CHAPTER-II
PREVIOUS STUDIES ON RELIGIOSITY AND NEEDS

The last two decades of the 19th century and the first quarter of the 20th were marked by a special determination to apply the modern critical and empirical methods to the study of religion. During this period vigorous attempts have been made to use the resources of scientific Psychology in the investigation of religion.

Various theories have been presented by psychologists with regard to religious behaviour. Such diverse theorists as Allport (1956), Frankl (1967) and Jung (1938) suggest religion may have a positive effect on psychological well-being by forming a basis of integration for the different facets of life, thereby providing meaning and initiating greater emotional stability. An alternate position has been suggested by Freud (1953), Jones (1923) and Reik (1951). They see a relationship between religious behaviour and psychoneurosis. Religious behaviour is interpreted within an obsessive-compulsive paradigm and can be related to a delusional effort of wish fulfillment. In light of the contradictory theoretical system it seems appropriate to examine the research investigating the personality correlates of religious behaviour.
According to Allport (1967) religious orientation can be defined within two basic categories: extrinsic and intrinsic. The extrinsic religious orientation describes religious belief and concomitant behaviour which is primarily a function of utilitarian motivation; religion is expedient. The intrinsic religious orientation describes religious belief that forms the basis or central focus for life; it is personal and tends to determine the consistent parameters of appropriate behaviour. Perhaps the briefest way to characterize the two poles of subjective religion is to say that, the extrinsically motivated person uses his religion, whereas the intrinsically lives his religion (Allport and Ross, 1967).

People with an extrinsic religious orientation are significantly more prejudiced than people with an intrinsic religious orientation (Streuning, 1963, Holtzman, 1956, Allport and Ross, 1967). Religious Ss tend to be more conservative than non-religious Ss (Barton and Vaughan, 1976; Eysenck, 1970; and Hamby, 1973) with extrinsically religious Ss less conservative than intrinsically religious Ss (Tate and Miller, 1971). Religious Ss seem to be less dominant than non-religious Ss (Barton and Vaughan, 1976; and Hamby, 1973). However, intrinsically religious Ss are more submissive and trusting, while extrinsically religious Ss tend to be more dominant, self-assertive and suspicious (Hamby, 1973, Kahoe,
1974 and Tate and Millter, 1971). Non-religious Ss tend to be more intelligent than religious Ss (Brown & Lowe, 1951 and Kahoe, 1974). Intrinsically religious Ss tend to be more dependent and sociable, extrinsically religious and non-religious Ss are more self-sufficient and aggressive.

Research concerning emotional stability has yielded contradictory results. Religious Ss have in some studies been found to be more emotional, tense and insecure than non-religious Ss (Barton and Vaughan, 1976 and Slater, 1947). However Brown and Lowe (1951) report non-religious Ss as more insecure and tense. In addition, extrinsically religious and non-religious Ss tend to be more emotional than those who are intrinsically religious (Hamby, 1973 and Kahoe, 1974).

An examination of the research reveals an interesting trend in terms of personality and religious orientation. Extrinsically religious Ss tend to be similar to non-religious Ss but different from intrinsically religious Ss.

Ken and Roland (1980) compared personality profiles of 158 male and female Canadian university freshmen across religious orientation and religious affiliation. It was hypothesized that the profiles of extrinsically religious and non-religious Ss would correlate significantly with each other, and that both would differ significantly from intrinsically religious Ss. Both hypotheses were supported by
the data. The personality variables for which the hypotheses were supported included superego strength, emotional sensitivity and liberalism. Differences were also found across religious affiliation for certain personality variables. Intrinsically religious Ss tended to have a greater concern for moral standards, conscientiousness, discipline, responsibility and consistency than those who are extrinsically religious or non-religious. Intrinsically religious Ss also appeared to be more sensitive, dependent, empathetic, and open to their emotions. In addition, they tended to reflect more conservative and traditional attitudes. Although these characteristics have positive features, they can degenerate into pathological rigidity which might lead to a neurotic style of living, such as obsessive compulsivity.

Extrinsically religious and non-religious Ss seemed to reflect greater self-indulgence, indolence, and undependability. They tended to be more flexible, self-reliant, skeptical, pragmatic, and less sentimental. They also seem to have been more innovative, analytical, and free thinking. They tended to be less rigid, and this tendency may decrease their propensity towards pathology.

Cowen (1954) found that a significant negative correlation exists between orthodox religious belief and
self-esteem. This finding has been contradicted by more recent research (Heintzelman and Fehr, 1967). The question that must be answered relative to self-esteem, as well as other components of a personality profile of the 'religious' individual, is as follows: what could be the source or sources of the equivocal findings that have plagued this area of research for several decades?

Many theorists (Brogden, 1952; Clayton and Gladden 1974) have maintained that religiosity is a unidimensional trait that can accurately be related via a single score. Other theorists (Ashbrook, 1966; King and Hunt, 1975) have maintained that religiosity is multi-dimensional.

Lawrence and Mark (1977) administered the Allport-Vernon-Lindzey Study of Values and the Brown modification of the Thouless Test of Religious Orthodoxy to 120 male and female students in introductory psychology. Measure of anxiety, self-esteem, authoritarianism and humanitariansm were also administered to the Ss in an effort to determine whether the two measures of religiosity would yield different personality and attitude profiles of the 'religious' individual. A significant positive correlation was found between authoritarianism and the Thouless Test and between humanitariansm and the Study of Values religious measure. All other correlations involving the 2 measures of religiosity were found to be insignificant. These findings
lend support to the notion that using two divergent measures of religiosity, does result in the formation of different profiles of the 'religious' individual. It is logical that the orthodox individual would have respect for authority and that a person who scores high on the Study of Values religious measure, which purports to be indicative of our ability to get along with our fellow man, would score highly on a humanitarianism scale. The most important contribution of these findings is that they should serve to alert researchers to the inadvisability of using measures of religiosity interchangeably. If we were to present a profile of the "religious" individual based on a consideration of correlates on the Thouless Test, we would conclude that the "religious" individual is authoritarian in nature, while correlates of the Study of Values religious measure would lead us to conclude that the "religious" individual is a humanitarian. It is therefore obvious that using these two scales as general measures of religiosity can only lead to the formation of contradicting profiles of the "religious" individual.

The Eysenckian neuroticism scale provides an index of emotional stability against which two conflicting psychological accounts of the function of religion in a normal population can be tested. The first account suggests that religion either fosters or is an expression of
instability (Vine, 1978) thus, expectation that positive correlation between scores of neuroticism and religiosity should be found. The second account suggests that religion fosters stability (Allport 1957). Thus, negative correlation between these variables should be expected.

Previous research studies, using a variety of indices of stability, self-concept and anxiety, have offered support to both of the contradictory hypotheses. For example, the findings of Brown and Lowe (1951), Bender (1958) Stanley (1964) and McClain (1978) suggest that religiosity is associated with greater personal stability and adjustment. On the other hand, Cowen (1954) Roberts (1965) and Wilson and Miller (1968) suggest that religiosity is associated with lower self-esteem, greater anxiety and high neuroticism. Meanwhile Brown (1962) and Heintzelman and Fehr (1976) find no significant correlation in either direction. Verma (1985) made an attempt to investigate the relationship between religiosity and anxiety. The result indicated (i) The religiosity and anxiety were negatively correlated and (ii) people having higher level of religiosity displayed correspondingly lower level of anxiety. Choudhary (1989), administered Eysenck's Modesty personality Inventory and Deka's Religiosity scale to a group of volunteer of 90 Delhi University College students, both males and females, in order to examine two conflicting psychological accounts of the
relationship between religiosity and neuroticism. The main findings is - there is no relationship between religiosity and neuroticism. The data support neither the hypothesis that religiosity is an expression of instability nor the hypothesis that religiosity fosters stability.

Lansky and Pihl (1976) studied the performances on measures of field dependence, locus of control, tolerance for ambiguity, and autonomic perception in 11 members of the Hare Krishna movement, 15 Divine Light Mission members, 22 high and low marijuana placebo responders, and 16 university students. The members of the religious group were less tolerant of ambiguity than the other groups. An hypothesis that the religious subjects would score like the high placebo responders, reflecting a similar reliance on external cues to define internal state was rejected. Members of the religious movement, however, did have drug-related experience similar to those of the volunteers for the drug study and unlike those of the college students.

Francis, Pearson, Carter and Kay (1981) reported a significant negative correlation between religiosity and extroversion. This is consistent with Eysenck's (1954) theory of the relationship between personality and social attributes that predicts that introverts will be more religious on the grounds that they condition more easily.
In Eysenck's earlier scale, extroversion had two main components, impulsivity and sociability (Eysenck and Eysenck, 1963). It has been shown that impulsivity alone is responsible for the negative correlation between extroversion and conditionability (Eysenck and Levey, 1972). In the more recent editions of Eysenck's scales, extra-version has been purified of the impulsivity items (Pearson, 1979). In a study by Francis and Pearson (1983) it was found that the correlations between religiosity and the three scales of extroversion decreased in the predicted direction. The strongest correlation was with the Junior Eysenck Personality Inventory, there was no significant correlation with the Eysenck Personality Questionnaire and the Junior Eysenck Personality Questionnaire occupied a midway position. These differences can be accounted for in terms of a variation in the impulsivity content of the extroversion scales.

Fromm differentiates between "authoritarian" and "non-authoritarian" religions. In authoritarian religion, man escapes isolation by surrender to a powerful transcending figure who, in turn provides the illusion of protection in exchange of obedience. In humanistic religious experience, the identity of man & God is affirmed out of love, not power. Here God could be understood as a symbol of man's higher self, power and capacity for self-realization. The more authoritarian the religion, Fromm alleged, the more man projects onto God
the richest possibilities of his own nature. This submission dictates man's "alienation from himself".

Maslow (1973) found a fairly definite tendency for low-dominance women to be more religious than high-dominance women. The subjects were not from a very religious group, but practically all who called themselves religious were at the middle of the distribution or below. The findings calls to mind the distinction that William James made between the 'tender-minded' and the 'tough-minded'. It is the tender-minded person who needs religion. The study showed that religious faith is a definite support for low-dominance women. Two low cases who were only vaguely religious were definitely suicidal in their fantasies. None of the religious ones were. Probably the best way to describe the low cases who were devoutly religious is to call them 'secure'. In the high cases practically none of them were religious except sometimes in a very vague sense; where it was found, it tended to be intellectualized and social-ethical rather than dogmatic and submissive. They did not seem to need religion the same way as the low cases did. Generally they tended to be 'tough-minded' about it, especially in the higher levels of the distribution.

Enayatullah (1985) conducted a study on prejudice among Hindus, Muslims and Christians. The data revealed that the
Muslims, the Christians and the Hindus in this order scored on authoritarianism. Authoritarianism and religion were significantly and positively correlated in all the three religious groups.

Dhawan and Sripath (1986) tested the hypothesis that fear of death will differentially influence need for affiliation scores in Ss with high and low religiosity. 40 undergraduates were administered measures of fear of death and religiosity and responded to card of the (TAT) as a measure of the need for affiliation. Results show that Ss with induced fear of death obtained higher need for affiliation scores. Religiosity and fear of death were not related.

Johnson and Mullins (1909) analyzed the relationship between the subjective and the social dimensions of religiosity and loneliness among the elderly, with the effects of involvement in various types of family and friendship relations controlled and compared with the effects of religiosity. Analysis showed that greater involvement in the social aspects of religion was significantly related to less loneliness than involvement in the various family and friendship relations. In contrast, the subjective dimension of religiosity (i.e. the personal importance of religion and prayer) was not significantly related to loneliness.
Serod (1987) examined the meaning of religion for a group of elderly, pious Jewish women (aged 58-90 years) in the oriental (e.g., Kurdish, Turkish, Iranian) neighbourhood in Israel. Ss religious life was conducted in the female domain, among other women. These Ss, whose religious attitudes was severely sexually suggested, believed that the essence of female religiosity is interpersonal (helping and caring for others), while the essence of male religiosity is ritualistic (praying and studying).

Sapp and Waddin (1989) investigated the validity of Baston's 3-dimensional model of religious orientation, which is based on the dimensions of means (extrinsic), ends (intrinsic), and quest (dealing with existential questions). 64 graduate students completed a religious life inventory by Baston and Ventis (1982), a scale of religiosity, and the defining issue test. Data indicate a relationship between quest dimension scores and Ss level of moral judgement. Findings support Baston's contention that the quest orientation defines a psychologically adaptive model of religion.

Watson, Hood and Morris (1988) investigated whether religious intrinsicness among 94 male and 107 female undergraduate would predict a failure to confront existential problems, whereas an interactional orientation would promote the opposite influence. Correlations of measures of
religiosity and existential avoidance demonstrated that intrinsicness was associated only with traditional religious resolutions of such difficulties and that the interactional approach was unrelated to confrontation with existential realities. Results illustrate the need to differentiate thought content from thought process, when analyze religious influences on psychological functioning.

Singh (1982) found a positive and significant correlation between Anxiety and religious prejudice scores for all subjects. Significant difference in anxiety scores was found between Hindus and Muslims. Significant difference between Hindus and Muslims was also observed to their religious prejudice scores. Subjects of both sexes of the two communities also differed on religions prejudice and anxiety scores.
Maslow (1954, 1962) postulated the concept of self-actualization. A psychologically healthy person is an efficient and better worker in any working position. The level of self-actualization as related to other personality variables has been explored exclusively among women teachers by Satapathy and Mathur (1982). They investigated the relationship between psychological health and achievement value (VAch) among women teachers of higher secondary schools in Delhi. Shostrom's (1966) Personal Orientation Inventory (POI) and Mukherjee's (1964) Sentence Completion Test (SCT) were used to measure the dimensions of psychological health and achievement value respectively. Results indicated significant positive relationships between achievement value of women teachers and Time Competence (Tc), Inner directedness (I), Feeling Reactivity (Fr), Spontaneity (S), Self Regard (Sr) Acceptance of Aggression (A) and capacity for Intimate Contact (C).

Pratap and Srivastava (1982) studied the need pattern and values of technical persons belonging to various economic groups. There were statistically significantly differences among the value patterns but not among the 3 groups (upper, middle and lower SES) in the need patterns.

Sinha and Ojha (1982) determined the extent to which the college boys differ in their n-Ach level due to their
religious and caste backgrounds. The first hypothesis that Hindu boys would be higher in n-Ach than Muslim boys was not confirmed. The second hypothesis that higher caste boys would show a greater n-Ach level than lower caste boys were confirmed.

The study by Sharma, Singh, and Yashvir (1985) was "proposed" to examine the effect of social status on the need patterns of tribal youths. Tripathi's personal preference schedule and Kulshrestha's SES scale was administered on sample of 80 higher secondary students of Mandia Dist. M.P. The results showed that on 5 needs i.e. autonomy, interception, nurturance, change and Heterosexuality, out of 15 needs significant differences exist. Differences were wider between high and low SES groups. High and low SES groups show an inverse relationship. The needs on which low SES group scored higher, high SES group scored lowest and vice versa. Pupils of average and low SES had scores higher on need intraception than the high SES pupils. Pupils of low SES had scores highest on need nurturance than the rest of the 2 SES categories. Pupils of high SES had higher needs of autonomy and change than the low SES and average SES pupils respectively.

The study by Dhawan, and Sripat (1985) tested the hypothesis that fear of death will differentially influence
need for affiliation. 40 undergraduates were administered measures of fear of death and religiosity and responded to card 10 of the TAT as a measure of the need for affiliation. Results show that SS with induced fear of death obtained higher need for affiliation scores. Religiosity and fear of death were not related.

Marvin & Schroth (1979) conducted a study to investigate the development of need achievement (nAch) need for affiliation (nAff) and need for power (nPow) among 80 children between the ages of 6-10. A primary goal was to determine whether these motives are interdependent. The methodology involved the scoring of stories told to the picture of the children's appreciation test (CAT). The results showed that boys had a higher nPow scores while girls indicated more nAff; no differences were found in regards to nAch. In addition the strength of these motives was found to increase with age. The motives were found to be uncorrelated among boys, but not for girls. The findings were discussed in terms of conceiving future investigations of motivation in terms of patterns of needs.

A study was conducted by Schroth and Marvin (1985) to (1) determine whether the need for achievement (nAch) affiliation (nAff) and power dominance (nPow-Dom) are independent and (2) Compare two measures of these needs. 45 males and 45 females (undergraduates) were administered the
TAT and EPPS to determine the strength of these motives. Findings suggest that these psychogenic needs are not independent of each other. While the result showed no significant correlation between these needs among men, a significant one emerged for women. Significant correlation were found for nAch, nAff and nPow-Dom on the TAT. The nAch vs nAff correlation was also significant on the EPPS: nAff vs nPow-Dom approached significance. The nAch and nPow-Dom did not significantly correlate on either test. With regard to sex differences, females had higher nAff. On both tests, while males had higher nAch and nPow-Dom. There were also significant correlation between the 2 techniques of measuring the motives.

A study of achievement motivation and its related variables was carried on by Christian (1979). The study administered a battery of tests (eg TAT, socio-economic status scale) to 500 females 17-28 yrs. of age. The results indicated that the subjects need for achievement was high and was unaffected by age, socio-economic status, rural/urban background, fear of failure, hope of success or concern.

Dersas and Janabandu (1979) studied adjustment in old age. A group of 50 old / retired subjects belonging to the middle socio-economic status responded to a questionnaire. The survey aimed at understanding the opinions regarding
satisfactory adjustments in old age. A majority of the subjects expressed the need for pension, regular food, family life and proximity of friends. In 38% of the cases, religiosity increased in old age; 64% reported anxiety and a feeling of insecurity. While 58% opined that they were fully prepared for death, 20% expressed fear or anxiety regarding death.

Paintal (1979) studied factors pertaining to health, social relationships, leisure and recreation, economic security and religion which distinguished the better adjusted male medical professionals from the poorly adjusted ones in 3 age groups 45 to 54, 55 to 64 and 65 to 74 years. One third of the sample was poor adjusted. Adjustment decreased with age. Good physical health was related to better adjustment particularly after 55 years. Economic security did not discriminate the two adjustment groups in any of the age groups. However, the reduced sense of economic security due to aging was accepted only by the well-adjusted subjects.

A study by Tiwari, Mathur and Morbatt (1980) on subjects (20-51 yrs of age) who completed the attitude scale of religion, indicated that younger females expressed a more religious attitude than older females, but all females were more religious than males of the same age.
Hasnain and Adhikari (1982) studied 20 nurse trainees, 20 BTC trainees and 20 Intermediate girls. These subjects were administered Bhushan's religiosity scale in Hindi. The group of Intermediate girls served as control group. The educational level, cultural background, age and socio-economic background of the 3 groups of subjects were matched. It was found that nurse trainees obtained significantly highest ranks on the religiosity scale followed by the BTC trainees. Intermediate girls obtained significantly lowest ranks on religiosity scale. The results were discussed in terms of the influence of different types of trainings on religiosity.

Lal (1987) sought to investigate the difference between the needs, as conceptualized by Murray of creative and non-creative adolescents. The subjects were within the age range of 17-20 years. The results of the study revealed that high and low creative groups differed significantly in respect of eight psychogenic needs viz., n ach, n def, n abase, n auto, n aggr, n dom, n nurtu, and n succ. The analysis of results showed that high creatives accomplish something difficult. They manipulate or organize physical objects, human beings or ideas rapidly and as independently as possible. They overcome obstacles and attain a high standard. High creative adolescents try to increase self regard by the successful exercise of talent. Exhibiting the need for autonomy, high
creatives resist coercion and restriction. They quit activities prescribed by domineering authorities. They try to be independent and free to act according to impulse. They also want to be unattached, unconditioned and irresponsible. The other chief characteristics of high creative adolescents showing need for aggression are their efforts to overcome opposition forcefully, to fight, to revenge an injury, to belittle and censure. They influence or direct the behaviour of organisms by suggestion, seduction, persuasion or command. They want to be nursed, supported, sustained, surrounded, protected, loved, advised, guided, indulged, forgiven and consoled. They do not conform to custom. They do not admit inferiority, error, wrongdoing or defeat.

Sarkar (1987) identified the dominating need(s) among the adolescents who were of lower middle and lower socio-economic background and students of semi-urban and rural schools. Out of 4 needs (achievement, affiliation, change and order), the score in affiliation need (mean = 6.8) is comparatively consistent in most of the cases (SD = 2.71). The recessive need is 'order' (Mean = 4.5, SD = 1.7).

Social conformity was studied in relation to 3 psychogenic needs; n Arch, n Aff, n Dom and three types of situations -- achievement related, morale and general situations by Singh (1988). It was found that in general
psychogenic needs do not contribute significantly to variance in conformity.

Prasad (1988) investigated the role of socio-economic status on the personality development. The results indicate that socio-economically advantaged and dis-advantaged group differed significantly in terms of different personality dimensions such as decisiveness, responsibility, emotional stability, masculinity, friendliness, hetero-sexuality, ego-strength, curiosity and dominance.

Marvin (1985) conducted a study to (1) determine whether the needs for achievement (n Ach), affiliation (n Aff), and power dominance (n Pow-Dom) are independent and (2) compare 2 measures of these needs. 45 male and 45 female undergraduates were administered the TAT and EPPS to determine the strength of these motives. Findings suggest that these psychogenic needs are not independent of each other. While no significant correlation were found between these needs among men a significant one emerges for women. Significant correlation were found for nAch, nAff and nPow-Dom on the TAT. The nAch vs nAff correlation was also insignificant on the EPPS; nAff vs nPow-Dom approached significance. The nAch and nPow-Dom did not significantly correlate on either test. With regard to sex differences, females had higher nAch and nPow-Dom. There were also
significant correlation between the 2 techniques of measuring
the motives.

Maslow's (1970) theory of motivation suggests that
there are 5 basic classes of needs and that they are
hierarchically organized as follows: physiological, security,
belongingness, esteem and self-actualization. Each need level
is prepotent to the next higher need level. This means that
an individual initially attempts to satisfy his or her
physiological needs, and only when they are satisfied does
the individual attempt to satisfy security needs. Once
security needs are satisfied the individual attempts to
satisfy belongingness needs and so on. Although a number of
studies have shown that satisfaction of physiological (Cofer
& Appley, 1964), security (Maslow, Birsh, Honigmann, McGrath,
Plason & Stein 1952) belongingness (Rogers & Dymond, 1954)
and esteem needs (Maslow 1939; 1940; 1942) facilitates self-
actualization, there is no evidence demonstrating that these
lower needs form the hierarchy specified by Maslow.

Mathes and Edwards (1978) tested the hierarchical
aspect of Maslow's theory of motivation. To accomplish this
end, student subjects (36 females, 76 females) were given
self-report inventories: the Security-Insecurity Scale of
Maslow et al. ('52); a belongingness scale devised by the
authors; Rosenberg's (1965) Self-Esteem Scale; and Shostrom's
(1965) measure of self-actualization, the Personal Orientation Inventory (POI). Physiological need satisfaction was not measured because it was assumed that the subjects physiological needs were satisfied. It was hypothesized the subjects scoring above the median on one of these measure of need satisfaction would obtain significantly higher average scores on all of the measures of need satisfaction further up the hierarchy than subjects scoring below the median. Specially, three hypotheses were made:

Hypothesis 1. Subjects scoring above the median on the measure of security need satisfaction would obtain significantly higher average belongingness satisfaction, esteem satisfaction, and self-actualization scores than subjects scoring below the median on the security measures.

Hypothesis 2. Subjects scoring above the median on the measure of belongingness need satisfaction would obtain significantly higher average scores on the measures of esteem need satisfaction and self-actualization than subjects scoring below the median on the belongingness measure.

Hypothesis 3. Subjects scoring above the median on the measure of esteem need satisfaction would obtain a significantly higher average score on the measure of self-actualization than subjects scoring below the median on the esteem measure.
The results show that although the secure men scored significantly higher on the POI than the insecure men, significant differences were not found for the other 2 scales. To test the second hypothesis, subjects were split into belonging and non-belonging groups. Hypothesis 2 was not supported. To test the third hypothesis, subjects were split into high and low self-esteem groups. The Hypothesis 3 was not supported too.

The results of this study suggest that Maslow's hierarchical theory of motivation should be modified to include only 2 or 3 levels. Security was shown to be a prerequisite to self-actualization, while belongingness and esteem were showing not to be essential prerequisites.

Man's essential nature, for Frankl (1969) is not found specifically in a biological rooting but rather than in his relation with the world (or environment). The biological self is presupposed but becomes unimportant in the face of man's task - the requiredness of self-transcendence or discovery of meaning in the world. "The essential self-transcendent quality of human existence renders man a being reaching out beyond himself. The frustration of this search results in a generalized feeling of purposelessness or existential vacuum. In interaction with psychological problems, this frustration may comprise and maintain "neogenic neurosis" (i.e. the
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Promethian pursuit of false, unobtainable goals) which renders an individuals distant from his own beingness.

An important consideration for Frankl (1966) is that self-transcendence be seen as a distinctly human phenomenon. Self-transcendence is derived not from the fulfilment of organismic potential but from man's consciousness in relation with the world and his ability to find purpose beyond himself, therein. Pleasure, happiness, joy, and "actualization of the self" are seen by Frankl (1969) as side effects on unintentional followings from the intentionality of life in the attaining of meaning. These unintentional effects cannot be directly sought, as this "self-seeking" violates man's essential directedness to the world. Frankl emphasizes that it is the world which is experienced with joy, pleasure and the other "emotional states" which Maslow sees as end experiences. To concentrate on the expression of a real self Frankl (1967) notes creates a state of "hyperintention" on the self which blocks the possibility of what is sought (self-fulfillment). "Self-actualization", if made an end in itself, contradicts the self-transcendent quality of human existence. Like happiness, self-actualization is an effect, the effect of meaning fulfilment". In sum, only to the extent that man fulfills a meaning in the world, does he fulfil himself.
The essential contrast between Maslow's theory of self-actualization and Frankl's theory of self-transcendence arises from the fundamental difference in the description of the directionality between the self and the world or environment. Maslow describes an uncovering or unfolding of an instinctoid "real self" which is essentially complete in itself. The "real self" finds expression in the environment, whose fundamental role is to create the arena for that expression. Frankl describes the completion of the self in the world by self-transcendence to the objectiveness of the world. The discovery of a meaning or purpose is an aspect of man's consciousness which is a separate realm from the psychological and biological and is not essentially contingent on environment conditions.

For Maslow, the life task for one who is to become self actualized becomes the actualizing of potentials which will fulfill his personality to the greatest extent. Self-actualization, therefore, depends on the potentials realized, the potentialities of life for Frankl.

Phillips et al. (1974) examined the extent to which the personal orientation inventory (POI) based on Maslow's theorization, and purpose in Life test based on Frankl's concepts do identify the same fully functioning individual and (b) to examine any discrepancy in the light of the
individual's personal philosophy was analyzed in terms of its concepts, goals and directionality between the self and the non-self. Four instruments were used to measure (a) self-actualization, (b) existential vacuum (lack of purposefulness), (c) personal philosophy in agreement with either Maslow's or Frankl's theories, and (d) open-mindedness.

The findings indicate that Frankl and Maslow (and Perls) were most likely describing identical individuals as the models for their theoretical formulations (as these measures are positively related) but that being identified on a self-report scale is also a function of conscious agreement with the concepts used in the construction of the scale. That is, the biological nomination of fully functioning, as "inspired" is affected by the social identification which is made with the role outlined by the theorist.

The similarities and differences found between the operational definitions and self-actualization and self-transcendence are not the same similarities and differences which exist in the theoretical formulations of Maslow and Frankl. This study has indicated that these theorists have been describing basically the same individuals who are "inspired" beyond the reactive sphere of behavior.