

For the test of the hypotheses, the conceptual criterion of existential vacuum was utilized for hypothesis one, and one-way analysis of variance, using the F statistic, was utilized for the test of null hypotheses two through eight. In the test, .05 level of confidence was used.

The following basic conclusions were drawn from the survey of the literature and the analysis of data:

1. The search for the meaning and purpose in life by realizing values was asserted by most authorities as the most important goal in life and in education as well. This is also congruent with the writer's beliefs. Education can play a major part in guiding the young toward finding their own meaning and purpose in life.
2. More than half (55.3%) of Korean high school seniors would be classified as in existential vacuum, according to the measurement criterion established for the PIL.
3. Sex, school location, attitude toward religion, G.P.A., and parents' income level were related to the development of the purpose in life of Korean high school seniors, whereas vocational or non-vocational orientation and parents' educational level were not related in any significant way to the development of the purpose in life.
4. Among Korean high school seniors, those identified as male, urban, religious-oriented, with higher G.P.A., and from higher income families, taken as groups, were characterized as having more meaning and purpose in their lives than female, rural, non-religious-oriented, with lower G.P.A., and from lower income families, respectively.

Based upon the findings and conclusions drawn in this study, the following implications are justified:

1. The search for the meaning and purpose in life should be the primary goal in the educational scene, regardless of the immediate subject matter.
2. The high school curriculum design should make values education

meaningful to the student, and such education should be sensed by the student as aiding him in his search for the meaning and purpose in life.

3. Freedom, choice, and responsibility should be viewed as the guiding principles which lead to meaningfulness in one's life.
4. Among Korean high school seniors, those identified as female, rural, non-religious-oriented, with lower G.P.A., and from lower income families, taken as groups, need more opportunities for values education than male, urban, religious-oriented, with higher G.P.A., and from higher income families, respectively.

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A Study of the Purpose in Life
Among Korean High School Seniors

by

Dalwha Namkung

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A STUDY OF THE PURPOSE IN LIFE AMONG KOREAN HIGH SCHOOL SENIORS

I. INTRODUCTION

Contemporary man is in grave danger of losing a sense of meaning and purpose of his existence, primarily because of the technological, mass-producing, controlling society in which he finds himself involved. Many are convinced that modern industrial-technological society transforms people into things, "into pieces of reality which pure science can manipulate and technical science can control" (L. Troutner, 1974, p. 13). Production systems, for example, transform human beings into slaves for machines; money, which was originally invented to help man's economic life, dominates him, and the organizations and systems in the society which were developed for the efficiency of the work restrict man's autonomous actions (Chong-Sea Kim, 1978).

Thus, it appears that those phenomena described above are prone to bring the average man to the condition in which he has lost his sense of selfhood. In other words, modern man is losing his individual initiative in a technological age, in a mass society, which eventually leads man to "a psychological state resulting from his failure to experience a sense of meaning and purpose which gives his life a sense of unique identity" (J. Crumbaugh, 1968). Such a state was called by Viktor E. Frankl (1962) "Existential Vacuum": it is characterized by feelings of emptiness, boredom, valuelessness, and meaninglessness with respect to one's existence; in a word, a state of lack of meaning and purpose in life.

Frankl (1972) offered evidence that youth all over the world are being engulfed by existential vacuum. Korean youth cannot be excluded from such a state. Therefore, it was hypothesized in this research that more than half of Korean high school seniors would be in a state of existential vacuum. It was assumed that there are mainly five symptoms which lead Korean adolescents to existential vacuum: the view of man as a mechanical being, collective thinking, war and anxiety, the influence of Confucian ethics, and college entrance

examination. The former two are viewed as symptoms which are pervasive all over the world, while the latter three are particularly for Koreans.

The View of Man as A Mechanical Being

The view of man as a mechanical being was described by D. Tweedie (1961) as follows:

Man is a machine whose functions are to be understood as the movements of bits of matter in space and time. Every aim and aspiration, every joy and sorrow, is but an instance of action and reaction, attraction and repulsion, exemplary data of physical laws.

The new, intricate, and fascinating electronic computers are not really different from engineers who make them; they are just more crude, less sensitive, in a certain respect, and much more accurate. Every thought and every desire of man is merely the occasion of material complexes, logically no more nor less significant than the friction of two grains of sand in Sahara Desert (p. 16).

Accordingly, he who views man as a machine tends to be preoccupied with productivity, with material standards, and with technology. He even worships the machine (J. Bronowski, 1965). Indeed, it is very difficult to deny "science and technology have become like a new mystery religion" (D. Bohm, 1971, H. Broudy, 1969).

Such a view of man seems to be pervasive in Korean society and education. Hyong-Jin Yoo (1973) stated that "the view of education which is believed that science and technology can solve everything should be ceased." Yoo (1973) further stated it was quite all right that, after the Liberation of Korea (1945), we had to import the developed Western science and technology in order to develop and modernize our country. However, in an education that is deeply and closely related to human life, there is another important dimension which cannot be solved by science and technology itself. That is the very human dimension; one's own values, freedom of choice, and responsibility for his own existence.

It might be reasonable to say that contemporary man is in a crisis of mental health. According to Hyong-Suk Kim (1964), "today we are in the danger of becoming slaves for the productivity, accessory of the

machine. As a corollary, man is losing his dignity as a human being: his humanity." Hence, the most important thing for the modern man to do is to understand the importance of "humanism" against mechanism or materialism. In short, he who has limited himself to a view of mechanical man has great difficulty in finding and fulfilling his own meaning and purpose in life as a desirable human being. His life inevitably becomes boring, valueless, meaningless, and purposeless, which is the very state of the existential vacuum.

Collective Thinking

"Today's technological-industrial mass society," J. Kim and G. Lee (1977) stated, "tends to manipulate man and dominate over him, utilizing the highly developed modern civilization" (p. 366). Under such circumstances, Frankl (1965) asserted:

Man would like to submerge in the masses. By escape into the mass, man loses his most intrinsic quality; responsibility. As soon as someone acts as if he were a mere part of the whole, and as if only this whole counts, he can enjoy the sensation of throwing off some of the burden of his responsible being. This tendency to flee from responsibility is the motif of all collectivism (p. 73).

In the mass, Frankl (1972) further asserted, knowing neither what man must do nor what he should do, he sometimes does not even know what it is that he basically wishes to do. "Instead, he gets to wish to do what other people do (conformism) or he does what other people wish him to do (totalitarianism)" (p. 85).

Man eventually becomes a robot in the mass. E. Fromm (1955) pointed out that "robotism is our danger in the twentieth century" (p. 313).

Thus, the collectivist's opinions are not his but those of the group, which means to ignore his own personality. Since man is drowned in the masses, he finds it very difficult to take the initiative in his thinking and action. Eventually, he comes to feel boredom, emptiness, and alienation in his life.

War and Anxiety

Anxiety may be called the disease of our time. It might be reasonable to say that one of the main causes of anxiety is war. Anxiety over atomic war could lead the average man to develop a planless, day-to-day attitude toward life. It seems to be so, particularly for Koreans, because of the Korean War (1950-1953). The Korean War has not yet ended, it is still in truce. Nobody knows when another Korean War may occur again, which might bring on World War III. Further planning makes no sense to those who feel this fear of war.

According to Frankl (1965), today the average man says: "Why should I act, why should I plan? Sooner or later the atom bomb will come and wipe out everything." Thus he slides into the attitude of "Après moi, la bombe atomique!" (p. xvi). Hence, contemporary man in the age of anxiety becomes helpless.

The Influence of Confucian Ethics

Confucianism has prevailed for over five hundred years in Korea. Since the 15th century it has been the dominant theme in the Korean attitude toward life and the universe. From a social point of view, it constituted not only the criterion of family ethics, but was also the moral code which ruled over everyday life (Ki-Bag Lee, 1951). It is recognized that Confucian ethics still continues to influence the thought and behavior of Koreans. According to Tae-rim Yoon (1970), Confucianism was a thought which taught that "authority precedes individual's freedom." It was an ethic for the ruler, a political morality which asked people to obey the ruler, a political ethic to support the positions of the ruler and the higher ranks above the lower.

Human relationships in Confucian ethics were not based upon equality but upon inequality. It was not part of Confucian ethics to view man as an independent, free, responsible person who has his own dignity as a human being. T. Yoon (1970) further stated, it was considered in Confucian ethics as imperative that people obey the King; children obey their

parents; wives obey their husbands; juniors obey their seniors. "One of the most cardinal values in Confucian ethics," Moon-Hee Yon (1976) stated, was "filial piety, a combination of royalty and reverence" (p. 32). Filial piety demanded that children should show respect to their parents and silently perform whatever they are asked to do. They were not allowed to debate whether their parents seemed to be right or wrong. Obedience and politeness were emphasized in order to maintain an authoritarian society. According to Kuk-Kuen Oh (1970), "most Korean parents and teachers today are prone to put children under an authoritarian system at home or in school, because of the pervasive influence of Confucian ethics" (1970).

The young person in Korea today wants to learn the new, the modern values; yet, ironically, he seems to resist that which is different from the traditions rooted in the society. This young person is the personification of the struggle between the new and the old. It is difficult for, with one foot in Confucian ethics and the other in democracy, to reconcile the internal struggle between his being and his becoming.

According to J. Fabry (1980), "In times of little change tradition was a reliable guide" (p. 94). However, traditions or institutions are no longer reliable guides in a rapidly changing modern industrial-technological society. Thus, "the crumbling of traditions," Frankl (1978) pointed out, "is a major factor accounting for the existential vacuum, since it is also the young in whom the wane of traditions is most pronounced." J. Fabry (1980) also indicated that "...the present value revolution started with the young. It is youth that suffers most from the existential vacuum, not because they are sick but because they are searching for meaning and cannot find it through tradition" (p. 124).

Accordingly, we can expect to see the appearance of existential vacuum in Korean youth, who are involved in a struggle between traditional values and emerging new values.

College Entrance Examination

An investigation conducted by Chung-kyu Hwang demonstrated that

more than ninety per cent of Korean secondary school students wish to go to college or university, which indicates that Korean youth are very strong in their aspiration for education (in The Dong-A Ilbo, July 10, 1980).

In 1980, there were 393,166 aspirants for college or university, but only 117,034 (29.8%) were admitted (in The Dong-A Ilbo, July 23, 1980). The other 70.2% of the aspirants failed the entrance examination. However, those who fail usually do not give up their intention of going to college. Many of them wait and study for the next year's exams. And, if they fail again, some of them tend to wait one or two more years in order to enter college. Of those 393,166 aspirants for college entrance exams in 1980, there were 176,951 aspirants who had failed before, which was 45.0% of the total aspirants. As a result, the number of failures who plan to take the college entrance exams in the succeeding year is getting larger year after year. According to the statistics issued in 1980 by the Ministry of Education, those failures who are waiting for another chance have been increasing over the last five years as follows: 54.5%, 59.2%, 65.0%, 76.2%, and 84.5% in 1976, 1977, 1978, 1979, and 1980, respectively (in The Dong-A Ilbo, July 23, 1980).

Under those circumstances, Korean high school students have to study very hard in order to pass the college entrance exams. They believe a college degree or graduation from some particular universities will guarantee not only material benefits, but also "getting ahead in the world." They have to compete with their comrades. They are not satisfied with the regular school work. They feel they need more work in order to win the competition. Therefore, many of them tend to rely on so-called "out-of-school studies," paying more than double the regular school tuition. The "out-of-school studies" is pervasive in Korean society, and is one of its most serious problems. According to Ryan-Un Chung (1980), 60.7% of Seoul National University freshmen in 1980 had had the experience of "out-of-school studies."

Not only those private teachers working for "out-of-school studies," but also regular school teachers focus their teaching on preparation for the entrance exams. Teachers are very technically oriented toward

the construction of the test items. High schools are converted to prepare for the college entrance exams.

It is very rare for Korean high school students to experience "humanistic education." In 1980 Kyu-Ho Lee, the Minister of Education, indicated:

Today Korean high school students do not have education for human beings. They are physically tired, and mentally stressed and tensed by the heavy burdens of competition for the college entrance examinations (in The Dong-A Ilbo, July 14, 1980).

They are inevitably suffering from anxiety over the college entrance exams. They become bored. They are engulfed by existential vacuum.

Need for the Study

According to Frankl (1972), "Education, instead of confining itself to transmitting traditions and knowledge, must see as its principal assignment the finding of meanings of one's life" (p. 88). As a matter of fact, "most educational conflicts and confusions, in the last analysis, are symptoms of a deep-seated insecurity about the meaning and purpose of life" (P. Phenix, 1974, p. 87). Without being clear about what their lives are for, or what is worth working for, children cannot learn as well as they might.

Chong-Kyu Ham (1978) stated, "Today, in Korea, we have education for various exams; education for college entrance exams or employment exams. But there seems to be few schools which practice education for human beings" (p. 24). In other words, Korean high school students hardly experience a humanistic education in which one can find meaning and a way of life which leads to becoming a desirable human being.

The writer felt a need for this study, as there has not been any research done regarding the meaning and purpose in life of Korean adolescents, or specifically high school seniors, who are in a very crucial period of their lives.

It is very deplorable in the light of the aims of education that

"there is the intellectual, but no human being, there is the technician, but no human being" (C. Ham, 1978, p. 24). Education could or should be a counter-vailing force to the danger of dehumanizing in the industrial-technological culture of the twentieth century" (H. Taba, 1962, p. 221). As Socrates showed, the teacher has a sacred obligation to change himself and humanity (in F. Mayer, 1962).

In addition, there was another need for this study, because there have been no studies done in the U.S.A. which employed the Purpose in Life Test for the purpose of education.

Statement of the Problem

The most important goal in life, according to Viktor E. Frankl (1962), is the search for the meaning and purpose in life which gives not only direction to life, but also gives the person a sense of identity as a human being, without which there are boredom, helplessness, valuelessness, and meaninglessness in life. On the other hand, the primary essential goal of education, truly speaking, is concerned with the person; growing and development to be a desirable human being. If that is so, the goal of life should be identified with that of education.

Under this doctrine, the purposes of this study were: 1) to describe and analyse the meaning and purpose in life and its implication for education; 2) to assess the degree of development of the meaning and purpose in life among Korean high school seniors; and 3) to determine if there were significant purpose in life differences between classifications within each of the seven chosen independent variables: sex, school type, school location, religious attitude, G.P.A., parents' educational level, and parents' income level.

Expectations of the Study for Possible Use

1. The results of this study are expected to provide information to begin the task of devising curriculum and program

development that could be suitable for Korean high school students.

2. This study may provide information to teachers or other significant adults working with adolescent goals and values, which would lead them to consider the introduction of the meaning and purpose in life analysis as a significant phase of their involvement.
3. This study may provide information to parents, teachers, and counselors to guide adolescents for a positive transition into healthy adulthood, with special attention to those who might have life problems which eventually cause social problems.

Hypotheses

1. More than half of Korean high school seniors will be in a state of existential vacuum, as measured by the Purpose in Life Test.
2. There will be no significant difference between PIL (the purpose in life) mean scores for Korean high school male seniors and female seniors, as measured by the Purpose in Life Test.
3. There will be no significant difference between PIL mean scores for Korean liberal arts high school seniors and vocational high school seniors, as measured by the Purpose in Life Test.
4. There will be no significant difference between PIL mean scores for Korean urban high school seniors and rural high school seniors, as measured by the Purpose in Life Test.
5. There will be no significant difference between PIL mean scores for Korean high school seniors who are believers and who are non-believers, as measured by the Purpose in Life Test.
6. There will be no significant difference between PIL mean scores for Korean high school seniors who have a lower G.P.A. and who have a higher G.P.A., as measured by the Purpose

in Life Test.

7. There will be no significant differences among PIL mean scores for Korean high school seniors whose parents have a lower level of education, whose parents have a middle level of education, and whose parents have a higher level of education, as measured by the Purpose in Life Test.
8. There will be no significant differences among PIL mean scores for Korean high school seniors who come from lower income parents, who come from middle income parents, and who come from higher income parents, as measured by the Purpose in Life Test.

Limitations of the Study

1. The study was limited to 1,114 high school seniors at fourteen high schools in Korea.
2. The study was limited to the meaning and purpose in life as measured by J. Crumbaugh and L. Maholick's "The Purpose in Life Test (Appendix A).
3. The study was limited to Viktor E. Frankl's ideas and theories of the meaning and purpose in life as viewed through existentialism.

Definition of Terms

The following are the most important terms in this documents, defined in the interest of clear understanding as they apply to this study.

Meaning in life

An individual's belief that he is fulfilling his life as it is understood in terms of his highly valued life-framework or life goals (Battista & Almond, 1973, p. 413).

Purpose in life

The ontological significance of life from the point of view of the experiencing individual (J. Crumbaugh & L. Maholick, 1964).

Existentialism

A humanism or theory of man that holds that human existence is not exhaustively describable or understandable in either scientific or idealistic terms and relies upon a phenomenological approach that emphasizes the analysis of critical borderline situations in man's life and especially of such intensely subjective phenomena as anxiety, suffering, and feelings of guilt, in order to show the need for making decisive choices through utilization of man's freedom (in Webster).

Will to meaning

An inborn drive in man; man's striving to fulfill as much meaning in his existence as possible, and to realize as much value in his life as possible (Frankl, 1969).

Existential vacuum

A psychological state resulting from one's failure "to experience a sense of meaning and purpose" which gives his life a sense of unique identity (Crumbaugh, 1968). It is characterized by feelings of emptiness, boredom, valuelessness, and meaninglessness (Frankl, 1972).

Existential frustration

The condition of existential vacuum which continues over a period of time without relief (Frankl, 1962).

Spirituality

The core of human existence. It was used for this study as not having a primarily religious connotation but referring to the specifically human dimension as a secular usage (Frankl, 1962).

Transcendence

The need of transcending ourselves toward men horizontally, so to speak, rather than as the vertical, theological sense: in other

words, man must face and assume his full duties and responsibilities toward mankind without cluttering his mind with ideas of God (A. Ungersma, 1961). Self-transcendence is derived from man's consciousness in relation with the world and his ability to find meaning and purpose beyond himself therein (Frankl, 1962).

Nöodynamics

The spiritual dynamics in a polar field of tension where one pole is represented by a meaning to be fulfilled and the other pole by the man who must fulfill it (Frankl, 1972).

Education

A process of helping the person become a desirable human being who can find his meaning in life and fulfill his purpose in life.

A desirable human being

A "good" person who can lead his life to be authentic. He is such a person who can find his meaning in life and fulfill his purpose in life, utilizing his freedom of choice, and responsibility.

Education viewed as an aim

An educational viewpoint which is primarily concerned with the person himself as a desirable human being. Therein, the goal of life should be identified with that of education. The goal of, the aim of, the end of, and the purpose of education were used as synonyms for this study.

Education viewed as a means

An educational viewpoint in which education is treated as a means to achieve other goals, e.g., material benefits or getting ahead in the world.

II. REVIEW OF RELATED THEORETICAL LITERATURE

One of the purposes of this study is to describe and analyse the meaning and purpose in life and its implication for education. This purpose of the study has been done through this chapter.

Sections such as 1) the adolescent and his life, 2) value and its role in life, 3) existentialism and the existentialist life, and 4) the search for the meaning and purpose in life have mainly contributed to the purpose of "describing and analysing the meaning and purpose in life," whereas sections such as 5) views of education and 6) the implications of existentialism for education to the purpose of "its implication for education."

The Adolescent and His Life

Adolescence can be defined in five aspects; chronologically, physically, sociologically, psychologically, and philosophically.

Chronologically, adolescence is "the time span from approximately twelve or thirteen to the early twenties, with wide individual and cultural variations (E. Muuss, 1962).

Physically, adolescence is "that span of a young person's life between the obvious onset of puberty and the completion of bone growth" (Konopka in D. Rogers, 1977).

Sociologically, adolescence is "the transition period from dependent childhood to self-sufficient adulthood" (E. Muuss, 1962). It is also "the time when the developing individual tries to integrate one's personal history with the contemporary social order" (Block & Langman, 1974).

Psychologically, adolescence is "a period of time during which a youth acquires an identity. He narrows and focuses his personal, occupational, sexual, and ideological commitments to the point where he is perceived by others to be an autonomous adult" (R. Havinghurst, 1973). For E. Erikson (1963), the adolescent is "essentially a mind of the 'moratorium,' a psychological stage between childhood and adult-

hood, and between the morality learned by the child and the ethics to be developed by the adult." For E. Muuss (1962), adolescence is "a 'marginal situation' in which new adjustment have to be made, namely those that distinguish child behavior from adult behavior in a given society."

And, philosophically, adolescence is a period of the time from which one's ontological problems occur: Who am I? What am I? Where am I going to? Why do I exist? What is the meaning and purpose of life? It is, in a word, the time when one's basic philosophical values are questioned.

Personal Identity

During adolescence, more than any other period of life, an individual faces the crises of discovering and establishing a mature, personal identity (E. Muuss, 1971). It can be seen in F. Fox's (1967) "Youth asks: Who am I?" as follows:

My teacher tells me of the vastness of the universe, that we are lost on an infinitesimal speck of dust in the limitless reaches of space.

WHO AM I?

My teacher tells me that the substance of my body, my cells, my tissues, my living processes, my continued existence through succeeding generations of my time, are little different from those of the animals and plants which inhabit the earth.

WHO AM I?

My teacher tells me that I am a part, an integral part, of all the natural world around me, that I must live with it and not violates its delicate balances for fear of harm to me and my brothers.

WHO AM I?

He tells me of the power of my mind, a power available to me as it is to the scientiest who wrests the secrets from the universe. Can I grasp this power? May I use it?

WHO AM I?

He tells me of the power to control the make-up of my race. I tremble. Dare I?

WHO AM I?

I am shown the energies of the world and the resources from which I may draw my sustenance and by which I may remove the burdens of labor from the human back. Shall this be for all? Who shall be first? What is mine?

WHO AM I?

I thought the ultimates in which I was to believe and have faith came from "out there," but now I see that some of what I value springs from what I discover and see "down here." Can it be?

WHO AM I?

I ponder as I study: Is my universe friendly or hostile, chaotic or structured, meaningless or comprehensible, impersonal or merciful? May I face it confidently or must I face it with fear?

WHO AM I?

The joys of the sunset, the wind, the brook. The wonder of the bird in flight, the delicacy of the web. The swing of the planet, the fall of the rock. They seem to be for me. But I learn that they came before me and may well follow all of mine.

WHO AM I?

Expert, teacher, searcher in the lab. Tell me. I need to know:

WHO AM I?

Thus, adolescence is a period of the time for the quest of personal identity. Or the process of adolescence, as E. Friedenber (1963) defined, is "self-definition and individuation, which mean finding a unique identity as an individual... inwardness or subjectivity is what makes self-definition or self-identity possible."

The Adolescent and Education in Philosophy

It may be generalized that when one is maladjusted in adolescence, he is associated with lack of purpose and values. It is also believed that adolescence is the most critical period of life, so far as society as a whole is concerned. D. Rogers (1977) stated as follows:

Individuals who fail to make the normal transition to adulthood become misfits, delinquents, criminals, and their problems spill over onto their children. The importance of a period is not measured by its length but by its influence, which in the case of adolescence seems to be persistent and pervasive. Although further confirmation of its critical nature is needed, the period appears sufficiently critical to demand

that parents, teachers, and other significant adults be ready to help the teenagers bypass psychologically damaging experiences (pp. 21-22).

The high school as well as parents, teachers, and other significant adults must take account of adolescents' current notion of himself and his identity. Kohlberg and Gilligan (1972) stated that:

Most adolescents think the self has little to do with intellectual development. The relativistic adolescent is content to answer "myself" to questions as to the source and basis of value and meaning. He tends to equate the content of self-development with the ego, with self-awareness, with identity. The other pole of ego or self-development, however, is that of new awareness of the world and values; it is the awareness of new meaning in life (p. 177).

Kohlberg and Gilligan (1972) further claimed as follows:

...behind all of "development" as educational goals lie moral and philosophic dimensions of the meaning of life, which the adolescent currently questions and the school needs to confront. The adolescent is a philosopher by nature, and if not by nature, by countercultural pressure. The high school must have, and represent, a philosophy if it is to be meaningful to the adolescent. If the high school is to offer some purposes and meanings which can stand up to relativistic questioning, it must learn philosophy, since education must be sensed by the adolescent as aiding him in his search for identity, and it must deal with life (pp. 176-177).

Hence, the high school needs to teach values education and should try to make the adolescent aware of his uniqueness and worthiness. One must be aware that he has his unique dignity as a human being.

Value and Its Role in Life

To understand and search for value and its role in life, one first of all needs to review some definitions of values. G. Allport (1961) defined a value as "a belief upon which a man acts by preference." A. Maslow (1970) defined values as "needs with a constitutional basis." According to M. Rokeach (1973), a value is "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (p. 5). Meanwhile, Rath, Harmin,

and Simon (1966) asserted that a value must be defined as follows:

1. Choosing freely
2. Choosing from among alternatives
3. Choosing after thoughtful consideration of the consequences of each alternatives
4. Prizing and cherishing
5. Affirming
6. Acting upon choices
7. Repeating

"Unless," Raths et al (1966) further stated, "something satisfies all seven of the criteria listed above, it is not called a value" (p. 29) which implies a value should be "explicit." However, C. Kluckhohn (1951) defined a value in the following way:

A value is a conception, implicit or explicit, distinctive of an individual or characteristic of a group, of the desirable (preferable) which influences the selection from available modes, means and ends of action" (p. 395).

According to V. Frankl (1969), values are defined as "universal meaning." In Frankl's concept, "the meanings of today become the values of tomorrow. The unique meaning found by unique individuals in response to specific situations may become a universal meaning, that is, a value" (in J. Fabry, 1980, p. 104).

Of the six scholars' definitions described above and previous page, C. Kluckhohn's, that is, "a value as a conception of the desirable," is comprehensible and understandable. This definition is congruent with the writer's beliefs as the conception of values. Kluckhohn's definition of value was also supported by D. Simmons (1973) as follows:

One reason why "conceptions of the desirable" seem important is the general recognition that values form one basis for the self-concept... Rather than expecting behavior to be determined directly by values, it would seem more appropriate to describe behavior as an attempt to actualize a self-concept according to the various pressures of the immediate moment. Values are "conceptions," "guidelines," and, as a result of external circumstances, are not always noticeable in behavior (p. 1).

Function of Value

The pursuit of values is seen as inherently needed by humans (Bühler and Allen, 1972). According to D. Arbuckle (1975), "a value is not something that exists apart from a person. Values are human products" (p. 12). By the same token, it may be said that "What I am" as a person means "I have my own personal values," without which, one is no longer a unique human being.

An elaboration of the functions of values and value systems was established by M. Rokeach (1973): A value is a standard that guides and determines action, attitudes toward objects and situations, ideology, presentations of self to others, evaluation, judgements, justifications, comparisons of self with others, and attempts to influence others. Values serve adjustive, ego-defensive, knowledge, and self-actualizing functions (p. 25). In addition, values have a strong motivational as well as cognitive, affective, and behavioral components (p. 14). And, a value system is a learned organization of principles and rules to help one choose between alternatives, resolve conflicts, and make decisions (p. 14).

Role of Values in Life

One's daily life, whether it is implicit or explicit, is an expression of himself based upon values. And, as D. Arbuckle (1975) stated, "One can hardly be a human being without values. Indeed, the values of the person are the person" (p. 22). If that is so, it may be said that to understand the role of values in an individual's life is to understand the person himself. Therefore, it may be said that the "actions of all humans are reflective of their philosophical bases of life and living," even though some people, possibly most, find it very difficult to articulate just what their philosophy might be (D. Arbuckle, 1975). Those bases for a philosophy of life are provided by values (Kluckhohn & Strodtbeck, 1961). According to M. Rokeach (1973), "Values provide us with a direction for self-development. They aid us

in defining a meaningful life and establishing the paths we will follow in directing that life."

Meanwhile, Frankl (1965) illustrated the relationship between one's responsibility and the actualization of values as follows:

Man's being consists of being conscious and being responsible. His responsibility is always responsibility for the actualization of values; not only "eternal" values, but also "situational values" (Scheler). Opportunities for the actualization of values change from person to person just as much as they change from hour to hour.

The requirement that values be actualized--a requirement that radiates from the world of values into the lives of men-- thus becomes a concrete demand for every single hour and a personal summons to every single person (p. 105).

Thus, values, as E. Spranger (1928) stated, exist only in a meaningful life totality. Meaning always has a value context. Therefore, "We have to beware of the tendency to deal with values in terms of mere self-expression of man himself" (Frankl, 1962, p. 98).

Persons with unclear values seem not to have clear purposes, to know what they are for and against, to know where they are going and why, and also they lack direction for their lives, lack criteria for choosing what to do with their time, their energy, their very being (Raths et al, 1966). Hence, we may say that our future depends on our being able to carry on the exploration of our values (H. Broudy, 1969). Indeed, values are the solutions to common human problems (Kluckhohn & Strodtbeck, 1961).

Therefore, counseling, according to Boy and Pine, is "a relationship in which the counselor provides the client with a communication atmosphere that gives the client the opportunity to become involved in the discovering, processing, and synthesizing of values" (in D. Arbuckle, 1975, p. 13). Therapy is also value related as Maslow (1968) stated:

I maintain that the right sort of therapy is relevant to the search for values... Indeed, I think it possible that we may soon even define therapy as a search for values, because ultimately the search for identity, is, in essence, the search for one's own intrinsic, authentic values (p. 177).

Thus, counseling and therapy are not beyond the problem of values. Because, to repeat, values serve adjustive, ego-defensive, knowledge,

self-actualizing, conflict resolution, and decision making functions (M. Rokeach, 1973).

Values and Education

It is assumed that children's various problems today are due to lack of values or to unclear values. According to Raths et al (1966), it was observed that:

A number of children's problems currently attributed to emotions, for example, are more usefully seen as resulting from value disturbance. We have found that several kinds of problems children often exhibit in school and at home are profitably seen as being caused by values. To put this another way, we have found that when children with certain behavior problems are given value experiences of a particular kind, those problems often ease in intensity and/or frequency. In short, there is strong support for the notion that values must be added to the possible explanation of children's behavior problems (p. 4).

Children's problems with "value disturbance" or "confusion in values" may be blamed on today's education itself rather than on children themselves. Maslow (1964) pointed out the failure in education as follows:

Many other kinds of educational foolishness are unavoidable by-products of current philosophical and axiological confusion in education. Trying to be value-free, trying to be purely technological (means without ends), trying to rest on tradition or habit alone, defining education simply as indoctrination (loyalty to ordained values rather than to one's own)-- all are value confusions, philosophical and axiological failures (p. 51).

Nevertheless, there are some (e.g., B. F. Skinner) who even deny that human beings possess values, and so-called such values shouldn't or can't be dealt with in education. However, speaking of education as J. Donald Butler indicated, it is "the very process of values realization" (in P. Smith, 1970, p. 58). Value realization is an educative process and necessarily involves people in a growth and development which is educational at its heart.Sizer and Sizer (1970) also stated that there is "no morality-free school, no valueless teaching" (p. 4), "since education occurs always in a context of values, and teachers

are usually teaching values, implicit or explicit, regardless of the immediate subject matter" (J. Henry, 1960). M. Rokeach (1973) also stated:

Every teacher, whether he intends to teach values or not, who takes professional pride in his work, would like to think that his teaching has affected the values, attitude, and behavior of his students in some significant way (p. 335).

Therefore, it may be said that education begins and ends with values or value decisions. As Childs maintained, "Educational decisions, whether regarding aims or curricular selections, always involve values or value judgement" (in H. Taba, 1962, p. 26).

Existentialism and the Existentialist Life

Kierkegaard, in his book "Repetition," stated man's existential agony in the following way:

One sticks one's finger into the soil to tell by the smell in what land one is: I stick my finger into existence -- it smells nothing. Where am I? Who am I? How came I here? What is this thing called the world? What does the word mean? Who is it that has lured me into the thing, and now leaves me there? ...How did I come into the world? Why was I not consulted, why not made acquainted with its manners and customs but was thrust into the ranks as though I had been bought of a "soul-seller"? How did I obtain an interest in this big enterprise they call reality? Why should I have an interest in it? Is it not a voluntary concern? And if I am compelled to take part in it, where is the director (in N. Scott, Jr., 1978, pp. 5-6).

For wherever he stuck his finger into existence, he could detect only the smell of nothingness: nowhere could he find the world offering up any answer to the great questions-- How came I here? Why am I here? What is my destiny? So he felt forced to conclude that, far from man's being an integral part of such an ordered cosmos as the Hegelian universe, his actual condition is one of homelessness and exile and abandonment (N. Scott. Jr., 1978, p. 9). Thus, the existential question in its "modern form," that is, the "problem of modern man," was raised by Kierkegaard.

Analysts of the human condition are prone to use such descriptive terms as "alienation, loneliness, estrangement, empty, meaninglessness, and lack of meaning or purpose in life" in attempting to describe modern man's predicament (B. Richmond *et al.*, 1969, p. 136). "Many people do not know what they want: they often do not have any clear idea of what they feel" (May, 1953, p. 14). J. Fabry (1968) also summed up quite well man's dilemma:

Man is in a crucial in-between period. Many no longer trust social institutions as a source of direction. Many reject God as a relevant source of direction in today's contemporary world. And few are able to shoulder the personal responsibility of finding direction in life themselves. Thus, man's rejection of institutional and spiritual guidance, coupled with an inability to affirm existentially his own inner sense of responsibility, leads him to feel "unled, alone, unprotected, drifting, and in despair (p. 133).

Existentialism is "not a school" (C. Caravaglia, 1972), but "a philosophy of crisis, a theory of life and man particularly fitted for our anxious times" (V. Morris, 1954). However, there are some who unfortunately misunderstand existentialism. R. Olson (1962) explained it as follows:

Existentialism earlier has often been misunderstood (e.g., "Are they not rather nihilists?") and the reader who has dipped only casually into existentialist literature or who knows the existentialists only at second hand, may be surprised to hear the existentialists represented as advocates of a class of human values. He may also be surprised to hear that the existentialists are seeking to mitigate or overcome frustration and disillusionment (pp. 1-2).

Existentialism

Existentialism, F. Mayer (1962) stated, is a viewpoint in philosophy which stresses the certainty of man, his freedom and uniqueness, and his paradoxical place in the universe. For Sartre:

Existentialism is a doctrine which makes human life possible. Every thought and every action implies a human setting and a human subjectivity. Not only is man what he conceives himself to be, but he is also what he wills himself to be after this thrust toward existence. Man is nothing else

but what he makes of himself. And, such is the first principle of existentialism (in D. Arbuckle, 1975, p. 90).

And, for Heidegger, to say that man "exists" is not merely to say that he is extant, but it is rather to say that he is a creature whose condition is one of "standing out." A tree or a stone does not "stand out": It simply "stands in itself." But Dasein (Being-in-the-World) "stands out" into the infinite realm of Being itself which, by way of its "unhiddenness," imparts to Dasein not only its own self-understanding but also its understanding of the world within which it dwells (in N. Scott. Jr., 1978). A. Ungersma (1961) comprehensively summarized some of the central notions of existentialism as follows:

The first idea is that of emptiness or nothingness. A primary question arising in thoughtful man is simply: "Why do I exist, or for that matter, why does anything exist?" A second postulate of existentialism of existence drives man to search for understanding, meaning, or rationality. A third emphasis is that "existence" always precedes "essence." This means that man first exists, "turns up on the scene," as Sartre says, before he defines himself with concepts. Man exists: he chooses values and goals. In him as man the sum comes before Descartes' cogito. The fourth idea is "transcendence": man must face and assume his full duties and responsibilities toward self and toward mankind without cluttering his mind with ideas of God. The fifth idea of existentialism is man's freedom, which, in addition to the basic concept of existence, is probably the best-advertised point of existentialism (pp. 46-48).

Meanwhile, existentialism in reality is an extremely moral philosophy (F. Mayer, 1962). Hence, existentialists are deeply concerned to find a way toward morality and creative living which will have its source in human situation, but will reshape it in such a way as to follow the greatest, freest, and most genuine expression of the individual human personality, not, indeed, as a way of life for all to follow collectively, but as a faith or guide for individual action (F. Kneller, 1958). "Man," Frankl (1962) believed, "is never driven to moral behavior; in each instance, he decides to behave morally" (p. 99). Existentialism as moral philosophy calls for commitment, for a way of life (F. Mayer, 1962).

Existentialism, thus, as the primary concern, deals with the sense of life. But it also deals with the sense of death. According to Hei-

deggar, man is a being-toward-death; he lives a life that is death-oriented. Awareness of death, one's finite existence, makes a difference as to the choices one will make in life (in W. Sahakian, 1977). Indeed, "the confronting of death gives the most positive reality to life itself" (R. May in Arbuckle, 1975, p. 20).

And, also, he who is aware of, or confronts, death cannot but bear his authentic life to be truly a human being. Jaspers believed the historical meaning of existential philosophy as a struggle to awaken in the individual the possibilities of authentic and genuine life, in the face of the great modern drift toward a standardized mass society (in W. Barrett, 1958). For Kierkegaard, the ultimate problem for philosophic reflection is that of "how the single individual can achieve a fully human authenticity," which, for him, is the achievement of religious authenticity (in N. Scott, Jr., 1978, p. 15). However, for Sartre, the authentic existence means "nothing other than that courage whereby a man consents to bear the burdens of freedom" (in N. Scott, Jr., 1978, p. 77).

Freedom, Choice, and Responsibility

B. F. Skinner (1976) held, "I deny that freedom exists at all. I must deny it..." (p. 241). However, man is free. Not that man "possesses" freedom, but that man "is" in nature free. "From the beginning," maintained E. Fromm (1941), "human existence is inseparable from freedom" (p. 48). Sartre also argued that "man cannot choose free or unfree: it is freedom out of which he is constituted and in which his essence, if he can be said to have essence, consists" (in N. Scott, Jr., 1978, p. 172). Here it is noted that the existentialist's concept of freedom should be distinguished from that of the ordinary man, as R. Olson (1962) illustrated in the following way:

The ordinary man believes he is most free when he is not obliged to choose or when circumstances clearly dictate which choice is best. The existentialist believes that man is most free when he recognizes that he is obliged to choose. The ordinary man says that freedom is valuable because it leads to happiness, security, contentment. The existentialist says

that freedom is valuable because through it man may realize his own dignity, and triumph over the unhappiness to which he is irrevocably condemned. The ordinary man tries to ignore the unpleasant facts of life and if he is exposed to an "impossible situation" where no choice could conceivably be a choice of happiness, he is without recourse. The existentialist refuses to ignore the unpleasant facts of life, and he spends most of his time trying to find some technique to triumph over them (pp. 109-110).

To put it another way, it may be said that the existentialist's freedom corresponds to Fromm's (1969) "Freedom to," while that of the ordinary man to "Freedom from." The former is freedom as "positive," the latter as "negative." "Man can choose which way he will take; and this freedom to choose distinguishes him from all other phenomena in the universe. To be a man is to be free" (V. Morris, 1945, p. 251). Thus, freedom is the core of existential thought, as D. Arbuckle (1975) stated:

This may be expressed as Sartre's consciousness as freedom, Jasper's existence as freedom, Kierkegaard's self as freedom, or Tillich's concept of man as freedom.

They are all saying the same thing-- that I am free, that where I go and what I do depends on me, not on the forces outside of me or even on the forces which I may have internalized as a part of me. I, and I alone, always have the ultimate choice, and this choice I am free to make. The very fact that one is alive means that he has the potential to be free, but one is never free to live, of course, until he is free to die (p. 92).

That man is free means he has free will to choose, to decide not only for himself, but also himself. "Man," according to V. Morris (1961), "arrived without a plan. He awakened to his existence and is now forced, by virtue of his will, to shape his own design" (p. 55). By the same token, Jaspers called the being of man a "deciding" being, not something that simply "is" but something that first decides "what it is" (in Frankl, 1965).

Frankl (1961) discussed and explained the "human condition" in terms of such basic existentialist's concepts as free, will, choice, decision, and responsibility:

Whether any circumstances, be they inner or outer, have an influence on a given individual or not, and in which direction this influence takes its way-- all that depends on

the individual's free choice. The conditions do not determine me but I determine whether I yield to them or brave them. There is nothing conceivable that would condition a man wholly, i.e., without leaving to him the slightest freedom. Man is never fully conditioned in the sense of being determined by any facts or forces. Rather man is ultimately self-determining -- determining not only his fate but even his own self, for man is not only forming and shaping the course of his life, but also his very self. To this extent man is not only responsible for what he does, but also for what he is, inasmuch as man does not only behave according to what he is but also becomes according to how he behaves. In the last analysis, man has become what he has made out of himself. Instead of being fully conditioned by any conditions he is rather constructing himself. Facts and factors are nothing but the raw material for such self constructing acts, of which a human life is an unbroken chain. They present the tools, the means, to an end set by man himself (pp. 6-7).

As seen above, "Everything can be taken from a man, but one thing, the last of the human freedom-- to choose one's attitude in any given set of circumstances, to choose one's own way" (Frankl, 1962). However, Frankl (1961) maintained that freedom is not a complete freedom, but a finite freedom, because man is also a finite being. He wrote as follows:

Man as a finite being, which he basically is, will never be able to free himself completely from the ties which bind him in many respects incessantly to the various realms wherein he is confronted by unalterable conditions. Nevertheless, ultimately there is always a certain residue of freedom left to his decisions. For within limits-- however restricted they may be-- he can move freely; and only by this stand which he takes again and again, toward whatsoever conditions he may face, does he prove to be truly human being (p. 5).

Frankl (1962) further explained the limitations of man's freedom as follows:

Freedom is not the last word. Freedom is only part of the story and half of the truth. Freedom is but the negative aspect of the whole phenomenon whose positive aspect is responsibility. In fact, freedom is in danger of degenerating into mere arbitrariness unless it is lived in terms of responsibility (p. 133).

Thus, individual freedom comes only to one who accepts individual responsibility for his life and living. Sartre asserted: "Man is condemned to be free. Condemned, because he did not create himself, yet never-

theless at liberty, and from the moment that he is thrown into this world he is responsible for everything he does" (in N. Scott, Jr., 1978, p. 173). Sartre further pointed out that man has no excuses. Ultimately, he cannot depend on powers outside of himself for the solution of his problems or the fulfillment of his wants (in T. Brameld, 1952). Albert Einstein also stated, "external compulsion can, to a certain degree, reduce but never cancel the responsibility of the individual (in C. Bowers, 1965, p. 227).

In terms of freedom of choice, the following question may be raised: "If one is really in his freedom of choice, can he choose even evil?" However, according to Sartre:

When a man chooses in freedom he cannot really choose evil. This is so because to choose in freedom means a creative choice. Man chooses according to a pattern of what he wants all men to be. So he must choose good in the sense that he is "affirming a value" in the thing that he chooses. Evil results, accordingly, when one hides his freedom from himself, refusing to recognize that his choices are creative and responsible (in T. Brameld, 1962, p. 91).

Thus, the good is the positive affirmation of our subjectivity and all that it entails. "Good" involves utmost exertion of will. It recognizes that the individual must face the fact that he is finally alone, and that he can make his decisions alone. Here again responsibility becomes of paramount value (T. Brameld, 1952). And, finally, here is a serious question raised by Frankl (1965): "To whom is man responsible?" He is, first of all, "responsible to his conscience." Conscience is an irreducible thing-in-itself (p. x). And then, he is also responsible for the "actualization of values" (p. 105).

The Existentialist Views of Man Compared to Those of Mechanism or Materialism

Existentialism, to repeat, is a theory of man and life, that is, a theory of individual meaning (V. Morris, 1954). Existentialism is a theory which gives man dignity, the only one which does not reduce him to an object. Hence, existentialism is humanism (Sartre in N. Scott, Jr., 1978).

The effect of all materialism is to treat all men as objects, that is, as an assemblage of determined reactions in no way distinguished from the ensemble of qualities and phenomena which constitute a table or a stone (T. Brameld, 1952). On the contrary, humans are unique among all the creatures of the earth; they cannot be placed in the phylogeny of the animal world without destroying their humanness. A person is not an animal like the other animals; that is why it is unacceptable to generalize the findings of experimentation with animals to humans. Existential psychology does recognize that human existence has a ground -- that is, an inheritance or destiny-- but people are free to make of this ground pretty much whatever they choose, which other species are not able to do (Hall & Lindzey, 1978). V. Morris (1954) also wrote that it is true "man's behavior suggests causal factors, but the important point is that man is not compelled to act in an a priori way to a given set of causal circumstances. Alternate behavior is always a possibility for him" (p. 254).

Meanwhile, a real person in existentialism is not subject to rigid control and prediction, and experimentation is limited in value. Because, D. Arbuckle (1975) maintained, "existence can neither be reduced to a system nor deduced from it" (p. 92). However, there are some who appear to have an absolute faith that we can change and control people by changing around them, while totally ignoring the humans who have freedom and created the situations. In terms of prediction, Frankl (1962) stated:

We can predict an individual's future only within the large frame of a statistical survey referring to a whole group; the individual personality, however, remains essentially unpredictable, since every human being has the freedom at any instant. The basis for any prediction would be represented by biological, psychological or sociological conditions. Yet one of the main features of human existence is the capacity to rise above such conditions and transcend them. In the same manner, man ultimately transcends himself: a human being is a self-transcending being (p. 131).

Hence, F. Mayer (1962) held that the existentialist says in effect:

I do not become an object. I do not become a machine. I do not want to live a conventional life. I realize that this experience, this moment is unique and hence I want to explore it to the fullest. I have a sense of guilt which is ontological in its nature, for I will never explore complete-

ly my own potentialities and the possibilities of life. I am conscious that I must make awesome choices which involve my total being and that the end may not give me greater certainty but more tormenting and agonizing uncertainty (p.7).

Thus far, this section has reviewed and explored existential philosophy as the explicit conceptual manifestation of an existential attitude-- a spirit of "the present age." It is a philosophical realization of a self-consciousness living in a "broken world," an "ambiguous world," a "dislocated world," a world into which we are "thrown" and "condemned" yet "abandoned" and "free," a world which appears to be indifferent or even "absurd" (R. Solomon, 1974, p. ix).

The Search for the Meaning and Purpose in Life

Existentialism which deals with such concepts as existence, being, freedom, choice, and responsibility brings us to the area of the meaning and purpose in our life. That is, existentialism, as V. Morris (1966) wrote, is a theory of individual meaning which asks each man to ponder the reason for his existence. Indeed, human beings live in the realm of meanings as A. Adler (1958) stated:

We do not experience pure circumstances; we always experience circumstances in their significance for men. Even at its source our experience is qualified by our human purposes... If a man should try to escape meaning and devote himself only to circumstances he would be very unfortunate: he would isolate himself from others: his actions would be useless to himself and to anyone; in a word, they would be meaningless... (A. Adler, 1958, p. 3).

According to Raths, Harmin, and Simon (1966), to have meanings and purposes gives direction to life. If that is so, what is the meaning and purpose of life? Frankl (1962) stated, "I doubt whether one can answer this question in general terms. For the meaning and purpose of life differs from man to man." A. Adler (1958) also stated, "there are as many meanings given to life as there are human beings" (p. 4). Therefore, "what matters is not the meaning and purpose in life in general but rather the specific meaning and purpose of a person's life at a given moment (Frankl, 1962, p. 108). Frankl (1962) further

indicated that man, however, should not ask what the meaning of life is, but rather he must recognize that it is "he" who is asked. In a word, each man is questioned by life; and he can only answer to life by answering for his own life; to life he can only respond by being responsible.

Whatever the specific meaning of an individual's life means, when he states that his life is meaningful, Battista and Almond (1973) indicated, he implies that:

He is positively committed to some concept of the meaning of life; this concept of the meaning of life provides him with some framework or goal from which to view his life; he perceives his life as related to or fulfilling this concept of life; ... he experiences this fulfillment as a feeling of integration, relatedness, or significance (p. 410).

Noodynamics

"Man's search for meaning and values," said Frankl (1962), "may arouse inner tension rather than inner equilibrium" (p. 103). According to K. Lewin, tension is a state of the person (in Hall & Lindzey, 1978). C. Jung also believed that the tensions created by conflicting elements are the very essence of the life itself. Without tension there would be no energy and consequently no personality. Conflict is a ubiquitous fact of life (in Hall & Lindzey, 1978). Thus, some amount of conflict is normal and healthy and, precisely, a certain degree of tension is an indispensable prerequisite of mental health. "Such tension is to be between what one has already achieved and what one still ought to accomplish, or the gap between what one is and what one should become" (in Frankl, 1962, p. 104). Frankl (1962) further argued as follows:

I consider it a dangerous misconception of mental hygiene to assume that what man needs in the first place is equilibrium or, as it is called in biology, "homeostasis," i.e., a tension-less state. What man actually needs is not a tensionless state but rather the striving and struggling for some goal worthy of him. What he needs is not the discharge of tension at any cost, but the call of a potential meaning waiting to be fulfilled by him. What man needs is not homeostasis but what I call "noodynamics," i.e., the spiritual dynamics in polar field of tension where one pole is repre-

sented by a meaning to be fulfilled and the other pole by the man who must fulfill it (p. 105).

Therefore, "there is nothing in the world that would so effectively help one to survive even the worst conditions, as the knowledge that there is a meaning and purpose in one's life" (Frankl, 1962, p. 104). There is much wisdom in the words of Nietzsche; He who has a "Why" to live for can bear almost any "How," as frequently quoted by Frankl. Thus, the search for meaning and purpose is considered a crucial factor in our life, particularly in our mental health.

Will to Meaning

Self-satisfaction is the primary force in motivating humans in the shaping of personality, according to S. Freud (1949). This is known as hedonism, or what Freud called the "pleasure principle." For Freud, man is always motivated in one way or another by what might be called the "will to pleasure." Whereas Freud thought in terms of pleasure, that is, sex, A. Adler (1958) took his lead from the German philosopher Nietzsche and said that man is primarily motivated to achieve power or mastery over the environment which might be called the "will to power." On the other hand, Frankl (1962) postulated in man an inborn drive which he called the "will to meaning." This represents a striving to find meaning and purpose in one's own existence, to find a cause or sense of mission that is uniquely one's own and that gives direction to life and makes it understandable." The striving to find a meaning and purpose in one's life is the primary motivational force in man. "That is why," Frankl (1962) stated, "I speak of the will to meaning in contrast to the pleasure principle, as well as in contrast to the will to power" (p. 97). In terms of Freud's will to pleasure, Frankl (1960) criticized it as follows:

The pleasure principle includes avoidance of displeasure. In this way, it neatly coincides with the principle of reducing tensions. However, we must ask ourselves whether there really exists anything like a will to pleasure in the sense of a primary tendency to be found in man. Now, in our opinion -- and in accordance with some utterances published by Kant and Max Scheler -- pleasure is primarily and normally not an aim but an effect, let me say a side-effect, of the achieve-

ment of a task. In other words, pleasure establishes itself automatically as soon as one has fulfilled a meaning or realized a value (p. 8).

E. Fromm (1955) also stated in the same manner as follows:

Powerful as the sexual drive and all its derivations are, they are by no means the most powerful forces within man and their frustration is not the cause of mental disturbances. The most powerful forces motivating man's behavior stem from the condition of his existence, the "human situation." ...all passions and strivings of man are attempts to find an answer to find to his existence (p. 34).

Fromm (1955) further stated that "even the most complete satisfaction of all his instinctive passions and needs are not those rooted in his body, but those rooted in the very peculiarity of his existence. Hence, even if all his physiological needs were satisfied, he would experience his state of aloneness and individuation" (pp. 34-35).

Meanwhile, in terms of Adler's will to power, Frankl (1962) held that power-seeking behavior is the method by which one attempts to reach the goal of finding meaning in life: If we can manipulate and control others, we can find an identity for ourselves, and we can use the power to achieve a meaningful and purposeful goals. However, if we fail, we then try to drown our pain in temporary immediate pleasures, and thereby we exhibit behavior that fits Freud's concept of personal pleasure as the main human need. According to R. Olson (1962), a life dedicated to the pursuit of pleasure, wealth, or fame is thus by its nature a life of frustration, insecurity, and painful striving, illuminated perhaps by moments of brief satisfaction but without lasting value and meaning.

Thus, going beyond Freud's "will to pleasure," and Adler's "will to power," Frankl set the "will to meaning" as man's primary motive which has ontological and cosmological implications.

Three Ways to Discover the Meaning and Purpose in Life

Man, according to Frankl (1965), lives in three dimensions: the somatic, the mental, and the spiritual. However, it was noted by Frankl (1965) "spiritual" does not have a primarily religious connotation

but refers to the specifically human or value dimension. Man's search for the meaning and purpose in life does belong to this very human or spiritual dimension. Thus, "the will to meaning is the most human phenomena of all, since an animal certainly never worries about the meaning of its own existence" (Frankl, 1965, p. x). It was noted again that the search for the meaning and purpose in life is "a primary force in one's life and not a secondary rationalization of instinctual drives" (Frankl, 1962, p. 97). Meanwhile, Maslow (1971) said the following about the meaning of life:

In fact, I would go so far as to claim that such Being-Values as truth, goodness, beauty, wholeness, aliveness, uniqueness, perfection, completion, justice, simplicity, richness, effectiveness, playfulness, and self-sufficiency are the meanings of life for the most people (p. 4).

However, according to Frankl (1962), questions about the meaning of life can never be answered by a sweeping statement. It is because the meaning of life is different, specific, and unique for each individual in that it must and can be fulfilled by him alone; only then does it achieve a significance which will satisfy his own will to meaning. We are faced here with an important question: What are the possibilities for giving life meaning? In other words, how can we discover the meaning and purpose in life? According to Frankl (1962), there are three ways: by realizing "creative values," "experiential values," and "attitudinal values."

First, Frankl (1965) explained "creative values" in the following way:

The meaning of life is not to be questioned but to be responded to, for we are responsible to life. It follows from this that the response should be given not in words, but in acting, by doing. Moreover, the correct response depends upon the situation and the person in all his concreteness. The response, so to speak, must have incorporated that concreteness into itself. The right response will therefore be an active response within the actual conditions of everyday living, within the area of human responsibility (p. 117).

Thus, as long as creative values are in the forefront of the life task, their actualization generally coincides with a person's

work. Work, Frankl (1965) further explained, usually represents the area in which the individual's uniqueness stands in relation to society and thus acquires meaning and value. This meaning and value, however, is attached to the person's work as a contribution to society, not to the actual occupation as such. Therefore, it cannot be said that this or that particular occupation offers a person the opportunity for fulfillment.

Thus, we can find meaning in our lives by realizing "creative values," that is, "by doing a deed or by achieving tasks" (Frankl, 1962).

Secondly, there are "experiential values" through which we can discover our meaning of life. These experiential values are realized in receptivity toward the world-- for example, in surrender to the beauty of nature or art. According to Frankl (1965), "the fullness of meaning which such values bring to human life must not be underestimated." The higher meaning of a given moment in human existence can be independent of any action. If any one doubts this, Frankl (1965) suggested, let him consider the following situation:

Imagine a music-lover sitting in the concert hall while the most noble measures of his favorite symphony resound in his ears. He feels that shiver of emotion which we experience in the presence of the purest beauty. Suppose now that at such a moment we should ask this person whether his life has meaning. He would have to reply that it had been worth while living if only to experience this ecstatic moment (p. 43).

We can also give meaning to our life by realizing "love" as an experiential value. "Love," Frankl (1962) stated, "is the only way to grasp another human being in the innermost core of his personality." Frankl (1962) further explained "love" as an experiential value in the following way:

No one can become fully aware of the very essence of another human being unless he loves him. By the spiritual act of love he is enabled to see the essential traits and features in the beloved person; and even more, he sees that which is potential in him; which is not yet actualized but yet ought to be actualized. Furthermore, by his love, the loving person enables the beloved person to actualize these potentialities. By making aware of what he can be and of what he should become, he makes these potentialities true (pp. 111-112).

Thus, we can find the meaning of life by realizing experiential values, "by experiencing the Good, the True, and the Beautiful, or by knowing one single human being in all his uniqueness. And to experience one human being as unique means to love him" (Frankl, 1965, p. xiii).

And, finally, there are also "attitudinal values" through which we can find the meaning of life (Frankl, 1962). Even a man who finds himself in the greatest distress, in which neither activity nor creativity can bring values to life, nor experience gives meaning to it-- even such a man can still give his life a meaning by the way he faces his fate, his distress. By taking his unavoidable suffering upon himself he may yet realize values (Frankl, 1965). G. Allport wrote in the preface of Frankl's (1962) book, *Man's Search for Meaning*:

It is here that we encounter the central theme of existentialism; to live is to suffer, to survive is to find meaning in the suffering. If there is a purpose in life at all, there must be a purpose in suffering and in dying. But no man can tell another what this purpose is. Each must find out for himself, and must accept the responsibility that his answer prescribes (p. xi).

Frankl (1962) also stated, "people are worthy of their sufferings; the way they bear their suffering is a genuine inner achievement. It is this spiritual freedom-- which cannot be taken away-- that makes life meaningful and purposeful" (p. 60).

On the other hand, we cannot, in terms of the meaning of life, ignore "death" which eventually comes to all. "Because life can receive its ultimate meaning not only as the result of death (the man who is a hero), but in the very process of death" (Frankl, 1965, p. 106).

According to D. Arbuckle (1975):

One cannot discuss values and freedom and living, without also taking into consideration of death. The free man of the existentialist, the human being who is never merely a victim of a predetermined culture, the person-in-being who is the maker of his values, being free to live, is also free to die, and it would seem that no person can really be free to live if he is afraid to die (p. 20).

Death is seen as "one of the rhythms of nature, to be gracefully accepted" (D. Callahan, 1972, p. 10).

Thus, life has a meaning to the last breath. For the possibility of realizing values by the very attitude with which we face our unchange-

able suffering (and death)-- this possibility exists to the very last moment (Frankl, 1965).

Frankl (1965) also indicated that nothing is more likely to help a person overcome or endure objective difficulties or subjective troubles than the consciousness of having a meaning and purpose in life. That is all the more so when it seems to be personally cut to suit, as it were; when it constitutes what may be called a mission. Having such a meaning and purpose in life makes the person irreplaceable and gives his life the value of uniqueness (Frankl, 1965, p. 54). Hence, the most important goal in life for each person is the search for meaning and purpose in his life (Frankl, 1962).

The Essence of Human Existence:

Self-Actualization or Self-Transcendence?

The concept of self-actualization, according to C. Buhler (1959), has gone through many variations from Nietzsche and Jung to Karen Horney, Erich Fromm, Kurt Goldstein, Frieda Fromm-Reichman, Abraham Maslow, Carl Rogers, and others who seem to be searching for an all-encompassing theory of life's ultimate goal. With again another connotation, it appears in the context of existential thinking. However, Viktor E. Frankl (1960) questioned whether or not man's intention, or his ultimate destination, could ever be properly circumscribed by the term "self-actualization." Frankl held:

I would venture a strictly negative response to this question. It appears to me to be quite obvious that self-actualization is an effect and cannot be the objects of intention. Mirrored in this fact is the fundamental anthropological truth that self-transcendence is one of the basic human features of human existence. Only as man withdraws from himself in the sense of releasing self-centered interest and attention will he gain an authentic mode of existence (p. 13).

It is here we face the important problem: Is "Self-actualization" or "Self-transcendence" the essence of human existence?

For convenience's sake, Abraham Maslow is represented among those theorists of Self-actualization.

Self-Actualization:

For Maslow (1969), man's seeking for value in life, the highest mode of being human, is stressed as being biologically rooted and instinctoid in nature. In order for an individual to achieve actualization of his "real self," a hierarchy of prepotent needs must be sequentially satisfied. These are physiological needs, safety needs, the belongingness needs, self-esteem needs, love needs, and finally, the need for self-actualization. The value life is seen on a continuum with the "lower" needs and is dependent on their satisfaction to become actualized.

Rather than dichotomizing the spiritual (value) realm from the biological realm, Maslow (1977) stressed "the expression of the biologically based 'real self' to complete human nature. Self-actualization is intrinsic growth of what is already in the organism" (p. 34). While the environment is described by Maslow (1971) as the arena for the expression of potentials, individuals who were studied as fully human were highly dedicated to some task beyond themselves. Accordingly, Maslow (1968) asserted "self-actualization can be brought about by commitment to an important task" (in W. Phillips et al., 1974, pp. 54-55).

Self-Transcendence:

On the other hand, Viktor E. Frankl (1962) offered an opposing view of basic human qualities and requirements. Frankl described man as a unity, to repeat, with three fundamental dimensions--the physical, the psychological, and the spiritual (in a nonreligious sense). Of these three dimensions, the aspects of man which are distinctively human are spirituality, freedom, and responsibility. Man's essential nature, for Frankl (1969), is not found specifically in a biological rooting but rather in his relation with the world. The biological self is presupposed but becomes unimportant in the face of man's task-- the requiredness of self-transcendence or discovery of meaning in the world. Self-transcendence is derived not from the fulfillment of organismic potentials but from man's consciousness in relation with the world and his ability to find

purpose beyond himself therein (in W. Phillips, 1974).

Thus, the essential contrast between Maslow's theory of self-actualization and Frankl's theory of self-transcendence arises from the fundamental difference in the description of the directionality between the self and the world (or environment). Maslow described an uncovering or unfolding of an instinctoid "real self" which is essentially complete in itself. The "real self" finds expression in the environment, whose fundamental role is to create the arena for that expression. Frankl described the completion of the self in the world by self-transcendence to the objectiveness of the world. The discovery of a meaning or purpose is an aspect of man's consciousness which is a separate realm from the psychological and biological and is not essentially contingent on environmental conditions (in W. Phillips, 1974). (See Table 1 for theoretical contrast between Maslow and Frankl.)

By declaring that man is a responsible creature and must actualize the potential meaning of his life, Frankl (1962) maintained the following:

I wish to stress that the true meaning of life is to be found in the world rather than within man or his own psyche as though it were a closed system. By the same token, the real aim of human existence cannot be found in what is called self-actualization. Human existence is essentially self-transcendence rather than self-actualization. Self-actualization is not a possible aim at all; for the simple reason that the more a man would strive for it, the more he would miss it. For only to the extent to which man commits himself to the fulfillment of his life's meaning, to this extent he also actualizes himself. In other words, self-actualization cannot be attained if it is made an end in itself, but only as a side-effect of self-transcendence (p.111).

This section, "the Search for the Meaning and Purpose in Life," is concluded by citing J. Fabry's (1980) statement as follows:

Life has meaning under all conditions.
We have the "will to meaning" and become happy only
when we feel we are fulfilling our meaning.
We have the freedom, within obvious limitations, to
fulfill the meaning of our lives (p. 34).

Table 1. Theoretical Contrasts Between Maslow's Self-Actualization and Frankl's Self-Transcendence

Frankl	Maslow
Employs the concepts and terms of existential psychiatry and philosophical phenomenology.	Employs the concepts and terms of organismic theory and of the humanistic psychology movement.
Dichotomizes the spiritual or philosophical realm of man from the psychological and biological realms.	Theorizes the value life of man on a continuum with psychological and biological functioning.
Emphasizes the transcendent qualities of every individual which may be evidenced in spite of environmental conditions not favorable to the satisfaction of the "basic needs."	Employs the biological fulfillment of instinctoid potentials. A hierarchy of prepotent physiological and psychological needs must be satisfied in order for self-actualization to take place.
Stresses man's development in relation to the choices he makes and the attitudes he takes, and the realization of purpose therein.	Stresses man's development in relation to the development of his potentials, and the unfolding of a "real-self."
Emphasizes the essential relatedness of man to his world. The world is a place of objective meanings to be sought.	Emphasizes the relative independence of the fully functioning individual from his environment. The environment is seen as the arena for self-expression and unfolding.
Fully human behavior is seen in the context of choice of action in the world.	Fully human behavior is seen in the context of expression of an innate "real-self," which is complete in itself.
The requiredness for becoming fully human comes from the nature of living in the world. Self-transcendence to this world may resolve psychological difficulties.	The requiredness for becoming fully human comes from the biological nature of man. Basic psychological difficulties must be resolved in order to become self-actualized.
The objectivity of the world must be retained to correctly know the world and its requirements. As such, all human action is in a context, and must be seen as relatedness (i.e., the experience of something beyond oneself).	In the self-actualized state there is a fusion of fact and value; self-experience and world experience become one. Therefore, expressive behavior is seen as end in itself and as descriptive of the fully functioning individual.

(in W. Phillips, 1974, p. 59)

As defined in Chapter I, "Existential Vacuum" is a state of lack of meaning and purpose in life: feelings of emptiness, helplessness, valuelessness, meaninglessness, purposelessness with respect to one's life. Therefore, in order not to be engulfed into existential vacuum, one should be able to feel a sense of value in life, meaning in life, purpose in life. The problem is how to get such a sense of meaning and purpose in life. The previous four sections, thus far, have described and analysed meaning and purpose in life dealing with values as viewed through the existentialist thinking.

The Views of Education

This section is concerned with the views of education: Is education viewed as an end or as a means? One's views of education certainly depend upon his values and philosophy, and also one's views of man. That is, how one views the basic nature of the human being will influence his views of education. Hence, it must be true that the accuracy of the educator's views of persons will significantly influence the quality of education. According to A. Combs (1979):

Education is a people business charged with the responsibility of contributing to the growth and development of young people into effective, responsible citizens. Its goals and practices must, therefore, be based on the very best possible conceptions about what people are like and how they grow. If these basic conceptions are accurate, possibilities are open for education to make steady progress toward its goals. If they are false or inaccurate, the educational system is practically certain to fail. The beliefs the educators hold about persons and their behavior are crucial (p.87).

Writers in various disciplines have addressed the question: "What is education?" However, no definition to which they can all agree has been produced. But, we cannot give up the search for the answer to "What is education?" as we cannot give up, either, our life under any circumstances.

Education, according to R. Tyler (1949), is "a process of chang-

ing the behavior pattern of people." This is, he adds, using behavior in the broad sense to include thinking and feeling as well as overt action. For Mellyn, education is "the process of character formation in which individuals respond to the stimuli in their environment through self-activity" (in Morgan & Starrack, 1929). For Chancellor, education is "to reach out, to go forth, to give and thereby to grow" (in Morgan & Starrack, 1929). For Ruskin, education is "the leading human souls to what is best, and the making what is best out of them" (J. Snowden, 1921). For P. Phenix, education is "the process whereby persons intentionally guide the development of persons" (in D. Denton, 1974). Meanwhile, F. Mayer (1962) stated the following:

Explore thyself,
Enjoy thyself,
Express thyself,
Experience life as its center--
These are the foundations of genuine education (p. 53).

And, according to J. Dewey (1944), education is that reconstruction or reorganization of experience which adds to the meaning of experience and which increases the activity to direct the course of subsequent experience. For Kant, education is "the process by which man becomes man" (in Dewey, 1944). The writer dares to define education as follows:

Education is a process of helping the person become
a desirable human being who can find his meaning in life
and fulfill his purpose in life.

This is the writer's doctrine, or philosophy of education upon which this study has been founded.

The Relation of Education to Life

According to Maslow (1964):

Education holds from the moment of birth until the moment of death, even from before birth and after death in some very real sense. And, therefore, if education in a democracy is necessarily seen as helping every single person toward his fullest humanness, education is properly a universal, ubiquitous, and lifelong proposition. Hence, it implies that education is certainly not confined to the classroom (p. 50).

Dewey (1944) also indicated that education should not cease when one leaves school. The point of this is that the purpose of school education is to insure the continuance of education by organizing the powers that insure growth. The inclination to learn from life itself and to make the conditions of life such that all will learn in the process of living is the finest product of schooling. Dewey (1944) further pointed out that since education is not a means to living, but is identical with the operation of living a life which is fruitful and inherently significant, the only ultimate value which can be set up is just the process of living itself. Therefore, it may be said that education has to do with not only ideas of value, but also ideas of what to do with our lives.

As implied above, in terms of the relation of education to life, Dewey asserted that "there should be no separation between education and life... (in Archambault, 1964, p. xxiv). For R. Joly (1960), there can be no difference between the goal of education and the goal of human life. Kierkegaard and Thoreau also regarded education as being part of the life process itself (in F. Mayer, 1962). Hence, even "philosophy" may be defined by J. Dewey (1944) as "the general theory of education" (p. 328). It is here noted A. Whitehead's (1951) crucial statement, "There is only one subject-matter for education, and that is Life in all its manifestations" (p. 10). Meanwhile, we may say the teacher teaches children rather than the subject matter.

Education Viewed as An Aim

Plato stated the aim of education as follows:

In all he does the educator should remember that his aim is not to put into the mind knowledge that was not there before-- though he may do that within limits-- but to turn the mind's eyes to the light so that it can see for itself (in Lee, 1974, p. 322); his business, in other words, is not to stick thoughts into his student's heads, but to make them to think for themselves (in Lee, 1938, p. 38).

For Dewey (1933), "reflective thinking must be an educational aim, because it makes possible action with a conscious aim, possible

systematic preparations and inventions, and enriches things with meanings". Morgan and Starrack (1929) also placed emphasis on reflective thinking as aims of education as follows:

The essential condition of all true study is reflective, purposeful thinking. In the study of education, he finds ample opportunity for thought, though strange as it may seem, in too many schools of education the student is largely deprived of the opportunity. He is required too often to learn and to repeat the thought of other man, but very seldom is he required to do any real thinking of his own. He is required to "learn about education" but not to "study education" (pp. 1-2).

For A. Whitehead (1951), the purpose of education is to stimulate and guide self-development. Dewey, in other place, also indicated that the aim of education is "the development of individuals to the utmost of their potentialities; reflective, purposeful, creative, and responsible thinking" (in R. Archambault, 1964, p. xviii).

In terms of the aims of education, we cannot but consider moral education. Dewey asserted that a major aim of education is to make the child morally responsible so that as an adult he can help to create new rules and become reasonably self-sufficient. He further stated the relation of ethics to education as follows:

The ethical theory and the educational theory become one. There is no "intellectual education" opposed to "moral education," for moral education, properly conceived, is intellectual, in that it is centered in reflective thought. Intellectual education is moral, in that it deals with problems of genuine personal and social import. There is no formula or axiology that can apply to either (in Archambault, 1964, p. xxii).

As one of the important aims of education, "growth" is inevitably raised. "Growth," according to Dewey (1944), "is the characteristic of life, so education is all one with growing; it has no end beyond itself." Dewey went on to say that:

The ideal of growth results in the conception that education is a constant reorganizing or reconstructing of experience. It has all the time an immediate end, and so far as activity is educative, it reaches that end-- the direct transformation of the quality of experience. Infancy, youth, adult life, -- all stand on the same educative level in the sense that what is really learned at any and every stage of experience constitutes the value of that experience, and

in the sense that it is the chief business of life at every point to make living thus contribute to an enrichment of its own perceptible meaning (in W. Frankena, 1965, p. 21).

Thus, the criterion of the value of school education, for Dewey (1944), is the extent in which it creates a desire for continued growth and supplies means for making the desire effective in fact. In terms of growth as an aim of education, Maslow (1964) also stated the following:

The far goal of education is to aid the person to grow to the fullest humanness, to the greatest fulfillment and actualization of his highest potentials, to his greatest possible stature. In a word, it should help him to become the best he is capable of becoming, to become actually what he deeply is potentially. What we call health growth is growth toward this final goal (p. 49).

We as human beings grow not only physically, but also mentally and spiritually. Hence, it can be stated that education is a process to help the person grow as a desirable human being-- physically, mentally, and spiritually, "searching for one's meaning and purpose in life as the principle assignment of education, instead of confining education to transmitting traditions and knowledge" (Frankl, 1972).

Education, then, should be its own end; of value in itself.

Education Viewed as A Means

As described in the previous subsections, there have been many educators and philosophers who have defined or asserted their theories or principles of education, "What they are, or what they should be." But, however good, ideal, or desirable the statements may be, it is, on the other hand, absolutely true that there are many people who view education as a means. People go to school for various reasons to achieve their goals through education. One of the most observable reasons is for their material benefits. C. Monroe (1976) stated:

Throughout the history of education, leaders and philosophers have debated the purposes of education. Is education for the benefit of society, the individual, or both? The answer seems to be both. But one might just as well ask: Is education for job-getting or job-holding or is it enable

one to enjoy opportunities and cultural blessings? Is education for the purpose of earning to live or learning to earn (p. 78)?

Or, is education to help the person become a desirable human being? It seems these are very significant questions, and the answer also depends upon one's personal values or philosophy. There are few who would deny that a good job is basic to personal happiness and satisfactory emotional adjustment to the social environment, even "a good job" does not necessarily mean to have more material benefits.

According to a survey which was done in Korea, 47 per cent of Korean college students answered that "they go to college to get good jobs" (Jung-Ang Daily News, May 23, 1978).

Another perspective views education as a means "to get ahead in the world." C. Brembeck (1966) suggested that all social classes, middle, working, and lower use education to achieve the goals they regard as desirable. The goals, especially economic and social, can hardly be achieved now without education. J. Nelson (1970) described a common belief about education as follows:

The obvious use of education to improve social status is a factor to seek college entrance. A common belief about education is that more education brings better jobs, better jobs bring better income, and all three bring higher social status. This cultural belief in education, which differs from the idea that education is of value in itself, sees the school as tools of social leverage, and the accumulation of education as one measure of class standing (p. 129).

Whether one views education as an end or as a means, to repeat, is determined by his personal values and philosophy. However, it seems that more and more people tend to view education as a means. This may be caused by contemporary society which is more materialistic. Material and productivity are prone to be regarded as the standard by which a person is judged. Hence, it may be said that the materialistic society is responsible for the present dehumanization.

Discussion

Thus far, the views of education have been described in terms of the question, "education viewed as an aim or education viewed as a

means?" However, there seems to be some criticism of the views of education as a means. According to C. Bowers (1965), "most students may go all their life on other people's facts and rules of conduct without ever formulating and expressing their own thoughts and feelings" (p. 227). We can surely observe such a trend in youth. D. Evans (1942) stated "the youth who contemplates the attainment of college degree only in terms of practical and material benefits misses entirely the true significance of higher learning." J. Snowden (1921) also indicated that we must beware of materializing education into a mere means of making money or winning success of life. F. Mayer (1962) indicated the common misuse of education as follows:

Education has been frequently misused. For some it has been only ornamentation. For Many it has been an empty ritual which has made them arrogant. Entire nations, like Nazi Germany, Italy under Mussolini, and Japan before World War II, had established educational systems which became models of prejudice and narrow nationalism. Certainly, education can be the prelude to death as well as life. Ultimately no slavery is as tormenting as the slavery of the mind (p. 52).

Meanwhile, J. Maritain (1943) stated that the utilitarian aspects of education must surely not be disregarded, for it is obvious that man's education must be concerned with the social group and prepare him to play his part in it. Shaping man to lead a normal, useful and cooperative life in the community, or guiding the development of the human person in the social sphere, is an essential aim. But it is not the primary, it is the secondary essential aim (in W. Frankena, 1965). He further asserted as follows:

The ultimate end of education concerns the human person in his personal life and spiritual progress, not in his relationship to the social environment... The essence of education does not consist in adapting a potential citizen to the conditions and interactions of social life, but first in "making a man," and by this very fact in preparing a citizen (in W. Frankena, 1965, p. 41).

A. Maslow (1964) also indicated the problem of education as follows:

We regret the notion of distant value-goals in education under the penalty of falling into the danger of defining education as mere technological training without relation

to the good life, to ethics, to morals, or for that matter to everything else (p. 57).

Generally speaking, education in Korea tends to be viewed as a means by many students and teachers as well as parents. They view education as an instrument to "get material benefits" or "get ahead in the world." Those many by-products of college entrance examination described in Chapter I as a possible symptom to lead high school students to existential vacuum are the very evidence of education viewed as a means.

The Implications of Existentialism for Education

Moo-Soo Hwang (1978) wrote:

After the Korean War (1950-1953), existentialism swept Korean society with a passion, but as a passing fad. However, the fact that existentialism passed away as a fad at that time does not mean we do not face existential problems. There are still many existential problems with us, even more so, because of rapidly developing technological industrialization which is in conflict with tradition. It seems it is in actuality the very time that we should be concerned with such problems as alienation, anxiety, impersonalization or the losing of the "real I," etc. It is really the task of the intellectual and significant adults to lead the youth to an awareness of himself as an existential being (p. 283).

According to C. Bowers (1965), a number of educational theorists have already rejected the metaphysician's interests as irrelevant, and are tending to the needs of society in order to justify educational programs that teach specific skills and social values. But, "I have grave fears," F. Fox (1975) indicated, "most of us are not aware that... the expression of life's meaning, purpose, ... is a legitimate part of formal education" (p. 14). In terms of the problem of choice or decision, Skinner (1976) said that "less and less is left to personal judgement, as the science of behavioral engineering advances" (p. 215). But "it ignores the inner man, the solitariness of one's being, where significant decisions are made. Existentialism is the only philosophical point of view which stresses this aspect

of man's reality" (C. Bowers, 1965, p. 223). It is here that the important question is raised: "By what right do existentialists enter the domain of education and the schools?" G. Kneller (1958) explained as follows:

Existentialists have not treated the problems of education formally. In the view of the spirit and nature of their doctrine, it is somewhat anomalous, perhaps, even pretentious, to attempt to reduce their thinking to neat formulae capable of explaining or re-shaping the educational scene. Yet, in the wider sense, the problems of human existence, its nature and meaning, become the problem of education; and this no existentialist would deny. Likewise, no teacher or school system is so innocent as to believe that educational functions are performed without reference to ideas on the nature of man's existence and his ultimate purpose in life. Of course, such idea may be held only unconsciously and uncritically; but that they guide and control every branch of educational endeavor can never be denied (p. 42).

For real education, F. Mayer (1962) also asserted, is not concerned with formulae and with magic recipes; rather it is a soul-searching process in which we explore the totality of our being. "Genuine education, genuine philosophy and genuine religion are inward experience which cannot be categorized and which transcend the out-world ritual" (p. 7). However, A. Nikelly (1964) argued that :

Unfortunately, present educational aims tend to be sterile and meaningless by focusing on the individual's vocational, social and physical development, rather than elaborating on how one can realize his essential nature and live his life with an awareness of all its limitations including death. The fostering of healthy personalities, either didactically or therapeutically, is part of the educational process. But efforts to promote mental health have put great emphasis on psychological adjustment, and have totally ignored the ontological perspectives of human living (p. 205).

Existentialism and Education

"Existentialism is not only a prerogative of therapeutic practice; it is the basic education for human living and should be treated within the perspectives of mental health education" (A. Nikelly, 1964, p. 211). Thus, it seems that the aim of education in existentialism may be

regarded as mental and spiritual health education. In other words, the human dimension should be the center of education. However, according to A. Nikelly (1964), education for human dimension has been inadequate wherever the fundamental problems of human nature are concerned. The traditional approaches toward the understanding of the total human experience have been incomplete because they do not treat man as existentially given, man of nature-- believing, fearful, dependent, dying, involved and committed (p. 206).

Education of Freedom, Choice, and Responsibility:

According to Viktor E. Frankl (1962), human existence, to repeat, consists of freedom, choice, and responsibility. And "these very components, too," C. Caravaglia (1972) asserted, "would be the guiding words in education" (p. 95). What, then, may we expect from these three words? According to V. Morris (1958), the answer can be given as follows:

The bending of every educational effort should be made in the direction of awakening the child, first of all, to the special place he occupies in the total reach of the cosmos. This special place is the place of "freedom." No other thing shares this with him; all others are determined in one way or another. The human being's transcendent claim to fame in the universe is the fact that he is free.

When he awakens to this fact about himself, he then awakens to the possibility of choice. He can choose, he can decide, he can make up his mind. The possibility of choice is the special, blessed gift of freedom. When the dawning of this idea arrives, the child begins to see that he is in charge of his life and that he can become more than what he is through the agency of choosing what he wants to make his life.

And when he awakens to the prospect of being in charge of his life, he awakens also to the heavy burden of responsibility that will be his as long as he shall live. It is this burden of responsibility in our freedom which has led the Existentialist to the notions of anguish, suffering, nausea, and despair. But this responsibility is the price we pay for freedom. It cannot be bought at a lower one and if we mean to be men we shall have to show that we can pay that price and glory in the freedom we thereby purchase (pp. 257-258).

In terms of responsibility, T. Brameld (1952) also asserted that "one must learn he cannot excuse his weakness on the basis of environment, bad advice, or 'human nature'." He is alone responsible for what

he makes of himself. Whether before himself or before God, either way he finally stands alone. This aloneness is a terrible thing, but there is no escaping it. The educator must see that the student recognizes this inevitability.

Education for Death:

In addition to those three guiding principles in education, there is one more word which cannot be ignored in existentialist education; death-- the essential reality of our life. According to C. Caravaglia (1972):

The notion of educating students for death is no doubt one that most teachers will find disconcerting. The emphasis in education has been life, and any discussion of death is considered morbid, depressing, or in poor taste. Young children and students who are just beginning to plan their careers in life, it may be argued, are hardly interested in considering the possibility of death. And yet, properly understood, it is death which can make life more meaningful (p. 62).

Indeed, death and loneliness are truly human, and there is no reason why they should not be treated in the classroom. When these matters are ignored they become more readily repressed, but the uneasiness and concern about them remain; thus the efforts towards the integrated concept of mental health remain incomplete (A. Nikelly, 1964). So, it may be reasonable to say that the thought of one's death enables the student to see his life as a task for which he alone is responsible. In the face of death, the student will recognize that he has no recourse but to steer his life in the best possible direction, to seek a positive orientation toward it. He knows that he has no time to waste; he has no choice but to be thoroughly with himself in dealing with his possibilities (C. Caravaglia, 1972).

In terms of death, there is another important concept in existentialist education to be raised; time. C. Caravaglia (1972) explained the importance of time in our life, using Abbagnano's thinking as follows:

It is the consideration of death that can also draw the students attention to the fact that the time at his disposal is limited-- that when he gives time to something, he, in fact,

gives himself. Abbagnano sees death, a signal of time, as encouraging the student to fill his days with constructive activities--whether serious work or pleasure, and not to leave empty regions like desert tracts in his life which can lead to despair or boredom. Death can teach the student to give every moment its value and to weigh seriously the way he chooses to spend his hours and with whom. Not to use one's time well, is not to understand how to live; to respect life, is to respect time (p. 63).

Hence, in terms of the relation of time to life, the writer dares to declare that "Time is Life." The fact that one is alive is the very fact that he has time. Imagine a dead man. He has no longer time! So, it may be paradoxically said that an education for death means the education for life itself. "The responsibility of an education for death," C. Caravaglia (1972) further described, "would be to make the student aware of the transitoriness of existence and the finite character of possibilities" (p. 63). Students in high school are often confused over what occupation or career to choose. The thought of death, leading as it does to the serious consideration of one's possibilities, forces the student to think realistically about how he is going to spend his life.

Student-Centered Education:

The next consideration in existentialist education is the "student-centered education." H. Smith (1965) stated:

I believe that we cannot safely proceed indefinitely into the direction of depersonalizing education through the use of more and more technical autoinstructional aids and devices. The focus on modern education must be on the individual; it cannot be on the new machines or other technical devices which aid instruction. It cannot even be on new teachers. The first priority must go to the student himself (p. 102).

Speaking of learning, R. Tyler (1949) stated, "it takes place through the active behavior of the student, it is what he does that he learns, not what the teacher does" (p. 63). Thus, in existential education, "what matters," F. Mayer (1962) held, "is not that the teacher knows but what the student discovers for himself" (p. 20). There is no substitute for self-search in the education of man (A.

Fallico, 1954). In the same manner, A. Fallico (1954) suggested the existentialist non-directive education as follows:

Existentialist non-directive education leaves the student to his own devices only in the manner of old wise Socrates who rarely failed to incite at least rebellion against one's self, against one's own moral and intellectual unconsciousness. Though not predetermining the values by which a man will want to live, this kind of non-directive education would attack all intentional ignorance with every wily device it can summon to its aid. The objective of this kind of education is not to fill the hollowness which is man from the outside, but to help in its self-disclosure so that the agent himself can take his own action. The primary aim of existentialist education is thus the confession of ignorance. The habit of examining one's self and one's purposes; the habit of assuming full responsibility for one's judgements of value and for one's choices in life is all that education can and should give to a man. And this is what existentialist education affirms (p. 172).

Thus, the implications to be drawn from existentialist's theory of knowledge for education indicate that the origin, structure, method and validity of what is learned depend on the learner.

The Role of the Existentialist Teacher

In order to be an existentialist teacher, the following questions raised by F. Mayer (1962) should be explored:

1. What does it mean to be educated?
2. What is my vocation?
3. What are my motives?
4. What are my responsibilities to myself, to society, to the subject which I teach and to my students?
5. How does education affect the tone of my life?
6. What is my view of my life?
7. What is my real impact?
8. What is my central achievement and my central failing?
9. Have I created docile disciples or independent thinkers?

Existentialism, F. Mayer (1962) went on to say, is concerned with attitude and motivation: more significant than professional confidence is the life-view of the teacher and his actual dedication to educational

goals. In essence, he teaches through being. In terms of education for the meaning and purpose in life, V. Frankl (1960) also indicated that it is never the task of the educator or the counselor to "give" a meaning to the life of the student. It is up to the student himself to "find" the concrete meaning of his existence. The educator merely assists him in this endeavor. Hence, it may be said that "the aim of the existentialist teacher is not to become an absolute guide, but a source of emancipation so that the pupil becomes an autonomous center of creativity" (F. Mayer, 1962, p. 121). For the reason, F. Mayer (1962) further stated:

The existentialist teacher does not want disciples, he doesn't desire obedience, he wants individuals who are unafraid to face the dilemmas of life who can stand on their own feet and treasure their own integrity and their own wisdom. What is important, then, in the educational process is not testing or external standards, rather individual enlightenment which can come only through authenticity when the individual defines himself and then achieves a communion with others (p. 20).

Education, B. Baker (1966) also suggested, is to be understood in terms of the communion between teacher and student as an "I -Thou" relation because the development of the pupil as a person rests on the impact of one human being upon another. "The relation in education is one of pure dialogue" (Buber in Baker, 1966). B. Baker (1966) further explained:

This does not mean that subject matter is neglected, but that it is seen in proper perspective. Through mutuality the student develops an awareness of the meaning of what the teacher as a person and the author of a book as a Thou present before him. In this way subject matter is brought from the abstract impersonality of objective knowledge to a personally meaningful reality that is alive because it is grounded on that which is "between" man and man (p. 222).

Therefore, the lecture method, in existentialist circles, is regarded as a secondary device, for so often it creates a mechanical relationship between teacher and student. As for teaching machines, they may be valuable aids, but they are only preliminary steps in education which depend on existential inter stimulation (F. Mayer, 1962). "The school," V. Morris (1961) maintained, "must direct its attention to the release of the human self, to the involvement of the child in

personal decision and moral judgement to a far greater degree than he knows at present" (p. 58). In the end, V. Frankl (1965) asserted, "education must be education toward the ability to 'decide'" (p. xix).

In conclusion, the universals of human dimensions-- will to meaning, goal orientation, ideas and ideals, creativity, imagination, faith, love beyond the physical, conscience, self-transcendence, commitments, responsibility, the freedom of choice-- should be the center of attention for those educators who are sincerely concerned with providing learning experiences which contribute to the development of desirable human being.

This chapter has not treated the review of related empirical literature: researches conducted with the Purpose in Life Test.

There has not been any research done regarding the meaning and purpose in life of Korean adolescents, or specifically high school seniors. Meanwhile, there have been a number of researches which employed the PIL in the U.S.A. However, most of them have been done for clinical purposes with subjects of neurotics or patients. Even though there are some studies which employed the PIL with adolescents or high school age groups, none of them has been done for educational purposes. Moreover, none of them was representative of the population as the sample of the present study is representative of Korean high school seniors. And, this study is not a cross-cultural or comparative study.

For this reason, simply to compare the results of the present study with those of other subjects conducted in different culture might mislead the results to the readers. Hence, this chapter exclusively contributed to the review of theoretical literature without referring to the empirical studies which employed the PIL.

Summary

Existential vacuum was defined as "a state of lack of meaning and purpose in life." In this chapter, sections one through four were dedicated to describe and analyse the theoretical formulations of meaning and purpose in life, including some possible ways to find meaning and purpose in life. Since the writer believes that education can play a major part in guiding the student toward finding meaning and purpose in life, sections five and six were dedicated to describe and analyse the views of education and the implications of existentialism for education. It was implicitly concluded that it would be difficult to find meaning and purpose in life, inasmuch as education is viewed as a means.

The following is a summary of theoretical formulation of the study which provided guidance and insight into the development and progress of the study:

Adolescence is a period of the time from which one's ontological problems occur. The adolescent may be called a philosopher by nature, and if not by nature, by countercultural pressure (Kohlberg).

According to Frankl, man is primarily motivated by "will to meaning" which is an inborn drive in man; man's striving to fulfill as much meaning in his existence as possible, and to realize as much value in his life as possible.

A value is defined as "conception of the desirable" (C. Kluckhohn), functioning as a standard that guides and determines the patterns of our life (Rokeach). Values tell us what to do with our limited time and energy. They enable us to hammer out a style of life in the face of a confusing world which tends to pull us in all sorts of different directions (Raths et al). Hence, one can find and fulfill his meaning and purpose of life through values (Frankl). Frankl suggested the three ways of finding one's meaning and purpose in life: 1) by realizing "creative values"-- by doing a deed or by achieving tasks, 2) by realizing "experiential values"-- by experiencing the Good, the True, the Beautiful, or the Love, and 3) by realizing "attitudinal values"-- by taking one's unavoidable suffering or dying upon himself.

For Frankl, the essence of human existence is not based upon "self-actualization," but "self-transcendence." Only as man withdraws from himself in the sense of releasing self-centered interest and attention will he gain an authentic mode of existence. Self-actualization employs the biological fulfillment of instinctoid potentials. However, man's essential nature is derived not from the fulfillment of organismic potentials but from man's consciousness in relation with the world and his ability to find meaning and purpose beyond himself therein. Self-actualization cannot be attained if it is made an end in itself, but only as a side-effect of self-transcendence.

In terms of the purpose in life, existentialism should be referred to, because existentialism is a theory of life and man; a theory of individual meaning (V. Morris). It is a theory which gives man dignity, the only one which does not reduce him to an object (Sartre). In existentialism it is imperative to live an authentic life. However, the authentic life is impossible without awareness of one's death. Therefore, existentialism deals with not only the sense of life, but the sense of death since "man is a being-toward-death" (Heidegger).

The authentic life or existence means nothing other than that "courage" whereby a man consents to bear the burdens of freedom (Sartre). "Freedom" is not such a thing to choose: it is freedom out of which one is constituted (Sartre). From the beginning, human existence is inseparable from freedom (Fromm). However, "freedom" is not the last word for the person to be in authentic existence. Freedom is only part of the story and half of the truth. Freedom is the negative aspect of the whole phenomenon whose positive aspect is responsibility. In fact, freedom is in danger of degenerating into mere arbitrariness unless it is lived in terms of responsibility (Frankl).

The bending of every educational effort should be made in the direction of awakening the student that "he is free, he has the possibility of choice, and he bears the heavy burdens of freedom; responsibility to lead to meaningfulness in life (V. Morris).

In existentialist education what matters is not that the teacher knows but what the student discovers personal meanings for himself.

There is no substitute for self-search in the education of man (A. Fallico). More significant than professional competence is the "life-view" of the teacher and his actual dedication to educational goals (F. Mayer).

According to Frankl, the most important goal in life is the search for the meaning and purpose in life. Therefore, education must see as its principal assignment the finding of meaning in one's life, instead of confining itself to transmitting traditions and knowledge. The following is the writer's definition, or doctrine of education, upon which this study has been founded:

Education is a process of helping the person become a desirable human being who can find his meaning in life and fulfill his purpose in life.

III. DESIGN OF THE STUDY

Two of this study's purposes are to assess the degree of development of the purpose in life among Korean high school seniors and to determine whether there are significant purpose in life differences between classifications within each of the seven chosen variables: sex, school type, school location, attitude toward religion, G.P.A., parents' educational level, and parents' income level.

This chapter was, therefore, designed for the two purposes of this study. The operational hypotheses to answer the two problems as identified in Chapter I were as follows:

1. More than half of Korean high school seniors will be in a state of existential vacuum, as measured by the Purpose in Life Test.
2. There will be no significant difference between PIL mean scores for Korean high school male seniors and female seniors, as measured by the Purpose in Life Test.
3. There will be no significant difference between PIL mean scores for Korean liberal arts high school seniors and vocational high school seniors, as measured by the Purpose in Life Test.
4. There will be no significant difference between PIL mean scores for Korean urban high school seniors and rural high school seniors, as measured by the Purpose in Life Test.
5. There will be no significant difference between PIL mean scores for Korean high school seniors who are believers and who are non-believers, as measured by the Purpose in Life Test.
6. There will be no significant difference between PIL mean scores for Korean high school seniors who have a lower G.P.A. and who have a higher G.P.A., as measured by the Purpose in Life Test.
7. There will be no significant differences among PIL mean scores for Korean high school seniors whose parents have a lower level of education, whose parents have a middle level of education, and whose parents have a higher level of education, as measured by the Purpose in Life Test.
8. There will be no significant differences among PIL mean scores for Korean high school seniors who come from

lower income parents, who come from middle income parents, and who come from higher income parents, as measured by the Purpose in Life Test.

This chapter consists of the following four sections: 1) selection of the sample, 2) the measuring instrument-- the information questionnaire, the Purpose in Life Test, and the establishment of Korean version of the PIL--, 3) collection of data, and 4) method of analysis.

Selection of the Sample

This section describes the population, the procedure of school selection, and cluster sampling.

Population

The study's population was high school seniors in Korea. There were 1,215 high schools with 356,000 seniors as of 1980 (in The Dong-A Ilbo, July 10, 1980). High schools consisted of 716 (59%) liberal arts schools and 499 (41%) vocational schools. Of the 356,000 seniors, approximately 227,840 (64%) were males and 128,160 (36%) were females.

The Procedure of School Selection

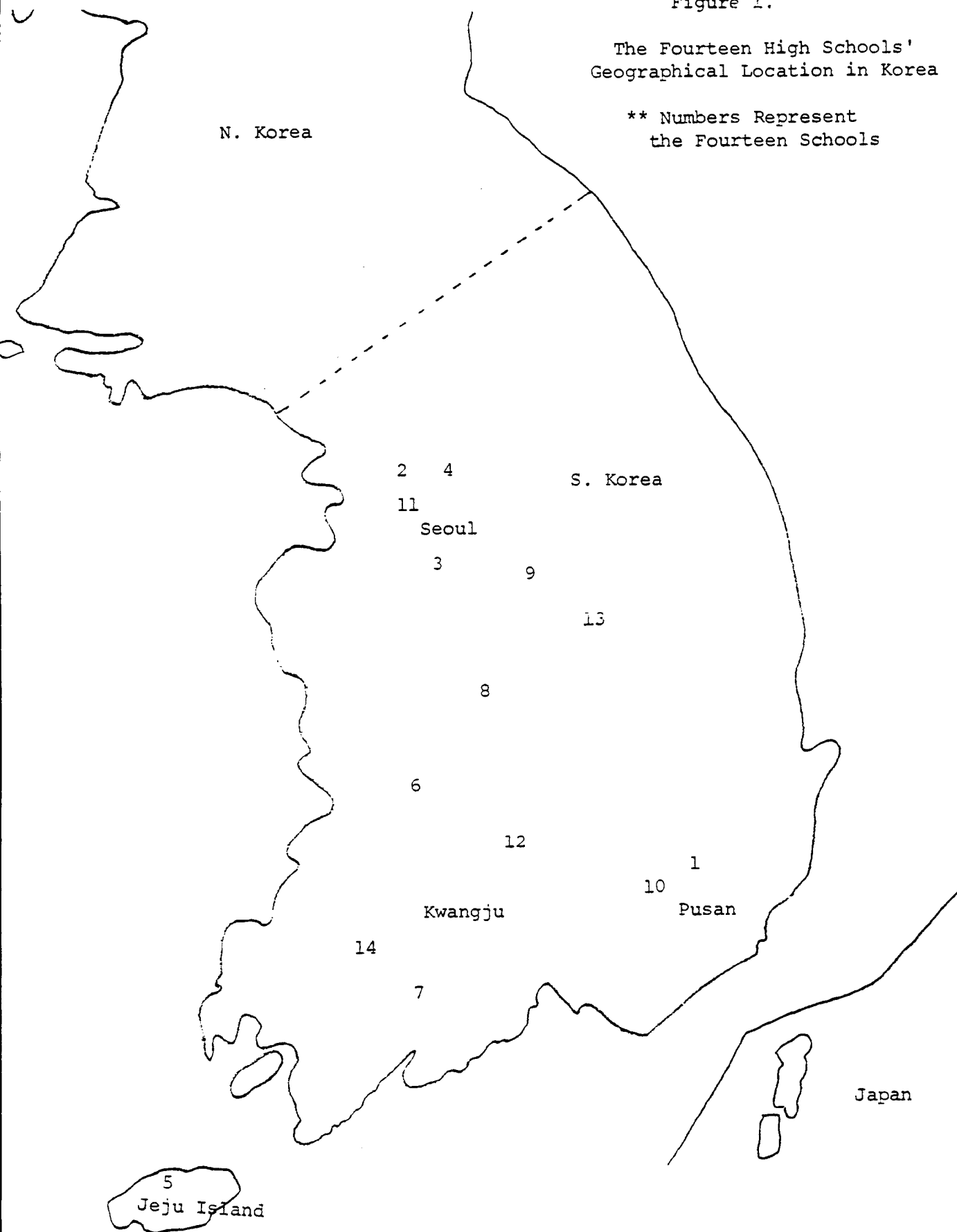
First, the researcher randomly chose sixteen of the 1,215 high schools, using a table of random numbers. And then, the researcher wrote letters (Appendix F), which were enclosed with permission sheets, to those sixteen selected high school principals to solicit participation in this study. Fourteen of the sixteen high school principals granted permission and sent back the permission sheets (Appendix G).

Even though two high schools refused to participate in this study, it was considered that there would be no critical problems in terms of sampling. Therefore, there was no further efforts to replace those two schools. The fourteen high schools which were randomly selected and participated in this study are listed in Appendix H, and the fourteen high schools' geographical locations throughout the country are

Figure 1.

The Fourteen High Schools'
Geographical Location in Korea

** Numbers Represent
the Fourteen Schools



seen in Figure 1 (See p. 60).

Cluster Sampling

The sampling technique applied for the study was "Cluster Sampling," rather than the "Simple Random Sampling" which uses a table of random numbers. Cluster sampling was selected because Korean high school's class organization is clustered according to the student's G.P.A. rank order. For example, on the first day of the new school year (which begins on March 1), if there are 250 seniors, they are systematically distributed into 5 classes in which each class equally consists of 50 students, according to their G.P.A. rank order for the junior year.

For this reason, if one were to sample 50 subjects, one of the five classes could be selected. Each group is representative of the other groups.

Total classes selected from the fourteen schools numbered twenty-one totalling 1,178 subjects. Sixty-four subjects failed to complete adequately either the information questionnaire or the Korean version of the Purpose in Life Test. Thus, the total number of subjects in this study was 1,114 high school seniors. Table 2 indicates the name of each of the fourteen participating schools, and the number of subjects who participated in this study.

Table 3 lists the number of students and the percentage of each of the seven categories illustrating school type, sex, school location, religious attitude, G.P.A., parents' education level, and parents' income level.

The Measuring Instrument

This section comprises a description of the information questionnaire, the Purpose in Life Test, and the establishment of the Korean version of the Purpose in Life Test.

Table 2. Sample Distribution by Each School

Serial No.	Name of School	Original No. of Students	Actual No. of Students
1.	Pusan	60	57
2.	Seoul Technical	59	52
3.	Suwon Agricultural	60	58
4.	Kyeonggi Girls'	55	47
5.	Ohyun	89	82
6.	Samryeo Girls'	100	96
7.	Kwangju Girls' Commerical	121	115
8.	Cheongju Commercial	100	94
9.	Changhowon	117	114
10.	Kyeongnam Girls'	49	47
11.	Sudo Girls'	54	52
12.	Chonju	120	113
13.	Magoi Girls' Commercial	91	89
14.	Chongkwang	103	98
Total		1,178	1,114

Table 3. Sample Distribution by Category

Category	No. of students	Percent	Category	No. of Students	Percent
Male	669	60%	H. G.P.A.	609	55%
Female	445	40%	L. G.P.A.	505	45%
Liberal	706	63%	High Ed.	176	16%
Vocational	408	37%	Middle Ed.	572	51%
Rural	397	36%	Low Ed.	366	33%
Urban	717	64%	High Inc.	175	16%
Believer	455	41%	Middle Inc.	504	45%
Non-Believer	659	59%	Low Inc.	435	39%

The Information Questionnaire

The information-gathering questionnaire (Appendix B) was developed to obtain from each subject's demographic information upon which independent variables were established for the study's seven

hypotheses.

The questionnaire was used to identify the subject's sex: male or female; school type: liberal arts or vocational; school location: urban or rural; religion: believer or non-believer; G.P.A.: high or low; parents' education level: high, middle, or low; and parents' income level: high, middle, or low. It was assumed that these factors might be related to the subject's perception of the meaning and purpose in life. Table 4 indicates the characteristics of the information questionnaire for each category.

Table 4. The Characteristics of the Information Questionnaire by Category

Category	Variables	Characteristics
Sex	Male	Boys' school student
	Female	Girls' school student
School Type	Liberal	Liberal arts school student
	Vocational	Vocational school student
Location	Urban	Urban school student
	Rural	Rural school student
Religion	Believer	One who has religion
	Non-believer	One who has no religion
G.P.A.	High	Above C+
	Low	Below C+
Parents' Ed. Level	Low	Combination of 12 yrs or less of schooling
	Middle	Combination of 13-24 yrs of schooling
	High	Combination of 25 yrs or more of schooling
Parents' Inc. Level	Low	Less than \$300 a month
	Middle	More than \$300 but less than \$600 a month
	High	More than \$600 a month

Most Korean secondary schools are not co-educational, even though there are few which are. Almost all the high schools are divided into liberal arts and vocational schools. There are very few comprehensive schools, as they are not the traditional Korean school system. More high schools are located in urban areas than in rural areas. The dominant religions of Koreans consists of Buddhism, Confucianism, and some Christianity.

Above C+ (which is 75 points on the numerical scale) is considered to be a high G.P.A., and below C+ is considered a low G.P.A. Parents with a combination of 12 years or less of schooling were considered to have a lower educational background; a combination of 13 through 24 years, a middle educational background; a combination of 25 years or more, a higher educational background. In defining income level, a subject whose parents' income was less than \$300 a month (about 150,000 won in Korean currency) was considered a lower income family; more than \$300 but less than \$600 a month (about 300,000 won), a middle income family; and more than \$600 a month, a higher income family, as of October through December in 1979.

The Purpose in Life Test

This section consists of the rationale, construction, and reliability of the Purpose in Life Test.

Rationale:

The Purpose in Life Test (Appendix A), as developed by James C. Crumbaugh and Leonard T. Maholick (1976), was chosen to measure the degree to which the meaning and purpose in life is developed among Korean high school seniors, since it is well suited for the purpose of this study. The test is a logically-keyed attitude scale intended as a measure of Viktor E. Frankl's concept of "existential vacuum": a failure to find meaning and purpose in life-- a "state of emptiness manifested chiefly by boredom." The aim of the Purpose in Life Test, therefore, is to detect existential vacuum.

According to Frankl (1962, 1965, 1978), the primary motive in man is "the will to meaning" (Der Wille zum Sinn). This he sets in opposition to Freud's "will to pleasure" and to Adler's "will to power." He interprets Freud's principle of hedonism as the compensatory result of frustration of the will to meaning, and Adler's striving for mastery as an expression of the means by which meaning

is sought. Frankl believes that man seeks primarily to find meaning and purpose in human existence. Only man enters this distinctively human or noetic dimension of experience, which represents an awareness of the spiritual significance (geistig, not geistlich, which means religious; Frankl considers his system a secular approach which can be employed by all regardless of their religious attitude) of life, and awareness of the individual's relationship to this broad life meaning.

Construction:

The PIL has three parts. Part A consists of 20 items to be rated on a seven-point scale. In each case, position 4 is defined as neutral, and different descriptive terms are presented as anchors for points 1 and 7. For example,

1. I am usually:

1	2	3	4	5	6	7
completely			(neutral)			exuberant,
bored						enthusiastic
14. Concerning man's freedom to make his own choices,
I believe man is:

7	6	5	4	3	2	1
absolutely free to			(neutral)		completely bound by	
make all life choices					limitations of heredity	

Total score involves adding across all items of the scale points selected by the subject, with higher scores indicating higher degrees of meaning and purpose in life. The minimum score of the PIL, Part A, is 20, and the maximum is 140.

Part B involves 13 sentences completion items, and Part C requires the writing of a paragraph on personal aims, ambitions, and goals. Thus, Part A is the only one which is routinely treated quantitatively, and has been the subject of most research efforts to date. This study also employed only Part A.

The Purpose in Life Test (Part A) has proved useful in group administration for research purposes. Here the scale has successfully distinguished a variety of populations according to predictions based on their expected degree of meaning and purpose in life (Crumbaugh &

Maholick, 1964; Crumbaugh, 1968; Acuff, 1967; Nyhom, 1966, Snively, 1962, etc.).

Reliability:

The split-half (odd-even) reliability of the PIL was determined by Crumbaugh and Maholick (1964) as .81 (Pearson Product-Moment, $N=225$). Spearman-Brown corrected to .90. The same relationship was determined by Crumbaugh (1968) as .85 (Pearson Product-Moment, $N=120$). Spearman-Brown corrected to .92.

The Establishment of the Korean Version of the PIL

This section consists of permission for translation, the procedure of translation, test for reliability; split-half reliability test of the Korean version and reliability test between the English version and the Korean version.

Permission for Translation:

In order to establish the Korean version of the Purpose in Life Test, the researcher was required to obtain permissions to translate the PIL into Korean from both the authors and the publisher. Permissions were kindly granted by both the senior author, Dr. James C. Crumbaugh (Appendix D), and the publisher, Mrs. Speroff (Appendix E).

In addition, the researcher was also required to confirm whether the PIL is suitable for use with Korean high school senior subjects, because it was originally developed for adults. Therefore, the researcher wrote the senior author. The answer from Dr. Crumbaugh was that "the PIL is suitable for use with high school seniors and probably also the lower high school years" (Appendix D).

The Procedure of Translation:

The first step required the researcher to translate the PIL into

Korean and thereafter develop a first draft, which was carefully re-examined three times with some modifications being made by the researcher. The next step was to submit the draft for examination by two Koreans who are good at both Korean and English. Considering those two persons' suggestions, the researcher examined again and modified the first draft, which resulted in the second draft. And then, for the purpose of developing smoothness of the expression in Korean, three Koreans cooperated in reading, examining, and modifying the second draft. And finally, the researcher synthesized and analyzed their suggestions and modified the second draft, which led to the third draft of the Korean version of the PIL.

Test for Reliability:

There were two kinds of reliability tests conducted by the researcher for the establishment of the Korean version of the PIL. One was internal reliability; the split-half reliability for the Korean version, and the other was intercultural reliability; the reliability between the English version and the Korean version.

Split-Half Reliability Test of the Korean Version;

In order to test the reliability of the Korean version, three high schools in Seoul were arbitrarily chosen by the researcher. They were Kwangsung High School, Yeongdong High School, and Dongdo Industrial and Technical High School. A letter (Appendix F) was sent to each of the three high school principals to request their cooperation. Fortunately, permissions (Appendix G) were granted by all the three high school principals.

Two hundred sixty copies were sent by mail to the three high schools on June 18, 1979. One hundred fifteen copies to Kwangsung High School, seventy copies to Yeongdong High School, and seventy copies to Dongdo Industrial and Technical High School. The test was administered to those two hundred sixty high school seniors on July

9 through 14, 1979. Two hundred fifty-three of them were returned by mail to the researcher on August 1, 1979. However, there were five tests which were incomplete, and could not be used. Therefore, the actual number of subjects used for the test was two hundred forty-eight (N=248).

The split-half (odd-even) reliability of Korean version of the PII was determined by the researcher as $r=.76$ (Pearson Product-Moment, $N=248$. Odd mean score was 48.73; and even mean score, 46.26. Total mean score was 94.99). Spearman -Brown corrected to $r=.87$.

Reliability Test Between the English Version and the Korean Version;

It was recommended that the researcher test the reliability coefficient between the English version and the Korean version. For this purpose, the researcher selected and tested fifty Koreans in the U.S.A. The selected individuals possessed equivalent skill in both Korean and English. They consisted of four medical doctors, five university faculty members, and thirty-one graduate students, of which twenty-five were in attendance at Oregon State University. In order to test the reliability between the two versions, the researcher arbitrarily divided the subjects into two groups, A and B, with each group consisting of twenty-five subjects. The reliability check was designed to administer the English version to Group A, and the Korean version to Group B. Two weeks later the order was reversed.

On July 20, 1979, twenty-five copies of the English version accompanied by an enclosed introductory letter (Appendix I) were sent by mail to Group A, and twenty-five copies of the Korean version were sent to Group B. Each copy was enclosed with a stamped self-addressed envelope. In the introductory letter, the researcher explained the purpose of the project and requested his or her cooperation in completing the test. In order to improve the returning-ratio of the test, each subject was asked to code his or her copy (e.g., M12Y) and keep it for coding another version of the test in two weeks. This enabled the identification of each subject's English version and Korean version. It was anticipated that some of the subjects would not return their

tests because of their reluctance that their PIL scores might be revealed.

Forty-three (86%) copies of the fifty were returned to the researcher as of August 3, 1979. On August 5, 1979, another fifty copies were sent by mail to those same subjects, but it is noted that the procedure was vice versa; twenty-five Korean versions to Group A, and twenty-five English version to Group B. Forty-five (90%) copies were returned the second time. However, it was found that there were eight copies which were unidentified; 3 subjects who had returned their copies the first time did not do so the second time, while 5 subjects returned their copies the second time who had not returned copies the first time. The actual number used for the test was, therefore, forty (80%) subjects.

The reliability coefficient between the English version and the Korean version was determined by the researcher as $r=.78$ (Pearson Product-Moment, $N=40$. The mean score of the English version was 111.2, and the Korean version 113.0).

Since a correlation coefficient between .70 and .90 is generally interpreted as a "good" correlation, the split-half reliability for the Korean version, $r=.87$, and the reliability between the English version and the Korean version, $r=.78$, were both acceptable. And, it was noted by the senior author of the PIL, James C. Crumbaugh, that "The Korean scale which you have developed seems to be quite good in reliability both internally and interculturally, and I would think your results with it are likely to measure essentially the same thing as the English version of the PIL" (See 2nd paragraph in Appendix K). Thus, the Korean version of the Purpose in Life Test (Appendix C) was established as the research instrument for the investigation of the degree of development of the purpose in life among Korean high school seniors.

Collection of Data

Under the researcher's circumstances, it was impossible to visit Korea and conduct the test personally. Therefore, three surveyors were

employed; they were the researcher's father, Mr. Chun Namkung, elder brother, Mr. Dalyoung Namkung, and brother-in-law, Mr. Yeongchung Chang.

The survey was conducted in one or two classrooms chosen at the fourteen high schools throughout the country in October through December, 1979.

The teachers who cooperated with the research in conducting the survey went to one of their regular classes with the employed surveyor and introduced him. And then, the survey instrument was distributed to the students and explanation for the purpose of the test was briefly made by the surveyor.

The majority of the subjects in this study finished the survey instrument in 15 minutes, while some subjects required as long as 30 minutes.

In all, 1,178 students in 21 classes from the fourteen schools responded to the test. All the 1,178 copies reached the researcher by mail on January 7, 1980.

Method of Analysis

This study was designed to assess the degree of development of the purpose in life among Korean high school seniors for the purpose of finding how many of them were in a state of existential vacuum (hypothesis one), and to determine whether there were significant differences occurred in hypotheses two through eight.

PIL raw score of 100 was selected by the researcher as the cutting point to determine whether one is in a state of existential vacuum (see Chapter 5 for details). The F statistic was used in testing hypotheses two through eight. A one-way analysis of variance was used in completing the F statistic. The .05 level of significance was selected prior to analysis of data.

Upon rejection of the hypotheses seven and eight, a multiple comparison test was required to determine where the differences between the mean scores occurred. A Least Significance Difference (L.S.D.) Test was utilized for this portion of the analysis.

A priori hypotheses for multiple comparisons analysis of both hypotheses 7 and 8 were as follows:

$$\mu_h = \mu_m$$

$$\mu_m = \mu_l$$

$$\mu_h = \mu_l$$

where: μ_h = parents' level of a higher education (or income); μ_m = parents' level of a middle education (or income); μ_l = parents' level of a lower education (or income).

Summary

The study's population was high school seniors in Korea. Data were collected from fourteen high schools throughout the country from October through December 1979, applying "cluster sampling" technique. The total number of subjects who participated in the study was 1,178, of which 64 subjects inadequately completed either the information questionnaire or the Korean version of the PIL. Therefore, the actual number of subjects used for the study was 1,114.

The Korean version of the PIL was developed by the researcher with permissions of both the author and the publisher of "The Purpose in Life Test." The internal reliability of the Korean version was $r=.87$ ($N=248$), and the intercultural reliability (between the Korean version and the English version) was $r=.78$ ($N=40$).

For the test of hypothesis one, the "conceptual criterion" of existential vacuum determined by the researcher was utilized, while for the test of hypotheses two through eight, a one-way analysis of variance, using F statistic, was utilized.

Method of analysis was described in detail in Chapter IV.

IV. PRESENTATION AND ANALYSIS OF DATA

This chapter presents the results of the statistical analysis and interpretation of the test of the hypotheses in order to answer the two purposes of the study. The two purposes were: to assess the degree of development of the purpose in life among Korean high school seniors and to determine whether there are significant PIL mean score differences between classifications within each of the seven chosen variables; sex, school type, school location, religious attitude, G.P.A., parents' educational level, and parents' income level.

The results of this study have been analyzed and assembled in accordance with the stated hypotheses as identified in Chapter I. The operational hypotheses stated were as follows:

1. More than half of Korean high school seniors will be in a state of existential vacuum, as measured by the Purpose in Life Test.
2. There will be no significant difference between PIL mean scores for Korean high school male seniors and female seniors, as measured by the Purpose in Life Test.
3. There will be no significant difference between PIL mean scores for Korean liberal arts high school seniors and vocational high school seniors, as measured by the Purpose in Life Test.
4. There will be no significant difference between PIL mean scores for Korean urban high school seniors and rural high school seniors, as measured by the Purpose in Life Test.
5. There will be no significant difference between PIL mean scores for Korean high school seniors who are believers and who are non-believers, as measured by the Purpose in Life Test.
6. There will be no significant difference between PIL mean scores for Korean high school seniors who have a lower G.P.A. and who have a higher G.P.A., as measured by the Purpose in Life Test.
7. There will be no significant differences among PIL mean scores for Korean high school seniors whose parents have a lower level of education, whose parents have a middle level of education, and whose parents have a higher level of education, as measured by the Purpose in Life Test.

8. There will be no significant differences among PIL mean scores for Korean high school seniors who come from lower income parents, who come from middle income parents, and who come from higher income parents, as measured by the Purpose in Life Test.

All the hypotheses except hypothesis one were stated in the null form.

This investigation is the first time that the PIL has been administered to Korean subjects. Therefore, no validity or norm figures are available for this population. As a result, for the analysis of hypothesis one, PIL raw scores below 100 were "theoretically" selected by the investigator to determine if the subject was in existential vacuum. The Purpose in Life Test (Part A) consists of 20 items to be rated on a seven-point Likert scale. For example:

9. My life is:

1	2	3	4	5	6	7
empty, filled only			(neutral)			running over with
with despair						exciting good things

The raw scores of 1, 2, and 3, as indicated by the subject, are interpreted to mean that he or she has no, or lack of, meaning in life. Position 4 is defined as "neutral" and implies "no judgement"; it is also interpreted as negative, because "no judgement" implies "I do not know whether I have meaning and purpose in my life as far as that statement is concerned." Therefore, the raw scores of 5, 6, and 7, as indicated by the subject, are interpreted to mean that he or she has meaning and purpose in life. For this reason, raw scores below 5, as indicated by the subject were interpreted to mean that he or she has a "lack of meaning and purpose in life," which is the very definition of "existential vacuum." Since the PIL (Part A) consists of 20 items, a subject's total score of 100 ($=5 \times 20$) was selected as the cutting point to determine if that subject was in existential vacuum.

For null hypotheses two through eight, the results of the analysis of data must indicate that a population difference exists at the stated level of significance in order to reject the null hypothesis. If the results do not indicate that a population mean difference exists (except for random variation), the null hypothesis cannot be rejected.

The .05 level of probability was selected in this study as the level for rejection of the null hypothesis (the difference can result only five times in 100 when the treatment is having actually no effect). A one-way analysis of variance, using the F statistic, was used to determine whether significant difference existed between means. It was ascertained for hypotheses two through six that for one degree of freedom in the numerator and 1,112 degrees of freedom in the denominator, and F-ratio of 3.85 or greater is significant at the .05 level. It was also ascertained for hypotheses seven and eight that for two degrees of freedom in the numerator and 1,111 degrees of freedom in the denominator, an F-ratio of 3.00 or greater is significant at the .05 level. The hypotheses were tested with a population sample of 1,114 Korean high school seniors during the 1979 school year.

A subsidiary test was established in the event F was significant when testing the hypotheses 7 and 8. The Least Significance Difference (L.S.D.) Test was used for the assessment of difference among population means. A priori hypotheses for the multiple comparison analysis for both hypotheses 7 and 8 were as follows:

$$\mu_h = \mu_m$$

$$\mu_m = \mu_1$$

$$\mu_h = \mu_1$$

The critical L.S.D. value was computed and determined to be 3.387. Therefore, it was necessary for the difference between the means to be less than 3.387 in order for the hypothesis to be retained. A difference equal to or greater than 3.387 was considered to be significant at the .05 level.

Results and Interpretations Related to Hypotheses

Hypothesis One

More than half of Korean high school seniors will be in a state of existential vacuum, as measured by the Purpose in Life Test.

Results:

The results of PIL raw scores are shown in Table 5. The statistical data indicated that there are 498 (44.7%) subjects who scored 100 or above on the PIL, while 616 (55.3%) subjects who scored below 100 on the PIL. Since the PIL raw scores below 100 were selected to determine whether the subject was in a state of existential vacuum, it was found that there were 616 (55.3%) subjects who were in a state of existential vacuum. Thus, the number of subjects who were in a state of existential vacuum (N=616) exceeds half of the total subjects (N=557).

Table 5. No. and Percent of PIL Raw Scores
Above 100 and Below 100

Raw Scores	Observations	Percent
100 or Above	498	44.7%
Below 100	616	55.3%
Total	1,114	100.0%

Therefore, hypothesis one was accepted, and it was concluded that more than half of Korean high school seniors were in a state of existential vacuum.

Interpretations:

The results support Frankl's (1972) assertion that "youth all over the world are being engulfed by existential vacuum." Frankl (1972) offered evidence that there were 25% of European students, 60% of his American students, and 80% of his Viennese students who were in a state of existential vacuum (p. 85). In addition, according to L. Klitzke (1969), existential vacuum was spreading in Africa, particularly among academic youth. The head of the department of psychotherapy at the Karl Marx University in Leipzig reported on her investigation which demonstrated the frequency of existential vacuum (in O. Vymetal, 1966).

Chung-Kyu Hwang (1980) reported on his investigation "The Struc-

ture of Consciousness Among Korean Students" which demonstrated that "among middle school, high school and college students, high school students are in the worst condition in terms of their mental health such as feelings of inferiority, melancholia, self-conception, or psychoneurosis," which are the very symptoms of existential vacuum or existential frustration with failure to find meaning in life, according to Frankl (1962, 1965, 1978).

It is therefore interpreted that more than half (55.3%) of Korean high school seniors felt emptiness, boredom, helplessness, valuelessness, meaninglessness, and purposelessness in their lives. It appears that this could be attributed to the stresses or anxieties caused by the heavy burdens or pressure of the college entrance examinations. It also could be attributed to the effects of the machine age and attendant loss of individual initiative in the rapidly changing technical-industrial-materialized-mass society. In addition, it also could be attributed to the anxiety due to the uncertainty concerning another Korean War, particularly under the present unstable political situation. And, finally, it also could be attributed to the conflict and confusion the students experience in weighing their values between the old and the new.

Hypothesis Two

There will be no significant difference between PIL mean scores for Korean high school male seniors and female seniors, as measured by the Purpose in Life Test.

Results:

In the development of the analysis of variance, the usual procedure was followed in determining sum of squares and mean squares. The results of the analysis between the PIL mean scores for the male group and the female group are shown in Table 6.

The statistical data indicated that there is a significant difference between the means tested. Null hypothesis two, therefore,

was rejected because the computed F value (12.174) is greater than the tabular F value (3.85). This ratio is significant at the .0005 level of confidence.

Table 6. One-Way Analysis of Variance Between
PIL Means for Male and Female

Source of Variation	df	Sum of Squares	Mean Squares	F
Between Groups	1	3626.88	3626.88	
Within Groups	1112	331277.35	297.91	12.174 _s
Total	1113	334904.24		

s=significant ($P < .0005$)

Because null hypothesis two was rejected, it was concluded that there was a significant difference between PIL mean scores for the male group and the female group. Table 7 reflects the means and standard deviations for the groups.

Table 7. Means and S.D. for Male and Female

Group	Observations	Means	S.D.
Male	669 (60%)	97.63	18.02
Female	445 (40%)	93.75	16.04
Total	1114 (100%)	96.16	17.35

The difference in means was in favor of the males ($M=97.63$, $F=93.95$). Taken as a group, the males scored significantly higher on the PIL mean scores than did the females.

Interpretations:

It is interpreted that Korean high school male seniors have developed more degrees of meaning and purpose in life than female seniors. This seems to be attributed to the traditional, social custom in which women are treated as inferior to men by the pervasive influence of Confucian ethics; wife should obey husband. Almost all parents prefer

to have sons rather than daughters. This is reflected in the fact that sons implicitly or explicitly enjoy exercising their privilege of superiority in social life, compared with daughters. According to Chung-Kyu Hwang (1980), Korean high school female students were worse off than male students in their mental health.

Thus, sex is related in a significant way to the development of the meaning in life of Korean high school seniors.

Hypothesis Three

There will be no significant difference between PIL mean scores for Korean liberal arts high school seniors and vocational high school seniors, as measured by the Purpose in Life Test.

Results:

The results of the analysis between the PIL mean scores for the liberal arts group and the vocational group are shown in Table 8.

Table 8. One-Way Analysis of Variance Between PIL Means for Liberal Arts and Vocational Group

Source of Variation	df	Sum of Squares	Mean Squares	F
Between Group	1	.60	.60	
Within Group	1112	334903.64	301.17	.002 _{ns}
Total	1113	334904.24		

ns=not significant ($p > .05$)

The statistical data indicated there is no significant difference between the means tested. Null hypothesis three, therefore, was retained since the computed F value (.002) is smaller than the tabular F value (3.85).

Because the null hypothesis three was retained, it was concluded that there was no significant difference between the PIL mean scores for the liberal arts group and the vocational group. Table 9 reflects

the means and standard deviations for the groups.

Table 9. PIL Means and S.D. for Liberal and Vocational Group

Group	Observations	Means	S.D.
Liberal Arts	706 (63.4%)	96.14	16.87
Vocational	408 (36.6%)	96.19	18.16
Total	1114 (100%)	96.16	17.35

Interpretations:

It appears that vocational or non-vocational orientation is not related in any significant way to the development of meaning and purpose in life of Korean high school seniors.

Hypothesis Four

There will be no significant difference between PIL mean scores for Korean urban high school seniors and rural high school seniors, as measured by the Purpose in Life Test.

Results:

The results of the analysis between the PIL mean scores for the urban group and the rural group are shown in Table 10. The statistical data indicated there is a significant difference between the means tested. Null hypothesis four, therefore, was rejected since the computed F value (20.139) is greater than the tabular F value (3.85). This test is significant at the .0000 level of probability.

Because the null hypothesis four was rejected, it was concluded that there was a significant difference between the PIL mean scores for the urban group and the rural group.

Table 10. One-Way Analysis of Variance Between PIL Means for Urban Group and Rural Group

Source of Variation	df	Sum of Squares	Mean Squares	F
Between Group	1	5957.43	5957.43	20.139 _s
Within Group	1112	328946.81	295.82	
Total	1113	334904.24		

s=significant ($p < .0000$)

Table 11 reflects the means and standard deviations for the groups.

Table 11. PIL Means and S.D. for Urban and Rural Group

Group	Observations	Means	S.D.
Urban	717 (64.4%)	97.88	17.90
Rural	397 (35.6%)	93.05	15.86
Total	1114 (100%)	96.16	17.35

The difference in means was in favor of the students in the urban areas (Urban=97.88, Rural=93.05). Taken as a group, the urban high school students displayed significantly higher PIL mean scores than did the rural high school students.

Interpretations:

It is interpreted that Korean high school seniors in the city are characterized as having developed more meaning and purpose in their lives than those in the country.

Hypothesis Five

There will be no significant difference between PIL mean scores for Korean high school seniors who are believers and who are non-believers, as measured by the Purpose in Life Test.

Results:

The results of the analysis between the PIL mean scores for the religious group and the non-religious group are shown in Table 12. The statistical data indicated there is a significant difference between the means tested. Null hypothesis five, therefore, was rejected since the computed F value (6.340) is greater than the tabular F value (3.85). This test is significant at the .01 level of confidence.

Table 12. One-Way Analysis of Variance Between PIL Means for Religious and Non-Religious Group

Source of Variation	df	Sum of Squares	Mean Squares	F
Between Group	1	1898.74	1898.74	
Within Group	1112	333005.49	299.47	6.340 _s
Total	1113	334904.24		

s=significant ($p < .01$)

Because the null hypothesis five was rejected, it was concluded there was a significant difference between PIL mean scores for the religious group and the non-religious group. Table 13 reflects the means and standard deviations for the groups.

Table 13. PIL Means and S.D. for Believers and Non-Believers

Group	Observations	Means	S.D.
Believers	455 (40.8%)	97.73	16.69
Non-Believers	659 (59.2%)	95.08	17.72
Total	1114 (100%)	96.16	17.35

The difference in means was in favor of the believers (Believers=97.73, Non-Believers=95.08). Taken as a group, the believers scored significantly higher on the PIL mean scores than did the non-believers.

Interpretations:

It is interpreted that religious-oriented Korean high school seniors can be characterized as having more meaning and purpose in life than non-religious-oriented students. Thus, it appears that a religious oriented-life is related in a significant way to the development of meaning and purpose in life of Korean high school seniors.

It may be generally accepted that "religious life is the very value-oriented life." As D.Soderstrom and E. Wright (1977) indicated, "religious commitment is indicative of greater meaning in life."

Hypothesis Six

There will be no significant difference between PIL mean scores for Korean high school seniors who have a lower G.P.A. and who have a higher G.P.A., as measured by the Purpose in Life Test.

Results:

The results of the analysis between the PIL mean scores for the higher G.P.A. group and the lower G.P.A. group are shown in Table 14. The statistical data indicated there is a significant difference between means tested. Null hypothesis six, therefore, was rejected since the computed F value (34.549) is greater than the tabular F value (3.85). This test is significant at the .0000 level of confidence.

Table 14. One-Way Analysis of Variance Between PIL Means for Lower G.P.A. and Higher G.P.A. Group

Source of Variation	df	Sum of Squares	Mean Squares	F
Between Group	1	10091.70	10091.70	34.549 _s
Within Group	1112	324812.54	292.10	
Total	1113	334904.24		

s=significant ($p < .0000$)

Because the null hypothesis was rejected, it was concluded that there was a significant difference between PIL mean scores for the lower G.P.A. group and the higher G.P.A. group. Table 15 reflects the means and standard deviations for the groups.

Table 15. PIL Means and S.D. for Lower and Higher G.P.A. Group

Group	Observations	Means	S.D.
Lower G.P.A.	505 (45.3%)	92.86	17.52
Higher G.P.A.	609 (54.7%)	98.90	16.73
Total	1114 (100%)	96.16	17.35

The difference in means was in favor of the higher G.P.A. students ($H=98.90$, $L=92.96$). Taken as a group, the higher G.P.A. students scored significantly higher on the PIL mean scores than did the lower G.P.A. students. It was also noted that the subtracted difference 6.04 ($=98.90-92.86$) is the largest mean difference among the seven independent variables: sex, school type, school location, religious attitude, G.P.A., parents' education level, and parents' income level.

Interpretations:

It is interpreted that Korean high school seniors whose G.P.A. is higher are characterized as having more meaning and direction, better defined goals and objectives in their lives than those whose G.P.A. is lower. It is supported by J. Caldwell's (1976) findings that the unsuccessful students tended to score lower on the Purpose in Life Test than the successful students. And, according to Rath, Harmin, and Simon (1966), many underachievers, those whose problems are not physical or emotional in origin, have not yet found a meaningful role for their lives and are therefore unable or unwilling to marshal up their full intellectual resources (p. 7).

Thus, the development of meaning in life is related in a significant way to the academic achievement of Korean high school seniors.

Hypothesis Seven

There will be no significance differences among PIL mean scores for Korean high school seniors whose parents have a lower level of education, whose parents have a middle level of education, and whose parents have a higher level of education, as measured by the Purpose in Life Test.

Results:

The results of the analysis among the PIL mean scores for the three groups on parents' educational level are shown in Table 16. The statistical data indicated that there are no significant differences between the means tested. Null hypothesis seven, therefore, was retained since the computed F value (1.201) is smaller than the tabular F value (3.00).

Table 16. One-Way Analysis of Variance Among PIL Means According to Parents' Educational Level

Source of Variation	df	Sum of Squares	Mean Squares	F
Between Group	2	722.51	361.25	1.201 _{ns}
Within Group	1111	334181.73	300.79	
Total	1113	334904.24		

ns=not significant ($p > .05$)

Because the null hypothesis seven was retained, it was concluded that there were no significant differences among the PIL mean scores for the three groups on parents' educational level. Table 17 reflects the means and standard deviations for the groups.

Interpretations:

Even though there were some systematic differences among the PIL mean scores (L=95.21, M=96.31, H=97.63), they are not statistically significant differences. Therefore, it appears that parents' educational

Table 17. PIL Means and S.D. According to Parents' Educ. Level

Group	Observations	Means	S.D.
Higher	176 (15.8%)	97.63	15.67
Middle	572 (51.3%)	96.31	17.72
Lower	366 (32.9%)	95.21	17.51
Total	1114 (100%)	96.16	17.35

level is not related in any significant way to the development of meaning and purpose in life of Korean high school seniors.

Hypothesis Eight

There will be no significant differences among PIL mean scores for Korean high school seniors who come from lower income parents, who come from middle income parents, and who come from higher income parents, as measured by the Purpose in Life Test.

Results:

The results of the analysis among the PIL mean scores for the three groups on parents' income level are shown in Table 18.

Table 18. One-Way Analysis of Variance Among PIL Means According to Parents' Income Level

Source of Variation	df	Sum of Squares	Mean Squares	F
Between Group	2	3129.33	1564.66	
Within Group	1111	331774.91	298.63	5.240 _s
Total	1113	334904.24		

s=significant ($p < .005$)

The statistical data indicated that there are significant differences among the means tested. Null hypothesis eight therefore was rejected since the computed F value (5.240) is greater than the tabular F value (3.00). This test is significant at the .005 level of confidence.

Because the null hypothesis eight was rejected, it was concluded that there were significant differences among the PIL mean scores for the three groups on parents' income level. Table 19 reflects the means and standard deviations for the groups.

Table 19. PIL Means and S.D. According to Parents' Income Level

Group	Observations	Means	S.D.
Higher	175 (15.7%)	99.50	15.71
Middle	504 (45.2%)	96.40	16.78
Lower	435 (39.0%)	94.54	18.41
Total	1114 (100%)	96.16	17.35

The statistical analysis for hypothesis eight, thus, has identified that a significant difference existed among the means of the three groups on parents' income level. A subsidiary test, established in the event F was significant, provided a multiple comparison analysis to determine where the difference lies between $\mu_h = \mu_m$ or $\mu_m = \mu_l$ or $\mu_h = \mu_l$. The Least Significance Difference (L.S.D.) Test was used to assess differences between population means.

Statistical results of the L.S.D. Test, comparing means for the three groups on parents' income level, are shown in Table 20. The computed L.S.D. value was 3.387. Therefore, when the computed L.S.D. value of 3.387 is compared with the subtracted differences, the difference must be less in order for the hypothesis to be retained. A difference equal to or greater than 3.387 was considered to be significant at the .05 level of confidence.

Table 20. L.S.D. Test Analysis of PIL Means for the Three Groups on Parents' Income Level

Hypotheses	Means	Differences	Decision
$\mu_h = \mu_m$	$\bar{X}_h = 99.50$ $\bar{X}_m = 96.40$	3.102	retain
$\mu_m = \mu_l$	$\bar{X}_m = 96.40$ $\bar{X}_l = 94.54$	1.863	retain
$\mu_h = \mu_l$	$\bar{X}_h = 99.50$ $\bar{X}_l = 94.54$	4.965***	reject
Critical L.S.D. Value: 3.387			

*** significant at the .05 level

Where: μ_h = higher; μ_m = middle; μ_l = lower income level

The results of the test indicated that for one of the three a priori hypothesis ($\mu_h = \mu_l$) the difference was significant. That is, a a priori hypothesis $\mu_h = \mu_l$ was rejected since the subtracted difference 4.965 (=99.50-94.54) exceeds the computed L.S.D. value 3.387 at the .05 level of confidence. In other words, taken as a group, the students who come from higher income parents scored significantly higher on the PIL mean scores than did the students who come from lower income parents.

In the analysis of the remaining two hypotheses ($\mu_h = \mu_m$, $\mu_m = \mu_l$), no differences are significant. Both the subtracted differences 3.102 (99.50-96.40) and 1.863 (=96.40-94.54) do not exceed the computed L.S.D. value 3.387.

Interpretations:

It is therefore interpreted that Korean high school seniors who come from higher income parents have more meaning and purpose in life than those who come from lower income parents. Thus, it appears that the level of parents' income is related in a significant way to the development of meaning and purpose in life of Korean high school seniors.

Summary of Data

The statistical data, as assessed for hypothesis one with the conceptual criterion of existential vacuum, indicated that half of Korean high school seniors were in a state of existential vacuum. The other statistical data, as assessed for null hypotheses two through eight with a one-way analysis of variance, using the F-test, indicated that there was no significant difference in the PIL mean scores between vocational-oriented and non-vocational-oriented students, students who come from higher, middle, and lower level of parents' education, whereas significant difference existed between male and female students, urban area and rural area students, believers and non-believers, higher G.P.A. and lower G.P.A. students, and students who come from higher level and lower level of parents' income.

The null hypotheses were tested at the .05 level of confidence.

V. SUMMARY, CONCLUSIONS, AND IMPLICATIONS

Summary

The present study faced the problem that Korean high school seniors would be in a state of existential vacuum, a situation caused by the influence of the view of man as a mechanical being, the attendant loss of individual initiative in the rapidly changing technological-industrial-materialized-mass society, the anxiety over another Korean War, the conflicts and confusions between old and new values, and the stresses and anxieties of the heavy burdens of the college entrance examinations.

Given this problem, the purposes of the study were: 1) to describe and analyze the search for the meaning and purpose in life and its implications for education; 2) to assess the degree of development of the meaning and purpose in life among Korean high school seniors; and 3) to determine whether there were significant purpose in life differences between classifications within each of the seven chosen variables: sex, school type, school location, attitude toward religion, G.P.A., parents' educational level, and parents' income level.

The purpose 1 of the study was done through the review of related theoretical literature in Chapter II, whereas the purposes 2 and 3 were done statistically through Chapter III and Chapter IV. The operational hypotheses for purposes 2 and 3 as identified in Chapter I were as follows:

1. More than half of Korean high school seniors will be in a state of existential vacuum, as measured by the Purpose in Life Test.
2. There will be no significant difference between PIL mean scores for Korean high school male seniors and female seniors, as measured by the Purpose in Life Test.
3. There will be no significant difference between PIL mean scores for Korean liberal arts high school seniors and vocational high school seniors, as measured by the Purpose in Life Test.
4. There will be no significant difference between PIL mean scores for Korean urban high school seniors and rural

high school seniors, as measured by the Purpose in Life Test.

5. There will be no significant difference between PIL mean scores for Korean high school seniors who are believers and who are non-believers, as measured by the Purpose in Life Test.
6. There will be no significant difference between PIL mean scores for Korean high school seniors who have a lower G.P.A. and who have a higher G.P.A., as measured by the Purpose in Life Test.
7. There will be no significant differences among PIL mean scores for Korean high school seniors whose parents have a lower level of education, whose parents have a middle level of education, and whose parents have a higher level of education, as measured by the Purpose in Life Test.
8. There will be no significant differences among PIL mean scores for Korean high school seniors who come from lower income parents, who come from middle income parents, and who come from higher income parents, as measured by the Purpose in Life Test.

The study's sample consisted of 1,114 seniors in fourteen high schools in Korea. The sampling technique applied for the study was that of cluster sampling.

The survey was conducted throughout the country from October through December in 1979. The Korean version of the Purpose in Life Test, developed by the researcher with permissions of both the author and the publisher of the PIL, was used as the instrument to assess the degrees of development of the meaning and purpose in life among Korean high school seniors. The Purpose in Life Test which was developed by J. Crumbaugh and L. Maholick (1976) is a logically-keyed, seven point scale intended as a measure of Viktor E. Frankl's concept of "existential vacuum": a failure to find the meaning and purpose in life -- a "state of emptiness manifested chiefly by boredom." The aim of the PIL, therefore, is to detect existential vacuum.

A broad review of the theoretical literature covering the adolescent and his life, value and its role in life, existentialism and the existentialist life, the search for the meaning and purpose in life, the views of education, and the implication of existentialism for education provided guidance and insight into the development and

progress of this study.

This study has been theoretically based upon "Existentialism": a theory of life and man, in other words, a theory of individual meaning (V. Morris). According to Frankl, man is primarily motivated by "will to meaning" which is an inborn drive in man; man's striving to fulfill as much meaning in his existence as possible, and to realize as much value in his life as possible. Because values tell us what to do with our limited time and energy. Values enable us to hammer out a style of life in the face of a confusing world which tends to pull us in all sorts of different directions (Raths et al). Hence, one can find his meaning in life and fulfill his purpose in life through realizing values (Frankl). Frankl suggested the three ways of finding one's meaning and purpose in life: 1) by realizing "creative values"-- by doing a deed or by achieving tasks, 2) by realizing "experiential values" -- by experiencing the Good, the True, the Beautiful, or the Love, and 3) by realizing "attitudinal values"-- by taking one's unavoidable suffering or dying upon himself.

The essence of human existence, for Frankl, is not based upon "self-actualization," but "self-transcendence." Only as man withdraws from himself in the sense of releasing self-centered interest and attention will he gain an authentic mode of existence. Self-actualization cannot be attained if it is made an end in itself, but only as a side-effect of self-transcendence.

In terms of the implication of existentialism for education, the bending of every effort should be made in the direction of awakening the student that "he is free, he has the possibility of choice, and he bears the heavy burdens of freedom; responsibility" (V. Morris).

As a result of review and analysis through the theoretical literature, this study has identified that "the search for the meaning and purpose in life by realizing values is the most important goal in life and in education as well." Therefore, education must see as its principal assignment the finding of meaning and purpose of one's life, instead of confining itself to transmitting traditions and knowledge (Frankl).

The following is the writer's doctrine, or philosophy of education, upon which this study has been founded:

Education is a process of helping the person become a desirable human being who can find his meaning in life and fulfill his purpose in life.

Hypothesis one of the study was tested through the conceptual criterion of existential vacuum which was theoretically determined by the researcher, while the other seven hypotheses were tested through the use of a one-way analysis of variance, using the F statistic. A subsidiary test used to assess differences among means for hypothesis eight was the Least Significance Difference (L.S.D.) Test.

Conclusions

The following conclusions are based upon the review of related theoretical literature, and the analysis and interpretations of the tests of the hypotheses in this study. The following conclusions (except 1, which is universal) are confined to the populations of high school seniors in Korea, as measured by the Purpose in Life Test.

1. As reviewed and analysed through the related theoretical literature, "the search for the meaning and purpose in life by realizing values" has been asserted by most authorities as "the most important goal in life and in education as well." This conclusion is also congruent with the researcher's beliefs. It is therefore noted that education can play a major part in guiding the young toward finding their meaning and purpose in life.
2. More than half (55.3%) of Korean high school seniors have been found to be in a state of existential vacuum: feelings of emptiness, boredom, valuelessness, meaninglessness, purposelessness with respect to one's existence; in a word, a state of lack of meaning and purpose in life.
3. The variables such as sex, school location, religious attitude, G.P.A., and parents' income level are related to the develop-

ment of the meaning and purpose in life of Korean high school seniors, whereas vocational or non-vocational-orientation and parents' educational level are not related in any significant way to the development of the meaning and purpose in life of Korean high school seniors.

4. Korean high school male seniors have developed more meaning and purpose in life than female seniors have.
5. Korean liberal arts high school seniors have no different degrees of development of the meaning and purpose in life than vocational high school seniors.
6. Korean high school urban area seniors have developed more meaning and purpose in life than rural area seniors have.
7. Korean high school seniors who are believers have developed more meaning and purpose in life than have those who are non-believers.
8. Korean high school seniors with higher G.P.A.'s have developed more meaning and purpose in life than have those with lower G.P.A.'s.
9. Korean high school seniors have no different degrees of development of the meaning and purpose in life when classified according to their parents' educational level.
10. Korean high school seniors who come from higher income parents have developed more meaning and purpose in life than have those who come from lower income parents.

Implications

Based upon the review of the literature, the analysis of data of this study, and the conclusions derived from the analysis, the following implications are justified:

1. More than half of Korean high school seniors have been found to be in a state of existential vacuum. It might be attributed to the attendant loss of individual initiative in the rapidly changing industrial-technological-mechanized-materialized-mass society, to the anxiety over another Korean War, to the

value conflicts and confusions between the old and the new, and particularly to the stresses and anxieties caused by the heavy burdens of college entrance examinations. Therefore, the Korean high school curriculum design should make values education meaningful to the student, and such education should be sensed by the student as aiding him in his search for the meaning and purpose in life.

- 1-a. Korean high school female seniors should develop more meaning and purpose in life.
- 1-b. Korean high school rural area seniors should develop more meaning and purpose in life.
- 1-c. Korean high school seniors who are non-believers should develop more meaning and purpose in life.
- 1-d. Korean high school seniors with lower G.P.A.'s should develop more meaning and purpose in life.
- 1-e. Korean high school seniors who come from lower income parents should develop more meaning and purpose in life.
2. Teachers, parents, and other significant adults should be aware that adolescence is the time when one's basic philosophical values are questioned: a period of the time from which one's ontological problems occur-- the meaning and purpose in life.
3. The ultimate end of education should concern the human person in his personal life and spiritual progress, not in his relationship to the social environment. Education should be of value in itself. Education should be primarily viewed as an end in itself, not as a means. There should be no separation between education and life. That is, the goal of education should be identified with that of life.
4. The search for the meaning and purpose in life should be the primary goal in the educational scene, regardless of the immediate subject matter. And, education should play a major part in guiding students toward finding their own meaning and purpose in life, utilizing freedom, choice, and responsibility

- as the guiding principles to lead to meaningfulness in life.
5. "Death" should be utilized to lead to meaningfulness in life. "Death" as the essential reality of one's life should be treated in the adolescent's educational scene. There is no reason why "death" cannot be treated in the classroom.
 6. What matters in education should be that the student discovers personal meanings for himself, not what the teacher knows. The teacher should remember that there is no substitute for self-search in the education of man.
 7. The teacher should be a source of emancipation so that the student becomes an autonomous center of creativity, rather than to become an absolute guide. More significant in education should be the life-view of the teacher and his actual dedication to educational goals than professional confidence.
 8. The universals of human dimensions-- will to meaning, goal orientation, ideas and ideals, imagination, faith, love, conscience, self-transcendence, commitments, responsibility, the freedom of choice-- should be the center of attention for those educators who are sincerely concerned with providing learning experiences which contribute to the development of a desirable human being.
 9. For the task of devising curriculum and program development that could be suitable for Korean high school students, the steering committee of the Korean Ministry of Education should consider the introduction of the meaning and purpose in life analysis as a significant phase of their involvement to guide adolescents for a positive transition into healthy adulthood with special attention to those who might have life problems which eventually cause social problems.

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APPENDIX A: THE PURPOSE IN LIFE TEST

NAME _____ DATE _____
 AGE _____ SEX _____ CLASSIFICATION _____

P I L

James C. Crumbaugh, Ph. D.
 Veterans Administration Hospital
 Gulfport, Mississippi

Leonard T. Maholick, M.D.
 The Bradley Center, Inc.
 Columbus, Georgia

PART A

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

1. I am usually:

1	2	3	4	5	6	7
completely bored			(neutral)			exuberant, enthusiastic

2. Life to me seems:

7	6	5	4	3	2	1
always exciting			(neutral)			completely routine

3. In life I have:

1	2	3	4	5	6	7
no goals or aims at all			(neutral)			Very clear goals and aims

4. My personal existence is:

1	2	3	4	5	6	7
Utterly meaningless without purpose			(neutral)			very purposeful and meaningful

5. Every day is:

7	6	5	4	3	2	1
constantly new			(neutral)			exactly the same

6. If I could choose, I would:

1	2	3	4	5	6	7
prefer never to have been born			(neutral)			Like nine more lives just like this one

7. After retiring, I would:

7	6	5	4	3	2	1
do some of the exciting things I have always wanted to			(neutral)			loaf completely the rest of my life

8. In achieving life goals I have:

1	2	3	4	5	6	7
made no progress whatever			(neutral)			progressed to com- plete fulfillment

9. My life is:

1	2	3	4	5	6	7
empty, filled only with despair			(neutral)			running over with exciting good things

10. If I should die today, I would feel that my life has been:

7	6	5	4	3	2	1
very worthwhile			(neutral)			completely worthless

11. In thinking of my life, I:

1	2	3	4	5	6	7
often wonder why I exist			(neutral)			always see a reason for my being here

12. As I view the world in relation to my life, the world:

1	2	3	4	5	6	7
completely confuses me			(neutral)			fits meaningfully with my life

13. I am a:

1	2	3	4	5	6	7
very irresponsible person			(neutral)			very responsible person

14. Concerning man's freedom to make his own choices, I believe man is:

7	6	5	4	3	2	1
absolutely free to make all life choices			(neutral)		completely bound by limitations of heredity and environment	

15. With regard to death, I am:

7	6	5	4	3	2	1
prepared and unafraid			(neutral)		unprepared and frightened	

16. With regard to suicide, I have:

1	2	3	4	5	6	7
thought of it seriously as a way out			(neutral)		never given it a second thought	

17. I regard my ability to find a meaning, purpose, or mission in life as:

7	6	5	4	3	2	1
very great			(neutral)		practically none	

18. My life is:

7	6	5	4	3	2	1
in my hands and I am in control of it			(neutral)		out of my hands and controlled by external factors	

19. Facing my daily tasks is:

7	6	5	4	3	2	1
a source of pleasure and satisfaction			(neutral)		a painful and bor- ing experience	

20. I have discovered:

1	2	3	4	5	6	7
no mission or purpose in life			(neutral)		clear-cut goals and a satisfying life purpose	

APPENDIX B: THE INFORMATION QUESTIONNAIRE

졸업을 앞둔 우리나라 고등학교 학생들이 생각하는 "인생의 의의 내지는 목적"에 관한 연구를 위하여 기초자료를 수집하고 있습니다. 성실하게 답하여 주시면 유익한 연구자료가 될 것입니다.

여러분의 의견을 존중하고 또한 비밀로 하기 위하여 개인의 이름은 적을 필요가 없습니다. 이 자료는 본 연구의 목적을 위해서만 사용될 것임을 약속합니다. 부디 협조하여 주시면 감사하겠습니다.

Daiwha Namkung (남궁 달화)
C/O Dr. Carvel Wood
School of Education
Oregon State University
Corvallis, OR. 97331
U. S. A.

해당되는 난에 V로 표하여 주십시오.

1. 성 별 :

남 자 _____, 여 자 _____.

6. 부모님의 교육정도(학력)는 ? :

아버지 어머니

국민학교
또는 그 이하 _____.

2. 학 교 :

인문학교 _____, 실업학교 _____.

중 · 고교 _____.

대 학 교
또는 그 이상: _____.

3. 학교소재지 :

도 시 _____, 시 읍 _____.

7. 부모님의 월 수입은 ? :

약 15만원 이하 이다 _____.

약 30만원 이하 이다 _____.

4. 나는 종교를 가지고 :

약 30만원 이상 이다 _____.

있 다 _____, 없 다 _____.

5. 지난 학기의 나의 성적은 평균 75점 :

이상 이다 _____, 이하 이다 _____.

APPENDIX C: THE KOREAN VERSION OF THE PIL

인생의 목적

아래에 인생의 의의 내지는 목적에 관한 내용으로 구성된 스무개의 문항이 있습니다. 귀하가 자신에 대해 가장 알맞게 생각하는 숫자에 "○"표를 하십시오. "왼쪽의 내용과 오른쪽의 내용은 서로가 아주 반대되는 것으로 표현되어 있음을 유의 하십시오. "중간"은 귀하의 느낌이 어느쪽에 있는지 판단하기 어려운 경우입니다. 그러나 가능한 한 "중간" 4"에는 표시하지 않기를 바랍니다.

"보기 1" : 우리학교의 학생들은 다른학교의 학생들에 비하여 :

7	⑥	5	4	3	2	1
매우 성실하며 대단히 열심히 공부한다.			(중간)			놀기를 매우 좋아하고 공부는 하지 않는다.

위의 "보기 1"에서와 같이 " 6 "에 ○표를 하였다면, 귀하는 자신이 다니는 학교의 학생들이 "매우 성실하며, 대단히 열심히 공부한다"고는 생각치 않으나, "그래도 꽤 성실하며, 공부도 열심히 하는 편이다" 라고 판단하는 셈이 됩니다.

"보기 2" : 나는 내 생애에 :

①	2	3	4	5	6	7
일을 하지 않고, 놀이 할 수 있으면 좋겠다.			(중간)			열심히 일하며 바쁜 생활을 하고 싶다.

위의 "보기 2"에서와 같이 " 1 "에 ○표를 하였다면, 귀하는 자신을 일을 하지 않고 한평생을 놀며 살기를 원하는 사람으로 판단한다는 뜻입니다.

1. 나는 평소의 생활에서 :

1	2	3	4	5	6	7
무기력하고 권태로움을 느낀다.			(중간)			의욕적이고 힘이 넘치는듯함을 느낀다.

2. 나는 "삶"이 :

7	6	5	4	3	2	1
항상 재미있는 생활의 연속인듯 하다.			(중간)			완전히 틀어 박힌 변화없는 생활인 것 같다.

3. 나는 :

1	2	3	4	5	6	7
인생의 목표가 전혀 없다.			(중간)			뚜렷한 인생의 목표를 가지고 있다.

4. 나는 한 인간으로서 :

1	2	3	4	5	6	7
인생의 목적도 없는 아주 무의미한 존재이다.			(중간)		인생의 의의와 목적을 지닌 아주 가치있는 존재이다.	

5. 나는 하루 하루의 생활이 :

7	6	5	4	3	2	1
항상 새로와짐을 느낀다.			(중간)		아무런 변화도 없이 그저 똑 같기만 하다.	

6. 나는 :

1	2	3	4	5	6	7
내가 선택 할 수 있었다면, 이세상에 태어나지 않았을 것이다.			(중간)		내가 선택 할 수 있다면, 지금과 같은 나의 인생을 아홉번이나 더 택하고 싶을 정도이다.	

7. 나는 이다음에 나이가 많아 직장을 그만두면 :

7	6	5	4	3	2	1
내가 늘 평소에 하고 싶었던 일들을 하겠다.			(중간)		내 여생을 편히 쉬며 보내겠다.	

8. 나의 인생목표 달성을 위하여 :

1	2	3	4	5	6	7
나는 아직 아무것도 추진하고 있지 못 하다.			(중간)		나는 모든것을 만족하게 추진하고 있다.	

9. 나의 생활은 :

1	2	3	4	5	6	7
허무하고, 절망에 가득차 있다.			(중간)		대단히 즐겁고 재미있는 일로 가득차 있다.	

10. 오늘 내가 죽게된다면, 나는 그동안의 나의 인생이 :

7	6	5	4	3	2	1
대단히 보람 있었다고 생각 한다.			(중간)		전혀 보잘것 없는 것 이었다고 생각 한다.	

11. 나의 인생을 생각해 볼때에 :

1	2	3	4	5	6	7
나는 내가 왜 이세상에 살고 있는가에 대해 자주 회의를 느낀다.			(중간)		나는 내가 왜 이 세상에 살고, 있는지 그 이유를 항상 잘 알고 있다.	

12. 나의 삶과 관련지어 이 세상을 바라볼때에 :

1	2	3	4	5	6	7
나는 도저히 이세상을			(중간)		이 세상은 나의 삶과	
이해할 수가 없다.					의미있게 잘 조화를 이룬다.	

13. 나는 :

1	2	3	4	5	6	7
대단히 책임성이			(중간)			대단히 책임성이
약한 사람이다.						강한 사람이다.

14. 인간의 선택의 자유에 대하여, 나는 :

7	6	5	4	3	2	1
인간 자신이 모든 인생문제에			(중간)		유전과 환경에 의해 자신의	
절대적으로 선택의 자유를					운명이 결정되는 것일뿐, 선택의 자유가 전혀 없다고 본다.	
가지고 있다고 본다.						

15. 죽음에 대하여 :

7	6	5	4	3	2	1
나는 각오가 되어 있으며,			(중간)			나는 각오도 되어있지
두렵지도 않다.						않으며, 무섭게 느껴진다.

16. 나는 :

1	2	3	4	5	6	7
자살이란 문제해결의 한 방법			(중간)		자살에 관해서는 두번다시	
이라고 심각하게 생각하고 있다.					생각해 본일이 없다.	

17. 나는 자신의 인생의 의의 내지는 목적을 발견해 낼 수 있는 능력을 :

7	6	5	4	3	2	1
충분히			(중간)			전혀 가지고
가지고 있다.						있지 못하다.

18. 나의 인생은 :

7	6	5	4	3	2	1
내 자신의 손에 달려있는 것으로			(중간)		내 자신의 손에 달려 있지	
내가 조종 하는 것이다.					않고 외부의 요인들에 의해	
					조종되는 것이다.	

19. 매일 매일 할일을 대할때 마다,

7	6	5	4	3	2	1
나는 즐거움과			(중간)			나는 괴롭고
만족을 느낀다.						심중을 느낀다.

20. 나는 :

1	2	3	4	5	6	7
인생의 어떠한 사명감도 목적도			(중간)		뚜렷하고도 만족스러운	
발견하지 못한 처지이다.					인생의 목적을 발견 하였다.	

APPENDIX D: TRANSLATION PERMISSION FROM
THE AUTHOR



113

June 15, 1979

IN REPLY
REFER TO: 520/116B-1

- Miss Dalwha Namkung
2810½ Southwest Orchard
Corvallis, Oregon 97330

Dear Miss Namkung:

In response to your letter of June 5, the PIL is suitable for use with high school seniors and probably also the lower high school years. This can, of course, vary with some cultural determinants.

I shall be glad for you to translate the PIL into Korean; I would ask only to receive a copy of the translation. You should also obtain the publisher's permission.

I am glad to enclose herewith offprints of the basic papers in development of the Purpose in Life Test. The scale is now published and I no longer own the copyright. It is available with a complete manual of instructions, norms, technical data and bibliography from:

Psychometric Affiliates
Post Office Box 3167
Munster, Indiana 46321

I have a new scale, the Seeking of Noetic Goals Test (SONG) a companion to the PIL. Both are now available from the same publisher. Specimen sets plus manual are available at \$2.00 plus 35¢ postage for either scale. If both are ordered together, the total postage is only 40%. This includes first class postage. Students who order must have authorization. I am enclosing a blank furnished to me by the publisher in case you wish to place an order.

If you use the PIL in research, I shall be grateful for a copy of your results, in order that I may quote them (with full credit to you) in a future review of the PIL literature.

If I can be of further service, please let me know.

Sincerely yours,

Redacted for Privacy

JAMES C. CRUMBAUGH, Ph.D.
Clinical Psychologist

APPENDIX E: TRNASLATION PERMISSION FROM
THE PUBLISHER

February 27, 1980

Dalwha Namkung
2810 $\frac{1}{2}$ N.W. Orchard
Corvallis, OR 97330

Dear Miss Namkung,

Thank you for sending us a copy of the Korean Translation of
The Purpose in Life Test.

We would be pleased to be kept informed of the progress of your
research and to receive a copy of the results. Dr. Crumbaugh would
also like to have a copy of the translation and the results so that
he might quote them with full credit to you in any future review of
The Purpose in Life Test

Good luck in your project.

Sincerely,

Redacted for Privacy

Mrs. B.J. Speroni
President

BJS:rs

APPENDIX F

저는 지금 미국 오리곤 주립대학교 대학원 교육학과에서 박사학위 과정을 수학하고 있는 학생으로 한국의 고등학교 3학년 학생을 대상으로 "인생의 목적"에 관하여 학위 논문을 진행하고 있습니다.

기초자료 수집을 위한 도구 개발의 일환으로 동봉된 테스트의 신뢰도 검증이 요구되는데, 귀교의 3학년 한반 또는 두반의 학생들에게 이를 실시코자 하오니 허락하여 주시면 대단히 감사하겠습니다.

마쁘신 중에도 이의 허가여부를 동봉된 허가서에 표시하시어 반송봉투로 보내주시면 대단히 감사하겠습니다.

1979.

5.

10.

남 공 달 화 드 림

School of Education
Oregon State University

APPENDIX G

허 가 서

귀하가 본교의 고등학교 3학년 한반 또는 두반의 학생들에게
실시코자 하는 테스트를 본교에서는

협 조 :

할 예정입니다 _____

하지 못할 사정입니다 _____

학 교 이 름 : _____

학 교 장 : _____

APPENDIX H: THE FOURTEEN HIGH SCHOOLS
PARTICIPATED IN THE STUDY

1. Pusan High School. Pusan
2. Seoul Industrail and Technical High School. Seoul
3. Suwon Agricultural High School. Suwon, Kyeongkido
4. Kyeongki Girls' High School. Seoul
5. Ohyun High School. Jeju, Jejudo
6. Samryeo Girls' High School. Samryeo, Chonlabukdo
7. Kwangju Girls' Commercial High School. Kwangju, Chonlanamdo
8. Cheongju Commercial High School. Cheongju, Chungcheongbukdo
9. Changhowon High School. Changhowon, Kyeongkido
10. Kyeongnam Girls' High School. Pusan
11. Sudo Girls' High School. Seoul
12. Chonju High School. Chonju, Chonlabukdo
13. Maegoi Girls' Commercial High School. Umsung, Chungcheongbukdo
14. Chongkwang High School Songjung, Chonlanamdo

APPENDIX I

학위 논문 진행에 필요한 자료수집에 사용할 도구 개발을 위하여 귀하의 협조를 구하고 있습니다. 졸업을 앞둔 우리나라 고등학교 3학년 학생들이 생각하고 있는 "인생의 목적"에 관한 연구를 위하여 다음 페이지에 있는 설문지를 사용하여 기초 자료를 수집하려 합니다.

본 연구의 대상집단인 한국의 고등학교 3학년 학생들에게 본 설문지를 사용하기에 앞서, 이의 신뢰도 검증이 요구됨으로 영어와 우리말을 다함께 이해하는 미국에 있는 한국인 중에, 연구자가 임의로 50명을 선정하였습니다. 신뢰도 검증의 목적으로 A집단과 B집단으로 나누어 제 1회시에는 A 집단에게는 원문을 B집단에게는 번역문을, 그리고 제 2회시에는 반대로 A 집단에게는 번역문을 B 집단에게는 원문을 실시하려 합니다.

바쁘신 중에도 협조하여 주시면 고국의 젊은이들이 갖는 인생문제와 관련된 교육지도에 도움을 줄수있는 본 연구의 진행에 큰힘이 되겠습니다.

귀하의 인격을 존중하고 또한 비밀로 하기위하여 귀하의 이름은 적을 필요가 없으며, 다만 다음 페이지에 시작되는 설문에 답하시에 동봉된 반신봉투로 우송하여 주시면 대단히 감사하겠습니다.

끝으로 귀하의 1회사와 2회사의 설문지를 연구자가 알수있도록 같은 암호 (예 : m12y)를 설문지의 상단에 기록하여 주실것을 간곡히 부탁드립니다.

1979.

7.

20.

남 공 달 화 드림

School of Education
Oregon State University

APPENDIX J

저는 미국 오리곤 주립대학교 대학원 교육학과에서 박사학위 과정을 수학하고 있는 학생입니다. 학위논문으로 졸업을 앞둔 우리나라 고등학교 3학년 학생들이 지각하는 "인생의 의의 내지는 목적"에 관하여 연구를 진행하고 있습니다.

이에 필요한 기초자료 수집을 위하여 귀교의 협조를 구하고 있습니다. 연구대상 집단인 고등학교 3학년 학생 1,200명 정도의 표집을 예상하고 전국에서 16개의 학교를 무선 표집한 결과 그중의 한 학교가 귀교로 선정이 되었습니다.

한반 또는 두반 정도의 수에 해당하는 학생들에게 이를 실시코자 합니다.

전환기에 처해있는 젊은이들이 갖는 인생문제와 관련된 교육지도에 도움이 될수 있다고 생각되는 본 연구의 진행을 귀교에서 협조하여 주시기를 바라는 연구자의 마음은 간절합니다.

동봉된 설문지는 15 - 20분 정도의 시간이 소요될것으로 예상되며, 9월부터 12월 사이에 걸쳐서 실시할 계획입니다. 입시를 앞둔 학생들의 시간은 더욱 귀한것으로 잘 알고 있습니다. 그러나 본 연구 또한 학생들의 교육에 기여할수 있다고 생각이 되기에 부탁을 드리는 바이오니, 바쁘신 중에도 후배 교육학도를 도와주시는 마음으로 다음에 있는 허가서에 간단한 기재사항을 적으시어, 동봉된 반신봉투로 우송하여 주시면 대단히 감사하겠습니다.

1979.

8.

14.

남궁달화 드림

School of Education
Oregon State University

APPENDIX K: APPROVAL OF THE KOREAN VERSION OF
THE PIL FROM THE AUTHOR



July 10, 1980

Mr. Dalwha Namkung
2810 $\frac{1}{2}$ Southwest Orchard
Corvallis, Oregon 97330



Dear Mr. Namkung:

In response to your letter of June 30, I cannot give you any exact answers as to what to expect from Korean populations in PIL norms. I assume you have the manual that is supposed to come with the test, and it gives the American norms. By comparing Korean students you can determine how they respond in relation to Americans, but you would have to build your own norms on Korean populations to determine what is "normal" for Koreans. It may be of service to learn how Korean norms relate to American norms, to compare Korean scores with the American norms. If the comparisons are close, separate norms may not be necessary. But you won't know this until you try the Korean version of the PIL with some Korean populations. Of course it is possible that there may be translation difficulties as with any other language. I do not know whether the average Korean will have the same associations with--let us say, for example--the Korean word which you would translate for "boring" that Americans have with this English word. For such reasons cross-cultural comparisons are always difficult and uncertain in the use of any verbal instrument. But I think you can get at least a rough idea of the relative degree of purpose in life in the two cultures by using the Korean translation with the American norms. Under these norms you could, as you indicate, consider scores of 92 or lower as reflecting a definite degree of 'existential vacuum.'

The Korean scale which you have developed seems to be quite good in reliability both internally and interculturally, and I would think your results with it are likely to measure essentially the same thing as the English version of the PIL.

I shall be most interested in learning of your results when they are available, and I wish you much luck with the study.

Sincerely yours,

Redacted for Privacy

JAMES C. CRUMBAUGH, Ph.D.