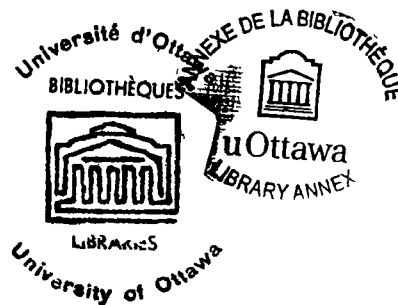


AN EMPIRICAL INVESTIGATION OF THE RELATIONSHIP BETWEEN
SELF-ACTUALIZATION AND RECONCILIATION WITH DEATH

by Leo F. Klug

Thesis presented to the School of Graduate
Studies of the University of Ottawa, in
partial fulfillment of the requirements
for the degree of Doctor of Philosophy



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CURRICULUM STUDIORUM

Leo F. Klug was born August 3, 1932, in Camrose, Alberta. After a four year apprenticeship and studies at the Southern Alberta Institute of Technology and Arts in Calgary, Alberta, he graduated as a Licenced Journeyman Sheetmetal Technician in 1954. After studies in philosophy and theology he graduated with B.A. and BTh. degrees from St. Joseph's Major Seminary, Edmonton, Alberta, in 1960. After undergraduate studies in sociology at Loyola University, Chicago, and two years of graduate studies in sociology at Fordham University, New York City, he received his Master of Arts degree in sociology from Fordham in 1970.

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INTRODUCTION

The past decade has witnessed an increasing emphasis on the study of attitudes toward death. The assumption underlying most of the research has been that death attitudes affect human health and functioning.

Numerous independent variables have been utilized in an attempt to explain differing attitudes toward death. Among those most frequently mentioned are certain personality factors, and various demographic variables. The death attitudes which have been most thoroughly investigated are various types of death anxiety. In many cases, the degree of death anxiety manifested by the subjects was taken as an indicator of the extent to which death was being accepted or denied. Several authors have questioned the validity of using a measure of death anxiety as an indicator of death acceptance.

A major need which has emerged in death attitude research is for a more adequate conceptualization and a more direct measurement of death acceptance. A closely related need is for the further testing of the significance of such variables as self-actualization, age, sex, and religion in explaining differences in death acceptance.

The present study is an empirical investigation of the relationship between one conceptualization of personal

maturity (self-actualization) and one conceptualization of death acceptance (reconciliation with death) in a one religion population of normal adult men and women.

Maslow's concept of self-actualization is the independent variable. Reconciliation with death, a newly-formulated conceptualization of death acceptance, is the dependent variable.

The present study is organized into four chapters. Included in the first is a review of the literature on death attitudes preceded by a history of the research problem. The second chapter consists of the theoretical rationale underlying the concepts of self-actualization and reconciliation with death, followed by a discussion of the relationships between the two. Provided in the third chapter is an outline of the experimental design of the present study, including a discussion of the instrumentation, the methodology, the population, and the sample. The data collected in the present study are presented and discussed in the fourth chapter, followed by the conclusions and suggestions for further research. The remainder of the study comprises various appendices including a copy of the research questionnaire and an annotated bibliography.

CHAPTER I

REVIEW OF THE LITERATURE

Chapter I consists of three main parts. The first part includes an historical overview of death attitude research. This overview provides a focus for the review of literature, which is primarily empirical. The review of literature is organized around four variables: personal maturity, age, sex, and religion. Included in the final part of Chapter I is an interim summary and a statement of the conclusions following from the review of literature.

1. An Overview of the Research Concern

Many theoretical and empirical investigations of death attitudes have been undertaken and reported in recent years.¹ The number of death-related entries in Psychological Abstracts has doubled since 1969, while the number of theses completed during the same time period has increased tenfold. Many different theoretical perspectives and hypotheses have been explored, and methodologically the studies have ranged from survey research on large

1 M. Williams, "Changing Attitudes toward Death: A Survey of Contributions in 'Psychological Abstracts' Over a Thirty-Year Period", Human Relations, Vol. 19, No. 4, 1966, p. 405-423.

populations² to intensive single-case interviews.³

An historical overview and critique of changing death attitudes has been provided by Aries⁴ who suggested that the current popularity of death-attitude studies is a reaction to the death-denial stance which has been so prevalent in recent generations. An evaluation of the various theoretical perspectives which have been followed in the study of death attitudes has been provided by Choron⁵ who contended that one unifying theme among many authors has been the hypothesis that finding meaning in life is contingent upon having come to terms with death. A critical evaluation of contemporary death attitude research, which has been carried out by social and behavioral scientists, has been presented by Kastenbaum and Aisenberg.⁶ They discussed

² E.S. Shneidman, "You and Death", Psychology Today, June, 1971, p. 43-45, 74-79.

³ J.C. Zinker and S.L. Fink, "The Possibility for Psychological Growth in a Dying Patient", Journal of General Psychology, Vol. 74, April, 1966, p. 185-199.

⁴ P. Aries, Western Attitudes Toward Death: From the Middle Ages to the Present, Baltimore, The John Hopkins University Press, 1974, xi-110p.

⁵ J. Choron, Death and Modern Man, New York, MacMillan Co., 1964, viii-278p., and Death and Western Thought, New York, Collier Books, 1963, 320p.

⁶ R. Kastenbaum and R. Aisenberg, The Psychology of Death, New York, Springer Co., 1972, x-498p.

some of the psychological and behavioral implications of such studies and concluded that much of the research has supported the contention that human health and functioning are noticeably affected by one's stance toward death.

⁷ Godin has added an inter-disciplinary perspective to death attitude research, and many of the studies he has evaluated were a blend of sociology, theology and psychology. A basic assumption of Godin's work was that attitudes toward life and attitudes toward death are highly inter-related.

Their critique of major contemporary theoretical and empirical death attitude studies has provided Dumont and Foss ⁸ with a basis for the contention that such investigations have typically been concerned with two traditional "solutions" to the problem of death: denial and acceptance. Similar observations about denial and acceptance being the two customary reactions to death have been made by Choron, ⁹ Wesch, ¹⁰ Parsons, ¹¹ et al.

⁷ A. Godin, (ed.), Death and Presence: The Psychology of Death and the Afterlife, Brussels, Belgium, Lumen Vitae Press, 1972, 315p.

⁸ R.G. Dumont and D.C. Foss, The American View of Death, Cambridge, Mass., Schenkman Pub., 1972, 117p.

⁹ Choron, Death and Modern Man, p. 14.

¹⁰ J. Wesch, Self-actualization and the Fear of Death, unpublished doctoral thesis presented to the University of Tennessee, 1970, 75p.

¹¹ T. Parsons, R. Fox and V.M. Lidz, "The 'Gift of Life' and its Reciprocation", Social Research, Vol. 39, No. 3, 1972, p. 367-415.

Listed among those who have supported the denial of death "solution" are Freud,¹² Becker,¹³ Fulton,¹⁴ Wahl,¹⁵ and Shneidman.¹⁶ It has been the contention of such authors that death can be denied in a number of ways ranging from belief in personal or social immortality, apathy, repression, morbid fascination with death, hedonism, to the treatment of death as a taboo.¹⁷

Among those who have supported the acceptance of death "solution" are Heidegger,¹⁸ Kaufmann,¹⁹ Feifel,²⁰

¹² S. Freud, "Thoughts for the Times on War and Death", The Complete Works of Sigmund Freud, London, The Hogarth Press, 1915, p. 289.

¹³ E. Becker, The Denial of Death, New York, The Free Press, 1973, xiv-314p.

¹⁴ R. Fulton, "Death and the Self", Journal of Religion and Mental Health, Vol. 3, No. 3, 1964, p. 361.

¹⁵ C.W. Wahl, "The Fear of Death", Bulletin of the Menninger Clinic, Vol. 22, No. 6, 1958, p. 214-223.

¹⁶ Shneidman, op. cit.

¹⁷ L.C. Elam, "A Psychiatric Perspective on Death", in L. Mills, (ed.), Perspectives on Death, New York, Abingdon Press, 1969, p. 201ff.

¹⁸ M. Heidegger, Being and Time, London, SCM Press, 1962, p. 279-311.

¹⁹ W. Kaufmann, "Existentialism and Death", in H. Feifel, (ed.), The Meaning of Death, New York, The McGraw Hill Book Co., 1959, p. 39-63.

²⁰ H. Feifel, The Meaning of Death.

Frankl,²¹ and Paskow.²² The basic assumption of such authors is that if the prospect of one's own inevitable death is consciously confronted and "accepted", the problem of death is "resolved" which facilitates a more authentic way of living and precipitates further growth in personal maturity.^{23, 24}

To test this assumed relationship between death acceptance and personal maturity, empirical investigations have been undertaken by Rhudick and Dibner,²⁵ Farley,²⁶ Durlak,²⁷

21 V. Frankl, From Death Camp to Existentialism, Boston, Beacon Press, 1959.

22 A. Paskow, "The Meaning of My Own Death", International Philosophical Quarterly, Vol. 14, No. 1, 1974, p. 51-69.

23 H. Feifel and J. Heller, "Normalcy, Illness and Death", Proceedings of the Third World Congress of Psychiatry, University of Toronto Press, 1961, p. 1252.

24 A. Paskow, "The Meaning of My Own Death".

25 P.J. Rhudick and A.S. Dibner, "Age, Personality and Health Concerns in Normal Aged Individuals", Journal of Gerontology, Vol. 16, No. 1, 1971, p. 44-49.

26 G. Farley, An Investigation of Death Anxiety and The Sense of Competence, Unpublished doctoral thesis presented to Duke University, 1970, 147p.

27 J.A. Durlak, "Relationship between Individual Attitudes toward Life and Death", Journal of Consulting and Clinical Psychology, Vol. 38, No. 3, 1972, p. 463-473.

28 29 30
D. Brown, Blake, and Nogas. As their independent variables, such authors utilized a variety of theoretical conceptualizations of "personal maturity", among them being those of theorists Erikson, Maslow and Rotter. The dependent variables utilized in such studies have usually been centered on death anxiety measured by a number of different instruments.^{31, 32} Only secondarily has any attempt been made to measure death acceptance more directly by focusing, for example, on the extent to which death has been "confronted" and "integrated".³³ All too frequently, the investigators simply asked a series of unstandardized questions and seldom used reliable and valid scales.^{34, 35}

28 D.J. Brown, The Fear of Death and the Western-Protestant Ethic Personality Identity, Unpublished doctoral thesis presented to Ohio State University, 1971, 148p.

29 R.R. Blake, Attitudes Toward Death as a Function of Developmental Stages, Unpublished doctoral thesis presented to Northwestern University, 1969, 109p.

30 C. Nogas, K. Schweitzer and J. Grumet, "An Investigation of Death Anxiety, Sense of Competence, and Need for Achievement", Omega, Vol. 5, No. 3, 1974, p. 245-255.

31 Wesch, op. cit.

32 Farley, op. cit.

33 C. Baird, Death Fantasy in Male and Female College Students, Unpublished doctoral thesis presented to Boston College, 1972, p. 6.

34 D.V. Hardt, "Development of an Investigatory Instrument to Measure Attitudes toward Death", The Journal of School Health, Vol. 45, No. 2, 1975, p. 96-97.

35 Baird, op. cit., p. 15.

Concern about the validity of the assumption that a low level of death anxiety is a reliable measure or indicator of death acceptance has been expressed by Ray and Najman³⁶ as well as by Handal and Rychlak.³⁷ These authors have advanced the contention that on the basis of the research presently available it is difficult to substantiate the assumption that a low level of death anxiety is necessarily inversely related to death acceptance.

Among the many research needs which are suggested by this historical overview of death attitude studies is one basic area of concern. It is the clarification of the assumed relationship between personal maturity and death acceptance. What is the theoretical basis for such an assumption? What is meant by the concept "death acceptance"? What is the relationship between death acceptance and death anxiety? A more concentrated review of the literature will be undertaken to clarify these questions and provide a more solid basis for a specific research problem.

36 J.J. Ray and J. Najman, "Death Anxiety and Death Acceptance: A Preliminary Approach", Omega, Vol. 5, No. 4, 1974, p. 311-315.

37 P.J. Handal and J.F. Rychlak, "Curvilinearity between Dream Content and Death Anxiety and the Relationship of Death Anxiety to Repression-Sensitization", Journal of Abnormal Psychology, Vol. 77, No. 1, 1971, p. 11-17.

2. Review of the Literature on Death Attitudes

In a study which was directed specifically at isolating the potentially most significant variables in death attitude research, Jeffers, et al.³⁸ investigated the association between death anxiety and fifty-two other variables which had been classified as demographic, physical, psychological, psychiatric and social. The only relationships they found significant were those between personality and death anxiety, and religion and death anxiety. Feifel and Branscomb³⁹ selected the ten variables which a number of previous researchers had identified as important and found only religion and age to be statistically significant in the relationships they tested. Lester⁴⁰ also evaluated the available empirical research and concluded that personality, age, sex and religion were the variables which were potentially most significant in explaining differences in death attitudes. Dumont and Foss⁴¹ review of the literature led

³⁸ F.C. Jeffers, C.R. Nichols and C. Eisdorfer, "Attitudes of Older Persons toward Death", Journal of Gerontology, Vol. 16, No. 1, 1961, p. 53-57.

³⁹ H. Feifel and A.B. Branscomb, "Who's Afraid of Death?", Journal of Abnormal Psychology, Vol. 81, No. 3, 1973, p. 283-288.

⁴⁰ D. Lester, "Experimental and Correlational Studies of the Fear of Death", Psychological Bulletin, Vol. 67, No. 1, p. 27-36.

⁴¹ Dumont and Foss, op. cit., p. 86-87.

them to a similar conclusion that personality, age, sex and religion were potentially significant variables in the investigation of death attitude differences.

The conclusions arrived at by such investigators provide a further basis for narrowing the concern about potentially significant variables in death attitude studies to certain personality variables, and to the demographic variables age, sex, and religion.⁴² There is a need, however, to review the literature more thoroughly in order to clarify how personality, age, sex and religion are related to death attitudes. A closely related need is to clarify what kinds of "death attitudes" are related to such variables.

A. Personality and Attitudes toward Death

Blake⁴⁴ reported that available research findings provided little evidence to link personality types to differing attitudes toward death. His own research was focused on the personality variable "degree of personal maturity" in a group of adolescents and a group of elderly individuals. He found support for his hypothesis that "level of psychosocial adjustment", based on Erikson's theory, was positively

42 Ibid.

43 Blake, op. cit.

related to "capacity for coping with death", measured with his own unstandardized questions.⁴⁴ Rhudick and Dibner⁴⁵ also hypothesized that "degree of personal maturity" measured by means of seventeen scales out of the Minnesota Multiphasic Personality Inventory, was a potentially significant variable in explaining death attitude differences. The clearest relationship they discovered was an inverse association between low levels of personal maturity and high levels of death anxiety.⁴⁶

In their investigation of the death attitudes of seventy-nine male college students, Tolor and Reznikoff⁴⁷ used Rotter's concept of internal-external control as a measure of personal maturity utilizing it as the independent variable. They reported significant findings for their hypothesis that "internal control" would be inversely related to death anxiety.⁴⁸

⁴⁹Wesch used Maslow's theory of personality in his study of college students and concluded that self-actualization

⁴⁴ Ibid., p. 81.

⁴⁵ Rhudick and Dibner, op. cit., p. 44-49.

⁴⁶ Ibid.

⁴⁷ A. Tolor and M. Reznikoff, "Relationship between Insight, Repression-Sensitization, Internal-External Control and Death Anxiety", Journal of Abnormal Psychology, Vol. 72, No. 5, 1967, p. 426-430.

⁴⁸ Ibid.

⁴⁹ Wesch, op. cit.

was inversely related to Templer's measure of death anxiety.⁵⁰
A study which was a partial replication of Wesch's research
utilized a population of older adults and additional measures
of death attitudes. Support for Wesch's conclusion that
self-actualization and Templer's death anxiety were inversely
related was found in this study. However, no significance
was reported for the hypothesized direct relationship between
self-actualization and death acceptance. measured with
several unstandardized questions.⁵¹

A tentative conclusion, which can be drawn on the
basis of the literature which has been reviewed, is that
"degree of personal maturity" is a personality variable
which appears to be potentially significant in the explana-
tion of differences in some death attitudes, especially death
anxiety, and in particular, the death anxiety measured by
Templer's scale. The evidence suggests the likelihood of
an inverse relationship between personal maturity and death
anxiety.

B. Age and Attitudes toward Death

An extensive review of the literature on age and

50 L. Klug, Self-actualization and Death Concern,
Unpublished manuscript, University of Ottawa, 1974.

51 Ibid.

death attitudes has been reported by Dumont and Foss.⁵²
One of the conclusions they have drawn is that individuals appeared to manifest the most death anxiety (measured with several different scales) between the ages of forty and sixty years, while adolescents appeared to manifest the least. This finding is in conflict with Blake's⁵³ investigation of attitudes toward death among a group of adolescents and a group of elderly individuals. He reported higher levels of death anxiety, measured with Boyar's scale, among the adolescents than among the elderly. Templer, et al.⁵⁴ investigated the possible relationship between age and death anxiety in diverse populations totalling 2,559 individuals between the ages of nineteen and eighty-five years and reported finding no statistically significant relationship.

Concerning the possible relationship between age and death attitudes other than death anxiety, Feifel⁵⁵ reported a tendency for "positive concepts of death" to increase

52 Dumont and Foss, op. cit., p. 21.

53 Blake, op. cit., p. 77.

54 D. Templer, C.F. Ruff and C.N. Franks, "Death Anxiety: Age, Sex and Parental Resemblance in Diverse Populations", Developmental Psychology, Vol. 4, No. 1, 1971, p. 108.

55 Feifel and Branscomb, op. cit.

with age in the subjects he studied. In another study,⁵⁶ which investigated potentially significant relationships between age and several "death acceptance" questions, similar non-significant direct tendencies were reported. In his study of an American sample of 1,500 adults of all ages, Riley⁵⁷ reported some tendency for "positive and accepting attitudes toward death" to increase with age.

Tentative conclusions which can be drawn concerning the age variable are: among adults, age appears to have little effect on levels of death anxiety, while there is some suggestion that "positive and accepting death attitudes" increase with age; however, the diverse manner in which the latter attitudes have been measured precludes the possibility of drawing valid conclusions.

C. Sex and Attitudes toward Death

Concerning the possible significance of sex in the explanation of differences in death attitudes, Templer,⁵⁸ using his own scale, reported that in a study utilizing a large

56 Klug, Self-actualization and Death Concern.

57 W. Riley, et al., (eds.), Aging and Society, New York, Russell Sage Foundation, Vol. 1, 1958, p. 334.

58 Templer, Ruff and Franks, op. cit.

number of subjects of varying backgrounds, females consistently scored higher than males in levels of death anxiety; this was true for all age groups, and the differences were statistically significant for three groups of subjects.⁵⁹ Iammarino⁶⁰ also used Templer's Death Anxiety Scale and reported that females manifested statistically significant⁶¹ higher levels of death anxiety than males. M. Brown⁶¹ also employed the Templer scale in her study of university students and reported significantly higher levels of death anxiety for females. In still another investigation, which⁶² utilized the Templer instrument, significantly higher death anxiety levels were reported for females of all ages between eighteen and sixty-five years.

The possible function of sex, in explaining death attitude differences other than death anxiety, was the focus⁶³ of one of several investigations by Lester. In one study,

59 Ibid.

60 N.K. Iammarino, "Relationship between Death Anxiety and Demographic Variables", Psychological Reports, Vol. 37, No. 1, 1975, p. 262.

61 M.C. Brown, Death Confrontation: Does it Influence Levels of Death Anxiety and Life-Purpose? Unpublished doctoral thesis presented to the University of Ottawa, 1974, p. 104.

62 Klug, Self-actualization and Death Concern.

63 D. Lester, "Re-examination of Middleton's Data: Sex Differences in Death Attitudes", Psychological Reports, Vol. 27, No. 1, p. 136.

he re-examined the data from 337 male and 488 female students, who had been the subjects of Middleton's classic study, in which no death attitude differences due to sex were found. Using contemporary statistical techniques not available to Middleton, Lester⁶⁴ reported the finding that⁶⁵ males "think about death more often" than females. Lester then replicated the study and reported similar male-female differences in "frequency of death thoughts". Feifel⁶⁶ also included questions about "frequency of death thoughts", along with others concerning "positive conceptualizations of death" in a study of males and females, and reported finding no differences in either type of death attitude due to sex. A recent study⁶⁷ of 322 male and female adults of all ages included questions about "death acceptance" and Dickstein's "conscious contemplation of death", and no differences due to sex were found. Baird's⁶⁸ doctoral research centered precisely on the hypothesis of male-female differences in "positive conscious images of death", and she reported finding

64 Ibid.

65 D. Lester, "Sex Differences in Attitudes toward Death: A Replication", Psychological Reports, Vol. 28, No. 3, 1971, p. 754.

66 Feifel and Branscomb, op. cit.

67 Klug, Self-actualization and Death Concern.

68 Baird, op. cit., p. vii.

no differences due to sex in her study of 176 college students.

Tentative conclusions, which can be drawn concerning the relationships between sex and death attitudes, are that females clearly and consistently score higher than males on Templer's Death Anxiety Scale, and this holds for adults of all ages. Concerning "positive and accepting" death attitudes, there is some slight tendency for males to report "thinking about death" more frequently than females; however, once again, the diverse measures employed preclude the drawing of valid conclusions.

D. Religion and Attitudes toward Death

69

Templer's study of "religiously very involved" individuals provided him with evidence which suggested lower levels of death anxiety, measured with his scale, among those who were more religious when compared to the less religious. Alexander and Alderstein,⁷⁰ on the other hand, reported that in their research "religious individuals" manifested higher levels of death anxiety, measured with several series of questions, than "non-religious individuals". In another study, which investigated the hypothesis

69 D.I. Templer, "Death Anxiety in Religiously Very Involved Persons", Psychological Reports, Vol. 31, No. 3, 1972, p. 361-362.

70 I.E. Alexander and A.M. Alderstein, "Death and Religion", p. 271-283, in H. Feifel, The Meaning of Death.

that death anxiety differences would appear as a result of the function of religion, Templer⁷¹ reported finding no differences in levels of his measure of death anxiety due to "religion" measured in three different ways. In a study which used Templer's scale to measure death anxiety, and "denominational affiliation" to measure religion, Iammarino⁷² reported finding no differences due to religion.

In his investigation of the possible functions of religion in the explanation of death attitude differences, in attitudes other than death anxiety, Feifel⁷³ reported finding some tendency for "more religious" individuals to "conceptualize death positively". In another study of clinical and non-clinical populations, Feifel⁷⁴ reported no differences in "frequency of death thoughts" or in "positive conceptualizations of death" as a function of "religious predisposition". In a study of 322 church-going adults⁷⁵ of one denomination, where levels of "death acceptance" (using unstandardized questions), Dickstein's

71 D.I. Templer and E. Dotson, "Religious Correlates of Death Anxiety", Psychological Reports, Vol. 26, No. 1, 1970, p. 895-897.

72 Iammarino, op. cit.

73 Feifel and Branscomb, op. cit.

74 Feifel, "Religion and Fear of Death", p. 356.

75 Klug, Self-actualization and Death Concern.

"conscious contemplation of death", and Templer's death anxiety were measured, no differences in these variables were reported as a function of differing levels of "self-reported religiosity". The findings of Riley's⁷⁶ study of 1,500 adults led him to suggest that "very religious" individuals were "more positive and more accepting of death" than were the "less religious".

On the basis of the studies reviewed, the general conclusion which can be drawn is that the evidence is contradictory and inconclusive concerning the possible relationship between religion and death anxiety, as well as between religion and such attitudes as "positive conceptualizations of death", "frequency of death thoughts", questions on "death acceptance", and Dickstein's measure of the "conscious contemplation of death". The lack of consistency, in both the independent and dependent variables employed, precludes drawing more definite and specific conclusions.

3. Interim Summary and Conclusions Following from the Review of the Literature

In the death attitude literature reviewed, a great diversity was evident in theoretical constructs and operational definitions, especially in reference to the concept

⁷⁶ Riley, op. cit.

"death acceptance". The latter concept was not adequately conceptualized, nor defined, nor operationalized in a reliable instrument. In most cases, the attempt to directly measure "death acceptance" consisted of simply using one or more discrete and unstandardized questions. In addition, little uniformity was evident in research methodologies, hypotheses, sampling procedures, and there was an almost total lack of replicatory studies. These observations warrant the drawing of only very tentative conclusions concerning the possible effects of the previously-mentioned predictor variables (personal maturity, age, sex, religion) on "death acceptance", while several more valid conclusions concerning the predictor variables and death anxiety are warranted.

The conclusions following from the review of literature are 1) self-actualization is inversely related to Templer's measure of death anxiety, and there is some evidence suggesting a direct relationship between self-actualization and several unstandardized measures of death acceptance; 2) there is some evidence suggesting that, using the unstandardized measures, death acceptance increases with age; and 3) there is clear and consistent evidence that females score higher than males on Templer's measure of death anxiety.

These conclusions permit the identification of several research needs and provide a clearer focus for the present study. One evident need is for a more adequate conceptualization of "death acceptance". There is also a need to investigate and further clarify the possible relationship between death acceptance and death anxiety, since the latter concept is often used as an indirect indicator of the former.

CHAPTER II

THEORETICAL BACKGROUND

Part one of the present chapter includes the theoretical background for one conceptualization of death acceptance (reconciliation with death) and one conceptualization of death anxiety (Templer). The second main part of the present chapter consists of a summary of Maslow's theory of self-actualization, which is one explication of the concept of personal maturity. Part three includes a discussion of the relationship between self-actualization and reconciliation with death, and between self-actualization and death anxiety. The final main part of Chapter II consists of the statement of the research hypotheses of the present study.

1. The Concept of Reconciliation with Death

A. The Literature Providing a Theoretical Background for the Concept of Reconciliation with Death

Dumont and Foss have provided an extensive, speculative¹ evaluation of the concept of death acceptance. In their discussion, they reported a distinction between

¹ R.G. Dumont and D.C. Foss, The American View of Death: Acceptance or Denial?, Cambridge, Mass., Schenkman Pub., 1972, p. 52-53.

intellectual death acceptance and emotional death acceptance.² They also utilized a more general expression, "attitudinal death acceptance", when referring to a concept combining intellectual and emotional death acceptance.³ Dumont and Foss did not provide clear definitions of the two kinds of death acceptance they discussed. From the context of their discussion, however, it appears that the first consists in the intellectual acknowledgement of the inevitability of death, while the second is more of an emotional or psychological acknowledgement of death.⁴ The main conclusions of their discussion are that "attitudinal death acceptance" is something more than the intellectual recognition of the inevitability of death, and is best conceptualized as a "process reality", involving several components.⁵

McKissack has also discussed death acceptance, using the expressions "intellectual death acceptance" and "emotional death acceptance".⁶ It appears that, for McKissack, death acceptance, in the broader and fuller sense, consists of a combination of the intellectual and emotional kinds of death

2 Ibid., p. 52-53.

3 Ibid., p. 51.

4 Ibid., p. 55ff.

5 Ibid., p. 5-7.

6 I.J. McKissack, "On Death and Pigeon Feathers", Journal of Humanistic Psychology, Vol. 14, No. 4, 1974, p. 79-83.

acceptance.⁷ He described the first type of acceptance as the intellectual acknowledgement of death, and the second,⁸ as the "assimilation of the consequences of this knowledge". He described the broader concept of death acceptance as the "deep and full intellectual and emotional grasp of the inevitability of one's cessation".⁹

In his discussion of death attitudes, Elam has utilized a series of contrasting expressions reflecting the presence of two components in his conceptualization of death acceptance.¹⁰ He juxtaposed the expressions "confronting death" and "deepening one's awareness of death";¹¹ "contemplating death" and "understanding death";¹² "confronting death" and "integrating death into life".¹³ Elam has not provided clear definitions of the concepts he used, nor did he present a rationale for their possible interaction.

7 Ibid., p. 79-83.

8 Ibid., p. 79.

9 Ibid., p. 81.

10 L.C. Elam, "A Psychiatric Perspective on Death", in L. Mills, (ed.), Perspectives On Death, New York, Abingdon Press, 1969, p. 197-208.

11 Ibid., p. 199.

12 Ibid., p. 199-202.

13 Ibid., p. 197-208.

However, from the context of his discussion, it appears that he conceptualized death acceptance as a concept including both the intellectual and the emotional acceptance of death.¹⁴

Another author who has discussed death acceptance extensively is Paskow, who used a two-component concept similar to those already mentioned.^{15, 16} For Paskow, death acceptance appears to be more than an intellectual acceptance and includes an "affective acceptance" as well.¹⁷ He stated that the prospect of one's own death can be intellectually obvious and still not be accepted at an emotional level.¹⁸ He described death acceptance as a process, involving both intellectual acceptance and emotional acceptance at the same time.¹⁹ When referring to intellectual death acceptance, he utilized the expression "confronting death", and when referring to emotional death acceptance, he spoke of a "process of apprehending death".²⁰

¹⁴ Ibid., p. 197-208.

¹⁵ A. Paskow, "The Meaning of My Own Death", International Philosophical Quarterly, Vol. 14, No. 1, 1974, p. 51-69.

¹⁶ A. Paskow, "What Do I Fear in Facing My Death?", Man and World, Vol. 8, No. 2, 1975, p. 146-156.

¹⁷ Paskow, "The Meaning of My Own Death", p. 54.

¹⁸ Paskow, "What Do I Fear in Facing My Death?", p. 152.

¹⁹ Paskow, "The Meaning of My Own Death", p. 57.

²⁰ Ibid., p. 54.

As a theoretical basis for his empirical investigation of death attitudes, Feifel also conceptualized death acceptance as a process involving an intellectual acceptance²¹ of death and an emotional acceptance of death. As several other theorists have done, Feifel used the expression "confronting death" when referring to intellectual death acceptance, and the expression "integration of death" when referring to emotional death acceptance.²² Feifel has not provided clear definitions of the concepts he used, nor has he given a solid theoretical rationale for them. However, the contention that death acceptance, in the more general sense, includes both the intellectual and emotional components is supported by his formulations.

In his extensive, theoretical discussion of death attitudes, Choron provided a foundation for a two-component conceptualization of death acceptance. He stated that "complete acceptance of death" is more than intellectual acceptance, and includes the "psychological acknowledgement²³ of death" as well. He has not defined his terms, but, at

21 H. Feifel, "Death: Relevant Variable in Psychology", in Rollo May, (ed.), Existential Psychology, New York, Random House, 1969, p. 58-71.

22 Ibid., p. 62.

23 J. Choron, Death and Modern Man, New York, MacMillan Co., 1964, p. 90-106.

face value the two types of death acceptance he discussed appear to be in harmony with the previously mentioned intellectual and emotional components. To add to the terminological confusion, Choron has utilized several different expressions when referring to his "complete acceptance of death". As nearly as can be determined, the following expressions are used by Choron interchangeably and synonymously: "complete acceptance of death"; "acceptance of death"; "mature acceptance of death"; "reconciliation with death"; "coming to terms with death"; and "coming to grips with death".²⁴

As was reported in Chapter I, death acceptance has not been adequately conceptualized or operationalized. Both uni-component and multi-component formulations have been utilized by investigators, and little consistency in conceptualizations has been manifested. The theoretical speculations on death acceptance which have been discussed in the present section were limited to those authors who conceptualized death acceptance as a two-component concept. This was one way of addressing the need for a clearer theoretical conceptualization of the concept of death acceptance. Other authors have provided similar two-component formulations; however, their concepts appear to be even less clear

24 Ibid., p. 104-152.

25, 26
than those already cited.

Several conclusions can be drawn from the review of the above-cited authors' theoretical discussion of the concept of death acceptance. One is that most of the writings have been highly descriptive, speculative, and heuristic. No author has provided a theory of death acceptance, ---an extensive, logically-interrelated set of constructs on which the concept is based. Clear definitions of the terms utilized are almost completely absent, and only vague references to the possible interaction between components has been provided.

The theoretical speculations have, however, provided some evidence to support the contention that one way death acceptance can be conceptualized is as a concept involving something more than the intellectual acknowledgement of death as an inevitable fact of life. Several authors clearly support the contention that death acceptance involves an emotional acceptance of death, as well as an intellectual acceptance of death.

B. A Working Definition of Reconciliation with Death

As has been reported, expressions such as "attitudinal acceptance of death", "mature acceptance of death",

25 A.D. Weisman, The Realization of Death, Jason Aronson, New York, 1974, xii-207p.

26 E. Kübler-Ross, Death: The Final Stage of Growth, New Jersey, Prentice-Hall, Inc., 1975, xxii-175p.

"acceptance of death", "coming to terms with death", and "reconciliation with death" have been utilized by various authors when referring to an acceptance of death involving both intellectual acceptance and emotional acceptance. For the purposes of the present study, the expression "reconciliation with death" has been chosen as the preferred expression when referring to the two-component concept of death acceptance. This expression is utilized less frequently than some of the others, however it is consistently used to describe a more holistic, intellectual-emotional acceptance of death.^{27, 28}

Reconciliation with death can be usefully conceptualized as a "process" concept, understood as an on-going reaction to the prospect of death, more than a final "solution" to it. The "reconciliation" involved in "reconciliation with death" is, as Tournier²⁹ has explained, something more than a passive, stoic, fatalistic resignation to the inevitable. It is a deliberate, conscious, "proactive" response to the prospect of death, rather than a "reactive" one.

27 Choron, Death and Modern Man, p. 150-151.

28 A. Toynbee, "The Relation between Life and Death, Living and Dying", in A. Toynbee, et al., Man's Concern with Death, London, Hodder and Staughton, 1968, p. 264.

29 P. Tournier, Learning to Grow Old, London, SCM Press, 1972, p. 177.

In the preceding section of the present chapter, the intellectual acceptance of death was referred to by Elam,³⁰ Paskow,³¹ and Feifel,³² as the "confrontation of death". In the same section, the emotional acceptance of death was referred to by Elam,³³ and Feifel,³⁴ as the "integration of death".

In the working definition of reconciliation with death which is being formulated, the expressions "confrontation of death" and "integration of death" have been chosen to reflect the intellectual and emotional components respectively.

"Confrontation of death" can be defined as the deliberate, intellectual acknowledgement of the prospect of one's own inevitable death. "Integration of death" can be defined as the positive, emotional assimilation of the consequences of death confrontation. These definitions are based on the descriptions of intellectual and emotional death acceptance provided by the authors previously cited.

30 Elam, op. cit., p. 199.

31 Paskow, "The Meaning of My Own Death", p. 54.

32 Feifel, "Death: Relevant Variable in Psychology", p. 62.

33 Elam, op. cit., p. 199-202.

34 Feifel, Ibid., p. 62.

In the definition of death confrontation just provided, several terms warrant further comment. The phrase "deliberate intellectual acknowledgement" is used to emphasize the fact that conscious, deliberative thought is involved. This "intellectual acknowledgement" is something³⁵ more than the simple awareness of death as a fact of life^{36, 37} which some authors contend is a normal, universal phenomenon. This "intellectual acknowledgement" is something more than what Paskow has described as the logical conclusion to a syllogism,³⁸ or Weisman has discussed as merely "middle knowledge"³⁹ about death.

Another term which warrants clarification is the word "prospect" of death. The word is used to acknowledge the common distinction made in the literature between reaction to the prospect of death and reaction to the process of death; that is, the distinction between reaction to death⁴⁰ and reaction to dying. The concern of the present

³⁵ A.D. Weisman, The Realization of Death, Jason Aronson, New York, 1974, p. 2.

³⁶ Paskow, "The Meaning of My Own Death", p. 55.

³⁷ Choron, Death and Modern Man, p. 1.

³⁸ Paskow, Ibid., p. 57.

³⁹ A.D. Weisman, On Dying and Denying, New York, Behavioral Publications, Inc., 1972, p. 56-78.

⁴⁰ G.M. Vernon, Sociology of Death, New York, The Ronald Press, 1970, p. 177-211.

discussion of a definition of reconciliation with death is with the prospect of death, and that among normal, non-clinical populations.

Another phrase in the definition of death confrontation which warrants comment is "one's own inevitable death". This phrase is used to acknowledge the distinctions made in the literature among reaction to one's own death, reaction to the death of others, and reaction to death as an abstract concept.⁴¹ The concern of the present formulation is with an individual's reaction to the prospect of his own inevitable death.

In the definition of death integration provided above, the phrase "positive emotional assimilation" warrants additional comment. Generally, in behavioral literature, the concept of "emotional assimilation" (internalization, integration) is conceptualized as a positive, eufunctional process. The literature describing reactions to death, however, contains some references to negative, or dysfunctional assimilation. Such "negative" assimilation is considered by some authors to be manifested in various self-destructive or suicidal behavior,^{42, 43} in certain kinds of death

⁴¹ L.S. Dickstein, "Death Concern: Measurement and Correlates", Psychological Reports, Vol. 30, No. 1, 1972, p. 563-571.

⁴² E.S. Shneidman, "You and Death", Psychology Today, 1971, June, p. 43-45, 74-80.

⁴³ J. Choron, Suicide, New York, Charles Schribner's Sons, 1972, 182p.

denial,^{44, 45} and in morbid or neurotic levels of death anxiety.^{46, 47} In the present formulation of a definition of death integration, "positive emotional assimilation" is conceptualized as a eufunctional, growth-facilitating process.

Combining the previous definitions of intellectual death acceptance and emotional death acceptance, a working definition of reconciliation with death can be formulated thus: the deliberate intellectual acknowledgement of the prospect of one's own inevitable death, and the positive emotional assimilation of the consequences.

According to the theory on which this definition is based, both the confrontation of death and the integration of death are necessary components of the concept of reconciliation with death. Neither intellectual death acceptance alone, nor emotional death acceptance alone, is an adequate conceptualization of the holistic concept of death acceptance which is the concern of the present study. The theory suggests that the two components are positively related, and this concern will be discussed after the following explication of death anxiety.

⁴⁴ E. Becker, The Denial of Death, New York, The Free Press, 1973, xiv-314p.

⁴⁵ Weisman, On Dying and Denying.

⁴⁶ R. Kastenbaum and R. Aisenberg, The Psychology of Death, New York, Springer Co., 1972, p. 57.

⁴⁷ H. Feifel, Symposium Comments, cited by R. Kastenbaum, "Death as a Research Problem in Social Gerontology: An Overview", Gerontologist, Vol. 7, 1966, p. 67-69.

C. Templer's Concept of Death Anxiety

Kastenbaum and Aisenberg have provided an extensive evaluation of the concept of death anxiety, including a discussion of its genesis, functions, and the various ways in which it is manifested.⁴⁸ While stating that they prefer the term "basic death fear" to "death anxiety", they acknowledge that such terms are commonly used interchangeably in the literature.⁴⁹ Kastenbaum and Aisenberg defined general anxiety as a diffuse, objectless experiential state of a decidedly unpleasant character; and they suggested that death anxiety is a similarly negative, diffuse, experiential reality.⁵⁰ Having discussed various types of death anxiety, they reported that the most basic and distinctive variety is "the fear of one's own extinction, annihilation, obliteration, or 'ceasing to be'".⁵¹ Several other authors appear to be in essential agreement with this description of death anxiety.^{52,53,54}

48 Kastenbaum and Aisenberg, op. cit., p. 55-65.

49 Ibid., p. 55-65.

50 Ibid., p. 57.

51 Ibid., p. 44.

52 Choron, Death and Modern Man, p. 70-83.

53 Paskow, "What Do I Fear in Facing My Death?".

54 Vernon, Sociology of Death, p. 177-211.

As was reported in Chapter I, much of the research out of which the present study has evolved has utilized Templer's Death Anxiety Scale (TDAS) as one of the research instruments.⁵⁵ Several authors have reported that the TDAS is the most widely used, and the most reliable and valid measure of death anxiety currently available.^{56, 57} The development and construction of the TDAS is discussed in Chapter III of the present study.

The fifteen items which make up the TDAS are focused on measuring an individual's apprehension about his own personal extinction, which is the essence of the definition of death anxiety provided above.⁵⁸ Templer has stated that he selected scale items with a specific focus in an attempt to overcome the inadequacies of previous measures, which reflected a wide variety of death concerns within a single scale.⁵⁹

⁵⁵ D.I. Templer, "The Construction and Validation of a Death Anxiety Scale", The Journal of General Psychology, Vol. 82, No. 1, 1970, p. 165-177.

⁵⁶ M.C. Brown, Death Confrontation: Does it Influence Levels of Death Anxiety and Life-Purpose?, unpublished doctoral thesis presented to the University of Ottawa, 1974, p. 70.

⁵⁷ R.A. Lucas, "A Comparative Study of Measures of General Anxiety and Death Anxiety among Three Medical Groups including Patient and Wife", Omega, Vol. 5, No. 3, 1974, p. 234.

⁵⁸ Templer, op. cit., p. 167.

⁵⁹ D.I. Templer, "Relatively Non-technical Description of Death Anxiety Scale", Archives of the Foundation of Thanatology, Vol. 3, No. 3, 1971, p. 91.

It has been established, from the use of Templer's
⁶⁰ own data as well as from those of independent investigations, that the death anxiety measured by the TDAS is distinct from, but positively related to, several accepted
⁶¹ measures of general anxiety, and several accepted measures
^{62, 63, 64} of death fear.

Templer has provided the following description of the death anxiety measured by his scale: it is the sort of death anxiety that one is aware of and willing to acknowledge.
⁶⁵ This description, an examination of the content of the TDAS items, and the results of the research previously discussed, provide a basis for the conclusion that Templer's concept of death anxiety is suitable for the purpose of of the present study.

⁶⁰ Templer, "The Construction and Validation of a Death Anxiety Scale", p. 165-177.

⁶¹ Lucas, Ibid.

⁶² S.R. Krieger and R.R. Epting, "Personal Constructs, Threat and Attitudes toward Death", Omega, Vol. 5, No. 4, 1974, p. 308.

⁶³ J.J. Ray and J. Najman, "Death Anxiety and Death Acceptance: A Preliminary Approach", Omega, Vol. 5, No. 4, 1974, p. 314.

⁶⁴ L.D. Nelson and C.C. Nelson, "A Factor Analytic Inquiry into the Multidimensionality of Death Anxiety", Omega, Vol. 6, No. 2, 1975, p. 171-178.

Templer, "Relatively Non-technical Description of the Death Anxiety Scale", p. 91.

D. The Relationship between Reconciliation
with Death and Death Anxiety

As was reported above, the theory, on which the concept of reconciliation with death is based, suggests that the death confrontation and death integration components are positively related, and are equally necessary. By definition, a state of being reconciled with death requires the manifestation of both death confrontation and death integration. The manifestation of a high level of death confrontation, and a low level of death integration, would suggest only partial reconciliation with death; that is, only an intellectual acceptance of death. The manifestation of a low level of death confrontation, and a high level of death integration, would also suggest an incomplete reconciliation with death; however, such an inter-component relationship would be highly unlikely if the theory is sound.

As was reported in Chapter I, several investigators have attempted to measure reconciliation with death by measuring death anxiety; the assumption of such research is that death anxiety is inversely related to death reconciliation.^{66, 67.} Discrete questions, reflecting reconciliation

⁶⁶ J. Wesch, Self-actualization and the Fear of Death, unpublished doctoral thesis presented to the University of Tennessee, 1970, 75p.

⁶⁷ L. Klug, Self-actualization and Death Concern, unpublished manuscript, University of Ottawa, 1974.

with death, were included in several of these studies; it would appear, however, that no study has investigated the relationship between death anxiety and reconciliation with death, using ~~validle~~ instruments.

The theory on which the concepts of, and the relationships between, death anxiety and death reconciliation are based, suggests the likelihood of an inverse relationship between them. A high level of death anxiety would appear to be incompatible with a state of death reconciliation. Several authors, however, have advanced the contention that death reconciliation and death anxiety do not represent opposite poles of a continuum.^{68, 69} Ray and Najman⁷⁰ have advanced the contention that death anxiety and death reconciliation, instead of being mutually exclusive or opposed, will be only mildly opposed or not opposed at all. Indirect support for such a contention has been provided by Dumont and Foss,⁷¹

68 Kastenbaum and Aisenberg, op. cit., p. 65.

69 J. Handal and J.F. Rychlak, "Curvilinearity between Dream Content and Death Anxiety and the Relationship of Death Anxiety to Repression-Sensitization", Journal of Abnormal Psychology, Vol. 77, No. 1, 1971, p. 11-17.

70 Ray and Najman, op. cit., p. 312.

71 Dumont and Foss, op. cit., p. 18.

Becker,⁷² Choron,⁷³ Zinker and Hallenbeck,⁷⁴ and Rosenthal.⁷⁵

These authors have reported that the manifestation of some degree of death anxiety is a normal, virtually universal phenomenon, and is not necessarily incompatible with death reconciliation.

The development and partial validation of a scale to measure reconciliation with death, The Confrontation-Integration of Death Scale (CIDS), is discussed in Chapter III of the present study. At this point in the present discussion, reference will be made only to the results of some of the various statistical analyses that were used in the development of the CIDS by the present author. In a factor analysis (oblique rotation) of the item scores of one administration of the CIDS, two factors emerged (death confrontation and death integration), which correlated positively at .38. The total-score correlation between the same two components was .41. These results provide some support for what is suggested by the theory, namely, that death confrontation and

72 Becker, op. cit., p. ix.

73 Choron, Death and Western Thought, p. 70.

74 J.C. Zinker and C.E. Hallenbeck, "Notes on Loss, Crisis, and Growth", The Journal of General Psychology, Vol. 73, 1965, p. 353.

75 H.R. Rosenthal, "The Fear of Death as an Indispensable Factor in Psychotherapy", in H.M. Ruitenbeek, (ed.), Death: Interpretations, New York, Dell Pub. Co., 1969, p. 5.

death integration are distinct but related variables.

Templer's Death Anxiety Scale (TDAS) was included in the investigation on which the development of the CIDS is based. In the above-mentioned factor analysis, the fifteen items of the TDAS loaded as a separate factor, and correlated $-.25$ with death confrontation, and $-.12$ with death integration. The total score intercorrelations were $-.23$ and $-.11$ between the TDAS and death confrontation and death integration respectively. These results provide some support for the inverse relationship between death reconciliation and death anxiety, suggested by the theory and discussed above.

2. Maslow's Theory of Self-actualization

A. A Summary of Maslow's Theory

Maslow's theory of self-actualization is one explication of the concept of personal maturity. Maslow has stated that the expression "high self-actualizer" is the functional equivalent of such expressions as highly mature, fully human, and highly evolved.⁷⁶ He has summarized the characteristics of high self-actualizers, as compared to low self-actualizers, in the following way:⁷⁷ they have a more

⁷⁶ A.H. Maslow, Toward a Psychology of Being, New York, Van Nostrand, 1962, p. 136.

⁷⁷ A.H. Maslow, Motivation and Personality, New York, Harper and Row, 1970, p. 69.

realistic orientation to life and are less threatened by the unknown, the uncertain, and by change; they are more accepting of themselves, of others and of the world; they have a greater zest for life and are more sensitive to natural beauty; high self-actualizers are less introspective and focus more on the concerns of others and on causes which they consider to be important and salient; they manifest higher levels of social interest, yet retain a certain quality of aloofness and a desire for privacy; they are more autonomous, independent and responsible in their thinking and behavior; they report, almost without exception, having had mystical or peak-experiences which deepen their appreciation of life; while high self-actualizers are at ease with numerous superficial inter-personal interactions, they are at the same time more selective and limiting in their deeper relationships; they tend to be more tolerant and democratic in their value orientations, and manifest a higher tolerance for ambiguity; they are more creative, original and secure; they are individuals who take time to reflect on life and to question its meaning, constantly probing and pondering the data of their own experience and that of others. For Maslow, high self-actualizers more closely approach the ultimate in personal maturity than low self-actualizers.

Maslow has based his high self-actualizer/low self-actualizer continuum on need theory. He has conceptualized

a hierarchical-integrative system of needs wherein the satisfaction of one level of needs allows the next higher level to emerge and predominate as a source of motivation.⁷⁸ Unsatisfied needs are seen as strong sources of motivation and satisfied needs as yielding little motivation. Since it is the unsatisfied needs which make their presence felt, it is these same needs with which an individual is likely to be preoccupied.⁷⁹

The needs in Maslow's system can be dichotomized into four kinds of "survival needs": physiological, safety, love and esteem; and four kinds of "growth needs": actualization,⁸⁰ knowledge, facts and meaning. Physiological and security needs are primarily concerned with the biological maintenance of the organism. Social and esteem needs reflect a desire for belongingness, for meaningful relationships with others, for self-respect and the respect of others.⁸¹ Most of the growth needs have also been referred to by Maslow as "cognitive needs".⁸² He has described these as: the need to satisfy

78 Ibid., p. xvi.

79 Ibid., p. 5.

80 E. Donelson, Personality: A Scientific Approach, New York, Appleton-Century Crofts, 1973, p. 138.

81 Maslow, Motivation and Personality, p. 35-45.

82 A.H. Maslow, The Psychology of Science, Chicago, Henry Regnery Co., 1955, p. 20-32.

curiosity; the need to know, to explain, to understand, the need to find meaning and purpose in life and in the world;^{83, 84} the need to ponder mystery and the unknown.

According to Maslow's theory the high self-actualizer is an individual with a high degree of personal maturity. Such an individual manifests the characteristics outlined in the first part of the present discussion, and is motivated largely by the "growth needs" outlined in the second part of the present discussion.

B. Evidence Supporting Maslow's Theory

The validity of Maslow's theory of self-actualization can scarcely be separated from Shostrom's Personal Orientation Inventory (POI).⁸⁵ This instrument was developed in cooperation with Maslow, who considered it to be the most reliable⁸⁶ and valid measure of self-actualization available.

A number of the several hundred empirical investigations in which the POI has been used were directly concerned with the further validation of the instrument and the theory

83 Maslow, Motivation and Personality, p. 47-48.

84 A.H. Maslow, "The Need to Know and the Fear of Knowing", The Journal of General Psychology, Vol. 68, 1963, p. 114.

85 E.L. Shostrom, Personal Orientation Inventory, San Diego, Educational and Industrial Testing Service, 1974, 41p.

86 Ibid., p. 4.

of self-actualization. Olczak and Goldman⁸⁷ designed a study to test the hypothesis suggested by Maslow, that his hierarchical need theory was a developmental system similar to Erikson's eight-stage typology of psycho-social development.⁸⁸ Hence, those who manifested a high level of self-actualization would also manifest a high level of psycho-social development. Olczak and Goldman used Shostrom's POI to measure Maslow's theory and Constantinople's Inventory of Psychological Development to measure Erikson's theory. They found that among 155 undergraduate students, highly significant positive correlations were obtained between⁸⁹ the overall scores on the two instruments.

Another hypothesis which had been suggested by Maslow was that there is a basic similarity between his theory of self-actualization and Witkin's theory of field-independence,⁹⁰ especially in terms of similar personality characteristics.⁹¹ In a study designed to test this hypothesis, Doyle

⁸⁷ P.V. Olczak and J.A. Goldman, "The Relationship between Self-actualization and Psycho-social Maturity", Journal of Clinical Psychology, Vol. 31, No. 3, 1975, p. 415-419.

⁸⁸ Maslow, Motivation and Personality, p. 67.

⁸⁹ Olczak and Goldman, op. cit., p. 418.

⁹⁰ A.H. Maslow, "Further Notes on the Psychology of Being", Journal of Humanistic Psychology, Vol. 4, 1964, p. 45-58.

⁹¹ J.A. Doyle, "Field-Independence and Self-actualization", Psychological Reports, Vol. 36, 1975, p. 363-366.

administered the POI and Witkin's Rod and Frame Test to a sample of 150 male and female volunteers between the ages of twenty-one and thirty-five years. He reported that for the entire sample there were statistically significant negative correlations between scores on the Rod and Frame Test and the POI scales, supporting the hypothesis that high self-actualizers would be less likely to be field-dependent.⁹²

The theoretical foundation of Maslow's theory is based on assumptions he made about a hierarchy of needs, in which the satisfaction of lower-order needs was to result in motivation based on higher-order needs.⁹³ Among the few investigators who have directly tested such assumptions was Alderfer.⁹⁴ He designed a study to test the inter-relatedness of the three lower-order needs "security", "social", "esteem", and the higher-order need "self-actualization". Using a sample of 110 bank employees, Alderfer measured the correlations between the levels of need-desire and need-satisfaction in a number of job-related variables. The high negative correlations obtained were interpreted as being supportive

92 Ibid., p. 365.

93 Maslow, Motivation and Personality, p. 5ff.

94 C.P. Alderfer, "An Empirical Test of a New Theory of Human Needs", Organizational Behavior and Human Performance, Vol. 4, 1969, p. 142-175.

of Maslow's hierarchical-integrative theory of needs.⁹⁵

Graham and Balloun's⁹⁶ study was designed to test the inter-relatedness of the three lower-order needs: "physiological", "security", "social", and the higher-order need "self-actualization". Using three different measures of need-desire and need-satisfaction, they obtained usable interviews from thirty-seven subjects, and tested two hypotheses. The first hypothesis stated that the level of satisfaction of any given need should be negatively correlated with desire for satisfaction of that need. Their second hypothesis stated that in any pair-wise comparison of needs at different levels in the need hierarchy, satisfaction with the lower-order need should be greater than for the higher-order need. Graham and Balloun reported findings⁹⁷ supportive of both hypotheses.

In summary, Maslow's theory of self-actualization has been presented as one explication of the concept of personal maturity. The characteristics and motivational bases of high self-actualizers were outlined, and evidence for their validity was presented, based on the empirical investigations of a number of authors. Maslow's concept of self-actualization is one accepted explication of personal maturity.

⁹⁶ W.K. Graham and J. Balloun, "An Empirical Test of Maslow's Need Hierarchy Theory", Journal of Humanistic Psychology, Vol. 13, 1973, p. 97-108.

⁹⁷ Ibid., p. 107.

3. Discussion of the Relationship between Self-actualization and Reconciliation with Death

As was reported in Chapter I, several authors have reported that personal maturity is a significant variable in the explanation of differences in certain death attitudes. In their reports, several of these authors included isolated and passing references to theory, especially to the existentialist assumption that growth in personal maturity is closely associated with the acceptance of death.^{98, 99, 100, 101} Several other authors, using a similar theoretical base, engaged in more general speculations about the possible relationship between personal maturity and various death attitudes.^{102, 103} However, no well-formulated theoretical rationale was provided for the assumed relationship between

⁹⁸ H. Feifel, (ed.), The Meaning of Death, New York, The McGraw Hill Book Co., 1959, p. xvi-349.

⁹⁹ W.T. May, Death in Psychotherapy, paper presented at the Southwestern Psychological Association Convention, February 1969, p. 466.

¹⁰⁰ McKissack, op. cit.

¹⁰¹ R.G. Olson, "Death", Omega, Vol. 2, No. 1, 1971, p. 278.

¹⁰² R.R. Blake, Attitudes toward Death as a Function of Developmental Stages, Unpublished doctoral thesis presented to Northwestern University, 1969, 109p.

¹⁰³ D.J. Brown, The Fear of Death and the Western-Protestant Ethic Personality Identity, Unpublished doctoral thesis presented to Ohio State University, 1971, 148p.

personal maturity and reconciliation with death.¹⁰⁴ There is a need for a more adequate theoretical explanation of what it is about individuals with high levels of personal maturity that provides a basis for the suggestion that they are more likely to confront the prospect of death and to integrate the reactions precipitated, and also to manifest less death anxiety.

One of the two major theoretical constructs supporting the contention that high self-actualizers tend to manifest more reconciliation with death than low self-actualizers, is Maslow's hierarchical-integrative theory of needs. According to this theory, high self-actualizers tend to be motivated more by growth needs than by survival needs. Listed among the growth needs Maslow discussed are what he called cognitive¹⁰⁵ types of growth needs: knowledge, facts, and meaning. Such needs reflect the capacity to philosophize, to systematize, to synthesize, to understand, to ponder mystery and the unknown.¹⁰⁶ Maslow has suggested that such needs can be

¹⁰⁴ D. Lester, "Experimental and Correlational Studies of the Fear of Death", Psychological Bulletin, Vol. 67, 1967, p. 27-36.

¹⁰⁵ Maslow, The Psychology of Science, p. 20-32.

¹⁰⁶ Maslow, "The Need to Know and the Fear of Knowing".

epitomized in the expression: the need to find meaning in
107, 108
life.

Several theorists have supported the contention that
the need to find meaning in life is closely allied to recon-
109, 110
ciliation with death. Building on such theorists,
many other authors have added their own theoretical
111, 112, 113
insights, and the support of their empirical
114, 115, 116
findings, to the contention that finding meaning
in life and finding meaning in death are two aspects of a
single quest.

107 A.H. Maslow, "Comments on Dr. Frankl's Paper",
Journal of Humanistic Psychology, Vol. 6, No. 2, 1966, p. 108.

108 A.H. Maslow, "A Theory of Meta-Motivation: The
Biological Rootedness of the Value-Life", Journal of Humanis-
tic Psychology, Vol. 7, No. 2, 1967, p. 93-125.

109 Choron, Death and Modern Man, p. 160-161.

110 V. Frankl, From Death Camp to Existentialism,
Boston, Beacon Press, 1959.

111 J.A. Durlak, "Relationship between Individual
Attitudes toward Life and Death", Journal of Consulting and
Clinical Psychology, Vol. 38, No. 3, 1972, p. 463-473.

112 K.A. Harris, "The Political Meaning of Death:
An Existential Overview", Omega, Vol. 2, No. 1, 1971, p. 227.

113 Paskow, "The Meaning of My Own Death".

114 Wesch, op. cit.

115 Blake, op. cit.

116 M. Brown, op. cit.

Thus, since high self-actualizers tend to be more concerned than low self-actualizers about finding meaning in life, and since such a quest involves finding meaning in death, support is provided for the contention that high self-actualizers are also more likely to confront the prospect of death than low self-actualizers.

The concept of meaning under discussion is essentially a subjective, internalized experience. It appears reasonable to suggest that, since high self-actualizers exhibit less anxiety than low self-actualizers, and since a high level of anxiety would appear to be incompatible with the subjective experience of meaning, it is likely that high self-actualizers manifest more integration of death and less anxiety about death than low self-actualizers.

The second of the two major theoretical constructs supporting the contention that high self-actualizers tend to manifest more reconciliation with death than low self-actualizers is Maslow's discussion of the personality characteristics of high self-actualizers. These personality characteristics were summarized in the preceding section of the present chapter. Such characteristics of high self-actualizers as living more intensely, being more sensitive to nature and to life, being less threatened by the unknown, and being less inclined to deny unpleasant aspects of reality, provide additional support for the contention that

such individuals are more likely to confront death than low self-actualizers. That is, high self-actualizers are more likely to deliberately face and heighten the conscious awareness of death that is part of the lives of normal individuals than are low self-actualizers who are less intense about life, less sensitive to mystery, more frightened of the unknown,^{117, 118} and less honest in facing reality.

Other characteristics Maslow has listed as typical of high self-actualizers are a greater capacity to acknowledge and accept feelings, a greater tolerance for ambiguity, a greater capacity to synergize conflicting emotions, and a more evident tendency to live by internalized values. Such characteristics can be said to provide further support for the contention that high self-actualizers are more likely than low self-actualizers to acknowledge, synthesize, or integrate the conflicting reactions precipitated by the confrontation of death. Being more inner-directed, high self-actualizers are also more likely to internalize the changed value priorities that can ensue from the confrontation of death.

According to Maslow,¹¹⁹ a prominent characteristic of high self-actualizers is the manifestation of less general

117 Choron, Death and Modern Man.

118 Nelson and Nelson, op. cit.

119 Maslow, Toward a Psychology of Being, p. 139-141.

anxiety than low self-actualizers. The fact that Templer's Death Anxiety Scale, which is being utilized in the present study, is positively related to several accepted measures of general anxiety, provides a basis for the contention that high self-actualizers would tend to manifest lower levels of death anxiety than low self-actualizers;¹²⁰ this fact, in turn, provides additional support for one aspect of the basic contention of the present discussion: high self-actualizers tend to manifest less anxiety about death, and thus more reconciliation with death, than low self-actualizers.

In summary, Chapter II consists of the theoretical background for the concept of self-actualization and the concept of reconciliation with death, including a discussion of the relationship between the two variables.

Maslow's concept of self-actualization was outlined, including evidence supporting it as one explication of the concept of personal maturity. The relationship between self-actualization and reconciliation with death was discussed, centered on two major theoretical constructs of Maslow's theory: the cognitive types of growth needs, and the personality characteristics, typically evidenced by high self-actualizers.

¹²⁰ K.S. Larsen, et al., "Attitudes toward Death: A Desensitization Hypothesis", Psychological Reports, Vol. 35, No. 2, 1974, p. 687.

The concept of reconciliation with death was conceptualized as being comprised of two essential, positively-related components: death confrontation (intellectual acceptance of death), and death integration (emotional acceptance of death). In addition, Templer's concept of death anxiety was outlined, and the inverse relationship between death anxiety and death reconciliation was discussed.

Chapter II thus provides a theoretical basis for the formulation of the following research hypotheses: high self-actualizers manifest more reconciliation with death than low self-actualizers, and high self-actualizers exhibit less anxiety about death than low self-actualizers.

CHAPTER III

EXPERIMENTAL DESIGN

The first part of Chapter III consists of a description of the sample used in the present study. The second part includes a discussion of the three major instruments which comprise the research questionnaire. Part three consists of a statement of the research hypotheses, part four a description of the methodology, and part five a discussion of the statistics employed in the analysis of the data.

1. The Subjects of the Study

The subjects of the present study were 245 volunteers, ninety-three male and 152 female church-going adults, from an 800 member Roman Catholic parish in Winnipeg, Manitoba. The subjects ranged in age from eighteen to sixty-five. A volunteer sample was used because of the higher percentage of completed questionnaires such an approach produces. Twelve subjects were dropped because of incomplete data on one or more variables. The sample was then divided into high and low self-actualizers.

First, the 233 cases were ranked, from highest to lowest, on the basis of the ID (the Inner Directedness Scale which includes 127 of the 150 items of the POI) scores, while the corresponding scores on the TC (the Time Competency Scale,

which includes the remaining 23 items of the POI) were
1, 2
printed in a parallel column.

Next, the TC scores of the top and bottom two and one-half per cent of the cases so ranked were examined and were found to be similarly the highest and lowest of the 233 cases. Accordingly, these two groups were designated "hyper self-actualized" and "hypo self-actualized" respectively, and were dropped from the sample on the grounds that they were "neurotically autonomous" or "neurotically dependent".

Finally, the corresponding TC scores of the remaining top and bottom one-third of the same were examined. Six cases, from among the top one-third, were found to have TC scores that were inordinately low, and thus not in proper ratio. These six cases were replaced with cases from the

1 E.L. Shostrom, Personal Orientation Inventory Manual, San Diego, Cal., Educational and Industrial Testing Service, 1974. The procedure is based in part on data provided in the Manual, and was confirmed and clarified in conversation between Shostrom and the author of the present study. Shostrom maintains that the scores of the two major scales cannot be added together but must be dealt with separately, and that a "proper ratio" is to exist between the two scores. No formula is provided for such a ratio. However, some norms for the POI are provided in the Manual, and for the five non-clinical groups (mostly college students) there is an average 4.7 to 1 ratio between the ID and TC scores. In Greeley's study of Catholic priests (the population, on which POI scores are available, which most closely resembles the population of the present study) there is a 4.7 to 1 (active priests, n-917) and a 5.0 to 1 (resigned priests, n-270) ratio between the ID and TC scores. In the present study there is a 4.9 to 1 ratio between the scores, which suggests a "proper ratio".

2 A.M. Greeley, The Catholic Priest in the United States: Sociological Investigations, Publications Office, U.S.C.C., Washington, D.C., 1972, p. 57.

middle one-third. The substitute cases had both ID and TC scores that were within the ranges (80-99, 18-22) of the high self-actualizers. Similarly, eight cases, from among the bottom one-third, were found to have inordinately high TC scores and these were replaced with substitute cases from the middle one-third. The eight substitute cases had both ID and TC scores that were within the ranges (52-74, 9-14) of the low self-actualizers.

The two groups of seventy-two high self-actualizers and seventy-two low self-actualizers formed the comparison groups for the present study.

2. The Instruments of the Study

A. The Personal Orientation Inventory (POI)

Shostrom's POI was developed in conjunction with Maslow to measure the latter's concept of self-actualization. The POI measures two major and ten minor components of self-actualization. It consists of 150 forced-choice items, each of which is scored once for the two major scales, and a second time for the ten minor scales.

Shostrom presents percentile and standard scores based on 1,514 male and 1,093 female college students. Profiles of smaller **samples** of various other groups of adults, representing clinical and non-clinical populations,

are also provided from the studies of independent researchers.³

Acceptable test-retest and internal consistency reliability coefficients for the POI have been reported by a number of researchers. Based on the POI scores of forty-eight college students, with a week between administrations, Shostrom reported test-retest reliability coefficients of .71 and .77 for the two major scales, while the coefficients for the ten minor scales in the same study ranged from .52 to .82.⁴ Illardi and May⁵ examined the stability of POI scores among a sample of forty-six student nurses over a one-year period, and reported coefficients ranging from .32 to .74. They concluded that such coefficients were within the ranges of other reliability studies, on inventories such as the MMPI. Similarly acceptable reliability and internal consistency coefficients for the twelve scales of the POI⁶ were reported by Klavetter and Mogar.

There is general agreement among researchers that the basic validity of the POI is acceptable.

³ Ibid., p. 7-12.

⁴ Ibid., p. 33.

⁵ R.L. Illardi and W.T. May, "A Reliability Study of Shostrom's Personal Orientation Inventory", Journal of Humanistic Psychology, Vol. 8, No. 1, 1968, p. 68-72.

⁶ R. Klavetter and R. Mogar, "Stability and Internal Consistency of a Measurement of Self-actualization", Psychological Reports, Vol. 21, No. 3, 1957, p. 422-424.

⁷ Shostrom reported on the instrument's capacity to discriminate between a group of sixty-three individuals, twenty-nine of whom had been clinically judged to be "high self-actualizers", and thirty-four "low self-actualizers". The POI means for the first group were above the normal adult group means on eleven of the twelve scales, and the POI means for the second group were below the norm means on ⁸ all twelve scales. In another study, Shostrom and Knapp ⁹ reported that the POI was administered to ~~two~~ ^{two} groups, made up of out-patients who had been in therapy from eleven to sixty-four months. Analysis of the POI scores showed all twelve scales differentiated between the two groups at the ¹⁰ .01 level of significance or higher. Fox, Knapp and Michael designed a study using a criterion group of 100 hospitalized ¹¹ psychiatric patients. They reported that all twelve scales

7 Shostrom, POI Manual, p. 23.

8 Ibid., p. 23.

9 E.L. Shostrom and R. Knapp, "The Relationship of a Measure of Self-actualization (POI) to a Measure of Psycho-pathology (MMPI) and to Therapeutic Growth", American Journal of Psychotherapy, Vol. 20, No. 1, 1966, p. 93-202.

10 Shostrom, POI Manual, p. 23.

11 J. Fox, R.R. Knapp and W.B. Michael, "Assessment of Self-actualization of Psychiatric Patients: Validity of the POI", Education and Psychological Measurement, Vol. 28, No. 2., 1968, p. 565-569.

of the POI differentiated (beyond the .001 level of significance) the hospitalized sample from the nominated self-actualizers and from the normal adult sample. The criterion group was also lower on all twelve scales of the POI than those nominated "low self-actualizers".¹²

Since the POI is the only available measure of Maslow's concept of self-actualization, it is difficult to compare its results with those of other personality inventories.¹³ Knapp administered the Eysenck Personality Inventory (EPI) to 136 college students, along with the POI. Using the EPI, the students were divided into high-neurotic and low-neurotic groups, then their POI scores were compared. Knapp reported that all POI mean differences were significant at or beyond the .05 level. In a recent review of the studies which have investigated the validity of the POI, D.J. Tosi corroborated the evidence presented above, and added additional data concerning the construct, factorial, concurrent and predictive validity of the POI.¹⁴

¹² Shostrom, POI Manual, p. 25.

¹³ R. Knapp, "Relationship of a Measure of Self-actualization to Neuroticism and Extraversion", Journal of Consulting Psychology, Vol. 29, No. 2, 1965, p. 168-172.

¹⁴ D.J. Tosi and C.A. Lindamood, "The Measurement of Self-actualization: A Critical Review of the POI", Journal of Personality Assessment, Vol. 39, No. 3, 1975, p. 215-223.

B. The Confrontation-Integration of Death Scale (CIDS)

As was reported earlier, a two-component concept of reconciliation with death is supported by several authors; however, the concept has not been adequately conceptualized, operationalized, or tested in empirical research. A number of investigators have utilized death anxiety scales as an inverse measure of reconciliation with death. Several satisfactory measures of death anxiety exist, such as the Templer scale, to be discussed later. A search of the literature led to one conclusion in the present study: no existing instrument was specifically designed to measure the death confrontation and death integration components of reconciliation with death.

The instrument judged to come closest was Dickstein's Death Concern Scale (DCS)¹⁵ and a thorough evaluation of the instrument was undertaken by the author of the present study.¹⁶ Dickstein defined death concern as the "conscious contemplation of the reality of death and negative evaluation of that reality".¹⁷ His thirty-item scale, designed to measure differences among individuals in their concern about

15 L.S. Dickstein, "Death Concern: Measurement and Correlates", Psychological Reports, Vol. 30, No. 1, 1972, p. 563-571.

16 L. Klug and M. Boss, "Factorial Structure of the Death Concern Scale", Psychological Reports, Vol. 38, No. 1, 1976, p. 107-112.

17 Dickstein, "Death Concern: Measurement and Correlates", p. 564.

death, provides four response alternatives for each item and yields a single score. Considerable progress had been made by Dickstein in establishing the reliability and validity of the scale.¹⁸ His definition of death concern suggests that "conscious contemplation" is similar to "death confrontation" and "negative evaluation" appears to be directly related to "death anxiety", and inversely related to "death integration" as these are conceptualized in the present study. One of the problems found with the DCS was that Dickstein's definition of death concern included two components, yet a single score was used for the scale. As a result of this observation, the factorial structure of the DCS was examined using Dickstein's data on 671 college students.¹⁹ Using factor analysis and multi-judge rating procedures to analyze the data, it was concluded that two distinct factors were present in the DCS and should perhaps be scored separately. A new fourteen-item version of the DCS was also produced by this evaluation, and the authors suggested that both versions be tested in further research.²⁰

This was undertaken by the author of the present study in an extensive pilot project based on a sample of 322 male and female church-going volunteers between the ages of

18 Ibid., p. 565.

19 Klug and Boss, op. cit.

20 Ibid., p. 111.

eighteen and sixty-five, from a Catholic parish similar to²¹ the one utilized in the present research. Among the instruments used were the two versions of the Dickstein Death Concern Scale, Templer's Death Anxiety Scale, and a series of eight "death acceptance" questions. Factor analyses of the item scores for the 322 subjects were undertaken. With diagonal elements unaltered, an oblique rotation for simple loadings was performed, with gamma equal to zero. Four factors emerged ("conscious contemplation", "negative evaluation", "death anxiety" and "death acceptance"). The two components of the DCS correlated with each other at .33 and with Templer .26 and .44 respectively. No statistically significant correlations were found between the three components and "death acceptance". The correlation coefficients, among the total scores obtained on the four variables, displayed a pattern of inter-correlation similar to that among the four factors. The two components of the DCS correlated with each other at .49 and with Templer .45 and .64. The "acceptance" questions correlated .00 with "conscious contemplation",²² -.33 with "negative evaluation", and -.23 with Templer. It was clear from these results that the DCS was not a

21 L. Klug, Self-actualization and Death Concern, Unpublished manuscript, University of Ottawa, 1974.

22 Klug, Self-actualization and Death Concern.

suitable instrument for the measurement of death confrontation and death integration, since both components of the DCS appeared to be simply measures of death anxiety.

A second instrument, which appeared to hold promise as a measure of death confrontation and death integration, was examined. This was the newly published scale developed by Larsen ²³et al. This scale purported to measure "positive attitudes toward death", and a study of item content suggested the presence of variables similar to death confrontation and death integration, as these are conceptualized in the present research. Accordingly, an evaluation of this instrument was undertaken by the author of the present ²⁴study.

Larsen began the development of his scale with an item pool of 100 "statements related to death". The items were submitted to seventy-seven undergraduate students with the usual Likert categories from "strongly agree" to "strongly disagree". Comparing the top and bottom eight subjects, item analysis yielded thirty-two items with significantly different

²³ K.S. Larsen, L.R. Klar, G. Rex, C. White, "Attitudes toward Death: A Desensitization Hypothesis", Psychological Reports, Vol. 35, No. 2, 1974, p. 678-690.

²⁴ L. Klug, Death Concern and Positive Attitudes Toward Death, Unpublished manuscript, University of Ottawa, 1975.

scores. These were formulated into a thirty-two item "positive attitudes toward death" scale, and the scale was administered to eighty-one college undergraduates, thirty-seven females and forty-four males, ranging in age from sixteen to twenty-eight. Larsen reported some suggested validity and reliability for the scale based on the data of this administration.²⁵ He then undertook a second study, administering the scale to twenty male physicians, thirty-two male university professors, and fifty-eight male and female college students.²⁶ Larsen reported further clarification of the concept of "positive death attitudes" as a result of the second administration. However, the possible theoretical relationship between death confrontation/death integration and "positive death attitudes" remained unclear to the author of the present study. Accordingly, the Larsen Scale, the Dickstein Scale, the Templer Scale, and the eight "death acceptance" questions were administered to seventy-five female and twenty-eight male adults, between the ages of nineteen and sixty-three, in a college re-training program.²⁷ The total score inter-correlations for the instruments were: Larsen-Dickstein, $-.39$; Larsen-

25 Larsen, et al., p. 689.

26 Ibid., p. 690.

27 Klug, Death Concern and Positive Attitudes Toward Death.

Temper, $-.46$; Larsen-Acceptance, $.39$.²⁸ A close examination of these statistics, and the content of the items in Larsen's scale, led to the conclusion that the Larsen scale appeared to be an inverse measure of death anxiety. That is, the scale appeared to be a measure of low death anxiety, more than a measure of death confrontation and/or death integration. It was evident, therefore, that neither the Larsen scale nor the Dickstein scale was an adequate instrument for the present study. However, the evaluations and tests which had been undertaken did provide additional insights into the conceptualization of death confrontation, death integration, and death anxiety.

One remaining alternative was to develop a new scale to measure death confrontation and death integration. This project was undertaken by the author of the present study, beginning with the formation of an item pool of forty-three brief statements judged to reflect the two components. Some items from the scales previously evaluated were used in whole or in part. The forty-three items were then rated for content validity by five judges who were Ph.D. candidates in counselling. The judges worked independently and were instructed to assign each item to one of three categories: death confrontation (described as thinking about, reflecting

28 Ibid.

on, recognizing, contemplating, one's own death), death integration (described as internalizing, accepting, incorporating, death into one's own value system), and neither of the two. Four or more judges agreed concerning the categorization of sixteen of the twenty-three confrontation items, and eleven of the twenty integration items. These items were then mixed, to minimize response set, and formed into a twenty-seven item questionnaire. Each question was provided with the usual Likert response range from "strongly agree" to "strongly disagree".²⁹ This questionnaire, along with the Templer Death Anxiety Scale, was then administered to 178 male and female young adults (forty-two student nurses, forty nursing aides, ninety-six students in introductory psychology). Various statistical analyses of the item scores were undertaken. Product-moment correlations were computed for each of the twenty-seven items and the resulting matrix was factor analyzed. With diagonal elements unaltered, an oblique rotation for simple loadings was performed with gamma equal to zero. Ten of the sixteen items the judges had ranked "confrontation" items loaded at .30 or higher as one factor, and ten of the eleven items the judges had ranked "integration" items loaded at .30 or higher as a second factor. Four of the six remaining "confrontation" items loaded at .30 or

29 See Appendix 1 for the twenty-seven items.

higher as a third factor, while the other "confrontation" and "integration" items displayed loadings of less than .30³⁰.

The two emerging factors accounted for .31 of the total item variance and correlated positively at .38. In similar oblique rotation which included the fifteen items of the Templer scale, the items of the latter loaded as a factor separate from confrontation and integration, and correlated negatively with both (-.25 between Templer and confrontation, -.12 between Templer and integration). The total score intercorrelations were .41 between confrontation and integration, -.23 between confrontation and Templer, and -.11 between integration and Templer. As is evident, the factor intercorrelations and the total score intercorrelations are almost identical for the three variables.

The item responses of the 245 subjects of the present study, described in the first part of this chapter, were analyzed with statistical procedures identical to those used for the sample of 178 cases. The factor analyses produced similar results. Eight of the ten confrontation items again loaded as one factor at .30 or higher, and all ten integration items loaded as a separate factor at .30 or higher. The two emerging factors accounted for .29 of the total item variance and correlated positively at .33. When the fifteen

30 See Appendix 1.

Templer items were added, they again loaded separately at .30 or higher. The correlation between Templer and confrontation was .03, and between Templer and integration -.25. The total score intercorrelations were .38 between confrontation and integration, -.36 between confrontation and Templer, and -.22 between integration and Templer. In the previous sample of 178 cases, the factor and total score intercorrelations were almost identical. In the present sample of 245 cases the confrontation/integration correlations for the factors and total scores are very similar, but the correlations with Templer are considerably higher for the total score intercorrelations. No explanation for this discrepancy was discovered.

The results of these analyses led to the formulation of the eighteen-item Confrontation-Integration of Death Scale used to test the major hypothesis of the present study. The confrontation of death component was defined in Chapter II as the deliberate, intellectual acknowledgement of the prospect of one's own inevitable death. The score range on this eight-item scale is 0-32. The items of this scale were meant to tap the respondent's willingness to reflect on death and to discuss death, even when such discussions precipitate negative reactions. The integration of death component was defined in Chapter II as the positive, emotional assimilation

of the consequences of death confrontation. The score range on this ten-item scale is 0-40. The items of this scale attempted to tap the extent to which the respondent, who has confronted the prospect of his own death, has internalized his reactions to such a confrontation, with the result that his life is freer and more meaningful. According to the theory, an individual could conceivably accept death intellectually without "owning up to" the reactions precipitated, that is, without accepting death emotionally.

The various inter-component relationships which emerged from the data obtained with the eighteen item CIDS are in keeping with what the theoretical rationale for death reconciliation suggests. The confrontation and integration components are not independent and should correlate positively. The theory suggests that the components should correlate negatively with death anxiety, but not highly. A high negative correlation between the CIDS and Templer would suggest that opposite poles of the same variable were being measured. As was explained earlier, the contention that low death anxiety indicates high death reconciliation is an assumption on which some death attitude research is based. In the present study, the contention is, as was previously reported, that a certain level of death anxiety is not incompatible with death reconciliation, and may be a dimension of it.

To establish some reliability for the CIDS, test-retest reliability coefficients of .59 for the confrontation items and .55 for the integration items, after a lapse of five weeks, were obtained for a group of forty-two female student nurses. Kuder-Richardson Twenty coefficients of .81 for the confrontation items and .85 for the integration items were obtained for the sample of 178 subjects, and Kuder-Richardson Twenty coefficients of .78 for the confrontation items and .85 for the integration items were obtained for the second sample of 221 cases.

In summary, the eighteen item CIDS was developed from an item pool of forty-three statements formulated by the author of the present study, relying in part on the work of previous researchers. The items were ranked for content validity by five judges, resulting in the formulation of a twenty-seven item questionnaire. This instrument was administered to two groups of subjects (n-178, n-245), and the results were analyzed using a number of established statistical procedures, mainly factor analysis. A test-retest procedure was carried out on a group of forty-two subjects. The formulation of the eighteen item instrument was based on the conclusions of both the judges' ratings and the statistical analyses. The Confrontation-Integration of Death Scale is judged to be an adequate instrument for the measurement of death reconciliation as it is conceptualized in the present study.

C. Templer's Death Anxiety Scale (TDAS)

Templer's Death Anxiety Scale is the instrument being used to measure the concept of death anxiety in the present study. The TDAS is a fifteen item, true-false scale, yielding a single score.³¹ Templer began the development of his scale with an item pool of forty brief statements rationally judged to reflect the kind of death anxiety which is precipitated by an individual's reflection on the prospect of his own cessation. The items were rated for content validity by seven judges working independently. Nine items were embedded in the last 200 items of the MMPI and administered to three separate groups of subjects: forty-two psychiatric patients, seventy-seven undergraduate students, and a second group of fifty-two psychiatric patients.³² The fifteen items for which the item-total score point biserial correlation coefficients were significant at the .10 level in two out of the three analyses were selected for the final scale. As a measure of item independence, Templer then computed phi coefficients between the TDAS items, and reported that they were of low magnitude.³³ A test-retest reliability

31 D.I. Templer, "The Construction and Validation of a Death Anxiety Scale", Journal of General Psychology, Vol. 82, No. 2, 1970, p. 165-177.

32 Ibid., p. 165.

33 Ibid., p. 168.

coefficient, over an interval of three weeks, was found to be .83, and the Kuder-Richardson Twenty coefficient was .76³⁴ for a group of thirty-seven students.

To establish validity for the TDAS, it was administered to a group of twenty-one patients known to have high death anxiety, as well as to another group of twenty-one patients matched as to age, sex and psychiatric diagnosis. The TDAS means scores for the two groups were 11.62 and 6.77 respectively, and the difference was statistically significant.³⁵ The TDAS was also administered to a group of seventy-seven undergraduates along with Boyar's Fear of Death Scale, the most psychometrically sound of the previous measures of death anxiety.³⁶ The correlation between the two measures was .74.

Although no actual norms have been established for the TDAS, considerably more data are available on it than on any other death anxiety scale. Templer reported the means and standard deviations for twenty-three categories of subjects from seven different studies involving over 3,600 adults and adolescents. Scale scores ranged from 0 to 15; means of normal subjects tended to be roughly from 4.5 to 7.0; the

34 Ibid., p. 168.

35 Ibid., p. 169.

36 Ibid., p. 169.

standard deviations were a little over 3.0. Psychiatric patients obtained higher scores than normals. Females consistently had higher TDAS scores than males, and no relationship between the TDAS and age has been reported.³⁷

Some independent evidence for the validity of the TDAS is also available. A study by Lucas³⁸ was an attempt to verify previous conclusions that the death anxiety, measured by Templer's instrument, was distinct from general anxiety. Lucas also attempted to verify previous conclusions concerning male/female differences in TDAS scores and, in addition, to replicate the kinds of inter-correlations previously reported to exist between general anxiety, death anxiety and certain scales of the MMPI.³⁹

Lucas administered the TDAS, and six distinct measures of general anxiety, to sixty medically ill male patients (twenty home dialysis patients, twenty hospitalized dialysis patients, and twenty surgical patients) and their wives. He reported that all the subjects were approximately the same with respect to age, race, religion, socio-economic status

³⁷ D.I. Templer and C.F. Ruff, "Death Anxiety Scale Means, Standard Deviations, and Embedding", Psychological Reports, Vol. 29, No. 1, 1971, p. 173-174.

³⁸ R.A. Lucas, "A Comparative Study of Measures of General Anxiety and Death Anxiety among Three Medical Groups Including Patient and Wife", Omega, Vol. 5, No. 3, 1974, p. 233-243.

³⁹ Ibid., p. 235.

and other demographic factors.⁴⁰ Lucas reported that his findings support several of Templer's conclusions concerning the TDAS. It measures something other than general anxiety, and the inter-correlations among Templer's death anxiety and various measures of general anxiety were similar to those previously reported by Templer. Concerning male-female differences in TDAS scores, Lucas reported that females scored higher in the two groups of hemodialysis patients and wives, but the reverse was true of the surgery patients and their wives. This latter finding is the only instance in which higher male than female TDAS scores have been reported.⁴¹ Lucas also reported that all of the 120 T-scores for the patients and their wives were very close to the mean of Templer's non-medical subjects. In addition, he suggested that his finding is consistent with Templer's previous conclusion concerning the absence of a relationship between death anxiety and age.⁴²

As a result of the above discussion and evaluation of the Templer Death Anxiety Scale, the conclusion can be drawn that this instrument is the best direct measure of death anxiety available for the purposes of the present study. The

⁴⁰ Ibid., p. 235.

⁴¹ Ibid., p. 236.

⁴² Ibid., p. 236.

TDAS appears to measure that type of death anxiety one is consciously aware of and willing to acknowledge.

In summary, the three major instruments used in the present study have been discussed and evaluated. The Personal Orientation Inventory is being used to measure self-actualization. The newly developed Confrontation-Integration of Death Scale is being used to measure the two components of reconciliation with death. The Templer Death Anxiety Scale is being used to measure death anxiety. Chapter III concludes with a statement of the research hypotheses and a description of the methodology used in gathering and analyzing the data of the present study.

3. The Research Hypotheses

The major hypothesis tested in the present study is that high self-actualizers manifest more reconciliation with death than low self-actualizers. Operationally stated, high self-actualizers will score higher on both death confrontation and death integration, measured by the CIDS, than low self-actualizers.

The minor hypothesis tested in the present study is that high self-actualizers exhibit less death anxiety than

low self-actualizers. Operationally stated, high self-actualizers will score lower on the TDAS than low self-actualizers.

4. The Methodology

A notice concerning the forthcoming study was printed in the Parish Bulletin for two Sundays preceding the date of the project.⁴³ A statement inviting participation was read by the researcher, the author of the present study, following each of the four Sunday services on the day of the study.⁴⁴ The people were invited to go to the adjacent Parish Hall. There they were met by the researcher, given a copy of the self-administered questionnaire, and asked to read the instructions printed thereon.⁴⁵ When all who were taking part had arrived, the instructions were repeated aloud by the researcher, who remained while the questionnaires were being completed. The participants left as they finished, and the average time for completion of the questionnaire was seventy minutes.

5. The Analysis of the Data

A three-way multivariate analysis of variance procedure was used to test the major hypothesis, with death

43 See Appendix 1.

44 Ibid.

45 See Appendix 2.

confrontation and death integration as the dependent variables. A three-way univariate analysis of variance procedure was used to test the minor hypothesis, with death anxiety as the dependent variable. The three independent variables were self-actualization, age and sex. No specific hypotheses based on age and sex have been formulated. However, the conclusions reached in the Review of the Literature suggest that the possible effects of these variables be considered in the analysis of the data of the present study. The level of significance was set at .05.

CHAPTER IV

PRESENTATION AND DISCUSSION OF RESULTS

Chapter IV consists of the presentation and discussion of the data obtained in testing the two hypotheses of the present study. The data are first summarized and then briefly discussed. First, the results of testing the major hypothesis, using multivariate analysis of variance, are presented and discussed. Next the results of testing the minor hypothesis, using univariate analysis of variance, are presented and discussed. Included in the next section of Chapter IV, is a discussion of the relationship between the demographic variables (age, sex, religion) on the one hand, and death confrontation, death integration and death anxiety on the other. Chapter IV concludes with a summary of the findings. and suggestions for further research into the relationship between self-actualization and reconciliation with death.

1. Presentation of the Data

Table I contains the means and standard deviations of the dependent variables death confrontation, death integration, and death anxiety for each of the twenty cells of the design. Out of the initial sample of 144 high and low self-

PRESENTATION AND DISCUSSION OF RESULTS

TABLE I

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The Means and Standard Deviations of the Dependent Variables: Death Confrontation, Death Integration and Death Anxiety for High and Low Self-actualizing Males and Females in Five Age Groups (N-133)

FACTORS	Death Confrontation		Death Integration		Death Anxiety		N
	Means	SD	Means	SD	Means	SD	
Male High Self-actualizers							
18-24	26.6	3.8	28.3	8.1	6.6	2.5	3
25-34	22.8	3.3	28.9	5.6	4.6	2.9	11
35-44	26.4	4.3	28.0	3.1	4.6	4.0	5
45-54	23.5	3.2	29.8	1.2	3.5	1.4	6
55-64	23.6	0.6	26.6	3.2	7.3	2.1	3
Female High Self-actualizers							
18-24	24.0	2.6	26.6	3.5	7.7	2.6	7
25-34	24.0	3.9	29.5	4.2	6.9	3.1	13
35-44	23.6	2.1	29.3	2.6	6.3	3.2	9
45-54	22.6	2.7	28.1	3.5	6.0	2.4	8
55-64	22.3	2.1	28.6	0.6	7.0	1.7	3
Male Low Self-actualizers							
18-24	24.0	0.0	27.0	0.0	4.0	0.0	1
25-34	19.0	0.0	20.0	0.0	12.0	0.0	1
35-44	21.8	4.2	24.6	4.8	9.6	4.1	6
45-54	20.8	2.1	26.1	5.6	9.1	3.5	6
55-64	23.4	3.4	28.6	2.1	5.4	1.8	5
Female Low Self-actualizers							
18-24	18.3	8.1	23.6	7.1	10.0	2.6	3
25-34	22.3	3.4	24.9	6.2	9.0	4.2	10
35-44	23.1	2.5	26.8	5.3	8.5	3.4	14
45-54	23.1	2.6	26.0	3.7	9.1	2.9	8
55-64	20.2	2.8	29.1	3.6	10.2	2.3	11

actualizers, eleven subjects were dropped from the analysis since they fell into the open-ended age category "65 plus". The eleven subjects were two male and two female high self-actualizers, and three male and four female low self-actualizers.

There were only four males in the eighteen to twenty-four year age category. This is very likely a reflection of the fact that fewer males in general, especially younger males, typically attend church services. Also, the eighteen to twenty-four year age category represents an age span of only seven years, as compared to a ten-year age span for the other four categories.

Table II contains the means for death confrontation, death integration, and death anxiety, divided according to self-actualization, sex and age.

The general conclusion, which can be drawn from an examination of the data reported in these two tables, is that differences in the dependent variable means are in the expected direction, and support the theory previously discussed. That is, high self-actualizers score higher on death confrontation and death integration, and lower on death anxiety, than low self-actualizers.

According to the observable differences in dependent variable means, there is no evidence of a relationship between age, on the one hand, and death confrontation and death anxiety on the other, and only a suggestion of a

TABLE II

The Means of the Dependent Variables:
 Death Confrontation, Death Integration,
 and Death Anxiety for High and Low Self-
 actualizers, for Five Age Groups, and
 for Males and Females (N=133).

FACTORS		Death Confrontation Means	Death Integration Means	Death Anxiety Means	N
High Self- actualizers		23.8	28.6	5.9	68
Low Self- actualizers		21.9	26.4	8.9	65
Age	18-24	23.4	26.4	7.7	14
	25-34	23.0	27.7	6.9	35
	35-44	23.5	27.3	7.5	34
	45-54	22.6	27.5	7.0	28
	55-64	21.7	28.6	8.3	22
Males		23.2	27.6	6.2	47
Females		22.7	27.5	8.1	86

relationship between age and death integration. These observations are in keeping with the inconclusive results of previous research.

According to the observable differences in the dependent variable means, there is no evidence of a relationship between sex, on the one hand, and death confrontation and death integration on the other, while females clearly score higher than males on death anxiety. These observations are in keeping with the results of previous empirical studies.

2. Results of Testing the Major Hypothesis

It had been hypothesized that high self-actualizers would manifest more reconciliation with death than low self-actualizers. Operationally stated, the hypothesis was that high self-actualizers would score higher on both components of the Confrontation-Integration of Death Scale than low self-actualizers.

A three-way multivariate analysis of variance of the death confrontation and death integration scores was carried out, using the NYMBUL program.¹ The multivariate F tests for the main effects as well as for the interaction effects are presented in Table III. A study of this table indicates that the null hypothesis can be rejected at the .05 level of

¹ J.D. Finn, "Multivariate-Univariate and Multivariate Analysis of Variance and Covariance: A FORTRAN IV Program", (Version 4), State University of New York at Buffalo, 1967.

Table III

Multivariate Analysis of Variance Results for Testing Self-actualization (A), Age (B), and Sex (C) when the Criteria are the Two Components of Reconciliation with Death

Source of Variation	d.f.	F *	P
A	2,112	6.56	.001
B	8,224	0.88	.53
C	2,112	0.99	.37
AB	8,224	0.97	.46
AC	2,112	0.19	.83
BC	8,224	1.30	.24
ABC	8,224	0.54	.82

* Approximate F values.

significance; that is, high self-actualizers manifest more reconciliation with death than low self-actualizers.

The theory, on which the two-component conceptualization of reconciliation with death is based, provides a basis for the contention that the confrontation of death logically precedes the integration of death. Thus, it is conceptually feasible that death integration alone is a more salient indicator of reconciliation with death than death confrontation alone.

Finn has stated that if a logical or theoretical ordering among variables can be justified, ---such as a systematic progression from one outcome variable to another, step-down tests are applicable and justifiable.² Finn has also stated that in step-down analysis, the variables are considered in a predetermined order, and at each stage only the unique contribution of the additional variable is estimated and tested.³ The term "step-down" is used to indicate that it is the criterion variables, as opposed to the predictor variables, that are being considered in an elimination process.⁴

2 J.D. Finn, A General Model for Multivariate Analysis, Holt, Rinehard and Winston, Inc., New York, 1974, p. 157.

3 Ibid., p. 157.

4 Ibid., p. 158.

The logical ordering (between the variables death confrontation and death integration) which is suggested by the theory, provided a basis for the decision to determine, first of all, whether self-actualization was related to differences in death integration scores alone. Accordingly, a univariate analysis of the variance of the death integration scores was completed. The results of this test are reported in Table IV. An examination of this table reveals that the death integration mean for high self-actualizers is significantly greater than for low self-actualizers. Following this, differences in death confrontation scores among high self-actualizers were examined, using analysis of covariance, with death integration scores as the covariate. The results of this test were also significant.

3. Discussion of the Testing of the Major Hypothesis

The hypothesis that high self-actualizers manifest more reconciliation with death than low self-actualizers arises from Maslow's theory. As was reported in Chapter II, the two primary theoretical dimensions in which the hypothesis is rooted are Maslow's concepts of personality development and personality motivation. In the present study, confrontation of death has been defined as the deliberate, intellectual acknowledgement of the prospect of one's own inevitable death, and death integration has been defined as

TABLE IV

Post Hoc Step-down F Values for Death Integration and Death Confrontation when the Main Effect is Self-actualization and when the Death Integration Scores are the Covariate

Criterion Variable	d.f.	F	P
Death Integration	2,112	7.04	.009
Death Confrontation with the Death Integration Scores as the Covariate	2,112	5.78	.017

the positive, emotional assimilation of the consequences of death confrontation.

The data gathered in the present investigation provide some support for Maslow's theory of self-actualization. High self-actualizers scored significantly higher than low self-actualizers on the CIDS, a measure of reconciliation with death. According to Maslow's theory, high self-actualizers differ from low self-actualizers in a number of personality characteristics. An example is that high self-actualizers are more sensitive to life ---in themselves, in others, and in nature ---than low self-actualizers. This heightened sensitivity includes a fuller acknowledgement of the fragile, transitory nature of life. Such a sensitivity for life is closely associated with a heightened intellectual acknowledgement of death (death confrontation). In the present study, high self-actualizers manifested significantly higher death confrontation scores than low self-actualizers.

Maslow contends that high self-actualizers are less dualistic and more holistic than low self-actualizers. In other words, compared to the latter, the former eschew the common tendency to compartmentalize or dichotomize reason and emotion. Since high self-actualizers manifest more intellectual acknowledgement of death, it follows that they would also manifest more emotional acknowledgement of death (death integration) than low self-actualizers. This

contention was supported in that high self-actualizers scored significantly higher on death confrontation than low self-actualizers.

This example of differing personality characteristics between high and low self-actualizers reflects one theoretical dimension of Maslow's theory, providing one basis for the contention that the former manifest more reconciliation with death than the latter. That is, because of differing personality characteristics, high self-actualizers are more likely to confront (intellectually accept) and integrate (emotionally accept) the prospect of death than low self-actualizers. The empirical data support this theoretical contention.

Another theoretical dimension in Maslow's theory, providing a basis for the hypothesis under discussion, is his explication of motivational need theory. Maslow contends that high self-actualizers are motivated by growth needs more than by survival needs. Among the growth needs, he discusses, are cognitive or "meaning" needs, which have a special saliency for high self-actualizers. Individuals motivated by such needs, tend to reflect more intensely on life and to ponder more deeply the meaning it has for them. Such a quest for meaning in life raises questions about the meaning of death. It follows that individuals manifesting great

concern about the meaning of life are also more likely to confront the prospect of inevitable death.

The quest for meaning, moreover, also involves the subjective experience of meaning. Meaning is not only a rational concern, but an emotional one as well. Meaning includes the attainment of a sense of personal authenticity, of integrity, of purpose, and of minimal anxiety. According to Maslow's theory, a sense of meaninglessness is incompatible with high self-actualization.

Since high self-actualizers are more holistic and are less inclined to use denial as a reaction mechanism than low self-actualizers, it follows that if they have confronted (intellectually accepted) death more fully, they are also more likely to have integrated (emotionally accepted) the reactions precipitated, thus enhancing the experiential dimension of meaning. The data of the present study support this contention based on Maslow's need theory, since high-self-actualizers manifest significantly more death confrontation and death integration than low self-actualizers.

Further support for the two-component conceptualization of reconciliation with death, and for the relationship between it and self-actualization, is provided by the results of the post hoc step-down analysis previously discussed. As was reported in Chapter II, reconciliation with death is best conceptualized as an on-going, process reaction to the

prospect of inevitable death. According to the logic of such a theoretical perspective, it was clear that death integration would be the more prominent, end-product component of the process. It became important, therefore, to examine the death integration scores alone, to determine whether significant differences due to self-actualization were present. This was done, and significant differences were found. In addition, when the death confrontation scores were examined using the death integration scores as a covariate, significant differences were still found.

At the level of theoretical speculation, it is suggested that such results support the contention that some high self-actualizers have confronted death but have not yet integrated it to the same extent. This contention appears to be not only theoretically possible, but plausible, given the on-going process nature of self-actualization as well as of reconciliation with death. The results of the post hoc procedure thus supported the results of the previous analyses.

4. Results of Testing the Minor Hypothesis

It had been hypothesized that high self-actualizers would manifest less anxiety about death than low self-actualizers. Operationally stated, the hypothesis was that high self-actualizers would score lower on Templer's

Death Anxiety Scale than low self-actualizers. A three-way univariate analysis of variance of the death anxiety scores was carried out, using the NYBMUL program. The univariate F tests for the main effects as well as for the interaction effects are presented in Table V. An examination of this table indicates that the null hypothesis can be rejected at the .05 level of significance. That is, high self-actualizers exhibit less death anxiety than low self-actualizers.

5. Discussion of the Results of Testing the Minor Hypothesis

The hypothesis that high self-actualizers manifest less anxiety about death than low self-actualizers arises out of Maslow's theory. The two primary theoretical dimensions, in which the hypothesis is rooted, are Maslow's concepts of personality development and personality motivation, the same dimensions used to substantiate the major hypothesis. In the present study, death anxiety has been defined as fear of the prospect of one's own personal cessation. Several investigators have reported that such death anxiety is distinct from general anxiety, and is directly related to it. The data of the present investigation appear to support the above contention, since high self-actualizers scored significantly lower in death anxiety than low self-actualizers.

As was reported in the discussion of the major hypothesis, high self-actualizers acknowledge the fragile,

TABLE V

Univariate Analysis of Variance for Testing
Self-actualization (A), Age (B) and Sex (C)
when the Criterion is Death Anxiety

Source of Variation	d.f.	F	P
A	1,113	14.33	.001
B	4,113	0.35	.84
C	1,113	3.94	.05
AB	4,113	1.90	.11
AC	1,113	0.009	.92
BC	4,113	0.80	.52
ABC	4,113	2.24	.07

transitory nature of life to a greater extent than low self-actualizers. The former display a greater zest for life, more concern about living as fully as possible, than do the latter. Since death is the great threat to life, it follows that a heightened acknowledgement of death would tend to precipitate anxiety about it. However, when such a heightened death anxiety is integrated, its intensity is mitigated. Since, compared to low self-actualizers, high self-actualizers are more inclined to face up to reality, and internalize even its threatening aspects, they would also tend to exhibit less death anxiety. Hence, the differing personality characteristics of high and low self-actualizers which provided a basis for explaining higher levels of death confrontation and death integration among the former, also provide a basis for explaining their lower levels of death anxiety. Again, the significantly lower death anxiety scores of high self-actualizers as compared to low self-actualizers supports this contention.

Maslow's concept of growth needs was the second theoretical dimension which was used to explain differences in death confrontation and death integration between high and low self-actualizers. The same theoretical dimension also provides an additional basis for explaining differences in death anxiety. High self-actualizers are motivated by growth needs more than by survival needs. Such a

motivational base inclines high self-actualizers toward a greater concern about meaning, at both intellectual and subjective, experiential levels. According to Maslow's theory, a high level of general anxiety is incompatible with the subjective experience of meaning, and according to the results of several studies, general anxiety and death anxiety are directly related. It follows that, according to Maslow's theory, high self-actualizers would also tend to exhibit less anxiety about death than low self-actualizers. The data on death anxiety of the present study are thus supportive of this second theoretical dimension of self-actualization.

The minor hypothesis under discussion is perhaps, to some extent, a variant of the major hypothesis of the present study. That is, the contention can be advanced that reconciliation with death is evidenced by high death confrontation and high death integration (major hypothesis), and reconciliation with death is possibly also evidenced by a low level of death anxiety (minor hypothesis).

Several previous investigators, such as Wesch,¹ utilized low death anxiety scores as evidence of reconciliation

1. J. Wesch, Self-actualization and the Fear of Death, unpublished doctoral thesis presented to the University of Tennessee, 1970, 75p.

with death. The data based on the minor hypothesis of the present study could possibly be considered to provide replicatory support for such an investigation, since in both cases the Templer instrument was used as the measure of death anxiety. As was reported during the discussion of the development of the CIDS in Chapter III, the total score intercorrelations between the CIDS and the TDAS were negative but low. The fact that the intercorrelations were negative adds some support for the contention that death anxiety is an inverse indicator of a reconciliation. On the other hand, the fact that the intercorrelations were low supports the hypothesis advanced by several other researchers, such as Ray and Najman,² who have stated that death reconciliation and death anxiety do not represent opposite poles of a continuum. It is possible, therefore, that a relatively low level of death anxiety is compatible with death reconciliation, and perhaps even a component of it. The results of the present study appear to support the latter position more strongly than the former.

As was reported in the Review of the Literature, some authors have stated that reconciliation with death could be conceptualized as a process including three components:

J.J. Ray and J. Najman, "Death Anxiety and Death Acceptance: A Preliminary Approach", Omega, Vol. 5, No. 4, 1974, p. 311-315.

death confrontation, death integration and death anxiety. The logic involved in such a process is that the confrontation of death would initially precipitate high levels of death anxiety. If such death anxiety were faced and integrated, a more facilitative or normal level of death anxiety would ensue. The results of the present study provide some suggestive evidence for this contention in the sense that the negative correlations between death confrontation and death anxiety were twice as high as those between death integration and death anxiety. If the same subjects could be repeatedly tested over time, new insights into the soundness of such a contention could perhaps be discovered.

6. The Demographic and Dependent Variables

A. Age and Death Confrontation Integration and Anxiety

As was reported in Chapter I, previous investigators have reported finding few significant relationships between age and death attitudes, despite the common assumption that such relationships exist. Among adult subjects, however, several authors have reported a tendency for death acceptance, measured with a variety of unstandardized questions, to increase with age. Such authors have also reported that age appeared to have little or no effect on death anxiety scores.

In the present study the expectations, based mainly on the above-mentioned empirical findings, were that there would be non-significant positive relationships between age, on the one hand, and reconciliation with death on the other, and non-significant relationships between age and death anxiety. An examination of Table III shows that the expectations were confirmed: there were no significant relationships reported between age and reconciliation with death and death anxiety. An examination of the dependent variable means reported in Table II, however, indicates that there is a tendency for death confrontation scores to decrease with age, contrary to what was expected. A possible explanation for this finding is the fact that the newly developed CIDS was used in place of the previous discrete and unstandardized questions. The CIDS was based on an explicit conceptualization of death acceptance, including clear definitions of the two kinds of death acceptance being measured. Since definitions were not provided in the previous investigations, it is possible that different things are being measured. Another possible explanation for the unexpected tendency of death confrontation scores to decrease with age is that there could be an inverse relationship between age

and self-actualization. This contention is, according to Shostrom,³ still an unresolved question.

B. Sex and Death Confrontation,
Integration, and Anxiety

As was stated in Chapter I, several investigators have reported finding no significant relationship between sex, on the one hand, and death acceptance, measured in a variety of ways, on the other, while nearly all investigators have reported that females score higher on the Templer Death Anxiety Scale than males.

In the present study, the expectations were in keeping with the empirical findings stated above. An examination of Table II reveals that there is no significant relationship between sex, on the one hand, and reconciliation with death on the other, while females exhibited significantly higher death anxiety scores than males. The data of the present study thus support the findings of previous investigations.

No hypothesis predicting that females would score higher than males on death anxiety was formulated, since the theory on which the present study is based did not warrant such a contention. It is possible that a partial explanation for such differences could be found in the different

³ E.L. Shostrom, quoted in A.M. Greeley, The Catholic Priest in the United States: Sociological Investigations, Publications Office, U.S.C.C., Washington, D.C., 1972, p. 62.

male/female socialization patterns evident in Canadian society. It is also possible that a partial explanation for sex differences in death anxiety scores could be related to sex differences in self-actualization. According to Shostrom, the possibility that there are differences in self-actualization due to sex is an unresolved issue, although the data that are available suggest that females⁴ tend to score higher than males on the POI.

C. Relationship between Religion and Death
Confrontation, Death Integration, and
Death Anxiety

As was reported in the Review of the Literature, the evidence concerning the possible relationships between religion and death attitudes is contradictory and inconclusive. However, because of religion's frequent inclusion in death attitude studies, and the extensive theoretical speculations which are available concerning its potential significance, it was experimentally controlled in the present study. The subjects were chosen from a single-denomination parish of church-attending parishioners. The assumption was that this would minimize differences in religion between high and low

⁴ E.L. Shostrom, Personal Orientation Inventory Manual, EDITS, San Diego, California, 1974, p. 7.

self-actualizers. Standardized questions⁵ concerning self-reported levels of religiosity and frequency of church attendance were included as an additional control measure. The results indicate that, concerning self-reported religiosity, high and low self-actualizers are very similar, with 94% and 95% respectively reporting that religion exerts a strong influence on their lives at present. Concerning church attendance, 84% and 91% of high and low self-actualizers respectively report attending church weekly or nearly weekly.

A standardized question on extent of belief in afterlife was also included, since such a belief is commonly considered to be a function of religion, and potentially significant in terms of death attitudes.⁶ The results indicate that identical numbers (n=61) and very similar percentages (87%, 85%) of high and low self-actualizers respectively, express a moderate to strong belief in life after death.

These results provide additional support for the assumed similarity of religion between high and low self-actualizers in the present study.

5 Questions No. 63 and No. 64 of the Research Questionnaire.

6 Question No. 44 of the Research Questionnaire.

SUMMARY AND CONCLUSIONS

The Review of the Literature provided a basis for the theory to be tested and the problem to be investigated in the present study. The main purpose of the study was to provide additional empirical support for the contention that self-actualization, Maslow's conceptualization of personal maturity, is a significant variable in the explanation of differences in reconciliation with death, one explication of death acceptance. The theory suggests that self-actualization is positively related to death reconciliation, and inversely related to death anxiety. Self-actualization was measured using the Personal Orientation Inventory, reconciliation with death using the Confrontation-Integration of Death Scale, and death anxiety using Templer's Death Anxiety Scale. The subjects of the study were 233 male and female church-going members of a single-denomination parish, between the ages of eighteen and sixty-four years.

The theory was tested by means of one major and one minor hypothesis. The major hypothesis was that high self-actualizers manifest more reconciliation with death than low self-actualizers, and was tested using multivariate analysis of variance. The minor hypothesis was that high self-actualizers manifest less death anxiety than low self-actualizers, and was tested using univariate analysis of variance. Both hypotheses were supported by the empirical data.

The major contribution of the present study is that additional support has been provided for the theoretical contention that there is a significant relationship between the concepts of self-actualization and reconciliation with death. According to Maslow's theory, the difference in personality characteristics and personality motivation between high and low self-actualizers suggests that the former are more likely than the latter to accept death, intellectually and emotionally. The empirical data of the present study support the theoretical rationale on which it is based.

Another contribution of the study is the clarification of the conceptualization and operationalization of the concept of reconciliation with death. The data support the theory which suggests that death reconciliation is a two-component concept, involving the confrontation (intellectual acceptance) of death and the integration (emotional acceptance) of death.

Closely associated contributions are the clarification of the relationship between death reconciliation and death anxiety, and the validity of death anxiety as a measure of death reconciliation. The data suggest that death reconciliation and death anxiety are not necessarily opposed, that death anxiety may be a component of death

reconciliation, and that death anxiety alone appears to be a tenuous measure of death reconciliation.

Some suggestions for further research arising out of the present study are the following:

- 1) Replication of the present study using populations with different religious backgrounds and/or no religious affiliation.
- 2) Longitudinal studies of fluctuations in reconciliation with death, especially in relation to the so-called mid-life crisis, would provide additional insights into the function of death attitudes.
- 3) Additional empirical testing of the CIDS to further establish its reliability and validity.

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A classic article on the subject. Responsible for stimulating much of the work currently being done. Argues for more research and for the breakdown of the death taboo.

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Frankl, Viktor E., "Existential Escapism", Omega, Vol. 2, 1972, p. 307-311.

A brief reiteration of one of Frankl's basic arguments: death must be integrated into one's life view in order to make life meaningful.

Godin, Andre, "Has Death Changed?", p. 221-244, in Andre Godin, (ed.), Death and Presence: The Psychology of Death and the Afterlife, Brussels, Belgium, Lumen Vitae Press, 1972, 314p.

A good review of the literature on death studies, especially those that have more immediate relevance to the variable "religion".

Hardt, D.V., "Development of an Investigating Instrument to Measure Attitudes toward Death", The Journal of School Health, Vol. 45, No. 2, 1975, p. 96-99.

Discussion of the development of a Guttman Scale to assess the degree to which students manifest positive attitudes toward death.

Jaques, Elliott, "Death and the Mid-Life Crisis", p. 140-165, in Henrik M. Ruitenbeek, (ed.), Death: Interpretations, New York, Dell Publishing Co., 1964, 286p.

Unusual article dealing with the special problems of people in the late mid-life period. Death is affected by the stage of life one is in. Helpful as regards the age variable.

Jeffers, F.C., Nichols, C.R. and Eisdorfer, C., "Attitudes of Older Persons toward Death", Journal of Gerontology, Vol. 16, 1961, p. 53-56.

Empirical study of the relationship between fear of death and a host of other variables: demographic, social, physical and psychological.

Kalish, Richard A., "An Approach to the Study of Death Attitudes", American Behavioral Scientist, Vol. 6, 1963, p. 68-70.

Report on a pre-test done to establish the validity of an instrument to measure death attitudes. Sex, age and religion were variables considered. Helpful for the discussion of these same variables in the present research project.

Kastenbaum, R. and Aisenberg, Ruth, The Psychology of Death, New York, Springer Co., 1972, xi-498p.

Updated and thorough review of the subject of death from a psychological perspective. First several chapters are good background for the theoretical foundation of the present study.

Kübler-Ross, E., Death: The Final Stage of Growth, Englewood Cliffs, New Jersey, Prentice-Hall, 1975, xiii-175p.

A collection of articles by various authors centered on the thesis that encountering death facilitates personal growth.

Klug, L., Self-Actualization and Death Concern, unpublished manuscript, University of Ottawa, 1974.

Empirical investigation of the relationship between self-actualization and concern about death in a population of 322 church-going adults.

Lester, David, "Religious Behavior and the Fear of Death", Omega, Vol. 1, No. 3, 1970, p. 181-188.

Religious denomination has little effect. Other measures of religion showed some effects.

-----, "Religious Behaviors and Attitudes toward Death", p. 107-124, in Andre Godin, (ed.), Death and Presence, Brussels, Belgium, Lumen Vitae Press, 1972, 314p.

Good review of death attitudes which are correlated with religion. Interesting conclusions drawn as to the effect of religion when age is controlled.

Martin, D. and L.S. Wrightsman Jr., "Religion and Fears of Death: A Critical Review of the Literature", Religious Education, Vol. 59, 1964, p. 174-176.

Fine review of the literature on death and religion. Weakness of current work: small populations, abnormal populations. Saliency of the "contact with death" variable is isolated.

-----, "The Relationship between Religious Behavior and Concern about Death", Journal of Social Psychology, Vol. 65, No. 2, 1965, p. 317-323.

Maslow, A.H., Motivation and Personality, New York, Harper & Row, 1970, xxvii-367.

Maslow's major work, including most of his important articles. The heart of the theory on which the present study is built.

-----, The Further Reaches of Human Nature, New York, The Viking Press, 1971, xxi-423.

Published posthumously, this is a further explication of his theory, especially his philosophy of life and his concept of man.

-----, Toward a Psychology of Being, New York, Van Nostrand, 1962, xiii-241.

Maslow's classic statement about his philosophy of life and his concept of man.

-----, Religions, Values and Peak Experiences, New York, The Viking Press, 1970, xvii-123.

Maslow presents his arguments favoring the scientific study of such issues as values and religious inclinations.

Ray, J.J., and Najman, J., "Death Anxiety and Death Acceptance: A Preliminary Approach", Omega, Vol. 5, No. 4, 1974, p. 311-315.

Argue that death acceptance is not necessarily the opposite of death anxiety. The two could, in fact, correlate positively.

Nelson, O., "Functions and Dimensions of Religion", Sociological Analysis, Vol. 35, No. 4, 1974, p. 263-272.

Using a state-wide probability sample he discusses the functions of various dimensions of religion and its relationship with death attitudes.

Shneidman, E.S., "The Enemy", Psychology Today, August 1970, p. 37-41, 62-66.

To date the best explication of his schema. The article appears with the readership questionnaire.

Shostrom, E.L., "Self-Actualization: A Scientific Ethic", The Counseling Psychologist, Vol. 4, No. 2, 1973, p. 29-35.

Presents a fuller explication of a model of human functioning based on the principles of self-actualization.

Wesch, J., Self-Actualization and the Fear of Death, unpublished doctoral thesis presented to the University of Tennessee, 1970, 75p.

An empirical study of one aspect of the same hypothesis examined in the present study: that self-actualization is inversely related to fear of death.

Williams, Mary, "Changing Attitudes toward Death: A Survey of Contributions in 'Psychological Abstracts' Over a Thirty-Year Period", Human Relations, Vol. 19, No. 4, 1966, p. 405-423.

Using four perspectives within the behavioral sciences she does an analysis on the contributions of the years 1931-1961. She finds few articles on death attitudes. A very fine review of the literature.

APPENDIX 1

BULLETIN AND PULPIT ANNOUNCEMENTS

1
A RESEARCH QUESTIONNAIRE

As part of his work for a Ph.D. degree, Leo Klug, who is a student at the University of Ottawa, would like people who attend Mass in the Parish to fill in a questionnaire for him. Any person, eighteen years of age and older, who attends Mass at St. Vital's, and who wants to take part in the study, is free to do so. More than one member of the same family may fill in a questionnaire.

Leo has cleared this matter with your Parish Council and your Parish Priest. With their permission he will INVITE VOLUNTEERS to answer a questionnaire AFTER THE MASSES on Sunday, April 27, 1975. Any adult interested in taking part will be invited to go to the Parish Hall immediately after Mass, pick up a cup of coffee if desired, and PRIVATELY check off responses to a written questionnaire. This will take ABOUT 60 MINUTES of your time.

The questionnaire consists of a lengthy series of statements about our attitudes toward ourselves, our attitudes toward life, and our attitudes toward death. The respondent will simply check the degree of AGREEMENT OR DISAGREEMENT with the statements. We are not interested in "right" or "wrong" answers. We want to know what YOU think, what YOUR attitudes toward various issues are. The questionnaire WILL NOT BE SIGNED,

and the information given will remain confidential. The general findings of the study will be made known to any participant who is interested in having them.

This project is of considerable importance to Leo Klug and he would very much appreciate your cooperation. We believe that those taking part will find the experience to be both interesting and rewarding. We hope that many of you will arrange your schedules for next Sunday in such a way that you will be able to give an hour to this project.

2
The Pulpit Announcement

I have one final announcement to make. My name is Leo Klug. I'm a student at the University of Ottawa and am in charge of the Research Questionnaire which was described in the last two issues of your Parish Bulletin. The Questionnaire consists of a series of statements about our attitudes toward life, toward death, and toward religion. All that a person has to do is check off the degree of agreement or disagreement with each statement. The Questionnaire will not be signed and the results will remain confidential. It will take about an hour to fill out the Questionnaire. I know this is an imposition on your time, but I am asking you to give me sixty minutes of your time.

Anyone present here, eighteen years of age or older, who wishes to fill out a Questionnaire for me, is

invited to go to the Parish Hall immediately after Mass, pick up a cup of coffee, and a copy of the Questionnaire, and check off the responses. Thank you very much for your cooperation.

1 This announcement was printed in the Parish Bulletin on the two Sundays preceding the day of the study. Copies of the Parish Bulletin are made available to those attending church, as they leave after the services.

2 This announcement was read by the Researcher after each of the four Sunday services.

APPENDIX 2

THE RESEARCH QUESTIONNAIRE

A CONFIDENTIAL RESEARCH QUESTIONNAIRE

Instructions

Thank you for agreeing to fill out this questionnaire. The purpose of this study is to obtain data which will be used for my doctoral degree at the University of Ottawa.

This is a CONFIDENTIAL study. PLEASE DO NOT SIGN your name. The results will be summarized in such a way that no individual's responses can be identified. There is a number on this sheet and on your questionnaire. You may take this sheet with you. Should you like to have a private evaluation of your responses to any of the questions, feel free to contact me about it. Thank you again for your cooperation.

The questionnaire has two main parts. The first part consists of a series of statements concerning our attitudes toward ourselves, and will take about half an hour to complete. It has been used in hundreds of studies of various kinds. The second part of the questionnaire will take about fifteen minutes to complete. It consists of a variety of statements concerning our attitudes toward death, toward life, toward religion, and some general background information which is standard on research questionnaires. When you have finished part one, go right on to the next part.

All but three of the questions can be answered by simply making a checkmark with a pen or pencil. If you

are not sure of an answer, please give your honest opinion or make an estimate. We are not interested in "right" or "wrong" answers. We want to know what YOU THINK. Please give YOUR OWN PERSONAL reactions to the statments, not the reactions you think are expected. First impressions are usually best in such matters. Please work as rapidly as you can.

Sgd: Leo F. Klug,
Study Director.

PERSONAL ORIENTATION INVENTORY

EVERETT L. SHOSTROM



EDUCATIONAL AND INDUSTRIAL TESTING SERVICE

0. NA _____ 7. Fr _____
1. T_I _____ 8. S _____
2. T_C _____ 9. Sr _____
3. O _____ 10. Sa _____
4. I _____ 11. Nc _____
 Ck _____ 12. Sy _____
5. SAV _____ 13. A _____
6. Ex _____ 14. C _____

Name _____
 Last First Middle
 Age _____ Date _____ Sex ☐ M ☐ F
 Married ☐ Single ☐ Divorced ☐ Widowed ☐
 Number of years of school completed _____
 Religious preference _____
 Occupation _____

1	26	51	76	101	126
2	27	52	77	102	127
3	28	53	78	103	128
4	29	54	79	104	129
5	30	55	80	105	130
6	31	56	81	106	131
7	32	57	82	107	132
8	33	58	83	108	133
9	34	59	84	109	134
10	35	60	85	110	135
11	36	61	86	111	136
12	37	62	87	112	137
13	38	63	88	113	138
14	39	64	89	114	139
15	40	65	90	115	140
16	41	66	91	116	141
17	42	67	92	117	142
18	43	68	93	118	143
19	44	69	94	119	144
20	45	70	95	120	145
21	46	71	96	121	146
22	47	72	97	122	147
23	48	73	98	123	148
24	49	74	99	124	149
25	50	75	100	125	150

POI

ALCOHOL INVENTORY

DIRECTIONS

This inventory consists of pairs of numbered statements. Read each statement and decide which of the two paired statements most consistently applies to you.

You are to mark your answers on the answer sheet you have. Look at the example of the answer sheet shown at the right. If the first statement of the pair is TRUE or MOSTLY TRUE as applied to you, blacken between the lines in the column headed "a". (See Example Item 1 at right.) If the second statement of the pair is TRUE or MOSTLY TRUE as applied to you, blacken between the lines in the column headed "b". (See Example Item 2 at right.) If neither statement applies to you, or if they refer to something you don't know about, make no answer on the answer sheet. Remember to give YOUR OWN opinion of yourself and do not leave any blank spaces if you can avoid it.

Section of Answer Column Correctly Marked	
	a b
1.	☒ ☐
	a b
2.	☐ ☒

In marking your answers on the answer sheet, be sure that the number of the statement agrees with the number on the answer sheet. Make your marks heavy and black. Erase completely any answer you wish to change. Do not make any marks in this booklet.

Remember, try to make some answer to every statement.

Before you begin the inventory, be sure you put your name, your sex, your age, and the other information called for in the space provided on the answer sheet.

NOW OPEN THE BOOKLET AND START WITH QUESTION 1.



1. a. I am bound by the principle of fairness.
b. I am not absolutely bound by the principle of fairness.
2. a. When a friend does me a favor, I feel that I must return it.
b. When a friend does me a favor, I do not feel that I must return it.
3. a. I feel I must always tell the truth.
b. I do not always tell the truth.
4. a. No matter how hard I try, my feelings are often hurt.
b. If I manage the situation right, I can avoid being hurt.
5. a. I feel that I must strive for perfection in everything that I undertake.
b. I do not feel that I must strive for perfection in everything that I undertake.
6. a. I often make my decisions spontaneously.
b. I seldom make my decisions spontaneously.
7. a. I am afraid to be myself.
b. I am not afraid to be myself.
8. a. I feel obligated when a stranger does me a favor.
b. I do not feel obligated when a stranger does me a favor.
9. a. I feel that I have a right to expect others to do what I want of them.
b. I do not feel that I have a right to expect others to do what I want of them.
10. a. I live by values which are in agreement with others.
b. I live by values which are primarily based on my own feelings.
11. a. I am concerned with self-improvement at all times.
b. I am not concerned with self-improvement at all times.
12. a. I feel guilty when I am selfish.
b. I don't feel guilty when I am selfish.
13. a. I have no objection to getting angry.
b. Anger is something I try to avoid.
14. a. For me, anything is possible if I believe in myself.
b. I have a lot of natural limitations even though I believe in myself.
15. a. I put others' interests before my own.
b. I do not put others' interests before my own.
16. a. I sometimes feel embarrassed by compliments.
b. I am not embarrassed by compliments.
17. a. I believe it is important to accept others as they are.
b. I believe it is important to understand why others are as they are.
18. a. I can put off until tomorrow what I ought to do today.
b. I don't put off until tomorrow what I ought to do today.
19. a. I can give without requiring the other person to appreciate what I give.
b. I have a right to expect the other person to appreciate what I give.
20. a. My moral values are dictated by society.
b. My moral values are self-determined.
21. a. I do what others expect of me.
b. I feel free to not do what others expect of me.
22. a. I accept my weaknesses.
b. I don't accept my weaknesses.
23. a. In order to grow emotionally, it is necessary to know why I act as I do.
b. In order to grow emotionally, it is not necessary to know why I act as I do.
24. a. Sometimes I am cross when I am not feeling well.
b. I am hardly ever cross.

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25. a. It is necessary that others approve of what I do.
b. It is not always necessary that others approve of what I do.
26. a. I am afraid of making mistakes.
b. I am not afraid of making mistakes.
27. a. I trust the decisions I make spontaneously.
b. I do not trust the decisions I make spontaneously.
28. a. My feelings of self-worth depend on how much I accomplish.
b. My feelings of self-worth do not depend on how much I accomplish.
29. a. I fear failure.
b. I don't fear failure.
30. a. My moral values are determined, for the most part, by the thoughts, feelings and decisions of others.
b. My moral values are not determined, for the most part, by the thoughts, feelings and decisions of others.
31. a. It is possible to live life in terms of what I want to do.
b. It is not possible to live life in terms of what I want to do.
32. a. I can cope with the ups and downs of life.
b. I cannot cope with the ups and downs of life.
33. a. I believe in saying what I feel in dealing with others.
b. I do not believe in saying what I feel in dealing with others.
34. a. Children should realize that they do not have the same rights and privileges as adults.
b. It is not important to make an issue of rights and privileges.
35. a. I can "stick my neck out" in my relations with others.
b. I avoid "sticking my neck out" in my relations with others.
36. a. I believe the pursuit of self-interest is opposed to interest in others.
b. I believe the pursuit of self-interest is not opposed to interest in others.
37. a. I find that I have rejected many of the moral values I was taught.
b. I have not rejected any of the moral values I was taught.
38. a. I live in terms of my wants, likes, dislikes and values.
b. I do not live in terms of my wants, likes, dislikes and values.
39. a. I trust my ability to size up a situation.
b. I do not trust my ability to size up a situation.
40. a. I believe I have an innate capacity to cope with life.
b. I do not believe I have an innate capacity to cope with life.
41. a. I must justify my actions in the pursuit of my own interests.
b. I need not justify my actions in the pursuit of my own interests.
42. a. I am bothered by fears of being inadequate.
b. I am not bothered by fears of being inadequate.
43. a. I believe that man is essentially good and can be trusted.
b. I believe that man is essentially evil and cannot be trusted.
44. a. I live by the rules and standards of society.
b. I do not always need to live by the rules and standards of society.
45. a. I am bound by my duties and obligations to others.
b. I am not bound by my duties and obligations to others.
46. a. Reasons are needed to justify my feelings.
b. Reasons are not needed to justify my feelings.

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47. a. There are times when just being silent is the best way I can express my feelings.
b. I find it difficult to express my feelings by just being silent.
48. a. I often feel it necessary to defend my past actions.
b. I do not feel it necessary to defend my past actions.
49. a. I like everyone I know.
b. I do not like everyone I know.
50. a. Criticism threatens my self-esteem.
b. Criticism does not threaten my self-esteem.
51. a. I believe that knowledge of what is right makes people act right.
b. I do not believe that knowledge of what is right necessarily makes people act right.
52. a. I am afraid to be angry at those I love.
b. I feel free to be angry at those I love.
53. a. My basic responsibility is to be aware of my own needs.
b. My basic responsibility is to be aware of others' needs.
54. a. Impressing others is most important.
b. Expressing myself is most important.
55. a. To feel right, I need always to please others.
b. I can feel right without always having to please others.
56. a. I will risk a friendship in order to say or do what I believe is right.
b. I will not risk a friendship just to say or do what is right.
57. a. I feel bound to keep the promises I make.
b. I do not always feel bound to keep the promises I make.
58. a. I must avoid sorrow at all costs.
b. It is not necessary for me to avoid sorrow.
59. a. I strive always to predict what will happen in the future.
b. I do not feel it necessary always to predict what will happen in the future.
60. a. It is important that others accept my point of view.
b. It is not necessary for others to accept my point of view.
61. a. I only feel free to express warm feelings to my friends.
b. I feel free to express both warm and hostile feelings to my friends.
62. a. There are many times when it is more important to express feelings than to carefully evaluate the situation.
b. There are very few times when it is more important to express feelings than to carefully evaluate the situation.
63. a. I welcome criticism as an opportunity for growth.
b. I do not welcome criticism as an opportunity for growth.
64. a. Appearances are all-important.
b. Appearances are not terribly important.
65. a. I hardly ever gossip.
b. I gossip a little at times.
66. a. I feel free to reveal my weaknesses among friends.
b. I do not feel free to reveal my weaknesses among friends.
67. a. I should always assume responsibility for other people's feelings.
b. I need not always assume responsibility for other people's feelings.
68. a. I feel free to be myself and bear the consequences.
b. I do not feel free to be myself and bear the consequences.

69. a. I already know all I need to know about my feelings.
b. As life goes on, I continue to know more and more about my feelings.
70. a. I hesitate to show my weaknesses among strangers.
b. I do not hesitate to show my weaknesses among strangers.
71. a. I will continue to grow only by setting my sights on a high-level, socially approved goal.
b. I will continue to grow best by being myself.
72. a. I accept inconsistencies within myself.
b. I cannot accept inconsistencies within myself.
73. a. Man is naturally cooperative.
b. Man is naturally antagonistic.
74. a. I don't mind laughing at a dirty joke.
b. I hardly ever laugh at a dirty joke.
75. a. Happiness is a by-product in human relationships.
b. Happiness is an end in human relationships.
76. a. I only feel free to show friendly feelings to strangers.
b. I feel free to show both friendly and unfriendly feelings to strangers.
77. a. I try to be sincere but I sometimes fail.
b. I try to be sincere and I am sincere.
78. a. Self-interest is natural.
b. Self-interest is unnatural.
79. a. A neutral party can measure a happy relationship by observation.
b. A neutral party cannot measure a happy relationship by observation.
80. a. For me, work and play are the same.
b. For me, work and play are opposites.
81. a. Two people will get along best if each concentrates on pleasing the other.
b. Two people can get along best if each person feels free to express himself.
82. a. I have feelings of resentment about things that are past.
b. I do not have feelings of resentment about things that are past.
83. a. I like only masculine men and feminine women.
b. I like men and women who show masculinity as well as femininity.
84. a. I actively attempt to avoid embarrassment whenever I can.
b. I do not actively attempt to avoid embarrassment.
85. a. I blame my parents for a lot of my troubles.
b. I do not blame my parents for my troubles.
86. a. I feel that a person should be silly only at the right time and place.
b. I can be silly when I feel like it.
87. a. People should always repent their wrongdoings.
b. People need not always repent their wrongdoings.
88. a. I worry about the future.
b. I do not worry about the future.
89. a. Kindness and ruthlessness must be opposites.
b. Kindness and ruthlessness need not be opposites.
90. a. I prefer to save good things for future use.
b. I prefer to use good things now.
91. a. People should always control their anger.
b. People should express honestly-felt anger.

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92. a. The truly spiritual man is sometimes sensual.
b. The truly spiritual man is never sensual.
93. a. I am able to express my feelings even when they sometimes result in undesirable consequences.
b. I am unable to express my feelings if they are likely to result in undesirable consequences.
94. a. I am often ashamed of some of the emotions that I feel bubbling up within me.
b. I do not feel ashamed of my emotions.
95. a. I have had mysterious or ecstatic experiences.
b. I have never had mysterious or ecstatic experiences.
96. a. I am orthodoxly religious.
b. I am not orthodoxly religious.
97. a. I am completely free of guilt.
b. I am not free of guilt.
98. a. I have a problem in fusing sex and love.
b. I have no problem in fusing sex and love.
99. a. I enjoy detachment and privacy.
b. I do not enjoy detachment and privacy.
100. a. I feel dedicated to my work.
b. I do not feel dedicated to my work.
101. a. I can express affection regardless of whether it is returned.
b. I cannot express affection unless I am sure it will be returned.
102. a. Living for the future is as important as living for the moment.
b. Only living for the moment is important.
103. a. It is better to be yourself.
b. It is better to be popular.
104. a. Wishing and imagining can be bad.
b. Wishing and imagining are always good.
105. a. I spend more time preparing to live.
b. I spend more time actually living.
106. a. I am loved because I give love.
b. I am loved because I am lovable.
107. a. When I really love myself, everybody will love me.
b. When I really love myself, there will still be those who won't love me.
108. a. I can let other people control me.
b. I can let other people control me if I am sure they will not continue to control me.
109. a. As they are, people sometimes annoy me.
b. As they are, people do not annoy me.
110. a. Living for the future gives my life its primary meaning.
b. Only when living for the future ties into living for the present does my life have meaning.
111. a. I follow diligently the motto, "Don't waste your time."
b. I do not feel bound by the motto, "Don't waste your time."
112. a. What I have been in the past dictates the kind of person I will be.
b. What I have been in the past does not necessarily dictate the kind of person I will be.
113. a. It is important to me how I live in the here and now.
b. It is of little importance to me how I live in the here and now.
114. a. I have had an experience where life seemed just perfect.
b. I have never had an experience where life seemed just perfect.
115. a. Evil is the result of frustration in trying to be good.
b. Evil is an intrinsic part of human nature which fights good.

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116. a. A person can completely change his essential nature.
b. A person can never change his essential nature.
117. a. I am afraid to be tender.
b. I am not afraid to be tender.
118. a. I am assertive and affirming.
b. I am not assertive and affirming.
119. a. Women should be trusting and yielding.
b. Women should not be trusting and yielding.
120. a. I see myself as others see me.
b. I do not see myself as others see me.
121. a. It is a good idea to think about your greatest potential.
b. A person who thinks about his greatest potential gets conceited.
122. a. Men should be assertive and affirming.
b. Men should not be assertive and affirming.
123. a. I am able to risk being myself.
b. I am not able to risk being myself.
124. a. I feel the need to be doing something significant all of the time.
b. I do not feel the need to be doing something significant all of the time.
125. a. I suffer from memories.
b. I do not suffer from memories.
126. a. Men and women must be both yielding and assertive.
b. Men and women must not be both yielding and assertive.
127. a. I like to participate actively in intense discussions.
b. I do not like to participate actively in intense discussions.
128. a. I am self-sufficient.
b. I am not self-sufficient.
129. a. I like to withdraw from others for extended periods of time.
b. I do not like to withdraw from others for extended periods of time.
130. a. I always play fair.
b. Sometimes I cheat a little.
131. a. Sometimes I feel so angry I want to destroy or hurt others.
b. I never feel so angry that I want to destroy or hurt others.
132. a. I feel certain and secure in my relationships with others.
b. I feel uncertain and insecure in my relationships with others.
133. a. I like to withdraw temporarily from others.
b. I do not like to withdraw temporarily from others.
134. a. I can accept my mistakes.
b. I cannot accept my mistakes.
135. a. I find some people who are stupid and uninteresting.
b. I never find any people who are stupid and uninteresting.
136. a. I regret my past.
b. I do not regret my past.
137. a. Being myself is helpful to others.
b. Just being myself is not helpful to others.
138. a. I have had moments of intense happiness when I felt like I was experiencing a kind of ecstasy or bliss.
b. I have not had moments of intense happiness when I felt like I was experiencing a kind of bliss.

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139. a. People have an instinct for evil.
b. People do not have an instinct for evil.
140. a. For me, the future usually seems hopeful.
b. For me, the future often seems hopeless.
141. a. People are both good and evil.
b. People are not both good and evil.
142. a. My past is a stepping stone for the future.
b. My past is a handicap to my future.
143. a. "Killing time" is a problem for me.
b. "Killing time" is not a problem for me.
144. a. For me, past, present and future is in meaningful continuity.
b. For me, the present is an island, unrelated to the past and future.
145. a. My hope for the future depends on having friends.
b. My hope for the future does not depend on having friends.
146. a. I can like people without having to approve of them.
b. I cannot like people unless I also approve of them.
147. a. People are basically good.
b. People are not basically good.
148. a. Honesty is always the best policy.
b. There are times when honesty is not the best policy.
149. a. I can feel comfortable with less than a perfect performance.
b. I feel uncomfortable with anything less than a perfect performance.
150. a. I can overcome any obstacles as long as I believe in myself.
b. I cannot overcome every obstacle even if I believe in myself.



Instructions: Listed below are a number of statements concerning attitudes toward death. There are no right or wrong answers. You will probably agree with some items and disagree with others. Please check the response which comes closest to what YOU THINK about YOUR OWN ATTITUDES. First impressions are usually best in such matters. Please work as rapidly as you can.¹

1. I avoid discussing death when the occasion presents itself.
2. When possible, I will attend the funeral of a deceased friend.
3. I enjoy life more as a result of facing the fact of death.
4. I often reflect on the fact of my inevitable death.
5. Remembering the dead makes me more thankful for life.
6. An occasional visit to a cemetery is a healthy practice.
7. Recognizing the fact of my inevitable death helps me grow as a person.
8. I make a conscious effort to avoid dwelling on thoughts of death.
9. Accepting death helps me be more responsible for my life.
10. If possible, I avoid friends who are grieving over the loss of someone.
11. I think about how I would act if I knew I were to die within a given period of time.
12. After discussing the subject of death I feel depressed.
13. I seldom think about my own death.
14. My life has more meaning because I accept the fact of my own death.

15. I am willing to discuss death with a dying friend.
16. It is morbid to deliberately think about my inevitable death.
17. I feel more free when I accept the fact of my death.
18. I tend to deny the fact of my inevitable death.
19. The sooner I accept the reality of my death the sooner I can start living.
20. I am quite consciously aware of the fact that one day I will die.
21. Reflecting on death leads me to appreciate life less.
22. Pre-planning one's funeral is a good idea.
23. Nearly every day I reflect on the fact that my present life will end.
24. The more I find meaning in death the more I find meaning in life.
25. I have consciously contemplated the fact that one day I will die.
26. I really prefer not to think about death.
27. The more fully I accept death the more fully I respond to life.

1 The 27 questions of the C.I.D.S. were each provided with a four-category Likert-type response option: strongly agree, agree, disagree, and strongly disagree. The following questions were scored in the direction of one to four (1, 8, 10, 12, 13, 16, 18, 21, 26). The remaining questions were scored in the opposite direction.

The eight Confrontation items are: 1, 8, 10, 12, 15, 16, 18, 26. The ten Integration items are: 3, 5, 6, 7, 9, 14, 17, 19, 24, 27.

Instructions: Check the response which comes closes to what
YOU THINK about YOUR OWN ATTITUDES.²

28. I am very much afraid to die.
29. The thought of death seldom enters my mind.
30. It doesn't make me nervous when people talk about death.
31. I dread to think about having to have an operation.
32. I am not at all afraid to die.
33. I am not particularly afraid of getting cancer.
34. The thought of death never bothers me.
35. I am often distressed by the way time flies by so very rapidly.
36. I fear dying a painful death.
37. The subject of life after death troubles me greatly.
38. I am really scared of having a heart attack.
39. I often think about how short life really is.
40. I shudder when I hear people talking about World War Three.
41. The sight of a dead body is horrifying to me.
42. I feel that the future holds nothing for me to fear.
43. What does death mean to you (mark one only):
 - (1) The end; the final process of life.
 - (2) The beginning of life after death; transition; a new beginning.

2. The fifteen items of the TDAS.3. were each provided with a True/False response option.

- (3) A joining of the spirit with a universal cosmic consciousness.
- (4) A kind of endless sleep; rest and peace.
- (5) Termination of this life, but with survival of the spirit.
- (6) Other (specify):

44. To what extent do you believe in life after death?

- (1) Strongly believe. (4) Tend to doubt it.
- (2) Tend to believe. (5) Convinced it doesn't exist.
- (3) Uncertain.

45. What is your present orientation to your own death?

- (1) Death-seeker. (4) Death-welcomer.
- (2) Death-hastener. (5) Death-postponer.
- (3) Death-accepter. (6) Death-fearer.

In a lifetime people have a variety of experiences. Would you please indicate with a check mark whether you have had any of the following:

46. Visiting dying relative/friend.

47. Attending a funeral service.

48. Going to a wake.

Try to recall at what age you experienced the death of a relative or close friend and check the appropriate category:

- 49. Father. 50. Mother. 51. Brother/Sister.
- 52. Spouse. 53. Son/Daughter. 54. Other Relative.
- 55. Close friend.

3 Questions 46-48 were provided with the following response categories: Within the past year (yes/no), previous to past year (yes/no). Questions 49-55 had the following response categories: never, yes, within the past year, yes more than a year ago.

56. Is a member of your family, a close relative, or a very close friend dying of an illness at the present time?
57. How often have you been in a situation, due to sickness or injury, in which you seriously thought you might die?⁴
58. How often have you been in other dangerous situations in which you seriously thought you might die?
59. What effect have these questions on death had on you?
- (1) ___ Made me upset or anxious.
- (2) ___ Made me think of my own death.
- (3) ___ Reminded me that life is fragile and precious.
- (4) ___ No effect at all.
60. How do you rate your present physical health?
61. How do you rate your present psychological/mental health?
62. Are you a member of a particular religious group?
- (1) ___ Catholic. (2) ___ Other. (3) ___ None.
63. To what degree would you say religion now has an influence on your life?
- (1) ___ Very strong. (2) ___ Quite strong. (3) ___ Somewhat strong. (4) ___ Slight. (5) ___ None.
64. How often do you attend Sunday Mass? (Check the answer which comes closest to describing what you do).
- (1) Every week. (2) Nearly every week. (3) About three times a month. (4) About twice a month.

⁴ Questions 57-58 had the following response categories: many times, several times, once or twice, never and questions 60-61: excellent, very good, moderately good, moderately poor, extremely bad, don't know.

64. Cont'd.
- (5) About once a month. (6) About every six weeks.
(7) About every three months. (8) About once or
twice a year. (9) Less than once a year.
65. Would you please check your age category:
- (1) 18-24. (2) 25-34. (3) 35-44. (4) 45-54.
(5) 55-64. (6) 65 plus.
66. Respondent's sex:
- (1) Male. (2) Female.
67. Respondent's marital status:
- (1) Married. (2) Single. (3) Divorced or separated.
(4) Widowed.
68. What is the highest grade in school you completed?
- (1) Elementary school (grade 6 or less).
(2) Junior high (grades 7 to 9).
(3) Some high school (grades 10-11).
(4) High school graduate.
(5) Technical school training; trade, commercial, etc.
(6) Some university.
(7) University degree.
69. What is the occupation of the head of your household,
that is, what kind of work does he/she do? Please be
as specific as possible.⁵

⁵ Questions 69-71 had open-ended categories, and were coded according to Blishen's schema for Canada.

70. In what kind of industry or business is the head of your household engaged? Again, please be very SPECIFIC.
71. If the head of your household is not now working, what did he/she do most of his/her lifetime?
72. We would like to ask you about religious experiences you may have had. Listed below are a number of specific types of religious experiences which people have reported. We would like to know if you have ever had any of these experiences, how sure you are that you have had them, how many times each type has occurred and the time when it occurred. Indicate by a check in the appropriate columns.
72. A feeling that you were somehow in the presence of God.
73. A sense of being saved in Christ.
74. A sense of being miraculously helped by God.
75. A feeling God has asked you to do something for him.
76. A feeling of being afraid of God.
77. A sense of having been enlightened by God.
78. A feeling of being united with God in an ecstatic manner.
79. A feeling of being punished by God for something you had done.
80. A sense of having been forgiven by God for something you have done.
81. Other experiences you have considered religious, but⁶ which you would not express in the above categories.

⁶ The ten religious experience questions were provided with the following response options: No, I think I have, I'm sure I have, Once, Two to three times, Four or more times, and year or last occurrence. The assistance of Dr. R. Currie of the University of Manitoba in this matter is gratefully acknowledged.

82. How important in your life do you consider these religious experiences to be?

0 ____ I have not had any religious experiences.

1 ____ None were ever really important to me.

2 ____ One or some were quite important at the time but they are not now.

3 ____ One or some are still important experiences in my life.

83. If you answered "one or some are still important", would please go back over the list (72-81) and simply put a check mark in front of those you consider still important experiences in your life.

Thank you again for the time you have given this questionnaire. If you have any additional comments you wish to make, please feel free to add them now.⁷

84. About religious experiences?

85. About attitudes towards death?

86. About religion in general?

87. About anything else?

⁷ Open-ended categories were provided for the final four questions.

APPENDIX 3

DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

Percentage Distribution of Total Sample and High and Low Self-Actualizers, on Demographic Characteristics.

Percentages	High Self-Actualizers	Low Self-Actualizers	Total Sample
Age			
18-24	14.1	4.3	11.4
25-34	33.8	15.7	21.4
35-44	19.7	28.6	25.9
45-54	19.7	20.0	20.9
55-64	8.5	22.9	13.2
65+-	4.2	8.6	7.3
Sex			
Males	40.3	30.6	36.4
Females	59.7	69.4	63.6
Education Level			
Elementary	1.4	2.8	1.4
Junior High	4.2	8.3	6.4
Some High	9.7	15.3	14.5
High Graduate	20.8	20.8	20.0
Technical	4.2	30.6	16.4
Some University	20.8	6.9	15.0
University Degree	38.9	15.3	26.4
Socio-Economic Status			
Lower	1.4	9.9	4.1
Lower Middle	24.3	29.6	28.1
Middle	38.6	29.6	32.3
Upper Middle	35.7	31.0	35.7
Marital Status			
Married	75.0	84.7	80.5
Single	25.0	6.9	16.8
Divorced	0.0	2.8	0.9
Widowed	0.0	5.6	1.8
	n-72	n-72	n-233

APPENDIX 4

ABSTRACT OF

An Empirical Investigation of the Relationship
Between Self-actualization and
Reconciliation with Death

ABSTRACT OF

An Empirical Investigation of the Relationship
Between Self-actualization and
Reconciliation with Death 1

The main purpose of the study was to provide some additional empirical support for the contention that self-actualization, Maslow's conceptualization of personal maturity, is a significant variable in the explanation of differences in reconciliation with death, which is one explanation of death acceptance. The theoretical speculations suggest that self-actualization is positively related to death reconciliation, and inversely related to death anxiety. Self-actualization was measured using the Personal Orientation Inventory, reconciliation with death using the Confrontation-Integration of Death Scale, and death anxiety using Templer's Death Anxiety Scale. The subjects of the study were 233 male and female church-going members of a single-denomination parish, between the ages of eighteen and sixty-five years.

The study was concerned with one major hypothesis, and one minor hypothesis. The major hypothesis was that high self-actualizers manifest more reconciliation with death than low self-actualizers, and a least-squares multivariate analysis of variance procedure was used. The minor hypothesis of the study

1 Leo F. Klug, doctoral thesis presented to the School of Graduate Studies of the University of Ottawa, Ontario, May, 1976, 135p.

was that high self-actualizers exhibit less death anxiety than low self-actualizers, and was tested using univariate analysis of variance. Both hypotheses were supported by the empirical data.

The following conclusions were drawn from the results of the study:

- 1) There are statistically significant relationships between self-actualization and both reconciliation with death and death anxiety.
- 2) There is no significant relationship between age and reconciliation with death, nor between age and death anxiety.
- 3) There is no significant relationship between sex and reconciliation with death. Females exhibited significantly higher levels of death anxiety than males.
- 4) Reconciliation with death, as one explication of death acceptance, can usefully be conceptualized as a two-component concept comprised of death confrontation and death integration.
- 5) A low negative correlation was reported between reconciliation with death and death anxiety.

Some suggestions for further research are:

- 1) Replication of the present study using populations with different religious backgrounds and/or no religious affiliation.
- 2) Longitudinal studies of fluctuations in reconciliation with death, especially in relation to the so-called mid-life crisis, would provide additional insights into the function of death attitudes.
- 3) Additional empirical testing of the CIDS to further establish its validity and reliability.