRI. They point out, in addition, that a number of the trait descriptions pertaining to the M-F scale of the PAQ were found on both the M and F scales of the BSRI.

For Hypotheses 11 and 12, appropriate product-moment correlations were computed between scores on the Body Cathexis Scale and each of the two PAQ subscales M and M-F. Similar correlations were computed between scores on the Body Cathexis Scale and the discrepancy scores (Osgood's $\underline{D}$) between the concepts MYSELF AS I AM and MAN.

Since Osgood's $\underline{D}$ is used in this study to calculate all "distances" between semantic differential concepts, frequent references are made to distances between concepts as follows: $\underline{D}$ (concept, concept). For example, $\underline{D}$ (MYSELF AS I AM, MAN) is the actual geometric distance between the concepts MYSELF AS I AM and MAN when these concepts are located in three-dimensional "semantic space."

CHAPTER 3

RESULTS

Results of Hypothesis Tests

Hypothesis 1

There is a significant difference in global self-esteem between homosexual and heterosexual males.

A two-tailed test of significance was applied to scores obtained by the two groups on the Rosenberg Self-Esteem Scale. The mean RSE score for gay subjects ($\bar{M}=35.04$, $\underline{SD}=4.33$) was significantly higher than for heterosexual subjects ($\bar{M}=31.07$, $\underline{SD}=4.46$), $t(51)=3.27$, $p < .002$.

Hypothesis 2

There is a significant difference between homosexual and heterosexual subjects in the overall discrepancy between self-image and perceived ideal self.

For each subject, the semantic "distance" between concepts MYSELF AS I AM and MYSELF AS I MOST WOULD LIKE TO BE was computed using the $\underline{D}$ formula (Osgood et al., 1957).¹ No significant difference between homosexual and heterosexual groups was found for $\underline{D}$ (MYSELF AS I AM, MYSELF AS I MOST WOULD LIKE TO BE) ($\bar{M}=8.71$, $\underline{SD}=4.70$ and $\bar{M}=9.14$, $\underline{SD}=4.22$;

¹The index here referred to as $\underline{D}$ is actually a modified version of Osgood's measure. To avoid cumbersome manipulation of very small decimal values, raw, rather than averaged, semantic differential factor scores were used. The relationships among factor scores for the concepts, and hence among the $\underline{D}$, remain unchanged (see Osgood et al., 1957).

respectively), $t(51) = -0.35$, (NS).²

Hypothesis 3

There is a significant difference between homosexual and heterosexual males in their degree of overall body satisfaction.

Means were compared for homosexual ($M=176.17$, $SD=25.96$) and heterosexual ($M=168.41$, $SD=19.66$) scores on the Body Cathexis Scale. No significant difference was found between the two groups, $t(51) = 1.24$, NS. Similarly, no significant difference was found on the Physical Self subscale of the Tennessee Self-Concept Scale (TSCS-PS) ($M=51.88$, $SD=8.49$ for homosexual subjects and $M=48.79$, $SD=7.62$ for heterosexual subjects), $t(51) = 1.39$, NS.

Hypothesis 4

There is a significant difference between homosexual and heterosexual men in the relative degree of importance placed on the physical attractiveness of the sexual object.

Descriptive statistics (means, variances, standard deviations, minimum and maximum scores) for questionnaire items assessing emphasis on physical attractiveness of the sexual object (subsequently referred to as "Physical Emphasis") for homosexual and heterosexual groups are listed in

² Osgood et al. (1957) discuss the possible appropriateness of nonparametric tests for differences in central tendency of D scores. Mann-Whitney U tests and Wilcoxon's matched-pairs signed-ranks tests were computed as appropriate, and in every case the outcomes of hypothesis tests in this study were identical to those in which t was used. The latter results are reported here given that there is no reason to expect violations of assumptions underlying parametric tests.

Tables 3 and 4.

Insert Table 3 about here

Insert Table 4 about here

No significant differences were found between the two groups on any of the Physical Emphasis measures. Although gay subjects listed significantly more physical characteristics when asked to specify attributes most desired in a lover or romantic partner, $t(37.31) = 2.16$, $p < .05$, they also listed more nonphysical characteristics (NS). Results of statistical analyses applied to Physical Emphasis measures in connection with Hypothesis 4 are listed in Table 5.

Insert Table 5 about here

Hypothesis 5

For homosexual males there is a positive correlation between degree of body dissatisfaction and the relative degree of importance placed on the physical attractiveness of the sexual object.

Results of two-tailed tests of significance revealed no significant correlations among Body Satisfaction and Physical Emphasis variables for the gay subjects. The only

Table 3 .

Descriptive Statistics for Questionnaire Items Assessing Physical Emphasis
for Gay Subjects

Questionnaire Section	Response Classification	Sample Frequency
Part 3-A	0=No physical characteristics listed	6
	1=General as well as physical characteristics listed	18
	2=No nonphysical characteristics listed	0
		Total 24

	M	Var.	SD	min	max
Part 4-A	2.88	4.90	2.21	0	9
Part 4-A	7.25	3.85	1.96	4	12
Part 4-B	6.13	6.55	2.56	0	9
Part 4-B	7.83	3.54	1.88	2	10

Table 4.

Descriptive Statistics for Questionnaire Items Assessing Physical Emphasis
for Heterosexual Subjects

Questionnaire Section	Response Classification	Sample Frequency
Part 3-A	0=No physical characteristics listed	8
	1=General as well as physical characteristics listed	20
	2=No nonphysical characteristics listed	0
		Total $\overline{28}$ (1 missing value)
Part 4-A	Frequency of Physical Characteristics	$\overline{M}$ 1.75 $\overline{Var.}$ 1.90 $\overline{SD}$ 1.38 min 0 max 6
Part 4-A	Frequency of General Characteristics	6.89 3.95 1.99 2 10
Part 4-B	Ranking of Physical Characteristics	5.86 11.39 3.37 0 10
Part 4-B	Ranking of General Characteristics	7.50 2.19 1.48 4 9

Table 5.

Tests for Between-Group Differences in Means
for Physical Emphasis Measures

Physical Emphasis Measure	<u>Gay Subjects</u>		<u>Heterosexual Subjects</u>			
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>df</u>	<u>t</u>
PGFRQRTQ	0.46	0.41	0.30	0.27	50	1.68*
PGDIFRNK	-1.71	2.51	-1.64	3.36	50	0.08
FRQXRNK	-0.44	2.21	0.03	0.17	50	-1.72*

* $p < .10$ (NS).

correlation approaching significance was between the Physical Emphasis measure FRQXRNK and Body Cathexis ($r=.37$, $p<.10$), in direct opposition to Hypothesis 1. The other correlations were consistently positive, ranging from .12 to .29. These results are summarized in Table 6.

Insert Table 6 about here

Hypothesis 6

For heterosexual males there is a positive correlation between degree of body dissatisfaction and the relative degree of importance placed on the physical attractiveness of the sexual object.

Results of two-tailed tests revealed no significant correlations among Body Satisfaction and Physical Emphasis variables for heterosexual subjects. Correlations were near zero or moderately positive. No probabilities exceeded the .2 level. These results are summarized in Table 7.

Insert Table 7 about here

Hypothesis 7

There is a significant difference between male homosexual and male heterosexual subjects in their degree of present identification with the primary male caregiver in childhood (father, stepfather, etc.)

The semantic distances between concepts MYSELF AS I AM and MY FATHER were computed for each subject. Although this

Table 6.

Correlation Coefficients Among Body Satisfaction and
Physical Emphasis Variables for Sample of Gay Males

Body Satisfaction Variable	Physical Emphasis Variable ^a		
	<u>PGFRQRTQ</u>	<u>PGDIFRNK</u>	<u>FRQXRNK</u>
Body Cathexis Scale	.29	.15	.37 [*]
Tennessee Self-Concept Scale (Physical Self)	.23	.12	.24

^a"Physical Emphasis" refers to the degree of emphasis an individual places on the physical attractiveness of the object.

^{*}
 $p < .10$.

Table 7.

Correlation Coefficients Among Body Satisfaction and
Physical Emphasis Variables for Sample of Heterosexual
Males

Body Satisfaction Variable	<u>Physical Emphasis Variable</u> ^a		
	<u>PGFRQRTQ</u>	<u>PGDIFRNK</u>	<u>FRQXRNK</u>
Body Cathexis Scale	-.05	.00	.21
Tennessee Self-Concept Scale (Physical Self)	.14	-.05	.01

Note. None of the above correlations were significant.

^a"Physical Emphasis" refers to the degree of emphasis an individual places on the physical attractiveness of the object.

value was smaller for heterosexual ($\underline{M}=13.87$, $\underline{SD}=6.81$) than for homosexual subjects ($\underline{M}=17.66$, $\underline{SD}=9.62$), this difference did not quite reach significance, $t(50)=-1.66$, $p < .10$.

On the other hand, a significant difference was obtained between the two groups on the semantic distance measure $\underline{D}$ (MYSELF AS I MOST WOULD LIKE TO BE, MY FATHER). The difference between means of homosexual ($\underline{M}=18.80$, $\underline{SD}=9.80$) and heterosexual subjects ($\underline{M}=13.20$, $\underline{SD}=7.26$) is evidence that a closer correspondence exists between the two concepts for heterosexual than for homosexual subjects, $t(50)=2.36$, $p < .05$.

No significant differences between groups were found for the corresponding obtained $\underline{D}$ values involving the concept MY MOTHER.

Hypothesis 8

There is a negative correlation between the degree of present identification with the primary male caregiver in childhood and the degree of discrepancy between actual self-image and ideal self for male homosexuals.

For each of the gay subjects, Osgood's $\underline{D}$ index was calculated to determine the "distance" between (a) MYSELF AS I AM and MYSELF AS I MOST WOULD LIKE TO BE and (b) MYSELF AS I AM and MY FATHER. A moderately high positive correlation was found between the two $\underline{D}$ measures ($\underline{r}=.51$, $p < .01$), confirming Hypothesis 8.¹ When MY MOTHER was used to replace

¹In other words, the greater the degree of identification with his father, the closer a gay man's actual self-image was to his ideal self. This is equivalent to the prediction stated as Hypothesis 8, that the greater the identification with his father, the smaller the dissimilarity between a gay man's actual and ideal self.

the concept MY FATHER in the calculations, the corresponding correlation coefficient was a very low negative one ($r = -.10$, NS). Thus, for gay subjects, a greater degree of identification with the father was associated with a low discrepancy between actual self-image and ideal self. No similar relationship was found to hold in regard to the mother.

Hypothesis 9

There is a negative correlation between the degree of present identification with the primary male caregiver in childhood and the degree of discrepancy between actual self-image and ideal self for male heterosexuals.

Correlation coefficients comparable to those obtained in regard to Hypothesis 8 were obtained for heterosexual subjects. The correlation between $\underline{D}$ (MYSELF AS I AM, MY FATHER) and $\underline{D}$ (MYSELF AS I AM, MYSELF AS I MOST WOULD LIKE TO BE) was low positive and nonsignificant ($r = .10$, NS). The analogous correlation involving the concept MY MOTHER was comparable ($r = .09$, NS). The differences between these correlations for the gay and heterosexual samples was not significant.

Hypothesis 10

There is a significant difference between homosexual and heterosexual males in the degree to which they feel a personal sense of powerfulness.

Two measures of one's personal sense of powerfulness were used, neither of which revealed a significant between-group difference. First, the mean $\underline{D}$ values between the concepts MYSELF AS I AM and A POWERFUL MAN were similar for homosexual and heterosexual groups ($\underline{M} = 17.01$, $\underline{SD} = 9.03$ and

$\bar{M}=18.30$, $\bar{SD}=9.97$; respectively), $t(51)=-0.49$, NS. Second, the small overall discrepancy between values obtained by the two groups for $\bar{D}$ (MYSELF AS I MOST WOULD LIKE TO BE, A POWERFUL MAN) was similarly nonsignificant ($\bar{M}=14.48$, $\bar{SD}=9.61$ for gay subjects and $\bar{M}=17.85$, $\bar{SD}=10.68$ for heterosexual subjects), $t(51)=-1.20$, NS.

Hypothesis 11

There is a positive correlation between masculine self-perception/masculine gender role identification and overall body satisfaction for homosexual males.

Correlations among measures of Body Satisfaction and Masculine Self-Perception/Masculine Gender-Role Identification were computed for gay subjects. The Body Cathexis Scale (BC) and the Physical Self subscale of the Tennessee Self-Concept Scale (TSCS-PS) were used to measure Body Satisfaction. Three measures of Masculine Self-Perception/Masculine Gender-Role Identification were used. These were the two masculinity indices of the Personal Attributes Questionnaire (PAQ-M and PAQ-MF), and Osgood's $\bar{D}$ measure computed between the concepts MYSELF AS I AM and MAN. No significant correlation was found between the $\bar{D}$ measure and either Body Satisfaction variable. Significant high positive correlations were found, however, between the PAQ-M and each of the two Body Satisfaction measures ($r=.80$, $p<.001$ for BC and $r=.80$, $p<.001$ for BC and $r=.62$, $p<.005$ for TSCS-PS). The PAQ-MF correlated positively with both Body Satisfaction measures as well, although only the correlation between PAQ-MF and TSCS-PS was significant. Neither of the

correlations between Body Satisfaction and the PAQ-F was significant (see Table 8).

Insert Table 8 about here

Hypothesis 12

There is a positive correlation between masculine self-perception/masculine gender role identification and overall body satisfaction for heterosexual males.

Correlations among measures of Body Satisfaction and Masculine Self-Perception/Masculine Gender-Role Identification were computed for heterosexual subjects. Moderately low positive correlations were obtained between D (MYSELF AS I AM, MAN) and each of the two Body Satisfaction variables, with only the correlation involving the Body Cathexis Scale (BC) reaching significance ($r=.34$, $p < .05$). The correlation between BC and PAQ-M was moderate and highly significant ($r=.47$, $p < .01$). The correlation between BC and PAQ-F was also positive although lower and not quite reaching significance ($r=.36$, $p < .10$). The correlation between BC and PAQ-MF was near zero and nonsignificant. Correlations between the Physical Self subscale of the Tennessee Self Concept Scale (TSCS-PS) and each of the subscales PAQ-M and PAQ-F were equally high positive and highly significant ($r=.50$, $p < .01$, $r=.50$, $p < .01$; respectively). The low negative correlation found between TSCS-PS and PAQ-MF was not significant. These results are summarized in Table 9.

Table 8.

Correlation Coefficients Among Body Satisfaction and Gender
Self-Perception/Role Identification Variables
for Gay Subjects

Body Satisfaction Variable	Gender Self-Perception/ Role Identification Variable			
	<u>D</u> ^a	PAQ-M	PAQ-MF	PAQ-F
Body Cathexis Scale	-.07	.80 ^{***}	.34 [*]	.36
Tennessee Self-Concept Scale (Physical Self)	-.11	.62 ^{**}	.42 [*]	.18

^a D refers to D (MYSELF AS I AM, MAN).

^{*} $p < .05$.

^{**} $p < .005$.

^{***} $p < .001$.

Insert Table 9 about here

One of these correlations was significantly different for the two groups, that between BC and PAQ-M ($z=2.01$, $p < .05$). The only other between-group difference approaching significance was for the correlation between TSCS-PS and PAQ-MF ($z=1.88$, $p < .10$).¹

Hypothesis 13

There is a significant difference between homosexual and heterosexual males in their degree of masculine self-perception/masculine gender role identification.

There was no significant difference between homosexual and heterosexual groups on the measure D (MYSELF AS I AM, MAN) ($M=16.00$, $SD=9.96$ and $M=14.05$, $SD=8.52$, respectively), $t(50)=0.45$, NS. The difference between the two groups on PAQ-M was negligible and not significant ($M=21.13$, $SD=4.16$ for gay subjects and $M=20.41$, $SD=3.82$ for heterosexual subjects), $t(51)=0.65$, NS. In contrast, the difference between groups for PAQ-MF was found to be significant ($M=13.25$, $SD=4.52$ for gay subjects and $M=15.73$, $SD=3.20$ for heterosexual subjects), $t(51)=-2.33$, $p < .05$. In addition, it was also found that the between group difference for PAQ-F was likewise significant ($M=26.08$, $SD=3.61$ for gay subjects, $M=22.66$, $SD=3.28$ for heterosexual subjects), $t(51)=3.62$, $p < .001$.

¹Differences between correlations were tested for significance using the transformation $z = \tanh^{-1}r$ (Beyer, 1966).

Table 9.

Correlation Coefficients Among Body Satisfaction and Gender
Self-Perception/Role Identification Variables
for Heterosexual Subjects

Body Satisfaction Variable	Gender Self-Perception/ Role Identification Variable			
	<u>D</u> ^a	PAQ-M	PAQ-MF	PAQ-F
Body Cathexis Scale	.34 [*]	.47 ^{**}	-.01	.36
Tennessee Self-Concept Scale (Physical Self)	.22	.50 ^{**}	-.10	.50 ^{**}

^a D refers to D (MYSELF AS I AM, MAN).

^{*} p < .05.

^{**} p < .01.

Additional Findings for Gay Subjects

A. Relationships Among Semantic Differential Concepts

For gay subjects, there were other findings of interest in connection with the Evaluative dimension of the semantic differential. The findings reported here, although not predicted in advance, are worthy of attention both because of the almost invariant patterns in the data which they define, and because of their theoretical relevance to this investigation. These findings emerged specifically in connection with semantic differential concepts relating to self (MYSELF AS I AM, MYSELF AS I MOST WOULD LIKE TO BE) and parents (MY MOTHER and MY FATHER). Such consistent and relevant patterns were found on the Evaluative dimension alone. It should be noted that mean values reported for concepts discussed below refer to averaged "factor scores" for the concepts on the semantic differential Evaluative dimension. The higher the mean value, therefore, the more the concept approximates the maximum on the dimension. For example, a higher mean value for one concept than for another means that the concept has a subjective meaning for subjects closer to ideas related to "goodness." Data are reported below with two-tailed probabilities:

(A) The concept MY FATHER ($\underline{M}=9.48$, $\underline{SD}=7.51$) was in virtually every case (22 out of 23 cases) less than MYSELF AS I AM ($\underline{M}=17.67$, $\underline{SD}=4.65$) on Evaluation, and usually substantially so, $t(22)=-6.31$, $p<.001$. No such striking pattern was found for heterosexual subjects although the mean value

for MY FATHER ($\underline{M}=10.41$, $\underline{SD}=7.28$) was significantly less than for MYSELF AS I AM ($\underline{M}=13.14$, $\underline{SD}=5.31$) for heterosexuals as well, $t(28)=-2.40$, $p<.05$. The difference between these two concepts was significantly less for the heterosexual group than for the gay group, $t(50)=-3.19$, $p<.002$. (B) The concept MY FATHER was also usually less than MY MOTHER on this dimension ($\underline{M}=16.58$, $\underline{SD}=8.99$), $t(22)=-3.21$, $p<.005$; (19 cases). This finding was also obtained for the heterosexual group, as reported in a subsequent section. The difference between the two groups was not significant in regard to the discrepancy between these two concepts, $t(50)=0.62$, NS. (C) MYSELF AS I AM was not significantly different in mean value from the concept MY MOTHER on Evaluation, $t(23)=0.57$, NS. For heterosexual subjects, MYSELF AS I AM was significantly less in mean value than MY MOTHER on this dimension. ($\underline{M}=15.69$, $\underline{SD}=6.67$), $t(28)=-2.21$, $p<.05$. The between group difference for the discrepancy between MYSELF AS I AM and MY MOTHER was not significant $t(51)=1.70$, $p<.10$. (D) MYSELF AS I MOST WOULD LIKE TO BE ($\underline{M}=21.46$, $\underline{SD}=5.24$) was usually identical to THE PERFECT LOVER on Evaluation ($\underline{M}=20.54$, $\underline{SD}=4.08$). In 20 out of 24 cases there was not more than a four-point discrepancy between the two values. In slightly more than half of the cases (13 out of 24) the discrepancy was one of two points or less. This discrepancy was similar for the heterosexual group and the between-group difference was not significant ($\underline{M}=17.62$, $\underline{SD}=4.97$ for MYSELF AS I MOST WOULD LIKE TO BE and $\underline{M}=18.31$, $\underline{SD}=5.41$

for THE PERFECT LOVER), $t(51)=1.40$, NS.

Table 10 shows the relationships among semantic differential concepts on each dimension for gay subjects.

Insert Table 10 about here

Figure 1 shows the spatial relationships among the nine concepts for the two primary dimensions, Evaluation and Potency.

Insert Figure 1 about here

Finally, for the three-dimensional semantic space, MYSELF AS I AM and MYSELF AS I MOST WOULD LIKE TO BE were examined, for gay subjects, in relation to four classes of concepts (the comparable descriptive analysis for heterosexual subjects is described subsequently):

(A) Lovers--A MAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE and THE PERFECT LOVER;

(B) Males--MAN, MY FATHER, THE PERFECT LOVER, A MAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE;

(C) Mothers and Fathers--MY MOTHER and MY FATHER; and

(D) Men and Women--MAN and WOMAN.

There was one finding of particular interest to this

Table 10.

Relationships Among Concepts for the Semantic Differential by Dimension
for Gay Subjects

Dimension	Ordinal Rank of Concept Based on Mean Value								
	1	2	3	4	5	6	7	8	9
Evaluative	MAN (8.09)	MY FA- THER (9.48)	A POWER- FUL MAN (13.21)	A MAN WITH WHOM I HAVE...	MY MO- THER (16.58)	WOMAN (16.96)	MYSELF AS I AM (17.67)	THE PER- FECT LOVER (20.54)	MYSELF AS I MOST WOULD LIKE TO BE (21.46)
	(10.63)	(7.51)	(9.94)	BEEN...	(8.99)	(6.46)	(4.65)	(4.08)	(5.24)
				CLOSE					
				(14.29)					
Potency	WOMAN (-5.87)	MY MO- THER (7.98)(-1.25)	A MAN WITH WHOM I HAVE...	MYSELF AS I AM (8.25)	MY FA- THER (8.61)	MAN (10.61)	THE PER- FECT LOVER (10.71)	MYSELF AS I MOST WOULD LIKE TO BE (12.25)	A POWER- FUL MAN (17.91)
		(6.31)	BEEN...	(5.86)	(7.29)	(6.70)	(6.06)	(6.73)	
			CLOSE						
			(6.17)					(4.71)	
			(5.94)						

Note. Concepts listed above are followed, in parentheses, by mean values and standard deviations, respectively.

Table 10 (cont'd.).

Activity	MY FA- THER	MY MO- THER	MAN	WOMAN	A POWER- FUL MAN	A MAN WITH WHOM I HAVE... BEEN... CLOSE	MYSELF AS I MOST WOULD LIKE TO BE	MYSELF AS I AM (8.92)	THE PER- FECT LOVER (8.92)
	(.30)	(3.92)	(4.35)	(4.39)	(4.54)	(5.88)	(8.46)	(6.06)	(3.99)
	(8.59)	(6.23)	(7.15)	(4.99)	(5.52)	(5.31)	(3.96)		

Note. Concepts listed above are followed, in parentheses, by mean values and standard deviations, respectively.

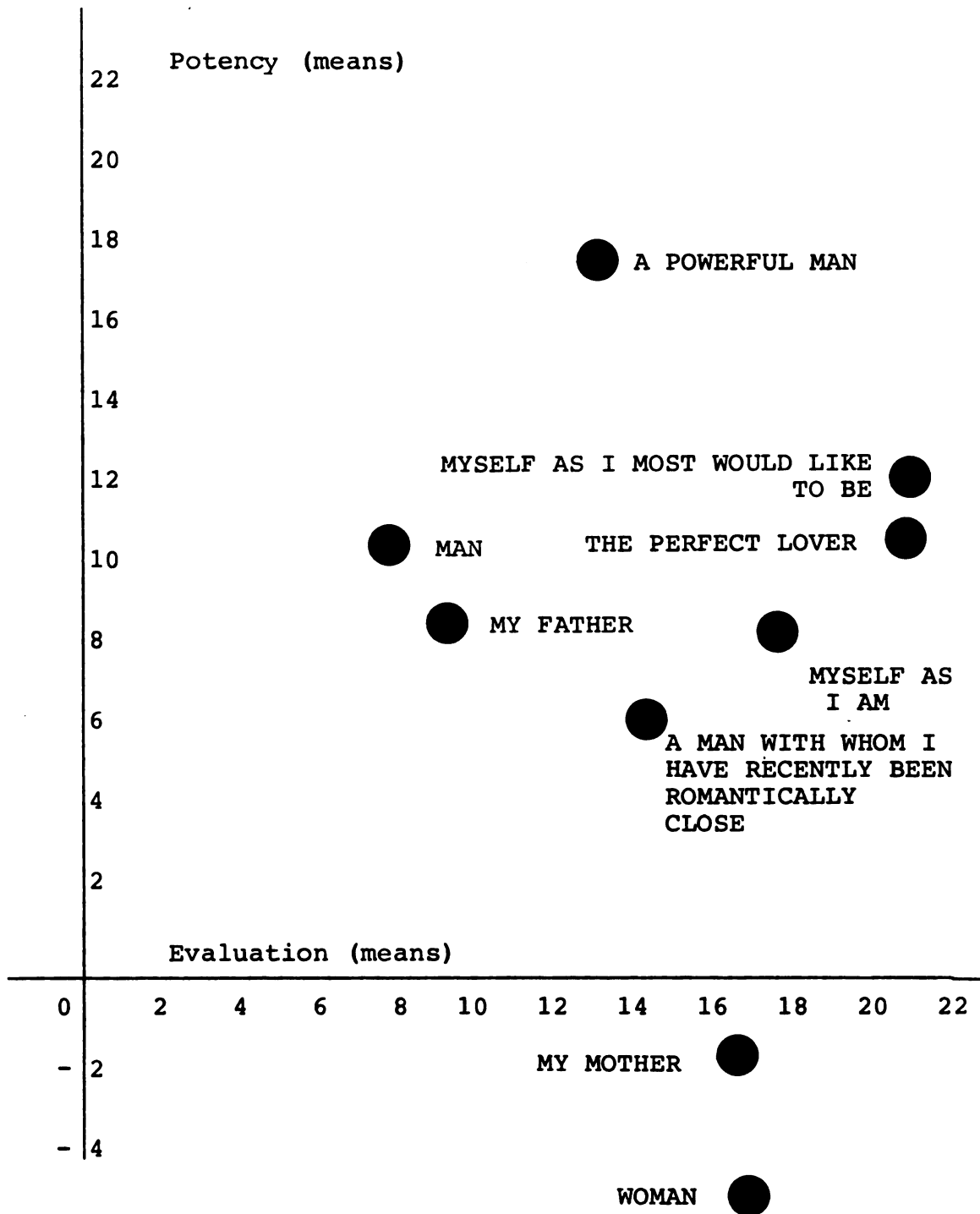


Figure 1.
Relationships Among Semantic Differential Concepts
in Two Dimensions (Evaluation and Potency)
for Gay Subjects

study in connection with the first of these, Lovers:

(1) On all factors, Evaluation, Activity, and Potency, MYSELF AS I MOST WOULD LIKE TO BE and THE PERFECT LOVER were almost identical in their associated mean values. These two concepts, in fact, were closer in the three-dimensional semantic space than either alone was to any other concept.

Concepts included in the second category, Males, clustered in groups defined by (a) whether the male specified by the concept was gay, and (b) whether the concept specified and actual or ideal entity.

(1) MYSELF AS I AM, A MAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE, THE PERFECT LOVER, and MYSELF AS I MOST WOULD LIKE TO BE (the four "gay" concepts) each had significantly higher values on the Evaluative dimension than MAN and MY FATHER ($p < .05$ for the comparisons involving A MAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE, otherwise, $p < .001$).

(2) On the Potency dimension, however, the following ordering of variables appeared: A MAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE (gay and actual) < MYSELF AS I AM (gay and actual) < MY FATHER < MAN < THE PERFECT LOVER (gay and ideal) < MYSELF AS I MOST WOULD LIKE TO BE (gay and ideal) (no two adjacent variables were significantly different from each other).

For MYSELF AS I AM in relation to Mothers and Fathers, the following was found:

(1) The semantic distance between MYSELF AS I AM and MY MOTHER was not significantly different from that between MYSELF AS I AM and MY FATHER ($\bar{D}=15.49$, $SD=7.23$ and $\bar{D}=17.66$, $SD=9.62$; respectively), $t(22)=-.90$, NS.

(2) Similarly, $\bar{D}$ (MYSELF AS I MOST WOULD LIKE TO BE, MY MOTHER) was not significantly different from $\bar{D}$ (MYSELF AS I MOST WOULD LIKE TO BE, MY FATHER). Mean values were 18.82 ($SD=8.28$) and 18.80 ($SD=9.80$), respectively; $t(22)=0.08$, NS.

Finally, for Men and Women:

(1) The distance between MYSELF AS I AM and WOMAN ($\bar{D}=18.15$, $SD=10.07$) was not significantly different from MYSELF AS I AM and either MAN ($\bar{D}=16.00$, $SD=9.96$) or A POWERFUL MAN ($\bar{D}=17.01$, $SD=9.03$), $t(22)=0.81$ and $t(22)=0.24$, respectively; NS.

(2) The distance between MYSELF AS I MOST WOULD LIKE TO BE and WOMAN ($\bar{D}=20.49$, $SD=11.07$) was not significantly different from MYSELF AS I MOST WOULD LIKE TO BE and either MAN ($\bar{D}=17.53$, $SD=11.29$) or A POWERFUL MAN ($\bar{D}=14.48$, $SD=9.61$), $t(22)=0.94$ and $t(22)=1.81$, respectively; NS.

B. Correlations Among "Self" and "Parent" Semantic Differential Concepts and the Psychometric Tests

The variables most relevant to the present investigation include those which assess the quality of an individual's relationship with his parents and aspects of self-image including gender-role and body satisfaction as well as overall self-esteem. Further examination of the

relationships among these variables, for gay men, yielded several interesting findings. First, one's sense of personal powerfulness, as defined by Potency ratings of MYSELF AS I AM, was found to be significantly related to both gender-role variables and body satisfaction variables, as well as overall self-esteem.

The following measures were significantly correlated with Potency measures of MYSELF AS I AM: (A) TSCS-PS ($r=.40$, $p<.05$); (B) BC ($r=.59$, $p<.002$); (C) RSE ($r=.46$, $p<.05$); (D) PAQ-M ($r=.69$, $p<.001$); and (E) PAQ-MF ($r=.45$, $p<.05$). The negative correlation between MY FATHER and BC was also significant ($r=-.42$, $p<.05$). Corresponding correlations were not significant for heterosexual subjects except for the correlation between MYSELF AS I AM and PAQ-MF (noted below). The remaining corresponding correlations for heterosexual men were as follows: (A) MYSELF AS I AM and TSCS ($r=.23$, NS); BC ($r=.13$, NS); RSE ($r=.32$, NS); and PAQ-M ($r=.34$, NS); and (B) MY FATHER and BC ($r=-.13$, NS). Of the between-group differences in these correlations, only that between MYSELF AS I AM and BC approached significance ($z=1.88$, $p<.10$).

C. Intercorrelations Among the Psychometric Instruments

Correlation coefficients obtained for all pairs of psychometric scales and subscales for gay subjects are listed in Table 11. As expected, high positive intercorrelations were found among self-esteem and body satisfaction measures.

Correlations between these measures and PAQ subscales were all positive, unquestionably highest of which were those involving the Masculinity subscale.

Insert Table 11 about here

Additional Findings for Heterosexual Subjects

A. Relationships Among Semantic Differential Concepts

Consistent patterns among the concepts, when examined by dimension, were extremely rare for the heterosexual group. The only finding of relevance replicated a finding obtained for gay subjects: The concept MY FATHER, on the Evaluative dimension, was usually less than MY MOTHER (21 cases), $t(28)=3.89$, $p<.001$. This was also found to be true for gay subjects in 19 cases and the difference between the concepts was significant for that group as well, $t(22)=3.21$, $p<.005$. The between-group difference in regard to this discrepancy between mean values of the two concepts was not significant, $t(50)=0.62$, NS.

Semantic differential concepts ordered according to mean rank are presented in Table 12 for each of the three dimensions.

Insert Table 12 about here

Table 11.

Intercorrelations Among Self-Concept, Body Satisfaction
and Gender-Role Scales for Gay Subjects

Psychometric Scale					
	BC	RSE	PAQ-M	PAQ-MF	PAQ-F
Tennessee Self-Concept Scale--Physical Self	.70***	.56**	.62**	.42*	.18
Body Cathexis Scale		.61**	.80***	.34	.36
Rosenberg Self-Esteem Scale			.63***	.53**	.32
Personal Attributes Questionnaire--M				.52**	.21
Personal Attributes Questionnaire--M-F					-.22

* $p < .05$.

** $p < .01$.

*** $p < .001$.

Table 12.

Relationships Among Concepts for the Semantic Differential by Dimension
for Heterosexual Subjects

		Ordinal Rank of Concept Based on Mean Value							
Dimension	1	2	3	4	5	6	7	8	9
Evaluative	A POWER- FUL MAN (3.28) (12.07)	MAN (3.79) (7.85)	MY FA- THER (10.41) (7.28)	WOMAN (11.41) (6.01)	A WOMAN WITH WHOM I HAVE... BEEN... CLOSE (12.59) (8.76)	MYSELF AS I (13.14) (5.31)	MY MO- THER (15.69) (6.67)	MYSELF AS I MOST WOULD LIKE TO BE (17.62) (4.97)	THE PER- FECT LOVER (18.31) (5.41)
Potency	WOMAN (-7.14) (4.87)	A WOMAN WITH WHOM I HAVE... BEEN... CLOSE (-1.31) (7.13)	THE PER- FECT LOVER (-0.86) (5.88)	MY MO- THER (-0.55) (6.26)	MYSELF AS I (8.55) (5.71)	MAN (10.70) (6.70)	MY FA- THER (11.51) (6.78)	MYSELF AS I MOST WOULD LIKE TO BE (13.07) (4.00)	A POWER- FUL MAN (18.28) (5.90)

Note. Concepts listed above are followed, in parentheses, by mean values and standard deviations, respectively.

Table 12 (cont'd.).

Activity	MY FA- THER	A POWER- FUL MAN	MAN	WOMAN	A WOMAN WITH WHOM I HAVE... BEEN...	MY MO- THER	MYSELF AS I AM	MYSELF AS I MOST WOULD LIKE TO BE	THE PER- FECT LOVER (7.66)
	(.28)	(2.83)	(4.38)	(4.28)	(5.86)	(5.71)	(6.86)	(6.97)	(4.89)
	(6.66)	(4.86)		(2.95)			(5.62)	(4.66)	
					CLOSE				
					(4.31)				
					(6.22)				

Note. Concepts listed above are followed, in parentheses, by mean values and standard deviations, respectively.

Relationships among semantic differential concepts for heterosexual subjects are spatially represented in the two primary dimensions in Figure 2.

Insert Figure 2 about here

In a way similar to the treatment of data for gay subjects, MYSELF AS I AM and MYSELF AS I MOST WOULD LIKE TO BE were examined in connection with the following classes of concepts:

(A) Lovers--A WOMAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE and THE PERFECT LOVER;

(B) Females--WOMAN, MY MOTHER, THE PERFECT LOVER, and A WOMAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE;

(C) Mothers and Fathers--MY MOTHER and MY FATHER; and

(D) Men and Women--MAN and WOMAN.

In connection with Lovers, the following is of interest (see Figure 2 and Table 12):

(1) As it can be seen in Figure 2, the "actual" concepts MYSELF AS I AM and A WOMAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE were virtually identical to each other in mean value on Evaluation as were the "ideal" concepts MYSELF AS I MOST WOULD LIKE TO BE and THE PERFECT LOVER. Concepts representing lovers actual and ideal, however, were significantly different from each other on

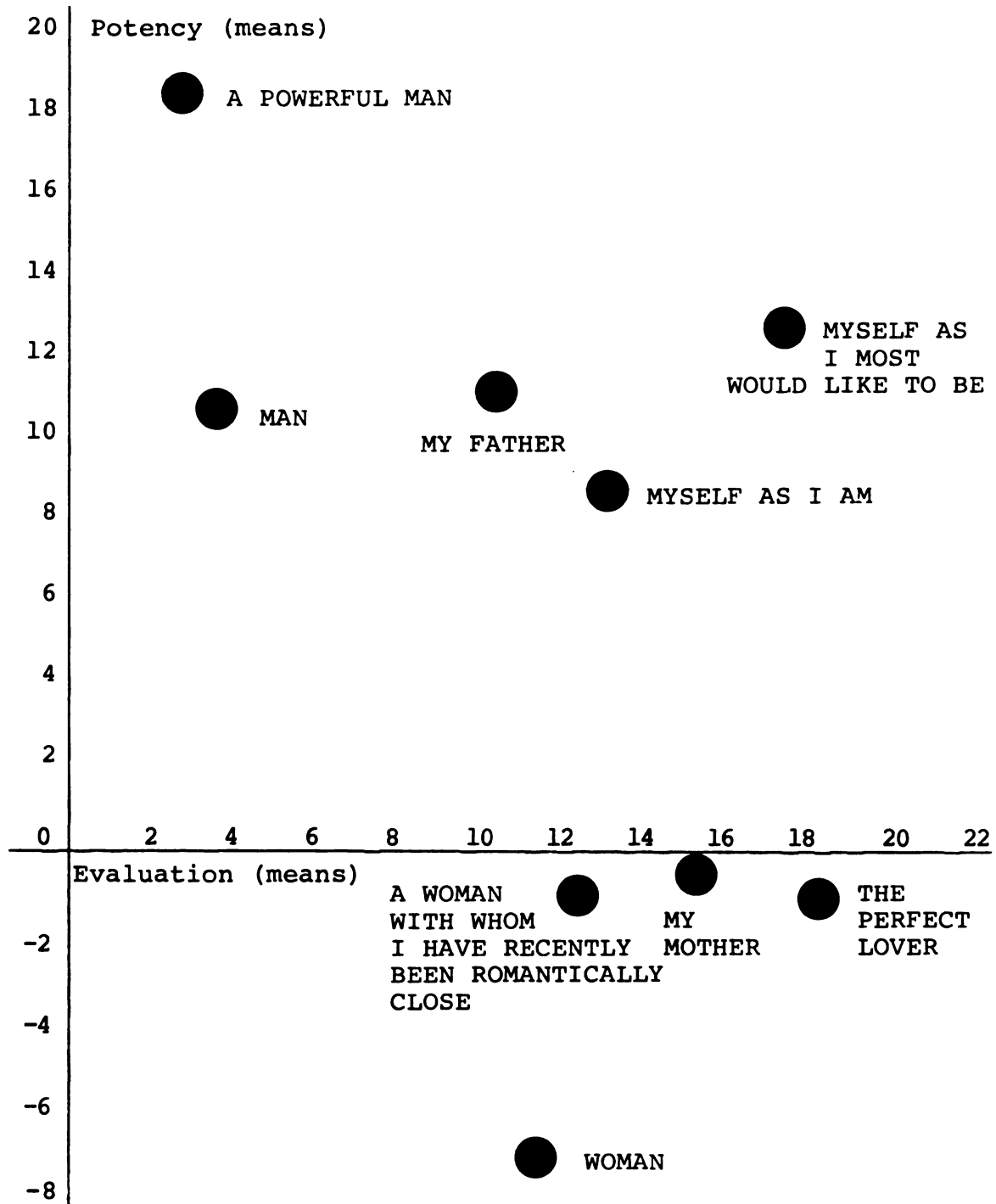


Figure 2.
Relationships Among Semantic Differential Concepts
in Two Dimensions (Evaluation and Potency)
for Heterosexual Subjects

Evaluation, (ideal lover was rated significantly higher than actual lover), $t(28) = -3.39$, $p < .005$; as were the two concepts, actual and ideal, representing the self (ideal self was rated significantly higher than actual self), $t(28) = -5.87$, $p < .001$.

(2) The "actual" concepts were significantly different from each other on Potency (actual lover was rated lower than actual self) as were the "ideal" concepts (ideal lover was rated lower than ideal self), $t(28) = 6.38$, $p < .001$ and $t(28) = 10.04$, $p < .001$, respectively. These differences were substantially large.

(3) The two concepts representing lovers actual (A WOMAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE) and ideal (THE PERFECT LOVER) were almost identical to each other on Potency. Concepts actual and ideal representing the self (MYSELF AS I AM, MYSELF AS I MOST WOULD LIKE TO BE), however, were significantly different on this dimension, $t(28) = -5.45$, $p < .001$.

Two observations about concepts representing Females and those representing the self are:

(1) A WOMAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE, MY MOTHER, and THE PERFECT LOVER form a clear grouping on Potency, these values being almost equivalent. WOMAN is lower than all three, significantly different from each at the .001 probability level (see Table 12).

(2) The ordering of "female" concepts on Evaluation and Activity are identical. On Evaluation, MY MOTHER lies

between (a) MYSELF AS I AM and A WOMAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE toward the lower extreme and (b) MYSELF AS I MOST WOULD LIKE TO BE and THE PERFECT LOVER at the upper extreme. Among all concepts representing "self" and "females," WOMAN is lowest on both Potency and Evaluation.

Mothers and Fathers of heterosexual subjects appeared in relation to the "self" concepts as follows:

(1) MYSELF AS I AM was found to lie almost exactly midway between MY FATHER and MY MOTHER on Evaluation and was significantly different from each in mean value (see Table 12). MYSELF AS I AM was also midway between MY MOTHER and MY FATHER on Potency. The difference between MYSELF AS I AM and MY MOTHER was significant, the difference between MYSELF AS I AM and MY FATHER was not (Table 12). In three-dimensional space, the distance between MYSELF AS I AM and MY FATHER was not significantly different from the distance between MYSELF AS I AM and MY MOTHER, ($\bar{D}=13.87, 13.54$; respectively), $t(28)=0.17$, NS.

(2) $\bar{D}$ (MY MOTHER, MYSELF AS I MOST WOULD LIKE TO BE) was not significantly different from $\bar{D}$ (MY FATHER, MYSELF AS I MOST WOULD LIKE TO BE) ($\bar{D}=16.45, \underline{SD}=6.73$ and $\bar{D}=13.20, \underline{SD}=7.26$; respectively), $t(28)=1.60$, NS.

(3) On Potency, MYSELF AS I MOST WOULD LIKE TO BE was significantly larger in mean value than MY MOTHER, $t(28)=9.69, p<.001$, but not significantly different from MY FATHER, $t(28)=1.25$, NS.

(4) On Evaluation, MYSELF AS I MOST WOULD LIKE TO BE was significantly greater than both MY MOTHER and MY FATHER, $t(28)=2.17$, $p < .05$ and $t(28)=7.10$, $p < .001$; respectively.

Finally, for Men and Women:

(1) The distance between MYSELF AS I AM and MAN ($\bar{D}=14.05$, $SD=9.52$) was not significantly different from the distance between MYSELF AS I AM and WOMAN ($\bar{D}=17.77$, $SD=7.85$), $t(28)=-1.95$, $p < .10$. Similarly, the distance between MYSELF AS I AM and A POWERFUL MAN ($\bar{D}=18.30$, $SD=9.97$) was not significantly different from the distance between MYSELF AS I AM and WOMAN, $t(28)=0.22$, NS.

B. Correlations Among "Self" and "Parent" Semantic Differential Concepts and the Psychometric Tests

As noted in connection with gay subjects, variables related to quality of an individual's relationship with his parents, gender-role identity, body satisfaction and other aspects of self-concept are those with which this study is most directly concerned. As with gay subjects, therefore, correlations were computed between the Evaluation and Potency ratings of the "self" and "parent" semantic differential concepts, and the four psychometric tests. Whereas all of the significant correlations between the concept MYSELF AS I AM and a given psychometric test involved the Potency dimension for gay subjects, the majority of such significant correlations for heterosexual subjects involved the Evaluative dimension. The following results were obtained:

Evaluative dimension: Correlations were significant

between ratings of MYSELF AS I AM on Evaluation and (A) the Tennessee Self Concept Scale, Physical Self Subscale (TSCS-PS) ($\underline{r}=.64$, $p<.001$), (B) the Body Cathexis Scale (BC) ($\underline{r}=.44$, $p<.02$), (C) the Rosenberg Self-Esteem Inventory (RSE) ($\underline{r}=.47$, $p=.01$) and (D) the Personal Attributes Questionnaire, Femininity Subscale (PAQ-F) ($\underline{r}=.66$, $p<.001$). This pattern of findings suggests that quality of self-concept varies directly with semantic differential ratings of self associated with "goodness." Correlations were significant between Evaluative ratings of MY FATHER and TSCS-PS ($\underline{r}=.57$, $p<.01$), BC ($\underline{r}=.59$, $p<.001$), RSE ($\underline{r}=.45$, $p<.01$) and PAQ-F ($\underline{r}=.42$, $p<.05$). This pattern of results suggests that quality of self-concept also varies directly with semantic differential ratings of MY FATHER, which are associated with traits related to goodness. Evaluative ratings of MY MOTHER correlated significantly only with PAQ-F ($\underline{r}=.47$, $p<.01$). Corresponding correlations for gay subjects were not significant, except for the one between MYSELF AS I AM and PAQ-F (noted above). The remaining corresponding correlations (nonsignificant) for gay subjects were as follows: (A) MYSELF AS I AM and TSCS-PS ($\underline{r}=.28$, NS), BC ($\underline{r}=.21$, NS), RSE ($\underline{r}=.11$, NS); (B) MYSELF AS I MOST WOULD LIKE TO BE and TSCS-PS ($\underline{r}=.12$, NS), BC ($\underline{r}=.19$, NS), PAQ-F ($\underline{r}=.49$, NS); (C) MY FATHER and BC ($\underline{r}=.07$, NS), RSE ($\underline{r}=.14$, NS), PAQ-F ($r=.26$, NS); and MY MOTHER and PAQ-F ($\underline{r}=.12$, NS). The between-group difference was significant for the correlations between MY FATHER and BC only ($z=2.08$, $p<.05$).

Potency dimension: The only two significant correlations involved PAQ-MF. PAQ-MF was found to correlate significantly with Potency ratings of MYSELF AS I AM ($\underline{r}=.47$, $p < .01$) and MYSELF AS I MOST WOULD LIKE TO BE ($\underline{r}=.46$, $p < .01$). One of the corresponding correlations was significant for gay subjects, between MYSELF AS I AM and PAQ-MF (noted above). The remaining corresponding correlation, between MYSELF AS I MOST WOULD LIKE TO BE and PAQ-MF was not significant ($\underline{r}=.25$, NS). No between-group difference in these correlations was significant.

C. Intercorrelations Among the Psychometric Instruments

Correlations obtained for all pairs of psychometric scales and subscales for heterosexual subjects are listed in Table 13. As with heterosexual subjects, high positive intercorrelations were found among self-concept and body-satisfaction measures, a predictable finding. Correlations among self-concept measures and PAQ-M were moderately positive. As noted above, the correlation between Body Cathexis and PAQ-M was significantly stronger for heterosexual subjects. Correlations between PAQ-MF and the self-concept scales were virtually nonexistent for heterosexual subjects. Also, heterosexual subjects' scores for PAQ-F were strongly and positively correlated with TSCS-PS, a finding discussed in connection with Hypothesis 12.

Insert Table 13 about here

Additional Similarities and Differences Between Groups

In addition to the preceding findings, there were certain similarities and differences of interest between the homosexual and heterosexual groups for which no specific hypotheses were stated.

A. The Semantic Differential Concepts

The five concepts which were significantly different for homosexual and heterosexual groups were, for Evaluation, A POWERFUL MAN, WOMAN, MYSELF AS I AM, and MYSELF AS I MOST WOULD LIKE TO BE. For Potency, THE PERFECT LOVER was significantly different for the two groups. In every case, the mean value for heterosexuals was lower ($p < .01$). No mean value on Activity was significantly different for the two groups.

Of between-group differences in $\bar{D}$ values between the pairs of concepts, only $\bar{D}$ (MYSELF AS I MOST WOULD LIKE TO BE, MY FATHER) was significant ($\bar{D}_{\text{heterosexuals}} = 13.20$, $SD = 7.26$, and $\bar{D}_{\text{gays}} = 18.80$, $SD = 9.80$), $t(50) = -2.36$, $p < .05$.

B. Body Satisfaction and Personal Sense of Power

Correlations among Body Satisfaction variables and the two variables $\bar{D}$ (MYSELF AS I AM, A POWERFUL MAN) and

Table 13.

Intercorrelations Among Self-Concept, Body Satisfaction
and Gender-Role Scales for Heterosexual Subjects

Psychometric Scale					
	BC	RSE	PAQ-M	PAQ-MF	PAQ-F
Tennessee Self-Concept Scale--Physical Self	.70***	.63***	.49**	-.10	.50**
Body Cathexis Scale		.52**	.47**	-.01	.36
Rosenberg Self-Esteem Scale			.64***	.19	.30
Personal Attributes Questionnaire--M				.43*	.29
Personal Attributes Questionnaire--M-F					-.27

* $p < .05$

** $p < .01$

*** $p < .001$

$\Delta \underline{M}_p$ (MYSELF AS I AM, MYSELF AS I MOST WOULD LIKE TO BE)¹ were uniformly negative for both groups. Three of the four correlations were significant for gay subjects, suggesting that body satisfaction is positively correlated with personal sense of powerfulness for gay men. None of the correlations reached significance for heterosexual subjects. On the other hand, none of the corresponding correlations between the two groups were significantly different. These results are shown in Table 14.

Insert Table 14 about here

The correlations between $\bar{D}$ (MYSELF AS I AM, MYSELF AS I MOST WOULD LIKE TO BE) and the Body Satisfaction variables were also significant only for gay subjects ($r = -.40$, $p < .05$ for BC and $r = -.53$, $p < .01$ for TSCS-PS). Corresponding nonsignificant correlations for heterosexual subjects were negligible ($r = -.03$, NS for BC and $r = -.14$ for TSCS-PS, NS). The between-group differences in these correlations were not significant.

C. Emphasis on Physical Attractiveness of Sexual Object and Gender Role Identification

The overall pattern of correlations among these variables indicates that emphasis on physical attractiveness of

¹ $\Delta \underline{M}_p$ refers to the difference in means between concepts on Potency.

Table 14.

Correlations Among Body Satisfaction Measures
and Measures of Personal Sense of Powerfulness

Personal Sense of Powerfulness Measure	Body Satisfaction Measure			
	<u>Gay Subjects</u>		<u>Heterosexual Subjects</u>	
	<u>BC</u>	<u>TSCS-PS</u>	<u>BC</u>	<u>TSCS-PS</u>
<u>D</u> (MYSELF AS I AM, A POWERFUL MAN)				
	-.44*	-.25	-.26	-.23
<u>ΔM</u> Potency (MYSELF AS I AM, MYSELF AS I MOST WOULD LIKE TO BE)				
	-.60**	-.48*	-.36	-.26

*p < .05

**p < .01

the sexual object (Physical Emphasis) is most strongly (and positively) related to degree of masculine gender-role identification in both groups.

Correlations among Physical Emphasis and Gender-Role Identification variables were significant for the Physical Emphasis variable FRQXRNK and PAQ-M for gay subjects and for FRQXRNK and PAQ-MF for heterosexual subjects ($\underline{r}=.49$, $p<.01$ and $\underline{r}=.51$, $p<.01$, respectively). None of the correlations between the Physical Emphasis variable PGFRQRT0 and gender-role variables (PAQ subscales M, M-F, and F) were significant. None of the correlations between the Physical Emphasis variable PGDIFRNK were significant except for the correlation between PGDIFRNK and PAQ-MF for heterosexual subjects ($\underline{r}=.37$, $p<.05$). A nonsignificant trend was found for PGDIFRNK and PAQ-M for gay subjects ($\underline{r}=.38$, $p<.10$). Of similar interest is the correlation obtained between PGFRQRT0 and $\bar{D}$ (MYSELF AS I AM, WOMAN) ($\underline{r}=.54$, $p<.01$ for gay subjects and $\underline{r}=.44$, $p<.05$ for heterosexual subjects). Corresponding correlations involving $\bar{D}$ (MYSELF AS I AM, MAN) were not significant for either group ($\underline{r}=.37$, $p<.10$ for gay subjects and $\underline{r}=-.28$, $p<.20$ for heterosexual subjects). No between-group differences in the correlations were significant.

D. Gender-Role Identification and Actual-Ideal Self Discrepancy

Correlations were negative and significant among PAQ-M and PAQ-MF scales and $\bar{D}$ (MYSELF AS I AM, MYSELF AS I MOST

WOULD LIKE TO BE) only for gay subjects, indicating that higher "masculinity" self-ratings on PAQ-M and PAQ-MF were associated with actual self-images which were closer to gay subjects' ideal selves. Correlations involving PAQ-F were nonsignificant for both groups. These findings are listed in Table 15. It might also be noted here that one other aspect of actual-ideal self discrepancy was significantly related to PAQ-M only for gay subjects. As described previously, this variable is related to one's "personal sense of power," and is defined as the difference between factor scores on Potency for the concepts MYSELF AS I AM and MYSELF AS I MOST WOULD LIKE TO BE. The correlation obtained for gay subjects was $-.49$ ($p < .01$). A negative correlation between these two variables implies a positive relationship between sense of powerfulness and masculinity as measured by the Personal Attributes Questionnaire. The correlation for heterosexual subjects was $-.31$, and approached significance at the .10 level. None of the correlations reported in Table 15 were significantly different between groups.

Insert Table 15 about here

Table 15.

Correlations Between Personal Attributes Questionnaire
and Actual Self--Ideal Self Discrepancy

<u>D</u> (MYSELF AS I AM, MYSELF AS I MOST WOULD LIKE TO BE)		
PAQ Subscale	<u>Gay Subjects</u>	<u>Heterosexual Subjects</u>
PAQ-M	-.50*	-.27
PAQ-MF	-.41*	.01
PAQ-F	-.31	-.21

* $p < .05$

CHAPTER 4

DISCUSSION

Discussion of Hypothesis Tests

Hypothesis 1 was supported by findings obtained. There was a modest but highly significant difference between groups on the Rosenberg Self-Esteem Scale. While both groups displayed generally positive overall self-concepts, gay men showed better overall self-esteem. As has been pointed out, various findings have been reported in existing literature on this issue. It is probably most often found that there are no differences in global self-esteem between homosexual and heterosexual men. It might be pointed out that all of the gay men involved in this study were to some extent open about their homosexuality to others. Some, in fact, were completely open with family and friends about their sexual orientation and were actively involved in gay organizations. It is possible that on the way to developing this degree of self-acceptance, in spite of keen opposition from a nonaccepting society, many gay men emerge with self-concepts significantly more positive than average.

Hypothesis 2, on the other hand, was not supported by the data. There was no significant difference between groups in the overall discrepancy between self-image and perceived ideal self. Findings in connection with Hypotheses 1 and 2 precisely replicate Skrapec and MacKenzie's (1981) findings, cited above. In that study, although gay

men rated themselves more positively on direct measures of self-regard, on indirect measures consisting of adjective rating scales for ideal vs. actual self, this difference was not obtained. It seems that although gay men conceptualize themselves as no more or less distant from their ideal selves than do heterosexual men, they describe themselves in more positive terms. Given backgrounds of discrimination and varying degrees of overt oppression, gay men may find themselves more frequently compelled to reaffirm their positive self-valuation and pride in sexual identity. This may account for gay males' more positive self-ratings on self-esteem scales. This phenomenon may not be as discernible on measures which do not directly invite evaluations of self-worth. This may be the case since, as it has been noted, heterosexual men rated themselves significantly lower on the Evaluative dimension than homosexual men for both MYSELF AS I AM and MYSELF AS I MOST WOULD LIKE TO BE. Perhaps as self-concept improves, aspirations correspondingly rise so that the actual-ideal self discrepancy tends to remain constant regardless of sexual orientation.

Similarly, there was no significant between-group difference on the Body Cathexis Scale or on the Physical Self Subscale of the Tennessee Self-Concept Scale, contrary to Hypothesis 3. The data yield no evidence, therefore, that homosexual and heterosexual men differ in their degree of overall body satisfaction.

Hypothesis 4 predicts a significant difference between

homosexual and heterosexual groups in "Physical Emphasis," defined as the degree of importance placed on physical attractiveness of sexual object in relation to the degree of emphasis on nonphysical features of the sexual object. The two groups were found to emphasize physical features to a similar extent in comparison to nonphysical features. Hypothesis 4 was not confirmed.

Hypothesis 5 was not supported by obtained correlations among Physical Emphasis variables (emphasis on physical attractiveness of sexual object) and measures of Body Satisfaction (satisfaction with one's own body). These correlations were without exception positive for gay subjects, contrary to the idea that emphasis on physical features of the sexual object varies in direct proportion to a gay man's own body dissatisfaction. This idea has been expounded by proponents of the Completion Hypothesis of male homosexuality. Kaplan (1967), for example, describes a gay man's emphasis on the physical attractiveness of the sexual object as often a manifestation of the gay man's "search for the ego-ideal."

Given the present findings, it is not unlikely that the more an individual gay male felt satisfied with his own body, the more emphasis he was likely to place on physical features in a romantic partner or lover. It must be emphasized, however, since the correlations did not quite reach significance, that support for the hypothesis that Body Satisfaction and Physical Emphasis are positively correlated

for gay men is equivocal.

Hypothesis 6 states that for heterosexual subjects there is a positive correlation between degree of body dissatisfaction and degree of emphasis placed on the physical attractiveness of the sexual object. This hypothesis was not supported. The obtained correlations were even weaker for heterosexual subjects than for gay subjects, were non-significant and generally near zero in both negative and positive directions.

Hypothesis 7 predicts a significant difference between homosexual and heterosexual men in their degree of identification with the primary male caregiver in childhood. With identification measured as the degree of similarity between one's father and actual self, this hypothesis was not confirmed. Interestingly, it was found that heterosexual men conceptualized their fathers as significantly closer to their ideal selves than homosexual men.

These results strongly suggest that although homosexual men see themselves as no more or less like their fathers than heterosexual men, they aspire less to be like their fathers than do their heterosexual counterparts. Neither subjects' perceived similarity to their mothers, however, nor aspirations to be like their mothers had any relationship to sexual orientation.

These findings are consistent with those reported in prior investigations (Chang and Block, 1960; and Bell, Weinberg and Hammersmith, 1981, cited above). Chang and

Block found a greater similarity between descriptions of father and ideal self for heterosexual than for homosexual men. Furthermore, Bell et al. emphasize that identification with the opposite-sex parent appeared to have had no significant impact on development of adult sexual orientation, whereas they imply an indirect connection between sexual orientation and identification with the same-sex parent.

Hypothesis 8 was clearly supported by the data in this study. It was found that the stronger the identification with the primary male caregiver in childhood, the smaller the discrepancy between self-image and ideal self for gay males. It is frequently argued, in connection with the Completion Hypothesis of male homosexuality, that a stronger identification with one's father leads to a smaller discrepancy between actual and ideal self (for both gay and heterosexual men). For gay men, this was supported by data obtained in the present study. It seems, therefore, that identification with one's father contributes to greater self-satisfaction among gay men.

It has already been noted, however, that certain behavioral manifestations frequently assumed to follow from the Completion Hypothesis were not shown in this study to hold. For example, it was not found that gay men overemphasize the physical attractiveness of the sexual object as a function of dissatisfaction with their own bodies. The Completion Hypothesis is also the theoretical basis for predictions that gay men have a greater self-image--ideal self

discrepancy than heterosexual men. This was found not to be the case. Although the finding obtained in connection with Hypothesis 8 is not inconsistent with the Completion Hypothesis, it is not in and of itself a sufficient condition of the Completion Hypothesis.

Hypothesis 9 states that there is a negative correlation between the degree of identification with the primary male caregiver in childhood and the degree of discrepancy between actual and ideal self for male heterosexuals. This is the hypothesis for heterosexual subjects which corresponds to Hypothesis 8. No correlation was found between identification with the primary male caregiver in childhood and the degree of discrepancy between self-image and ideal self for male heterosexuals. Hypothesis 9, therefore, was not supported. Although the two groups differ in magnitude of the obtained correlations, this difference was not significant. It can only be concluded, therefore, that the degree to which a gay man's actual self-image approximates his ideal self is related to perceived similarity to his father. This relationship has not been shown to hold for heterosexual men.

It will be recalled that the correlation between male gender identity and the discrepancy between actual and ideal self was found to be substantially negative for gay men (Table 15). Actual self-image, then, is closer to ideal self in gay men who see themselves as similar to their fathers and who describe themselves in terms considered

masculine (as measured by the Personal Attributes Questionnaire). As reported in a preceding section, one other aspect of self-concept, satisfaction with one's body, was found to be significantly related to paternal traits for both groups. For gay men, satisfaction with their bodies was associated with low Potency ratings of MY FATHER. For heterosexual subjects, body satisfaction was associated with high Evaluation ratings of MY FATHER. As discussed in a subsequent section, traits associated with nurturance or expressiveness may characterize fathers rated relatively high in Evaluation and relatively low in Potency. Such fathers, therefore, are likely to contribute to body satisfaction in their sons, although the process by which this happens is unknown. The overall pattern of findings for gay men strongly indicates that body satisfaction and similarity of actual and ideal self are associated with similarity to one's father and more "masculine" self-ratings. Fathers who are nurturant are more likely objects of their sons' identification. Such an identification with a positive male role model, therefore, appears more conducive to an overall sense of self-satisfaction and body satisfaction. These relationships are most demonstrable in connection with gay men. The correlations between measures of masculine gender identity and discrepancy between actual and ideal self were not significant for heterosexual men. The differences between the two groups in magnitude of these correlations, however, did not reach significance.

Hypothesis 10 was not supported. There was no significant difference between homosexual and heterosexual groups in the degree to which subjects felt a personal sense of powerfulness. This finding is in direct contrast to clinical literature which emphasizes feelings of impotence or effeminacy among male homosexual patients. This outcome fails to support the assumptions made in psychoanalytic theories in which the Completion Hypothesis in some form is implicit. As has been discussed, one assumption underlying these theories is that homosexuality in males is motivated by a sense of deficiency in regard to qualities of strength and potency. These theories view homosexual acts as the means by which to acquire vicariously the experience of powerfulness.

Hypothesis 11 was strongly confirmed by the data in this study. For gay men, correlations among Body Satisfaction and Masculine Self-Perception/Gender Role Identification variables were uniformly positive. Correlations between the PAQ-M subscale and each of the two Body Satisfaction variables, however, were very much higher than corresponding correlations for the PAQ-MF subscale.

One finding pertaining to this hypothesis has yet to be explained. It is not clear why the correlations between D (MYSELF AS I AM, MAN) and the two Body Satisfaction variables were negligible if Masculine Self-Perception and Body Satisfaction are positively correlated (Hypothesis 11). Given the relationship of MAN to the other male concepts,

A POWERFUL MAN in particular, it is suggested that this concept was translated by subjects as "the average man" rather than as "the most masculine man." The concept MAN, therefore, would not serve as an accurate index of masculinity. The overall pattern of results shown in Table 8 is highly consistent with Hypothesis 11.

It is interesting that the correlations between the Body Satisfaction variables and the M-F scale were so much lower than the corresponding correlations for the M scale. Rating scales composing the M and F scales, it will be recalled, have at their upper extremes descriptors which were found to be socially desirable for both sexes; and at their lower extremes, descriptors relatively undesirable for both sexes. In contrast, the rating scales contributing to M-F have traits at their upper extremes which were considered desirable for males only. At their lower extremes the M-F rating scales have qualities judged as desirable for females only.

It is hard to determine exactly what set of variables differentiate the M and M-F scales since both comprise attributes most typical of or socially acceptable for males. The M-F scale consists of traits such as "never cries," "very little need for security," "not easily hurt," "aggressive," and "very dominant." The M scale is composed of traits such as "independent," "active," "competitive," "self-confident," and "stands up well under pressure." The M-F scale is composed, therefore, of traits which

collectively might be described as self-serving and impas-
sive; whereas the traits which contribute to the M scale
might best be described as self-reliant and instrumental.
The M-F rating scales may be considered typically masculine,
but actual social desirability is probably less than for
the M scale.

Although the upper extremes of both scales are composed
of traits regarded as most typical of males, Body Cathexis
seems most related to traits which are both masculine and
unquestionably positive. The correlation coefficients are
clearly suppressed in magnitude when involving masculine
characteristics which have to some extent a negative ele-
ment. Nevertheless, the results clearly demonstrate that a
positive correlation exists between masculine self-percep-
tion and body satisfaction for gay males.

The corresponding prediction for heterosexual males is
stated in Hypothesis 12. As was the case for gay males,
coefficients between Body Satisfaction variables and
M-F were much lower than corresponding coefficients for
the M scale. Since all corresponding correlations were much
lower for heterosexual subjects, those involving the M-F
scale were virtually nonexistent. In addition, for the
TSCS-PS, correlations with the F scale were comparable to
those for the M scale. The data do support Hypothesis 12,
but suggest that, for heterosexual men, Body Satisfaction is
positively correlated with socially desirable "feminine"
traits as well. This finding is not self-contradictory

since, as noted above, Spence et al. (1975) found a low positive correlation between M and F for both sexes. F was found to be negatively correlated with M-F only.

In summary, the data indicate that, for males, Body Cathexis is related to socially desirable masculine traits (as measured by the PAQ-M) regardless of sexual orientation. On the other hand, this relationship was found to be significantly stronger for gay males. This fact implies that body satisfaction is much more strongly associated with, or perhaps even dependent on, masculine gender identification for homosexual than for heterosexual men.

The implications of such a finding for psychotherapy have been discussed by Hart (1978). As has been noted in a preceding section, any discrepancy which might be found in self-concept between homosexual and heterosexual groups might result from distortions in personal construct systems defining what is appropriately or desirably masculine. Traditional stereotypic assumptions which associate effeminacy and homosexuality are likely one source of such distortions. It will be recalled that Skrapec and MacKenzie (1981) found in their study that homosexual men described themselves in the most rigidly stereotypic fashion with reference to masculinity. They attempted to explain their findings as a manifestation of "compensatory masculine responding, where masculinity is defensively exaggerated in the face of gender role 'threat'..." (p. 368). As described above, Hart's suggestion is that in treating a gay male in psychotherapy, the

therapist be sensitive to such implicit distortions.

Results offer partial confirmation of Hypothesis 13, which predicts a difference between groups in degree of masculine gender-role identification. Although statistically significant, the between-group difference on PAQ-MF was not very large, and no significant difference was found on PAQ-M. The between-group difference found on the F scale was comparable to that found on the M-F scale, but in the opposite direction. That is, gay males were significantly more characterized by socially desirable traits defined by the F scale. The overall pattern of results indicates that while the two groups of men are comparable in the extent to which they are characterized by clearly desirable masculine traits, heterosexual men have fewer desirable traits typically associated with women. On the other hand, gay men possess fewer traits judged as specific to males but which are probably less desirably socially.

Discussion of Additional Findings for Gay Subjects

A. Relationships Among Semantic Differential Concepts

On the semantic differential Evaluative factor, it was found that for gay subjects the concept MYSELF AS I AM was significantly greater than MY FATHER and not significantly different from MY MOTHER. Heterosexual subjects differed in that they rated MYSELF AS I AM significantly lower than MY MOTHER, discussed subsequently. Gay men also rated themselves as significantly less like their fathers on the

Evaluative dimension than did heterosexual men. The scales which contributed to the Evaluative factor were loyal-disloyal, good-bad, generous-stingy, beautiful-ugly, compassionate--hard-hearted, nurturing-depriving, dirty-clean, natural-pretentious, and harsh-gentle. With respect to these traits, then, gay subjects were more like their mothers. As noted below, overall, gay subjects were found to be as much like their fathers as like their mothers.

It might also be noted that on Evaluation, MAN was significantly less than WOMAN and MY FATHER was significantly less than MY MOTHER for both groups; so the dimension was composed of scales also associated with masculinity and femininity. Gay men, then, who rated themselves as higher on the Femininity subscale of the Personal Attributes Questionnaire, would expectably rate themselves as more like their mothers than like their fathers on the Evaluative factor.

On both dimensions, THE PERFECT LOVER lies between MYSELF AS I MOST WOULD LIKE TO BE and MYSELF AS I AM, and the first two of these are almost identical in value. The difference between MYSELF AS I AM and THE PERFECT LOVER is significant at the .01 level on Evaluation, but nonsignificant on Potency. This latter finding seems not to support psychoanalytic theories which incorporate to any extent the Completion Hypothesis, since many of these theories would predict a discrepancy especially on the Potency dimension. Several of the subjects, in fact, in describing the ideal

lover or romantic partner, wrote that they did not want a lover much stronger, taller or better looking than they, in direct contrast to the Completion Hypothesis. It is possible, however, that the ideal lover of erotic fantasies may be different from the ideal lover hoped for in real life. The latter, according to the hypothesis, might not be someone whose obvious superiority on any dimension would pose a threat to an individual's own positive self-evaluation. The concept THE PERFECT LOVER might, in fact, be a combination of the two, emerging higher in Potency than MYSELF AS I AM, but not significantly so. These speculations are consistent with findings previously cited of Skrapek and MacKenzie (1981) and Hart (1978). In other words, traits in others typically more associated with femininity and/or considered desirable for everyone may be less threatening to one's masculine self-concept than those associated with stereotypic masculinity.

Perhaps it is in this context that we can also understand findings obtained in connection with Hypothesis 5. In connection with that hypothesis, a trend toward a positive relationship between Body Satisfaction and Emphasis on Physical Attractiveness of the sexual object was found for gay men, contrary to expectations following from the Completion Hypothesis. Since it was found in the present study that body satisfaction is related to sense of masculinity, particularly for gay men, then gay men who see themselves as more masculine and are more comfortable with their bodies

may also be more comfortable in expressing an emphatic sexual interest and enjoyment in connection with physically attractive male others.

It was also found that for all of the semantic differential dimensions combined into a three-dimensional semantic space, MYSELF AS I MOST WOULD LIKE TO BE and THE PERFECT LOVER were significantly closer spatially to each other than either was to any other concept. The application of this finding to the preceding theoretical discussions is straightforward. What appears to be the case is that the hypothetical ideal lover is very close to the ideal self. What these men desired in partners was not a set of traits highly disparate from what they would value in themselves. The gay man's ideal lover, therefore, possesses features not experienced as similar to what he actually is, but, rather, what he would like to be. Similar, although not identical, findings were obtained for heterosexual subjects, and are discussed below.

Gay subjects also saw themselves as no more different from one parent than from the other. The actual three-dimensional relationships may be inferred readily from Figure 1 where MYSELF AS I AM lies roughly equidistant from MY MOTHER and MY FATHER. They were more like MY MOTHER on the Evaluative dimension, however, and more like MY FATHER on the Potency dimension. What is indicated, then, is not that subjects saw themselves as representing an "average" of features defining male and female parents, but that they

saw themselves as having the most desired features of each parent.

Finally, these findings are precisely analogous to those obtained in connection with MAN and WOMAN. MYSELF AS I AM was not significantly more or less distant conceptually from MAN than from WOMAN, but was significantly closer to both WOMAN and MAN than was MAN to WOMAN. In addition, MYSELF AS I AM more closely approximated WOMAN on Evaluation, but was more similar to the concept MAN on Potency. Gay subjects, then, did not just conceptually locate themselves between the average man and woman, but saw themselves as possessing the most desired features typical of each.

The ordering of concepts on the Activity dimension is less readily interpretable. There is only one significant difference between adjacent concepts on this dimension, between A MAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE and MYSELF AS I MOST WOULD LIKE TO BE. There is no immediately apparent way to interpret the clusterings listed in the bottom panel of Table 10. The Activity dimension does not straightforwardly translate "active-passive," but also seems to incorporate a heavy component of emotional expressiveness (e.g., "emotional-unemotional"). Because there are so many ways to be active or passive, emotional or unemotional, there are no clear grouping by sex or sexual orientation for the concepts. The similarity between MYSELF AS I MOST WOULD LIKE TO BE and THE PERFECT LOVER, however, is further emphasized by superimposing the Activity

dimension on Figure 1. Across dimensions, these two concepts form the most consistent pairing.

B. Correlations Among "Self" and "Parent" Semantic Differential Concepts and the Psychometric Tests

On the Potency dimension, significant correlations were found between the concept MYSELF AS I AM on the one hand, and self-esteem, body satisfaction, and masculine-scored PAQ subscales on the other. Findings for gay men clearly indicate that body satisfaction, overall self-esteem, and masculine gender identity are positively related to personal sense of potency. Only one of these correlations, the correlation between MYSELF AS I AM and PAQ-MF, was significant for heterosexual subjects. The difference between groups for one of these correlations approached significance, viz., the correlation between Body Cathexis and Potency ratings of MYSELF AS I AM.

For gay subjects, there was a moderately negative correlation between Potency ratings of MY FATHER and the Body Cathexis Scale. This unexpected finding suggests a different way to understand Bieber's controversial descriptions of gay men and their fathers. As noted above, Peretti et al. (1976) found that only a subgroup of male homosexuals had particularly negative self-concepts. These men were also observed to have had seriously defective relationships with their fathers. Bell et al. (1981) discuss the relatively negative perceptions their gay respondents had of their fathers as developing in reaction to the fathers' negative

attitudes toward them. Because Bieber's subjects were all in psychoanalytic treatment and therefore were possibly more likely to have negative self concepts, it is not surprising that these men were found to have had defective relationships with their fathers.

Further research is needed to determine what paternal characteristics associated with potency may contribute to diminished body satisfaction in gay sons. Given the likely relationship of the Potency dimension to masculinity, and given that some traits generally characterized as masculine are also self-serving and emotionally impassive, one might speculate that fathers possessing these stereotypically male traits are more derogatory in their attitudes toward gay sons. It is of the utmost importance to keep in mind, however, that there is no suggestion that body satisfaction of gay men is less than for heterosexual men, on the basis of these findings. It must also be pointed out, conversely, that the data equally imply that for gay men, the lack of these paternal traits appears to be associated with positive body images. Furthermore, as noted in the corresponding section for heterosexual subjects, similar findings were obtained in connection with that group. What is important about what has been found is that body concept was significantly related to different, but probably related, paternal traits for the two groups; and that only the characteristics of fathers seem to have such importance.

Discussion of Additional Findings for Heterosexual Subjects

A. Relationships Among Semantic Differential Concepts

For heterosexual subjects, MY FATHER was usually less on Evaluation than MY MOTHER, which was also true of an equal proportion (three-fourths) of gay subjects, and is not surprising. The more interesting phenomenon is that this pattern did not hold for exactly one-fourth of subjects in each group. Future research may reveal significant implications of this "deviant" pattern, but there is no reason currently to consider it any more or less adaptive than the more typical situation.

An interesting pattern of relationships was obtained among concepts pertaining to "self" and those representing "lovers" (Figure 2). On the Evaluative dimension, the "actual" concepts MYSELF AS I AM and A WOMAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE were nearly identical and were rated much lower than the corresponding "ideal" concepts MYSELF AS I MOST WOULD LIKE TO BE and THE PERFECT LOVER, which were virtually equivalent. The latter pair of concepts were similarly close in value on Evaluation for gay subjects. Both groups, therefore, have aspirations for themselves which match what they imagine in the ideal lover. The heterosexual subject, on the other hand, differentiated the "self" concepts sharply from "lovers" on Potency, the latter being rated much lower. This differentiation is most likely due to heterosexual males' preference for characteristics in lovers typically associated with femininity.

Interestingly, whereas A WOMAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE, MY MOTHER and A PERFECT LOVER are roughly equivalent on Potency, WOMAN is significantly and considerably less than these other three "female" concepts. Heterosexual men consistently seem to regard their lovers (actual and ideal) and their mothers as much stronger than the average woman. On all three dimensions, MY MOTHER and A WOMAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE were not significantly different. The lovers that heterosexual men actually choose appear to be very similar to their own mothers. The "perfect" lover, however, is rated significantly higher in Evaluation. The ideal lover, then, is differentiated from other female concepts in her possession of a great many qualities associated with "goodness," almost identical to what is characteristic of MYSELF AS I MOST WOULD LIKE TO BE.

MYSELF AS I AM was roughly midway between MY MOTHER and MY FATHER on the two primary dimensions although, as with gay males, the difference between MYSELF AS I AM and MY FATHER was not significant of Potency. Heterosexual subjects were significantly less than their mothers in Evaluation (although this difference appears small), whereas gay subjects were roughly equivalent to their mothers on this dimension. Like gay subjects, in three-dimensional space, the heterosexual subjects were no more like their fathers than their mothers.

On the whole, heterosexual men desired to be slightly

more like their fathers than like their mothers. Although it did not quite reach significance, this discrepancy was much greater than the near zero discrepancy found for gay men. The implications of the significant between-group difference for the semantic distance between MYSELF AS I MOST WOULD LIKE TO BE and MY FATHER was discussed in connection with Hypothesis 8. This again emphasizes the fact that if there are between-group differences for parents of homosexual and heterosexual men, they probably have more to do with fathers than with mothers. This is a finding, it has been noted, which is supported by similar observations of Bell, Weinberg and Hammersmith (1981). This finding does not justify the attribution of maladaptive qualities to mothers of homosexual men as has been traditionally made (e.g., Bieber et al., 1962). It was also found that overall semantic differential ratings of MY MOTHER were not significantly different between groups on any of the three dimensions. Homosexual and heterosexual men, therefore, see their mothers in very similar terms.

Finally, like gay subjects, heterosexual men saw themselves as more like WOMAN on Evaluation and more like MAN on Potency. Overall, as it has been pointed out, heterosexual men saw themselves as no more distant overall from WOMAN than from MAN. Like gay subjects, they seem to see themselves as possessing the most desirable qualities of each sex.

B. Correlations Among "Self" and "Parent" Semantic Differential Concepts and the Psychometric Tests

For heterosexual subjects, correlations were significant between each of the self-concept scales TSCS-PS, RSE, and BC on the one hand, and the Evaluation score for MYSELF AS I AM on the other. These findings were significant only for heterosexual subjects. As with gay subjects, MYSELF AS I AM on Evaluation was also positively correlated with PAQ-F. Findings were similar in regard to MYSELF AS I MOST WOULD LIKE TO BE. The correlations which were significant for the heterosexual group suggest that self-concept for this group (global as well as physical self) is positively related to qualities perceived in the self which are associated with "goodness." These are qualities which, in turn, have been shown to be associated with femininity. No such significant correlations were found for gay subjects, but the magnitude of obtained correlations was not significantly different between groups.

Overall, this pattern was reversed for the two groups on the Potency dimension. MYSELF AS I AM and MYSELF AS I MOST WOULD LIKE TO BE were not significantly related to self-concept measures for heterosexual subjects on Potency. For gay subjects, on the other hand, correlations between the self-concept scales and Potency scores for MYSELF AS I AM were moderately high positive. In addition, the between-group difference for the correlation between Body Cathexis and MYSELF AS I AM on Potency approached significance at the

.10 level for gay subjects. Overall, then, it appears that comfort and satisfaction with one's own body as well as with one's overall self is related to possession of positive "masculine" as well as "feminine" gender characteristics in oneself. Given the gender-role differences found between the two groups, however, there does seem to be some evidence that self-concept in heterosexual men is enhanced by gender role traits possessed to a greater extent by gay men. In gay men, on the other hand, it may be enhanced by gender role traits more characteristic of heterosexual men.

Overall self-esteem and body satisfaction were also positively related to Evaluation ratings of MY FATHER for heterosexual subjects. As pointed out in connection with gay subjects, it appears that certain traits in their fathers are related to variations in body satisfaction for heterosexual men. These paternal characteristics appear to be different for the two groups, but not unrelated. Body satisfaction was positively related to Evaluation scores of MY FATHER for heterosexual subjects and negatively related to Potency scores of MY FATHER for gay subjects. The difference between groups in magnitude of the former correlation was significant, the difference between groups for the latter approached significance at the .10 level.

For both groups it is likely that qualities in fathers associated with kindness or nurturance are related to positive body images, although the specific qualities may be different between groups.

Discussion of Additional Similarities and Differences Between Groups

A. The Semantic Differential Concepts

Highly significant differences were obtained between groups for five semantic differential concepts. As expected, THE PERFECT LOVER was significantly lower for heterosexual subjects on Potency. This concept was not significantly different between groups on Evaluation, however. It is not clear why heterosexuals rate A POWERFUL MAN, WOMAN, MYSELF AS I AM and MYSELF AS I MOST WOULD LIKE TO BE as lower on Evaluation.

Overall, the instances of such differences among concepts on the three factors are few. Furthermore, the difference between groups in the relative positioning of concepts on the two primary dimensions was not especially great. For example, excluding the concept A POWERFUL MAN, there was no difference in the relative positioning of male concepts on Evaluation. The two most apparent between-group differences were (a) the difference between mean scores for MYSELF AS I AM and MY FATHER was much greater for gay subjects, and (b) the difference between mean scores for MAN and MY FATHER was considerably greater for heterosexual subjects. The first finding is probably due to the fact that gay men characterize themselves significantly more by adjectives associated with "goodness," as suggested by their self-ratings on Evaluation. The second finding is primarily due to the exceptionally low mean rating of MAN

on Evaluation for heterosexual subjects.

There were likewise many more similarities than differences in relative positioning of concepts on Potency; and where there were differences, they minimal. For heterosexual subjects, MYSELF AS I AM is lowest in Potency among the male concepts, and second to lowest for gay subjects. The differences among MYSELF AS I AM, MAN and MY FATHER were not significant on this dimension for either group, supporting the conclusion that overall there is no difference between the two groups in the degree to which they feel a sense of powerfulness.

B. Body Satisfaction and Personal Sense of Power

It was found that the correlations between measures of body satisfaction and personal sense of power were significant for the gay subjects. The absolute magnitudes of correlations, however, were not found to be significantly different for gay and heterosexual subjects. One's personal sense of power was measured by computing (a) the semantic distance between MYSELF AS I AM and A POWERFUL MAN, and (b) the difference in mean Potency scores for the concepts MYSELF AS I AM and MYSELF AS I MOST WOULD LIKE TO BE. The moderate to high negative correlations found for gay subjects support the hypothesis that a gay man's body satisfaction increases with his sense of powerfulness. The Potency dimension is composed of traits more likely to be judged as masculine, and a positive relationship was found, for gay men, between the PAQ Masculinity subscale and Body

Satisfaction. It is not surprising, therefore, that a gay man's body satisfaction increases with his sense of powerfulness.

C. Emphasis on Physical Attractiveness of Sexual Object and Gender-Role Identification

The obtained correlations found among emphasis on the physical attractiveness of the sexual object (Physical Emphasis) and Masculine Gender-Role Identification variables were strongly positive for the two groups. Given the probable crudeness of the former measure, the relatively strong correlations are even higher than expected. Physical Emphasis was found to be positively associated with PAQ-M for gay subjects, and to an equal degree with PAQ-MF for heterosexual subjects. The discrepancy between MYSELF AS I AM and WOMAN was similarly related to Physical Emphasis for both groups. Together, these findings make it clear that emphasis on the physical attractiveness of the sexual object is related to masculinity, regardless of sexual orientation.

It has been suggested by this investigation's findings that differences do not exist between groups primarily in absolute degree of masculinity, but more in the way it is expressed. The M-F scale of the PAQ was judged as sex-specific because the masculine extreme of this bipolar scale consists of traits considered clearly undesirable for women. The upper extremes of scales comprising the M scale on the other hand, are composed of traits socially desirable for both sexes, yet considered more characteristic

of men. Items characterizing the M-F scale, it has been mentioned, might best be described as "self-serving and impassive," in contrast to the "self-reliant and instrumental" quality of traits composing the M scale.

It must be emphasized that overall between-group differences are not great in terms of gender-role identification. Insofar as they do exist, however, the masculinity of heterosexual men is more likely characterized by "M-F" traits than is that of heterosexual men. This may be one reason that emphasis on physical attractiveness of sexual object may be more strongly related to M for gay males and to M-F for their heterosexual peers.

D. Gender-Role Identification and Actual-Ideal Self Discrepancy

Masculine-scored PAQ subscales (M and M-F) were found to correlate significantly and negatively with the discrepancy between actual and ideal self for gay subjects. These correlations were moderately high, suggesting that masculine gender-role identification is positively related to the degree to which actual self approximates ideal self for gay males. This was found to be true for the aspect of self-concept described as "personal sense of powerfulness" as well. That is, for gay subjects, masculine gender identity appeared to be particularly associated with one's actual sense of potency relative to his ideal self. The extent to which these findings are true for heterosexual men is less clear since neither the corresponding correlations

for heterosexual men, nor the difference between the two groups in magnitude of these correlations was found to be significant.

CHAPTER 5

CONCLUSION

Psychoanalytic theories frequently assert or imply that homosexuality in males is motivated by a sense of deficiency created by a faulty or nonexistent identification with a male object. It is assumed that homosexual activity (fantasied and actual) is an unconscious attempt to achieve this identification and vicariously to fill the void experienced. These theories are typically based on clinical cases and frequently emphasize aspects of the self in which these homosexual patients feel especially deficient. These observations, in turn, are generalized to include nonpatient homosexual men.

It was found that for both gay and heterosexual nonpatient males, their idea of the ideal lover was in many ways virtually identical to their descriptions of themselves as they most would like to be. This is consistent with a theory which predicts that, regardless of sexual orientation, people desire lovers who possess traits which correspond to their ideal selves. Some psychodynamic theories imply that emphasis on the physical attractiveness of the sexual object, for homosexual men, is related to a sense of dissatisfaction with their own bodies and a desire to acquire symbolically such features via the relationship with a male lover. Contrary to this prediction, the data suggest that that as body satisfaction for gay men increased, so

did emphasis on the sexual object's physical features. It was also found that emphasis on physical attractiveness of the sexual object was, regardless of sexual orientation, positively related to one's sense of masculinity. Consistent with these findings, then, is the fact that for gay men, body satisfaction was found to be positively related to masculinity.

The relationships among other aspects of self-concept were examined for this sample of heterosexual and gay men, and similarities and differences between groups were noted. In addition, these findings were discussed in connection with perceived similarity to each parent or primary caregiver in childhood to assess the possible relationship of these identifications to relevant aspects of self-concept.

It was found that gay men described themselves in somewhat more favorable terms than heterosexual men on the Rosenberg Self-Esteem Scale, although the discrepancy between semantic differential ratings of actual and ideal self was comparable for the two groups. Both findings contradict theories which assume that self-concepts of homosexual men are less positive than self-concepts of heterosexual men.

These findings also indicate that discrepancy between actual and ideal self is not directly predictable from self-esteem ratings. Gay men rated both actual and ideal self higher on the semantic differential Evaluative factor, so that the actual discrepancy between the two was similar to

that for heterosexual men. Similarly, there was no between-group difference in body satisfaction, a finding which fails to support theories which emphasize the especially negative body images alleged to be characteristic of homosexual men.

There was no significant differences between groups in overall perceived similarity to one's father, but gay men were found to aspire less to be like their fathers. Gay men also rated themselves as significantly less like their fathers on the semantic differential Evaluative factor than did heterosexual men. The two groups were not different in the degree to which they saw themselves as like their mothers or in the degree to which they wanted to be like their mothers. It was found that for gay men, the stronger the identification with the father, the more an individual's actual self-image approximated his ideal self; a finding not obtained for heterosexual subjects. This finding may be related to the finding that, for gay men, one's perceived masculinity was significantly and positively related to the degree of similarity between perceived actual and ideal self. Interestingly, body satisfaction was found to be related to certain qualities possessed by fathers of subjects in both groups, qualities most likely related to kindness and nurturance. The specific qualities were different for the two groups, however, although why these difference occurred is not clear.

There was substantial evidence, therefore, that any differences in characteristics of parents that may exist

between groups involve fathers rather than mothers. Homosexual and heterosexual men seem to conceptualize their mothers in very similar terms. This finding contradicts traditional theories which attribute maladaptive qualities to mothers of homosexual men and imply that such characteristics play a causal role in the development of homosexual orientation in men. The findings regarding fathers in the study notwithstanding, there were also striking between-group similarities in the overall characteristics of parent-child relationships. For example, on the semantic differential Evaluative dimension, a dimension which is characterized by traits associated with "goodness," exactly three-fourths of the subjects in each group rated their mothers higher than their fathers. In each group, conversely, exactly one-fourth of the subjects did not show this pattern. In addition, the actual mean rating scores for MY FATHER and MY MOTHER were not significantly different between groups on any of the three semantic differential factors.

The two groups were comparable in the absolute quantity of masculine traits, but gay men were found to express their masculinity somewhat less in ways which were self-serving and/or emotionally impassive. They were also more characterized by traits characteristic of the Femininity subscale of the Personal Attributes Questionnaire. Ironically, there was evidence that aspects of self-concept such as body image are actually favorably influenced by the

presence of feminine traits for heterosexual males. In contrast, there was also evidence that masculine gender identity is more important to body satisfaction for gay men than for heterosexual men. Interestingly, overall it appears that self-concept in heterosexual men is enhanced by gender role traits possessed to a greater extent by gay men, and that in gay men it is most enhanced by gender role traits more characteristic of heterosexual men. It might be suggested, based on this finding, that comfort and satisfaction with one's body, as well as with his overall self, is related to degree of comfort with possession of positive "masculine" as well as "feminine" gender characteristics. The relationships among psychological androgyny and body satisfaction as well as overall self-esteem and adjustment is an area for which continued research is recommended.

In summary, contrary to theories which conclude that negative self-concept is intrinsic to a homosexual orientation, there was no evidence that homosexual men have lower overall self-esteem, poorer body image, or a greater discrepancy between actual and ideal self. Although findings from this study are not necessarily inconsistent with clinical observations frequently reported in the literature, they emphasize the fact that the observations reported in that literature can reliably be generalized to other clinical populations only. Certainly clinical observations which emphasize differences between groups contribute to the understanding of difficulties uniquely confronting homosexual

men, and should not be dismissed. On the other hand, the usefulness of such data is greatly diminished when understood as intrinsic to homosexuality or as causal in its development. The findings obtained in this study, then, are not inconsistent with the view that homosexual patients are different in certain ways from heterosexual patients, because this study did not employ a patient sample. In fact, knowledge of the areas of self-concept which are differentially central in nonpatients for the two groups may be of clinical relevance as well. Each type of data may shed light on the other, but care must be exercised to avoid making direct inferences about one population based on data from another.

The findings of this study, then, do not necessarily diminish credibility of clinical observations typically reported, but strongly suggest that these clinical data at least have been misapplied. When confined to clinical applications, the exploration of similarities and differences between clinical groups is enlightening. The misapplications of such findings, on the other hand, lead to conclusions the destructiveness of which is hard to overestimate.

One useful approach to future research on human sexuality would recognize that neither heterosexuality nor homosexuality is a necessarily "either-or" phenomenon. Furthermore, a sexual orientation may be different both causally and phenomenologically for different individuals. The complexity of sexual variations probably demands a more

idiographic approach to understanding all of the similarities and differences among humans in the way our sexuality is experienced and expressed.

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APPENDIX

APPENDIX

INSTRUMENTS

1. Semantic differential
2. Tennessee Self-Concept Scale Physical Self Subscale
3. Personal Attributes Questionnaire
4. Body Cathexis Scale
5. Rosenberg Self-Esteem Scale
6. Background questionnaire

TO THE SUBJECT: In order to participate in this investigation, it is necessary that your response be "yes" to all of the following:

- A. I describe myself as "gay" and have had exclusively same-sex sexual and/or romantic involvement(s) for a period of at least one year.
- B. I am not currently receiving psychological counseling, psychotherapy or medication for a mental or emotional or nervous disorder and have not received such for a period of at least six months.
- C. I have never been hospitalized for a mental or emotional disorder.
- D. I have consented freely to participate in this investigation, understand that all materials are to be kept confidential, and that I may discontinue my participation at any time without recrimination. I am also aware that results of the investigation will be provided to me upon request.

PLEASE DO NOT ATTACH YOUR NAME OR OTHER IDENTIFYING INFORMATION TO THIS SHEET. YOUR ANSWERS ARE TO BE SPOKEN, NOT WRITTEN.

(Form administered to gay subjects)

TO THE SUBJECT: In order to participate in this investigation, it is necessary that your response be "yes" to all of the following:

- A. I describe myself as "heterosexual" and have had sexual and/or romantic involvement(s) only with women for a period of at least one year.
- B. I am not currently receiving psychological counseling, psychotherapy or medication for a mental or emotional or nervous disorder and have not received such for a period of at least six months.
- C. I have never been hospitalized for a mental or emotional disorder.
- D. I have consented freely to participate in this investigation, understand that all materials are to be kept confidential, and that I may discontinue my participation at any time without recrimination. I am also aware that results of the investigation will be provided to me upon request.

PLEASE DO NOT ATTACH YOUR NAME OR OTHER IDENTIFYING INFORMATION TO THIS SHEET. YOUR ANSWERS ARE TO BE SPOKEN, NOT WRITTEN.

(Form administered to heterosexual subjects)

Instructions: The purpose of this part of this study is to measure the meanings of certain things to various people. On each of the pages immediately following, you will find a word or phrase in capital letters. Beneath the word or phrase there will be a set of scales each of which has a descriptive word at one end and its opposite at the other. For example:

POLITICIANS

fair _____ : _____ : _____ : _____ : _____ : _____ : _____ unfair
 honest _____ : _____ : _____ : _____ : _____ : _____ : _____ dishonest
 generous _____ : _____ : _____ : _____ : _____ : _____ : _____ stingy

For each page of this test, think carefully about the word at the top of the page and what the word (or concept) means to you. Next, look at the first scale beneath the word or concept. If you feel that the word or concept at the top of the page is very closely related to one end of the scale, you should place a check mark as follows:

fair X : _____ : _____ : _____ : _____ : _____ : _____ unfair

or

fair _____ : _____ : _____ : _____ : _____ : _____ : X unfair

If you feel that the word at the top of the page is quite closely related to one or the other end of the scale (but not extremely), you should place your check mark as follows:

honest _____ : X : _____ : _____ : _____ : _____ : _____ dishonest

or

honest _____ : _____ : _____ : _____ : _____ : X : _____ dishonest

If the concept seems only slightly related to one side as opposed to the other side (but is not really neutral), then you should check as follows:

generous ____:____: X :____:____:____:____stingy

or

generous ____:____:____:____: X :____:____stingy

If you consider the concept to be neutral on the scale or if the scale is completely irrelevant to the concept, then you should place your check mark in the middle space:

generous ____:____:____: X :____:____:____stingy

IMPORTANT:

- (1) Place check marks in the middle of spaces, not on the borders:

____:____:____:____:____: X :____ (Like this)

____:____:____:____:____X____:____ (Not like this)

- (2) Be sure you check every scale for every concept--
do not omit any.

- (3) Never put more than one check mark on a single scale.

Finally, you sometimes may feel as though you've had the same item before on the test. This will not be the case, so do not look back and forth through the items. Do not try to remember how you checked similar items earlier in the test. Work at a fairly high speed through this test. Do not worry or puzzle over individual items. It is your first impressions, the immediate "feelings" about the items and what they mean to you that we want. On the other hand, please do not be careless, because we want your true impressions. IF YOU HAVE ANY QUESTIONS ABOUT THESE INSTRUCTIONS, PLEASE ASK THE EXAMINER.

Note. Nine copies of the following set of scales were administered to each subject with a different concept heading each page. The concepts used in the present study were the following: MYSELF AS I AM, MY MOTHER, MAN, THE PERFECT LOVER, WOMAN, MYSELF AS I MOST WOULD LIKE TO BE, MY FATHER, A MAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE (gay subjects), A WOMAN WITH WHOM I HAVE RECENTLY BEEN ROMANTICALLY CLOSE (heterosexual subjects), and A POWERFUL MAN. The concepts were administered in the sequence listed above.

fast	:	:	:	:	:	:	slow
brave	:	:	:	:	:	:	cowardly
emotional	:	:	:	:	:	:	unemotional
possessive	:	:	:	:	:	:	nonpossessive
accessible	:	:	:	:	:	:	aloof
weak	:	:	:	:	:	:	strong
impetuous	:	:	:	:	:	:	controlled
individualistic	:	:	:	:	:	:	conforming
needy	:	:	:	:	:	:	providing
compassionate	:	:	:	:	:	:	heard-hearted
bold	:	:	:	:	:	:	meek
playful	:	:	:	:	:	:	serious
hard	:	:	:	:	:	:	soft
beautiful	:	:	:	:	:	:	ugly
large	:	:	:	:	:	:	small
nurturing	:	:	:	:	:	:	depriving
compliant	:	:	:	:	:	:	stubborn
warm	:	:	:	:	:	:	cold
rational	:	:	:	:	:	:	intuitive
accepting	:	:	:	:	:	:	rejecting
restrained	:	:	:	:	:	:	expressive
independent	:	:	:	:	:	:	dependent
dirty	:	:	:	:	:	:	clean
competitive	:	:	:	:	:	:	cooperative
calm	:	:	:	:	:	:	agitated
harsh	:	:	:	:	:	:	gentle
generous	:	:	:	:	:	:	stingy
rugged	:	:	:	:	:	:	delicate
good	:	:	:	:	:	:	bad
peaceable	:	:	:	:	:	:	hostile
distant	:	:	:	:	:	:	close
passive	:	:	:	:	:	:	active
dominant	:	:	:	:	:	:	submissive
feminine	:	:	:	:	:	:	masculine
natural	:	:	:	:	:	:	pretentious
loyal	:	:	:	:	:	:	disloyal
rigid	:	:	:	:	:	:	flexible

Instructions: Please respond to these items as if you were describing yourself to yourself. Read each item carefully, then select one of the five alternative responses. Do not omit any item. Place a check mark in the appropriate box to the right of each item to indicate whether you think the statement as applied to you is (1) Completely false, (2) Mostly false, (3) Partly false and partly true, (4) Mostly true, or (5) Completely true.

	Entirely False	Mostly False	Part False and Part True	Mostly True	Entirely True
1. I have a healthy body.					
2. I am an attractive person.					
3. I consider myself a sloppy person.					
4. I like to look nice and neat all the time.					
5. I am full of aches and pains.					
6. I am a sick person.					
7. I am neither too fat nor too thin.					
8. I like my looks just the way they are.					
9. I would like to change some parts of my body.					
10. I am neither too tall nor too short.					
11. I don't feel as well as I should.					

	Entirely False	Mostly False	Part False and Part True	Mostly True	Entirely True
12. I should have more sex appeal.					
13. I take good care of myself physically.					
14. I try to be careful about my appearance.					
15. I often act like I am "all thumbs."					
16. I feel good most of the time.					
17. I do poorly in sports and games.					
18. I am a poor sleeper.					

The items below inquire about what kind of a person you think you are. Each item consists of a pair of characteristics, with the letters A-E in between. For example:

Not at all Artistic A....B....C....D....E Very Artistic

Each pair describes contradictory characteristics--that is, you cannot be both at the same time, such as very artistic and not at all artistic.

The letters form a scale between the two extremes. You are to choose a letter which describes where you fall on the scale. For example, if you think you have no artistic ability, you would choose A. If you think you are pretty good, you might choose D. If you are only medium, you might choose C, and so forth. Circle the letter that you choose.

- | | | | |
|-----|---|-----------------------|--|
| 1. | Not at all aggressive | A....B....C....D....E | Very aggressive |
| 2. | Not at all independent | A....B....C....D....E | Very independent |
| 3. | Not at all emotional | A....B....C....D....E | Very emotional |
| 4. | Very submissive | A....B....C....D....E | Very dominant |
| 5. | Not at all excitable in a <u>major</u> crisis | A....B....C....D....E | Very excitable in a <u>major</u> crisis |
| 6. | Very passive | A....B....C....D....E | Very active |
| 7. | Not at all able to devote self completely to others | A....B....C....D....E | Able to devote self completely to others |
| 8. | Very rough | A....B....C....D....E | Very gentle |
| 9. | Not at all helpful to others | A....B....C....D....E | Very helpful to others |
| 10. | Not at all competitive | A....B....C....D....E | Very competitive |

11.	Very home oriented	A....B....C....D....E	Very worldly
12.	Not at all kind	A....B....C....D....E	Very kind
13.	Indifferent to others' approval	A....B....C....D....E	Highly needful of others' approval
14.	Feelings not easily hurt	A....B....C....D....E	Feelings easily hurt
15.	Not at all aware of feelings of others	A....B....C....D....E	Very aware of feelings of others
16.	Can make decisions easily	A....B....C....D....E	Has difficulty making decisions
17.	Gives up very easily	A....B....C....D....E	Never gives up easily
18.	Never cries	A....B....C....D....E	Cries very easily
19.	Not at all self-confident	A....B....C....D....E	Very self-confident
20.	Feels very inferior	A....B....C....D....E	Feels very superior
21.	Not at all understanding of others	A....B....C....D....E	Very understanding of others
22.	Very cold in relations with others	A....B....C....D....E	Very warm in relations with others
23.	Very little need for security	A....B....C....D....E	Very strong need for security
24.	Goes to pieces under pressure	A....B....C....D....E	Stands up will under pressure

Instructions: On the following pages are listed a number of things characteristic of yourself or related to you. You are asked to indicate which things you are satisfied with exactly as they are, which things you worry about and would like to change if it were possible, and which things you have no feelings about one way or the other.

Consider each item listed below and encircle the number which best represents your feelings according to the following scale:

1. Have strong feelings and wish change could somehow be made.
2. Don't like, but can put up with.
3. Have no particular feelings one way or the other.
4. Am satisfied.
5. Consider myself fortunate.

* * * * *

1.	hair	.1	2	3	4	5
2.	facial complexion. .	.1	2	3	4	5
3.	appetite.	.1	2	3	4	5
4.	hands.	.1	2	3	4	5
5.	distribution of hair over body. .	.1	2	3	4	5
6.	nose	.1	2	3	4	5
7.	fingers	.1	2	3	4	5
8.	elimination. . . .	.1	2	3	4	5
9.	wrists	.1	2	3	4	5
10.	breathing	.1	2	3	4	5
11.	waist.	.1	2	3	4	5
12.	energy level . . .	.1	2	3	4	5
13.	back	.1	2	3	4	5

14.	ears	.1	2	3	4	5
15.	chin	.1	2	3	4	5
16.	exercise.	.1	2	3	4	5
17.	ankles	.1	2	3	4	5
18.	neck	.1	2	3	4	5
19.	shape of head . . .	.1	2	3	4	5
20.	body build	.1	2	3	4	5
21.	profile	.1	2	3	4	5
22.	height	.1	2	3	4	5
23.	age	.1	2	3	4	5
24.	width of shoulders	.1	2	3	4	5
25.	arms	.1	2	3	4	5
26.	chest.	.1	2	3	4	5
27.	eyes	.1	2	3	4	5
28.	digestion	.1	2	3	4	5
29.	hips	.1	2	3	4	5
30.	skin texture . . .	.1	2	3	4	5
31.	lips	.1	2	3	4	5
32.	legs	.1	2	3	4	5
33.	teeth.	.1	2	3	4	5
34.	forehead.	.1	2	3	4	5
35.	feet	.1	2	3	4	5
36.	sleep.	.1	2	3	4	5
37.	voice.	.1	2	3	4	5
38.	health	.1	2	3	4	5
39.	sex activities. . .	.1	2	3	4	5
40.	knees.	.1	2	3	4	5

41.	posture	.1	2	3	4	5
42.	face	.1	2	3	4	5
43.	weight	.1	2	3	4	5
44.	sex (male or female).	.1	2	3	4	5
45.	back view of head.	.1	2	3	4	5
46.	trunk	.1	2	3	4	5
47.	penis	.1	2	3	4	5
48.	buttocks.	.1	2	3	4	5

Instructions:

Place a check mark in the appropriate box to show how you feel about yourself.

	<i>Strongly Agree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Strongly Disagree</i>
1. I feel that I am a person of worth, at least on an equal plane with others.				
2. All in all, I am inclined to feel that I am a failure.				
3. I feel that I have a number of good qualities.				
4. I am able to do things as well as most other people.				
5. I feel I do not have much to be proud of.				
6. I take a positive attitude toward myself.				
7. On the whole I am satisfied with myself.				
8. I wish I could have more respect for myself.				
9. I certainly feel useless at times.				
10. At times I think I am no good at all.				

QUESTIONNAIREPART I

- A. About you: Use the space below to describe yourself in as much detail as you think will give a fairly complete picture. Please do not use your name. As usual, confidentiality is promised. This sheet will be kept in a place different from where the other test materials are stored so that there will be nothing to identify you on the other tests and questionnaires.

PART II

SOME BACKGROUND INFORMATION:

Instructions: Your answers to the questions below will provide information essential to this study. Please complete all items. As usual, confidentiality is promised. Responses will be kept separate from other test materials and under no circumstances will your name be attached.

A. Your birthdate _____

B. Racial identification: Black (non-Hispanic)
 (circle one) White (non-Hispanic)
 Hispanic
 Native American
 Asian American
 Other _____

C. Highest education level
 Specify number of years elementary school, high school, college, etc.:

Degrees you hold:	Degree	Major
	_____	_____
	_____	_____
	_____	_____

D. Occupation _____

E. Marital Status (circle one) 1. legally divorced
 2. never legally married
 3. separated
 4. other _____

If you were ever legally married, how many times? _____

How long were you married each time? (In years and months.
 Continue on reverse side if necessary.)

If you have a lover or romantic involvement, rate on the following scale how satisfied overall you have been with the relationship during the past six months (circle one number on the scale even if you have been involved for less than six months):

Very
dissatisfied

Very
satisfied

/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /

1. If you are not currently in a relationship such as described on the preceding page, rate on the following scale how much you would like to have such an involvement:

/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /

Would not like to
have such a rela-
tionship--am satis-
fied as I am.

Would like very much
to have such a rela-
tionship.

Look at the five sentences below:

1. My lover and I are sexually and romantically involved only with each other and do not have sexual and romantic involvements with others.
2. My lover and I are sexually and romantically involved with each other, but sometimes have sexual and romantic involvements with others.
3. I am not currently involved with any one person, but have relatively brief sexual and romantic involvements from time to time.
4. I am not currently involved with any one person, but tend to have relatively long-term sexual and romantic involvements.
5. I am not currently involved with any one person, but tend to have few or no sexual involvements of any kind.

Which of the sentences above best describes your life now?
(Circle one of the following numbers):

1 2 3 4 5

Which of the sentences above best describes your life as you most would like it to be?

1 2 3 4 5

If you have anything to add to the above two questions, please do so in the space below, continuing on the other side if necessary:

PART II

J. How long have you considered yourself gay? _____
years/months
(Explain below if necessary)

Who are the persons to whom you are known as gay--that is, to what individuals have you come out and to what persons are you to any extent open about being gay?

About how many of your friends/acquaintances at your place of work know that you are gay? Is this most of the people you work with or only a small part?
(Explain in a sentence or two)

OR IF YOU ARE A STUDENT:

About how many of your friends/acquaintances at the school you attend know that you are gay? Is this most of your friends/acquaintances or only a small part?
(Explain in a sentence or two)

(This form administered to gay subjects only)

PART III

- A. In the space below, describe an imaginary person that is your idea of the perfect lover, companion or romantic partner. Use as much space as you think it will take to give a fairly complete picture. Your identity is not relevant to this study, so keep in mind that no information other than the code number listed above will be used to identify you.

PART IV

- A. Instructions: List on the lines below the characteristics or attributes that you most look for or would like to have in a lover or romantic partner. These may include any details of personality, social, economic, physical or anatomical characteristics; but please be specific. The characteristics that you list do not have to be written in order of importance, but try to list them as you think of them, being as honest as possible. You should list only as many characteristics as are of interest or importance to you. If you need more space, please write additional characteristics below the lines provided. Regardless of the number of characteristics that you list, however, it is important that you be specific. Remember, confidentiality is guaranteed and under no circumstances will your name be attached to this sheet.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

PART IV

- B. Now look at the characteristics that you just listed on the preceding page. Each of the characteristics you listed there corresponds to the scale of the same number below. You are now asked to rate these characteristics on the corresponding 10-point scale below by placing an "X" in the space above the number on the scale which best illustrates how much interest you have in having that characteristic in a lover or sexual partner--that is, how important that characteristic in a lover is to you. If you listed more than 10 characteristics on the preceding page, please rate the remaining characteristics in the same fashion by adding enough scales to correspond to the additional characteristics listed.

	Least Important	Most Important
1.	/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /	
2.	/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /	
3.	/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /	
4.	/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /	
5.	/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /	
6.	/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /	
7.	/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /	
8.	/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /	
9.	/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /	
10.	/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /	

PART IV

- C. Now go back two pages to your list of characteristics in Section A and place a check mark next to the three characteristics you listed on that page that you think you tend to emphasize most or that most interests you in connection with a lover, sexual or romantic partner.
- D. Look at each of the three items you just selected, and of these, place a "1" next to the most important, a "2" next to the second most important, and a "3" next to the least important of the three in terms of how much interest you have in finding a lover, sexual or romantic partner with these characteristics.

PART V

- A. Are you a member of an organized religion?

Yes _____ No _____

If yes, what denomination? _____

- B. In the space below, please describe briefly your religious orientation. If you believe in God or a specific religion, you should describe your beliefs. Also, note whether you feel some conflict between your religious values and beliefs and your sexuality, and briefly describe the nature of any such conflict that may exist. Continue on the reverse side if necessary.

PART VI

- A. Please describe below what involvement you have in gay organizations, if any, and rate the extent of your involvement on the ten-point scale below:

(Circle one number)

/ 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /

Not involved
at all

Very
involved

Describe type of involvement and type of organization(s):

- B. About how often do you visit gay bars? (Specify, for example, daily, once per week, three times per week, once per month, etc.)
- C. About how often do you visit straight bars? (Specify, for example, daily, once per week, three times per week, once per month, etc.)

(This form administered to gay subjects only)

PART VI

- A. About how often do you go to bars? (Specify, for example, daily, once per week, three times per week, once per month, etc.)

(This form administered to heterosexual subjects only)