

## **EDUCATING FOR YOUTH PURPOSE AROUND THE WORLD WEBINAR TRANSCRIPT**

**SOURCE:** Live Webinar – Educating for Youth Purpose Around the World  
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Jongho Shin (South Korea)  
Seana Moran (U.S.A.)

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**QUESTIONS/TOPICS  
ADDRESSED:**

What does the word purpose mean in your country/culture?

What are the ways that young people come to identify their purpose in life in your country/culture?

In what ways does education help or hinder youth purpose in your country/culture?

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## PRESENTATIONS

### **ULISSES ARAÚJO (Brazil):**

Scholars in Brazil describe “purpose” as a life project that guides actions and choices of the self. Purpose is related to objectives and goals that are both meaningful to the self and to the wider world. Based on moral values and giving an ethical meaning to life and one’s actions, “purpose” expresses an engagement of the self in making a difference in the world. Purpose is realized through applying one’s personal interests and capabilities through the application of action, and through the assistance of an optimistic and persistent attitude.

In Brazil, several studies examine the content of youths’ purposes. The research shows that Brazilian young people who engage in purpose always report the importance of episodes and people that are very striking and meaningful in their lives. They often identify purpose through meanings, values and interpersonal relationships associated with work and family. In many cases, study and training are also a way to engage in purposes. Engaging in social groups or institutions – such as religion, political groups, volunteer work, and causes and actions related to minority groups and social issues – is another way to identify one’s purpose. In defining their purpose, young people often highlight the influence of people who are close to them who they admire as examples of good living.

Schools in Brazil are still far from a path that helps young people to identify purpose. The school curriculum emphasizes an abstract and fragmented knowledge about the world, but not issues that encourage understanding of interpersonal relationships and self-knowledge. There are obstacles and resistance faced by the schools in working with moral education, because moral education is not considered objective. Furthermore, educational processes hinder autonomy and concern for others, since they prioritize individual work, discipline, and obedience to authority and rules: In contrast, moments of dialogue, participation and creation, are critical for the identification and engagement of purpose.

It is recommended that the school curriculum be designed to promote life projects that guide individuals’ actions. For example, curricula could be more directly designed to foster moral values and an understanding of the ethical meaning of life. Additionally, students need to know how to put ethical values into practice through field-based experiences, such as service-learning. At the University of São Paulo we have piloted one such approach. We use a problem-based and cross-disciplinary learning project wherein students address issues of human rights through academic and field experiences, and wherein they collaborate directly with communities. We hope to share results of this program in the future.

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**FEI JIANG (China):**

In China, Purpose means the yearning and pursuit of one's future. People always metaphorically look on purpose as the lighthouse, symbolizing the guidance of one's life. Purpose is achievable, and it is very different from fantasy and daydream. Purpose is formed in practice and is something ideological. It is a representation of a person's worldview, philosophy of life, values, and political standpoint. Purpose is normally classified into social purpose and personal purpose. Personal purpose could be further categorized into living purpose, professional purpose, and moral purpose.

Living purpose is concerns with a certain state of life one desires to live in the future, including one's anticipations to future material life, spiritual life and family life. Professional purpose means the professional state a person desires to reach. It is about occupation choice based on personal capabilities and social requirements. Three basic elements would decide one's professional purpose: to make a living; to exert one's talents; to undertake social responsibilities. Moral purpose generally refers to what kind of person one wants to be. In Chinese ideology, it's about being a noble-minded person. Social purpose refers to the common purpose proposed by the majority of members in the society, representing most people's anticipations of the society. The prerequisite of social purpose is the dissatisfaction with and negation of reality. Social purpose encompasses people's positive predictions of the future social need. It implies the ideal social model and the best ways to achieve it. Under the norm of social purpose, the nation proposed Common Purpose. At present, the common purpose for all Chinese people is "to build the nation into a prosperous, strong, democratic and civilized modern socialist country".

Young people identify their purposes through influences from significant others and social practices. Direct experiences like interactions with parents, teachers, peers, other acquaintances, even significant strangers like heroes, always help students find their purpose in life. Indirect experiences like reading the biography and achievements of exemplars, heroes, celebrities are also important ways to identify purpose. Social practices like service learning, fieldwork and interns also offer good platforms for students to search for their callings in life.

**ESTHER LUNA, PILAR FOLGUEIRAS, BÁRBARA BIGLIA, & BERTA PALOU (SPAIN):**

To speak about purpose education in Spain, it is necessary to ask ourselves, what does purpose mean? It is not common in our culture to talk about life purpose, however we use the word purpose to refer to an objective, an intention, or finality. Purpose is what you want to achieve, or get. It has to be coherent with the social possibilities and needs of the person, and of young people.

To identify the purposes of young people, we have several ways. Family is considered to have a very important role in the decision making of sons and daughters and in the focus on important issues, such as academics. The school works with families to make sure that support is exercised in the best possible way. In schools the guidance departments allow the necessary support to students who need it. This work is carried out in coordination with institutions and organizations. Also, there are schools that have programs that promote autonomy, responsibility, and the personal growth of young people, and thus have consolidated the fundamental basis for decision making. This will help young people to find their educational purpose. Some of these programs include service learning projects. Also, when students are finishing high school, they receive guidance on

the possibilities that they can pursue once they complete school, such as vocational training, further schooling, and so on. Educational authorities are a third way that helps students identify purpose. The state administration provides resources, programs and specific plans that help students identify their purpose. The fourth way is those more informal options that are widely used by students. These include: things that can be found on websites, such as blogs; meetings, courses; NLP programs; and coaching to identify the purposes one has in life.

No specific space is given within formal education to help young people to define their “life purpose”. Nonetheless, educational counseling is provided in order to promote the development of study habits, attention and concentration in the classroom and the development of other abilities. Normally, this task is realized by psycho-pedagogical teams during initial education (between 3 and 10 years old) and by the Training Department in secondary school (12 and 16 years old). This counselling helps young people to define short to medium terms objectives, lately influenced by the situation of crisis. Objectives are re-adapted through a reflection on young peoples’ trial and error process. Lately we have also been working on creating blogs, meetings, courses, and NLP programs that offer trainings about personal growth and the search for life’s meaning.

According to the 2013 Report on “The Education and Training Strategy for European and Spanish Educational Objectives”, the educational training strategy to 2020 includes these objectives: 1) Working together and coordination between all education authorities, 2) Reducing early school leaving and the momentum of learning throughout life implies an improvement of human capital, and 3) Establishing basic guidelines for designing educational policies. These are reflected in three commitments, namely: 1. Commitment of all educational authorities in developing a plan for the reduction of early school leaving and training; 2. Commitment of all educational authorities in developing a plan to increase graduation rates in the secondary second stage; and 3. Commitment of all educational authorities in developing lifelong learning plans. Although these strategies are already established by educational policies, often the reality is different. Cuts in education have been very high. These cuts have led to replacement of school programs with community initiatives that promote the education of the community in general.

In conclusion, we can say about purpose education in Spain, that the idea of objectives is more common than purpose, that there is a proliferation of blogs, meetings, courses, and NLP programs that offer trainings about personal growth and search for life’s meaning, that there is a need to establish basic guidelines for designing educational policies, and that family has an important role.

A challenge is that so far, the psychologist has been the professional in the school that has helped the student find their purpose. However, with the current crisis in Spain this professional is disappearing. This is affecting education severely.

#### **KIRSI TIRRI AND ELINA KUUSISTO (FINLAND):**

In Finland and in Finnish culture, purpose means the same as meaning, and meaning in life, or important goals in life. We also think it is something positive, something that gives hope for the future.

The way that young people come to identify their purpose in life in Finnish culture include our holistic school pedagogy. In Finnish schools we educate the whole person, including the emotional

and moral dimensions, not only the cognitive one. We also have religious education in schools in every grade level. Approximately 92% of students take part in the Lutheran religious education. The youth also take part in the Evangelical Lutheran confirmation school. Almost 90% of the young people attend that kind of school. We also have young confirmed voluntary workers in this Confirmation school. They are usually camps that discuss life purpose with young people.

In what ways does education help youth purpose in Finland? Schooling includes our national value of equality. In Finland everybody has equal learning opportunity, because education is free. And we also invest a lot in special education for those who have some kind of learning needs. So, the Finnish educational system is of very high quality as judged by international standards. This schooling is one important way in which to help young people to identify purpose in life.

Things that might hinder purpose identification include the current trend of marginalization among ninth graders. Nine percent of our ninth graders are marginalized and don't take part in any kind of education. Also, schools in the larger cities – for example, in the capital city of Helsinki – are very segregated.

To conclude, teachers in Finland have a very important role in supporting youth purpose. This has been demonstrated in empirical research that is just recently published. Also, the religious education promotes ethical reflection among our youth. And, the national standard of equal educational opportunity provides a good culture for finding purpose.

### **JONGHO SHIN (Korea):**

First, I like to talk about what purpose means to Korean adolescents. Like the definition of purpose in the dictionary, to Korean adolescents, purpose means the future direction or something to be achieved. Also, they consider purpose something that adds meaning to one's current life, and something that leads to specific actions to achieve what they want. These two concepts are very similar to what we observe from Western adolescents. However, Korean adolescents often think purpose is something that needs to be pursued with people around them such as family members.

From the chart on the slide, most Korean adolescents choose to pursue a happy life with family members as the most important outcome in life. From this, we can infer that purpose to Korean adolescents is not only the meaning or outcome they want to achieve individually, but also the meaning or outcome they want to share with meaningful people surrounding them.

Recently I personally asked undergraduate and graduate students what led them to have their current purpose of life. The most frequent report was the influence of meaningful others. Family members, peers, and teachers were cited frequently. Second, Korean adolescents find their purpose by personally undergoing and overcoming hardships in life, such as the death of their loved ones and economic difficulties of their family. Third, they identify purpose through vicarious experiences from others' stories on overcoming life tragedies, like the story of Ji-Sun Lee, who started a new life as a counselor after suffering a huge burn all over her body in her teens.

I'd like to move on to the next topic on the role of education in identifying and developing purpose in Korea. Korean students spend a lot of time studying, especially preparing for college entrance. As the pie chart shows, they spend over 15 hours a day studying including studying at school.

It is only about 3 hours a day that they can spend freely except for studying and sleeping. Therefore, it is hard for them to find time to think about their purpose of life and to have related life experiences.

In addition, many Korean students think that school education is not of any help to identifying and developing their life purpose. On the contrary, sometimes, it is an obstacle to identifying their purpose in a meaningful way. This belief, I think, is strongly related to a very competitive academic atmosphere in Korea.

In conclusion, as with adolescents in the Western culture, Korean adolescents think of purpose as the meaning of their life and the reason for their action. They also consider purpose something they want to share with meaningful others like family members. With regard to factors affecting purpose identification and development, social relationships with meaningful others, and direct and indirect experiences of overcoming hardships in life are reported most by Korean adolescents. Finally, the Korean school system is very competitive so that Korean adolescents consider that educational experiences in school do not promote their purpose development. Instead, education in school hinders its development often.

Having purpose is an important developmental task for adolescents across all countries and cultures. More attention should be given to adolescents' purpose development to help our future generation to grow up psychologically healthy.

#### **SEANA MORAN (U.S.A.):**

It is important to consider not only what purpose IS but what it DOES for people. Clinical research, based on Victor Frankl's groundbreaking work after the Holocaust, shows how having a purpose, something that gives us a reason for our existence, provides many benefits, including motivation, life satisfaction, and resilience. Given that purpose confers such benefits, perhaps we should instill purpose earlier in life. More recently, a developmental perspective focused on youth and young adults, emphasizes how purpose can function as a future-oriented guide for linking current behavior to an ideal future self. Developmentally, purpose is viewed as a life-long intention to engage in meaningful, prosocial endeavors. It provides a sense that a person matters. Purpose answers the question "WHY am I?" that goes beyond identity's "WHO am I?"

In the United States, only about a quarter of youth demonstrate a fully developed purpose. Another quarter of youth have goals that focus only on benefits to the self. One in 10 youth have a dream to contribute to others in some way but have not yet found an outlet. Unfortunately, four in 10 are not yet on a purposeful path. Most youth follow their culture's "default" purposes or "core cultural ideas," those agreed upon goals best supported by their culture's institutions. Currently in the United States, much emphasis is placed on career and "getting ahead in life." Only 16% aim to change society through creativity, and another 12% aim for change through tolerance. A purpose can be found through passive acceptance of norms, or identified more proactively through exploration. Either way, to be considered a fully developed purpose **REQUIRES** commitment, an investment of one's self and one's personal resources into the pursuit. A few youth believe "everyone has a purpose" because it's given by God, by parents, by social class or

status, or by other societal requirements. These youth express considerable certainty in their sense of purpose even if they may not yet understand their purpose's particular tasks.

Many youth credit friends and family—and to a lesser degree, teachers—for providing encouragement, role models, and moral support for finding their purpose. Crystallizing experiences that harmonize youths' talents, sense-of-self, and social networks create the strongest path to purpose. These experiences require engagement, meaningfulness, and usually interaction with others or the wider world in some way. Crystallizing experiences produce an “aha! I can do something about this situation” or “hey! I'm good at this” or “this is so important” conviction that catalyzes action and self-efficacy.

An education that supports purpose development means understanding how our global society works and finding a meaningful place within this society. A longitudinal study suggests purpose development may follow a trajectory of emphasizing empathy and pro-sociality in early adolescence, finding engaging roles in middle adolescence, deciding priorities and personal meaning in later adolescence, and forging intentional pathways in early adulthood.

Teachers and activities that specifically focus on purpose's importance and beyond-the-self effects of students' actions can stimulate thinking about purpose. Courses that provide avenues for engagement and reflection also show promise for purpose development. Schools can help less purposeful youth find purpose by exploring alternatives, providing mentors and coaches, and orienting youth in a particular direction in life. However, current educational practices may be counterproductive for youth who already have chosen a purpose, especially a purpose that differs from the American cultural norm focused on career and financial success.

Purpose is personalized—it is a connection by which the individual contributes intentionally, meaningfully—and ideally, prosocially—to the community. Purpose isn't standardized. A “one size fits all” curriculum, then, could be perceived as a hindrance to purpose development if it is not in line with the particular purpose of a student.

There is much work to be done to help youth with their purposes. How can a person invest or devote his or her life? The younger this focus is cultivated, the more time a person has to devote. Perhaps, purpose is not given or found. It is forged from the opportunities and resources of a culture, place, and historical time period. This perspective offers a challenging opportunity to educators. IF purpose is forged and IF purpose emphasizes the direct and meaningful interaction of person and situation, community, or environment, then classes that have a singular end for all students, and that take youth out of the flow-of-life, may be counterproductive to purpose development. Instead of considering education as “preparation” for the future, perhaps frame it as “inventing” the future. One of our most important inventions, then, is our purpose in life.

## DISCUSSION

**JENNI MARIANO:** Thank you to all presenters. I want to remind attendees that we will be recording the presentation and widely distributing it.

At this point, I'm going to invite questions from the audience, and will direct some questions to presenters. This is a question about family income. In the United States, we often refer to socioeconomic status, and I know in other countries, perhaps, we use different terms. So, the question is from attendees: in each country, how does the relationship with purpose differ depending on family income? In other words, do we see any differences in purpose, and if the research hasn't been done, what are our hunches? So, Dr. Ulisses Araújo, we're going to start with you. Could you please share any thoughts you might have about this in Brazil?

**ULISSES ARAÚJO:** Hi, everyone. So, it's Ulisses Araújo. I have a Master's student who did research comparing the residents from a really poor socioeconomic area in São Paulo, in the city of São Paulo three years ago, and the region where she worked with the residents had the worst human development index in São Paulo. She compared their purpose with people from a middle class socioeconomic region, and she found that the students from the low socioeconomic area were more purposeful in their thoughts and ideas than the people from the middle class. Of course, we have no complete explanation for that because it was a Master's research project. We were just beginning to study that, but it was interesting to see that people from this low-income family area were more connected to each other. They were more purposeful in terms of working for community, family, and things like that. So, that's the experience we had here in Brazil related to that.

**JENNI MARIANO:** Thank you very much, Dr. Araújo. Dr. Jiang, could you also kindly answer this question or address it from a Chinese perspective?

**FEI JIANG:** Hello, everyone, I'm Fei. I'm a professor from Northeast Normal University in China, and I've just been research among Chinese college students. The research concerns the correlations between the family income and the purpose levels, and the research shows that the correlations between family income level and student's purpose developmental stages are not statistically significant, and also, the correlations between family income levels and student's moral orientations are not statistically significant. An interesting finding in my research is that there is a statistically significant difference between student's family income levels and student's social origin. I think that whether students are from the city or from the countryside, there is a big income gap between urban levels and rural levels. It shows that students from the countryside are less developed in their purpose levels. By saying this, I mean, whether students have a social purpose, or have identified purpose, or are engaged in doing things to realize their purpose, the students from the countryside are more other oriented.

**JENNI MARIANO:** Thank you, Dr. Jiang. These are interesting different similarities and differences, and contrasts perceptions and research done in these two countries. Dr. Kuusisto, would you kindly address that question for us about Finland? Maybe we'll come back to Dr. Kuusisto. Dr. Shin, would you kindly address that question?

**JONGHO SHIN:** Good morning, good afternoon, and good evening. I'm Jongho Shin at SNU, South Korea. Actually, we don't have any research evidence on the relationship between purpose and family income. Regarding family socioeconomic status, Korean adolescents pursue success



in terms of money, security, and some kind of reputation; however, one of my studies showed that purpose is related to achievement, and it turned out to be that high achievers feel moral obligations to society and community and that is kind of an indirect finding that makes us reason about the relationship between purpose and success, because achievement is measured and is related to family socioeconomic status. But we don't have any concrete research finding on the relationship between purpose and family socioeconomic status; however, when we consider the relationship between achievement and purpose development, SES might have some kind of a positive relationship to purpose development. That's answer. Thank you.

**JENNI MARIANO:** Thank you very much, Dr. Shin. Dr. Moran, would you like to answer that question for us? Again, we're having very interesting observations about contrasts among countries.

**SEANA MORAN:** Thank you. This is Seana Moran from the United States, and there actually has not been a lot of direct research done in the United States, either, and it's an excellent question that begs for more research. So, what I'm aware of is also the research related to socioeconomic status or family income is mixed up with race, and as Fei has mentioned, with urban versus rural. I know of one study by Shamah where she studied youth purpose in rural communities, and within rural communities. The poorer families, or the students from poorer families, had a lower sense of purpose in that finding. I also am aware of a study that was done that has some indirect evidence by Malin et al. out of Stanford, and in the transition from high school to college and from college to beyond college to the work environment. Whether or not there was financial pressure affected the young people quite a bit because if there was financial pressure, which could come from several sources beyond just family income, there was much more pressure to just cover their needs, and so their future orientations, their thinking about the future, shortened considerably, and they just needed to pay their rent. So, there can be just financial pressure that will shorten how much you think about the future, and then I am aware of a study by Grouzet et al. in 2005, this is actually a multinational study, and so at the country level, they found that in terms of aspirations, in poorer countries, the respondents, which were of a whole bunch of different ages, financial aspirations were associated much more closely with health and safety and affiliation than they were with personal success or extrinsic image, or status. So, again, I think that focuses more on this sense that when there is financial pressure it can affect purpose in the sense of shortening, you know: "I need to take of my needs now." There is a little bit of indirect evidence, but it needs much more correlation from what I've seen, that in some ways the pressure of not having a lot of resources may not necessarily stimulate purposefulness. It would be easier to see because there's less support from the environment, and so, that's actually when purpose, if you think about it, is most important because if purpose is like a powerboat where you're using your own energy and your own self direction, then it is under types of challenge where it can be most important. That's what I'm aware of. Thank you.

**JENNI MARIANO:** Thank you very much. Dr. Luna in Barcelona, Spain, mentions that she was observing that young students from high school have a different purpose than young students with a baccalaureate degree: That's something that they're obviously observing there, so thank you for sharing that, Dr. Luna. I am going to also address another question. This relates to Dr. Shin's presentation, but I think it's something that everyone can address. Essentially, you know, Dr. Shin, you talked about purpose being identified among Korean students through overcoming hardships in life, and also through the vicarious suffering that one is observing in other people's lives, and we don't see that, as far as I know, in the purpose literature. Would you

mind addressing that, please, each one of you? Is this something that you have observed in research in your countries in one way or another? So, Dr. Shin, if you would mind addressing that first that would be fantastic.

**JONGHO SHIN:** Actually, I did kind of a case study on purpose fulfillment, and when I found some adolescents with clear purpose in their life they had identified their life purpose through some direct and indirect experiences: especially when they had life obstacles that were very challenging for their life. They thought more about their life and meaning of life, and they tried to have more time to think about what life should be that could be more meaningful to them. And they also reported that other stories on overcoming similar obstacles in life give them some kind of strengths to overcome their life hardship, or help them to think about what kind of life they should lead and what kinds of contributions they could make to others. So, that's kind of a finding I got from my case study, and especially young adolescents who had clear life purpose had such kind of experiences. Thank you.

**JENNI MARIANO:** Thank you, Dr. Shin. That's very interesting. Dr. Araújo, we'll go over to you and have you answer that question if you don't mind.

**ULISSES ARAÚJO:** Yes, I had never thought about that. That's really interesting about what Professor Shin has developed, but this made me realize that during one of our research projects in Brazil we got interesting data working with women in higher education, and they have reported on a group that got pregnant during adolescence. This experience is a hard experience, I would say, and for them it made a particular purpose that they reported during their interview later in high school. The suffering that the situation to become pregnant during adolescence brought made them stronger during their motherhood and later on, their purpose was really related to that specific situation during adolescence. So, that's the situation that I'm really remembering in our data here in Brazil. That, you know, makes the connection with the data Dr. Shin just reported.

**JENNI MARIANO:** Thank you very much. Dr. Jiang, could you comment on that question please?

**FEI JIANG:** Thank you very much for Dr. Shin. I think this is a very interesting question, and his findings might just open the window for purpose research. Up to now, in China, I haven't seen any literature concerning the correlations between suffering and life purpose, but according to my own work experiences because I was once a college student counselor – I worked as a counselor for four years dealing with students' daily lives and studies – I believe overcoming hardships might lead to more determined purpose. But my gut is these experiences might lead to two very different directions. The first might lead to being stronger-minded and being more purposeful, and the other, on the other side, people might lose heart, or lose faith, and become a drifter, I think, in life. That's my own understanding, thank you.

**JENNI MARIANO:** Thank you, Dr. Jiang, and we'll see if Dr. Kuusisto is able to answer this question and hear us. Dr. Kuusisto, could you address that question? Okay, so Dr. Moran, if you could address that question, please?

**SEANA MORAN:** A couple of comments from what I'm aware of: The first was a study that I'm aware of where noticing suffering in others can be a strong stimulus to want to do something in some of the studies, again, that came out of Stanford that, especially if the young person saw

suffering, whether it was other students being bullied, or people that lacked clean drinking water in different parts of the world, or an illness of a family member or a friend, it had a really strong effect on them that led them to form a lot of personal meaning and a lot of intention. But the problem came where depending on how young they were, there wasn't a whole lot of opportunities for engagement, or they couldn't figure out how they might still engage, even though they couldn't be a doctor, say, in the case of disease. However, there is also work done with purpose exemplars, which are kind of like purpose prodigies that bring together all of the aspects of purpose at a much younger age. A lot of times for these exemplars their purpose based on noticing the suffering of somebody or a group of people, and with a study that was published back in 2010, I focused on differences between young people who choose purposes that are normative, creative/change-making, or tolerant. Normative is to a good career and friends and family that most people mention. The second refers to people who want to change something in the world, so through creativity, inventing something new. And the other category that popped out was tolerance, meaning that they wanted to expand the possibilities for other people, and, and make their group or neighborhood or society more inclusive of different points of view. The third category purposes were often stimulated by noticing that some individuals, or some groups, were suffering. They weren't receiving the same benefits, or they were being harmed directly in some way. So, the suffering was a big part of them forming how they wanted to live their lives. Thanks.

**JENNI MARIANO:** Thank you very much. You all provided great answers and a lot of thought-provoking discussion. I do want close with all the presenters considering one question, and that is about purpose education. My question is: What do you think in your country is a fundamental purpose development experience, or educational experience? That is, is there an experience that you feel represents a good platform for the development of purpose? And I'd like to start with Dr. Araújo because at the University of São Paulo, I understand that Dr. Araújo spoke about problem-based learning that you are pioneering or spearheading there. Would you mind please answering that question, Dr. Araújo?

**ULISSES ARAÚJO:** Well, of course when we talk about a country like Brazil, a huge country, there might be much more experience than I have around the country, but from my perspective, the kind of experience we have been doing at the University of São Paulo is we put students together in groups of six to develop service learning or community work in the nearby community around. We have some nice experience with that and how students develop their purpose and meaning of life and goals related to that. So, we have some empirical evidence that many of our students go beyond during their professional life and develop tools and products related to social enterprise and social networking and things like that. So, we believe that this kind of information that we are giving to them helps them to move into a more purposeful experience in their professional lives, but, you know, it's not really measured by controlling variables and things like that. It's just an empirical knowledge that we are getting from that.

**JENNI MARIANO:** Thank you very much. Dr. Jiang, would you kindly address that question for us?

**FEI JIANG:** This is a very good question. I know in China there is a class in all levels of education called Ideological and Political Education. At the college level, the first chapter of Ideological and Political Education class addresses purpose and belief. Here, by saying ... belief, we emphasize our determination. In the class, teachers teach things like purpose-related theories

and the significance of being purposeful, and there is a lot of case studies to give students, like about what purpose is, and what being purposeful means to oneself, and I think that there are kinds of purpose learning – I mean service learning – that are the best ways for students to practice, or to testify about what is learned in class because this class is compulsory. Students all over the country have to participate in this Ideological and Political Education class. They have to learn things about purpose, and they might be in the examination. So, there are kinds of service learning programs that provide students with opportunities to testify in exams about what they learned in class. But the only problem is that in China, the service learning program is on a voluntary basis. It is not compulsory. There is no credit for it, so students who are determined for the social services, I think, develop positively in the service aspect. Students who do not voluntarily participate in service learning programs do not have much chance to learn or to pass the class.

**JENNI MARIANO:** Thank you, Dr. Jiang. Dr. Shin, would you kindly comment on this. Is there a fundamental purpose development experience formally in terms of education, or non-formally that you think you should be involved in, or associated with in some way in Korea?

**JONGHO SHIN:** Personally, I think purpose education, or purpose experience learning is not common in Korea, and purpose education is part of moral education courses in Korea, but it is kind of a formal class that does not help adolescents to develop their purpose and to realize the meaning of life effectively. These days, career guidance is popular, and when they think about their future career, adolescents might have more hesitance to think about their life meaning and purpose, especially social purpose to others and to communities; however, I don't think career guidance education is as much effective as we expected, but slowly, we emphasize kind of a volunteering community service, and we ask students to have some kind of experiences in volunteering community service, but it is kind of just starting now. So, now I think purpose education is kind of a starting program in South Korea. We try to educate adolescents to have a kind of a heart, a warm heart considering others and considering communities. So, it is a big education task for educators in South Korea. Thank you.

**JENNI MARIANO:** Thank you. I think that probably as purpose researchers, we all would agree that it's a big education task everywhere. Dr. Moran, would you kindly address that question?

**SEANA MORAN:** Great, thank you. Well, there's a lot of work to be done on this question, and I don't really have a good response for a fundamental purpose development platform. I do teach a seminar on life purpose, "What is My Purpose in Life," at Clark, and some of my experience, I have found is that it's important to set up the class so that the student is a producer of something made public, or things made public, and not just a consumer of knowledge. It's the sense of an education model of act and get feedback, and so, my challenge with the course is two-fold: One is feedback from the self, so they can build the personal meaning part of purpose, and feedback from others on what they've done, so it's not just a teacher feedback against a standard, but that other people besides the teacher see what they have done, and to structure the assignments so that can happen. For example, they don't just write a research paper, they have to create a research poster that then goes into a school-wide academic day of research. Even if they're just researching from the literature, they have to present their work, and they have to engage others in it and see the impact that they have, and also reflection on differences that they intended and what necessarily happened on the small scale. So there's just a lot of work to be done trying to

coordinate that because it's a different type of feedback. There is some research in the United States by Scott Seider at Boston University on service learning, and how this might be a very good venue because it does provide, or it can provide, some of this type of feedback if the service learning is actually where you are engaging with the people you are helping, not with just a non-profit organization filing or something, but as Fei had mentioned earlier, these types of experiences could be hardships in the sense that young people could learn, "Oh, I can't do something," and so again, they may have to be handled very gingerly. So, those are my thoughts.

**JENNI MARIANO:** Thank you to all presenters. I feel like this discussion is just scratching the surface with all the rich ideas and responses that are coming up. For example, I know that Dr. Kuusisto and Dr. Tirri at the University of Helsinki have much to lend to this conversation about this question because they work with teachers in experiential learning and service learning types of experiences, and they studied how teacher's purpose actually relates to student's purpose. The same goes for Dr. Esther Luna at the University of Barcelona and her colleagues there who are actually experts in experiential learning and service learning, so essentially this is a question that is coming up. I do want to let presenters know that our colleagues that you see here, and several others who aren't represented specifically in the conversation will be going more deeply into some of these questions. We will be writing some book chapters about this and hope to produce some materials, and as well, we're also involved in a multinational research study that investigates some of these questions, so I invite you to look out for new work that comes from these scholars on the question of purpose, purpose identification, and purpose education and what that looks like from global perspectives. And there, as I said, there is the contact information of all our presenters. You are welcome to contact any of us.

I would like to extend a very warm thank you to our support team here at USF. Fabio Monticone Jeanine Ashforth have been a great help in preparing training and presenter materials and other types of materials, and finally, thank you to USF Sarasota-Manatee for being a platform for hosting of this international webinar. Finally, I would like to acknowledge the John Templeton Foundation. I want to express our gratitude to a generous grant from the John Templeton Foundation to Clark University USA. The John Templeton Foundation has supported this webinar, and much of the multinational purpose research and continues to do so. And thank you to attendees, and presenters. That concludes our webinar. Have a wonderful day.

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