

EXPLORING SOURCES OF LIFE MEANING AMONG KOREANS

by

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ABSTRACT

This study explored sources of Korean life meaning and determined its structure reflecting Korean unique culture and values.

In Study One, a qualitative survey yielded 106 attributes as all possible sources of Koreans' life meaning by content analysis of the answers from 173 subjects.

In Study Two, a quantitative survey was conducted with a closed questionnaire developed from the 106 attributes in order to determine the structure of Koreans' life meaning. Factor analysis with the responses from 638 subjects reduced 103 attributes to 53 attributes and ten factors were extracted: Achievement, Financial Security, Religion, Acceptance & Affirmation, Relationship, Self-Transcendence, Good Character, Self-Discipline, Physical Health and Intimate Friends.

Regarding the main effects of age, gender and religion on life meaning, elderly respondents reported statistically significant higher scores in the factors of Religion, Acceptance and Affirmation, Self-Transcendence, Good Character, Self-Discipline, and Intimate Friend. Females had higher means of life meaning than males in the factors of Financial Security, Religion, Self-Transcendence, Self-Discipline, and Intimate Friend. In terms of Religion main effect, the Catholic group had statistically significant higher means in Acceptance and Affirmation and Self-Transcendence. Protestants reported Relationship and Religion, while the Eastern religion group reported Self-Discipline.

Regarding the relationship between life meaning and life satisfaction, they are highly correlated to each other. Among the ten factors, Financial Security is most highly correlated to life satisfaction.

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But it does mean loving and knowing the One who is leading.”

- Oswald Chambers -

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CHAPTER ONE: INTRODUCTION

What is the purpose of life? What do people pursue in their life? Happiness might be the purpose that people want to achieve in their life. Depending on peoples' values or culture, their ways of achieving happiness or thoughts of happiness might be different. Some people pursue money, others pursue prestige and still others try to find happiness through family. Frankl (1963) believes that human beings are meaning-oriented, and happiness is just a means to transcend oneself toward a meaningful goal. In terms of a meaningful life, how much can one's efforts of achieving a life purpose or a life goal make life meaningful? Can it be said that life must be meaningful through pursuing a better quality of life?

Recently, many scholars (Emmonds & Hooker, 1992; O'Connor & Chamberlain, 1996; Peason & Sheffield, 1989; Prager, 1996, 1997; Reker, 1999; Reker, Peacock, & Wong, 1988; Wong, 1998; Zika & Chamberlain, 1992) have done research on life meaning and life satisfaction. Specifically, measurement tools to assess life meaning and life satisfaction have been developed (Almond, 1973; Crumbaugh & Maholick, 1969; Hablas & Hutzell, 1982; Klinger, 1977, Lukas, 1986; Reker, 1992, 1996; Wong, 1998). However, because assessment measurements were developed for the Western population, there are few measurements for measuring life meaning or life satisfaction for people who are from different cultures. Assessment across cultures has been discussed extensively by cross-cultural psychologists (Irvine & Carroll, 1980; Lonner, 1990; Lonner & Ibrahim, 1989).

In recent years, the importance of considering cultural issues in the context of psychological assessment has been increasingly studied (Dana, 1993; Pope, Davie & Coleman, 1997; Sadowsky & Impara, 1996; Suzuki Meller & Ponterotto, 1996).

Specifically, because personal life meanings are driven by the themes people create and the values they live by (Prager, Savaya, & Bar-Tur, 2000), it is important to study what sources of meaning are generated by specific cultures. In order to explore sources of life meaning that considers cultural differences, different measurement tools that are reflective of these different cultures and values have to be developed.

Wong (1998) indicates that there is still an empirical question about whether individuals from cultures with very different sets of values and assumptions would yield different kinds of prototypical structures of meaning. However, it can be assumed that sources of life meaning or judgment of life satisfaction must be different among different populations because of possible influences coming from the unique cultures and their values (Wong, 1998). There is a clear difference between Western culture and Asian culture: individualism and collectivism. Because the difference is very entrenched and influences the life and values of each culture this influences perspectives related to life meaning and life satisfaction. In order to determine differences related to perspectives on life meaning among people from Asia, a measurement of life meaning has to be developed.

Purpose of This Study

The primary purpose of this study is to explore sources of Koreans' life meaning. Korean culture, as one of the unique Asian cultures, is very different from Western culture and sources of life meaning may not be the same. According to the purpose of this study, the structure of Korean life meaning will be explored in order to compare with the one of Western life meaning. Finally a measurement to assess Korean life meaning that is reflective of their unique culture and values will be developed.

In addition, depending on age, gender and religion, the difference of level of life meaning and life satisfaction will be analyzed. Also, the relationship between life meaning and life satisfaction will be discussed.

CHAPTER TWO: LITERATURE REVIEW

In this chapter, the characteristics of Asian culture will be briefly mentioned. After that, Korean traditions and culturally unique characteristics will be discussed. In addition, the influences of various religions. After that, studies on personal life meaning will be discussed in terms of definition, sources, and measurement. In addition, studies on life satisfaction will be mentioned. Finally, cultural influences on life meaning and life satisfaction, and studies on psychological assessment and culture will be discussed.

Characteristics of Asian Cultures

One of the most distinguishable characteristics of Asian culture compared Western culture is collectivism. Hofstede (1980) discovered an important dimension of cultural variations - individualism and collectivism. According to him, the United States, Canada, and Western European countries were found to be high on the individualistic end of the dimension while Asian, Latin American, and African nations were found to be high on the collectivistic end of the dimension. Individualism is characterized by three critical features: (a) emphasis on distinct and autonomous individuals; (b) separation from ascribed relationships such as family, community, and religion; and (c) emphasis on abstract principles, rules, and norms that guide the individuals' thoughts, feelings, and actions (Kim, 1994). Collectivism, on the other hand, emphasizes the group.

It emphasizes the maintenance of ascribed and personal relationships (Kim, 1994). Specially, between Western culture and Asian culture, individualism and collectivism are considered the most distinguishable characteristics that have influenced values and the life styles of people from the two culture streams.

In Asian culture, collectivism is expressed by three big characteristics: group oriented', the importance of family, and value status and power. Also, Confucianism, one of the most prevailing and dominant philosophies in Asian, has influenced these three characteristics.

Group-Oriented

Asians' group oriented cultures are described as collectivistic, interdependent, simple, homogeneous, traditional, respecting older individuals, supporting group survival goals and conforming to authority and focusing on the extended family and the nonsequential nature of time (Pope, 1999). Pope (1999) further believes that group orientation is the most distinct characteristic of Asian cultures (Pope, 1999). In Asian cultures, interdependency and cooperation have been viewed as healthy, essential ingredient of well-being (Morris & Robinson, 1996). Persons from Asian cultures perceive themselves as integrally connected; their decisions and behaviors typically reflect a sense of well-being that ranks above individual pursuits, wants, and needs.

The Importance of Family

Asians value the family as the traditional source of support and value clarification (Morris, 1987; Pederson, 1987). In particular, 'harmony among family' is extremely important. The needs of the family unit are always ahead of individuals of that family. Also, Asians cannot accept the common American practice of sharing intimate family secrets with strangers (e.g., counselors). When problems arise, or life choices are to be made, they are typically handled within the parameters of the extended family unit (Pedersen, 1987).

Value Status and Power

In Asian society, social status and power are extremely important to people. They show their respect for authority figures. This characteristic seems to come from the traditional Royal Family system even if it has almost disappeared in the Asian society.

In addition, Asians' communication style is unique from Western population. It may not be unusual for traditionally socialized Asians to display respect via over-compliance, that is, smiling and nodding even when they do not understand or agree with an individual (Solomon, 1992). Also, they usually do not reveal their feelings easily. When they have some problems, they tend to use informal communication channels, and do not say much about their private lives to others. These characteristics make them appear look shy and reserved. Also, collectivism has strengthened Asians' losing face concept. For instance, an individual's losing face is not just for that person but also for the person's family and community. Therefore, Asians are usually aware of the impact of their behaviours and the responses of others.

Korean Culture and Values

Basically, Korean culture and values have been inherited from Asian culture and influenced by it; however, its own unique culture and values have been established due to its historical background and traditions.

Historical Background and Character

In ancient times, Koreans had a deep fondness for the country's picturesque landscape of mountains and rivers. In addition to this attachment to the land, they developed a love for their tribal members who shared the same territory and long history.

Indeed, one of the most outstanding aspects of the Korean character is the deeply rooted sense of homogeneity, a concept that implies several specific ideas. First, Koreans think of themselves as a consanguineous community of descendents from a single common ancestor. Second, they see themselves as a linguistic community united by a single language. Third, they consider themselves to be a community embodying a unique culture. Fourth, they are united geographically as a group that has lived on the Korean Peninsula since ancient times. Fifth, they are united by the common experiences of a community, which has survived millenniums of invasions and external pressures.

From ancient to modern times, the Korean people have been subject to countless invasions from the mighty peoples and nations that have surrounded them. Despite these invasions, Koreans have maintained a multifaceted identity as a people throughout their extensive history. As a result, they have never felt the need to distinguish people and nation. This notion of people and nation as an inseparable unity does not exist in neighboring nations such as China and Japan, and of course is rarely seen in the West. To this extent, Koreans' traditional character is truly unique (Ministry of Culture and Information, 1998).

Korean Traditions

Like other Asian cultures, family, customs among kinship groups, and social relations are very important factors in Korean culture. Therefore, Korean traditions will be discussed in terms of family; customs among kinship groups; and social relations.

Family. In the past, several generations often lived together, and many children were desired for the future stability and security of the family. Traditionally, the eldest

male of a family was regarded as the source of supreme authority. All family members were expected to do what was ordered or desired by him. Strict instructions were to be obeyed without protest. It would have been unthinkable for children or grandchildren to place themselves in opposition to the wishes of their elders. Obedience to one's superior was deemed natural; in addition, filial piety in particular was viewed as the most revered of all Confucian virtues. On the other hand, it was understood that the patriarch of the family would be fair in all matters relating to the discipline of family members (Ministry of Culture and Information, 1998).

The adage that a man must first seek his own development and manage his family properly before he can seem to govern others reflects the principle tenet behind the ideal of the Confucian social order. Under this system, man has traditionally been given the responsibility of representing, supporting and protecting his family. If he cannot wield this power and exercise his leadership role wisely, he loses face as the head of the family. Order at home is maintained through the principle of hierarchy in which children must obey parents, the wife must obey the husband, and the servants must obey the master. Reverence and respect for one's elders is a long-held social tradition in Korea (Ministry of Culture and Information, 1998).

Customs Among Kinship Groups. Among Koreans there is a strong bond between relatives and clan members. Adhering to traditional family-centered principles, the extended family in Korea is the first place to which people turn when they find themselves in trouble. In the past, brothers often lived in the same household after marriage and, in some cases, even cousins occupied the same house.

Although such large families living under one roof together are rare these days, family members often reside in the same neighbourhood and maintain frequent contact.

Respect for one's ancestors is central to the family clan system. Special memorial services for great great grandparents are conducted in the home on the anniversary of their deaths. For the fifth generation or beyond services are held once a year, the 15th day of the Eighth Moon, or on a selected auspicious day. On this day, descendents gather at the ancestral tombs to perform ceremonial rites. This memorial service is such an important event that even distant family members travel long distance to participate. Clan members often take advantage of these gatherings to hold an annual conference. A clan that has many branches and members may divide into smaller units, each establishing a common coffer and property. The conference is organized to decide and implement policies of common interest such as the maintenance of ancestral tombs and the management of clan properties (Ministry of Culture and Information, 1998).

Koreans maintain a great reverence for their family history and meticulously record and update genealogical records, which in many cases, go back several dozens of generations. They also minutely record official ranks, achievements, royal citations, the localities of tombs and other information. When meeting for the first time, Koreans of the same family name must first decide whether they are members of the same clan. If so, they must consult the genealogy to find how closely they are related. Should one of them belong to an older generation, respect must be shown through the use of honorifics as well as certain usages of words that imply that the two persons are members of the same clan (Ministry of Culture and Information, 1998).

Social Order and Relations. The Confucian social order is based upon the five relationships (oryun) and it is this concept that has long dictated Korean behaviour to a large extent. At meetings, social gatherings, or drinking parties, social order becomes an immediate question: who should greet whom first, who should sit where, who should sit down first, who should pour wine for whom first. Among close friends, those born earlier are treated as elder brothers and sisters. Among acquaintances, one is expected to use honorifics to those 10 years older than oneself.

Under Confucianism, the proper relationship between the genders was also based on one of the five human relationships (o-ryun) - that of husband and wife. The system does not aim to subordinate women to men, but merely holds that both men and women have certain duties to perform and a set of ethics to observe vis-à-vis the other. In its practical application, this ideal, learned from an early age, affected not just husband and wife, but virtually all relations between the genders. From early childhood, children played and grew up segregated by gender as illustrated in the adage: "Boys and girls at the age of seven should not be allowed to sit in the same room." This was adhered to except in the case of brothers and sisters who followed another set of ethics governing family relationship (Ministry of Culture and Information, 1998).

The strict application of these rules resulted in severe restrictions on women, while relative freedom was allowed for men. Women's behaviour was dictated by the law of the three obediences: obedience to the father before marriage, to the husband upon marriage, and to the son after the husband's death. Female submission to male authority was not due to the perception of innate female weakness or inadequacy; rather, it had to

do with the strict separation of social spheres in the organization of society. The woman's role was "within," that is, within the home which was her domain to control. The man's role was "outside", and his concern was limited to the affairs of the state and life beyond the confines of the home. It was the woman's duty to care for the children, to help her husband with the farm work, to prepare family meals, to make the family's clothes, and to create an atmosphere of peace so as to better enable her husband to concentrate on the larger issues of society. The female role was firmly established within the confines of the home and women were expected to adhere strictly to that role.

Although strict observance of Confucian-inspired ideals is now a rarity. Korean men and women are still conscious of their positions as expressed not only in their behaviour but in their speech as well. Love and affection between men and women is rarely expressed openly, not even between husband and wife. Likewise, just as there are special words and honorifics for use between family members and friends, so there is a special set of words used just between husband and wife as well (Ministry of Culture and Information, 1998).

Influences of Religion on Korean Culture and Values

The worldly focus of Confucian thought should not obscure the traditional importance of religion in Korean life, nor its emerging renaissance in contemporary society. Whether Confucianism is considered as a religion or an ethic, it pervaded society, so that Confucian customs and attitudes were assimilated by avowed Buddhists or Christians or atheists (Lee, 1999).

The remarkable flowering of religion in modern Korea transcends sects or

creeds, internal foreign Confucianism, Buddhism and Taoism provided the philosophical principles, which have guided or ruled Korean society (Lee, 1999).

The growth of Buddhism from its introduction in 372 A.D., its adoption by the court as the state religion in 517 A.D., and its eventual replacement by state Confucianism at the beginning of the Yi Dynasty, and architectural accomplishments and the introduction and influence of Christianity, both Catholicism in the seventeenth century and Protestantism in the nineteenth. Traditionally, Taoism is one of the most important religions in Korea as the indigenous religion in Korea as well (Lee, 1999).

Taoism. One of the most important in Korean culture is the role of shamanism as the indigenous religion of Korea (Lee, 1999). Because it was said that Korean culture was originally based on a Taoistic shamanism characterized by the mystic ecstatic experience of oneness with heaven a symbol of the ultimate reality. The Taoistic nature of Korean shamanism is directly connected with a system of thought called ‘Sinsundo’ or ‘Pungyudo,’ a mysterious Tao, which is said to have existed since the foundation of Korea, as expressed in the old sacred texts such as Chunbugyung, Samilsingo, and Chamzungegyung (Lee, 1999).

Although Korean shamanism has undergone a gradual secularization throughout Korean history, Taoism has remained an underlying influence. Accordingly, Confucianism, Buddhism, and Taoism that originated in China - whose common denominator is Tao - could all be easily accepted by and merged with Korean shamanism (Lee, 1999). Consequently, the early stage of Korean culture can be generally designated as Taoist culture. Tao means the one that is invisible, inaudible, and unfathomable: That

which you look at but cannot see is called the Invisible. That which you listen to but cannot hear is called the Inaudible. That which you grasp but cannot hold is called the Unfathomable. The one that is invisible, inaudible and unfathomable, is reality itself from which all the phenomena in reality proceed. The understanding of Tao is an inner experience in which distinction between subject and object vanishes. It is an intuitive, immediate awareness rather than a mediated, inferential, or intellectual process. Tao is the ultimate reality appearing through immediate intuition, not through reflection. In the process of approaching the ultimate reality, we inevitably reach a state, which is beyond thought, where mere reasoning becomes fruitless and we can only intuitively experience it. The new consciousness is always related to the disclosure of human nature, that is, the new consciousness of human nature (Lee, 1999).

Buddhism. Compared with other religions, Buddhist thought is oriented towards the practical (Ministry of Culture and Information, 1998). Its aim, at the individual level, is to attain Buddha hood, and at the social level, to save living beings. All measures used to achieve this goal are no more than "skillful devices" to attain this end. The object of salvation, no matter what it may be, falls within the category of living beings. Therefore, regardless of what religion people believe in, they are nevertheless regarded as an object of Buddhist salvation. In this way, Buddhism is inclusive and tolerant. And Korean Buddhism is no exception.

Wonhyo (617-686) stands at the pinnacle of Korean intellectual history as a thinker embodying the particular characteristics of Korean Buddhist thought. He attempted to create a practical Buddhism that was oriented towards the common people.

As a part of his effort to bring together all Buddhism's profound doctrines, he emphasized the teaching that all phenomena are merely products of the mind. According to Wonhyo, if one could merely awaken to the fact that all phenomena are produced from the mind, all doctrinal disputes would become meaningless. Therefore, he emphasized the "harmonization of disputes".

One of the famous scholars in Buddhism was Uisang (625-702). He firmly established the "Hwaom" (Chinese "Huayen" ideal of a "Buddha land"). According to Hwaom doctrine, all things have their place within harmony of the universal order. If one awakens to this order, anguish and contentions instantly disappear and the world is seen as full of harmony and peace. In this way, he enlisted Hwaom thought with its optimistic and comprehensive character to establish organized Buddhism and provide a new vision for the integrated society (Ministry of Culture and Information, 1998).

Confucianism. Although Confucianism was introduced to Korea before Buddhism, its ideological flowering occurred later through the introduction of Neo-Confucianism during the late-Koryo and early-Choson periods. After that, Confucianism became a fundamental ethic in Korean daily life.

Confucianism propounds five cardinal morals in human relationships: righteousness between king and subjects; love between parents and children; distinction between husband and wife; trust between friends; and order between senior and junior. These five virtues have come to be the criteria for evaluating human behavior. Accordingly, the most shameful behavior in Confucian culture is the violation of these five morals (Lee, 1999).

Originally, Confucian morals were derived from the concepts of mutual equality based on individual conscience; however, this concept gradually deteriorated, favoring the stronger party over the weaker. Righteousness between king and subjects requires righteousness in each of their roles towards the other. However, this concept was degraded to become a principle of the rule of the king over his subjects. As a result, the loyalty and unilateral obedience of the subjects to the king was required. Even the reciprocal relationship between father and son became the son's unilateral duty of filial piety to his parents. The connubial relationship turned into the submission of the wife to her husband, and the relationship between senior and junior changed into the junior's duty to respect the senior. Thus, disloyalty to king, lack of filial piety towards parent, disobedience to husband and disrespect to the elderly came to be regarded as the worst immoral behavior and the most shameful acts in social life. Such feelings of shame that do not originate from the conscience of the individual are called individual shame; shame caused by social coercion is called 'collective shame'.

Where collective shame is emphasized, the group is placed above the individual and the latter's life is bound to be group oriented. An individual in such a group behaves according to how others might regard his behavior, ignoring his self-determination. Such behavior contributes to the creation of a face-saving culture, which is more concerned with formality than practicality, appearance than substance. In relation to face-saving culture, Koreans often use such expressions as 'saving one's face', 'losing one's face', and 'maintaining one's face'. As shown in such expressions, face-saving is a kind of disguised mask characterized by social collectivity in relationship with others.

However, people are spiritual entities besides being social animals, which means that they must align themselves with others without entirely neglecting their own psychic nature. On the one hand, people must orient themselves toward the outer world, the society; but on the other hand, they must look into their inner worlds, the mind. Face-saving culture, however, with its emphasis on exterior relationships, has paid much attention to the inner world. The sense of shame in the face-saving culture arises from the loss of face. This is in contrast with the process that begets shame from the loss of conscience in the Taoist culture. Face-saving is a behavioural norm social groups demands from adults, husbands, educators and doctors, each representing their own group. However, the most typical face-saving mode in Korea was through the family response. This was a common feature in the culture not only in Korea but also in China and Japan under Confucianism. The major forms of shame in Confucian culture arose from subjects' disloyalty to the king, the children's lack of devotion to their parents, the wife's disobedience to her husband and junior's disrespect to the elderly. The greatest shame of all was considered to be the child's lack of filial piety to his parents and the wife's disobedience to her husband. Both sources of shame arise from the family context.

Confucian culture is a family-oriented culture with the family placed above its individual members. The individual is nothing but a means for the welfare of the family, thus face-saving meant saving face for the family, and shame meant a shame for the family rather than for its members. As a result, when discussing the traditional culture and the sense of shame in a Korean community, stress should be laid on the shame of the family in relation to face-saving culture (Lee, 1998).

Morality in the traditional culture of Korea is family centered. In Confucian culture, the honor of the family was by far the most valuable and the dishonor of the family was considered the most shameful. The honor of the family was more important than the sacrifice of an individual life. In Confucian culture, the notion of eternal life is translated as one's own limitless continuity through the lives of one's descendants. Descendants continue the genealogy via the male. Therefore, a childless woman was treated as a sinner. Today's penchant for male children in Korea is the continuation of this tradition. Success in individual life was viewed as the highest honor for one's family (Lee, 1999).

Christianity. Although all religions have an increasingly important place in Korean society, perhaps in response to rapid social and economic change, the erosion of traditions, the rise of nuclear family and the decline of clan solidarity, and the absence of intermediate institutions between the family and the state, the growth of Christianity has been exceptional.

The Korean Catholic church was established on the initiative of Koreans before foreign missionaries entered the country by a group of young Confucian scholars. However, Korean Catholics were severely persecuted and many martyred by the government due to their refusal to participate in ancestral rites. Eventually, with the signing of a friendship treaty with the United States in 1882, Korean Catholics gained freedom to carry out church activities. In the past two centuries, the Korean Catholic church has brought to Korean society the gist of Western spiritual culture developed from the Middle Ages to the present. In particular, the Catholic Church provided service with

an attitude of silent obedience to God and became a source of strength during Korean political hard times.

The history of Protestantism in Korean begins with missionaries from Western countries. From the beginning, Protestant mission performed evangelical and social work. These missionaries played a leading role in bringing the modern social institutions of the West into Korean society. The Protestant church has replanted modern Western culture on Korean soil through its numerous schools and medical facilities.

Korean Protestantism grew at a remarkable pace. From the time when missionaries first entered Korea to the present, Korean society has been plagued by an endless series of upheavals. Korean society has had to struggle to survive within the rapidly changing international situation, and in order to survive, it has had to adapt itself to the new environment. The organization that could realistically claim to ensure both Koreans survival as a people and adaptation to the times was the Protestant church.

In this way, Korean Christianity consisting of both Catholicism and Protestantism has assumed a vital role in the modernization of Korean society.

Characteristics of Korean Culture and Values

Korean culture has singular characteristics as other Asian cultures. However, regarding specific traditions and values, Korean culture has unique characteristics and its own history and influences from various religions.

Collectivistic, Group - Oriented Culture. In a word, Korean culture can be defined as a group-oriented culture like other Asian cultures (Pope, 1999).

As mentioned above, one of the most outstanding aspects of the Korean

character is the sense of homogeneity. Koreans think of themselves a consanguineous community of descendents from a single common ancestor. Koreans consider themselves to be a community embodying a unique culture. Therefore, even as children, Koreans learn the importance of the "we" rather than the "I" since childhood. There is no expression such as "my family", "my parent", "my sister", or "my brother". Usually, when Koreans speak of their family members to others, they just say, "our family, our parent, our sister, or our brother". Even when Korean men mention their wife, they call their wife "our wife" (not wives). Because of the characteristic of group-oriented culture, a sense of connectedness flows inside Koreans' minds. They always tend to think about everything in a collective way.

Family-Centred Culture. The traditional family-centred principles put the extended family in Korea into a place of first priority. Traditionally, there is a strong bond between relatives and clan members. There is a particularly strong family bond and connection. Usually, parents take a strong responsibility for disciplining and taking care of their children until the children marry. Korean children have to respect their parents and obey them. When Koreans make a big decision, they usually consult their parents or the seniors in their family. Also, when their parents get old, the children have a responsibility of taking care of their parents.

An individual in a family does not represent his or herself but represents the family to which he or she belongs. An individual's personal achievement belongs to the family; likewise, the family's reputation is the privilege of the individuals in the family. Similarly, an individual losing face influences the family as well. Therefore, Koreans are

aware of the necessity to save face because of the influences their actions have on their family.

Also, 'family harmony' is considered to be the most important value among Koreans. Traditionally, Koreans are proud of their good relationships among family members. This means that family harmony is considered to be one of the most important factors when Koreans make a decision regarding their marriage. Many times, family harmony is considered to be more important than love in marriage. Korean families are called a "small society", which means that family members consider the home to be a fundamental social and educational centre where social norms are taught. Although the idea of individualism and economic growth brings family division, most Koreans remember that family is the most important group for themselves as well as for the country.

Hierarchical Role Structures. One of the virtues in Korean culture is to show respect for seniors. Ever since childhood, children are taught to show respect for seniors and to value harmony in interpersonal relationships. Family members are to respect the host of the family usually the father, even when he makes a big mistake. The host of the Korean family has the absolute authority to make decisions whereas the members have a sense of duty and obligation to respect and follow him.

Also, Korean is a strong male-dominant society. Koreans distinguish males and females in terms of traditional roles. Furthermore, Korean society is strongly male-dominant. For example, there are many proverbs which reflect the strong male-dominant society of Korea. One of the proverbs is that "If hens crow in the house, that house will

be destroyed in the near future". Traditionally, one of the married women's virtues is the absolute obedience to their husbands. Men make main decisions in every area.

The Virtue of Perseverance. As previously mentioned, from ancient to modern times, the Korean people have been subject to countless invasions from the mighty peoples and nations that have surrounded them. In order to survive, it was important to learn the virtue of perseverance. In particular, during many invasions, men went to battle, therefore, women had to take care of their families; this necessitated learning how to persevere. Also, because in the past, Korean society was extremely male-dominant and women were taught to submit to their parents, their husband, and their sons; thus, perseverance has been considered to be a most important virtue. It has been said that after women get married, they have to close their eyes for three years, their ears for three years and their mouth for three years, which explains how important the virtue of perseverance is among women.

The national flower of Korea symbolizes the immortality, determination and perseverance of the Korean people. It is the "Mugunghwa" (the Rose of Sharon). The Mugunghwa are remarkably tenacious and able to withstand both blight and insects. The word, "Mugung" means "immortality" and "hwa" means flower, thus, it is a flower symbolic and significant virtue.

Religion-Oriented People. Korean culture has been influenced by many religion including Taoism, Buddhism, Confucianism, and Christianity. Because of this, Koreans are very religious people. According to a 1995 government survey, the country's major religions and their number of adherents are: Buddhism--10, 321,012 persons (23.4%);

Protestantism--8,760,336 persons (19.8%); Roman Catholicism--2,950,730 persons (6.7%); Confucianism--210,927 persons (0.48%); Won Buddhism--86,923 persons (0.19%); and other religions--267,996 persons (0.06%). There was also a total of 21,593,000 atheists or non-practitioners (48.86%). Therefore, half of the Korean population can be considered religious. In particular, the large number of Christians among Koreans (One-quarter of the population, that is 26.5%) demonstrates Koreans' religious oriented tendency. The history of Christianity in Korea is just over two hundred years old, and even though primary values and culture have been based on Buddhism and Confucianism, the influence of Christianity is amazing considering its short history. As mentioned, Christianity flowed to Korea when it was in the most severe environment. Christianity tends to be a religion that offers consolation to the people unlike other religions. In fact, it is a tendency among Koreans to adopt religion as a last hope in order to overcome severe situations and sufferings.

Once Friends, Forever Friends. Usually Koreans do not reveal their true feelings to others easily. However, once they feel that someone has become their friend, they open their 'everything' to him or her and do their best to meet the needs for their friend. One Korean proverb that reflects this kind of permanent friendship reads: "Once friends, forever friends. Go to even hell with friends".

Emotional Constraint. Korean culture values self-control and restraint. Thus, Koreans are less likely to express their emotions openly or to express themselves (Atkinson & Matsushita, 1991). Koreans are very reluctant to disclose their feelings because they think that those who talk about their private lives look like thoughtless

people. Disclosure of feelings and details about private life is considered to be taboo. When Koreans have troubles with others, they think that those troubles should not be revealed to others and should be hidden as much as possible. Should help be desperately needed, a Korean will usually go to a close friend informally and secretly to discuss their problems.

Personal Life Meaning

Definition

Despite an increasing concern in modern society with the meanings and values of life (Baumeister, 1991), the construct of meaning in life has received only marginal attention in mainstream psychology (Debats, 1999). The meaning in life concept has been long considered too vague and boundless for purposes of theoretical and empirical psychology (Debats, 1999). However, recently the number of social scientists who have investigated humanistic concepts scientifically has been rapidly increasing and researchers from diverse scientific disciplines have begun to pay attention to the subject of meaning in life because of its assessed relevance to psychological health and quality of existence (Debats, 1999).

According to Dittmann-Kohli and Westerhof (2000; cited in Reker & Chamberlain, 2000), the term “meaning” has two basic meanings. One refers to what is signified and represents the ideas associated with something, for example, an event or experience. In this sense, the term “meaning of life” refers to the interpretation of life events and life in general. A second meaning of the term refers to the goals and motives that one has with respect to life events or one’s life. The term “meaning of life” can thus

be understood as the interpretation of what it means to live one's life, on the one hand, and the goals and purposes one has in life, on the other hand.

Sources of Meaning

Sources of meaning are the areas of a person's life from which meaning is derived (O'Conner & Chamberlain, 1996). Research suggests that meaning can be derived from a wide variety of sources (De Vogler-Ebersole & Ebersole, 1985). These can include interpersonal relationships, personal development, creativity, religious and social activities and beliefs (De Vogler & Ebersole, 1983; Ebersole & de Paola, 1987, 1989; Reker & Guppy, 1988). Source will also vary according to socio-demographic background, developmental stage (De Vogler & Ebersole, 1983; Ebersole & de Paola, 1987, 1989) and cultural and ethnic background (Yalom, 1980). Reker (2000) believes that sources of meaning refer to the different content areas or personal themes from which meaning is experienced.

Reker (2000) states that values and beliefs are the bedrock for sources of meaning. He describes values that have been defined as constructs that transcend specific situations and are personally and socially preferable.

Values incorporate modes of conduct (instrumental values) and goals in life (terminal values), and impel one to action (Rokeach, 1973). Values are reflected in the answers individuals provide when questioned about the areas of their lives from which Frankl (1963) states that meaning stems from three broad sources: (1) creative, or what one accomplishes in terms of creative work; (2) experiential, or what one derives from beauty, truth, or love; and (3) attitudinal, or what one derives from reflections on negative

aspects of life as pain and suffering.

Recent years have produced a number of empirical endeavors in the direction of determining what indeed are the most important sources of meaning in life (DeVogler & Ebersole 1980; Fiske & Chiriboga, 1991; Hedlund & Birren, 1984; Klinger, 1977; Reker, 1988; Thurner, 1975). There seems to be a consensus around a few major sources of meaning, namely personal growth (including gaining more knowledge and development of personal potentials); altruism (service to and helping others); relationship (interpersonal orientation); belief (living according to one's beliefs); expression and creativity (through art, athletics, music, writing); materialism (acquiring possessions and creature comforts); and existential-hedonistic orientations (emphasizing the importance of the pleasure of daily life) (Prager, 1998). Several theoreticians have suggested that sources of meaning may be categorized according to a deductively determined commonality of meaning dimensions (Prager, 1998). Baumeister (1991) suggests that meaning starts with the specific and particular, and gradually works up to the broad, all-encompassing, integrative abstract levels (Prager, 1998). Bengston (1975), in his study of value transmission between the generations, identifies two meaning continua: materialism/humanism and individualism/collectivism (Prager, 1998). Rokeach (1973) developed a hierarchical meaning system, upon which the categorization of the Sources of Meaning Profile (SOMP) developed by Reker and Guppy (1988) is based.

They propose four levels of meaning; the lowest level is that of self-preoccupation with hedonistic pleasures and personal comforts; a second level, containing sources reflecting the realization of personal potential; a third level, containing

sources which move beyond the realm of self-interests into areas that involve service to others and dedication to larger, societal, or political causes; and a fourth level that incorporates values that transcend the self and others and encompass cosmic meaning and ultimate purpose (Reker & Guppy, 1988).

Research based on case studies, cross-sectional samples, and general surveys, using either qualitative or quantitative methods, suggest that meaning can be derived from a wide variety of specific sources that vary according to cultural and ethnic background, socio-demographics, and developmental stage (DeVogler & Ebersole, 1980; Kaufman, 1987; Klinger, 1977; O'Connor & Chamberlain, 1996; Yalom, 1980). Reker (1991) summarized the most common sources of meaning cited in the literature. His list includes personal relationships, altruism, religious activities, creative activities, personal growth, meeting basic needs, financial security, leisure activities, personal achievement, leaving a legacy, enduring values or ideals, traditions and culture, social/political causes, humanistic concerns, hedonistic activities, material possessions, and relationship with nature. Individually and collectively, these sources contribute to an overall sense of existential meaning (Reker, 1991).

Measurement

Traditionally, research regarding meaning in life has employed qualitative or quantitative research methods in order to examine sources of life meaning and measure it. Qualitative studies have investigated the various sources from which people derive a sense of purpose or meaning in life (Klinger, 1977; Lukas, 1986). After deriving sources of life meaning based on qualitative studies, researchers have measured the level of life

meaning through the use of qualitative methods.

Specifically, researchers have been paying attention to developing a tool for measuring life meaning. For example, Crumbaugh and Maholick (1969) developed the Purpose In Life (PIL) test as a self-report type of assessment method. PIL is a 20-item unidimensional scale constructed from the orientation of Viktor Frankl's logotherapy, and used to measure the existential concept of "purpose" or "meaning in life". While the PIL has been the most popular quantitative measure of meaning and purpose in life, a number of concerns pertaining to its format and factorial validity have been raised (Reker, 1999).

Recent quantitative studies have increasingly employed Battista and Almond's (1973) Life Regard Index (LRI). The LRI was developed in response to the criticism of the PIL as a value-independent operationalization for the construct of positive life regard. In the LRI, meaning in life is defined by the concept of positive life regard, referring to an individual's belief that he or she is fulfilling his or her positively valued life-framework or life goals. The LRI consists of 28 items with a 5-point scale, divided equally into two subscales, Framework and Fulfillment. However, one of the shortcomings of the LRI is that there remains a great deal of overlap between these two LRI dimensions (Reker, 1999).

Hablas and Hutzell (1982) developed the Life Purpose Questionnaire (LPQ). The LPQ was designed to be an uncomplicated, easily administered, self-report measure of the degree of life-meaning experienced by older individual living in institutional environments. It was structured to measure the same concept as the PIL.

The Life Attitude Profile-Revised (LAP-R), developed by Reker (1992), is a 48-

item multidimensional scale measuring meaning and purpose in life and the motivation to find meaning and purpose. The LAP-R is an operational measure of Frankl's logotherapeutic constructs of wills to meaning, as well as existential measure of Frankl's logotherapeutic constructs of will potentialities and death transcendence.

Wong (1998) developed the Personal Meaning Profile (PMP) by using qualitative and quantitative methods. First of all, in order to extract all possible attributes of sources of life meaning, he conducted qualitative survey. After that, with the extracted attributes of sources of life meaning from the qualitative study, he developed a questionnaire in order to determine a structure of life meaning among Canadians. Using factor analysis, Wong (1998) finally delineates seven factors: Achievement, Relationship, Religion, Self-Transcendence, Self-Acceptance, Intimacy, and Fair Treatment. The PMP is a 57-item scale measuring peoples' personal life meaning. Wong (1998) notes that all his subjects were Canadians and he believes that this fact presents as a limitation of his study; therefore, he proposes the question of whether individuals from cultures with very different sets of values and assumptions would yield different kinds of prototypical structures of meaning. Based on this, his research becomes the reference for the present study. Wong's (1998) query regarding the question of cultural influences on life meaning initiated this study and the need to explore sources of Koreans' life meaning in order to develop a scale for measuring the life meaning of individuals from another cultures.

Cultural Influences on Life Meaning and Life Satisfaction

Personal meanings drive and/or are driven by the themes people create and the values they live by (Prager, Savaya, & Bar-Tur, 2000). For Kaufman (1987), themes or

cognitive areas of meaning, explain, unify, and give substance to peoples' perceptions of who they are and how they see themselves participating in social life. Values may be understood to be expressions of widely held ideals of human behavior, clearly locating the individual within a historical cultural cohort (Prager, Savaya, & Bar-Tur, 2000). Thus, a sense of personal meaning is derived from, or closely reflects the interaction between the macro level historically, and culturally determined value system and its integration, and the micro level life themes by which peoples show themselves and explain who they are to others.

During the period from 1993 to 1995, Reker (1988) interviewed more than 800 Australians and Israelis, using the Canadian-developed Sources of Meaning Profile (SOMP; Reker, 1988). The SOMP was created to measure the sources and degree of personal, present meaning in one's life. As tempting as it was to look for similarities and/or differences between cultures in sources of meaning, the author encountered a number of instrument-related limitations that the current study attempts to address.

First, for some populations the limited number of SOMP sources (16 or 17, depending upon the version) was constraining. A legitimate question goes to the issue of whether more diverse, comprehensive lists of meaning sources would produce similar or very different results. In both Australian and Israeli studies based upon the SOMP instrument (Prager, 1996, 1997), between 25 percent and 33 percent of the respondents wrote in additional sources of meaning, including personal and family health, personal honor, peace, and nature, among others.

Second, though translations of an original instrument may be faithfully rendered

into the language of the respondents currently being studied, linguistic nuances of the original culture persist. Though care was taken to make necessary adaptations, some items, by their phrasing or the inclusion of compound statements (e.g., "personal relationship with family and/or friends"), force a response to a question that may be perceived to mean one thing when it actually may mean another.

A third source of difficulty, related to the above two, pertains to the issue of cultural and ethnic specificity in research in general, and in instrument development in particular (Reker, 1997).

In recent years there has been increasing recognition of the need to initiate social and psychological research of minority or ethnic populations in the culture of the group under investigation (Hughes, Seidman & Williams, 1993; Hui & Triandis, 1989; Sasao & Sue, 1993; Seidman, 1993).

Noting that culture affects every stage of the research process, researchers have called for the development of culturally sensitive research methods that take into account the values and belief of its relationship with the dominant culture in whose midst it lives (Hines, 1993; Maton, 1993; Tran, 1992).

Therefore, in studying personal meaning, while it may be important to compare young or old respondents across cultures on an item-by-item basis, it may be even more worthwhile an endeavor to study what sources of meaning are generated by specific cultures (culture-specific instrument conceptualization) and how those sources of meaning identify and differentiate between different groups within those cultures (Prager, Savaya, & Bar-Tur, 2000).

Prager, Savaya, and Bar-Tur (2000) presented their results that the study of what sources of meaning are generated by specific cultures (culture-specific instrument conceptualization) and how those sources of meaning identify and differentiate between different samples within those cultures may be a more empirically valid and useful undertaking than comparing respondents across cultures, using instruments created in foreign cultures, requiring considerable linguistic and semantic adaptation.

The majority of culture-related studies have focused on the individualism-collectivism dimension of cultures (Hofstede, 1980; Schaller, Parker, Garcia, 1998; Thompson, 1997; Triandis et al., 1986). It was found that people in individualistic cultures tend to give priority to the goals of individuals, feel personally responsible for their successes and failures, and experience some separation and distance from their in-groups. In contrast, people in collectivistic cultures tend to give priority to the goals of collectives, share both successes and failures with others, and have close relationships with members of their in-groups (Triandis et al., 1986).

Further, social psychologists found that culturally different nations have demonstrated notable variations in reported life satisfaction (Diener, Sandvik, Seidlitz, & Seidlitz, 1993; Veenhoven, 1991; cited in Hampton & Marshall, 2000). According to these authors, poor countries tend to possess lower life satisfaction than richer ones. For instance, Leelakuthanit and Day (1993) investigated the differences in life satisfaction between Americans and Thais. They reported that Americans were more satisfied with their lives than Thais. Similarly, Diener, Suh, Smith and Shao (1995) conducted a survey of life satisfaction among American, Korean, and Chinese college students. They found

that Chinese and Korean college students scored much lower than Americans on both life satisfaction and positive feelings after other influential factors (e.g., income and wealth of the countries) were controlled. In a study of the cross-cultural correlates of life satisfaction, Diener and Diener (1995) found that four variables (satisfaction with self, family, friends, and finances) were related to life satisfaction for all participants in 31 nations. However, the size of the correlation between life satisfaction and satisfaction with the self was higher in individualistic countries (e.g., the United States) and lower in collectivistic countries (e.g., Korea). However, Diener et al. suggested that the cultural differences between these countries might be responsible for the differences in reported life satisfaction. Diener et al. (1995) pointed out that in American culture, individual happiness and satisfaction are considered very important in one's life and people are socialized to attend to their own needs and satisfaction. In contrast, Chinese and Koreans are socialized to fit into the community and life satisfaction as related to fulfilling one's responsibilities to his or her family, community, and country.

Oishi, Diener, Lucas and Suh (1999) tested the roles of culture and economy in predictors of life satisfaction. They found that satisfaction with esteem needs (e.g., the self and freedom) predicted global life satisfaction more strongly among people in individualist nations than people in collectivist nations. Also, they determined that financial satisfaction was more strongly associated with life satisfaction in poorer nations, whereas home life satisfaction was more strongly related to life satisfaction in wealthy nations. Their findings indicate that predictors of life satisfaction differ across cultures, depending on salient needs and values. It appears, therefore, that standards for life

satisfaction judgments vary across cultures and that such cross-cultural variations are systematically related to salient cultural values.

Psychological Assessment and Culture

Assessment across cultures has been studied extensively by cross-cultural psychologists (Irvine & Carroll, 1980; Lonner, 1990; Lonner & Ibrahim, 1989). The importance of considering cultural issues in the context of psychological assessment has been increasingly documented in recent years (Dana, 1993; Pope, Davie & Coleman, 1997; Sodowsky & Impara, 1996; Suzuki, Meller, & Ponterotto, 1996). In countries where the study of psychology is not yet fully developed, borrowing or adapting psychological tests cross-culturally is the most common practice and serves the practical purpose of providing usable assessment techniques within a short time frame (Cheung & Leung, 1996). Because most of the psychological assessment tools have been developed for a Western population, they have been translated into their own languages when in non-Western countries the assessment tools have been used.

Some scholars, however, have been revising the Western assessment tools in order to fit them into their unique culture or values. For instance, Cheung and Leung (1996) tried to develop a personality assessment inventory for Chinese people which adapted personality assessment methods used in Western countries. Their methodology provides an example of the development of indigenous personality inventories in other non-Western cultures.

Even though researchers from non-Western countries have been trying to attain a validity and reliability measure applicable for individuals in their own culture (Shek,

1988,1993), the use of Western measures presents problems. A particular problem is the bias in using the Western assessment tools for people from non-Western countries. Also, these kinds of adaptation methods such as translating and testing validity and reliability of revised measurement tools might have other deficits. Specifically, this may include the failure to address the issue of the omission of important emic (culture-specific) constructs that are indigenous to a particular culture (Church, 1987; Sinha, 1983).

Summary

As researchers have been suggesting and presenting their studies, there must be also obvious influences of culture or values on life meaning and life satisfaction. If the assessment tools for Western people are used for those from non-Western nations without considering their unique cultures, there must be some biases in measuring and interpreting the results. It can thus be assumed that people from different cultures with different values must have different structures of life meaning or different concepts of life satisfaction. Specifically, life meaning may be different based on culture or values as scholars have been pointing out.

Korean culture and values are unique as already presented. Because of their unique culture and values, it can thus be assumed that they must have their own concept and sources of life meaning as well. Therefore, in order to determine life meaning among Koreans, the need to develop a scale that is reflective of Koreans' unique culture and values is strongly suggested.

Research Questions

The primary purpose of this study is to explore sources of Korean life meaning

and determine its structure. Based on this information, the level of life meaning and life satisfaction will be measured depending on age, gender, and religion. Also, the relationship between life meaning and life satisfaction will be analyzed. In order to accomplish these purposes, several research questions are proposed.

Research Question 1: The Source of Life Meaning

“What are the sources of life meaning among Koreans?” The main research question seeks to determine the sources of life meaning among Koreans. As a component of determining the source of life meaning, a comparison will also be made with the source of life meaning for Canadians as determined by Wong (1998).

Research Question 2: The Level of Life Meaning

After determining the structure of Koreans’ sources of life meaning, the level of life meaning among Koreans will be measured. In addition, an analysis of the level of life meaning depending on age, gender, and religion will be also made.

Research Question 3: The Level of Life Satisfaction

Because life satisfaction is closely related to life meaning, it is additionally important to determine and understand Korean life satisfaction at a deeper level. In order to accomplish this, the level of life satisfaction depending on age, gender, and religion will also be measured and compared.

Research Question 4: The Relationship between Life Meaning and Life Satisfaction

Life meaning is closely related to life satisfaction. It will be analyzed that among sources of life meaning, which sources are more strongly correlated to life satisfaction.

CHAPTER THREE: METHODOLOGY

The study of the Personal Meaning Profile (PMP) by Wong (1998) was used as a reference in this study. Wong (1998) developed the PMP in order to measure Canadians' life meaning. By using qualitative and quantitative surveys, he identified all possible attributes of sources of life meaning among Canadians and determined seven factors explained by 57 items. The seven factors are: Achievement, Relationship, Religion, Self-Transcendence, Self-Acceptance, Intimacy, and Fair Treatment. With these items, he developed the PMP, a measurement tool that has shown a good test-retest reliability from the test-retest ($\gamma = .85$) (Wong, 1998).

Basically, this study followed the research steps Wong (1998) took in his study, and the design and methodology of this study is almost identical to those used in Wong's (1998) study. Similar to Wong's (1998) study, the present study consists of both qualitative and quantitative research methods. To this end, two sample data sets were collected.

Study One was an exploratory study in which the qualitative component was conducted in order to gather all possible attributes of sources of life meaning among Koreans. In this questionnaire, subjects were asked what is their ideal meaningful life.

All possible sources of life meaning among Koreans were extracted through content analysis. Based on the result of content analysis, all possible attributes of life meaning were extracted and a closed questionnaire was developed for the second study.

Study Two was a quantitative study using a closed questionnaire and conducted in order to measure Koreans' current level of life meaning. In the closed questionnaire,

questions to measure life satisfaction and age, gender, and religion were included.

Subjects and Procedures

Study One: Qualitative Study

The subjects of this study were collected by convenience sampling in Korea. The age range of subjects was from university age to over 60. The period of sampling was from December 1999 to January 2000. Acquaintances of the researcher were asked to recruit subjects. Directions for answering the questionnaire were given to the acquaintances as well as given on the cover page of the questionnaire. If participants had a question about the questionnaire (see Appendix A), the more explanation was made to them. Subjects were recruited from diverse settings: university campuses, work places, and churches through friends, family members and so on. There were 173 subjects, consisting of 87 males (50.3%) and 86 females (49.7%). Table 1 shows the age distribution of subjects in the Young Adult group (age 8-29) is 92 (53%), the Middle Age group (age 30-49) is 72 (41%), and the Elderly group is 9 (6%).

In terms of religion, there were 28 Catholics (16%), 98 Protestants (56%), 6 in the Eastern Religion people (3%) and 41 in the No-religion people are (25%). Therefore, 75% of respondents or 132 people stated that they were religious (see Table 1).

 Insert Table 1 here

Study Two: Quantitative Study

As in Study One, subjects for this study were recruited from the general Korean population from university age to over 60 through a convenience sampling method. Acquaintances of the researcher were asked to recruit participants and also given the directions for answering the questionnaire (see Appendix B). Specifically, acquaintances were asked to answer the questionnaires and if they had a question, explanations were provided. Directions were also given on the cover page of the questionnaire. The period of the second study was from March to April of 2000. Total sample size was 696. In this sample, 58 questionnaires were removed from the dataset because of having at least one missing answer or due to improper answering.

As shown in Table 2, in terms of age distribution of this study, the percentage of the Young Adult group is 44.7%, the Middle Age is 46.5% and the Elderly group is 8.8%. Regarding gender, the percentages of male and female are 55.0% and 45.0% respectively. The male percentage is 10% higher than the female. In terms of religion, 30.7% were Catholic and 21.9% Protestant according for a Christian sample of 52.7%. The percentage of the Eastern religions including Buddhism, Confucianism, and other religions is 11.5%. The percentage in the No- Religion group was 35.9% (see Table 2).

 Insert Table 2 here

The Young Adult and the Middle Age groups represent over 90% of the whole sample. However, in each age group, the proportion of males and females are almost

equal. Therefore, even though the proportion of the Elderly is relatively lower compared to the other age groups, regarding cross-distribution of Age and Gender, the proportion of male and the female are similar across age groups (see Table 3).

 Insert Table 3 here

Similarly, in the Young Adult group, the proportion of No-Religion is 47.7%, which is much higher than other groups. Table 4 shows that those in the Younger Adult group are less religion-oriented than those in the older groups ($\chi^2 (6, 638) = 73.7, p < .001$). Table 5 showing the cross-distribution of Religion and Gender indicates that females are more religion-oriented than males in this group ($\chi^2 (6, 638) = 31.7, p < .001$).

 Insert Tables 4 & 5 here

Measures

Demographic Variables

In order to compare the level of life meaning and to determine which sources of life meaning are closely related to life satisfaction depending on age, gender and religion, these demographic variables and religion were measured in two surveys of this study.

Sources of Life Meaning

Extracting All Possible Attributes of Sources of Life Meaning. Wong (1998) suggests that the reason for asking what is ideally meaningful life is that by focusing on

the ideal, this frees respondents from preoccupations with their present life circumstances which may have curtailed their meaning seeking.

In Study One, the subjects were asked to describe their own conceptions of the attributes or characteristics of an ideal meaningful life by responding to two open questions: “What is your ideal meaningful life?” and “How can you achieve your ideal meaningful life?” The second question was presented in order to assist the subjects to answer the first question.

In a pilot study of subjects, subjects responded that it was very hard for them to understand the concept of an ideal meaningful life and answer that question because the concept of an ideal meaningful life sounds abstract; moreover, some of them responded that they had never thought about an ideal meaningful life.

The attributes of the sources’ life meaning from the first study were the fundamental database of this research. The database represents all possible attributes of life meaning and from it, the structure of Korean life meaning was extracted in Study Two.

In order to identify a wide diversity of sources of life meaning for each of the subjects, subjects’ answers were summarized. In this process, all answers that were given by at least one subject were included in a listing of the responses. After that, statements that were conceptually and semantically similar were combined into one item.

After being identified from Study One, the source attributes of life meaning were combined and rewritten to the linguistically similar statements for Study Two. In addition, for English readers of this study, the statements were translated into English. After that,

an English instructor for writing skills at Trinity Western University was asked to give consultation on the translation.

Determining Structure of Life Meaning. In Study Two, in order to determine structure of Korean life meaning, a closed questionnaire was developed from the rewritten statements of the extracted sources mentioned in Study One. In the questionnaire (see Appendix B), the subjects were asked to indicate how much each source accounted for their current level of life meaning in order to measure their self-rating of each source of life meaning. The response options were from 1 (not at all) to 7 (strongly agree). After collecting data, Factor Analysis was conducted (varimax rotation) for determining the structure of life meaning.

Based on the results of several trials on Factor Analysis, some attributes were removed from the extracted attributes set of Study One. For example, attributes that shared loadings on a preliminary factor analysis were removed from the data set. Also, if an attribute accounted for one factor or had very low variance, the item was removed. In making decisions as to which items had to be removed, consultation was offered by Dr. Paul Wong, who developed the Personal Meaning Profile for Canadians. After doing several factor analyses, the items explaining Korean life meaning were kept and the number of factors was determined considering total explained variance and eigenvalue.

After that, each factor was given a descriptive name. Another consultation was offered by Dr. Paul Wong to determine the final sources and the number of factors, and of labeling the factors as specific names. The factors described the structure of Koreans' life meaning.

In addition, reliability test was conducted for each factor in order to determine that attributes of each factor construct properly the concept of their factors.

The Level of Life Meaning

After extracting the final structure of Korean sources of life meaning, the level of life meaning was determined depending on demographic variables such as age, gender, and religion. In order to do that, attributes were averaged for each factor.

The Level of Life Satisfaction

Life satisfaction was measured by the Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985). The Satisfaction With Life Scale (SWLS) was designed to measure global satisfaction (Diener et al., 1985).

This is a Likert-type scale consisting of five items. The responses range from 1 (strongly disagree) to 7 (strongly agree). The scale is centered around the perspective that one must ask subjects for an overall judgment of their lives to measure the concept of life satisfaction. The SWLS is a single factor, multi-item measure with no subscales. The alpha coefficient for this scale is .87. When an analysis of the data was conducted to determine the reliability within this study, it indicated an alpha coefficient of .85.

Five items in the scale are: “In most ways, my life is close to my ideal”; “The conditions of my life are excellent”; “I am satisfied with my life”; “So far, I have gotten the important things I want in life”; and “If I could live my life over, I would not change anything.”

These five items were translated into Korean and a Korean writer was asked to check translations in order to ensure they were understandable. The initial translation was

then revised. Also, after measuring life satisfaction by SWLS, a reliability test was conducted in order to determine whether SWLS is reliable for measuring Koreans' life satisfaction.

CHAPTER FOUR: RESULTS

In this study, qualitative and quantitative research methods were used in order to find answers to four research questions. Basically, because this study was the first step in exploring sources of Koreans' life meaning with the ultimate purpose of developing a scale for measurement of Koreans' life meaning, the qualitative research was needed to extract all possible attributes of sources of Koreans' life meaning. The data from two surveys were analyzed according to the four research questions as follows.

Research Question 1: Sources of Life Meaning

Extracting All Possible Attributes of Source of Life Meaning

The first research question is “What are sources of life meaning among Koreans?”

In order to answer this question, two surveys were conducted in Korea as mentioned Chapter Three. In Study One a qualitative survey was conducted in order to extract all possible attributes of Koreans' life meaning. It included two open questions: “What is your ideal meaningful life?” and “How can you achieve your ideal meaningful life?” There were 173 participants and both questions were written and presented in Korean (see Appendix A).

As the result of content analysis, 106 attributes were extracted as the sources of Koreans' life meaning (see Table 6). In the content analysis, all answers were summarized from each subject. Any sources of meaning which were mentioned at least once were included. In the process of summarizing the answers, it was found that many sources overlapped among the subjects. On average, three or four sources of life meaning

were mentioned by the subjects. In the process of extracting the attributes, consultation was given by Dr. Paul Wong, developer of the PMP for Canadians (Wong, 1998).

Insert Table 6 here

Determining Structure of Sources of Life Meaning

The 106 attributes from Study One were developed into sentences for the closed questionnaire of Study Two. After that, the questionnaire was sent to a Korean writer for review. Also, five Korean students were asked to fill out the questionnaire. They offered some advice in terms of the way it was written. According their advice, the questionnaire was revised to be more concrete and concise (see Appendix B).

The second survey for Study Two was conducted in Korea as well. From the survey, 696 questionnaires were collected. These were reduced to 638 after incomplete questionnaires were removed from the data set as mentioned Chapter Three. With these data, factor analysis was conducted in order to determine the structure and sources of Koreans' life meaning.

As an extraction method, the Principal Component Analysis (PCA) and Varimax with Kaiser normalization were adopted. From the original result of the factor analysis, 22 factors were extracted. By doing the factor analysis several times, some attributes were removed in terms of whether or not the attributes were loaded highly on over two factors or have lower factor loading value even though they were classified as one factor. Also, an attribute was removed if it was defined as one factor with only them.

Through this process, 53 attributes were removed from the extracted attributes and the rest 53 attributes were chosen to consist structure of Koreans' life meaning.

Consultation was again given by Dr. Paul Wong in the process of choosing attributes. In order to determine a final structure of life meaning, the number of factors was commanded to be ten for 53 chosen attributes. Fifty-three attributes were properly loaded on ten factors as being seen in Table 7. Each eigenvalues of the ten factors are over 1 and the total cumulative percentage of variance is 56.13 (see Table 7).

 Insert Table 7 & 8 here

As seen in Table 8, there are nine attributes loaded on the Factor 1: Strives to develop one's talents; Strives to find what one wants to do; Develops one's creativity; Achieves one's life purpose; Has a purpose which one strives to achieve; Strives for self-actualization by doing one's work; Prepares for future; Makes the best use of life opportunities; and Feels fulfilled about what has been achieved. The Factor 1 was labeled as Achievement. The eigenvalue and the percentage of variance are each 11.75 and 22.18 (see Table 8).

Factor 2, Financial Security, has the eigenvalue of 4.14 and 7.80 as the percentage of variance. It has ten sources: Has financial security; Has satisfied with one's basic needs; Feels fulfilled in terms of spiritual life; Feels successful in society; Has good mental health; Lives peacefully; Feels content with what one is; Has a good family; Has a secure occupation; and Enjoys leisure as much as one wants.

Factor 3, which was labeled as Religion consists of six sources having the eigenvalue of 3.11 and the percentage of variance of 5.86. The six attributes are: At peace with God; Seeks to glorify God; Believes that there is a God; Follows God's will; Believes in afterlife; and Believes that there is enduring truth in the world.

Factor 4, Acceptance and Affirmation, consists of six sources and has the eigenvalue of 2.21 and the variance of 4.17. The six attributes are: Values one's life even though it may be painful; Does not regret if one fails to achieve a purpose which one did one's best to accomplish; Does not avoid sufferings and overcome them; Feels happy about even a trivial pleasure; Life is beautiful even though one may fail or is frustrated with life; and Suffering in life is a process for a better life.

Having the eigenvalue of 1.71 and the variance of 3.22, the Factor 5, Relationship has five attributes: Be respected by others; Be liked by others; Be trusted by others; Being a valuable person in society; and Makes a contribution to society.

Factor 6, Self-Transcendence, consists of six sources having the eigenvalue of 1.55 and the variance of 2.92. The attributes are: Works for neighbors; Lives for the poor and the needy; Enjoys the beauty of nature; Pursues a life together with neighbors; Forgives others' faults and mistakes; and Values love.

Factor 7 was labeled as Good Character and has the eigenvalue of 1.44 and the variance of 2.71. It consists of four sources: Open-minded to the world and people; Being honest and sincere with people; Being altruistic; and Has a person whom I love.

Factor 8, Self-Transcendence, has the eigenvalue of 1.40 and the variance of 2.64. It has three attributes: Has good self-control; Has good self-discipline; and Does not

let private relationship interfere with what is good for community.

Factor 9, Physical Health, consists of two sources and has the eigenvalue of 1.26 and the variance of 2.37. The attributes are: Has good physical health and Family members are all healthy.

Factor 10 was labeled as Intimate Friend and has the eigenvalue of 1.19 and the variance of 2.25. It consists of two sources: Has a friend to whom one opens one's heart; and Has many people around me who share the same value as mine.'

According to the results of factor analysis, among the ten factors, the Achievement factor most explained sources of life meaning among Koreans. These results are similar to Wong's (1998) Personal Meaning Profile that assessed sources of meaning of life for Canadians.

In summary, the analysis shows that the structure of Koreans' sources of life meaning consists ten factors: Achievement, Financial Security, Religion, Acceptance and Affirmation, Relationship, Self-Transcendence, Good Character, Self-Discipline, Physical Health, and Intimate Friend (see Table 8).

Reliability Analysis For Ten Factors

The item-total correlations for each item of ten factors and overall reliability statistics are presented in Table 9.

As seen in Table 9, Factor 1 (Achievement), Factor 2 (Financial Security), Factor 3 (Religion), Factor 4 (Acceptance and Affirmation), Factor 5 (Relationship), Factor 6 (Self-Transcendence) are highly reliable with the sources in each factor.

However, in Factor 7 (Good Character), the source of "Has a person whom I

love” resulted in a lower Alpha value. It can be seen in Table 8 that the source is similarly loaded in Factor 7 (Good Character) and Factor 10 (Intimate Friend).

The same thing happens for Factor 8 (Self-Discipline): The source of “Does not let private relationship interfere with what is good for community” resulted in a lower Alpha value. Also, for Factor 9 and Factor 10, the Alpha values were not given because there were only two sources for each factor. The limitation of selecting sources for Factors 7, 8, 9, and 10 will be discussed in Chapter Five. For further analysis in this study, the 53 sources will be kept without any removal and further consideration of selecting sources will be left to a future study.

 Insert Table 9 here

Research Question 2: The Level of Life Meaning

General Mean of Life Meaning According to Ten Factors

After extracting the ten factors, the mean values of each factor were calculated by simply summing the values of each source from each factor and then dividing the sum by the number of sources of each factor. For example, Factor 10, (Intimate Friend) consists of two attributes. Therefore, the average value of Factor 10 is (the sum of two sources’ value/2).

First of all, the total mean of Koreans' life meaning is 5.15. This means that Koreans' life meaning is slightly over medium. Among the ten factors, Koreans achieve the highest mean from Factor 10, Intimate friend (mean = 5.62). The next highest mean is

from the Factor 4, Acceptance and Affirmation (mean = 5.52). The next highest mean comes from the Factor 1, Achievement (mean = 5.45). The Factor with the lowest average is Financial Security (mean = 4.41). Actually, the general level of Koreans' life meaning is over 5.0 with exception of two factors, Financial Security (mean = 4.41) and Religion (mean = 4.42). See Table 10.

The reason why the factors of Financial Security and Religion have lower means because the percentage of Younger people in this study is higher than other age groups. Usually, Younger people might be insecure financially. Also, in Younger people the rate of No-Religion is higher than in other age groups.

 Insert Table 10 here

Mean Differences of Life Meaning Depending on Age, Gender, and Religion

In order to determine the differences of level of Total Life Meaning in age, gender and religion, ANOVA test was conducted. Also, In order to determine the main effect of age, gender and religion on life meaning, MANOVA test was conducted because the Ten Factors explained Korean life meaning were correlated to each other according to the result in Chapter Three.

Age, Gender, and Religion Effects on Total Mean of Life Meaning. As seen in Table 11, Total Life Meaning is different depending on age, gender and religion variables. The Elderly group has a higher mean of Total Life Meaning than the Middle Age and the Younger Adult ($F(2, 635) = 11.23, p = .00$). In terms of gender, females have a higher

mean of Total Life Meaning than males do ($F(1, 64) = 17.02, p = .00$). Regarding Religion, among the four groups, Protestants had the highest mean for Total Life Meaning followed by Catholics ($F(3, 63) = 7.010, p = .00$). Generally, the Religion Groups had a higher mean than the No-Religion Group in Total Life Meaning ($F(1, 636) = 20.23, p = .000$) (see Tables 11 and 12).

 Insert Tables 11 & 12 here

Main Effect of Age on the Ten Factors. Generally, the Elderly had higher factor means of life meaning than the Middle Age and the Young Adult. Overall, the results showed that the older, the higher factor means of life meaning (see Table 13). Regarding statistical significance from MANOVA, the Factors of Religion ($F(2, 635) = 23.67, p = .00$), Acceptance and Affirmation ($F(2, 635) = 17.25, p = .00$), Self-Transcendence ($F(2, 635) = 18.43, p = .00$), Good Character ($F(2, 635) = 21.58, p = .00$), Self-Discipline ($F(2, 635) = 16.78, p = .00$) and Physical Health ($F(2, 635) = 5.29, p = .005$) showed main effects for age (see Tables 13 and 14). The Elderly Group had higher means than the Young Adult Group and the Middle Age Group in the factors of Religion, Acceptance and Affirmation, Self-Transcendence, Good Character and Self-Discipline. However, in terms of Physical Health, the Middle Age Group had a higher mean than the Young Adult group following the Elderly Group ($F(2, 635) = 5.29, p = .005$) (See Tables 13 and 14).

 Insert Tables 13 & 14 here

Main Effect of Gender on the Ten Factors. As seen in Tables 15 and 16, Generally, females have higher means of life meaning than males do. Specifically, in the factors of Financial Security ($F(1, 636) = 5.17, p = .023$), Religion ($F(1, 636) = 40.65, p = .00$), Self-Transcendence ($F(1, 636) = 10.10, p = .002$), Self-Discipline ($F(1, 636) = 17.21, p = .000$), and Intimate Friend ($F(1, 636) = 9.67, p = .002$), females have higher means, which are statistically significant (see Tables 15 and 16).

 Insert Tables 15 & 16 here

Main Effect of Religion on the Ten Factors. In the MANOVA test of Religion, this variable was categorized in two ways, Religion I and Religion II. In the Religion I, subjects were identified as four religion groups as analyzed above: Catholic, Protestant, Eastern Religion, and No-Religion. In Religion II, subjects were divided into Religion and No-Religion groups.

First of all, the analysis of Religion categorized into four groups shows that Religion ($F(3, 634) = 157.03, p = .00$), Acceptance and Affirmation ($F(3, 634) = 7.06, p = .00$), Relationship ($F(3, 634) = 4.33, p = .005$), Self-Transcendence ($F(3, 634) = 13.09, p = .00$), and Self-Discipline ($F(3, 634) = 2.64, p = .049$) have main effects of

religion. Among the five factors, the Protestant has statistically significant higher means in the factor of Religion. Catholics had statistically significant higher means for the factor of Acceptance and Affirmation and Self-Transcendence. On the other hand, the Eastern Religion had a statistically significant higher mean for the factor of Self-Discipline. Generally, the No-Religion group had lower mean than the other groups in the ten factors (see Tables 17 and 18).

The MANOVA test was conducted in order to determine the main effect of Religion categorized into two groups: the Religion group and the No-Religion group. Generally, as seen in Table 20, the Religion group had higher means than the No-Religion group in all factors. Specifically, the Religion group had higher life meaning in the factors of Religion ($F(1, 636) = 323.46, p = .00$), Acceptance and Affirmation ($F(1, 636) = 8.49, p = .004$), Self-Transcendence ($F(1, 636) = 31.93, p = .00$), and Self-Discipline ($F(1, 636) = 6.94, p = .009$) (see Tables 19 and 20).

 Insert Tables 19 & 20 here

Research Question 3: The Level of Life Satisfaction

Life satisfaction was measured by the Satisfaction With Life Scale (SWLS), which was developed by Diener et al. (1985). The mean of Life Satisfaction came from the sum of each means of five items by dividing by five.

According to the analysis, generally, the level of Koreans' Life Satisfaction was not high, whose total mean is 4.26 (see Table 22).

Regarding differences depending age, gender, and religion, the ANOVA test showed that there was no difference in the level of life satisfaction depending on Age and Religion I ($F(2, 635) = .45, p = .636$; $F(3, 634) = 1.81, p = .145$). On the other hand, Gender and Religion II had effects on Life Satisfaction ($F(1, 636) = 4.81, p = .029$; $F(1, 636) = 4.48, p = .035$). The results indicated that females (mean = 4.38) are more satisfied with their lives than males (mean = 4.17) and those who have a religion (mean = 4.34) were also more satisfied with their lives than those who did not have any religion (mean = 4.12) (see Tables 21 and 22).

 Insert Tables 21 & 22 here

Research Question 4: The Relationship Between Life Meaning
 and Life Satisfaction

Is there any relationship between Life Meaning and Life Satisfaction? If so, which sources of life meaning are closely related to life satisfaction? Is the source of life meaning, which is closely related to life satisfaction, different depending on age, gender, and religion?

For this research question, first of all, correlation analysis with the level of each factor of Life Meaning and the level of Life Satisfaction was conducted. Also, for the variables of age, gender, and religion, correlation analysis was performed in order to determine the differences of relationship between the level of each factor of Life Meaning and the level of Life Satisfaction.

The analysis showed that among ten factors of life meaning, Financial Security had the highest correlation with Life Satisfaction ($\gamma = .70, p < .01$) following Achievement ($\gamma = .44, p < .01$), Relationship ($\gamma = .41, p < .01$), Self-Transcendence ($\gamma = .39, p < .01$), Acceptance and Affirmation ($\gamma = .29, p < .01$), Intimate Friend ($\gamma = .29, p < .01$), Self-Discipline ($\gamma = .29, p < .01$), Good Character ($\gamma = .27, p < .01$), Physical Health ($\gamma = .24, p < .01$) and Religion ($\gamma = .21, p < .01$). The factor Religion had the lowest correlation with Life Satisfaction (see Table 23). Regarding the relationships among ten factors, Self-Transcendence and Acceptance and Affirmation had the highest correlation ($\gamma = .58, p < .01$). Also, Achievement and Relationship were highly correlated to each other ($\gamma = .57, p < .01$) and Good Character and Self-Transcendence are highly related to each other ($\gamma = .50, p < .01$).

Insert Table 23 here

CHAPTER FIVE: DISCUSSIONS

Summary of the Results

The primary purposes of this study were to explore sources of life meaning among Koreans and to determine levels of life meaning and life satisfaction. Additionally, the relationship between life meaning and life satisfaction was analyzed. For these purposes, four research questions were delineated: (1) Sources of life meaning; (2) the level of life meaning; (3) the level of life satisfaction; (4) the relationship between life meaning and life satisfaction.

Research Question 1: Ten factors with 53 sources were identified: Achievement, Financial Security, Religion, Acceptance and Affirmation, Relationship, Self-Transcendence, Good Character, Self-Discipline, Physical Health, and Intimate Friend.

Research Question 2: In terms of main effects of age, gender and religion, the Elderly had higher mean scores with the exception of the Physical Health factor. Among the other nine factors, Religion, Acceptance and Affirmation, Self-Transcendence, Good Character, Self-Discipline, and Intimate Friend were statistically significant main effect of age.

Regarding gender main effect on Life Meaning, females had higher means of Life Meaning than males did. Specifically, for the factors of Financial Security, Religion, Self-Transcendence, Self-Discipline, and Intimate Friend, females had statistically significant higher mean scores than males.

In terms of Religion main effect, the Catholic group had statistically significant higher means in Acceptance and Affirmation, and in Self-Transcendence. The Protestant

group had statistically significant higher means in Relationship and Religion, and the Eastern group had a higher mean in Self-Discipline. Generally, The Religious group had higher levels of Life Meaning than the No-Religious group.

Generally, the Elderly group, females, and religious group had higher scores of Total Life Meaning.

Research Question 3: Like Total Life Meaning, the Elderly group, females, and the Religious group had statistically significant higher mean scores of Life Satisfaction.

Research Question 4: Life Meaning is highly correlated to Life Satisfaction. Specifically, among the Ten Factors, Financial Security was the most highly correlated to Life Satisfaction.

Implications and Limitations

As seen in the results, the ten factors that explain Koreans' life meaning, are reflective of Korea's unique culture and values. Being compared with the factors extracted Wong's (1998) study, among the ten factors, the factors of Financial Security, Acceptance and Affirmation, Good Character, Self-Discipline, and Physical Health are Koreans' unique factors of Life Meaning, while Achievement, Religion, Relationship, Self-Transcendence and Intimate Friend (or Intimacy) are comparable to Wong's (1998) Personal Meaning Profile for Canadians.

It is interesting to identify the factor of Financial Security in sources of Life Meaning among Koreans. Korea experienced economic troubles in 1997 followed by the IMF era for several years. During the years since 1997, many Koreans lost their jobs and family life was disrupted because of financial insecurity. For these reasons the economic

crisis might make people consider financial security as an important of life meaning. Korean people might think that without financial security, the meaningful life cannot be realized. In a way, financial security is a necessary condition for a meaningful life even though it may be not a sufficient one. It can be thus proposed that people cannot have a meaningful life without financial security, however, financial security cannot ultimately bring people a meaningful life because it is insufficient in and of itself for meaning.

The factors of Acceptance and Affirmation, Good Character, and Self-Discipline may also be attributable to Korea's unique history and the influences of various religions on Korean culture and values. As mentioned in the Chapter Three, Korea had been invaded by many surrounding countries. Through the invasions and battles, Koreans had been defeated by other countries and they might need to learn to accept the harsh reality. In addition, several religions such as Taoism, Buddhism, and Confucianism have taught the people to accept their lives and discipline themselves to have good character. Specially, the factor of Acceptance and Affirmation is strongly related to Korean's optimistic and comprehensive character.

One of the greatest Korean philosophers in Buddhism, Uisang proclaimed 'Hwaom'. According to these doctrines, all things have their place within harmony of the universal order and if one awakens to this order, anguish and contentions instantly disappear and the world is seen as full of harmony and peace (Ministry of Culture and Information, 1998). His Hwam thought gives Koreans a sense of optimism in difficult times. He also urges them to discipline them. The doctrine provides a new vision for an integrated Korean society. His Hwaom doctrine must have been influenced Koreans'

philosophy and people in a way of accepting their sufferings and difficulties as one of the processes in their lives for harmony of the world.

Also, among Koreans, harmony has been very important especially in family and in personal relationship. Confucianism like Buddhism is one of the main philosophies that have influenced Koreans' way of life.

In Confucianism, proper human relationships have been strongly emphasized in people's life as the base of society (Yoon, 1977). Also, no value is more emphatically stressed than that of family loyalty and obedience. According to Barnes (1959), Confucianism emphasized filial piety, ancestor worship, respect for the aged, and scholar's role in well-ordered society.

Ever since childhood, Koreans are taught the importance of self-discipline and harmony. These two virtues go together, because without self-discipline, it would be difficult to maintain harmony. For example, children are taught to subject their own individuality to the need for family harmony. It does not mean that they have no freedom to express themselves, but it does mean that such expressions should not hurt harmony.

More specifically, Korean children are taught various virtues. Firstly, they learn how to "save face" and "give face". "Saving face" means that one should always protect the honour of oneself and one's family. "Giving face" means that to treat others with respect and dignity, so that they will not lose face or experience humiliation. Secondly, they learn the virtue of treating others as one would like to be treated. It would not be difficult to see why training in these two virtues is essential in maintaining harmony. Thirdly, Korean children learn the value of patience, endurance, and perseverance.

Fourthly, they are taught the virtue of self-control and moderation in all things. It is also quiet self-evident that these two virtues are important for the development of self-discipline and character in a country that has gone through many wars and adversities. The participants of the present study provide some evidence of the importance of these virtues for a meaningful life: Acceptance and Affirmation, Good Characters, and Self-Discipline.

The present study shows that Physical Health is one of the sources of life meaning among Koreans. Like the factor of Financial Security, Physical Health factor was an important factor in Koreans' life meaning. This factor includes Health of Family Member (Family members are all healthy). Usually in Korea, an individual's issue becomes the family's issue. For example, if the medical system is inadequate to cover an individual's expense, this has a significant impact on other family members who may have to sacrifice in order to offer financial assistance.

Also, grown-up children have a responsibility of taking care of their older parents. Therefore, without physical health in family members including oneself, life meaning may be difficult to achieve. Like the factor of Financial Security, Physical Health is necessary to achieve life meaning, however, it is not sufficient in and of itself for meaning.

Comparatively, in Wong's (1998) PMP, there is a unique factor of Canadians' life meaning: Fair Treatment. Wong (1998) suggests that the concept of Fair Treatment in Western societies might mean how fairly an individual is treated by others. This in turn may reflect individualism, one of the most distinguishable characteristics in Western

societies. In contrast, Eastern (e.g., Asians) are collectivistic-centred. In Asian cultures, rather than being with treated individually the community to which an individual belongs is considered more important (Ministry of Culture and Information, 1998). Also, among Koreans, success has been viewed as the highest honour for one's family (Lee, 1999). Similarly, individual's shame is the family's shame. In Korean culture like in other Asian cultures, peoples must be more aware of their communities and families rather than individuals. In this way, Fair Treatment can be considered to be unique source of Western people's life meaning.

It is interesting to note that each variance of ten factors of Koreans' life meaning accounted for total variance in an almost equal portion (see Table 7). However, in Wong's (1998) PMP, over half of the total variance (61.10%) was explained by one factor, Achievement (percentage of variance was 36.4%).

The results of main effects of age, gender, and religion imply that the Elderly group, the Religious group, and the female group have score means in life meaning and life satisfaction than any other groups. It implies that they tend to consider their life more meaningful than the Younger group, No-Religion and the male. These results are consistent with the results from other studies (Batson, Schoenrade, & Ventis, 1993; Koenig, Kvale, & Ferrel, 1998; Koenig, Smiley, & Gonzales, 1988; Levine, 1994a, 1994b; McFadden, 1995; Pargament, Van Haitsma, & Ensing, 1995; Wong, 1993, 1998; Wong & Reker, 1984).

Also, one of the results is that females have more meaningful life than males. It can be interpreted that perhaps in male-dominant societies such as Korea, females might

need to accept their lives and be self-discipline. In order to overcome their destinies and to survive, they might be more optimistic and strong, which make them feel their lives more meaningful. Also, females tend to be more religious than males do. Females might have used religion as coping strategy to help them through the hardships and sufferings in their lives.

Also, it is very interesting that religion orientation might influence people's life meaning. The results of main effect of Religion focused that Catholics had higher mean scores in the factors of Acceptance and Affirmation, Self-Transcendence, Protestant had higher mean scores in the factors of Relationship and Religion, and the Eastern Religion group had a higher mean score in the factor of Self-Discipline.

This study has several limitations. First of all, because of convenience sampling, the size of the Elderly group was not large enough in the two studies. Usually, the Elderly group might have prosperous life experiences and opportunities to reflect life meaning. It will be beneficial to hear their voices regarding life meaning based on their life experiences and perspectives. Therefore, a study with a large sample of Elderly people would be valuable as a future study. Also, the distribution of religions did not represent the current Korean religious population. According to the government survey (1995), Buddhists represents 23.7% of the Korean population, Protestants 19.8%, Catholics 6.7%, Confucians 0.48%, other religious people 0.26%, and those with no-religion 48%. Therefore, in Study One the rate of Protestants is higher than other studies indicate and in Study Two, the rate of Catholics is also higher than average and the sample is not representative of the general population. Finally, both Study One and Study Two, the

number of participants in the Eastern religion group is too low.

Also, in the process of sorting out data for Study Two, an extremely strict measure of removing data was used; data were removed if it had at least one missing answer or improper answering. Because of this procedure for sorting data, it might be possible to miss sincere responses to the survey.

The results of reliability analysis showed that in two factors, that is, Factor 7 (Good Character) and Factor 8 (Self-Discipline), attributes were found to decrease the Alpha values. Also, as mentioned in Chapter Four, Factor 9 (Physical Health) and Factor 10 (Intimate Friend) each had just two attributes. As a result, the Alpha values could not be offered to these two factors.

In addition, in measuring the level of life satisfaction, back translation was not conducted. Even though the present study focused on life meaning, in the future study, it must be considered to develop a scale for measuring Koreans' life satisfaction, or to translate a scale into Korean for a valid and reliable measuring.

This study is an exploratory study and the first step in identifying the structure of Koreans' sources of life meaning. Therefore, in order to determine the structure of Koreans' sources of life meaning and finally develop a scale for that, further study will be required. The issues mentioned above are left to future study.

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APPENDIX A: Questionnaire for Study One

APPENDIX B: Questionnaire for Study Two

APPENDIX C: Tables

Table 1

Frequency Table of Age, Gender, and Religion of Study One

	Frequency	Percentage	Cumulative Percentage
<u>Age</u>			
The Young Adult (18-29)	92	53	53
The Middle (30-49)	72	41	94
The Elderly (Over 50)	9	6	100
<u>Gender</u>			
Male	87	50.3	50.3
Female	86	49.7	
<u>Religion</u>			
Catholic	28	16	100
Protestant	98	56	16
Eastern Religion	6	3	72
No-Religion	41	25	75
<u>Total</u>	173	100	100

Table 2

Frequency Table of Age, Gender, and Religion of Study Two

	Frequency	Percentage	Cumulative Percentage
<u>Age</u>			
The Young Adult (18-29)	285	44.7	44.7
The Middle (30-49)	297	46.5	91.2
The Elderly (Over 50)	56	8.8	100
<u>Gender</u>			
Male	351	55	55
Female	287	45	100
<u>Religion</u>			
Catholic	196	30.7	30.7
Protestant	140	21.9	52.6
Eastern Religion	73	11.5	64.1
No-Religion	229	35.9	100
<u>Total</u>	638	100	

Table 3

Gender × Age Crosstabulation and Chi-Square Test

<u>Gender</u>	<u>Age</u>	The Young Adult (18-29)	The Middle Age (30-49)	The Elderly (Over 50)	Total
<u>Male</u>					
Count		160	163	28	351
%within Gender		45.6	46.4	8.0	100.0
%within Age		56.1	54.9	50.0	55.0
% of Total		25.1	25.5	4.4	55.0
<u>Female</u>					
Count		125	134	28	287
%within Gender		43.6	46.7	9.8	100.0
%within Age		43.9	45.1	50.0	45.0
% of Total		19.6	21.0	4.4	45.0
<u>Total</u>					
Count		285	297	56	638
%within Gender		44.7	46.6	8.8	100.0
%within Age		100.0	100.0	100.0	100.0
% of Total		44.7	46.6	8.8	100.0
<u>Chi-Square Test</u>					
	Value	Df	Asymp.Sig (2-sides)		
Pearson Chi-Square	.72*	2	.67		
Likelihood Ratio	.71	2	.70		
Linear-by-Linear Association	.56	1	.45		
N of Valid Cases	638				

*0 cells (.0%) have expected count less than 5. The minimum expected count is 25.19

Table 4

Religion × Age Crosstabulation and Chi-Square Test

<u>Religion</u>	<u>Age</u>	The Young Adult (18-29)	The Middle Age (30-49)	The Elderly (Over 50)	Total
<u>Catholic</u>					
Count		56	102	38	196
%within Religion		28.6	52.0	19.4	100.0
%within Age		19.6	34.3	67.9	30.7
% of Total		8.8	16.0	6.6	30.7
<u>Protestant</u>					
Count		67	71	2	140
%within Religion		47.9	50.7	1.4	100.0
%within Age		23.5	23.9	3.6	21.9
% of Total		10.5	11.1	0.3	21.9
<u>Eastern Religion</u>					
Count		26	38	9	73
%within Religion		35.6	52.1	12.3	100.0
%within Age		9.1	23.9	16.1	11.4
% of Total		4.1	11.1	1.4	11.4
<u>No-Religion</u>					
Count		136	86	7	229
%within Religion		59.4	37.6	3.1	100.0
%within Age		47.7	29.0	12.5	35.9
% of Total		21.3	13.5	1.1	35.9
<u>Total</u>					
Count		285	297	56	638
%within Religion		44.7	46.6	8.8	100.0
%within Age		100.0	100.0	100.0	100.0
% of Total		44.7	46.6	8.8	100.0
<u>Chi-Square Test</u>					
	Value	Df	Asymp.Sig (2-sides)		
Pearson Chi-Square	73.72*	6	.00		
Likelihood Ratio	75.63	6	.00		
Linear-by-Linear Association	45.62	1	.00		
N of Valid Cases	638				

* 0 cells (.0%) have expected count less than 5. The minimum expected count is 6.41

Table 5

Religion × Gender Crosstabulation and Chi-Square Test

<u>Gender</u>	<u>Male</u>	<u>Female</u>	<u>Total</u>
<u>Religion</u>			
<u>Catholic</u>			
Count	84	112	196
%within Religion	42.9	57.1	100.0
%within Age	23.9	39.0	30.7
% of Total	13.2	17.6	30.7
<u>Protestant</u>			
Count	66	74	140
%within Religion	47.1	52.9	100.0
%within Age	18.8	25.8	21.9
% of Total	10.3	11.6	21.9
<u>Eastern Religion</u>			
Count	47	26	73
%within Religion	64.4	35.6	100.0
%within Age	43.9	26.1	35.9
% of Total	24.1	11.8	35.9
<u>No-Religion</u>			
Count	154	75	229
%within Religion	67.2	32.8	100.0
%within Age	43.9	26.1	35.9
% of Total	24.1	11.8	35.9
<u>Total</u>			
Count	351	287	638
%within Religion	55.0	45.0	100.0
%within Age	100.0	100.0	100.0
% of Total	55.0	45.0	100.0
<u>Chi-Square Test</u>			
	Value	Df	Asymp.Sig (2-sides)
Pearson Chi-Square	31.65*	6	.00
Likelihood Ratio	31.63	6	.00
Linear-by-Linear Association	45.62	1	.00
N of Valid Cases	638		

*0 cells (.0%) have expected count less than 5. The minimum expected count is 32.84

Table 6

The Extracted Attributes of Korean Life Meaning from the Study One

1. Feels content with what one is.
 2. Has financial security.
 3. Values one's work.
 4. Accepts my limitations.
 5. Strives to do my best to do whatever does.
 6. Has a good family.
 7. Is trusted by others.
 8. Lives peacefully.
 9. Has a purpose for which to strive.
 10. Makes a contribution to one's society
 11. Is altruistic.
 12. Is positive & optimistic about life.
 13. Is respected by others.
 14. Seeks to do God's will.
 15. Strives to achieve one's life purpose.
 16. Has a person whom one loves.
 17. Strives to make the best use of life opportunities.
 18. Is honest and sincere with people.
 19. Is open minded to the world and people.
-

Table 6 con't

20. Thinks that life is beautiful even though one may fail or be frustrated with life
 21. Is free to make decisions about one's own life.
 22. Has good physical health.
 23. Has good self-discipline.
 24. Is adaptive or flexible with changing environment.
 25. Likes challenge.
 26. Has good self-control.
 27. Thinks that one is fairly rewarded for what one does.
 28. Thinks they bring happiness to someone.
 29. Has a good relationship with people.
 30. Cares about others.
 31. Feel confident about one's life.
 32. Engages in creative work.
 33. Enjoys life.
 34. Feel fulfilled about what has been achieved.
 35. Has good mental health.
 36. Has satisfied one's basic needs.
 37. Thinks that one is a valuable person in one's society.
 38. Is at peace with oneself.
 39. Has a number of good friends.
 40. Seeks to glorify God.
-

Table 6 con't

41. Thinks that one is liked by others.
 42. Believes in afterlife.
 43. Believes that there is a God.
 44. Strives to cooperate with others.
 45. Is grateful with what one has.
 46. Has a sense of mission or calling.
 47. Is at peace with God.
 48. Does not easily give up when one faces an obstacle in life.
 49. Makes an effort to overcome one's limitations.
 50. Strive to live everyday life fully.
 51. Is sincere with one's family.
 52. Is approved by others through doing one's work.
 53. Strives to find what one wants to do.
 54. Enjoys leisure as much as one wants.
 55. Works for one's neighbours.
 56. Is achieving one's hope in life.
 57. Pursue a life together with neighbours.
 58. Is proud of oneself.
 59. Has a secure occupation.
 60. Strives to overcome difficult situations.
 61. Feels happy about everyday life.
-

Table 6 con't

62. Strives to develop one's talents.
 63. Has people who accept one as who one is.
 64. Strives for self-actualization by doing one's work.
 65. Leads life according to one's will.
 66. Thinks that suffering in life is a process for a better life.
 67. Has many people who share the same values as one's around one.
 68. Has a friend to whom one opens one's heart.
 69. Does not let private relationship interfere with what is good for community.
 70. Thinks that one is successful in terms of one's society's standards.
 71. Does not regret if one fails to achieve a purpose which one did one's best to accomplish.
 72. Feels happy about even a trivial pleasure.
 73. Values one's life even though it may be painful.
 74. Does not avoid suffering and overcome them.
 75. Strives to make oneself a better person.
 76. Does valuable work
 77. Lives with the poor and needy.
 78. Respects and approves of others.
 79. Strives to correct ones' weakness and improve oneself.
 80. Manages well all unexpected happenings.
 81. Puts all one's energy into the work which one values.
 82. Feels sense of belonging in one's community
-

Table 6 con't

83. Enjoys the a beauty of nature.
 84. One's family members are all healthy.
 85. One's old age will be stable.
 86. Believes that there is enduring truth in the world.
 87. Has clear principles in one's life.
 88. Strives to love everyone and everything.
 89. Has an ability to adapt to unexpected results.
 90. Strives to do justice.
 91. Live according to one's life plan.
 92. Is a person of conscience.
 93. Prepares for the future.
 94. Trusts oneself.
 95. Pursue the goodness of the community.
 96. Respects oneself.
 97. Can forgive others' faults and mistakes.
 98. Strives to develop one's creativity.
 99. Accept oneself as who one is.
 100. Strives to improve the quality of life of our society.
 101. Feels fulfilled in terms of spiritual life.
 102. Lives my own unique life.
 103. Must value love.
-

Table 6 con't

104. Strive to do one's best to do one's roles.

105. Values relationships with people.

106. Believe that one makes contribution to the wellness of human beings.

Table 7

Total Variance Explained by Factor Analysis

<u>Rotation Sums of Squared Loadings</u>			
Component	Total	% of Variance	Cumulative
1	4.86	9.17	9.17
2	4.50	8.49	17.66
3	4.40	8.31	25.96
4	3.12	5.88	31.84
5	2.72	5.13	36.97
6	2.44	4.60	41.57
7	2.29	4.31	45.88
8	2.15	4.05	49.93
9	1.70	3.21	53.14
10	1.59	2.99	56.13

Table 8

Factor Structure of Koreans' Life Meaning

	Factor 1 Achievement	Factor 2 Financial Security	Factor 3 Religion
"Strives to develop one's talents"	.74		
"Strives to find what one wants to do"	.72		
"Develops one's creativity"	.64		
"Achieves one's life purpose"	.63		
"Has a purpose which one strives to achieve"	.63		
"Strives for self-actualization by doing one's work"	.61		
"Prepare for future"	.59		
"Makes the best use of life opportunities"	.56		
"Feels fulfilled about what has been achieved"	.45		
"Has financial security"		.68	
"Has satisfied with one's basic needs"		.67	
"Feels fulfilled in terms of spiritual life"		.65	
"Feels successful in society"		.64	
"Has good mental health"		.60	
"Lives peacefully"		.59	
"Feels content with what one is"		.59	
"Has a good family"		.58	
"Has a secure occupation"		.58	
"Enjoys leisure as much as one wants"		.56	
"At peace with God"			.89
"Seeks to glorify God"			.87
"Believes that there is a God"			.86
"Follows God's will"			.85
"Believes in afterlife"			.69
"Believes that there is enduring truth in the world"			.58
Eigenvalue	11.75	4.14	3.11
PCT of VAR	22.18	7.80	5.86
Cum PCT	22.18	29.98	35.85

Table 8 con't

	Factor 4 Acceptance and Affirmation	Factor 5 Relationship	Factor 6 Self -Transcendence
"Values one's life even though it may be painful"	.75		
"Does not regret if one fails to achieve a purpose"	.69		
"Does not avoid suffering and overcome them"	.59		
"Feels happy about even a trivial pleasure"	.56		
"Life is beautiful"	.55		
"Suffering in life is a process for a better life"	.52		
"Be respected by others"		.66	
"Be liked by others"		.65	
"Be trusted by others"		.60	
"Being a valuable person in society"		.58	
"Makes a contribution to society"		.56	
"Works for neighbours"			.62
"Lives for the poor and the needy"			.55
"Enjoys a beauty of nature"			.50
"Pursues a life together with neighbours"			.45
"Forgives others faults and mistakes"			.40
"values love"			.31
Eigenvalue	2.21	1.71	1.55
PCT of VAR	4.17	3.22	2.92
CUM PCT	40.01	43.24	46.16

Table 8 con't	Factor 7 Good Character	Factor 8 Self Discipline	Factor 9 Physical Health	Factor 10 Intimate Friend
"Open-minded to the world & people"	.75			
"Being honest and sincere with people"	.66			
"Being altruistic"	.49			
"Has a person whom I love"	.35			
"Has a good self-control"		.74		
"Has a good self-discipline"		.59		
"Does not let private relationship interfere with what is good for community"		.56		
"Has good physical health"			.66	
"Family members are all healthy"			.64	
"Has a friend to whom one opens one's heart"				.72
"Has many people who share the same values as ones' around one"				.61
Eigenvalue	1.44	1.40	1.26	1.19
PCT of VAR	2.71	2.64	2.37	2.25
Cum PCT	48.87	51.51	53.51	56.13

Table 9

Item-total Correlations and Reliability Measures of Factors

	Item-Total Correlation	Alpha if Item- Deleted
<u>Factor 1 = Achievement</u> (Cronbach's Alpha = .86)		
"Strives to develop one's talents"	.68	.83
"Strives to find what one wants to do"	.63	.84
"Develops one's creativity"	.58	.84
"Achieves one's life purpose"	.61	.84
"Has a purpose which one strives to achieve"	.55	.85
"Strives for self-actualization by doing one's work"	.52	.85
"Prepare for future"	.60	.84
"Makes the best use of life opportunities"	.55	.85
"Feels fulfilled about what has been achieved"	.51	.85
<u>Factor 2 = Financial Security</u> (Cronbach's Alpha = .85)		
"Has financial security"	.52	.84
"Has satisfied with one's basic needs"	.57	.83
"Feels fulfilled in terms of spiritual life"	.63	.83
"Feels successful in society"	.55	.83
"Has good mental health"	.65	.83
"Lives peacefully"	.57	.83
"Feels content with what one is"	.51	.84
"Has a good family"	.54	.83
"Has a secure occupation"	.50	.84
"Enjoys leisure as much as one wants"	.45	.84
<u>Factor 3 = Religion</u> (Cronbach's Alpha = .90)		
"At peace with God"	.85	.86
"Seeks to glorify God"	.82	.86
"Believes that there is a God"	.79	.87
"Follows God's will"	.79	.87
"Believes in afterlife"	.56	.90
"Believes that there is enduring truth in the world"	.52	.91

Table 9 con't

Factor 4 = Acceptance & Affirmation

(Cronbach's Alpha = .78)

"Values one's life even though it may be painful"	.69	.71
"Does not regret if one fails to achieve a purpose"	.54	.75
"Does not avoid suffering and overcome them"	.57	.74
"Feels happy about even a trivial pleasure"	.49	.76
"Life is beautiful"	.44	.77
"Suffering in life is a process for a better life"	.47	.76

Factor 5 = Relationship

(Cronbach's Alpha = .80)

"Be respected by others"	.53	.78
"Be liked by others"	.60	.75
"Be trusted by others"	.55	.77
"Being a valuable person in society"	.65	.74
"Makes a contribution to society"	.57	.76

Factor 6 = Self-Transcendence

(Cronbach's Alpha = .76)

"Works for neighbours"	.60	.69
"Lives for the poor and the needy"	.63	.69
"Enjoys the beauty of nature"	.38	.75
"Pursues a life together with neighbours"	.63	.69
"Forgives others faults and mistakes"	.40	.75
"values love"	.38	.76

Factor 7 = Good Character

(Cronbach's Alpha = .61)

"Open-minded to the world & people"	.53	.42
"Being honest and sincere with people"	.50	.46
"Being altruistic"	.37	.55
"Has a person whom I love"	.19	.69

Factor 8 = Self-Discipline

(Cronbach's Alpha = .63)

"Has good self-control"	.54	.37
"Has good self-discipline"	.46	.51
"Does not let private relationship interfere with what is good for community"	.33	.67

Table 9 con't

Factor 9 = Physical Health
(Cronbach's Alpha = .61)

"Has good physical health"	.44	.
"Family members are all healthy"	.44	.

Factor 10 = Intimate Friend
(Cronbach's Alpha = .43)

"Has a friend to whom one opens one's heart"	.27	.
"Has many people who share the same values as ones' around one"	.27	.

Table 10

Mean Scores of Life Meaning Factors

	Mean	Std.Deviation
Factor 1: Achievement	5.45	.88
Factor 2: Financial Security	4.40	1.00
Factor 3: Religion	4.42	1.64
Factor 4: Acceptance & Affirmation	5.53	1.01
Factor 5: Relationship	4.97	.91
Factor 6: Self-Transcendence	5.20	.92
Factor 7: Good Character	5.37	.95
Factor 8: Self-Discipline	5.03	1.05
Factor 9: Physical Health	5.28	1.20
Factor10: Intimate Friend	5.62	1.09
Total Mean of Life Meaning	5.15	.68

Table 11

A Summary Table of Main Effects of Age, Gender & Religion on Life Meaning

	Sum of Squares	Df	Mean Square	F	P
<u>Age</u>					
Between Groups	9.71	2	4.85	11.23	.000***
Within Groups	274.50	635	.43		
Total	284.20	637			
<u>Gender</u>					
Between Groups	7.41	1	7.41	17.02	.000***
Within Groups	276.80	636	.44		
Total	284.20	637			
<u>Religion I</u>					
Between Groups	21.03	3	7.01	16.89	.000***
Within Groups	263.17	634	.42		
Total	284.20	637			
<u>Religion II</u>					
Between Groups	20.23	1	20.23	48.75	.000***
Within Groups	263.97	636	.42		
Total	284.20	637			

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 12

Total Mean Scores of Life Meaning

	Mean	Std.Deviation
<u>Age</u>		
The Young Adult	4.90	.62
The Middle Age	5.13	.69
The Elderly	5.20	.67
<u>Gender</u>		
Male	4.93	.66
Female	5.15	.67
<u>Religion I</u>		
Catholic	5.16	.66
Protestant	5.21	.60
Eastern-Religion	5.08	.64
No-Religion	4.79	.66
<u>Religion II</u>		
Religion	5.16	.64
No-Religion	4.79	.66
<u>Total</u>	5.03	.67

Table 13

A Summary Table of Main Effect of Age

	Type III Sum of Squares	df	Mean Square	F	P
Factor 1: Achievement	9.032E-02	2	4.516E-02	.06	.943
Factor 2: Financial Security	.95	2	.47	.47	.624
Factor 3: Religion	118.62	2	59.31	23.67	.000***
Factor 4: Acceptance/Affirmation	33.33	2	16.66	17.25	.000***
Factor 5: Relationship	3.92	2	1.96	2.38	.093
Factor 6: Self-Transcendence	29.39	2	14.70	18.43	.000***
Factor 7: Good Character	36.43	2	18.22	21.58	.000***
Factor 8: Self-Discipline	34.93	2	17.47	16.78	.000***
Factor 9: Physical Health	15.14	2	7.57	5.29	.005**
Factor10: Intimate Friend	10.12	2	5.06	4.28	.014*

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 14

Mean Scores of Ten Factors by Age

	Mean	Std.Deviation
Factor 1: Achievement		
The Young Adult	5.44	.85
The Middle Age	5.46	.90
The Elderly	5.47	.91
Factor 2: Financial Security		
The Young Adult	4.45	.94
The Middle Age	4.44	1.02
The Elderly	4.29	1.20
Factor 3: Religion		
The Young Adult	3.97	1.53
The Middle Age	4.70	1.64
The Elderly	5.23	1.55
Factor 4: Acceptance & Affirmation		
The Young Adult	5.31	.99
The Middle Age	5.63	.99
The Elderly	6.07	.88
Factor 5: Relationship		
The Young Adult	4.97	.83
The Middle Age	5.02	.92
The Elderly	4.73	1.21
Factor 6: Self-Transcendence		
The Young Adult	4.87	.86
The Middle Age	5.25	.91
The Elderly	5.46	.97
Factor 7: Good Character		
The Young Adult	5.10	.97
The Middle Age	5.57	.86
The Elderly	5.62	.97
Factor 8: Self-Discipline		
The Young Adult	4.76	1.04
The Middle Age	5.16	1.00
The Elderly	5.53	1.03
Factor 9: Physical Health		
The Young Adult	5.53	1.21
The Middle Age	5.39	1.09
The Elderly	4.83	1.60
Factor10: Intimate Friend		
The Young Adult	5.73	1.00
The Middle Age	5.77	1.08
The Elderly	5.30	1.51

Table 15

A Summary Table of Main Effect of Gender

	Type III Sum of Square	df	Mean Square	F	P
Factor 1: Achievement	6.534E-02	1	6.534E-	.085	.771
Factor 2: Financial Security	5.15	1	02	5.17	.023*
Factor 3: Religion	102.70	1	5.15	40.65	.000***
Factor 4: Acceptance/Affirmation	2.27	1	102.70	2.24	.135
Factor 5: Relationship	2.46	1	2.27	2.99	.084
Factor 6: Self-Transcendence	8.38	1	2.46	10.10	.002*
Factor 7: Good Character	.39	1	8.38	.43	.511
Factor 8: Self-Discipline	18.34	1	.39	17.21	.000***
Factor 9: Physical Health	1.11	1	18.38	.77	.381
Factor10: Intimate Friend	11.39	1		9.67	.002*
			1.11		
			11.39		

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 16

Mean Scores of Ten Factors by Gender

	Mean	Std.Deviation
Factor 1: Achievement		
Male (N=351)	5.45	.86
Female (N=287)	5.47	.90
Factor 2: Financial Security		
Male	4.33	1.00
Female	4.51	1.00
Factor 3: Religion		
Male	4.05	1.58
Female	4.86	1.60
Factor 4: Acceptance & Affirmation		
Male	5.47	.96
Female	5.59	1.05
Factor 5: Relationship		
Male	4.92	.87
Female	5.04	.95
Factor 6: Self-Transcendence		
Male	4.99	.92
Female	5.22	.90
Factor 7: Good Character		
Male	5.34	.97
Female	5.39	.90
Factor 8: Self-Discipline		
Male	4.88	1.06
Female	5.22	1.00
Factor 9: Physical Health		
Male	5.24	1.15
Female	5.33	1.27
Factor10: Intimate Friend		
Male	5.50	1.07
Female	5.77	1.10

Table 17

A Summary Table of Main Effect of Religion I

	Type III Sum		Mean		
	of Square	Df	Square	F	P
Factor 1: Achievement	7.70	3	2.57	3.38	.018
Factor 2: Financial Security	7.38	3	2.46	2.48	.061
Factor 3: Religion	728.75	3	242.92	157.03	.000***
Factor 4: Acceptance/Affirmation	20.91	3	6.97	7.06	.000***
Factor 5: Relationship	10.57	3	3.52	4.33	.005**
Factor 6: Self-Transcendence	31.24	3	10.41	13.09	.000***
Factor 7: Good Character	4.28	3	1.43	1.59	.190
Factor 8: Self-Discipline	8.58	3	2.86	2.64	.049*
Factor 9: Physical Health	4.84	3	1.62	1.11	.343
Factor10: Intimate Friend	2.29	3	.77	.64	.590

Note. Religion I – Catholic, Protestant, Eastern-Religion and No-Religion.

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 18

Mean Scores of Ten Factors by Religion I

	Mean	Std.Deviation
Factor 1: Achievement		
Catholic (N=196)	5.38	1.06
Protestant (N=140)	5.56	.95
Eastern Religion (N= 73)	5.68	1.04
No-Religion (N=229)	5.38	.96
Factor 2: Financial Security		
Catholic	4.33	1.30
Protestant	4.55	1.15
Eastern Religion	4.59	1.23
No-Religion	4.34	1.25
Factor 3: Religion		
Catholic	5.37	1.00
Protestant	5.51	.93
Eastern Religion	3.83	1.03
No-Religion	3.15	1.02
Factor 4: Acceptance & Affirmation		
Catholic	5.79	1.00
Protestant	5.41	.76
Eastern Religion	5.53	.90
No-Religion	5.37	.90
Factor 5: Relationship		
Catholic	4.86	.94
Protestant	5.16	.77
Eastern Religion	5.15	.84
No-Religion	4.90	.94
Factor 6: Self-Transcendence		
Catholic	5.37	.93
Protestant	5.12	.94
Eastern Religion	5.16	.87
No-Religion	4.83	.99
Factor 7: Good Character		
Catholic	5.45	1.08
Protestant	5.30	.98
Eastern Religion	5.48	1.00
No-Religion	5.29	1.06
Factor 8: Self-Discipline		
Catholic	5.09	1.36
Protestant	5.08	1.12
Eastern Religion	5.22	1.12
No-Religion	4.88	1.12

Table 18 con't	5.15	1.21
	5.34	.95
Factor 9: Physical Health	5.35	.98
Catholic	5.34	1.10
Protestant		
Eastern Religion	5.61	.66
No-Religion	5.73	.60
Factor10: Intimate Friend	5.64	.64
Catholic	5.57	.66
Protestant		
Eastern Religion		
No-Religion		

Note. Religion I – Catholic, Protestant, Eastern-Religion and No-Religion.

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 19

A Summary Table of Main Effect of Religion II

	Type III Sum		Mean		
	of Square	df	Square	F	P
Factor 1: Achievement	1.80	1	1.80	2.34	.126
Factor 2: Financial Security	1.85	1	1.85	1.85	.174
Factor 3: Religion	576.33	1	576.33	323.46	.000***
Factor 4: Acceptance/Affirmation	8.52	1	8.52	8.49	.004*
Factor 5: Relationship	2.01	1	2.01	2.44	.119
Factor 6: Self-Transcendence	25.61	1	25.61	31.93	.000***
Factor 7: Good Character	1.90	1	1.90	2.12	.146
Factor 8: Self-Discipline	7.51	1	7.51	6.94	.009**
Factor 9: Physical Health	1.17	1	1.17	.81	.017*
Factor10: Intimate Friend	1.15	1	1.15	.96	.306

Note. Religion II –Religion and No-Religion.

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 20

Mean Scores of Ten Factors by Religion II

	Mean	Std.Deviation
Factor 1: Achievement		
Religion (N=409)	5.49	.86
No-Religion (N=229)	5.38	.90
Factor 2: Financial Security		
Religion	4.45	1.02
No-Religion	4.34	.957
Factor 3: Religion		
Religion	5.13	1.38
No-Religion	3.15	1.25
Factor 4: Acceptance & Affirmation		
Religion	5.61	.99
No-Religion	5.37	1.02
Factor 5: Relationship		
Religion	5.01	.91
No-Religion	4.90	.90
Factor 6: Self-Transcendence		
Religion	5.25	.87
No-Religion	4.83	.94
Factor 7: Good Character		
Religion	5.41	.92
No-Religion	5.29	.99
Factor 8: Self-Discipline		
Religion	5.11	1.03
No-Religion	4.88	1.06
Factor 9: Physical Health		
Religion	5.25	1.25
No-Religion	5.34	1.12
Factor10: Intimate Friend		
Religion	5.65	1.09
No-Religion	5.57	1.10

Note. Religion II –Religion and No-Religion.

Table 21

A Summary Table of Main Effects of Age, Gender & Religion on Life Satisfaction

	Sum of Squares	Df	Mean Square	F	Sig
<u>Age</u>					
Between Groups	1.42	2	.71	.45	.636
Within Groups	998.85	635	1.57		
Total	1000.27	637			
<u>Gender</u>					
Between Groups	7.52	1	7.52	4.81	.029*
Within Groups	992.76	636	1.56		
Total	1000.27	637			
<u>Religion I</u>					
Between Groups	8.49	3	2.83	1.81	.145
Within Groups	991.79	634	1.56		
Total	1000.27	637			
<u>Religion II</u>					
Between Groups	6.995	1	6.995	4.48	.035*
Within Groups	993.276	636	1.562		
Total	1000.271	637			

Note. Religion I – Catholic, Protestant, Eastern-Religion and No-Religion.

Religion II –Religion and No-Religion.

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 22

Mean Scores of Life Satisfaction

	Mean	Std.Deviation
<u>Age</u>		
The Young Adult	4.32	1.17
The Middle Age	4.22	1.28
The Elderly	4.23	1.51
<u>Gender</u>		
Male	4.17	1.20
Female	4.38	1.31
<u>Religion I</u>		
Catholic	4.28	1.40
Protestant	4.40	1.14
Eastern-Religion	4.41	1.25
No-Religion	4.12	1.18
<u>Religion II</u>		
Religion	4.34	1.29
No-Religion	4.12	1.18
<u>Total</u>	4.26	1.25

Note. Religion I – Catholic, Protestant, Eastern-Religion and No-Religion.

Religion II –Religion and No-Religion.

Table 23

Correlation Among Factors and Life Satisfaction

	Factor 1 Achievement	Factor 2 Financial Security	Factor 3 Religion	Factor 4 Acceptance & Affirmation	Factor 5 Relationship	Factor 6 Self- Transcendence
Factor 1	1.00					
Factor 2	.38**	1.00				
Factor 3	.12**	.19**	1.00			
Factor 4	.44**	.30**	.30**	1.00		
Factor 5	.57**	.48**	.18**	.36**	1.00	
Factor 6	.48**	.34**	.41**	.58**	.45**	1.00
Factor 7	.40**	.31**	.21**	.45**	.40**	.50**
Factor 8	.42**	.33**	.20**	.41**	.38**	.39**
Factor 9	.30**	.38**	.06**	.22**	.27**	.22**
Factor 10	.35**	.27**	.12**	.27**	.34**	.26**
Life Satisfaction	.44**	.70**	.21**	.29**	.41**	.39**
Total Life Meaning	.71**	.69**	.55**	.69**	.69**	.75**

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 23 con't

	Factor 7 Good- Character	Factor 8 Self- Discipline	Factor 9 Physical Health	Factor10 Intimate Friend	Life Satisfaction
Factor 1					
Factor 2					
Factor 3					
Factor 4					
Factor 5					
Factor 6					
Factor 7	1.00				
Factor 8	.33**	1.00			
Factor 9	.30**	.29**	1.00		
Factor 10	.24**	.17**	.24**	1.00	
Life Satisfaction	.27**	.29**	.24**	.29**	1.00
Total Life Meaning	.61**	.58**	.43**	.43**	.61**

*p < .05; **p < .01; ***p < .001.