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PSYCHOMETRIC PROPERTIES AND SOCIO-DEMOGRAPHIC CHARACTERISTICS OF THE EXISTENCE SCALE

The article presents the findings of a research study aimed at identifying psychometric properties of an existential scale and socio-demographic features associated with elements contributing to an individual's existential fulfillment, including self-distance, self-transcendence, freedom, and responsibility. The Existence Scale developed by Laengle and his colleagues, was translated into Kazakh and adjusted to align with the language and culture of Kazakhstan. Using a sample with voluntary participants in Kazakhstan (N = 343, aged 16–70 years), the measurement demonstrated high reliability with a Cronbach's alpha score of 0.933, indicating its suitability as a diagnostic tool for further use. Data obtained from the study were examined to test compliance with the criteria of normal distribution, and percentage indicators on different subscales of the questionnaire were also analyzed.

Correlation and dispersion analyses were conducted using demographic information such as age, gender, education level, marital status, and employment status in pursuit of the research objectives. The results revealed disparities in scores across subcategories like freedom, responsibility, and existence, based on gender differences, age, and educational level of respondents. These findings can be used by researchers in existential studies, practicing psychologists, and psychotherapists when working with Kazakh-speaking people.

Key words: existential fulfillment, existence, self-distance, self-transcendence, freedom, responsibility.

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Экзистенция шкаласының психометриялық сипаттары мен әлеуметтік-демографиялық ерекшеліктері

Мақалада өзіндік алшақтық, өзіндік трансценденттік, еркіндік, жауапкершілік сияқты тұлғаның экзистенциялық кемелденуін құрайтын өлшемдердің әлеуметтік-демографиялық ерекшеліктерін анықтау мақсатында жүргізілген эмпирикалық зерттеудің нәтижелері қамтылған. Зерттеу жүргізу барысында А. Laengle және оның әріптестері ұсынған «Экзистенция шкаласы» әдістемесі қазақ тіліне аударылып, тіл мен ұлт ерекшелігіне бейімделді. Қазақстандық таңдау тобына (N = 343, 16–70 жас) жүргізілген өлшеу құралының альфа-Кронбах көрсеткіші 0,933-ке тең болды. Бұл көрсеткіш әдістеменің қазақ тілді нұсқасының сенімділік статистикасы өте жоғары екенін және қолданысқа енгізуге болатынын көрсетеді. «Экзистенция шкаласын» жүргізу барысында алынған мәліметтердің қалыпты үлестірім заңдылығына сәйкестігі тексеріліп, әр субшкала бойынша пайыздық көрсеткіштерге сипаттама берілді.

Зерттеу жұмысының мақсатын орындау үшін әдістемеге берілген жауаптармен қатар жиналған респонденттердің жасы, жынысы, білімі, отбасылық және жұмыс жағдайына байланысты ақпаратты қолдана отырып, корреляциялық және дисперсиялық талдау жасалынды. Нәтижесінде әр түрлі жыныс өкілдері арасында және жас ерекшеліктері мен білім деңгейіне байланысты еркіндік, жауапкершілік, экзистенция субшкалалары бойынша көрсеткіштерде айырмашылықтар анықталды. Алынған қорытынды нәтижелер дәл осы әдістемені қолдану арқылы жүргізілген австриялық зерттеу нәтижесімен салыстырылды. Зерттеу нәтижесін экзистенциялық бағыттағы зерттеушілер, практик-психологтар мен психотерапевттер қазақ тілді тұлғалармен жұмыс жасау барысында қолдана алады.

Түйін сөздер: экзистенциялық кемелдену, экзистенция, өзіндік алшақтық, өзіндік трансценденттік, еркіндік, жауапкершілік.

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Психометрические характеристики и социально-демографические особенности шкалы экзистенции

В статье представлены результаты эмпирического исследования, проведенного с целью определения социально-демографических особенностей измерений, составляющих экзистенциальную исполненность человека, таких как самодистанцирование, самотрансценденция, свобода, ответственность. В ходе исследования методика А. Laengle и др. «Шкала экзистенции» была переведена на казахский язык и адаптирована к языковым и национальным особенностям. Опросник проведен среди жителей Казахстана (N = 343, 16-70 лет) и показатель альфа-Кронбаха методики был равен 0,933. Этот коэффициент показывает, что статистика надежности казахской версии методики очень высока, и указывает на то, что он пригоден для дальнейшего использования в качестве диагностического инструмента. В ходе проведения исследования проверялось соответствие полученных данных закону нормального распределения, описывались процентные показатели по субшкалам методики.

Для достижения цели исследовательской работы был проведен корреляционный и дисперсионный анализ, определены возрастные и половые особенности, также особенности экзистенциальной исполненности в связи с уровнем образования, семейным статусом и трудовой занятостью. В результате исследования в показателях субшкал свободы, ответственности, экзистенции выявились различия между людьми разного пола, возраста и образования. Результаты исследования могут быть использованы исследователями экзистенциального направления, практикующими психологами и психотерапевтами при работе с казахскоязычными людьми.

Ключевые слова: экзистенциальная исполненность, экзистенция, самодистанцирование, самотрансценденция, свобода, ответственность.

Introduction

In today's world, rapid global developments such as the emergence of 5G technology and the fourth industrial revolution, alongside interstate conflicts, are occurring successively. These changes have a significant impact on an individual's mental well-being and overall health, leading to apprehension about an uncertain future. The constant adaptation to new changes creates challenges for individuals in this fast-paced environment, resulting in existential crises characterized by difficulty adapting to the present while struggling to foresee and plan for what lies ahead. This leads some individuals to question the purpose of their lives and experience a sense of inner "emptiness" ("vacuum") commonly referred to as an "existential crisis" or "existential vacuum" in contemporary literature (Laengle, 2003: 135).

According to Frankl, "every age has its own collective neurosis, and every age needs its own psychotherapy to cope with it" (Frankl, 1990: 24). The current prevalent ailment appears to be an existential crisis. Failing to address this crisis promptly can result in the emergence of various neuroses, deviant behaviors, and even suicidal tendencies. Therefore, it is essential to establish a method for assessing existence as the underlying psychological factor

contributing to these issues and analyze its socio-demographic characteristics.

The role of the notion of existence in the field of psychology

The concept of "existence" has its origins in general philosophy. In Latin, "existentia" translates to being, existence. Existence in a broad sense refers to an individual's awareness of their being, and how they perceive their interaction with the world (Levin, 2010).

Existentialism is a philosophical viewpoint that emphasizes freedom, choice, and personal existence. It is grounded on the idea that everyone can create meaning in life and make rational decisions even when faced with illogical circumstances at times (Evans, 2017: 3).

Existentialist thinkers have explored the inherent anxiety of human existence, the search for meaning in a seemingly meaningless world, and the significance of making choices based on genuine desires. Otto Rank is credited as one of the early influential figures in existential psychology. He diverges from Freud's emphasis on early childhood experiences and instead focuses on individual responsibilities in the present moment (Koole, 2010: 2). Furthermore, he introduces concepts such as "fear of life" and "fear of death" within existential thought (Grishina,

2015: 3). The contributions of Austrian psychologist and psychiatrist Frankl to furthering existential psychology are significant. Frankl views individual behavior not purely through biological or psychological mechanisms but rather as arising from spiritual freedom and responsibility to create intrinsic value and meaning (Reitinger, 2015:1-12). This explains why Frankl's name remains closely associated with contemporary existential psychology.

Eliason et al. propose that existential theory has the potential to connect humanity's pursuit of spiritual and psychological wellness (Eliason, 2010: 86-109). Given its foundation in philosophy and the quest for meaning, existentialism possesses a distinct ability to reconcile spirituality with overall well-being.

The field of existential sciences aims to understand how each person experiences life (Arredondo, 2023: 13-23). Existential therapy, on the other hand, considers life as a constant change. Frankl described the therapeutic change as the global significance of a particular situation or human life (Solobutina, 2019: 2). Frankl believed that "meaning always lies within every situation, even tragedy, and must be found". According to Frankl, while existential vacuum or meaninglessness leads to mental and social problems, awareness of meaning and purpose is considered the key to positive mental health (Wong, 2010: 5).

Frankl argues that the primary focus and requirement of human beings is not to pursue pleasure or avoid suffering, but to discover the purpose of life (Prinzing, 2022: 1). In other words, the responsibility of the human soul is to contemplate existential questions, seek solutions independently, and resist settling for ready-made answers. This process reflects maturity and autonomy. Questions about life's meaning demonstrate a person's desire to comprehend their existence and align it with their values as an individual.

Schneider's study examined 18 research papers that analyzed value-in-life surveys and frameworks in depth. The study categorized people's value-in-life resources from various populations into five groups:

- 1) Interpersonal relationships: assistance, affection, close connections, generosity, social ties.
- 2) Self-transcendence and eternity: giving significance to logic (fairness, truth, preservation of the planet), and affiliation (social, religious, or political), over self-interest.
- 3) Personal accomplishment and development: creative and productive activities, overcoming chal-

lenges, attaining power or independence, learning and growth, acquiring material wealth striving for personal improvement.

4) Hedonistic pleasure and mental health: fulfillment of basic needs, ownership of material possessions financial stability leisure pursuits hedonistic enjoyment psychological well-being.

5) Meaning without a purpose: harmony and connection with nature (Schneider, 2022: 15-16).

The five categories of resources mentioned earlier impact individuals' perception of significance in their lives. However, the meaning of life can vary depending on a person's life priorities and resources. For instance, for one individual, altruistic activities may determine the meaning of life, while for another person it could be linked to creative and productive pursuits.

In addition, a qualitative study conducted in the USA used an existential-phenomenological framework to analyze this aspect. During the study, participants were asked to provide written accounts of events in their lives that they considered meaningful. It was found that meaningful life events are perceived as unique and unexpected situations (Bargdill, 2023: 1-23).

Currently, there is a strong focus on the meaning-oriented coping strategy proposed by Existential Positive Psychology. For instance, a recent international study involving participants from 30 countries investigated the impact of a value-focused coping approach on depression, anxiety, and stress levels during the COVID-19 pandemic. The findings revealed that adopting a coping strategy centered around finding meaning led to a decrease in these adverse emotional states, particularly depression (Eisenbeck, 2021: 1-12).

As per the theories and research discussed above, we can conclude that existence and finding meaning in life are crucial for humanity; especially during today's rapidly changing times where existential maturity plays a significant role in maintaining mental well-being

Existential fulfillment

Frankl suggests that coping with suffering and existential uncertainty involves embracing the inconsistencies and mysteries of life in the world. The power of his concept is evident in the juxtaposition of suffering and joy, liberty and accountability, self-transcendence, and imperfection. This signifies a shift from a basic dichotomous perspective to a nuanced outlook that recognizes that "everything has two sides". Effectively adjusting requires attain-

ing an active equilibrium between these interrelated variables (Wong, 2020: 569-570).

Laengle describes existence as a person's true being, their position in the interactive relationship with the world. It also underscores the significance of an individual's connection to a meaningful environment, leading to existential maturity. "A person must choose a way of life, make a decision, and give inner consent. No one can be happy without it" (Danilenko, 2020: 317-318).

One study examining existential fulfillment explored its impact on teacher burnout. The findings revealed that there is an inverse correlation between existential fulfillment and feelings of exhaustion and cynicism, while a positive relationship exists with professional effectiveness (Loonstra, 2009: 752-757).

Self-transcendence, as a key aspect of existential fulfillment, has been extensively analyzed and researched in academic literature. Scholars have found that self-transcendence is positively correlated with purpose in life, sense of coherence, self-esteem, hope, positive affect, and well-being (Coward, 1996: 116-121). On the other hand, it has a negative association with neuroticism (Levenson, 2005: 127-143) and depression (Ellermann, 2001: 698-713); additionally, for elderly individuals, self-transcendence showed a positive correlation with stability sense of harmony and mental health (Nygren, 2005: 354-362). In a different research report, people with a strong sense of self-transcendence characterized their life journey as a spiritual path of personal growth (Reischer, 2021: 1-20). Moreover, recent findings on the link between the well-known "flow" theory and self-transcendence revealed that self-transcendence notably contributes to experiencing flow in uncertain circumstances. However, high levels of self-transcendence in situations perceived as highly significant can impede the experience of flow (Osin, 2016: 81-96).

Based on Frankl's research on the concept of meaning, Laengle introduced "existential fulfillment" into the field of science. This concept suggests that to achieve complete existential fulfillment, individuals must follow these steps:

1. Embrace things and circumstances in the world as they are.

2. Comprehend the qualitative connection between objects and between oneself and the object, based on recognition of the emotional-evaluative response to the perceived object, considered by Laengle as an ability to imbue life with existential significance (Danilenko, 2020: 322).

3. Make decisions among various options.

4. Execute plans and solutions to complement existential action (Laengle, 2003: 138)

By following these outlined procedures, an individual who has attained a typical level of existential fulfillment can assess the presence of more or less meaningful aspects in their life, their degree of harmony, the alignment of their decisions and actions with their inner nature, and introduce positive elements into their life. This process ultimately contributes to enhancing the individual's mental well-being and overcoming existential crises. In line with Laengle's 4-step model of existential fulfillment, there is a proposition for the "Scale of Existence" methodology. Currently employed in foreign countries for research in the field of existential psychology, this method stands as the sole diagnostic tool for measuring existence. Consequently, there is a necessity to localize this approach to accommodate the Kazakh language and national characteristics while establishing a highly dependable measurement instrument within the country.

A recent research study involved translating the Existence Scale into Arabic and administering it to teachers, nurses, and students in Jordan. The results showed an Alpha-Cronbach index of over 0.88 for each factor identified by the measurement tool, confirming the reliability of the methodology (Alfuqaha, 2022: 1-12). Presently, this instrument is utilized in a variety of languages including English, Spanish, Czech, Russian, Finnish, Turkish, Croatian, Polish, and Hungarian (www.laengle.info).

The present study

The literature review suggests that Langle's the Existence Scale proved a useful measurement in a number of countries, thus, we aim to test its psychometric properties and adapt it to the language and culture of Kazakhstan. In addition, we also aim to investigate socio-demographic features associated with elements contributing to an individual's existential fulfillment in a sample of voluntary Kazakh residents. In our research, we translated the Existence Scale (Laengle et al.) method to Kazakh, adjusted it to the cultural and linguistic aspects of Kazakhstan and examined the socio-demographic characteristics of existential development in the Kazakh-speaking population. Based on this, we posit the following research hypotheses: 1) The translated the Existence Scale into Kazakh will demonstrate high reliability; 2) There are variations in existential fulfillment among individuals with different socio-demographic backgrounds.

Materials and Methods

Participants and procedures

In an online survey, a total of 343 residents (67% females) in Kazakhstan, who spoke Kazakh and were between the ages of 16 and 70, took part in a study aimed at adapting the “Existence Scale” to the Kazakh language and assessing existential attitudes. Along with the survey, demographic details such as age, gender, education level, family situation, and employment status were gathered to identify their socio-demographic characteristics. Participation was voluntary. All respondents were informed of the confidential nature of the study and provided their informed consent before completing the questionnaires.

Measures

The Existence Scale (Laengle et al.) represents the initial psychometric instrument in existential analysis and logotherapy. While originally developed for research purposes, it also has applications in therapeutic settings. This assessment tool com-

prises 46 statements that individuals use to assess themselves and their current lives across multiple dimensions. The measure of existential fulfillment is derived from a combination of four subscales: self-distance, self-transcendence, freedom, and responsibility. The first two subscales jointly establish the essential personality prerequisites for fulfillment, whereas the latter pair represents key factors related to existence. Responses are provided using a 6-point Likert scale (1 – absolutely; 2 – mostly; 3 – moderately; 4 – not really; 5 – no, hardly; 6 – not at all). The α -Cronbach coefficient of the original version of the Existence Scale is .93 (Laengle, 2003: 140).

Results

The SPSS program was used to analyze the obtained data. The analysis of research results consisted of 4 stages. In the first stage, descriptive statistics were conducted in order to check the conformity of the indicators obtained during the processing of the research with the law of normal distribution.

Table 1 – Descriptive statistics of the data obtained from the Existence Scale

Descriptive statistics							
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness	Kurtosis
SD – self-distance	343	8.00	48.00	28.34	7.27	.261	-.136
ST – self-transcendence	343	23.00	84.00	62.67	12.76	-.632	-.125
F – freedom	343	13.00	66.00	41.83	10.78	-.208	-.336
R – responsibility	343	13.00	78.00	48.54	13.96	-.048	-.573
P – person	343	37.00	125.00	91.02	16.95	-.496	-.014
E – existence	343	33.00	141.00	90.37	23.63	-.127	-.503
EF – existential fulfillment	343	71.00	263.00	181.04	38.59	-.237	-.372
Valid N (listwise)	343						

The data presented in Table 1 indicates that the study group conforms to a Gaussian distribution. This suggests that parametric criteria can be employed for further analysis of the research findings, as indicated by the skewness and kurtosis values falling within the range of -1 to 1. Furthermore, this normal distribution pattern

implies that the characteristics identified in the study are prevalent among the Kazakh-speaking population of Kazakhstan.

Subsequently, based on responses provided in the methodology, the alpha-Cronbach coefficient for both the overall Existence Scale and each item was calculated to assess reliability.

Table 2 –Reliability statistics for the Existence Scale

Reliability statistics			
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of items	Valid N (respondents)
.934	.933	46	343

Based on the information in Table 2, it is evident that the α -Cronbach coefficient is .934 based on the method and .933 based on the standardized questions. This indicates a very high

level of reliability for the translated version of this method in Kazakh language. Reliability statistics for each question of the method are presented in Table 3 below.

Table 3 – Item-Total Statistics for the Existence Scale

Item-Total Statistics	
Items of the Existence Scale (in Kazakh and in English)	Cronbach's Alpha if Item Deleted
I often leave things unfinished because they take too much effort.	.932
I feel personally addressed by my tasks.	.937
Things are only meaningful to me as far as they meet my own desires.	.934
There isn't anything good in my life.	.933
I prefer minding my own business (my own worries, wishes, fears and dreams).	.935
I am usually absent minded.	.931
I often do not feel satisfied, even after having accomplished a lot, because there would have been more important things to do.	.932
I am always ruled by other people's expectations.	.934
I try to put off unpleasant decisions without thinking too much about them.	.933
I am easily distracted, even when I do things I enjoy.	.932
There is nothing in my life I am really committed to.	.932
I often do not understand why it is me who has to do something.	.931
The way I live now is good for nothing.	.932
I have a hard time realizing what relevance things have for my life.	.931
I have good ways of dealing with myself.	.936
I don't take enough time for the things which are important.	.931
I never know right away what to do in a situation.	.931
I do a lot because I have to, not because I want to.	.931
I am easily confused when problems arise.	.931
I rarely prioritize what I have to do.	.932
I am always eager to see what the day will bring.	.936
I rarely think about consequences before I act.	.934
I can't rely on my feelings when I have to make a decision.	.932
I have a hard time starting something (even if I really care) because I don't know its outcome.	.932
I never quite know my exact duties.	.931
I feel inwardly free.	.935
Life has betrayed me because it has not fulfilled my wishes.	.932
I am relieved when I have no choice in a matter.	.932
There are situations in which I feel totally helpless.	.932
I do a lot of things without really knowing enough about them.	.933
I usually don't know what is important in a given situation.	.931
The fulfillment of one's own wishes has priority.	.936
It is difficult to imagine myself in someone else's shoes.	.933
It would be better if I didn't exist.	.933
Ultimately I can't relate to many things I have to deal with.	.932

I like to form my own opinions.	.936
I feel torn because I do so many things at the same time.	.933
Even when I am doing important things, I lack the stamina to finish them.	.931
I do a lot that I really don't want to do.	.931
I'm only interested in a situation that meets my wishes.	.934
When I am ill, I don't know what to do with my time.	.932
I often don't realize that in every situation I have several choices of action.	.932
I find the world I live in boring.	.932
There are so many things I have to do, that I rarely consider what I want to do.	.933
I cannot enjoy life's goodness, because there is always another side.	.932
I feel dependent.	.932

From the data presented in Tables 2 and 3 (total and individual Cronbach's alpha coefficient), it is evident that the Existence Scale comprising 46 items and a Likert scale adapted to the Kazakh language has demonstrated high reliability (total $\alpha = .934$; for individual questions $\alpha > .9$). Consequently, this methodology can be utilized in future studies

to assess the level of existential fulfillment among Kazakh-speaking individuals.

In the third phase of data analysis, correlation analysis was conducted to examine associations between the values derived from the methodology and socio-demographic variables such as age, gender, education, family status, and employment status of participants (Table 4).

Table 4 – Correlation analysis of the relationship between the Existence Scale and its subscales with socio-demographic indicators

Correlations					
	Age	Gender	Education	Marital status	Employment
Self-distance	-.035	-.170**	.000	-.042	-.075
Self-transcendence	.081	.087	.005	.035	.069
Freedom	.024	-.109*	-.026	-.027	-.023
Responsibility	-.088	-.261**	.003	-.091	-.144**
Person	.046	-.007	.004	.009	.020
Existence	-.041	-.204**	-.010	-.066	-.096
Existential fulfillment	-.005	-.128*	-.005	-.037	-.050
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

In Table 4, the correlation analysis revealed an inverse relationship between the self-distance, responsibility, and existence subscales with gender characteristics at a significance level of .01. Additionally, there was also an inverse relationship found between the responsibility subscale and employment status. At a significance level of $p < .05$, a negative correlation was observed between freedom and existential fulfillment subscales with gender characteristics.

In the fourth phase of analyzing the research findings, a one-way analysis of variance

was carried out to investigate the socio-demographic attributes related to self-distance, self-transcendence, freedom, responsibility, person, existence subscales, and existential maturity scale. The results indicated statistically significant differences in gender-related characteristics for the subscales of freedom, responsibility, and existence; variations in education level were found relevant to responsibility and existence subscales; and finally, there were notable age-based differences observed in the responsibility subscale.

Table 5 – ANOVA for freedom, responsibility, and existence subscales characteristics based on gender

		ANOVA				
		Sum of Squares	df	Mean Square	F	Sig.
Freedom	Between Groups	469.19	1	469.19	4.069	.044
	Within Groups	39316.31	341	115.29		
	Total	39785.50	342			
Responsibility	Between Groups	4554.11	1	4554.11	25.013	.000
	Within Groups	62085.03	341	182.07		
	Total	66639.14	342			
Existence	Between Groups	7946.84	1	7946.84	14.806	.000
	Within Groups	183030.88	341	536.747		
	Total	190977.71	342			

The variance analysis of gender characteristics in the freedom, responsibility, and existence subscales, as shown in Table 5, indicates a significance level below $p < .05$. This suggests that there is a statistically notable

distinction between men and women concerning their capacity to discover their authentic potential, establish a hierarchy based on their values, and autonomously make responsible decisions and act upon them.

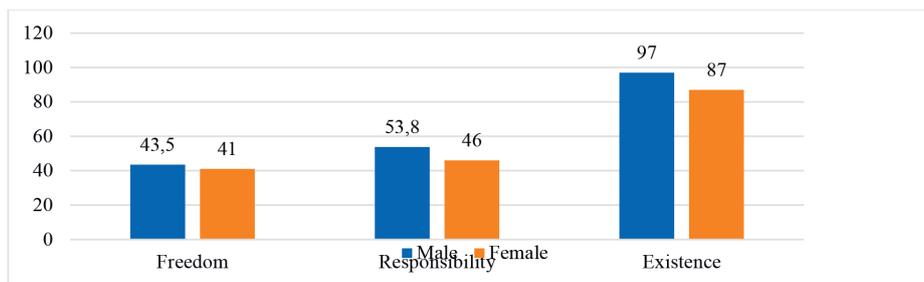


Diagram 1 – Comparison freedom, responsibility, and existence subscales’ means based on gender

Table 5 and Diagram 1 show that men have higher scores in freedom, responsibility, and existence subscales than women, with statistically significant differences. The mean values from Diagram 1 indicate that both men and women can make independent decisions and take charge of their lives. Despite the small difference between male and female

indicators, the level of autonomous decision-making based on personal values is significantly higher in men than in women.

Furthermore, one-factor variance analysis revealed statistically significant differences in responsibility and existence subscales based on education levels.

Table 6 – ANOVA for responsibility and existence subscale characteristics based on educational level

		ANOVA				
		Sum of Squares	df	Mean Square	F	Sig.
Responsibility	Between Groups	4282.69	7	611.81	3.287	.002
	Within Groups	62356.44	335	186.14		
	Total	66639.14	342			
Existence	Between Groups	8010.78	7	1144.39	2.095	.044
	Within Groups	182966.93	335	546.17		
	Total	190977.71	342			

One-way analysis of variance shows significance below the threshold $p < .05$ (Table 6), indicating a statistically significant disparity in the level of education concerning taking responsibility for one's

own life and decision-making. The post hoc criterion LSD (Least Significant Difference) was utilized to precisely determine the differences among educational levels (Table 7).

Table 7 – Multiple comparisons of mean differences of responsibility and existence subscales based on educational level

Multiple Comparisons							
LSD							
Dependent Variable: Educational level			Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Responsibility	College student	Having secondary specialized education	-10.85000*	4.90336	.028	-20.4952	-1.2048
		University student	-13.86212*	3.57236	.000	-20.8892	-6.8350
		Having higher education	-8.32865*	3.70474	.025	-15.6161	-1.0412
		Having an academic degree	-8.11842*	4.06596	.047	-16.1165	-.1204
	Having secondary specialized education	College student	10.85000*	4.90336	.028	1.2048	20.4952
	University student	College student	13.86212*	3.57236	.000	6.8350	20.8892
		Having higher education	5.53347*	1.79431	.002	2.0039	9.0630
		Having an academic degree	5.74370*	2.45489	.020	.9148	10.5726
	Having higher education	College student	8.32865*	3.70474	.025	1.0412	15.6161
	Having an academic degree	College student	8.11842*	4.06596	.047	.1204	16.1165
		University student	-5.74370*	2.45489	.020	-10.5726	-.9148
	Existence	College student	Having secondary specialized education	-20.17917*	8.39922	.017	-36.7010
University student			-20.22159*	6.11929	.001	-32.2587	-8.1845
Having higher education			-13.70576*	6.34605	.032	-26.1889	-1.2226
Having secondary specialized education		College student	20.17917*	8.39922	.017	3.6573	36.7010
University student		College student	20.22159*	6.11929	.001	8.1845	32.2587
		Having higher education	6.51583*	3.07357	.035	.4699	12.5618
Having higher education		College student	13.70576*	6.34605	.032	1.2226	26.1889
		University student	-6.51583*	3.07357	.035	-12.5618	-.4699

*. The mean difference is significant at the .05 level.

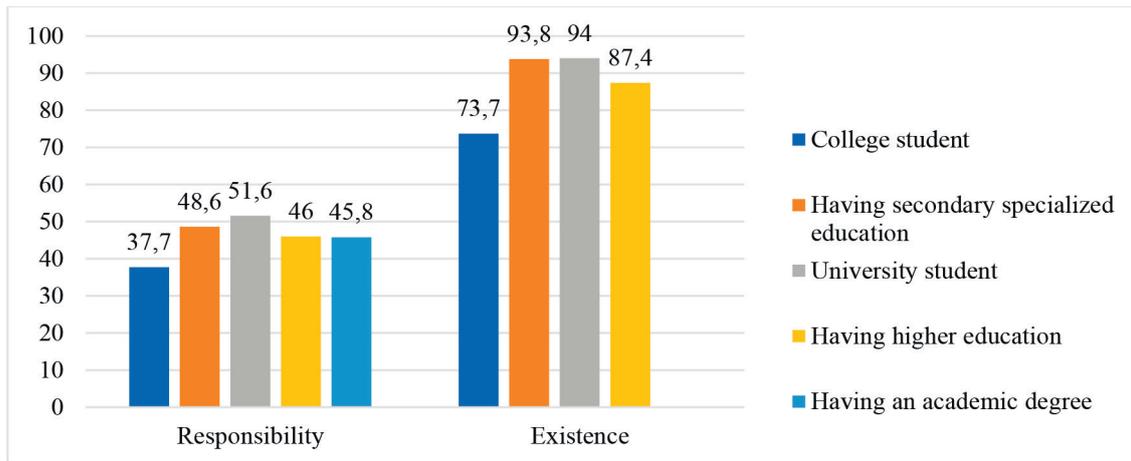


Diagram 2 – Comparison responsibility and existence subscales’ means based on educational level

From the data provided in Table 7 and Figure 2, it is evident that there are statistically significant variations between college and university students, as well as secondary and higher education students, and individuals with academic credentials regarding their levels of responsibility. Specifically, the findings suggest that college students exhibit the lowest level of responsibility while university students demonstrate the highest level. According to the existence, there is a noticeable difference in the charac-

teristics of college and university students compared to individuals with secondary specialized education and higher education. This also reflects the pattern observed in the subscale of responsibility mentioned earlier.

Additionally, age was found to be a statistically significant factor on the responsibility subscale. The respondents were categorized into five age groups: “16-20 years old”, “21-25 years old”, “26-40 years old”, “41-54 years old”, and “55-70 years old”.

Table 8 – ANOVA for responsibility subscale characteristics based on age

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Responsibility	Between Groups	2572.120	4	643.03	3.392	.010
	Within Groups	64067.017	338	189.55		
	Total	66639.137	342			

The significance of analyzing the variance in age characteristics on the responsibility subscale is indicated to be below 0.05. Hence, there are statistically notable distinctions in how differ-

ent age groups take responsibility for their own lives. To elucidate these discrepancies, a subsequent multiple comparison analysis of LSD was carried out.

Table 9 – Multiple comparisons of mean differences of responsibility subscale based on age

Multiple Comparisons					
LSD					
Dependent Variable: age	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound

Responsibility	16-20 y. o.	21-25 y. o.	6.09362*	2.29084	.008	1.5875	10.5997
	21-25 y. o.	16-20 y. o.	-6.09362*	2.29084	.008	-10.5997	-1.5875
		55-70 y. o.	-15.71111*	6.49012	.016	-28.4772	-2.9450
	26-40 y. o.	55-70 y. o.	-12.71951*	6.34201	.046	-25.1943	-.2447
	41-54 y. o.	55-70 y. o.	-15.00000*	6.68424	.025	-28.1479	-1.8521
	55-70 y. o.	21-25 y. o.	15.71111*	6.49012	.016	2.9450	28.4772
		26-40 y. o.	12.71951*	6.34201	.046	.2447	25.1943
41-54 y. o.		15.00000*	6.68424	.025	1.8521	28.1479	

*. The mean difference is significant at the 0.05 level.

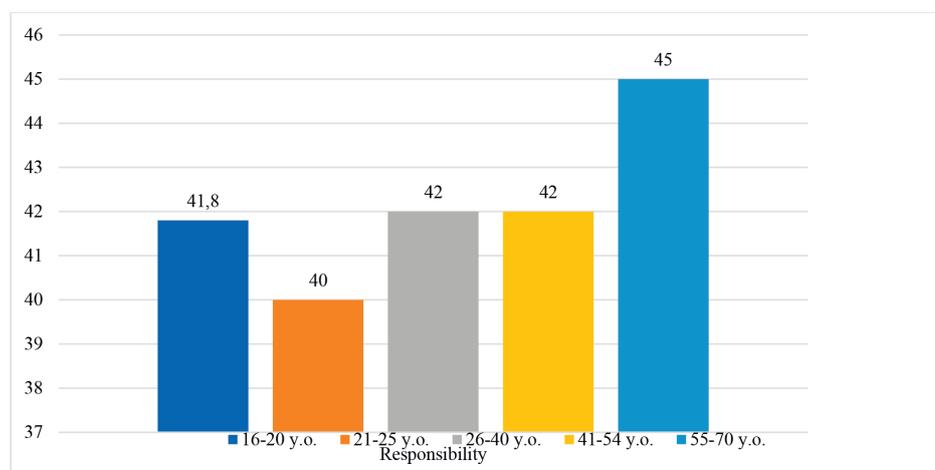


Diagram 3 – Comparison responsibility subscale's means based on age

From the data provided in Table 9 and Diagram 3, it is evident that there exists a statistically significant variance in the degree of accountability among individuals within the age bracket of 16-70 years. Notably, those aged 21-25 demonstrate the lowest level of responsibility, while individuals aged 55-70 display the highest level. Meanwhile, other age groups exhibit a moderate level of responsibility.

Discussion

The present study provided psychometric properties and socio-demographic characteristics of a new scale which adapted in Kazakh to measure existential fulfillment. This measurement has demonstrated high reliability (total $\alpha = .934$; for individual questions $\alpha > .9$), such as the original version of the questionnaire. Consequently, this methodology can be utilized in future studies to assess the level of existential fulfillment among Kazakh-speaking individuals.

The results of correlation analysis suggest that socio-demographic factors such as gender and employment status are linked to individuals' existential fulfillment and can mutually influence each other. The findings indicate potentially significant differences between males and females in terms of self-distancing, taking responsibility for one's life decisions, making free choices, as well as changes in employment status potentially impacting an individual's sense of personal responsibility.

The findings of variation analysis by gender characteristics suggest that the level of autonomous decision-making based on personal values is significantly higher in men than in women. Although, despite the significant difference, we can see from mean values that both men and women can make independent decisions and take charge of their lives. They prioritize their relationship with life and strive to build their world. However, the lower score for freedom compared to responsibility ($F < R$) for both genders may imply a sense of duty: "You are not

free; you have to do it". This could be linked to characteristics of collective culture where duty holds special significance.

Also, variations attributed to education levels were found in measures of responsibility and existence. Specifically, the findings on the responsibility scale suggest that college students exhibit the lowest level of responsibility while university students demonstrate the highest level. This implies that college students may hold a belief that life unfolds beyond human control or planning efforts. On the contrary, university students along with those holding secondary or higher education qualifications and academic degrees tend to assume greater responsibility for their lives by paying closer attention to them. According to the existence, there is a noticeable difference in the characteristics of college and university students compared to individuals with secondary specialized education and higher education. This also reflects the pattern observed in the subscale of responsibility mentioned earlier. College students tend to exhibit uncertainty in decision-making, while those with secondary specialized and higher education as well as university students tend to demonstrate autonomy, take accountability, and display a relatively high level of decision-making ability.

Additionally, statistically significant age-related differences were identified within the responsibility subscale. These suggest that as people transition into older adulthood, their sense of taking charge gradually declines before stabilizing during middle age and then rising again between ages 55 and 70. According to Frankl, individuals must contemplate the significance of their existence to maintain their full humanity. Engaging in the search for life's meaning entails taking ownership of our lives (Worth, 2021: 2). Responsibility involves a meaningful association between an individual and their actions; thus, assuming responsibility for one's life leads back to one's authentic self through action (Langle, 2018: 146). In essence, it can be argued that humanity assumes responsibility for its existence and progresses toward finding purpose.

At the same time, it is important to consider that there are no socio-demographic variations in the Self-distance and Self-transcendence, Person subscales, which reflect an individual's open-mindedness towards themselves and the world. This means that a person's capacity to create internal space, appreciate values, clarity of emotions, and openness towards oneself and others are not influenced by factors such as age, gender, education level,

marital and employment status. In this context, Self-distance refers to an individual's ability to accurately perceive situations by detaching from their psychophysical state (Langle, 2018: 139), while Self-transcendence denotes a life attitude shifting from selfishness to concern for others or prioritizing someone/something over oneself (Worth, 2021:1). The concept of personality integrates these aspects by delineating how openly individuals engage with themselves and the world. The elements of freedom, responsibility, and existence, which are defining factors in a person's approach to life, and capacity to make choices and carry them out responsibly, are somewhat influenced by their gender, age attributes, and educational level. According to Frankl, these concepts collectively form the foundation of overall existence (Langle, 2018: 138). In this context, freedom denotes an individual's capability to align their actions with their values (Langle, 2019: 133); while responsibility entails a purposeful connection between an individual and their actions (Langle, 2018: 146). Existence is the combination of both – it represents an individual's ability to take ownership of their own life and make decisions wisely.

The study examined the metrics of the Existence Scale for Kazakh-speaking people in Kazakhstan and scrutinized variations in their socio-demographic attributes. An assessment was made comparing our empirical findings with those from a study conducted by Laengle using the Existence Scale method on the population of Austria (Laengle, 2003: 135-151).

In the Austrian research, participant characteristics such as age, education level, and gender were considered. In our study, we gathered data on participants' age, gender, education, marital and employment status. When comparing both studies in terms of age groups: Laengle's study showed that individuals younger than 20 years old and those older than 50 performed worse compared to middle-aged people; however our study yielded slightly different results with younger adults (16-20 years) and older adults (26-70 years) showing average levels while those aged 21-25 demonstrated lower levels. Regarding gender differences: our study revealed statistically significant variances between men and women in measures of freedom, responsibility, and existence, whereas no such difference was noted in the Austrian research. Laengle's research demonstrated that as the educational level increases, there is an augmentation in existential fulfillment. However, such a pattern was not observed in the Kazakhstani study. Instead, it revealed that college students

exhibit a low level of responsibility and existence, while university students demonstrate a high level. On the other hand, individuals with secondary specialized and higher education as well as academic degrees display a medium level. The difference in the results can be influenced by factors such as culture, nationality, economics, worldview characteristics, and attitudes toward life among Kazakhs and Austrians. A notable example is that Kazakhstan is recognized for its collective culture whereas Austria is known for its individualistic culture. The societal expectations placed on each social status within these cultures may vary significantly in their values. Therefore, different results were obtained related to socio-demographic indicators in both studies.

Our study has certain limitations that have to be considered while interpreting the results. First, only people who are interested in the meaning of life and existence can participate in the research because of the content of existential fulfillment is a deep and complex. Future studies should consider offering participants easily comprehensible information about existential fulfillment prior to conducting surveys. Second, the study participants were predominantly female and younger people. The findings may vary in populations with other demographic characteristics. Further research should investigate whether the obtained results can be replicated in other populations to enhance the generalizability of the findings.

Conclusion

In summary, we confirmed the reliability statistics of the translated and adapted “Existence Scale” method in Kazakh ($\alpha = 0.933$) and verified that

the research group adhered to normal distribution. Therefore, it can be concluded that the results obtained during this study are reliable and applicable to all Kazakh-speaking residents of Kazakhstan. Moreover, our primary objective was to determine the socio-demographic characteristics affecting existential fulfillment among respondents leading us to discover statistically significant differences. Variations between genders were observed in terms of freedom, responsibility, and existence. These results indicate that men tend to make decisions based on their values and take accountability for seeing them through to completion, leading more meaningful lives with higher aspirations for shaping their world than women do. Also, variations attributed to education levels were found in measures of responsibility and existence. It showed that college students show less self-assurance in decision-making and are less capable of taking responsibility for their own lives compared to individuals from other educational backgrounds. Additionally, statistically significant age-related differences were identified within the responsibility subscale. In this case, we can see an increase in the level of personal accountability among individuals aged 55-70 years when compared to those from other age groups.

Therefore, based on these findings, it can be inferred that our research hypothesis is partially supported. The Existence Scale method proposed in this study may serve as a valuable diagnostic tool for researchers, practicing psychologists and psychotherapists working with Kazakh-speaking individuals. Additionally, the research outcomes could prove beneficial for professionals engaged in psychological counseling as well as individual and group psychotherapy.

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Статья на английском: *Psychometric properties and socio-demographic characteristics of the existence scale*

Статья на казахском: *Экзистенция шкаласының психометриялық сипаттары мен әлеуметтік-демографиялық ерекшеліктері*

Статья на русском: *Психометрические характеристики и социально-демографические особенности шкалы экзистенции*

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