CHAPTER – II
REVIEW OF RELEVANT STUDIES

Review of studies is an integral part of the research. This is not a simply practice but has definite purpose. The important objective of the reviewing literature is that it helps us in the formulation of the research topic. In addition, it is also desirable to test theory and to review the empirical research already done. The main objective of the present investigation is to explore relationship between Attitudes towards life and certain personality dimensions among undergraduate students.

Most of the studies related to attitude towards life are based on purpose in life (PIL) test, developed by Crumbaugh and Maholick (1969), based on Victor Frankl’s belief (1963) that the primary motive in man is “the will to meaning”. When individuals fail to find meaning in life, they are confronted by existential vacuum, which is failure to find meaning in personal existence and manifestation of the feeling of boredom.

For Frankl, it is a positive factor in human existence that one is able to transcend the specificities of time and place to the fuller meaning of shared human existence as a whole. Man’s search for meaning and values may arouse inner tension rather than inner equilibrium. However, precisely such tension is an indispensable prerequisite To this Frankl
Abraham Maslow (1962, 1967, 1970) offers an opposing view of basic human qualities and requirements. For Maslow, Man's seeking for a value life, the essential fulfillment or highest mode of being human, is stressed as being biologically rooted in nature. In order for an individual to achieve actualization of his "real-self" a hierarchy of pre-potent needs must be sequentially satisfied. The value life is seen on a continuum with the "lower" needs and is deponent on their satisfaction to become actualized. Maslow (1970) stresses the expression of the biologically based "real-self" to complete human nature.

Phillips et al. (1974) (a) examined the extent to which the personal orientation inventory (POI) based on Maslow's theorization, and purpose in life test, developed by Crumbaugh and Maholick (1969) based on Frankl's concepts do identify the same fully functioning individual and (b) examined any discrepancy in the light of the individual's personal philosophy 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 were most likely describing identical individual and 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 maintain of fully functioning as “inspirated” is affected by the social identification which is made with the role outlined by the theorist.

The clinical observations of Erikson and his followers demonstrate that, when young people find nothing to dedicate themselves to while growing up, it becomes increasingly difficult for them to acquire motivating belief systems later in life (Erikson, 1968, Marcia 1980). The result is a sense of “drift” that can lead to personal as well as social pathologies. Research has shown that the personal effects of purposelessness may include self-absorption, addictions, and a variety of psycho-somatic ailments, and the social effects may include deviant and destructive behavior, a lack of productivity, and an inability to sustain stable interpersonal relations (Damon, 1995).

Benard (1991) assumed a background of danger, stress and deficit in young peoples lives, all of which must be overcome by the development of a personal resiliency borne of protective factors such as purpose. The
research follows the same pattern as Frankl’s original treatise in emphasizing the defensive and healing roles of purpose.

Erikson (1968) pointed to purpose as an effective means of helping to resolve a young person’s identity “crisis”. Again the basic vision is that of a youngster “up against it”, in danger of falling into the swamp of “identity diffusion” with the acquisition of purpose offering one lifeline out.

Inhelder and Piaget (1958) concluded that the expressions of lofty aspirations, observed in adolescents such as becoming great thinkers, world leaders and solution-finders for humanity’s deepest philosophical and social problems - were merely manifestations of youth’s “egotism” or a “sophisticated game of compensation functions” (p. 344-345).

As mentioned earlier most of the studies of attitude towards life are based on purpose in life, have been scattered across inquiries into cognitive emotional, moral, motivational and religious development. These studies provide some insight into its possible variations across age, gender, ethnicity and other variables.

In the original study conducted by Crumbaugh and Maholick (1969), results revealed that the purpose in life (PIL) distinguishes significantly between psychiatric patients and non-patient populations. A consistent progression of scores was found, with graduate students scoring highest
and hospitalized patients scoring lowest. A substantial negative correlations with anxiety and depression have been reported by Crumbaugh and Maholick. Their work was the stepping stone in the area of existential psychology, and was the beginning of a trend that looked at the relation between purpose and a number of maladaptive behaviours and outcomes.

Crumbaugh (1977) developed the seeking of Noetic Goals (SONG) test as a measure of the strength of motivation to find meaning and purpose in life. Together the PIL and SONG were viewed as a measure of two complementary dimensions of life attitudes. He found a negative correlation between SONG and PIL. If an individual has found meaning and purpose in life he would have little motivation to search for more, whereas if he has not, he would be highly motivated to fulfill this need. SONG test distinguished abnormal from normal people to that the latter need less to final meaning and purpose in life. Recker and Cousins (1979) confirmed the complementary nature of the two instruments and in addition provided evidence for the multidimensional nature of the life attitude construct through the identification of ten interpretable independent dimensions.

In an empirical investigation Reker (1977) examined the relationship of purpose in life test and attitudes and locus of control, personality factors
among inmates. The PIL correlated significantly and positively with measures of self-concept, self-esteem and internal locus of control. PIL was to be related inversely to present future life discrepancy scores.

Reker and Cousins (1979) had made an empirical investigation on 248 university students to investigate the relationship between the Seeking of Noetic Goals (SONG) and the purpose in life (PIL), life at present, life in future, and present future life discrepancy scores. A significant but modest negative correlation was found between the SONG and the PIL. Clearer meaning and purpose in life was found to be related significantly to a satisfactory present life situation and to future expectations. Present-future life discrepancy scores, indicative of unsatisfactory life was related inversely to meaning and purpose in life.

Meier and Edwards (1974) examined the age and sex differences and interaction of age and sex, with respect to meaning in life. 200 Ss were administered the PIL and Frankl questionnaire. Two-way analysis of variance indicated that there were no sex differences on purpose in life scores. There were significant differences among age groups on mean PIL scores. The two youngest age groups were found to score significantly lower than the three older age groups. Differences in educational level, and religious differences were not related significantly to variations in purpose in life scale.
Recker and Peacock (1981) developed a single instrument to measure the multidimensional nature of attitude towards life. Following from Crumbaugh (1977), particular emphasis was placed on the degree of existential meaning and purpose in life defined as the extent to which the meaning of personal existence has been discovered as well as the strength of motivation to find meaning and purpose.

Dean (1961) found that alienation was significantly correlated with the existential vacuum and Goal seeking and inversely with life purpose and life control. Alienated individuals had high level existential vacuum, were more goal seeing had a lowered sense of meaning in life and felt that life events were beyond their personal control.

Reid & Ware (1974) investigated that individuals with an internal locus of control were also in control of their life, reported living a more meaningful, exciting life, suffered less from existential frustration, were more accepting of death and had a deeper sense of the real meaning of life.

Lodzinski (1979, in Recker and Peacock, 1981) found that individuals with high academic goals living a more purposeful life and suffered less from existential frustration.

Shostrom (1962) observed that persons with a clear sense of the continuity of past, present and future (time competence) had a more
meaningful and testful life, suffered less from existential vacuum, and felt that life events were under their control.

Kotchen (1960) analyzed the literature for the traits, pertinent to mental health as conceived by existential writers, found seven characteristics of the kind of life, which is supposed to be present in good mental health (such as uniqueness, responsibility etc.). He constructed an attitude scale with items representing each of these seven categories. The author predicted that the level of mental health operationally defined by the nature of each of five population samples of 30 cases, each from locked ward patients in a mental hospital to Harvard summer school students, would agree with the scoring level on the questionnaire. The prediction was affirmed at a generally satisfactory level of statistically significance.

Dickstein and Blatt (1966) investigated the significance of time perspective in relation to death anxiety. He found that heightened death concern related to for shortened time perspective. People who are highly concerned or preoccupied with death seem to live more in present than in future.

Handal and Rychlak (1975) reported that both high and low death anxious undergraduate students have significantly more death dreams and significantly more unpleasant dream content than did moderate death-anxious people. A significant negative correlation was found between
repression and death anxiety scale among university students by Handal (1975).

Patrick and Daniel (1977) tested Bugental's (1965) theory that the “avoidance of existential confrontation is a central dynamic in neurosis” on 544 university students. Avoidance of Existential Confrontation scale (AEC) were correlated with those of the Eysenk Neuroticism Scale (N-scale). These scores found positively correlated in the two samples of undergraduate students which indicates that avoidance of existential confrontation show at least a few characteristics of neurotics.

Pearson & Sheffield (1979) found generally moderate to low correlation between purpose in life (PIL) and personality measures. However a substantial negative correlations were found with depression and anxiety. Both the measures i.e. purpose in life test and Eysenck personality inventory were administered on neurotics. Both male and female PIL scores correlated significantly with neuroticism.

Boy and Francis (1986) examined the relationship between depression, life satisfaction and the will to live among 963 graduates of 67-27 year old men (based on full-time working, part-time working or non-working). The investigation of a healthy, educated and homogenous sample showed differences in the level of depression, life satisfaction and the will to live, based on employment status, but they were not statistically significant.
Bobbit (1986) investigated the relationship between personal goal orientation and students reported use and opinions about the utility of various learning and studying strategies. The result support the hypothesis that student’s select strategies congruent with their current personal goals. Strong significant positive correlations were found between student’s level of both general and task specific orientation and their use and utility ratings of deep-processing strategies. Although task orientation was also associated with positive utility ratings for surface level strategies, but these relationships were not as strong. Both actual use and utility ratings were strongly correlated with a deep processing and surface level strategies.

Monica Misra (1986) studied the “purpose in life” and “Burnout-ness” among teachers, and arrived at the following findings.

The mean score of meaning in life is lower than PIL (purpose in life) scores of other variables studies. As regards the sources of meaning, is derived primarily from human relationships with family and friends. Job success has been rated very important but not professional growth. Religious faith comes in the middle, leisure activities money and material positions come last. There is significant negative relationship between meaning and stress which means if people have meaning in their work, they generally do not feel stress from work. There is a significant
negative relationship between meaning in life and self-transcendence in their life.

Chataway and Berry (1989) made a comparable investigation of Chinese, French and English students in relation to acculturation experiences, coping abilities and various aspects of their life and personalities. All three groups were found to have three most serious problems: to be uncertainty for the future, academic difficulties and loneliness. The Chinese students experienced higher trait-anxiety, more prejudice, more adaptation and communication problems and lower perceived social support of friends than the French students. In addition, the Chinese reacted to their problems with less positive thinking and less tension-reduction coping responses than the French and English. They also experienced poorer health and lower coping satisfaction.

Sinha and Kishore (1973) explored the reactions of Science and Arts students towards 20 prevalent views and attitudes towards mental illness and mentally ill persons. Students of Science showed an agreement upto 83.34% as against 80% of Arts in respect of statement that “lack of moral strength.”

Hwang (1990) investigated the relationship of career goal and self esteem among 10th and 11th graders. Subjects were administered a self-esteem scale and the subjects’ teachers rated the subjects’ self esteem. On self
report and teacher ratings, subjects with some career goals had significantly higher self esteem than did subjects without any career goal. This finding was significant for males, but not for females.

Shek, Ma & Cheung (1994) discovered that youth with lower purpose are more frequently engage in antisocial behaviors and are more aggressive. Shek (1993) found in another study that high scores on the C-PIL were predictive of psychological well-being in Chinese undergraduates.

Hutzell (1995), Hutzell & Fink (1994) found that purpose is negatively correlated with psychopathology using Chinese purpose in life questionnaire (C-PIL).

Roney and Sorrentino (1995) conducted a study to test the hypothesis that individual differences in uncertainty orientation reflect differences in people’s desire to learn about themselves and their environment. Allport-Vernon values survey and projective tests for uncertainty were completed by 97 undergraduate students (37 males and 60 females). Uncertainty oriented students scored higher than certainty-orientated students in theoretical and aesthetic values. Uncertainty-oriented subjects also viewed more comparison scores than did certainly oriented subjects reflecting an interest in trying to understand one’s world certainty oriented subjects scored higher in “Religious”
Tonk (1996) investigated the relationship between life attitude, death acceptance and autonomy in adulthood. The study employed a life attitude profile (LAP), containing a “Death acceptance” subscale and the Worthington autonomy scale. A significant relationship was found between autonomy and life attitude among adulthood.

O’connor & Chamberlain (1996) examined how people’s accounts of their experiences of life meaning are drawn from 4 key dimensions (1) sources (2) cognitive, motivational and effective components (3) breadth and (4) depth. Thirty eight mid life adults were interviewed in depth about sources of meaning in lives. Results indicated that all 4 dimensions are present in personal accounts of meaning. Six categories of sources were identified, all of which revealed cognitive, motivational and affective components. Accounts showed variation in breadth and depth of meaning.

Fry (1998) observed that purpose, as interpreted as non-selfish and other oriented, is salient for youth. Fry’s interviews revealed that most youth’s “valuation system” although biased towards self-enrichment, combined with concerns of cooperation with others outside of themselves.

Butler (1968) found that purpose in life has been related to social action. However, French & Joseph (1999) observed purpose in life as a mediating factor between religiosity and happiness. Thus a sense of
purpose is connected to health and productive behaviors in all their manifestations psychologically, socially and physically.

Battista and Almond’s (1973) life regard index suggested that experienced meaning in life correlates with self esteem, although it has been observed that result with this scale and its revised form are uncertain (Harris & Standard, 2001).

Antonovsky’s (1987) orientation to life questionnaire has generally found associations between coherence or purpose and physical and psychologically health. There are some findings related to meaning and purpose. The purpose and meaning profile (Wong, 1998) has generally found that people have a wide range of experiences when asked to describe an “ideally meaningful life.” These categories of experience included goals, relatedness and experiences like self-transcendence. The sources of meaning profile (SOMP) reveals that people of all ages agree that personal relationships, personal growth, meeting basic needs, participation in leisure activities, and the preservation of values and ideas are some sources of personal meaning (Prager, 1996, 1998).

Devogler and Ebersole (1980, 1981, 1983) made an extensive effort to address categories of purpose. In their initial study (Devogler & Ebersole, 1980), the investigators asked college students to describe the three most meaningful things in their lives and to rank these in order of importance.
The eight categories within which most young people’s meanings could be classified were relationships, service, growth, belief, existential-hedonistic, obtaining, expression and understanding. Thirteen and fourteen years-old also discussed meaning in life significantly when completing Devogler and Ebergole’s (1983) tasks. This group mentioned three new categories: activities, school and appearance, and rarely mentioned the category of belief.

Devogler and Ebersole’s (1981) research on adult’s categories of meaning added the health and life work. Relationship was the most frequently mentioned category across the age groups. They also observed that, all age groups studied were similar in that they did not find significant meaning in materialism, momentary pleasures or understanding for its own sake.

Feifel and Branscomb (1973) scrutinize and isolate those major demographic variables (including nearness to death and recent experience with death) which are significantly associated with fear of personal death. A multi level criterion was used to evaluate fear among 371 persons encompassing physically ill, and emotionally disturbed patients and healthy individuals. Age and religious self-rating were the only two predictor variables found to be significantly related to conscious fear of death with regard to age, those admitting to fear were significantly
younger than those who did not. The cause of non fear among older subject were similar to those voiced in the general population that is “it is inevitable” and “it is God’s will.”

Ray and Najman (1974) examined the relationship between Death anxiety and Death acceptance among students. He stressed that death acceptance is not necessarily the opposite of death anxiety. The two could in fact correlate positively. He suggested that a third category “death denial” should also be considered. He devised a scale to measure death acceptance. Death acceptance was found to be correlated positively with two existing death anxiety scales. People can therefore accept death and be anxious about it at the same time. Religious unbelievers were found to be death-acceptant and females death anxious. There was no relation between death attitudes and achievement motivation.

Prost and Colleagues (1989) conducted a study on undergraduates who had sustained the death of a relative or friend within the past three years. They examined the relationship of purpose in life to grief experiences. Students reported little meaning in their lives appeared to experience more intense anger in response to the death of a significant other than did students with high life purpose. This relationship was not moderate by passage of time.
Kirkcadly and Pope (1993) explored the concepts of life and death and the influence that sex and personality variables may have in the perception of life and death. Subjects rated the concepts of life and death. Men construed life as faster and more powerful than did women who perceived death as more dynamic and powerful.

Holden (1993) conjectured that after life belief is the foundation on which people structure fundamental issues of life and death such as euthanasia, abortion and capital punishment. Results of this study also indicated a strong association between religious affiliation and euthanasia attitude.

Magnus (1993) used data from a 4 year longitudinal study of young adults to examine the causal pathways between personality and life events. It was found that extraversion predisposed participants to experience more positive objective life events, whereas neuroticism, to experience more negative objective events. The findings indicate that life events cannot be viewed as a source of influence independent of personality.

McIntosh et al. (1993) interviewed 124 parents, who had lost an infant to sudden death syndrome. Two components of religions (Religious Participation and religious importance) were assessed and their relations with three coping process variables were examined. Greater religious participation related to increased perception of social support and greater
meaning found in the loss. Importance of religion was positively related to cognitive processing and finding meaning in the death. Further religious participation and importance were directly related to greater well-being and less distress.

Frankel and Hewitt (1994) obtained a positive relationship between active religiosity and aspects of mental health and physical health as reflected by affect, mastery and self-esteem.

Menzies & Boak (1994) examined student’s perceptions of their Quality of Life (QOL) and Quality of Programme (QOP) while studying in Ontario college of applied arts and technology. There were high positive responses to both QOL and QOP items. It was concluded that well-motivated, small, closely identified group with interactive teaching methods perceive greater QOL and QOP. Professors competencies and administrative arrangements should be improved to enhance the student’s QOL.

Gerwood (1994) examined V. Frankl’s (1946) theory of logotherapy, founded on the premise that the basic meaning, orientation for a person, or the will to meaning may have survival value. This discussion, based on interviews with six Holocaust survivors, focuses on the concepts of love, death, meaning and the Holocaust. Results of the research indicated that love may have played an important role in surviving the Holocaust for
some people. Other factors, which may have been equally or more important in their survival, included youth, energy, revenge, having skill, and the opportunity to bear witness to the events they experienced.

Ryff et al. (1995) tested a theoretical model of psychological well-being that encompasses 6 distinct dimensions of wellness (Autonomy, Environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance) with data from a nationally representative sample of adults (N = 1,1108), aged 25 and older. Confirmatory factor analysis provided support for the proposed 6-factor model, with a single second order super factor comparison with other frequently used indicators (positive and negative affect, life satisfaction) demonstrated that the later neglects key aspects of positive finding emphasized in theories of health and well-being.

Mann (1996) elicited expectations about the future from 322 South African undergraduates. Students completed a questionnaire about the near (1998), or far future (2018) and about the expected influence of the outside situation of personality. Students leaned toward the expectation that their personalities would dominate their futures; only a minority expected their situations to dominate.

Van Lommel et al. (2001) in an 8 year prospective Dutch NDE study, noted that the life change inventory had statistically significant values in
the areas of social attitude, religious attitude, attitude towards death and a
category of "others". The social attitude listed the factors of showing own
feelings, acceptance of others, more loving, empathetic, understanding
others and involvement in family. Religious attitudes that were significant
included understanding the purpose of life, sense inner meaning of life
and an interest in spirituality. The attitude to death showed a marked
decline in the fear of death and a belief in life after death.

According to Wong (2002) death acceptance involves a willingness to let
go detach ourselves from events and things we used to value. A positively
oriented acceptance also entails the recognition of the spiritual connection
with a transcendental reality and the vision of sharing spiritual life with
loved ones for all eternity. Wong (1995) also emphasized the importance
of life review in bringing order and coherence to life and maintaining
one's identity.

Nelson (2003) surveyed undergraduate students of Saskatchewan
University, about their aspects of lives, which brought them meaning.
The study is based on Metz's naturalist and supernaturalist conceptions
of meaningful life. The results of the survey indicated that the responding
students found relationships to be of primary importance to them.
Relationships with friends, and a significant or inmate partner appeared to
be the factors that contributed most to having meaningful lives. Males
and females did not differ in their responses to items on the supernaturalist and naturalist conceptions of meaningful life. Both males and females tended to rank naturalist statements higher than they did supernaturalist statements.

Jody (2004) conducted a retrospective study of 319 NDErs (near death experiencers) responses to questions about the near death, death experience and the life review, changed belief, life changes and universal order and purpose. Life change and changed beliefs highly correlated with each other. 75.79% NDErs had changed beliefs, while 10.38% NDErs did not have any changes of beliefs. Among those NDErs who responded for life change, 58.18% NDErs were responded “yes”, 11.95% “No” while 5.97% uncertain. The highest two categories of belief and life changes are those pertaining to religion/spirituality and concerning the continuity of life and lack of fear of death. The largest category of answers categorized as “the reality of our external world” which consists of religion, spirituality, increased beliefs in God, continuity of life, lack of fear of death, oneness, and disconnectedness. The NDErs, who commented on the content of the life review, noted that they were the ones who judged themselves. During the process they saw the good, the bad and cause effect of their choices. Many reported that they had a review of feelings rather a review of events. They also indicated that their
relationship with God was more important to them. NDErs appreciated
life more and stated that it was important to have a sense of purpose.

Makgat and Simbayi (2005) conducted a study, using the Lester Attitude
towards death scale (LATDS) on Black South African University
students to investigate their attitudes towards and beliefs about, death and
dying. They found that overall the students held positive attitudes towards
death and dying.

Bowman (1996) observed cultural and ethnic differences in purpose are
difficult to determine with great certainty. He suggested that young
people across cultures develop similar level of meaning and purpose.

Zeitchik (2000) used the PIL and found that having a higher income and
being married correlated with a higher sense of purpose and meaning.

Studies regarding sex differences in attitude towards life show ambiguous
findings. Crumbaugh and Maholick (1994) and Murphy (1967) did not
find sex differences on purpose in life scores. Sallee and Casciani (1976)
examined the purpose in life score on 48 college students. They also did
not find any significant differences between male and female student.

Pearson et al. (1975) found that females are more religious than males,
sex differences were also found for mean PIL, antihedonism and religion
Puritanism scores in favour of males. For males purpose in life was
related positively to conservatism, idealism, anti-hedonism and religious Puritanism but only to idealism and anti-hedonism for females.

Meaningfulness or purpose in life has been related both to physical and psychological health. Crumbaugh and Maholick (1969) had earlier found that undergraduate students have highest purpose in life, however hospitalized persons have lowest purpose in life scores.

Petric and Azariah (1990, in Zika & Chamberlain, using Antonovsky’s (1979) sense of coherence construct that is made up of three factors (comprehensibility, manageability and meaningfulness), found that the meaningfulness factor predicted self-reports of pain at a six month follow-up of a pain management program.

Kass and Colleagues (1991) demonstrated that the life purpose scale of their inventory of positive psychological attitudes scale was negatively correlated with reports of pain and with negative psychological symptoms.

Newcomb and Harlow (1986) found that meaningfulness mediated between depression and self-absorption. Zika and Chamberlain (1980), in their study of the relation of hassles and personality to subjective well being, found that meaning in life (measured by Crumbaugh’s PIL Test) had consistent and direct effects on reports of well being.
Breland & Donovan (2005) examined the role of state goal orientation in an integrative model of goal setting and task performance. To test this model, two separate studies were conducted: Study 1 examined this model in a sample of 101 undergraduate students completing course examination, whereas study two tested this model in a sample of 155 participants performing a complex decision-making task. Both of these studies found that the impact of distal personality traits on performance related variables is likely to be mediated by a more proximal manifestation of the personality traits. It was found that dispositional goal orientation influenced self-efficacy through its impact on the formation of a more situation-specific state goal orientation.

Cron & Colleagues (2005) examined the influence of goal orientation on both negative emotional reactions to performance feedback and subsequent self-set goal level. After completing an initial performance event and receiving negative performance feedback, learning and proving goal orientations had non-significant relations with the intensity of negative emotional reactions to feedback. In contrast, an avoiding goal orientation had a positive relation with the intensity of negative emotional reactions. A negative relation was found between the intensity of negative emotional reactions and goal level for individuals with a low learning
goal orientation. For individuals with a high learning goal orientation, however, the relation was non-significant.

Mark & Colleagues (2005) examined the relation between exposure to trauma and attitudes towards existential issues among undergraduate students. They answered questions on exposure to trauma, fear of death, overall stress and meaning in life. Results indicated that those with a history of trauma exposure had higher levels of overall distress, but there were no differences in death anxiety or meaning in life. The results suggested that the positive outcomes (less fear of death and increased meaning in life) associated with exposure to traumatic events may be relatively rare, especially amongst younger adults.

Various studies have been conducted on religiosity and spirituality to find out its relationship with meaning and purpose. Many of the great thinkers believe that people are beginning to lose firm hold on our values, our spiritual grounding and our meaning (Doug & Wright 1977). Johnson (1956) has emphasized the fact that man’s central problems are of a religio-philosophical nature and stem from an inner sense of valuelessness that leads to the question of whether life itself any longer can be considered meaningful. Maslow (1970) also has noted that “the ultimate disease of our time is valuelessness.”
In ancient times, religious and social institutions were the source of direction. Today many reject God as a relevant source of direction. Only a few are able to shoulder the responsibility of finding meaning in life by themselves. In this regard Fabry (1968) said that man’s institutional spiritual guidance, coupled with an inability to affirm existentially his own inner sense of responsibility lead him to feel unless, alone, unprotected, drifting and in despair. Frankl called this condition as the “existential vacuum”. Frankl provides evidence that youth all over the world are being engulfed by the existential vacuum. Frankl (1963) in his logotherapy places control emphasis upon man’s spiritual (Noetic) and the transcendental need for man to find meaning in life. He claims that personal religious involvement provides the ground work for an existential commitment to purpose in life. According to him, religion plays the crucial role in finding a “will to meaning” which tends to develop a more detached and objective attitude towards life and death. There are a number of studies reported by psychologists, which provide evidence that religions people have a healthy attitude towards life. Crumbaugh and Maholick (1964) found no significant relations between be purpose in life test and the six values assessed by the Allport-vernon-lindzey scale of values.
Crumbaugh, Raphael and Shrader (1970) found that a group of Dominican sisters scored unusually high on the PIL which indicate that a genuine endorsement of religious values apparently contributes to increase meaningfulness of life.

Crandall and Rasmussen (1975) investigated possible relations between perceived purpose in life, in general and more specific values among college students. Students in the first study were given the PIL and Rokeach’s value survey. The values of the students, who scored highest on the PIL were compared with the lowest scoring students. Students with low purpose in life attributed significantly greater importance than high PIL students to the values of pleasure, excitement, and comfort. The result, that low PIL students gave greater endorsement to this hedonistic group of values, is based on Frankl’s contention that a direct focusing on pleasure and happiness tends to be self-defeating, it works against a sense of fulfillment, against finding meaning and purpose in life and instead tends to promote an existential vacuum. The value of salvation was associated with relatively high scores on the PIL. This seems to suggest that a religious orientation may contribute to the meaningfulness of life.

A second study, conducted by Crandall & Rasmussen (1975) to examine further the relation between the PIL and religious values on the Intrinsic-
Extrinsic Religious Orientation scale perceived purpose in life was found to correlate with an intrinsic religious orientation, but not with an extrinsic orientation.

Allport (1959) has discussed two types of religious orientations: intrinsic religious motivation and extrinsic religious motivation. The intrinsically motivated individual finds his most central and ultimate motive in life in his religious faith. All other motivation in life are secondary, the religion of the extrinsically motivated individual is subservient to other aspects of life e.g. security, social status and power.

Allen and Spilka (1967), proposed a model for the study of religious orientation. They specified two cognitive religious orientations: “committed” religious orientation and “consensual” religious orientation. The committed orientation refers to a religious belief system that is abstract, discerning, well differentiated flexible and open and relevant to one’s life. The ‘consensual’ orientation refers to a religious belief system that is concrete and literal, vague, simplistic and undifferentiated, inflexible and detached from life.

Davidson (1972) has conceptualized two religious dimensions: a vertical belief dimension and a horizontal belief dimension. Differential responding to these two dimensions thus results in an individual’s
classification as a true believer, a mainliner, an unbeliever, a
fundamentalist or a humanist.

Doug and Wright (1977) had developed the vertical-Horizontal
Religious commitment scale. Vertical religious commitment refers to
one's spiritual commitment to God; while horizontal religious
commitment refers to one's moral commitment to his fellowman. Ss were
characterized into one of five classifications based upon differential
responding to the vertical and the horizontal scales. The true believer is
characterized by a high moral commitment as well as a high spiritual
commitment. The mainliner is characterized by a generally moderate
moral and spiritual commitment. The unbeliever is characterized by a
generally low moral and spiritual commitment. The humanist is
characterized by a high moral commitment and a low spiritual
commitment. While the fundamentalist is characterized by a high spiritual
commitment and a low moral commitment.

Doug and Wright (1977) conducted a study on 427 college freshman and
sophomores, between the ages of 18 and 20 in six colleges. They found
that intrinsically motivated students, committed students and time
believers had significantly higher purpose in life than did extrinsically
motivated students, uncommitted students and unbelievers. The results
also indicated religious integration (moral commitment paired with spiritual commitment) is indicative of meaning in life.

From above paragraph, it is summarized that first, the religious commitment is indicative of greater meaning in life, where as a lack of religious commitment is indicative of a lack of meaning (or less meaning) in life. Secondly, that religious integration is indicative of greater meaning in life, whereas a lack of religious integration is indicative of less meaning in life.

Sharpe and Viney (1978) conducted a study to investigate the relationships between PIL score and various aspects of the world view of Australian Univ. students. They found that students who obtained low scores on the PIL did show their lack of purpose in their worldviews that were (a) more negative than positive (b) lacked purpose and (c) lacked transcendent goals. Before they filled out the PIL, each student was asked to write for 30 minutes in response to an open-ended question to tap into his worldview. The resulting worldview protocols were assessed in three criteria: Evaluation of the world (w), purpose (p) and self-transcendent goals (T).

Paloutzian (1981) found that students scoring low on PIL are likely to have more investment in happiness, mature love and freedom and
apparently, students with religious beliefs score higher on the purpose in life test.

Cluff (1984) emphasized that “Spirituality must be accepted as a dimension of what it means to be human – to live and die, to suffer and rejoice, to succeed and to fail, to hope and despair” (p. 609). He suggested that when one is facing death, ... what is important is not whether the individual finds peace in God or attains a satisfactory answer to the questions of life’s meaning, although this may be desirable. What is important is whether the individual continues to question and seek out God, meaning, purpose, and value (p. 610).

Chamberlain & Zika (1988) found that meaning in life mediated the relationship between religiosity and well being.

Zainuddin (1993) examined the relationship between spiritual orientation and personality needs based on Murray’s classification of psychogenic needs. The ten needs which were studied are Achievement, Affiliation, Autonomy, Aggression, Nurturance, Endurance, succorance, Abasement, exhibition, and dominance. Factor analysis and multiple regression analysis revealed that autonomy and regression were the best negative predictors of spirituality.

To assess the relative contributions of spirituality and religiosity to levels of death anxiety, Rasmussen et al. (1994) administered the Temper death
anxiety scale and the spiritual well being scale on 134 female and 74 male undergraduate and graduate students. Results revealed that spirituality had a significant negative relationship with death anxiety. As the degree of certainty with respect to life after death, greater levels of satisfaction with life and greater feelings of purpose in life increased, levels of death anxiety decreased. No significant relationship was revealed between religiosity and death anxiety, but female students had higher level of death anxiety than did males.

Parsuram et al. (1994) examined the importance of religious and non-religious beliefs in managing death anxiety in 90 adults, equally split among Islamic, Hindu and Christian religious groups. Results show Muslims with the lowest level and Christians with the highest level of death anxiety. Results related to the chosen beliefs also yielded significantly different mean score across the groups and are discussed with in the same work of the functional relevances of the these beliefs in managing death anxiety.

Francis and Burton (1994) found that perceived purpose in life tends to increase with frequency of both church attendance and personal prayer behaviours that reflect religious beliefs.

In an examination of the post adolescent years, a study by Daloz, Keens and Parks (1996) traced the lives of individuals who committed
themselves to the common good and concluded that it is important for self-development in all phases of life for people to dedicate themselves to causes greater than the self. Colby and Damon (1992) also looked at adults with high levels of moral commitment.

Francis and Evans (1996) found similar valuable relations when they analyzed the responses of youth in the United Kingdom. French & Joseph (1999) described purpose in life as a mediating factor between religiosity and happiness.

Thus we have seen from above studies that religiosity and spirituality affect life attitudes in different ways. In this regard Wong (2000) said that the quest for meaning and spiritually is an ongoing process, making the journey of life rewarding until the very end.

College students have been identified as a population at risk for alcohol related problems, based on their high level of alcohol consumption. Frankl identified that about 50% of college students are suffered from drug addiction. The use of tobacco and drug among students has been reported by many Indian psychologists: Mohan and Arora 1976, Mohan et al. 1981, Bhat 1978, Srivastava and Srivastava 1985 etc investigated the drug habits and security – insecurity feeling among students. Dube et al (1977), Singh and Suman (1988), Magnawat (1990) studied the sex
difference, drug habits of different faculties and personality characteristics of drug using students respectively.

There are several factors that contribute to drinking behavior among college students. Bellingham (1993), based on the study of drinking behaviour among students, reported that current drinking behaviour may be associated with a decrease in parental or adult supervision, that is experienced earlier for those whose parents have divorced.

Padelford (1974) investigated the relationship between drug involvement and purpose in life among 116 school students. Students completed a purpose in life (PIL) test, a drug involvement survey and a questionnaire of general information. Results indicated a significant negative relationship between drug involvement and purpose in life for the total group studied. Drug involvement was found to be significantly greater among students with low purpose in life than among those with high purpose in life.

Dube et al. (1977) explored the pattern of drug use among male and female college students, in Agra. They found that about 74% male and 26% females use drug.

Mohan et al. (1978) have reported that 31.8% of high school students used tobacco, 26.1% used alcohol and 8.9% used tranquilizers.
Singh and Singh (1983) developed a scale for measuring the attitude of college and university student's drug abuse. Results revealed that students with low level of education had significantly favourable attitude toward any abuse as compared to those students with high level of education and also that modernity was a significant factor in making students attitude more favourable toward drug abuse. Result also indicated that the drug using students scored significantly higher on aesthetic nature and lower on religious values as compared to the non-users.

Srivastava & Srivastava (1985) investigated the tendency of behavior deviance and aggression among tranquilizer users and non-users among college students. Drug users scored significantly higher than the non-users on aggression questionnaire and behaviour deviance scale.

Ahmad et al. (1986) explored personality characteristics and ethnic background of drug users and non-users among the students significant differences were found between drug users and non-users in their level of anxiety, neuroticism, stability. The ethnic variable was also found to be related to the level of anxiety. Whereas its effects was not apparent in the case of neuroticism stability dimension.

Newcom & Harlow (1986) hypothesized that two psychological constructs facilitate and mediate the relationship between stress and substance use. Uncontrollable stress (negative life events) was assumed to
create a sense of those of control, which in turn, engendered a decreased level of meaning in life. This meaninglessness in life, experienced as distressful and uncomfortable. They tested a theoretical model in two separate studies with independent samples of adolescents the research found that the perceived loss of control and meaninglessness mediate the relation between uncontrollable stress and substance use. In the Rutgers data, the association between stress and drug was clearly accounted for by the mediating constructs. However, in the University of California data, there remained a direct influence uncontrollable stress on substance use, after accounting for the significant impact of the mediating constructs.

In a journalistic survey for a Delhi newspaper Dayal (1972) reported that 5,000 of Delhi University students were current occasional drug abusers and that about 200 of them were drug dependent. Delhi University male students showed an overall prevalence rate of 50.1% for drug abuse (19.8% for tobacco alone, 18.6% for alcohol alone, 6.6% for tranquiliser, 4.3% for amphetamines, 1.9% for opium and 1.2% for barbiturates).

Hussain and Vadra (1993) conducted a study to determine the relationship of factors of attitude towards life with locus of control orientation and death anxiety among alcoholics. Significant positive relationship was found between life purpose and alcoholic responsibility scores and will to meaning and alcoholic responsibility scores. Significant
positive correlation coefficients were found between scores on existential vacuum and alcoholic responsibility and will to meaning and alcoholic responsibility among possible alcoholism subjects. Significant negative correlations were found between life control and death anxiety scores among possible alcoholism and probable alcoholism subjects. Future meaning to fulfill scores correlated negatively with death anxiety among probable alcoholism subjects.

Posavac (1993) explored the views of 153 undergraduates regarding excessive drinking. Ss accepted levels of drinking by peers that markedly exceed definitions of excessive drinking by experts. A sizable minority Ss refused to label very dangerous behavior associated with excessive drinking. Since students seem to define excessive drinking in ways that differ from professionals it was suggested that student affair personnel need to plan programs that recognize the std’s view, otherwise students may continue to believe that while excessive drinking is bad, their level of drinking cannot lead to any problems.

Mills et al. (1993) administered an alcohol perception questionnaire to 56 male and 51 female in mid-western univ. It was found that the greater amount of personal alcohol consumption among the students, the less likely they viewed excessive drinking as a problem. Ss from lower income groups viewed excessive drinking in general as problem where as
Ss from high-income group viewed excessive drinking as no problem at all.

De Moor et al. (1994) made a survey on 619 students (aged 13-20) attending continuation High Schools on their smoking and smokeless tobacco (SLT) use. Students were assigned continuation High School because of absenteeism, poor grades and delinquency. Results indicated that smoking was higher than national prevalence rates for these students, with prevalence of weekly and daily smoking at 50.4% and 43.9% respectively.

Morgan, Harry (1995) examined drug use in a sample of 579 High School students, emphasizing race and gender differences. Results revealed that minority youth were not at greater risk for drug use than their white peers were. White more than blacks and boys more than girls used tobacco.

Farley et al. (1995) investigated, whether the level of anxiety of smokers differed from that of the non-smokers. Results showed no differences between smokers and non-smokers on the measure of trait anxiety.

Christine (2000) examined antecedents and consequences of student’s alcohol use among undergraduate students, utilizing the college health and academic survey (SHAS). The study examined the relationship between student’s perceived self-efficacy to obtain from drinking or to practice responsible drinking and their social environments. He found a
strong desire for students to “fit in” according to what their perception is. Students feel “less confident” about not drinking in situations that involved seeing drink at a party (18.8%), celebrating with other (23.4%) and when being offered a drink in social situation (20.8%). In addition students reported that it would be “very hard” to “somewhat hard” to avoid social situations, where a lot of drinking would be taking place (42.5%). These results provide evidence to the need for prevention and intervention programs that utilize social cognitive theory to help students to improve their control over alcohol decisions and behaviors.

Design and methodology of the present study is presented in the next chapter.