

Development of Meaning in Life Measurement Tool

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The purpose of this study was to develop an instrument to measure meaning in life based on Frankl's theory of logotherapy. Data were collected from August to October, 1999 by means of questionnaires developed by researchers. The subjects were 351 adults living in Busan and Kyoung Nam province. The study was conducted as follows: 1) A conceptual framework was identified based on the extensive review of relevant literatures and interviews with adults and professionals in psychology, philosophy, theology, and nursing. 2) The 76 items, 4-points scale were developed. 3) The scale was tested on 351 adults to assess the reliability and validity, and factor analysis was done. 4) 63 items were established based on this testing and ten factors were extracted. These factors were labeled as self-awareness and self-acceptance, futuristic aspiration, valuelessness, purpose in life, contentedness with life, role awareness, experience of love, love in family, commitment, self-transcendence. Cronbach's alpha of the 63 items was .950. Comparative studies to assess construct validity and repetitive studies to heighten generalizability are needed. This tool can be utilized to measure Korean's meaning in life.

Key Words: Meaning in life

INTRODUCTION

A question like "Does life have meaning?" is a comprehensive question about our life and value. This inquiry changes into "How do we have to live our life?" or "If there are purposes in our life, what are we aiming for?" (Nielsen, 1980). The query of meaning in life is often evoked by the incident and experiences in the world and arises when we encounter various failure, misfortune, woe, suffering, disease, and death.

Since the beginning of the 21st century, all sorts of things have been changing because the rapid progress of scientific civilization and social condition. The traditional points of view are not the guidepost in our life any more. Many people in the contemporary world have lost the definite value of life and have been suffering from

existential vacuum, without meeting with one's true inner self. This experience of existential vacuum has made the moderns long for a new outlook on the world that can fill the emptiness. And it raises essential questions such as "What is all of this for?" and "Where will all of this go?"

Frankl (1963) observed that the most difficult and urgent psychological problem of the moderns is existential vacuum, that is, the loss of meaning in life. He proposed logotherapy as the treatment. The logotherapy makes people discover meaning in life by means of understanding and actualizing of human essence. The most important goal of life is to discover purpose and meaning in life that give not only the identity as a human being but also the direction of life. The Frankl's theory accords with holistic nursing model that helps people to accomplish human essence in suffering. Dossey et al. (2000),

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accepted Frankl's point of view, asserted that one of the most important roles as a supporter and sustainer for patients is to help patients to find meaning in life even in the course of disease and suffering. To help physiological and psychological patients, nurses or counselors try to find out what meaning their present life has, what value and purpose it has, and what missions it has. For that purpose, they should be able to understand meaning in life and measure the level of it, but the available instruments are "Purpose In Life (PIL)", which was developed by Crumbaugh and Maholick (1964), adapted by Namkung (1980), and "Seeking Of Noetic Goals (SONG)", which was designed by Crumbaugh (1977) to measure the strength of motivation to find meaning and purpose in life. The previous studies related with meaning in life analyzed and reviewed the concept of meaning in life theoretically (Simmons, 1980), measured meaning in life with various subjects (Han & Choi, 1999), and examined the effect of intervention for the discovery of meaning in life.

The measurement scales have been used so far in all studies related to meaning in life are PIL. But PIL emphasizes only the result of meaning actualization among the various dimensions and factors that comprise of meaning in life, so the concept of PIL is a little narrow. Besides, since it was adapted from the foreign instrument, it has been criticized for not having conveyed the exact meaning of each item to the Korean people. Nurses have to understand their patient's ultimate responsibility and value and their meaning in life. Nurses have an ability to grasp and measure their patient's level of meaning in life.

Therefore, the present work confirms in spirits to Frankl's. The aim of this study is to improve the problems and limits of the existing instruments and develop a instrument which can be more suitable for the comprehensive concept of meaning in life for Korean's.

The purposes of this study were as follows.

1. Construct the framework of theoretical concepts of meaning in life.
2. Develop the question items to measure meaning in life based on the theoretical framework.
3. Verify the reliability and validity .
4. Present the meaning in life measurement scale

LITERATURE REVIEW

Kant argued that the greatest duty of every appropri-

ately realize the position they occupy as a human being in order to understand how they have to be, to exist, as a human being. This was his interpretation of knowing the meaning in life. Hessen maintained that people should find out the value of human beings in order to understand what meaning life possesses. He concluded that the most important value of man is "being a human being" (Heo, 1995). That is, man is valueable because he is a human being. For Hessen, the meaning of life is in the human essence. Thus, to discover the meaning of life the features of human essence should be examined. But before we study the features of human essence, we must ask, what is the essence of human existence? Viktor Frankl explains the essence of human beings in his logotherapy. Logotherapy is based on the basic principle that life has meaning and humans not only have the will to strive to find a concrete meaning but also the freedom to seek that meaning. He established the philosophical theory of 'meaning in life' based on the existential viewpoint "Meaning precedes existence". This principle went one step further from Sartre's position "Existence precedes substance" (An, 1994). For Frankl, meaning is present before existence so man does not invent the meaning of life but finds it from where it already exists outside meaning in life for particular person. What is meaning in life? Meaning is "something through which we understand and pursue things". There are both semantic meaning and practical meaning. Frankl argued that meaning is the "governing principle of the universe" or put in another way "the center of life" toward which we should move consciously or unconsciously. He said the basic motive for life is not to find pleasure, power, or wealth, but to find meaning.

Human should realize three universal values in his decision made into an action remains no longer an inner awareness but a transcendence from himself to the fulfillment of his life's meaning. Humans have a limited existence because they cannot be completely free from various situations around them. They are subject to the conditions and factors of determination like poverty and disease. But they always have the freedom to be able to choose their attitude toward the factors of determination. The freedom of humans does not mean freedom from situations but freedom of attitude to accept whatever displeasing situation comes their way.

In the second assumption, the will to meaning involves "responsibility". The will to meaning is understood as a basic effort of human beings to pursue and fulfill pur-

pose and meaning. It is the also force that gives the most basic motivation for humans to act. So what is essentially human is to find meaning in life. We must confront the question “How should humans exist?” How can he become the self that he has to be? This is where the freedom of will becomes responsibility. Humans have the responsibility to realize the unique meaning of their life. Humans experience a gap between “what they are” and “what they have to become”. This is the tension between existence and meaning. The tension is a unique characteristic of humans and it is absolutely necessary for their health to move them out of latency and into a search for meaning. This tension should not be avoided but forced head on for it leads to the transcendence of the person from purposelessness to meaningfulness. The freedom of will and the will to meaning work together for the completion of finding meaning. Only when the person freely responds to the meaning of his life (will to meaning) will he complete the freedom of his will.

In the third assumption, the meaning in life, Frankl mentioned “value actualization”, which means “the specific process of realizing the essence of true human existence”. It is a way of discovering the meaning in life for particular person. What is meaning in life? Meaning is “something through which we understand and pursue things”. There are both semantic meaning and practical meaning. Frankl argued that meaning is the “governing principle of the universe” or put in another way “the center of life” toward which we should move consciously or unconsciously. He said the basic motive for life is not to find pleasure, power, or wealth, but to find meaning.

Human should realize three universal values to realize the perfection of human essence or to discover meaning in life: by doing a deed (creative value), experiential value, and attitudinal value. The first value, doing a deed, is to discover meaning in life through accomplishments, hobbies, duty, and work. Second, experiential value, is the discovery of meaning through the experience of the world like in art, nature, and meetings with other people. Frankl mentioned that meaning in life could be fulfilled by experiencing intensely the phases of life. These two values, doing a deed and experiential value, deal with safe and positive experiences of humans i.e. the abundance of life through work and experience. But life is not always comprised of beautiful and rich experiences. How can we find meaning in life under the negative situations such as disease and death, which are de-

void of beauty and the opportunity to express creativity? By finding the value in suffering. The third value, attitudinal value, is to discover meaning in life under troubling or distressing situations.

This value is found not in external things but inside the person. Suffering, sense of guilt, and death provides the last opportunity for humans to realize the most noble and deepest meaning of life. It is the exercise of the inner freedom to choose bravery and acceptance in the face of death and misfortune. This third value, to realize meaning in suffering, has etched into the human character the hope of finding meaning in all situations. Therefore, humans have the duty and responsibility of recognizing and pursuing meaning up to the last moment of life. So finding one's way through the worst moments and enduring through it is the personal responsibility of every human being. He should then go step further by confronting his experience and discovering the purpose behind it.

Meaning in life is “to complete the true human essence”. One human essence is recognized and accepted through value, the person should move on to becoming his true self. He must strive for the perfection or completion of his true human essence. Based on the review written above, this study created a theoretical framework for meaning in life found in figure 1.

METHODS

1. Design

This is a methodological study to develop an instrument can measure the meaning in life of adults.

2. Process of scale development

Both theory-driven and data-driven developmental methods were employed (Park, 2001) and the process were as follows.

First, through the literature related with meaning in life, a theoretical framework was constructed including the three phases, i.e., the premise for the discovery of meaning in life - the understanding of human essence (transcendence, freedom, responsibility), the process of the discovery of meaning in life - the ways of value actualization (creative, experiential, attitudinal value actualization), the results of the discovery of meaning in life - the phenomenon occurring in the process of the discovery of meaning in life (sense of happiness and fulfillment, peak experience).

Second, 7 experts (philosopher 1, theologian 1, psychologist 1, nursing professor 3, Korean literature professor 1) were consulted and various viewpoints and opinions on meaning in life were collected. Next 15 ordinary adults were interviewed about meaning in life. The main concepts consisting of meaning in life were identified through the following questions: What do you think is the most important thing in life? What brings the most important meaning to your life? What are people like when they have meaning in life?, What do you live for?

Third, based on the statements and concepts extracted from the review of the literature and the process of the interviews, the theoretical framework consisting of meaning in life was constructed through the discussions of the researchers.

Fourth, referring to the theoretical framework constructed by the researchers, the existing instruments, and the data extracted from the interviews, 126 preliminary items were developed with the ratio of 50% (the premise to the discovery, the process of the discovery) to 50% (the result of the discovery).

Fifth, experts on meaning in life examined items for content validity. We chose 76 items of above 75% of index of content validity.

Sixth, 20 adults were pre-tested on for the examination of the items. Based on the result, 3 inappropriate items eliminated. Finally the 73 items, 4 points scale were established.

Seventh, to verify the reliability and validity of the 73 items, test was conducted on 351 adults from all walks of life and the result was analyzed.

Eighth, the final 63-items measurement tool for meaning in life was constructed.

3. Subjects and Data Collection

The subjects for this study were 351 adults living in Busan and Kyung Nam province whose ages are from 20 to 60. 1) Who are parents of students in 2 universities located in Busan and Kyung Nam province. 2) Who visited the working women house located in Busan. 3) Who are employed in M hospital and B academy located in Busan. The data were collected for three months from August to October in 1998. The purpose of the study was explained to the subjects and those who had agreed to the study and understood the questionnaire were chosen. The time spent on the responses was 15 to 20 minutes on average and 351 responses were chosen for the final analysis after eliminating the unreliable responses.

4. Data Analysis

Data were analyzed using SPSS-PC+. General characteristics of the subjects were analyzed using a descriptive statistics. Reliability Program was used for the internal consistency of the instrument, and the items. PCA and Oblim Rotation Method was used for the analysis of the construct validity.

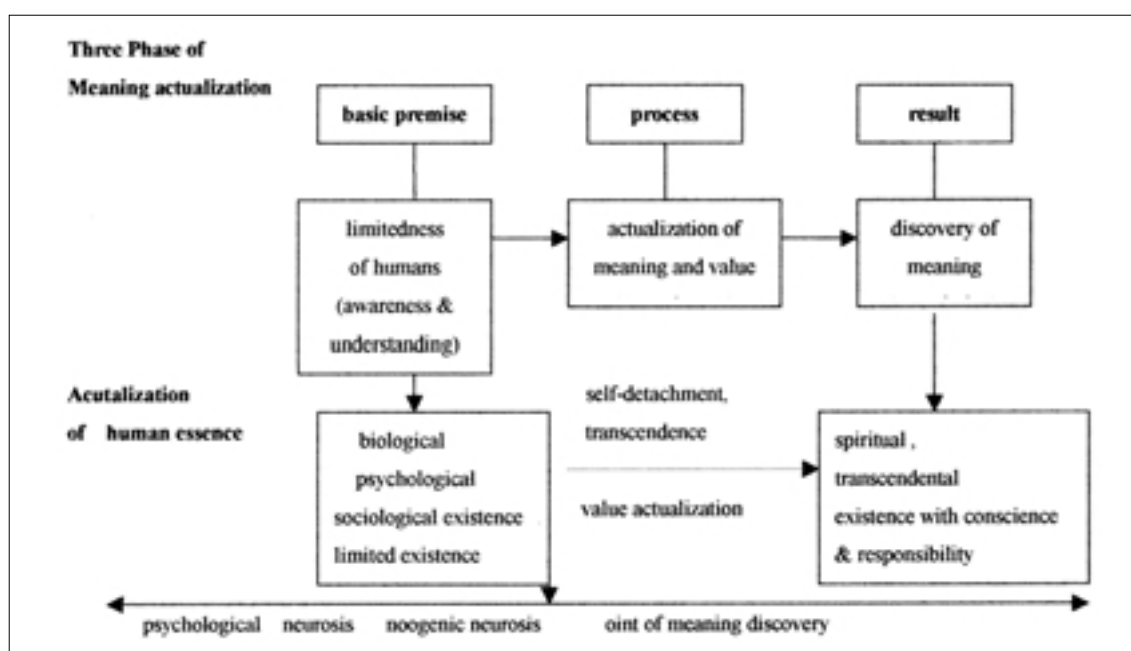


Figure 1. The theoretical framework of meaning in life

RESULTS

1. General Characteristics

The subject group was, as for sex, composed of 133 men and 218 women and the average age of subjects was 32.3 years. As for religion, it includes 237 (68.8%) with religious faith and as for educational background, 151 high school graduates (44.4%) and 167 university graduates or of higher education (49.2%). As for marital status, it includes 52 married (43.6%). As for monthly income 300 (85.5%) with over £1.5 million per month(table 1).

2. Item Analysis

As for internal consistency of a developed scale, the Corrected Item-Total Correlation of 73 items of meaning in life were .101 - .612 and the confidence coefficient is .940. We deleted 6 items of below .30 of inter-items correlation coefficient, which suggest low correlation with overall items. The deleted items are as follows : (Q48. Religious faith is a great comfort to me. Q53. When a difficulty faces me, I think it's inevitable. Q58. I am kind of positive in every matter. Q61. I have someone who I can confide every secret to. Q66. I always feel spiritless and languid. Q69. I am prepared for and not afraid of death.)

3. Construct Validity

1) Extract of Factors

Construct validity is a verification of whether a scale

Table 1. General Characteristics of subjects (N = 351)

Variables	Division	N (%)
Gender	Male	133 (37.7)
	Female	218 (62.3)
Age(year)	20 - 29	169 (48.3)
	30 - 39	97 (27.7)
	40 - 49	61 (17.4)
	> 50	24 (6.6)
Religion	Yes	237 (68.8)
	No	114 (31.2)
Educational level	Elementary/Middle school	33 (9.4)
	High school	151 (43.0)
	In & above college	167 (47.6)
Marital Status	With spouse	153 (43.6)
	Without spouse	20 (5.7)
	never Married	178 (50.7)
Monthly family income(won)	< 1.5 million	51 (14.5)
	1.5 - 3 million	254 (72.4)
	> 3 million	46 (13.1)

can measure the composition or concepts on the basis of logical analysis and theories (Kirshner & Guyatt, 1983). This study verified the construct validity of the scale by factor analysis. As for factor analysis, Principal Components Analysis (PCA) was chosen, which is used for the purpose of minimizing the number of factors and loss of information at once and as for factor rotation, oblim rotation was carried out since sub-factors comprising meaning in life are interrelated, rather than independent concepts.

As a result of factor analysis, 10 factors were sampled out, all with over 1.0 of eigen value and 53.4% of explanation variance. Factor loading, eigen value, explanation variance and accumulative variance of 63 items excluding 4 items with lower than .40 of the factor loading score are as in < table 2 >. The 4 items excluded from factor analysis are as follows (10. I think women, too can take any part in society. 26. Sometimes even a distressing moment, once it passes over, seems good. 38. I think I am lucky to have this job, even though humble)

2) Factor Naming

The sampled 10 factors are named in the order of the loading score according to factors as follows.<table 3>.

The 1st factor includes 7 items such as 'I don't like my character', 'I am not so good at describing what I think and feel' and 'I don't have much to boast of' and it is named 'self-awareness and self-acceptance'. The eigen value of this factor is 16.345 and reveals 24.395% of explanatory capacity against the overall variance, proving the factor with the biggest variance in meaning in life.

The 2nd factor includes 7 items such as 'I will do what I want someday', 'I think there will be good luck for my days ahead' and 'I want to accomplish many things in

Table 2. eigen value, explanation variance and accumulative variance N = 351

factor	eigenvalue	explanation variance(%)	accumulative variance(%)
1	16.345	24.395	24.395
2	3.983	5.877	30.273
3	2.750	4.104	34.377
4	2.423	3.616	37.993
5	2.089	3.118	41.111
6	1.834	2.738	43.849
7	1.767	2.683	46.487
8	1.669	2.491	48.977
9	1.534	2.289	51.266
10	1.446	2.158	53.424

Table 3. Factor Loading Score and Internal Consistency According to Factors

N = 351

Factor Naming and Items	Factor Loading Score	Cronbach's Alpha	Correted Item-Total Correlation
Factor 1 (Self-awareness and Self-acceptance)			
13. I don't like my character.	.706	.7612	.4804
8. I am not so good at describing what I think and feel.	.660		.3744
11. I don't have much to boast of.	.607		.5679
36. I behave kind of honorably and stately even before superiors.	.536		.4801
12. I am satisfied with my appearance.	.493		.3288
1. I think I have more virtues than drawbacks.	.491		.4477
23. I am a kind of wise person.	.433		.4926
Factor 2 (Futuristic aspiration)			
55. I will do what I want someday.	.707	.8288	.4073
54. I think there will be good luck for my days ahead.	.694		.4838
47. I want accomplish many things.	.647		.3576
51. I think despair is always followed by hope.	.618		.4408
52. Life is always hopeful since we have tomorrow.	.604		.4806
49. I believe my desires will be realized.	.572		.3678
65. I rather try to find meaning in life.	.408		.3057
Factor 3 (Valuelessness)			
27. I think I don't deserve to live any more.	.771	.8221	.5538
32. I have a lot to regret.	.665		.5313
28. Nobody seems to trust in me.	.648		.5089
70. I think suicide can be a way to relieve pain.	.622		.3091
20. God is unfair to me.	.616		.4485
31. My life was a series of painful moments.	.591		.4836
22. If I had a choice, I would have chosen not to come into the world.	.572		.4723
17. I often wish I were any other person, not me.	.499		.4819
6. Women seem to be pitiable and hopeless existences.	.479		.3781
19. Anything I do doesn't work out as I plan.	.453		.5985
5. I want to get rid of a certain part of my life	.422		.3590
Factor 4 (Purpose in Life)			
41. I have my purpose in life.	-.797	.8304	.4613
40. I can set up a plan for future.	-.791		.4813
42. I am free to choose my purpose of life.	-.734		.5065
46. I am hopeful of my future.	-.631		.6189
43. I think I am responsible for my life.	-.539		.4919
39. I enjoy working my job.	-.501		.5283
45. I think I can control my life at my disposal.	-.462		.4408
44. I am not doing anything to accomplish my purpose.	-.461		.4788
18. I believe I can deal successfully with any difficulties.	-.442		.5847
Factor 5 (Contentedness with Life)			
68. Even if I should die today, I think my life has been worthwhile.	-.648	.8097	.4109
67. I feel the life is joyful every moment of my life.	-.591		.5751
33. I want to break out of the present situation.	-.541		.5056
71. I am not living a desirable life.	-.509		.5783
35. My job is rather worth working to me.	-.501		.5421
37. I am doing what I always wanted to do.	-.490		.5406
59. I rather enjoy my life.	-.459		.6067
Factor 6 (Role awareness)			
3. I am not satisfied with what I am now.	.593	.5747	.5016
25. I am relatively healthy.	.546		.4517
4. I am satisfied with my gender.	.480		.3590
24. I think I deserve to be a mother/father	.490		.4557
Factor 7 (Experience of Love)			
34. I have somebody to love.	.756	.5742	.4665
29. I have been truly loved by somebody.	.719		.4808
64. I have truly loved somebody.	.586		.5181
Factor 8 (Love in Family)			

Continued

Factor Naming and Items	Factor Loading Score	Cronbach's Alpha	Correlated Item-Total Correlation
15. I love my family now.	.787	.7342	.4649
16. My parents have been loving me.	.783		.3864
21. I am satisfied with my family.	.651		.4542
Factor 9 (Commitment)			
9. I am a sort of people who do their best for everything.	.779	.7617	.4539
30. I have been faithfully devoted to every task.	.724		.4059
50. I am a kind of people who search out for work.	.708		.4255
Factor 10 (Self-transcendence)			
57. I have felt happy to help somebody.	-.678	.8003	.4389
56. I feel grateful for even very trivial matters.	-.639		.4617
73. I have some people who really need me.	-.638		.4822
63. I can help people who are poorer than me.	-.616		.4011
62. I often smile.	-.585		.4879
72. I rather like people.	-.565		.5099
60. I feel very grateful to be alive.	-.547		.4920
7. I am a kind of people who are really needed by my surroundings	-.513		.5177
2. Probably others think I am a nice person	-.465		.3820

the near future' and it is named 'futuristic aspiration'. The eigen value of this factor is 3.983 and revealed 5.877% of explanatory capacity against the overall variance.

The 3rd factor includes 11 items such as 'I think I don't deserve to live any more', 'I have a lot to regret in my life' and 'Nobody seems to trust in me' and it is named 'valuelessness'. The eigen value of this factor is 2.423 and revealed 3.616% of explanatory capacity against the overall variance.

The 4th factor includes 9 items such as 'I have my purpose in life', 'I can set up a plan for future' and 'I am free to choose my purpose of life'. and it is named 'purpose in life'. The eigen value of this factor is 2.423 and revealed 3.616% of explanatory capacity against the overall variance.

The 5th factor includes 7 items such as 'Even if I should die today, I think my life has been worthwhile', 'I feel the life is joyful every moment of my life' and 'I want to break out of the present situation' and it is named 'contentedness with life'. The eigen value of this factor is 2.089 and revealed 3.118% of explanatory capacity against the overall variance.

The 6th factor includes 4 items such as 'I am not satisfied with what I am now', 'I am relatively healthy', 'I am not satisfied with my gender' and 'I think I am qualified to be a mother (or father)' and it is named 'role awareness'. The eigen value of this factor is 1.834 and revealed 2.783% of explanatory capacity against the overall variance.

The 7th factor includes 3 items such as 'I have somebody to love', 'I have been truly loved by somebody' and 'I have truly loved somebody' and it is named 'experience of love'. The eigen value of this factor is 1.767 and revealed 2.683% of explanatory capacity against the overall variance.

The 8th factor includes 3 items such as 'I love my family now', 'My parents have been loving me' and 'I am satisfied with my family' and it is named 'love in family'. The eigen value of this factor is 1.669 and revealed 2.491% of explanatory capacity against the overall variance.

The 9th factor includes 3 items such as 'I am a sort of people who do their best for everything', 'I have been faithfully devoted to every task' and 'I am a kind of people who search out for work' and it is named 'commitment'. The eigen value of this factor is 1.534 and revealed 2.289% of explanatory capacity against the overall variance.

The 10th factor includes 9 items such as 'I have felt happy to help somebody', 'I feel grateful for even very trivial matters' and 'I have some people who really need me' and it is named 'self-transcendence'. The eigen value of this factor is 1.446 and revealed 2.158% of explanatory capacity against the overall variance.

4. Reliability

The reliability of the 63 items which were finally selected meaning in life is .950. The process of theoretical validation and the reliability of internal consistency

classified by factors is .574 - .830<Table 3>.

DISCUSSION

The purpose of this study was to develop a measurement tool of adults' meaning in life and verify its reliability and validity. Therefore it is necessary to confirm if the scale developed by this researchers

reflect three aspects (the premise, process and results of the discovery of meaning) of meaning in life extracted through literature review. For this purpose, we will discuss which aspect the above 10 factors are related with and examine those items.

The first factor, *Self-awareness and Self-acceptance* which is a idea regarding the premise to the discovery of meaning, is about understanding and accepting one's own limitations. In order to understand human essence, they should be thoroughly aware of their own limitations including conditions and boundaries they face. On the basis of such awareness, humans have freedom to choose their response to such circumstances. Fabry said that we can discover meaning in life when we are aware of truth about ourselves (Ko, 1985). In other words, humans can advance into the meaning outside themselves when they accept what they are. Accordingly the first factor, *Self-awareness and Self-acceptance* can be said to fall under a premise to the discovery of meaning.

The test of *Purpose in Life(PIL)* developed by Crumbaugh & Maholick (1964), however, since it lacks items measuring the degree to which humans are aware of the current circumstances and conditions, is seen to be a incomplete test which are short of the dimension of the basic premise to the discovery of meaning.

The second factor, *Futuristic Aspiration* is a idea representing <the will to meaning>, one of the concepts of understanding human essence, which is also a premise to the discovery of meaning. <the will to meaning> is a basic motive to seek after and meet human meaning and purpose. Frankl (1975) said that humans, equipped with the sense of responsibility, should realize the intrinsic meaning of individual lives since meaning is something sought out for, not given naturally. PIL, however, don't have any items which measure on such a factor. That's why Crumbaugh (1977), who had developed PIL, newly developed SONG to measure <the will to meaning>.

The third factor, *Valuelessness* is composed of items indicating existential vacuum symptoms. Existential vacuum is a kind of self-alienation without sensing the

meaning and aims providing some intrinsic identity to human life. It doesn't suggest an abnormal or dysfunctional personality. But if it's prolonged, existential despair and psychological neurosis arise (Frankl, 1963). Therefore this factor is said to correspond to a result of the discovery of meaning. PIL, mainly by examining this factor, purported to divide a normal group and a patient groups (Crumbaugh & Maholik, 1964).

The fourth factor, *purpose in life* is composed of items measuring the level of purpose of life. This factor indicates a process of discovery meaning in life on researcher's perspective. We need to establish life goal beyond self (Ajit, 1998). To discover meaning in life over self, there are three ways of creative, experiential, and attitudinal value actualization. The fourth factor, *purpose in life* is value actualization by means of creative activities like as hobby and enthusiasm for one's duty. But in PIL, it treated that purpose and meaning were same. Therefore it measured existential vacuum without goal to meaning in life (Crumbaugh & Maholik, 1964). Meaning is not the same idea as purpose but is an idea of an upper level, implicating not only purpose itself but also its course (An, 1994). A purpose or aim is nothing but a way of value actualization that is needed in the process of meaning actualization. Thus PIL measures only limited meaning in life.

The fifth factor, *Contentedness with Life* is composed of items measuring the sense of contentment, happiness and fulfillment in life. On researcher's view, this factor corresponds to a result of the discovery of meaning - a state arising in the process of the discovery of meaning. Those who transcend their limit and discover the meaning perceive their life worthwhile and enjoyable. According to our theoretical concept, existential vacuum is a noogenic neurosis in which people have a motive for the discovery of meaning but haven't found out about the meaning. Ahead of this, there is a state of understanding the human essence and showing premise for discovery the meaning. The upper level is a step of practice in which people actualize values peculiar to individual cases. Thus this factor consists of items concerning a phenomenon occurring in the state where meaning has been discovered.

PIL, mainly with items indicating existential vacuum, intends to grasp in what degree the meaning is discovered. It can be said the more serious degree of existential vacuum indicates that the meaning hasn't been found but all people with a lower level don't indicate the

same level of the discovery of meaning. PIL is can be said to be an effective scale only to divide a patient group and a normal group (Crumbaugh, 1977). But it is not good enough to measure the level of meaning discovered or the level of commitment in a normal group.

The sixth factor, *Role Awareness* is composed of items measuring how they are contented with their role. On researcher's point of view, this factor is concerned with premises and methods for the discovery of meaning. This factor means that people accept their role and duty in current circumstances and conditions and are responsible for themselves. PIL doesn't involve items of role awareness and so lacks ideas about basic premises comprising meaning in life.

The seventh factor, *Experience of Love* is composed of items asking whether people have loved and been loved by somebody and have somebody to love now. According to the framework of this study, this factor is concerned with actualization of experiential values as a way to realize meaning. Actualization of experiential values refers to experiences of the discovery of meaning through meeting art works, nature, the God, and people. This factor focuses on items about contact with people. But PIL lacks items regarding ways to discover meaning by means of actualization of experiential values.

The eighth factor, *Love in Family* is composed of items measuring how satisfied people are with their original and present family. According to the framework of this study, this factor is concerned with experiential values as a way to discover meaning. It refers experiences of the discovery of meaning through love in family. But PIL lacks items asking about those experiences.

The ninth factor, *Commitment* is composed of items measuring how committed people are in searching out for and carrying out their tasks. According to the framework of this study, this factor is concerned with a result of the discovery of meaning, or a phenomenon occurring in the process of the discovery of meaning. Those who discover meaning through the will to meaning can commit themselves to something that has some value to them. People can transcend or reach a state of self-detachment by understanding the limit of human beings and accepting who they are now while understanding the human essence, a basic premise in meaning actualization. Under such a condition, people can find their meaning in life by discovering what gives them meaning or value and they can complete the actualization of human essence and reach a higher step of meaning actual-

ization by committing themselves to what they find meaningful. But actualization and completion of human essence is a continuous process that is supposed to last throughout all their life. This factor, thus, refers to a phenomenon occurring after normal people discover their meaning, suggesting that <the will to meaning> is a basic motive of human lasts after discovery the meaning. Since Frankl said <the will to meaning> is a basic motive of humans, Crumbaugh and Maholick's assumption (1964) that with discovered meaning, the level of PIL would decrease is against Frankl's basic presumption. PIL was designed to measure the level of meaning discovered caused by existential vacuum, it's impossible to measure the degree of commitment in the process of putting the meaning or value into practice after the discovery of meaning, or the level of the discovery of meaning in a normal group.

The tenth factor of *Self-transcendence* is composed of items measuring peculiarities of those who have discovered meaning. According to the framework of this study, this factor is concerned with a result of the discovery of meaning, or a phenomenon shown by people who have discovered meaning. Those who have discovered meaning could feel happy, grateful for the slightest thing and fully satisfied with their life (Frankl, 1963;1975).

Since PIL, however, is mainly composed of items indicating existential vacuum and lacks items about transcendence, a phenomenon occurring after meaning discovered. It is very narrow to measure the level of the discovery of meaning.

Putting the above discussion together, researchers modeled meaning in life with the three phases such as premises of meaning actualization - awareness of human essence (transcendence, freedom, responsibility), the process of the discovery of meaning - value actualization (creative, experiential, attitudinal value actualization) and results of the discovery of meaning - phenomena occurring in the process of the discovery of meaning (happiness, the sense of fulfillment, peak experience, and hope). As a result of factor analysis on 63 items based on the above framework of theoretical concepts, 10 factors were extracted. The first, second, sixth factors are concerned with basic premises for the discovery of meaning, the fourth, sixth, seventh, eighth factors with the process of the discovery of meaning and the third, fifth, ninth, tenth factors with results of the discovery of meaning. Therefore, this meaning- in- life measuring tool developed by researchers can be said to be a device

comprehensively reflecting all three phases of meaning in life. Statistic process is necessary to testify 10 factors can be divided into three phases of theoretical framework of MIL.

CONCLUSIONS

This study is a methodological research designed to develop a tool more suitable for comprehensive concepts of meaning in life by correcting problems and limits of existing instruments of measuring meaning in life. Data were collected from August to October in 1999 by surveying 351 adults from 20 to 60 age with a questionnaire of 73 items selected through literature review, interviews and prior research.

SPSS-PC+ using for data analyzed. General characteristics of the subjects were analyzed using a descriptive statistics. Reliability Program was used for the internal consistency of the instrument, and the items. PCA and Oblim Rotation Method was used for the analysis of the construct validity.

The results shown during the process of developing the scale are as follows:

1. 6 items was excluded from 73 pre-items because of corrected item-total correlation was lower than .30.

2. The 67 items were factor-analyzed, 10 factors were extracted, total variance were 53.42%, then 4 items were eliminated for lower factor loading values, finally 63 items selected. 10 factors were given each name such as self-awareness and self-acceptance, futuristic aspiration, valuelessness, purpose in life, contentedness with life, role awareness, experience of love, love in family, commitment, self-transcendence.

3. Cronbach's alpha of 63 items for reliability was .950.

4. The score of this scale of 63 items could be interpreted as the higher the scores (in the 4-point Likert-scale), the more meaning in life.

Therefore this measurement will be used to measure the level of meaning in life for nursing intervention that is to help patients to find meaning in life in the course of disease and suffering.

The researchers purport to suggest as follows:

1. Comparative studies with other instruments are required to vouch for criteria validity.

2. To heighten generalizability it is necessary to reconfirm the reliability and validity of the scale by making it applied repetitively by varieties of users.

3. Statistic process is necessary to testify 10 factors can be divided into three phases of theoretical framework of MIL.

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