

SOME RELATIONSHIPS BETWEEN PURPOSE IN LIFE AND
LONGITUDINAL VARIABLES IN A COLLEGE
ENVIRONMENT

By

JOHN ROBERT BOURDETTE

Bachelor of Science
Oklahoma State University
Stillwater, Oklahoma
1968

Master of Science
Oklahoma State University
Stillwater, Oklahoma
1970

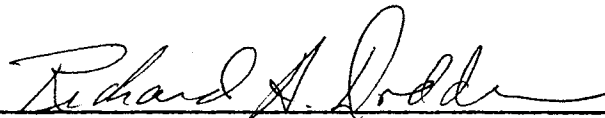
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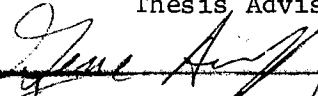
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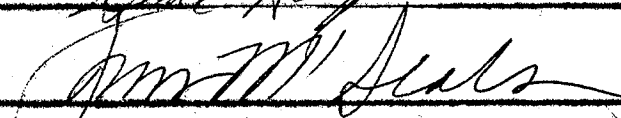
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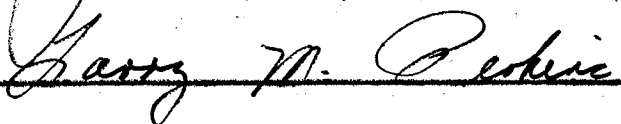
Thesis Approved:



Thesis Adviser









Dean of the Graduate College

902038

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TABLE OF CONTENTS

Chapter	Page
I. NATURE OF THE STUDY	1
Introduction	1
Purpose of Study	2
Organization of Study	3
II. LITERATURE REVIEW	5
Viktor Frankl	5
Purpose in Life Scale	15
Alienation	25
Self-Concept	48
Middle Class Values	56
III. THEORETICAL CONNECTIONS	61
IV. DATA AND METHODOLOGY	71
Introduction	71
The Samples and Collection Procedures	71
Description of the Variables	73
Hypotheses of the Study	85
Ogle's Sample	85
Writer's Sample	85
Longitudinal Analysis	86
Data Analysis and Statistical Treatment	87
Methodological Limitations	88
V. RESULTS	90
Ogle's Sample	90
Writer's Sample	97
Longitudinal Analysis	108
Further Explorations	114
Summary	120
Ogle's Sample	120
Writer's Sample	120
Longitudinal Analysis	121
Further Explorations	122
VI. SUMMARY, DISCUSSION, AND CONCLUSIONS	124
Purpose of Study	124

Chapter	Page
Methods and Procedures	124
Limitations of Study	126
Summary of Results	127
Ogle's Sample	127
Writer's Sample	128
Longitudinal Analysis	129
Further Explorations	129
Comparison of the Results with Previous Research . . .	130
Discussion of the Results	131
Final Conclusion	137
 SELECTED BIBLIOGRAPHY	 138
 APPENDIX A - VARIABLES FOR OGLE'S SAMPLE	 146
 APPENDIX B - VARIABLES FOR WRITER'S SAMPLE	 148
 APPENDIX C - VARIABLES FOR LONGITUDINAL ANALYSIS	 150
 APPENDIX D - ANOMIE SCALE	 152
 APPENDIX E - SELF-CONCEPT SEMANTIC DIFFERENTIAL SCALE	 154
 APPENDIX F - MIDDLE CLASS VALUES SCALE	 156
 APPENDIX G - RELIGIOSITY SCALE	 158
 APPENDIX H - SELF-ESTRANGEMENT SCALE	 160
 APPENDIX I - PURPOSE IN LIFE TEST	 162
 APPENDIX J - LETTERS AND QUESTIONNAIRE	 166
 APPENDIX K - LETTER FROM DR. OGLE	 175

LIST OF TABLES

Table	Page
I. Testat Results for the Anomie Scale	76
II. Testat Results for the Purpose in Life Test	77
III. Testat Results for the Self-Concept Scale	81
IV. Testat Results for the Middle Class Values Scale	82
V. Testat Results for the Religiosity Scale	83
VI. Testat Results for the Self-Estrangement Scale	84
VII. Factors Analyzed on PIL Scores for Ogle's Sample	91
VIII. Sex and PIL Scores for Ogle's Sample	91
IX. Major and PIL Scores for Ogle's Sample	92
X. Classification and PIL Scores for Ogle's Sample	93
XI. Marital Status and PIL Scores for Ogle's Sample	94
XII. Anomie and PIL Scores for Ogle's Sample	95
XIII. Interaction of Sex, Classification, and Marital Status on PIL Scores for Ogle's Sample	96
XIV. Sex and Classification Interaction on PIL Scores for Ogle's Sample	97
XV. Factors Analyzed on PIL Scores for Writer's Sample	99
XVI. Sex and PIL Scores for Writer's Sample	100
XVII. Race and PIL Scores for Writer's Sample	100
XVIII. Classification and PIL Scores for Writer's Sample	101
XIX. Major and PIL Scores for Writer's Sample	102
XX. Marital Status and PIL Scores for Writer's Sample	103
XXI. Results on PIL Scores for Writer's Sample	104

Table	Page
XXII. Interaction of Sex, Classification, and Marital Status on PIL Scores for Writer's Sample	107
XXIII. Factor Analysis on PIL Scores for Longitudinal Analysis	109
XXIV. Mean Results on PIL Scores for Longitudinal Analysis	110
XXV. Sex and PIL Scores for Longitudinal Analysis	110
XXVI. Race and PIL Scores for Longitudinal Analysis	111
XXVII. Major and PIL Scores for Longitudinal Analysis	113
XXVIII. Marital Status and PIL Scores for Longitudinal Analysis	114
XXVIX. Testat Results for Middle Class Values, Religiosity, and Purpose in Life Scales	115
XXX. Testat Results for Religiosity and Purpose in Life Scales	117
XXXI. Testat Results for Middle Class Values and Purpose in Life Scales	119

CHAPTER I

NATURE OF THE STUDY

Introduction

The concept of alienation has been written about by sociologists since the beginning of the discipline. The popularity of the concept in the field of sociology today has become very evident. Some writers have hypothesized that their conceptual forms of alienation were socially rooted. It has been theorized that the American society, as one of the outcomes of technology and the particular relations of production which hold today, could possibly be dominated by a reverence for work and the psychology of the market. It has further been assumed that people were treated as commodities and human learning and motivation have been reduced to pain and pleasure, reward and punishment, and the self could conceivably be defined in terms of the aggregate of one's roles and status. Josephson and Josephson (1962) postulated the situation as follows:

Modern man, alienated from nature, from his gods, and from society, in an increasingly mechanized, atomized and depersonalized world, too often is unable to achieve an identity and a relatedness to others (Josephson and Josephson, 1962:2).

Alienation has been proposed to exhibit itself in many forms of personal and social disorganization. Weiss (1962) contended that one form of self-alienation was the loss of primary feelings and commitment which he called self-alienation. The presumed results of this

self-alienation Weiss (1962) stated was what Frankl called "existential vacuum". Frankl (1960, 1962, 1963) has defined existential vacuum as a loss of the feeling that life was meaningful. Frankl (1960, 1962, 1963) alleged that existential vacuum occurred when one fails to find a meaning and purpose which gives his life a sense of unique identity. According to Frankl (1960, 1962), existential vacuum was present to some degree in 55 percent of his sample. In another study, Frankl found that of the European students attending his classes on logotherapy only 40 percent experienced existential vacuum while 81 percent of the American students had experienced existential vacuum. This suggested that maybe over a half of the American college students might not have a purpose in life. It has always been assumed that one of the goals of education was to help establish a person's foundation for life. Vandenberg (1962) suggested that education could conceivably be the process of becoming oneself and anything which alienated one from becoming himself perhaps wasn't education. It may be speculated that the educational system could possibly be contributing to the alienation of man instead of counteracting that alienation by helping the student to establish a purpose in life. Perhaps the old statement that universities have become a place to learn how to make a living instead of how to live has more authenticity to it than what educators would like to admit.

Purpose of Study

This dissertation, exploratory in nature, was concerned with some relationships between purpose in life and several variables within a college population. This study also examined the longitudinal

relationships of some of these variables on purpose in life after a three and a half year period. The purpose of this study was to begin to investigate what variables related and how they related to purpose in life of college students in order to begin to understand the philosophical question: Does a college education help to establish a foundation for one's purpose in life? Specifically this study explored the associations of sex, race, age, major, classification, income, marital status, religiosity, self-concept, middle class values, anomie and self-estrangements to purpose in life. The relationship of the factors of sex, classification, major, marital status, and anomie to purpose in life were inspected from a 697 subject sample of college students collected by Ogle (1972) in 1970. A 278 subject sample collected by the writer from Ogle's (1972) data in 1973 was used to scrutinize the relationship of the variables of sex, race, classification, major, age, marital status, income, religiosity, self-concept, middle class values, self-estrangement, and anomie on purpose in life. The longitudinal connections of sex, race, marital status, and major to purpose in life was tested by comparing Ogle's (1972) data in 1970 to the writer's sample collected from Ogle's (1972) sample in 1973.

Organization of Study

Chapter I of this study introduced the general focus of this project with an introduction and a statement about the purpose of the study. Chapter II contained a related literature review of the variables investigated in this research. The theoretical connections for this study were explored in Chapter III. Chapter IV presented the data, samples, and analytical techniques used in this project. Chapter V

disclosed the results of this investigation. The summary of the study, discussion of the results, and final conclusions were stated in Chapter VI.

CHAPTER II

LITERATURE REVIEW

Viktor Frankl

This section of the literature review is to provide the reader with a basic foundation of Viktor Frankl's philosophy of the nature of man, his theoretical assumptions, and his technique of Logotherapy.

Frankl (1955a) contends that man lives in three dimensions: the somatic, the mental, and the spiritual. For Frankl, the spiritual dimension is the one which makes a being human. Human existence is characterized by three factors: man's spirituality, his freedom, and his responsibility (Frankl, 1955a). The spirituality of man is conceived by Frankl as:

The spirituality of man is no epiphenomenon. It cannot be derived from and casually explained by something not spiritual; it is irreducible and indeducible. Spiritual life may very well be conditioned by something, without therefore being caused by it. Normal somatic functions are conditioned to the unfolding of spiritual life, but they do not cause or produce it (Frankl, 1955a: 22).

Freedom is seen by Frankl as:

Now freedom means freedom in face of three things: (1) the instincts, (2) inheritance, and (3) environment... We have nothing against the acceptance of drives, but we are, above all, concerned with man's freedom in the face of them... Thus man is by no means a product of inheritance and environment. Tertium datur: the decision-man ultimately decides for himself (Frankl, 1955a:23-24).

While freedom is a subjective aspect of a total phenomenon, responsibility is its objective complement. Freedom is never complete, for Frankl, without a sense of responsibility. Responsibility implies obligation and here again the person has the freedom of choice to determine to whom or what he will be responsible.

To whom is man responsible? First of all, to his conscience. But this conscience again is also irreducible and indeducible, thus an original phenomenon and not an epiphenomenon... There is, ultimately, no such thing as repression of drives by themselves, just as there is no such thing as responsibility to oneself; we can only be responsible to an entity higher than ourselves (Frankl, 1955a:25-26).

The freedom to take a stand is never complete if it has not been converted and rendered into the freedom to take responsibility. The specifically human capacity to will remains empty as long as it has not yet been complemented by its objective counterpart, to will what I ought. What I ought, however, is the actualization of values, the fulfillment of the concrete meaning of my personal existence. The world of meanings and values may rightly be termed logos. Then, logos is the objective correlate to the subjective phenomenon called human existence. Man is free to be responsible, and he is responsible for the realization of the meaning of his life, the logos of his existence (Frankl, 1961:9).

Frankl (1955a, 1959, 1960, 1961, 1962, 1963, 1965, 1966) has taken an existential foundation to develop his philosophy of the nature of man. The concept of man in Logotherapy is based on three pillars: one, freedom of will; two, will to meaning; and three, meaning of life (Frankl, 1965) which provides interconnected links for logotherapy. These three assumptions of Frankl oppose the bulk of current philosophies of man based on the principles of: one, pan-determinism is "any view of man which disregards or neglects the intrinsically human capacity of free choice and, instead interprets human existence in terms of mere dynamics" (Frankl, 1961:7); two, homeostatis theory is the

maintenance of an equilibrium by satisfying one's needs and reducing tensions or any other methods of maintaining a balance (Frankl, 1960); and three, reductionism is the approach of taking a human phenomenon and tracing it back to a sub-human phenomena instead of taking it at its face value (Frankl, 1965). Frankl views man as being essentially and ultimately free, however, he contends that freedom of a finite being such as man is a freedom within limits. Freedom, as Frankl describes it, is freedom of choice; no matter what physical or environmental situation man is forced to endure, he is always free to choose his response to that situation. Therefore, freedom of will is:

Man is not free from conditions, be they biological or psychological or sociological in nature. But he is, and always remains, free to take a stand toward these conditions; he always retains the freedom to choose his attitude toward them. Man is free to rise above the plane of somatic and psychic determinants of his existence. By the same token a new dimension is opened. Man enters the dimension of the noetic, in counterdistinction to the somatic and psychic phenomena. He becomes capable of taking a stand not only toward the world but also toward himself. Man is a being capable of reflecting on, and even rejecting, himself. He can be his own judge, the judge of his own deeds (Frankl, 1967:3).

Frankl (1959) alleges that the primary motivational force in man is a striving to find a meaning in one's life or as he calls it the "will to meaning". He speculates that Freud's "will to pleasure" and Adler's "will to power" are derivatives of his original will to meaning and can be explained as:

In the last analysis, it turns out that both the will to pleasure and the will to power are derivatives of the original will to meaning. Pleasure is an effect of meaning fulfillment; power is a means to an end. A certain amount of power, such as economic or financial power, is generally a prerequisite for meaning fulfillment. Thus we could say that while the will to pleasure

mistakes the effect for the end, the will to power
mistakes the means to an end for the end itself.
(Frankl, 1967:6)

Frankl (1967) makes the point that this is a will to meaning not a will for or a drive to meaning since if it is considered in those terms man would embark on meaning fulfillment solely for the sake of getting rid of his drive. This would mean that man is no longer concerned with meaning itself, but rather with his own equilibrium or himself. Therefore, Frankl does not view man as being driven toward a primary goal of self-actualization in itself but as a by-product or a fringe benefit when man has realized his uniqueness and meaning in life.

It may now have become clear that a concept such as self-actualization, or self-realization, is not a sufficient ground for a motivational theory. This is mainly due to the fact that self-actualization, like power and pleasure, also belongs to the class of phenomena which can only be obtained as a side effect and are thwarted precisely to the degree to which they are made a matter of direct intention. Self-actualization is a good thing; however, I maintain that man can only actualize himself to the extent to which he fulfills meaning. Then self-actualization occurs spontaneously; it is contravened when it is made an end in itself (Frankl, 1967:8).

When self-actualization is made an end in itself and is aimed at as the objective of a primary intention, it cannot be attained. Man would founder in such an attempt to seek directly that which is brought about as a side effect. For only to the extent that man has fulfilled the concrete meaning of his personal existence will he also have fulfilled himself (Frankl, 1967:54).

The last assumption which Frankl bases his concept of man on is meaning of life. Man can find meaning in anything ranging from the minutest operational test to the highest abstract philosophical experience. According to Frankl (1967), life can be made meaningful in a threefold manner: "first, through what we give to life (in terms of our creative works); second, by what we take from the world (in terms of our experiencing values); and third, through the stand we take toward a fate

we no longer can change (an incurable disease, an inoperable cancer, or the like)" (Frankl, 1967:15). Frankl conjectures that a person's will to meaning can only be elicited if meaning itself can be elucidated as something which is essentially more than his mere self-expression. The temporality of life gives it meaningfulness and the fact of mortality is, in itself, a stimulus for man to make whatever time is allotted to him the most productive and meaningful. Frankl (1967) presumes that meaning in life comes with the realization that one is unique and that his own life with its tasks and aspirations could never be lived by another. Therefore, for Frankl the meaning of life is:

The meaning of life must be conceived in terms of the specific meaning of a personal life in a given situation. Each man is unique and each man's life is singular; no man is replaceable not is his life repeatable. This twofold uniqueness adds to man's responsibility. Ultimately, this responsibility derives from the existential fact that life is a chain of questions which man has to answer by answering for life, to which he has to respond by being responsible, by making decisions, by deciding which answers to give to the individual questions. And I venture to say that each question has only one answer -- the right one! This does not imply that man is always capable of finding the right answer or solution to each problem, of finding the true meaning to his existence. Rather, the contrary is true; as a finite being, he is not exempt from error and, therefore, has to take the risk of erring (Frankl, 1967:17).

Although meaning can be found in almost any realm of human experience, Frankl (1967) discusses three areas which he believes yields a great dealing of meaning to man: one, suffering; two, love; and three, work. The key to suffering is the attitude which one takes in his suffering. Frankl (1959) assumes that suffering ceases to be suffering at the exact moment it finds a meaning. In fact, suffering has great

meaning for Frankl which may be due to his actual life experience in a concentration camp.

But even in a situation in which man is deprived of both creativity and receptivity, he can still fulfill a meaning in his life. It is precisely when facing such a fate, when being confronted with a hopeless situation, that man is given a last opportunity to fulfill a meaning—to realize even the highest value, to fulfill even the deepest meaning—and that is the meaning of suffering (Frankl, 1967:14-15).

In choosing a stand towards suffering, man is exerting his freedom even to the very end of his life.

For Frankl (1959), love is the only way that a person can grasp another human being in the innermost core of his personality. To come to realize a person as a unique human being is to love him. By the act of love, a person is able to see the essential character of his lover or fellow human being, and even more, he sees that which is potential in himself, something that is not yet actualized, but ought to be. Furthermore, states Frankl (1959:177), "by his love, the loving person enables the beloved person to actualize these potentialities, and by making him aware of what he can be and of what he should become, he makes these potentialities come true."

The meaning of work arises from the awareness of a unique personal task, that is, the person's mission. This is stimulated not only from a realization of creative values, but also from a contribution to society and maintaining a sense of independence. Work usually represents the area in which the individual's uniqueness stands in relation to society and thus acquires meaning and value (Frankl, 1955b). According to Frankl (1955b), it is not the particular occupation upon which fulfillment depends, but rather the manner in which the person

does his work. Therefore, "meaning and value or fulfillment is attached to the person's work as a contribution to society, not to the actual occupation as such" (Frankl, 1955b:135).

Based on his philosophy of the will to meaning, Frankl has introduced his technique of logotherapy which is concerned not only with "ontos," or being, but also with "logos," or meaning, logos also means spirit (Frankl, 1959). Logotherapy focuses on the meaning of human existence as well as on man's search for such a meaning. According to logotherapy, the striving to find a meaning in one's life is the primary motivational force in man (Frankl, 1959). However, man's search for meaning can become frustrated in which case logotherapy speaks of existential frustration. Frankl (1959) defines the term existential in three ways:

The term existential may be used in three ways: to refer to (1) existence itself, i.e., the specifically human mode of being; (2) the meaning of existence; and (3) the striving to find a concrete meaning in personal existence, that is to say, the will to meaning (Frankl, 1962:111-112).

Existential frustration is not in itself either pathological or pathogenic in nature because not every conflict or frustration leads to neurosis, however, existential frustration can result in a specific type of neurosis, "noogenic neurosis," as the term is called in logotherapy. Noogenic neurosis does not have its origin in the psychological dimension of humanity, but rather in the noological dimension (from the Greek word "noos" meaning mind) (Frankl, 1962).

This is another logotherapeutic term which denotes anything pertaining to the 'spiritual' care of man's personality. It must be kept in mind, however, that within the frame of reference of logotherapy, 'spiritual' does not have a primarily religious connotation but refers specifically to the human dimension (Frankl, 1962:112).

In fact, 'logos' in Greek means not only 'meaning' but also 'spirit'. Spiritual issues such as man's aspiration for a meaningful existence, as well as the frustration of this aspiration, are dealt with by logotherapy in spiritual terms (Frankl, 1959:160).

Noogenic neurosis emerges from conflict between various values, moral or spiritual problems, not from conflicts between drives and instincts. Logotherapy regards its mission as assisting the patient to find meaning in his life and inasmuch as this process makes the individual aware of the hidden logos of his existence, it is an analytical process (Frankl, 1959).

While many mental hygienists and theoreticians place a great emphasis on the necessity for psychological equilibrium or homeostasis, Frankl (1959) contends that man's search for meaning creates inner tension which is an indispensable prerequisite for mental health.

Thus it can be seen that mental health is based on a certain degree of tension, the tension 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. Such a tension is inherent in the human being and therefore is indispensable to mental well-being (Frankl, 1959:165-166).

Thus, man should not hesitate to confront himself with the potential meaning to be actualized by himself since it is the only way he can evoke the will to meaning from its state of latency.

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 tensionless 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 (Frankl, 1959:166).

Frankl alleges that man doesn't need homeostasis, but rather what he calls "noo-dynamics," i.e., "the spiritual dynamics is 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, 1959:166).

When an individual has the feeling of total and ultimate meaninglessness in his life and lacks the awareness of a meaning worth living for, then Frankl (1959) contends that the individual has been caught in a situation logotherapy calls "existential vacuum." This is seen as a widespread phenomenon in the twentieth century which has been helped along by the emergence of a large-scale industrialized and highly technological society. Frankl gives two reasons for the phenomenon of existential vacuum:

This is understandable, it may be due to a twofold loss that man had to undergo since he became a truly human being. At the beginning of human history, man lost some of the basic animal instincts in which an animal's behavior is embedded and by which it is secured. Such security, like Paradise, is closed to man forever; man has to make choices. In addition to this, however, man has suffered another loss in his more recent development: the traditions that had buttressed his behavior are now rapidly diminishing. No instinct tells him what he has to do, and no tradition tells him what he ought to do; soon he will be governed by what others want him to do, thus increasingly falling prey to conformism (Frankl, 1959:168).

Boredom is the state that existential vacuum mainly manifests itself. Frankl (1959) illustrates this by what he calls "Sunday neurosis" which is characterized by a kind of depression that the individual experiences when he becomes aware of the lack of content in his life when the rush of the busy week is over and the void within him becomes apparent. Existential vacuum appears under various disguises and masks:

Sometimes the frustrated will to meaning is vicariously compensated for by a will to power, including the most primitive form of the will to power, the will to money. In other cases, the place of frustrated will to meaning is taken by the will to pleasure. That is why existential frustration often eventuates in sexual

compensation. We can observe, in such cases, that the sexual libido becomes rampant in the existential vacuum (Frankl, 1959:170).

Other manifestations of existential vacuum claims Frankl (1959) are alcoholism, juvenile delinquency, and suicidal feelings. Logotherapy has the job of helping the client to fill this existential vacuum through trying to build with the client something which has meaning for the client. Logotherapy tries to make the patient fully aware of his own responsibilities, only he can actualize the potential meaning of his life, and then leaves him to decide for what, to what, or to whom he understands himself to be responsible.

There are other concepts related to logotherapy like the "supra-meaning, collective neurosis," the Psychiatric credo and the two logotherapeutic techniques of "de-reflection" and "paradoxical intention" which are based on the two human phenomena of the "capacity of self-transcendence" and the "capacity of self-detachment" respectively; however, this should give the reader a basic understanding of Viktor Frankl's philosophy and technique of logotherapy. The following quote provides a brief summary into Frankl's philosophy and the man himself:

A human being is not one thing among others; things determine each other, but man is ultimately self-determining. What he becomes - within the limits of endowment and environment - he has made out of himself. In the concentration camps, for example, in this living laboratory and on this testing ground, we watched and witnessed some of our comrades behave like swine while others behaved like saints. Man has both potentialities, within; which one is actualized depends on decisions but not on conditions.

Our generation is realistic, for we have come to know man as he really is. After all, man is that being who has invented the gas chambers of Auschwitz; however, he is also that being who has entered those gas chambers upright, with the Lord's Prayer or the Shema Yisrael on his lips (Frankl, 1959:213-214).

Logotherapy is one of the few schools which have evolved psychotherapeutic techniques and applications (Crumbaugh, 1965, 1971).

Purpose in Life Scale

In conjunction with the psychotherapeutic techniques developed by the school of Logotherapy, Crumbaugh and Maholick (1963) constructed a psychometric scale (Purpose in Life) designed to measure the degree to which a subject had found meaningful goals to integrate his life around. Crumbaugh and Maholick (1964) found evidence that suggested: one, the PIL test may measure Frankl's concepts of meaning and purpose in life and existential frustration (a 0.68 correlation coefficient between PIL and Frankl's questionnaire); two, that perhaps noogenic neurosis was a different neurosis; and three, that the PIL test could distinguish between psychopathological and "normal" groups of people. The reliability of the PIL test, in this study, determined by the odd-even method (Pearson r , $N = 225$) was 0.81, Spearman-Brown corrected to 0.90. This study also showed that: one, graduate students (mean PIL score = 124.78) had a higher PIL score than undergraduates (mean PIL score = 116.84); two, that females (both nonpatient = 121 and patient = 102) had higher PIL scores than males (nonpatient = 118 and patient = 97); three, that PIL scores were not related to age; four, that there was a low correlation between PIL and educational level (Pearson $r = 0.19$, $N = 49$); five, there was little relationship between any of the Allport-Vernon-Lindzey scales and the PIL test; and six, only the validity (Pearson $r = 0.39$, $N = 45$) and depression (Pearson $r = -0.30$, $N = 45$) scales of the Minnesota Multiphasic Personality Inventory showed any substantial relationship to PIL.

Empirically investigating the concepts of Viktor Frankl, especially his concept of man's search for meaning, as they applied to tuberculosis patients, Ballard (1965) obtained the following results: one, the Berle Index (a medical scale which gave an indication of prognosis in tuberculosis) was significantly correlated to PIL; and two, that the Shontz and Fink Psychosocial Scale (which indicated psychosocial adjustment in the hospital situation) was not significantly related to PIL.

Performing a replication of Crumbaugh and Maholick's (1964) work on the Purpose in Life Test over a more suitable range of subjects with better controls for educational level and age, Nyholm (1966) acquired a high test-retest reliability (two-week separation) for the PIL test in both the patient ($r = 0.79$) and nonpatient ($r = 0.91$) pilot study groups. The following results were revealed: one, that the PIL test significantly differentiated a patient from a nonpatient population when matched or unmatched for age, educational level, and sex (matched - nonpatients = 118.0, patients = 96.0; unmatched - nonpatients = 116.0, patients = 96.0); two, only the depression ($r = -0.42$) and social introversion ($r = -0.45$) scales of the MMPI were significantly related to PIL; three, age and educational level were not significantly correlated with PIL; four, only the self acceptance ($r = 0.40$), sense of well being ($r = 0.52$), achievement via conformance ($r = 0.63$), and psychological mindedness ($r = 0.47$) scales of the California Psychological Inventory were significantly correlated with the PIL test; five, when age, educational level, and sex were matched the mean PIL scores for male nonpatients = 118.6 ($N = 15$), female nonpatients = 117.5 ($N = 19$), male patients = 92.8 ($N = 15$), and female patients = 98.5 ($N = 19$); and six, when age, educational level, and sex were not matched the mean PIL

scores for male nonpatients = 117.16 (N = 25), female nonpatients = 114.7 (N = 29), male patients = 92.8 (N = 15), and female patients = 98.5 (N = 19).

Further evidence that the PIL test may measure Frankl's concepts was reported by Crumbaugh (1968). In this study, the reliability of the PIL test determined by the split-half (odd-even) correlation yielded a coefficient of 0.85 (N = 120), corrected by the Spearman-Brown formula to 0.92. This study indicated that: one, college undergraduates had a mean PIL score of 108.45 (N = 417); two, that successful business and professional personnel had a mean PIL score of 118.90 (N = 230), and active and leading Protestant parishioners had a mean PIL score of 114.27 (N = 142); three, that males (N = 602, PIL = 108.68), had significantly higher PIL scores than females (N = 543, PIL = 104.10), which was a reverse of the 1964 study; four, that education and PIL still correlated very low ($r = 0.13$, N = 122); five, that income and PIL also resulted in a low correlation ($r = 0.18$, N = 115); six, that there was a moderate and negative correlation between PIL and Srole's anomie scale among a 249 sample of college undergraduates ($r = -0.48$ males, $r = -0.32$ females); seven, that only the psychasthenia ($r = -0.44$) and depression ($r = -0.44$) scales of the MMPI were significantly related to PIL; and eight, that the PIL test significantly discriminated between "normal" (PIL = 112.42, N = 805) and psychiatric (PIL = 92.60, N = 346) groups. Crumbaugh (1968) concluded that the PIL test was a reliable and valid measure of Frankl's conception of meaning and purpose in life.

Butler and Carr (1968) disclosed that blacks (108.5) scored significantly higher on the PIL test than whites (104.1). The study also divulged that women were inclined to have higher PIL scores than males,

but this was not statistically significant. The main finding was that the degree of meaning and purpose in life as measured by the PIL test was not related to an individual's degree of commitment to social action.

Examining the effect of professional activity and religion on "meaning" among matched emeritus professors, Acuff and Gorman (1968) found: one, that religious professors (PIL = 117.70) had significantly higher PIL scores than nonreligious professors (PIL = 108.87); two, that engaged professors (PIL = 115.71) did not have significantly higher PIL scores than disengaged professors (PIL = 112.83); three, that religious engaged professors (PIL = 121.80) didn't significantly exceed religious disengaged professors (PIL = 116.77) on PIL scores; four, that religious engaged professors (PIL = 121.80) did significantly exceed nonreligious engaged professors (PIL = 112.33) on PIL scores; five, that religious engaged professors (PIL = 121.80) significantly exceeded nonreligious disengaged professors (PIL = 106.64) on PIL scores; six, that religious disengaged professors (PIL = 116.77) didn't have significantly higher PIL scores than nonreligious engaged professors (PIL = 112.33); seven, that religious disengaged professors (PIL = 116.77) had significantly higher PIL scores than nonreligious disengaged professors (PIL = 106.64); and eight that nonreligious engaged professors (PIL = 112.33) didn't significantly exceed nonreligious disengaged professors (PIL = 106.64) on PIL scores. Acuff and Gorman (1968) contended that religious professors regardless of engagement - disengagement status had significantly higher PIL scores than nonreligious professors.

Using the PIL test to explore the effect of his and his colleagues' classes on purposefulness among college students, Hooper (1968) derived

the following results: one, four classes in the fall of 1966 had these PIL scores for the beginning and end of the semester (1, N = 11 - beginning = 117.6, end = 120.3; 2, N = 11 - beginning = 116.7, end = 108.9; 3, N = 11 - beginning = 136.0, end = 135.1; and 4, N = 12 - beginning = 127.7, end = 129.5); two, three classes in the fall of 1967 had these PIL scores for the beginning and end of the semester (1, N = 19 - beginning = 118.6, end = 118.4; 2, N = 23 - beginning = 123.3, end = 124.2; and 3, N = 17 - beginning = 126.2, end = 126.4); and three, a control group of two classes in the fall of 1967 had these PIL scores (1, N = 20 - beginning = 130.0, end = 128.5 and 2, N = 26 - beginning = 128.0, end = 127.2). Hooper (1968) was disappointed in the results since he was searching for a method to assess young people other than the traditional procedures.

Evaluating a meaning in life therapy program, Muilenburg (1968) claimed that: one, PIL scores significantly changed from the beginning of the meaning-oriented therapy program to the end; two, that students seeking therapy at the university mental health clinic had lower PIL scores than those students not seeking therapy (Therapy = 86.84, non-therapy = 105.76); and three, problems in meaning in life were highly prevalent in a university mental health clinic population.

In the manual of instructions for the Purpose in Life test, Crumbaugh and Maholick (1969) have listed several other results with the PIL test. One, for the Gordon Personal Profile: responsibility ($r = 0.39$) and emotional stability ($r = 0.43$) scales related to the PIL test. Two, no significant relationships between PIL and Shostram's Personal Orientation Inventory were found. Three, for the Cattell 16 Personality Factor Test: emotional stability ($r = 0.41$), expedient vs.

conscientious ($r = 0.37$), confident vs. insecure ($r = -0.44$), group-dependent vs. self-sufficient ($r = -0.34$), tranquil vs. tense ($r = -0.38$), shy vs. venturesome ($r = 0.34$), and trusting vs. suspicious ($r = -0.35$) scales correlated with the PIL test. Four, for the 16 PF second order variables: neuroticism ($r = -0.32$), anxiety ($r = -0.52$), acting out potential ($r = -0.25$), and self-control ($r = 0.40$) scales related to the PIL test. Five, no significant relationships were indicated between the Kerr and Spherhoff Empathy test and the PIL test.

In a study with trainee Sisters of the St. Mary's Dominican College, Crumbaugh et al. (1970) found the trainee Sisters to have a mean PIL score of 119.27 ($N = 56$). Other results of the study were: one, there was a moderate relationship ($r = 0.48$), between PIL scores and the general average of all ratings of proficiency in the training program; two, there was no high relationship between PIL scores and the Gordon Personal Profile, the Washington Social Intelligence Scale, the Buhler Goals of Life Inventory, the Cattell Motivational Analysis test, or the Kerr and Spherhoff Empathy test; three, there was a substantial relationship between the PIL scores and the anxiety scale ($r = -0.52$) and self-confidence scale ($r = 0.44$) of the Cattell 16 Personality Factor test; and four, there was no significant difference between the PIL scores of drop-outs and those who sustained their performance in the training program.

Acuff and Allen (1970) determined the mean PIL score for their retired professors to be 114.2 ($N = 109$). The study also revealed that age and socioeconomic status did not significantly correlate with PIL scores. Acuff and Allen (1970) surmised, from their data, that meaningful retirement among emeritus professors in a Southwestern State

included a configuration of continued professional involvement, contact with the extended family, good health, a personal religious philosophy, and positive life attitudes which incorporated a clear sense of worthwhileness and future planning.

Examining the relationship between participation in campus and community organizations with purpose in life, Doerries (1970) reported the following results: one, students who scored high on the PIL test significantly participated in a greater number of organizations than students who scored low on the PIL test ($F = 22.27, P < .001$); two, there was no significant difference in PIL scores due to personal involvement or personal detachment response set; three, women had significantly higher PIL scores than men ($X^2 = 7.18, P < .01$); four, mean PIL scores of the personal involvement response set for "low" and "high" organizational participation were 97.39 and 112.54, respectively; and five, mean PIL scores of the detachment response set for "low" and "high" organizational participation were 98.21 and 108.71, respectively.

Investigating the relationship between PIL scores and various measures of personality among normal and schizophrenic subjects, Yarnell (1971) acquired the following results. One, the mean PIL score for the normal group was 110.03 while the schizophrenic group had a mean PIL score of 81.88. Two, neither age nor Shipley's Vocabulary IQ significantly correlated with PIL for either group. Three, the Rotter's Internal-External Locus of Control scale significantly correlated with PIL for both groups (normal = -0.32, schizophrenic = -0.49). Four, for both groups the PIL negatively correlated with the anxiety factor (normal = -0.34, schizophrenic = -0.58) on the MMPI while for the schizophrenic group, PIL also correlated with the social responsibility

($r = 0.38$) and ego strength ($r = 0.58$) factors. Five, for both groups, PIL scores negatively correlated with Crumbaugh's Seeking of Noetic Goals test (normal = -0.51 , schizophrenic = -0.33). Six, there were significant negative correlations for both groups between PIL and Spielberger's present state of anxiety (normal = -0.60 , schizophrenic = -0.37) as well as Proneness for anxiety (normal = -0.59 , schizophrenic = -0.55). Seven, on the Kuder Preference Record for the normal group, PIL positively correlated with preference for being in groups ($r = 0.33$) and preference for familiar and stable situations ($r = 0.40$) while for the schizophrenic group, PIL positively correlated with preference for avoiding conflict ($r = 0.39$).

Among undergraduate college students, Shean and Fechtmann (1971) announced that regular Marijuana smokers (PIL = 88.47, $N = 27$) scored significantly lower on the PIL test than non-marihuana smokers (PIL = 98.39, $N = 28$).

Evaluating an experimental program to increase the probability of academic success for high risk college aspirants, Robl (1971) obtained the following results in regard to the PIL test: one, there was no significant difference between pre - (107.343) and post - (110.257) test scores on the PIL test for the experimental group; two, there was no significant difference between pre - (115.571) and post - (114.976) test scores on the PIL test for the control group; three, there was a significant difference between the pre-test scores of the experimental group (107.343) and the control group (115.571) on the PIL test; four, there was no significant difference between the post-test scores of the experimental group (110.257) and control group (114.976) on the PIL test; five, there was a significant difference between the experimental

group pre- and post-test scores difference and the control group pre- and post-test scores difference on the PIL test. Robl (1971) asserted that the experimental program had affected the PIL scores of the experimental group in the direction of more purpose and meaning in life.

Studying meaning and adjustment of active professionals, professors and clergy, of a southwestern state, Lewis (1972) established a reliability coefficient of $r = 0.97$ using the Kuder-Richardson formula for a 120 active clergymen and 152 active professors, total $N = 272$. Performing a factor analysis on PIL, Lewis (1972) produced four underlying dimensions: one, excitement in life; two, non-alienation; three, love of life; and four, reason for existence. Sixteen variables were found to be related to PIL among active professionals, both clergymen and professors: one, age; two, ranking of community; three, number of relatives and close friends who died in last 10 years; four, how willing the children were to make sacrifices for you; five, how close should married children live to parents; six, keep up with current literature in your field; seven, satisfaction with profession; eight, compare health with peers; nine, how you feel; ten, do you feel older or younger than you are; eleven, is it easy or hard to join an organization or community for you; twelve, religious philosophy; thirteen, religion more or less important now than five or ten years ago; fourteen, do you believe in life after death; fifteen, what is worthwhile in your life; and sixteen, ambition. Only seven variables were found to be related to PIL among active clergymen: one, ranking of community; two, years full-time employed in profession; three, keep up with current literature in your field; four, satisfaction with profession; five, do you feel older or younger than you are; six, is it easy or hard to join an

organization or community for you; and seven, what is worthwhile in your life. Among active professors, 14 variables were found to be related to PIL: one, ranking of community; two, number of relatives and close friends died in last ten years; three, parents should take care of grown children when they are sick; four, keep up with current literature; five, satisfaction with profession; six, compare health with peers; seven, ease of joining a community organization; eight, how often entertain; nine, religious philosophy; ten, importance of religion now compared to five or ten years ago; eleven, belief in life after death; twelve, what is worthwhile in life; thirteen, ambition; and fourteen, income bracket. Lewis (1972) showed that his active clergy had a mean PIL score of 118.8 while a sample of retired clergy had a mean PIL score of 118.65. He also disclosed that his active professors had a mean PIL score of 117.2 as compared to Acuff and Allen's (1970) retired professors who had a mean PIL score of 114.12. In this study, all active professionals had a mean PIL score of 117.93 while all retired professionals had a mean PIL score of 116.10.

Wheaton (1972) indicated in his longitudinal study of prison recidivism that his control group of vocational students (PIL = 105.62, N = 90) had significantly higher PIL scores than his prison inmates group (PIL = 92.60, N = 78). In the inmate group, PIL correlated moderately with the validity ($r = -0.3143$), depression ($r = -0.4333$), correction ($r = 0.3229$), schizophrenia ($r = -0.3135$), and psychasthenia ($r = 0.3135$) scales of the Minnesota Multiphasic Personality Inventory. Education ($r = 0.4160$) was also established to be moderately correlated with PIL within the inmate group.

Exploring purpose in life among communards, Stein (1973) acquired several interesting results. One, age was significantly related to PIL, that is, those less than 20 years of age (PIL = 98.74) had lower PIL scores than those over 20 years of age (PIL = 105.81). Two, sex was not significantly related to PIL, males' mean PIL = 102.88 while females' mean PIL = 100.63. Three, the self concept ($r = 0.62$), self-satisfaction ($r = 0.48$), ideal self-concept ($r = 0.31$), and concept of others ($r = 0.32$) subscales of the Index of Adjustment and Values scale provided moderate to high correlation coefficients with the PIL test. Four, no significant difference was revealed between communards (PIL = 105.57) and undergraduates (PIL = 100.91) on PIL scores.

In her study of existential meaning and war of a Jordanian sample, Arafat et al. (1973) presented some interesting correlation coefficients between PIL and age ($r = -0.05$), family size ($r = -0.15$), education ($r = 0.56$), and income ($r = 0.37$). The education and income correlations were reversed findings of previous research. Marital, nationality, and religious variables did not yield significant differences in PIL scores. The overall mean PIL score for the entire sample of 150 Jordanians was 98.11. The study also provided mean PIL scores for six occupational subpopulations in or near the city of Amman, Jordan: army officers (116.9), high school teachers (111.1), professionals (106.4), college students (102.6), businessmen (92.3), and laborers (80.7).

Alienation

The concept of alienation has a long past in the history of ideas. It has been an old theme in the field of sociology. Alienation as a concept has been a central theme in the works of Marx, Durkheim, Weber,

Simmel, and in other sociological classics. Marx has been credited with the introduction of alienation as a concept into sociological theory; however, Hegel was one of the first who suggested the term as descriptive of what happens to a socialized man. Since Hegel had a tremendous influence on the thinking of Marx, this literature review begins with Hegel's concept of alienation.

According to Israel (1971), Hegel's first conception of the alienation of man was seen as a consequence of private ownership as a social institution. Man lived in a world which was shaped by his work and by his knowledge, but it was a world in which man felt himself alien, a world whose laws prevented basic need - satisfaction. In later works, Israel (1971) stated that Hegel began to analyze the problem of work as a process of detachment. In this analysis, Hegel (1961) conceived work as having a mediating function between man and that part of his world which was nature. Man through his own work changed nature and nature's objects into objects to satisfy his own needs. However, work had another function since Hegel (1961) made a distinction between the objective and subjective world. Through his work man overcame the alienation which the objective world presented and through work, nature was transformed into a medium of man's development; his subjective world was enlarged, and the alienated world was diminished (Israel, 1971). However, this self-realizing function of work was threatened by the machine. The result as Hegel saw it was as follows:

The more mechanized work becomes, the less value it has as an expression of man's abilities and capacities. The more work is transformed into a mechanical process, the more it becomes labor and toil. In addition, work is no longer a means for need-satisfaction but is transformed into coercive activity. The products of work no longer have a use-value for the man who produces them, but become commodities (Israel, 1971:27).

However, the essence of Hegel's discussion of alienation appeared in his ontology. According to Bell (1959), the goal of man for Hegel was freedom. This condition as defined by Hegel was where man would be self-willed and where his "essence" would become his own possession, that is, man would regain his "self" (Bell, 1959). However, man was separated from his essence and bound by two conditions which seemed inherent in the world: necessity and alienation. Bell (1959) alleged that Hegel defined necessity and alienation as follows:

Necessity meant a dependence on nature and the acceptance of the limitations which nature imposed on men, both in the sense of the limitations of natural resources and the limitations of physical strength. Alienation, in its original connotation, was the radical dissociation of the self into both actor and thing, into a subject that strives to control its own fate, and an object which is manipulated by others (Bell, 1959:936).

Therefore, how was one able to achieve the goal of self-will in the face of this irreducible dualism of subject-object, of "I" and "me?"

To achieve the goal of self-will, Hegel (1961) stated that freedom could only be found in self-consciousness and that God was the absolute self-consciousness. God was the total reality which equalled the world-spirit which comprised everything and was the only reality (Hegel, 1961). For Hegel (1961), this world-spirit was driven by a need for self-consciousness, and the only way to obtain this self-consciousness was for the spirit to assume concrete and objective shapes. This world-spirit also had a creative ability which showed itself in all the objects in which the spirit expressed itself. The essence of this spirit was activity, and by activity it realized itself. Therefore, it became itself an object - its own object (Hegel, 1961). Hegel (1961) believed that this self-realization process occurred within time and

space; that is, in history and nature. He also professed that the spirit processed a creative activity which caused parts of its essence to be detached from itself which became objects outside of the spirit. This transformation of the world-spirit into outer objects was called the self-detachment of the spirit by Hegel (1961).

Hegel (1961) alleged that man and nature were two different aspects of this spirit. Nature was the part of the spirit that had detached itself from the totality, but was not conscious about itself as being part of the totality. Man, on the other hand, was the part of the spirit which gained self-consciousness through thinking and reason. Therefore, the spirit which manifested itself in man became self-conscious through thinking, and as a consequence overcame the state of self-alienation (Hegel, 1961). However, as Israel (1971) noted, this created the problem of why the spirit conceived the objective world as alien. The reason for this problem can be seen in Hegel's theory of how the spirit conceived of itself:

The spirit is identical with God. It is total and infinite. It comprises the whole reality. But the totality is disturbed by the fact that something appears as an object and as detached from the spirit. For that reason the spirit must consider the object as something which is alienated and detached (Israel, 1971:28).

This situation presented Hegel (1961) with the problem of having two properties, perfection and absoluteness, which opposed each other. Hegel (1961) solved this problem with his dialectical process which for him was a continuous process. In this process the spirit had to detach itself from its totality and create objects in order to reach self-consciousness, hence perfection. However, this self-detachment was at the same time negated by the spirit because it threatened its totality.

The negation of the object - state was abolished by the creation of new objects. Therefore, the negation was negated (Hegel, 1961). Hegel's concept of alienation can be summarized as follows:

The alienation of the spirit from itself through the creation of objects has a central function for the strivings of the spirit after self-realization. Alienation is the necessary consequences of the antagonism between totality and self-consciousness : the demand for totality causes objects to appear as something alienated, but without objects no self-consciousness can develop. The spirit needs the objects to be able to reflect itself. The dialectic process is a constant shifting between strivings for totality and for self-consciousness (Israel, 1971:29).

Marx's analysis of alienation consisted of three aspects:

(1) religious alienation, (2) political alienation, and (3) economic alienation. It was economic alienation rooted in the alienation from labor that became the main theme of Marx's theory of alienation. In order to understand Marx's economic alienation, the role which Marx attributed to labor must be known. For Marx, labor was man's most important activity; through work man created his world and as a result created himself (Israel, 1971). According to Israel (1971), a basic idea in Marx's conception of labor was that man objectified himself, which meant for Marx that through creative activity man, by using his capacities in working up raw materials, transformed them into objects, whereby, these objects reflected his abilities. Work also allowed man to experience himself as an active, conscious being, therefore, an active subject as opposed to a passive object. Since the objects of his work reflected his own nature, man could evaluate himself through his activity. Therefore, this self-evaluation process allowed man to become an object for himself or an object for his own perception.

Marx proposed that a reciprocal interaction existed between the acting

subject and the self-evaluating object which meant that the activity and the objects that were produced were used as the basis for self-evaluation and in turn this evaluation influenced the individual's activity. However, this occurred only when labor was free and not forced (Israel, 1971). The following quote from Israel (1971) was an attempt to summarize Marx's conception of work in his theory of alienation:

The basic process existing in all societies is "objectification," man's conscious attempt to create objects for his need-satisfaction, and the social institutions through which production occurs.

However, not every process of objectification is considered normal, i.e., an expression of human life-activity and a realization of the species. This is the case only under certain conditions, namely, when work is creative. Work is creative (1) if man makes his life activity itself an object of his will and consciousness, (2) if man through work can express his capabilities in a comprehensive way, (3) if through this work he can express his social nature, (4) if work is not simply a means of maintaining man's subsistence, i.e., if it is not purely instrumental.

Thus, the ideal of labor is represented by the active, consciously willing, self-realizing man in a social process of production, where in addition the activity is a goal in itself. Any other kind of labor is an alienated activity (Israel, 1971:38-39).

Marx proclaimed that the process of alienation was created by three social conditions: (1) the fact that man and his working power was transformed into a commodity, (2) division of labor, and (3) private property. These social conditions and the process of alienation gave rise to certain psychological consequences or types of alienation. Marx held that there were four types of alienation: (1) alienation from the process of work, (2) alienation from the products of work, (3) alienation of the worker from himself, and (4) the alienation of the worker from others (Marx and Engels, 1970:83-86).

One of the first sociologist who proposed a society-oriented theory of alienation was Durkheim. In his famous study on suicide, Durkheim (1951) declared that there was anomic suicide. Anomie was a state of normlessness; it occurred, according to Durkheim when society sets no limits on the aspirations of man. For Durkheim (1951), instability occurred when man was freed to strive for things that were impossible to obtain. "To pursue a goal which is by definition unattainable is to condemn oneself to a state of perpetual unhappiness" (Durkheim, 1951:248). Therefore, Durkheim defined anomie as the condition that resulted from the inability of society to set limits on man's aspirations which made anomie a characteristic of the social system rather than of the individual. Durkheim's concept of anomie as contrasted to Marx's concept of alienation was condensed by Israel (1971) as:

Anomy, in other words, is a consequence of lack of balance within the social system. Balance can be upheld only by social pressures, which in turn rest upon traditional customs and norms. Thus a central problem to Durkheim is the disturbance of the equilibrium in society. Anomy is the result. A state of normlessness, which leads to the weakening of the individual's group ties, in turn affects the group's chances of affecting the individual and his behavior.

Whereas in individual-oriented theories of alienation the societal forces become too strong and thus prevent the individual from realizing himself, in society-oriented theories the strength of societal norms prevents alienation. Its weakening leads to chaos. Durkheim maintains that in such situations there are no rules which define what is possible and what is not possible; right or wrong, which demands are normal and which are excessive; and therefore there are no limits to what a subject can demand (Israel, 1971:139).

Weber contributed to the concept of alienation with his works on rationality and bureaucracy. Rationality was the possibility of

accounting for the effect of one's actions while bureaucracy was the consequence of rationality (Israel, 1971). The idea of alienation in Weber's works arose from Weber's belief that all society was drifting toward the creation of large scale organizations, hierarchically organized and centrally directed in which the individual counted for nothing (Bell, 1959). For Weber, formal rationality was the most effective way of behavior and bureaucracy was the most efficient system of authority distribution (Israel, 1971). The danger to man due to the process of rationalization and the bureaucratization of organizations and social systems can be seen in Weber's own words:

A lifeless machine is petrified spirit. Only because it is so, does it have the power to force man into its service and to determine in a dominating way his working day in the factory. Petrified spirit is also the living machine constituted by the bureaucratic organization, with its specialization of trained experts, its demarcation of competence, its rules and hierarchically ordered authority - relations. With the dead machine it works to produce the shell of a future serfdom, which may only and for all, like the fellaches in ancient Egyptian society, force man into impotent obedience. This will occur, given that the ultimate and only value is going to become a rational administration and distribution by functionaries, who determine the shaping of human affairs. Because this task is performed by a bureaucracy incomparably superior to any other authority structure (Weber, 1958:151).

The previous quote established a situation where bureaucracy no longer served man and his needs, but became an independent body of its own. Therefore, man was subordinated to the rigid bureaucratic machine which had become a goal in itself. Weber saw the risk of formal rationality as becoming a goal in itself, that is, efficiency for the sake of efficiency. This was a threat to Weber's value system which consisted of individualism and a liberal version of humanism. However, Weber never dealt with the risks of the development toward an

increasingly inhuman society as a major problem (Israel, 1971). Except for a few attacks and personal fears, the results from an emphasis on formal and instrumental rationality, his evaluation of bureaucratic organization, his theories of charismatic leadership, and his discussion of individual responsibility and organizational submission, Weber was very unwilling to deal with the negative aspects of a bureaucratized society (Israel, 1971). Therefore, the concept of alienation, even though it existed, was not as central a problem as it could have been in Weber's works.

The main paradox for modern man according to Simmel, was the inability of man to preserve a sense of the wholeness and identity of self against the very situations which had been postulated to be a prime means of liberating and emphasizing this wholeness and identity of self.

The deepest problems of modern life derive from the claim of the individual to preserve the autonomy and individuality of his existence in the fact of overwhelming social forces, of historical heritage, of external culture, and of the technique of life. The fight with nature which primitive man has to wage for his bodily existence attains in this modern form its latest transformation (Simmel, 1950:409).

Simmel's concept of alienation was formulated in his theory of the process of objectivation which consisted of the following ideas: man's totality as opposed to division of roles, from an economy based on the exchange of goods to a money economy, the relationships of money economy and human relations, the role of knowledge and intellect, and finally a objectified culture (Israel, 1971). Simmel alleged that modern man had a hard time preserving his totality since he daily played different roles, all of which involved only part of his totality. The effects of the transfer from an economy based on the exchange of goods to a money

the economy on the objectivation of human relations can be seen in the following from Israel (1971):

The objectivation of human relations is connected with the changeover from an economy based on the exchange of goods to a money economy, and with the changing role of money. From being a substance, money is transformed into a medium. It has a function, it becomes a tool in a trichotomous teleological process; the wishes or needs of the individual, which are directed to definite goals, the achieving of which is seen as a success. Simmel maintains that in our society, money has become the perfect medium, the medium per se in this teleological process. It forms a joining link between the personal, demanding ego and objects outside of the ego, to which the ego's will is directed (Israel, 1971:122-123).

Simmel (1907) further illustrated, in the following quote, that when an economy based on the exchange of goods was replaced by a money economy that what occurred was that every personal obligation, the duty which involved the obligated person himself, could be replaced by a sum of money, the most neutral and uninvolved way of meeting demands and performing duties:

The supplier, the creditor, the workers on whom one depends, do not appear as personalities, because their relations to oneself only involve one aspect, namely to deliver goods, to lend money, to work, while other aspects which could lend a personal touch to the relationship cannot be taken into consideration (Simmel, 1907:313).

Israel (1971) stated that according to Simmel, a money economy meant that human relations had become more neutral, less involved, which could be seen as a greater measure of freedom. For Simmel, this greater freedom meant replacing a few intimate relations with impersonal relations of a greater number of persons who could be replaced. However, this increased personal freedom brought with it isolation and rootlessness (Simmel, 1907). Knowledge was another factor that Simmel assumed to create the feeling of isolation as seen here from Israel (1971):

The feeling of isolation is also brought about by another condition. Technical development constantly creates new, complex objects. It gives rise to new knowledge, and it also differentiates knowledge. Through it the collectivity as a unit is constantly widening the scope of its knowledge and achieves more and more results, while the individual is no longer able to take these in and therefore feels as if he has fallen behind. In modern industry, for instance, many workers are unable to understand how their machines work (Israel, 1971:126-127).

The final stage in Simmel's theory of the process of objectivation was the objectified culture. The problem for Simmel here, as conjectured by Israel (1971), was the discrepancy between the greater scope and higher level reached by the objective culture (objective culture being the products, both material and spiritual which are created by means of intellectual labor and represent the total culture), and the lesser scope and lower level reached by the subjective (subjective culture being the part of the total culture that was accessible to the individual). In the objectified culture, man's totality became split while objects received a totality that resulted in the individual feeling estranged from the objects. This occurred because objects were unable to be seen as a part of one's personality, but instead were experienced as an autonomous being. Therefore, as the objectified culture developed and grew, the subjective culture of the individual was impoverished (Israel, 1971). The following quote from Israel (1971) provided a succinct summary of Simmel's objectified culture:

In this way, mechanized production and mass consumption cooperate to create the atrophy of individual culture, through a hypertrophy of the objective culture. Interaction between people is also affected by this development. It becomes an exchange - situation in which, during the actual exchange process itself, one tries to take as much as one gives. To the extent that the exchange is concerned with things - this type of exchange has increased in importance - there is the risk that the interaction itself becomes objectified. This

means that personal interaction is pushed to one side, man's role in the interaction becomes irrelevant, but the thing itself receives its own value: the relation among men has become a relation among objects (Israel, 1971:131-132).

Merton (1965), like Durkheim, assumed anomie was a condition of the social structure and not a characteristic of the individual. He built on Durkheim's original theory of the regulation of goals by adding the concept of availability of means. Merton (1965) contended that when there was not sufficient means to obtain the legitimate goals of a society, then anomie occurred. Therefore, when individuals in a society didn't have adequate means of reaching goals to which they aspired, anomie resulted.

Anomie is then conceived as a breakdown in the cultural structure, occurring particularly when there is an acute disjunction between the cultural norms and goals and the socially structured capacities of members of the group to act in accord with them (Merton, 1965: 162).

Merton (1938) was also interested in how people reacted to certain social conditions, specially the possibility of anomic conditions causing deviant behavior. By using the relationship between goals and means as a basis for predicting behavior, Merton (1938) postulated that people would respond in accordance to the degree that they accepted or rejected either or both the cultural goals and institutionalized means of the mainstream society. Based on this theory of goals and means, Merton (1938) proposed five types of individual adaptations to achieve culturally prescribed goals of success: one, the conformist who accepted both the goals and means of society; two, the innovator who accepted the goals of society, but not the legitimate institutional means; three, the ritualist who rejected the goals of society, but accepted the means; four, the retreatist who rejected both the goals

and institutional means of society and was characterized by withdrawal from society; and five, the rebel who rejected the goals and means of society and wanted to substitute them with his own, that is, the rebel worked outside the system in order to establish a new or modified social structure.

The concepts of anomie and alienation have been confused and abused both in the theoretical and empirical sense. Anomie has frequently, although not consistently, been considered a characteristic of the social structure while alienation has been a characteristic of the individual. Attention will now be turned to the use of these concepts in empirical studies as well as present day theoretical statements.

Srole (1956) defined anomie as an individual trait and developed a five item scale to measure the feelings of individuals as they perceived an anomic situation. This scale was an interpersonal measure of "anomia" which was to differentiate between five components of "anomia." The first aspect of "anomia" proposed by Srole (1956) was the individual's sense that community leaders were detached from and indifferent to his needs which indicated a detachment between himself and them. The second alleged item of "anomia" was the individual's perception that the social organization was unpredictable and without order which indicated the individual had little hope in achieving future life goals. The third item reflected the person's feelings that he was losing his already obtained goals. The fourth component of "anomia" presumed, was defined as the individual's loss of values and norms which was reflected by a personal sense of meaninglessness of life itself. The final item of "anomia" hypothesized by Srole (1956), was the individual's perception that his personal relationships were no longer predictive or

supportive. Srole (1956) concluded that there seemed to be an interactive process linking the individual state of "anomia" and interpersonal dysfunction in the social realm.

Nettler (1957) made a distinction between anomie, alienation, and interpersonal disorganization in his study on a measure of alienation.

Anomie was defined as a societal condition of relative normlessness, like Durkheim. Alienation was a psychological state of an individual while personal disorganization was defined as intrapersonal conflict, personal goallessness, or lack of internal coherence. For this study, Nettler (1957:671-672) specially defined alienation as "an alienated person who has been estranged from, made unfriendly toward, his society and the culture it carries." Nettler developed a 17 item scale to measure his concept of alienation or the feeling of estrangement from society which had a reproducibility coefficient of 87 percent for a sample of 162. Nettler resolved that his scale did measure a dimension of estrangement from society.

Using Srole's (1956) anomie scale, Bell (1957) in his study on anomie, social isolation, and class structure found that anomie was inversely related to economic status. This was true whether economic status was measured by individual or neighborhood variables. Anomie was also related to social isolation, that was, men who were relatively isolated had higher anomie scores on the average than men who were not so isolated. When comparisons were made between the major types of religious preferences (none, Protestant, Catholic, and Jewish) no significant difference occurred in anomie with neighborhood economic status held constant. Bell (1957) asserted that the relationship between neighborhood economic status and anomie suggested that the

economic character of the neighborhood population as a unit played an important part in sorting out persons having different degrees of anomie.

Keedy (1958) tested the relationship of anomie, as measured by Srole's (1956) scale, to religious orthodoxy. The following results were obtained: one, a correlation of 0.25 between anomie and religious orthodoxy when ethnocentrism and authoritarianism was held constant; two, a correlation of 0.23 between anomie and ethnocentrism which became statistically insignificant when either religious orthodoxy or authoritarianism was held constant; and three, a correlation of 0.20 between anomie and authoritarianism which became statistically insignificant when either ethnocentrism or orthodoxy was held constant. Keedy (1958) surmised that Srole's variable of anomie was a correlate of religious orthodoxy and that anomie was not an independent correlate of ethnocentrism or of authoritarianism.

In his study on the meaning of alienation, Seeman (1959) regarded alienation as a social-psychological phenomena that resided within the individual. He tried to present an organized view of the previous uses made of alienation and to provide an approach that tied the historical interest in alienation to modern empirical effort. According to Seeman (1959), there were five subdimensions or previous usages of alienation: powerlessness, meaninglessness, normlessness, isolation, and self-estrangement. Powerlessness was defined in terms of Marx's theories where the individual felt that the decision making process for important events in his life was out of his control. Meaninglessness was defined as "the individual is unclear as to what he ought to believe - when the individual's minimal standards for clarity in decision-making are not

met" (Seeman, 1959:786). The third usage of alienation cited by Seeman (1959) was normlessness which had traditionally been defined in Durkheim's terms as a disjunction between socially defined means and institutional goals. However, Seeman (1959:788) defined normlessness in individual terms as "a high expectancy that socially unapproved behaviors are required to achieve given goals." Isolation was defined by Seeman (1959:789) as anyone "who assigns low reward value to goals or beliefs that are typically highly valued in the given society." The final usage of alienation noted by Seeman (1959) was self-estrangement which referred to the inability of the individual to find self-rewarding activities that engaged him.

When Meier and Bell (1959) examined the supposition that anomie resulted when individuals lacked access to means for the achievement of life goals, they found: one, that anomie, as defined by Srole's (1956) scale, was inversely related to socio-economic status; two, that class identification was inversely related to anomie; three, that as a whole older men were significantly more anomic than younger men; four, that social isolation was inversely related to anomie; five, that occupational mobility was inversely related to anomie; six, that married men were less anomic than the single, widowed, separated, and divorced; and seven, that membership in non-Protestant groups was a religious or perhaps ethnic status which limited access to the means for the achievement of life goals. Meier and Bell (1959) resolved that their study provided evidence for their original hypothesis that anomie resulted when an individual was prevented from achieving his life goals, and that the character of the goals and the obstacles to their achievement were rooted in social and cultural conditions.

Dean (1961) considered the concept of alienation as having three major components: powerlessness, normlessness and social isolation. Scales were constructed to measure the three components and combined to form the alienation scale. The reliability of each sub-scale and the total alienation scale as tested by the "split-half" technique and corrected by the Spearman-Brown formula resulted in the following scores: powerlessness = 0.78, N = 384; normlessness = 0.73, N = 384; social isolation = 0.84, N = 384; and the combined alienation scale = 0.78, N = 384. The correlation coefficients between the sub-scales representing the three components of alienation were significant at the .01 level with the coefficients ranging from 0.41 to 0.67 (N = 384). Dean (1961) found a low, but statistically significant negative correlation between the three components of alienation and occupational prestige ($r = -0.19$), education ($r = -0.21$), income ($r = -0.23$), and rural background ($r = -0.10$). Advancing age ($r = 0.12$) provided a significant positive correlation with alienation.

In Community and Power, Nisbet (1962) described his view of the part alienation has played in the loss of community. He defined alienation as:

The state of mind that can find a social order remote, incomprehensible, or fraudulent; beyond real hope or desire; inviting apathy, boredom or even hostility. The individual not only does not feel a part of the social order; he has lost interest in being part of it (Nisbet, 1962:viii).

Nisbet talked about alienation from the past, physical place and nature, and from things. He postulated that through the loss of community, man conceivably could be more alienated from himself and others.

Killian and Grigg (1962) scrutinized the relationship between urbanism, race, and anomie, as measured by Srole's (1956) scale. Their

study suggested that for whites, position in the social structure was more closely related to high anomie than was urban residence, although urban residence and low status had an additive effect. For blacks, anomie was high for both small-town residents and lower-class urban blacks, but high position in the social structure plus urban residence reduced anomie.

The three assumptions of status inconsistency, social failure, and attitudinal exposure were explored by Simpson and Miller (1963) in their study on social status and anomie, measured by Srole's (1956) scale. Status inconsistency was defined as inconsistent statuses lead to anomie. Social failure was that differential failure to achieve life goals explained variations in anomie within status levels. Attitudinal exposure asserted that among people currently at the same status level, those with more past exposure to the anomic attitudes of lower-status groups would be more anomic. The data failed to support the status inconsistently and social failure hypotheses, but tentatively advanced the attitudinal exposure hypothesis.

Using Seeman's scheme, Blauner (1964) in Alienation and Freedom analyzed man's alienation from work. He presumed that four factors determined the distinctive character of an industry: technology, division of labor, social organization, and economic structure. Four different types of American industries were chosen to illustrate the different effects of these factors. Using the components of powerlessness, meaninglessness, social alienation, and self-estrangement, Blauner (1964) described how each of the components of alienation exhibited themselves in four modern industries to posit a causal nexus between man and his alienation with the world of work.

McClosky and Schaar (1965) approached the problem of alienation from a psychological viewpoint while studying personality types as they related to anomie. They hypothesized that anomie was a state of the mind not a condition of the social structure. They defined anomie as:

A state of mind, a cluster of learned attitudes, beliefs, and feelings in the minds of individuals (McClosky and Schaar, 1965:19).

The results indicated that anomic responses were powerfully governed by cognitive and personality factors (hostility, anxiety, inflexible defensiveness, etc.), and that these relations held either independently of, or in combination with, social influences. Indirect support was supplied for the view that anomie, defined as a sense of normlessness, resulted from impediments to interaction, communication, and learning which could be a sign of impaired socialization. These impediments could be intellectual, attitudinal, social, or psychological in nature.

A distinction between social and self-alienation was made by Taviss (1969) in her study on the changes in the form of alienation from the 1900's to 1950's. She conjectured that the phenomenon of alienation may be seen as having its origin in the self-society interaction, that is, alienation resulted from disjunctions between social demands and values and individual needs and inclinations. Given the tension between self and society, Taviss (1969) proposed two ideal-type extreme forms of resolution:

One, social alienation in which individual selves may find the social system in which they live to be oppressive or incompatible with some of their own desires and feel estranged from it; and two, self-alienation in which individual selves may lose contact with any inclinations or desires that are not in agreement with prevailing social patterns, manipulate their selves in accordance with apparent social demands, and/or feel incapable of controlling their own actions.

The socially alienated maintain distance from society, while self-alienated engaged in self-manipulatory behavior so as to eliminate this distance (Taviss, 1969:46-47).

In her content analysis of popular magazine fiction in the 1900's and the 1950's, Taviss (1969) found an over-all rise in the appearance of alienation themes, a slight decrease in social alienation, and a large increase in self-alienation from the 1900's to the 1950's. Taviss (1969) concluded that the various social changes that had occurred in American society over the last half-century had combined to produce a greater looseness or flexibility in society which had created less rigid societal guidelines for behavior. Since society was less harsh in its demands, it became more difficult to blame society. Hence, social alienation which involved rejection of society became less frequent. Therefore, with the greater flexibility of society came more personal flexibility which demanded more self-control mechanisms. Hence, an increase in self-alienation since self-alienation required engagement in self-manipulatory behavior.

Dealing with the general postulate that a relationship existed between bureaucratization and alienation, Bonjean and Grimes (1970) examined the relationships between five bureaucratic characteristics (hierarchy of authority, specialization, impersonality, system of rules, and procedures) and six forms of alienation (powerlessness, normlessness, social isolation, general alienation, anomie, and self-estrangement) among samples of hourly paid workers, salaried managers, and independent businessmen. Powerlessness, normlessness, social isolation, and general alienation were measured by Dean's (1961) scales while anomie was measured by Srole's (1956) scale. Self-estrangement was defined as the feeling that one must engage in behavior that does

violence to one's own nature (Seeman, 1959) and was measured by a 7-item Likert-type scale developed by the authors. The data didn't support the general postulate that a direct relationship existed between bureaucratization and alienation; however, the following relationships were revealed which should stimulate further research: one, bureaucracy may be directly related to alienation among blue-collar workers, but not among salaried managers or independent businessmen; two, the authority dimension of bureaucracy was more closely related to measures of alienation than other bureaucratic characteristics among hourly paid workers; and three, that form of alienation most closely related to bureaucratization among hourly paid workers was self-estrangement.

Barnett (1970) investigated the possible association between achievement values and anomie, as measured by Srole's (1956) scale, among women in a low-income housing project. The results indicated: one, that religion was an antecedent condition for achievement values only, with Catholics having higher achievement values than Protestants; two, that education was an antecedent condition for both achievement values and anomie, with those possessing a post-high school education having higher achievement values and lower anomie than those possessing no more than a high school diploma; three, income was not related to either achievement values or anomie; and four, that in general no intrinsic correlation existed between anomie and achievement values.

In a study of 1,018 college and university students, Lutterman and Middleton (1970) found that authoritarianism was more highly correlated to prejudice than was anomie, measured by Srole's (1956) scale. The authors recommended that better scales be developed in order to eliminate or control response bias.

Exploring the variables of residence, anomie, measured by Srole's (1956) scale, and receptivity to education among Southern Appalachian Presbyterians, Nelsen and Frast (1971) acquired the following results: one, rural respondents were more anomic even when social class was controlled; two, anomie was an intervening variable between social class and the success requirement; three, those who affirmed education rather than hard work as more important for success tended to be rural people (regardless of the level of anomie) and highly anomic urbanities; and four, regardless of the level of anomie or social class, the rural respondent was more likely than the urban dweller to state that the local school system was worse than elsewhere.

Wilson (1971) surveyed three inner-city neighborhoods in varying stages of racial change for anomic conditions. Anomie was measured by Srole's (1956) scale. The following results were obtained: one, black anomie scores were significantly lower in the Ghetto than in the other two neighborhoods while white anomie scores were not significantly different between the two nonghetto neighborhoods; two, among the SES variables, both education and home ownership were negatively correlated with anomie, but occupation showed only a weak and inconsistent association with anomie; three, residents of all three neighborhoods (both black and white) who had lived in an area for ten or more years expressed lower anomie scores than their newer neighbors; four, in the Ghetto, anomie was positively correlated with neighborliness and negatively correlated with social participation while for blacks in the other neighborhoods and for whites in all three neighborhoods, the reverse of this pattern was found; and five, among blacks, the differences in anomie appeared to be more strongly associated with differing

neighborhood contexts than with the separate effects of individual's socioeconomic status, length of time in neighborhood, social participation, or neighborliness. From these results, Wilson (1971) alleged that one, anomie was not a universal characteristic of the urban Black ghetto; two, that the usual stereotype of the ghetto as a disorganized area was somewhat inaccurate; and three, that anomie was primarily a function of community stability, independent of poverty with some modifications.

Examining the factors of alienation and social awareness among college students, Hollian (1972) used two sets of scales to analyze alienation. The first set, called student alienation, consisted of six scales developed in the present study to index feelings of powerlessness, normlessness, meaninglessness, social isolation, instrumentalism, and estrangement within the immediate university situation. The second set, called mass society alienation, consisted of four previously successfully used scales to measure powerlessness, normlessness, meaninglessness, and social isolation in relation to business and government in the larger society. The two sets of scales were used to canvass to what extent an undergraduate could see his relationship to the university as similar to his relationship to the larger social structure. The results showed: one, a close correspondence between feelings of alienation from the university and from the surrounding society; two, inverse relationships between degrees of alienation and awareness concerning both the immediate university situation and larger political events; and three, social background characteristics had negligible influence on the major variables of alienation and social awareness. From his study, Hollian (1972) argued for conceptualizing

alienation as a global type of concept having two main axes. One axe for the abstract forms of alienation, the other axe for the various levels of society from which a person could experience feelings of alienation.

Fagin (1973) made a distinction between three concepts: anomie, alienation from self, and alienation from society. Anomie was defined as the discrepancy between culturally prescribed goals and the legitimate means of attaining these goals. Alienation from self referred "to a perceived personal purposelessness or estrangement from self in which individuals could find little meaning out of life and have difficulty finding rules to guide their life" (Fagin, 1973:25). Alienation from society meant "that a person repudiated the legitimacy and justness of the values of the mainstream culture and felt that he should not be subject to unfair regulations of mass society" (Fagin, 1973:25-26). The differentiation of Fagin's (1973) between alienation from self and alienation from society was similar to the distinction that Taviss (1969) made between self-alienation and social alienation. In this dissertation, anomie will be considered as an individual trait defined as alienation from society or social alienation while self-estrangement will be considered as alienation from self or self-alienation.

Self-Concept

After failing to uncover any standard ways of measuring meaning, Osgood and Suci (1955) presented the results of two independent factor analyses of semantic judgments. The purpose of their factor analytic work was to devise a scaling instrument which gave representation to the major dimensions along which meaningful reactions or judgments

varied. This measuring instrument had acquired the label of semantic differential which meant:

a multivariate differentiation of concept meanings in terms of a limited number of semantic scales of known composition (Osgood and Suci, 1955:325).

The logical basis of the semantic differential began with the assumption that "the process of description or judgment could be conceived as the allocation of a concept to an experiential continuum, definable by a pair of polar terms" (Osgood and Suci, 1955:326). The authors alleged that the content of many complex linguistic assertions (e.g., "I don't think these Chinese Communists are to be trusted") could be reduced to the allocation of a concept to a scale, e.g., Chinese Communists:

trustworthy _____ : _____ : _____ : X : _____ untrustworthy.

Then, the greater the intensity of the particular assertion, the more extreme would become the allocation toward one or the other of the polar terms. They then presumed that "the subjects used the differential in ways suggesting that they 'carry about' stabilizing frames of reference based upon a lifetime of making such judgments, i.e., each 'absolute' judgment of a particular concept on a particular scale was really a comparative judgment against a multitude of previous concept-scale allocations" (Osgood and Suci, 1955:326).

The second logical assumption made by Osgood and Suci (1955:326), was that "many different experiential continua, or ways in which meanings could vary, were essentially equivalent and hence may be represented by a single dimension." This meant that the specific scale trustworthy-untrustworthy would presumably appear as an essentially evaluative judgment. The authors quoted research to justify their

assumption. The final assumption made by Osgood and Suci (1955:326) was that "a limited number of such continua could be used to define a semantic space within which the meaning of any concept could be specified." This postulate was based on the fact that it can be demonstrated, by factor analysis, that some limited number of dimensions or factors are sufficient to differentiate among the meanings of randomly selected concepts, and that if the scale system finally selected satisfied the usual criteria of measurement, then the data obtained with such a semantic differential could become an operationally defined index of meaning (Osgood and Suci, 1955).

The results of Osgood and Suci's (1955) two factor analytic studies of meaningful judgments based upon the same sample of 50 bipolar descriptive scales produced three independent connotative factors: evaluative, potency, and activity. The evaluative factor accounted for more than half of the extractable variance and included such polar types as beautiful-ugly, nice-awful, clean-dirty, and smooth-rough. The potency factors consisted of such polar types as strong-weak, large-small, and heavy-light. The activity factor included such polar types as fast-slow, active-passive, and sharp-dull. Osgood and Suci (1955) concluded that the three factors of evaluative, potency, and activity could be taken as independent dimensions of the semantic space within which the meanings of concepts could be specified.

In a study based on theories regarding identification, Lazowick (1955) examined the relationship of Taylor manifest anxiety scores to actual parent-child similarity, and to similarity between the child's perceptions of himself and his parent. The actual and perceived similarities were measured on a semantic differential instrument

representing Osgood's factors of evaluative, potency, and activity.

The results revealed that low manifested anxiety scores were associated with greater similarity perceived by the child between himself and each of the parents.

Solley and Stagner (1956) explored the influence of self-regard on reactions to varying degrees of failure which they called temporal barriers. In a well controlled 3 x 3 factorial design, the independent variables were: one, subjects evaluation of self on Osgood's Semantic Differential scales; two, number of insoluble anagrams presented between two sequences of soluble anagrams; and three, affective quality of anagram words (negative, neutral, positive). The dependent variables were: one, solution times; two, the orientation of spontaneous comments toward self or toward task; and three, changes in palmar sweating from first to last soluble anagram. The results indicated that: one, subjects with low self-evaluation showed greater increase in solution time after failure than did subjects with high self-evaluation; two, in the presence of insoluble anagrams, subjects with low self-evaluation emitted more self-referent comments while subjects with high self-evaluation emitted more task-referent comments; and three, on negatively toned words, subjects with low self-evaluation showed marked increases in palmar sweating with increasing numbers of insoluble anagrams while high self-evaluating subjects showed a slight decrement in this measure.

Working with the supposition that self-concept was an insulator against delinquency, Schwartz and Tangri (1965) wanted to know if a group of nominated "good boys" could be distinguished from a nominated group of "bad boys" by the quality of self-concept, what was the relationship between the self-concepts of good and bad boys and the

perceived evaluations that others made of the boys, and which "others" were perceived as more significant in terms of self-evaluation than others. The authors developed a ten item Self-Concept Semantic Differential scale based on Osgood's (1955, 1957) works to measure self-concept, this scale was used in the present study. The findings of this study were: one, that a distinction could be made between a nominated group of good boys (mean self-concept score = 23.48) and a nominated group of bad boys (mean self-concept score = 27.29; the smaller the value, the more positive the self-concept); two, that the bad boys had a greater difference in the evaluation of others than the good boys; and three, mothers seemed to have the greatest influence on self-evaluation. Schwartz and Tangri (1965) proposed several implications from their data: one, self-concept was a more complex phenomenon than what symbolic interaction would indicate; two, self-concept as an insulator against delinquent may yet be proven to be important for prediction and control; and three, any solutions to the sociological problems of delinquency must, inevitably, incorporate social-psychological concepts.

Performing a replication in New Zealand of a United States study, Vellekoop (1966) administered an occupational rating scale and a semantic differential scale to measure the relationship between connotative meanings that subjects attributed to occupations and the prestige rank of those occupations. Statistically significant r 's were found between the prestige rank order and the rank order of 11 out of 22 semantic differential scales; i.e., MC, WC, unsuccessful-successful, rich-poor, national labor-labor, Maori-Pakeha, sober-drunk, honest-dishonest, dirty-clean, Ru-Ur, and useful-useless.

Apt and Fahey (1968) scrutinized the usefulness of a graphic rating scale, based on Osgood's semantic differential scale, and the classroom observation record in measuring college instructor behavior and in yielding clusters of traits which would identify subgroups of college instructors. In the first phase of the experiment, 4,916 subjects rated 112 liberal arts instructors and in the second phase, 2,967 subjects rated 59 instructors from the sample in the first phase. Results showed that the instrument could not be used appropriately as a measure of behavior, and that student ideas of effective instruction were unrelated to subject matter and the traditional divisions of academic, but were based upon the instructor's ability to convey the subject.

Using the semantic differential approach of Osgood, Simon (1968) assessed the reactions of jurors to a defendant accused of incest in a criminal trial. After the trial, but before deliberation the jurors were asked to indicate whether the defendant was guilty or not guilty by reason of insanity and to rate the defendant on a series of scales adopted from Osgood's (1957) works. After the deliberation, the jurors were again asked to rate the defendant on the same series of scales and to indicate his guilt or innocence. The results were: one, the deliberations had a significant different effect on the scores of the guilty verdict jurors than they had on the not guilty verdict jurors; two, there were significant differences in scores between jurors whose pre-deliberation verdicts differed, but whose group verdicts were the same; and three, there was no difference (even when verdicts were constant) between the scores of men and women.

Osgood's Semantic Differential technique was used by Brown (1969) to measure some aspects of emotional behavior at different stages during remedial education in reading. The data was analyzed by a comparison of the initial reading age with questionnaire readings and a comparison of change in questionnaire scores over an approximate 2-month period. The specific results in terms of change of subjects behavior was not important. The use of the technique in recording behavior was considered to be a means of objectifying clinical impressions and subjective statements regarding changes in emotional behavior during reading tuition.

The supposition that participation in student activities was independent of self-concept scores was tested by Phillips (1969) by using Osgood's Semantic Differential technique to measure self-concept. These results were acquired: one, there was no significant relationship between participation in student activities and self-concept scores for the total population of 188 subjects; two, there was no significant relationship between participation in student activities by girls and self-concept scores; and three, there was a significant relationship between participation in student activities by boys and scores on the self-concept measure.

Nichols and Berg (1970) examined by means of a semantic differential the hypothesis that school phobic children held higher levels of self-evaluation than similar nonschool phobic children. The level of self-evaluation in a group of 25 school phobics was compared with that of 23 controls attending a psychiatric clinic with various difficulties other than phobic reactions. No overall difference was found between the groups on scores of self-evaluation, however, there was a tendency

for chronic school phobics to show the lowest level of self-evaluation.

A semantic differential technique was used by Guidance et al. (1971) to measure self-concept and self-acceptance between neurotic and normal subjects. The study revealed that semantic differential ratings of self-concept were significantly more negative in neurotics than in normal subjects. Also, ratings of self-acceptance by neurotics were significantly lower than by normals.

Trying to isolate factors of self-esteem, of peer rating, and determine the relationship between the derived factors, Richmond and White (1971) administered the Coopersmith Self-Esteem Inventory (SEI) and a semantic differential to over two hundred elementary pupils from two metropolitan areas. Four factors of self-esteem and a lie scale emerged from a factor analysis of the SEI responses. Three semantic differential factors were obtained from a factor analysis of the peer ratings. A significant canonical correlation between the three semantic differential factors and the five SEI factors suggested that "activity" dominated the relationship between peer feelings and self-concept dimensions.

Heaps (1972) explored the advisability of selecting and using adjectives from Osgood's original semantic differential factors. Thirty-three male and thirty female fifth grade students were given four semantic differential measures comprised of the same 28 bipolar adjectives, each containing a different concept related to parents. It was discovered that specific content, factor loadings, and order of the extracted factors differed from those reported by Osgood. Results

implied that the original three factors of Osgood's may be relatively stable in general content only.

Using the semantic differential method, Krause and Solle (1973) had 54 French students judge Morris's "13 ways to live." The data was compared with Osgood's analysis of the same material collected from American students. The results disclosed that the semantic differential was a valuable tool for cross-cultural studies.

Middle Class Values

Coleman (1941:498) alleged that the following eleven value traits could be imputed to Americans in general: (1) associational activity, (2) belief and faith in democracy, (3) equality, (4) freedom of the individual, (5) faith in local government, (6) practicality, (7) prosperity, (8) material well-being, (9) Puritan outlook, (10) emphasis on religion, and (11) uniformity and conformity. Similar value delineations were stated by Cuber and Harper (1951:368) in their study where they considered to be the dominant American value themes: (1) monogamous marriage, (2) freedom, (3) acquisitiveness, (4) democracy, (5) education, (6) monotheistic religion, and (7) rationality.

The continuing influence of the Puritan ethic was apparent in Williams' (1965) analysis of the dominant cultural themes in the United States. Williams (1965:417-466) identified fifteen major value orientations that he felt seemed to guide the behavior of the American people: (1) achievement and success - Horatio Alger's myth of rags to riches, (2) activity and work - the stress of disciplined, productive work as a worthy end in itself, (3) moral orientation - judging the world in their terms of right and wrong, (4) humanitarian mores - the

belief of being kindly and helpful to others, (5) efficiency and practicality - the practical and efficient solution that gets things done, (6) progress - future orientation that things should constantly get better and better, (7) material comfort - the good life and how to improve on their standard of living, (8) equality - how to improve the lot of those at the bottom, (9) freedom - freedom of rugged individual must be maintained, (10) external conformity - uniformity, in external behavior and appearance, (11) science and secular rationality - belief in science as a means for asserting mastery over nature, (12) nationalism and patriotism - ethnocentric belief that their country has been good to them, (13) democracy - the principle that every man should have a voice in his political destiny, (14) individual personality - every individual should be independent, responsible and self-respecting, and (15) racism and related group-superiority themes - the process of continuing to downgrade some categories of citizens.

Biesanz and Biesanz (1968:85-88) surmised that the following list of values were the dominant American value themes: (1) democracy, (2) freedom, (3) equality for all, (4) laissez - faireism, (5) scientific - rational orientation, (6) emphasis on technique, (7) orientation to material not inner worth, (8) mechanistic view of the world, (9) future orientation, (10) moralistic orientation, (11) belief in material comfort, (12) self-indulgency, and (13) an emphasis on sentimentality and romance.

In his work about delinquent boys, Cohen (1969:27-30) described what he claimed to be the main values of the middle-class ethic. One, ambition which meant a high level of aspiration for long-run, long-deferred, and difficult achieved goals. Two, individual responsibility

which meant resourcefulness, self-reliance, and a reluctance to turn to others for help. Three, outstanding performance which meant the cultivation and possession of skills and the tangible achievements associated with these skills. Four, worldly asceticism which meant the readiness and ability to postpone or subordinate immediate satisfactions and self-indulgence for the achievement of long-run goals. Five, rationality was in the sense of the exercise of forethought, conscious planning, budgeting of time, and the most economic, technological, and efficient allocation of resources. Six, the rewarding and encouraging the rational cultivation of manners, courtesy, and personability which resulted in the cultivation of patience, self-control, and the inhibition of spontaneity. Seven, the middle-class ethic emphasized the control of physical aggression and violence for good personal relations. Eight, recreation should be wholesome which meant that one should not waste time but spend his leisure constructively. Nine, respect for property which meant a respect for the owner's rights of his property.

Miller and Riessman (1969:31-41) presented what they believed to be the main working-class norms: (1) stability and security, (2) traditionalism, (3) intensity, (4) person-centered, (5) pragmatism and anti-intellectualism, (6) excitement, and (7) parsimony and variation.

Hodges (1971:49) listed fourteen values and ideals which he alleged reflected the dominant American ethos: (1) action, (2) innovation, (3) democracy, (4) youth, (5) individualism, (6) change, (7) future orientation, (8) status by achievement, (9) progress, (10) equality, (11) enthusiasm, (12) mastery over nature, (13) informality, and (14) doing.

Despite the erosion of certain common American values, Green (1972:115) conjectured that our lives are still oriented to the following values: (1) fair play in competition, (2) humanitarianism, (3) patriotism, (4) monogamous marriage and sexual fidelity, (5) respect for private property, (6) Christianity, (7) a belief in American destiny, (8) belief in progress, (9) belief in individual rights, (10) respect for individual accomplishments, (11) drive to individual success, (12) personal cleanliness, (13) veneration of machinery and technology, and (14) the philosophic acceptance of direct action in preference to contemplation and passivity.

After examining the lists of dominant values or value themes in American society, Traub (1973:2) declared that there appeared to be three discrepancies. One, what was a value? Were the writers delineating values or just listing themes without the underlying values? Two, were the writers also listing normative patterns associated with particular values? Three, were all these values similar for all groups in the American society? In solving his dilemma, Traub (1973) defined a value or value system as:

For the purpose of this study, a value, or the value system of individuals will be viewed as the varied preference and rejections arising from the social recognition of alternatives. The agreed upon values are thus the shared conceptions of the desirable, and are to be recognized as attached to virtually every object, event, relationship, and experience of which people are aware. In these terms, a value is a relatively general statement concerning standards of preference (Traub, 1973:3).

Based on this definition and his review of the literature, Traub (1973) developed the following ten item scale to represent middle class values which the present study used:

1. Pursuit of productive activity which provides you with a satisfying experience.

2. Some type of spiritual experience.
3. Establishment of your own family.
4. Enjoyment of sexual relations.
5. Concern for others who are less fortunate or who need assistance.
6. Belief that everyone should have a fair chance in life.
7. Importance of formal education.
8. Trying new ways of thinking and doing things.
9. Loyalty to society of which you are a member.
10. One should think for himself and not depend on others all the time.

This literature review has been concerned with the main variables and concepts of this study. It has tried to provide some knowledge for the reader about the concepts and variables as they applied to the present research. Further theoretical connections for this study will follow in the next chapter.

CHAPTER III

THEORETICAL CONNECTIONS

Alienation seems to have a context embedded in the history of mankind. Modern alienation is just a part of the process of alienation in its evolutionary development. It is hypothesized by the Josephsons (1962) and others that the most tragic aspect of the current human condition is alienation. Modern alienation is accused of stifling our most distinctive human impulses, minimizing human freedom and self-actualization, maximizing bureaucratic modes of being, and increasing barriers to interpersonal communication. Tillich (1963), in his analysis of what he considers to be the basic themes underlying the existentialist revolt against the depersonalizing forces of technical society, proclaims that this depersonalization is expressed through the tendency to cease responding to the individual as a unique and irreplaceable focus of life, and instead, to treat him as a thing, a means, or object of scientific calculation or of psychological and political management. This could indicate that man has become an object and deals in I-it relationships rather than I-thou relationships (Buber, 1958) which could cause alienation from others as well as from self. However, there seems to be something underlying all of this, and Kelman (1961) alleges it to be the old objective-subjective, object-subject, mind-body, or real self-idealized self question. Kelman (1961) assumes that Eastern and Western civilizations are descendants of a magic world where knowing is

non-conceptual awareness and knowing is influencing. Subject and object are not opposed, but absorbed in a world consciousness which transcends both. When evolving from the magic world, the East and West dealt differently with the object. The East remained closer to the object and to all otherness through the subject-other relation where the subject and all otherness are unified through experiencing them as identical and juxtaposed. The West made a sharp split with otherness and made it into an object. This includes the material, non-material world, and consciousness itself which widened the gap between subject and object. In the West, the guiding mind principle became Unity in Variety and knowledge was what could be obtained through concepts. From this basis, Kelman characterizes the West as having an objectifying attitude and a centrifugal orientation.

What characterizes the West is the objectifying attitude and its centrifugal orientation. The problems, questions and answers, are out there - then, whether they be a traumatic experience in the past or an ideal goal in the future. Teleology and causality govern, the focus is on winning, the position erect and locomoting, whether in fact or in attitude, while being dominated by dualisms of will, thought, feelings, and action. The goal was acquisition, whether it be of grace in heaven, power and things on earth, to swallow space on foot, in ships and airplanes and to build empires. Western man at his apogee regarded himself as man and master of all he surveyed and might yet grasp (Kelman, 1961:200).

Kelman (1961) discusses in detail that what we have acquired from this widened gap of subject and object is our estrangement and alienation from our roots, our organic rhythms, and all otherness. Kelman (1961) contends the evidence of this estrangement and remoteness from the authentic is being manifested throughout our planet as indifference, non-commitment, rebellious defiance, and flight. He surmises that

anxiety, self-hate, and despair must be experienced before the impact of alienation becomes felt, as a state, as a process, as a direction of existing not living, with its internal and external references" (Kelman, 1961:203).

For Kelman (1961), Existentialism is the phenomenon which will unify the contributions of the East and West.

I regard Existentialism as the formulated awareness of our estrangement and alienation from our roots, our organic rhythms, and from all otherness. It defines the emptiness, meaninglessness and nothingness of our previous ways of being based on our Western philosophic tradition. Existentialism points at the experienced despair and hopelessness of hanging onto such outmoded ways of being, and the tragedy of them. It defines the fear and dread of the responsibility of choosing to let go into freedom with which the West has had little experience (Kelman, 1961:203).

Another quote from Kelman (1961) provides a feeling for the situation as he sees it:

Crucial is our increasing understanding that there are no solutions out there or in here. There is only experiencing here-now, so that we become more aware that in and out are aspects of one. Then forms, as patterns of phenomena, will be experienced as manifestations of the abundance of Reality - and attachment to them will be seen as folly. Only those terrorized by their distorted vision of an existence dictated by an economy of scarcity will perpetrate the insanity of attempting to hoard those forms. The "what" from which all forms emerge and into which they are absorbed was, is, and will always be here-now. You can neither create it nor destroy it, nor take it with you. It was, is, and always will be Reality (Kelman, 1961:205).

Now, taking the assumption that our alienation and estrangement comes from our split in the object-subject dualism and the conjecture that existentialism may be one method of understanding this object-subject dualism, it becomes apparent that some knowledge of existential themes is necessary. Kaplan (1961) discusses five themes which provides a brief understanding of existentialism which according to Jaspers is a

philosophy in which "man is everything" and one in which it is more important to find a way of life than to develop a body of systematic propositions. The first theme Kaplan (1961) describes is that man's existence precedes essence (that is, being or the continuing of being precedes the meaning of one's being). According to Kaplan this means that;

First, a man is; and what he is is settled in the course of his existence and is not predetermined, not an antecedent condition of his existence. A man's existence is not exhausted by his exhibiting a particular essence, by his being just a man of whatever kind he is. He is more than just a type, a character defined by some role or other... Only man exists in the sense that what he is is not limited, specified, determined beforehand - in a word, defined prior to his existence... Man is nothing else but what he makes of himself... Man's existence is constituted by this fact: that he is continuously becoming what he was not (Kaplan, 1961:103-104).

Kaplan (1961) now states, that if one conceives a man as an existent who determines its own essence then one must recognize that the most fundamental attribute of the human being is his capacity for choice. This theme is summarized as:

We are most wholly and most truly human in our acts of choice. For it is these acts which express the fact that for us existence precedes essence. But this is not to say that we become human by virtue of choosing good rather than evil... What makes us human is that life has a meaning for us, that is, that we determine for ourselves a perspective on life in which there is embedded a difference between good and evil. To say that it is all one is to say that life makes no sense at all. The meaning of life lies in the values which we can find in it, and values are the product of choice... The humanity of man, therefore, does not consist in the virtue of his choices but in their genuineness, in the fact that he has made choices... A man that makes no decisions has no existence... In short, his essence precedes his existence. To exist as a human being he must reverse this relationship; he must, that is to say, decide for himself what his life is to be. The point is simply that he must decide: the choices he makes must be genuinely his or he is not making them... There is no a priori meaning of life, no value which, before hand and in its own nature,

is a value. Whatever meaning and value man can find in his life must be the outcome of his own choices, his own inventions. It is a projection into the cosmic plane, so to say, of his personal freedom (Kaplan, 1961:104-106).

This leads Kaplan (1961) into his third theme of existentialism which is freedom. The core of this theme is as follows:

Man is freedom. Freedom comes as close to constituting the essence of man as his existence makes possible. Whatever a man may be, he is free to be something else if he chooses; but he is not free to choose to give up his freedom. For in choosing to do that he would betray the fact that he has already lost what he pretends to give up: it is no longer his to give... What matters is the difference between his freely choosing something and his being forced upon even that very thing. What counts for a human being is not what he has, but whether it is the outcome of his own choice or the choice of another. Nothing can compensate a man for the loss of his humanity in the subjugation of his will to the will of another. What we get out of life depends upon what we get, not upon what someone else gives. (Kaplan, 1961:106-107).

The next theme that Kaplan (1961) canvasses is that of responsibility. Responsibility is only the measure of the farthest reaches of freedom. Responsibility consists of two elements:

Each man is plainly responsible, to start with, for his own individuality. What we are, each of us, is determined by one thing and by one thing only - ourselves. For we have already seen that in this conception a man really is only what he himself has made of himself. No one and nothing else can make anything of him as a human being. Whatever a man does not make of himself does not belong to his existence as human. It belongs to him only as a thing and not as a man... The limitless freedom of choice in which man's existence consists is thus at the same time a boundless responsibility for what he makes of himself.

We are responsible for more than what becomes of us; we are also responsible for what becomes of others. When we make a choice we are choosing, not merely for ourselves, but for all men. In the act of choice we are saying not merely 'This is what I choose,' but also 'This is what is to be chosen.' By my existence, by what I become through my choice, I am determining what all mankind everywhere

is forever to become. My act defines not just my essence, but the essence of mankind. It is my choice that makes me human, and thereby it makes something of humanity. My individuality is constituted by my choice and does not stand antecedent to it. In the choice itself I am acting as a representative of mankind, as though any man, existing as I am and so circumstanced, would make the same choice. This is what it means to choose: to deliberate, to reflect, to weigh and analyze - that is, to put all mankind in my place (Kaplan, 1961:107-108).

The last theme that Kaplan (1961) recounts is authenticity which is the concept that man must direct his choices so as to be completely an individual. The core of this concept is:

For our being human, our distinctive existence, lies only in our making a choice, not in choosing this rather than that. The supreme virtue is to be one who chooses, that is to say, to be as we have chosen. To choose freely and to assume responsibility for the choice - that is what it means really to be what we have chosen to be. The supreme virtue, in a word, is integrity. Correspondingly, self-deception is the greatest vice. Life is a drive towards honesty, toward really being what we are. Mere things are wholly subject to the law of identity; for man, identity is something to be achieved. A man who is identical with himself - with his human self, the self which he has made by his free and responsible choices - such a man existentialism calls 'authentic.' Only the authentic man really is what he is, because only of him is it true that who he is has made him what he is rather than the other way around.

To be authentic is to choose for yourself what you are to be, regardless of what others expect, demand, or invite you to be. It is a mistake, of course, to conclude that being authentically an individual requires that you be like no one else on earth, that you choose what no one else would conceivably choose... Yet because the authentic individual is so completely self-contained, he experiences himself as completely isolated from others (Kaplan, 1961:110-111).

Again, taking the assumption that our alienation and estrangement arises from our attempt to overcome or escape the object-subject or mind-body problem and the supposition that existentialism may be one method of dealing with this problem, one may ask, how does this relate to our educational system. Vandenberg (1962) discusses alienation and

education by analyzing and comparing Dewey's theory of knowing with the existential's theory of knowing. One of the first existential attacks that Vandenberg (1962) describes is on science and the belief that most people have that science has all the answers. Vandenberg (1962) reveals a possible source of man's alienation in this statement about science:

Science treats man as a physical object via a meta-physics based on a determinism which assumes that man never, in any context, can give meaning to the phrase freedom of choice. This results in the annihilation of personal, social and community value, and if taken seriously, paves the way for all forms of alienation (Vandenberg, 1962:161-162).

The article stresses the existential belief that man can give acceptable meaning to the phrase "freedom of choice" which enables man to establish meaning into his life. In fact, when man rejects, flees, or lets someone or something else make his free responsible choices then he becomes alienated from himself, because man is nothing other than what he makes himself. Vandenberg (1962) completes his article by drawing implications of his discussion for education. For Vandenberg, education is a process of becoming oneself and anything which alienates one from becoming himself perhaps isn't education.

Anything that alienates one from himself is not educative. Education is the process of becoming oneself. One becomes himself by choosing his response to immediate situations. The act of choice in a situation defines oneself. Anything that hinders the play of freedom in the choice is alienating (Vandenberg, 1962:176).

Vandenberg (1962) goes on to elaborate, in his terms, on what an authentic (in the existential sense) teacher should be. The condition of the modern university in the sense of what it may be doing, is given to Tillich (1963) in his example of the ever-present danger of spiritually risking *pars pro toto*:

If, for instance, industrial society transforms the universities into places of research for industrial purposes, not only do the universities lose their function of asking radically for the truth, but the technical development itself will be stopped in the long run - the danger of present-day America. On the other hand, if the universities isolate their function of asking for man's existential concern, e.g., the social, they lose their significance and fall victims to unanalyzed ideologies - the danger of past Germany. Many similar examples about the self-destructive consequences of the isolation and imperialism of a special function of the human mind can easily be given. In all of them the result is depersonalization, for the person is a centered whole to which all his functions are subjected. As soon as one function is separated from the others and put into control over the whole, the person is subjected to this function and through it to something which is not himself. The person becomes this function (Tillich, 1963:298).

Therefore, one may speculate that the educational system could be contributing to the alienation of man if it is hindering the freedom of choice by the individual (in an existential sense). If man is not able or flees from making his free responsible choices then he becomes alienated from himself. Taviss (1969) contends that self-alienation has increased from the 1900's to the 1950's.

The next question to answer, if one continues this line of thinking, is in what ways does self-alienation exhibit itself. It is assumed that alienation displays itself in many forms of personal and societal disorganization. According to Weiss (1962), self-alienation may express itself in three different ways: one, a form of compulsive non-conformity called self-anaesthesia; two, as a synthetic construction of an "ideal other" called self-idealization; and three, the loss of primary feelings and commitment called self-elimination. Weiss (1962) states that self-anaesthesia is a conscious loss of self which is maintained by makework and the quest for distractions while self-idealization achieves personal phoniness of every kind and

self-elimination results in Frankl's existential vacuum or no meaning and purpose in life. In all cases, man is losing his self; or in existential terms, man is not making his free responsible choices which establishes meaning for him. The presumption that meaning or purpose is somewhat related to the concept of alienation should in no way be a surprise.

Ellison (1969) reports that highly alienated people have a lower will to live while unalienated people have a higher will to live. This relationship is even stronger when the concept of health is added.

Kotchen (1960) alleges that there is a relationship between the existential concept of meaning and mental health. Defining the concept of meaning in terms of seven components: (1) uniqueness, (2) responsibility, (3) self-affirmation, (4) courage, (5) transcendence, (6) faith-commitment, and (7) world view (all components defined in existential terms), he finds that the total mean scores for five groups on existential mental health are in the same order as they fall on the basis of operational - pragmatic criteria of mental health (locked-ward mental patients = 16.8, parole mental patients = 17.9, chronic physical patients = 20.9, man in the street = 23.1, and college undergraduates = 24.7). Therefore, one may suspect that meaning does have some basic relationship to alienation in man.

This leads me to Frankl who has taken an existential foundation to develop his philosophy of the nature of man. He contends that the primary motivational force in man is a striving to find a meaning in one's life, as he calls it the will to meaning which can be seen as an attempt to deal with the object - subject dualism by, as existentialism would say, making your individual free responsible choices. Logotherapy

is Frankl's method of trying to help the individual begin to strive for the will to meaning or begin making his free responsible choices. The Purpose in Life test is an empirical measurement of how one is striving for the meaning in their life.

Taking the existential foundation and concepts, this dissertation tries to examine the philosophic question: Does a college education help to establish a foundation for one's purpose in life? If the educational system is alienating the individual, in existential terms, then empirically one should be able to find something by using the Purpose in Life test. Therefore, this dissertation, in an indirect way, exploratorily investigates the philosophic question by analyzing how different factors relate to the Purpose in Life scores of college students over a longitudinal time span of three and a half years.

CHAPTER IV

DATA AND METHODOLOGY

Introduction

Up to this point, this study has presented a discussion of the concerned problem, a relevant literature review of the problem, and a theoretical foundation for the study. This chapter will set forth the data and methodology used in this study. First, the samples of this study and the procedures employed to obtain those samples will be reported. Then, a description of the variables used and the hypotheses tested in this study will be disclosed. Finally, the data analysis and statistical treatment employed in this study will be explained.

The Samples and Collection Procedures

This study consisted of two samples obtained by two people at two different times. The first sample came from a randomly drawn sample by student number from the total graduate and undergraduate enrollment at Oklahoma State University during the spring semester of 1970 by Ogle (1972). Ogle (1972) mailed questionnaires to a total sample of 1,012 students of which thirty-seven were later excluded due to unknown forwarding addresses which resulted in a total sample size of 975. After the initial mail-out and one follow-up, Ogle (1972) acquired a 70 percent questionnaire return rate from the total sample of 975. This provided Ogle (1972) with a final usable response sample of 697. This

697 sample was the first sample analyzed by the present study. At this point, it is necessary to state that the questionnaire used by Ogle (1972) to obtain the sample of 697 students included the Purpose in Life test and Srole's Anomie scale; however, no analysis of either the Purpose in Life test scores or anomie scores was made until now by the present writer.

The second sample of this study was procured by the writer from Ogle's (1972) 697 subject sample by a mail-out questionnaire in the fall of 1973. Taking the list of names of Ogle's (1972) 697 subject sample, the writer secured as current as possible addresses for those people by examining the records of the Oklahoma State Alumni Office, by checking the fall 1973 enrollment files, and by surveying the permanent records of the Registrar's Office. From these three sources, a total of 597 addresses were found which represented the total sample for the first mail-out of the questionnaire (see Appendix J). After the initial questionnaire mail-out and one follow-up mailing, the final usable matched response sample of 278 was acquired which was a 46.5 percent questionnaire return rate. Although this was above the average questionnaire return rate, if it is realized that 40 percent of the 597 addresses came from the permanent records of the Registrar's Office which meant that the addresses were the parent's addresses, then the questionnaire return rate does not seem as low as it could be. Furthermore, there was evidence from some respondents that the current addresses of the Alumni Office were incorrect. Also, the fact that this sample was taken three years after the first sample created the problem of trying to be sure that any address was current. Taking these factors into consideration, the 46.5 percent questionnaire return rate

was considered acceptable. With the 46.5 percent questionnaire return rate, the problem of not obtaining a random sample due to nonresponse presented itself. However, since this study was exploratory in nature, interested in finding information for further research, and that the study was interested in describing the sample obtained and not in inferring from that sample, the nonrandom sample problem was not considered to be that critical. Therefore, statistical tests were used to describe the sample obtained from the mail-out questionnaire.

Description of the Variables

This study was designated with one dependent variable and 12 independent variables. The dependent variable was purpose in life obtained from the Purpose in Life test. The independent variables were: sex, race, classification, major, age, marital status, income, religiosity, self-concept, middle class values, self-estrangement and anomie. A total of thirteen variables were used in this study.

The variables analyzed from Ogle's (1972) sample consisted of five independent variables (sex, classification, major, marital status, and anomie) and the one dependent variable of purpose in life (see Appendix A). The dependent variable of purpose in life was acquired from the twenty-item Purpose in Life test (see Appendix I), developed by Crumbaugh and Maholick (1964). The independent variable of sex had the traditional two response categories of male and female. The classification factor referred to the student's classification in college which was denoted as: freshman, sophomore, junior, senior, graduate student, and special. Major implied the student's major field of study which was classified as: life science, physical science, social science,

humanities, business, engineering, architecture, home economics, agriculture, and other. The independent variable of marital status was categorized as follows: single, married, divorced, and remarried. The independent factor of anomie was taken from the five item anomie scale (see Appendix D) constructed by Srole (1956).

The method of summated ratings developed by Likert (1932) was applied to the anomie scale and the Purpose in Life test. For the anomie scale, each subject indicated for each statement whether they strongly agreed, agreed, were undecided, disagreed, or strongly disagreed with the statement. This provided five possible responses as an index of the strength of agreement. The determination of scale scores for each individual was achieved by summing his responses to all items on that scale, while the above five categories were scored as: 5, 4, 3, 2, and 1, respectively. The higher the score, the more anomic was the respondent. The Purpose in Life test provided seven possible responses as an index of the strength of agreement with each statement; however, the responses were labeled according to each question (see Appendix I). The response categories were scored from 1 to 7 with the seven indicating the strongest agreement with the statement. As before, the individual's scale score was the summation of his responses to all the items on the scale. The higher the score the more purpose in life the respondent possessed.

The anomie scale and the Purpose in Life test were tested for the reliability of their items by the testat procedure outlined by Veldman (1967). The testat procedure provided means, sigmas, r coefficients, and an alpha coefficient for each scale. The alpha coefficient was a measure of reliability that estimated the internal consistency of the

scale, which relied on the average correlation among the questions within the scale (Nunnally, 1967). Alpha served the purpose of determining the degree of measuring error expected in the use of the scales. A low alpha coefficient would indicate poor scale construction which would mean that the scale needed to be reconstructed in order to obtain meaningful results. In order for a scale to be considered adequate, an alpha coefficient of at least 0.50 should be obtained (Nunnally, 1967). In the testat procedure, the alpha coefficient referred to the reliability of the entire test, while the r coefficients showed the effectiveness of each question in relating to the variable being tested by the other questions of that scale. In order for an item to effectively relate to the variable being tested, a 0.30 or above r coefficient should be acquired. For Ogle's (1972) 697 subject sample, an alpha coefficient of 0.61 was obtained for Srole's (1956) Anomie scale and an alpha coefficient of 0.88 was attained for the Purpose in Life test, all items were above the 0.30 recommended r coefficient. The r coefficient for each item of the anomie scale and the Purpose in Life test can be seen in Tables I and II, respectively.

TABLE I
 TESTAT RESULTS FOR THE ANOMIE SCALE

Question	r Ogle's sample	r Writer's sample
1. In spite of what some people say, the lot of the average man is getting worse.	0.64	0.67
2. Nowadays a person has to live pretty much for today and let tomorrow take care of itself.	0.54	0.59
3. These days a person doesn't really know who he can count on.	0.67	0.77
4. There's little use writing to public officials because often they aren't interested in the problems of the average man.	0.62	0.57
5. It's hardly fair to bring child- ren into the world with the way things look for the future.	0.66	0.70
Alpha	0.61	0.68
N	697	278

TABLE II
 TESTAT RESULTS FOR THE PURPOSE IN LIFE TEST

Question	r Ogle's sample	r Writer's sample
1. I am usually:	0.65	0.72
2. Life to me seems:	0.61	0.77
3. In life I have:	0.56	0.63
4. My personal existence is:	0.72	0.72
5. Every day is:	0.60	0.71
6. If I could choose, I would:	0.63	0.73
7. After retiring, I would:	0.36	0.45
8. In achieving life goals I have:	0.59	0.53
9. My life is:	0.71	0.79
10. If I should die today, I would feel that my life has been:	0.69	0.82
11. In thinking of my life, I:	0.67	0.71
12. As I view the world in relation to my life, the world:	0.64	0.64
13. I am a:	0.43	0.32
14. Concerning man's freedom to make his own choices, I believe man is:	0.39	0.43
15. With regard to death, I am:	0.30	0.37
16. With regard to suicide, I have:	0.46	0.55
17. I regard my ability to find a meaning, purpose or mission in life as:	0.68	0.73
18. My life is:	0.37	0.44
19. Facing my daily tasks is:	0.70	0.75
20. I have discovered:	0.74	0.72

Table II (Continued)

Question	r Ogle's sample	r Writer's sample
Alpha	0.88	0.91
N	697	278

The variables analyzed in the writer's sample consisted of twelve independent variables (sex, race, classification, major, marital status, age, income, anomie, self-concept, middle class values, religiosity, and self-estrangement) and the one dependent variable of purpose in life (see Appendix B). The dependent variable of purpose in life was again procured from the twenty item Purpose in Life test (see Appendix I) developed by Crumbaugh and Maholick (1964). The independent variable of sex was the same as before. The race factor was categorized into Black, Indian, Oriental, White, and other. The classification variable referred to the respondent's attained level of education and was denoted as: undergraduate, B.S. or B.A., special, M.S. or M.A., D.V.M., Ed.D., and Ph.D. Major implied the subject's major field of study which was classified as: life science, physical science, social science, humanities, business, engineering, architecture, home economics, agriculture, education, veterinary medicine, school of technology, and other. The independent variable of marital status was categorized as follows: single, married, separated, divorced, and remarried. The independent variables of age and income were acquired from open-ended questions asking for the age and income of the respondent. Age values were taken

as given while the income values were placed in one of the following categories: less than 1,000-1,999, 2,000-3,999, 4,000-5,999, 6,000-7,999, 8,000-9,999, 10,000-11,999, 12,000-13,999, 14,000-15,999, and 16,000 and over. The independent factor of anomie was again taken from the five item anomie scale (see Appendix D) constructed by Srole (1956). The self-concept variable was measured by the 10 item Semantic Differential Self-Concept scale (see Appendix E) used by Schwartz and Tangri (1965). The independent variable of middle class values was obtained from a ten item middle class value scale (see Appendix F) developed by Traub (1973), which acquired a 0.73 alpha coefficient in his study. Religiosity was measured by a six item religiosity scale (see Appendix G) constructed by Fagin (1973) which attained a 0.83 alpha coefficient for the scale in his study. The individuals self-estrangement was secured from a seven item self-estrangement scale (see Appendix H) used by Bonjean and Grimes (1970), which was designed to complement Dean's (1961) measures.

Again, the method of summated ratings developed by Likert (1932) was applied to the anomie, self-concept, middle class values, religiosity, self-estrangement and the Purpose in Life scales. All six scales provided seven possible responses as an index of the strength of agreement with each statement. For the anomie, middle class values, religiosity, and self-estrangement scales, the response categories ranged from strongly disagree to strongly agree with the values assigned to the categories from 1 to 7, respectively. For these four scales, the higher the score the more belief in middle class values or the more anomic was the individual, or the more religiosity, or the more self-estranged was the respondent. The self-concept scale consisted of ten

pairs of words which allowed the subject to respond to each pair on seven different degrees of comparison. The items were phrased such that the higher the score the less self-concept one possessed. The Purpose in Life test was the same as described above. Again, the individual's scale score was the summation of his responses to all the items on each scale.

In the writer's sample of 278 matched subjects, the anomie, self-concept, middle class values, religiosity, self-estrangement, and Purpose in Life scales were tested for the reliability of their items by the testat procedure outlined by Veldman (1967). The obtained alpha coefficients for each of the scales were as follows: anomie scale (0.68), self-concept scale (0.75), middle class values scale (0.77), religiosity scale (0.91), self-estrangement scale (0.77), and the Purpose in Life test (0.91). The r coefficients for each question of the anomie scale, the Purpose in Life test, the self-concept scale, the middle class values scale, the religiosity scale, and the self-estrangement scale were above the recommended 0.30 level and can be seen in Tables I, II, III, IV, V, and VI, respectively.

TABLE III
 TESTAT RESULTS FOR THE SELF-CONCEPT SCALE

Question		r
1.	Good - - - - - Bad	0.64
2.	Useful - - - - - Useless	0.69
3.	Superior - - - - - Inferior	0.57
4.	Smart - - - - - Stupid	0.62
5.	Square - - - - - Cool	0.52
6.	Tough - - - - - Soft	0.41
7.	Selfish - - - - - Unselfish	0.42
8.	Friendly - - - - - Unfriendly	0.58
9.	Kind - - - - - Cruel	0.61
10.	Important - - - - - Unimportant	0.64
	Alpha	0.75
	N	278

TABLE IV
TESTAT RESULTS FOR THE MIDDLE CLASS VALUES SCALE

Question	r
1. Pursuit of productive activity which provides you with a satisfying experience.	0.63
2. Some type of spiritual experience.	0.61
3. Establishment of your own family.	0.62
4. Enjoyment of sexual relations.	0.61
5. Concern for others who are less fortunate or who need assistance.	0.66
6. Belief that everyone should have a fair chance in life.	0.54
7. Trying new ways of thinking and doing things.	0.51
8. Importance of formal education.	0.58
9. Loyalty to society of which you are a member.	0.58
10. One should think for himself and not depend on others all of the time.	0.44
Alpha	0.77
N	278

TABLE V
TESTAT RESULTS FOR THE RELIGIOSITY SCALE

Question	r
1. I frequently feel very close to God in prayer, during public workship, or at important moments in daily life.	0.88
2. I try hard to carry my religion over into all my other dealings in life.	0.86
3. I know that God answers my prayers.	0.89
4. Religion is especially important to me because it answers many questions about the meaning of life.	0.91
5. My religious beliefs are what really lie behind my whole approach to life.	0.90
6. The psychiatrist rather than the theologian can best explain the phenomena of religious experience. (r)	0.51
Alpha	0.91
N	278

*(r) indicates a reversely scored item.

TABLE VI

TESTAT RESULTS FOR THE SELF-ESTRANGEMENT SCALE

Question	r
1. Sometimes I get restless because I can't express my real feelings when talking and doing things with others.	0.62
2. I have found that more often than not the rules in our world go against human nature.	0.47
3. When I am around other people, I try to keep in mind that saying what you really feel often gets you in trouble.	0.64
4. I have found that in order to get along in this world usually you have to put on an act instead of being able to be your real self.	0.76
5. I have found that just being your natural self won't get you very far in this world.	0.67
6. I frequently have to do things to please others that I would rather not do.	0.69
7. What others think I should do is usually not what I would really like to do.	0.69
Alpha	0.77
N	278

This study also examined the longitudinal relationships of the independent variables of sex, race, marital status, and major to the dependent variable of the difference in purpose of life scores (see Appendix C). The independent variables had the same response categories as described above in the writer's matched sample of 278. The dependent variable was the difference in the respondent's purpose in life scores.

from Ogle's (1972) sample and the writer's sample, three and a half years after Ogle's (1972) sample.

Hypotheses of the Study

Since this study was exploratory in nature, the writer stated all the hypotheses in the null form. The hypotheses were placed into three groups corresponding to the three separate sections which the data was analyzed. A total of 24 hypotheses were examined by this study.

Ogle's Sample

For Ogle's (1972) sample, six separate hypotheses were explored as follows:

- (1) There will be no significant difference between females and males on PII scores.
- (2) There will be no significant difference between majors on PII scores.
- (3) There will be no significant difference between attained college classification levels on PII scores.
- (4) There will be no significant difference between marital statuses on PII scores.
- (5) A measure of anomie and PII scores will not significantly relate.
- (6) There will be no significant interaction between the factors of sex, marital status, and attained college classification levels on PII scores.

Writer's Sample

For the writer's sample, thirteen separate hypotheses were investigated as follows:

- (1) There will be no significant difference between females and males on PII scores.

- (2) There will be no significant difference between races on PIL scores.
- (3) There will be no significant difference between attained college classifications levels on PIL scores.
- (4) There will be no significant difference between majors on PIL scores.
- (5) There will be no significant difference between marital statuses on PIL scores.
- (6) Age and PIL scores will not significantly relate.
- (7) Income and PIL scores will not significantly relate.
- (8) A measure of anomie and PIL scores will not significantly relate.
- (9) A measure of self-concept and PIL scores will not significantly relate.
- (10) A measure of middle class values and PIL scores will not significantly relate.
- (11) A measure of religiosity and PIL scores will not significantly relate.
- (12) A measure of self-estrangement and PIL scores will not significantly relate.
- (13) There will be no significant interaction between the factors of sex, marital status, and attained college classification levels on PIL scores.

Longitudinal Analysis

For the longitudinal analysis, five separate hypotheses were inspected as follows:

- (1) Over a longitudinal period of three and a half years, PIL scores will not be significantly different.
- (2) There will be no significant difference between females and males on the difference in PIL scores over a longitudinal period of three and a half years.
- (3) There will be no significant difference between races on the difference in PIL scores over a longitudinal period of three and a half years.

- (4) There will be no significant difference between majors on the difference in PIL scores over a longitudinal period of three and a half years.
- (5) There will be no significant difference between marital statuses on the difference in PIL scores over a longitudinal period of three and a half years.

Data Analysis and Statistical Treatment

The data from Ogle's (1972) sample had been coded and keypunched on IBM cards. The writer's sample was coded and then keypunched on IBM cards. The test and correlation computer programs were obtained from Richard Dodder. The analysis of variance and the interaction by regression programs were acquired from the SAS2 system of the Oklahoma State University Computer Analysis Service.

The statistical treatment of the data was classified as parametric. One-way and two-way analysis of variance was used for the statistical analysis of sex, race, classification, major, and marital status. Correlation was used to analyze the variables of age, income, anomie, self-concept, middle class values, religiosity, and self-estrangement. The analysis of the interaction between sex, marital status, and classification was accomplished by a regression analysis since the results of the two-way analysis of variance were questionable due to a large number of empty cells, especially in the 278 subject sample. Due to the problem of empty cells, the one-way analysis of variance was used on the variables of sex, race, classification, major, and marital status to check the main effects of each factor with the results of the two-way analysis of variance. For testing the significance of the hypothesis by the statistical tests, the value of the test required to

reject the null hypothesis was assigned the .05 level, however, the probability levels of all the results were cited in the findings.

Methodological Limitations

This study had two major methodological limitations which have been discussed briefly above. The first methodological limitation was the acquisition of a nonrandom sample, especially the 278 subject sample procured by the writer. The 697 subject sample of Ogle's (1972) was probably not a random sample since that was the total acquired responses from a randomly drawn sample of 1,012. The writer's sample of 278 became more of a nonrandom sample since it only began with 697 subjects who had responded to Ogle's (1972) questionnaire. Therefore, the final usable sample of 278 was definitely a nonrandom sample. However, since this study was not interested in inferring from these samples to any population and since the main interest of the study was to describe the samples in order to discover information for further research, this problem was not considered as critical as it would have been if the purposes were different.

The second major methodological limitation in this study was the large number of empty cells. This problem was again more profound in the 278 subject sample of the writer's. Two-way analysis of variance was first used to analyze the variables of sex, race, classification, major, and marital status, however, due to the larger number of empty cells the interaction effects were meaningless. Therefore, the one-way analysis of variance was used to check the main effects of the five variables mentioned above. The interaction relationships between sex, marital status, and classification were then determined by a regression

analysis. Both of these limitations are related to the same general problem involved in mail-out questionnaires, that being the problem of nonresponse. These limitations must be realized and be taken into consideration when interpreting the results of this study.

CHAPTER V

RESULTS

Ogle's Sample

This study analyzed five independent variables (sex, major, classification, marital status, and anomie) and the one dependent variable of purpose in life (see Appendix A) for Ogle's (1972) sample of 697. For Ogle's (1972) sample, six separate hypotheses were explored as follows:

- (1) There will be no significant difference between females and males on PIL scores.
- (2) There will be no significant difference between majors on PIL scores.
- (3) There will be no significant difference between attained college classification levels on PIL scores.
- (4) There will be no significant difference between marital statuses on PIL scores.
- (5) A measure of anomie and PIL scores will not significantly relate.
- (6) There will be no significant interaction between the factors of sex, marital status, and attained college classification levels on PIL scores.

Out of the five variables investigated, three (classification, marital status, and anomie) provided significant evidence to reject the null hypothesis (Table VII). Each hypothesis will be examined separately.

TABLE VII
FACTORS ANALYZED ON PIL SCORES FOR
OGLE'S SAMPLE

Variable Name	F Value	r	p	N
Sex	3.21	----	< .10	691
Major Classification	0.79	----	> .25	691
Marital Status	5.81	----	< .001*	691
Anomie	8.58	----	< .001*	691
	----	-0.40	< .05*	697

*Significant to reject null hypothesis at .05 level.

Sex did not significantly relate to PIL scores in Ogle's (1972) sample ($F = 3.21$, $p < .10$). However, females (PIL = 108.28) scored higher on the PIL test than males (PIL = 106.24). Therefore, the first hypothesis for Ogle's (1972) sample was accepted (Table VIII).

TABLE VIII
SEX AND PIL SCORES FOR OGLE'S SAMPLE

Sex	Mean	N	F Cal	F Tab .05	p
Male	106.24	429	3.21	3.86	< .10
Female	108.28	262			
Total	107.01	691			

There was no significant difference between majors on PIL scores for Ogle's (1972) sample (Table IX). The respondents majoring in home economics (PIL = 109.22) had higher PIL scores than all the other majors while those majoring in architecture (PIL = 102.17) had the lowest PIL scores. The second hypothesis for Ogle's (1972) sample was accepted ($F = 0.79$, $p > .25$).

TABLE IX
MAJOR AND PIL SCORES FOR
OGLE'S SAMPLE

Major	Mean	N	F Cal	F Tab .05	p
Life Science	104.88	64			
Physical Science	105.60	35			
Social Science	105.59	82			
Humanities	107.55	20			
Business	106.75	122	0.79	1.90	> .25
Engineering	106.09	85			
Architecture	102.17	12			
Home Economics	109.22	59			
Agriculture	107.58	62			
Other	108.97	150			
Total	107.01	691			

Table X disclosed the significant relationship between college classification and PIL scores ($F = 5.81, p < .001$). As revealed in Table X, the relationship between college classification and PIL scores was not a perfectly linear relationship, however, as college classification changed from freshman in college to graduate student in college, PIL scores increased significantly. It was interesting to note that there was a slight decrease in PIL scores in the sophomore year, then an increase in the junior year with a very small decrease for seniors and finally a big increase for graduate students (Table X). Hypothesis three for Ogle's (1972) sample was rejected.

TABLE X
CLASSIFICATION AND PIL SCORES
FOR OGLE'S SAMPLE

Classification	Mean	N	F Cal	F Tab .05	p
Freshman	105.86	145			
Sophomore	104.04	139			
Junior	106.70	147	5.81	2.23	< .001
Senior	106.66	151			
Graduate Student	112.97	96			
Other	115.31	13			
Total	107.01	691			

Marital status significantly influenced PIL scores for the 691 respondents in Ogle's (1972) sample ($F = 8.58, p < .001$). Those subjects who were divorced (PIL = 117.00) scored the highest on the PIL test followed by those students who were married (PIL = 111.17). Single people (PIL = 105.37) scored the third highest on the PIL test with those respondents who had remarried (PIL = 95.00) scoring the lowest on the PIL test. The small N's for the divorced and remarried categories must be taken into consideration; however, the difference in married and single students was meaningful (Table XI). The fourth hypothesis for Ogle's (1972) sample was rejected.

TABLE XI
MARITAL STATUS AND PIL SCORES
FOR OGLE'S SAMPLE

Marital Status	Mean	N	F Cal	F Tab .05	p
Single	105.37	496			
Married	111.17	191	8.58	2.62	< .001
Divorced	117.00	3			
Remarried	95.00	1			
Total	107.01	691			

Anomie was found to significantly and negatively correlate with PIL scores ($r = -0.40$) which meant that as anomie scores increased, PIL scores decreased (Table XII). The possible range of scores for the

anomie scale was from 5 to 25, with the mid-response being 15. The higher the score the more anomic was the respondent. As seen in Table XII, this sample as a group was not anomic (mean = 11.92, N = 697). The mean PIL score for this sample of 697 was 107.03. Hypothesis five for this sample was rejected.

TABLE XII
ANOMIE AND PIL SCORES
FOR OGLE'S SAMPLE

Variable Name	Mean	Sigma	N	df	r Cal	r Tab .05
Anomie	11.92	3.44	697	695	-0.40	0.08
PIL	107.03	15.00	697			

Hypothesis six for Ogle's (1972) sample stated that there would be no significant interaction between the factors of sex, marital status, and attained college classification levels on PIL scores. Due to empty cells in the two-way analysis of variance test, marital status and college classification categories were collapsed and a regression analysis was used to evaluate the interaction properties. As seen in Table XIII, the only significant interaction was sex and classification ($F = 2.56$, $p = 0.0367$). The regression analysis reconfirmed the previous findings that: one, sex did not significantly make a difference in PIL scores ($F = 3.48$, $p = 0.0625$); two, that classification made a significant difference in PIL scores ($F = 7.70$, $p = 0.0001$); and three,

that there was a significant difference between marital statuses and PIL scores ($F = 7.41$, $p = 0.0066$).

TABLE XIII
INTERACTION OF SEX, CLASSIFICATION AND MARITAL STATUS
ON PIL SCORES FOR OGLE'S SAMPLE

Source	df	ss	F Value	p
Total	692	155313.61		
Regression	19	12739.87	3.17	0.0001
Sex	1	737.58	3.48	0.0625
Classification	4	6525.27	7.70	0.0001
Marital Status	1	1570.55	7.41	0.0066
Sex x Class	4	2172.29	2.56	0.0367
Sex x MS	1	224.58	1.06	0.3036
Class x MS	4	1040.23	1.23	0.2970
Sex x MS x Class	4	469.38	0.55	0.6997
Error	673	142573.74		

The significant sex by classification interaction divulged that males and females did not progress at the same rate from freshman to graduate student on PIL scores (Table XIV). Females had a more linear increase from freshman to graduate student on PIL scores than males and except for the freshman, scored higher than males on the PIL test for each classification level. Males scored from 106 as freshmen to 112 as graduate students with sophomores scoring 99, juniors scoring 107, and seniors scoring 105 on the PIL test. Female PIL scores ranged from 105 as freshmen to 114 as graduate students with sophomores scoring 108,

juniors scoring 107, and seniors scoring 109. It was also interesting to note that as classification progressed from freshman to graduate student, the number of females decreased.

TABLE XIV
SEX AND CLASSIFICATION INTERACTION
ON PIL SCORES FOR OGLE'S SAMPLE

Classification	Male*		Female*		Total	
	Mean	N	Mean	N	Mean	N
Freshman	106	68	105	77	105	145
Sophomore	99	77	108	62	104	139
Junior	107	97	107	50	107	147
Senior	105	108	109	43	106	151
Graduate Student	112	79	114	30	113	109
Total	106	429	108	262	107	691

*Means on PIL test.

Writer's Sample

The variables analyzed in the writer's sample consisted of twelve independent variables (sex, race, classification, major, marital status, age, income, anomie, self-concept, middle class values, religiosity, and self-estrangement) and the one dependent variable of purpose in life (see Appendix B). For the writer's sample, thirteen separate hypotheses were investigated as follows:

- (1) There will be no significant difference between females and males on PIL scores.
- (2) There will be no significant difference between races on PIL scores.
- (3) There will be no significant difference between attained college classification levels on PIL scores.
- (4) There will be no significant difference between majors on PIL scores.
- (5) There will be no significant difference between marital statuses on PIL scores.
- (6) Age and PIL scores will not significantly relate.
- (7) Income and PIL scores will not significantly relate.
- (8) A measure of anomie and PIL scores will not significantly relate.
- (9) A measure of self-concept and PIL scores will not significantly relate.
- (10) A measure of middle class values and PIL scores will not significantly relate.
- (11) A measure of religiosity and PIL scores will not significantly relate.
- (12) A measure of self-estrangement and PIL scores will not significantly relate.
- (13) There will be no significant interaction between the factors of sex, marital status, and attained college classification levels on PIL scores.

Out of the twelve variables examined, nine (marital status, classification, age, income, middle class values, anomie, religiosity, self-estrangement, and self-concept) provided significant evidence to reject the null hypothesis (Table XV). Each hypothesis will be canvassed separately.

TABLE XV
FACTORS ANALYZED ON PIL SCORES FOR
WRITER'S SAMPLE

Variable Name	F Value	r	p	N
Sex	0.06	----	> .25	277
Race	1.60	----	< .25	277
Classification	2.37	----	< .05*	277
Major	1.37	----	< .25	277
Marital Status	3.62	----	< .01*	277
Age	----	0.18	< .05*	278
Income	----	0.19	< .05*	278
Anomie	----	-0.53	< .05*	278
Self-concept	----	-0.48	< .05*	278
Middle Class Values	----	0.32	< .05*	278
Religiosity	----	0.30	< .05*	278
Self-estrangement	----	-0.59	< .05*	278

*Significant to reject null hypothesis at .05 level.

Table XVI disclosed that sex made no significant difference on PIL scores ($F = 0.06$, $p > .25$). Females (PIL = 107.85) scored higher on the PIL test than males (PIL = 107.43), but the difference was very small. This result corresponded to the results in Ogle's (1972) sample. Hypothesis one of this sample was accepted.

TABLE XVI
SEX AND PIL SCORES FOR WRITER'S SAMPLE

Sex	Mean	N	F Cal	F Tab .05	p
Female	107.85	119			
Male	107.43	158	0.06	3.88	> .25
Total	107.61	277			

Race made no significant difference on PIL scores for this sample ($F = 1.60$, $p < .25$). This sample was predominantly white which failed to obtain the desired goal of examining the variable of race. Orientals (PIL = 118.00) had the highest PIL scores followed by Whites (PIL = 107.66) then Indians (PIL = 106.80) with Blacks (PIL = 78.00) last. Hypothesis two for the writer's sample was accepted (Table XVII).

TABLE XVII
RACE AND PIL SCORES FOR WRITER'S SAMPLE

Race	Mean	N	F Cal	F Tab .05	p
Blacks	78.00	1			
Indians	106.80	5			
Orientals	118.00	2	1.60	2.64	< .25
Whites	107.66	269			
Total	107.61	277			

The significant relationship between attained college classification and PIL scores was displayed in Table XVIII ($F = 2.37, p < .05$). As college classification progressed from undergraduate to Ph.D., the PIL scores increased. Taking undergraduates (PIL = 103.08), bachelors (PIL = 107.80), masters (PIL = 111.26), and grouping DVM's, Ed.D.'s and Ph.D.'s (PIL = 113.6) into one group, a positive and linear relationship occurred for PIL scores. It was interesting to note that the special students (PIL = 94.25) had the lowest PIL scores while the Doctors of Veterinary Medicine (PIL = 116.00) had the highest PIL scores. Another interesting item was that respondents with Masters degrees (PIL = 111.26) had higher PIL scores than subjects with Doctor of Education degrees (PIL = 109.75). The third hypothesis for this sample was rejected.

TABLE XVIII

CLASSIFICATION AND PIL SCORES FOR WRITER'S SAMPLE

Classification	Mean	N	F Cal	F Tab .05	p
Undergraduate	103.08	53			
B. S. or B. A.	107.80	161			
Special	94.25	4			
M. S. or M. A.	111.26	38	2.37	2.13	< .05
D.V.M.	116.00	7			
Ed.D.	109.75	4			
Ph.D.	113.30	10			
Total	107.61	277			

There was no significant relationship between majors on PIL scores for the writer's sample ($F = 1.37$, $p < .25$). Among the known categories, engineering majors (PIL = 110.58) had the highest PIL scores while majors in the school of technology (PIL = 88.50) had the lowest PIL scores. It was interesting to note that social science majors (PIL = 103.74) recorded the second lowest PIL scores. Hypothesis number four for the writer's sample was accepted (Table XIX).

TABLE XIX
MAJOR AND PIL SCORES FOR WRITER'S SAMPLE

Major	Mean	N	F Cal	F Tab .05	p
Life Science	106.47	19			
Physical Science	109.94	16			
Social Science	103.74	35			
Humanities	109.78	9			
Business	109.40	63			
Engineering	110.58	19			
Architecture	105.00	5	1.37	1.79	< .25
Home Economics	107.35	20			
Agriculture	109.19	21			
Education	107.65	52			
Veterinary Medicine	107.00	9			
School of Technology	88.50	6			
Other	119.00	3			
Total	107.61	277			

Table XX revealed the significant relationship between marital status and PIL scores ($F = 3.62, p < .01$). The relationship that occurred indicated that the married (PIL = 110.09) and remarried (PIL = 108.29) statuses had higher PIL scores than the single (PIL = 103.07), separated (PIL = 98.25), and divorced (PIL = 106.25) statuses. Married respondents (PIL = 110.09) had the highest PIL scores while separated respondents (PIL = 98.25) had the lowest PIL scores. It was interesting to note the rank ordering of the marital statuses on PIL scores: separated = 98.25, single = 103.07, divorced = 106.25, remarried = 108.29, and married = 110.09. The fifth hypothesis for this sample was rejected.

TABLE XX
MARITAL STATUS AND PIL SCORES FOR WRITER'S SAMPLE

Marital Status	Mean	N	F Cal	F Tab .05	p
Single	103.07	85			
Married	110.09	173			
Separated	98.25	4	3.62	2.40	< .01
Divorced	106.25	8			
Remarried	108.29	7			
Total	107.61	277			

TABLE XXI
RESULTS ON PIL SCORES FOR WRITER'S SAMPLE

Variable Name	PIL	Mean	Sigma	N	df	r Tab .05
Age	0.18	25.45	6.09	278	276	.125
Income	0.19	4.21	2.54	278	276	.125
Anomie	-0.53	15.76	5.62	278	276	.125
Self-concept	-0.48	28.31	6.35	278	276	.125
Middle Class Values	0.32	56.33	7.73	278	276	.125
Religiosity	0.30	27.19	9.42	278	276	.125
Self-estrangement	-0.59	23.74	7.37	278	276	.125

A significant correlation was obtained between age and PIL scores ($r = 0.18$), however, the correlation coefficient was too low to have much substantial meaning (Table XXI). The correlation coefficient suggested that as age increased, PIL scores increased. The mean age for this sample was 25.45 years. Hypothesis six for the writer's sample was rejected statistically due to the significant correlation coefficient, but was not rejected substantially because the correlation coefficient was too low.

Income and PIL scores were found to significantly relate to each other (Table XXI), however, the correlation coefficient of 0.19 was too low to have much substantial meaning. The correlation coefficient implied that as income increased, the respondent's PIL scores increased. The mean income for this sample was 4.21 which corresponded to the 6,000 to 7,999 dollar category which meant the average income was a

little over 6,000 dollars. As before, hypothesis seven for this sample was statistically rejected due to the significant correlation coefficient, but was not substantially rejected because the correlation coefficient was too low.

A significant negative correlation was acquired between anomie and PIL scores for this sample ($r = -0.53$). For this scale, the higher the score the more anomic was the respondent. The correlation coefficient indicated that as anomie scores increased, PIL scores decreased. The possible range of scores on the anomie scale was from 5 to 35, with the mid-response being 20. As seen in Table XXI, this sample was not anomic (Mean = 15.76). Hypothesis number eight was rejected for the writer's sample.

Table XXI disclosed the significant negative correlation coefficient between self-concept and PIL scores ($r = -0.48$). For the self-concept scale, the higher the score the less self-concept the respondent possessed. The correlation coefficient showed that the more self-concept the respondent possessed, the higher the respondent's PIL score. The possible range of scores for the self-concept scale was from 10 to 70, with the mid-response being 40. The mean self-concept for this sample was 28.31, which meant that the sample possessed a strong self-concept of themselves. The ninth hypothesis for this sample was rejected.

A significant correlation was procured between middle class values and PIL scores ($r = 0.32$). For the middle class values scale, the higher the score the more the respondent believed in middle class values. According to the correlation coefficient, the more one believed in middle-class values, the more purpose in life the person possessed.

(Table XXI). The possible range of scores for the middle class values scale was from 10 to 70, with the mid-response being 40. This sample displayed a strong belief in middle class values (Mean = 56.33). As previously done for this sample, hypothesis ten was rejected.

Religiosity and PIL scores were determined to significantly relate to each other ($r = 0.30$). For the religiosity scale, the higher the score indicated more religiosity. The correlation coefficient alleged that as one possessed more religiosity the higher the person scored on the Purpose in Life test (Table XXI). The possible range of scores for the religiosity scale was from 6 to 42, with the mid-response being 24. As seen in Table XXI, the sample was not very religious (Mean = 27.19). Hypothesis number eleven was rejected for the writer's sample.

Table XXI divulged the significant negative correlation coefficient between self-estrangement and PIL scores ($r = -0.59$). For the self-estrangement scale, the higher the score the more self-estranged was the respondent. According to the correlation coefficient, the more self-estranged the respondent was, the less purpose in life the subject possessed. The self-estrangement scale had possible scores ranging from 7 to 49, with the mid-response being 28. The mean self-estrangement score for this sample was 23.74 which meant that the respondents as a group were not very self-estranged. Hypothesis twelve was rejected for this sample.

Hypothesis thirteen for the writer's sample stated that there would be no significant interaction between the factors of sex, marital status, and attained college classification levels on PIL scores. Due to empty cells in the two-way analysis of variance test, marital status and college classification categories were collapsed and regression

analysis was used to evaluate the interaction properties. Marital status was collapsed into married and not married while college classification was collapsed into undergraduate, bachelor degree, and advanced degree. As seen in Table XXII, no significant interaction appeared in the analysis. However, the regression analysis reconfirmed the two previously found results that: one, sex did not significantly make a difference in PIL scores ($F = 0.06$, $p = 0.8028$); and two, that there was a significant difference between marital statuses and PIL scores ($F = 11.84$, $p = 0.0007$). The regression analysis failed to reconfirm the previous finding that college classification made a significant difference in PIL scores ($F = 2.62$, $p = 0.0728$). This could have resulted due to placing the four special students, who had low PIL scores, into the advanced degree category. Therefore, hypothesis thirteen for this sample was accepted (Table XXII).

TABLE XXII
INTERACTION OF SEX, CLASSIFICATION, AND MARITAL STATUS
ON PIL SCORES FOR WRITER'S SAMPLE

Source	df	ss	F Value	p
Total	277	63637.07		
Regression	11	5952.03	2.50	0.0056
Sex	1	13.55	0.06	0.8028
Marital Status	1	2567.68	11.84	0.0007
Classification	2	1136.24	2.62	0.0728
Sex x MS	1	1.23	0.01	0.9400
Sex x Class	2	557.57	1.29	0.2774
MS x Class	2	1115.43	2.57	0.0763
Sex x MS x Class	2	560.33	1.29	0.2756
Error	266	57685.04		

Longitudinal Analysis

This study examined the longitudinal relationships of the independent variables of sex, race, marital status, and major to the dependent variable of the difference in purpose in life scores (see Appendix C). The independent variables had the same response categories as described above in the writer's matched sample of 278. The dependent variable was the difference in the respondent's purpose in life scores from Ogle's (1972) sample and the writer's sample, three and a half years apart. For the longitudinal analysis, five separate hypotheses were inspected as follows:

- (1) Over a longitudinal period of three and a half years, PIL scores will not be significantly different.
- (2) There will be no significant difference between females and males on the difference in PIL scores over a longitudinal period of three and a half years.
- (3) There will be no significant difference between races on the difference in PIL scores over a longitudinal period of three and a half years.
- (4) There will be no significant difference between majors on the difference in PIL scores over a longitudinal period of three and a half years.
- (5) There will be no significant difference between marital statuses on the difference in PIL scores over a longitudinal period of three and a half years.

Out of the four variables scrutinized only race provided significant evidence to reject the null hypothesis (Table XXIII). Each hypothesis will be surveyed separately.

TABLE XXIII
 FACTOR ANALYSIS ON PIL SCORES FOR LONGITUDINAL ANALYSIS

Variable Name	F Value	p	N
Sex	0.03	> .25	273
Race	3.34	< .025*	273
Major	0.65	> .25	273
Marital Status	0.66	> .25	273

*Significant to reject null hypothesis at .05 level.

The first hypothesis for the longitudinal analysis stated that over a longitudinal period of three and a half years, PIL scores would not be significantly different. The hypothesis was accepted due to the results in Table XXIV ($t = 1.50$, $p < .20$). The mean PIL score for 273 subjects in Ogle's (1972) sample was 106.51 as compared to 107.67 for the same 273 subjects three and a half years later in the writer's sample. The mean difference in the PIL scores for this sample of 273 over a three and a half year period was 1.26. As can be seen in Table XXIV, there was a small increase in PIL scores over the three and a half years, but this increase was not significant.

TABLE XXIV
 MEAN RESULTS ON PIL SCORES FOR LONGITUDINAL ANALYSIS

Source	Mean	N	df	t	p	t Tab .05
Ogle's Sample	106.51	273	272	1.50	< .20	1.97
Writer's Sample	107.67	273				

Sex was found not to have made a significant difference on the difference in PIL scores over a longitudinal period of three and a half years ($F = 0.03$, $p > .25$). Females (DPIL = 1.44) had a larger mean difference on PIL scores than males (DPIL = 1.06) which meant that females increased their PIL scores more over the three and a half year period than males (Table XXIV). The mean difference in PIL scores for the sample was 1.26. Hypothesis two for this analysis was accepted.

TABLE XXV
 SEX AND PIL SCORES FOR LONGITUDINAL ANALYSIS

Sex	Mean	N	F Cal	F Tab .05	p
Female	1.44	117	0.03	3.88	> .25
Male	1.06	156			
Total	1.26	273			

Table XXVI revealed the significant difference between races on the difference in PIL scores over a longitudinal period of three and a half years ($F = 3.34, p < .025$). Blacks (DPIL = -32.00) had the largest difference in PIL scores over the three and a half years which was a decrease in PIL scores, however, the n of one made the results meaningless. Orientals (DPIL = 13.50) had the second largest difference in PIL scores over the three and a half year period and this difference was an increase in PIL scores. Indians had an average increased difference in PIL scores of 11.00 while whites only had a 1.07 average increased difference in PIL scores over the three and a half years (Table XXVI). These results must take into consideration the sample sizes for each category. The third hypothesis was statistically rejected, but special note was made of the sample sizes of each category.

TABLE XXVI
RACE AND PIL SCORES FOR LONGITUDINAL ANALYSIS

Race	Mean	N	F Cal	F Tab .05	p
Blacks	-32.00	1			
Indians	11.00	5			
Orientals	13.50	2	3.34	2.64	< .025
Whites	1.07	265			
Total	1.26	273			

This study disclosed that there was no significant difference between majors on the difference in PIL scores over a longitudinal period of three and a half years (Table XXVII). Veterinary medicine majors (DPIL = -10.00) had the largest difference in PIL scores over the three and a half years and this mean difference was a decrease in PIL scores. The smallest difference in PIL scores over the three and a half year period was made by education majors (DPIL = 0.69) and this difference was in the positive direction. It was interesting to note that except for Veterinary Medicine majors all the other majors had a positive difference in PIL scores over the three and a half years. Hypothesis number four was accepted ($F = 0.65, p > .25$).

Table XXVIII displayed no significant difference between marital statuses on the difference in PIL scores over a longitudinal period of three and a half years ($F = 0.66, p > .25$). Remarried respondents (DPIL = 7.32) had the largest difference in PIL scores over the three and a half years and this difference was an increase in PIL scores. Married (DPIL = 0.42) respondents had the lowest average increased difference in PIL scores over the three and a half years while divorced subjects had the second lowest average increased difference of 1.88 in PIL scores over that period. Single respondents had an average increased difference in PIL scores of 2.20 while separated subjects had a 3.75 average increased difference in PIL scores over the three and a half years (Table XXVIII). Hypothesis five for the longitudinal analysis was accepted ($F = 0.66, p > .25$).

TABLE XXVII
 MAJOR AND PIL SCORES FOR LONGITUDINAL ANALYSIS

Major	Mean	N	F Cal	F Tab .05	p
Life Science	1.00	19			
Physical Science	1.69	16			
Social Science	1.91	35			
Humanities	4.00	7			
Business	0.71	63			
Engineering	2.26	19			
Architecture	4.80	5	0.65	1.79	> .25
Home Economics	2.50	20			
Agriculture	2.35	20			
Education	0.69	52			
Veterinary Medicine	-10.00	9			
School of Technology	3.60	5			
Other	7.00	3			
Total	1.26	273			

TABLE XXVIII
 MARITAL STATUS AND PIL SCORES FOR THE
 LONGITUDINAL ANALYSIS

Marital Status	Mean	N	F Cal	F Tab .05	p
Single	2.20	82			
Married	0.42	172			
Separated	3.75	4	0.66	2.40	> .25
Divorced	1.88	8			
Remarried	7.43	7			
Total	1.26	273			

Further Explorations

It has been the supposition of the writer that the Purpose in Life test was biased according to certain values, specifically middle class values and religious values. As an additional part of this study, the middle class values scale, religiosity scale, and Purpose in Life test were further analyzed by the Testat procedure outlined by Veldman (1967) to examine the individual items of each scale when the scales were combined into combinations of single scales. The first comparison was the consideration of all three scales to be one scale. In Table XXVIX, r scale was the r coefficient for each item when compared to the other items within its own individual scale while r total was the r coefficient for each item when that item was compared to all the other items of all three individual scales or when the three scales were considered as one scale. Item fifteen of the Purpose in Life test (with regard to

death, I am, see Appendix I) loaded higher on the r total than r scale which meant that it was a better item when all three scales were considered as one then when it was an item of the Purpose in Life test. All except two r coefficients for the r total column were above the 0.30 recommended r coefficient for a good item which meant that except for those two items, all the other items loaded well as one scale, but were a bit better as separate scales (Table XXVIX). Furthermore, the alpha coefficient for the three scales as one was 0.91 which was the same for the religiosity scale and Purpose in Life test separately and higher than middle class values scale (alpha = 0.77).

TABLE XXVIX

TESTAT RESULTS FOR MIDDLE CLASS VALUE, RELIGIOSITY,
AND PURPOSE IN LIFE SCALES

Scale Name	r Scale	r Total	Alpha	N
Middle Class Values			0.77	278
1	0.63	0.47		
2	0.61	0.57		
3	0.62	0.50		
4	0.61	0.35		
5	0.66	0.43		
6	0.54	0.31		
7	0.51	0.31		
8	0.58	0.33		
9	0.58	0.51		
10	0.44	0.20		
Religiosity			0.91	278
1	0.88	0.58		
2	0.86	0.63		
3	0.89	0.63		
4	0.91	0.65		
5	0.90	0.62		
6	0.51	0.37		

Table XXVIX (Continued)

Scale Name	r Scale	r Total	Alpha	N
Purpose in Life			0.91	278
1	0.72	0.57		
2	0.77	0.59		
3	0.63	0.54		
4	0.72	0.59		
5	0.71	0.59		
6	0.73	0.59		
7	0.45	0.42		
8	0.53	0.44		
9	0.79	0.65		
10	0.82	0.72		
11	0.71	0.63		
12	0.64	0.52		
13	0.32	0.27		
14	0.43	0.36		
15	0.37	0.40*		
16	0.55	0.45		
17	0.73	0.63		
18	0.44	0.32		
19	0.75	0.64		
20	0.72	0.64		
Three Scales as One			0.91	278

*Loaded higher on r total than r scale.

The second comparison was considering the religiosity scale and the Purpose in Life test as one scale. As before, r scale and r total represented the same definitions. Table XXX revealed that item fifteen (with regard to death, I am, see Appendix I) was again a better item when the two scales were considered as one than when it was an item of the Purpose in Life test (r scale = 0.37, r total = 0.45). Again, all except two items had r coefficients above the recommended 0.30 r

coefficient in the r total column. The alpha for the two scales as one was 0.91 which was the same for each individual scale (Table XXX).

TABLE XXX
TESTAT RESULTS FOR RELIGIOSITY AND PURPOSE IN LIFE SCALES

Scale Name	r Scale	r Total	Alpha	N
Religiosity			0.91	278
1	0.88	0.57		
2	0.86	0.62		
3	0.89	0.62		
4	0.91	0.64		
5	0.90	0.64		
6	0.51	0.38		
Purpose in Life			0.91	278
1	0.72	0.62		
2	0.77	0.65		
3	0.63	0.55		
4	0.72	0.63		
5	0.71	0.62		
6	0.73	0.64		
7	0.45	0.40		
8	0.53	0.48		
9	0.79	0.70		
10	0.82	0.75		
11	0.71	0.68		
12	0.64	0.59		
13	0.32	0.26		
14	0.43	0.37		
15	0.37	0.45*		
16	0.55	0.50		
17	0.73	0.66		
18	0.44	0.30		
19	0.75	0.67		
20	0.72	0.66		
Two Scales as One			0.91	278

*Loaded higher on r total than r scale.

The last comparison was making the middle class values scale and the Purpose in Life test into one scale (Table XXXI). Again, r scale and r total had the same definitions. The results divulged that three items of the Purpose in Life test were better items when the two scales were combined than when they were just items on the Purpose in Life test: One, item seven (after retiring, I would); two, item thirteen (I am a); and three, item eighteen (my life is, see Appendix I). Only one item in the r total column had a r coefficient below the recommended 0.30 level (Table XXXI). The alpha coefficient for the combined scales was 0.90 which was below the Purpose in Life test alpha of 0.91, but was higher than the 0.77 alpha of the middle class values scale. From these results, it seemed that the Purpose in Life test might be biased in terms of middle class values and religious values or the Purpose in Life test was a subscale of a more encompassing scale.

TABLE XXXI
 TESTAT RESULTS FOR MIDDLE CLASS VALUES
 AND PURPOSE IN LIFE SCALES

Scale Name	r Scale	r Total	Alpha	N
Middle Class Values			0.77	278
1	0.63	0.50		
2	0.61	0.40		
3	0.62	0.50		
4	0.61	0.42		
5	0.66	0.40		
6	0.54	0.31		
7	0.51	0.39		
8	0.58	0.33		
9	0.58	0.50		
10	0.44	0.24		
Purpose in Life			0.91	278
1	0.72	0.64		
2	0.77	0.69		
3	0.63	0.61		
4	0.72	0.66		
5	0.71	0.66		
6	0.73	0.66		
7	0.45	0.48*		
8	0.53	0.48		
9	0.79	0.73		
10	0.82	0.77		
11	0.71	0.65		
12	0.64	0.55		
13	0.32	0.32*		
14	0.43	0.41		
15	0.37	0.33		
16	0.55	0.48		
17	0.73	0.69		
18	0.44	0.45*		
19	0.75	0.70		
20	0.72	0.69		
Two Scales as One			0.90	278

*Loaded higher on r total than r scale.

Summary

Ogle's Sample

This study analyzed five variables for their relationship on PIL scores for Ogle's (1972) sample of 697 subjects (see Appendix A). Out of the five variables investigated, three provided significant evidence to reject the null hypothesis, these being: classification ($F = 5.81$, $p < .001$), marital status ($F = 8.58$, $p < .001$), and anomie ($r = -0.40$). Six separate hypotheses were tested for this sample, of which four were rejected. Looking at each hypothesis separately, several conclusions were made. One, sex did not significantly relate to PIL scores, however, females scored higher than males. Two, there was no significant difference between majors on PIL scores for Ogle's (1972) sample. Three, as college classification changed from freshman in college to graduate student in college, PIL scores increased significantly. Four, marital status significantly related to PIL scores for this sample. Five, as anomie scores increased, PIL scores decreased. Six, sex and college classification significantly interacted on PIL scores. Seven, females had a more linear increase from freshman to graduate student on PIL scores than males.

Writer's Sample

For this sample, twelve variables were examined for their relationship on PIL scores (see Appendix B). Out of the twelve variables scrutinized, nine provided significant evidence to reject the null hypothesis, these being: marital status ($F = 3.62$, $p < .01$), classification ($F = 2.37$, $p < .05$), age ($r = 0.18$), income ($r = 0.19$), anomie

($r = -0.53$), self-concept ($r = -0.48$), middle class values ($r = 0.32$), religiosity ($r = 0.30$), and self-estrangement ($r = -0.59$). Thirteen separate hypotheses were explored for this sample, of which nine were rejected. Looking at each hypothesis separately, several conclusions were made. One, sex made no significant difference on PIL scores, however, females scored higher than males. Two, there was no significant difference between races on PIL scores. Three, as college classification progressed from undergraduate to Ph.D., PIL scores increased significantly. Four, there was no significant relationship between majors on PIL scores for this sample. Five, married statuses had higher PIL scores than non-married statuses. Six, it was implied that as age increased, PIL scores increased. Seven, it was suggested that as income increased, PIL scores increased. Eight, as anomie scores increased, PIL scores decreased. Nine, the more self-concept the respondent possessed, the higher the respondent's PIL score. Ten, the more the subject believed in middle class values, the more purpose in life the person possessed. Eleven, the more religious the subject was, the higher the subject's PIL score. Twelve, the more self-estranged was the respondent, the less purpose in life the respondent possessed. Thirteen, there was no significant interaction between the factors of sex, marital status, and attained college classification levels on PIL scores.

Longitudinal Analysis

This study surveyed the longitudinal relationships of four variables on the difference in purpose in life scores (see Appendix C). Out of the four variables inspected, only race ($F = 3.34$, $p < .025$) provided significant evidence to reject the null hypothesis. Five separate

hypotheses were probed for this analysis, of which one was rejected.

Looking at each hypothesis separately, several conclusions were made.

One, over a longitudinal period of three and a half years, PIL scores were not significantly different, however, PIL scores had increased.

Two, sex did not make a significant difference on the difference in PIL scores over a longitudinal period of three and a half years, however,

females increased their PIL scores more than males. Three, there was a significant difference between races on the difference in PIL scores

over a longitudinal period of three and a half years, however, sample size was a factor in the results. Four, there was no significant

difference between majors on the difference in PIL scores over a longitudinal period of three and a half years. Five, no significant differ-

ence between marital statuses on the difference in PIL scores over a longitudinal period of three and a half years was found, however,

remarried respondents had the highest average increased difference in PIL scores.

Further Explorations

Additional analysis was made on the middle class values, religiosity, and Purpose in Life scales to examine the individual items of each scale when the scales were combined into combinations of

single scales. The purpose of this analysis was to explore the possible

biases of the Purpose in Life test. From the investigation, several

conclusions were made. One, when all three scales were incorporated

into one scale, item fifteen of the Purpose in Life test loaded higher

on the r total than the r scale column. Two, when the religiosity

scale and Purpose in Life test were consolidated into one scale, item

fifteen on the Purpose in Life test again became a better item for the combined scale. Three, when the middle class values scale and Purpose in Life test were assimilated into one scale, three items (seven, thirteen, and eighteen) of the Purpose in Life test became better items for the single scale. Four, for all three combinations of scales, most of the r coefficients for the r total column were above the recommended 0.30 level. Five, for all three combined scales, the alpha coefficient was 0.90 or above. Six, from these results, it was alleged that the Purpose in Life test was biased or might be a subscale of a more encompassing scale.

CHAPTER VI

SUMMARY, DISCUSSION, AND CONCLUSIONS

Purpose of Study

This study, exploratory in nature, was concerned with some relationships between purpose in life and several variables within a college population. This study also examined the longitudinal relationships of some of these variables on purpose in life after a three and a half year period. The purpose of this study was to begin to investigate what variables related and how they related to purpose in life of college students in order to begin to understand the philosophical question: Does a college education help to establish a foundation for one's purpose in life? Specifically this study explored the association of sex, race, classification, major, marital status, age, income, anomie, self-concept, middle class values, religiosity, and self-estrangement to purpose in life.

Methods and Procedures

The data used in this study came from two separate samples collected at two different times. The first sample was collected by Ogle (1972) by using student numbers to draw a random sample from the total graduate and undergraduate enrollment at Oklahoma State University during the spring of 1970. From this random sample of 1,012, Ogle (1972) acquired a total usable sample of 697 after two mail-outs of her

questionnaire. This 697 subject sample was the first sample examined by the present study.

The second sample of this study was procured by the writer from Ogle's (1972) 697 subject sample by a mail-out questionnaire in the fall of 1973. Taking the list of names of Ogle's (1972) 697 subject sample, the writer secured as current as possible addresses for those people by examining the records of the Oklahoma State Alumni Office, by checking current enrollment files for the fall of 1973, and by surveying the permanent records of the Registrar's Office. A total of 597 names and addresses were found. After two mail-outs of a questionnaire, the final usable matched response sample of 278 was obtained. This 278 subject sample was the second sample investigated by this study.

This study was designated with one dependent variable and 12 independent variables. The dependent variable was purpose in life obtained from the Purpose in Life test. The independent variables were: sex, race, classification, major, marital status, age, income, anomie, self-concept, middle class values, religiosity, and self-estrangement. A total of thirteen variables were used in this study.

For Ogle's (1972) sample of 697, this study analyzed the relationships of the variables of sex, classification, major, marital status, and anomie on PII scores (see Appendix A). The writer's sample of 278 was used to scrutinize the relationships of the variables of sex, race, classification, major, marital status, age, income, anomie, self-concept, middle class values, religiosity, and self-estrangement on purpose in life scores (see Appendix B). A longitudinal analysis of the variables sex, race, major, and marital status to purpose in life scores was explored by comparing a matched set of subjects from Ogle's

(1972) data in 1970 to the writer's sample in 1973 (see Appendix C). The testat procedure outlined by Veldman (1967) was used to test the internal validity of the anomie, self-concept, middle class values, religiosity, self-estrangement, and Purpose in Life scales for both samples.

The data from Ogle's (1972) sample had been coded and keypunched on IBM cards. The writer's sample was coded and then keypunched on IBM cards. The testat and correlation computer programs were obtained from Richard Dodder. The analysis of variance and the interaction by regression programs were acquired from the SAS2 system of the Oklahoma State University Computer Analysis Service. The statistical treatment of the data was classified as parametric. One-way and two-way analysis of variance was used for the statistical analysis of sex, race, classification, major, and marital status. Correlation was used to survey the variables of age, income, anomie, self-concept, middle class values, religiosity, and self-estrangement. The analysis of the interaction between sex, marital status, and classification was accomplished by a regression program since the results of the two-way analysis of variance were questionable due to a large number of empty cells, especially in the 278 subject sample. For testing the significance of the hypothesis by the statistical tests, the value of the test required to reject the null hypothesis was assigned the .05 level.

Limitations of the Study

The two major limitations of this study were related to the problem of mail-out questionnaires, that problem being nonresponse. Due to nonresponse, this study did not have a random sample and the sample that

was obtained (especially in the 278 subject sample) was too small. The small sample size lead to the second problem of empty cells in the statistical analysis of the data. For the interaction relationships, this study used a regression analysis to correct for empty cells. These problems must be realized when interpreting the results. As stated above, this study should be replicated in order to correct these problems.

Summary of Results

Ogle's Sample

Five variables were analyzed for their association to PIL scores for Ogle's (1972) sample. Out of the five variables investigated, three (classification, marital status, and anomie) provided significant evidence to reject the null hypothesis. Six separate hypotheses were tested for this sample, of which four were rejected. The results of this study showed that one, sex didn't significantly relate to PIL scores; two, there was no significant difference between majors on PIL scores; three, as college classification changed from freshman in college to graduate student in college, PIL scores significantly increased; four, marital status significantly related to PIL scores; five, as anomie scores increased, PIL scores decreased; six, sex and college classification significantly interacted on PIL scores; and seven, females had a more linear increase from freshman to graduate student on PIL scores than males.

Writer's Sample

For this sample, twelve variables were examined for their relationship on PII scores. Out of the twelve variables scrutinized, nine (marital status, classification, age, income, anomie, self-concept, middle class values, religiosity, and self-estrangement) provided significant evidence to reject the null hypothesis. Thirteen separate hypotheses were explored for this sample, of which nine were rejected. The results of this study revealed that one, sex made no significant difference on PII scores; two, there was no significant difference between races on PII scores; three, as college classification progressed from undergraduate to Ph.D., PII scores significantly increased; four, there was no significant relationship between majors on PII scores; five, married statuses had higher PII scores than nonmarried statuses; six, it was implied that as age increased, PII scores increased; seven, it was suggested that as income increased, PII scores increased; eight, as anomie scores increased, PII scores decreased; nine, the more self-concept the respondent possessed, the higher the respondent's PII score; ten, the more the subject believed in middle class values, the more purpose in life the person possessed; eleven, the more religious the subject was, the higher the subject's PII score; twelve, the more self-estranged was the respondent, the less purpose in life the respondent possessed; and thirteen, there was no significant interaction between the factors of sex, marital status, and attained college classification levels on PII scores.

Longitudinal Analysis

This study surveyed the longitudinal relationships of four variables on the difference in purpose in life scores. Out of the four variables inspected, only race provided significant evidence to reject the null hypothesis. Five separate hypotheses were probed for this analysis, of which one was rejected. The results of this analysis disclosed that one, over a longitudinal period of three and a half years, PIL scores were not significantly different; two, sex did not make a significant difference on the difference in PIL scores over the longitudinal period; three, there was a significant difference between races on the difference in PIL scores over the longitudinal period; four, there was no significant difference between majors on the difference in PIL scores over the longitudinal period; and five, marital status was not significantly related to the difference in PIL scores of the longitudinal period.

Further Explorations

From the additional analysis of the middle class values, religiosity, and Purpose in Life scales the following conclusions were set forth: one, four specific items of the Purpose in Life test could be considered biased; two, for all three combinations of scales, most of the r coefficients for the r total column were above the recommended 0.30 level; three, for all three combined scales, the alpha coefficient was 0.90 or above; and four, it was alleged that the Purpose in Life test was biased or might be a subscale of a more encompassing scale.

Comparison of the Results With Previous Research

Previous research has found conflicting results for the influence of sex on PIL scores. Crumbaugh and Maholick (1964) revealed that females had higher PIL scores than males, however, Crumbaugh (1968) found that males scored higher on the PIL test than females. This study disclosed that females tended to score higher on the PIL test than males, but not significantly. Butler and Carr (1968) indicated that blacks scored significantly higher on the PIL test than whites. Race was not a significant factor in PIL scores for this study except for the longitudinal analysis which was probably due to sample size. Previous research by Crumbaugh and Maholick (1964) divulged that graduate students tended to have higher PIL scores than undergraduates which was the case for this study. Age has been reported by Crumbaugh and Maholick (1964) and Nyholm (1966) not to have significantly correlated with PIL scores. This study revealed a significant correlation between age and PIL scores, however, the correlation coefficient was too low ($r = 0.18$) to have much substantial meaning.

Crumbaugh (1968) exposed a low correlation coefficient ($r = 0.18$) for income and PIL scores which was also the case for this study ($r = 0.19$), however, Arafat et al. (1973) reported a correlation coefficient of 0.37 for income and PIL scores among a Jordanian sample. A moderate and negative correlation between PIL and Srole's anomie scale among college undergraduates was indicated by Crumbaugh (1968). This study obtained moderate and negative correlation coefficients for Srole's anomie scale and PIL scores (Ogle's sample $r = -0.40$, writer's sample

$r = -0.53$). Self-concept has been disclosed by Stein (1973) to significantly relate to PIL scores which this study also found to be significant. Acuff and Gorman (1968) found that religious professors had significantly higher PIL scores than nonreligious professors which tended to coincide with the result of this study that religiosity significantly correlated with PIL scores. This study also disclosed that PIL scores were related to middle class values, self-estrangement, and marital status which have not been revealed in previous research.

Discussion of the Results

The purpose of this study was to begin to understand the philosophical question: Does a college education help to establish a foundation for one's purpose in life? It has been alleged that helping to establish a person's purpose in life was a function of the higher educational system. This study explored this philosophical question indirectly by looking at the relationships of several variables on PIL scores among college students. The Purpose in Life test as developed by Crumbaugh and Maholick (1963) was designed to measure Frankl's concepts of meaning and purpose in life. Frankl's purpose in life was based on a religious existential foundation. Human existence was characterized by the factors of man's spirituality, his freedom, and his responsibility. However, freedom was never complete for Frankl without a sense of responsibility. Responsibility in Frankl's terms meant a responsibility to an entity higher than the individual. In fact, responsibility for Frankl was the will to what I ought to do. Therefore, Frankl's purpose in life meant that the individual had the responsibility to find his purpose in life within society's bounds by making his free responsible

choices among society's set alternatives. This viewpoint of purpose in life would be quite different from Sartre's or some other nonreligious existentialists. However, this dissertation only dealt with Frankl's meaning of purpose in life as measured by the Purpose in Life test. Attention will now be focused on the implications and suppositions of the results of this study.

In the theoretical connections chapter of this study, the assumption was made that alienation and estrangement could arise from the attempt to overcome or escape the object-subject or mind-body problem. The supposition that existentialism could be one method of dealing with that problem was also suggested. This assumption and supposition was related to the educational system in the sense that the educational system could be a source of alienation if it didn't allow a person to make free responsible choices. Education was viewed as a process of becoming oneself; and anything that alienated a person from becoming himself perhaps wasn't education. Self-concept was viewed in Frankl's terms as acquiring a self-concept within the bounds prescribed by society through making free responsible choices. Therefore, if the educational system was allowing the person to become himself, in Frankl's terms, then the person should have existence before essence, the capacity for choice, freedom, responsibility, and the ability for authenticity. The person would be able in Frankl's terms to strive for his "meaning in life". If these conditions or abilities were not present in the educational system or process, then alienation should be present. The results of this study suggested that for this sample the educational process had allowed them to strive for their meaning in life (in Frankl's terms) since as a group this sample was not anomic,

they had a strong self-concept of themselves, the group was fairly religious, they believed in middle class values, and as a whole were not self-estranged. The results implied that the educational system was functioning as an extended socialization agency that was allowing this sample to make their free responsible choices (in Frankl's terms) among society's defined alternatives which meant that they were establishing a purpose in life that was acceptable to society. Further evidence for this supposition was the fact that after a period of three and a half years, this sample as a whole had increased their PIL scores. This suggested that they had at least established some foundation for their purpose in life while they were in college. It also implied that the foundation they had established was acceptable to society and could be used to build on. Whether this lack of alienation was typical for the whole American educational system for the early 70's may be questioned. Whether this sample was typical of all students in the early 70's could also be questioned. To say that the educational process for students during the early 70's was positive in the sense that it allowed all individuals to strive for their purpose in life in nonreligious existential terms could also be questioned.

The results implied that males and females in college had similar PIL scores with the females slightly higher. Females tended to increase their PIL scores more over the longitudinal period of three and a half years which alluded that perhaps the college experience had some different type of influence on females establishing a foundation for their purpose in life. Looking at these results from Frankl's definition of purpose in life, it could mean that the females in this sample were establishing their foundation for their purpose in life on the

traditional societal norms that allowed less freedom of choice with more traditional responsibilities. On the other hand, the males in this sample could have been establishing their foundation for a purpose in life on the traditional societal norms that allowed more freedom of choice with less traditional responsibilities. Since responsibility was conceived by Frankl as responsibility to a higher entity or as what one ought to be (more societal terms than individual terms), then a person's purpose in life that was established on a foundation based upon more responsibility should have higher PIL scores. This could explain why females scored higher and increased their PIL scores more than males. Race was not a significant factor on PIL scores of these students except in the longitudinal analysis which was probably due to sample size. This suggested that one, the sample size needed to be corrected and two, that in Frankl's terms the educational process perhaps was allowing all races to strive for a meaning in life while in college.

The respondents major in college didn't significantly relate to PIL scores which stimulated the question, what was a liberal arts education? These results would probably be expected in Frankl's terms, since all majors should have equally allowed the respondents to make their free respondent choices and strive for their meaning in life. However, the writer had surmised that there might be a difference in the hard science and soft science majors on PIL scores. This belief was based on the personal experience that hard sciences don't directly deal with such subjects as self-analysis, why I am the way I am, what motivates people, or self-awareness while the soft sciences do. The results suggested that for this sample those topics were equally

presented in all majors or perhaps those topics were not important or that those topics were discussed more in the hard sciences than the writer realized. Taking the writer's supposition, the results of the study, and viewing them in Frankl's terms, it could be that those subjects listed above could have been covered more in the soft sciences, but were conceived in terms of how best to fit into society while in the hard sciences these subjects were subtle parts of the training which became realized after the training. This assumption was based on the results that over the longitudinal period of three and a half years the only major that decreased their PIL scores were Veterinary Medicine majors. This supposition could imply that the higher educational process was a less effective socializing agent for hard science majors than soft science majors, as far as socializing the students to society's acceptable alternatives for establishing one's foundation for a purpose in life. The presumption could also suggest that the liberal arts education was an effective socializing mechanism for society.

Marital status was found to significantly relate to PIL scores of these students, with married students having higher PIL scores than single students. Whether it was the married students in college or just the married status that was relating to PIL scores was not determined; however, it was an area to be considered for further research. Regardless of which condition was relating to PIL scores, the married status in Frankl's terms should have had higher PIL scores than single students. This supposition was based on the fact that according to Frankl, life could be made meaningful in three ways: one, by what a person gave to life; two, by what a person took from the world; and three, by the stands taken toward a fate which couldn't be changed (Frankl, 1967).

Marriage is an acceptable societal alternative where an individual could find meaning in life by giving and taking. Therefore, married students should have had higher PIL scores than single students. Further evidence that implied that a college experience could be associated with helping to establish a foundation for one's purpose in life was the fact that as respondents progressed from freshman to Ph.D., there was an increase in PIL scores. At first, one might contribute this increase in PIL scores to increased age, however, previous research had found no significant relationship between age and PIL scores. This study acquired a significant correlation coefficient ($r = 0.18$) between age and PIL scores, but this correlation coefficient was too low to substantially mean much. Therefore, age would not substantially explain all the increase in PIL scores from freshman to Ph.D. which suggested that perhaps the college experience was having some type of influence on establishing a foundation for students' purpose in life. From all the results of this study, it seemed that the college process did have some type of association with helping these students to establish a foundation for their purpose in life, as conceived by Frankl and as measured by the Purpose in Life test.

This study has stimulated new research ideas for the writer in order to acquire a better understanding of the philosophical question: Does a college education help to establish a foundation for one's purpose in life? Realizing the problems of sample size and empty cells that were a part of this study, the first research project would be to replicate this study in order to correct those problems and to reexamine the results that were obtained in this study. After that research, the question as to whether these relationships would hold for noncollege

students would need to be explored. To accomplish this task, this study should be replicated for a noncollege population. The next research project would be to repeat this study for a college and noncollege population at the same time. Another research idea would be to replicate this study for college and noncollege populations over different lengths of time since time is a basic characteristic of life which sociologists have given little attention. Another research idea stimulated by this study was to explore more in depth the possible biases of the Purpose in Life test by doing a factor analysis of several of the scales used in this study. An additional idea for research would be to establish a purpose in life scale based on a non-religious existentialist like Sartre and compare the results with the Purpose in Life test. The last idea stimulated by this study was for the writer to conceptualize his idea of purpose in life and compare it with the Purpose in Life test.

Final Conclusion:

The main purpose of the present study was to begin to understand the philosophical question: Does a college education help to establish a foundation for one's purpose in life? This was accomplished indirectly by examining the relationships of twelve variables on purpose in life scores among college students. The results suggested that a college education probably had some association with helping this sample establish a foundation for their purpose in life as conceived by Frankl. Further research, as indicated above, needs to be conducted to provide a better understanding of this philosophical question.

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APPENDIX A

VARIABLES FOR OGLE'S SAMPLE

Variable Name

1. Sex
2. Major
3. Classification
4. Marital Status
5. Anomie

APPENDIX B

VARIABLES FOR WRITER'S SAMPLE

Variable Name

1. Sex
2. Race
3. Classification
4. Major
5. Marital Status
6. Age
7. Income
8. Anomie
9. Self-concept
10. Middle Class Values
11. Religiosity
12. Self-estrangement

APPENDIX C

VARIABLES FOR LONGITUDINAL ANALYSIS

Variable Name

1. Sex
2. Race
3. Marital Status
4. Major

APPENDIX D

ANOMIE SCALE

Anomie Scale Questions¹

1. In spite of what some people say, the lot of the average man is getting worse.
2. Nowadays a person has to live pretty much for today and let tomorrow take care of itself.
3. These days a person doesn't really know who he can count on.
4. There's little use writing to public officials because often they aren't interested in the problems of the average man,
5. It's hardly fair to bring children into the world with the way things look for the future.

Each question had a Likert type scale response.

1. strongly disagree
2. disagree
3. slightly disagree
4. neutral
5. slightly agree
6. agree
7. strongly agree

¹Scale developed by Leo Srole. "Social Integration and Certain Corollaries: An Exploratory Study." *American Sociological Review* 21(1956), pp. 709-716.

APPENDIX E

SELF-CONCEPT SEMANTIC DIFFERENTIAL SCALE

Self-Concept Scale Questions¹

	I am							
1. Good	$\bar{1}$	$\bar{2}$	$\bar{3}$	$\bar{4}$	$\bar{5}$	$\bar{6}$	$\bar{7}$	Bad
2. Useful	$\bar{1}$	$\bar{2}$	$\bar{3}$	$\bar{4}$	$\bar{5}$	$\bar{6}$	$\bar{7}$	Useless
3. Superior	$\bar{1}$	$\bar{2}$	$\bar{3}$	$\bar{4}$	$\bar{5}$	$\bar{6}$	$\bar{7}$	Inferior
4. Smart	$\bar{1}$	$\bar{2}$	$\bar{3}$	$\bar{4}$	$\bar{5}$	$\bar{6}$	$\bar{7}$	Stupid
5. Square	$\bar{7}$	$\bar{6}$	$\bar{5}$	$\bar{4}$	$\bar{3}$	$\bar{2}$	$\bar{1}$	Cool
6. Tough	$\bar{1}$	$\bar{2}$	$\bar{3}$	$\bar{4}$	$\bar{5}$	$\bar{6}$	$\bar{7}$	Soft
7. Selfish	$\bar{7}$	$\bar{6}$	$\bar{5}$	$\bar{4}$	$\bar{3}$	$\bar{2}$	$\bar{1}$	Unselfish
8. Friendly	$\bar{1}$	$\bar{2}$	$\bar{3}$	$\bar{4}$	$\bar{5}$	$\bar{6}$	$\bar{7}$	Unfriendly
9. Kind	$\bar{1}$	$\bar{2}$	$\bar{3}$	$\bar{4}$	$\bar{5}$	$\bar{6}$	$\bar{7}$	Cruel
10. Important	$\bar{1}$	$\bar{2}$	$\bar{3}$	$\bar{4}$	$\bar{5}$	$\bar{6}$	$\bar{7}$	Unimportant

¹Scale developed by Michael Schwartz and Sandra Tangri. "A Note on Self-concept as an Insulator Against Delinquency." American Sociological Review 30(1965), pp. 922-926.

APPENDIX F

MIDDLE CLASS VALUES SCALE

Middle Class Value Scale Questions¹

1. Pursuit of productive activity which provides you with a satisfying experience.
2. Some type of spiritual experience.
3. Establishment of your own family.
4. Enjoyment of sexual relations.
5. Concern for others who are less fortunate or who need assistance.
6. Belief that everyone should have a fair chance in life.
7. Trying new ways of thinking and doing things.
8. Importance of formal education.
9. Loyalty to society of which you are a member.
10. One should think for himself and not depend on others all of the time.

Each question had a Likert type scale response.

1. strongly disagree
2. disagree
3. slightly disagree
4. neutral
5. slightly agree
6. agree
7. strongly agree

¹Scale developed by Stuart Traub. "Value Orientations and Normative Dissensus: A Theory of Drug Use." (Ph.D. dissertation, Oklahoma State University, 1973.)

APPENDIX G

RELIGIOSITY SCALE

Religiosity Scale Questions¹

1. I frequently feel very close to God in prayer, during public worship, or at important moments in daily life.
2. I try hard to carry my religion over into all my other dealings in life.
3. I know that God answers my prayers.
4. Religion is especially important to me because it answers many questions about the meaning of life.
5. My religious beliefs are what really lie behind my whole approach to life.
6. The psychiatrist rather than the theologian can best explain the phenomena of religious experience.

Each question had a Likert type scale response.

1. strongly disagree
2. disagree
3. slightly disagree
4. neutral
5. slightly agree
6. agree
7. strongly agree

¹Scale developed by Ralph Fagin. "A Group Process and a Specification of Alienation within a Traditional and a Splinter Catholic Group." (M.S. thesis, Oklahoma State University, 1973.)

APPENDIX H

SELF-ESTRANGEMENT SCALE

Self-estrangement Scale Questions¹

1. Sometimes I get restless because I can't express my real feelings when talking and doing things with others.
2. I have found that more often than not the rules in our world go against human nature.
3. When I am around other people, I try to keep in mind that saying what you really feel often gets you in trouble.
4. I have found that in order to get along in this world usually you have to put on an act instead of being able to be your real self.
5. I have found that just being your natural self won't get you very far in this world.
6. I frequently have to do things to please others that I would rather not do.
7. What others think I should do is usually not what I would really like to do.

Each question had a Likert type scale response.

1. strongly disagree
2. disagree
3. slightly disagree
4. neutral
5. slightly agree
6. agree
7. strongly agree

¹Scale developed by Charles Bonjean and Michael Grimes. "Bureaucracy and Alienation: A Dimensional Approach." *Social Forces*, 48 (March, 1970), pp. 365-372.

APPENDIX I

PURPOSE IN LIFE TEST

NAME _____ DATE _____
 AGE _____ SEX _____ CLASSIFICATION _____

THE PURPOSE IN LIFE TEST

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 and different			(neutral)			exactly the same

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PSYCHOMETRIC AFFILIATES

Box 3167

Munster, Indiana 46321

Test #168

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 be-
ing 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 J

LETTERS AND QUESTIONNAIRE

OKLAHOMA STATE UNIVERSITY

October 22, 1973

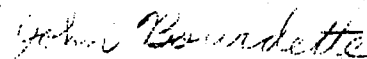
Dear Friend,

Approximately four years ago you participated in a study of the effects of education upon student attitudes by filling out and returning a questionnaire. We would like to thank you again for your cooperation at that time and to ask you to help us once again in our follow-up study.

We are asking you to help in this study by filling out the enclosed questionnaire and mailing it in the enclosed envelope at no cost to you. Your response is a central element in the success of this research project.

Thank you again for your time and cooperation.

Sincerely yours,



John Bourdette
Sociology Department
Oklahoma State University
Stillwater, Oklahoma

OKLAHOMA STATE UNIVERSITY

November 26, 1973

Dear Friend,

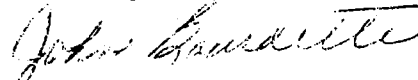
We had such a success in our first mailing out of our questionnaire that we feel obligated to impose upon you who did not return our questionnaire in order to reach our goal of total returns.

We know that you will want to help us make this a complete effort. Your questionnaire will aid our understanding of the effects of education upon student attitudes.

We are enclosing a second questionnaire just in case the first was lost. Please fill it out and return it to us as soon as possible. If, for some reason you don't feel you can, please write and tell us why.

Thank you again for your time and cooperation. We look forward to hearing from you.

Sincerely yours,



John Bourdette
Sociology Department
Oklahoma State University
Stillwater, Oklahoma 74074

JB/jl
Enclosure

INVENTORY

INVENTORY

INVENTORY

Directions

Directions

Directions

The following questions are to be answered on the back of the paper. Questions requiring more than one answer should be answered on the back of the paper. Questions requiring a single answer should be answered on the front of the paper.

PART I

PART I

PART I

What is your sex? (1) Female (2) Male (2) Male Female (2) Male

What is your race? (1) Black (2) White (3) Other (4) White (5) Other (5) Other (5) Other

What is your age? What is your age? _____

What is your marital status? (1) Married (2) Single (3) Separated (4) Divorced (5) Remarried (5) Remarried (5) remarried

What is your income? What is your income? _____

What is your education? (1) Undergraduate (2) B.S. or B.A. (3) special (4) M.S. (5) Ph.D. (6) Ph.D.

On what category are you working? (1) Life Science (2) Physical Science (3) Social Science (4) Humanities (5) Business (6) Engineering (7) Agriculture (8) Education (9) Other (10) Other (11) Other (12) Other (13) Other

Which of the following best describes your present occupation?

- (1) Unskilled worker (2) semiskilled worker (3) service worker (4) skilled worker (5) salesman, bookkeeper, etc. (6) owner, manager, partner, etc. (7) professional (8) owner, high-level government agency (9) professional (10) professor, etc.

How many occupations have you held since graduating? _____

Have your job gains been in the field of study you were in college?

- (1) yes (2) no (1) yes (2) no (1) yes (2) no

PART II

2

Instructions: Please indicate your degree of acceptance or rejection of the items in this section by circling one of the numbers on the scale.

- | Strongly
Disagree | 1 2 3 4 5 6 7 | Strongly
Agree | |
|----------------------|----------------------|-------------------|---|
| | <u>1 2 3 4 5 6 7</u> | | 11. Pursuit of productive activity which provides you with a satisfying experience. |
| | <u>1 2 3 4 5 6 7</u> | | 12. Some type of spiritual experience. |
| | <u>1 2 3 4 5 6 7</u> | | 13. Establishment of your own family. |
| | <u>1 2 3 4 5 6 7</u> | | 14. Enjoyment of sexual relations. |
| | <u>1 2 3 4 5 6 7</u> | | 15. Concern for others who are less fortunate or who need assistance. |
| | <u>1 2 3 4 5 6 7</u> | | 16. Belief that everyone should have a fair chance in life. |
| | <u>1 2 3 4 5 6 7</u> | | 17. Trying new ways of thinking and doing things. |
| | <u>1 2 3 4 5 6 7</u> | | 18. Importance of formal education. |
| | <u>1 2 3 4 5 6 7</u> | | 19. Loyalty to society of which you are a member. |
| | <u>1 2 3 4 5 6 7</u> | | 20. One should think for himself and not depend on others all of the time. |
| | <u>1 2 3 4 5 6 7</u> | | 21. In spite of what some people say, the lot of the average man is getting worse. |
| | <u>1 2 3 4 5 6 7</u> | | 22. Nowadays a person has to live pretty much for today and let tomorrow take care of itself. |
| | <u>1 2 3 4 5 6 7</u> | | 23. These days a person doesn't really know who he can count on. |
| | <u>1 2 3 4 5 6 7</u> | | 24. There's little use writing to public officials because often they aren't interested in the problems of the average man. |
| | <u>1 2 3 4 5 6 7</u> | | 25. It's hardly fair to bring children into the world with the way things look for the future. |
| | <u>1 2 3 4 5 6 7</u> | | 26. I frequently feel very close to God in prayer, during public worship, or at important moments in daily life. |
| | <u>1 2 3 4 5 6 7</u> | | 27. I try hard to carry my religion over into all my other dealings in life. |
| | <u>1 2 3 4 5 6 7</u> | | 28. I know that God answers my prayers. |
| | <u>1 2 3 4 5 6 7</u> | | 29. Religion is especially important to me because it answers many questions about the meaning of life. |
| | <u>1 2 3 4 5 6 7</u> | | 30. My religious beliefs are what really lie behind my whole approach to life. |
| | <u>1 2 3 4 5 6 7</u> | | 31. The psychiatrist rather than the theologian can best explain the phenomena of religious experience. |
| | <u>1 2 3 4 5 6 7</u> | | 32. Sometimes I get restless because I can't express my real feelings when talking and doing things with others. |

Strongly
DisagreeStrongly
Agree

3

1 2 3 4 5 6 7

33. I have found that more often than not the rules in our world go against human nature.

1 2 3 4 5 6 7

34. When I am around other people, I try to keep in mind that saying what you really feel often gets you in trouble.

1 2 3 4 5 6 7

35. I have found that in order to get along in this world usually you have to put on an act instead of being able to be your real self.

1 2 3 4 5 6 7

36. I have found that just being your natural self won't get you very far in this world.

1 2 3 4 5 6 7

37. I frequently have to do things to please others that I would rather not do.

1 2 3 4 5 6 7

38. What others think I should do is usually not what I would really like to do.

1 2 3 4 5 6 7

39. The government should have the right to prohibit certain groups of persons who disagree with our form of government from holding peaceable public meetings.

1 2 3 4 5 6 7

40. The police are unduly hampered in their efforts to apprehend criminals when they have to have a warrant to search a house.

1 2 3 4 5 6 7

41. Capital punishment should be abolished.

1 2 3 4 5 6 7

42. Legislative committees should investigate the political beliefs of college or university faculty members.

1 2 3 4 5 6 7

43. The most important thing a child should learn is obedience to his parents.

1 2 3 4 5 6 7

44. Most people who don't get ahead just don't have enough will power.

1 2 3 4 5 6 7

45. Women should stay out of politics.

1 2 3 4 5 6 7

46. If you start trying to change things very much, you usually make them worse.

1 2 3 4 5 6 7

47. Its better to stick by what you have than to be trying new things you don't really know.

1 2 3 4 5 6 7

48. A man doesn't really get to have much wisdom until he's well along in years.

1 2 3 4 5 6 7

49. I prefer the practical man any time to the man of ideas.

1 2 3 4 5 6 7

50. If something grows up over time, there will always be much wisdom in it.

1 2 3 4 5 6 7

51. I'd want to know that something would really work before I'd be willing to take a chance on it.

1 2 3 4 5 6 7

52. We must respect the work of our forefathers and not think that we know better than they did.

Strongly Disagree Strongly Agree

4

1 2 3 4 5 6 7

53. Most people just don't know what's good for them.

1 2 3 4 5 6 7

54. In this complicated world of ours the only way we can know what is going on is to rely upon leaders or experts who can be trusted.

1 2 3 4 5 6 7

55. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.

PART III

Instructions: Please circle the number that you feel describes you the best.

	I am							
56. Good	1	2	3	4	5	6	7	Bad
57. Useful	1	2	3	4	5	6	7	Useless
58. Superior	1	2	3	4	5	6	7	Inferior
59. Smart	1	2	3	4	5	6	7	Stupid
60. Square	7	6	5	4	3	2	1	Cool
61. Tough	1	2	3	4	5	6	7	Soft
62. Selfish	7	6	5	4	3	2	1	Unselfish
63. Friendly	1	2	3	4	5	6	7	Unfriendly
64. Kind	1	2	3	4	5	6	7	Cruel
65. Important	1	2	3	4	5	6	7	Unimportant

PART IV

Instructions: For each of the following statements, please circle the number that would be most nearly true for you.

66. I am usually:	1	2	3	4	5	6	7
Completely Bored				(Neutral)			Exuberant Enthusiastic
67. Life to me seems:	7	6	5	4	3	2	1
Always Exciting				(Neutral)			Completely Routine

- 5
68. In life I have:
- | | | | | | | | |
|--|-------------------------|---|---|-----------|---------------------------|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | No goals or aims at all | | | (Neutral) | Very clear goals and aims | | |
69. My personal existence is:
- | | | | | | | | |
|--|-------------------------------------|---|---|-----------|--------------------------------|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | Utterly meaningless without purpose | | | (Neutral) | Very purposeful and meaningful | | |
70. Every day is:
- | | | | | | | | |
|--|------------------------------|---|---|-----------|------------------|---|---|
| | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| | Constantly new and different | | | (Neutral) | Exactly the same | | |
71. If I could choose, I would:
- | | | | | | | | |
|--|--------------------------------|---|---|-----------|---|---|---|
| | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| | Préfer never to have been born | | | (Neutral) | Like nine more lives just like this one | | |
72. After retiring, I would:
- | | | | | | | | |
|--|--|---|---|-----------|--------------------------------------|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | Do some of the exciting things I have always wanted to do. | | | (Neutral) | Loaf completely the rest of my life. | | |
73. In achieving life goals I have:
- | | | | | | | | |
|--|----------------------------|---|---|-----------|----------------------------------|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | Made no progress whatever. | | | (Neutral) | Progress to complete fulfillment | | |
74. My life is:
- | | | | | | | | |
|--|---------------------------------|---|---|-----------|-----------------------------------|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | Empty, filled only with despair | | | (Neutral) | Running over with exciting things | | |
75. 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 | | |
76. In thinking of my life, I:
- | | | | | | | | |
|--|--------------------------|---|---|-----------|------------------------------------|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | Often wonder why I exist | | | (Neutral) | Always see a reason for being here | | |
77. 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 | | |

6

78. I am a:
- | | | | | | | |
|---------------------------|---|---|-----------|-------------------------|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Very irresponsible person | | | (Neutral) | Very responsible person | | |
79. 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. | | |
80. With regard to death, I am:
- | | | | | | | |
|-----------------------|---|---|-----------|---------------------------|---|---|
| 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| Prepared and unafraid | | | (Neutral) | Unprepared and frightened | | |
81. 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 | | |
82. 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 | | |
83. 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 | | |
84. Facing my daily tasks is:
- | | | | | | | |
|---------------------------------------|---|---|-----------|---------------------------------|---|---|
| 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| A source of pleasure and satisfaction | | | (Neutral) | A painful and boring experience | | |
85. 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 | | |

* * * *

This number will only be used for computer analysis. Your anonymity will be maintained.

APPENDIX K

LETTER FROM DR. OGLE

PHILLIPS UNIVERSITY  UNIVERSITY STATION ENID, OKLAHOMA 73701

Division of the Social Sciences

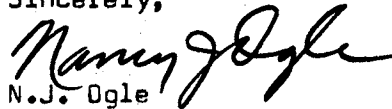
June 6, 1974

Mr. John Bourdette
Department of Sociology
Oklahoma State University
Stillwater, Oklahoma

To Whom It May Concern:

This statement is to inform you that John Bourdette has had my permission to use data collected by me in previous research. I am pleased that he has found it useful in his own research.

Sincerely,



N.J. Ogle
Department of Sociology
Phillips University
Enid, Oklahoma

VITA

John Robert Bourdette

Candidate for the Degree of

Doctor of Philosophy

Thesis: SOME RELATIONSHIPS BETWEEN PURPOSE IN LIFE AND LONGITUDINAL
VARIABLES IN A COLLEGE ENVIRONMENT

Major Field: Sociology

Biographical:

Personal Data: Born in Guthrie, Oklahoma, June 2, 1945, the son
of Mr. and Mrs. Loyal Bourdette.

Education: Graduated from Abilene High School, Abilene, Texas, in
May, 1963; received the Bachelor of Science degree in Animal
Science from Oklahoma State University in 1968; received the
Master of Science degree in Sociology from Oklahoma State
University in 1970; completed requirements for the Doctor of
Philosophy degree at Oklahoma State University in July, 1974.

Professional Experience: Laboratory Technician, Nutrition Labora-
tory, Oklahoma State University, 1965-68; Manpower Fellow,
Oklahoma State University, 1968-70; Graduate Teaching Assis-
tant, Department of Sociology, Oklahoma State University,
1971; Instructor, Sociology Department, Southwestern State
College, 1971-72; Research Associate, Juvenile Corrections
Training Program, Oklahoma State University, 1972-74.