



insignificance as an individual.

As the child needs the security, the adolescent also needs the help, warmth and protection in many ways that differ and yet in many ways similar. The adult who has the means to be responsible for himself too, needs and often longs for the security and rootedness he once experienced. The adolescent can stand alone and feel this isolation and powerlessness only if he has found new roots in a new relatedness and a feeling of belongingness and brotherliness among others in the external environment.

Fromm (1941) states:

Unless he belonged somewhere, unless his life has some meaning and direction, he would feel like a particle of dust and be overcome by his individual insignificance. He would not be able to relate himself to any system which would give meaning and direction to his life, he would be filled with doubt, and this doubt would paralyze his ability to act . . . to live. (p. 36)

As stated by Fromm:

The child becomes more free to develop and express its own individual self unhampered by those ties which were limiting it. But the child also becomes more free from a world which gave it security and reassurance . . . . If every step in the direction of separation and individuation were matched by corresponding growth of self, the development of the child would be harmonious. (in Monroe, 1955, p. 387)

Only when the individual frees himself from these natural ties and feels rooted in the experience of brotherliness, will he feel secure.

The "incestuous" striving is one of the most fundamental passions in males or females, comprising the human being's desire for protection, his craving to be freed from the risks of responsibility,

of freedom, of awareness, and his longing for unconditional love (Fromm, 1964). Consequently, the individual is torn between the risk for independence and the protection of dependence. The fears he experiences are the result of dependency.

Fromm views the symbiotic tie to the mother as both the wish for her love and the fear of her destructiveness. Though he includes fixation to the father, it seems to never reach the depth of the fixation to mother--family--blood--earth (Fromm, 1964).

Being aware that if man is to develop reason, individuality and a sense of affirmation of life, freedom and equality, he has to sever the ties with the mother. The negative aspect is the loss of the protection of dependence. The same positive and negative aspects exist in the relationships to the father. The positive aspects are reason, discipline, conscience and individualism; the negative aspects are oppression, inequality and submission. This attachment therefore is not viewed in the sense of Freud's sexual connotation of the Oedipus Complex but in the struggle man has from birth, to regress toward dependence or risk independence. Fromm sees the myth "Oedipus Complex" symbolizing the rebellion of the son against the authority of the father in the patriarchal family.

When one-sided attachments remain, either with the father or the mother, it is rare for the individual to function without disturbance. Further examination may show that certain types of neurosis like obsessional neurosis, develop more on the basis of a one-sided father attachment, while others like hysteria, alcoholism, inability to assert oneself and to cope with life realistically, and depressions result





from mother centeredness (Fromm, 1955).

Fromm (1971) believes that the fixation to the family, nation, church, this tendency to remain bound, is one of the most important factors working against human progress and one of the deepest sources of hate, destructiveness and irrationality, symbolizing the fear of being free.

### Sense of Identity - Individuality vs Herd Conformity

The need to feel a sense of identity stems from the very condition of human existence and is the source of the most intense strivings. As with the need for relatedness, rootedness and transcendence, this need is likewise imperative. The sense of identity which Fromm refers to as being develops in the process of emerging from the ties to the mother to allow the individual to feel a sense of "I" as separate and different. Only when the individual is free to think for himself, is free from authoritarian pressure can he feel that he is the center and active subject of his powers. The degree to which he feels himself as separate depends on the extent to which the process of individuation and freedom has developed. Only when the individual has conceived of the outer world as being separate and different from himself, does he come to the awareness of himself as a distinct being (Fromm, 1955).

Inasmuch as he is free to reason, to make decisions, he is aware of his thinking activity and experiences himself as the active center of creative and spontaneous activity, achieving an integration of self, his personality and how he relates to others. When the individual realizes himself by spontaneous activity, of his own free will, his

doubts about himself and meaning in life disappear, and with these experiences emerges the birth of individuality. It is this freedom that allows the realization of the self which implies the full affirmation of the uniqueness of the individual. The identity crisis is based on the increasing alienation and reification of man and it can be solved only to the extent to which man becomes active or comes to life.

Inasmuch as the individual does not feel himself free, feels an inability to act of his own will, to feel a sense of "I," his sense of identity rests with belonging to the crowd. He senses himself as "I am as you desire me." This illusion of individuality is one of uniformity and conformity, though not conceived as such, as many individuals' need to belong to the crowd exceeds their need for individuality. This conformity to the group is often the root of the feelings of inferiority yet on the other hand a sense of status, all at the expense of freedom, love and integrity.

#### The Need for a Frame of Orientation and Devotion--Reason vs Irrationality

As man finds himself surrounded by many puzzling phenomena, his more fundamental need is to have some frame of orientation, be it true or false. On a higher level, the need is to be in touch with reality by reason which is his way of arriving at the truth. If he lives in illusions about one aspect of his life, his capacity for reason is restricted and damaged and consequently the use of reason is inhibited with regard to all other aspects of his life. Whatever



picture of the world is meaningful to the individual is developed through man's subjective knowledge of society and of himself. Man must react to the dichotomy of his existence, not only in thinking but also react to his feelings and actions, which are expressed in terms of an object of devotion which gives meaning to his existence and to his position in the world.

The need for the formation of a frame of reference is particularly clear in the case of children. Man needs a goal that tells him where to go, which becomes the focal point of all his strivings and the basis for all his effective values. This keeps his energies in one direction and elevates him beyond his isolated existence, with all its doubts and insecurities, and gives meaning to life. In becoming devoted to a goal, he transcends himself, leaves the self-centered isolated position to one of being related to others.

The more man can grasp reality on his own and not with the datum that society provides him, the more secure he feels and hence less threatened by change. Change threatens man when his relationship is totally mediated by the fictitious reality which is presented as real. He has the inherent tendency to enlarge his knowledge of reality by increasing his awareness, a process of awakening, of opening one's eyes and seeing what is in front of one. In eliminating illusions, he is liberated. This awareness refers to both facts of nature outside of himself as well as to his own nature which leads to clarification of thoughts. As he has a heart and a body, he needs to be tied emotionally in order to retain sanity and feel securely related within

the family system and thus enhance his potential for a productive orientation expressed in a constructive way of life (Fromm, 1973).

### Freedom vs Boredom

As growth for the individual consists in his developing an active responsible way of life, there are contradictory factors within the environment in which he has to survive and also contradictory tendencies within the individual, as he must risk the uncertainty of the unknown and move forward, or return to the safety and certainty of the familiar.

This leads to the problem of man's freedom which Fromm (1964) describes as an attitude or an orientation, rooted in the character structure that guides one's actions. This concept is defined in two different senses. In one sense freedom lies in his possibility to choose between the existing real possibilities or alternatives indicating that the individual acts on the basis of the awareness of alternatives and consequences. In another sense man has no choice, his freedom is limited by the existing possibilities and is determined by the total situation. Whatever action an individual takes may depend on his awareness at the moment of decision. Freedom is nothing other than the capacity to follow the voice of reason, of health, of well being, of conscience, against the voices of irrational passions. The factors that support freedom of choice lies in awareness: (1) awareness of what constitutes good and evil; (2) which action in the concrete situation is an appropriate means to the desired end; (3) awareness of the forces behind the apparent wish; (4) awareness of the real possibilities



between which one can choose; (5) awareness of the consequences of the one choice against the other; (6) awareness of the fact that awareness is not effective unless it is accompanied by the will to act (Fromm, 1964).

If man is to develop his human nature, it is significant that man have freedom, "freedom from" and "freedom to." "Freedom from" the ties that promote dependency and the lack of possibility for individuality. "Freedom to" create, construct, and to be an active and responsible member of society. Fromm (1941) believes that there is a positive aspect of freedom that does not lead the individual into a new dependence but a state in which the individual exists as an independent self and yet is not isolated. This freedom is attained by the realization of the self. This realization is accomplished not only by an act of thinking but also by the realization of man's total personality, the active expression of his emotional and intellectual potentialities. In other words, positive freedom consists in the spontaneous activity of the total integrated personality and means literally: of one's free will (p. 284).

According to Fromm (1976):

Human beings have a specific structure and can grow only in terms of this structure. Freedom does not mean freedom from all guiding principles. It means freedom to grow according to the laws of the structure of human existence (autonomous restrictions). It means obedience to the laws that govern optimal development. Any authority that furthers this goal is "rational authority" when this furtherance is achieved by way of helping to mobilize the child's activity, critical thinking and faith in life. It is "irrational authority" when it imposes on the child heteronomous norms that serve the purpose of the authority but not the purpose of the child's specific structure. (p. 80)

Fromm (1976) believes that since the late sixties there has been a marked decrease in the positive element of freedom. Young people have not progressed from freedom from to freedom to; they simply rebelled without attempting to find a goal toward which to move, except that of freedom from restrictions and dependence. He contends that this rebellion against the restricted freedom and spontaneous expression is due to the individual being forced to give up most of his or her autonomous genuine desires and interests, and his or her own will, and adopt a will, desires and feelings that are superimposed by society.

Man lives in a world to which he has lost genuine relatedness and in which everybody and everything has become instrumentalized, where he has become a part of the machine that his hands have built. He thinks, feels and wills what he believes he is supposed to think, feel, and will; in the very process he loses his self upon which all genuine security of a free individual must be built. The loss of self has increased the necessity to conform, for it results in a profound doubt of one's own identity. If I am nothing but what I am supposed to be-- who am "I?" (Fromm, 1941, p. 279-280).

When man does not reach the stage of individuation from his ties where he achieves a sense of identity, sensing himself in control of his powers, he feels threatened. As he cannot tolerate the insecurity and feelings of separateness, he solves his problem by becoming related to the world in a different way, namely conformity.

Though conformity to the group by work or pleasure (pseudo-unity) is



one means of achieving union, it is dictated by routine and is often insufficient to pacify the anxiety of separateness, nor does it provide a sense of meaning and identity. Fromm believes the incidence of alcoholism, drug addiction and suicide to be symptoms of its failure. It is believed that only when the person is interested in what he is producing and when he is expressing his own powers that one can love his work, love life and love people. Void of interest and responsibility, freedom and dignity, man becomes bored, which leads to the condition of destructivity.

Fromm (1975) states:

Boredom comes from the fact that the person is a completely alienated person--alienated from himself, from other people, from work. Boredom comes from the fact that man faces a world over which he no longer has any kind of control and in which, for this reason, his interest is more and more removed. (p. 23)

Fromm (1955, 1973) labels a social illness as boredom, as a culturally patterned defect, a normal rather than pathological condition. Fromm (1941) states that the economic conditions of the automated society makes for the increasing isolation and powerlessness of the individual which leads to the individual's conformity. Though he loses his self, his identity and integrity, he conceives of himself as free.

If freedom by consensual validation of the members of a society is not to be the goal to be attained by the majority, an individual does not suffer from an individual defect but rather the phenomenon of socially patterned defect. He shares it with many others and is not aware of it as a defect. Though the individual does not experience a genuine feeling of happiness, he feels a sense of security and a feeling of achievement.

Inasmuch as he submits to others he becomes an automan, an instrument of manipulation and exploitation, which produces boredom. Boredom, the sense of being ineffective is one of the most painful and almost intolerable experiences which man will do almost anything to overcome.

Fromm indicates (1955):

The statement that man can live under almost any condition is half true; it must be supplemented by the other statement, that if he lives under conditions which are contrary to his nature and to the basic requirements for human growth and sanity, he cannot help reacting; he must either deteriorate and perish, or bring about conditions which are more in accordance with his needs.  
(p. 27)

Fromm (1973) describes boredom as one of the worst forms of mental suffering, not knowing what to do with one's life. He also describes it as a condition that one is able to live with by productively compensating. For the minority who are unable to accept this cultural opiate, the compensation is in a less productive manner, which leads to the condition of aggression and destructivity stated by Fromm (1975):

Life loses its meaning, so that the person no longer has any hope; although he feels, to be sure, he is alive, he also feels that life is running out through his fingers like sand. He has no happiness. He never has anything that makes him feel established as a person. Insofar that he feels powerless with respect to his own existence, he has a "resentment against life" as Nietzsche calls it. He hates life because he experiences his loneliness, his isolation and cannot attempt anything against it. He hates life because he cannot master it in the sense of joy of living, in the sense of loving, understanding behavior, the sense of solidarity, of interest in people, in the sense of joy of creation.  
(p. 23)

In both compensated and uncompensated boredom the individual lacks productivity, lacks finding a meaning and represents the major psychopathological phenomena in technatronic society. Chronic compensated boredom is not considered pathological as it is a shared pathology, as



most people are bored in contemporary industrial society. It is not experienced as pathology. Normal boredom is usually not conscious. Those who succeed in compensating by busyness, working, watching TV, drinking, partying, taking drugs and participating in activity that can fill the waking hours are choosing relieving activities. This is only a temporary escape. The individual does not consciously experience boredom; yet he remains bored. The whole person, his reason, imagination and potentialities remain untouched. The person continues to feel "empty" and he "anesthetizes" this feeling by the momentary excitement, thrill, fun, liquor or sex (Fromm, 1973, p. 275).

Fromm (1973) states:

Many uses of drugs, especially among young people who have a genuine longing for a deeper and more genuine experience of life--claim that the use of drugs "turns them on" and widens their horizons of experience. This does not change the character nor does it eliminate the roots of their boredom, nor does it promote a higher state of development; this can be achieved by acquiring insight and learning how to be concentrated and disciplined. (p. 278)

Fromm (1955) feels there is little difference between boredom and depression except a difference in degree. In his theory, boredom is nothing but the experience of a paralysis of our productive powers and the sense of un-aliveness (p. 179) which can be avoided by being productive or by chasing after fun or pleasure. The individual senses his boredom when he is alone with himself or with those closest to him and tries to escape by taking refuge in the amusements provided by society.

The youth of our society needs reminding as Frankl (1969) clearly states:

. . . pleasure is never the goal of human strivings but rather



is, and must remain, an effect, more specifically, the side effect of attaining a goal. Happiness ensues automatically and spontaneously, one cannot pursue it. (p. 34)

Man's existential needs can be satisfied in different ways. It can be answered by love and productive interests or by dependence, drunkenness, drug addiction, depersonalization and destructiveness, "life furthering" syndromes or "life thwarting" syndromes, what matters for the behavior of the person and the possibility of change is precisely the respective strength of each syndrome (Fromm, 1973, p. 285).

Fromm states (1941):

Life has an inner dynamism of its own; it tends to grow, to be expressed, to be lived. It seems that if this tendency is thwarted the energy directed toward life changes into energies directed toward destruction. The more the drive toward life is thwarted, the stronger is the drive toward destruction; the more life is realized, the less is the strength of destructiveness. Destructiveness is the outcome of an unlived life. Those individual and social conditions that make for suppression of life produce the passion for destruction that forms the reservoir from which the particular hostile tendencies--either against others or against one's self--are nourished. (p. 207)

### Summary

This section reviewed Erich Fromm's theoretical framework as it related to the nature of man's basic needs and the constructive and destructive conditions of the family and society that perpetuate the fulfillment of these needs in constructive and destructive ways. The second major part of this chapter will look at the instruments to be used in the study that will tend to measure those concepts of meaning in life and love.





### Psychometric Measurement of Purpose in Life

There is great similarity between the concepts of Fromm and Frankl which are defined as preconditions necessary to attain meaning in life which is the determining factor for the mental health or well-being of an individual.

Kotchen (1960) attempted to develop a definition of mental health and to develop an empirical approach to the study of existential concepts as described by various existential writers. He concluded that there were seven categories which seemed applicable: (1) uniqueness, (2) awareness of responsibility, (3) self-affirmation--awareness of one's own existence, (4) courage--self-affirmation of being in spite of the fact of nonbeing, (5) transcendence--the capacity to transcend the boundaries of one's own existence, (6) faith-commitment--a belief in the validity and attainment of some goal or value set by one's intentions, and (7) world view--the ability to live in the biological world, the world of relationships among human beings, and the world uniquely present for each individual simultaneously.

Kotchen developed a 30 item questionnaire. Each item sought to measure the presence of one of the seven components of meaning based on his definitions. The questionnaire was given to five groups of 30 individuals: locked-ward and parole-ward mental patients, chronic physical patients, the man in the street and college undergraduates. The results gave empirical support and validity to the concept of mental health.

Though Kotchen's approach to mental health was not directly related



to Fromm's or Frankl's theory; the categories selected from the existential writers seem most consistent with Fromm's definition.

Fromm believes the mental health of an individual is determined by one's ability to transcend nature which stems from psychological needs of the human situation: the need for relatedness, rootedness, sense of identity, transcendence; for a frame of orientation, characterized by the ability to love and feel a sense of belongingness; by the process of individuation characterized by freedom which encompasses awareness, responsibility, faith and hope; by the sense of identity based on one's experience of self as the subject and agent of one's powers and by the grasp of reality inside and outside of ourselves. Briefly stated, well-being means to become what one potentially is which is accomplished through one's ability to find meaning in life. This, too, is the basic premise of Frankl's theory. Though this study does not pursue the aforementioned components in the context of determining the mental health of the individual, it by no means excludes the validity of the concepts as essential to well-being and meaning in life.

In part, this study seeks to measure meaning in life and to determine whether the degree to which one failed to find meaning or experienced boredom has any relationship with constructive-destructive behavior. It also sought to determine whether certain attitudes were more characteristic of the constructive and destructive groups as related to the degree they experienced meaning, which led to the selection of the following instrument which measures the variables to be used in this study.



### The Purpose in Life Test

The Purpose in Life (PIL) Test is an attitude scale constructed from the orientation of Logotherapy--treatment through finding meaning in life. The test was developed by Crumbaugh and Maholick (1964) to measure in an empirical way the belief of Viktor Frankl (1955, 1958, 1959, 1967, 1968) that the primary motive in man is to find a meaning and purpose in human existence. When one fails to find a meaning and purpose which gives his life a sense of unique identity, he experiences "existential vacuum." This human condition resulting from the machine age and the loss of individual initiative is experienced as boredom and will, if not relieved, result in "existential frustration."

The test, developed by Crumbaugh and Maholick (1964), consists of 20 items. The subjects are asked to respond by checking one of the seven points along a scale as follows:

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

The subject is encouraged to avoid the neutral category as much as possible. The scale is simple to administer in a group setting and has no time limit though it can be completed in 10 or 15 minutes.

In the first study, Crumbaugh (1964) sought to determine whether the PIL measured "purpose in life" as Frankl described it and also to determine whether this condition was different from the usual pathology or a characteristic that could distinguish between pathological and normal populations.

The instruments used in the study were the Purpose in Life Test

(PIL), the Frankl Questionnaire, the Allport-Vernon Lindsey Scale of Values and the Minnesota Multiphasic Personality Inventory.

The 225 subjects studied consisted of five groups. Group 1 was comprised of 30 "high purpose" nonpatients, 6 were Junior League females and 24 were Harvard University graduate students. Group 2 consisted of 75 nonpatient undergraduate students. Group 3 consisted of 49 private psychiatric outpatients of mixed diagnoses. Group 4 was comprised of 50 clinic psychiatric outpatients. Group 5 was comprised of 21 hospitalized alcoholics. The ages of all participants ranged from 17 to over 50. All groups except the undergraduate college group were well integrated in terms of age and sex.

The PIL was administered to all groups of subjects. The Allport-Vernon-Lindsey Scale of Values and the Frankl Questionnaire were given to Groups 2, 3, and 5. The MMPI was given to Group 4 where each patient was also rated by a therapist on the PIL items as he thought the patient would rate himself.

The results of the study showed that the Purpose in Life Test provided a significant discrimination between patients and nonpatients. In addition, the results revealed a progressive decline in mean scores from Group 1 through Group 5 for both total scores and for most of the individual items.

The study also showed that the norms differed for male and female patients and nonpatients. The norm for male nonpatients was 118; for male patients the norm was 97. For female nonpatients, the norm was 121 compared to the female patient norm of 102. This resulted in a mean of 119 for nonpatients and 99 for patients. The reliability as assessed



by the split-half method, Spearman-Brown, corrected was 90.

The Frankl Questionnaire total score, when correlated with the PIL yielded a coefficient of .68 (N = 131). Based on these results, it was assumed that the PIL does essentially test what Frankl describes as "existential frustration."

The authors interpreted the little relationship between A-V-L Scale of Values and PIL scales to indicate that meaning in life was not the same as values. There was little relationship between most of the MMPI scales and the PIL scales except the validity (K) and depression (D) scores, which confirmed for the authors that PIL does tend to measure a different type of pathology or neurosis.

The concurrent validation, using the PIL scores and the ratings given by the therapist for the patient, yielded a correlation coefficient of .27 (N = 37).

Crumbaugh (1968) conducted a cross validation study of the PIL using the revised form which consisted of 20 items. The population of 1151 subjects included 225 cases from the 1964 study. These 225 cases were rescored for the 20 items. A Pearson's r of .995 was found between the two forms from that group of 50 subjects.

The total population was composed of 10 subpopulations consisting of four "normal" and six psychiatric patient groups. The normal groups were as follows: N<sub>1</sub>, 230 successful business and professional; N<sub>2</sub>, 142 active and leading Protestant parishioners; N<sub>3</sub>, 417 college undergraduates; N<sub>4</sub>, 16 indigent nonpsychiatric hospital patients.

The six psychiatric groups were as follows: P<sub>1</sub>, 225 outpatient

neurotics of mixed diagnoses; P<sub>2</sub>, 13 hospitalized neurotics; P<sub>3</sub>, 38 hospitalized alcoholics; P<sub>4</sub>, 11 hospitalized schizophrenics; P<sub>5</sub>, 41 hospitalized white schizophrenics and P<sub>6</sub>, 18 hospitalized nonschizophrenic psychotics.

The instruments used were the PIL, the MMPI, the Strole Anomie and the Ministers Rating Scale for Parishioners. The results of the PIL for the 1151 subjects discriminated significantly between the "normal" and psychiatric groups. The PIL also discriminated significantly between the highly successful and indigent groups. The PIL and MMPI showed a consistency in relationship to the Depression Scale.

The Strole Anomie Scale administered to Group 3 and the PIL obtained a correlation of .48 for males and .32 for females. For a subsample of 145 freshmen (55 males and 90 females) from the same population, the correlation was .34. The moderate correlation obtained suggested that the concepts were not the same though they may overlap.

The split-half reliability of the PIL results using 120 subjects yielded a coefficient of .85, corrected by the Spearman-Brown formula to yield a coefficient of .92.

Yarnell (1971) further investigated the construct validity of the PIL by studying the relationship between PIL scores and various measures of personality. The subjects used in the study were 40 Air Force men taking introductory psychology courses at the extension center and 40 hospitalized male schizophrenics at a VA hospital.

The instruments administered were: the PIL, the Shipley Vocabulary Scale, Rotter's Internal-External Locus of Control Scale, the MMPI, the



Spielberger State-Trait Anxiety Inventory, the Crumbaugh Seeking of Noetic Goals Test and the Kuder Personal Preference Record (Personal Form).

The mean PIL scores for normals was  $110.03 \pm 12.70$  and for schizophrenics was  $81.88 \pm 26.47$  compared with the means of Crumbaugh (1968) of  $108 \pm 17.71$ ; and  $96.66 \pm 16.12$  respectively, where the schizophrenics scored higher. The Schizophrenics came closer to the mean scores of the hospitalized nonschizophrenic psychotics of  $80.50 \pm 17.50$ .

There was no significant correlation between PIL and age or IQ for either group. There were significant negative correlations for both groups between PIL and Spielbergers present State of Anxiety as well as Anxiety Proneness. Significant negative correlations were obtained for both groups between PIL and Rotter's I-E Control Scale. Individuals with greater purpose in life see themselves more in control of the situation than those with less purpose, both aspects of mental well-being. Yarnell indicated that the results were in accordance with results of an unpublished study with 50 male college students. The results indicated an  $r$  of  $-.47$  ( $p = .01$ ) between the neuroticism scale of the Eysenck Personality Inventory and PIL, and an  $r$  of  $+.43$  ( $p = .01$ ) between neuroticism and I-E Control.

On the MMPI, Anxiety was negative for both groups. Social Responsibility  $+38$  ( $p = .05$ ) and ego strength  $+58$  ( $p = .01$ ) were significant for the schizophrenics, but not significant for the normal group.

The correlation, on The Seeking of Noetic Goals Test, while in the expected direction and significant, was surprisingly low  $-.51$  ( $p = .01$ )

for normals, and  $-.33$  ( $p = .05$ ) for the schizophrenics.

The Kuder results for normals revealed that PIL is positively related to preference for being more active in groups and preference for familiar and stable situations, while for schizophrenics the significant correlation was found with preference for avoiding conflict.

Crandall and Rasmussen (1975) supported Frankl's views of the contribution of religious values to perceived meaningfulness of life by comparing scores on the PIL with the Intrinsic-Extrinsic Religious Orientation scales developed by Allport and Ross. A significant correlation ( $r = -.31$ ,  $p < .01$ ) was obtained between PIL and a personal commitment to religious values on the intrinsic scale in contrast to the nonsignificant correlation ( $r = .002$ ) on the extrinsic scale, which was concerned primarily with personal reassurance and social acceptance. These findings were consistent with Frankl's concern for the spiritual side of man which suggests that an intrinsic orientation may help foster greater perceived meaning and purpose in life. This lends support to the study of Raphael and Shrader (1970) which found that a group of Dominican Sisters scored unusually high on PIL.

In the same study Crandall and Rasmussen (1975) investigated the relation between purpose in life and the endorsement of specific values from Rokeach's Value Survey. His subjects consisted of 40 males and 40 females from a university psychology class. The mean PIL score was 108.89. Scores in the low PIL group ranged from 74 to 106; in the high PIL group, the range was 115 to 133. The results revealed that subjects with the lowest assessed purpose in life attributed significantly greater importance than high purpose in life subjects to the values of pleasure,





excitement and comfort. These results supported Frankl's contention that a hedonistic approach to life contributes to an existential vacuum. A direct focusing on pleasure and happiness tends to be self defeating as it works against a sense of fulfillment and against finding meaning and purpose.

Familetti (1975) did a comparison study of purpose in life among 300 delinquent and nondelinquent high school age boys. The Purpose in Life test results indicated a clear meaning and purpose in life for nondelinquent boys when compared with the normal population of the PIL test. The range of the raw scores was from 61 to 140. The mean for the PIL was 102 with a standard deviation of 16.00.

Evidence for the presence of Frankl's existential vacuum was demonstrated by the delinquent group, suggesting that low meaning and purpose in life may very well be the pattern among adolescent populations.

Familetti's study was the first to measure purpose in life for delinquent and nondelinquent high school boys. He inferred that the means of his groups were similar to the means of the population of patients and in nonpatients used to develop the norms for the PIL.

Many studies have confirmed the validity of the PIL and its relationship to other variables. Snavelly (1963) found a correlation of .57 between the PIL and the Crowne-Marlow Social Desirability Scale. Nyholm (1966) found a correlation of -.42 between the PIL and the D scale and -.45 of the Si scale on the MMPI. He also found significant relationships between four of the California Personality Inventory scales:

Self-acceptance,  $r = .40$ ; Sense of well-being,  $r = .52$ ; Achievement via Conformance,  $r = .63$ ; and Psychological mindedness,  $r = .47$ . The PIL is widely used and many validity studies have provided support in part to other studies.

### Psychometric Measurement of Relatedness

There is no instrument developed directly from Fromm's theory to measure his concept of relatedness, providing that sense of belonging within the parent-child relationships that permits the individual to relate himself outside the system and give meaning and direction to his life. This portrays the positive aspect and at the other end of this continuum could well be isolation, rejection, alienation, or nonbelongingness. Underlying the difference in terminology, relatedness or homeness, is the concept that the relationship between the parent and child extends outside the home and influences the way in which he gives meaning and direction to his life.

Bach (1966) analyzed the concept of homelessness, feeling that one first had to depict the full meaning of the conceptual term by interpreting the meaning of homelessness from the viewpoint of other writers. He felt that Erich Fromm, a psychoanalyst, approached the polarity of home and homelessness from the point of view of the relation of man to the universe. Gabriel Elias, a clinical psychologist, saw the polarity of home and homelessness essentially in terms of man's feeling within the family group, either feelings of love and warmth or lovelessness and cold. Jersild, a child psychologist, described the concept of homelessness



in terms of feelings toward self. The keenest experience of homelessness occurring within the individual's family was experienced as a kind of emptiness and feeling of loneliness.

From the viewpoints of other writers as Wolf (1956), Montagu (1961), Schahtel (1959) and Erikson (1963), which also continued to express the emotional closeness where one learned how to live harmoniously with oneself and with others, Bach (1966) stated:

Only a word which will express comprehensively, in a conceptual frame, all the evocative meanings and feelings of home will serve as an antonym of homelessness. Only a term which will embrace the vibrant and pulsating intensities of home will be able to stand up fully, as it were, on equal terms to the concept of homelessness . . . the term and concept of homeness. (p. 117-118)

Bach's (1966) autobiographical writings felt the concept of homelessness had its roots in the awareness of the presence or absence of family life, assuming the family and the home climate to be the matrix of the individual's positive or negative emotional growth (p. 12)

Gabriel Elias (1950), the author of the FAT, indicated that Fromm, more than any other writer, approaches his concept of homelessness in such passages as the following:

He [man] is part of nature, subject to her physical laws and unable to change them, yet he transcends the rest of nature. He is set apart while being a part; he is homeless, yet chained to the home he shares with all creatures. (Fromm, 1941, p. 39)

The interest in the concept of nonhomeyness resulted from Gabriel Elias's experience of interviews with soldiers returning from combat, and reinterviews prior to their discharge. He found consistently in both the interviews and case histories, a generalized attitude of negativism toward the army as an institution. This attitude was

manifested by dislike, disapproval, resentment of and hostility toward the army. Elias had the impression that the psychoneurotic soldier's emotional difficulty could be traced to pre-army inadequacy, however the fact remained that regardless of the insufficiency which appeared to underlie the combat exhaustion, he could almost universally be identified by his generalized strong and unrealistic antiarmy attitudes.

The core of this attitude seemed to be a feeling that the soldier did not belong psychologically to the army. He was opposed to being there and usually felt unwanted.

The negativism of the combat exhaustion patient contrasted with the attitude of the soldier who found a home in the army were extremes of some psychological dimension.

In most cases, as found by Elias and other investigators, it appeared that the nonarmy belonging soldier had probably not belonged to his family, and to the other institutions with which he had been associated as a civilian.

The attitude that the world is nonhomey is characteristic of pervasive insecurity as found in a study by Maslow (1945) in his attempts to construct a concealed security-insecurity inventory by inquiring about the person's health. Maslow's concept of security-insecurity can be considered as intrapersonal H-ness. The insecure person does not feel at home with himself; he does not accept himself; nor does he belong (Elias, 1949, P. 9).

On the basis of this research, Elias hypothesized that insecure individuals would complain more than secure individuals. Elias felt the current tests such as Stotts Test of Parent-Adolescent Adjustment,



Bell's Adjustment Inventory, Cowan's Adjustment Inventory, and others did not measure the real sentiment of the subjects either because they were unwilling or unable to evaluate themselves. On the other hand, he felt the soldier could not evaluate himself as a nonhomey person, but by his attitude that the army was a nonhomey social unit, the troubled person could be identified. The defense mechanism used by the soldier ascribed his inefficiency to the army, thus excusing himself for his inability to get along in it. On the other hand, an attitude that a social group, which an individual can leave without great loss, is nonhomey need not indicate any inadequacy. Where the individual cannot break with a social group without ego loss, his attitude that the group is nonhomey points up serious conflict and difficulty.

The concept of nonhomeyness is most significant when applied toward social groups (1) which the individual cannot escape whether he wants to or not such as his race, nationality, family, religion or birth and the army or (2) which he cannot leave without ego loss such as clubs and movement with which an individual ego is involved.

Of all social groups the most fundamental is the family; in most cases, it is probably the one which a person can least escape. Therefore, a feeling that one's family is nonhomey implies serious basic conflicts.

An attitude of nonhomeyness represents either a correct appraisal of the home, in which case the very nonhomeyness of the individual's family can be expected to deprive him of necessary psychological support, or an inaccurate appraisal, in which case the inappropriateness of the unrealistic attitude can usually be traced to a defense reaction, whereby the individual projects his own inadequacy upon his family. In either

event, the negativistic attitude reflects personality disturbance.

Nonhomeyness is an abstraction and comparatively a cultureless and timeless concept. Families that are too "homey" can be bad as "nonhomey" families can be bad. What degree of nonhomeyness in a family is bad depends a good deal on a variety of social factors; however, whether the home is nonhomey or not is practically independent of cultural influences (Elias, 1949).

The concept of homeyness-homelessness is referred to as H-ness. H-ness is considered as that quality of social groups (the family) by virtue of which members are made to feel that they (do or do not) "belong." H-ness is a psychological concept because it refers to those qualities of the social group's interrelations which make its members feel that they "belong" or do not "belong." The belongingness value of a group to any individual member depends on the attitude of that individual toward the group. H-ness is fundamentally a quality of the group itself just as group cohesiveness and group warmth. Certain groups can be labeled nonhomey because of the coldness that permeates the entire social structure, although it is possible (though probably rare) for some individuals within it to feel adequately "at home" in the society. The degree of H-ness of a group is reflected by the extent to which it serves as a source of psychological support and security for its members. Conditions that maintain or strengthen ties between members and between the group and its members are "homey" ones and conditions which weaken the ties of the members are nonhomey. The H-ness value of institutions can be gauged by the extent to which (1) the group relation-



ships lead the members to feel wanted, (2) the members "fit" in society as a result of being members of the group.

### Family Adjustment Test

The Family Adjustment Test, referred to as the FAT, was developed by Gabriel Elias (1954) to measure feelings of intrafamily homeyness-homelessness while appearing to be concerned only with attitudes toward community life. Elias believed feelings of intrafamily H-ness have been considered central to long-lasting and deep adjustment of individuals.

In addition to measuring feelings of intrafamily homeyness, the Family Adjustment Test contains within it ten subtests. These subtests provide scores and clinical indicators of a number of adjustment trends, such as overprotection and rejection.

The scale of 114 items can be administered in a group within 25 to 30 minutes. For each item the subjects are to decide quickly which of the following words: always, often, rarely, or never made the statement most correct for them and to circle the letter that represented the word.

The final FAT has undergone four revisions. Originally, 524 items had been gathered to reflect the unhealthy intrafamily attitudes gleaned in interviews with, and reading of case histories of United States Army neuropsychiatric casualties during World War II, veteran counselors in Purdue University, and veteran psychotics in Veterans Hospital at Northport, Long Island. Each of these items was screened by asking at least two psychotic patients and two normals (employees) at the Northport Veterans Hospital to answer it. From the answers of these individuals and other reactions elicited by the questions, the author determined whether the item was having the intended effect. When an item's effect was ambiguous or contrary to that desired, it was rejected unless the interviewees were able to suggest satisfactory rephrasing which accomplished the intended purpose. This screening reduced the number of items to 320.

The resulting first battery of 320 items was pretested by administering it to two clinical psychologists and eight graduate

students of clinical psychology at Northport Veterans Hospital. The scores of these testees (with whom the investigator was well acquainted) and individual discussions with each of them regarding all phases of the test induced the author to delete the 160 least discriminating and most criticized items. There remained a refined battery of 160 items which was then given to 57 psychotic patients in good contact at the Northport hospital.

A group of ten judges, each of whom had at least an M.A. degree in psychology with specialities in clinical, guidance or testing areas, then rated each of the 160 items by indicating (1) whether it was relevant to the concept of H-ness, as defined, and (2) the relative degree to which each of the five answer choices for each item reflected H-ness. Irrelevant items (so judged by three or more of the ten judges) and ambiguous ones (i.e., those whose answer choices were not assigned essentially uniform weights by the raters) were eliminated. (FAT manual, 1954, p. 1)

The resulting 132-item test was given to 233 (96 male and 137 female) Brooklyn College evening students in introductory psychology classes and item analyzed to eliminate the questions which did not differentiate between the highest 27 percent when compared with the lowest 27 percent. The differentiation was significant for each question at better than the 1 percent level.

To determine if the subjects were projecting their personal family experiences in their H-test answers, the Bell Adjustment Inventory was administered and a personalized form of the H-test. An  $r$  of .79 was obtained between the Bell items and the H-test and  $r$  .57 between the two forms of the H-test.

A second item analysis then eliminated items which did not differentiate between those with "homey" and others with "homeless" intrafamily environments. The final battery consists of 114 items, the present FAT.

The highest 27 percent (most nonhomey) H-test scores of Brooklyn College students was compared with the low 27 percent group on biographical



information. The results revealed age and reported annual income to be related to H-test scores. Two variables that were unrelated were city of birth, whether one or both parents were immigrants, whether subjects' parents were born in different countries.

To determine the reliability on the final form of the test, 168 tests on nonhomey, homey and general population subjects were used. The population consisted of Long Island University students of general psychology and juvenile delinquents at both the Cedar Knolls School and the Elmira State Prison. The range of scores was 138 to 404, falling within the categories of "clearly unrealistic" to "overtly homeless." Split-half (odd-even) reliability of the final FAT was found to be .97 when corrected for attenuation.

The final form of the FAT was validated by the method of contrasted groups. The population for the homeless group consisted of 123 individuals from Cedar Knolls School for juvenile delinquents at Hawthorne, New York and the Reception Center for juvenile delinquents at Elmira State Prison, Elmira, New York. They were judged by four raters from Hawthorne and seven raters from Elmira as being as or more homeless than the most homeless quarter of the New York State families.

The homey group consisted of 78 individuals, equated in relevant characteristics with the homeless group, whose families were judged by two raters to be as homey as the most homey quarter of New York State families. To further contrast the groups, all members of the homeless group, who in the judgment of the rater, came from homey families, were excluded prior to the testing. The same procedure for exclusion was used

for the homey group. The resulting test scores showed practically no overlap. The standard error of difference between the means of the Homey and of the Homeless group combined was 20.6, significant at better than the .01 level.

### Development of the Subtests

As the collection of items progressed, it appeared that many questions fell into clusters which could be aptly described by such common terms as "overprotection," "rejection," etc. Hence, the author included in the first battery of 524 items at least ten items in each cluster which his interviews and case history readings revealed to be significantly related both to patient adjustment and to the concept of H-ness.

When the final battery of 114 items was developed, the author drew up a list of the cluster terms into which, in his clinical judgment, at least four items of the final test fell. Definitions of these terms were given individually to 15 graduate students of psychology at the University of Arkansas together with a copy of the final test. After familiarizing themselves with these concepts, the students carried out the following instruction: "Classify each of the items into the one category which it probes most clearly. If a question touches none of the concepts, or, if it concerns two or more of them so equally well that you cannot feel certain it belongs more clearly to one of them than to any of the others, then place the item under the 'unclassified' category." The items classified under one heading (other than the "unclassified" category) by 60 percent or more of the student-judges were assigned to that subtest. All other questions have been relegated to the "miscellaneous" scale, the items of which have been found highly reflective of H-ness, but insufficiently homogeneous as a group to constitute a distinct sub-concept.

Nine subscales were developed in this manner. Two of the most significant of these are the "Attitudes toward Mother" and "Attitudes toward Father" subtests, each of which consists of 34 items worded identically for both of the scales, the only difference being that one set of 34 items refers to mother and the other to father. This identity of wording permitted creating, on purely a priori reasoning, the "Father-Mother Attitude Quotient" as a distinct subtest. This indicates which parent the testee prefers and the relative strength of this preference. It has proved to be one of the most subtle measures of the scale and one that no testee, in the experience of the author, has suspected





the test of measuring. This score is obtained by dividing the score obtained by the "Attitudes toward Father" scale by that obtained by the "Attitudes toward Mother" scale. If the result is more than 1.00, a preference for the mother is indicated; scores below 1.00 indicate the converse.

The results obtained from a group of 50 male and 50 female Fort Smith, Arkansas 16 to 18 year old high school students indicate that, except for the "Father-Mother Attitude Quotient" (whose correlations with the other subtests range below .40) and the "Struggle for Independence" subtest (whose correlations range from .60 to .73), the subtests correlate so highly with each other as to render it unprofitable to obtain separate scores for all the subtests in routine testing situations. However, in clinical situations, where inconsistency of personality functioning is suspected, the correlations among the subtests will prove to be distinctly lower and a profile of the subtest scores would prove highly informative. A widely fluctuating profile would suggest a lack of necessary personality harmony and integration. In cases of extreme personality disintegration or of test non-cooperation, it would prove helpful, moreover, to look for intra-scale variability. This can be checked quickly by comparing (while a subtest is being scored) the answers to the various questions on the subtest. (FAT manual, 1954, p. 1)

To contribute to the validity of the FAT, Richmond (1950) did a prestandardization study to ascertain specifically those variables related to differences in H-test scores which appear to be statistical, sociological or cultural artifacts rather than reflections of actual differences in family "homelessness."

The population of Fort Smith High School and the University of Arkansas introductory psychology classes were given the questionnaire and the H-test. Subjects from Fort Smith and West Fork High School were used in the statistical procedure determining the influence of rural-urban residence, while subjects from Bacone College were compared to determine the influence of race.

The results indicated that family size, sibling order, race and

religion show a nonsignificant relationship with H-test scores. This finding supported previous research by Elias which indicated there was no difference in the test scores of various religious groups. The variables that proved to be significant at the .20 level or better were: father's occupation, family income, mother's occupation, parental church attendance and parental presence at home. These variables were eliminated from consideration in establishing of norms as Elias felt they were directly related to family warmth and distance.

Elias had found no significant difference between the sexes in the college groups he tested; however, Richmond found the most significant difference between the sexes was the 14- to 15-year old group, followed by the 16- to 18-year old group. The fact that the males scored as more homeless than the females was expected, due to the apparent greater revolt of males against the family and other institutions during the adolescent period. In addition, the cultural influence trained females to repress antihome hostilities to a greater extent than males.

Elias (1949) had indicated that homeless scores as a rule increase from 10- to 19-years of age after which they taper off, reflecting the teenagers' fight for independence and his concurrent more realistic appraisal of family relations. Grade in school was eliminated, though it was found to be significant, on the ground that the difference found appeared to be a reflection of age.

As the variables age and sex were retained, separate norms were computed for the 12- to 18-year old group and for ages 19 and above on the basis of the descriptions indicated by Elias. The total test



score can be interpreted by Elias as follows: All scores below 135 are described as "unrealistically homey." Those scores between 135 and 175 are said to be unrealistic to "average homeyness." Scores between 175 and 255 identify those who have "average homeyness" while those scores between 255 and 295 represent "borderline homeless." Scores of 295 and above represent the group defined as "homeless."

The ten subtests measure the clinically determined components of the broader concept of homelessness: (1) attitudes toward mothers, (2) attitudes toward fathers, (3) comparison of attitudes toward mothers with those toward fathers, (4) Oedipal feelings toward either parent, (5) strivings for independence, (6) feelings of rejection by parents, (7) parent-child friction, (8) interpersonal friction or warmth, (9) evaluations of parent's qualities, and (10) feelings that one's family is socially inferior or superior.

Elias (1952) believed that direct questionnaires were easily faked. To avoid that obstacle he proposed to measure personal feelings of intrafamily H-ness indirectly. He hypothesized that individuals would project feelings toward their own childhood families when expressing their attitudes toward general family life prevailing in their communities. To elicit projection, the instructions urged individuals to work quickly. They were also told to base their opinions on their families or on all families they have known.

The results of the FAT using over 3,000 individuals have uniformly confirmed its practicality, validity and utility. The results include both sexes ranging from 10- to 60-years of age, representing more than

20 different religious preferences, from all socioeconomic levels, living in all boroughs of New York City and in the farms, towns and cities of Arkansas, self-classified as Negroes, Whites, Indians and Chinese and falling in all IQ levels from 75 to 138 (Elias, 1949).

In studies of the effects of various variables upon H-ness, the FAT has been confirmed by consistent findings that variables known to reflect differences in family warmth have been found to be related to FAT scores. Gardner (1951) investigated the relationship between Family Adjustment and selected indices of undesirable behavior. Based on the belief that bad home relationships may be expressed in social behavior or in the development of abnormal symptoms, he investigated the relationship between family feelings and cheating and lying, and immaturity and abnormal symptoms.

Upon the basis of the FAT scores of 430 high school students, 173 students were given a modified Shipley-Hartford Retreat Scales as a measure of cheating and the MMPI as a measure of abnormal symptoms. Teacher ratings of the 173 students on various personality traits were also taken.

Gardner's predictions were as follows:

1. the number of cheaters and percentage of cheating would be higher among those persons obtaining unrealistic scores;
2. Of those who make unrealistic FAT scores, those who do not cheat would be more immature than those who do cheat;
3. Those who come from cold and divisive homes will cheat more than more homey subjects;
4. The more homeless group of individual will lie more on the MMPI;
5. The more homey subjects will obtain better adjusted scores on the MMPI scales.

The findings of the study revealed that cheating was significantly



greater ( $p < .05 > .02$ ) among those scoring in the unrealistic category than among those scoring in other categories as predicted.

According to teacher ratings, there was slight, but insignificant tendency for unrealistic noncheaters to be rated as more mature than unrealistic cheaters. As this finding was contrary to the prediction, Gardner explained the difference due to the overall low ratings given by teacher to students who are behavior problems. The more homeless did not lie more on the MMPI, nor did they cheat more on the Shipley test than the other students, as predicted when the ratings for the cheaters and noncheaters were considered separately. A definite trend was found for the more homeless to obtain more undesirable ratings on all the four traits on which they were rated, that is maturity, behavior, homeyness and realism.

Gardner (1951) also found that lying and cheating follows a similar trend for the various subtest categories of the FAT. On seven of the eight MMPI scales used, the more homey students obtained better adjustment scores than the homeless.

A study of the relationship between MMPI (Mf) scores and FAT mother-father ratios revealed that students who had an extreme preference for either parent made higher Mf scores than those of their own sex who had only a moderate preference.

An ERIC and DATRIX search for more recent studies involving the use of the FAT at this time has been unsuccessful. Psychometric Affiliates, publisher of the FAT was contacted for the names of individuals who had obtained large orders that may have been used for research. The individuals were contacted and their replies indicated

that no research had been done with the instrument, however an interest was indicated to obtain information from the present research.

The Family Adjustment Test, measuring Homeyness-Homelessness, tends to be the most valid measure available to determine whether the difference between adolescents viewed as constructive and destructive, was the result of the type of relatedness of early experiences. There is very limited research on the concept of homeyness. It is probable that the scoring of the FAT was too time consuming and tedious prior to the use of more sophisticated equipment, thus limiting the use of the instrument for research purposes.

### Summary

This section reviewed the Purpose in Life Test, the development of the homeyness-homelessness concept and the Family Adjustment Test.

The third section will review theories that support Fromm's contention of the significance of family relationships attributing to the constructive-destructive variable, empirical studies related to boredom and empirical studies related to purpose in life and the constructive-destructive variable.

### Theories and Empirical Studies Related to Family Relationships and Constructive-Destructive Behavior

Fromm contends that there are two significant factors that lead to constructive and destructive behavior, namely parent-child interaction and boredom. The following studies are in support of Fromm's theories.

Birdwood (1969), Lackowitz (1961) and Pope (1971), indicated that



the adolescent who used drugs resulted from an overly dependent, pampered relationship with his mother and the lack of an adequate father relationship. Padelford (1973) confirmed their views, indicating that the lack of a strong father image was a precondition for drugs. Pope (1971) indicated that the family interaction pattern presented a role model for masculine identity that not only contributed to alienation, but could also produce anxiety, lack of self-esteem and fear and resentment of father figures in society. Birdwood (1971) felt that the adolescent who resorted to drugs was lacking in independence. Dependence on the mother was replaced by dependence on drugs (in Padelford, 1973).

Blum (1969) and Lauria (1968) view the drug user as having difficulty communicating, consequently experiencing a feeling of isolation from parents and peers.

Marin and Cohen (1971) felt the needs of the young are not met in today's family situations. They need a sense of belonging, a sense of self and their uniqueness. The family's gift to them is not in discipline or morality, but a sense of self developed through relationships. Those without a sense of self are more likely to turn to drugs, as they experience difficulty in relationships with people, and subsequently view life as hopeless (in Padelford, 1973).

Hoffman (1971) found that weak father identification was more related to inadequate conscience development than strong father identification. The quality of the father-child relationship seems to have particular influence on whether the child takes responsibility for his own actions or acts as if his behavior is controlled by external

forces. Children who have a warm relationship with a competent father who can constructively set limits for them are more likely to develop a realistic locus of control (in Lamb, 1976).

Halstein (1972) found that morally mature adolescents were likely to have highly moral fathers (in Lamb, 1976).

Offer (1969) views the rebellion among adolescents as an initial step in the process of emancipation from the parents. Though the adolescents retained their parents' basic values, including goals and inspirations in life, the rebellion connotated a complacency, conformity and loss of identity in the adolescent. Those adolescents who had open communication within the family, warm and understanding mothers and fathers whom they respected, made the transition from dependence to independence smoothly. In families where there were conflict between the generations, there was delinquency, gangs and drug users among the adolescents.

#### Theories and Empirical Studies Related to Boredom and Constructive-Destructive Behavior

When the individual fails to find a sense of meaning in life, and to experience himself as an active participant in control of his life, he tends to feel empty, become bored and may tend to choose destructive ways of relating to others (Fromm, 1973). Ramsey (1974) supported Fromm's contention of the destructive consequences of boredom as it affects adolescent students in classrooms. He attributed gang formation, drug usage and increased suicide to be the result of a chase for fulfillment. Grant (1974) indicates that boredom for young people arises



from conditions related to school, parents of the opposite sex and all potentially explosive situations that involve challenges to authority. Reactions to boredom varies from being lazy and lethargic to becoming agitated and defiant. O'Connor (1976) reported the views of various authors in this summary:

Boredom obviously relates to many areas within a society—crime, child abuse, suicide, extreme loneliness, family tension, depression, violence, alcoholism and drug abuse. (p. 34)

Frankl (1975) who refers to this emptiness of boredom as the "existential vacuum" sees the problem increasing and spreading, and according to his report, the percentage of persons experiencing the existential vacuum, among a population of 500 Viennese youngsters, had increased from 30 percent to 80 percent. In Frankl's statistical survey (1975) among European students, 25 percent had themselves had this "abyss experience." Among the American students, Frankl found the percentage to be 60 percent.

This existential vacuum is spreading, particularly among the academic youth of Africa found by Klitzke (1969) in his study of an awareness of the student's relationship and responsibility to society, and a concept of individual development. He referred to the young people as alive and dynamic, frustrated and confused; people who live in paradoxes created by transition from domination to freedom via education.

Depression, which differs from boredom only in degree, according to Fromm, tends to result in suicide. In the past ten years, suicide among adolescents and young adults ages 15 to 19 has moved from fourth to second place as a leading cause of death. Grollman (1974) indicated that for everyone who succeeds in committing suicide, 15 will have tried

and failed. Evidence of the spreading of existential frustration has been seen to be the root of the increasing suicidal rate. A study conducted at Idaho State University revealed that 51 of 60 students who had attempted suicide reported as the reason, that "life meant nothing to them." Of these 51 students, 48 were actively engaged socially, were performing well academically and were on good terms with their family groups.

Frankl (1973) quoted Louis S. Barber, who worked in a rehabilitation center for the treatment of juvenile delinquents, as stating, that almost always the "lack of meaning and purpose in their lives" appeared to be present (p. 103). This attitude was supported by Familette (1975) in a study of delinquent-nondelinquent boys.

In reviewing the literature, there is tremendous consistency among the authors who seem to agree with Fromm, that the destructive behaviors of alcohol and drug usage, aggression and violence, and suicide tend to have their roots in the social pathology of boredom. Though adolescents are a tremendous concern, there seems to be a gap in the literature related to the problem that is labeled as society's most prevalent disease, which has a great influence among high school students.

Robinson (1975) recognized the absence of theories of boredom as a gap in psychology and education, in spite of its intrinsic interest and practical significance. Through the use of Morton-Williams and Finch empirical study on the relationship of early school leavers as related to perceived lack of usefulness and relevance in the curriculum,