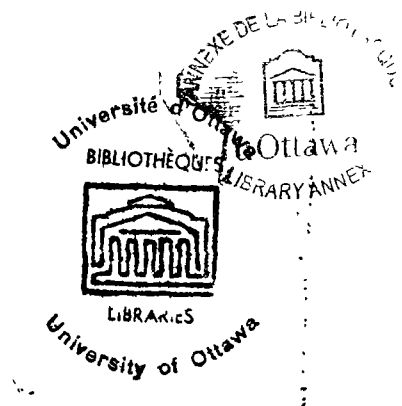


**EXTENT OF PURPOSE-IN-LIFE AND FOUR FRANKL-PROPOSED
LIFE OBJECTIVES**

by Leonard Murphy, C.P.

**Thesis presented to the Faculty of
Psychology and Education of the
University of Ottawa as partial
fulfillment of the requirements for
the degree of Doctor of Philosophy**



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CURRICULUM STUDIORUM

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INTRODUCTION

Psychology, in its short history, has always responded to the challenge of new insights and new approaches to the study of the human personality. It is true that psychologists of the past and of the present have frequently disagreed regarding the proper subject matter and the proper approach to the study of psychology. But somehow psychology has managed to accept into her home a great variety of psychological theorists and practitioners. Elementalists and holists, behavioristic and psychoanalytic orientations, experimental and clinical approaches, all have and do belong to the house that is psychology.

In recent years an increasing number of psychologists have ventured into what previously was considered foreign and forbidden territory for scientific endeavor. The value areas, the so-called higher levels, the more fully human dimensions of personality have begun to involve psychologists in larger numbers than ever before. European existential thought has had a decided impact on the thinking of many North American psychologists, especially upon those engaged in clinical practice. Humanistic considerations are more frequently influencing researchers in their choice of problem areas for investigation. When Abraham Maslow stated that science "need not abdicate from the problems of love, creativeness, value,

beauty, imagination, ethics, and joy,"¹ he was giving expression to the thinking of an increasing number of present day psychologists. Recent events in the field of the periodic literature lend support to this contention. Since 1960 at least three new journals concerned specifically with existential and humanistic approaches to personality study have appeared. Now indexed in and searched by the Psychological Abstracts are the Journal of Existentialism,² the Review of Existential Psychology and Psychiatry, and the Journal of Humanistic Psychology. This last journal in its statement of purpose well describes the elements of the more fully human dimension of personality. The statement of purpose reads:

The Journal of Humanistic Psychology is concerned with the publication of theoretical and applied research, original contributions, papers, articles and studies in values, autonomy, being, self, love, creativity, identity, growth, psychological health, organism, self-actualization, basic need-gratification and related concepts. (underlining added)³

It would seem that today in psychology a researcher can ask questions and undertake investigations in areas which have deep human significance but which previously had to be left to speculations and imaginations of artists and poets and philosophers and ministers of religion. What a man believes,

1 Abraham H. Maslow, Toward a Psychology of Being, Princeton, N.J., Van Nostrand, 1962, p. v.

2 from 1960-1963 called Journal of Existential Psychiatry.

3 Journal of Humanistic Psychology, Vol. 1, No. 1, 1961, p. 11.

whether or not he perceives meaning in his life, what it is that gives purpose to his daily existence, these are high level areas of human existence. They are important areas of a man's life. They are areas charged with profound psychological implications. They are areas which a psychologist who would understand a flesh and blood human person must investigate.

Viktor Frankl, a European existential psychiatrist, has written recently concerning man's search for meaning.⁴ Frankl is the founder of a therapeutic school called Logotherapy. Basic to Logotherapy is Frankl's contention that striving to find a meaning in one's life is the primary motivational force in man. An implication in Frankl's theoretical formulations is that any one of several life objectives, namely, God, a loved one, a cause or project in which one is involved, or society can to the same extent supply meaning to a person's life. The present research has been an attempt to verify this implication empirically.

Chapter one will present a review and appraisal of Frankl's writings pertaining to the topic under investigation, together with a discussion of the pertinent research studies reported in the literature. In Chapter two the research design used in the investigation will be described. Chapter three will be taken up with the presentation and discussion of the research results including implications for future research.

⁴ Viktor E. Frankl, Man's Search for Meaning, New York, Washington Square Press, 1963, xv-220 p.

CHAPTER I

REVIEW OF THE LITERATURE

The purpose of this chapter is to present the background in theory and research that has led up to the present experimental investigation. The study has set out to test the hypothesis that any one of four life objectives, namely, God, a loved one, a cause or project in which one is involved, or society, can give meaning to life to the same extent. This hypothetical statement is implied in the theorizing of Frankl and is spelled out as a possible area of research by Cavanagh.¹ Crumbaugh and Maholick² were the first experimenters to put Frankl's theorizing to experimental test. They have provided the main experimental tool for Cavanagh's study and for the present research.

The division of the chapter will be under six headings. Part one is concerned with Frankl's theory of the nature of man. Part two treats of the nature and aims of Frankl's approach to therapy, namely, the aims of Logotherapy. Part

1 Michael E. Cavanagh, The Relationship Between Frankl's "Will to Meaning" and the Discrepancy Between the Actual Self and the Ideal Self, unpublished Doctoral thesis presented to the Faculty of Psychology and Education of the University of Ottawa, Ontario, 1966, 115 p.

2 James C. Crumbaugh and Leonard T. Maholick, "An Experimental Study in Existentialism; the Psychometric Approach to Frankl's Concept of Noogenic Neurosis," in Journal of Clinical Psychology, Vol. 20, No. 2, issue of April, 1964, p. 200-207.

three is an evaluation of Frankl's thought as it pertains to the research problem. In part four the research of Crumbaugh and Maholick is presented, and in part five the research of Cavanagh. The sixth and final section is concerned with the research hypothesis.

To appreciate and fairly evaluate the thinking of Viktor Frankl one must know a few facts of his life. He is a man who has suffered humanly very greatly and very deeply. He lived through the indignities and the horrors of Auschwitz. A trained psychiatrist he was identified as number 119,104 assigned to digging and laying tracks for railway lines. His wife, his father, his mother, and his brother perished in concentration camps and gas ovens. As Gordon Allport asks, "How could he- every possession lost, every value destroyed, suffering from hunger, cold and brutality, hourly expecting extermination- how could he find life worth preserving?"³ The answer to this question is found in Dr. Frankl's speculations on the nature of man and in his formulation of the nature and aims of Logotherapy.

1. Frankl on the Nature of Man.

Frankl believes as a basic postulate of his thinking that human existence has meaning, that the life each person

³ Gordon W. Allport, in Preface to Viktor E. Frankl, Man's Search for Meaning, New York, Washington Square Press, 1963, p. x.

lives is meant to be purposeful. The meaning, the purpose of each person's life is specific to the individual and mapped out for him by the circumstances of time and place. It is inherent in man to search for meaning in his life. In fact, "the striving to find a meaning in one's life is the primary motivational force in man."⁴ For this reason Frankl speaks of man's "will to meaning", a phraseology that calls to mind Adler's "will to power" and the Freudian pleasure principle which might be termed man's "will to pleasure". Frankl holds that neither "will to pleasure" nor "will to power" is a sufficient explanation to account for the high level, self transcending behavior that many men exhibit. The fact that men live and actually die for the sake of ideals and values leads Frankl to postulate a fundamental motivating force in perceived meaningfulness.

Although he accepts the scientific findings of psychodynamic research in the lower dimensions of personality, Frankl⁵ criticizes the psychoanalytic and other traditional psychodynamic theories as basically deterministic. He views them as inadequate and distortive explanations of the total reality that is man. In his opinion these theories view man

⁴ Viktor E. Frankl, Man's Search for Meaning, New York, Washington Square Press, 1963, p. 154.

⁵ -----, "The Concept of Man in Logotherapy," in Journal of Existentialism, Vol. 6, No. 21, issue of Fall, 1965, p. 53-54.

as a "nothing but". Man is considered determined by biological, psychological and sociological factors and is therefore "nothing but" a victim or a pawn of clashing drives and instincts. "The subject who 'wills' is made an object that 'must'".⁶ This depersonalization or objectification of the subject is accompanied in these deterministic theories by a subjectification of values.⁷ For all activity according to these theories is for purposes of tension reduction, is sublimation or secondary rationalization of instinctual drives. The "object that must" is of necessity a self-contained, closed system.

In Frankl's opinion this kind of approach to man is totally inadequate. First of all it ignores the essentially human aspect of personality, namely, the spiritual dimension which allows man to transcend himself. For Frankl man is not a closed system of psychodynamics where tension reduction is the goal of activity. Rather "man is a being encountering other beings."⁸ He is open to a world of external values.

6 Viktor E. Frankl, "Dynamics, Existence, and Values," in Journal of Existential Psychiatry, Vol. 2, No. 5, issue of Summer, 1961, p. 9.

7 -----, "Logos and Existence in Psychotherapy," in American Journal of Psychotherapy, Vol. 7, No. 1, issue of January, 1953, p. 9.

8 -----, "The Philosophical Foundations of Logotherapy," in Erwin W. Straus, (ed.), Phenomenology: Pure and Applied, Pittsburgh, Duquesne University Press, 1964, p. 50.

Says Frankl:

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.⁹

The gap between what one is and what one ought to be, or between what one has achieved and what one ought to accomplish will produce tension in a person. But in Frankl's¹⁰ thought this tension is productive of mental health because it orientates one toward his meaning.

Because he contends so strongly that man "is oriented toward the world, toward the world of potential meanings and values which are so to speak waiting to be fulfilled and actualized by him,"¹¹ Frankl also rejects self-actualization theories as inadequate explanations of human motivation and behavior. He grants that these theories avoid the distortions of determinism and the inadequacies inherent in strivings toward tension reduction and inner equilibrium. Yet in Frankl's view the self actualization theories have reduced the objective world to mere means to the end of self fulfillment. They have

⁹ Viktor E. Frankl, "Basic Concepts of Logotherapy," in Journal of Existential Psychiatry, Vol. 3, No. 9, issue of Summer-Fall, 1962, p. 113.

¹⁰ -----, "Dynamics, Existence, and Values," p. 12.

¹¹ -----, "Beyond Self Actualization and Self Expression," in Journal of Existential Psychiatry, Vol. 1, No. 1, issue of Spring, 1960, p. 7.

remained too subjective in concentrating on the inner potentialities that are to be actualized. There has to be an external criterion against which the person decides which potentialities should be actualized and which should be left unactualized. Frankl further maintains, that self-actualization cannot be attained through direct intending. Self-actualization, like pleasure and happiness is a by-product, an effect of goal-directed, other-centered, self-transcendent activity. He writes:

So now we must pose the crucial question whether or not man's primary intention or even his ultimate destination, could ever be properly circumscribed by the term 'self actualization'. I would venture a strictly negative response to the question. It appears to me to be quite obvious that self actualization is an effect and cannot be the object of intention. Mirrored in this fact is the fundamental anthropological truth that self transcendence is one of the basic features of human existence. Only as man withdraws from himself in the sense of releasing self-centered interest and attention will he gain an authentic mode of existence.¹²

In emphasizing the self-transcendent quality of man, in complementing the previous psychologies with the necessity of viewing man in the context of values and meaning, Frankl thinks himself involved not in depth psychology but in a "height" psychology.¹³

¹² Frankl, "Beyond Self Actualization and Self Expression," p. 12-13.

¹³ -----, "Existential Dynamics and Neurotic Escapisms," in Journal of Existential Psychiatry, Vol. 4, No. 13, issue of Summer, 1963, p. 28.

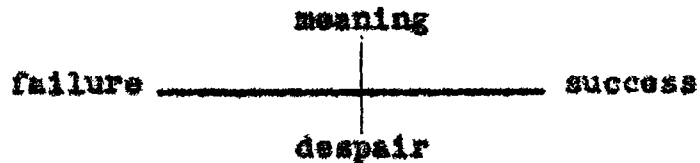
When he speaks of meaning, Frankl¹⁴ is concerned with a dimension of existence that embraces the poles of meaning-despair. This dimension is in contrast to a success-failure dimension. The meaning-despair dimension looks beyond the self. It is transcendent. A man caught up in this dimension and directed upwards has a directionality to his life that is "other centered". He is able to move in an atmosphere of the more fully human. A man caught in the downward direction, the despair end of this dimension is just the opposite. He is for one reason or another "me centered" and overwhelmed by the problems and the uselessness of living. He is stunted in his growth toward the heights of developed humanness. He is engrossed by what Frankl calls the existential vacuum.

The failure-success dimension in Frankl's theorizing is of its nature too self centered and too limited to provide purpose in the face of extreme suffering and human tragedy. The success-failure dimension is intrinsically linked to material goods, to prestige, to power. This dimension of existence, though it can and does motivate people, in Frankl's thinking does not involve people sufficiently to drive them to rise above self-centered concerns.

Frankl¹⁵ schematizes this twofold dimension of existence along vertical and horizontal axes, as below.

¹⁴ Ibid., p. 33-34.

¹⁵ Frankl, "Existential Dynamics and Neurotic Escapisms," p. 34.



He then observes that though a man may enjoy great success, and have accumulated a good deal of wealth and renown, he may still be caught in the web of despair, feeling that it is all useless and utterly devoid of meaningfulness. On the other hand, a man who by material standards must be judged a failure, someone for example who has been deprived of wealth and afflicted with many misfortunes, may still experience a great deal of purpose and meaning in his "miserable" life. This is especially so, says Frankl, if the person perceives his suffering, in whatever form the suffering comes, as beneficial to another. In Frankl's words, the person may "yet be willing and able to suffer, be it for the sake of a cause to which [he] is committed, be it for the sake of a loved one, or for God's sake."¹⁶ This ability to perceive meaning in suffering and to fulfill it belongs only to man and in Frankl's thinking is the height of humanness.

In the concentration camps, Frankl saw men cling to life with a tenacity that seemed to overcome the humanly possible, while others gave up and died with hardly a struggle. He witnessed some of his companions reach the heights of nobility and selflessness while others sank to the depths of cruel and

¹⁶ Ibid., p. 34.

shameful selfishness. In his own words, "[...] we watched and witnessed some of our comrades behave like swine while others behaved like saints."¹⁷ Frankl's view is that

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 [...] Man has both potentialities (to be swine or saint) within himself; which one is actualized depends on decisions but not on conditions.¹⁸

With these words Frankl does not deny that man is subject to conditions and determinants, only that his attitude is necessitated. He conveys his thoughts concisely in this passage:

Is this [objection to pan-determinism] to imply that I deny that man is subject to conditions and determinants? How could this be possible? After all I am a neurologist and psychiatrist and as such, of course, I am fully aware of the extent to which man is not at all free from conditions and determinants. But apart from being a worker in two fields (neurology and psychiatry) I am a survivor of four camps, that is concentration camps, and as such I bear witness of the inestimable extent to which man, although he is never free from conditions and determinants, is always free to take a stand to whatever he might have to face [...]

Man's intrinsically human capacity to take a stand to whatever may confront him includes his capacity to choose his attitude toward himself, more specifically, to take a stand to his own somatic and psychic conditions and determinants.¹⁹

For Frankl it is the successful discovery of objective meaning in the concrete circumstances of life that motivate man

¹⁷ Frankl, Man's Search for Meaning, p. 213.

¹⁸ Ibid., p. 213.

¹⁹ -----, "The Concept of Man in Logotherapy," p. 54.

to choose to be noble and upright and humbly proud of their human accomplishments of which suffering is one. He sums up a great deal of his outlook on man and his search for meaningfulness when he quotes approvingly this saying of Nietzsche, "He who has a why for which to live can bear almost any how."²⁰

In his clinical practice Dr. Frankl has been confronted by an increasing number of persons whose lives appear empty and aimless. In his view, at the heart of their problems is frustration of the natural aspiration for a meaningful existence. These people experience "the feeling of the total and ultimate meaninglessness of their lives. They are lacking awareness of a meaning worth living for. They are haunted by the experience of their inner emptiness, a void within themselves."²¹ Frankl terms this kind of experiencing the "existential vacuum," and maintains that a person manifests he is caught in this phenomenon of existential vacuum chiefly by boredom. In Frankl's opinion boredom is today bringing more problems to psychiatrists than is distress. Many cases of suicide, alcoholism, and juvenile delinquency are in Frankl's judgment, traceable to this phenomenon of existential vacuum.

To lend support to his contention of a widespread occurrence of existential vacuum, Frankl alludes to a statistical survey carried out by his staff at the Vienna Poliklinik

²⁰ Frankl, Man's Search for Meaning, p. 164.

²¹ -----, "Basic Concepts of Logotherapy," p. 114.

Hospital. Patients and nursing staff were questioned and fifty-five per cent "showed a more or less marked degree of existential vacuum. In other words more than half of them had experienced a loss of the feeling that life is meaningful."²²

From the foregoing, it would seem that Frankl's experiences in the concentration camps and subsequently in his clinical practice have convinced him that perceived meaningfulness as a motivating force in a person's life is an existential fact. When it is present people survive all kinds of difficulties and lead self-transcendent fulfilled lives. When it is absent people atrophy and waste away, even to the extreme of dying.

There is not much published research to substantiate Frankl's contention. However, in support of his position that "will to meaning" in people is fact and not mere theory, he alludes to a poll of public opinion conducted on more than a thousand people in France. "The results showed that 89 per cent of the people polled admitted that man needs 'something' for the sake of which to live," and "61 per cent conceded that there was something or someone in their own lives for whose sake they were even ready to die."²³

Thus far in this section of chapter one the progression of thought has advanced along the following lines. The "will

²² Ibid., p. 114.

²³ Frankl, Man's Search for Meaning, p. 155.

to meaning" was pointed out as the fundamental motivating force in man. Then it was shown why Frankl rejects traditional psychodynamic theories and self-actualization theories. Essentially these theories lack self-transcendent values. Having made this point, the next step was to set forth how Frankl's meaning-despair dimension embraces the self-transcendent value. The next point was to emphasize the impact that concentration camp experience has had on Frankl's conviction that man by his very nature has ability to transcend himself in pursuit of meaningfulness. It was then shown that this conviction of Frankl has been reinforced by his clinical patients who failing to perceive meaning in their lives come seeking help. Finally, brief mention was made of two statistical studies which seem to support Frankl's thinking.

It is now opportune to discuss directly his view of the nature of man. Frankl proposes a theory which he calls "dimensional ontology". In this view man is an integrated whole composed of three dimensions, the somatic, the psychic, and the noetic. The noetic or neogenic, or noological dimension is the spiritual, the properly human dimension in personality. Frankl has carefully chosen the term dimension rather than layer or stratum because he wants to safeguard the unity in the being that is man. He refers to a

[...] human coexistence of anthropological wholeness and unity on the one hand and ontological differences on the other [...] By anthropological wholeness and unity I mean that man is not composed of somatic, psychic, and noetic components; while by ontological differences I wish to indicate that the somatic, psychic, and noetic modes of being are qualitatively rather than quantitatively different from each other.²⁴ (underlining added)

With his dimensional ontology Frankl considers that he integrates the findings of psychodynamic research with the reality of a higher component in man. If man is viewed merely in the somatic dimension, he is a closed system of physiological reflexes, as for instance when he is viewed by an examining neurologist. Viewed merely in the psychic dimension, he is a closed system of psychological reactions and responses to stimuli. Yet man as he normally exists gives evidence of enjoying openness, of being directed toward people and things outside himself, of being self transcendent. In the theory of dimensional ontology with its safeguards on man's duty

[...] the apparent closedness of man in the biological and psychological dimensions is well compatible with his humanness which is located in the noological dimension. By the same token the scientific findings in the lower dimensions as they are unearthed by psychoanalytic and psychodynamic research are not invalidated but rather overarched.²⁵

In Frankl's view man is a somato-psycho-spiritual being. But it is his spiritual, his noetic dimension that is

²⁴ Frankl, "The Concept of Man in Logotherapy," p. 55

²⁵ Ibid., p. 56.

most important. However, it must be kept in mind that in Frankl's thought the spiritual dimension is not to be identified with a religious orientation in man. (Although if a man has a religious orientation it will be within the spiritual dimension.) For Frankl the spiritual refers to the "specifically human".²⁶ Included in this specifically human would be the ability to appreciate beauty, to discern the worth of and the struggle in another human being, to love, and to know oneself loved, to share ideas and ideals and disappointments, to suffer nobly and courageously, to be compassionate and merciful, to forgive, to inspire another and to be responsive to another's enthusiasm, to recognize values, to choose and to assume responsibility for one's actions. These are specifically human experiences. These and more are activities of the noogenic or spiritual dimension of man. Throughout his writings Frankl stresses the necessity of accepting the reality of this dimension. It is this that makes man man. Without it the human being is incapable of being human.

Frankl spends little time attempting to prove that man is essentially different from a machine or from a mere animal. In his judgment the unique spiritual dimension of man is obvious. Existential man exercises freedom and manifests responsibility that transcends self-centeredness. For

²⁶ Frankl, Man's Search for Meaning, p. 160.

Frankl the exercise of freedom and the assuming of a transcendent responsibility are high level spiritual qualities for they involve the capacity of a being to reflect on itself, to oppose itself, to direct itself "otherward".

Freedom, in Frankl's thought, is the ability to choose what one will do and what one will be. Certainly there are hereditary and environmental limitations within which one must live his life. But granted this fact Frankl believes firmly that man maintains the capacity to emerge from instincts, environment, and heredity and to transcend them. As has been mentioned, his thought in this matter is solidly grounded in his concentration camp experiences. Frankl maintains that again and again man decides, chooses how he will act, how he will respond. In so doing he is choosing the kind of person he will be, for "man does not only behave according to what he is but also becomes according to how he behaves."²⁷ Frankl's thought here is well summed up in the following quotation:

Whether any circumstances be they inner or outer ones, have an influence on a given individual or not, and in which direction this influence takes its way--all that depends on the individual's free choice. The conditions do not determine me but I determine whether I yield to them or brave them.²⁸

And further on he adds, "[...] one of the main features of human existence is the capacity to emerge from and rise above

27 Frankl, "Dynamics, Existence, and Values," p. 6.

28 Ibid.

all [...] conditions- to transcend them."²⁹ This freedom, this ability to transcend even what I now am, this in Frankl's thought is to be human, is to show forth the spiritual dimension of personality.

Freedom to choose what one will do and what one will be in any given circumstance implies a freedom from necessitating forces. In Frankl's thinking this "freedom from" is inherent in man's nature because he is meant to assume responsibility for what he does and what he becomes. Man is free from necessitating factors in order that he may be free to assume responsibility. In Frankl's terminology "freedom from" is for the sake of "freedom to", freedom to accept responsibility.³⁰

According to Frankl's view of man, the very essence of human existence is responsibility.³¹ No man can escape it. Throughout every minute of his life man bears the responsibility for the kind of effort he is making, for the kind of person he is becoming. He is responsible for what he makes of the next hour and how he shapes the next day.³² Responsibility places man in a world of values. There are "oughts" and

²⁹ Ibid., p. 7.

³⁰ Viktor E. Frankl, The Doctor and the Soul: From Psychotherapy to Logotherapy, 2nd Edition, New York, Knopf, 1965, p. 52.

³¹ -----, "The Philosophical Foundations of Logotherapy," p. 54.

³² -----, "On Logotherapy and Existential Analysis," in American Journal of Psychoanalysis, Vol. 18, No. 1, 1958, p. 28-37.

"ought nots" involved in human living. The "ought" or the responsibility that is central to each person as he lives his life is the actualization of the potential meaning of his life. Man is responsible for searching, discovering, and responding to the meaning of his particular life.

In Frankl's thought the meaning of life is not global and abstract. It is specific and unique to each person and can be fulfilled by him alone. He puts it in these words:

One should not search for an abstract meaning of life. Everyone has his own specific vocation or mission in life; everyone must carry out a concrete assignment that demands fulfillment. Therein he cannot be replaced, nor can his life be repeated. Thus everyone's task is as unique as is his specific opportunity to implement it.³³

Man's concern in living, in Frankl's thought, is to fulfill his meaning. Life confronts him with problems, with joys, with opportunities, with failures, with successes. He is asked to respond to life by being responsible, by assuming responsibility for fulfilling his meaning. But Frankl's idea is that responsibility is self transcendent. Responsibility for fulfilling meaning implies responsibility to someone or something outside self.³⁴ It is this objective someone or something that perceived by the person is able to impart purpose or meaning to his life. To the extent that a person has discovered an external objective reality to which he considers

³³ Frankl, Man's Search for Meaning, p. 172.

³⁴ -----, "On Logotherapy and Existential Analysis," p. 35.

himself responsible, to that extent does his life have meaning, to that extent is his life able to be important and worthwhile, to that extent is he able to be motivated in the face of difficulty and tragedy.

When he speaks of the meaning that life has for each person, Frankl makes it clear that in his thought meaning is not within the person. Meaning confronts people. It has a demand quality about it. It elicits response from a person. As he says, man "is questioned by life."³⁵ Making the point of the "out-there-ness" of life's meaning he writes, "I think the meaning of our existence is not invented by ourselves, but rather detected,"³⁶ and in another place, "I wish to stress that the true meaning of life is to be found in the world rather than within man."³⁷

With this last point of the objectiveness of meaning, Frankl's thought regarding the nature of man has been set forth. It has been shown that in Frankl's thought man is a unified somato-psycho-spiritual being in whom the spiritual dimension is the most important. Through freedom and responsibility man seeks to discover and fulfill meaning in his

35 Ibid., p. 31.

36 Frankl, Man's Search for Meaning, p. 157.

37 Ibid., p. 175.

particular life. Frankl himself sums it up when he describes man's life as activity "in a polar field of tension where one pole is represented by a meaning to be fulfilled and the other pole by the man who must fulfill it."³⁸

Frankl believes that many of today's distressed people can be helped by a psychotherapy that aims at orienting them towards discovering meaning in their lives. To this end he has developed an approach to psychotherapy which he has called Logotherapy. The basic approach and aims of Logotherapy will be set forth in the following section.

2. Frankl on the Nature and Aims of Logotherapy.

Frankl explains that the term, Logotherapy, is derived from the Greek word, "logos" which denotes "meaning."³⁹ Since his therapy focuses on the assignments and meanings to be fulfilled by the patient, or in a word on the meaning of human existence, he has called his approach to therapy, Logotherapy.

Logotherapy or emphasis on meaning orientation is considered by Frankl to be the required treatment when a person is suffering from value conflicts or from disrupting upsets in the spiritual or noogenic dimension of his personality. According to Frankl⁴⁰ there is a kind of neurosis

³⁸ Ibid., p. 166.

³⁹ Ibid., p. 153.

⁴⁰ Ibid., p. 160.

today that does not emerge from conflicts between drives and instincts. The source of these conflicts is not psychogenic, but noogenic. The upset is on the more fully human, the spiritual level of living. Traditional psychotherapy, in Frankl's judgment, is not the suitable method of treatment for this type of neurosis. Whenever existential frustration, that gnawing feeling that life is empty and useless, is part of the clinical picture, the appropriate and realistic method of treatment is Logotherapy. For Frankl man's aspiration for a meaningful existence and any frustration of that aspiration are realities to be treated directly and not "traced back to unconscious roots and sources."⁴¹

As Frankl sees it, the assignment of Logotherapy is to assist the patient to find meaning in his life. "The logotherapist's role consists in widening and broadening the visual field of the patient so that the whole spectrum of meaning and values becomes conscious and visible to him."⁴² In a sense the logotherapist presents the patient with a challenge regarding "a potential meaning for him to fulfill."⁴³ It may even be said that "in Logotherapy the patient is actually confronted with and reoriented toward the meaning of his life."⁴⁴

⁴¹ Frankl, "Basic Concepts of Logotherapy," p. 112.

⁴² -----, Man's Search for Meaning, p. 174.

⁴³ Ibid., p. 166.

⁴⁴ Ibid., p. 153.

Yet Logotherapy does not impose a preconceived generalized meaning on any patient. Frankl believes that "the meaning of life differs from man to man, from day to day and from hour to hour. What matters, therefore, is not the meaning of life in general, but rather the specific meaning of a person's life at a given moment."⁴⁵

In Frankl's thought⁴⁶ life can be made meaningful through participation in and realization of creative values experiential values and attitudinal values. Creative values open up man's capacity to give in tangible ways. Typical examples would be, rendering service, exercising creative talents, accomplishing productive tasks. Experiential values are simple "experiencings", the encountering of the good and the beautiful,⁴⁷ such for example as perceiving a sunset or a star-lit sky or participating in a moving experience like the honoring of a war hero or the triumph of someone who has conquered seemingly insurmountable obstacles; these are experiences that uplift and make living seem important and worthwhile.

But perhaps no experience imparts more meaning to life than the experience of being loved and loving in return. Frankl, in a rather lengthy but concisely thought through passage explains it thusly:

⁴⁵ Ibid., p. 171.

⁴⁶ Frankl, "On Logotherapy and Existential Analysis," p. 32; also, "The Philosophical Foundations of Logotherapy," p. 55-56.

⁴⁷ -----, The Doctor and the Soul, p. xiii.

Love is the only way to grasp another human being in the innermost core of his personality. No one can become fully aware of the very essence of another human being unless he loves him. By the spiritual act of love he is enabled to see the essential traits and features in the beloved person; and even more he sees that which is potential in him, that which is not yet actualized but yet ought to be actualized. Furthermore by his love the loving person enables the beloved person to actualize these potentialities. By making him aware of what he can be and of what he should become, he makes these potentialities come true.⁴⁸

In this kind of loving living meaning is experienced and imparted.

But for Frankl the deepest meaning and "the highest achievement which has been granted to man,"⁴⁹ is to be found in bravely accepting and living inevitable, inescapable suffering. By his attitude, through the stand he takes in the face of a fate that cannot be changed, man succeeds or fails in discovering meaning. In Frankl's thought, to suffer bravely is an ennobling task, "an heroic victorious achievement."⁵⁰ He considers that suffering is a task given to man to perform bravely and not ashamedly. He states⁵¹ that suffering ceases

⁴⁸ Frankl, Man's Search for Meaning, p. 176-177.

⁴⁹ -----, "On Logotherapy and Existential Analysis," p. 32.

⁵⁰ -----, "Psychiatry and Man's Quest for Meaning," in Journal of Religion and Health, Vol. 1, No. 2, issue of January, 1962, p. 101.

⁵¹ -----, "Logotherapy and the Challenge of Suffering," in Review of Existential Psychology and Psychiatry, Vol. 1, No. 1, January, 1961, p. 5.

to be suffering in some way at the moment it finds a meaning, and even further that man is ready to suffer on the condition that his suffering has meaning. He writes:

In accepting the challenge to suffer bravely life has a meaning up to the last moment, and it retains this meaning literally to the end. In other words, life's meaning is an unconditional one, for it even includes the potential meaning of suffering.⁵²

Frankl proposes that deep meaning is imparted to suffering when, as sometimes happens, it is viewed as a sacrifice for another. Such an example is seen when a person recognizes that his sorrow and pain is sparing someone he loves from a similar plight. In his speculations on the meaning inherent in suffering Frankl dares to venture into what he terms the "supra-meaning". He raises the question whether we can be sure

[...] that this human world is something like a terminal in the development of the cosmos. Shouldn't we rather admit that there is possibly a world beyond, above man's world, a world let me say in which the question of the ultimate meaning of our sufferings could be answered [...]?⁵³

Because of his conviction of the high-level meaning inherent in inescapable suffering, Frankl believes that there is no such thing as a useless life. Everyone has the opportunity to salvage, if need be, the worthwhileness of his life.

⁵² Frankl, Man's Search for Meaning, p. 181.

⁵³ -----, "Logotherapy and the Challenge of Suffering," p. 7.

Quoting Goethe he says, "There is no condition which cannot be ennobled either by a deed or by suffering."⁵⁴ The chance to actualize meaning through attitudinal value remains possible to man to his last conscious breath. It is the role of Logotherapy to point out to suffering man not only the possibility of meaning in his plight, but his responsibility to fulfill it.

Frankl further makes the point that responsibility for being and doing, responsibility for actualizing values implies a correlative responsibility to someone or something outside oneself. Who or what this someone or something is will differ from person to person. It is not the task of Logotherapy to impose the who or what upon the person. "It [Logotherapy] must leave to him the option of for what, to what or to whom he understands himself to be responsible."⁵⁵ Some people may consider themselves responsible to society,⁵⁶ some to God,⁵⁷ others to a loved one,⁵⁸ and still others to some cause.⁵⁹ The important point is that Logotherapy's function is to help a distressed person recognize that he is responsible to someone

⁵⁴ Frankl, "On Logotherapy and Existential Analysis," p. 32.

⁵⁵ -----, Man's Search for Meaning, p. 173.

⁵⁶ Ibid., p. 174.

⁵⁷ Ibid.

⁵⁸ Ibid., p. 158.

⁵⁹ Ibid.

or something outside himself and that in struggling to fulfill his responsibility whether in creative, experiential, or attitudinal values he is answering to life. When he acts upon this realization man is finding and fulfilling the meaning of his life. This is the aim of Logotherapy, to help man realize and act in this sphere of reality.

With the foregoing presentation of Frankl's concept of man and the nature and aims of Logotherapy, the essential points of Frankl's theorizing as it pertains to the problem of this research have been set forth. It now remains to give an evaluation of his thought. Such evaluation will be presented in the next section.

3. Evaluation.

The manner of presentation in this section will be to survey the evaluative comments on Frankl garnered from the literature and then to set forth the writer's own thoughts on what Frankl has said. These comments from the literature and the writer will be limited to those which are judged pertinent to the topic of this research.

The most recent book-length publication concerned with the thought of Frankl is Leslie's Jesus and Logotherapy.⁶⁰

⁶⁰ Robert C. Leslie, Jesus and Logotherapy: The Ministry of Jesus as Interpreted through the Psychotherapy of Viktor Frankl, New York, Abingdon Press, 1965, 143 p.

In this work the author uses incidents, persons' encounters with Christ taken from the gospels to illustrate the tenets and the applicability of Logotherapy. Though some of the chosen gospel episodes seem forced as illustrations of the soundness of the thinking that underlies Logotherapy, generally the author has made a salient point. The concept of man set forth by Frankl and the reality orientation of Logotherapy harmonize with existential man and Christ's approach to him as both are portrayed in the gospels.

An earlier work by Ungerama⁶¹ is an entirely non-critical presentation of Frankl's thought, a wholehearted endorsement of his view of man and of Logotherapy's attempts to assist man in discovering personal meaning and values that transcend the predominant values of our sensate culture. It points out the relevance of Logotherapy for pastoral counselors.

Tweedie⁶² in his first book-length publication presents a thorough and systematic exposition of Frankl's thought. He describes himself as "sympathetic but not wholly persuaded."⁶³

⁶¹ A.J. Ungerama, The Search for Meaning: A New Approach in Psychotherapy and Pastoral Psychology, Philadelphia, Westminster Press, 1961, 188 p.

⁶² Donald F. Tweedie, Jr., Logotherapy and the Christian Faith: An Evaluation of Frankl's Existential Approach to Psychotherapy, Grand Rapids, Baker Book House, 1961, 183 p.

⁶³ -----, "Discussion of Dr. Frankl's Paper," in Erwin W. Straus, (ed.), Phenomenology: Pure and Applied, p. 62.

One of his criticisms concerns what he considers a lack of consistency in Frankl's theorizing on the nature of man and in his theorizing on pathological conditions. Tweedie contends that there is parallelism of the dimensions in the dimensional ontology and interaction of the dimensions in the treatment of the classification of the mental disorders.⁶⁴

In the writer's judgment this is not an entirely accurate statement. For explanatory reasons Frankl does differentiate and as it were parallel dimensions in his discussion of the nature of man. But at the same time he stresses the unity, the anthropological wholeness of man. It is precisely in this emphasis on wholeness that Frankl lays the groundwork for functional interaction of the dimensions. Hence in the writer's judgment there is no real lack of consistency when Frankl theorizes on dimensional interactions in pathologies.

In the final chapter of this book Tweedie evaluates Logotherapy in terms of what he calls a "Christian Anthropology." This is an understanding of man based on biblical revelation. His conclusion is that though Logotherapy is not a Christian anthropology in any technical sense, "it has the same basic emphases in its presentation."⁶⁵

⁶⁴ Tweedie, Logotherapy and the Christian Faith, p. 80-81.

⁶⁵ Ibid., p. 163.

In a sequel to his first work entitled, The Christian and the Couch⁶⁶ Tweedie presents his case for a Christian Logotherapy. The thesis of this book is that the spiritual dimension in man (and here he differs from Frankl) is essentially a religious dimension. Man is made in the image of God. The responsibility of the Christian Logotherapist (who is different from the Logotherapist who is a Christian) is to broaden the value horizon of the patient so that he gets a view of the meaning and value of the Christian life.⁶⁷

For one who has wholeheartedly embraced Christianity much of what Tweedie says is indeed stimulating and thought provoking. However, one may readily object to his contention that "functional disorders [...] in which anxiety [...] and guilt [...] have broken down the positive functioning of the individual [...] can best be understood in terms of sin [...]"⁶⁸ Another questionable point in his exposition is the incorporation of notions of religious orientation into a mental health or mental illness terminology. To say that "individuals who are satisfied with themselves and enjoy adequate interpersonal contacts, but who are in the words of Scripture,

⁶⁶ Donald F. Tweedie, Jr., The Christian and the Couch: An Introduction to Christian Logotherapy, Grand Rapids, Baker Book House, 1963, 240 p.

⁶⁷ Ibid., p. 136-163.

⁶⁸ Ibid., p. 110.

'without God in the world' [...] are the sickest," and in the same context that "the man [...] who in the eyes of the world seems to have the highest level of personal adjustment, is actually in a dangerous pre-psychotic condition,"⁶⁹ is to give a twisted new meaning to terms that convey a standard meaning. This is to engender confusion not clarity. It seems, too, that in some instances Tweedie comes close to a kind of fanaticism as when he writes:

[...] the non-Christian therapist himself is in dire need of a radical psychotherapy. He is, in this sense, one of the more sick, for he presumably is unaware of his need. Perhaps one should at this point distinguish between psychopathology in the sense of neurotic, psychotic, and sociopathic symptoms, on the one hand, and this deep psychopathy or 'soul sickness' of the 'well adjusted' non-Christian on the other.⁷⁰

Tweedie's thesis, though stimulating for the Christian reader, is marred by an unfortunate radicalism.

The aforementioned works exhaust the book-length publications in English on Frankl and his Logotherapy. In the journals Frankl has caught the attention of several writers. Ansbacher⁷¹ thinks that though Frankl repudiates Adler's "will to power" as inadequate, those familiar with Individual

69 Ibid., p. 70. (underlining added)

70 Ibid., p. 226.

71 Rowena R. Ansbacher, "The Third Viennese School of Psychotherapy," in Journal of Individual Psychology, Vol. 17, No. 2, issue of November, 1959, p. 236-237.

Psychology will find "striking and repeated similarities to it."⁷² She goes on then to offer three quotations from Frankl pertaining to the impact of future goals and the necessity of assuming responsibility for life's tasks. "These quotations," she says, "are but a few of those which could also be taken as truly representing the thinking of Adler."⁷³

Birnbaum,⁷⁴ another Adlerian, leans in the same direction as Ansbacker. In a rather difficult article, Birnbaum objects that Frankl has not advanced the thinking of Adler. In fact Birnbaum maintains that in classifying Adlerian Psychology as a milieu or environmental psychology with all the overtones for determinism that this implies, Frankl is in error. Just as Frankl's Existential Psychology is not environmentalistic, neither is Individual Psychology a milieu psychology.⁷⁵ In what seems like a summation statement, Birnbaum writes:

Let no one misunderstand us: Frankl's work is valuable. It is valuable because there are patients whose thinking is concerned with ultimate problems. It is valuable because it recognizes and emphasizes the psychotherapeutic problem really as an existential problem. But Adler did just this too. One does Adler an injustice if one overlooks his works on the meaning of life.⁷⁶

73 Ibid., p. 237.

74 Ferdinand Birnbaum, "Frankl's Existential Psychology from the Viewpoint of Individual Psychology," in Journal of Individual Psychology, Vol. 17, No. 2, issue of November, 1961, p. 162-166.

75 Ibid., p. 162.

76 Ibid., p. 166.

Thus Birnbaum. It might be well to point out here that from Frankl's point of view Adler talked in terms of drives pushing, while he is speaking of values pulling. For Frankl this is a most important point because for him it underlies the transcendent aspects of man's nature.

Vanderveldt and Odenwald⁷⁷ summarize their discussion of Frankl in these words:

The existential analysis of Frankl has been described here with a good deal of sympathy, for while his system contains certain points that seem unacceptable, weak, or obscure yet it embodies many valuable elements.⁷⁸

The negative criticism offered by these authors centers on the mere humanism in Frankl's thought and on the possible danger of a therapist imposing a false life outlook on a patient. They write, "Frankl's code of ethics [...] seems to have a humanistic slant and to lack a solid foundation in God as the ultimate end of man."⁷⁹ Further on they say:

Frankl's suggestions entail a certain amount of danger. Whenever the psychotherapist enters the field of philosophy or religion there is always the danger that he may impose his own outlook on life on his patient - an outlook which may or may not be correct.⁸⁰

⁷⁷ James H. Vanderveldt and Robert P. Odenwald, "New Trends in Psychotherapy," in Psychiatry and Catholicism, Second Edition, New York, McGraw-Hill, 1957, Chapter II, p. 176-188.

⁷⁸ Ibid., p. 184.

⁷⁹ Ibid., p. 183.

⁸⁰ Ibid., p. 184.

These objections, or what perhaps should better be called observations, are in no way opposed to what Frankl has said. Regarding the last statement one might well ask, "Could it not be that the therapist has at least as solid a philosophical and religious background as the pastor?" And further, this last objection seems more concerned with the kind of value that might be imposed rather than with the propriety of imposing any value.

In treating of Frankl, Pervin⁸¹ in an article attempting to introduce psychologists to existential concepts, makes objection to his contention that man because of his spirituality and freedom cannot really be predicted. Frankl holds that only in the somatic and psychic dimensions is man's behavior apt for lawful categorization and prediction. Pervin maintains that all men have some things in common (presumably also in the noetic dimension) and to that extent they will exhibit patterned behavior which can and must be the object of scientific law. Pervin believes, however, that Frankl's point of view is "worthy of attention, study, and emulation."⁸²

Weisskopf-Joelson,⁸³ in an introductory report on Logotherapy, points to a lack of clarity in Frankl's presentation.

⁸¹ Lawrence A. Pervin, "Existentialism, Psychology, and Psychotherapy," in American Psychologist, Vol. 15, No. 5, issue of May, 1960, p. 305-309.

⁸² Ibid., p. 308.

⁸³ Edith Weisskopf-Joelson, "Some Comments on a Viennese School of Psychiatry," in Journal of Abnormal and Social Psychology, Vol. 51, No. 3, issue of November, 1955, p. 701-703.

She states, "Some parts of Frankl's teaching are so mystical, and confused that it would be without value to report them here."⁸⁴ The general tenor of her article, however, is favorable. She sees hopeful possibilities in Frankl's approach to man and mental disorders.

Arnold and Gasson⁸⁵ make an observation similar to that of Weisskopf-Joelson regarding confusion and lack of clarity in Frankl's mode of expression.⁸⁶ Beyond that these authors find Frankl "refreshing and heartening"⁸⁷ and in him "an outlook kindred to [their] own"⁸⁸ yet they feel that "Frankl's venture into the realm of human values does not always lead him to conclusions which command our wholehearted acceptance."⁸⁹ These authors center their critique around Frankl's notions of responsibility, freedom, and existence.

Regarding responsibility their basic objection is that man is not responsible to life as Frankl maintains, but rather is responsible to a giver of life for the kind of life he lives.⁹⁰

⁸⁴ Ibid., p. 702.

⁸⁵ Magda Arnold and John A. Gasson, "Logotherapy and Existential Analysis," in The Human Person, New York, Ronald, 1954, p. 462-492.

⁸⁶ Ibid., p. 480.

⁸⁷ Ibid., p. 481.

⁸⁸ Ibid., p. 487.

⁸⁹ Ibid., p. 482.

⁹⁰ Ibid., p. 482-485.

In their discussion of Frankl's concept of freedom the authors' critique is based on the observation that Frankl falls short of specifying the existence of an objective moral order and a "Someone" who is man's highest value.⁹¹ Finally on the concept of existence in Frankl's thought, these authors maintain that Frankl has laid too much stress on the challenge aspect of existence, and too much emphasis on the situational aspect of meaning to the detriment of an absolute meaning of life. In this writer's opinion these points may be well taken, but they seem to be hard core objectivistic positions which demand that the thinker state explicitly the final, logical outcome of his thought even before his thinking has pushed through to this end. In short the Arnold-Gasson criticism seems to say, "He hasn't gone far enough."

A more recent critique of Frankl's theorizing has been set forth by Cavanagh.⁹³ Among the points made by this author are the following. First, Frankl's writings expend a disproportionate amount of space in refuting previous theories, especially Psychoanalysis, and this to the detriment of clarification and expansion of his own theory.⁹⁴ In Cavanagh's opinion, too, Frankl has all but ignored the ego as rational

91 Ibid., p. 485-488.

92 Ibid., p. 487-488.

93 Cavanagh, Op. Cit., p. 49-56.

94 Ibid., p. 50.

coper in Freud's thought.⁹⁵ Cavanagh also thinks that in his discussion of the norm of conscience Frankl falls into the very value subjectivism against which he so strongly contends.⁹⁶ Another criticism offered by Cavanagh is that Frankl's theory of man is really nothing new.⁹⁷ It may be new to positive science, but not to philosophy.

In this writer's judgment these points raised by Cavanagh are well taken. However, the question of value subjectivism in the norms of conscience has to be properly understood in the total context of Frankl's theorizing. Frankl argues that man must be viewed as a subject freely assuming responsibility for the pursuit and attainment of objective values and goals. However, at any given moment in any given situation the subject must rely on what seems to him here and now to be the "ought" guiding responsible behavior. This is a subjective value judgment. (It is hard to see how there can be any other kind.) However, this fact is not to deny, and Frankl does not deny, that this judgment which is subjective may or may not conform to what is objectively the demand of responsibility. The subject has to be guided by what he thinks. Yet the situation makes an objective demand in accord with genuine responsibility.

95 Ibid., p. 51.

96 Ibid.

97 Ibid., p. 52.

In this writer's opinion the criticisms gleaned from the literature do not offer serious challenge to the validity of what Frankl is saying. Frankl has presented a concept of man that seems to fit the demands of a Christian enlightened philosophy and also the demands of the self observing questioning man-in-the-street. That man possesses a basic free will, that he is generally responsible for his conduct, that he strives after values be they high or low, these are facts that all men adhere to in practice if not in theory. Frankl has made freedom and responsibility and value part of his concept of man living a concrete human life. Since this is the only kind of man that confronts us, this contribution to psychological theory, and hence to psychotherapy is, in the writer's opinion, highly valuable.

Frankl invests man with great dignity. He speaks of love and suffering and work and death. These are genuine realities experienced by everyone. They are realities that belong in psychology and therapy because they are the stuff of normal human living. If the therapist is to help people grow and become more fully human he must be prepared to account for human aspirations, for the capacity of self-sacrifice and dedication. Behavioral theory and reductionism are hard pressed to deal with the pull and the attraction of the "intangibles" that motivate the more mature and the more healthy of the human community. Yet these "intangibles" are genuine motivational factors.

Frankl contends that conflict in the value realm of the human person, that frustration of a "need" or sense of personal meaning, can lead to psychological disorder. This is a welcome contribution to the body of thought that tries to understand the genesis of mental disorders.

Speaking from a theological frame of reference the writer thinks that Frankl's insistence on the "ought" aspect of living is in conformity with the view of man as a creature of God destined for eternal life, but whose fulfillment of that destiny depends on the "how" of his living. Frankl has man in a perspective that harmonizes with theological objectivity (if such a term be admitted). In his theory there is room for God, for the man of faith, for the transcendence of mortal life into immortal life.

Speaking again from the perspective of a psychology that is marked by a definite philosophical orientation the author feels that the important point of these theological inferences is this. They are matter of concern for many people. They come to the fore in therapy sessions. The therapist cannot ignore them if he wants to help his client with his here-and-now existential problem. Frankl's Logotherapy admits these value areas into the therapeutic encounter because his theory of man admits of and emphasizes a spiritual dimension. Finding the answer to the question, "What is the meaning of my life?" is often very difficult and can plunge a person into deep and

upsetting soul searching. Not to take a person seriously in this question, or not to allow him to ask this question is a thwarting of his very nature, for such an approach to man cuts out the heart of his spiritual dimension. Frankl postulates the "will to meaning", the search for meaning, as basic and fundamental. In this writer's view every person manifests this search or this "will" each time he questions, "why" Why should I? Why do I? Why am I? Frankl has quite keenly theorized about man.

This evaluation of Frankl's position is not to say that he leaves no unanswered questions. Unsatisfactory in the writer's opinion is his treatment of the meaning of suffering. What value gives it meaning? Why is it so noble to suffer well? It seems that Frankl comes close to answering this question when he ventures the opinion that there may be another world beyond this. To suffer because it is part of the human condition without any referral to a redeeming God or to an eternal life seems to be an unsatisfactory answer to the question, "Why suffer?" But still Frankl has claimed a value for suffering and emphasized the possibilities for meaning in suffering courageously borne. This is no little contribution, especially to an age that puts such emphasis on pleasure.

Returning for a moment to the observation of Weisskopf-Joelson and Arnold and Casson that Frankl lacks clarity in his thought, this writer found one area extremely difficult to

understand. This area concerns the notion of the spiritual unconscious. It is Tweedie⁹⁸ who sets forth Frankl's thought on this point. At first glance the thinking seems to be that just as there are unruly id tendencies unconsciously impelling man, so there are deep rooted spiritual tendencies pushing every man from within. But apparently other ideas are involved. Spirituality is said to be derived from the spiritual unconscious. Consciousness has its root in "unconscious spirituality." And from the spiritual unconscious emerge conscience, love, and esthetic conscience. In this writer's judgment the notions here are the innate qualities of the spiritual dimension of man. In the course of normal personality development these inherent aspects of human nature, consciousness, conscience, and the ability to love simply unfold. There is manifest here, perhaps, an attempt to account for man's development along spiritual lines in some kind of dynamic way. For the writer at least, the concept and the discussion of spiritual unconscious has contributed only confusion.

A final point of critique pertains to a matter of emphasis in Frankl's presentation. The heart of his theory is his concept of "will to meaning" which he has described as "the striving to find a meaning in life."⁹⁹ The very notions

98 Tweedie, Logotherapy and the Christian Faith, p. 56-59.

99 Viktor E. Frankl, "The Will to Meaning," in The Living Church, Vol. 144, issue of June 24, 1962, p. 8.

of "will to" and "striving to find" imply dynamic activity. Yet until his latest article Frankl's discussion of the meaning --will to meaning interaction has emphasized objective meaning almost to the neglect of the subjective activity of "will to meaning".

Frankl has been so concerned with rejecting tension reduction and inner equilibrium as primary motivating forces, with attacking the theories of "push motivation" while proposing in their stead the "pull motivation" of objective meaning that he had neglected the dynamic activity inherent in his "will to meaning". The emphasis on the pull of objective meaning seemed to reduce "will to meaning" to some kind of passive tendency. In the writer's judgment this was a contradiction, for a "will to meaning" that was described as a "striving" was not a passive concept. It implied rather a search dynamism, a kind of set to actively seek out and discover the possibilities and demands in each life situation.

In his latest article, however, Frankl has added a notion which injects activity into "will to meaning" as it responds to the pull of objective meaning. Referring to the fact that Crumbaugh and Maholick¹⁰⁰ have opted to call "will to meaning" a drive in man, Frankl denies that it is legitimate

¹⁰⁰ James C. Crumbaugh and Leonard T. Maholick, "The Case for Frankl's Will to Meaning," in Journal of Existentialism, Vol. 4, No. 13, issue of Summer, 1963, p. 48, footnote.

to use the term "drive" in reference to "will to meaning". He maintains that if we see "in the will to meaning just another drive or need man would again be seen as a being basically concerned with his inner equilibrium."¹⁰¹ He then goes on to state that there is a, "[...] fundamental difference between being driven to something [...] and striving for something [...] man is pushed by drives but pulled by meaning," and here he injects the new activity element "and this implies that it is always up to him to decide whether or not he wishes to fulfill it. Thus meaning fulfillment [will to meaning] always implies decision making."¹⁰² In the author's judgment this last passage has brought a clarity and righted an imbalance that previously had marked Frankl's discussion of the objective meaning subjective will-to-meaning interaction.

Having thus presented Frankl's theoretical conceptions of man and his thoughts on the aims of Logotherapy, and having given an evaluation of these thoughts from both the literature and personal opinion, it is now opportune to discuss the reported research based on Frankl's theorizing. Section four will present the research of Crumbaugh and Maholick, and section five will report on the study by Cavanagh.

¹⁰¹ Viktor E. Frankl, "Self Transcendence as a Human Phenomenon," in Journal of Humanistic Psychology, Vol. 6, No. 2, issue of Fall, 1966, p. 100.

¹⁰² Ibid.

4. The Research of Crumbaugh and Maholick.

The first reported attempt to put Frankl's theorizing to experimental test has been carried out by Crumbaugh and Maholick.¹⁰³ These researchers following on the work of Kotchen¹⁰⁴ who made an attempt at quantifying existential concepts like uniqueness and responsibility, set out to build a measure of "purpose" or "meaning in life". They started from Frankl's contention that today a new type of neurosis is prevalent, namely, noogenic neurosis, a neurotic symptomatology rooted in the conviction that life is devoid of purpose or meaning. They reasoned that if they could measure a symptomatic condition which is different from the symptomatic conditions measured by the usual testing tools, they would be presenting evidence for the existence of a new and different syndrome. Furthermore, if they devised their measuring instrument from the noogenic orientation and it succeeded in differentiating a new symptomatic condition, there would be evidence for the existence of what Frankl has termed noogenic neurosis. Hence the purpose of the Crumbaugh and Maholick study was

¹⁰³ Crumbaugh and Maholick, "An Experimental Study in Existentialism".

¹⁰⁴ Theodore A. Kotchen, "Existential Mental Health: An Empirical Approach," in Journal of Individual Psychology, Vol. 16, No. 2, issue of November, 1960, p. 174-181.

[...] to carry further the quantification of the existential concept of 'purpose' or 'meaning in life', in particular to measure the condition of existential frustration described by Frankl, with a view to determining whether his noogenic neurosis exists apart from the usual neurosis as dynamically conceived.¹⁰⁵

These authors rationally defined purpose in life as "the ontological significance of life from the viewpoint of the experiencing individual."¹⁰⁶ Operationally, purpose in life was that which was measured by their newly constructed instrument (called the Purpose-in-Life Test or PIL). They viewed their experimental task as showing that their instrument measured something which is

(a) what Frankl is referring to by the phrase in question (noogenic neurosis), (b) different from the usual pathology, and (c) identifiable as a distinguishing characteristic of pathological groups in contrast to 'normal' populations.¹⁰⁷

The authors constructed their Purpose-in-Life Test¹⁰⁸ and administered it together with the Frankl Questionnaire,¹⁰⁹ the Allport-Vernon-Lindzey Scale of Values, and the MMPI. Five groups of subjects comprising 225 persons were tested. Group I comprised 30 graduate students; Group II, 75 undergraduate

¹⁰⁵ Crumbaugh and Maholick, "An Experimental Study in Existentialism," p. 201.

¹⁰⁶ Ibid.

¹⁰⁷ Ibid.

¹⁰⁸ This test will be described in the next chapter.

¹⁰⁹ This questionnaire will be described in the next chapter.

students; Group III was composed of 49 outpatients of various cooperating psychiatrists; Group IV was made up of 50 outpatients from the Bradley Center where the authors work; Group V comprised 21 alcoholic hospitalized patients. Subjects ranged in age from seventeen to fifty years, and each group contained men and women. All groups were tested on the PIL. Groups II, III, and V took the Frankl Questionnaire and the Scale of Values. Only Group IV received the MMPI.

The results of the Crumbaugh and Maholick study lend support to the Frankl theory of noogenic neurosis. First, the authors report a correlation of .66 between their Purpose-in-Life Test and the Frankl Questionnaire. The Frankl Questionnaire is Frankl's own attempt to get empirical evidence for the existence of noogenic neurosis. Hence Crumbaugh and Maholick interpret this relatively high correlation between the PIL and the Questionnaire as evidence that supports their criterion that the PIL should reflect basically what Frankl is talking about when he speaks of noogenic neurosis and frustration of perceived meaning in life.

Second, the authors report low relationship between the PIL score and the MMPI scores for the Bradley Center outpatients. This finding is interpreted to support the contention that noogenic neurosis is something different from the usual neuroses. Presumably the outpatients are suffering from some form of mental upset which would be reflected in the MMPI scale scores. Although the PIL score can discriminate patients from

non-patients, there was low relationship between the MMPI scale scores and the PIL score. Highest correlations were .39 and -.30 with the K and D scales respectively. The other scale correlations ranged from .01 to -.16. From this evidence it would seem that the PIL is picking up a kind of pathology different from the usual neuroses. This finding supports the existence of the phenomenon which Frankl describes and which he has termed noogenic neurosis.

Third, as was alluded to above, Crumbaugh and Maholick found that their PIL was able to distinguish significantly patient from non-patient groups. They also report that the mean PIL scores progressively drop with each more seriously disturbed group. This latter finding would be in accord with expectations and predictions based on assumed degree of perceived purpose or meaning in life. The fact that the PIL could distinguish the patient from non-patient groups was interpreted as evidence to support Frankl's contention that noogenic neurosis is a pathological and not a normal phenomenon.

The Crumbaugh and Maholick study has been a pioneering research venture within the framework of Frankl's theorizing. The authors intended their work to be of heuristic value more than a definitive study. They were unable to control fully for educational level of the subjects. All tests were not administered to all groups. Yet the authors have opened up to quantitative measure an important area of psychological reality, and their

findings "suggest that Frankl's concepts may have a basis in fact."¹¹⁰

A contribution of the Crumbaugh and Maholick study that has been of particular practical value for further research in the area of purpose-in-life is the Purpose-in-Life Test. This instrument was used by Cavanagh in his study of the relation between Frankl's notion of "will to meaning" and the discrepancy between actual self and ideal self. This study by Cavanagh will be reported in the following section.

5. The Research of Cavanagh.

To date the only published research in the area of Frankl's theorizing has been the work of Crumbaugh and Maholick. But following upon their work is an unpublished dissertation by Cavanagh.¹¹¹ This author points out that Frankl in his theorizing has reacted against the traditional psychodynamic theories which view man as a closed system of energies inherently striving for balance and equilibrium. Arrival at homeostasis according to Frankl is not the dynamic explanation for mature living and mental health. Frankl's view, as Cavanagh points out, is that man's main dynamic is searching

¹¹⁰ James C. Crumbaugh and Leonard T. Maholick, "An Experimental Study in Existentialism: The Psychometric Approach to Frankl's Concept of Noogenic Neurosis," Columbus, Georgia, The Bradley Center, Inc., (mimeograph), (no date), p. 16.

¹¹¹ Cavanagh, Op. Cit.

for meaning. This search will be associated with inner tension rather than inner equilibrium. The inner tension, in Frankl's thought, is considered to stem from the unbridgeable gap between what one is and what one should be. Cavanagh set out to investigate a possible relationship between "will to meaning" (or purpose in life) and the discrepancy between what one is (actual self) and what one feels he should be (ideal self).

Cavanagh reasoned that if the discrepancy between perceived actual self and perceived ideal self is too large the individual is likely to be completely frustrated and therefore give up searching for meaning. Such a person could be expected to have little or no purpose-in-life. If the discrepancy between actual self and ideal self is too small or non-existent, then the person may be completely complacent, centered in self, and unconcerned about purpose-in-life. In Cavanagh's thinking "either of these 'extreme' discrepancies would seem to be related to low purpose-in-life, whereas individuals with a more 'moderate' discrepancy should possess a higher degree of purpose-in-life."¹¹² His study then, investigated the difference obtained on a measure of the discrepancy between the actual self and the ideal self by a group of high purpose-in-life individuals and a group of low purpose-in-life individuals.

Cavanagh employed the Crumbaugh and Maholick Purpose-in-Life Test (PIL) as his measure of high purpose-in-life and low

¹¹² Ibid., p. 57.

purpose-in-life. His measure of the discrepancy between actual self and ideal self was the Semantic Differential.

Cavanagh's study is based on results from a sample of 210 subjects. The subjects were forty-one seminarians, 47 graduate students in Psychology or Education, 60 undergraduate students enrolled in an Introductory or Social Psychology course, 10 transients living at a men's mission, 11 psychiatric patients from a large general hospital, and 41 maximum security prison inmates. The age range of the sample was from eighteen to fifty-six years. The educational level extended from grade three to third year graduate school. Forty-eight of the subjects were females who comprised part of the graduate, undergraduate, and psychiatric groups.

The groups of people selected by Cavanagh were chosen as likely to represent people having higher and lower degrees of purpose-in-life. The obtained scores on the Purpose-in-Life Test bore out this expectation. The transients, psychiatric patients, and prison inmates, considered as low purpose-in-life groups were significantly differentiated from the seminarians and graduate students who were considered as high purpose-in-life groups at the .001 level of confidence.

In obtaining 'extreme' and 'moderate' deviation or discrepancy scores on the Semantic Differential, Cavanagh cut his distribution of D scores at the top 1/6 and bottom 1/6. These scores comprised his 'extreme' deviations between actual

self and ideal self, while the middle 2/3 of the D score distribution made up his 'moderate' deviation between actual self and ideal self.

Analysis by Chi Square did not show a significant relationship between level of purpose in life and degree of discrepancy between actual self and ideal self. Hence within the framework of his experimental design, Cavanagh was not able to support Frankl's contention that tension arising from discrepancy between actual self and ideal self is associated with search for meaning or purpose-in-life. He points out that his criterion for measuring discrepancy between actual self and ideal self, the Semantic Differential, may not have been an adequate testing instrument for his purpose. He also points out that possibly modification in his operational definitions of "high purpose" and "low purpose" and "extreme discrepancy" and "moderate discrepancy" could make a difference. However, it is also possible, as Cavanagh infers, that there is no relationship between level of purpose-in-life and degree of inner tension arising from the discrepancy between what one is and what one thinks he should be.

Although his study did not produce significant results, Cavanagh's work has been a valuable contribution to experimentation in the area of meaning in life. He has contributed new and supportive validity data pertaining to the Purpose-in-Life Test and he has stimulated research interest in the area of Frankl's theorizing. One of the implications for further

research which Cavanagh spelled out is the possible relationship between level of purpose-in-life and the central object of that purpose.

In view of the fact that the study by Cavanagh failed to show relationship between "will to meaning" (level of purpose-in-life) and degree of inner tension, it would seem logical to ask if "will to meaning" might not be related to something outside the person. Cavanagh¹¹³ has pointed out that Frankl acknowledges God, loved ones, causes or projects, and society as objectives which give meaning to life. The question might then be asked, "Is level of purpose-in-life related to any one of these objectives or do all of them relate to purpose-in-life to the same extent?" These are the questions which the present study has sought to answer. The statement of hypothesis will be set forth in the next and final section of the chapter.

6. The Statement of Hypothesis.

In statements like those about to be enumerated, Frankl has taken the position that man's search for meaning can be satisfied by a number of objectives. As Cavanagh has pointed out and as can be seen from the statements themselves, these objectives appear to be God, society, a loved one, or some cause or project in which a person is involved. First of all

113 Ibid., p. 100.

it will be recalled that central to Frankl's thought is the notion that the discovery of meaning is dependent upon the assuming of responsibility for what one is and for what one will become. But responsibility implies not only responsibility for, but also responsibility to, responsibility to someone or something outside oneself.

It is therefore up to the patient to decide whether he should interpret his life task as being responsible to society or to his own conscience. The majority, however, consider themselves accountable before God.¹¹⁴

Man does not do so [act morally] in order to satisfy a moral drive and to have a good conscience; he does so for the sake of a cause to which he commits himself, or for a person whom he loves, or for the sake of his God.¹¹⁵

He [man] finds himself only to the extent to which he loses himself [...] be it for the sake of something or somebody, for the sake of a cause or a fellow man, or for God's sake.¹¹⁶

[...][the person may] yet be willing and able to suffer, be it for the sake of a cause to which [he] is committed, be it for the sake of a loved one, or for God's sake.¹¹⁷

Implied in these statements is the idea that it doesn't really matter to which of the enumerated objectives, or even possibly others, a person commits himself or to which he assumes

¹¹⁴ Frankl, Man's Search for Meaning, p. 174.

¹¹⁵ Ibid., p. 158.

¹¹⁶ -----, "Psychiatry and Man's Quest for Meaning," p. 100.

¹¹⁷ -----, "Existential Dynamics and Neurotic Escapisms," p. 34.

responsibility. Life will have meaning as long as there is an external objective, a someone or something to which the person commits himself.

Frankl seems to equate God, a loved one, a cause or project, and society as objectives able to give meaning or purpose to life. It may be asked whether these objectives do in fact satisfy man's need for meaning or purpose in an equal way or whether perhaps one of them satisfies man's need for meaning to a greater extent than do the others. It is this question which the present research has attempted to answer. Stated in null form the hypothesis that has been tested reads as follows:

There is no significant difference between the scores on a measure of purpose-in-life obtained by four groups of persons each having a different life objective. The experimental design set up to test this hypothesis will be described in the following chapter.

CHAPTER II

EXPERIMENTAL DESIGN

The purpose of this chapter is to describe the experimental design and its implementation in testing the aforementioned null hypothesis. The research question was stated as follows. Do the Frankl-proposed life objectives, namely, God, a loved one, a cause or project, and society give meaning or purpose in life to the same extent? Purpose-in-life, or the meaning of life, is the significance, the importance, that everyday living has for the experiencing individual. In this study purpose-in-life is operationally defined as the score obtained on the Purpose-in-Life Test and on the Frankl Questionnaire. A life objective is the external reality to which a person considers himself responsible and for which he lives his life. In this study a life objective is operationally defined as (1) that concept among five which is closest to the concept, "My Purpose-in-Life", as determined by the D score on the Semantic Differential, and (2) that concept among five which is ranked first as "the person or thing that is most important to you."

The general plan of the research design was to find groups of people, each group committed to a different one of the Frankl-proposed life objectives. It was then proposed to obtain scores for each of these groups on the Purpose-in-Life Test and the Frankl Questionnaire. Having obtained these

scores, it would remain to apply the appropriate statistical techniques. The division of the chapter will follow a schema related to this general plan. Section one will treat of the subjects who participated in the study. Section two will be concerned with the measuring instruments; first those used to differentiate the subjects into "life objective" groups, and second those used to measure the extent of purpose-in-life. A description of the testing procedure will be given in section three, and section four will be taken up with a description of the statistical procedures.

i. Subjects.

The total number of subjects tested was 276. Of these 237 rendered data that were usable. The major contribution of the study is based on an N of 222. The other fifteen subjects rendered data that were usable in reliability computations and secondary classifications. Both men and women were participants in almost equal numbers and all were presumably normal. The age range for the N of 222 extended from eighteen to sixty-nine. One subject whose data were used in a reliability computation was seventy-three. The educational attainments of the subjects varied from a grade eight level to graduate degree. Occupations were quite diversified as were religious affiliations. Table I presents a breakdown of the sample according to sex, age and educational level. The primary purpose of Table I is to present the breakdown of the N

Table I.-

Description of Sample According to Age, Sex, Education.

Educational Level	18-19		20-29		30-39		40-49		50-59		60-69		Total
	M	F	M	F	M	F	M	F	M	F	M	F	
Grade 8					1	1							2
Grade 9					1								1
Grade 10			2		4	1	2	+1	1	+1			10+2
Grade 11			3	1		2	1	1		1			9
Grade 12		2	6 +1	17 +2	10	9	13	5	10	3	1	1	77+3
Grade 13			3	1	2	3 +1	1			1			11+1
College		3	5 +1	9 +1	6 +1	11	3	5	1	2	1	1	47+2
B.A.			6 +1	8 +1	6	2	8	3	2	3	+1		38+2
B.A.+			3 +1	2		2	1			1			9+1
M.A.			1 +1	2	2	+1	1	1	1	1			9+2
M.A.+			2		1	+1	2						5+1
Ph.D.			2 +1		1				1				4+1
Total		5	31 +4	42 +4	34 +1	31 +3	32 +1	15	16 +1	12 +1	2 +1	2	222 +15

* Additional Subjects whose test data were used only in reliability computation and secondary classification.

of 222. However, for the sake of completeness the additional fifteen subjects mentioned above are also included. They are distinguishable by a plus sign (+).

Observation of Table I indicates that though men and women participated in nearly equal numbers there were sixteen more women than men in the eighteen to twenty-nine age bracket. In the age bracket from forty to fifty-nine there were nineteen or twenty-one more men than women. This difference is due, perhaps, to the manner of sampling. As will be pointed out, subjects were contacted principally through places of occupation. Women in the younger age grouping might have finished school, been unmarried and working, while men in this age group and at the economic level sampled might still be in school. At the older age grouping, many women might be expected to be at home as housewives while the men of this age bracket would be found in greater numbers in places of employment.

It can be seen that the sample does not equally represent the various age brackets. The greater number of subjects spans the ages of twenty to forty-nine. There is also a sizeable number of subjects in the fifty to fifty-nine age bracket, enough it would seem to offer a representation from this age group. The numbers of subjects in the late teens and the sixty to sixty-nine group are a mere token representation.

It will also be noted that all but twenty-three or twenty-four of the subjects had completed high school. The great majority of the subjects had an education somewhere between grade twelve and a B.A. degree. Just about half of them had spent some time in college and about twenty had obtained graduate degrees. Although it is only men who appear in the table beyond the M.A. level, the rest of the sample divides itself quite equally along sex lines in regard to level of attained education.

From the three variables listed in Table I the sample may be described as representing a population of normal men and women predominantly between the ages of twenty and fifty-nine, whose educational level is considerably higher than average. Another variable of the sample not yet touched upon but which merits consideration is its occupational status. This variable and the manner in which the sample was obtained will be discussed together in the following paragraphs.

All of the subjects were volunteers contacted personally by the researcher or by his friends. No more than fifteen of the subjects were known to the researcher before the testing sessions. Because of the nature of the study and of the religious commitment of the researcher no subjects were contacted through religious organizations. The main source of contact was place of occupation. The researcher approached personnel managers or "bosses" or club presidents and sought their help in soliciting subjects directly or requested

opportunity to present his project to the personnel himself. The decision as to which places of employment were contacted was determined mostly by the researcher's hunch that here or there he might obtain some subjects. The request for assistance was sometimes put in writing but most often was made verbally. Its wording was very similar to that which follows:

I am doing graduate work at the University of Ottawa and am now engaged in thesis research. My project is in the area of the meaningfulness of life. I'm trying to get men and women of various ages, occupations, and religious affiliation or lack of it to participate in this study. The task takes about an hour, is done anonymously, and consists in filling out self-report rating scales concerning people and things that could be meaningful in a person's life. I'm hopeful of having people from your field be part of the study. I hope you can help me.

This approach provided groups of subjects in which four persons formed the smallest group and twenty persons the largest. The groups were high school teachers, nurses, firemen, graduate students, car salesmen, insurance company personnel, a utility company personnel, librarians, social workers, members of three different service clubs, members of an A.A. group, members of a banking staff, and civil service workers.

Besides the researcher's personal contacts as just described, several of his friends contacted acquaintances of theirs with the request that they participate in the study. The main stipulation to these friends of the researcher was that for the most part they try to contact people who were non-catholic. The reason for this request was to take

precaution that the sample would not be overloaded with members of the Catholic religion. This contact source provided a group of sixty-eight people from a variety of occupations.

The following list shows a breakdown of the various occupations represented in the sample and the number of subjects drawn from each occupational category:

Administration and Management	16	Nurses	14
Armed Forces	6	Personnel	8+1
Artistic Work	4	Professional	9+1
Bank Tellers	3	Salesmen	12
Book-keepers	5	Scientists	8+1
Civil Servants	10+2	Secretarial	19+4
Engineers	7	Service Jobs	3
Firemen	5	Skilled Labor	4
Housewives	14	Social Worker	6+1
Insurance, Real Estate and Securities	7	Students	16+2
Librarians	6+1	Teachers	27+1
Merchants	10	Telephone Operators	3+1

Twenty-four occupational categories are listed. This division was determined mostly by the occupational descriptions given on the testing forms by the subjects themselves. Categories like artistic work, professional, service jobs, skilled labor are categorizations made by the researcher and include varying occupations which were judged to fit under the respective generic title. The category listing is by alphabetical ordering and has no relation to higher or lower occupational levels. It should be noted that the number of teachers in the sample is disproportionate to the other sampled occupations. The number of subjects engaged in secretarial work is also disproportionate and it should be pointed out that thirteen of

the total of nineteen listed in this category were from the age group twenty to twenty-nine. From a survey of the occupational listings it would seem that this sample has been drawn from a decidedly middle class socio-economic level.

An attempt was made to obtain information on the religious affiliation of the subjects and, as will be explained in the following section of the chapter, it was by a verbal request. The information when given was voluntary. On two testing occasions the researcher forgot to request this information. The available data on this point show that forty-two people made no formal statement regarding their religious affiliation or lack of it. Of those who reported religious affiliation or lack of it the breakdown was as follows:

Anglican	36	Orthodox	2	Undecided	3
Baptist	4	Presbyterian	3	No affiliation	13
Catholic	78	Protestant	5	Agnostic	7
Jewish	4	United Church	25	Atheist	4

From this division it can be seen that the majority of the sample believed in God. Catholics, however, despite the attempt to limit their participation, were represented in disproportionate numbers. The Anglicans and the non-catholic denominations taken together totaled seventy-nine persons. Hence about two-thirds of the total sample could be considered committed to some definite form of religious belief. There was also a representation of people who do not hold to definite forms of belief, and also a representation of those who, in one form or another, do not have religious belief.

All the considerations thus far advanced concerning the sample lead to the following description. It represented a wide range of both sexes. It consisted of normal people who were willing to volunteer. The educational level was generally higher than average. The socio-economic level was predominantly middle class, and religious affiliation was claimed by the majority of the group.

Before concluding this section of the chapter some comment is in order regarding the subjects whose data were used to establish the reliability of the testing instruments. The gathering of subjects for the research was a difficult task. It took considerable generosity for people to give an hour of their time, actually in many cases considerably more than an hour when travelling time to a prearranged testing place was taken into account. The first 240 subjects had been asked to give an hour of their time. The researcher, once he had these people participating, did not think it ethical to ask them to return on another occasion. This posed a problem for obtaining desired reliability measures on the testing instruments. It was decided, then, to seek out thirty to thirty-five more subjects who would be asked to participate in the research project, but their participation would involve giving an hour of their time on two different occasions. These people were obtained in the same manner as all other subjects. Thirty-one of thirty-six subjects returned for the second testing session. Thirty records were usable.

Thirteen men and seventeen women contributed these records. The range of ages was twenty-one to seventy-three. Each age range of both sexes was represented, with the highest proportions being from the women aged twenty to twenty-nine. Twenty-six of the thirty subjects had educations of grade twelve or beyond, and twenty-four were between grade twelve and the B.A. Occupationally the group covered fourteen of the twenty-four categories in the previously given listing. There were also proportionally more teachers and secretarial workers in the reliability group just as there were in the total sample N of 222. Regarding religious belief Anglicans, Catholics, members of the United Church, Protestant, non denominationalists, and those who made no formal statement regarding religion were represented. Here, too, Catholic representation was disproportionate. From these facts it seemed justified to make the judgment that the reliability group was representative of the total sample and that the data obtained from this group would give apt reliability estimates on the measuring instruments as they pertained to this study. The next section will be concerned with a description of the measuring instruments.

2. Measuring Instruments.

In order to test the research hypothesis it was necessary to classify the subjects into separate groups according to which of the Frankl-proposed life objectives, namely, God, a loved one, a cause or project, or society was most important in the subject's life. To accomplish this task two techniques were employed, one direct, the other indirect.

The direct technique was an originally constructed ranking scale called in the study Ranking Scale I.¹ This scale consisted of five concepts. Four of these concepts represented the Frankl-proposed life objectives. The fifth concept which referred to wealth, fame, pleasure, or power represented an "out category" and was included to give subjects a choice beyond the Frankl-proposed life objectives. Otherwise every subject would of necessity have fit one of the four proposed life-objective categories. The ranking scale task consisted of two steps. First the subjects were requested to make a specification on three of the concepts as follows:

- (A) The cause or project which is most important to me, which involves me most. (Please name the cause or project.) _____
- (B) The most important person in my life, the person for whom I would do the most. (Please indicate the relation of this person to you.) _____

¹ A copy of this test is in Appendix 1.

- (C) Wealth, Fame, Pleasure, Power.
(Please choose the one that is most
important in your life and name
it.) _____

Then second, using the three specified concepts plus the concept "God", and the concept "Society (in the sense of the community of people)" the subjects were asked to rank these five concepts "according to the importance they have for you." The word referring to the person or thing most important to the subject was to be placed on line one, the next most important on line two and so on to line five where the person or thing least important was to appear.

By operational definition the most meaningful and important life objective for a given subject was the life objective ranked first. Those who ranked "God" first were considered to belong to the "God life objective group." Those who ranked "a loved one" first were considered to belong to the "Loved one life objective group," and so on. Those who ranked "wealth, fame, pleasure or power" first were considered to belong to the "out category group." According to the research, thinking people in this group should show a level of purpose-in-life significantly lower than people in the other four groups because they seem deficient in higher level self-transcendent values and goals.

In addition to the Ranking Scale I and in an attempt to discover how much social desirability may have influenced

the rankings, Ranking Scale II² was also used. This scale was identical to Ranking Scale I except for the directions.

In Ranking Scale I part of the directions read:

Please be sure to rank these concepts according to the importance they have for you rather than according to the importance you think they ought to have.

In Ranking Scale II the directions read:

Listed below are the five phrases or concepts A,B,C,D,E. The previous time you were asked to rank these concepts according to the importance they have for you rather than according to the importance you think they ought to have. This time you are asked to rank them according to the importance you think they ought to have.

Ranking Scale II was included in the hope that it would render data helpful in interpreting the accuracy of the information given by Ranking Scale I.

Another testing form included in the battery in an auxiliary capacity was a short questionnaire which for purposes of identification was called simply Form V. This name was chosen because it was the fifth and final testing form administered. Form V³ asked two questions:

- (1) Does your life have purpose or meaning?
- (2) If your life has purpose or meaning what is it that gives it this purpose or meaning?

2 A copy of this test is in Appendix 1.

3 Ibid.

Again it was hoped that this direct question approach would render information that would be helpful in interpreting the accuracy of the findings on Ranking Scale I.

It seemed appropriate to use a straightforward direct technique such as Ranking Scale I and its auxiliary instruments because of the emphasis that Frankl places on healthy mature people being consciously aware of their responsibility. Such people in Frankl's thinking know to what or to whom they are responsible for fulfilling their life tasks, and therefore would very likely be able to tell us what life objective is most important to them.

However, it also seemed plausible to attempt to discover the most important, most meaningful life objective through an indirect means. It was hoped in this way to tap unconscious meaningful tendencies which might or might not support the conscious choices. The instrument selected for this purpose was the Semantic Differential.⁴

This psychometric tool is basically a rating scale. Sets of bipolar adjectives embracing intervals that can be quantified form scales for rating. Concepts selected for the purpose of the experiment are then rated on these adjectival scales. An example would be the following:

⁴ Charles E. Osgood, George J. Suci and Percy H. Tannenbaum, The Measurement of Meaning, Urbana, Illinois, University of Illinois Press, 1957, 342 p.

Father

kind very quite slightly neutral slightly quite very cruel

Here the concept "father" is to be rated on the dimension "kind-cruel". Quantitative numbers are assigned to each interval and so a score for the scale "kind-cruel" can be obtained. Several adjectival scales are used for one concept and a total score for a given group of scales is obtained by adding individual scale scores together..

The Semantic Differential is an attempt to measure the meaning of concepts. The thinking behind the technique postulates a theoretical semantic space. This semantic space is assumed to be multi-dimensional. Any concept, when the dimensionality of its meaning has been determined, can be located as a point in semantic space. When the points in semantic space of different concepts have been determined, the degree of similarity in meaning between the concepts can be assessed by measuring the distance between their respective points in semantic space. Hence by this kind of distance comparison it can be determined, for example, that concept B is closer in similarity of meaning to concept A than is concept C.

In the present study the researcher wanted to know which of the Frankl-proposed life objectives gave most purpose to the person's life. It was reasoned that if the semantic meaning of the concept "My Purpose-in-Life" was

determined, then each of the concepts corresponding to the Frankl-proposed life objectives as well as the concepts for the "out category" could be compared to "My Purpose-in-Life." The concept closest in semantic space would be the most similar in meaning to "My Purpose-in-Life" and therefore presumably the one referring to the life objective that most likely gave the greatest purpose to the person's life.

The subjects, then, were asked to rate six concepts on the same sets of bipolar adjectives. A six-page booklet⁵ was assembled. One of the six concepts was at the top of each page and was to be rated on the sets of bipolar adjectives. Three of the pages, corresponding to the concepts representing "loved one," "cause or project," and "wealth, fame, pleasure, power" required a specification in the same manner as previously described. The concepts "God," "Society (in the sense of the community of people)," and "My Purpose-in-Life" required no specification.

Thus far in the discussion of the Semantic Differential the point of emphasis has been the concepts. Attention will now be directed to the selection of the bipolar adjectival scales on which the rating scores are obtained. Osgood et al. have described several factor-analytic studies which determined the various dimensions of semantic space. It has been found

⁵ A copy of this test booklet is in Appendix 2.

in these studies that although more than three factors contribute to the judgments of meaning, three factors called evaluative, potency, and activity are consistently dominant. The additional dimensions, whatever they may be, are considered to account for "relatively little of the total variance."⁶

Moss, in a literature survey on the Semantic Differential points out that with future research, "it is quite possible that [...] a far larger number of independent dimensions along which meaning judgments vary [will] be identified."⁷ However, in the present study it was decided to rely on the well established evaluative, potency, and activity factors, and since the bipolar adjectives were selected from the lists found in The Measurement of Meaning⁸ to assume that these three dimensions accounted for all but that "relatively little of the total variance."

In the choice of bipolar adjectives for each factor the researcher selected three sets of adjectives for each factor from the studies reported by Osgood et al.⁹ where concepts were judged on the adjectival scales. Two sets of adjectives on the Evaluative and the Activity factors and one set on the Potency factor were selected from the study reported

⁶ Osgood, et al., Op. Cit., p. 75.

⁷ C. Scott Moss, "Current and Projected Status of Semantic Differential Research," in Psychological Record, Vol. 10, No. 1, 1960, p. 53.

⁸ Osgood, et al., Op. Cit., p. 37-70.

⁹ Ibid., p. 33-66.

by Osgood et al.¹⁰ where non-artists judged representational paintings on the adjectival scales.

This unorthodox selection procedure, unorthodox in the sense that concepts and not paintings were to be judged in the present study, seemed justified to the researcher for three reasons. First, Osgood¹¹ recommends that chosen adjectives be relevant to the concepts being judged. The chosen scales seemed relevant. Second, the scales selected from the representational-paintings study were heavily loaded on the desired factor and there was present with the selected scales a scale that was highly loaded on the desired factor in both the concept studies and the painting study, e.g., good-bad was Evaluative in both kinds of study, strong-weak was Potency in both kinds of study, and active-passive was Activity in both kinds of study.¹² This seemed to be a kind of validity measure. Third, the face validity of the chosen scales suggested the desired factor, e.g., precise-vague seemed Evaluative, serious-humorous seemed Potency, vibrant-still seemed Activity. On the basis of these reasons it seemed justified in the researcher's judgment to use the selected scales with the expectation that they would tap the correct factors.

10 Ibid., p. 68-70.

11 Ibid., p. 70.

12 Ibid., p. 68-70.

For the Potency factor, the selected scales were drawn from three kinds of studies. Besides the concept and representational-paintings studies, one scale was selected from a study where sonar signals were judged.¹³ This scale was "safe-dangerous." The same three reasons advanced for selecting scales from the paintings study were applicable to this scale in the sonar signal study.

Hence it is seen that in the choice of the bipolar adjectives for the scales on which the concepts would be judged particular attention was given to choosing sets of adjectives that tapped a particular factor while at the same time being applicable to the concepts and being readily understandable to the average person. Five sets of adjectives for each of the three factors, the evaluative, the potency, and the activity were selected. Thus a fifteen scale rating form was devised.¹⁴ By averaging the scores on the five scales of each factor, a factor score was obtained for each factor on each concept. These scores were used in determining the differences in distance in semantic space between the concepts. This technique will be further described in the final section of this chapter.

In order to control for possible position influence of one concept on another and one scale on another and possible

¹³ *Ibid.*, p. 66-68.

¹⁴ A list of these adjectives listed according to factors is in Appendix 3.

testee set for checking consistently to one side of the page, the following precautions were taken. For each concept two different scale orderings were made. These were determined by drawing scale names from a hat. The directionality of the scales was also varied in this way. Hence there was no pattern for scale direction or scale order on the pages of any booklet. Likewise the ordering of booklet pages was arranged nine different ways so that each concept appeared in some booklet as page one, in another as page two and so on. Each booklet contained six pages. On each page there was a different concept but the same fifteen scales.

The purpose of the Semantic Differential in this study was to determine for each subject which of the proposed life objectives was the most important in terms of giving purpose in life. On the basis of the theory behind it, the Semantic Differential seemed an appropriate instrument for this task. Furthermore, the reports of its reliability as a measuring instrument show it to be consistently reliable. Cavanagh¹⁵ reports that over twenty studies employing test-retest with the Semantic Differential reported reliability coefficients within the range .72 to .97. Machry in his survey of the

¹⁵ Michael E. Cavanagh, The Relationship Between Frankl's "Will to Meaning" and the Discrepancy Between the Actual Self and the Ideal Self, unpublished Doctoral dissertation presented to the Faculty of Psychology and Education of the University of Ottawa, Ontario, 1966, p. 71.

literature on the Semantic Differential describes the study of Kelly and Levy¹⁶ and the study of Grigg¹⁷ as "tangible research evidence supporting the validity of the S.D.[...]"¹⁸

The Kelly and Levy research is of particular significance for the present study because their work gave evidence that the degree of discrimination between the connotative meaning of concepts afforded by the Semantic Differential is a function of the size of the D score. Kelly and Levy had subjects try to pick that concept from a pair of concepts which matched the profile for that concept obtained on the Semantic Differential. They found that when the D score between the two concepts was large the subjects succeeded in correct matching with a frequency significantly greater than when the D score was smaller. In fact at the smallest D score the number of correct matchings was "approximately that which we would expect by chance."¹⁹ What Kelly and Levy have shown is that discriminability of concepts or dissimilarity

16 Jane A. Kelly and Leon H. Levy, "The Discriminability of Concepts Differentiated by Means of the Semantic Differential," in Educational and Psychological Measurement, Vol. 21, No. 1, issue of Spring 1961, p. 53-58.

17 Austin E. Grigg, "A Validity Study of the Semantic Differential Technique," in Journal of Clinical Psychology, Vol. 15, No. 2, issue of April 1959, p. 179-181.

18 John A. Machry, Self Concept, Content and Expression in M-T-P Drawings, unpublished Doctoral Dissertation presented to the Faculty of Psychology and Education of the University of Ottawa, Ontario, 1966, p. 55.

19 Kelly and Levy, Op. Cit., p. 57.

in meaning of concepts is related to size of D score, which represents the size of the distance between two concepts in semantic space. The use of the Semantic Differential in the present study is based on this same fact, only used in reverse direction. The reasoning in the present study is that the smaller the D score and therefore the smaller the distance in semantic space between a life objective concept and the anchor concept, "My Purpose-in-Life", the less discrimination there is between these concepts and the closer they are in meaning.

Ranking Scale I and the Semantic Differential were the two testing instruments used to classify subjects into the differing life-objective groups. The next two instruments to be described were those used to determine level of purpose-in-life. These tests were the Purpose-in-Life Test²⁰ and the Frankl Questionnaire.²¹

The Purpose-in-Life Test (PIL) was devised by Crumbaugh and Maholick.²² It is made up of twenty-two items, each item being a kind of sentence completion rating. There

20 A copy of this test is in Appendix 4.

21 A copy of this test is in Appendix 4, attached to Purpose-in-Life Test as Part B.

22 James C. Crumbaugh and Leonard T. Maholick, "An Experimental Study in Existentialism: the Psychometric Approach to Frankl's Concept of Noogenic Neurosis," in Journal of Clinical Psychology, Vol. 20, No. 2, issue of April, 1964, p. 220-207.

is a stem and two extreme qualifiers. The qualifiers represent the extremes of a seven point rating scale, for example:

I am usually

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

The subject rates himself on each item. The score on the test is the sum of the ratings on the twenty-two scales.

Crumbaugh and Mahelick devised this test in an attempt to quantify Frankl's notion of purpose or meaning in life. The scales were designed to evoke responses believed related to the degree to which an individual experienced purpose-in-life. A pilot study was made by the authors and of the original twenty-five proposed items half were discarded. New items were substituted and the twenty-two now employed were found to stand up in item analysis. Crumbaugh and Mahelick theorized that if their test was valid it should be able to distinguish between patient and non-patient groups, assuming that the non-patients would have a higher level purpose-in-life than the patients. Accordingly they tested five groups, each group representing a theorized higher level of purpose-in-life. The groups were graduate students, undergraduate college students, out-patients of private psychiatrists, out-patients at a clinic, and hospitalized alcoholics. The results showed a significant difference between the scores obtained by the non-patients, and there was a progressive decline in scores for each group in accord with the theorized declining level of purpose-in-life.

In this study the PIL was found to predict who were patients and who were non-patients with sixty-seven per cent accuracy for women and seventy-five per cent accuracy for men.

That the PIL is getting at essentially the same function that Frankl is describing when he speaks of purpose-in-life is attested to by the fact that the total PIL score correlated .68 with the Frankl Questionnaire, an instrument devised by Frankl to get purpose-in-life information.

The study by Cavanagh²³ lends support to the data of the Crumbaugh and Maholick study. In Cavanagh's work the PIL again discriminated groups by a declining score according to theorized levels of purpose-in-life. And again the PIL correlated with the Frankl Questionnaire .68. This study also found that the PIL was able to classify subjects into theorized high and low purpose groups with accuracies ranging from sixty per cent to one hundred per cent correct classification.

The reported reliability of the PIL in the Crumbaugh and Maholick study was a split-half reliability of .51 corrected by the Spearman Brown formula to .90. The Cavanagh study reported a test-retest reliability of .79.

The Frankl Questionnaire is a six item questionnaire which subjects answer by selecting an appropriate response, for example:

23 Cavanagh, Op. Cit., p. 81-87.

Do you feel that your life is without purpose?

frequently seldom never

As Frankl devised it the questionnaire was interpreted qualitatively. Crumbaugh and Maholick quantified the six items that are now used. They found that scores on the quantified questionnaire showed a significant difference between a group of seventy-one non-patients and a group of sixty-five patients.

The Cavanagh study found that the Frankl Questionnaire did not show a significant difference between the high purpose group and the low purpose group means. Yet the questionnaire was able to classify people into the high and low purpose groups with accuracies ranging from sixty-six per cent to eighty-eight per cent correct classification. Crumbaugh and Maholick did not report reliability data on the Frankl Questionnaire. Cavanagh reported a test-retest reliability of .83.

On the basis of this reported information it would seem that the PIL and the Frankl Questionnaire are instruments that get at what Frankl is talking about when he speaks of meaning or purpose-in-life. The available evidence also indicates that these instruments measure with a sufficient consistency to be informative measuring tools.

Summarizing then, the proposed plan was to classify subjects into the various life objective groups on the basis of the concept ranked first as "the person or thing that is most important to you," and on the basis of a D score

measurement on the Semantic Differential. Level of purpose-in-life for each life objective group was to be determined by scores obtained on the Purpose-in-Life Test and on the Frankl Questionnaire.

3. Test Administration.

All testing was done in groups, the size of the groups varying from one group of two people to one group of sixty-eight people. Testing sessions ran from late April until late July and were carried out in homes, in places of business, in classrooms, in meeting rooms, and in the cafeteria of a local high school taken over for the purpose of the testing. In all testing locales precautions were taken in seating arrangements to assure the subjects privacy. In all cases the tests were administered by the researcher. On one occasion with a group of twenty people, a well instructed assistant administered the last three testing forms because another group awaited the researcher.

A preliminary statement was made to each group. Its purpose was to motivate the testees to genuine involvement in the task and to honest answers. The researcher sacrificed the standardization of exact wording for what he judged the more important element of a personal communication. After a word of thanks and self-introduction, the researcher's words were very similar to the following:

This project is a thesis research. It is concerned with the area of the meaningfulness of life. I will be asking questions concerned with people and things and attitudes that could be meaningful and important in your life. The task will take about an hour. You will be asked to fill out some rating scales; to read statements and to judge, "This applies to me in this direction or in that direction, this much or that much." As you know it is to be done anonymously by means of a code number which you will draw from the pile yourself. I'll be giving you five forms. Some are thick and some are thin, so when you get a thick one do not be discouraged, they are not all that thick. In fact three of them are just one page.

Now in this type of testing, it is very easy to fake, to put yourself in a good light. However, if you do that you won't help me very much, and I do presume you want to help me. So please answer the questions as frankly and as honestly as you can. Also in this kind of testing, some people will finish sooner than others. Please, everyone, work at your own pace. If you finish before others kindly be patient, light up a cigarette, contemplate the beauty of the wall or the blackboard, and refrain from talking so that those still working will be able to concentrate. If you have any questions, I will try to answer them.

After this statement the researcher or one of the testees went around with the code numbers and each subject drew out his own number which became his identification on all testing forms. The order of test administration was kept standard for all groups. The PIL and the Frankl Questionnaire attached to it were administered first. The subjects were requested to follow silently as the researcher read the directions aloud. This procedure was followed for the Semantic Differential which was administered second and for Ranking Scale I which was given third. The PIL and the Semantic

Differential were collected before the test following it was passed out. As subjects individually finished Ranking Scale I, it was taken from them and they were given Ranking Scale II, and told to "read the directions and then go ahead yourself." Similarly when they finished Ranking Scale II, it was taken from them and they were given Form V and told to "go ahead by yourself." This procedure was followed on the last two forms because the directions were so straightforward, and it allowed the quicker answering subjects to leave as they finished Form V.

While the subjects were working on Form V, all the other test forms having been collected, the following request was made:

On the bottom of the last sheet, if you do not mind doing it, would you please indicate your religious affiliation or lack of it. If you prefer not to indicate this, I certainly respect your right not to do so. Actually this is not part of my study, but I would be interested in that information.

The subjects were then told that when they had finished Form V they had completed the task and were free to leave. Again the researcher expressed his gratitude for their time and their help.

To this point in the chapter the research sample, the testing instruments, and the test administration have been described. It remains to offer a description of the statistical techniques employed in analyzing the data.

This description is now presented in the fourth and final section of the chapter.

4. Statistical Techniques.

Reliability estimates were computed for each of the major measuring instruments. Coefficients of correlation for the PIL and the Frankl Questionnaire were computed by means of the formula for Pearson r . Factor score reliability as described by Osgood et al.²⁴ was computed for the Semantic Differential. Factor scores were computed by averaging the raw scores obtained from the five scales for each factor by each individual. Differences between factor scores for each individual on the test-retest were then computed and all the differences thus obtained on each factor were arranged according to size for each factor. The estimate of reliability for each factor was then made by finding the size of the difference that was likely to occur by chance only five per cent of the time. The reliability of the ranking forms was able to be made by simple test-retest inspection.

Classification into life objective groups by means of Ranking Form I was a simple matter of sorting according to the first ranked concept. Classification into the life objective groups by means of the Semantic Differential was by means of D score comparisons. The D score, as described

²⁴ Osgood, et al., Op. Cit., p. 138.

by Osgood et al.²⁵ was computed by the generalized distance formula of solid geometry:

$$D_{11} = \sqrt{\sum_j d_{11}^2}$$

where D_{11} is the distance in semantic space between concept_i and concept_j; d_{11}^2 is the difference between a factor score on concept_i and concept_j squared; and $\sum_j$ is the summation of the differences squared across all the factors.

A D score was obtained for each life objective concept in relation to the anchor concept, "My Purpose-in-Life." It then became necessary to compare the D scores among themselves to determine which one of the five was the smallest. This was a problem in determining significance of difference in D scores. It proved to be a difficulty as will be pointed out in Chapter III where the results of the Semantic Differential classification are presented.

Comparison of the scores obtained by the life objective groups on the PIL and the Frankl Questionnaire were made by means of the Critical Ratio test where both groups were large and by means of the t test where one or both groups were small.

With the description of the statistics used in the study, the chapter on the experimental design is concluded. In Chapter III the results obtained by use of this design will be presented and discussed.

²⁵ Ibid., p. 91.

CHAPTER III

PRESENTATION AND DISCUSSION OF RESULTS

The purpose of this chapter is to present the results of the research and to discuss their meaning. For the sake of clarity, the arrangement of the chapter will be under five headings. The first section will be concerned with the reliability data on the various testing instruments as they were used with the present sample. In section two the problem connected with the attempt to classify subjects into life-objective groups by means of the Semantic Differential will be treated. The results of the classification into life-objective groups by means of Ranking Scale I and its auxiliary instruments will be set forth in section three. Section four will be taken up with a presentation of the main results of the study, the scores obtained by the life-objective groups on the Purpose-in-Life Test (PIL) and on the Frankl Questionnaire (FQ). Also included in the fourth section will be the results obtained from investigating the influence of sex and age variables on the PIL scores and on the FQ scores. Section five will be the discussion of the main results as these have been set forth in the preceding section.

1. Reliability Data.

The reliability data, unless otherwise noted, are based on the test results of thirty subjects. These subjects

went through the experimental procedure on two different occasions. The time lapse between the two testings varied from three to five to six days. For nineteen of these subjects the time lapse was five days, for six of them the time lapse was six days, and for the remaining five the time lapse was three days.

By means of a simple test-retest observation it was found that twenty-three of the thirty subjects were consistent on their first place ranking on Ranking Scale I. This is equivalent to a ratio of .77 consistency. This moderately high level of consistency seems to justify the use of the tool as a classifying instrument, while at the same time its moderateness forces the investigator to cautiousness in his interpretation of the classification based on this test.

A similar comparison on Ranking Scale II showed a consistency of first place ranking of .87. This level of consistency supports a more secure interpretation of the information which this test has rendered. It also throws light on the information rendered by Ranking Scale I. This point will be discussed in section three.

A major concern regarding the reliability of the Semantic Differential was the fact that six of the thirty subjects failed to comply with directions or changed concept specifications on the two testings. Hence their test-retest ratings could not be meaningfully compared. This finding certainly reflected on the overall reliability of the Semantic

Differential as it was used in this study. Nevertheless it seemed advisable to compute factor score reliability for the test performance of the remaining twenty-four subjects. This was done after the manner proposed by Osgood et al.¹ and previously described in Chapter II.

The results of these reliability calculations are based on a total of 144 factor score deviations. These 144 deviations were obtained by comparing the factor scores obtained by twenty-four subjects on six concepts in test-retest over the three to six day interval. The data of this factor score reliability are presented in Table II.

Table II shows that on the Evaluative factor, the probability of obtaining a deviation in factor score greater than 1.2 is about four in one hundred. On the Potency factor the probability of a deviation greater than 1.8 is about six in one hundred, and on the Activity factor the probability of a deviation greater than 1.4 is about four in one hundred.

Osgood et al. report that "a change in factor score of more than 1.00 for the Evaluative factor, more than 1.50 for the Potency factor, and more than 1.33 for the Activity factor is significant at about the 5 per cent level."² The data of Table II when compared to Osgood's findings would indicate that the Semantic Differential used in the present study did

1 Charles E. Osgood, et al., The Measurement of Meaning, Urbana, Illinois, University of Illinois Press, 1957, p. 138-140.

2 Ibid., p. 139.

Table II.-

Probability of Obtaining Given Factor Score Deviations from
Test to Retest on Three Factor Scores Based on Data from
Twenty-Four Subjects.

Absolute ^a Deviation	Evaluative Factor			Potency Factor			Activity Factor		
	N ^b	p ^c	pd	N ^b	p ^c	pd	N ^b	p ^c	pd
.0	32	.222	1.000	17	.118	1.000	26	.180	1.000
.2	37	.257	.778	29	.201	.882	27	.187	.820
.4	27	.187	.521	24	.167	.681	19	.132	.633
.6	15	.104	.334	20	.139	.514	22	.153	.501
.8	17	.118	.230	16	.111	.375	20	.139	.348
1.0	3	.021	.112	10	.069	.264	18	.125	.209
1.2	8	.056	.091	8	.056	.195	3	.021	.084
1.4	1	.007	.035	10	.069	.139	3	.021	.063
1.6	4	.028	.028	1	.007	.070	2	.014	.042
1.8				1	.007	.063	1	.007	.028
2.0									
2.2				2	.014	.056	2	.014	.021
2.4				6	.042	.042			
2.8									
3.0							1	.007	.007

a Absolute Deviations.

b Absolute number of occurring deviations.

c Proportion of occurring deviations.

d Probability of a given deviation occurring.

not match the reliability standards claimed for it by Osgood. Particular note should be taken of the considerable discrepancy between Osgood's 1.5 cut-off point for significance on the Potency factor and the present study's cut-off point of about 2.3 on that same factor. The Evaluative and Activity factors seemed comparably close to the Osgood norms. However, the obtained differences on the three factors may have been a function of the particular bipolar adjectival scales selected to tap these factors.

As was mentioned in Chapter II the adjectives selected to tap the various factors were not all selected from "concept" studies. Three adjectival scales for each of the Evaluative, Activity, and Potency factors were selected from studies where concepts were rated. Two scales for the Evaluative and Activity factors were selected from a study where representational paintings were rated. One scale on the Potency factor was also taken from this study. The final scale on the Potency factor was selected from a study where a sonar signal was judged.

At first sight this seems a very unorthodox procedure. However, it seemed to the researcher that there were sound reasons for such a selection. As these reasons were set forth in Chapter II, it is sufficient here to note that the obtained results force the researcher to question whether his procedure in scale selection was justified. This seems especially necessary in light of the fact that the Potency

factor showed the greatest discrepancy from the norms set forth by Osgood et al. In the present study the Potency factor had three scales from concept studies, one scale from a representational painting study, and one scale from a sonar signal study. In any event, because of the obtained results, considerable tentativeness has to mark any classification that is made on the basis of the Semantic Differential scores.

Reliability for the Purpose-in-Life Test computed by the Pearson r formula was .90. Reliability for the Frankl Questionnaire was .75. A reliability measure based on the combination of the PIL and the FQ into one test was .90. These results differed from the findings of Cavanagh³ who reported Pearson r correlation coefficients of .79 and .83 for the PIL and FQ respectively. These differences, however, could well be a function of the different samples and the differing amounts of time lapse in the two studies. Cavanagh had a large proportion of non-normals in his sample while the present sample was composed entirely of normals. Cavanagh's time lapse was three weeks, compared to three to six days in the present study. Whatever influence these variables may have had in the reported discrepancies, in the present study the Purpose-in-Life Test rendered a highly consistent pattern of answers and the Frankl Questionnaire was judged to have

³ Michael E. Cavanagh, The Relationship Between Frankl's "Will to Meaning" and the Discrepancy Between the Actual Self and the Ideal Self, unpublished doctoral thesis presented to the Faculty of Psychology and Education of the University of Ottawa, Ontario, 1966, p. 41.

been adequately consistent so that its information would be useful.

2. Problem of Classification by Means of Semantic Differential.

By operational definition the most meaningful life objective was to be that concept among five which is closest to the concept, My-Purpose-in-Life, as determined by the D score on the Semantic Differential. In attempting to classify subjects according to this criterion, difficulties became apparent. First of all, nine subjects obtained the same D score on two concepts. It was impossible to classify these subjects. Second, an inspection of the D score sizes within most of the records showed that it was necessary to determine the size of the difference in D scores that was significant. Osgood et al.⁴ when speaking of the difference between the meanings of two concepts for the same individual state that to estimate significance in these instances recourse must be had to reliability calculations. These authors reason that if a given D score, say for example 1.0 between the meanings of the same concept on test-retest occurs only five per cent of the time, a difference larger than this between two different concepts should indicate significance.

⁴ Osgood, et al., Op. Cit., p. 101.

In the attempt to discover the size of D score difference that was indicative of significance or real difference two approaches were tried. First, the D score differences obtained by each subject on the same concepts on test-retest were calculated and tabulated. There were twenty-four subjects and five concepts giving a total of 120 differences between D scores. The results of this computation showed that differences between D scores ranging from .02 to 1.67 occurred in ninety-five per cent of the cases. Hence the probability of obtaining a difference between D scores greater than 1.67 was five in one hundred. With 1.67 as a cut-off point for significance at the .05 level, the D score differences between each concept and every other concept for each experimental subject were calculated. It was found that only three of the 182 subjects had obtained differences between any two D scores greater than 1.67. Hence on the basis of this criterion of differences in D scores obtained from comparing D scores on the same concepts of the same subjects on test-retest, it was impossible to classify subjects meaningfully into the proposed life-objective groups.

However, it seemed that possibly a second criterion might give a more sensitive cut-off point for determining significance. The proposed basis of classification into life-objective groups was to be by way of comparing the two smallest D scores obtained by each subject. If this

difference were significant the person could be classified. Hence the 182 subjects were divided on the basis of the two smallest D scores. Five D scores paired in all possible ways gave rise to ten inter-group comparisons, for example, a God/Loved one group comparison, a God/Society group comparison, a Society/Out group comparison, etc. The cut-off point for determining significance within each of the ten inter-group comparisons was determined by computing the difference between every pair of D scores obtained by the twenty-four reliability subjects on the test-retest. This computation resulted in a criterion tabulation of forty-eight differences (twenty-four subjects by two testings) for each of the ten D score pairings or inter-group comparisons. The results of these calculations are presented in Table III. It can be seen from Table III that only one subject of 182 could be classified into a life objective group with any degree of certainty.

Since the two attempts at obtaining a criterion for determining the significance of difference in D scores failed, the researcher had to conclude that he could not classify subjects into life objective groups on the basis of the Semantic Differential results.

Just why the Semantic Differential as used in this study failed to measure with the necessary precision as to make differentiations in I scores possible is difficult to explain. Since the common element in each concept comparison

Table III.-

Comparison of Obtained D Score Differences of Ten Inter-Group Pairings to Size of D Score Difference Required for Significance at .05 Level for Each Inter-Group Pairing.

Group Pairings	N ^a	Range of Obtained D Score Differences	Size of D Score ^b Required for Sig. at .05 Level.
God-Loved	14	.09 - 1.10	2.62
God-Cause	17	.10 - 1.46	2.67
God-Society	7	.08 - 1.35	2.72
God-Out	15	.17 - 1.00	2.45
Loved-Cause	20	.00 - 1.97*	1.79
Loved-Society	8	.04 - .82	3.05
Loved-Out	31	.03 - 1.56	2.05
Cause-Society	21	.03 - 1.87	2.64
Cause-Out	33	.02 - 1.34	1.72
Society-Out	16	.05 - 2.28	2.77

a Number of subjects with smallest D scores for the two concepts as indicated under group pairings.

b Based on forty-eight differences obtained by twenty-four subjects in test-retest.

* The difference of 1.97 was obtained by one subject. The next highest difference in this group was 1.49.

was the concept, "My-Purpose-in-Life" one should perhaps look again at the reasoning behind the selection of this particular concept as the basis for the comparison.

In the researcher's thinking the generic notion, My-Purpose-in-Life, would force an involved person to specify in his mind what his purpose-in-life is, and in applying the adjectival scales to this generic concept the subject would in reality be applying them to the specific meaning that My-Purpose-in-Life has for him. The reasoning then continued that some specific person or thing would be involved in the specified notion of "what My-Purpose-in-Life is." Theoretically one of the comparison concepts, namely, God, a specified loved one, a specified cause or project, society, or wealth, fame, pleasure, or power would correspond to the specific person or thing involved in the subject's specified notion of "what My-Purpose-in-Life is." If this reasoning were correct that concept and the concept "My-Purpose-in-Life" should be similar in meaning, and more similar than any of the other concepts.

Perhaps, however, people do not so specify the generic notion of My-Purpose-in-Life or perhaps they do not specify it in such a clear-cut way as the theorizing here demanded. It might be that there is in reality overlap in the relation of the concepts here used to the notion of purpose-in-life. Perhaps at an armchair level of reasoning purpose-in-life

embraces at the same time several of the realities represented by the concepts.

In this type of analyzing "perhaps" must qualify most statements. The empirical fact, however, was that the D scores obtained in this study on the Semantic Differential were not able to be distinguished from one another with any trustworthy degree of confidence. Therefore, subjects could not be classified into life-objective groups on the basis of D score differences. Hence such classification would have to be made solely on the basis of data obtained from Ranking Scale I. The information rendered by this scale and its auxiliary instruments will be presented in the following section.

3. Classification by Means of Ranking Scale I and Its Auxiliary Instruments.

By operational definition the most meaningful life objective was to be that concept among five which is ranked first as "the person or thing that is most important to you." On the basis of this definition, Ranking Scale I divided 222 subjects into five groups as follows:

God group	81 subjects
Loved one group	107 subjects
Cause group	17 subjects
Society group	7 subjects
Out category group	10 subjects

It is evident in this division that the sample selected for the study did not draw representatives of the proposed life-objectives in anything like equal numbers. More subjects might have been obtained for the Cause and Society groups if more testing could have been carried out and if certain occupational fields could have been reached. The data available to the present investigator suggest that a kind of "saturation" testing of research scientists and people from the field of government would likely turn up a number of subjects whose most meaningful ranked life objective would be cause and society, together of course with many more subjects for the other categories. However, the pressure of time and difficulty of access to people made this additional testing impractical. As a result, however, a limitation must be placed on the interpretation that can be made from the cause and society groups' data.

The distribution of the subjects within each life objective group according to age and sex is presented in Table IV. Noteworthy in the data of Table IV is the preponderance of women in the "God group" especially in the 20-29 age bracket, and the preponderance of men in the "Loved one group" especially within the 40-59 age range. This information might raise the question whether choice of life objective is a function of age and/or sex, a point which will be taken up in section five, Discussion of Main Results.

Table IV.-

Distribution of Subjects Within Life Objective
Groups on Basis of Age and Sex.

Age	God		Loved		Cause		Society		Out	
	M	F	M	F	M	F	M	F	M	F
18-19		3				2				
20-29	6	20	16	16	4	1	3	1	2	4
30-39	12	15	17	11	3	3		1	2	
40-49	9	5	21	9		1	1	1	1	
50-59	2	5	13	4	1	2				1
60-69	2	2								
Totals	31	50	67	40	8	9	4	3	5	5

As was previously mentioned Ranking Scale II and Form V were two instruments used to check on the accuracy of the ranking information provided by Ranking Scale I. Tabulation into life-objective groups on the basis of Ranking Scale II showed a division of subjects as follows:

God group	158
Loved one group	40
Cause group	9
Society group	14
Out group	1

When this division is compared to the division obtained on Ranking Scale I it is seen that about eighty of the subjects changed their first ranking in the direction of what might be termed "greater religious desirability." This result coupled with the consistency with which other subjects stuck to their first ranking suggests that the subjects did rank themselves quite honestly on Ranking Scale I, that is according to the objective among the five that actually is most meaningful to them, rather than according to the one that they might think ought to be most meaningful.

The data given on Form V generally support this conclusion. The answers given on the open ended questions of Form V were considerably more general and overlapping than the specific answers required of Ranking Scale I. Yet in the majority of instances these less specific answers supported the choices made on Ranking Scale I. The tone of sincerity in these

answers and the frankness of expression that was typical in them led to the conclusion that the subjects had answered honestly, involvedly, and as far as they were consciously aware, accurately.

On the basis of Ranking Scale I, then, the classification into life-objective groups was made. The scores obtained by these groups on the Purpose-in-Life Test and on the Frankl Questionnaire were computed and compared. These data constitute the main results of the study. They are presented in section four.

4. Main Results.

a) Scores Obtained on Purpose-in-Life Test and on Frankl Questionnaire by Life-Objective Groups.- Means (M) and standard deviations (SD) were computed for each of the Frankl-proposed life objective groups, and the Out category group on the Purpose-in-Life Test (PIL) and on the Frankl Questionnaire (FQ). These data are presented in Table V. Of particular note in Table V is the fact that the highest absolute mean was obtained by the God group on both tests, and the smallest absolute mean by the Out category group, also on both tests. The large SD obtained by the Out category group is also of interest.

Since both the study by Crumbaugh and Maholick⁵ and the study by Cavanagh⁶ reported correlations between the PIL and the Q of .68, it was decided to correlate these two tests on the present sample. The obtained correlation coefficient was .59.

Again it is seen that a correlation coefficient obtained in the present study is considerably different than the corresponding one in a previous study. Again the difference in sample make-up should be noted. Non-normal subjects, part of the sample in both the Crumbaugh and Maholick and the Cavanagh study, would impart to these samples a greater degree of heterogeneity than that which marked the sample in the present study. The present sample was entirely homogeneous on the normal-abnormal dimension. It would be expected that this greater homogeneity would produce a smaller degree of correlation between tests taken by members of this sample.

However, the size of the obtained coefficient in this study even though smaller than in the other studies indicates that the two tests are measuring something in common. It was decided, then, to combine the two test scores into a single score and see if the lengthened test would have an increased

⁵ James C. Crumbaugh and Leonard T. Maholick, "An Experimental Study in Existentialism: the Psychometric Approach to Frankl's Concept of Noogenic Neurosis," in Journal of Clinical Psychology, Vol. 20, No. 2, issue of April, 1964, p. 204.

⁶ Cavanagh, Op. Cit., p. 82.

capacity for discriminating differences between groups. The data for the means and standard deviations on the combined tests are included in Table V.

The technique used to test for the significance of the difference between the means of the various groups on the various tests was the critical ratio for the God-Loved one groups comparison and the t test for all other comparisons. The differences between means (D), and the obtained t for the given degrees of freedom for the scores on the PIL, the EQ, and the combined tests are presented in Table VI.

The means on the PIL showed significant differences between the God and Out groups and the Loved one and Out groups. The means on the EQ showed significant differences between these same groups and also between the God and Loved one groups and between the God and Cause groups. The means on the combined tests showed two significant differences. These occurred between the God and Out groups and between the Loved one and Out groups.

These data shown in Tables V and VI are the main statistical results of the present research. The discussion of these results and other pertinent points will be the matter of section five. But before proceeding to section five, the discussion section, the data pertaining to the influence of sex and age variables on PIL and EQ scores will be presented.

Table V.-

Mean and Standard Deviation for Five Life Objective Groups on
PIL, FO, and Combined Tests.

Group	N	<u>PIL</u>		<u>FO</u>		<u>Combined</u>	
		Mean	SD	Mean	SD	Mean	SD
God	81	119.05	12.57	16.43	1.55	135.46	13.41
Loved one	107	117.06	14.10	15.99	1.57	133.05	15.02
Cause	17	114.41	10.83	15.24	2.08	129.65	12.16
Society	7	114.43	13.25	16.29	1.50	130.71	13.94
Out	10	106.50	23.29	14.60	2.50	121.10	25.64

Table VI.-

Differences Between Means and t Ratios for Each Inter-Group Comparison on the PIL, FC, and Combined Tests.

Groups Compared	df	<u>PIL</u>		<u>FC</u>		<u>Combined</u>	
		D	t	D	t	D	t
God-Loved ^a		1.99	1.02 ^a	.44	2.00**	2.43	1.17 ^a
God-Cause	96	4.64	1.36	1.19	2.83**	5.83	1.61
God-Society	86	4.62	.94	.14	.23	4.77	.91
God-Out	89	12.55	2.87**	1.83	3.45**	14.38	3.09**
Loved-Cause	122	2.65	.72	.75	1.83	3.40	.87
Loved-Society	112	2.63	.47	.30	.49	2.34	.40
Loved-Out	115	10.56	2.24*	1.39	2.67**	11.95	2.36*
Cause-Society	22	.02	.00	1.05	1.17	1.06	.19
Cause-Out	25	7.91	1.32	.64	.73	0.55	1.29
Society-Out	15	7.93	.76	1.69	1.55	9.61	.87

^a Comparison by Critical Ratio.

* Significant at .05 level.

** Significant at .01 level.

b) Sex and Age Variables Relative to PIL and FQ Scores.- Crumbaugh and Maholick⁷ pointed out in their study that though their results did not show significant sex differences in PIL scores, there was enough of a trend to suggest that sex differences might be involved. Hence in the present study the researcher tested for the significance of sex differences in scores on the PIL, the FQ, and the two tests combined. These data are presented in Table VII. The N of this comparison was 226, of whom 116 were males and 110 females.

The results shown in this table support the findings of Crumbaugh and Maholick in that in the present sample as in the sample in their study no significant sex difference was found on the PIL. Neither did the present study find any significant sex difference on the FQ or on the combined total score.

7 Crumbaugh and Maholick, Op. Cit., p. 204.

Table VII.-

Mean, Standard Deviation, Difference Between Means, and Critical Ratio
for the Sample of 116 Males and 110 Females on PIL, FC, and
Combined Tests.

	<u>PIL</u>				<u>Frankl</u>				<u>Combined</u>			
	Mean	SD	D	CR	Mean	SD	D	CR	Mean	SD	D	CR
Males	117.90	12.59			16.11	1.52			134.01	13.48		
			3.18	1.61			.27	1.17			3.46	1.62
Females	114.72	16.72			15.84	1.94			130.55	18.14		

Besides this investigation into the influence of the sex variable on PIL and FQ scores, the researcher made a comparison of the PIL, FQ, and combined test scores obtained by four of the age groupings. Because of the small number of subjects in the 18-19 and 60-69 age groups, these groupings were not included in the age variable investigation. The data resulting from this comparison are presented in Tables VIII and IX.

Although the FQ scores showed no significant differences between the four age groupings, the PIL and the combined tests' scores showed that the 20-29 year olds obtained scores significantly lower than those obtained by the three older groups. The possible meaning of this finding will be taken up in its proper place in the following discussion section.

5. Discussion of Results.

This research has been an attempt to obtain empirical evidence regarding the implication in Frankl's theorizing that any one of several life objectives, namely, God, a loved one, a cause or project in which one is involved, or society can to the same extent give meaning or purpose to a person's life. The extent of meaning or purpose that life has for the experimental subjects was measured by the Purpose-in-Life Test (PIL) and by the Frankl Questionnaire (FQ). The researcher was asking, "Is it a fact that the four proposed life

Table VIII.-

Mean and Standard Deviation for Four Age Groups on
PIL, FO, and Combined Tests.

Group	N	PIL		Frankl		Combined	
		Mean	SD	Mean	SD	Mean	SD
20-29	75	110.63	16.09	15.76	1.79	126.39	17.36
30-39	65	119.26	11.69	15.91	1.76	135.17	12.68
40-49	49	117.55	15.53	15.98	1.81	133.53	16.81
50-59	28	121.21	13.80	16.43	1.50	137.64	14.76

Table IX.-

Differences Between Means and Critical Ratios^a for Inter-Age Group Comparison on the PIL, FC, and Combined Tests.

Groups Compared	<u>PIL</u>		<u>FC</u>		<u>Combined</u>	
	<u>D</u>	<u>C.R.</u>	<u>D</u>	<u>C.R.</u>	<u>D</u>	<u>C.R.</u>
20-29	8.63	3.66**	.15	.50	8.78	3.46**
30-39						
20-29	6.92	2.39*	.22	.67	7.14	2.29*
40-49						
20-29	10.58	3.01**	.67	1.72	11.25	2.98**
50-59						
30-39	1.71	.65	.07	.20	1.64	.57
40-49						
30-39	1.95	.73	.52	1.33	2.47	.86
50-59						
40-49	3.66	1.00	.45	1.07	4.11	1.04
50-59						

^a All comparisons involving group 50-59 are by means of t test.

* Significant at .05 level.

** Significant at .01 level.

objectives satisfy man's need for meaning or purpose in an equal way or does one of them satisfy man's need for meaning or purpose to a greater extent than do the others?"

Table VI contains the research findings that pertain directly to this question. The discussion of these obtained data will concern the size of the life objective groups, and the PIL, EQ, and combined test scores. These discussions will lead to the formulation of three conclusions pertaining to the main research question. Discussion of secondary research findings pertaining to Frankl's theorizing and to the PIL will also be made together with some suggestions for future research.

For the sake of clarity in discussing the data set forth in Table VI a preliminary note regarding the Out category group is in order. This category of subjects was included in the study in order to give subjects a choice beyond the Frankl-proposed life objectives and thereby to assure that subjects would not be forced into one of the four Frankl-proposed life objective groups. In this first part of the discussion section the researcher's concern is with PIL and EQ results of the four Frankl-proposed life objective groups. He precludes here from the results obtained by the Out category group. The data obtained from the Out category group will be matter for discussion further on.

The first point for discussion is the size of the experimental groups. With only seven people in the Society group and only seventeen in the Cause group, the question must be raised as to how representative such small samples can be. The researcher has no reason to suspect that the subjects who chose society or some cause as most meaningful are not representative of people who would choose these life objectives. However, it does seem that these groups are so small that only very cautious and very tentative conclusions regarding Society and Cause life objectives could be made. Because of the small *N* in these groups, the judgment has been made that the present experiment has not adequately tested whether society and a cause or project satisfy man's need for meaning to the same extent, nor whether they satisfy man's need for meaning to the same extent as the other life objectives. However, the scores obtained by these groups and the comparison of these scores with the other groups' scores have been presented because they are empirical data which suggest support of the null hypothesis. There is little in these data to suggest that Frankl's notion that various life objectives give meaning to life to the same extent is erroneous.

The sizes of the God and Loved one groups were more adequate. These groups with *Ns* of eighty-one and 107 respectively were large enough to warrant basing meaningful conclusions on their data.

In what follows, however, pertaining to the God and Loved one group comparison a cautionary attitude must be maintained. Tentativeness and suggestion rather than definitiveness mark the conclusions that will be drawn. The reason for this is that the consistency of Ranking Scale I on which the selection of God and Loved one groups was primarily based, was only moderately high. The consistency level of .77 was deemed secure enough to warrant using Ranking Scale I as a classification basis, but at the same time the possibility of error in the classification has to be considered.

The means of the God and Loved one groups on the PIL differed by 1.99. This difference was not significant at the .05 level. The null hypothesis stated that there is no significant difference between the scores obtained on a measure of purpose-in-life by four groups of persons each having a different life objective. On the basis of the obtained result the null hypothesis as it pertained to the God and Loved one groups was accepted. The research study showed that people who chose God as most important, most meaningful did not differ in any real way in PIL scores from those people who chose a loved one as most important, most meaningful. If there is any difference in PIL performance by these two groups the present study did not discover it.

The statistical result of the study has been interpreted as lending empirical support to part of Frankl's idea

that any one of several life objectives satisfies man's need for meaning to the same extent. The part supported is that either God or a loved one satisfies man's need for meaning to the same extent.

Turning now to the Frankl Questionnaire scores the results show that the difference of .44 between the God group and the Loved one group on the FQ reached significance at the .05 level. Actually this attaining of a significant difference is a mathematical artifact. The criterion for significance was reached when the numbers were rounded to two decimals. When the numbers were carried to three decimals the difference of .44 did not attain significance level. In light of this fact and since the level of significance in question was .05, the confidence that could be placed in a rejection of the null hypothesis was minimal. Hence the judgment was made to accept the null hypothesis. Acceptance of the null hypothesis as it applied to FQ scores obtained by the God and Loved one groups was interpreted as additional evidence supporting Frankl's notion that several life objectives, in this case God and a Loved one, satisfy man's need for meaning to the same extent.

A further point concerning the FQ scores was the finding that the difference of 1.19 between the God and Cause groups was significant at the .01 level. While it may be that this statistical result is indicative of a true

difference in the level of purpose-in-life experienced by the God and Cause groups, there is sufficient reason to suspect that this significant difference is not interpretatively meaningful. When a large group is compared to a small group and the variability within the smaller group is relatively large the influence of just one person in the smaller group can distort the smaller group's results. It is very possible that with the increase of subjects in the smaller group the distortion will be compensated for. While the smaller group remains disproportionately small it is only with great risk that it can be said to represent adequately its population. With this reasoning in mind the judgment was made that a secure and meaningful comparison of the God-Cause groups could not be made. Hence the significant difference between the scores of the God and Cause groups on the FQ was not interpreted as meaningful.

Coming now to the combined test scores, it was found that when the PIL and FQ scores were combined into one measure the resultant means obtained by the God and Loved one groups differed by 2.43. This difference was not significant. Hence in the three attempts to measure extent of purpose-in-life no significant differences between test performance by God and Loved one groups was found. From these data there is no evidence to suggest that either God as a life objective or a Loved one as a life objective gives more purpose-in-life than the other.

Three conclusions directly pertinent to the main research question emerge from the obtained data. First there is empirical evidence to support Frankl's notion that God and a Loved one satisfy man's need for meaning to the same extent. Second the empirical data offer some degree of tentative support to Frankl's broader notion that God, a loved one, a cause or project, and society satisfy man's need for meaning to the same extent. But this second conclusion must be tempered by the third conclusion. Because of the small N of the Cause and Society groups the experiment did not adequately test whether a cause or project and society satisfy man's need for meaning to the same extent, nor whether they satisfy man's need for meaning to the same extent as God and a Loved one.

The discussion proceeds now to the data obtained by the Out category group and the comparison of its test scores with the other groups' scores. The small N of ten that comprised this group demands that all comments be marked by an extreme tentativeness.

In the data of Table V as they pertain to the Out category group the first item to be noted is the very large standard deviations that mark the Out group on the PII, FC, and combined tests. They are close to being twice as large as those of the God and Loved one groups on the PII and combined tests. The greater variability that this indicates

for those in the Out group is not surprising when it is recalled that this grouping was included in order to prevent every subject from being forced into one of the four life objective groups. It served as a kind of miscellaneous grouping. The large standard deviations indicate that it was considerably more miscellaneous than the other groups. There were some high purpose-in-life people in this group along with some very low purpose-in-life people.

It could be that a concept like pleasure which most of the Out group ranked as most important, might have been interpreted quite grossly by someone with low purpose-in-life, while another with a greater degree of purpose-in-life interpreted pleasure in the sense of fulfillment or well being that comes from realizing creative, experimental, or attitudinal values. If this were so the last described person or persons would not be true representatives of what the Out group was meant to be. Hence the Out group means as reflecting non-self-transcendent goals are possibly even smaller than the obtained means of 106.50, 14.60, and 121.10.

These means obtained by the Out group were the smallest absolute means of all groups. The data of Table VI show that the differences between these means and those obtained by the God group were significant as were the differences between these means and those obtained by the Loved one group.

Frankl has theorized that man as a self transcendent being needs an external objective to which he can be responsible. If he has such an objective his life will be on the vertical "meaning-despair" dimension and he will have a high degree of purpose or meaning. On the other hand Frankl's theorizing maintains that a person whose primary concern is in some way self-aggrandizement will be on the horizontal "success-failure" dimension and he will have a low level degree of purpose-in-life.

This theorizing seems to receive support from the tests' performance of the Out category group, especially when it is recalled that the means obtained by the Out group as it reflects non self transcendent goals might be even smaller. The conclusion here cannot be definitive, but the research data do suggest some support for that aspect of Frankl's theory which demands an external self transcending life objective. Perhaps a future research project might investigate the influence of self-transcendent and non-self transcendent goals on extent of purpose-in-life.

As a kind of ancillary analysis of the research data an investigation was made of the age variable in its relation to the measures of purpose-in-life. The data presented in Table IX show that the youngest group of subjects, those in the age range between 20-29, obtained a PIL mean that was significantly lower than the means obtained by the three older

groups. No significant difference in means between the three older groups was found. This finding suggests that level or extent of purpose-in-life may be related to age.

However, the make-up of this 20-29 age group may have contributed to the lower purpose-in-life scores. As was pointed out in Chapter II there was a predominance of women in this age group and a large proportion of secretarial workers. It might be supposed that many of these persons were unmarried but definitely at marriagesable age. Likewise persons at this age may be holding down jobs which they consider only temporary. They may be working in fields which they do not intend to be their life's occupational field. The stability that might be expected of older persons who at thirty and over would more likely have stabilized themselves in an occupational field and have settled into the single or married state of life may be lacking to those in the 20-29 age range considered as a group. If people in this 20-29 age range are still uncertain as to what life holds for them, and it would seem that uncertainty as to marriage and/or occupation could induce considerable uncertainty and soul searching, they might well have a lowered level of meaning and perceived purpose in their lives. Such a lowered level may be expected to be reflected in PIL scores and would show up in comparison to a heightened level of meaning and perceived purpose that older, more settled people might be expected to have. This could account

for the obtained difference in PIL scores between the 20-29 year olds and the three older groups.

This age difference finding in PIL scores and the proffered possible interpretation suggests some areas for future research. Is level of purpose-in-life related to age? Is it related to marital status within a marriageable age range? Is it related to occupational stability within an occupational choice age range? Each of these questions could open an area for research investigation.

Thus far the discussion has centered on the purpose-in-life measurements as these related to the life objective groups, the Out category group, and the various age groupings. Two findings pertaining to the Purpose-in-Life Test and to aspects in Frankl's general theory will now be the subject matter for discussion.

First is the analysis of the sex variable on PIL and PQ scores. These data presented in Table VII show differences between men and women of 3.18 and .27 on the PIL and PQ respectively. These differences were not significant. This finding is a valuable piece of research data relative to the PIL as a testing and research instrument. Crumbaugh and Maholick had suggested that the sex variable might be an influence on PIL scores. The present finding offers evidence that this is not so.

Actually from Frankl's point of view there was no reason to suspect that there would be a sex difference. In his speculations on man's nature and will to meaning Frankl is concerned with human beings. No where does he state or imply that men and women as such have varying degrees of purpose. Both sexes seek to discover meaning in their lives. Because they share a common human nature members of both sexes are called to assume responsibility for their human growth and development, and both sexes are responsible to some external reality. The research data concerning the variable of sex is in no way opposed to Frankl's theorizing. In a sense it may be said to support an implicit assumption in his thinking, namely, that men and women as such have purpose-in-life to the same extent.

A second important finding relative to the PIL pertains to its validity as a genuine measure of purpose-in-life. In the present study Form V asked two questions, "Does your life have purpose or meaning?" and "If your life does have purpose or meaning, what is it that gives it this purpose or meaning?"

Eleven subjects answered, "No," or "Not much," to the first question. Six of these subjects had PIL scores below 83. Four others scored below 96. The eleventh subject had a score of 104. This finding prompted the researcher to compare very low and very high PIL scores with answers on

Form V. Twenty-eight subjects scored below 100. Twenty-six of these twenty-eight subjects expressed themselves as unaware of, confused in regard to, or having only a vague perception of what purpose-in-life is. On the other hand, of thirty subjects who scored over 130 on the PIL, twenty-nine had clear cut, definite expression of a perceived purpose that related to God, family, or helping others. The thirtieth subject had not filled out a Form V. This finding regarding very low and very high PIL scores is reported as an indication of the validity of the Purpose-in-Life Test. In the present study it did measure perceived purpose-in-life.

These extremes of scores on the PIL and their relation to vague and confused or clear cut and definite objectives lend support to Frankl's general theory. Man is a self transcending being who finds meaning or purpose-in-life when he perceives himself responsible to some external objective and assumes this responsibility. When he does not perceive himself responsible, when he does not have an external objective to which he can be responsible, meaning or purpose-in-life is minimal or lacking.

A final point for consideration in this discussion of the research results pertains not to the PIL and FO but rather to the choice of meaningful life objectives. The data of Table IV prompt a question pertaining to the influence of age and sex on life objective choice. These data suggest that

possibly women choose God as the most important or most meaningful life objective, while men choose a loved one as the more meaningful life objective.

Study of Table IV shows that the preponderance of women over men in the God group is accounted for chiefly by the number of women in the 20-29 age group. It is likely that in the present sample this portion of the women would contain the largest proportion of unmarried women. If this is so it might be expected that Loved one would not have the intensity of meaning that it would be expected to have for a woman in whose life loved one has come to mean husband and children. It might be then, that religion and God take on a more intense meaning.

The preponderance of men over women in the Loved one group is accounted for chiefly by the number of men in the 40-59 age groups. Why the men in the present sample in this forty to fifty-nine age range should choose Loved one as the most meaningful object is difficult to explain. One explanation that presents itself, at least for those who have been happily married, is the presumed enduring and deepening bond of love between spouses. By forty and fifty, married people have been through many life crises together. They have presumably deepened their capacity for love and understanding and have elicited from each other emotional and spiritual riches. The value, the importance of spouse and children to a family man may easily be second to nothing.

The line of reasoning advanced in the two preceding paragraphs could raise the question whether choice of meaningful life objective is a changing phenomenon with successive stages of life. Do people for whom God is the most meaningful life objective before marriage change their choice of life objective to Loved one after marriage? Another question for research might be, is God a more likely life objective for the unmarried than for the married? Perhaps a more fundamental question would be whether sex or age or possibly an interaction of sex and age is related to choice of life objective. Perhaps some future research will attempt to shed light on these questions.

In concluding this discussion section of the research results an evaluative comment on the research contribution is in order. Every research endeavor is an attempt to offer some degree of new knowledge to the body of truth from which theory takes its point of departure and against which it is judged. In the attempt to discover empirical evidence for or against Frankl's notion that God, a Loved one, a Cause or Project, and Society relate to purpose-in-life to the same extent, the present study has made a very limited contribution.

It has failed to discover definitive conclusive evidence. It can say little on the relation of Cause and Society to extent of purpose-in-life. It has, however, contributed empirical data pertaining to the relation of God and a Loved one to extent of purpose-in-life. The obtained

data are evidence supportive of Frankl's notion that God and a loved one do relate to purpose-in-life to the same extent.

The confidence that can be placed in this supportive evidence is admittedly limited. But it is sufficient to demand that the evidence be accepted as quite probably accurate. Hence the contribution of this study relative to the research question is this. There is now available empirical data which offer tentative support to Frankl's notion that God and a loved one do relate to purpose-in-life to the same extent.

Other contributions secondary to the point of the research but perhaps of more value to the general body of knowledge have also resulted from this study. Such are the finding that the sex variable did not influence PIL scores, that PIL scores reflected very accurately levels of perceived meaning or purpose-in-life, that the 20-29 year old group had significantly less purpose-in-life as measured by the PIL than did the older groups, and the suggestion based on the empirical data that self-transcendent life objectives give greater purpose-in-life than do self-immanent objectives.

With these statements the discussion section of Chapter III is finished and the report of the research project is concluded. In the following pages a summary and final statement of the conclusions of the research will be made.

SUMMARY AND CONCLUSIONS

This research has its origins in the theorizing of Viktor Frankl, the founder of Logotherapy. Frankl has implied that any one of several life objectives, namely, God, a loved one, a cause or project, or society impart meaning or purpose to life to the same extent. This study has sought to investigate whether this implication can be verified empirically.

The experimental design proposed to divide subjects into groups on the basis of the life objective that was most meaningful to them. Scores obtained by each group on measures of purpose-in-life were then to be compared. The Semantic Differential and an originally constructed ranking scale were used in the attempt to classify the subjects into the life objective groups. The Crumbaugh and Maholick Purpose-in-Life Test and the Frankl Questionnaire were the measures of purpose-in-life.

Classification into life objective groups by means of the Semantic Differential proved unworkable. The ranking scale and two auxiliary instruments called Ranking Scale II and Form V divided 222 subjects into the four life objective groups and an Out category group as follows: the God group 31, the Loved one group 107, the Cause group 17, the Society group 7, and the Out group 10. The subjects were normals from both sexes who upon request volunteered their time. Their age

range was eighteen to sixty-nine with more women in the 20-29 age range and more men in the 40 to 59 age range. They were from varied occupations and religious beliefs. The great majority of the subjects had an education of completed high school or better.

Scores on the purpose-in-life measures obtained by the life objective groups and the Out group were analyzed by means of the Critical Ratio and the t test depending upon which was appropriate to the size of the group. Investigation of the relation between sex and age variables and the purpose-in-life measures was also made.

The results of the analyses led to the following conclusions. First regarding the main point of the research, there is empirical data which offer tentative support to Frankl's notion that God and a loved one do relate to purpose-in-life to the same extent. Second the data suggest that Frankl's broader notion that God, a loved one, a cause or project, and society relate to purpose-in-life to the same extent is founded in fact. However, this second conclusion must be viewed in the light of a third conclusion. Due to the small N in the Cause and Society groups the experiment did not adequately test whether a cause or project and society relate to purpose-in-life to the same extent, nor whether they relate to purpose-in-life to the same extent as God and a loved one.

Other conclusions drawn from the data of the study were the following. There is some support for Frankl's notion that an external self transcending life objective gives greater purpose-in-life than a self immanent life objective. Sex does not relate to extent of purpose-in-life. The Purpose-in-Life Test (PIL) does measure extent of perceived purpose-in-life.

Possible areas of research that the data of this investigation suggest are the following: (1) the relation of self transcendent goals to extent of purpose-in-life, (2) the relation of age to extent of purpose-in-life, (3) the relation of marital status within a marriageable age range to extent of purpose-in-life, (4) the relation of occupational stability within an occupational choice age range to extent of purpose-in-life, (5) the relation of sex and/or age to choice of life objective, and (6) the relation of marital status to choice of life objective.

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Crumbaugh, James C. and Leonard T. Maholick, "The Case for Frankl's 'Will to Meaning'", Journal of Existential Psychiatry, Vol. 4, No. 13, Summer 1963, p. 43-48.

An insightful article suggesting that Frankl's "Will to Meaning" may be understood in terms of Gestalt Perceptual theory.

-----, "An Experimental Study in Existentialism: The Psychometric Approach to Frankl's Concept of Noogenic Neurosis", Journal of Clinical Psychology, Vol. 20, No. 2, April 1964, p. 200-207.

The first published experimental study concerned with Frankl's theorizing. Offers evidence in support of Noogenic Neurosis and introduces Purpose-in-Life Test.

Frankl, Viktor E., "Logos and Existence in Psychotherapy", American Journal of Psychotherapy, Vol. 7, No. 1, January 1953, p. 8-15.

This article shows why Frankl considered therapy was in need of the spiritual orientation that pervades Logotherapy.

-----, "The Concept of Man in Psychotherapy", Pastoral Psychology, Vol. 6, No. 58, 1955, p. 16-26.

In this article Frankl lays stress on the need in man for religious values and fulfilling meaning. Important for his ideas on the nature of man.

-----, "On Logotherapy and Existential Analysis", American Journal of Psychoanalysis, Vol. 18, No. 1, 1958, p. 28-37.

Excellent article discussing nature of man and emphasizing the role of responsibility in the discovering of meaning.

-----, "The Spiritual Dimension in Existential Analysis and Logotherapy", Journal of Individual Psychology, Vol. 15, No. 2, November 1959, p. 157-165.

This article lays emphasis on the transcendent spiritual nature of man and points out how Logotherapy orients man toward meaning.

Frankl, Viktor E., "Beyond Self-Actualization and Self Expression", Journal of Existential Psychiatry, Vol. 1, No. 1, Spring 1960, p. 5-20.

Valuable article because it shows Logotherapy advancing beyond even the personalistic aspects of self actualization theories. It also shows Frankl's thinking on the objectivity of meaning.

-----, "Logotherapy and the Challenge of Suffering", Review of Existential Psychology and Psychiatry, Vol. 1, No. 1, January 1961, p. 3-7.

Important article regarding Frankl's view of the value and meaning inherent in inescapable suffering. Very valuable positive approach to this human condition.

-----, "Religion and Existential Psychotherapy", The Gordan Review, Vol. 6, (no number), 1961, p. 2-10.

The value of this article is its stress on the spiritual as the essentially human dimension of personality. Religion and the meaning of suffering are portrayed as rooted in the spiritual.

-----, "Dynamics, Existence, and Values", Journal of Existential Psychiatry, Vol. 2, No. 5, Spring 1961, p. 5-16.

This article lays stress on man's freedom and his responsibility for what he becomes. It also presents Frankl's view that Logotherapy is restoring objectivity to value. An important article for Frankl's thought.

-----, "Psychiatry and Man's Quest for Meaning", Journal of Religion and Health, Vol. 1, No. 2, January 1962, p. 93-103.

An article that synthesizes and summarizes much of Frankl's thought. Theme of this article is that psychiatrists are facing more and more human problems. Logotherapy views man as a being searching for meaning.

-----, "The Will to Meaning", The Living Church, Vol. 144, June 24, 1962, p. 8-14.

This is an article in which Frankl portrays his basic idea of "will to meaning" succinctly. His optimistic approach to man is clearly in evidence in this fine article.

-----, "Basic Concepts of Logotherapy", Journal of Existential Psychiatry, Vol. 3, No. 9, Summer-Fall 1962, p. 111-118.

Valuable article for its clear description of existential frustration, the noogenic terminology, and a critique of pan determinism.

Frankl, Viktor E., Man's Search for Meaning: An Introduction to Logotherapy, New York, Washington Square Press, 1963 xv-220 p.

The book to read for an introduction to Frankl. A fascinating account of his concentration camp experience and thinking, together with a compact presentation of his view of man and Logotherapy. Excellent.

-----, "Existential Dynamics and Neurotic Escapisms", Journal of Existential Psychiatry, Vol. 4, No. 13, Summer 1963, p. 27-42.

Important article emphasizing man's meaning orientation. Includes an apt section on the distinctive roles of psychotherapy and religion, noting the secondary ramifications of each.

-----, "The Philosophical Foundations of Logotherapy", in Erwin W. Straus, (ed.), Phenomenology: Pure and Applied, Pittsburgh, Duquesne University Press, 1964, p. 43-62.

Article lays stress on man's freedom, and the objectiveness of meaning. It has a worthwhile section on values in Logotherapy.

-----, The Doctor and the Soul: From Psychotherapy to Logotherapy, second edition, New York, Knopf, 1965, xxi-289 p.

A slightly revised edition of the 1955 book by the same title. The largest of Frankl's works in English, gives the fullest account of his thinking. A very fine section entitled, On the Meaning of Love.

-----, "The Concept of Man in Logotherapy", Journal of Existentialism, Vol. 6, No. 21, Fall 1965, p. 53-57.

Very important article, gives the clearest account of dimensional ontology.

-----, "Self Transcendence as a Human Phenomenon", Journal of Humanistic Psychology, Vol. 6, No. 2, Fall 1966, p. 97-106.

This important article emphasizes man's self transcendence, a central point in Frankl's theorizing. It also contributes an activity element in his "will to meaning" concept.

Osgood, Charles E., George J. Suci, and Percy H. Tannenbaum, The Measurement of Meaning, Urbana, University of Illinois Press, 1957, 342 p.

The primary reference for information on the Semantic Differential, portraying the theory behind it and the method of its construction and the first research findings pertaining to it. Must be read by anyone using this tool.

Tweedie, Donald F., Logotherapy and the Christian Faith: An Evaluation of Frankl's Existential Approach to Psychotherapy. Grand Rapids, Michigan, Baker Book House, 1961, 183 p.

A good exposition of Frankl's thought. Relates Logotherapy to explicitly Christian thinking. Interesting work.

APPENDIX I

RANKING SCALE I, RANKING SCALE II, FORM V

Code No. _____ Age _____ Sex _____ Education _____
 Occupation _____

Please fill in the above.

Listed below are five phrases or concepts, A, B, C, D, E,. Each concept refers to someone or something that could be very important, very meaningful in your life. Concepts A, B, and C require a specification. Please read A, B, and C and make the requested specification for each of these concepts on the given lines.

After you have made the specifications for concepts A, B, and C, proceed as follows: On the set of lines to the right of the page please rank concepts A, B, C, D, E according to their importance for you. To do this ranking write the word referring to the person or thing that is most important to you on line one; the word referring to the person or thing that is next most important to you on line two, and so on to line five where the person or thing least important to you should appear. Please be sure to rank these concepts according to the importance they have for you rather than according to the importance you think they ought to have.

- | | |
|--|--|
| <p>A The cause or project which
 is most important to me,
 which involves me most.
 (Please name the cause or
 project.) _____</p> | <p>1 _____
 2 _____
 3 _____
 4 _____
 5 _____</p> |
| <p>B The most important person
 in my life, the person for
 whom I would do the most.
 (Please indicate the rela-
 tion of this person to you) _____</p> | |
| <p>C Wealth, Fame, Pleasure,
 Power
 (Please choose the one
 that is most important in
 your life and name it) _____</p> | |
| <p>D God</p> | |
| <p>E Society (in the sense of
 the community of people)</p> | |

Code No. _____

Listed below are the five phrases or concepts A, B, C, D, E. The previous time you were asked to rank these concepts according to the importance they have for you rather than according to the importance you think they ought to have. This time you are asked to rank them according to the importance you think they ought to have.

A The cause or project
which is most important
to me, which involves
me most. (Please name
the cause or project.) _____

B The most important
person in my life,
the person for whom
I would do the most.
(Please indicate the
relation of this
person to you.) _____

1 _____

2 _____

3 _____

C Wealth, Fame, Pleasure,
Power. (Please choose
the one that is most
important in your life
and name it.) _____

4 _____

5 _____

D God

E Society (in the sense of
the community of people.)

Code No. _____

Does your life have purpose or meaning? _____
(Elaborate if you wish.)

If your life does have purpose or meaning, what is it that gives it this purpose or meaning?

APPENDIX 2

9 SEMANTIC DIFFERENTIAL

APPENDIX 2

Code No. _____ Age _____ Sex _____ Education _____
 Occupation _____

Please fill in the above.

The task you are requested to perform is designed to measure the meaning certain concepts have for you. You are asked to judge these concepts on a series of descriptive scales. In performing the requested task please make your judgments on the basis of what the concepts mean to you. It is important that your answers reflect the meaning the concepts have for you, not the meaning they have for others, and not the meaning you think they ought to have. The meaning they do have for you is what is requested.

On each page of this booklet you will find a different concept at the top of the page. Beneath it will be a set of scales. Three of the concepts require a specification. As you begin each page please read the concept and if it asks for a specification, make the specification on the given line. If it does not ask for a specification, none is required. Simply proceed to rate the concept on the descriptive scales.

If you feel that the concept at the top of the page is very closely related to one end of the scale or the other, place your check mark over the appropriate "very": e.g.:

hot X : : : : : : : cold
 very quite slightly neutral slightly quite very

If you feel the concept is quite closely related to one end of the scale or the other, (but not extremely related) place your check mark over the appropriate "quite". e.g.:

hot : : : : : X : : cold
 very quite slightly neutral slightly quite very

If the concept seems only slightly related to one end of the scale or the other (but is not really neutral) place your check mark over the appropriate "slightly".

The direction toward which you check depends upon which of the two ends of the scale seem most characteristic of the concept you are judging.

If you consider the concept to be neutral on the scale, both ends of the scale equally associated to the concept, or if the scale seems completely irrelevant, unrelated to the concept being judged, place your check mark over the middle space, "neutral". However, please try to use this neutral space as little as possible.

IMPORTANT:

1) Place your check mark in the middle of the spaces, not near the boundaries.

e.g. : X : : rather than : X :

2) Please be sure you never put more than one check-mark on a single scale. If you make a mistake cross out the mistake thoroughly and make the new mark.

e.g. X : : X :
 very quite slightly

-- 2 --

Sometimes you may feel that the same scale is appearing more than once on the same page. This is not so. Please, then, do not look back and forth through the scales.

You are asked to make each judgment independent of all other judgments. Work at a fairly high speed. Try not to worry or puzzle over individual items. It is your first impressions, the immediate "feelings" about the items that are wanted. On the other hand make each judgment with care. Your true impressions are wanted.

Code No. _____

The Cause or Project
which is most important to me,
which involves me most.
(Please name the cause or project on the line below.)

weak	_____	_____	_____	_____	_____	_____	_____	strong
	very	quite	slightly	neutral	slightly	quite	very	
vibrant	_____	_____	_____	_____	_____	_____	_____	still
	very	quite	slightly	neutral	slightly	quite	very	
remote	_____	_____	_____	_____	_____	_____	_____	intimate
	very	quite	slightly	neutral	slightly	quite	very	
happy	_____	_____	_____	_____	_____	_____	_____	sad
	very	quite	slightly	neutral	slightly	quite	very	
slow	_____	_____	_____	_____	_____	_____	_____	fast
	very	quite	slightly	neutral	slightly	quite	very	
precise	_____	_____	_____	_____	_____	_____	_____	vague
	very	quite	slightly	neutral	slightly	quite	very	
dangerous	_____	_____	_____	_____	_____	_____	_____	safe
	very	quite	slightly	neutral	slightly	quite	very	
repetitive	_____	_____	_____	_____	_____	_____	_____	varied
	very	quite	slightly	neutral	slightly	quite	very	
serious	_____	_____	_____	_____	_____	_____	_____	humorous
	very	quite	slightly	neutral	slightly	quite	very	
fair	_____	_____	_____	_____	_____	_____	_____	unfair
	very	quite	slightly	neutral	slightly	quite	very	
sharp	_____	_____	_____	_____	_____	_____	_____	dull
	very	quite	slightly	neutral	slightly	quite	very	
heavy	_____	_____	_____	_____	_____	_____	_____	light
	very	quite	slightly	neutral	slightly	quite	very	
soft	_____	_____	_____	_____	_____	_____	_____	hard
	very	quite	slightly	neutral	slightly	quite	very	
sour	_____	_____	_____	_____	_____	_____	_____	sweet
	very	quite	slightly	neutral	slightly	quite	very	
passive	_____	_____	_____	_____	_____	_____	_____	active
	very	quite	slightly	neutral	slightly	quite	very	

Code No. _____

Society
(in the sense of the community of people)

sour	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	sweet
	very		quite		slightly		neutral		slightly		quite		very				
precise	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	vague
	very		quite		slightly		neutral		slightly		quite		very				
varied	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	repetitive
	very		quite		slightly		neutral		slightly		quite		very				
passive	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	active
	very		quite		slightly		neutral		slightly		quite		very				
light	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	heavy
	very		quite		slightly		neutral		slightly		quite		very				
happy	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	sad
	very		quite		slightly		neutral		slightly		quite		very				
safe	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	dangerous
	very		quite		slightly		neutral		slightly		quite		very				
vibrant	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	still
	very		quite		slightly		neutral		slightly		quite		very				
remote	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	intimate
	very		quite		slightly		neutral		slightly		quite		very				
fair	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	unfair
	very		quite		slightly		neutral		slightly		quite		very				
humorous	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	serious
	very		quite		slightly		neutral		slightly		quite		very				
fast	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	slow
	very		quite		slightly		neutral		slightly		quite		very				
sharp	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	dull
	very		quite		slightly		neutral		slightly		quite		very				
hard	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	soft
	very		quite		slightly		neutral		slightly		quite		very				
weak	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	strong
	very		quite		slightly		neutral		slightly		quite		very				

Code No. _____

Wealth, Fame, Pleasure, Power

(Please choose the one that is most important
in your life and name it on the line below.)

remote	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	intimate
	very		quite		slightly		neutral		slightly		quite		very		
sweet	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	sour
	very		quite		slightly		neutral		slightly		quite		very		
strong	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	weak
	very		quite		slightly		neutral		slightly		quite		very		
serious	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	humorous
	very		quite		slightly		neutral		slightly		quite		very		
fair	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	unfair
	very		quite		slightly		neutral		slightly		quite		very		
soft	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	hard
	very		quite		slightly		neutral		slightly		quite		very		
precise	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	vague
	very		quite		slightly		neutral		slightly		quite		very		
passive	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	active
	very		quite		slightly		neutral		slightly		quite		very		
repetitive	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	varied
	very		quite		slightly		neutral		slightly		quite		very		
heavy	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	light
	very		quite		slightly		neutral		slightly		quite		very		
fast	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	slow
	very		quite		slightly		neutral		slightly		quite		very		
dangerous	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	safe
	very		quite		slightly		neutral		slightly		quite		very		
still	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	vibrant
	very		quite		slightly		neutral		slightly		quite		very		
dull	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	sharp
	very		quite		slightly		neutral		slightly		quite		very		
happy	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	sad
	very		quite		slightly		neutral		slightly		quite		very		

Code No. _____

GOD

hard	_____	_____	_____	_____	_____	_____	_____	soft
	very	quite	slightly	neutral	slightly	quite	very	
sour	_____	_____	_____	_____	_____	_____	_____	sweet
	very	quite	slightly	neutral	slightly	quite	very	
repetitive	_____	_____	_____	_____	_____	_____	_____	varied
	very	quite	slightly	neutral	slightly	quite	very	
heavy	_____	_____	_____	_____	_____	_____	_____	light
	very	quite	slightly	neutral	slightly	quite	very	
dull	_____	_____	_____	_____	_____	_____	_____	sharp
	very	quite	slightly	neutral	slightly	quite	very	
precise	_____	_____	_____	_____	_____	_____	_____	vague
	very	quite	slightly	neutral	slightly	quite	very	
humorous	_____	_____	_____	_____	_____	_____	_____	serious
	very	quite	slightly	neutral	slightly	quite	very	
strong	_____	_____	_____	_____	_____	_____	_____	weak
	very	quite	slightly	neutral	slightly	quite	very	
intimate	_____	_____	_____	_____	_____	_____	_____	remote
	very	quite	slightly	neutral	slightly	quite	very	
happy	_____	_____	_____	_____	_____	_____	_____	sad
	very	quite	slightly	neutral	slightly	quite	very	
passive	_____	_____	_____	_____	_____	_____	_____	active
	very	quite	slightly	neutral	slightly	quite	very	
unfair	_____	_____	_____	_____	_____	_____	_____	fair
	very	quite	slightly	neutral	slightly	quite	very	
fast	_____	_____	_____	_____	_____	_____	_____	slow
	very	quite	slightly	neutral	slightly	quite	very	
vibrant	_____	_____	_____	_____	_____	_____	_____	still
	very	quite	slightly	neutral	slightly	quite	very	
safe	_____	_____	_____	_____	_____	_____	_____	dangerous
	very	quite	slightly	neutral	slightly	quite	very	

R

Code No. _____

The most important person in my life.
 The person for whom I would do the most.
 (Please indicate the relation of this person
 to you on the line below.)

strong	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	weak
	very		quite		slightly		neutral		slightly		quite		very
remote	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	intimate
	very		quite		slightly		neutral		slightly		quite		very
vague	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	precise
	very		quite		slightly		neutral		slightly		quite		very
happy	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	sad
	very		quite		slightly		neutral		slightly		quite		very
slow	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	fast
	very		quite		slightly		neutral		slightly		quite		very
light	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	heavy
	very		quite		slightly		neutral		slightly		quite		very
safe	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	dangerous
	very		quite		slightly		neutral		slightly		quite		very
unfair	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	fair
	very		quite		slightly		neutral		slightly		quite		very
varied	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	repetitive
	very		quite		slightly		neutral		slightly		quite		very
active	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	passive
	very		quite		slightly		neutral		slightly		quite		very
still	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	vibrant
	very		quite		slightly		neutral		slightly		quite		very
sweet	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	sour
	very		quite		slightly		neutral		slightly		quite		very
dull	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	sharp
	very		quite		slightly		neutral		slightly		quite		very
hard	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	soft
	very		quite		slightly		neutral		slightly		quite		very
serious	_____	:	_____	:	_____	:	_____	:	_____	:	_____	:	humorous
	very		quite		slightly		neutral		slightly		quite		very

My Purpose in Life

dull	_____	_____	_____	_____	_____	_____	_____	sharp
	very	quite	slightly	neutral	slightly	quite	very	
fast	_____	_____	_____	_____	_____	_____	_____	slow
	very	quite	slightly	neutral	slightly	quite	very	
dangerous	_____	_____	_____	_____	_____	_____	_____	safe
	very	quite	slightly	neutral	slightly	quite	very	
strong	_____	_____	_____	_____	_____	_____	_____	weak
	very	quite	slightly	neutral	slightly	quite	very	
vibrant	_____	_____	_____	_____	_____	_____	_____	still
	very	quite	slightly	neutral	slightly	quite	very	
light	_____	_____	_____	_____	_____	_____	_____	heavy
	very	quite	slightly	neutral	slightly	quite	very	
hard	_____	_____	_____	_____	_____	_____	_____	soft
	very	quite	slightly	neutral	slightly	quite	very	
happy	_____	_____	_____	_____	_____	_____	_____	sad
	very	quite	slightly	neutral	slightly	quite	very	
sweet	_____	_____	_____	_____	_____	_____	_____	sour
	very	quite	slightly	neutral	slightly	quite	very	
humorous	_____	_____	_____	_____	_____	_____	_____	serious
	very	quite	slightly	neutral	slightly	quite	very	
varied	_____	_____	_____	_____	_____	_____	_____	repetitive
	very	quite	slightly	neutral	slightly	quite	very	
passive	_____	_____	_____	_____	_____	_____	_____	active
	very	quite	slightly	neutral	slightly	quite	very	
precise	_____	_____	_____	_____	_____	_____	_____	vague
	very	quite	slightly	neutral	slightly	quite	very	
intimate	_____	_____	_____	_____	_____	_____	_____	remote
	very	quite	slightly	neutral	slightly	quite	very	
fair	_____	_____	_____	_____	_____	_____	_____	unfair
	very	quite	slightly	neutral	slightly	quite	very	

APPENDIX 3

BIPOLAR ADJECTIVAL SCALES ACCORDING TO FACTORS

APPENDIX 3

BIPOLAR ADJECTIVAL SCALES ACCORDING TO FACTORS

Evaluative Factor:	sweet - sour happy - sad fair - unfair precise - vague intimate - remote
Potency Factor:	strong - weak hard - soft heavy - light serious - humorous safe - dangerous
Activity Factor	active - passive fast - slow sharp - dull vibrant - still varied - repetitive

APPENDIX 4

PURPOSE-IN-LIFE TEST AND FRANKL QUESTIONNAIRE

APPENDIX 4

PLEASE DO NOT WRITE IN THIS BOOKLET

Together with this booklet you should have a separate answer sheet. On the following pages of this booklet there are statements whose format is like the following:

1	2	3	4	5	6	7
terribly			neutral			wonderfully
irritable						fulfilled

For each of the statements please indicate beside the appropriate item number on your answer sheet, the number of the statement rating which makes the statement most nearly true for you. Note that the rating numbers always extend from one extreme feeling to its opposite kind of feeling. If an extreme feeling best describes you on a given statement your answer would be 1 or 7. If you are somewhere between an extreme feeling and neutral your answer would be 2 or 6 or 3 or 5 depending on whether you judge yourself nearer the extreme or nearer neutral. Neutral implies no judgment either way. Try to use the neutral rating as little as possible.

Since these booklets will be re-used, please do not mark them.
Write your answers on the separate answer sheet.

When you have finished Part A, go right on to Part B. Please try to give an accurate answer for every statement, but do not puzzle too long over any statement.

APPENDIX 4

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PART A

page 1

1. I am usually:

1	2	3	4	5	6	7
completely			(neutral)			exuberant,
bored						enthusiastic
2. Life to me seems:

7	6	5	4	3	2	1
always			(neutral)			completely
exciting						routine
3. In life I have:

1.	2	3	4	5	6	7
no goals or			(neutral)			very clear goals
aims at all						and aims
4. My personal existence is:

1	2	3	4	5	6	7
utterly meaningless,			(neutral)			very purposeful
without purpose						and meaningful
5. Every day is:

7	6	5	4	3	2	1
constantly new			(neutral)			exactly the same
and different						
6. If I could choose, I would:

1	2	3	4	5	6	7
prefer never			(neutral)			like nine more lives
to have been born						just like this one
7. After retiring, I would:

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

1	2	3	4	5	6	7
made no progress			(neutral)			progressed to complete
whatever						fulfillment
9. My life is:

1	2	3	4	5	6	7
empty, filled only			(neutral)			running over with
with despair						exciting good things
10. If I should die today, I would feel that my life has been:

7	6	5	4	3	2	1
very worthwhile			(neutral)			completely worthless
11. In thinking of my life, I:

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

APPENDIX 4

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PART A (continued)

page 2

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 (neutral) completely bound by limits all life choices of heredity and environment
15. With regard to death, I am:
7 6 5 4 3 2 1
prepared and (neutral) unprepared and unafraid frightened
16. With regard to suicide, I have:
1 2 3 4 5 6 7
thought of it seriously (neutral) never given it a as a way out second thought
17. In achieving success in life, the importance of material possessions is to me:
7 6 5 4 3 2 1
negligible (neutral) very great
18. 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
19. In my life, literature:
1 2 3 4 5 6 7
means nothing (neutral) is a source of to me deep satisfaction
20. My life is:
7 6 5 4 3 2 1
in my hands and I am (neutral) out of my hands in control of it and controlled by external factors
21. Facing my daily tasks is:
7 6 5 4 3 2 1
a source of pleasure (neutral) a painful and and satisfaction boring experience
22. I have discovered:
1 2 3 4 5 6 7
no mission (neutral) clear-cut goals and or purpose in life a satisfying life purpose

PART B

1B. Has your life a purpose?

3
frequently

2
seldom

1
never

2B. Do you feel that your life is without purpose?

1
frequently

2
seldom

3
never

3B. Can unalterable or unavoidable suffering have a meaning?

1
never

2
seldom

3
frequently

4B. Have you ever had suicidal thought?

3
never

2
seldom

1
frequently

5B. Have you ever entertained suicidal intentions?

1
frequently

2
seldom

3
never

6B. Have you ever attempted suicide?

3
never

2
seldom

1
frequently

ANSWER SHEET

Code No. _____ Age _____ Sex _____ Education _____
Occupation _____

PART A

- | | |
|----------|----------|
| 1 _____ | 12 _____ |
| 2 _____ | 13 _____ |
| 3 _____ | 14 _____ |
| 4 _____ | 15 _____ |
| 5 _____ | 16 _____ |
| 6 _____ | 17 _____ |
| 7 _____ | 18 _____ |
| 8 _____ | 19 _____ |
| 9 _____ | 20 _____ |
| 10 _____ | 21 _____ |
| 11 _____ | 22 _____ |

PART B

- 1B _____
- 2B _____
- 3B _____
- 4B _____
- 5B _____
- 6B _____

APPENDIX 5

ABSTRACT OF

Extent of Purpose-in-Life and Four Frankl-Proposed
Life Objectives

APPENDIX 5

ABSTRACT OF

Extent of Purpose-in-Life and Four Frankl-Proposed Life Objectives¹

This research has its origins in the theorizing of Viktor Frankl, the founder of Logotherapy. Frankl's approach to man and to therapy centers on the meaning of a person's life. In his thought, the search for meaning in life, what he calls the "will to meaning", is the primary motivational force in man. He has implied that any one of several life objectives, namely, God, a loved one, a cause or project, or society can impart meaning or purpose-in-life to the same extent. This study has sought to investigate whether this implication in his thought can be verified empirically.

The experimental design proposed to divide subjects into groups on the basis of the life objective among the four that was most meaningful to them. Scores obtained by each group on measures of purpose-in-life were then to be compared.

The sample was composed of 222 subjects. They were men and women within an age range of eighteen to sixty-nine years. All were volunteers. They came from various occupations and religious beliefs. The educational level of almost all the subjects was a minimum of completed high school.

¹ Leonard Murphy, doctoral thesis presented to the Faculty of Psychology and Education of the University of Ottawa, Ontario, December 1966, viii-150 p.

Classification into one of the four life objective groups or into what was termed an out category group, a group introduced in order to assure that subjects would not be forced into one of the four life objective groups, was by means of an originally-constructed ranking scale.

This ranking scale required each subject to rank five concepts corresponding to God, a loved one, a cause or project, society, and out category according to which was most important to him. The top ranked concept was considered to determine the most meaningful life objective. A second ranking scale and a short questionnaire gave supportive information.

This manner of classification divided 222 subjects into groups as follows: God group 81, Loved one group 107, Cause group 17, Society group 7, Out group 10. An attempt to use the Semantic Differential as an additional means of classifying subjects into life objective groups proved unworkable.

The tests used to measure extent of purpose-in-life were the Crumbaugh and Maholick Purpose-in-Life Test (PIL) and the Frankl Questionnaire (FQ). The scores on these tests obtained by the life objective groups were analyzed appropriately by either the critical ratio or the t test.

The research data offered tentative support to Frankl's notion that God and a loved one relate to purpose-in-

life to the same extent. The data also suggest that God, a loved one, a cause or project, and society relate to purpose-in-life to the same extent. However, because of the small N in the Cause and Society groups the experiment did not adequately test the relation of these life objectives to extent of purpose-in-life.

Further conclusions of the study were as follows. Frankl's notion that self transcending life objectives give greater purpose-in-life than self immanent life objectives received support. Sex does not relate to extent of purpose-in-life. The Purpose-in-Life Test (PIL) does measure extent of perceived purpose-in-life.

Suggested areas of research were the following: (1) the relation of self transcendent goals to extent of purpose-in-life, (2) the relation of age to extent of purpose-in-life, (3) the relation of marital status within a marriageable age range to extent of purpose-in-life, (4) the relation of occupational stability within an occupational choice age range to extent of purpose-in-life, (5) the relation of sex and/or age to choice of life objective, and (6) the relation of marital status to choice of life objective.