RELATIONSHIPS BETWEEN ALIENATION AND
FEELINGS OF TRANSCENDENCE

APPROVED:

[Signatures]

Major Professor

Minor Professor

Director of the Department of Psychology

Dean of the Graduate School

An exploratory study was conducted to examine feelings of alienation in high school and college students. The literature surrounding "alienation" was reviewed, and although alienation has been operationally defined in many ways, some of the common characteristics to emerge were a sense of meaninglessness and powerlessness, pessimism and depression, and a distrustful and suspicious attitude toward other people. An attitude scale was composed to measure the extent of these various feelings. The research pertaining to "peak experiences," transcendent experiences, and other perception-changing experiences indicates that these states are often experienced by psychologically healthy people. The relationships of alienated attitudes and the capacity to transcend old perceptual patterns were investigated. Theories of adolescence indicate that perception moves, with increasing age and maturity, to a more holistic and encompassing position. Perception in the more mature person is less field-dependent and the individual is better able to differentiate cultural determinants and reject or accept them, from a realistic appraisal of their merits. Thus, an older and more mature
person should better recognize many alienating conditions in society, and through their recognition, not yield so totally to their influence. The data collected supported these notions fairly convincingly, although sample shortcomings could have contributed to some of the results.

It was suggested that future research should explore further the psychologically healthy personality. Our world is desperate for authentic people, people who possess a realistic understanding of themselves, who "like" others and sincerely wish for their goodwill, and who possess strong values concerning human nature that will not be undermined and eroded— that are rooted in eternally known truths.
RELATIONSHIPS BETWEEN ALIENATION AND 
FEELINGS OF TRANSCENDENCE

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David L. DeLaughter, B. S. 
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CHAPTER I

INTRODUCTION

Alienation--Social and Perceptual Factors

Psychology has focused much of its attention on the pathological. The study of psychological health is a relatively recent undertaking. The bedrock of human life—qualities such as love, cooperation, and trust—have been largely ignored, while the reactive conditions of the mind such as aggression, hate, and compulsive sexuality have been attended to (2, p. 82). It seems that with the emergence of many of our social ills today, more investigators are asking, "What are the characteristics of healthy people?" Erich Fromm defines mental health thus:

"... Characterized by the ability to love and to create, by the emergence from incestuous ties to clan and soil, by a sense of identity, based on one's experience of self as the subject and agent of one's powers, by the grasp of reality inside and outside ourselves ... (6, p. 68)

The ability to love is a natural development from having been once loved ourselves. The individual who has been loved by his parents, who senses in a deep way that he is accepted and appreciated for what he is, develops into an adult who possesses a healthy love for himself and who acts towards others out of this framework of love.
One general finding concerning psychologically healthy people is that they are superior perceivers of reality (10). They are good reality testers. They accurately understand the world they live in and their own lives in relation to it. They can more easily cut through the chaff and see the totality of a situation. They can more easily perceive in a holistic manner. A parent who loves his child is more sensitive to its needs, understands its actions—in short, is more perceptive and knowledgeable of the baby than anyone else. Maslow calls such perception, Being-cognition. It is perception which does not place demands on that which is perceived; it does not ask from it or seek fulfillment from it, but simply sees it for what it is.

Psychologically healthy people have paid a price. They have had to look critically at themselves and honestly appraise what they see. They have emerged with a strong sense of identity because they were first courageous enough to examine themselves (12). Erikson has written extensively on the formation of identity. In adolescence, "when centrifugal, social, psychological forces pull the individual out of his family and involve him more completely in a wider and more impersonal social network," the establishment of identity stands its most difficult test (6, p. 124). The blind conformity and depression of our times seem to indicate that many people do not really emerge from adolescent states of development.
Another characteristic of psychologically healthy people is spontaneity—the ability to quickly assess a given situation and respond in an authentic expression of one's being (3). Because these people have "ownership of themselves," they act in accordance with what they feel is right despite the protests of others. They possess an assurance in themselves and are less susceptible to outside influences. This is not to say that they do not listen to others. They are flexible enough to listen to others' views and secure enough to change their minds if they see they have been wrong.

Healthy people have a desire to further the "Good" in the world. They rejoice when they see happiness in others. They delight in contributing to this happiness. The values that they hold tend to lean toward ultimate, abstract qualities: truth, beauty, uniqueness, serenity, growth and love. They have risen above the cultural goals and are bound to them in only a limited way. Selfish-unselfish dichotomies are of no value in understanding these people. Their lives are blends of both. They are motivated by such things as (11)

- Loving virtue to be rewarded
- Fighting lies and untruths
- Liking the world as it is but trying also to improve it
- Expressing gratitude and awareness of their good fortunes
- Freeing themselves from illusions, looking at facts
- Doing a good, efficient job in the world of work
The importance of discussing the characteristics of psychologically healthy people in this paper is that there seem to be evidence that our society has a distinct shortage of such people and an overabundance of individuals who are stunted in their development to "full humanness."

Today we come across a person who acts and feels like an automaton; who never experiences anything which is really his; who experiences himself entirely as the person he thinks he is supposed to be; whose artificial smile has replaced genuine laughter; whose meaningless chatter has replaced communicative speech; whose dulled despair has taken the place of genuine pain (5, p. 24).

The purpose of this paper is to explore some of the pertinent knowledge surrounding the concept of alienation. Do people who transcend their daily existence by new, emotional, perceptually-reorienting experiences display characteristics of alienation? Is age or level of maturity associated with alienation? Is alienation associated with one's sex? How does purpose in life relate to feelings of estrangement and alienation?

To say that alienation exists or does not exist ultimately depends on agreed standards of mental health. Erich Fromm feels there are general qualities that all human beings are striving to achieve regardless of culture. Among these are a sense of freedom, spontaneity, and a genuine expression of self. Subjectively, it appears that many people in our culture do not achieve true spontaneity and warmth. We would not classify these people as being "sick" because they closely resemble
everyone else. Their suffering goes unnoticed. This is known as the socially patterned defect (5). Alienation is a socially patterned defect. It is subtle, often taking many forms. It can be expressed by undue politeness in relations with others, in forced guffaws of laughter over rather unfunny things, and so on. What lies behind this reluctance for people to be sincere with one another?

One possibility is loneliness. It is an intensely painful feeling that all people must endure in their lives. Its pain is almost unbearable and can be a stronger catalyst than anxiety in spurring a person to action (13). To an extent, loneliness accentuates our helplessness and desperate need for other people. It is the lack of highly personalized relationships in one's life. Buhler invisions a division into (1) existential loneliness, man's basic feeling of isolation in the world, and (2) neurotic loneliness, springing from lack of identity and the consequent inability to relate intimately to others (4). There is a reluctance for people to come to one another in full recognition of their loneliness, because it is a taboo subject. We are ashamed of it and cover it in gales of laughter, drugs, and music.

It is characteristic of all societies that they build a man-made, artificial world that is superimposed over the natural world man is born into. The changes that have occurred in the last fifty years are staggering. Our society has become exceedingly complex, so much so that many of us have the feeling
that it is no longer "our" society, but rather a colossal, confusing world of red tape, a world that we can no longer control or influence. Life is referred to as a "rat race."

How does change and increased complexity of life affect the individual? In Toffler's Future Shock, a study by Arthur and Rahe was discussed. Three thousand navy men were given a Life Changes Questionnaire, a questionnaire which measures the amount of change occurring in a person's life over a period of time. "Change" included any discrepancies in daily life—the death of a loved one, moving to a new neighborhood, change in jobs, loans made, wife starting or stopping work, etc. The changes that were being investigated by the questionnaire were not regarded as "good" or "bad," but were only sought as evidence of life changes in normal existence. The results of the study revealed that those in the upper ten percent of life change units—those who had had to adapt to the most changes over the previous year—suffered one and a half to two times as much illness as those in the bottom ten percent.

This study points out an interesting fact—the human organism has definite limits to which it can be pushed without becoming sick or disoriented. A person can efficiently integrate only so many variables at one time. Our perception of life and the ability to clearly understand and integrate existence are limited.
Wilkin (18) studied perception of embedded figures in a background. Subjects were first presented with a complex geometric pattern on a card. This was removed and the original complex one presented once more. Subjects were asked to outline the simple design which was embedded in the complex one. Subjects tended to perceive the design in one of two ways—“perceptually” or “conceptually.” Subjects who looked at the designs in a perceptual manner were more dependent upon the material. They traced and handled the cards to better locate the design. Subjects using the conceptual method tried to establish some scheme of organization and were less dependent upon the concrete stimuli at hand. Later research by Witkin led to the concepts of “field-dependent” and “field-independent” perception.

It would appear that perception of one's own self and of the surrounding culture is immensely more difficult today. Perception has moved toward a more field-dependent position. Wheelis (17) examines the characterological changes occurring from our grandparents' generation to the present. People of the early 1900's are seen as possessing a stronger feeling of identity. They largely acted in a sure-footed manner. They knew what they were going to do vocationally and were less plagued with self doubts. Values and beliefs were strongly entrenched, and this perhaps gave them the security which people today seem to be without. A simple observation is that life was less complicated, people were less submerged in a
technological, refined culture: "If (man) is completely en-
meshed in the routine and in the artifacts of life, if he
cannot see anything but the man-made, common-sense appearance
of the world, he loses his touch with, and the grasp of him-
self and the world" (5, p. 131). People have been caught up
in a morass of electrical, mechanical, and intellectual gadgetry,
and they are really hard pressed to understand what is going
on.

Another area of importance is that having to do with
values. Values and goals have been recognized as an extremely
important factor in mental health. "The crux of mental health
and of much physical health is found in the nature of the in-
dividual's beliefs: his minor beliefs about domestic and
social situations in his immediate world, and major beliefs
about the nature of the universe in which he lives" (2, p. 97).
The theory of Alfred Adler was founded on this premise: "The
important thing to understand is the individual context--the
goal of an individual's life which marks the line of direction
for all his acts and movements. This goal enables us to under-
stand the hidden meaning behind the various separate acts--we
see them as parts of a whole" (1, p. 2).

It is commonly agreed that the values which gave people
of one or two generations ago a sense of security are seen by
many present-generation people as inadequate. The religious
values of Christianity which underlie American society are
losing their strength. The "good, Christian athlete" takes
second place to the "free soul," such as Joe Namath today. One reason religion has been rejected is because it did not mature with its people. As Tournier (16) states, religion has had a history of refusing to acknowledge new truths which science has revealed. Organized religion has been so defensive of its cherished values, so unyielding to the knowledge which was being discovered all around it concerning man, that the world left it in its antiquity. Religion insisted on the meek, self-sacrificing model of the virtuous man but thoughtful people saw that good men are so much more.

The devotions of many people now lie with science. It has not, however, been able to give men a reason to live. Science took a neutral position with regard to values. The laissez-faire principles of economy which so pervade capitalism took precedence in science also. Scientists felt that if they pursued wherever their investigations led and amassed more and more knowledge, the ultimate good of mankind would result. Any thoughtful person today sees the problems this valueless scientism has led to. The sophisticated of science pride themselves on their objectivity and realism, but as Fromm points out,

To speak of our realism is almost like a paranoid distortion. What realists, who are playing with weapons which may lead to the destruction of all modern civilization, if not of our earth itself; Modern man exhibits an amazing lack of realism for all that matters (5, p. 153).
The science of physics and mathematics was applied to the study of man. It was mistakenly assumed that only a rigorous, scientific approach could accurately understand the thoughts and behavior of man.

The pooled pseudo-knowledge that is much of psychology can be seen as a congeries of alternative and exceedingly simple--images, around each of which one finds a dense, scholastic cluster of supportive research, theorizing and methodological rhetoric (9, p. 14).

Of course each view of man that has arisen over the years is backed by indisputable scientific evidence, and one must conclude, depending on the theory, that man is most certainly "a telephone exchange, a servo-mechanism, a binary digital computer, a reward-seeking vector, a hyphen within an S-R process, a stimulation maximizer, a food, sex, or libido energy converter . . ." and so on and on (9, p. 14). The purpose here is not to condemn psychology or the scientific method of inquiry, but only to good-naturedly strip it of its idolized position in the life of modern man. This idolatry of science represents in some respects an attempt to fill the void—to bring order, structure, and meaning to life. Many compulsive people feel that science is doing just that.

And so values, the ideas around which people live out their lives, have been replaced with a fuzzier, "humanistic" set of rules. The new rules are flexible and adaptive. In fact, they are not rules, but rather, "general guidelines under particular situations." For many people, this is not
enough structure, and they find their earlier convictions have been lost in a sea of relativism and situational ethics. This has contributed to a feeling of paralysis, and people are hard pressed to really put into words what is bothering them. They want to go on with their lives, to grow and change, but can only mutter that they are "in a rut." They have been psychologically immobilized and their perception of their problems and what is needed to solve them have been extremely narrowed. They cannot verbally express how they are hurting, because the flexibility and creativity of thought necessary to get at their true feelings and desires has been blunted. They are caught in indecision, and because their inability to make plans and carry them out causes much anxiety and self-hatred, they soon cease making plans altogether (14).

The Power Myth

American society rewards strength. Strength at the negotiating table, strength in sports, strength of character—strength is a cherished trait. Healthy people are characterized as being strong in mind and body, of having a will to live fully, and of possessing a vitality and enthusiasm for life.

Strength, in a sense, has been replaced by "appearances of strength." Because so many individuals are uncertain of themselves, because they feel the existential despair of modern times tearing at their hearts, because they lack ownership of themselves and are owned by the expectations of others,
because at bottom they feel anything but true strength—they must resort to putting up a front, to appearing strong. Men today have repressed their feelings of inferiority and place great emphasis on looking tough. They are a somber, frozen-faced lot who scowl at the world and appear to always have the situation well in hand. This stems, perhaps, from attitudes inculcated in the teaching of the young male. Sullivan speaks of two genera of learning—competition and compromise. Our society emphasizes competition vigorously, so much so, in fact, "that if one is physically handicapped or, for some other reason, very bad at competitive performances that are 'de riguer' then one is practically taught that one is not fit to be around—that there is something rather profoundly wrong with one" (13, p. 232).

Thousands of people displaying a paralysis of affect, people day after day maintaining a stiff upper lip in the course of their day, who never reveal their deeper feelings—these are intuitive grounds to call our society "alienated." Jourard (8) gives evidence supporting the idea that people unable to "open up" and disclose themselves to any degree, may be in poorer psychological health than those able to do so (those disclosing too much about themselves not included).

The theory of Karen Horney is particularly relevant here. Neurotic development represents an alternative to normal development. When a child has not been properly loved by its parents, it comes to feel that it has been rejected. The
infant does not know the fault lies with the parents; but because of its dependence and undifferentiated perception of the world it is presently in, the child feels that it is in a cold, hostile world, and because there is something wrong with himself, he is responsible for his rejection. At this point, the neurotic solution is undertaken. To be noticed and important to other people, the individual unconsciously tries to attain this. He employs one of three tactics: moving toward people, moving against people, and moving away from people. Moving toward others involves submission and blind compliance to others' expectations. Moving away from others means to isolate one's feelings and hide behind a neutral disposition that is unassailable by others. Moving against others is accomplished by seeking to dominate others and to manipulate them in a show of strength. Of the three "solutions," moving against others is sanctioned by our society. The J. Alfred Prufrocks are around, but they and other compliant types are frequently ridiculed. In a similar vein, those who have withdrawn from others—the resigned and apathetic—are scorned. But those who move against people, those whose lives have been spent in attempts to achieve victories over others, to climb the competitive ladder of success without regard for those stamped down in the process—to these are given the accolades and honors of the masses. We worship strength and the evidence is obvious in many ways. Witness a trend in
college football over the past five years. To win a game is good, but to win big is better. Coaches leave their best players in, even when they are assured of victory. To run up the score and humiliate the opponents is looked upon as admirable.

Motion pictures that attract the greatest audiences invariably cater to the movie-goers' need to see displays of power, to vicariously identify with the tough, brutal hero on the screen. Films with black heroes are relatively recent, but an effort to wipe out the feelings of inferiority and helplessness characteristic of Negro history in the United States is made with the emergence of the black stud, who gets what he wants when he wants it.

Women's Liberation can be viewed in the light of this myth of power engulfing our society. Many of their tenets are valid and justified, but they have taken the appearance of strength to cover their wounds, their loneliness, and alienation from men. They have strongly adopted the words of singer Helen Reddy's latest hit,

I can do anything,
I am strong, I am invincible
I am Woman.

A very significant amount of the alienation that exists between the sexes is closely associated with this myth of power that engulfs human relationships. Women's Liberation can be seen as an outcry against the relationship of sexuality and dominance behavior. There is a tendency to associate subordinate status
with feminity and dominant status with masculinity. This is related to fantasies surrounding sexual relations. Many men see women in the condescending light of being a weak, somewhat shallow person. Many women see men in the bitter light of being brutal, dominating, and arrogant. Dominance and sexuality must be differentiated if men and women are to have warm relationships:

... to learn that the penis is in fact not a club or a sword or a rending instrument, that the vagina is not a garbage pail or a biting mouth or an engulfing well; that the above and below position in the sexual act is meaningful only for sexual convenience and pleasure; that taking orders from a superior is not equivalent to being raped; that stronger people need not be made a sexual oblation to in order to avert their anger. It is hoped for the women that her sexual surrender becomes not a giving up of her ego or self-respect; it is not a conquest in which by surrendering she concedes her slavish status thereafter. The male must learn that by penetrating his wife, he has neither conquered nor asserted mastery nor committed a sadistic act. Nor has he thereby conceded submission in other areas of life. Nor need he feel guilty or fearful after the sexual act if he can feel that he is welcomed rather than resented, if he has not conquered but collaborated (10, p. 365).


CHAPTER II

SURVEY OF LITERATURE

The concept of "alienation" has been defined and used in many forms in research. When speaking of a characterological trait found in many individuals today, alienation refers to a quality of remoteness, of not being connected, or in harmony with one's self or fellowmen. Much has been written about the essential loneliness of modern man. He is seen by many existential thinkers to be a suffering person who has been stripped of all external crutches and buoys and must bear the ultimate knowledge of the universe—that life is essentially a pointless and rather cruel joke. The process of alienation can be seen as a blockage or separation from once-natural, human development. Spontaneous, genuine man is somehow blocked from full humanness. Man, who ideally finds a satisfactory "niche" in society, becomes disillusioned with the structure of society, and so on. Because of the large affective element of alienation, most sociological studies are limited by the scientific methodology they seek to maintain. Alienation is usually operationally defined at the onset, and then certain ideas are rejected or accepted as the data warrant.

In reviewing the literature on alienation, human perception of reality appears to be an important factor, and an
effort to tie in the studies to it was made. Alienation can be depicted as a separation of man from himself, and as separation of man from society. Finally, it is felt that feelings of transcendence, peak experiences, and religious experiences are experiences which are antithetical to feelings of alienation. These feelings have been reported as being fusion experiences—they leave the individual feeling more whole and less separated from others.

Separation of Man From Himself

Adolescence is a trying and difficult period in most people's lives. It comes as a crucial transition from childhood to adulthood. Submission, asexuality, and non-responsibility are demanded in adulthood. The transition in adolescence is enormous, and many problems of self-identity often emerge. Because of the traditional male role, the changes demanded of teenage males is probably greater than for females (8). The success with which adolescents become responsible adults can be seen as a progression to more and more realistic perception of reality. Studies of social perception appear to support this.

Witkin (38, 39) examined field-independent and field-dependent perception. Field-independence refers to the ability to,

attend to a number of stimulus fields simultaneously, a facility in perceiving detailed structures and relationships within and among stimulus fields, and
the skill to restructure the content of stimulus fields into new configurations (29).

Within theorized that field-independent perceivers (FI) possess personality traits which differ from people who tend to be field-dependent perceivers (FD). FI subjects are advanced in their ability to differentiate and synthesize various aspects of the stimulus field, possess a well-defined body-boundary perception, and a well developed sense of separate identity. There is evidence that with advancing age a shift from primarily FD to FI perception occurs (5). A study by Mullener shows that, "with maturity the self concept changes from being characteristically global to more differentiated and articulate" (25, p. 233). Katz and Zigler (14) found that subjects display, with age, greater differentiation between their "real" and "ideal" selves, and between their "real" and "social" selves. Lefcourt and Telegdi (19) found that subjects classified as "field-independent, internally controlled," demonstrated greater cognitive activity and verbal productivity than "field-dependent-externally controlled" subjects. Tolar and LeBlanc (34) report that externally controlled, alienated subjects were subject to feelings of vacuity and inner emptiness.

These studies indicate that individuals who interpret reality in a more encompassing, holistic, and comprehensive manner, and who are less sucked in by stimulus dependence, are better able to make the transition from adolescence to adulthood. They have greater psychological freedom—more alternatives
to action—and so, are better able to meet the alienating conditions of modern society and not lose themselves to it.

Separation of Man From Society

The separation of an individual from the society he lives in is a very common characteristic of literature on alienation. A necessary distinction should be made with regard to healthy, creative separation and separation originating because of bitterness and disapproval of one's society. For example, Nettler (26) defines the alienated person as, "one who has been estranged from; made unfriendly toward, his society and the culture it carries." This depicts a person who resents a great deal of what he sees, and becomes distrustful and cynical toward others. On the other hand, many of the great contributions to mankind have come from people who were healthily detached. Creativity may be linked to solitude. Paffard (23) reports that creative individuals value being alone more than less creative persons. They are not necessarily embittered but frequently step out of the mainstream of things in order to think.

Fromm points to an ironic example of separation of man from others—blind herd conformity (9, p. 138). Excessive conformity may be seen as an attempt to simulate communion with others by being like others. To dress, speak, and act just like everyone else gives a semblance of acceptance—"See, I'm just like you." Gould (11) explored the role of conformity
in alienated subjects. He set up an Asch-type, group pressure situation, and his subjects were fifteen low-alienated (LA) and fifteen high-alienated (HA) subjects which were determined by their responses on the Manifest Alienation Measure. HA subjects showed significantly greater conformity to group pressure than LA subjects. Conformity simplifies life. It involves little personal risk. Excessive conformity is usually restricted to adolescent periods of development, to be gradually replaced by a more differentiated, less stereotyped, more tolerant view of self and others.

Perceptual distortion seems to be characteristic of alienated individuals. They interpret social institutions, people, and events of life in the light of their alienation. Davids (6) gave the Affect Questionnaire to subjects and asked them to respond in each of three ways: (1) the way the "average Harvard student" would respond, (2) the way the subject himself feels, and (3) the way his "ideal person" would respond. Alienated subjects showed perceptual distortion in seeing others as being more alienated than they actually were. Kish and Timmons (17) found that alienated subjects expressed confusion about self-identity and inter-personal relations. Tolar (33) had subjects look into a Howard-Dohlman apparatus at a stationary point of light. Alienated subjects reported movement of the light source significantly more than subjects who were less alienated. The alienated thus appear more
suggestible and controlled by the external environment than
less alienated subjects. These studies support, in a negative
way, the theory of Erikson concerning the establishment of
self-identity. He defines identity as "the capacity to see
oneself as having continuity and sameness. It is the consistent
organization of experience" (10, p. 6). People who lack iden-
tity development, therefore, possess few resources that others
would enjoy. They have nothing to give, nothing creative to
talk about, nothing humorous to bring about the desired closeness
with others. And so they feel cut off from others, severed
from real communication, and open to the almost unbearable
pain of loneliness.

Alienation as a Psychological State

Many studies approach the concept of alienation from its
manifestations in people. What are alienated people like?
Most researchers have seen alienation as multidimensional
and the alienated personality as a composite of many attitudes.
Gould (11) noted that high alienated subjects showed a "cool"
poise throughout the experiment, and they even maintained this
neutral attitude through the dehoaxing procedure. They gave
blunt, abbreviated answers and kept to themselves. They show
evidence of greater susceptibility to depression, social in-
troversion, poor impulse control, ambivalence, and a general
disparity between feelings and behavior. Gould summarizes
alienation as a syndrome "most often conceptualized as an
individual's perception of other people as being hypocritical, selfish, and uncaring, and the society as being oppressive" (11, p. 39). Keniston (15) has pointed out pertinent attitudes that often accompany feelings of alienation. One of these is excessive pride. Keniston's alienated subjects perceived themselves as more honest, more direct, and less deceitful than those around them. They took pride in their brutal confrontation with reality, with facing the facts head on, and not resorting to the crutches most people need. They readily speak of their pessimism, disorientation, and psychological "hang-ups," and see this as further evidence of their honesty. They are never "duped" as others are. They smile knowingly at those who seek happiness, knowing all along that only a universal pessimism is "realistic" (15). They generally interpret the world in a strictly rational and mechanistic manner. They deplore the ignorance of most men and can seldom resist disparagement of others. Sullivan sees disparagement of others as an indication of poor self-esteem: "Because I feel like a mole-hill, by God; there shall be no mountains" (32, p. 309). Horney (12) discusses the role of excessive pride and the "need to lift oneself above others" in neurotic development.

Depression is another core feeling associated with alienation. Some investigators (35, 36) feel that depression in alienated individuals is often masked through acting-out behavior and denial in order to block awareness of sadness
and emptiness. Nicholi found that depression in his subjects was not "related to object loss, but to the disparity between the ideal self as a uniquely gifted intellectual achiever and the real self as one of thousands of students struggling in a competitive and threatening environment" (27, p. 652).

Seeman (31) condenses the concept of alienation into a five-fold classification: (1) powerlessness, (2) meaninglessness, (3) normlessness, (4) isolation, and (5) self-estrangement. Most descriptions of alienated individuals employ one or more of these categories. Dean (14) produced a questionnaire with subscales measuring powerlessness, normlessness, and social isolation. The subscales were intercorrelated, but still warranted being treated independently. Davids (6) gave his subjects, Harvard undergraduates, Affect Questionnaires, and the results led to the formulation of the "alienation syndrome," which consists of feelings of egocentricity, district, pessimism, anxiety, and resentment.

Feelings of powerlessness have been the focus of many studies concerning the nature of work. Working individuals in our highly technological, bureaucratic society feel dwarfed, insignificant, and at the mercy of a rapidly changing technology. Furthermore, our economy is such that one man's defeat is another's victory, and regardless of the politeness and surface friendliness, this instills a basic uneasiness and distrust of others. Kirsch and Lengermann (16) measured powerlessness, meaninglessness, and estrangement from others.
in 150 employees of the operation division of a large bank. Three general occupations exist there: computer personnel, clerical workers, and machine operators. The machine operators scored significantly higher in alienation. It was noted that their work was the most restrictive of the three occupations. They had no opportunity to express their individuality, had no chance to see the functioning of the bank as a whole, and had little chance for promotion. Aiken and Hage (1) found alienation to be directly related to the amount of centralized authority present, the lack of participation in agency decision making, and the rigidity with which rules are enforced.

Another factor of alienation, normlessness, is the condition whereby social norms regulating individual conduct have broken down. MacIver describes normlessness or anomie as, "the absence of values that might give purpose or direction to life, the loss of intrinsic and socialized values, the insecurity of the hopelessly disoriented" (20, p. 84). Schweiker (3) tested belief in a superordinate meaning system, participation in religious and secular organizations, integration, and morale in 609 businessmen. An interesting finding was that religious belief may act as a superordinate meaning system, which endows secular activities with greater felt satisfaction. Williams and Cole (37) found that religiously active people show less anxiety and insecurity than low-religion people. Mayo, Puryear and Richek (24), however, found no
difference in anxiety level of religious and non-religious students. Research involving religiousness and security-insecurity is conflicting, and this is possibly due to the differences in the manner religiousness has been defined. Maslow (22) points out that many people have mistakenly identified religion with "churches," etc., and studies measuring religiousness often define it by church attendance records, and so forth.

Transcendence—Antithesis of Alienation

Any experience referred to as transcendent or mystical is liable to be met with amusement by many educated people living in our society today—we just do not discuss such things. A yielding to the emotionality of these experiences implies a feminine-religious orientation, a frame of reference which is deplored as unscientific and therefore subject to many perceptual distortions. The growing interest in "sensitivity" and awareness is a very recent one, stimulated by people who see the need for it in our present world.

Relatively little scientific research has been done regarding feelings of elation, mystical or transcendent experiences, and the like. To the scientific community, this is largely a taboo area, because of the large affective nature of such experiences. Allport (2) states that there is a reluctance to investigate any of the "tender" relations of men. Science has left things as love and affiliation almost completely
to religious and philosophical thinkers. Maslow has long been interested in the role such experiences play in the psychological health of the individual. Fromm, as mentioned earlier in this paper, speaks of the sense of unreality and loss of reason often caused by living in such an immensely complicated society. The individual is submerged psychologically in the endless stimulation of everyday life, and to a large extent loses the perspective of his human condition in the world. He states that only when a person achieves real identity and confronts the existential problem of finding meaning in life, can he be happy. When he is sufficiently strong to go against pervasive herd conformity and resist somewhat blinding enculturation of society, he can change and grow and have a sense of happiness.

"Transcend" means literally to "rise above," to "exceed," and "go beyond." Research on creativity exposes the importance of transcendence. The facts are intellectually wrestled with, but general confusion prevails until the student obtains "insight," and things begin to fall in place. Transcendental experiences are a common occurrence (3, 18, 23, 28). They occur most frequently during periods of quiet receptivity. How do people describe what the experience felt like, and how it has changed them? This is a large obstacle in research on transcendent feelings. "The type of language which is available to the individual within the social context helps to determine the way(s) in which the individual will interpret, describe
and utilize his emotional experience" (4, p. 2). Religion has always provided the language for such experiences. Iaski (18) found that religious persons had a readily available language to express their ecstatic feelings.

Jones (13, p. 447) states that, "religious experience is not seeing new things in the same old way but seeing the same old things in a new way." This implies an experience which elevates a person's thoughts above the earth-bound, the stimulus-bound, and the concrete. It is a new perception, a new interpretation of reality. Descriptions of feelings following an ecstatic or transcendental experience support this: "Elated--some great power has given us more than humans can provide". "Made me more understanding, made me grateful." "It made me feel humans really care about mankind. I've become more tolerant to people." (3). It is often found that the individual moves toward a more tolerant and understanding position with regard to himself and others.

The desired results of psychotherapy include a broader and more accurate understanding of one's life, seen in its totality. The phobia or anxiety is gradually understood as surface symptoms of a lifetime of inappropriate attitudes and behaviors toward others. The person gradually moves toward a keener understanding of the whole flow of life, he obtains a certain cosmic perspective of things, and from this broad understanding, he is liberated to change some of the specific problems in his everyday existence. How is perception broadened?
Psychologically healthy, self-actualizing people readily admit to experiencing feelings of elevation and peak experiences (22). Such feelings are temporarily overwhelming. They demand an emotional "letting go," a "yielding" to the power and enlightenment of the experience. To surrender completely to forces outside of the individual is one of the most valuable feelings the modern personality has largely lost. Surrender is contrary to the emotional dispositions of control, which is thoroughly a part of personality today. For example, in relations between men and women, "love" is often conditional, checked by a thousand sub-clauses. In religion, mystical surrender has been replaced by all the evils of institutionalism—over-concern with finances, building committees, and numbers of "saved" people. In education, techniques, detachment of observer, control, and prediction are given their deserved positions of importance, but often to the total exclusion of any other form of obtaining knowledge.

This study represents an exploration of feelings of alienation, purpose in life, belief, and transcendent experiences in high school and college subjects.

Hypotheses

The research previously cited concerning changes in perception with advancing age and maturity, and the significance of deeply felt feelings of transcendence, have led to the following hypotheses:
1. High school subjects will have higher scores on the alienation scale than college students.

2. Religion or belief in God will result in lower alienation scores.

3. Those admitting their emotionality or readiness to be "inspired" will show lower alienation scores.

4. Those reporting deeply moving, mystical experiences will have lower alienation scores.

5. Male subjects will score higher on the alienation measure than females.

6. High school subjects will have lower Purpose in Life scores than college subjects.

7. Alienation feelings are correlated with an individual's sense of purpose in life.
CHAPTER BIBLIOGRAPHY


CHAPTER III

RESEARCH METHODOLOGY

Subjects

The subjects were forty-six high school freshmen and sophomores (mean age 15.7) and forty-six college undergraduates (mean age 20.4). The high school group consisted of seventeen males and twenty-nine females. The college group consisted of twenty-nine males and seventeen females. College subjects were in a physical education class, and their major field of study varied. The high school subjects tested attended a high school in a below-average socio-economic area of a large city. The questionnaires were distributed to the class by the teacher, along with instructions.

Instruments

A questionnaire consisting of twenty-one items was designed to measure feelings of alienation (Appendix I). Each item in this attitude scale was to be responded to with one of seven possible responses, arranged in Likert fashion from 1--strongly disagree, to 7--strongly agree. The content of the items was obtained largely from Keniston's findings with alienated students and other theories of alienation. The validity of these items is, therefore, strictly one of face validity. Keniston found that a general distrust of people
(items 1, 11, 20), a refusal to commit themselves or assume responsibility (items 3, 6, 12), a pessimistic outlook of the world (items 5, 11, 13, 21), feelings of superiority (items 6, 10, 16, 19), an emphasis on the present rather than past or future (items 12, 14), and underlying feelings of hatred (items 2, 9, 15, 20) were characteristic of the typical alienated subjects he investigated. Item eight was omitted from the scoring. Several things were considered in the composition of the items. One, it was felt that alienated individuals, those at odds with society and people in general, would possess a generally negative and fault-finding orientation toward the questionnaire. Several of the items, therefore, were stated with opposite emphasis from other items to offset this response disposition. It is to be noted that alienated individuals admit to personal pathology more readily than the less alienated. Therefore extremely high alienation scores should be interpreted accordingly.

Five short-answer questions regarding individuals' capacity to experience feelings of transcendence, belief in God, and capacity to be emotionally "inspired" were included with the alienation scale and Purpose in Life scale. Few investigations have attempted to measure religious or transcendent feelings; investigations into such personal experiences have been regarded unfeasible. Back and Bourque (5) report that more once-taboo areas are available to successful survey techniques. Kinsey's survey of sexual behavior is an example.
They conclude that experiences, even very strong and private ones such as transcendent or mystical experiences, can be successfully investigated using survey techniques.

The final instrument used in the present study was Crumbaugh's Purpose in Life Test (Appendix II). The test was developed from the theory of Viktor Frankl, who asserts that the most basic need in man is to find meaning and purpose for his existence. The PIL is an attitude scale consisting of twenty items, each item possessing seven possible responses arranged on a continuum. Crumbaugh and Maholick (3) tested the reliability and validity of the PIL. They found the reliability (odd-even method, N=225) to be 0.81, Spearman-Brown corrected to 0.90. Crumbaugh (2) repeated this procedure and obtained a reliability of 0.85. Construct validity was obtained: the PIL distinguished significantly between patient and non-patient populations, with a consistent progression of scores from the non-patient group considered most highly motivated to the most seriously ill, patient group. Concurrent validity has been established by correlating PIL scores with therapists' ratings and ministers' ratings of "purposefulness" in the individual. Therapists' ratings (3) and PIL scores had a correlation of 0.38. Ministers' ratings of their parishioners (2) and PIL scores had a correlation of 0.47. Intelligence, level of education, and sex of the individual were examined as possible contaminating variables, and none were found significant in PIL responses (3). A table of norms for various
occupational and psychiatric groupings is included (Appendix III).

Procedure

The alienation measure, questions concerning transcendence, and PIL were handed to each subject. The directions were stated on the questionnaires and the subjects were told that their responses would be confidential, and the information was to be used in a masters' thesis. Any questions were clarified, but nothing to indicate how one "should" respond was mentioned.

An alienation score was obtained by adding the numbers corresponding to each response. Those items which were worded in an opposite direction from most of the items (2, 3, 7, 10, 18, 20, 21) were altered so that the higher the total score, the more indicative of feelings of alienation. The PIL was scored in a similar manner.

The alienation scores were then divided into three groups: high, middle, and low alienation scores. Those scores considered "high" were above the seventy-fifth percentile, "middle" scores were between the twenty-fifth and seventy-fifth percentile, and "low" scores were below the twenty-fifth percentile.
CHAPTER BIBLIOGRAPHY


CHAPTER IV

RESULTS

Of the seven hypotheses, four were confirmed at significant statistical levels, one was partially confirmed, and two were not significant.

Hypothesis 1, which states that high school subjects will have higher scores on the alienation measure than college subjects, was accepted at the .001 level. The $t$ test for significance of independent samples was utilized; $t=3.48$.

Hypothesis 2: Religion or belief in God will result in lower alienation scores as shown in Table I.

### TABLE I

THE RELATIONSHIP OF ALIENATION SCORES AND RELIGIOUSNESS OR BELIEF IN GOD

<table>
<thead>
<tr>
<th>Group</th>
<th>Religious or Express Belief in God</th>
<th>Not Religious or Does Not Believe in God</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Alienation Scores</td>
<td>15 (18)</td>
<td>8 (5)</td>
<td>23</td>
</tr>
<tr>
<td>Middle Alienation Scores</td>
<td>36 (37)</td>
<td>11 (10)</td>
<td>47</td>
</tr>
<tr>
<td>Low Alienation Scores</td>
<td>21 (17)</td>
<td>1 (5)</td>
<td>22</td>
</tr>
<tr>
<td>N</td>
<td>72</td>
<td>20</td>
<td>92</td>
</tr>
</tbody>
</table>
Chi-square for the data of Table I equaled 6.57, which was significant at $p = .05$. Hypothesis 2 was confirmed. Individuals who consider themselves religious or believing in God do not appear to harbor alienated attitudes as strongly as non-religious or non-believing people.

Hypothesis 3: Those admitting their emotionality or readiness to be "inspired" will show lower alienation scores. The relationships of alienation and the capacity to be inspired are shown in Table II.

### Table II

THE RELATIONSHIP OF ALIENATION SCORES AND CAPACITY TO BE "INSPIRED"

<table>
<thead>
<tr>
<th>Group</th>
<th>Readily Inspired</th>
<th>Not Readily Inspired</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Alienation Scorers</td>
<td>10 (11)</td>
<td>10 (9)</td>
<td>20</td>
</tr>
<tr>
<td>Middle Alienation Scorers</td>
<td>27 (28)</td>
<td>23 (22)</td>
<td>50</td>
</tr>
<tr>
<td>Low Alienation Scorers</td>
<td>14 (12)</td>
<td>8 (10)</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>51</td>
<td>41</td>
<td>92</td>
</tr>
</tbody>
</table>

Chi-square for the data in Table II equaled 1.02, not a significant value. This was an attempt to see if people we would classify as "highly emotional," people who are easily moved by a passing parade or music or wedding ceremony, those
who get overjoyed at simple things many people would overlook, would demonstrate less-alienated attitudes. From the data, it appears emotionality is not a factor in feelings of alienation.

Hypothesis 4: Those reporting deeply moving, mystical experiences will have lower alienation scores. This relationship is illustrated in Table III.

**TABLE III**

THE RELATIONSHIP OF ALIENATION SCORES TO THE CAPACITY TO HAVE DEEP, PERHAPS MYSTICAL EXPERIENCES

<table>
<thead>
<tr>
<th>Group</th>
<th>Has Not Had Mystical Experiences</th>
<th>Has Had Mystical Experiences</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Alienation Scorers</td>
<td>3 (7)</td>
<td>16 (12)</td>
<td>19</td>
</tr>
<tr>
<td>Middle Alienation Scorers</td>
<td>18 (20)</td>
<td>33 (31)</td>
<td>51</td>
</tr>
<tr>
<td>Low Alienation Scorers</td>
<td>15 (9)</td>
<td>7 (13)</td>
<td>22</td>
</tr>
<tr>
<td>N</td>
<td>36</td>
<td>56</td>
<td>92</td>
</tr>
</tbody>
</table>

Chi-square for the data in Table III equaled 10.72, which was significant at $p=.01$. Hypothesis 4 was confirmed.

Individuals who have experienced profound emotional experiences, such as a mystical, aesthetic, or transcendent experience, score much lower on the alienation scale than
those who do not report such experiences. This supports the theory that such experiences often exert a significant influence on an individual's perception of the world and other people. Perception is broadened, old ways of perceiving are replaced by a new orientation, and often the new orientation results in a more understanding and compassionate view of the whole of life.

Hypothesis 5: Male subjects will score higher on the alienation measure than females. Table IV illustrates the relationship of sex of subjects and feelings of alienation.

<table>
<thead>
<tr>
<th>GROUP</th>
<th>MALES</th>
<th>FEMALES</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Alienation Scorers</td>
<td>11 (12)</td>
<td>14 (13)</td>
<td>25</td>
</tr>
<tr>
<td>Middle Alienation Scorers</td>
<td>26 (22)</td>
<td>20 (24)</td>
<td>46</td>
</tr>
<tr>
<td>Low Alienation Scorers</td>
<td>7 (10)</td>
<td>14 (11)</td>
<td>21</td>
</tr>
<tr>
<td>N</td>
<td>44</td>
<td>48</td>
<td>92</td>
</tr>
</tbody>
</table>

Chi-square for the data in Table IV equaled 3.27, not a significant value. In our society, the manner in which the male is expected to behave limits his expression of deeply
emotional experiences. Men have been conditioned to repress feelings, to maintain a stiff upper lip, and to always look capable and confident. The fact that there was no significant difference in alienation scores of men and women, although p=0.20, can probably be attributed to the nature of the samples tested.

Hypothesis 6: High school subjects will have lower Purpose in Life scores than college subjects. Hypothesis 6 was confirmed at p=.001. The t test for significance of independent samples was utilized; t=4.34.

Hypothesis 7: Alienation scores will be correlated to an individual’s sense of purpose in life.

The coefficient of correlation between alienation scores and PIL scores for college students equaled -0.187, not a significant r. The correlation for these measures with the high school group equaled -0.508, which is significant at the .01 level.

Alienation scores and Purpose in Life scores were not correlated in the college sample, but showed a strong correlation in the high school group. Perhaps the more intense feelings of estrangement evidenced by the high school subjects may result in a detectable lack of felt purpose in life. Individuals of this age seem to be greatly influenced by their emotional feelings. They seem to lack the ability to override feelings of depression and go about their business as older people do. The lack of correlation in the college group may
be due to the fact that, being older and further along in the achievement of occupational and other goals, these people choose to perceive life as having purpose, whether they harbor feelings of alienation or not.
CHAPTER V

DISCUSSION AND CONCLUSIONS

This study appears to support many of the perceptual theories explaining adolescence. Individuals in their mid-teens face a tremendous crossroads in their lives. They are involved in many decisions to accept the anxiety of growing and developing into a more mature person, or avoiding the anxiety by many defense mechanisms, such as excessive conformity to what everyone else is doing. The question of whether to attempt growth and become more authentic seems to hit first and hardest sometime in the teen years. But the question poses itself for the remainder of a person's life. It seems that people have more and more lost trust in other people and are increasingly suspicious and wary of others. This may indicate that many individuals are no longer willing to pay the psychological price for their authenticity, their integrity, and the feeling of being a worthy human being. One possible explanation is that people are becoming more passive and less able to muster personal resources and motivation to change. We sit and watch romance on television by the hour, but when it comes time to turn off the television and find love and intimacy in our real lives, many of us have been numbed into a blank and isolated loneliness, because we are conditioned
to passivity and lack the ability to "speak from the heart." The data of this study give support to the theory that people today who have not repressed their capacity to feel deeply, to still be awed by the mystery and complexity of life, are more tolerant and understanding of others. Those who have been changed through elevating experiences, manifest this change as a movement toward increased tolerance. This tolerance does not imply passivity toward others, but a tolerance that arms the individual with an assurance to fight evil by any means. Psychologically healthy people who are the most considerate of others can, on occasion, get hostile if they feel it justified.

The high school subjects of this study scored much higher on the alienation measure than the older, college subjects. It appears that behavioral conformity and field-dependent perception associated with subjects of this age category is related to feelings of alienation and estrangement.

Individuals who have a religious orientation of some sort or who profess belief in God seem to be less alienated. People who possess a mature religious sentiment probably apply their religious orientation to interpersonal relationships and do not limit these relationships to the confines of a church building. Many statements from the Bible—"love your neighbor as yourself," "perfect love casts out fear"—are antithetical to an alienated outlook, and it might be that these people are applying these principles.
Some social scientists feel that the problem of alienation in our rapidly changing technological world is one of the most pressing ones facing our society. The apparent increase of "conditional" interpersonal relationships, the loneliness of the masses, and the distrust between the sexes all constitute very broad problems which are difficult to reach by scientific methods. To implement "anti-alienation" programs in schools and other practical approaches to such a huge and pervasive problem will only scratch the surface. Research indicates that people need values to live by in order to perceive life as meaningful. Values of the individual are learned from loving and concerned parents, and it seems that the problem of attacking alienated, distrustful orientations toward other people must begin in the family.

Research that explores and penetrates "psychological health" is quite meager in comparison to research on psychopathology. Adler spoke of the capacity of an individual to live on the "useful" side of life. Fromm mentions the attributes of the "productive" character orientation, and Maslow refers to "self-actualizing" individuals. Future empirical research should more fully explore these theoretical concepts of psychological health. The major concepts of religion, philosophy, and sociology must no longer be ignored because of the difficulty of applying empirical methods of research to them.
Scientists should become more comfortable with affect-laden subjects as authenticity, faith, humor, and spontaneity, and approach these concepts, not with dread and apprehension, but with a more open countenance toward all forms of truth.
APPENDIX I

What are most people really like? Read the following statements and work your answers to the left of each statement.

I am interested in your personal opinion. There are no "right" or "wrong" answers. Write 1, 2, 3, 4, 5, 6, or 7, depending on how you feel in each case.

1 strongly disagree
2 disagree
3 slightly disagree
4 I'm not sure
5 slightly agree
6 agree
7 strongly agree

1. Most people are interested only in themselves. They may vote, attend church and look like a good citizen, but down deep, they care little about others.

2. Kindness and generosity will nearly always win in the end.

3. Close relationships with others are necessary for any degree of happiness in life.

4. America is the land of "friendship," not of love. It is a land full of pretenders.

5. In our relationships with other people, we are confronted with a single sad fact: there is no real communication between people.

6. I am or I desire to be a true individual, completely independent from outside influences.

7. The joys to be had in life are many.

8. Films made in the 1940's that I have seen on television, show people then as being more spontaneous, more human and more "real" than they are today.

9. Happiness comes when a man puts most self-interest aside and devotes himself to the welfare of others.
10. The average man on the street has more intelligence and understanding of life than we usually give him credit for.

11. Nice as it may be to have faith in your fellow men, it does not usually pay off.

12. I make few commitments without some doubt about the wisdom of accepting the responsibility or task.

13. Wise men know that there is more pain and misery in life than pleasure and delight.

14. I live one day at a time. In the world we live in, to make long-range plans or goals is ridiculous.

15. The mere sight of some people is enough to make you boil.

16. You meet few people that really have any insight into life.

17. We are just so many cogs in the machinery of life.

18. There are days when one awakes from sleep without a care in the world, full of zest and eagerness for whatever lies ahead of him.

19. I will either be a colossal success or a colossal failure, nothing in between.

20. Most people have good intentions but because they are afraid, confused, etc., they sometimes hurt others.

21. At times I feel quite thankful for all the good things that have come my way.

ANSWER THESE QUESTIONS:

Is religion or belief in God a significant part of your life?

Do you get "inspired" pretty easily?

Have you ever seen or heard anything so beautiful that it made you indescribably happy?

Would you say that you have ever had a very moving, perhaps "mystical," experience which has changed your life or your attitude about life?

If yes to above, briefly write what the experience was like and how it affected your life.
APPENDIX II

For each of the following statements, circle the number that would be most nearly true for you. Note that the numbers always extend from one extreme feeling to its opposite kind of feeling. "Neutral implies no judgment either way; try to use this rating as little as possible.

1. I am usually:
   1 2 3 4 5 6 7
   completely bored (neutral) exuberant, enthusiastic

2. Life to me seems:
   7 6 5 4 3 2 1
   always exciting (neutral)

3. In life I have:
   1 2 3 4 5 6 7
   no goals or aims at all (neutral)

4. My personal existence is:
   1 2 3 4 5 6 7
   Utterly meaningless without purpose (neutral)

5. Every day is:
   1 2 3 4 5 6 7
   constantly new and different (neutral)

6. If I could choose, I would:
   1 2 3 4 5 6 7
   prefer never to have been born (neutral)

   Like nine more lives just like this one
7. After retiring, I would:  
   7 6 5 4 3 2 1
   do some of the exciting things I have always wanted to

3. In achieving life goals I have:  
   1 2 3 4 5 6 7
   made no progress whatever

9. My life is:  
   1 2 3 4 5 6 7
   empty, filled only with despair

10. If I should die today, I would feel that my life has been:  
    7 6 5 4 3 2 1
    very worthwhile

11. In thinking of my life, I:  
    1 2 3 4 5 6 7
    often wonder why I exist

12. As I view the world in relation to my life, the world:  
    1 2 3 4 5 6 7
    completely confuses me

13. I am a:  
    1 2 3 4 5 6 7
    very irresponsible person

14. Concerning man's freedom to make his own choice, I believe man is:  
    7 6 5 4 3 2 1
    absolutely free to make all life choices

Concerning man's freedom to make his own choice, I believe man is:  
   7 6 5 4 3 2 1
   absolutely free to make all life choices

Concerning man's freedom to make his own choice, I believe man is:  
   7 6 5 4 3 2 1
   absolutely free to make all life choices

Concerning man's freedom to make his own choice, I believe man is:  
   7 6 5 4 3 2 1
   absolutely free to make all life choices

Concerning man's freedom to make his own choice, I believe man is:  
   7 6 5 4 3 2 1
   absolutely free to make all life choices
15. With regard to death, I am:
   7 6 5 4 3 2 1
   prepared and (neutral) unprepared
   * 6

16. With regard to suicide, I have:
   1 2 3 4 5 6 7
   thought of it (neutral) never given
   seriously as a second
   way out thought

17. I regard my ability to find a meaning, purpose, or mission in life as:
   7 6 5 4 3 2 1
   very great (neutral) practically
   6

18. My life is:
   7 6 5 4 3 2 1
   in my hands (neutral) out of my
   and I am in hands and
   control of it controlled by
   external

19. Facing my daily tasks is:
   7 6 5 4 3 2 1
   a source of (neutral) a painful and
   pleasure and boring experi-
   satisfaction ence

20. I have discovered:
   1 2 3 4 5 6 7
   no mission or (neutral) clear-cut
   purpose in life goals and a
   satisfying
   life purpose
### APPENDIX III

#### RESULTS OF THE PIL FOR FOUR GROUPS OF NORMALS
#### AND SIX GROUPS OF PSYCHIATRIC PATIENTS

<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>X</th>
<th>SD</th>
<th>t Diff.</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Successful business and professional personnel</td>
<td>230</td>
<td>118.90</td>
<td>11.31</td>
<td>3.13</td>
<td>.01</td>
</tr>
<tr>
<td>Active and leading Protestant parishioners</td>
<td>142</td>
<td>114.27</td>
<td>15.28</td>
<td>3.99</td>
<td>.001</td>
</tr>
<tr>
<td>College undergraduates</td>
<td>417</td>
<td>108.45</td>
<td>13.98</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indigent hospitalized patients</td>
<td>16</td>
<td>106.40</td>
<td>14.49</td>
<td>3.21</td>
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<td>Schizophrenics, hospitalized Negroes</td>
<td>11</td>
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<td>Schizophrenics, hospitalized</td>
<td>41</td>
<td>96.66</td>
<td>16.12</td>
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<tr>
<td>Neurotics, hospitalized</td>
<td>13</td>
<td>95.31</td>
<td>18.36</td>
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<td>Neurotics, outpatients</td>
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<td>21.67</td>
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<td>Alcoholics, hospitalized</td>
<td>38</td>
<td>85.37</td>
<td>19.41</td>
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<td>Psychotics, hospitalized</td>
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<td>80.50</td>
<td>17.50</td>
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</table>
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