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ABSTRACT

A PILOT STUDY OF CONGRUENCE OF MATES' ROLE PERCEPTIONS AMONG TRADITIONALLY AND EMERGENTLY MARRIED JAPANESE COUPLES

By

Yasutaka Kokubu

Since World War II, the marriages based on free mate selection or love-matches emerged in Japan which was a departure from traditional marriages based on a third party's arrangement of mate selection. Many statements exist in the literature about the modern trend but little empirical data back the conjecturing.

The Problem

The purpose of the present study was to compare the perceptions of marital roles of traditionally married Japanese couples with those of emergently married couples. The theoretical model based on role theory was a comparison of similarity between a husband's or wife's concept of his or her own role and the other partner's concept or expectation of that role.

It was assumed that the traditionally married couples would have relatively high perceptual congruence on marital role because of a third party's careful matching of social and family background.

From the above assumption, one major hypothesis was formulated: Traditionally married Japanese couples have more perceptual congruence on marital role than emergently married Japanese couples.

Design and Procedure

Thirty-eight traditionally and forty emergently married couples were selected from married residents within Tokyo area. The couples had no children, no more than high school education, and no divorce experiences. The couples whose scores were lower than two standard deviations from the mean on a Lie Scale in the fake-positive direction were eliminated from the study. The final samples consisted of 35 traditionally and 36 emergently married couples.

The Inventory prepared to measure the degree of perceptual congruence about marital roles consisted of 70 items describing husband's and wife's expected role-behavior. Seven role sectors were defined by the 70 items: social life (13 items), decision-making (12 items), companionship (11 items), child rearing (11 items), housekeeping (9 items), financing (7 items) and sex activities (7 items). Content validity was examined by three scholars. Face validity was examined by administering the Inventory to fifteen males and females selected to represent a cross-section of Japanese people.

Reliabilities of the Inventory were estimated by the Hoyt's analysis of variance method with the sample of 155

married male and female residents in Tokyo area. The reliabilities of the Husband's Inventory were .828 and .894 for husband's and wife's roles. For the Wife's Inventory, estimated reliabilities were .777 and .832 for husband's and wife's roles.

The role congruence score was determined by the absolute difference of ratings selected by mates on a four-point scale: strongly agree, agree, disagree, and strongly disagree. A one-tailed t-test was employed to compare the degree of role congruence on each role sector between traditionally and emergently married couples, after homogeneity of variance was examined by the F-test. The null hypothesis of homogeneity was not rejected.

Alpha level was set at .05.

Results

No evidence was found to support the prediction that the traditionally married couples exceeded the emergently married couples on the degree of spouses' perceptual congruence about both husband's and wife's seven marital role sectors. However, unexpected evidence was found that the emergently married couples exceeded the traditionally married couples on spousal perceptual congruence on husband's roles as companion, child rearer, and wife's role as companion.

Subsidiary Findings

The raw data of ratings by all the 142 respondents were examined both by sectors and items. It was found that

the current Japanese married couples have had similar perceptions of marital roles irregardless of their marital patterns. They had dominantly traditional perceptions about social life, housekeeping, financing, and child rearing. Equalitarian perceptions were slightly evidenced about decision-making, companionship, and sex activities.

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By

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To my father, Ichiro Kokubu,
who has devoted himself to his
six children.

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CHAPTER I

THE PROBLEM

Japanese customs are in the process of change. Free mate selection is becoming more popular than in the past. In Blood's sample¹ of 444 Japanese couples in 1958-59, about two thirds were "love-match" or "free-mate" selection, while only two per cent of the pre-war couples were so selected according to Ushizima's sample.²

Freedom of mate selection implies that marriages with heterogeneous social backgrounds are becoming dominant in current Japanese culture. However, the effect of the social upheaval has not been adequately assessed. In their own way the Japanese people are arriving at a working solution to the upheaval. However, without understanding of the dynamics involved the emotional price may be considerably higher than necessary.

¹Robert O. Blood, Jr., Love Match and Arranged Marriage: A Tokyo-Detroit Comparison (New York: The Free Press, 1967), p. 36.

²Yoshitomo Ushizima, Kazokukankei no Shinri (Psychology of Human Relations in Family) (Tokyo: Kaneko Shobo Co., 1973), p. 280.

Need

Most studies on Japanese marriage and family have been of an institutional and descriptive nature. The quantitative and microscopic exploration into marital relationship seems to be demanded in today's Japan. In the group-oriented pre-war Japanese culture, studies with a focus on individuals or relations among individuals were discouraged.¹

This study attempts to respond to the potential problems inherent in "emergent" marriages in comparison with "traditional" marriages. The "traditional" marriages were defined as those for which mate-selection was arranged by a third party. The "emergent" marriages were defined as those for which mate-selection was made by themselves through mutual love.

If counselors are primarily concerned with normal people's problems, marriage is one of the areas in which normal people face problems some time in their life. One of the major benefits of a study of this nature is to help the Japanese counselor understand marital problems. Marriage counseling in Japan is still treated as a marginal domain of the counselor's activities, compared to the vocational and educational areas which are considered legitimate endeavor for counselors.

¹Kiyomi Morioka, "Kazoku Shakaigaku no Hattatsu to Genjo" ("Development of Family Sociology in Japan") in Family Sociology ed. by K. Morioka (Tokyo: Yuhikaku Co., 1972), p. 201.

Knowledge from the study about the discrepancy or congruence of spouses' perception for mutual roles could help the Japanese counselor better understand (1) the mate selection process, and (2) the elements which may or may not relate to marital satisfaction.

Purpose

The purpose of this study is to compare the perceptions of marital roles of couples who followed traditional marriage patterns with those of couples whose relationship was established on the recent emergent patterns.

Family Structure

Two types of family are assumed to co-exist in current Japanese culture. One type is the extended family, and the other is the independent nuclear family.¹ However, the significance of the difference of the two types of family is not their morphology, but in their ideologies underlying the patterns. As an observable phenomena, the extended families are declining, but the ideology inherent in that family pattern is still practiced in the nuclear family as a branch of the extended family.

Extended Family

The basic values of the extended family system are (1) continuities of the family as a reference group,

¹Yoshiro Tomita, Kaku Kazoku (The Nuclear Family) (Tokyo: Minelva Shobo, 1970), pp. 1-2.

(2) observing of values and customs unique to a family, and (3) to secure one and two above, respect and obedience to parents and elders.¹ The married children are expected to live up to their parents' expectation even when living independently away from the parents. The identification with the parental family culture inhibits the growth of the individuality.

The fundamental idea of the extended family is "ie"² which is an untranslatable Japanese concept. The connotation is that the family is an independent being beyond the individuals. The concept of "ie" makes the individuals feel guilty in falling in love pursuing their own welfare rather than the family's. As commented by Wagatsuma and DeVos,³ feudal Japan "considered a love marriage as something improper, indecent, 'egoistic', or something similar to an extramarital affair in Western Christian moral codes."

In such a group-oriented family pattern as stated above, the method of mate selection is theoretically associated with arranged mate selection and marriage.⁴

¹Tetsuto Tsukamoto, "Kazoku no Ideology" ("The Ideology of the Japanese Family") in Koza Shakaigaku: Kazoku, Sonraku & Toshi (Sociology: Family, Village and Metropolis) ed. by Tadashi Fukutake (Tokyo: Tokyo University Press, 1957), pp. 73-77.

²Ibid, p. 72.

³Hiroshi Wagatsuma and George DeVos, "Attitudes Toward Arranged Marriage in Rural Japan," Human Organization, XXI, (1962), as quoted in Robert O. Blood, Jr., Love Match and Arranged Marriage: A Tokyo-Detroit Comparison (New York: The Free Press, 1967), p. 17.

⁴Yoshiro Tomita, op. cit., p. 7.

Nuclear Family

The nuclear family is basically for the individual welfare rather than maintaining a group cohesion or solidarity. In the emerging family pattern, the family human relations are horizontal in contrast to the traditional lineal ones practiced in the extended family circle. The essence of the nuclear family pattern is liberalism or humanism challenging the traditional authoritarian, feudalistic familism. The family pattern is formed with a love match as modern history of Japanese thoughts and literature reveals.¹

To summarize, the extended family can be categorized as traditional for their common sharing of the concept "ie," indicating Japanese traditional feudalism and familism. The nuclear family is a consequence of the emerging democratic society. The traditional marriage is symbolized by an arranged marriage, the emergent pattern of marriage by a love-match or free-mate selection.

Assumption

It is assumed that in the traditional Japanese marriages a couple will have relatively high perceptual congruence on marital role, because (1) their mating was arranged through a mediator and (2) the parents attempted careful matching of background. Since perceptions are culturally

¹Shigeo Okamoto, Katei Shinrigaku (Family Psychology) (Tokyo: Asakura Shoten, 1965), pp. 9-15.

influenced, it can be postulated that mates with similar family background will have similar perception of the marital role.

In the emergent marriage, spousal perceptual congruence on marital roles should be lower, because the mate selection is not necessarily related to overt parental approval. This is not to say that similarities of cultural and family background are completely absent as influencing factors. But the homogeneity of the family background in the emergent marriage is likely to be lower than in the traditional marriage.

Hypothesis

From the above assumption, the hypothesis was formulated.

Hypothesis: Traditionally married Japanese couples have more perceptual congruence on marital role than emergently married Japanese couples.

In addition to testing the major research hypothesis, all role sectors and items were examined to determine the directionality of Japanese couples' responses. In this way, a composite picture of Japanese couples' role perceptions could be built.

Theory

This study was designed and developed on role theory. The reasoning which lead to the selection of role theory is explained in the following section.

Reviewing the current researches in the field of marriage and family, Hill and Hansen¹ have found five different approaches applicable to the analysis of marital relationships: (1) interactional, (2) structural, (3) situational, and (5) developmental.

The Structure-functional approach treats the family as being static and maintaining boundaries to which individuals contribute. The family is composed of roles, but they are considered as passive and reactive. The emphasis is on the family as a social system rather than individual personalities.

The Situational approach places its focus of study on family problems such as departure of husband-father for military service, assuming that all human behaviors are purposive in relation to each different situation. Individuals are considered basically autonomous, but their social conduct is a function of the milieu.

The Institutional approach takes a descriptive study of the family as an organized system of practices and roles in a macroscopic manner in relation to the society as a whole. The interest in individuals is remote. Instead, cultural

¹Reuban Hill and Donald A. Hansen, "The Identification of Conceptual Frameworks in the Family Study," in Sourcebook in Marriage and the Family, ed. by Marvin B. Sussman (2nd ed.; Boston: Houghton Mifflin Co., 1963), pp. 494-507.

transaction is focused upon, assuming that institutions are generally responses to human values and needs.

The Developmental approach puts its stress on the process of changes of the family role pattern. Human development stimulated by social milieu and inherent capacities change the mutual role-expectations throughout the whole period of family history. Roles are not static, but develop in accordance with the individuals' development.

Finally, the Interactional approach views the family as a unit of interacting personalities with differing positions. The dynamics of role-expectation, role performance and communication among the family members is the object of the study. According to Schvaneveldt,¹ this approach has been one of the most widely used in family studies. Schvaneveldt states that at least three-fourths of the researchers within the family field have employed the Interactional approach at some time in their scholarly works.

For determining the approach for the present study, the evaluation of the different approaches is necessary. Some approaches may be useful for a certain purpose of the study, but may not for another.

The Institutional approach is useful for cross-cultural studies and also for the study of the effect of

¹Jay D. Schvaneveldt, "Interactional Framework in the Study of the Family, in Emergent Conceptual Frameworks in Family Analysis, ed. by F. I. Nye and F. M. Berando (New York: The Macmillan Co., 1966), p. 114.

social change upon the family. However, its macroscopic point of view deprives of the microscopic approach to the intrafamily interactions. In most cases, quantitative analysis is absent in this Institutional approach.

The Structure-functional approach is useful for the study of the relation of family to other social institutions such as school. Also, the effect of the family as a group upon the individuals could be explored by this approach. But the limit of the Structure-functional approach is that the main focus of the study is on the family as a group, not on the individuals or their interactions.

Both the Institutional and Structural-functional approaches have the common trait that the individuals or the individuals' interactions are not first concern.

In contrast to the Institutional and Structure-functional approaches, the Situational and Developmental approaches consider the individuals or their interactions as the focus of study. The Situational approach could be employed by Social Casework as Rallings¹ suggested. However, the individuals are assumed to be the passive and reactive beings to the family as a milieu. The view of the individuals as conditioned-reflexes assumes that the manipulation of the family as a behavioral field results in an individual change.

¹E. M. Rallings, "A Conceptual Framework for Studying the Family: The Situational Approach," in Emerging Conceptual Frameworks in Family Analysis, ed. by F. Ivan Nye and Felix M. Berardo (New York: The Macmillan Co., 1966), p. 143.

However, the individual change does not depend solely upon environmental change. The individuals can change themselves by changing the perceptions through identifying unrealistic aspects, if any, of their perceptions. Counseling tends to deal with intrapersonal or perceptual problems. Because evaluation of perceptual problems are limited in the Situational approach, the Situational approach was not employed in this study.

The Developmental approach can contribute to counseling practice because the time perspective point of view may minimize the possible definitive conclusions on the data obtained from a certain stage of marital relationship. Knowledge from the Developmental studies is necessary for clinical work in marriage counseling. However, the disadvantage of time consuming aspect of Developmental study of the family cycle prevented the present study from using the Developmental approach at this time.

Finally, the Interactional approach is useful for exploring the intra-family dynamics with the quantitative method. But the Interactional approach lacks time perspective. Also because of its microscopic point of view, the family is likely to be studied as a closed human interaction with little ties to outer social change or cultural pattern.

In the present study the Interactional approach was used. The reason was that marriage counseling primarily deals with the relationship between spouses rather than their

separate personalities. The Interactional approach aiming to explore interpersonal problems should be most useful for building theory and techniques of marriage counseling.

Role Theory

In the Interactional approach, role is one of the important concepts as a tool of analyzing the interactions.¹ The present study was developed on the concept of role congruence. Leary² states that the theory of congruence or discrepancy will become, in the near future, the major task and contribution of behavioral scientists. If the theory of congruence or incongruence is applied in this study, the question "congruence or discrepancy of what?" is raised. Within the framework of congruence, much research has been done. However, the studies are mostly on congruence other than role. For example, there are the studies of dissimilarities of spousal personality,³ mutual consensus of needs

¹Jay D. Schvaneveldt, op. cit., p. 109.

²T. Leary, "Comments on Articles by Luckey and Romano," Journal of Counseling Psychology, Spring, 1962, p. 19.

³Robert T. Winch, "Personality and Marriage Adjustment," in Readings in Marriage and Family, ed. by J. T. Landis and M. G. Landis (New York: Prentice-Hall Inc., 1953), pp. 121-127.

structures,^{1,2} similarity of ideal self and mate's actual self,³ similarity of self-concept and the male's concept of father,⁴ and agreement of perception of marital crucial issues.⁵ The studies of congruence of marital role expectation are relatively few. For this reason the present research was based upon role congruence theory in the interactional perspective.

Key Concepts

According to Gross and et al,⁶ role has three definitions: (1) the normative standard of behavior, (2) the individual's definition of his situation with reference to his and other's social position, and (3) the actual behavior

¹Irwin Katz, Sam Glucksberg, and Robert Krauss, "Need Satisfaction and Edwards EPS Scores in Married Couples," Journal of Counseling Psychology, Vol. XXIV, 3 (1960), 205-208.

²Marvin Goodman, "A Pilot Study of the Relationship between Degree of Expressed Self-Acceptance and Interspousal Need Structure in the Mate Selection Process" (Unpublished Ph.D. dissertation, Michigan State University, 1962).

³Eleanore B. Luckey, "Implications for Marriage Counseling of Self-Perception and Spouse-Perception," Journal of Counseling Psychology, Spring, 1960, pp. 3-9.

⁴Eleanore B. Luckey, "Marital Satisfaction and Parental Concepts," Journal of Consulting Psychology, Vol. XXIV, 3 (1960) 195-204.

⁵Arnold Carson, "A Pilot Study of Agreement on Issues and their Perceived Importance among Maritally Adjusted and Maladjusted Couples" (Unpublished Ph.D. dissertation, Michigan State University, 1962).

⁶Neal Gross, Ward S. Mason, and Alexander W. McEachern, Explorations in Role Analysis: Studies of the School Superintendency Role (New York: John Wiley and Sons, Inc., 1958), pp. 11-13.

of an incumbent of the social position. The three definitions share the common characteristic that role is a set of expectations.¹ The last two types of definition, namely, individual and behavioral definitions, contain predictive or anticipative expectations, while the first one, normative standard of behavior, is normative expectations. Gross² defined role as "a set of expectations or evaluative standards applied to an incumbent of a particular position." Position is simply a location in a social system. Position is synonymous to status, but Gross avoids using the latter because of its hierarchical connotation.

A role may have many expectations.³ For example, Snyder⁴ identified 166 expectations for teacher's role. Geiken⁵ established 45 items for a limited aspect of marital role. For the convenience of analysis, those expectations were categorized according to their homogeneity. Thus, the concept of role sector was employed to refer to subsets of

¹Ibid., p. 18.

²Ibid., p. 60.

³Wilbur Brookover and David Gottlieb, A Sociology of Education (2nd ed.; New York: American Book Co., 1964), p. 329.

⁴Clinton Snyder, "General and Specific Role Expectations for Teachers," as quoted in Brookover and Gottlieb, A Sociology of Education, p. 329.

⁵Karen F. Geiken, "Expectations Concerning Husband-Wife Responsibilities in the Home," Journal of Marriage and Family Living, August, 1964, pp. 349-352.

a role which were classified on the basis of their importance, salience or uniqueness in the totality of the role.¹

Because role presupposes the existence of the focal position incumbent and counter position incumbent, an obligation of the focal position incumbent is the right of the counter position incumbent, and vice versa. The focal position is the one to which the expectation is directed. The counter-position is the one from which the expectation is directed. Role expectations are, thus, inevitably accompanied by right and obligation, privilege and responsibility.

Expectations are directed to two aspects of an actor in the position; his behavior and his attribute. Expectation for behavior is expressed as "he should do." Expectation for an attribute could be phrased as "he should be." For the present study, the focus was specified only to behavior expectations.

Expectations are held at the two different levels. One is an abstract level. This is, expectation is directed to all the incumbents of a single position irregardless of their personality and locality. Expectation of this kind is abstract and generalized. The other level is at a more concrete level than the first level. This is, expectation is

¹Bruce J. Biddle, The Present Status of Role Theory (Columbia: The University of Missouri Social Psychology Laboratory, 1961), pp. 28-29.

directed to a particular incumbent of a single position with consideration of his personality, locality and other variables. This is a specific expectation. One empirical study¹ indicates that generalized and specific expectations of teachers may not be significantly different. However, great caution should be taken in assuming the same conditions exist in the marital role. For this study attentions were directed to the specific role expectation held by husbands and wives.

Bentley² defined marital role perception as expectation an individual spouse holds for himself (herself) and his (her) partner about duties or obligations and rights or privileges. Role perception and role expectation are interchangeably used in this present study.

Theoretical Model

Role congruence is defined, according to Gross et al. as a situation in which an incumbent of a focal position perceives that the same or highly similar expectations are held for him as he, himself, holds for his role. The concept of role congruence can be developed into the following five interactional models for the study of the marriage relationship:

¹Clinton A. Snyder, "Variations in Expectations for the Teacher Role: As Related to General and Specific Roles, Expectation Categories, and Social Distance" (Unpublished Ph.D. dissertation, Michigan State University, 1963).

²Joseph C. Bentley, "Role Theory in Counseling: A Problem in Definition," Personnel and Guidance Journal, September, 1965, pp. 11-17.

³Neal Gross, et al., op. cit., p. 248.

1. Similarity between a husband's (wife's) concept of his (her) own role and the other partner's concept or expectation to that role,
2. Similarity between the way a husband (wife) perceives the role expectation of his (her) partner and the partner's actual role expectation,
3. Similarity between a husband's (wife's) concept or expectations of marital role in general and his (her) concept or expectations of marital role in their particular interaction.
4. Similarity between a husband's (wife's) concept of his (her) own role and his (her) actual role performance,
5. Similarity between a husband's (wife's) expectations to his (her) partner's role and that partner's role performance perceived by him (her).

Within this study the first model was used. That is, similarity between a mate's self-definition of his (her) role or self-expectation and the partner's expectation for that role was the main theme of the study.

Overview

To improve the research design, the previous studies pertinent to the current study are reviewed in Chapter II. The suggestions from the literature review are incorporated into the research design stated in Chapter III. The description of the sampling procedure and the sample characteristics are followed by the explanation of the measuring instrument including examination of its reliability. In the latter part of Chapter III, the statistical hypotheses and method of analysis are presented. Analyses of the results are reported in Chapter IV.

CHAPTER II

REVIEW OF LITERATURE

The past studies relevant to marital role congruence are reviewed in this chapter with an intent to improve the research design of the present study. Particular attention is paid to the measuring instruments and the theoretical models employed in the researches.

About one-third of the literatures reviewed were more or less concerned with the issues of marital adjustment. The emphasis of the review was, however, intended to be on marital role congruence, although marital adjustment issues were not completely avoided.

Literatures Indirectly Related to the Present Study

Kammeyer¹ tested a hypothesis that girls' perception of female role is related to their perception of female personality traits in general, applying Komarovsky's theory² that two types of female role exist in current American culture: traditional and modern roles.

¹Kenneth Kammeyer, "Feminine Role: An Analysis of Attitude Consistency," Marriage and Family Living, August, 1964, pp. 295-305.

²Mirra Komarovsky, "Cultural Contradictions and Sex Roles," American Journal of Sociology, November, 1946, pp. 174-189.

Kammeyer prepared five female role items to which 209 unmarried college girls responded on a four point scale; agree, agree somewhat, disagree somewhat, and disagree. The first and second two responses were respectively combined into favorable and unfavorable responses. The item which received the most favorable response, namely, the item classified as most traditional was that the wife's major responsibility is to keep her husband and children happy. The second most traditional response was that of the mother's duty of preparing her daughter to be a wife, which was followed, in descending order, by the husband's duty of making a major decision, the greater importance of social life than academic achievement for college girls, and the greater adequacy (for girls) of majoring in English than in economics.

The major finding was that girls whose perception of the female role was traditional had traditional perceptions of female personality in general. That is, they perceived that women were more emotional, more sympathetic, more moral, more artistic, less inclined to be leaders, less aggressive, less logical, and less intelligent. One-third of the respondents, however, showed the inconsistency or discrepancy between their perceptions of female role and female personality.

Individual items in Kammeyer's study represented five different significant areas of female activities such as companionship, child care, decision making, social life, and

career. The limitation of the questionnaire seems to be that other areas such as sex activities and housekeeping were not covered in the items, and the number of the items was only five. The three item statements out of five were too general.

Hurvitz¹ believes that incompatibility between role expectation and role performance produces a strain of marital life. The difference in the rank order of actual role performance and expected role performance is an index of marital strain of each spouse. Hurvitz used the Locke-Wallace Marital Adjustment Scale to identify successful and unsuccessful couples. The sample consisted of 104 middle class couples with a mean age of 40 for husband and 35 for wife. The correlation of the role Inventory score with marital adjustment score was $-.22$ for husband and $.23$ for wife.

In another research, Hurvitz² tested a hypothesis that marital adjustment results from the compatibility of role performances and role expectations. Hurvitz prepared eleven marital role items representing such areas as house-keeping, companionship, child rearing, finance, sex, religion, and decision making. Of the eleven items, four items

¹Nathan Hurvitz, "The Marital Roles Inventory and the Measurement of Marital Adjustment," Journal of Clinical Psychology, October, 1960, pp. 377-380.

²Nathan Hurvitz, "Marital Roles Inventory as a Counseling Instrument," Marriage and Family Living, November, 1965, pp. 492-501.

were uniquely related to each sex, and the rest of the items were common to both sexes.

The subjects were asked to rank the marital role items according to their perceived importance and actual performances. The difference of rank order between his (her) expected performances of his (her) spouse and the spouse's actual performance was considered as an Index of strain. Based on his clinical observation, Hurvitz classified three categories of incompatibility: limited incompatibility (Index; 0-11), general incompatibility (Index; 12-21), and serious problems (Index; 22 or over).

The Marital Roles Inventory comprehensively covered the major significant aspects of marital relationship. Different items were prepared for each sex and scoring was easy. The test score was validated from the test maker's clinical observation, but the numerical correlation was not reported.

A question that could be raised of Hurvitz's study is whether congruence of role performance and role perception can be a basis of marital satisfaction. If a spouse suppresses his needs to perform in such a way as to meet his spousal expectation, he may be inwardly frustrated and unhappy, in spite of the high congruence of role performance and role expectation. To the contrary, the couple may not be so unhappy even when one partner fails in the expected performance, if they perceive the roles similarly.

Li¹ studied the congruence between (1) male Chinese students' perception of traits which Chinese girls might desire in their future mate and (2) Chinese girl students' actual perception of their future husband. One hundred male and thirty female Chinese students in New York City were asked to respond to an open-ended question. The question asked of male students was what characteristics they thought Chinese college girls in the United States would consider important in their mate. The female students were asked what characteristics they considered important in their mate.

The contents of their responses were classified to fourteen characteristics. The trait in which the largest perceptual discrepancy between male and female students existed was "high moral standard" followed by "share some interest," and "ample financial means." On the first two traits, girls exceeded boys in the perceived importance, while the last trait was considered less important by the girls.

The traits with relatively high congruence between male students' guess of the female students' perception of husband and the girls' actual perception of husband were "attractive disposition and personality," "older than wife," and "speak same dialect as wife does."

¹Pei-Chao Li, "Accuracy of Male Chinese Students' Perceptions of Traits Women Desire in a Husband," Marriage and Family Living, August, 1962, pp. 285-286.

Because the open-end question allowed various responses about preferable traits of a mate, this comprehensive data might be suggestive for further more specific investigations. A great caution, however, should be taken for interpreting the findings. The sampled students were all unmarried. They might change their perception of marital role, mate's preferable personality traits, and necessary social background factors, after actually entering marriage. As Moreno¹ believes, a discrepancy often takes place between verbal behavior and behavior in life situations.

Geiken² made a Family Responsibility Inventory based on Dunn's Marriage Role Expectation Inventory³ as a means of letting the 7th graders be aware of the roles of wife and husband. The forty-five responsibilities in marital life were itemized and were grouped in three areas: decision making, child care, and housekeeping. Each item was responded to by either of the following three possible choices of answers: husband's duty, wife's duty, and shared duty.

¹Jacob L. Moreno, "The Prediction and Planning of Success in Marriage," Marriage and Family Living, Fall, 1941, pp. 83-84.

²Karen F. Geiken, "Expectations Concerning Husband-Wife Responsibilities in the Home," Marriage and Family Living, August, 1964, pp. 349-352.

³Murie S. Dunn, Marriage Role Expectation Inventory (Unpublished Ph.D. dissertation, Florida State University, 1959), as quoted in Geiken, op. cit., p. 350.

Geiken's major findings were that married couples shared most in decision-making, particularly in spending money. Child care was shared in older marriage and for older children. Housekeeping was least shared unless a wife is employed or a couple has no children.

The general trend of the 7th graders' reaction to the Inventory was that the boys like the division of labor, while the girls preferred the sharing of responsibilities.

The items of Geiken's Inventory were most specific and concrete as far as the present review of literature is concerned. The concreteness of the item might increase the preciseness of the respondents' perception of marital role and their realistic anticipation for married life.

The marital role items were, however, limited only to the three areas of activities in marriage with little attention to such areas as social life participation including in-law relations, sex activities, earning, and spousal companionship.

The Inventory items were dominantly based on the responsibilities or the obligations of marital role expectation. The other aspect of role, namely, privileges or rights, was little considered. Any position in the social structure might consist of right and obligation, or privilege and responsibility.¹

¹Joseph C. Bentley, "Role Theory in Counseling: A Problem in Definition," Personnel and Guidance Journal, September, 1965, p. 13.

Stuckert¹ tested a hypothesis that spousal congruence of marital role perception was related to marital adjustment, on the assumption that if role perception were accurate, one could anticipate the other's feeling and gear his own responses to the expectation of the other.

Stucker selected 50 couples from 100 couples who were identified through newspaper wedding announcements. The sample was 19 to 26 in the range of age, childless, white native born American with less than 9 months of married life. The subjects were asked to rank the ten expectation items of marital role, according to their perceived importance. The ranking was repeated three times from three different standpoints; importance in marriage in general, importance in his (her) own marriage, and importance in his (her) spouse's point of view. Congruence or discrepancy between both spouses' perceptions of marital role was obtained by rank order correlation.

Marital satisfaction was measured by the Burgess-Wallin Marital Adjustment Inventory. The mode was used as a cutting point to identify maritally satisfied and dissatisfied groups. Both groups were compared for degree of congruence of perception on the ten marital roles.

¹Robert P. Stuckert, "Role Perception and Marital Satisfaction: Configurational Approach," Marriage and Family Living, November, 1963, pp. 415-19.

The major findings in Stucker's study were that congruence between (1) wife's perception of husband's perception of his own role and (2) husband's actual perception of his own role was positively related to wife's marital happiness, and congruence between (1) wife's role perception of husband's role and (2) husband's self-perception as husband was related to husband's marital happiness.

The Role Inventory needs some improvement. The ten role-expectation items were dominantly related to companionship needs such as love, affection, respect, confidence, appreciation, understanding, helping, and stimulating the other's ambition. Thus, congruence of role perception in this study was limited only to a particular area of marital relationship. In marital relationship, there are some other equally important needs such as decision making, housekeeping, child rearing, sex activities, financing, and social life. Also only those items common to both sexes were selected. There should be some role items which are significant only for either sex.

Hawkins and Johnsen¹ found a correlation of Perceived Role Discrepancy with marital satisfaction at $-.8446$,

¹James L. Hawkins and Kathryn Johnsen, "Perception of Behavioral Conformity, Imputation of Consensus, and Marital Satisfaction," Journal of Marriage and the Family. August, 1969, pp. 507-511.

which was almost identical with Ort's¹ on which their research developed.

Perceived Role Discrepancy was measured by the degree of deviation of subject's marital role performance from his own role expectation. The uniqueness of Hawkins' and Johnsen's study was that they did not measure both mates' roles separately, but the role of a couple as one unit. Thus the question was, for example, "How often should the husband and wife take a little time during the day or evening to caress and kiss each other?". Each of the totally thirty-seven questions was supplied with six answers for one choice such as "more than once a day," "once or twice a week," and "less often."

The sample was 15 couples selected from applicants at an adult psychiatric clinic, though Ort's sample was the normal 100 subjects. Hawkins and Johnsen interviewed with the wife and husband separately at their home to complete an interview schedule. They asked what the subject expects about all the 48 role behaviors described in the schedule, and then proceeded to the next two questions on each item; what the subject does and what the subject guesses his (her) spouse expects.

¹Robert S. Ort, "A Study of Role-Conflicts as Related to Happiness in Marriage," Journal of Abnormal and Social Psychology, 45, 1950, pp. 691-699.

Imputed Role Consensus (IPC) was also correlated to marital satisfaction at .7231. IPC is the degree of the deviation of the role expectation which a subject imputes to his spouse from his own expectation.

The above two Discrepancy and Consensus scores are both on each spouse's intra-perception. To this contrast, the Actual Role Expectation Similarity was computed by subtracting the items which both spouses' expectation was not congruent from the total 37 items. ARES was, however, correlated to marital satisfaction by $-.05$ indicating no relationship.

The significance of Hawkins' and Johnsen's study may be in the finding that the Perceived Role Discrepancy is the most reliable precursor of marital satisfaction against a common belief that opinion agreement leads to happy marriage.

Reexamination might be needed about content validity of the measuring instrument. It covered the four types of expressions such as (1) affection and hostility, (2) sexual relation, (3) companionship, and (4) communication. But the rationale for selecting those four segments was not clear. There seems to be the absence of conceptual consistency. Affection and hostility could have been included in companionship.

With the purpose of finding if perceived importance of marital role behavior could be accounted for the degree of correlation between Role Discrepancy and marital

satisfaction, Burr¹ obtained 116 couples with a mean age 47.5 for husbands and 45.6 for wives, eliminating lower economic strata.

To measure the degree of discrepancy between the role expectation to his spouse and perceived role performance of his spouse, Burr prepared 65 behavioral statements. The subject was asked to be either "bothered" or "pleased" if the spouse behaves in the way of the statement. After that he was asked how he perceived his spouse's behavior. Role discrepancy score was calculated by counting the number of items where the perceived behavior of the spouse had been identified as behavior that would "bother" the subject.

The importance of each role behavioral statement was measured by the subject's response to a four-point scale ranged from "bother or pleased a little" to "bothered or pleased extremely." Importance of each item was transformed to a weighted score.

For the logic that if importance of any segment of marital interaction effects on marital success, the correlation between weighted role discrepancy score and marital satisfaction is greater than the one between the unweighted role discrepancy and marital satisfaction, Burr compared two correlations about men's, women's and the total scores. The

¹Wesley R. Burr, "An Expansion and Test of a Role Theory of Marital Satisfaction," Journal of Marriage and the Family, May, 1971, pp. 368-372.

difference between those two scores was .02 for men, .02 for women. Then no evidence supports the hypothesis that taking the importance variable into account is useful.

Burr, however, found a positive result by employing another testing method. The discrepancies on the items rated higher in importance should be more positively correlated to marital satisfaction than those rated lower in importance. The result was that the discrepancies on the items rated highest had correlation to marital satisfaction at $-.46$ for men and $-.50$ for women, while those rated lowest $-.08$ for men and $-.21$ for women.

Burr concluded that it is meaningful to take the importance variable into account in understanding the relationship between role discrepancy and marital satisfaction.

The correlational study of role discrepancy and marital satisfaction is not a few, but Burr's study should be deserved as it found the meaningfulness of weighting the items of role congruence inventories. The finding also might arouse some caution for interpreting the data on marital interaction. Since importance is assumed to be influenced by values which might variate in a given culture, the identical findings on role discrepancy should be differently interpreted in some cases.

The tactfulness of the interview with the subjects should be accounted as one of the merits of Burr's study.

The probable resistance when asked of private matter seemed to be minimized by asking if the subject is "pleased" or "bothered" by the partner's certain way of behavior. If asked of the subject's expectation of the partner's "should" or "ought," more sophisticated or more defensive responses would be returned due to guilt feeling toward that partner.

Taylor¹ measured the difference between maritally adjusted and unadjusted couples regarding the role discrepancy. The role discrepancy was operationally defined as follows:

1. difference between the mate's self-perception and the spouse's perception of that self,
2. difference between the mate's predicted perception of the self by the spouse and the spouse's actual perception,
3. difference between a spouse's self-perception and the same spouse's prediction of the mate's perception of that self.

The adjusted couples were drawn from the club members whom the researcher gave lectures, the unadjusted ones from clients for marriage counseling. Both groups were homogenized on age of their children. By Wallace Marital Success Test, only those who showed extremely high or low scores were remained as the final groups, namely fifty couples for each group.

¹Alexander B. Taylor, "Role Perception, Empathy and Marriage Adjustment," Sociology and Social Research, October, 1967, pp. 22-34.

Role Discrepancy was measured by Interpersonal Check List with a set of four instructions. They were:

1. check those items which describe themselves,
2. check those items which describe their mates,
3. check those items predicting how their mates would describe them,
4. check those items which describe how their mates would describe themselves.

The score used for comparison was the number of items checked unidentically by both mates. There was found that the maritally adjusted group was significantly different from the unadjusted group on the three types of role discrepancy stated previously. That is, maritally adjusted couples had more similarity between (1) self-perception and mate perception, (2) predicted self-perception by the partner and actual self-perception, and (3) actual self-perception of that self.

According to Taylor's study, discrepancy score between actual self-perception and the same spouse's prediction of the mate's perception of that self had the difference of 6.19 between the maritally adjusted and unadjusted groups, while discrepancy score between self-perception and mate-perception 4.07. This finding seems implying that further research is needed to identify the degree of validity of role congruence models.

Murstein¹ used ninety-nine volunteered couples who were going steady or who were engaged for the purpose of testing the hypothesis that they are more likely to show a smaller discrepancy between the mate's self-concept and the ideal spouse desired by the other than are randomly paired men and women. "Self concept" used here seems equivalent to self-expectation to the mate's own role-attributes, while "ideal spouse" has expectation to his spouse's role attributes.

As a measurement was used a modified version of Edwards Personal Preference Schedule, tapping fifteen needs of nine items each. Each item was assigned a five-points scale ranging from "very frequently" through "very important to me" to "almost no importance." For a given subject, therefore, each need score might be from 9 to 45. Three scores were obtained. The two were the absolute difference (1) between man's self-concept and Ideal Spouse desired by woman, and (2) between woman's self-concept and Ideal Spouse desired by man. The third score was the sum of the above two scores.

The obtained three scores were compared with that of a control group. The control group was artificially matched pair group drawn from the ninety-nine couples. The

¹Bernard I. Murstein, "Empirical Tests of Role, Complementary Needs, and Homogamy Theories of Marital Choice," Journal of Marriage and the Family, Vol. XXIX, 4 (1967), 689-696.

comparison was practiced in such a manner that the number of the "artificial" couples exceeding the median discrepancy score of the actual group was counted, and the probability to exceed the median was obtained by a formula of binomial expansion. The result was that 24 items out of 48 items were significant in the predicted direction.

Murstein furthered the study to compare Role theory, Complimentary needs theory, and Homogamy theory. For the same ninety-nine couples the correlations were computed (1) between woman's perception of her spouse and Ideal Spouse desired by the same woman, (2) between man's perception of his spouse and Ideal Spouse desired by the same man, (3) between man's self concept and his perception of his spouse, and (4) between woman's self-concept and her perception of her spouse. The first two correlations indicate role compatibility, the other two perceived similarity. Each correlation was computed on fifteen needs separately, followed by the total average correlation.

The findings were that the mean role-compatibility correlation was greater than the mean of either of the perceived similarity correlations. However, the fact that the perceived similarity correlations were positive and significantly greater than zero indicates some support for homogamy theory. Since no negative correlations were found in those perceived similarity correlations, it is reasonable to assume that the complementarity theory failed to find the support.

The value of Murstein's study seems to be in his purpose to pursue a justifiable theory in mate selection. The method of sampling a control group and the statistical comparison of three theories by the same group were seemingly suggestive for future research design with similar purposes.

Some questions, however, could be raised. The rationales for, the manner of modification of Edwards Personal Preference Schedule were not explained. Also measuring was limited only to personal needs or role-attributes. Replication of the study on role-behavior might be wanted for further test of the hypothesis.

Koyama¹ constructed the Role Discrepancy Inventory for the clinical purpose to discriminate the Japanese ordinary families from Japanese problem ones. The procedure of its construction was in the following manner.

Koyama prepared 28 items covering seven areas such as care of child, household duties, economic activities, recreation, social activities, religion, and marital harmony. Then, twenty-five family court officials were asked to point out the most crucial items for the union and disunion of husband and wife. The items advocated by those

¹Takashi Koyama, "On the Discrepancy between Expectation and Performance of Conjugal Roles: An Approach to the Cross-national Study on Family Disorganization," Unpublished mimeo (Tokyo: Toyo University, 1966).

officers were remained to be twenty-four for husband and wife respectively. The 24 items were classified to eight areas including "household mangement" area added to the above mentioned seven areas.

As an ordinary family sample, 101 families were selected randomly from 1200 families which were used by the previous researches. As for the problem families, 100 families were drawn from those in the process of mediation of the family court.

The subject was asked to check what he (she) expects the partner to do on a five-point scale. Then, the subject was again asked to check what the partner was actually performing on the same scale of the same items. The illustrations were as follows. A husband was asked of the degree of his expectation to "wife is obedient to husband" (item 3), and then of the degree of his wife's actual performance on the same item. For the wife, for example, "do not exercise physical force" (item 7) was responded to in the same procedure.

The score was computed according to the following formula:

$$\text{Index of Discrepancy} = \frac{\text{total points given to performance per item}}{\text{total points given to expectation per item}} \times 100$$

In the Table 2.1 are shown the indices obtained by Koyama.

Table 2.1.--Comparison of Discrepancy of Expectation and Performance:
Ordinary Families and Problem Families in Japan.

	Index of Discrepancy	
	ordinary family	problem family
Husband's expectation not complied with by wife	6.1	38.9
Wife's expectation not complied with by husband	6.9	42.1

The tentative conclusion reached by Kayama was that an index of less than 30 indicated least probability of divorce and an index of 30 through 90 signaled the possibility of divorce.

Though the item statement was general and describing no specified conditions, the areas of marital interaction were comprehensively covered. The present research gained some assurance on its content validity from the Kayama's questionnaire. Was the discrepancy in sexual activities considered the outcome of the discrepancy in other eight areas? The present research included sexual activities in its questionnaire.

Reliability of the Inventory also should have been disclosed if it has been examined by any means. Finally, wording of the five-point scale was to be illustrated as a suggestive sample for the future similar researches.

Literatures Directly Related
to the Present Study

Blood's study¹ was the only one among the reviewed literatures which dealt with comparison of love-match and arranged marriage in Japan. Since the topic was almost identical with the present researchers, the review was attempted to be intensive, although Blood's approach was eclectic rather than based on any particular theoretical model.

Blood tried to identify the differential consequences after marriage of the new and old systems of mate-selection in Japan. He obtained 444 married couples from white collar residents at the three government apartments. Only those who did not live with their relatives were sampled. No other variables were controlled.

Wives were interviewed to complete the questionnaire by instructed interviewers. But husbands were asked to fill out the questionnaire by themselves independently. The researcher's impression was that the husbands were generally not cooperative for the research and in most cases wives encouraged their husbands to fill out the questionnaire.

The questionnaire for wives consisted of 87 questions, out of which 40 were asked of both partners. For husbands, in addition to the 40 common items, six questions were

¹Robert O. Blood, Jr., Love Match and Arranged Marriage: A Tokyo-Detroit Comparison (New York: The Free Press, 1967), pp. 1-112.

specially prepared differently from wives'. Many questions were supplied with five alternative responses for a choice, while others with 2, 4, 6, 7, 8 or 10 alternative responses. A few questions were open ended.

The areas of comparison were power structure, the division of labor, terms of address, deference to the husband's friends, companionship, emotional sharing, affectional expression, sexual behavior, premarital activities (dating, contacts with partner's social networks, and discussion), parental approval, and finally, marital satisfaction. Premarital sex activities were not studied.

The data were presented in raw scores or in percentages. No computations for statistical significance were performed with a few exceptions. Because the intent of the study was to find the general direction the sampling was not elaborated.

The major findings from Blood's study were as follows. A purely arranged marriage is decreasing today. The young partners have more initiative in mate-selection, freed from the pressure from parents or matchmakers. Some generalization, however, seems feasible that arranged marriage wives were the most unsatisfied and they expressed the least affection toward husbands. Arranged marriage husbands were the most satisfied with their marriage because they were pampered by servant wives, but the same husbands' needs for

companionship were frustrated. The second most satisfied were the love-matched wives who could share feeling and activities with their husbands on an equalitarian basis. To the contrary, the love-matched husbands were longing for old days when women were submissive, because they felt emancipated women do not respect or take care of them.

The analysis further showed that even arranged marriage couples were satisfied in those cases in which (1) the parents' approval was present, and (2) frequent dating was practiced before marriage.

Blood concluded that parental approval and love between mates were important factors for satisfied Japanese marriages. The extreme types--purely arranged marriage and pure love-marriage--may lead to mutual dissatisfaction sooner or later. Thus, Blood suggested that love-plus-parental approval or combination of love-match and arranged marriage would be the best marriage in today's Japan.

Blood's study presented a microscopic view of the traditional and modern marriage patterns on which the present study focuses. The description of the procedure of arranged mate-selection was of value. The way of arranging the data was persuasive and challenging, because of proper use of figures and tables, and vivid summaries. The spirit of writing a research paper seemed to be not very much dissimilar to that of writing a novel with a plot. Blood's research was not entirely impersonal.

To minimize his skewed interpretation on the data, Blood never failed to insert the responses, comments or research findings by Japanese anthropologists, family sociologists, marriage counselors, and ordinary people.

Blood's findings would give the present research insights when interpreting the data at the final chapter. But some part of the research procedure seemed to need further elaboration. The samples were not matched except on the "No relatives living together" variable. The number of children and educational level which may effect marital interaction were not considered. Also, some questions may have aroused the Japanese respondents' resistance.

The reliability of Blood's questionnaire was not reported. Since many items require the respondents' reflection on the past state of affairs, some distortion of memory might be possible to occur. Therefore, it seemed desirable to have test-retest reliability, even though the questionnaire was a direction-finding rather than of the significant-difference type.

Need for Improvement of Future Studies

The present review of literature leads to some guidelines or suggestions for improving future studies on marital role congruence. The major points which could be improved in future studies, including the present study, are as follows:

1. Though most studies dealt with role behavior, role attribute also should be studied as an object of role congruence.

2. Both aspects of role expectation, duty or obligation and right or privilege, should be highlighted. Most studies were leaning towards the "duty" aspect of role-expectation.

3. Role sector should be as comprehensive as possible. In case the number of role sectors was limited, the generalization of the obtained results should be attempted with a great caution. Hurvitz's and Koyama's studies were suggestive for determining the role sectors in the future studies.

4. It seems preferable to prepare many role items to increase reliability and content validity. The items should be selected from the previous studies, and modified to fit to the cultural setting where studies are to be conducted.

5. Even numbered points on the rating scale seems desirable to discourage the respondents' tendency toward a central or neutral point.

Summary

The literature relevant to the present study was reviewed back to the past thirteen years. The intention was to improve the research design, particularly on the measuring instruments and the theoretical models.

The size of the samples reviewed ranged from 15 couples to 444. About half of the studies used non-couples as the subjects. Three studies employed the pre-existing inventories, but the rest prepared measuring items for their own purposes. The number of the originally prepared items ranged from one to sixty-five. The variables reviewed and found as relevant to role congruence were: (1) congruence between role expectation and perceived role performance, (2) congruence between perceived role expectation and actual role expectation, (3) congruence between role expectation and role expectation, (4) congruence on perceived importance of role sector, and (5) congruence between self-concept and ideal mate desired by partner. Most studies dealt with role behavior except one study on role attribute.

From the review of literature, the following generalizations are made.

1. The studies concerning both aspects of role--duty and right, or responsibility and privilege were minimum.
2. The role sectors were relatively restricted except for two studies.
3. Comparative studies on traditional and emergent marital patterns were rare.
4. Specification of statements of role behavior was not widely practiced.
5. The models of role congruence theory had diversity. Thus, congruence of role-expectations held by both mates was not a dominantly used variable.
6. Role congruence was not necessarily positively correlated to marital satisfaction.

CHAPTER III

DESIGN OF THE STUDY

The present research was designed incorporating the suggestions from the previous studies. In this chapter, the description of the samples is followed by the statements of the principles and procedure of the questionnaire construction, including an examination of the reliabilities estimates. Prior to the statements of the hypotheses in testable form, the type of the research design used in this study is made explicit. In the last part of the chapter, the issue of the homogeneity of the variances of the two samples is examined.

Sample

Two samples were compared in the study: traditionally married Japanese couples and emergently married Japanese couples. The traditionally married couples were operationally defined as those whose mate-selection was arranged through a third party, while the emergently married couples were those whose mate-selection was made by themselves.

Couples were selected who had no children, no more than high school education, and no divorce experiences.

Samples of 38 traditional couples and 40 emergent couples were selected from the population of married residents within Tokyo prefecture.

Procedure

Seven Public Health Centers within Tokyo prefecture were selected from commercial areas (2 centers), residential areas (3 centers), and suburbs of Tokyo (2 centers). Of the participants to the Centers' program of family living, only the couple-attendants were asked at the hall entrance to complete a card. The card was brief enough to identify those couples with no children, no more high school education, and no divorce experiences.

The identified couples (41 for traditional and 52 for emergent) were asked to remain in the room after the lecture was over to complete the questionnaire. The couples were asked not to consult with each other. The researcher monitored while the respondents were working on the questionnaire.

Because some couples left the room before completing the questionnaire or returned the incomplete questionnaire (See Table 3.1), actually thirty-eight sets of questionnaires were obtained from the traditional group, which were about 93 per cent of the originally identified couples. From the emergent group, forty sets of questionnaires were returned, which were about 86 per cent of the originally identified couples.

Table 3.1.--Procedure of Sampling for Traditionally and Emergently Married Japanese Couples.

	Traditional number	Emergent number
Originally Identified Couples	41	52
Leaving Couples or Incompleting Couples	3	12
Assumed Faking Couples	3	4
Usable Couples	35	36

To determine the possibility of faking responses, the score on a Lie Scale (See Appendix A) was considered. These items consisted of statements which were basic to human nature--denial indicated that the respondent was probably not answering the questionnaire honestly. In case the score of either or both of the mates was below the group mean score by 2 units of standard deviation, the couples' responses were disregarded from the sample. Thus, the usable samples were thirty-five couples of traditional marriage and thirty-six of emergent marriage. (See Table 3.2).

TABLE 3.2.--Distribution of Lie Scores for Traditional and Emergent Japanese Couples on a Questionnaire about Marital Roles.

Score	Traditional husband	wife	Emergent husband	wife
6	15	15	26	22
5	10	11	4	10
4	6	7	4	3
3	3	1	4	2
2	3	2	1*	2*
1	1*	2*	1*	1*
Mean	4.7	4.8	5.2	5.1
SD	1.4	1.4	1.3	1.3
TOTAL N	38	38	40	40

*Disregarded from the sample due to more than 2 units of SD below the mean.

NOTE: The higher the score, the more honest in response.

Age and Schooling

The mean age of the traditionally married Japanese couples was 30 for the husbands with a range from 26 to 39, and 25 for the wives ranging from 22 to 34. The mean age of the emergently married Japanese couples was 26 for husbands ranging from 22 to 33, and 25 for wives ranging from 21 to 33. (See Table 3.3).

On the average, the traditionally married 35 husbands received 11.62 years of schooling, and their wives 11.40 years of schooling. The average schooling of the

emergently married thirty-six husbands was .26 year lower than that of the traditionally married husbands. The emergently married wives were also lower than the traditionally married wives on the average schooling by .4 years. (See Table 3.4).

TABLE 3.3.--Comparison of Age for Traditional and Emergent Japanese Couples.

Range	Traditional		Emergent	
	husband	wife	husband	wife
21-23	0	9	1	9
24-26	2	16	16	18
27-29	19	7	14	6
30-32	8	1	3	2
33-35	3	2	2	1
36-38	2	0	0	0
39-41	1	0	0	0
Mean	29.94	25.46	26.08	25.33
SD	5.98	2.99	5.05	2.78
TOTAL N	35	35	36	36

TABLE 3.4.--Comparison of Schooling for Traditionally and Emergently Married Japanese Couples.

Schooling	Traditional		Emergent	
	husband	wife	husband	wife
9	4	7	6	11
10	0	0	2	1
11	1	0	1	1
12	30	28	27	23
Mean	11.62	11.40	11.36	11.00
SD	.97	1.21	1.17	1.39
TOTAL N	35	35	36	36

Occupation and Income

For both the traditionally and emergently married husbands, the first two dominant occupations were clerical and mechanical, and the least engaged two occupations were managerial and professional. (See Table 3.5). The pattern of the occupational distribution was similar both for the traditionally and emergently married husbands.

The median income of the traditional marriage husbands fell within the range from 60,000 yen to 80,000 yen, while the income of the emergent marriage husbands fell within the range from 40,000 yen to 60,000 yen. (See Table 3.6).

TABLE 3.5.--Comparison of Occupational Distribution for Traditionally and Emergently Married Japanese Husbands.

	Traditional husbands		Emergent husbands	
	number	%	number	%
Clerical	13	37	12	33
Mechanical	11	31	10	28
Private enterprise	5	14	6	17
Labor	3	9	7	19
Professional	2	6	0	0
Managerial	1	3	1	3
Total	35	100	36	100

TABLE 3.6.--Comparison of Husband's Income for Traditional and Emergent Japanese Marriage

Range of Income (yen)	Traditional husbands		Emergent husbands	
	number	%	number	%
less than 20,000	0	0	0	0
20,000 - 40,000	3	9	1	3
40,000 - 60,000	12	34	16	44
60,000 - 80,000	15	43	10	28
80,000 - 10,000	3	9	4	11
10,000 - 12,000	2	5	3	8
12,000 - 14,000	0	0	1	3
more than 14,000	0	0	1	3
TOTAL	35	100	36	100

Type of Introduction

For the traditionally married Japanese couples, the most popular form of the introduction to each other was "miai" or the arranged formal interview closely followed by introduction by parents or relatives. (See Table 3.7). For the emergently married Japanese couples, the most popular form of first contact was meeting at the working place followed by knowing by happening. (See Table 3.7). The least practiced form of first contact for the traditional couples was introduction by employers or school teachers. No case was found in which a couple first met at the wedding ceremony. Such a case was not rare a generation ago. Among the emergently married Japanese couples, no case was found in which childhood friendships grew into a marital relationship.

Other Characteristics

On the average, 35 couples of traditional marriage had married one year and two months after nearly ten months dating and courtship. The average duration of emergent marriages of 36 Japanese couples was one year and two months with the preceding three years and three months spent dating and courtship. (See Table 3.8).

TABLE 3.7.--Types of First Contacts among Traditionally and Emergently Married Japanese Couples.

Type of First Contact	Traditional Couples number	%	Type of First Contact	Emergent Couples number	%
At "Miai" or arranged interview	13	37	In a job	12	33
Intro. by parents or relatives	12	34	By happening	9	25
Intro. by seniors, colleagues or friends	9	26	Commercial contacts	6	17
Intro. by employers or school teachers	1	3	Through recreational activities	5	14
At the wedding ceremony	0	0	As family friends	2	5.5
			As school mates	2	5.5
			As childhood friends	0	0
TOTAL	35	100		36	100

TABLE 3.8.--Comparison of Duration of Marriage and Courtship for Traditionally and Emergently Married Japanese Couples.

	Traditional		Emergent	
	Mean	SD	Mean	SD
Duration of Marriage	14.5 mo.	20.1 mo.	14.3 mo.	11.9 mo.
Duration of Dating and Courtship	9.8 mo.	9.9 mo.	38.1 mo.	31.6 mo.
TOTAL N	35		36	

Working wives constituted two out of 35 traditional marriages, and nine out of 36 emergent marriages.

Nearly half of the traditional couples were from the same prefectures where they lived longest before they were married. One third of the emergent couples followed the same pattern.

Ten couples of the traditional marriage and five emergent marriage were living with the husband's parents. (See Table 3.9).

TABLE 3.9.--Comparison of Working Wives, Same Prefecture as Premarital Location, and Proximity with Husband's Parents for Traditionally and Emergently Married Japanese Couples.

	Traditional		Emergent	
	number	per cent	number	per cent
Working Wives	2	5.7	9	25.0
Same Pre-marital Prefecture	17	48.6	12	33.3
Living with Husband's Parents	10	28.6	5	13.9
TOTAL N	35		36	

Measure of Role Expectation

As a measure of the degree of congruence of both mates' expectations for their partners' and their own roles, the Marital Role Expectation Inventory (MREI) was prepared in Japanese especially for this study. (See Appendix B for a copy of the MREI and Appendix C for its English translation).

The Inventory consisted of seventy statements of husband's and wife's expected role-behaviors. Each statement or item was followed by four alternative responses; "strongly agree, agree, disagree, and strongly disagree." The first part of the Inventory consisted of the background-information data sheets, the second part seventy items of the husband's role, and the third part seventy items for the wife's role. The fourth or final part of the Inventory was six item Lie Scale.

For the clerical convenience, the cover sheet of the Inventory was colored differently for the husband's and wife's use. It took about forty minutes for the average respondents to complete the Inventory.

Principles of the Questionnaire Construction

The following principles were taken under consideration for the construction of the questionnaire.

1. In selecting the items, an attempt was made to cover the major seven segments of the marital role

interactions: social life, decision making, companionship, child rearing, housekeeping, financing, and sex activities. The selection of these seven role segments was based on the reviews of the previous similar studies. In order to increase the reliability the total number of the items was enlarged in comparison to previous studies.

2. To obtain the respondents' specified role expectation rather than the general role expectation, each item was stated in the manner of "I do ____" and "My wife does ____," instead of "Husband does ____" and "Wife does ____." The former type of statement might imply that the subjects were expected to disclose their expectation in their particular situation to their particular spouse, not to proclaim their philosophy of marital relationships in general.

3. To secure precise or accurate responses, the statements in this questionnaire were made as specific as possible. In previous studies, abstract or general statements were used. For example, "I go shopping for my wife" was specified to "I go to the grocery to shop for my wife."

4. The questionnaire items were designed to be responded to on a four-point scale. By eliminating a neutral response such as "may or may not," the respondents were always forced to take a stand.

5. An attempt was made to include the two aspects of role expectation, namely, duty and privilege. In the

past questionnaire, spouse's duties were itemized with least attention to the aspect of privilege of role expectation. In the present questionnaire, therefore, consideration was paid to the "can" aspect as well as the "should" aspect of the role.

However, it was difficult to determine which was the duty and which was the privilege. For example, was "deciding the place for the family vacation or picnic" the husband's duty or privilege? Seven out of the total seventy items were considered without doubt to be a privilege.

6. To identify the faking or defensive respondents, a Lie Scale was prepared. Behaviors that were socially tabooed but not undeniable as human nature were developed into items. The assumption was that those who were defensive enough to deny their own human nature might withhold their authentic reaction to the questionnaire items. Some examples of the totally six items of the Lie Scale were: "Do you ever get angry?" and "Do you ever tell a lie?".

7. To secure content validity of the items, the questionnaire was examined by a family sociologist, a psychologist and a marriage counselor. They were all professors with high professional reputation in their respective fields. According to their suggestions, similar items were integrated into one item, the Lie Scale was attached at the end of the questionnaire which they might have otherwise, and some items were discarded or modified because of high emotionality.

5. A pre-administration of the Inventory was done to check face validity. Eight male and seven female adults were interviewed, and their reactions and comments to the Inventory were observed and recorded. These subjects were the researcher's peers, subordinate clerical workers, former students and relatives.

It was learned through the pilot interview that many respondents confused "expectation" with "actual behavior." Therefore, the wordings "your ideal image of your mate" and "your ideal as a husband (wife) for your spouse" were inserted in the explanatory part of the questionnaire.

The interviewees complained that some items were difficult to answer on the four-point scale. They seemed to have some resistance to dichotomize their response. Therefore, an example was shown at the top of Part II and Part III to encourage the respondents to take a stand for "agree" or "disagree" first, then decide how much they "agreed" or "disagreed."

Screened through the above principles and procedures, seventy items were finally remained in the present questionnaire.

Reliability Estimate

The last stage of the questionnaire construction was the estimation of reliability of the questionnaire. The sample for the purpose of estimating the reliability was

selected from the class members of adult education programs taught by the present researcher. The program was carried out at two different Community Welfare Centers at the two different occasions. The class members were all residents within Tokyo prefecture. The questionnaires were delivered only to the married persons for completion during the class hours under the researcher's attendance.

Eighty-three males and eighty-four females completed the questionnaires on the pilot tests of reliability. Eliminating those with more than two units of standard deviation below their sex group's mean score of the Lie Scale, seventy-eight male subjects and seventy-seven female subjects were obtained. (See Table 3.10).

TABLE 3.10.--Distribution of Lie Scores for Reliability
Group: Male and Female

Score	Male	Female
6	61	46
5	10	22
4	7	9
3	4*	6*
2	1*	1*
1	0	0
Mean	5.5	5.3
SD	.92	.99
TOTAL N	83	84

*Disregarded from the sample due to more than 2 units of SD below the mean.

NOTE: The higher the score, the more honest in response.

The background demographical data on the pilot reliability estimate sample may be found in Appendix D, Table D.1 to D.7.

Reliability

Internal consistency reliability estimated were computed separately for the husband's and wife's questionnaire. The questionnaire was divided into two parts: husband's role and wife's role. Therefore, four reliabilities were computed as shown in Table 3.11. The computation was performed by the Hoyt's analysis of variance method. The resulted reliabilities seemed reasonable ranging from .77 to .89.

TABLE 3.11.--Reliabilities of Questionnaire.

	Husband's Role	Wife's Role
Questionnaire for Husband's Use	.828	.894
Questionnaire for Wife's Use	.777	.832

Design

The present investigation was a descriptive study. The main concern of the present study was to describe the difference between traditional and emergent marriages on one variable: role congruence. No attempt was made to determine a causal relationships.

Hypotheses

Below the major hypothesis stated in Chapter 1 is elaborated into testable form with a delineation of the implied hypotheses for all seven role sectors. (Of course all hypotheses were tested in null form first.)

Hypothesis A

The traditionally married Japanese couples will have more perceptual congruence on husband's role than the emergently married Japanese couples.

Role was tested for seven sectors: (1) social participant, (2) decision maker, (3) companion, (4) child rearer, (5) housekeeper, (6) wage earner, and (7) sex partner.

Hypothesis B

The traditionally married Japanese couples will have more perceptual congruence on wife's role than the emergently married Japanese couples.

The wife's role was tested on the same seven dimensions delineated for the husband's role.

Alpha Level

The significance level was predetermined at five per cent for a one-tailed t-test.

Analysis

Each couple's score of perceptual congruence on their marital role was the absolute difference of the scale points selected by both mates. Because the scale was of

four points, the greatest difference was three, and the least difference zero. However, for computational convenience, the least difference, zero, was transformed to the highest score three meaning the highest congruence. The least congruence, namely, the greatest difference was assigned zero although the actual difference was three.

Responses of the two groups were compared by use of the t-test. Homogeneity of the group variance was also tested. With the hypothesis that both groups are not different in their variances, F-test was performed. As shown in Table 3.12, no evidence was found for rejecting the homogeneity of variance of the respondent's scores.

TABLE 3.12.--Test of Homogeneity of Two Variances: Traditional and Emergent Marriages.

	Variance		F		Five per cent point of sig- nificance
	Traditional	Emergent			
Husband's Role	102.345	94.218	1.09	<	1.76
Wife's Role	81.240	85.857	1.05	<	1.77
TOTAL N	35	36			

Summary

Thirty-eight traditionally married Japanese couples and forty emergently married Japanese couples were selected in 1969 for the comparison of the degree of their

perceptual congruence on marital role. The couples were selected who had no children, no more than high school education, and no divorce experiences.

The questionnaire intending to measure the role congruence consisted of 70 items describing husband's and wife's expected role-behavior. The items were examined of content validity by three scholars. Face validity was examined by administering the Inventory to fifteen males and females selected to represent a cross-section of Japanese people.

Reliabilities for the Inventory were estimated by the Hoyt's analysis of variance method. The reliabilities ranged from .777 to .894.

The role congruence score was determined by the absolute difference of ratings selected by both mates on the Inventory. The comparison of role congruence scores between the two samples was designed to be performed by a one-tailed t-test. The homogeneity of variance was examined by the F-test. The null hypothesis of homogeneity of variance was not rejected.

The research design was descriptive.

CHAPTER IV

ANALYSIS OF RESULTS

In Chapter IV the data are analyzed to determine differences in traditional and emergent Japanese couples' perceptions of husband's and wife's roles. In addition, all sectors and items are examined to ascertain the perceptions of Japanese couples, regardless of marital pattern.

Husband's Role Sector

The statistical hypothesis tested for the two marital patterns was:

Null Hypothesis A:

The traditionally married Japanese couples' group mean score of perceptual congruence on husband's role is equal to or less than that of the emergently married Japanese couples.

Alternate A:

The traditionally married Japanese couples' group mean score of perceptual congruence on husband's role will exceed that of the emergently married Japanese couples.

To test the null hypothesis, the mean scores of both traditionally and emergently married groups were compared using a one-tailed t-test on seven sectors of the husband's

role: (1) social participant, (2) decision maker, (3) companion, (4) child rearer, (5) housekeeper, (6) wage earner, and (7) sex partner.

As can be seen in Table 4.1, evidence was found to reject the null hypotheses for role sectors (3) companion and (4) child rearer. However, the means were in the opposite direction than predicted by the theory of the study; i.e., the emergent couples responded more like the hypothetical traditional couple than did the actual traditional couple.

TABLE 4.1.--Comparison of Perceptual Congruence on Husband's Role:
Traditional Marriage and Emergent Marriage.

Role Sector	Mean of Traditional Couples	Mean of Emergent Couples	Standard Error of Difference of the Two Means	t Value Obtained
Social life	33.14	33.28	0.58	-0.233
Decision making	29.11	29.53	0.64	-0.656
Companionship	26.51	27.75	0.54	-2.214*
Child rearing	26.89	27.97	0.55	-1.964*
Housekeeping	22.80	22.53	0.59	+0.458
Financing	17.20	17.81	0.47	-1.298
Sex activities	16.83	17.33	0.48	-1.042
Total	172.49	176.19	2.35	-1.574
	35	36		

*Significant at .05 level.

The higher the score, the greater the congruence in response,

Wife's Role Sector

The statistical hypothesis tested for the two marital patterns was:

Null Hypothesis B:

The traditionally married Japanese couples' group mean score of perceptual congruence on wife's role is equal to or less than that of the emergently married Japanese couples.

Alternate B:

The traditionally married Japanese couples' group mean score of perceptual congruence on wife's role will exceed that of the emergently married Japanese couples.

To test the null hypothesis, the mean scores of both the traditionally and emergently married groups were compared by a one-tailed t-test on the following seven sectors of the wife's role: (1) social participant, (2) decision maker, (3) companion, (4) child rearer, (5) housekeeper, (6) wage earner, and (7) sex partner.

Evidence was found to reject the null hypotheses for role sector (3) companion (See Table 4.2). As with the husband's role sectors, the means were in the opposite direction than predicted by the theory of the study.

TABLE 4.2.--Comparison of Perceptual Congruence on Wife's Role:
Traditional Marriage and Emergent Marriage.

Role Sector	Mean of Traditional Group	Mean of Emergent Group	Standard Error of Difference of the Two Means	t Value Obtained
1. Social life	33.20	34.06	0.59	-1.458
2. Decision making	31.20	31.08	0.56	+0.214
3. Companionship	26.03	27.17	0.64	-1.781*
4. Child rearing	28.57	28.47	0.54	+0.185
5. Housekeeping	23.94	23.97	0.46	-0.065
6. Financing	17.40	17.64	0.44	-0.545
7. Sex activities	17.29	17.78	0.44	-1.114
8. Total	177.63	180.17	2.17	-1.170
N	35	36		

*Significant at .05 level.

NOTE: The higher the score, the greater the congruence in response.

Difference in Marital Role Perception --
Traditional vs. Emergent

The raw data from which the scores of perceptual congruence on marital role were obtained were analyzed to find the general perception of marital roles by Japanese couples. The 142 male and female subjects' responses to each item were examined by Chi-square test. Marriage pattern (Traditional or Emergent) was significantly associated with "agree" or "disagree" responses in only three husband's

role items and four wife's role items out of a total of 140 items. Because such results can be expected by chance alone, not much credence can be put in interpreting data about traditional and emergent marriage patterns as determiners of Japanese couples' perception of specific items. Therefore, it seemed reasonable to assume that the married Japanese have similar perceptions of marital roles irregardless of their marital patterns.

However, before accepting the above conclusion, the role perception reflected in the mean ratings for each sector were analyzed.

Analysis of Seven Role Sectors of Marriage

The role sectors were built into the instrument as theoretical constructs to explain marriage role perception. Seven to thirteen items were written to define each sector.

Mean ranking scores of each role sector were compared by the analysis of variance model among the four groups; traditional husbands, traditional wives, emergent husbands, and emergent wives. Analysis of variance was employed to examine if significant differences at .05 level existed among the groups. Regarding husband's role sectors, (1) social life, (2) financing, and (3) sex activities were the areas where significant difference was identified among the groups. As for wife's role sectors, (1) companionship

and (2) financing were the areas where significant difference was found among the groups.

To identify any particular pair of groups in which differences were significant, the t-method of multiple comparison procedures was applied. The mean ratings of husband's role for all seven sectors are summarized in Table 4.3.

TABLE 4.3.--Comparison of Perceptions on Husband's Role Sector for Traditionally and Emergently Married Japanese Couples.

Role Sector	Traditional		Emergent		A pair with significant difference
	Husband \bar{X}_1	Wife \bar{X}_2	Husband \bar{X}_3	Wife \bar{X}_4	
1. Social life	1.79	1.90	1.81	1.96*	$(\bar{X}_1 < \bar{X}_4)$
2. Decision making	1.83	1.97	1.96	1.96	
3. Companionship	1.88	1.95	1.84	1.93	
4. Child rearing	1.95	1.89	1.85	1.90	
5. Housekeeping	2.81	2.84	2.65	2.77	
6. Financing	1.82	1.95	1.83	1.98*	$(\bar{X}_1 < \bar{X}_2, \bar{X}_1 < \bar{X}_4)$
7. Sex activities	2.27	2.49	2.28	2.45*	$(\bar{X}_1 < \bar{X}_2, \bar{X}_1 > \bar{X}_4, \bar{X}_2 > \bar{X}_3, \bar{X}_3 < \bar{X}_4)$
N	35	35	36	36	

*Significant at .05 level by Analysis of Variance.

1. Traditional husbands and emergent wives had different perception of the husband's role as social participant. Traditional husbands generally tended to want an extended social life separate from their wives. Emergent wives tended to view marriage as a joint social venture, with resultant restrictions placed on the traditional Japanese husbands outside of home activities.

2. On the financial sector, the emergent wife appears to stand off by herself. However, on closer inspection of data, it can be seen that the traditional wife also tended to disagree with her husband's perception of his financial role, even though the differences were not significant. It appears that the Japanese husband viewed himself as a provider and controller of finances. The wives were not so sure that this perception was accurate, particularly for the emergent marriages.

3. Both traditional and emergent husbands had different perception of the role of a husband as a sex partner than did either their traditional and emergent wives. The husbands generally tended to feel they deserve more freedom in their sex activities than their wives could accept.

The wife's role sector mean ratings are summarized in Table 4.4. All differences were determined by an analysis of variance test followed by a t-test of multiple comparisons.

TABLE 4.4.--Comparison of Perceptions on Wife's Role Sector for
Traditionally and Emergently Married Japanese Couples.

Role Sector	Traditional		Emergent		A pair with significant difference
	Husband \bar{X}_1	Wife \bar{X}_2	Husband \bar{X}_3	Wife \bar{X}_4	
1. Social life	1.89	1.84	1.92	1.86	
2. Decision making	1.75	1.69	1.69	1.72	
3. Companionship	1.95	1.81	1.88	1.77*	$(\bar{X}_1 > \bar{X}_4)$
4. Child rearing	1.63	1.57	1.62	1.59	
5. Housekeeping	1.35	1.32	1.40	1.35	
6. Financing	2.05	1.84	2.02	1.89*	$(\bar{X}_1 > \bar{X}_2)$
7. Sex activities	2.64	2.57	2.52	2.63	
N	35	35	36	36	

*Significant at .05 level by Analysis of Variance.

1. Traditional husbands and emergent wives had different perception of wife's role as companion. Emergent wives wanted jointness, shareness, and closeness with their husbands more than traditional husbands expected the same from their wives.

2. Of wife's role as wage earner, traditional husbands had a different perception from their traditional wives. The traditional wives wanted to contribute to family finance more than husbands expected or would permit.

It is of interest to note that no differences were found between traditional husbands and emergent husbands, or between traditional wives and emergent wives in perceptions of role sectors. It was likely that the Japanese husbands and wives were homogeneous about their marital perception, regardless of their marital patterns.

Analysis of Responses to Each Marital Role Item

The data from this study had the added potential of revealing information about current Japanese couples' perception of marital roles irregardless of type of marriage. Therefore, in this section, role sector items are examined to determine the direction of Japanese couples' rating.

(The mean ratings for both husband's and wife's sector items are summarized in Table 4.5 through 4.11).

Social Life

In spite of the common belief in Japan that today's younger generation are too individualistic or egoistical, about two thirds of the respondents irregardless of sex and marriage pattern perceived that a husband should not concentrate on making his own family happy while ignoring social contacts with other people (See Table 4.5, item 27). However, more than half of the respondents agreed that a wife should limit her social life to a great degree in order to build a happy home (item 27).

Of particular interest was the tendency of the emergent wife to rate significantly more in the traditional direction her perception of the wife's role as being family centered than did either the traditional couples or her emergent husband (item 27). The emergent wife's motive for the "traditional" direction is likely different from that of the traditional wife. It may be that the latter stays in a closed family because of her loyalty to the family as a social institution, while the former does so because of her personal preference to build a family as a companionship unit.

The respondents' expectation for a husband's social contacts beyond the family boundary was directed toward relatives rather than colleagues and friends (items 21 & 54). As far as the casual contact is concerned, the husband was expected to relate to his wife's relatives and his own in

TABLE 4.5.--Husband and Wife Rating of Marital Roles for Each Questionnaire Item: Social Life

Social Life Items	Husband's Role				Wife's Role			
	Traditional Husband X	Wife X	Emergent Husband X	Wife X	Traditional Husband X	Wife X	Emergent Husband X	Wife X
3. I give a financial help to the needs of relatives.	2.00	2.14	2.17	2.19	1.94	2.14	1.97	2.06
4. I welcome my wife's (husband's) friends' visit with us.	1.31	1.40	1.17	1.44	1.26	1.29	1.33	1.22
7. I go to a bar or nightclub (a coffee shop or a restaurant) in the company of my friends (by myself).	2.03	2.51	2.08	2.47	2.91	2.85	3.14	2.92
11. I have casual social contact with my wife's (husband's) relatives.	1.37	1.46	1.50	1.53	1.46	1.31	1.39	1.44
21. I have casual social contact with my own relatives.	1.46	1.40	1.36	1.33	1.49	1.34	1.53	1.39
27. I limit my social life with out-of-family members to a great degree and concern with building a happy home.	2.80	2.74	2.92	2.61	2.63	2.49	2.53	2.03*
30. I financially support my wife's (husband's) parents and siblings when necessary.	1.80	2.03	1.89	2.03	1.74	1.49	1.69	1.67
32. I have other women (men) friends than my wife (husband).	1.83	2.23	1.83	2.36	2.34	2.09	2.31	2.25
43. I willingly participate in ceremonies or parties held by relatives or close friends in such occasions as funeral, wedding, birth and graduation.	1.46	1.46	1.44	1.50	1.54	1.69	1.56	1.56
49. I am friendly to my neighbors.	1.60	1.71	1.75	1.88	1.54	1.49	1.53	1.64
54. I invite my colleagues (friends and acquaintances) to my home.	1.89	1.91	1.81	2.03	1.86	1.91	1.89	2.03
59. I belong to civic, educational or recreational organizations.	2.20	2.20	2.00	2.25	2.29	2.14	2.36	2.06
66. I financially support my parents and siblings, when necessary.	1.54	1.54	1.56	1.86	1.71	1.40	1.69	1.89

*Chi-square test significant at .05 level.

NOTE: The lower the score, the more the agreement. The scores range from one to four.

similar strength (items 11 & 21). But once financial help became the topic, the husband was expected to be more committed to his own relatives than his wife's (items 30 & 66).

There was almost 100 per cent of agreement between husbands and wives that they should attend ceremonies or parties in such occasions as funeral, wedding, child birth and graduation. But the couples were not so enthusiastic about inviting their colleagues or friends to their home (items 54 & 43).

A wife's going to a coffee house or a restaurant by herself was more negatively perceived by both husbands and wives than her having men friends other than her husband, and a husband's going to a bar or a nightclub (item 7 & 32).

In summary, social life of the married Japanese was expected to be relative-oriented with ceremonial or obligatory contacts with non-family members. A wife was expected to stay at home to build a happy home, while a husband was permitted to have an extended social life. Thus, the current consensus of both spouses' role as social participant seemed to be tradition-oriented.

Decision Making

The Japanese husbands and wives in this study tended to prefer joint decision-making in nine occasions out of twelve described in the questionnaire. They perceived that they should consult with their mate before deciding (1) if

a wife works, (2) which TV programs to watch, (3) a place for the family vacation, (4) choice of family doctor, (5) to which school their child attends, (6) to move, build or re-model the house, (7) to engage in expensive shopping, (8) to accept social dates with other people, and (9) number of children to have (See Table 4.6, items 9, 19, 29, 38, 44, 50, 65 & 67). Particularly, about important decision such as moving, building or re-modeling the house, expensive shopping such as buying a car and furnitures, and the number of children to have, neither husbands nor wives agreed to decide alone disregarding the mate's reaction. No evidence was found that the traditional husbands were perceived as dominant decision-maker over their wives comparing to the emergent husbands.

The only occasions which more than 60 per cent of the married respondents agreed as a husband's domain for autonomous decision were (1) when the husband decides if to change or quit a job and (2) when the husband decides the cost of a gift to other people (items 40 & 69).

As for a wife's decision making, the amount of the children's pocket money was perceived by more than 65 per cent of the respondents as her only domain for autonomous decision-making (item 33).

To summarize, it would be rare that Japanese husbands and wives decide their family affairs alone without consulting their mates.

TABLE 4.6.--Husband and Wife Rating of Marital Roles for Each Questionnaire Item: Decision Making

Decision Making Items	Husband's Role				Wife's Role			
	Traditional Husband X	Traditional Wife X	Emergent Husband X	Emergent Wife X	Traditional Husband X	Traditional Wife X	Emergent Husband X	Emergent Wife X
18. I choose TV programs for my family to watch.	2.23	2.97	2.61	2.89	2.83	3.00	2.92	3.06
29. I decide the place for the family vacation and picnic.	2.26	2.60	2.44	2.31	2.63	2.71	2.47	2.64
33. I decide the amount of the pocket money of my children.	2.23	2.80	2.56	2.61	2.09	2.09	1.83	2.03
38. I consult with my wife (husband) when selecting a family doctor.	1.57	1.63	1.56	1.67	1.40	1.40	1.33	1.36
44. I consult with my wife (husband) when I decide to which school my child attends.	1.54	1.31	1.61	1.42	1.40	1.17	1.31	1.36
50. I consult with my wife (husband) when making important family decisions such as moving, building or remodeling the house.	1.20	1.17	1.44	1.28	1.17	1.03	1.11	1.03
57. I consult with my wife (husband) when I do expensive shopping such as buying a car and furnitures.	1.31	1.20	1.44	1.36	1.11	1.03	1.19	1.08
65. I consult with my wife (husband) when I set social dates with other people.	1.94	1.71	1.72	1.69	1.66	1.31	1.47	1.36
67. I consult with my wife (husband) when deciding how many children we should have.	1.17	1.09	1.33	1.25	1.20	1.06	1.36	1.11
69. I decide the cost of the gift to other people.	2.14	2.31	2.36	2.19	2.66	2.74	2.47	2.83
<u>Husband's Role</u>								
9. I decide if my wife works or not.	2.37	2.46	2.39	2.67				
40. I decide by myself if I change or quit my job.	2.03	2.34	2.06	2.22				
<u>Wife's Role</u>								
9. I consult with my husband when I decide if I work or not.					1.40	1.34	1.40	1.41
40. I consult with my husband when I change or quit my job.					1.43	1.34	1.44	1.41

NOTE: The lower the score, the more the agreement. The scores range from one to four.

Companionship

Around 99 per cent of the respondents perceived that a husband and a wife should spend leisure time together (See Table 4.7, item 48). No evidence was found that the emergently married respondents preferred spending the time with their mates more than the traditionally married respondents. The respondents weighted heavily the agreement of mutual exchange of their daily life experiences (item 13). Even the privacy between the spouses was negatively perceived by about half of the respondents (item 35).

The above may indicate that the Japanese marriage is moving towards a companionship relationship shifting from the past institutional nature. The increase in companionship does not appear to include opening the relationship to all forms of communication. About 45 per cent of the husbands and 61 per cent of the wives perceived that they should not express their hostility, either verbally or non-verbally. Particularly, wives were more expected to suppress their hostility than husbands (item 24).

All the respondents, without exception, perceived that a wife should see the humorous side of things even when conditions were difficult. Husbands were not expected to maintain the same cheerful outlook (Significant at the 5 per cent level, item 42).

One further observation was that 25 per cent of the traditional marriage husbands preferred to be silent about

TABLE 4.7.--Husband and Wife Rating of Marital Roles for Each Questionnaire Item: Companionship

Companionship Items	Husband's Role				Wife's Role			
	Traditional Husband		Emergent Husband		Traditional Wife		Emergent Wife	
	X	X	X	X	X	X	X	X
15. I support my wife (husband) when he (she) are (is) alone at (home), order and can (cannot) move.	2.49	2.49	2.36	2.47	2.34	2.51	2.42	2.11
16. I speak out to my wife (husband) when I feel even if a quarrel develops.	1.77	1.66	1.58	1.53	1.51	1.59	1.33	1.53
17. I help my wife (husband) when she (he) is at a loss what to do.	1.34	1.49	1.33	1.19	1.91	1.43	1.75	1.44
18. I verbalize my uncomfortable feeling or express it in gesture when I feel my wife (husband) insulted me.	2.14	2.46	2.41	2.44	2.60	2.46	2.69	2.58
19. I reserve some privacy from my wife (husband).	2.37	2.57	2.56	2.31	2.51	2.23	2.64	2.50
20. I see the humorous side of things even when conditions are difficult.	1.69	1.66	1.58	1.64	1.46	1.49	1.47	1.47
21. I spend my leisure time with my wife (husband).	1.49	1.51	1.44	1.53	1.63	1.26	1.44	1.36
22. I give cards or presents to my wife (husband) on her (his) birthday or some other special occasions.	1.86	1.83	1.81	1.81	1.37	1.77	1.94	1.64
23. I suggest to my wife (husband) that she (he) changes her (his) habits, manners or clothing, when necessary.	1.71	2.03	1.69	1.37	1.94	2.00	1.94	1.75
24. I stimulate and encourage my wife's (husband's) interest.	1.71	1.89	1.64	1.92	1.33	1.60	1.58	1.50*
<u>Husband's Role</u>								
13. I talk about my work and social life to my wife.	2.17	1.91	1.89	2.09				
<u>Wife's Role</u>								
13. I talk about my work, house-keeping, child care and social life to my husband.					1.77	1.51	1.44	1.56

*Chi-square test significant at .05 level.

NOTE: The lower the score, the more the agreement. The scores range from one to four.

their work at home, while only eight per cent of the emergent marriage husbands so described themselves. The difference was significant. (Chi-square test exceeded at the 5 per cent level, item 13).

In summary, the married couples tended to show an emergent pattern in recreational activities, but in other areas they were traditionally oriented, expecting a wife to display more self-control or self-reservation than her husband.

Child Rearing

The respondents perceived both husband's and wife's roles similarly in (1) giving children as a high level of education as possible, (2) caring for children when sick, (3) spending time with children, and (4) considering children's opinion when deciding something related to their life (See Table 4.8, items 8, 41, 52 & 55).

The emergent couples perceived the husband's role as (1) a supporter of the child who was in trouble with people and (2) not necessarily the one to take responsibility for discipline (Chi-square significant at .05 level, item 1 & 64). However, in all ratings, both parents were viewed as disciplinarians (item 64). Support for the child when he got in trouble reflected a less consistent rating of either partner's role, with the husband receiving slightly higher rates than the wife (item 1).

TABLE 4.8.--Husband and Wife Rating of Marital Roles for Each Questionnaire Item: Child Rearing

Child Rearing Items	Husband's Role				Wife's Role			
	Traditional Husband X	Traditional Wife X	Emergent Husband X	Emergent Wife X	Traditional Husband X	Traditional Wife X	Emergent Husband X	Emergent Wife X
1. I stand back of my child when he is in trouble with people.	2.06	1.97	1.78	1.72	2.29	2.26	2.11	2.28
8. I give my children as high a level of education as possible.	1.77	1.71	1.83	1.92	1.69	1.60	2.00	1.78
26. I feed, bath and dress my young children.	2.23	2.20	2.11	2.17	1.31	1.29	1.31	1.36
28. I serve as a model of behavior for my children.	1.60	1.46	1.50	1.47	1.34	1.20	1.28	1.31
31. I attend PTA meetings.	2.31	2.20	2.36	2.31	1.40	1.54	1.58	1.53
41. I care for the children when they are sick.	1.66	1.94	1.39	1.83	1.00	1.00	1.03	1.00
52. I spend the time with my children.	1.43	1.49	1.33	1.36	1.37	1.37	1.31	1.19
55. I consider my children's opinion when I decide something related to their life.	1.46	1.31	1.25	1.25	1.40	1.14	1.36	1.19
63. I help my children with school work.	2.89	2.63	2.89	2.64	2.80	2.69	2.58	2.58
64. I take disciplinary responsibility for my children.	1.40	1.54	1.53	1.94*	1.29	1.11	1.36	1.31
<u>Husband's Role</u>								
5. I talk about my work to my children.	2.69	2.31	2.33	2.31				
<u>Wife's Role</u>								
5. I talk about housekeeping, cooking or my work to my children.					2.06	2.20	1.86	1.97

*Chi-square test significant at .05 level.

NOTE: The lower the score, the more the agreement. The scores range from one to four.

About half of the respondents replied that the husbands should not talk about their work to their children. To the contrary, the Japanese wives were more positively disposed to talk to their children about housekeeping, cooking, and working (item 5).

Both Japanese husbands and wives were negative towards helping their children with school work (item 63). But both husbands and wives strongly agree to give as a high level of education as possible (item 8).

The overall conclusions which can be drawn from the data on child rearing was that a husband tended to yield to his wife about child discipline, and shy away from disclosing his occupational experiences to his children. A wife was expected to be an active disciplinarian, but at the same time talk to her children about her daily life experiences. Because in the main, father-child relationships were distant and mother-child relationships were close, spouses' mutual expectation as child rearer could be categorized as traditional.

Housekeeping

Ninety-nine per cent of the respondents opposed the notion that a husband manage the home economics and pay every single bill by himself (See Table 4.9, item 15). More than 80 per cent of the same respondents disagreed with the idea of a husband's (1) going to the grocery for his wife, (2) setting a table for meals, (3) preparing meals, and

TABLE 4.9.--Husband and Wife Rating of Marital Roles for Each Questionnaire Item: Housekeeping

Housekeeping Items	Husband's Role				Wife's Role			
	Traditional		Emergent		Traditional		Emergent	
	Husband X	Wife X	Husband X	Wife X	Husband X	Wife X	Husband X	Wife X
15. I manage all the home economics and pay every single bill by myself.	3.57	3.63	3.72	3.78	1.40	1.26	1.33	1.39
22. I put away the bedding every morning.	2.57	2.51	2.31	2.31	1.51	1.40	1.67	1.72
23. I clean the house and garden the yards.	2.71	2.83	2.56	2.94	1.17	1.06	1.22	2.19
25. I do simple domestic repairing such as fixing a broken door and putting a shelf.	1.57	1.54	1.44	1.42	2.26	2.26	2.28	2.19
34. I set the table for meals.	3.06	3.17	2.97	2.92	1.03	1.06	1.14	1.06
36. I prepare meals.	3.09	3.14	2.97	3.00	1.03	1.03	1.08	1.06
<u>Husband's Role</u>								
2. I clean up after guests have left.	2.71	2.54	2.25	2.56				
12. I go to the grocery to shop for my wife.	2.86	3.03	2.72	2.94				
45. I do washing clothes.	3.11	3.14	2.89	3.03				
<u>Wife's Role</u>								
2. I keep the house orderly when the family has guests.					1.43	1.54	1.56	1.44
12. I go to the grocery to shop.					1.14	1.09	1.28	1.14
45. I do ironing.					1.17	1.17	1.08	1.06

NOTE: The lower the score, the more the agreement. The scores range from one to four.

(4) washing clothes (items 12, 34, 36 & 45). More than half of the respondents were negative about the husband's (5) cleaning up after guests' leaving, (5) making beds, and (6) cleaning the inside and outside of the house (items 2, 22, & 23).

The only housekeeping responsibility which was perceived by 99 per cent of the respondents as the husband's domain was simple domestic repairing such as fixing a broken door and putting up a shelf (item 25).

In contrast to the husband, the Japanese wife was expected to be responsible for all the housekeeping works except for domestic repairing. The degree of agreement about each housekeeping item as a wife's duty was high ranging 88 per cent to 100 per cent.

In summary, housekeeping was the role sector where the least interaction or sharing or jointness was found between a husband and a wife. Clear role allocation was identified by all respondents.

Financing

What was most strongly expected of husbands by wives was that a husband should (1) give all of his salary to his wife, and (2) be responsible for financial security of their family (items 14 & 58). A wife was expected by her husband and herself to take the managerial responsibilities of home finances, though traditional husbands showed some reluctance

to leave all the responsibilities to their wives (item 10). Compared to the emergent husbands, the traditional husbands tended to perceive it approvable to take their pocket money from their salary before leaving it to the wives' hands (Chi-square significant at .05 level, item 14).

More than two thirds of the husbands were feeling that they should earn more than they were making, but less than a half of the wives expected their husbands to strive for more income from extra-work (item 61). Significant difference was found in the proportion of husbands and wives who expected the husbands to earn more money (item 61). The Japanese wives did not seem pushing their husbands to make more money.

The husbands did not expect their wives to have a job, part-time or full-time, for additional family income (items 58 & 61). However, if the wives did work for their personal growth, not for monetary reward, then the husbands responded positively (item 14). The Japanese wives had similar perceptions about wives' employment (item 14).

Husbands' strongest expectations for wives in handling economic matters were to: (1) accept the husband's late coming home due to his work, (2) save for a rainy day, and (3) avoid the useless spending of the money (items 10, 20 & 37). The general perception by all the respondents towards a wife's advice on her husband's work was negative, particularly by the traditional couples (item 46). The

TABLE 4.10.--Husband and Wife Rating of Marital Roles for Each Questionnaire Item: Financialing

Financialing Items	Husband's Role				Wife's Role			
	Traditional Husband X	Traditional Wife X	Emergent Husband X	Emergent Wife X	Traditional Husband X	Traditional Wife X	Emergent Husband X	Emergent Wife X
20. I save for a rainy day.	1.46	1.43	1.33	1.44	1.29	1.17	1.23	1.11
37. I avoid the useless spending of the money.	1.66	1.91	1.83	1.81	1.40	1.20	1.31	1.19
<u>Husband's Role</u>								
10. I leave all the managerial responsibilities of home finances to my wife.	1.80	1.71	1.47	1.75				
14. After taking my pocket money from my income, I give the rest of it to my wife.	2.91	3.09	3.28	3.94*				
46. I strive for higher social status.	1.83	1.77	1.61	1.73				
53. I have a responsibility for financial security of my family.	1.06	1.11	1.06	1.17				
58. I strive for more income from extra work.	2.09	2.60	2.11	2.36				
<u>Wife's Role</u>								
10. I accept my husband's late coming home due to his work.					1.31	1.49	1.31	1.56
14. I have a job for my personal growth.					2.00	1.63	2.03	1.89
46. I advise my husband about his work.					2.74	2.63	2.33	2.44*
58. I have full-time work for additional family income.					2.86	2.51	2.94	3.61
61. I have part-time work for more family income.					2.74	2.29	2.86	2.44

*Chi-square test significant at .05 level.

NOTE: the lower the score, the more the agreement. The scores range from one to four.

emergent couples showed a tendency for the acceptance of a wife's involvement in her husband's work. Only 34 per cent of the traditional husbands welcomed their wives' advice, while 58 per cent of the emergent husbands did (Chi-square test exceeded at .05 level, item 46).

In summary, Japanese couples perceived that a husband's economic role was one of provider and a wife's of manager.

Sex Activities

Both husbands and wives strongly opposed to their mates' having pre-marital and extra-marital relationships (See Table 4.11, items 47 & 56). But husbands were generally less opposed to their own pre- and extra-marital relationship than were their wives (items 47 & 56).

Wives were more negative about their husbands' extra-marital relationship than the latter's premarital relationship (items 47 & 56). Interestingly, husbands were more disapproving of their own premarital rather than their extra-marital relationships (items 47 & 56).

In the sexual relationship between spouses, husbands expected themselves and also were expected by wives to take an active role (item 51). However, 74 per cent of husbands and 65 per cent of wives agreed that a wife should have sexual intercourse with her husband whenever she desired (item 68). Also 89 per cent of husbands and 77 per cent of wives

perceived that a wife should accept any form of sexual play with her husband (item 39). It seemed that a wife was expected to be a liberal or equalitarian sex partner with her husband. Analysis of the responses to the item of feminine passivity in sexual act (item 51) showed that about 48 per cent of the total respondents or 42 per cent of the wives were negative towards a wife's taking a passive role in sexual contact with her husband. No difference was found between the traditional and emergent wives about their perception on a married woman's sexual passivity.

Something to be noticed was that the same percentage of the respondents reacted affirmatively to the two contradictory items (items 17 & 68). About 80 per cent of all the respondents agreed that a husband should not make sexual advances if his wife were not ready to accept them (item 17). However, exactly the same number of the respondents approved of the husband having sexual intercourse with his wife whenever he desired (item 68). This finding might be indicative of ambivalence towards male roles in the transitional era in Japan.

In summary, both husbands and wives viewed negative of their mates' and their own pre- and extra-marital relationships. Husbands were expected to take an active role in sexual interaction in marriage, but at the same time husbands and wives tended to accept sexual activeness on the part of wives.

TABLE 4.11.--Husband and Wife Rating of Marital Roles for Each Questionnaire Item: Sex Activities

Sex Activities Items	Husband's Role				Wife's Role			
	Traditional		Emergent		Traditional		Emergent	
	Husband X	Wife X	Husband X	Wife X	Husband X	Wife X	Husband X	Wife X
17. I don't make sexual advances if my wife (husband) is not ready to accept them.	2.26	2.00	2.06	2.11	2.17	1.66	1.83	1.94
39. I engage in any form of sexual play with my wife (husband).	2.00	2.43	2.19	2.19	1.94	2.06	1.78	2.14
47. I had premarital sexual relationship with women (men) other than my wife (husband).	3.06	3.34	2.83	3.36	3.69	3.69	3.56	3.67
56. I have extra-marital relations.	2.97	3.69	3.08	3.69	3.89	3.77	3.78	3.89
68. I have sexual intercourse with my wife (husband) whenever I desire.	1.86	2.23	2.06	2.14	2.17	2.43	2.14	2.31
70. I kiss or hug my wife (husband) at least once a day.	2.14	2.09	2.17	2.00	2.17	2.14	2.06	1.97*
<u>Husband's Role</u>								
51. I take an active role in sexual acts with my wife.	1.63	1.63	1.56	1.64				
<u>Wife's Role</u>								
51. I take a passive role in sexual act with my husband.					2.46	2.23	2.50	2.47

*Chi-square test significant at .05 level.

NOTE: The lower the score, the more the agreement. The scores range from one to four.

Summary

The two group mean scores of perceptual congruence on husband's and wife's roles were compared between the traditionally and emergently married Japanese couples. The hypothesis that the former group will exceed the latter on the congruence score was tested by a one tailed t-test on each role sector. The tests rejected the null hypotheses on husband's roles as (1) companion, (2) child rearer, and on wife's role as (3) companion. However, the means were in the opposite direction than the prediction. That is, the emergent couples responded more in the direction of the hypothesized traditional marital match than did the traditional group.

For the purpose of a general description of the current Japanese couples' perception of marital role, the raw data were examined, first, by the seven role sectors and second, by each item. The same sex had homogeneous perception irregardless of the marriage patterns. The Japanese couples had dominantly traditional perception about social life, housekeeping, financing, and child rearing. Equalitarian perceptions were slightly evidenced about decision-making, companionship, and sex activities.

CHAPTER V

SUMMARY AND CONCLUSIONS

The first part of Chapter V consists of a summary of the problem, the theoretical foundation of the study, the nature of the design, methods and procedures used in sampling and measuring, and the method of analysis. The conclusions of this pilot study are then stated including the results of the examination of the current Japanese couples' marital role perception. The final two sections are devoted to discussions of the underlying dynamics of the obtained results of the study and the issues for future similar researches.

Summary

Since World War II, marriages based on free mate-selection or love-matches are emerging in Japan in contrast to the traditional marriages based upon a third party's arrangement of mate-matching. Examining the marital relationship of the traditionally and emergently married Japanese couples could help better understand (1) the mate selection process, and (2) the elements which may or may not relate to marital satisfaction.

The purpose of the present study was to compare the perceptions of marital roles of couples who followed traditional marriage pattern with those of couples whose relationship was established on the recent emergent patterns.

Theory

The design of the study was based upon role theory as delineated in Interactional analysis of human relationships. The theoretical model was a comparison of similarity between a husband's (wife's) concept of his (her) own role and the other partner's concept or expectation of that role.

Assumption

It was assumed that in the traditional Japanese marriages a couple would have relatively high perceptual congruence on marital role, because their marriage was arranged through a third party's careful matching of social and family background. Because perceptions are culturally influenced, it was postulated that mates with similar background would have similar perception of marital roles.

Hypothesis

From the above assumptions, one major research hypothesis was formulated: Traditionally married Japanese couples have more perceptual congruence on marital role than emergently married Japanese couples.

Design

The present investigation was a descriptive study. The main concern was to describe the difference between traditional and emergent marriages on one variable, role congruence. No attempt was made to determine causal relationships.

Sample

Thirty-eight traditionally and forty emergently married Japanese couples were selected from the population of married Japanese residents within Tokyo prefecture. The couples were those who had no children, no more than high school education, and no divorce experiences. Primarily the intent of the study was to identify young couples who had a relatively short period of marital experience and would thus reflect current Japanese mating trends.

Couples whose Lie Scores on a measure of socially desirable responses were more than two standard deviations from the mean (in the fake-positive direction) were eliminated from the samples. The final samples consisted of thirty-five couples for traditional marriages and thirty-six couples for emergent marriages.

Measure

To measure the degree of perceptual congruence about marital roles, the Marital Role Expectation Inventory was prepared in Japanese especially for this study. The Inventory

consisted of 70 items describing husband's and wife's expected role-behavior. Seven role sectors were covered in the Inventory: social life, decision making, companionship, child rearing, housekeeping, financing, and sex activities. Content validity was examined by three scholars. Face validity was examined by administering the Inventory to fifteen males and females selected to represent a cross-section of Japanese people.

Reliabilities for the Inventory were estimated by the Hoyt's analysis of variance method. The sample for the reliabilities consisted of 78 male and 77 female married residents within Tokyo prefecture. The reliabilities estimates were .828 and .894 for the husband's Inventory on husband's role and wife's role. For the wife's Inventory, values of .777 and .832 were obtained respectively for husband's role and wife's role.

Analysis

The Role Congruence Score was determined by the absolute difference of ratings selected by both mates on the Inventory. The scales were converted so that high scores could be interpreted as high congruence. Prior to employing a one-tailed t-test to compare the degree of role congruence between the traditionally and emergently married Japanese couples, homogeneity of variance was examined by the F-test. The null hypothesis of homogeneity was not rejected.

Results

The one-tailed t-test rejected the null hypotheses for husband's roles as companion and child rearer, and wife's role as companion. However, the means were in the opposite direction than predicted by the theory of the study.

Subsidiary Analysis of Raw Data

For the purpose of exploration in the underlying dynamics of the differences and similarities of both traditional and emergent couples about spousal perceptual congruence of marital roles, the mean ratings of all the seven role sectors and the responses to each item were examined respectively by the analysis of variance method followed by the t-test of multiple comparison procedures and Chi-square test.

Conclusions

The conclusions of the study are:

1. There was no evidence to support the prediction that the traditionally married Japanese couples will exceed the emergently married Japanese couples on the degree of spouses' perceptual congruence on husband's roles as social participant, decision maker, companion, child rearer, housekeeper, wage earner, and sex partner.

2. There was no evidence to support the prediction that the traditionally married Japanese couples will exceed the emergently married Japanese couples on the degree of spouses' perceptual congruence on wife's roles as social

participant, decision maker, companion, child rearer, housekeeper, wage earner, and sex partner.

3. There was evidence to support the unexpected observation that the emergently married Japanese couples will exceed the traditionally married Japanese couples on the degree of spouses' perceptual congruence on a husband's role as companion and child-rearer, and on a wife's role as companion.

4. The married Japanese have similar perceptions of marital roles regardless of their marital patterns. That is, the Japanese couples have dominantly traditional perception about social life, housekeeping, financing, and child rearing. Equalitarian perceptions were slightly evidenced about decision-making, companionship, and sex activities.

Discussion

The analysis of the results not only failed to support the prediction that traditionally married couples will exceed emergently married couples in the degree of spouses' perceptual congruence on marital role, but also revealed the opposite fact that emergently married couples exceeded traditionally married couples in the congruence scores in such sectors as companionship and child rearing.

To explore the underlying dynamics, if any, of the unexpected results, two questions must be considered:

1. Why was the degree of spouses' perceptual congruence on marital role not different between the two patterns of marriage, except for one or two role sectors?
2. Why did emergently married couples exceed traditionally married couples on the degree of perceptual congruence about mutual role as companion and husband's role as child rearer?

To respond to the first question, the original assumption should be re-evaluated for its validity. The present research was developed basically on the assumption that traditional couples have similar background or culture which consequently differed from that of emergent couples. However, analysis of marital role perception held by all the respondents pooled irregardless of their marriage pattern showed that the current Japanese couples were sharing common perception irregardless of their marriage pattern. It seemed that differences of marital role perception exist only between male and female, not traditional and emergent patterns of marriage.

Perceptual similarity of traditional and emergent marriage couples can be accounted for by the expanding new middle class in Japan. According to Vogel's study¹ as participant-observer in Japan, the way of life of middle class which has rapidly expanded since World War II is aspired to by both upper and lower class people for the ideal model of life. Therefore, it seems that traditional and emergent

¹Erza F. Vogel, Japan's New Middle Class (Berkeley and Los Angeles: University of California Press, 1968), pp. 266-268.

couples are equally under the influence of value of the middle class, which minimized the differences due to traditional social class and locality.

For example, the arranged-match partners today can cancel their relationship during their dating and courtship periods. They are seldom forced to marry the assigned partner. Though their first contact with each other was arranged by a third party, mate selection is determined by themselves. As Blood¹ reported, the cases in which four parents plus a matchmaker attend an arranged interview for mate-selection are decreasing, increasing the young couples' independency from pressure of elders.

The second question was directed to asking why emergent couples exceeded traditional couples on the degree of perceptual congruence in mutual role as companion, and also husband's role as child rearer.

The emergent couples' higher perceptual congruence in their mutual role as companion is likely related to their role perception as social participants. As shown in responses to the item 27 of wife's social life sector, the emergent couples tended to advocate more than the traditional couple that a wife should restrict her social life in order to build a happy home. In addition, an emergent wife reported a tendency to restrict her husband's social life. That is,

¹Robert O. Blood, Jr., op. cit., p. 44.

compared to a traditional wife, an emergent wife is conservative or reluctant about (1) inviting her husband's colleagues to their home, (2) allowing his financial help to his relatives, (3) accepting his having women friends, (4) encouraging his friendliness to the neighbors, and (5) his belonging to any social organization, though the differences are not significant.

It can be assumed that an emergent wife's tendency to restrict her husband's and her own social life with other people promotes the emergent couple's solidarity. The solidarity consequently accelerates the degree of their sharingness, jointness or closeness, resulting in the higher congruence on mutual role expectation as companion.

The second reason for the emergent couples' higher perceptual congruence on their mutual role as companion could be due to the fact that they have a longer period of dating and courtship than the traditional couples. The emergent couples reported nearly four times as long a dating and courtship period as the traditional couples (See Table 3.8). Pre-marital exposures to companionship experiences might influence post-marital perceptions of mutual role as companions.

As for the emergent couples' higher perceptual congruence on husband's role as child rearer than that of the traditional couples, the emergent husband may be playing an important part in raising children. As previously mentioned,

Japanese husbands are reluctant to talk about their work experiences to their children (item 5). The husbands like to keep some distance from children. According to Vogel,¹ in the Japanese family a mother-child team encounters a father who is isolated. Vogel reasons that a Japanese father dislikes having others known that he does not have great power in his work. He is afraid of loosing respect from his children by disclosing himself. Here is a common Japanese phrase "women and children," meaning that women and children are inferior to the male adult. Thus, the Japanese husbands might feel it masculine not to be involved in women's job, child rearing, or in closer relations with children.

However, compared to a traditional husband, an emergent husband feels more than the former that he should share his work experiences with his children. The difference of their mean score of item five was significant at .05 level. A father's talking to his children about his work experiences may indicate that he is as involved in relationship with children at personal and verbal level as his wife is. It can be assumed that the emergent husband-father's commitment to the relationships with children provides more chances for the emergent couple to share or convey their perceptions about a father's role as child-rearer than is provided for the traditional couple.

¹Erza F. Vogel, op. cit., pp. 241-251.

Implications for Future Studies

For the future replications or similar studies, the following problems were identified in doing the present research.

1. The most difficult task for a study of this nature seemed to be obtaining a reasonable number of married couples. The Japanese feel it "a family shame" to disclose their family affairs to a stranger. Even when both mates are willing to meet the research-interviewer, it is hard to set up an appointment for simultaneous administration of the questionnaire, because many Japanese husbands often come home late at night from overtime work.

The invitation of the couples to the meeting which directly rewards them seems to be one of the psychologically economical ways to secure a sample of married couples. Hopefully, the meeting should be sponsored by a government organization which the Japanese may trust.

2. The time perspective should be considered. The present research dealt with relatively young couples with no children. But the future studies at the different stages of marriage cycle may or may not result in different findings. The generalization of the result of the study should be limited to the early stage of the marriage cycle.

3. The questionnaire might be shortened with the content validity remained as it is. Some respondents stopped completing the questionnaire due to the repetitious type of

the items. Factor analysis seems to be needed for integrating or eliminating similar items.

4. Weighting the items might increase the discriminating power of the questionnaire. A criterion for weighting could be marital satisfaction.

5. Considering the future pattern of marriages which emphasizes freedom of each mate rather than obligation to the partner as exemplified in O'Neill's and O'Neill's Open Marriage,¹ the items concerning right or privilege aspect of marital role behavior might be increased.

6. Rapport should be established between the researcher and the respondents before administration of the questionnaire. As Jourard² pointed out, rapport between the researcher and the respondents seems to be an influencing factor upon the degree of authenticity of the responses. In this study, the respondents were not familiar with the researcher and vice versa. To the contrary, the respondents for estimation of the questionnaire reliabilities were familiar with the researcher through instructor-audience relationships. Therefore, the comparison of the "reliability group" and "study group" about their Lie Scale scores by the t-test showed that both groups were significantly different at .05 level about the degree of authenticity or defenselessness.

¹Nana O'Neill and George O'Neill, Open Marriage (New York: M. Evans and Co., 1972).

²Sidney M. Jourard, Disclosing Man to Himself (Princeton: D. Van Nostrand Co., Inc., 1968), pp. 18-34.

In other words, the result of the comparison implied that the respondents for the present study could have been more honest if there had been more rapport between them and the researcher. It is likely that relatively low honesty in responding of both traditional and emergent couples obscured the uniqueness of their responses to the items.

Change in Japan has been rapid in recent years. The six cautions cited above, if rigorously applied, might uncover more about the Japanese transitional state. Now may be a time of consolidation, return to older values, or movement to as yet not made explicit new values. Many studies such as this are necessary if even a part of this rapid change is to be understood.

APPENDICES

APPENDIX A

LIE SCALE (PART IV, MARITAL ROLE
EXPECTATION INVENTORY)

MARITAL ROLE EXPECTATION INVENTORY

PART IV: LIE SCALE

Please circle your answer to each of the following questions.

- | | | |
|--|-----|----|
| 1. Did you ever get angry? | YES | NO |
| 2. Did you ever tell a lie? | YES | NO |
| 3. Did you ever have an interest in opposite sex other than your mate? | YES | NO |
| 4. Did you ever speak ill of other people? | YES | NO |
| 5. Do you or did you ever hate or dislike other people? | YES | NO |
| 6. Did you ever envy other people? | YES | NO |

APPENDIX B

MARITAL ROLE EXPECTATION INVENTORY

(JAPANESE)

NOTE: A green cover Inventory is for a husband's,
and a pink cover for a wife's.

<ごあいさつ>

お忙しいところを、私達の「日本社会における結婚研究」に御参加下さいましてありがとうございます。

この調査は「幸せな結婚生活とはどういうものか」の基礎的な研究資料になるものです。

つきましては、夫または妻としてのあなたのお考えを伺いたく、お忙しいところをお手数ながらご協力を賜わりたくお願い申し上げます。

<記入上の注意>

1. この調査票は、4部から成り立っています。
2. 全部ご記入いただくのに約45分かかるとおもわれます。
3. この質問紙への答は何れも「正しい」とか「まちがっている」とかいう性質のものではありません。
4. この質問紙にあらわれた個々の答は一切他に公表することはありません。
5. もしこの研究結果の要約の送付をご希望なされる場合は下記にご記入下さい。

ご住所 _____

お名前 _____

< 調査票 : I >

生年月	明治 大正 昭和			年	月
年 令	満	才	性別	男 ・ 女	
現住所	都府県			市区郡	

1. あなたの現在のご職業は次のどれに該当しますか。○印をつけて下さい。

- A. 事務系（例．事務・営業・販売等）
- B. 技術系（例．機械工・技術者等）
- C. 労務系（例．現場労務・運転者・店員・ウェイトレス等）
- D. 管理職（例．役員・理事・部課長等）
- E. 個人営業（例．農・商・工・漁・林業・サービス業等）
- F. 自由業・専門職（例．医師・弁護士・教員・宗教家等）
- G. 無 職
- H. その他（ ）

2. あなたの父のご職業は何ですか。（父がすでにおられない場合は、生前のお仕事について記入して下さい）

- A. 事務系（例．事務・営業・販売等）
- B. 技術系（例．機械工・技術者等）
- C. 労務系（例．現場労務・運転者・店員・ウェイトレス等）
- D. 管理職（例．役員・理事・部課長等）
- E. 個人営業（例．農・商・工・漁・林業・サービス業等）
- F. 自由業・専門業（例．医師・弁護士・教員・宗教家等）
- G. 無 職
- H. その他（ ）

3. 現在のご結婚は、初婚ですか、再婚ですか。（該当事項に○印）

A. 初 婚 B. 再 婚 C. それ以上 回

4. 現在の夫（または妻）と知り合ったのはいつですか。

明 治 年 月

大 正 年 月

昭 和 年 月

5. 現在の夫（または妻）とご結婚なさったのはいつですか。

明 治 年 月

大 正 年 月

昭 和 年 月

6. 現在の結婚をなさったとき、あなたは何才でしたか。

満 年 ケ月

7. あなたは現在の夫（または妻）とどういう機会に知り合いましたか。

（該当事項をひとつだけえらんで○印をつけて下さい）

A. 結婚式のときはじめて知り合った

B. お見合いの席

C. 父母、親せき等の紹介

D. 職場の上司（上役）、学校の先生等の紹介

E. 職場の先輩、同僚、知人、友人等の紹介

F. 登山、スキー、スケート、旅行、パーティ、集会、音楽会、その他

趣味のグループを通して偶然知り合った

G. 職場の先輩、同僚、後輩として知り合った

H. 知人、先輩、友人の息子・娘・兄弟であるため自然に知り合った

I. 学校時代の先輩、後輩、同輩として知り合った

J. 偶然行き来する機会があつて知り合った

K. 仕事の関係上（得意先、仕入先、同業者など）知り合った

L. 幼な馴染（なじみ）であつた

M. 全く偶然の機会に知り合った

N. その他（具体的に記入して下さい）

8. 現在お子さまは何人おられますか。（実子のほか先妻、先夫の子、里子、養子等も含めます）

（該当事項に○印）

0人 1人 2人 3人 4人 5人以上

それぞれ何才ですか。 _____

（このうち先妻・先夫の子ども _____ 人、養子・里子 _____ 人）

9. あなたの最終学歴に○印をつけて下さい。

新制	小 学 校					中学校			高 校			大 学					大 学 院				
学年	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
旧制	小 学 校					中学校・女学校					高 専			大 学			大学院				

10. あなたのご両親はどこに住んでおられますか。（該当事項に○印）

- A. 同じ家屋に同居している。
- B. 同じ敷地内の別棟（離れ）に住んでいる。
- C. 近所（同じ市町村）に住んでいる。
- D. 同じ都府県に住んでいる。
- E. 他の都府県に住んでいる。
- F. 両親とも死亡。

11. あなたがご結婚なさるまでにもっとも長く住んでおられた府県はどこですか。

12. あなたの月収（手取り）は、給料、残業手当、ボーナス、配当金、賃貸料、売上純益、内職収入、年金、その他あらゆる収入を平均してどのくらいですか。（該当するものに○印をつけて下さい）

- 1. 2万円未満
- 2. 2万円以上4万円未満
- 3. 4万円以上6万円未満
- 4. 6万円以上8万円未満
- 5. 8万円以上10万円未満
- 6. 10万円以上12万円未満
- 7. 12万円以上14万円未満
- 8. 14万円以上
- 9. 収入なし

＜調査票：Ⅱ＞

次に列記した短文は、いずれも夫としての行動を表したものです。それぞれ
 4つの考え方が並んでおりますから、その中から、あなたが現在の配偶者に対して
ご自分は夫としてどうありたいと思っておられるか、ご自身の理想像に一番近いものをひとつ選んで○印をつけて下さい。

例Ⅰ

私は妻の家事を分担する。

- ① 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきである。

説明：もしあなたの妻が病弱であなたが家事を手伝ってやらなければ
 ならないと思っておられるならば、たとえ実際にはそれほど手
 伝っておられなくても1とか2.に○をつけて下さい。

例Ⅱ

私は飲酒をする。

1. 是非そうすべきである。
- ② なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

説明：もし「飲みたければ飲んでもよい」と思っておられる場合は上
 のどの考え方もびったりこたいかもしれませんが、そういう場
 合は強いて「飲む方がよいか」「飲まない方がよいか」と二つ
 にわけて考えてみて下さい。そして例えば心身の疲労恢復のた
 めにはやはり「飲んだ方がよい」と思われるならば1.とか2.に
 ○をつけて下さい。

1. 私は、子どもが人としっくりいかず困っているときは力になってやる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

2. 私は、客が帰ったあとの片づけをする。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
3. 私は、親戚が金銭的に困っている場合には援助してやる。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
4. 私は、妻の友人（女性）が来訪した場合、気持よく迎える。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
5. 私は、自分の仕事の話を子どもにする。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
6. 私は、人が妻に対して批判的なときには事情の如何を問わず妻の味方になる。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

7. 私は、つき合いで酒場や飲み屋に立寄る。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
8. 私は、子どもにできるだけ高い教育を与える。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
9. 私は、妻が共稼ぎをするかしないかを決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
10. 私は、収入の管理はすべて妻にまかせる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
11. 私は、妻の親戚と気軽に交際する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

12. 私は、妻のかわりに市場（マーケット）に買物に行く。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
13. 私は、職場や社交など家庭外での経験を妻に語る。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
14. 私は、収入の中から自分のこづかい銭を先に取り、残りを妻に渡す。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
15. 私は、サイフを妻にまかせず新聞代、電気代など月々の勘定も、自分で支払う。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
16. 私は、たとえけんかになることがあっても自分の本当の気持ちを妻に伝える。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

17. 私は、自分がセックスを欲しても妻が応じないときはがまんする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

18. 私は、家庭の見るテレビの番組を決める。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

19. 私は、妻が何事かで決定に迷っている場合は力になってやる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

20. 私は、いざという場合のために、常日頃から貯金をする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

21. 私は、自分の身内と気軽に交際する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

22. 私は、毎朝ふとんをあげる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

23. 私は、家の内外の掃除をする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

24. 私は、妻に感情を害された場合は腹を立てたことをことばや表情に表す。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

25. 私は、棚のとりつけや簡単な修理くらいはする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

26. 私は、幼児の食事、入浴、着替えなどを手伝う。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

27. 私は、なるべく世間づき合いをひかえマイホーム主義に専念する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
28. 私は、子どものよき手本になる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
29. 家族旅行やピクニックの行き先は私が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
30. 私は、必要ならば妻の両親、兄弟の面倒をみる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
31. 私は、PTAに出席する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

32. 私は、妻以外の女性とも気楽に話合う。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
33. 子どもの小遣銭（おこづかい）の額は私が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
34. 私は、食卓の準備をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
35. 私は、妻との間にもあるていどのプライバシーを保つ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
36. 私は、食事をつくる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

37. 私は、無駄な支出をさける。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
38. 私は、家族が病気の時どこに医師（または病院）に頼むかは妻と相談して決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
39. 私は、妻に対しては、どんな性的遊戯でも遠慮なく行なう。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
40. 私は、自分の転職や退職は自分で決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
41. 私は、子どもが病気の時看病する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

42. 私は、苦境にあるときでもユーモアを示す。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
43. 私は、親戚や知人の冠婚葬祭には参加する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
44. 私は、将来子どもがどの学校に進学するかは妻と相談して決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. したい方がよい。
 4. 絶対にすべきではない。
45. 私は、洗濯をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
46. 私は、社会的地位が昇進するように絶えず努力する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

47. 私は、妻以外の女性と婚前性交の経験をもつ。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

48. 私は、余暇を妻と一緒に楽しむ（例は、映画、T V、買物、散歩、スポーツ、旅行など）。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

49. 私は、近隣の人たちと気軽に交際する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

50. 私は、引越し、新築、改築など家庭の重大問題は妻と相談の上決定する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

51. 私は、妻との性交渉に積極的・能動的態度をとる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

52. 私は、子どもといっしょに遊ぶ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
53. 私は、妻の誕生日やその他の機会に妻にプレゼントをする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
54. 私は、自分の同僚や部下や知人を自宅に招く。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
55. 私は、子どもに関係のあることを決めるときは子どもの意見もきく。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. したい方がよい。
 4. 絶対にしない方がよい。
56. 私は、婚外性交（浮気）をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にしない方がよい。

57. 私は、家具や車など高価な買物をするときは妻に相談する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

58. 私は、家族の生活保全について責任をもつ。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

59. 私は、社会的、教育的または、レクリエーション的団体に所属する。

(例ば、俳句、囲碁、謡、ゴルフ、テニス、ロータリィ・クラブ、成人学校、通信教育など)

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

60. 私は、妻の習癖、礼儀作法、服装などを注意しておおさせる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

61. 私は、定職以外からも臨時収入が入るように心がける。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

62. 私は、妻の興味、関心、探究心などを認め激励する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

63. 私は、子どもの宿題を手伝う。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

64. 私は、子どものしつけに責任をもつ。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

65. 私は、人を招いたり、人に招かれたりしたときは妻に相談する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

66. 私は、必要ならば自分の両親、兄弟の面倒をみる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にそうすべきではない。

67. 私は、持つべき子どもの数は妻と相談して決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
68. 私は、自分の欲するときはいつでも妻と性交渉をもつ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
69. 知人へのお祝いや香典（こうてん）の額は私が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
70. 私は1日に少なくとも1回は妻と抱擁または接吻をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

＜調査票：Ⅲ＞

次に列記した短文はいずれも妻としての行動を表わしたものです。それぞれについてあなたがご自分の妻にどうあってほしいと望んでいらっしゃるか、妻に対するあなたの期待像をおきかせ下さい。それぞれ4つの考え方が並んでいますから、その中からあなたの期待に一番近いものを1つ選んで○印をつけて下さい。

① 例) 私の妻は、早起きをする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
- ③ 3. しない方がよい。
4. 絶対にすべきではない。

説明：常識的には早起きはよいとされているかもしれませんが、もしあなたの配偶者が夜おそくまで内職をしていてあなたが彼女の健康を案じ朝はゆっくりねている方がよいと思っておられるならば、実際は妻が早起きの人であっても3.あるいは4.に○をつけて下さい。

1. 私の妻は、子どもが人にいじめられて困っているときは力になってやる。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
2. 私の妻は、来客のあるときは前もって家の掃除をする。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

3. 私の妻は、親戚が金銭的に困っている場合は援助してやる。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
4. 私の妻は、私の友人（男性）が来訪した場合気持よく迎える。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
5. 私の妻は、家事、料理、仕事の話などを子どもにする。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
6. 私の妻は、人が私に対して批判的なときには、事情の如何を問わず私の味方になる。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
7. 私の妻は、ひとりでレストラン（食堂）や喫茶店に入る。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

8. 私の妻は、子どもにできるだけ高い教育を与える。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
9. 私の妻は、自分が共稼ぎをするかどうかは私と相談して決める。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
10. 私の妻は、私の帰宅が仕事上のつき合いで遅くなることを認める。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
11. 私の妻は、私の親戚と気軽に交際する。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
12. 私の妻は、市場（マーケット）などに買物に行く。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

13. 私の妻は、職場や家事や育児や社交など家庭内外の出来事を私に語る。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
14. 私の妻は、人間としての成長のために何らかの仕事をもつ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
15. 私の妻は、ライフをにぎり新聞代、電気代など月々の勘定を自分で支払う。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
16. 私の妻は、たとえけんかになることがあっても自分の本当の気持ちを私に伝える。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
17. 私の妻は、自分がセックスを欲しても私が応じないときは、がまんする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

18. 私の妻は、家族の見るテレビの番組を決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
19. 私の妻は、私が何事かで決定に迷っている場合、私の力になる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
20. 私の妻は、いざという場合のために常日頃から貯金をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
21. 私の妻は、自分の親戚と気軽に交際する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
22. 私の妻は、毎朝ふとんをあげる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

23. 私の妻は、家の内外の掃除をする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

24. 私の妻は、私に感情を害された場合は腹をたてたことをことばや表情に表す。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

25. 私の妻は、棚のとりつけや簡単な修理くらいはする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

26. 私の妻は、幼児の食事、入浴、着替えなどを手伝う。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

27. 私の妻は、なるべく世間つき合いをひかえマイホーム主義に専念する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

28. 私の妻は、子どものよき手本になる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
29. 家族旅行やピクニックの行き先は私の妻が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
30. 私の事は、必要ならば私の両親、兄弟の面倒をみる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
31. 私の妻は、P T Aに出席する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
32. 私の妻は、私以外の男性とも気楽に話合う。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

33. 子どもの子遣銭（おこずかい）の額は私の妻が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
34. 私の妻は、食卓の準備をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
35. 私の妻は、私との間にもあるていどのプライバシーを保つ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. したい方がよい。
 4. 絶対にすべきではない。
36. 私の妻は、食事をつくる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
37. 私の妻は、無駄な支出をさける。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

38. 私の妻は、家族が病気の時、どこに医師（または病院）に頼むかは私と相談して決める。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

39. 私の妻は、私のどんな性的遊戯でも受け入れる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

40. 私の妻は、自分の転職や退職は、私に相談して決める。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

41. 私の妻は、子どもが病気の時、は看病する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

42. 私の妻は、苦境にあるときでもユーモアを示す。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

43. 私の妻は、親戚や知人の冠婚葬祭には参加する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

44. 私の妻は、将来子どもがどこの学校へ進学するかは私と相談して決める。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

45. 私の妻は、アイロンをかける。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

46. 私の妻は、私の職業生活について助言・忠告をする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

47. 私の妻は、私以外の男性と婚前性交の経験をもつ。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

48. 私の妻は、余暇を私と一緒に楽しむ。（例ば、映画、T V、買物、スポーツ、旅行など）

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

49. 私の妻は、近隣の人たちと気軽に交際する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

50. 私の妻は、引越し、新築、改築など家庭の重大問題は私と相談の上決定する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

51. 私の妻は、私との性交渉に消極的、受動的態度をとる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

52. 私の妻は、子どもといっしょに遊ぶ。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

53. 私の妻は、私の誕生日やその他の機会に私にプレゼントする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

54. 私の妻は、自分の知人や友人を自宅に招く。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

55. 私の妻は、子どもに関係のあることをきめるときは、子どもの意見もきく。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

56. 私の妻は、婚外性交（浮気）をする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

57. 私の妻は、家具や車など高価な買物をするときは、私に相談する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

58. 私の妻は、家計を助けるために定職をもって収入を得てくる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

59. 私の妻は、社交的、教育的またはレクリエーション的団体（婦人学級、お茶、お料理、洋裁、通信教育など）に所属する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

60. 私の妻は、私の習癖、礼儀作法、服装などを注意してなおさせる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

61. 私の妻は、内職やパートタイムの仕事をして家計を補う。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

62. 私の妻は、私の興味、関心、探究心などを認め激励する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

63. 私の妻は、子どもの宿題を手伝う。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
64. 私の妻は、子どものしつけに責任をもつ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
65. 私の妻は、人を招いたり、人に招かれたりしたときは私に相談する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
66. 私の妻は、必要ならば自分の両親、兄弟の面倒をみる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
67. 私の妻は、持つべき子どもの数は私と相談して決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

68. 私の妻は、自分の欲するときはいつでも私と性交渉をもつ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
69. 親戚や知人へのお祝いや香典（こうでん）の額は私の妻が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
70. 私の妻は、1日に少なくとも1回は私と抱擁、または接吻をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

< 調査票 : IV >

次の各質問についてお答え下さい。(答を○で囲んで下さい)

1. あなたは腹を立てたことがありますか。

答 : ある ない

2. あなたはうそをついたことがありますか。

答 : ある ない

3. あなたは、配偶者以外の異性に関心をもったことがありますか。

答 : ある ない

4. あなたは人の悪口を云ったことがありますか。

答 : ある ない

5. あなたは知っている人の中に好きになれない人がいますか。

答 : ある ない

6. あなたは人を羨ましいと思ったことがありますか。

答 : ある ない

<ごあいさつ>

お忙しいところを、私達の「日本社会における結婚研究」に御参加下さいますとありがとうございます。

この調査は「幸せな結婚生活とはどういうものか」の基礎的な研究資料になるものです。

つきましては、夫または妻としてのあなたのお考えを伺いたく、お忙しいところをお手数ながらご協力を賜わりたくお願い申し上げます。

<記入上の注意>

1. この調査票は、4部から成り立っています。
2. 全部ご記入いただくのに約45分かかるかと思われます。
3. この質問紙への答は何れも「正しい」とか「まちがっている」とかいう性質のものではありません。
4. この質問紙にあらわれた個々の答は一切他に公表することはありません。
5. もしこの研究結果の要約の送付をご希望なされる場合は下記にご記入下さい。

ご住所 _____

お名前 _____

< 調査票 : I >

生年月	明治 大正 昭和	年	月
年 令	満	才	性別 男・女
現住所	都府県	市区郡	

1. あなたの現在のご職業は次のどれに該当しますか。○印をつけて下さい。

- A. 事務系(例. 事務・営業・販売等)
- B. 技術系(例. 機械工・技術者等)
- C. 労務系(例. 現場労務・運転者・店員・ウエイトレス等)
- D. 管理職(例. 役員・理事・部課長等)
- E. 個人営業(例. 農・商・工・漁・林業・サービス業等)
- F. 自由業・専門職(例. 医師・弁護士・教員・宗教家等)
- G. 無 職
- H. その他()

2. あなたの父のご職業は何ですか。(父がすでにおられない場合は、生前のお仕事について記入して下さい)

- A. 事務系(例. 事務・営業・販売等)
- B. 技術系(例. 機械工・技術者等)
- C. 労務系(例. 現場労務・運転者・店員・ウエイトレス等)
- D. 管理職(例. 役員・理事・部課長等)
- E. 個人営業(例. 農・商・工・漁・林業・サービス業等)
- F. 自由業・専門業(例. 医師・弁護士・教員・宗教家等)
- G. 無 職
- H. その他()

3. 現在のご結婚は、初婚ですか、再婚ですか。（該当事項に○印）

A. 初 婚 B. 再 婚 C. それ以上 回

4. 現在の夫（または妻）と知り合ったのはいつですか。

明 治 年 月

大 正 年 月

昭 和 年 月

5. 現在の夫（または妻）とご結婚なさったのはいつですか。

明 治 年 月

大 正 年 月

昭 和 年 月

6. 現在の結婚をなさったとき、あなたは何才でしたか。

満 年 ケ月

7. あなたは現在の夫（または妻）とどういう機会に知り合いましたか。

（該当事項をひとつだけえらんで○印をつけて下さい）

A. 結婚式のときはじめて知り合った

B. お見合いの席

C. 父母、親せき等の紹介

D. 職場の上司（上役）、学校の先生等の紹介

E. 職場の先輩、同僚、知人、友人等の紹介

F. 登山、スキー、スケート、旅行、パーティ、集会、音楽会、その他
趣味のグループを通して偶然知り合った

G. 職場の先輩、同僚、後輩として知り合った

H. 知人、先輩、友人の息子・娘・兄弟であるため自然に知り合った

I. 学校時代の先輩、後輩、同輩として知り合った

J. 偶然行き来する機会があって知り合った

K. 仕事の関係上（得意先、仕入先、同業者など）知り合った

L. 幼少馴染（なじみ）であった

M. 全く偶然の機会に知り合った

N. その他（具体的に記入して下さい）

8. 現在お子さまは何人おられますか。（実子のほか先妻、先夫の子、里子、養子等も含めます）

（該当事項に○印）

0人 1人 2人 3人 4人 5人以上

それぞれ何才ですか。 _____

（このうち先妻・先夫の子ども _____ 人、養子・里子 _____ 人）

9. あなたの最終学歴に○印をつけて下さい。

新制	小 学 校						中学校			高 校			大 学			大 学 院					
学年	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
旧制	小 学 校						中学校・女学校			高 専			大 学			大 学 院					

10. あなたのご両親はどこに住んでおられますか。（該当事項に○印）

- A. 同じ家屋に同居している。
- B. 同じ敷地内の別棟（離れ）に住んでいる。
- C. 近所（同じ市町村）に住んでいる。
- D. 同じ都府県に住んでいる。
- E. 他の都府県に住んでいる。
- F. 両親とも死亡。

11. あなたがご結婚なさるまでにもっとも長く住んでおられた府県はどこですか。

12. あなたの月収（手取り）は、給料、残業手当、ボーナス、配当金、賃貸料、売上純益、内職収入、年金、その他あらゆる収入を平均してどのくらいですか。（該当するものに○印をつけて下さい）

- 1. 2万円未満
- 2. 2万円以上4万円未満
- 3. 4万円以上6万円未満
- 4. 6万円以上8万円未満
- 5. 8万円以上10万円未満
- 6. 10万円以上12万円未満
- 7. 12万円以上14万円未満
- 8. 14万円以上
- 9. 収入なし

< 調査票 : II >

次に列記した短文は、いずれも夫の行動を表わしたのですが、それぞれについてあなたがご自分の夫にどうあってほしいと望んでいらっしゃるか、夫に対するあなたの期待像をおきかせ下さい。それぞれ4つの考え方が並んでおりますから、その中からあなたの気持に一番近いものをひとつ選んで○印をつけて下さい。

例 I 私の夫は私の家事を分担する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
- ③. しない方がよい。
4. 絶対にすべきではない。

説明：内心あなたが夫は家事など忘れて仕事とか、勉強に精出してほしいと思っておられるならば仮にあなたの夫が家事を手伝ってくれる人であっても3.とか4.に○をつけて下さい。

例 II 私の夫は飲酒をする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
- ④. 絶対にすべきではない。

説明：もし「飲みたければ飲んでもよい」とか「そんなことはどうでもよい」と思っておられる場合は上の4つの考え方はどれもびったりこないかもしれませんが、そういう場合は強いて「飲む方がよいか」「飲まない方がよいか」と二つにわけて考えてみて下さい。そして「飲まないにこしたことはない」と思われるならば3.とか4.に○をつけて下さい。

1. 私の夫は、子どもが人としっくりいかず困っているときは力になってやる。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
2. 私の夫は、客が帰ったあとの片づけをする。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
3. 私の夫は、親戚が金銭的に困っている場合には援助してやる。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
4. 私の夫は、私の友人（女性）が、来訪した場合気持よく迎える。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
5. 私の夫は、自分の仕事の話子どもにする。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

6. 私の夫は、人が私に対して批判的なときには、事情の如何を問わず私の味方になってくれる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
7. 私の夫は、つきあいで酒場や飲み屋に立寄る。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
8. 私の夫は、子どもにできるだけ高い教育を与える。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきである。
9. 私の夫は、私が共感きをするかしないかを決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
10. 私の夫は、収入の管理はすべて私にまかせる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

11. 私の夫は、私の親戚と気軽に交際する。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
12. 私の夫は、私のかわりに市場（マーケット）などに買物に行く。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
13. 私の夫は、職場や社交などの家庭外での経験を私に語る。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
14. 私の夫は、収入の中から自分のとづかい金を先に取り残りを私に渡す。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
15. 私の夫は、サイフを私にまかせず新聞代、電気代など月々の勘定を自分で支払う。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

16. 私の夫は、たとえけんかになることがあっても、自分の本当の気持ちを私に伝える。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

17. 私の夫は、自分がセックス（性）を欲しても私が応じないときはがまんする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

18. 私の夫は、家族の見るテレビの番組を決める。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

19. 私の夫は、私が何事かで決定に迷っている場合は力になってくれる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

20. 私の夫は、いざという場合のために常日頃から貯金をする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

21. 私の夫は、自分の身内と気軽に交際する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

22. 私の夫は、毎朝ふとんをあげる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

23. 私の夫は、家の内外の掃除をする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

24. 私の夫は、私に感情を害された場合は腹を立てたことをことばや表情に表す。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

25. 私の夫は、棚のとりつけや簡単な修理くらいはする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

26. 私の夫は、幼児の食事、入浴、着替などを手伝う。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
27. 私の夫は、なるべく世間づきあいをひかえマイホーム主義に専念する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
28. 私の夫は、子どものよき手本になる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
29. 家族旅行やピクニックの行き先は私の夫が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
30. 私の夫は、必要ならば私の両親、兄弟の面倒をみる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. したい方がよい。
 4. 絶対にすべきではない。

31. 私の夫は、P T Aに出席する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
32. 私の夫は、私以外の女性とも気楽に話合う。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
33. 子どもの小遣銭（おこずかい）の額は私の夫が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
34. 私の夫は、食卓の準備をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
35. 私の夫は、私との間にもあるていどのプライバシーを保つ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

36. 私の夫は、食事をつくる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
37. 私の夫は、無駄な支出をさける。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
38. 家族が病気の時どこに医師（病院）に頼むかは私と相談して決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
39. 私の夫は、私に対してはどんな性的遊戯でも遠慮なく行なう。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
40. 私の夫は、自分の転職や退職は自分で決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

41. 私の夫は、子どもが病気のときは看病する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
42. 私の夫は、苦境にあるときでもユーモアを示す。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
43. 私の夫は、親戚や知人の冠婚葬祭には参加する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
44. 私の夫は、将来子どもがどこの学校へ進学するかは私と相談して決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
45. 私の夫は、洗濯をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

46. 私の夫は、社会的地位が昇進するように絶えず努力する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

47. 私の夫は、私以外の女性と婚前性交の経験をもつ。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

48. 私の夫は、余暇を私と一緒に楽しむ。（例ば、映画、T V、買物、散歩、スポーツ、旅行など）

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

49. 私の夫は、近隣の人たちと気軽に交際する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

50. 私の夫は、引越し、新築、増築など家庭の重大な問題は私と相談の上決定する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

51. 私の夫は、私との性交渉に積極的、能動的態度をとる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

52. 私の夫は、子どもといっしょに遊ぶ。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

53. 私の夫は、私の誕生日やその他の機会に私にプレゼントをする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

54. 私の夫は、自分の同僚や部下や知人を自宅に招く。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

55. 私の夫は、子どもに関係のあることを決めるときは子どもの意見もきく。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

56. 私の夫は、婚外性交（浮気）をする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

57. 私の夫は、家具や車など高価な買物をするときは私に相談する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

58. 私の夫は、家族の生活保全について責任をもつ。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

59. 私の夫は、社会的、教育的またはレクリエーション的団体に所属する。

（例は、俳句、囲碁、謡、ゴルフ、テニス、ロータリィ・クラブ、成人学校、通信教育など）

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

60. 私の夫は、私の書癖、礼儀作法、服装などを注意してなおさせる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

61. 私の夫は、定職以外からも臨時収入が入るように心がける。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
62. 私の夫は、私の興味、関心、探究心などを認め激励する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
63. 私の夫は、子どもの宿題を手伝う。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
64. 私の夫は、子どものしつけに責任をもつ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
65. 私の夫は、人を招いたり人に招かれたりしたときは私に相談する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にしない方がよい。

66. 私の夫は、必要ならば自分の両親、兄弟の面倒をみる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
67. 私の夫は、持つべき子どもの数は私と相談して決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
68. 私の夫は、自分の欲するときはいつでも私と性交渉をもつ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
69. 知人へのお祝いや香典（こうでん）の額は私の夫が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
70. 私の夫は、1日に少なくとも1回は私に抱擁、または接吻をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. したい方がよい。
 4. 絶対にすべきではない。

＜ 調 査 票 ： Ⅲ ＞

次に列記した短文は、いずれも妻としての行動を表わしたものです。それぞれ4つの考え方が並んでおりますから、この中からあなたか妻としてこうありたいと思っておられる理想像に一番近いものを、ひとつ選んで○印をつけて下さい。

④例　私は早起きする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
- ③ 3. しない方がよい。
4. 絶対にすべきではない。

説明：常識的には早起きはよいとされているかもしれませんが、もしあなたが健康上の理由か何かで朝はゆっくりねている方がよいと思っておられるならば実際は早起きであっても3.または4.に○をつけて下さい。

1. 私は、子どもがいじめられて困っているときは、力になってやる。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
2. 私は、来客のあるときは、前もって家の掃除をする。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

3. 私は、親戚が金銭的に困っている場合は援助してやる。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
4. 私は、夫の友人（男性）が来訪した場合気持ちよく迎える。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
5. 私は、家事、仕事、料理の話などを子どもにする。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
6. 私は、人が夫に対して批判的なときには事情の如何を問わず夫の味方になる。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
7. 私は、ひとりでレストラン（食堂）や喫茶店に入る。
 1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

8. 私は、子どもにできるだけ高い教育を与える。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
9. 私は、自分が共稼ぎをするかどうかは夫と相談して決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
10. 私は、夫の帰宅が仕事上のつき合で遅くなることを認める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
11. 私は、夫の親戚と気楽に交際する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
12. 私は、市場（マーケット）などに買物に行く。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

13. 私は、職場や家事や育児や社交など家庭内外の出来事を夫に語る。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

14. 私は、人間としての成長のために何らかの仕事をもつ。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

15. 私は、ライフをにぎり新聞代、電気代など月々の勘定を自分で支払う。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

16. 私は、たとえけんかになることがあっても自分の本当の気持ちを夫に伝える。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

17. 私は、自分がセックスを欲しても夫が応じないときは、がまんする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

18. 私は、家族の見るテレビの番組を決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
19. 私は、夫が何事かで決定に迷っている場合は力になってやる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
20. 私は、いざというときのために常日頃から貯金をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
21. 私は、自分の親戚と気軽に交際する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
22. 私は、毎朝ふとんをあげる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

23. 私は、家の内外の掃除をする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

24. 私は、夫に感情を害された場合は、腹を立てたことをことばや表情に表す。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

25. 私は、煙のとりつけや簡単な修理くらいはする。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

26. 私は、幼児の食事、入浴、着替などを手伝う。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

27. 私は、なるべく世間つき合いをひかえマイホーム主義に専念する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

28. 私は、子どものよき手本になる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
29. 家族旅行やピクニックの行き先は私が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
30. 私は、必要ならば夫の両親、兄弟の面倒をみる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
31. 私は、P T Aに出席する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
32. 私は、夫以外の男性とも気軽に話合う。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

33. 子どもの小遣銭（こずかい）の額は私が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
34. 私は、食卓の準備をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
35. 私は、夫との間にもあるていどのプライバシーを保つ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
36. 私は、食事をつくる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
37. 私は、無駄な支出をさける。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

38. 私は、家族が病気の時どこに医師（または病院）に頼むかは夫と相談して決める。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

39. 私は、夫のどんな性的遊戯でも受け入れる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

40. 私は、自分の転職や退職は夫に相談して決める。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

41. 私は、子どもが病気の時だけ看病する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

42. 私は、苦境にあるときでもユーモアを示す。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

13. 私は、親戚や知人の冠婚葬祭には参加する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
14. 私は、将来子どもがどこの学校に進学するかは夫と相談して決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
45. 私は、アイロンをかける。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
16. 私は、夫の職業生活について助言・忠告をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
47. 私は、夫以外の男性と婚前性交の経験をもつ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

48. 私は余暇を夫と一緒に楽しむ。(例ば、映画、TV、買物、散歩、スポーツ、旅行など)

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

49. 私は、近隣の人たちと気軽に交際する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

50. 私は、引越し、新築、改築など家庭の重大な問題は夫と相談の上決定する。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

51. 私は、夫との性交渉に消極的、受動的態度をとる。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にしない方がよい。

52. 私は、子どもといっしょに遊ぶ。

1. 是非そうすべきである。
2. なるべくそうすべきである。
3. しない方がよい。
4. 絶対にすべきではない。

53. 私は、夫の誕生日やその他の機会に夫にプレゼントする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
54. 私は、自分の知人や友人を自宅に招く。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
55. 私は、子どもに関係のあることを決めるときは、子どもの意見もきく。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
56. 私は、婚外性交（浮気）をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
57. 私は、家具や車など高価な買物をするときは夫に相談する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

58. 私は、家計を助けるために定職をもって収入を得てくる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
59. 私は、社交的、教育的またはレクリエーション的団体（婦人学級、お茶、お料理、洋裁、通信教育など）に所属する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
60. 私は、夫の習癖、礼儀作法、服装などを注意してなおさせる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
61. 私は、内職やパートタイムの仕事をして家計を補う。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
62. 私は、夫の興味、関心、探究心などを認め激励する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

63. 私は、子どもの宿題を手伝う。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
64. 私は、子どものしつけに責任をもつ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
65. 私は、人を招いたり人に招かれたりしたときは、夫に相談する。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
66. 私は、必要ならば自分の両親、兄弟の面会をみる。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
67. 私は、持つべき子どもの放は夫と相談して決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

68. 私は、自分の欲っするときはいつでも夫と性交渉をもつ。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
69. 親戚や知人への祝いや香典（こうでん）の額は私が決める。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。
70. 私は、1日に少なくとも1回は夫と抱擁または接吻をする。
1. 是非そうすべきである。
 2. なるべくそうすべきである。
 3. しない方がよい。
 4. 絶対にすべきではない。

<調査票 : N>

次の各質問についてお答え下さい。(答を○で囲んで下さい)

1. あなたは腹を立てたことがありますか。

答 : ある ない

2. あなたはうそをついたことがありますか。

答 : ある ない

3. あなたは、配偶者以外の異性に関心をもったことがありますか。

答 : ある ない

4. あなたは人の悪口を云ったことがありますか。

答 : ある ない

5. あなたは知っている人の中に好きになれない人がいますか。

答 : ある ない

6. あなたは人を羨ましいと思ったことがありますか。

答 : ある ない

APPENDIX C

MARITAL ROLE EXPECTATION INVENTORY

(English)

- NOTE: 1. The English edition was prepared only of Husband's Inventory. Wife's Inventory is the same as the Husband's, except for the change of the subject in Part II and III. That is, "I" and "my wife" in Husband's Inventory are changed to "my husband" and "I" in Wife's Inventory.
2. Seventy items in Part II and III are categorized to the following seven sectors.

<u>Role Sector</u>	<u>Item Number</u>
Social Life	3, 4, 7, 11, 21, 27, 30, 32, 43, 49, 54, 59, 66
Decision Making	9, 18, 29, 33, 38, 40, 44, 50, 57, 65, 67, 69
Companionship	6, 13, 16, 19, 24, 35, 42, 48, 53, 60, 62
Child Care	1, 5, 8, 26, 28, 31, 41, 52, 55, 63, 64
Housekeeping	2, 12, 15, 22, 23, 25, 34, 36, 45
Financing	10, 14, 20, 37, 46, 58, 61
Sex Activities	17, 39, 47, 51, 56, 68, 70.

LETTER TO RESPONDENTS

Dear Mr. and Mrs.

I would appreciate your participation in our study of Japanese marriages. This study will be the basis of our further work on what constitutes a happy marriage. The disclosure of your frank expectation of your mate and yourself will be most welcome.

Attentions:

1. This questionnaire consists of four parts.
2. It may be completed in about 45 minutes.
3. There are no right nor wrong answers to this Questionnaire.
4. All answers are kept confidential. No individual answers will be revealed to any one.
5. If you would like a summary of the result of this study, please check here.

Name and Mailing Address:

Sincerely yours,

Yasutaka Kokubu
Associate Professor
Tama University of Art

PART I: BACKGROUND INFORMATION QUESTIONNAIRE

Birth Date: year month

Age: Sex: Male Female

Present

Address: Prefecture, City or
County

1. Please circle the category of your present occupation.

- A. Clerical
- B. Technical or mechanical
- C. Labor
- D. Managerial
- E. Private enterprise
- F. Professional
- G. Retired or no vocational engagement
- H. Others ()

2. Please circle the category of your father's occupation.

In case your father is deceased, please indicate his last occupation.

- A. Clerical
- B. Technical or mechanical
- C. Labor
- D. Managerial
- E. Private enterprise
- F. Professional
- G. Retired or no vocational engagement
- H. Others ()

3. Is this your first marriage or second marriage?
A. First Marriage B. Second Marriage C. Others
4. When did you happen to meet your present mate for the first time?
Year _____ Month _____
5. When did you marry your present mate?
Year _____ Month _____
6. How old were you when you married your present mate?
Year _____ Month _____
7. Under which circumstances did you meet your present mate for the first time? Please circle only one answer.
- A. At the wedding ceremony
 - B. At the arranged interview
 - C. Introduced by parents or relatives
 - D. Introduced by employer or school teachers
 - E. Introduced by seniors, colleagues, acquaintances and friends.
 - F. Happened to know through recreational activities
 - G. Happened to know as senior, colleague or junior in the job
 - H. Naturally came to know as the child or sibling of my seniors, acquaintances or friends
 - I. Know as senior, junior or classmate in school days
 - J. Know by chance
 - K. Know through commercial contacts
 - L. Know as childhood friend
 - M. Others (please specify: _____)

8. How many children do you have? _____

Any of them by a former mate? If so, how many? _____

Are any foster children or adopted children? If so,
how many? _____

9. Please circle the last year of your formal education.

New system	ele. sch.	j.h.	s.h.	univ.	grad. sch.
School grade	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21				
Old system	ele. sch.	middle sch.	high s.	univ.	grad. sch.

10. Where are your parents living?

- A. Living with me
- B. In a separate house in the same location as mine
- C. In the same city, town or village as mine
- D. In the same prefecture as mine
- E. In a different prefecture from mine
- F. Both parents are deceased

11. In which prefecture did you live longest before marriage?

12. What is your net income on a monthly basis? Please circle one.

- 1. Less than 20,000 yen
- 2. Between 20,000 yen and 40,000 yen
- 3. Between 40,000 yen and 60,000 yen
- 4. Between 60,000 yen and 80,000 yen
- 5. Between 80,000 yen and 100,000 yen
- 6. Between 100,000 yen and 120,000 yen
- 7. Between 120,000 yen and 140,000 yen
- 8. more than 140,000 yen
- 9. no income

MARITAL ROLE EXPECTATION INVENTORY

PART II: QUESTIONNAIRE ON
HUSBAND'S ROLE

The following short statements are descriptive of a husband's behavior. From among the listed four responses to each statement, please circle one which is the nearest to your ideal of yourself as a husband.

Example I. I help my wife with housekeeping.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

Comments: Suppose your wife is sick and you think you should help her with housekeeping. Then, please circle 1 or 2 even if you are actually not helping her.

Example II. I have a drink.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

Comments: Any of the above four responses may not fit your case if you think drinking is not a matter of "agree" or "disagree." Then, please try to think if drinking is good or bad for you. If you conclude that drinking generally works good for relaxing yourself, you may circle 1 or 2.

1. I stand back of my child when he is in trouble with people.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
2. I clean up after guests have left.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
3. I give a financial help to the needy relatives.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
4. I welcome my wife's friends' (female) visit with us.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
5. I talk about my work to my children.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
6. I support my wife when people are blaming her, under any circumstances.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
7. I go to a bar or nightclub in the company of my friends.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

8. I give my children as high a level of education as possible.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
9. I decide if my wife works or not.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
10. I leave all the managerial responsibilities of home finances to my wife.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
11. I have casual social contact with my wife's relatives.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
12. I go to the grocery to shop for my wife.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
13. I talk about my work and social life to my wife.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
14. After taking my pocket money from my income, I give the rest of it to my wife.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

15. I manage all the home economics and pay every single bill by myself.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
16. I speak out to my wife what I really feel even if a quarrell develops.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
17. I don't make sexual advances if my wife is not ready to accept them.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
18. I choose TV programs for my family to watch.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
19. I help my wife make a decision when she is at a loss what to do.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
20. I save for rainy day.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
21. I have casual social contact with my own relatives.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

22. I put away the bedding every morning.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
23. I clean the house and garden the yards.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
24. I verbalize my uncomfortable feeling or express it in gesture when I feel my wife insulting me.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
25. I do simple domestic repairing such as fixing a broken door or a shelf.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
26. I feed, bath and dress my young children.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
27. I limit my social life with out-of-family members to a great degree and concern with building a happy home.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
28. I serve as a model of behavior for my children.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

29. I decide the place for the family vacation and picnic.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
30. I financially support my wife's parents and siblings, when necessary.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
31. I attend PTA meetings.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
32. I have other women friends than my wife.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
33. I decide the amount of the pocket money of my children.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
34. I set the table for meals.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
35. I reserve some privacy from my wife.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

36. I prepare meals.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
37. I avoid the useless spending of the money.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
38. I consult with my wife when selecting a family doctor.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
39. I engage in any form of sexual play with my wife.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
40. I decide by myself if I change or quit my job.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
41. I care for the children when they are sick.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
42. I see the humorous side of things even when conditions are difficult.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

43. I willingly participate in ceremonies or parties held by relatives or close friends in such occasions as funeral, wedding, birth and graduation.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
44. I consult with my wife when I decide to which school my child attends.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
45. I do washing clothes.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly disagree
46. I strive for higher social status.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
47. I had premarital sexual relationship with women other than my wife.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
48. I spend my leisure time with my wife.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
49. I am friendly to my neighbors.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

50. I consult with my wife when making important family decisions such as moving, building or remodeling the house.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
51. I take an active role in sexual act with my wife.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
52. I spend the time with my children.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
53. I give cards or presents to my wife on her birthday or some other special occasions.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
54. I invite my colleagues to my home.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
55. I consider my children's opinion when I decide something related to their life.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
56. I have extra-marital sexual relations.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

57. I consult with my wife when I do expensive shopping such as buying a car and furnitures.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
58. I have a responsibility for the financial security of my family.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
59. I belong to civic, educational or recreational organization.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
60. I suggest to my wife that she changes her habits, manners or clothing, when necessary.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
61. I strive for more income from extra-work.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
62. I stimulate and encourage my wife's interest.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
63. I help my children with school work.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

64. I take disciplinary responsibility for my children.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
65. I consult with my wife when I set social dates with other people.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
66. I financially support my parents and siblings, when necessary.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
67. I consult with my wife when deciding how many children we should have.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
68. I have sexual intercourse with my wife whenever I desire.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
69. I decide the cost of the gift to other people.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
70. I kiss or hug my wife at least once a day.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

MARITAL ROLE EXPECTATION INVENTORY

PART III: QUESTIONNAIRE ON WIFE'S ROLE

The following short statements are descriptions of a wife's behavior. From among the listed four responses to each statement, please circle one which is the nearest to your ideal image of your wife. In other words, please tell us what you want your mate to do.

Example I. My wife gets up early in the morning.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

Comments: Suppose your wife works till late at night and you think she should sleep enough till noon for her health. Then, please circle 3 or 4 even if she is actually an early riser.

1. My wife stands back of her child when he is in trouble with people.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
2. My wife keeps the house orderly when the family has guests.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
3. My wife gives a financial help to the needy relatives.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
4. My wife welcomes my friends' (male) visit with us.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
5. My wife talks about housekeeping, cooking or her work to her children.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
6. My wife supports me when people are blaming me, under any circumstances.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
7. My wife goes to a coffee shop or a restaurant by herself.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

8. My wife gives as high a level of education as possible.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
9. My wife consults with me when she decides if she works or not.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
10. My wife accepts my late coming home due to my work.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
11. My wife has casual social contact with my relatives.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
12. My wife goes to the grocery to shop.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
13. My wife talks about her work, housekeeping, child care and social life to me.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
14. My wife has a job for her personal growth.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

15. My wife manages all the home economics and pays every single bill by herself.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
16. My wife speaks out to me what she really feels even if a quarrell develops.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
17. My wife does not make sexual advances if I am not ready to accept them.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
18. My wife chooses TV programs for my family to watch.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
19. My wife helps me make a decision when I am at a loss what to do.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
20. My wife saves for rainy day.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
21. My wife has casual social contact with her own relatives.
 1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

22. My wife puts away the bedding every morning.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
23. My wife cleans the house and gardens the yards.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
24. My wife verbalizes her uncomfortable feeling or express it in gesture when she feels me insulting her.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
25. My wife does simple domestic repairing such as fixing a broken door or a shelf.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
26. My wife feeds, bathes and dresses her young children.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
27. My wife limits her social life with out-of-family members to a great degree and concerns with building a happy home.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
28. My wife serves as a model of behavior for her children.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

29. My wife decides the place for the family vacation and picnic.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

30. My wife financially supports my parents and siblings when necessary.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

31. My wife attends PTA meetings.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

32. My wife has other men friends than myself.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

33. My wife decides the amount of the pocket money of her children.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

34. My wife sets the table for meals.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

35. My wife reserves some privacy from me.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

36. My wife prepares meals.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

37. My wife avoids the useless spending of the money.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

38. My wife consults with me when selecting a family doctor.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

39. My wife accepts any form of sexual play from me.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

40. My wife consults with me when she changes or quits her job.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

41. My wife cares for the children when they are sick.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

42. My wife sees the humorous side of things even when conditions are difficult.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

43. My wife willingly participates in ceremonies or parties held by relatives or close friends in such occasions as funeral, wedding, birth and graduation.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
44. My wife consults with me when she decides to which school her child attends.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
45. My wife does ironing.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
46. My wife advises me about my work.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
47. My wife had premarital sexual relationship with men other than myself.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
48. My wife spends her leisure time with me.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
49. My wife is friendly to her neighbors.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

50. My wife consults with me when making important family decisions such as moving, building or remodeling the house.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
51. My wife takes a passive role in sexual acts with me.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
52. My wife spends the time with her children.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
53. My wife gives cards or presents to me on her birthday or some other special occasions.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
54. My wife invites her friends and acquaintances to our home.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
55. My wife considers her children's opinion when she decides something related to their life.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

56. My wife has extra-marital sexual relations.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
57. My wife consults with me when she does expensive shopping such as buying a car and furnitures.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
58. My wife has full-time work for additional family income.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
59. My wife belongs to civic, educational or recreational organization.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
60. My wife suggests to me that I change my habits, manners or clothing, when necessary.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
61. My wife has part-time work for more family income.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
62. My wife stimulates and encourages my interest.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

63. My wife helps her children with school work.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
64. My wife takes disciplinary responsibility for her children.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
65. My wife consults with me when she sets social dates with other people.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
66. My wife financially supports her parents and siblings when necessary.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
67. My wife consults with me when deciding how many children we should have.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree
68. My wife has sexual intercourse with me whenever she desires.
1. Strongly Agree
 2. Agree
 3. Disagree
 4. Strongly Disagree

69. My wife decides the cost of the gift to other people.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

70. My wife kisses or hugs me at least once a day.

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree

APPENDIX D

CHARACTERISTICS OF RELIABILITY

ESTIMATE SAMPLE

TABLE D.1.--Distribution of Age in Reliability Estimate Sample.

Range of Age	Male	Female
23-26	4	9
27-30	10	16
31-34	14	18
35-38	11	6
39-42	13	6
43-46	11	7
47-50	6	6
51-54	3	3
55-58	4	5
59-	2	1
Mean	39.21	36.60
SD	5.51	10.52
TOTAL N	78	77

TABLE D.2.--Distribution of Schooling in Reliability Estimate Sample.

Range of Schooling	Male	Female
6- 8	4	3
9-11	9	29
12-14	22	32
15-17	42	13
18-	1	0
Mean	12.68	12.05
SD	6.69	2.26
TOTAL N	78	77

TABLE D.3.--Occupational Distribution in Reliability Estimate Sample.

Type of Work	Male		Female	
	number	%	number	%
Clerical	58	74	23	30
Managerial	9	12	0	0
Mechanical	8	10	6	8
Professional	3	4	6	8
Labor	0	0	3	4
Private Enterprise	0	0	2	0
No occupation	0	0	37	48
TOTAL N	78	100	77	100

TABLE D.4.--Range of Income in Reliability Estimate Sample.

Range of Income (yen)	Male		Female	
	number	%	number	%
No income	0	0	37	48
Less than 20,000	0	0	2	3
20,000-40,000	1	1	11	14
40,000-60,000	15	19	10	13
60,000-80,000	17	22	13	17
80,000-10,000	19	24	4	5
10,000-12,000	13	17	0	0
12,000-14,000	8	10	0	0
more than 14,000	5	7	0	0
TOTAL N	78	100	77	100

TABLE D.5.--Patterns of Marriage and Type of First Contact in Reliability Estimate Sample.

	Traditional					Emergent			
	Male		Female			Male		Female	
	No.	%	No.	%		No.	%	No.	%
At "miai" or ar- ranged interview	12	43	9	28	In a job	23	46	21	47
Intro. by parents or relatives	10	36	18	56	By happening	11	22	7	16
Intro. by seniors, colleagues or friends	6	21	4	13	Through rec- reational activities	4	8	7	16
Intro. by employ- ers or school teachers	0		1	3	As family friends	3	6	2	4
					As school mates	3	6	2	4
At the wedding ceremony	0	0	0	0	Commercial contacts	3	6	4	9
					As childhood friends	3	6	2	4
TOTAL	28	100	32	100		50	100	45	100

TABLE D.6.--Mean Duration of Marriage of Reliability Estimate Sample

	Male	Mean	Female
Duration of Marriage	10 yr. 8 mo.		11 yr. 8 mo.

TABLE D.7.--Number and Percentage of the Remarried and
Childless Subjects in Reliability Estimate
Sample.

	Number	Male Per Cent	Number	Female Per Cent
Remarriage	2	2.6	1	1.3
Childless	11	14.1	16	20.8
TOTAL N	78		77	

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