

COMPARISON OF VIVID AND UNVIVID IMAGES IN CONSCIOUSNESS BETWEEN THE PAKISTANI AND U.S. STUDENTS

Nosheen K. Rahman

Centre for Clinical Psychology

Punjab University

Lahore, Pakistan

AA-VVIQ (Ahsen's adapted version of the VVIQ) was administered on 22 male and 22 female post-graduate Punjab University students, age ranging from 19-30 years. The results revealed that the male students got 32% and the female students 20% dim scores when they kept figure of father in mind and, when they kept figure of mother in mind the male students got 31% and the female students 17% dim scores. The findings of the present study were compared with Ahsen's earlier studies (1990, 1991) with St. John's University students, in New York and Lahore College for Women students in Pakistan. Differences among the results were discussed. Further cross-cultural studies were recommended on the relationship of vividness and unvividness imagery with a larger sample under different personal and social conditions.

In the present era, Western psychologists are paying much attention to investigate the role of imagery in the functions of the mind and body. The imagery system has been specifically used in various forms of psychotherapy (Singer, 1974; Singer & Pope, 1978). Ahsen's work (1968, 1972, 1981) represents an experiential system of complex mental structures and dynamic image formations which show different operations of mind as well as of body. Ahsen (1977) has explained his philosophy of Eidetic Psychotherapy in the form of ISM: I (Image portraying a situation); S (Somatic state representing body, feeling and emotions attached to the image); and M (Meaning of the image). Ahsen observes:

the primary triangular ISM quality of the experience never goes unrecorded. During each significant emotional encounter, whatever is important in the conscious field of the person is preserved in detail for later reference and used and stores in the brain in such a manner that, long afterwards, it is capable of being played back (p. 17).

Ahsen has effectively and successfully used Eidetic therapy in the treatment of his psychiatric clients (Ahsen, 1981, 1990). Eidetic psychotherapy (Ahsen, 1968, 1972; Sheikh, 1978) represents a true departure from dualism in the field of psychology and has reunited the problem of mind and body. Psychotherapists have recognized the role of imagery in high mental processes and associated with creativity, intuition, self control, in developing problem solving strategies, in dealing with various psychosomatic problems (Ahsen, 1972, 1977; Dolan & Sheikh, 1977; Meichenbaum, 1977; Sheikh & Panagiotous, 1975; Singer, 1974). Three tests on imagery are frequently used; (1) Vividness of Visual Imagery Questionnaire (VVIQ) Marks (1973), (2) The shortened form of Bett's Questionnaire upon Mental Imagery (QMI) Sheehan (1967), and (3) the Gordon Test of Visual Imagery Control (GTVIC) Gordon (1949).

The present study was aimed to replicate Ahsen's studies (1990, 1991) on Bent Hall Group, New York, and his study on Pakistani Women Group in which he used Ahsen's Adapted - Vividness of Visual Imagery Questionnaire (AA-VVIQ) to see the relationship between vividness-unvividness of the subject's visual images with parent as filters. The difference between Marks VVIQ and Ahsen's AA-VVIQ is that Marks only used sixteen image situations of clusters of four, with eyes open and closed and recorded their vividness-unvividness. Whereas, Ahsen in his AA-VVIQ not only used the same sixteen imagery items of clusters of four, but used filter of father and then of mother with each item and recorded the vividness-unvividness. According to Ahsen, the vividness-unvividness score does not reflect the imagery ability of the individual but shows clinical problems. Ahsen made an interesting comparison in the study, he found that figure of "father" as a filter emerged as problematic in the experience of imagery in relation to its vividness quality. Comparison between female students from New York and Pakistan showed that female students from New York did worse (218%) under figure of father than Pakistani female students counterpart (190%) (Ahsen, 1991). It reveals that the New York female students saw their father as a more problematic figure or they were more critical of him than the Pakistani female students because of the unvivid scores, when they kept filter of father in mind as compared to the vivid scores of the Pakistani females students when the same filter was used.

Ahsen's study (1991) on Pakistani students did not include male subjects. A need was felt to conduct another study involving both male

and female students of Pakistan and compare the results with Ahsen's previous studies (1990, 1991). The present investigation was made to see the relationship of vividness-unvividness regarding parental images as filters of male and female students and to compare the results with Ahsen's studies on New York and Pakistani sample (1990, 1991).

METHOD

Sample

It consisted of 22 male and 22 female post-graduate Punjab University students, age ranging from 19-30 years.

Instruments

Ahsen's (1990) Adapted version of Vividness of Visual Imagery Questionnaire was used. The questionnaire was originally developed by Marks (1973). Marks (1972) originally presented VVIQ only as a valid discriminator of subjects with good and poor visualization ability. However, it was never intended for clinical or therapeutic application (Marks, 1987). Ahsen adapted Marks's VVIQ by including filters, e.g., parent as a filter was used while imagining each item. Ahsen (1990) claimed its application for the relationship of vividness - unvividness in normal population to have definite sociological basis. Ahsen (1990) considered .75 test - retest reliability as a standard in his study with Bent Hall population but strikingly the data showed only .33 reliability of AA-VVIQ. Before using the questionnaire in the present study, the test-retest reliability was determined by administering it on seven female post-graduate students after a gap of five days. It was found to be .88 which was within expected value of .80 (Anastasi, 1988).

Procedure

The instructions given below were of an introductory nature and were slowly read to the subject by the tester. If the subject was using self-administration, the instructions were read by the subject himself or herself.

"Imagery refers to a person's ability to see images in the mind, to form mental pictures, or to "see in the mind's

eye". Marked individual differences have been found in the strength or clarity of reported imagery and these differences are of considerable psychological interest.

The aim of this test is to determine the vividness of your imagery under a special condition: keeping your mother or father in mind while you are asked to form an image, such as of an apple, or whatever. The image may first appear vivid or vague, and may or may not change in vividness if one or the other parent is kept in mind. There are no correct or incorrect answers to the test and it is easy to do this test. Let us do a rehearsal of what is meant when an instruction says, "Think of your father/mother in your mind", or "keep your father in mind", or "keep your mother in mind". In essence, they mean the same."

Rehearsal

Now please relax and listen to the instruction: "Keep your father in mind, "... It is simple to do. Just keep him in mind, without seeing an image of him. If you tend to see an image, it is all right. Now keep your father in mind. As you do this, see an image of a red apple.

Now please relax again and listen to the instruction: "keep your mother in mind. "... Keep her in mind, without seeing an image of her. If you tend to see an image, it is all right. Now keep your mother in mind. As you do this, see an image of a red apple.

Now you are ready to do the test in which you will keep your mother/father in mind while seeing certain other images and determine how vividly you see them.

The aim of this test is to determine the degree of vividness of your visual imagery when you keep mother or father in your mind. The items of the test will possibly bring certain images to your mind. Each time keep your mother or father in mind separately as you see the images. You are asked to rate the vividness of each image by reference to the 5-point scale given below.

The image aroused by an item were rated as the following:

Perfectly clear and as vivid as normal vision was rated as 1

Clear and reasonably vivid was rated as 2

Moderately clear and vivid was rated as 3

Vague and dim was rated as 4

No image at all, only "knows" that subject is thinking of the object was rated as 5

RESULTS AND DISCUSSION

Percentages of differences and a two-way analysis of variance was used to see the difference between the groups. When percentages was calculated according to the figures, males received more dim scores (32%) when they kept figure of "father" in the mind as compared to their female counterparts (20%). Again in the case of mother as a filter, the males received more dim scores (31%) as compared to their female counterparts (17%). The total dimming under father filter is 52% and under mother filter is 48%. Results are in the same direction as observed by Ahsen (1990) in the U.S. sample. The relevant figure being 60% and 32%, respectively. Even though, there is only a little difference between the male and female scores but it reveals that females have lesser problems with their fathers (as far as the vividness of quality is concerned). Foricha (1978) has also mentioned sex differences in mental imagery and creativity.

Results of analysis of variance between the male and female groups of 44 Pakistani post-graduate students and 16 American students from St. John's University, New York. Ahsen (1990) shows that there is no significant difference between the two groups. The only significant difference found is between the female group comprising of both the American and the Pakistani counterparts and the male group comprising of both the American and Pakistani counterparts perceiving their parent as filter as equal $F(1, 72) = 4.59$, $p < .05$. It shows that Pakistani females and the U. S. females perceive their parents more alike and more or less have similar type of problems with them as revealed by equal vividness - unvividness imagery scores as compared to the males. However, further cross-cultural inquiries and research work is required on these lines to find the effects of parents as filters with different cultural backgrounds.

The rest of the results are not significant i.e., the relationship of the dimming score under father between Pakistani and U.S. students and the relationship of dimming under mother between the Pakistani and U.S. students although they are from two widely different cultures.

When the present results were compared with Ahsen's findings of Lahore College students (1991), there is a marked difference of scores regarding the dimming of image under figure of "father" vs. under "mother". In Ahsen's study (1991) females got 190% dim scores under figure of "father" vs. under "mother", whereas, in the present study, females received only 113% dim scores when father filter was used. One reason of this difference between the two groups may be the difference of educational level of subjects (college students and post-graduate Punjab University students). However, this needs to be further explored with a larger Pakistani female sample and with the application of further statistical analysis for finding the significance of the differences.

According to Ahsen (1991) this conclusion should be stated carefully because the inability to see vivid imagery under father does not necessarily mean that it is the father who is actively creating the barrier, and it is not a symptom of weakness or lack of social connection or relevance which is creating the difficulty. Statistics involving figure of father suggest that something important is being revealed but its significance is not clearly understood and we need further experiments in that direction. In Eidetic Psychotherapy as proposed by Ahsen (1981, 1990, 1991), both the vividness and unvividness of imagery indicate problems or conflicts. He explained the use of vividness and unvividness of imagery for guidance and counselling in various psychopathologies.

The present study revealed informative results about the relationship of vividness - unvividness imagery and interesting comparisons with Ahsen's studies (1990, 1991). Further research work with a larger sample is recommended to see the relationship of vividness - unvividness under different personal and social conditions between different cultures.

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