

A CROSS-CULTURAL COMPARISON OF  
SELF-CONCEPTS AND VALUE  
ORIENTATIONS OF JAPANESE AND  
AMERICAN NINTH GRADERS

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THESIS

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## ABSTRACT

### A CROSS-CULTURAL COMPARISON OF SELF-CONCEPTS AND VALUE ORIENTATIONS OF JAPANESE AND AMERICAN NINTH GRADERS

by

Kimi T. Hara

This is an attempt to make empirical comparisons of the similarities and differences of the ninth graders living in the metropolitan, industrialized areas in Japan and the U.S.A. with respect to their self-concept of ability, self-esteem, psychosomatic symptoms and value orientations in order to account for some of the behavior of the younger generation of both countries and at the same time to enhance our insight and understanding of each society and culture.

A set of instruments for measuring such characteristics consists of Brookover's Self-Concept of Ability Scale, Rosenberg's Self-Esteem scale, a measure of "neuroticism" developed by the U.S. Army and Kluckhohn's schedule of value orientations.

Sociological surveys were conducted from the fall of 1966 to the spring of 1967 in Tokyo and Detroit. Nine public junior high schools were randomly sampled out of 449

public junior high schools in Tokyo and one private girls' junior high school was selected out of 69 non-religious private girls' junior high schools there. The total number of the subjects from Tokyo was 870 including 436 boys and 434 girls. In Detroit, by random sampling in principle, 12 junior high schools were selected and invited but 7 responded and participated in the project. Also, another public junior high school at Birmingham, suburb of Detroit, was selected. The total number of subjects from Detroit was 1,592 including 266 Negro boys and 341 Negro girls as well as 468 white boys and 517 white girls. Both in Tokyo and Detroit, socio-economic and ecological factors were taken into account in the process of sampling.

In order to minimize the language obstacles, the English version of the questionnaire was translated and re-translated to test the accuracy of the translation.

The general hypotheses to be tested are as follows:

- I. The self-concept of ability of the American 9th graders is higher than that of the Japanese.
- II. The self-esteem of the American 9th graders is higher than that of the Japanese.
- III. The level of psychosomatic symptoms of the Japanese 9th graders is higher than that of the Americans.

IV. In the U.S.A. and Japan the value orientations of the 9th graders are associated with their social-class positions.

V. There are more similarities than differences between the Japanese and American 9th graders if social class and sex are held constant.

Under each of these hypotheses a number of specific sub-hypotheses were formulated and tested by use of Winer's unweighted means method except those of value orientations, which were tested by use of Chi-squares. The summary of the findings is as follows:

- I. The American 9th graders have higher self-concept of ability than the Japanese; however, there is no difference between Negro and white Americans.
- II. Among the Japanese 9th graders and white Americans respectively there exist differences between social classes. The upper-class pupils have higher self-concept of ability than the middle-class ones, whose SCA is higher than that of the lower-class pupils. On the other hand, in the case of Negroes, there exist differences between the middle class and lower class only.
- III. With regard to SCA, there exist no differences between the Japanese boys and girls nor between Negro boys and girls; however, white boys have higher SCA than white girls.

- IV. As to self-esteem, the American 9th graders have higher self-esteem than the Japanese, while Negroes have higher self-esteem than the whites.
- V. Differences exist between the Japanese middle class and lower class only with regard to self-esteem. There exist no differences between other classes.
- VI. Both in Japan and the U.S.A., boys have higher self-esteem than girls.
- VII. As to psychosomatic symptoms, there are no differences between the Japanese and the Americans. Females show higher psychosomatic symptoms than males.
- VIII. If value orientations of the 9th graders are compared with sex and social class held constant, we discern a trend of greater similarities between the two cultures, particularly in the middle-class boys and lower-class boys; considerable similarities in the upper-class boys and the middle-class girls, but least similarities in the lower-class girls and upper-class girls. It seems that among the three independent variables, sex, national character and social class, sex is the most important source of variation, and social class the least important one.

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The school officials, principals and teachers both in Tokyo and Detroit gave me hearty cooperation. It was a great privilege for me to visit each of the eighteen junior high schools in Tokyo and Detroit to talk with the principals and teachers as well as with the ninth-graders who willingly answered the questions. Many of my colleagues helped me by going with me to those schools to administer





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## CHAPTER I

### STATEMENT OF THE PROBLEM

#### Introduction

It is a striking phenomenon that the behavior of the younger generation of Japan and the U.S.A. looks so similar. Something new seems to be emerging out of the two seemingly different cultures and societies, transcending national and cultural boundaries. Some social scientists call it "youth culture" or "adolescent society,"<sup>1</sup> distinctive from adult culture or society, developing in highly industrialized countries.

The broad objective of this study is to make an empirical search for regularities in some of the characteristics of youth behavior, such as self-concept of ability, self-esteem, manifestations of anxiety and value orientations held by the 9th graders living in the metropolitan, industrialized areas in Japan and the U.S.A., and to

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<sup>1</sup>See American Youth Culture by Ernest A. Smith (New York: The Free Press, 1962) which incorporates a variety of studies of youth culture in America, The Emergence of Youth Societies by David Gottlieb, et al. (unpublished monograph, Michigan State University, 1964), and The Adolescent Society by James S. Coleman (The Free Press of Glencoe, 1963).



compare similarities and differences of their characteristics. Thus, we may be able to gain a fresh perspective of each society and culture to account for some of the behavior of youth.

Since self is nothing but a product of its society and culture, and value orientations are the crucial elements<sup>2</sup> in understanding human behavior, by means of discovering some of the regularities of these constructs we may come to grips with our human society. However, until quite recently little has been empirically explored<sup>3</sup> in the cross-cultural perspective partly because of difficulty in constructing valid instruments which could convey, when translated, the identical meanings to the subjects, and partly because of the relativistic viewpoint of culture which tends to overemphasize differences and overlook similarities.

The major problem which I am interested in investigating can be restated as follows: Are the Japanese and American 9th graders in the metropolitan, industrialized areas similar or different in their self-concept of ability, self esteem, psychomatic symptoms and value orientations?

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<sup>2</sup>Talcott Parsons and Edward A. Shils (eds.), Toward a General Theory of Action (New York: Harper and Row, Publishers, 1957), p. 159.

<sup>3</sup>It has been only a decade or so since various social scientists actively started pursuing cross-cultural studies on different themes. Also empirical inquiry of self and values was considered to be beyond scientific investigation.





- a. In what aspects are they similar?
- b. In what aspects are they different?

The major independent variables are national culture, social class, race, sex and school. The basic assumptions which underlie this study can be explained as follows:

1. The feasibility of cross-cultural study is supported by researches already conducted. Though there are limitations and pitfalls linguistically and methodologically in conducting cross-cultural research, the results of the research are considered meaningful and worthwhile.

2. Industrialization creates certain common conditions of life which inexorably push forth "youth culture," or "youth society" in a certain direction, and Japan and the U.S.A. are regarded comparable as to the level of industrialization.

### Related Literature

Roughly classified, this study is related to three different dimensions, or categories: cross-cultural, self-concepts and values, not to speak of psychosomatic symptoms whose instrument was used rather for the secondary purpose. These three aspects are interrelated in many of the studies. In the following part, sometimes these three categories are discussed separately and sometimes together to give a brief review of the related literature.



As to the cross-cultural aspect, it has been about a decade or two since cross-cultural studies were seriously considered. It was in 1958 that Carl Murchison,<sup>4</sup> editor of The Journal of Social Psychology, encouraged and sponsored a number of cross-cultural studies. Probably this event made an epoch in the publications of cross-cultural studies. In Africa, Asia, Latin America, New Zealand and many other places in the world, comparative studies were stimulated. Of course, prior to this, some anthropologists, sociologists and psychologists had been conducting comparative investigations in foreign societies. Robert Havighurst<sup>5</sup> and others conducted a number of studies in New Zealand, between American-Indian and White children, and between Buenos Aires

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<sup>4</sup>Carl Murchison, "Preface II to the Continued Immediate Publication of Cross-Cultural Research," The Journal of Social Psychology (May, 1958), Vol. 47, Second Half, pp. 157-59.

<sup>5</sup>Robert J. Havighurst, "A Comparison of New Zealand and American Children on Emotional Response and Moral Ideology," Studies of Children and Society in New Zealand, by Robert J. Havighurst (ed.), (Christchurch, New Zealand: Canterbury University College, Department of Education, 1954).

Ibid., American Indian and White Children: A Sociopsychological Interpretation (Chicago, Illinois: The University of Chicago Press, 1955).

Ibid., et al., A Cross-National Study of Buenos Aires and Chicago Adolescents (Basel, Switzerland: S. Karger, 1965).



and Chicago adolescents. Harold Anderson<sup>6</sup> conducted studies in Western Europe, Rio de Janeiro, Mexico City and elsewhere in comparison with American children.

In the past five years, in particular, the study of Japanese culture, society and personality by non-Japanese scholars has had a boom. The earlier ones, such as Without the Chrysanthemum and the Sword,<sup>7</sup> Personal Character and Cultural Milieu,<sup>8</sup> and Youth Looks at Marriage and the Family: A Study of Changing Japanese Attitudes,<sup>9</sup> are not on a

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<sup>6</sup>Harold H. Anderson, Children's Values in Western Europe and the Americas, presented at Symposium: Recent Advances in Cross-Cultural Research, Divisions 8 and 9, American Psychological Association, Chicago, September 5, 1960.

Ibid., A Cross-National Study of Children: A Study in Creativity and Mental Health. For presentation at the Sixth International Congress on Mental Health, Technical Session, The Sorbonne, Paris, August 31, 1961 (Mimeographed).

Ibid., and Gladys L. Anderson, "Social Values of Teachers in Rio de Janeiro, Mexico City, and Los Angeles County, California: A Comparative Study of Teachers and Children," The Journal of Social Psychology (1962), 58, pp. 207-226.

Ibid., Cross-Cultural Evidence of Resistances of Adolescents to the Values of Adults. Presented at a Symposium: Youth in Revolt Around the World, Dr. F. A. Mullen, Chairman, American Psychological Association and International Council of Psychologists, Inc., Chicago, September 4, 1965.

<sup>7</sup>Jean Stoetzel, Without the Chrysanthemum and the Sword: A Study of the Attitudes of Youth in Post-War Japan (New York: Columbia University Press, 1955).

<sup>8</sup>Douglas G. Haring (ed.), Personal Character and Cultural Milieu (Syracuse: Syracuse University Press, 1948). In this book is included an article on "Japanese Values as Determined by Child-Rearing Practices," by Geoffrey Gorer.

<sup>9</sup>Ray E. Baber, Youth Looks at Marriage and the Family: A Study of Changing Japanese Attitudes (Tokyo: International Christian University, 1958).



comparative perspective, but investigated through foreign eyes to give new insights into the attitudes and values of the Japanese. Caudill<sup>10</sup> and De Vos<sup>11</sup> produced a number of articles on Personality and Culture Change in Japan. In 1962 De Vos and Mizushima<sup>12</sup> compared not only Mexican-American and Negro youth within the American society, but also Japanese-American subjects with matched groups from Japan in terms of delinquent behavior. Goodman's study<sup>13</sup> which compared Japanese primary school children with American ones and Gillespie and Allport's cross-national study<sup>14</sup>

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<sup>10</sup>William Caudill and H. A. Scarr, "Japanese Value Orientations and Culture Change," Ethnology (1961), I:53-59.

William Caudill and Takeo Doi, "Interrelations of Psychiatry, Culture and Emotion in Japan," in Thomas Gladwin (ed.), Medicine and Anthropology (New York: Werner Gren Foundation, 1962).

<sup>11</sup>George De Vos and Hiroshi Wagatsuma, "Psychocultural Significance of Concern Over Death and Illness Among Rural Japanese," The International Journal of Social Psychiatry (1959), V:5-19.

DeVos, "A Comparison of the Personality Differences in Two Generations of Japanese Americans by Means of the Rorschach Test," Nagoya Journal of Medical Science (1954), XVIII:153-265.

<sup>12</sup>George A. De Vos and Keiichi Mizushima, "The School and Delinquency: Perspectives from Japan," Teachers College Record (May, 1962), Vol. 63, No. 8, pp. 626-638.

<sup>13</sup>Mary Ellen Goodman, "Values, Attitudes and Social Concepts of Japanese and American Children," American Anthropologist, 59:979-999.

<sup>14</sup>James Gillespie and Gordon W. Allport, Youth's Outlook on the Future: A Cross-National Study (Garden City, New York: Doubleday & Company, Inc., 1955).

which compared the university students in different countries, including Japan and the U.S.A., enhanced the possibility of cross-cultural research. Vogel,<sup>15</sup> interested mainly in Japanese family relations, provides us with insightful interpretations of his data.

As to values and value orientations, Ethel Albert and Clyde Kluckhohn, et al.,<sup>16</sup> compiled a selected bibliography covering the publications from 1920-1958 to give us an overview of relevant literature. Using part of F. Kluckhohn's schedule, Lewis investigated the work-related value orientations of rural youth in Japan. Though Clyde Kluckhohn's concept of values is criticized by Fallding,<sup>18</sup> it seems that there are very few alternatives with which to conduct empirical search for values or value orientations.

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<sup>15</sup>Ezra F. Vogel, "The Democratization of Family Relations in Japanese Urban Society," Asian Survey, Vol. 1, No. 4, pp. 18-24.

<sup>16</sup>Ethel M. Albert, Clyde Kluckhohn, et al., A Selected Bibliography on Values, Ethics, and Esthetics, in the Behavioral Sciences and Philosophy, 1920-1958 (Glencoe: The Free Press, 1959).

<sup>17</sup>David Michael Lewis, "The Acceptance of Work-Related Values by Young Rural Japanese" (unpublished Ph.D. dissertation, Michigan State University, 1963).

<sup>18</sup>Harold Fallding, "A Proposal for the Empirical Study of Values," American Sociological Review (April, 1965), Vol. 30, pp. 223-233.



F. Kluckhohn's<sup>19</sup> value orientations originated in C. Kluckhohn's article<sup>20</sup> in Towards a General Theory of Action.

Theoretically and methodologically F. Kluckhohn's book is most elaborate and sophisticated. In the present study, F. Kluckhohn's schedule, with minor omissions, is utilized.

As to the literature on self-concepts, from Wylie's Survey<sup>21</sup> to the most recent developments and interpretations, there are included comprehensive reviews in Self-Concept of Ability and School Achievement, II and III.<sup>22</sup> Brookover and others attack, "A major deficiency which many self-concept studies share is a shotgun approach to research where a vast array of variables are analyzed without enough attention being paid to the theoretical network in which these variables are embedded."<sup>23</sup> Brookover's self-concept of ability is a concise and well-shaped construct which is scientifically testable. This

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<sup>19</sup>Florence R. Kluckhohn and F. L. Strodbeck, Variations in Value Orientations (Evanston, Illinois: Row, Peterson and Company, 1961).

<sup>20</sup>Clyde Kluckhohn, et al., "Values and Value-orientations in the Theory of Action," Towards a General Theory of Action, Ed. Talcott Parsons and E. A. Shils.

<sup>21</sup>Ruth Wylie, The Self Concept: A Critical Survey of Pertinent Research Literature (Lincoln: University of Nebraska Press, 1961).

<sup>22</sup>Wilbur B. Brookover, et al., Self-Concept of Ability and School Achievement, II and III (East Lansing: Michigan State University, 1965 and 1967).

<sup>23</sup>Ibid., III, p. 43.



is one of the great advantages and necessities as a cross-cultural measurement tool.

As to the Japanese literature relevant to this study, though there are numerous, minor studies done by psychologists, sociologists and anthropologists in values and self-images, most of them are not in cross-cultural perspective. The Rorschach<sup>24</sup> test is frequently used in projecting Japanese personality in comparison with the personalities in other cultures. The National Institute of Educational Research<sup>25</sup> conducted a nationwide survey on Japanese youth (ages from 15-19) concerning their general values, aims of life, education, work and marriage. The questionnaire covers too broad and general a field to be scientifically constructed. There are consecutive surveys on Japanese National Character conducted by the Institute of Statistics and Mathematics, and also the National

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<sup>24</sup>To mention some of the representative ones, they are: Takao Sofue, "Patterns of the Japanese Personality Indicated by the Rorschach Test," Japanese Journal of Projective Techniques, I. Y. Fujioka, "A Statistical Approach to Group Comparison Based on the Distribution of Rorschach Responses," Memoire of the Research Institute for Humanistic Studies, Kyoto University.

<sup>25</sup>National Institute of Educational Research, "Seishonen-no-Kachikan-ni-kansuru Kenkyu" (A Study on Youth Values). 1964. One of the findings of this survey is that the younger generation, though they are more rational and modern in their thinking, their values are not so different from those of the older generations in terms of loyalty and group relatedness. The young people suffer from contradictions and conflicts in society.

Institute of Educational Research is participating in a cross-cultural research of Coping Styles of Japanese Youth, the Center of which is located at the University of Texas. By and large, very little has been explored empirically to compare the 9th graders in Japan and the U.S.A. in their self-concepts and value orientations.

### Orientation to the Study

In an attempt to compare the two seemingly different societies, Japanese and American, the basic concept of social and cultural change which I want to apply to this study is based upon the reconceptualization and reinterpretation of Ruth Benedict's idea of comparing Japanese culture to American (or Western) culture, and upon Follett's concept of "interaction."

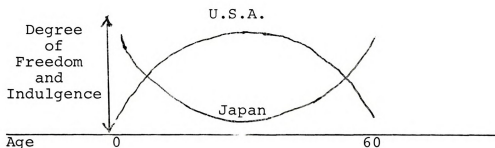
Ruth Benedict, from her relativistic point of view, sharply contrasted Japanese culture against that of the U.S.A. She says as follows:

The arc of life in Japan is plotted in opposite fashion to that in the United States. It is a great shallow U-curve with maximum freedom and indulgence allowed to babies and to the old. Restrictions are slowly increased after babyhood till having one's own way reaches a low just before and after marriage. This low line continues many years during the prime of life, but the arc gradually ascends again until after the age of sixty men and women are almost as unhampered by shame as little children are. In the United States we stand this curve upside down. Firm disciplines are directed toward the infant and these are gradually relaxed as the child



grows in strength until a man runs his own life when he gets a self-supporting job and when he sets up a household of his own. The prime of life is with us the high point of freedom and initiative.<sup>26</sup>

The traditional process of socialization in Japan, as Benedict describes, allows maximum freedom and indulgence to infants and the older people with increased constraints to adolescents and young adults, while in the United States this arc stands upside down. Babies and young children are given firm discipline, but restrictions are relaxed as they grow into school age, adolescence, and adulthood, and pressure is intensified again as they approach retirement age.



Hall and Beardsley examine Benedict's hypothesis to determine how closely reality follows the U arc that Benedict proposed, especially after two decades of sweeping sociocultural restructuring in Japan. They

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<sup>26</sup>Ruth Benedict, The Chrysanthemum and the Sword (Boston: Houghton Mifflin Company, 1946), p. 254.



tentatively conclude that the positive attitude toward achievement and hard work as evidenced in response to Thematic Apperception Tests characterizes high-pressured adolescence and is in harmony with the U arc hypothesized by Benedict.<sup>27</sup>

The validity of the reversed arc as representing the socialization process of the American people is challenged by Urie Bronfenbrenner.<sup>28</sup> He has noted marked changes in the parental attitude in the past twenty-five years from firm discipline to greater permissiveness. Love-oriented socialization techniques have been employed in increasing degree by American middle-class families.

Instead of simply contrasting the Japanese way of socialization with the Western way as Benedict did, the present status of Japanese society can be better illustrated by confrontation of the two different cultures, traditional and Western. With the termination of World War II when the rigidity prescribed, authoritarian Japanese society was radically transformed into a democratic one, the changes could be described by putting the two opposite arcs together, sometimes maintaining peaceful coexistence

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<sup>27</sup> John W. Hall and Richard K. Beardsley, Twelve Doors to Japan (New York: McGraw-Hill Book Company, 1965), pp. 367-68.

<sup>28</sup> Urie Bronfenbrenner, "The Changing American Child-- A Speculative Analysis," Merrill-Palmer Quarterly of Behavior and Development, VII, No. 2 (1961), 73-84.



and sometimes causing conflicts between the two. For instance, though the older generation, trying to discard the authoritarian and feudalistic way of life, has accepted democracy, some of them still maintain their personal attachment to the old patterns of culture, while the younger generation is eager to learn democracy, taking maximum freedom and initiative as a matter of fact according to the Western style. The younger generation often reaches this stage without going through firm discipline and restriction in infancy and early childhood. As a result, the old and the young are often in conflict with each other. This fundamental conflicting situation is very likely to cause frustration which may manifest itself in the form of suicidal despair as well as that of juvenile delinquency.

At the same time, as a result of the confrontation of the two diverse cultures, there seems to emerge a positive phenomenon. Follett's "integrative behavior" is also observable in many aspects of life in Japan: in industry, in school, in the youth group, and in the family. Follett says as follows:

What I have tried to show in this book is that the social process may be conceived as either the opposing and battle of desires with the victory of one over the other, or the confronting and integrating of desires. The former means non-freedom for both sides, the defeated bound to the victor, the victor bound to the false situation thus created--both bound. The latter means a freeing for both sides and increased total power or

increased capacity in the world. The core of the development, expansion, growth, progress of humanity is the confronting and gripping of opposites. Integration is both the keel and rudder of life: it supports all life's structure and guides every activity. This thought must be ever before us in social research.<sup>29</sup>

Follett's concept of interaction can be observed in the development of the Japanese postwar economy. Ichiro Nakayama, a distinguished economist, noting the unprecedented growth of the postwar Japanese economy, states:

In fact, however, the contribution of the traditional virtues should not be underrated, and just branded as traits left over from the old society. Thanks to a happy marriage between traditional society and modern industrialization, the influence of the tradition in Japan has been far greater than in other countries.<sup>30</sup>

Nakayama also emphasizes that the virtues characteristic of a feudal heritage, such as the respect for hierarchy, group discipline, and team work, played a vital role in promoting the whole process of modernization in Japan instead of working against the introduction of industrialization or of being destroyed by the process of industrialization.<sup>31</sup> Nakayama's contention of harmonious coexistence of old and modern cultural factors in the process of

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<sup>29</sup>M. P. Follett, Creative Experience (New York: Peter Smith, 1951), pp. 301-2.

<sup>30</sup>Ichiro Nakayama, Industrialization of Japan (Tokyo, Japan: The Center for East Asian Cultural Studies, 1963), i.

<sup>31</sup>Ibid., p. 37.

economic growth confirms Follett's concept of interaction, out of which something new and vital emerges.

A similar phenomenon is also observable in the field of art. Reischauer mentions, "While vastly enriching its culture by borrowing from the outside world, Japan has found new vitality in traditional traits."<sup>32</sup> Moreover, no aspect of Japanese life presents more vividly the interaction of old and new patterns of culture than that of education. The Japanese system of education, which had been fashioned chiefly after the European system, was completely transformed into the American system immediately after the end of World War II when people were still struggling for survival in dire poverty. Hall observes, "In Japan today, education remains one of the most vigorously discussed areas of national policy, . . . Frequently, therefore, the clash of opinions between conservatives and their opponents in politics has focussed on the issue of education."<sup>33</sup> On the other hand, Reischauer comments, "The new emphasis in primary education on thinking for oneself rather than on rote memory work has produced what seems almost like a new breed of young Japanese--direct, causal,

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<sup>32</sup>Edwin O. Reischauer, Japan Past and Present (3rd ed. rev.; New York: Alfred A. Knopf, Inc., 1964), p. 294.

<sup>33</sup>Hall and Beardsley, op. cit., p. 422.

sometimes undisciplined and rude as compared with their prewar predecessors, but at the same time eager, spontaneous, and encouragingly fresh and openminded."<sup>34</sup>

Robert J. Lifton, in his study of Japanese youth, says:

In Japan, the rather sudden emergence of outspoken 'youth attitudes' has lead to facile generalizations about the nature of young people's contemporary historical experience. There is first the claim (perhaps most popular in the West) that nothing is really changing, that although things may look different on the surface, deep down everything (and everyone) in the 'unchanging East' is, and will continue to be, just as it (and they) always have been. And there is the opposite assertion (a favorite of the Japanese mass media) that young people have changed absolutely, and beyond recognition, so that they no longer have any relationship to their country's past. To avoid these polarities, I have found it useful to think in terms of the interplay between inertia and flux in cultures and individual people as well as in inorganic matter. For in Japan one discovers that inertia (maintained by traditional psychological patterns) and flux (stimulated by pressures toward change) can both be extremely strong--that individual change is at the same time perpetual and perpetually resisted.<sup>35</sup>

Lifton's idea of the "interplay between perpetual change and perpetual resistance" is very similar to what I have presented so far using the combination of Benedict's and Follett's ideas. The same concepts can be applied

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<sup>34</sup>Reischauer, op. cit., p. 245.

<sup>35</sup>Robert J. Lifton, "Youth and History Individual Changes in Postwar Japan," Youth: Change and Challenge ed. Erik H. Erikson (New York: Basic Books, Inc., Publishers, 1963), p. 217.

to describe accelerating social changes taking place in contemporary American society which Talcott Parsons calls the society in the century of "turmoil and transition."<sup>36</sup> Kenneth Boulding further advances Parsons' position and calls the twentieth century "the second great transition in the history of mankind."<sup>37</sup> No one denies the fact that contemporary American society is characterized by industrialism which initiates social change. There is a circular relationship between technology and social institutions. "Changes in technology produce change in social institutions and changes in institutions produce change in technology,"<sup>38</sup> though "there is a time lag in change between the locations of primary change and the other parts of the social structure."<sup>39</sup> This accelerating change process is described by Henry as "technological drivenness,"<sup>40</sup> the process of driving industrial society inexorably by its technological forces to a spiraling expansion and change. However, the change taking place in the smaller social units, such as the family and the school, is "a slow,

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<sup>36</sup>Talcott Parsons, "Youth in the Context of American Society," Ibid., p. 93.

<sup>37</sup>Kenneth E. Boulding, The Meaning of the Twentieth Century (New York: Harper and Row, Publishers, 1964), p. 1.

<sup>38</sup>Ibid., p. 9.

<sup>39</sup>Parsons, p. 108.

<sup>40</sup>Jules Henry, Culture Against Man (New York: Alfred A. Knopf, Inc., and Random House, Inc., 1963), p. 15.

uneven and often painful process"<sup>41</sup> of differentiation and integration of various functions of the social systems.

What I am looking at in this study, first of all, is the global system in which two societies, the United States and Japan, with hundreds of others, are located. Each society is viewed "as a set of Chinese nesting boxes; smaller social units exist and function within larger ones, and these within still larger ones."<sup>42</sup> The cultures of these two societies are in constant interaction converging with or conflicting against each other while a radical social change, steered by "the two superpowers, industrialization and modernization,"<sup>43</sup> is taking place within each society. As Berelson concludes, "The greater the contact among cultures, the more the diffusion of common traits and more alike the societies tend to become. This is not to say that they become exactly alike--only more alike. Japan is like the West in technology, but not in a lot of other cultural traits."<sup>44</sup>

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<sup>41</sup>Parsons, "Youth in the Context . . .," p. 108.

<sup>42</sup>Amitai Etzioni and Eva Etzioni (eds.), Social Change (New York: Basic Books, Inc., Publishers, 1964), p. 337.

<sup>43</sup>Ibid., p. 342.

<sup>44</sup>Bernard Berelson and Gary A. Steiner, Human Behavior (New York: Harcourt, Brace, and World, Inc., 1964), pp. 652-53.

It is with this concept of social and cultural change that I compare similarities and dissimilarities of self-concept of ability, self-esteem, psychosomatic symptoms, as well as value orientations, of metropolitan youth in different social classes within each country and between the U.S.A. and Japan.

### Hypotheses

The general hypotheses to be tested in this study can be stated as follows:

- I. The self-concept of ability of the American 9th graders is higher than that of the Japanese 9th graders as measured by Brookover's Scale.
- II. The (self-esteem) of the American 9th graders is higher than that of the Japanese 9th graders as measured by Rosenberg's Scale.
- III. The level of psychosomatic symptoms of the Japanese 9th graders is higher than that of the American 9th graders as measured by the instrument developed by the U.S. Army.
- IV. In the United States and Japan the value orientations of 9th graders are associated with their social class positions.
- V. There are more similarities than differences between the value orientations of Japanese and American 9th graders if social class and sex are held constant.

The rationales for these hypotheses are based upon various theoretical formulations and empirical findings. Under each of the general hypotheses specific sub-hypotheses are drawn up as follows:

General Hypothesis I: The self-concept of ability of the American 9th graders is higher than that of the Japanese 9th graders.

In spite of the high achievement of Japanese students in the International Study of Mathematical Ability,<sup>45</sup> the Japanese personality is characterized by a lack of sense of self-identity which has been molded by environmental and historical factors, such as the policy of seclusion for three hundred years of the Tokugawa Clan, and the feudalistic idea of rigidly stratified human relationships. This "selflessness" is described by Inatomi in relation to the various aspects of Japanese daily life--clothing, housing, food, and language.<sup>46</sup> Therefore, it is anticipated that the academic self-concept of the Japanese 9th graders is lower than the Americans. In addition to this, as Reischauer points out, "Despite their remarkable postwar accomplishments, the Japanese tend to underrate themselves. . .

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<sup>45</sup>International Study of Achievement in Mathematics: A Comparison of Twelve Countries (2 vol.), Torsten Husen (ed.); B. S. Bloom, M. Hartung, G. F. Peaker, D. A. Pidgeon, R. L. Thorndike, and D. A. Walker (assoc. eds.), (Stockholm: Almqvist, and New York: John Wiley and Sons, 1967).

<sup>46</sup>Eijiro Inatomi, Nihonjin to Nihonbunka (The Japanese People and Japanese Culture), Tokyo, Japan: Risosha, 1963), pp. 70-128.



Postwar Japan has been compared to the big boy who prefers to sit quietly in the back of the classroom in the hope that no one will notice him."<sup>47</sup> The Japanese people have not quite regained their self-confidence after the defeat of World War II.

Sub-hypotheses: a. The American white 9th graders have higher self-concept of ability than the Japanese.

b. The American Negro 9th graders have higher self-concept of ability than the Japanese.

It is anticipated that both white and Negro Americans have higher self-concept of ability than the Japanese. Though previous studies indicate that the Negro's self-concept is lower than the white's because "the self-concept of the Negro is contaminated by the fact that it is based on a color-caste complex,"<sup>48</sup> the current civil rights movement seems to have had a great impact upon the Negro and to have uplifted their self-concept of ability.

c. The self-concept of ability of Negro 9th graders is lower than white 9th graders.

Though there seems to have been quite an increase in the self-concept of ability of Negroes in recent years, it is anticipated that their self-concept of ability is still lower than that of white 9th graders.

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<sup>47</sup>Reischauer, Japan . . ., p. 251.

<sup>48</sup>William C. Kvaraceus, et al., Negro Self-Concept (New York: McGraw-Hill Book Company, 1965), p. 13.

d. The self-concept of ability is positively associated with social class in both countries. The higher the social class, the higher the self-concept of ability. Berelson concludes, "A person's self-evaluation is strongly influenced by the ranking of his class (that is, by the society's evaluation of the group to which he belongs)." <sup>49</sup>

General Hypothesis II: American 9th graders have higher self-esteem than Japanese 9th graders.

The similar reasons for low self-concept of ability on the part of Japanese pupils are applicable to their predicted low self-esteem. As a matter of etiquette, Japanese people are trained to refrain themselves from expressing their true feelings or evaluation of themselves in public. Their covert self-concept or self-esteem is different from their overt self-concept or self-esteem.

Sub-hypotheses: a. White 9th graders have higher self-esteem than Negro 9th graders.

If Japanese 9th graders are lower in their self-esteem than American 9th graders including both white and Negro students, I wish to know whether there exist differences between white and Negro students. According to the age-old, low expectations for Negroes, it is anticipated

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<sup>49</sup> Berelson, Human Behavior, p. 489.

that Negro's self-esteem must be still lower than whites', in spite of the great impact upon Negroes of the emerging Black Power.

b. Japanese male 9th graders have higher self-esteem than Japanese female 9th graders.

c. Negro female 9th graders have higher self-esteem than Negro male 9th graders.

d. White male 9th graders have higher self-esteem than white female 9th graders.

e. There exist overall differences between sexes. The male 9th graders have higher self-esteem than the female 9th graders in both countries.

It is an accepted fact that it is still a man's world in Japan and in the U.S.A. except in case of Negro females.

f. The higher the social class, the higher the self-esteem in Japanese culture and white sub-culture in the U.S.A.

General Hypothesis III: Japanese 9th graders have higher psychosomatic symptoms than American 9th graders.

It is hypothesized that, due to the pressures and stresses imposed upon Japanese students by the entrance examination system and in view of the fact that youth suicide rate has been the highest or next to the highest in the world for nearly fifteen years, Japanese students must have higher degree of psychosomatic symptoms than American

students. At the same time, if they have lower self-concept of ability and lower self-esteem, their psychosomatic symptoms must be higher.

Sub-hypotheses: a. White 9th graders have higher psychosomatic symptoms than Negro 9th graders.

b. There are differences among social classes in Japan and the United States. They have the highest psychosomatic symptoms in the middle class.

c. Female 9th graders have higher psychosomatic symptoms than male 9th graders in the two countries.

d. Female 9th graders have higher psychosomatic symptoms than male 9th graders in Japan.

e. White female 9th graders have higher psychosomatic symptoms than white male 9th graders.

f. Negro female 9th graders have higher psychosomatic symptoms than Negro male 9th graders.

General Hypothesis IV: In the United States and Japan the value orientations of 9th graders are associated with their social class positions.

Social class placement is one of the chief determinants of one's values, attitudes, beliefs, and styles of life.

Sub-Hypothesis: a. Differences in value orientations exist among the 9th graders of the schools located in higher social class communities, middle social class

communities, and those in the lower social class communities within each country.

The impact of social class upon school is pointed out by Neal Gross as follows:

Sociological analysis of the external environment of schools have focused on one major problem area, the impact of social class on education. More studies have probably been devoted to this problem than to any other in the sociology of education. The general conclusion that emerges from most of this literature is that nearly every phase of school functioning is influenced by the phenomenon of social class. Academic achievement, level of aspiration, participation in extracurricular activities, and the drop-out rate, for example, all tend to be positively related to the social class placement of the child.<sup>50</sup>

b. There are differences in value orientations between the 9th graders from higher social class families and those from lower class families.

The family is the primary agent of socialization by which the values of the adult generation are transmitted to the younger generation. Evidences are given by various studies as to the differences in childrearing practices by the parents of different social classes.<sup>51</sup>

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<sup>50</sup> Neal Gross, "The Sociology of Education," Sociology Today, ed. Robert K. Merton, et al. (New York: Basic Books, Inc., 1959), p. 144.

<sup>51</sup> Danile R. Miller and Guy E. Swanson, The Changing American Parent: A Study in the Detroit Area (New York: John Wiley and Sons, 1958); Urie Bronfenbrenner, "Socialization and Social Class Through Time and Space," Readings in Social Psychology, ed. Eleanore E. Maccoby, et al., (New York: Holt, Reinhart, and Winston, 1958), pp. 400-25.

General Hypothesis V: Between the United States and Japan there are no differences in the value orientations of 9th graders in the equivalent social class and sex.

Sub-hypotheses: a. In the higher social class in the United States and Japan the dominant value orientations of 9th graders are future-oriented in time, individualistic in human relations, mastery-over-nature in nature, and doing or being-in-becoming oriented in activity.

b. In the middle social class in the United States and in Japan the dominant value orientations are future-oriented in time, individualistic in human relations, mastery-over-nature oriented in nature, and doing-oriented in activity.

c. In the lower social class in the United States and in Japan the dominant value orientations are present-oriented in time, individualistic or collateral in human relations, mastery-over-nature oriented in nature, and doing-oriented or being-oriented in activity.

Vogel, in his intensive study, Japan's New Middle Class, observes the basic values of the Japanese culture as follows:

The recent rapid changes in society have weakened faith in statements of traditional ideology and no new system of consistent and widely accepted values has emerged. As many Japanese scholars have noted, whereas the Germans responded to defeat by reasserting their prewar values without seriously re-examining them, most Japanese responded by questioning their view of life and

submitting it to an agonizing reappraisal from which it never recovered.<sup>52</sup>

It is evident from Vogel's statement that there has been a conspicuous shift from the old pattern of basic values to the new pattern in Japan, which is not yet explicit, with its defeat in World War II and also with the accelerated rate of industrial revolution. Technological drivenness inevitably forces people in a certain direction: future-orientation, individualism, mastery-over-nature orientation, are congruent to the rapid change. Though Caudill and Scarr noted that the desired mode of behavior for the Japanese is "doing," I doubt whether the same hypothesis will be supported in this case, because Florence Kluckhohn's schedule used at that time did not include being-in-becoming items in activity orientation.<sup>53</sup> I hypothesize that in the higher social class being-in-becoming is as desirable as doing, in the middle class people prefer doing most of all since they are eager to move up, while in the lower social class they probably think being and doing equally desirable and important.

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<sup>52</sup>Ezra F. Vogel, Japan's New Middle Class (Berkeley: University of California Press, 1963), p. 142.

<sup>53</sup>This study was conducted by Mrs. Caudill and myself in 1955. During the twelve years there was a tremendous change mainly caused by technological progress. In addition to these, the subjects we investigated in 1955 were chiefly from rural areas.

### The Theoretical and Operational Definitions of the Major Concepts

The four major concepts, Self-Concept of Ability, Self-Esteem, Psychosomatic Symptoms and Value Orientations, are briefly defined theoretically and operationally.

#### Self-Concept of Ability (SCA)

Brookover and others define as follows: "Self-concept of ability is a functionally limiting factor in school achievement. The child learns what he perceives he is able to learn, this perception being gained during interaction with significant others who hold expectations of the student as a learner."<sup>54</sup>

Brookover further differentiates this concept from others such as Jersild's or Maslow's. Self-concept of ability refers to behavior in which one indicates to himself (publicly or privately) his ability to achieve in academic tasks as compared with others engaged in the same task."<sup>55</sup>

In this study I used one of Brookover's scales, Self-concept of general ability, to compare the characteristics of Japanese and American 9th graders in their assessment of their general ability.

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<sup>54</sup>Self-Concept of Ability and School Achievement  
(East Lansing: Bureau of Educational Research Services, College of Education, Michigan State University, 1962), p. 3.

<sup>55</sup>Self-Concept of Ability and School Achievement,  
III (East Lansing: Educational Publication Services, College of Education, Michigan State University, 1967), p. 7-11.



### Self-Esteem (SE)

According to Rosenberg,

Self-esteem is a positive or negative attitude toward a particular object, namely, the self. But self-esteem has two quite different connotations. One connotation of high self-esteem is that the person thinks he is 'very good,' a very different connotation is that he thinks he is 'good enough.' It is thus possible for a person to consider himself superior to most others but to feel inadequate in terms of certain standards he has set for himself.<sup>56</sup>

### Psychosomatic Symptoms Scale (PS)

This is considered a measure of "neuroticism" developed by the Research Branch of the U.S. Army in World War II. It has been found that it is extremely effective in differentiating between large numbers of normal and neurotic soldiers. I intend to measure to what extent the 9th graders are affected by the environmental presses, and to use as a yardstick for comparison between Japanese and Americans.

### Value Orientations

Avoiding a complicated discussion on definitions of values and value orientations, I used the concept of value orientations according to Florence Kluckhohn's definition, which is stated as follows:

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<sup>56</sup>Morris Rosenberg, Society and the Adolescent Self-Image (Princeton University Press, 1965), pp. 30-31.

Value orientations are complex but definitely patterned (rank-ordered) principles, resulting from the transactional interplay of three analytically distinguishable elements of the evaluative process--the cognitive, the affective, and the directive elements--which give order and direction to the ever-flowing stream of human acts and thoughts as these relate to the solution of 'common human' problems. These principles are variable from culture to culture but are, we maintain, variable only in the ranking patterns of component parts which are themselves cultural universals. Variation of another kind is variation in degrees of conscious awareness individuals have of the value orientations which influence their behavior. This variation is, as F. Kluckhohn has stated, on the continuum from the completely implicit to the completely explicit.<sup>57</sup>

F. Kluckhohn's theory is based upon the universal category of culture implying the following three assumptions.

1. There is a limited number of common human problems for which all peoples at all times must find some solutions.

2. While there is variability in solutions of all problems, it is neither limitless nor random, but is definitely variable within a range of possible solutions.

3. All alternatives of all solutions are present in all societies at all times but are differentially preferred. There is always a rank ordering of the preferences of the value-orientation alternatives.<sup>58</sup>

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<sup>57</sup> Florence Kluckhohn, Variations in Value Orientations (Evanston, Illinois: Row, Peterson and Company, 1961), p. 4.

<sup>58</sup> Ibid., p. 10.

The definition of value orientations stated above has some unique features distinctive from previous definitions of value orientations and basic values. Her value orientations are relative to the directive element of the evaluative process in addition to a combination of cognitive and affective elements of the value orientations.<sup>59</sup>

F. Kluckhohn operationalizes her theory of value orientations into five concrete questions:

1. What is the character of innate human nature?  
(human nature orientation)
2. What is the relation of man to nature (and supernatural nature)? (man-nature orientation)
3. What is the temporal focus of human life? (time orientation)
4. What is the modality of human activity? (activity orientation)
5. What is the modality of man's relationship to other man? (relational orientation)<sup>60</sup>

### Man-Nature Orientation

According to F. Kluckhohn, the three-point range of variation in the man-nature orientation, that is, Under-Nature, In-Nature, and Over-Nature, is well known

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<sup>59</sup> Ibid., p. 7-9.

<sup>60</sup> Ibid., p. 10-11.

Table 1.1. The five value orientations and the range of variations postulated for each.

Orientation	Postulated Range of Variations		
Human Nature	(not included in this study)		
Man-Nature	Subjugation to Nature (Under)	Harmony With Nature (In)	Mastery over Nature (Over)
Time	Past	Present	Future
Activity	Being	Being-in-Becoming	Doing
Relational	Lineality	Collaterality	Individualism

(Source: Variations in Value Orientations by Florence Kluckhohn, p. 12.)

from the works of philosophers and culture historians. Under-Nature position accepts the inevitable, In-Nature position does not separate man, nature and supernature which are just parts of the total universe, and Over-Nature position is typical of most Americans.

### Time Orientation

F. Kluckhohn bases her conceptualization of Time Orientation upon Spengler's statement: "It is by the meaning that it intuitively attaches to time that one culture is differentiated from another."<sup>61</sup> F. Kluckhohn's contention is that every society must deal with all three time

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<sup>61</sup>Oswald Spengler, The Decline of the West, tr. Charles F. Atkinson (New York: Alfred A. Knopf, 1926-28), Vol. I, p. 130.

problems, the Past, the Present, and the Future, and each society has its dominant temporal focus upon a specific dimension.

### Activity Orientation

It consists of three distinctive modalities: Being, Being-in-Becoming and Doing. Each mode is considered to be a type of activity. Being orientation stresses "isness" and spontaneous expression of that "isness." Being-in-Becoming orientation shares with Being orientation a great concern with what the human being is rather than what he can accomplish. However, the idea of development is paramount in Being-in-Becoming one. "The spontaneous activity of the total integrated personality," conceived by Erick Fromm is close to this mode. Doing orientation emphasizes what one does rather than what one is. It is based mainly upon a measurable accomplishment.

### Relational Orientation

It defines man's relation to other men. It has three subdivisions, the Lineal, the Collateral, and the Individualistic. Those three dimensions are always present in every society. F. Kluckhohn tries to avoid the polar-type classifications of human relationships, and stresses that social systems and sub-systems always contain all three relational principles in varying rank-order patterns.

When Lineality dominates the relational system, continuity of the group through time and ordered positional succession within the group are both crucial issues. As to Collaterality, sibling relationships or the Navaho extended families represent such relationships. When Individualistic principle is dominant, each individual's responsibility to the total society and his place in it are defined in terms of goals which are structured as autonomous, independent of particular Lineal or Collateral groupings. F. Kluckhohn uses these three relational alternatives as analytical concepts rather than generalizing concepts.<sup>62</sup>

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<sup>62</sup>Florence Kluckhohn, op. cit., pp. 11-20.

## CHAPTER II

### RESEARCH PROCEDURE AND METHODOLOGY

#### Description of Project

##### Where Conducted:

Since this is a cross-cultural study, the fields of work are in two different national cultures, Japan and the United States of America. Our concern is with ninth graders in highly industrialized, metropolitan areas; therefore, Tokyo, Japan, and Detroit, U.S.A., are selected as comparable fields of study.

##### Tokyo Study:

In July, 1966, I returned to Tokyo to collect necessary data for the project. I spent about two months in Tokyo Metropolis visiting one school after another to ask the principals to let the students participate in the project. With the utmost cooperation and assistance of Mr. Eitaro Yamaji, Tokyo Metropolitan Board of Education, who was in charge of elementary and junior high schools in Tokyo Metropolis, nine junior high schools were selected by random sampling out of 449 public junior high schools in the





metropolitan, industrialized areas in Greater Tokyo. In the process of sampling, socio-economic and ecological factors were taken into account. Those nine schools are scattered in different sections of Tokyo Metropolis not only in the central part of Tokyo but also in the satellite cities.

As Table 2.1 shows, in each of these schools two classes were randomly selected and were asked to respond to the questionnaire. The total number of boys who responded to the questionnaire was 436, while that of girls was 324. Since the boys attending public junior high schools outnumbered girls, there arose a need of sampling some girls from private junior high schools in Tokyo. There are 206 private junior high schools in Tokyo Metropolis; 19,188 boys and 34,400 girls attend those schools. The 9th-grade boys are 6,848 and girls are 12,611. Out of 69 non-religious private girls' junior high schools one was randomly selected. In that school two classes were randomly selected and were asked to answer the questions. Thus, the total number of the subjects was 870 including 436 boys and 434 girls.

The questionnaire consists of self-concept of ability, self-esteem, psychosomatic symptoms and value-orientations whose validity and reliability have been already tested. The questionnaire was translated from English into Japanese in May and June, 1966, by myself. The translated Japanese version was re-translated into English by the two

Table 2.1. Number of subjects in Tokyo study.

	Location	Boys	Girls	Total
Upper socio-economic background	School A (Chiyoda Ward)	61	21	82
	School B (Suginami Ward)	63	23	86
Mixed socio-economic background	School C (Musashino City)	47	35	82
	School D (Setagaya Ward)	48	34	82
	School E (Koto Ward)	41	40	81
	School F (Fucho City)	42	50	92
Lower socio-economic background	School G (Sumida Ward)	49	39	88
	School H (Edogawa Ward)	49	35	84
	School I (Adachi Ward)	36	46	82
Total Public Schools	9	436	324	760
Private Girls' School	School J (Bunkyo Ward)		111	
Grand Total	<u>10</u>	<u>436</u>	<u>434</u>	<u>870</u>

Japanese students competent in English. The re-translation turned out almost equivalent to the original English version. After re-translation was completed, pre-testing was carried on in the two schools in Tokyo, one with upper socio-economic background and the other with mixed socio-economic backgrounds. Seeing the results of the pre-test, I shortened the original questionnaire and made minor corrections.

While I was in Tokyo, I conducted a small-scale exploratory research to ascertain the inter-generational dissidence in value-orientations. My assistant, a graduate student of Sociology at Tokyo University, and I interviewed 18 fathers and 18 mothers of the students in two of the schools where the questionnaire was administered in order to compare the perceived value-orientations of students against the parents' own responses. One of the two schools is attended mainly by the students from upper-middle class, while the other is mainly by those from mixed socio-economic backgrounds.

#### Detroit Study:

Strictly speaking, Detroit may not be comparable to Tokyo in every sense, but at the same time there is no reason to refute its comparability. After repeated discussion it was decided to select Detroit as the field of study in the United States.

In the middle of March arrangements were made to meet Dr. Robert S. Lankton, Divisional Director, Department of Research and Development, and Mr. John Lindsey, Assistant Director, who showed interest and extended warm support to the project. By random sampling in principle, 12 junior high schools in Detroit District were selected and a letter of invitation to participate in the project was sent to each school. Seven schools responded that they would participate, four did not choose to participate and one did not respond. Also, through the arrangement of Mrs. Nancy Bauer, one Birmingham school was selected. Table 2.2 shows the number of subjects in the Detroit Area Study.

Since American population includes both whites and Negroes, it is considered to be more meaningful to investigate the self-images and value-orientations of both races (in this case, white means non-Negro). The result of the sampling closely reflects the actual proportion in the City of Detroit and its suburbias. With the help of graduate students, I made more than ten trips to Detroit from March through the end of May. Each time I had utmost cooperation of the principal, assistant principal, department head and teachers involved, not to speak of the respondents themselves.

Table 2.2. Number of subjects in Detroit study.

	Location	<u>Boys</u>		<u>Girls</u>		Total
		Negro	White	Negro	White	
Upper socio-economic background	School K (Suburbia)	0	156	0	140	296
	School L (Detroit)	18	56	24	63	161
Mixed socio-economic backgrounds	School M (Detroit)	0	80	0	80	160
	School N (Detroit)	0	62	0	88	150
	School O (Detroit)	0	70	0	97	167
Lower socio-economic backgrounds	School P (Detroit)	44	26	49	26	145
	School Q (Detroit)	119	0	169	1	290
	School R (Detroit)	85	18	99	21	223
Total	8	266	468	341	517	1592

## CHAPTER III

### FINDINGS AND DISCUSSIONS

The method employed for analyzing the data collected by the three instruments, Self-Concept of Ability Scale, Self-Esteem Scale and Psychosomatic-Symptoms Scale, is mainly Winer's unweighted means method dealing with unequal sample sizes. The assumptions are equal population variances, random samplings from normal distribution and normal and independently-distributed errors. Winer's unweighted means analysis makes it possible to compare differences among group means by treating all sample means as equally good estimators of population means. Therefore, for the small groups, precision of the estimator may be exaggerated, and the method is only approximate.

#### Self-Concept of Ability as Measured by Brookover's Scale

The hypotheses presented in Chapter I were tested by Winer's unweighted means method. Tables 3.1 and 3.2 are the summaries of [analysis of variance] by culture and social class.

1. The research hypothesis is supported that there exist overall differences among Japanese 9th-graders in Tokyo,

Table 3.1. Self-concept of ability summary of analysis of variance.

Source of Variation	SS	df	MS	F
Culture (C)	38417.624	2	19208.812	539.300***
Social Class (S)	8188.728	3	2729.577	76.635***
C x S	758.193	6	126.366	3.548**
Within Groups	87263.132	2450	35.618	
Total		2461		

\*\*\*  $p < .001$ \*\*  $p < .01$ 

&lt;

Negro and white 9th-graders in Detroit in their self-concept of ability.

$$F = 539.300$$

$$p < .001$$

2. The research hypothesis is supported that American 9th graders, including both Negro and white, have higher self-concept of ability than Japanese 9th graders.

$$F = 477.283$$

$$p < .001$$

3. The research hypothesis is not supported that the self-concept of ability of Negro 9th graders is lower than white 9th graders. The evidences support that there are no differences between the two groups.

$$F = 76.635$$

$$p > .05$$

Table 3.2. Self-concept of ability means and standard deviation by social class and culture.

Social Class Culture	No Ranking	Lower	Middle	Upper	Total
Japanese	N = 49 M = 19.653 S = 7.499	N = 254 M = 20.969 S = 4.806	N = 350 M = 23.323 S = 5.656	N = 217 M = 26.355 S = 5.303	N = 870 M = 22.575
American Negro	N = 107 M = 28.393 S = 4.854	N = 377 M = 28.928 S = 4.471	N = 93 M = 30.301 S = 4.481	N = 24 M = 29.958 S = 4.850	N = 601 M = 29.395
American White	N = 42 M = 26.476 S = 7.435	N = 299 M = 27.314 S = 4.463	N = 274 M = 28.420 S = 5.046	N = 376 M = 29.803 S = 5.406	N = 991 M = 28.003
Total	M = 24.841	M = 25.737	M = 27.348	M = 28.705	GM = 26.666

N = Number of subjects  
M = Mean  
S = Standard Deviation  
GM = Grand Mean

Weighted Means:  
Japanese = 23.2989  
Negro = 29.1836  
White = 28.7318



4. The research hypothesis is supported that there exist overall differences among the social classes in the self-concept of ability of 9th graders in Tokyo and Detroit.

$$F = 76.635$$

$$p < .001$$

5. The research hypothesis is supported by orthogonal comparisons that there exist differences between Japanese and American 9th graders in their self-concept of ability within the equivalent social class.

$$\text{Between upper classes: } F = 22.234$$

$$\text{Between middle classes: } F = 158.521$$

$$\text{Between lower classes: } F = 264.182$$

$$p < .001$$

The evidences indicate that there tend to exist greater differences in self-concept of ability between Japanese and American 9th graders as social class goes down.

6. The research hypothesis is supported that within the Japanese culture there exist differences between the upper class and middle class in their self-concept of ability. The 9th graders in the upper class have higher self-concept of ability than those in the middle class.

$$F = 34.575$$

$$p < .001$$

7. The research hypothesis is supported that within the Japanese culture there exist differences between the middle class and lower class in their self-concept of ability. The 9th graders in the middle class have higher self-concept of ability than those in the lower class.

$$F = 28.462$$

$$p < .001$$

8. The research hypothesis is supported that within the Negro sub-culture the 9th graders in the upper class have self-concept of ability as high as those in the middle class.

$$F = .0630$$

$$p > .05$$

9. The research hypothesis is supported that within the Negro sub-culture the 9th graders in the middle class have higher self-concept of ability than those in the lower class.

$$F = 25.210$$

$$p < .001$$

10. The research hypothesis is supported that within the white sub-culture the 9th graders in the upper class have higher self-concept of ability than those in the middle class.

$$F = 11.83$$

$$p < .001$$

11. The research hypothesis is supported that within the white sub-culture the 9th graders in the middle class have higher self-concept of ability than those in the lower class.

$$F = 6.255$$

$$p < .05$$

12. The research hypothesis is not supported that Japanese male 9th graders have higher self-concept of ability than Japanese female 9th graders. There is no difference between the two groups.

$$F = 1.3845$$

$$p > .05$$

13. The research hypothesis that Negro female 9th graders have higher self-concept of ability than Negro male 9th graders is not supported. There is no difference between the two groups.

$$F = .5137$$

$$p > .05$$

14. The research hypothesis is supported that white male 9th graders have higher self-concept of ability than white female 9th graders.

$$F = 11.280$$

$$p < .001$$

15. The research hypothesis is supported that male 9th graders, including Japanese, Negro and white, have higher self-concept of ability than female 9th graders. There are overall differences between the sexes.

Table 3.3. Self-concept of ability--summary of analysis of variance.

Source of Variation	SS	df	MS	F
Sex (S)	377.753	2-1=1	377.753	10.63 **
Culture (C)	33156.502	3-1=2	16578.251	466.586***
S x C	257.176	1x2=2	128.588	3.62 *
Within Groups	87263.132	2456	35.531	

\*\*\* p &lt; .001

\*\* p &lt; .01

\* p &lt; .05

Table 3.4. Self-concept of ability means and standard deviation by sex and culture.

Culture	Male	Female	Total
	N = 436	N = 434	N = 870
Japanese	M = 23.4197	M = 22.9493	M = 23.1845
	S = 6.0234	S = 5.6860	
	N = 266	N = 335	N = 601
American Negro	M = 28.8910	M = 29.2418	M = 29.0664
	S = 5.0319	S = 4.1999	
	N = 468	N = 523	N = 991
American White	M = 29.2009	M = 27.9273	M = 28.5641
	S = 5.4268	S = 5.0266	
Total	M = 27.1705	M = 26.7061	GM = 26.9383

$$F = 10.63$$

$$p < .01$$

16. The research hypothesis that white male 9th graders have higher self-concept of ability than Negro male 9th graders is not supported. There are no differences between the two groups.

$$F = .072$$

$$p > .05$$

17. The research hypothesis that white female 9th graders have higher self-concept of ability than Negro female 9th graders is not supported. The evidence shows that Negro female 9th graders have higher self-concept of ability than white female 9th graders.

$$F = 7.720$$

$$p < .01$$

SUMMARY OF FINDINGS  
SELF-CONCEPT OF ABILITY

Overall

Japanese &lt; Americans

Negro = white

Social class

(overall)

upper &gt; middle &gt; lower

(culture)

Japanese: upper &gt; middle &gt; lower

white: upper &gt; middle &gt; lower

Negro: upper = middle &gt; lower

Japanese upper &lt; American upper

Japanese middle &lt; American middle

Japanese lower &lt; American lower

Sex

(overall)

male &gt; female

(culture)

Japanese male = Japanese female

white male &gt; white female

Negro male = Negro female

white male = Negro male

white female &lt; Negro female

Self-Esteem as Measured by  
Rosenberg's Scale

1. The research hypothesis is supported that American 9th graders, including both white and Negro students, have higher self-esteem than Japanese 9th graders.

$$F = 255.3109$$

$$p < .001$$

2. The research hypothesis that white students have higher self-esteem than Negro students is not supported. The evidence shows that Negro 9th graders have higher self-esteem than white 9th graders.

$$F = 21.8627$$

$$p < .001$$

3. The research hypothesis is supported that Japanese male 9th graders have higher self-esteem than Japanese female 9th graders.

$$F = 4.003$$

$$p < .05$$

4. The research hypothesis is not supported that Negro female 9th graders have higher self-esteem than Negro male 9th graders. The evidence shows that Negro male 9th graders have higher self-esteem than Negro female 9th graders.

$$F = 4.83$$

$$p < .05$$

Table 3.5. Self-Esteem--Summary of analysis of variance

Source of Variation	SS	df	MS	F
Culture (C)	11503.451	3-1=2	5751.726	267.125***
Social Class (S)	384.176	4-1=3	128.059	5.947***
C x S	215.146	2x3=6	35.858	1.665
Within Groups	52752.872	2450	21.532	
Total		2461		

\*\*\*  $p < .001$

5. The research hypothesis is supported that white male 9th graders have higher self-esteem than white female 9th graders.

$$F = 30.0437$$

$$p < .001$$

6. The research hypothesis is supported that there exist overall differences between sexes. The male 9th graders have higher self-esteem than the female 9th graders in the two countries.

$$F = 38.33$$

$$p < .001$$

7. The research hypothesis is supported that there exist overall differences among social classes in the two countries in the self-esteem of 9th graders.

$$F = 5.947$$

$$p < .001$$



Table 3.6. Self-esteem means and standard deviation by social class and culture.

Social Class Culture	No Ranking	Lower	Middle	Upper	Total
Japanese	N = 49 M = 24.224 S = 4.556	N = 254 M = 24.311 S = 3.444	N = 217 M = 25.491 S = 4.330	M = 26.152 S = 4.361	M = 25.0445
American Negro	N = 107 M = 28.944 S = 6.363	N = 377 M = 28.976 S = 4.739	N = 93 M = 29.505 S = 4.683	N = 24 M = 27.958 S = 4.070	M = 28.8458
American White	N = 42 M = 27.595 S = 2.548	N = 299 M = 27.766 S = 3.335	N = 274 M = 27.785 S = 4.541	N = 376 M = 28.253 S = 4.418	M = 27.8498
Total	M = 26.9210	M = 27.0177	M = 27.4543	M = 27.4543	GM = 27.2467

Table 3.7. Self-esteem--summary of analysis of variance.

Source of Variation	SS	df	MS	F
Sex (S)	823.346	1	823.346	38.333***
Culture (C)	12080.534	2	6040.267	281.217***
S x C	118.261	2	59.131	2.753
Within Groups	52752.872	2456	21.479	
Total		2461		

\*\*\*  $p < .001$ 

Table 3.8. Self-esteem means and standard deviation by sex and culture.

Culture/ Sex	Male	Female	Total
	N = 436	N = 434	N = 870
Japanese	M = 25.5505	M = 24.9286	M = 25.2395
	S = 4.6262	S = 3.6367	
	N = 266	N = 335	N = 601
American Negro	M = 29.4060	M = 28.6985	M = 29.0522
	S = 5.9559	S = 4.1342	
	N = 468	N = 523	N = 991
American White	M = 28.8013	M = 27.1855	M = 27.9934
	S = 4.0364	S = 3.9955	
Total	M = 27.9192	M = 26.9375	GM = 27.4283

8. The research hypothesis is not supported that there exist overall differences between the upper class and the middle class in self-esteem of the 9th graders in the two countries. There are no differences in their self-esteem between the upper class and the middle class.

$$F = .642$$

$$p > .05$$

9. The research hypothesis is supported that there exist overall differences between the middle class and the lower class in self-esteem. The middle-class 9th graders have higher self-esteem than the lower-class 9th graders in the two countries.

$$F = 6.45$$

$$p < .05$$

10. The research hypothesis is supported by orthogonal comparisons that there are differences between the self-esteem of 9th graders in Japan and the U.S.A. when social classes are held constant. In all classes American 9th graders have higher self-esteem than Japanese 9th graders.

$$\text{Between Upper Classes: } F = 11.302$$

$$\text{Between Middle Classes: } F = 71.550$$

$$\text{Between Lower Classes: } F = 140.828$$

$$p < .001$$

The evidences show that there tend to exist greater differences in self-esteem between Japanese and American 9th graders as social class goes down.

11. The research hypothesis is not supported that the 9th graders in the upper class have higher self-esteem than those in the middle class in Japan. The evidence shows that there are no differences between the two groups.

$$F = 2.74$$

$$p > .05$$

12. The research hypothesis is supported that the Japanese 9th graders in the middle class have higher self-esteem than those in the lower class.

$$F = 7.90$$

$$p < .01$$

13. The research hypothesis is not supported that the white 9th graders in the upper class have higher self-esteem than those in the middle class. The evidences show that there are no differences between the two groups.

$$F = 1.65$$

$$p > .05$$

14. The research hypothesis is not supported that the white 9th graders in the middle class have higher self-esteem than those in the lower class. The evidences indicate that there are no differences between the two groups.

$$F = .474$$

$$p > .05$$

15. The research hypothesis is not supported that the Negro 9th graders in the middle class have higher self-esteem than those in the upper class. The evidence shows that there are no differences between the two groups.

$$F = 2.15$$

$$p > .05$$

16. The research hypothesis is not supported that Negro 9th graders in the middle class have higher self-esteem than those in the lower class. The evidence shows that there are no differences between the two groups.

$$F = .973$$

$$p > .05$$

## SUMMARY OF FINDINGS

## SELF-ESTEEM

Overall

Japanese &lt; American

Negro &gt; White

Social Class

(overall)

Upper = Middle &gt; Lower

(culture)

Japanese: Upper = Middle &gt; Lower

White: Upper = Middle = Lower

Negro: Upper = Middle = Lower

Japanese upper &lt; American upper

Japanese middle &lt; American middle

Japanese lower &lt; American lower

Sex

(overall)

male &gt; female

(culture)

Japanese male &gt; Japanese female

White male &gt; White female

Negro male &gt; Negro female

White male = Negro male

White female &lt; Negro female

Psychosomatic Symptoms

1. The research hypothesis is not supported that Japanese 9th graders have higher psychosomatic symptoms than American 9th graders. There are no differences between the two groups.

$$F = 1.747$$

$$p > .05$$

2. The research hypothesis is not supported that white 9th graders have higher psychosomatic symptoms than Negro 9th graders. There are no differences between the two groups.

$$F = .2269$$

$$p > .05$$

3. The research hypothesis is not supported that there are overall differences among social classes in two countries in psychosomatic symptoms.

$$F = 1.002$$

$$p > .05$$

4. The research hypothesis is supported that female 9th graders have higher psychosomatic symptoms than male 9th graders in the two countries.

$$F = 229.70$$

$$p < .001$$

5. The research hypothesis is supported that female 9th graders in Japan have higher psychosomatic symptoms than male 9th graders in Japan.

$$F = 5.72$$

$$p < .05$$

6. The research hypothesis is supported that white female 9th graders have higher psychosomatic symptoms than male 9th graders.

$$F = 42.358$$

$$p < .001$$

7. The research hypothesis is supported that Negro female 9th graders have higher psychosomatic symptoms than Negro male 9th graders.

$$F = 38.3402$$

$$p < .001$$

Table 3.9. Psychosomatic Symptoms--Summary of analysis of variance.

Source of Variation	SS	df	MS	F
Culture (C)	146.6384	2	73.3192	2.5885
Social Class (S)	84.9962	3	28.3321	1.002
C x S	83.3858	6	13.8976	<1
Within Groups	69397.2949	2450	28.3254	
Total		2461		



Table 3.10. Psychosomatic symptoms by social class and culture.

Social Class Culture	No Ranking	Lower	Middle	Upper	Total
Japanese	N = 49 M = 20.837 S = 5.603	N = 254 M = 21.157 S = 4.237	N = 350 M = 20.983 S = 4.388	N = 217 M = 20.562 S = 4.474	N = 870 M = 20.885
American Negro	N = 107 M = 20.206 S = 6.159	N = 377 M = 20.597 S = 5.871	N = 93 M = 20.118 S = 6.955	N = 24 M = 21.000 S = 5.167	N = 601 M = 20.480
American White	N = 42 M = 20.286 S = 5.325	N = 299 M = 20.860 S = 5.623	N = 274 M = 20.880 S = 6.030	N = 376 M = 20.061 S = 5.014	N = 991 M = 20.522
Total	M = 20.443	M = 20.871	M = 20.660	M = 20.541	GM = 20.629

Table 3.11. Psychosomatic symptoms--Summary of analysis of variance.

Source of Variation	SS	df	MS	F
Sex (S)	6490.4518	1	6490.4518	229.7017***
Culture (C)	309.1415	2	154.571	5.470**
S x C	361.2590	2	180.630	6.393**
Within Groups	69397.2949	2456	28.256	

\*\*\* p &lt; .001

\*\* p &lt; .01

Table 3.12. Psychosomatic symptoms by sex and culture.

Culture	Male	Female	Total
	N = 436	N = 434	
Japanese	M = 20.4954	M = 21.3479	20.9216
	S = 4.4118	S = 4.4334	
	N = 266	N = 335	
American Negro	M = 18.9549	M = 21.6716	20.3132
	S = 5.6992	S = 6.0872	
	N = 468	N = 523	
American White	M = 19.3761	M = 21.5774	20.4767
	S = 5.3805	S = 5.3805	
Total	M = 19.6088	M = 21.5323	GM = 20.5705

## SUMMARY OF FINDINGS

## PSYCHOSOMATIC SYMPTOMS

Overall

Japanese = American

Negro = White

Social Class

(overall)

upper = middle = lower

Sex

(overall)

male &lt; female

(vulture)

Japanese male &lt; Japanese female

White male &lt; White female

Negro male &lt; Negro female

Comparison of Schools in Tokyo and Detroit  
According to the Social Class

In order to classify the schools in Tokyo and Detroit according to the social class composition, the financial supporter's (mainly father's) social ranking and educational expectation of the 9th graders were used as criteria. As Tables 3.13 and 3.14 show, since there are some differences in the proportion of social classes and educational expectation between the two countries, slightly modified criteria are applied to the two countries.

Japan

Schools in the upper social class:

1. father's social ranking: 40 percent or more in the upper class
2. educational expectation: 70 percent or more expecting to go to 4-year college

Schools in the middle social class:

1. father's social ranking: 60 percent or more in the middle class and up and less than 40 percent in the lower class
2. educational expectation: more than 20 percent expecting to go to 4-year college.

Schools in the lower social class:

1. father's social ranking: 40 percent or more in the lower class

Table 3.13. Japanese Schools.

Social Class Composition	Total No. of Subjects	Sex	Financial Supporter's Occupation					Financial Supporter's Social Class				Expecting to Go to 4-Year College or More				SE Mean	PS Mean
			Professional & Administrative Workers	Clerical & Sales Workers	Blue-Collar Workers	Misc.	Total	Upper	Middle	Lower	Total	Yes	No	No Ans.	Total		
Upper  N=168	A	M61 F21	79.26 %	6.10	6.10	8.54	100.00	57.32	26.83	15.85	100.00	89.02	9.76	1.22	100.00	27.03	19.72
	B	M63 F23	65.12 %	25.58	6.97	2.33	100.00	41.86	29.54	18.60	100.00	74.42	23.25	2.33	100.00	24.39	20.94
Middle  N=337	C	M47 F35	39.02 %	25.61	28.05	7.32	100.00	24.39	42.68	32.93	100.00	43.90	56.10	.00	100.00	24.11	20.37
	D	M48 F34	45.12 %	20.73	25.61	8.54	100.00	21.95	42.68	35.37	100.00	40.25	58.53	1.22	100.00	24.17	22.09
Lower  N=254	E	M42 F50	40.22 %	17.39	40.22	2.17	100.00	25.00	41.30	33.70	100.00	39.13	57.61	3.26	100.00	22.31	20.46
	F	M41 F40	41.98 %	22.22	33.33	2.47	100.00	4.94	56.79	38.27	100.00	25.93	72.84	1.23	100.00	22.19	20.77
Private School N=111	G	M49 F39	32.95 %	14.78	44.32	7.95	100.00	1.14	48.86	50.00	100.00	11.36	84.09	4.55	100.00	22.08	20.45
	H	M49 F35	26.19 %	9.52	53.58	10.71	100.00	2.38	36.91	60.71	100.00	8.33	91.67	.00	100.00	19.87	22.31
Total	I	M36 F46	31.71 %	8.53	43.91	15.85	100.00	3.66	30.49	65.85	100.00	8.54	90.24	1.22	100.00	20.87	20.28
	J	M 0 F111	85.59 %	11.71	1.80	.90	100.00	56.76	36.93	6.31	100.00	89.29	10.81	.90	100.00	26.26	21.81
		M436 F434	49.77 %	16.09	27.59	6.55	100.00	24.95	40.23	34.82	100.00	44.25	54.14	1.61	100.00	23.40	20.94

Table 3.14. American Schools.

Social Class Composition	Total	No of Subjects	Sex	Financial Supporter's Occupation					Financial Supporter's Social Class				Expecting to Go to 4-Year College or More				SCA Mean	SE Mean	PS Mean
				Professional & Administrative Workers	Clerical & Sales Workers	Blue-Collar Workers	Misc.	Total	Upper	Middle	Lower	Total	Yes	No	No Ans.	Total			
Upper	K	Ne 0	M156 F140	84.12 %	8.45	3.72	3.71	100.00	70.61	20.27	9.12	100.00	91.21	8.45	.34	100.00	29.87	27.95	19.88
		Wh 296																	
N=457	L	Ne 35	M 74 F 87	68.32 %	9.32	18.63	3.73	100.00	48.45	29.19	22.36	100.00	92.55	7.45	.00	100.00	30.79	29.66	20.18
		Wh 126																	
Middle	M	Ne 0	M 80 F 80	35.00 %	10.63	51.87	2.50	100.00	18.12	36.88	45.00	100.00	71.25	28.12	.63	100.00	28.69	27.64	19.89
		Wh 160																	
N=477	N	Ne 0	M 62 F 88	29.33 %	15.33	52.67	2.67	100.00	13.33	33.34	53.33	100.00	53.33	46.67	.00	100.00	26.27	27.27	22.52
		Wh 150																	
Lower	O	Ne 0	M 70 F 97	38.32 %	11.38	46.71	3.59	100.00	22.75	32.94	44.31	100.00	61.68	38.32	.00	100.00	27.73	28.26	20.86
		Wh 167																	
N=658	P	Ne 93	M 70 F 75	14.48 %	10.35	68.27	6.90	100.00	8.28	26.89	64.83	100.00	54.48	44.14	1.38	100.00	28.41	28.57	19.99
		Wh 52																	
N=658	Q	Ne 289	M119 F171	5.52 %	5.86	69.99	18.63	100.00	3.45	12.07	84.48	100.00	66.90	31.72	1.38	100.00	29.24	29.56	21.18
		Wh 1																	
N=658	R	Ne 184	M103 F120	6.73 %	5.39	56.06	31.82	100.00	1.79	9.87	88.34	100.00	52.46	46.19	1.35	100.00	28.95	28.95	20.73
		Wh 39																	
Total	Ne	601	M734 F858	35.20 %	9.60	46.00	9.20	100.00	23.35	25.18	51.47	100.00	67.98	31.38	.64	100.00	28.96	28.63	20.64
		Wh 991																	

Ne = Negro  
Wh = White

2. educational expectation: less than 20 percent expecting to go to college

The U.S.A.

Schools in the upper social class:

1. father's social ranking: 40 percent or more in the upper class
2. educational expectation: 80 percent or more expecting to go to 4-year college

Schools in the middle social class:

1. father's social ranking: 45 percent or more in the middle class and up and less than 55 percent in the lower class
2. educational expectation: more than 50 percent expecting to go to 4-year college

Schools in the lower social class:

1. father's social ranking: 60 percent or more in the lower class
2. educational expectation: less than 50 percent expecting to go to 4-year college

From the previous analyses it is evident that social class and culture are two strongly influencing factors in determining self-concept of ability. Here we hold social class constant and compare the schools in Japan and the U.S.A.

1. The research hypothesis is supported that there are differences in the self-concept of ability of 9th graders among schools in the upper class in Japan and the U.S.A.

Table 3.15. Comparison of schools in the upper class in Japan and the U.S.A. (Self-concept of ability)  
One-way analysis of variance.

Source of Variation	SS	df	MS	F
Among Schools	2851.68	3	950.56	42.97
Within Schools	13517.24	611	22.12	
Total		614		

$p < .001$

Since the differences between the means of the American schools and Japanese schools are greater than those between the schools within the same culture, we can attribute the differences mainly to the cultural factor.

2. The research hypothesis is supported that there exist differences in self-esteem of 9th graders among schools in the upper class in Japan and those in the United States.



Table 3.16. Comparison of schools in the upper class in Japan and the U.S.A. (Self-esteem) One-way analysis of variance.

Source of Variation	SS	df	MS	F
Among Schools	1090.64	3	363.55	21.28
Within Schools	10508.79	615	17.09	
Total		618		

$p < .001$

3. The research hypothesis is not supported that there exist differences in the degree of psychosomatic symptoms of the students between the schools in the upper class in Japan and those in the United States. There are no differences in the degree of psychosomatic symptoms between the upper-class schools in Japan and in the United States.

Table 3.17. Comparison of schools in the upper class in Japan and the U.S.A. (psychosomatic symptoms) One-way analysis of variance.

Source of Variation	SS	df	MS	F
Among Schools	87.80	3	29.27	1.12
Within Schools	16171.86	620	26.08	
Total		623		

$p > .10$

4. The research hypothesis that there exist differences in self-concept of ability of the 9th graders among schools in the middle class in Japan and in the U.S.A. is supported.

Table 3.18. Comparison of schools in the middle class in Japan and the U.S.A. (Self-concept of ability) One-way analysis of variance.

Source of Variation	SS	df	MS	F
Among Schools	4622.35	6	770.39	32.47
Within Schools	19146.36	807	23.73	
Total		813		

$p < .001$

5. The research hypothesis that there are differences in self-esteem of 9th graders in the middle class in Japan and the U.S.A. is supported.

Table 3.19. Comparison of schools in the middle class in Japan and the U.S.A. (self-esteem) One-way analysis of variance.

Source of Variation	SS	df	MS	F
Among Schools	1533.63	6	255.60	21.35
Within Schools	9660.74	807	11.97	
Total		813		

$p < .001$

6. The research hypothesis that there exist differences in psychosomatic symptoms of 9th graders among schools in the middle class is supported. The differences cannot be attributed to the cultural factors.

Table 3.20. Comparison of schools in the middle class in Japan and the U.S.A. (Psychosomatic symptoms)  
One-way analysis of variance.

Source of Variation	SS	df	MS	F
Among Schools	706.01	6	117.67	4.63
Within Schools	20469.97	806	25.40	
Total		812		

$p < .001$

7. The research hypothesis is supported that there exist differences in the self-concept of ability of the 9th graders in the lower class in Japan and in the U.S.A. There exist greater differences between the cultures in the lower class than in the other two classes.

Table 3.21. Comparison of schools in the lower class in Japan and the U.S.A. (Self-concept of ability)  
One-way analysis of variance.

Source of Variation	SS	df	MS	F
Among Schools	11873.94	5	2374.79	127.43
Within Schools	16753.63	899	18.64	
Total		904		

$p < .001$

8. The research hypothesis is supported that there exist differences in self-esteem on 9th graders among schools in the lower class in Japan and the U.S.A. There exist greater differences in self-esteem of 9th graders among schools in the lower class than in the other two classes.

Table 3.22. Comparison of schools in the lower class in Japan and the U.S.A. (Self-esteem) One-way analysis of variance.

Source of Variation	SS	df	MS	F
Among Schools	3406.38	5	681.28	50.85
Within Schools	12003.92	896	13.40	
Total		901		

$P < .001$

9. The research hypothesis that there exist differences in psychosomatic symptoms of 9th graders among schools in the lower class is not supported. There exist no differences among schools in the lower class in psychosomatic symptoms of 9th graders in Japan and the U.S.A.

In order to find out what is happening to the self-concept of ability, self-esteem and psychosomatic symptoms of lower-class students in upper-class schools compared to those of the lower-class students in lower-class schools, the following hypotheses are to be tested:

Table 3.23. Comparison of schools in the lower class in Japan and the U.S.A. (Psychosomatic symptoms)  
One-way analysis of variance.

Source of Variation	SS	df	MS	F
Among Schools	360.68	5	72.14	2.66
Within Schools	24386.43	898	27.16	
Total		903		

$p > .01$

10. The research hypothesis is supported that in Japan the lower class students in the upper-class schools have higher self-concept of ability than those in the lower-class schools.

Table 3.24. Summary of findings (Analysis of Variance) Comparison between Japanese and American schools in the equivalent social class--Self-Concept of Ability = SCA; Self-Esteem = SE; Psychosomatic Symptoms = PS.

Comparison Among Schools		Number of Schools	SCA F	SE F	PS F
Upper Class	Japanese & American Schools	4	42.97***	21.28***	1.12 N.D.
	Japanese Schools	2	10.72**	6.19**	2.95 N.D.
	American Schools	2	4.23*	18.27***	.33 N.D.
Middle Class	Japanese & American Schools	7	32.47***	21.35***	4.63*
	Japanese Schools	4	3.43*	1.52 N.D.	2.98*
	American Schools	3	11.57***	3.38*	8.81**
Lower Class	Japanese & American Schools	6	127.43***	50.85***	2.66 N.D.
	Japanese Schools	3	5.19**	6.57**	6.26**
	American Schools	3	1.86 N.D.	3.63*	2.20 N.D.
Total		17			

\*\*\* p < .001

\*\* p < .01

\* p < .05

N.D. = No significant difference

Table 3.25a. Comparison of self-concept of ability of lower class students in upper-class schools and in lower-class schools (Japan) (One-way analysis of variance.)

Source of Variation	SS	df	MS	F
Between Schools	202.51	1	202.51	9.91
Within Schools	3515.40	172	20.44	
Total		173		
	p < .01			
	Mean (Lower-class students in upper-class schools)			
= 23.11	SCA			
	Mean (Lower-class students in lower-class schools)			
= 20.17	SCA			

11. The same hypothesis is not supported in the United States. There are no differences between the two groups in their self-concept of ability.

Table 3.25b. (U.S.A.)

Source of Variation	SS	df	MS	F
Between Schools	4.28	1	4.28	.240
Within Schools	10600.9	593	17.88	
Total		594		

p > .05

Mean (Lower-class students in upper-class schools)

= 29.00 SCA

Mean (Lower-class students in lower-class schools)

= 28.72 SCA

12. The research hypothesis is not supported that in Japan the lower-class students in the upper-class schools have higher self-esteem than those in the lower-class schools. There are no differences between the two groups in their self-esteem.

Table 3.26a. Comparison of self-esteem of lower-class students in upper-class schools and in lower-class schools (Japan) (One-way analysis of variance).

Source of Variation	SS	df	MS	F
Between Schools	.2982	1	.2982	.0304
Within Schools	1707.014	174	9.810	
Total		175		

$p > .5$   
 Mean (Lower-class students in upper-class schools)  
 = 24.655 SE  
 Mean (Lower-class students in lower-class schools)  
 = 24.544 SE

13. The same hypothesis is not supported in the United States either. There are no differences in their self-esteem between the two groups.



Table 3.26b. (U.S.A.)

Source of Variation	SS	df	MS	F
Between Schools	10.90	1	10.90	.798
Within Schools	8053.10	590	13.65	
Total		591		

$p > .10$   
 Mean (Lower-class students in upper-class schools)  
 = 28.73 SE  
 Mean (Lower-class students in lower-class schools)  
 = 29.17 SE

14. The research hypothesis is not supported that the lower-class students in upper-class schools have higher psychosomatic symptoms than those in lower-class schools. There are no differences between the two groups.

Table 3.27a. Comparison of psychosomatic symptoms of lower-class students in upper-class schools and in lower-class schools (Japan) (One-way analysis of variance).

Source of Variation	SS	df	MS	F
Between Schools	2.628	1	2.628	.140
Within Schools	3271.168	175	18.692	
Total		176		

$p > .5$   
 Mean (Lower-class students in upper-class schools)  
 = 20.76 PS  
 Mean (Lower-class students in lower-class schools)  
 = 21.09 PS

15. The same hypothesis is not supported in the United States, either.

Table 3.27b. (U.S.A.)

Source of Variation	SS	df	MS	F
Between Schools	11.06	1	11.06	.36
Within Schools	18313.05	593	30.88	
Total		594		

$p > .5$   
 Mean (Lower-class students in upper-class schools)  
 = 21.06 PS  
 Mean (Lower-class students in lower-class schools)  
 = 20.62 PS

Comparison of Value Orientations of the  
9th Graders in Japan and the U.S.A.

1. If the value orientations of the 9th graders in both countries are compared, Chi-squares in Tables 3.28-31 show great discrepancies between the configurations of the patterns of choice. Eleven questions out of twelve show differences at various levels of significance. Only Relational-Orientations III (Question 54) produces no differences between the two countries. However, if we take a second look at those tables, we discover, in many cases, the most dominant patterns (double-lined) and/or the next dominant patterns (single-lined) coincide with each other.

In Relational-Orientations (Table 3.28) students in both countries tend to be individualistic. In all of the three questions the greatest number of people chose Individualistic > Collateral pattern or Individualistic > Lineal pattern. Question 54, which is a financial-crisis question



shows no differences between the two countries. Instead of relying upon their brothers and sisters or on some relatives for help, the 9th graders in both countries prefer to raise the needed amount of money by himself or to go to a respected person of experience and authority in the family or community for advice and help.

In Activity-Orientation (Table 3.29) Japanese students tend to prefer Being-in-Becoming > Doing pattern while American students prefer Doing > Being or Doing Being-in-Becoming pattern.

In Man-to-Nature Orientation (Table 3.30) Japanese students tend to prefer Over Nature > In Nature pattern and American students tend to prefer Over Nature > Under Nature pattern. In Question 46, which is a question of changes brought about by scientific progress, both Japanese and Americans tend to choose In-Harmony-With-Nature Orientation instead of Over Nature Orientation. The greatest number of people believe that they can expect the most when they work to fit in with and live with nature.

In Time Orientation (Table 3.31) both Japanese and American students prefer Future > Present Orientation or Present > Future Orientation to Past-Orientation.

2. If social-class and sex are held constant, do they exhibit greater similarities between the American and Japanese cultures? Generally speaking, the decreased values of Chi-squares indicate smaller discrepancies between the

Table 3.29. Comparison of value orientations of 9th graders in Japan and the U.S.A.  
Activity Orientation

Act.	Pattern of Choice/ National Culture	1 Be > B-in-B	2 Be > Do	3 B-in-B > Be	4 B-in-B > Do	5 Do > Be	6 Do > B-in-B	N	X <sup>2</sup>	C
I	Japan	16.4 %	17.9 %	18.5 %	19.6 %	14.8 %	12.7 %	810	128.712	.230
(Q44)	U.S.A.	12.8	<u>24.8</u>	11.3	8.9	15.7	<u>26.4</u>	1487	***	
II	Japan	10.0 %	5.4 %	19.6 %	39.9 %	21.3 %	3.8 %	820	113.315	.216
(Q47)	U.S.A.	15.8	13.0	13.8	<u>25.7</u>	22.1	4.7	1490	***	
III	Japan	12.2 %	7.6 %	12.2 %	32.5 %	25.9 %	9.6 %	819	84.334	.189
(Q53)	U.S.A.)	16.8	17.8	9.4	<u>20.0</u>	<u>25.3</u>	10.9	1453	***	

Act. = Activity Orientation  
 Be = Being Orientation  
 B-in-B = Being-in-Becoming Orientation  
 Do = Doing Orientation

Table 3.30. Comparison of value orientations of 9th graders in Japan and the U.S.A.  
Man-Nature Orientation

M-to -N	Pattern of Choice/ National Culture	1 Under > In	2 Under > Over	3 In > Under	4 In > Over	5 Over > Under	6 Over > In	N	X <sup>2</sup>	C
I	Japan	16.3 %	11.9 %	20.5 %	13.7 %	16.3 %	<u>21.3 %</u>	804	59.550 ***	.160
(Q45)	U.S.A.	17.3	13.9	13.7	9.3	<u>28.0</u>	<u>17.7</u>	1476		
II	Japan	14.0 %	7.8 %	<u>28.1 %</u>	<u>27.0 %</u>	5.3 %	17.9 %	795	39.281 ***	.131
(Q46)	U.S.A.	15.8	10.7	<u>19.4</u>	<u>25.4</u>	10.4	18.4	1471		
III	Japan	14.2 %	14.2 %	7.7 %	11.5 %	<u>20.0 %</u>	<u>32.3 %</u>	815	95.217 ***	.200
(Q49)	U.S.A.	<u>26.8</u>	16.6	12.5	9.4	15.3	<u>19.4</u>	1463		

M-to-N = Man-to-Nature Orientation

Table 3.31. Comparison of Value Orientations of 9th graders in Japan and the U.S.A.  
Time Orientation

Pattern of Choice/ Time National Culture	1 Past >Pre.	2 Past Future	3 Pre> Past	4 Pre> Future	5 Future > Past	6 Future > Pre.	N	X <sup>2</sup>	C
I Japan	2.0 %	3.7 %	9.1 %	<u>57.6 %</u>	2.4 %	<u>25.2 %</u>	820	221.402	.296
(Q48) U.S.A.	7.2	4.5	8.3	<u>27.9</u>	4.6	<u>47.4</u>		***	
II Japan	4.2 %	8.7 %	4.7 %	9.2 %	<u>41.9 %</u>	<u>31.1 %</u>	801	40.313	.132
(Q50) U.S.A.	4.3	7.3	4.8	16.3	<u>31.4</u>	<u>35.9</u>	1462	***	
III Japan	5.5 %	6.9 %	5.3 %	<u>26.6 %</u>	13.4 %	<u>42.3 %</u>	794	36.612	.127
(Q52) U.S.A.	6.8	10.1	9.2	<u>28.5</u>	14.4	<u>31.0</u>	1431	***	

Pre. = Present

cultures. In Relational-Orientation, if Tables 3.32-37 are compared with one another, males in the same social class in the two countries tend to select similar patterns than females.

In Activity-Orientation, if Tables 3.38-43 are compared with one another, a similar trend can be discerned between the cultures in case of males and females. In the upper-class and lower-class females (Tables 3.39 and 41) there exist differences between the two cultures without any exception. In the middle-class females, there exist no differences between the cultures in Question 53, which is a way of living, though Japanese girls tend to choose Being-in-Becoming > Doing pattern, while American girls tend to select Doing > Being pattern. In case of males, five out of nine items show no differences between the two cultures if social class and sex are held constant (See Tables 3.38, 40, and 41).

In Man-to-Nature Orientation, if social class and sex are held constant, boys show no differences in their selection of orientation patterns in four out of nine comparisons and girls show no differences in their selection of orientation patterns in three out of nine comparisons.

In Time-Orientation, in the case of males, in five out of nine comparisons there exist no differences between the two cultures and, in the case of females, in three out



of nine comparisons there exist no differences between the two cultures.

Strictly speaking, this is not a statistical testing to compare the characteristics of American and Japanese value orientations. By means of using Chi-squares which indicate differences at specific levels of significance, I simply attempted to discern general trends of differences and similarities of patterns of value orientations.

It may be tentatively concluded that, if social class and sex are held constant, they seem to exhibit greater similarities than otherwise. At the same time, boys tend to show greater similarities than girls between the U.S.A. and Japan.

If the value orientations of the 9th graders are compared by schools in the equivalent social class between Japan and the U.S.A., similar trends can be traced in the upper-class schools and in the middle-class schools. In both social classes there exist no differences between American and Japanese schools in Question 54 (Relational Orientation), Question 50 and 52 (both in Time Orientation), while in the lower-class schools there exist significant differences in every case. Greater discrepancies seem to exist in lower class between the two countries than in the middle or upper class.

## CHAPTER IV

### SUMMARY, CONCLUSIONS AND IMPLICATIONS

#### Self-Concept of Ability

As hypothesized, Japanese 9th graders have lower self-concept of ability than American 9th graders. How can I account for this difference? What are some of the social and educational implications for this relative lowness on the part of the Japanese boys and girls in the 9th grade compared with the American 9th graders? Beside cultural and historical factors, there may be some institutional factors which will push down or keep from enhancing the self-concept of ability of the Japanese boys and girls.

The 9th graders in Japan stand at the crossroad. They are at the last stage of compulsory education to make up their minds as to their future course. In the present study of 870 students, only 6.67 percent plan to go to work immediately after finishing junior high school without getting further education, and the rest are expecting to go to senior high school, vocational school or to some kind of school beyond junior high school. It is also amazing to find that 44.25 percent of them plan to go to 4-year college or more. As shown in the following figures, the educational

upgrading in the last twenty years in Japan has been phenomenal. The proportion of the age group advancing to senior high school in 1950 was 43 percent, but it rose to approximately 80 percent in 1969.<sup>1</sup> As to the proportion of the age group advancing to higher education which had been less than 5 percent before World War II, increased to 10 percent by 1955 and rose to 21.8 percent in 1969. However, in spite of this rapidly ascending tendency, the educational authorities including the Ministry of Education have not indicated their interest or concern to make senior high school compulsory. As is often criticized by progressive students, the government tends to meet the demand of industry which badly needs young labor forces, graduates of junior high school, at the sacrifice of developing their human potential.

The 9th graders in Japan must pass the entrance examinations to enter senior high school. By day and by night, at school and at home, they are reminded to study for the examinations by their teachers as well as their educationally-conscious mothers whose chief interest lies in the success of their children's examinations. Thus, they are at the peak of stresses and strains and kept uneasy about their future. On the other hand, in the case of boys and girls in the U.S.A., their concern is more of heterosexual

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<sup>1</sup>Basic School Survey, Ministry of Education, 1968, and Outline of Education in Japan (Government of Japan, Agency for Cultural Affairs, March 1970), p. 7.

relationships, such as dating, parties and other pleasure seeking activities. There is no need for American age-mates to worry about passing the examinations to enter senior high school. The 9th graders in Japan go to school sometimes staying extra hours after school to prepare for the entrance examinations. When they come home, they burn midnight oil to finish up assignments and study for the examinations. However hard they may study, there is no guarantee that they will be placed in the kind of senior high school which they wish to enter. Their self-confidence is being impinged upon by the heavy pressure of the institutionalized entrance examination system.

The entrance examination system in Japan has been regarded as "social cancer" for several decades. It dictates and distorts the curricula of the schools under the university level, and keeps the students from participating in extra-curricular activities or other normal activities at school and at home. Sometimes this system is considered to be one of the causes of youth suicide which was ranked, until 1963, as the highest or next to the highest in the world for nearly fifteen years. Recently there has been a descending trend in the youth suicide rate in Japan, but statistics still show that Japan belongs to the top group. In 1967 Japan was ranked fifth from the top as far as the 15-24 years of age group was concerned. The rate is 12.7 per 100,000 persons. The absolute number is 2,544 persons,

the greatest in the world. In 1966 the suicide rates of the same age group was 14.2 percent and in 1965 it was 13.5 percent per 100,000.<sup>2</sup> Suicide for this age group is the second main cause of death to traffic accidents. At the same time, the entrance examination system has served as a means to perpetuate status society. There is a rigid hierarchy among universities and senior high schools whose equilibrium is maintained by the entrance examination system. However evil and harmful it may be, it is too deep-rooted in the Japanese culture and society to be removed. The recent student upheaval seems to have a great deal to do with this system. However, the leaders who hold power in the educational world are more or less blind to the urgent need for institutional renovation, but are only critical of the misbehavior of the younger generation which is beyond their control.

The entrance examination system has created another problem. In this Tokyo sample, 44.25 percent wish to advance to 4-year college or more. The competition into universities is more harsh than into senior high school. The recent statistics tell that 706,000 students applied for admission to universities or junior colleges at the end of

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<sup>2</sup>World Health Statistics Annual, 1964, 1965, 1966, 1967 (World Health Organization), and also Seishonen-Hakusho (White Paper on Japanese Youth), 1969, Sorifu-Seishonen-Taisaku-Honbu (Headquarters for Youth Counter-Measures attached to the Prime Minister's Office), November 1969, p. 61.

the school year 1968-69, and 465,000 (66 percent) were successfully admitted. Of these successful applicants, 126,000 (27 percent) were those who had been graduated from senior high schools at least one year before, and who had presumably failed in university entrance examinations once or more. By and large, those who did not pass the examinations at the end of the school year 1968-69 amounted to 241,392 students.<sup>3</sup> Unless they changed their mind, they would take the examinations again the following year. We call these students who are just studying for passing the entrance examinations as "Ronin," meaning "masterless samurai." Some of them go to a privately-supported preparatory school in order to succeed in the examinations in the daytime or in the evening, and others stay at home and study for a year, two years, or, in some cases, more than three years. This cumulative number of students will make the competition more severe unless something drastic is done.

In addition to this, the Japanese government has not endeavored hard enough to meet the increasing educational demand. The statistics show that in 1953, 42.7 percent of the students were in government-supported four-year colleges and universities and the rest (57.3 percent) in private universities, but in 1968 only 26.7 percent were in government-supported four-year colleges and universities with 73.3

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<sup>3</sup>Seishonen-Hakusho, op. cit., pp. 77-78.

percent in private ones.<sup>4</sup> In case of junior colleges, it is even worse. In 1953, 17.5 percent were in government-supported junior colleges with 82.5 percent in private ones but in 1968 the ratio even went up. Only 9.8 percent were in government-financed junior colleges and 90.2 percent were in private institutions. This shows that Japan depends upon privately-sponsored colleges and universities for higher education to a great extent. No wonder, the whole educational situation presents a gloomy picture to the Japanese 9th graders. This educational crisis, so to speak, may account for the relative lowness of the self-concept of ability of the Japanese 9th graders in some respects.

As evidenced in the previous chapters, in Japan as social class goes up, the self-concept of ability goes up, too. Self-concept of ability seems to be a mirror for society. Through self-concept of ability a highly stratified social structure appears to be reflected. Self-concept of ability is also in accordance with the rate of entering colleges and universities. Brookover's Self-Concept of Ability Scale could serve as a predicting factor for educational opportunities or availability in a specific society. The highest self-concept of ability (mean) in Japanese schools is 27.03 while the lowest is 19.87. In the former school about 90 percent of the pupils expect to go to four-year

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<sup>4</sup>Ibid., p. 79.

colleges and universities while in the latter only 8.54 percent expect to do so. Furthermore, as Tables 3.25a and b point out, in Japan lower-class students in upper-class schools have higher self-concept of ability than the lower-class students in lower-class schools while the same hypothesis is not supported in the United States. There are no differences between the two groups in their self-concept of ability in the United States.<sup>5</sup> This fact may imply that social class is a more dominant factor in Japan than in the United States in relation to the self-concept of ability.

It is slightly surprising to find that in Japan boys and girls have no different self-concept of ability while there exist differences between white males and white females. It is probably due to the coeducational system which has been well rooted in the Japanese soil for the past twenty years. Girls are equally serious about passing entrance examinations to get further education to keep up with boys.<sup>6</sup>

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<sup>5</sup>Walter Adams says that the evidence is not too convincing to show that lower socio-economic and racial minority group students who generally rank low academically show substantial academic improvement if they associate with upper socio-economic majority group students in the classrooms. See W. Adams, "Academic Self-Image as a Strong Determinant of College Entrance and Adult Prospects," The American Journal of Economics and Sociology, Vol. 29 (April, 1970), p. 215.

<sup>6</sup>In 1969, in the Japanese 4-year colleges male students (82.0 percent) outnumbered female students (18.0 percent), while in junior colleges the proportions are reversed: male (17.8 percent) and female (82.2 percent). See Outline of Education in Japan, op. cit., p. 11.



This seems to be part of newly emerging phenomenon in the post-war period. In 1969 for the first time in the history of Japanese education, the female rate (79.5 percent) of entering senior high school students exceeded the male rate (79.2 percent). However, it is speculated that the female 12th graders may have lower self-concept of ability than the male 12th graders because in Japan girls tend to go to junior college while boys go to four-year college.

Why is the Negro's self-concept of ability as high as the white's? How has it been enhanced? Have the teachers' and parents' expectations gone up? It is an optimistic phenomenon to see white's and Negro's self-concept equally high. No doubt the environmental press, such as the Black Power movement, has pulled up the Negro's self-concept as high as it is now. Are the Negroes overestimating their ability? Are the Japanese underestimating their ability? I do not think so. Negroes are no longer submissive nor passive. They are active and aggressively trying to achieve their goals, an equal opportunity and status with whites. Education which serves as a ladder for social mobility is the only trusted means for Negroes. For instance, more than 60 percent want to go to colleges and universities in a lower-class Negro school. Japanese feel uncomfortable when they express in public that they are very capable. They have some reservation in evaluating themselves. They actually do not underevaluate their ability, but only

express themselves in a conservative way. Self-concept of ability is related to cultural factors.

There is very little relation between the Negro's self-concept of ability and social-class differences. The pattern of social stratification in American society is mostly the product of whites. Negroes have found it difficult to climb up. The fact that Negroes have no relation to social classes in their self-concept of ability means that the United States is an open society with flexibility and adjustability. Or this fact can be interpreted that something unexpected is taking place.

### Self-Esteem

The differences in self-esteem can be attributed to sex and national culture. It is still a man's world. Regardless of race or nationality, white, Negro and Japanese have things in common. Males have higher self-esteem than females. As evident in the articles written by Alice Rossi, David McClelland and by Erick Erikson,<sup>7</sup> American society seems to be losing ground toward sex equality and woman's position is seriously reconsidered. This trend may be discernable upon the American 9th graders, too. In

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<sup>7</sup>Alice Rossi, "Equality Between the Sexes: An Immodest Proposal," David McClelland, "Wanted: A New Self-Image for Women," and Erik Erikson, "Inner and Outer Space: Reflections on Womanhood," The Woman in America, ed. Robert J. Lifton, Beacon Press, 1967.

Japan woman's position has been uplifted to some extent, but there is always resurgence of old patterns and woman's place in society is shaken. Again the relative lowness of Japanese self-esteem compared with their American age-mates can be explained to some extent by their historical, social, cultural and psychological backgrounds.

According to this study, Negro males have higher self-esteem than Negro females contrary to the common expectation. The general inferior status of American women may be shared by Negroes, too. However, in order to validate this fact, the study should be replicated.

The Self-Esteem Scale by Rosenberg was found to measure two different dimensions as a result of factor analysis. The positive and negative questions in the Scale are automatically divided into two factors. Then, does this scale measure unidimensionally? Though it is beyond the scope of this study, the validity of the Scale should be tested.

### Psychosomatic Symptoms

Could we interpret that no difference among Japanese, white and Negro Americans means that they are under similar degrees of environmental pressures? It was anticipated that since Japanese students had frustrating experiences with entrance examinations, they would have a higher degree of psychosomatic symptoms than American 9th graders.

However, the research hypothesis was completely rejected.

Differences in psychosomatic symptoms seem to be mainly related to sex. Girls have a higher degree of psychosomatic symptoms than boys probably because of physiological changes taking place in them. If we look at item by item, there are certain symptoms which are more common with Japanese or Americans. As to fingernail-biting, about 27 percent of Negroes say that they experience this often, about 23 percent of whites say so, but only about 10 percent of Japanese say that they experience this often. As to nervousness, 56 percent of Japanese say that they are bothered by it sometimes, but 37 percent of whites and 32 percent of Negroes say that they are bothered by it sometimes. A similar tendency is found in case of heart beating hard.

As Table 3.24 shows, differences in psychosomatic symptoms are related to school. In the middle-class schools, not only between Japanese and American schools but also within Japanese schools and American schools significant difference at varied levels is observed. Also within the lower-class Japanese schools significant differences exist at the .01 level. It is implied that school rather than national culture is a stronger determinant in psychosomatic symptoms.

Value Orientations (cf. Tables 4.1 - 4.4)

If the value orientations of the 9th graders are compared between the U.S.A. and Japan regardless of their sex or social class, significant differences can be discerned in almost every item except one, as a result of Chi-Square analyses. However, in this case we do not know whether the differences can be attributed to sex, social class or other hidden variables. The second attempt is to compare between male and female within the same culture. The results show that in Japan there are differences in eight items out of twelve, while in the U.S.A. there are differences in nine items out of twelve at varied levels of significance.

The third attempt is to compare among the upper, middle and lower social classes within the same culture. We discern a trend of greater similarities in their choice of value orientations among social classes than between sexes. In both cultures we find differences and similarities in an equal number of items.

The last comparison is between the two cultures holding social class and sex constant. Then, we discern a trend of greater similarities between the two cultures, particularly in the middle-class males and lower-class males, considerable similarities in the upper-class males and the middle-class females, but least similarities in the lower-class females and the upper-class females.

Since the nature of the measurement level of the Value Orientation Schedule does not permit me to perform analysis of variance, I cannot attribute to a specific factor the sources of variation. However, as a result of comparisons, we may say that among the three variables, sex, national culture and social class, the most important source of variation seems to be sex rather than national culture. Social class seems to be the least important source of variation among the three variables. Only cultural differences or social-class differences cannot be over-emphasized.

Table 4.1. Comparison of Value Orientations of 9th Graders in Japan and the U.S.A.

	Culture		Sex				Social Class			
	Japan		Japan		USA		Japan		USA	
	$\chi^2$	p	$\chi^2$	p	$\chi^2$	p	$\chi^2$	p	$\chi^2$	p
Value Orientations										
Relational I Q 43	74.6	<.001	33.1	<.001	66.1	<.001	48.7	<.001	26.6	<.01
II Q 51	297.2	.001	12.9	.05	4.7	N.D.	8.4	N.D.	23.8	.01
III Q 54	3.5	N.D.	6.7	N.D.	15.4	.01	12.1	N.D.	8.5	N.D.
Activity I Q 44	128.7	.001	19.3	.01	18.6	.01	29.0	.01	8.8	N.D.
II Q 47	113.3	.001	31.3	.001	24.5	.001	17.1	N.D.	29.6	.001
III Q 53	84.3	.001	13.7	.05	16.6	.01	11.2	N.D.	14.3	N.D.
Man-Nature I Q 45	59.6	.001	2.3	N.D.	10.5	N.D.	4.8	N.D.	10.3	N.D.
II Q 46	39.3	.001	23.9	.001	31.1	.001	20.2	.05	7.4	N.D.
III Q 49	95.2	.001	2.1	N.D.	33.0	.001	19.6	.01	60.4	.001
Time I Q 48	221.4	.001	13.3	.05	12.8	.05	39.3	.001	37.8	.001
II Q 50	40.3	.001	4.7	N.D.	30.0	.001	14.5	N.D.	17.1	N.D.
III Q 52	36.6	.001	24.7	.001	7.9	N.D.	29.5	.001	33.9	.001

Table 4.2. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Social Class		Japan-USA Upper		Japan-USA Middle		Japan-USA Lower	
Value Orientations		$\chi^2$	p	$\chi^2$	p	$\chi^2$	p
Relational	I	45.5	<.001	16.6	<.01	20.0	<.001
	II	96.4	.001	78.3	.001	112.5	.001
	III	3.5	<u>N.D.</u>	7.9	<u>N.D.</u>	3.4	<u>N.D.</u>
Activity	I	65.9	.001	27.1	.001	63.7	.001
	II	46.0	.001	51.8	.001	35.3	.001
	III	34.9	.001	15.7	.01	33.9	.001
Man-Nature	I	12.5	.01	13.5	.05	28.2	.001
	II	25.5	.001	14.2	.05	12.1	.01
	III	16.9	.01	28.8	.001	44.4	.001
Time	I	91.3	.001	77.0	.001	64.0	.001
	II	14.2	.05	12.0	.05	26.7	.001
	III	13.8	.05	7.3	<u>N.D.</u>	14.1	.05





Table 4.4. Summary of value orientations by Schools classified into Upper, Middle and Lower social class in Japan and the U.S.A.  
(cf. Tables 3.56-3.67)

Value Orientations	Upper Class		Middle Class		Lower Class	
	Japan	U.S.A.	Japan	U.S.A.	Japan	U.S.A.
Relational	I	Ind.>Coll.	Ind.>Coll.	Ind.>Coll.	Coll.>Ind.	Coll.>Ind.
	II	Ind.>Coll.	Ind.>Coll.	Ind.>Lin.	Ind.>Coll.	Lin.>Coll.
	III	Ind.>Lin.	Ind.>Lin.	Ind.>Lin.	Ind.>Lin.	Ind.>Lin.
Activity	I	Doing=BinB	Being>Doing	Being>Doing	Being>Doing	Doing>BinB
	II	BinB>Doing	BinB>Doing	BinB>Doing	BinB>Doing	BinB>Doing
	III	BinB>Doing	BinB=Doing	Doing>Being	BinB>Doing	Doing>Being
Man-Nature	I	Over>In	Over>Under	Over>Under	Over>In	Over>Under
	II	In>Under	In>Over	In>Over	In>Over	In>Over
	III	Over>In	Over>In	Under>In	Over>In	Under>In
Time	I	Pre.>Future	Future>Pre.	Pre.>Future	Future>Pre.	Future>Pre.
	II	Future>Past	Future>Pre.	Future>Past	Future>Past	Future>Pre.
	III	Future>Pre.	Future>Pre.	Future>Pre.	Future>Pre.	Future>Future

(The most dominant patterns of value orientations are listed here.)

Ind. = Individualistic

Lin. = Lineal

Coll. = Collateral

BinB = Being-in-Becoming

Pre. = Present

Pa. = Past

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## APPENDICES

Table A.1. Comparison of value orientations of 9th graders in Japan and the U.S.A.  
Relational Orientation

Upper Male		1	2	3	4	5	6	N	X <sup>2</sup>	C
Pattern of Choice/ Rel. National Culture										
I	Japan	4.1 %	6.1 %	2.0 %	33.7 %	11.2 %	42.9 %	98	17.700	.239
(Q43)	U.S.A.	3.6	8.2	18.5	30.8	9.2	29.7	195		**
II	Japan	5.2 %	5.2 %	12.5 %	21.9 %	11.5 %	43.8 %	96	49.766	.384
(Q51)	U.S.A.	10.5	12.6	7.9	3.1	37.2	28.8	191		***
III	Japan	8.2 %	30.6 %	5.1 %	13.3 %	32.7 %	10.2 %	98	5.732	.139
(Q54)	U.S.A.	9.3	28.5	7.3	5.7	37.3	11.9	193	N.D.	

Table A.2. Comparison of value orientations of 9th graders in Japan and the U.S.A.  
 Relational Orientation  
 Upper Female

Rel.	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	1.7 %	1.7 %	2.6 %	25.2 %	9.6 %	59.1 %	115	30.118 ***	.297
(Q43)	U.S.A.	4.1	3.1	14.8	35.7	12.2	30.1	196		
II	Japan	3.5 %	4.3 %	5.2 %	19.1 %	11.3 %	56.5 %	115	60.860 ***	.409
(Q51)	U.S.A.	14.9	15.4	6.9	7.4	32.4	22.9	188		
III	Japan	10.5 %	32.5 %	2.6 %	8.8 %	36.0 %	9.6 %	114	7.996 N.D.	.059
(Q54)	U.S.A.	12.8	35.7	7.7	5.6	25.5	12.8	196		

Table A.3. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Middle Male		Relational Orientation								
Rel.	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	14.7	8.8	10.0	<u>27.1</u>	8.8	<u>30.6</u>	170	11.013	.176
(Q43)	U.S.A.	11.5	8.6	23.0	<u>24.7</u>	6.3	<u>25.9</u>	174	N.D.	
II	Japan	4.7	5.9	12.4	<u>20.1</u>	17.2	<u>39.6</u>	169	41.342	.330
(Q51)	U.S.A.	17.1	15.9	9.4	5.9	<u>25.9</u>	<u>25.9</u>	170	***	
III	Japan	12.7	<u>26.7</u>	10.9	10.9	<u>26.7</u>	12.1	165	2.063	.079
(Q54)	U.S.A.	10.2	<u>30.7</u>	10.2	7.8	<u>29.5</u>	11.4	166	N.D.	

Table A.4. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Middle Female		Relational Orientation								
Rel.	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	4.3	1.2	11.0	20.2	12.9	50.3	163	20.850	.239
(Q43)	U.S.A.	5.5	3.3	22.1	29.3	6.1	33.7	181	***	
II	Japan	8.5	3.6	9.1	21.8	10.9	46.1	165	58.605	.381
(Q51)	U.S.A.	16.1	15.0	11.7	6.1	28.3	22.8	180	***	
III	Japan	17.2	23.9	8.0	3.7	38.0	9.2	163	18.524	.226
(Q54)	U.S.A.	5.5	37.4	8.2	7.1	31.9	9.9	182	**	



Table A.5. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Lower Male		Relational Orientation								
Rel.	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	x <sup>2</sup>	C
I	Japan	12.3	10.3	16.4	34.2	5.5	21.2	146	16.078	.181
(Q43)	U.S.A.	14.6	7.0	31.6	23.1	6.4	17.3	329	**	
II	Japan	13.0	8.9	9.6	11.6	15.8	41.1	146	41.854	.288
(Q51)	U.S.A.	20.8	15.1	9.4	3.5	30.8	20.4	318	***	
III	Japan	8.9	20.5	15.8	10.2	29.5	15.1	146	2.559	.074
(Q54)	U.S.A.	6.9	25.6	12.3	9.8	30.9	14.5	317	N.D.	

Table A.6. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Lower Female

Pattern of Choice/ National Culture		Relational Orientation								
Rel.		1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	5.0	6.5	11.5	35.3	4.3	37.4	139	20.346	.183
(Q43)	U.S.A.	7.0	4.3	25.2	30.6	8.5	24.5	445		**
II	Japan	6.5	4.3	8.7	27.5	9.4	43.5	138	146.258	.451
(Q51)	U.S.A.	20.9	21.1	8.7	3.7	29.8	15.8	436		***
III	Japan	12.5	21.3	10.3	5.9	28.7	21.3	136	15.913	.166
(Q54)	U.S.A.	13.1	29.3	8.0	7.3	32.9	9.4	426		***

Table A.7. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Upper Male Activity Orientation

Act.	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	11.5 %	4.2 %	18.8 %	<u>31.3 %</u>	<u>20.8 %</u>	13.5 %	96	53.013	.393
(Q44)	U.S.A.	14.9	<u>21.6</u>	7.7	6.7	19.1	<u>29.9</u>	194	***	
II	Japan	1.0 %	4.2 %	15.6 %	<u>54.2 %</u>	<u>22.9 %</u>	2.1 %	96	29.534	.304
(Q47)	U.S.A.	13.5	8.3	15.5	<u>25.9</u>	<u>32.6</u>	4.1	193	***	
III	Japan	11.3 %	4.1 %	9.3 %	<u>32.0 %</u>	<u>29.9 %</u>	13.4 %	97	9.773	.182
(Q53)	U.S.A.	13.8	14.3	11.1	<u>22.2</u>	<u>24.3</u>	14.3	189	N.D.	

Table A.8. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Upper Female Activity Orientation

Act.	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	17.5 %	9.6 %	<u>22.8 %</u>	<u>21.9 %</u>	16.7 %	11.4 %	114	30.253 ***	.298
(Q44)	U.S.A.	14.3	<u>25.5</u>	10.7	11.7	11.7	<u>26.0</u>	196		
II	Japan	1.8 %	1.8 %	<u>21.1 %</u>	<u>57.9 %</u>	14.9 %	2.6 %	114	17.425 **	.231
(Q47)	U.S.A.	10.3 %	4.6 %	14.9 %	<u>42.3 %</u>	<u>23.2 %</u>	4.6 %	194		
III	Japan	7.8 %	5.2 %	18.1 %	<u>38.8 %</u>	<u>27.6 %</u>	2.6 %	116	12.175 *	.194
(Q53)	U.S.A.	13.4	7.7	17.0	<u>25.8</u>	<u>26.3</u>	9.8	194		

Table A.9. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Middle Male		Activity Orientation								
Act.	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	8.9	<u>20.7</u>	<u>18.9</u>	16.6	16.6	18.3	169	19.627 <sup>**</sup>	.234
(Q44)	U.S.A.	11.2	21.2	7.1	8.8	<u>21.8</u>	<u>30.0</u>	170		
II	Japan	9.3	3.5	16.9	<u>39.5</u>	<u>25.6</u>	5.2	172	10.271	.171
(Q47)	U.S.A.	11.8	10.6	15.3	<u>32.4</u>	<u>21.2</u>	8.8	170	N.D.	
III	Japan	12.0	8.4	12.0	<u>25.1</u>	<u>33.5</u>	9.0	167	6.386	.137
(Q53)	U.S.A.	10.7	16.0	9.5	<u>23.1</u>	<u>28.4</u>	12.4	169	N.D.	

Table A.10. Comparison of value orientations of 9th graders in Japan and the U.S.A.

## Middle Female

## Activity Orientation

Act.	Pattern of Choice/ National Culture	Activity Orientation							N	X <sup>2</sup>	C
		1	2	3	4	5	6				
I	Japan	<u>23.2</u> %	12.8	<u>23.2</u> %	20.7 %	10.4 %	9.8 %	164	40.834 ***	.325	
(Q44)	U.S.A.	11.6	<u>25.4</u>	9.4	12.7	15.5	<u>25.4</u>	181			
II	Japan	7.2	1.8	<u>20.5</u>	<u>53.0</u>	16.9	.6	166	15.921 **	.209	
(Q47)	U.S.A.	9.8	6.5	14.7	<u>44.0</u>	<u>19.0</u>	6.0	184			
III	Japan	14.5	4.8	14.5	<u>34.5</u>	<u>24.8</u>	6.7	165	7.476 N.D.	.145	
(Q53)	U.S.A.	15.5	8.8	9.9	<u>26.0</u>	<u>32.6</u>	7.2	181			

Table A.11. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Lower Male		Activity Orientation														
Act.	Pattern of Choice/ National Culture							N	X <sup>2</sup>	C						
		1	2	3	4	5	6									
I	Japan	12.0	%	<u>26.0</u>	%	16.0	%	<u>23.3</u>	%	14.7	%	8.0	%	150	59.094	.331
(Q44)	U.S.A.	7.6		19.0		8.2		8.5		<u>21.8</u>		<u>35.0</u>		331	***	
II	Japan	12.2		9.5		16.3		<u>36.1</u>		<u>20.4</u>		5.4		147	6.489	.117
(Q47)	U.S.A.	11.6		13.1		12.2		<u>28.8</u>		<u>26.6</u>		7.8		320	N.D.	
III	Japan	16.9		9.5		7.4		<u>29.1</u>		<u>25.0</u>		12.2		148	9.561	.142
(Q53)	U.S.A.	15.5		17.0		7.3		<u>18.9</u>		<u>29.7</u>		11.7		317	N.D.	

Lower Female

Act.	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	<u>19.3</u> %	14.3 %	<u>19.3</u> %	<u>22.9</u>	14.3 %	10.0 %	140	47.122***	.272
(Q44)	U.S.A.	9.6	<u>21.8</u>	11.1	10.0	18.5	<u>29.0</u>	449		
II	Japan	9.4	3.6	<u>23.7</u>	<u>47.5</u>	13.7	2.2	139	19.950**	.182
(Q47)	U.S.A.	9.2	8.3	14.3	<u>37.7</u>	<u>25.6</u>	4.9	446		
III	Japan	12.3	8.7	16.7	<u>38.4</u>	<u>19.6</u>	4.3	138	16.996**	.170
(Q53)	U.S.A.	15.4	13.1	9.7	<u>26.7</u>	<u>25.3</u>	9.9	435		



Table A.13. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Upper Male		Time Orientations								
Time	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	.0 %	1.1 %	<u>16.8 %</u>	<u><u>65.3 %</u></u>	.0 %	<u>16.8 %</u>	95	48.778 ***	.380
(Q48)	U.S.A.	6.2	2.6	6.7	<u>32.5</u>	1.5	<u><u>50.5</u></u>	194		
II	Japan	1.1	4.3	1.1	6.5	<u><u>48.4</u></u>	<u>38.7</u>	93	6.190 N.D.	.146
(Q50)	U.S.A.	2.1	5.2	1.6	13.1	<u>35.1</u>	<u><u>42.9</u></u>	191		
III	Japan	2.1	3.2	3.2	<u>23.2</u>	17.9	<u><u>50.5</u></u>	95	4.412 N.D.	.125
(Q52)	U.S.A.	4.3	3.8	7.0	<u>27.0</u>	13.0	<u><u>44.9</u></u>	185		

Table A.14. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Upper Female		Time Orientation								
Time	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	.0 %	.0 %	14.0 %	<u>70.2 %</u>	.0 %	<u>15.8 %</u>	114	49.359 ***	.370
(Q48)	U.S.A.	1.0	1.0	5.6	<u>38.4</u>	.0	<u>54.0</u>	198		
II	Japan	.9	8.8	3.5	2.7	<u>54.0</u>	<u>30.1</u>	113	15.064 *	.217
(Q50)	U.S.A.	1.0	2.1	1.0	9.3	<u>50.3</u>	<u>36.3</u>	193		
III	Japan	.0	3.5	3.5	<u>36.3</u>	5.3	<u>51.3</u>	113	5.515 N.D.	.135
(Q52)	U.S.A.	.5	6.0	3.3	<u>31.5</u>	12.0	<u>46.7</u>	184		

Table A.15. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Middle Male										Time Orientation	
Pattern of Choice/ National Culture		1	2	3	4	5	6	N	X <sup>2</sup>	C	
I	Japan	2.4 %	3.5 %	12.7 %	<u>54.3 %</u>	1.2 %	<u>25.4 %</u>	173	29.118 ***	.279	
(Q48)	U.S.A.	7.6	2.3	7.6	<u>32.0</u>	2.3	<u>48.3</u>	172			
II	Japan	6.0	8.9	1.2	8.3	<u>43.5</u>	<u>32.1</u>	168	21.581 ***	.245	
(Q50)	U.S.A.	1.2	5.9	3.6	16.6	<u>28.4</u>	<u>44.4</u>	169			
III	Japan	4.9	6.1	4.9	<u>22.1</u>	18.4	<u>43.6</u>	163	3.317 N.D.	.100	
(Q52)	U.S.A.	5.5	9.1	6.7	<u>26.1</u>	17.0	<u>35.8</u>	165			

Table A.16. Comparison of value orientations of 9th graders in Japan and the U.S.A.  
Middle Female Time Orientation

Time	Pattern of Choice/ National Culture	Time Orientation							N	X <sup>2</sup>	C
		1	2	3	4	5	6				
I	Japan	1.8 %	3.0 %	6.1 %	<u>64.2 %</u>	1.2 %	<u>23.6 %</u>	165	40.482	.322	
(Q48)	U.S.A.	2.7	2.2	8.7	<u>31.5</u>	2.7	<u><u>52.2</u></u>	184	***		
II	Japan	4.4	8.1	2.5	8.8	<u><u>50.6</u></u>	<u>25.6</u>	160	6.091	.133	
(Q50)	U.S.A.	2.2	3.9	1.1	11.2	<u><u>50.3</u></u>	<u>31.3</u>	179	N.D.		
III	Japan	3.1	2.5	4.4	<u>36.9</u>	13.8	<u><u>39.4</u></u>	160	6.422	.138	
(Q52)	U.S.A.	1.2	5.8	7.6	<u>31.4</u>	16.9	<u><u>37.2</u></u>	172	N.D.		

Table A.17. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Lower Male		Time Orientation								
Pattern of Choice/ National Culture		1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	4.8 %	5.5 %	8.2 %	48.6 %	6.8 %	26.0 %	146	25.445 ***	.226
(Q48)	U.S.A.	9.2	5.8	12.5	28.1	3.4	41.0	327		
II	Japan	4.9	11.2	2.8	9.1	41.3	30.8	143	10.569 N.D.	.149
(Q50)	U.S.A.	3.4	10.0	5.6	13.7	28.7	38.6	321		
III	Japan	6.9	9.7	8.3	26.9	15.9	32.4	145	2.161 N.D.	.069
(Q52)	U.S.A.	8.4	8.4	12.3	26.1	14.8	30.0	310		

Table A.18. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Lower Female		Time Orientation								
Time	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	1.5	2.9	8.0	56.2	3.6	27.7	137	38.429	.249
(Q48)	U.S.A.	8.8	4.7	8.1	28.9	5.4	44.0	443	***	
II	Japan	5.2	11.9	3.0	6.7	56.3	17.0	135	27.560	.215
(Q50)	U.S.A.	3.2	7.0	3.2	12.1	37.8	36.7	431	***	
III	Japan	8.3	9.1	3.0	28.0	9.1	42.4	132	26.606	.212
(Q52)	U.S.A.	3.9	9.3	12.7	33.3	15.3	25.5	432	***	

Table A. 19. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Upper Male		Man-Nature Orientation								
Pattern Man- of Choice/ Nature National Culture		1	2	3	4	5	6	N	$\chi^2$	C
I	Japan	15.5 %	6.2 %	15.5 %	13.4 %	<u>25.8 %</u>	<u>23.7 %</u>	97	12.665 *	.205
(Q45)	U.S.A.	7.9	13.1	13.1	5.8	<u>33.5</u>	<u>26.7</u>	191		
II	Japan	16.7	6.3	<u>30.2</u>	<u>26.0</u>	2.1	18.8	96	8.812 N.D.	.173
(Q46)	U.S.A.	9.9	8.4	<u>27.7</u>	19.9	7.3	<u>26.7</u>	191		
III	Japan	6.5	10.8	5.4	19.4	<u>25.8</u>	<u>32.3</u>	93	13.020 *	.212
(Q49)	U.S.A.	15.2	5.4	12.0	10.9	<u>21.2</u>	<u>35.3</u>	184		

Table A.20. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Upper Female

Pattern of Choice/ Man-Nature National Culture		1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	<u>18.4</u> %	9.6 %	<u>22.8</u> %	15.8 %	14.9 %	<u>18.4</u> %	114	12.508 *	.198
(Q45)	U.S.A.	17.3	7.3	15.2	8.4	<u>27.7</u>	<u>24.1</u>	191		
II	Japan	10.9	1.8	<u>42.7</u>	<u>32.7</u>	1.8	10.0	110	14.475 *	.214
(Q46)	U.S.A.	18.2	6.8	<u>27.6</u>	<u>27.6</u>	5.2	14.6	192		
III	Japan	7.8	12.2	7.0	14.8	<u>23.5</u>	<u>34.8</u>	115	18.324 **	.236
(Q49)	U.S.A.	16.3	<u>19.9</u>	15.3	9.7	14.8	<u>24.0</u>	196		



Table A.21. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Middle Male		Man-Nature Orientation								
Man-Nature	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	x <sup>2</sup>	C
I	Japan	13.6	% 11.2	% 17.2	% 10.7	% 18.9	% 28.4	% 169	3.968	.108
(Q45)	U.S.A.	10.1	10.1	15.5	8.9	27.4	28.0	168	N.D.	
II	Japan	13.3	11.4	24.7	24.1	6.6	19.9	166	2.284	.082
(Q46)	U.S.A.	13.8	8.6	20.1	27.6	8.0	21.8	174	N.D.	
III	Japan	14.5	10.9	10.3	15.2	16.4	32.7	165	12.849	.193
(Q49)	U.S.A.	21.7	19.3	11.4	14.5	14.5	18.7	166	*	

Table A.22. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Middle Female		Man-Nature Orientation								
Man-Nature	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	$\chi^2$	C
I	Japan	16.4	11.3	19.5	17.6	13.2	22.0	159	5.604	.127
(Q45)	U.S.A.	17.5	12.0	16.9	13.1	21.9	18.6	183	N.D.	
II	Japan	19.6	4.9	33.1	25.8	2.5	14.1	163	10.740	.174
(Q46)	U.S.A.	16.1	6.1	21.1	35.6	6.1	15.0	180	N.D.	
III	Japan	14.0	18.3	7.9	11.0	21.3	27.4	164	25.946	.265
(Q49)	U.S.A.	31.3	19.0	14.0	9.5	10.6	15.6	179	***	

Table A.23. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Lower Male

Man-Nature Orientation

Pattern of Choice/ Man- Nature National Culture										
	1	2	3	4	5	6	N	X <sup>2</sup>	C	
I	Japan	14.1 %	15.4 %	<u>22.8 %</u>	10.7 %	<u>18.8 %</u>	18.1 %	149	13.214 *	.165
(Q45)	U.S.A.	12.7	14.9	12.4	9.6	<u>31.4</u>	<u>18.9</u>	322		
II	Japan	14.8	11.3	<u>19.7</u>	<u>31.7</u>	6.3	16.2	142	7.268	.124
(Q46)	U.S.A.	11.4	12.3	<u>21.3</u>	23.1	11.1	<u>20.7</u>	324	N.D.	
III	Japan	12.8	<u>18.2</u>	6.8	8.1	17.6	<u>36.5</u>	148	26.101 ***	.230
(Q49)	U.S.A.	<u>27.1</u>	13.1	13.4	10.3	15.9	<u>20.2</u>	321		

Table A.24. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Lower Female		Man-Nature Orientation								
Man- Nature	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	11.7	10.2	18.2	11.7	21.2	27.0	137	16.472 <sub>**</sub>	.167
(Q45)	U.S.A.	20.5	13.2	12.1	6.4	28.1	19.6	438		
II	Japan	14.8	5.2	33.3	26.7	5.2	14.8	135	5.717 <sub>N.D.</sub>	.099
(Q46)	U.S.A.	17.5	6.5	23.5	28.9	7.6	15.9	446		
III	Japan	20.3	19.5	8.3	8.3	15.0	28.6	133	29.592 <sub>**</sub>	.224
(Q49)	U.S.A.	34.3	18.6	15.6	7.5	12.4	11.7	429		

Table A.25. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Upper-Class Schools										Relational Orientation	
Pattern of Choice/ National Culture											
Rel.	1	2	3	4	5	6	N	X <sup>2</sup>	C		
I	Japan	5.7	8.3	6.4	19.1	10.2	50.3	157	21.346	.187	
(Q43)	U.S.A.	8.5	8.0	12.6	30.3	8.3	32.2	435	***		
II	Japan	7.7	3.8	8.3	23.7	16.7	39.7	156	64.941	.316	
(Q51)	U.S.A.	12.4	13.5	8.9	5.6	32.9	26.8	429	***		
III	Japan	7.0	26.6	11.4	9.5	32.3	13.3	158	2.825	.069	
(Q54)	U.S.A.	11.1	26.6	11.6	10.0	29.9	10.9	432	N.D.		

Table A.26. Comparison of value orientations of 9th graders in Japan and the U.S.A.

## Upper-Class Schools

## Activity Orientation

Act.	Pattern of Choice/ National Culture	Activity Orientation						N	X <sup>2</sup>	C
		1	2	3	4	5	6			
I	Japan	12.8	9.6	15.4	21.2	19.9	21.2	156	45.686***	.268
(Q44)	U.S.A.	12.8	29.8	11.5	7.1	13.3	25.5	436		
II	Japan	6.3	6.3	15.0	43.1	26.9	2.5	160	37.362***	.242
(Q47)	U.S.A.	20.0	12.5	15.5	24.4	21.0	6.6	439		
III	Japan	8.8	6.3	11.2	33.1	30.6	10.0	160	20.568***	.184
(Q53)	U.S.A.	17.4	15.2	10.6	23.0	23.0	10.8	426		

Table A.27. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Upper-Class Schools							Man-Nature Orientation			
Man- Nature	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	14.7 %	10.3 %	15.4 %	16.7 %	19.9 %	23.1 %	156	12.707 *	.145
(Q45)	U.S.A.	16.7	14.4	12.8	8.9	28.2	18.8	436		
II	Japan	14.5	4.6	28.3	27.6	3.3	21.7	152	11.393 *	.139
(Q46)	U.S.A.	12.9	10.8	21.3	28.3	8.0	18.7	427		
III	Japan	7.7	11.5	9.6	14.7	22.4	34.0	156	11.636 *	.140
(Q49)	U.S.A.	17.8	13.8	9.9	10.6	18.5	29.3	426		

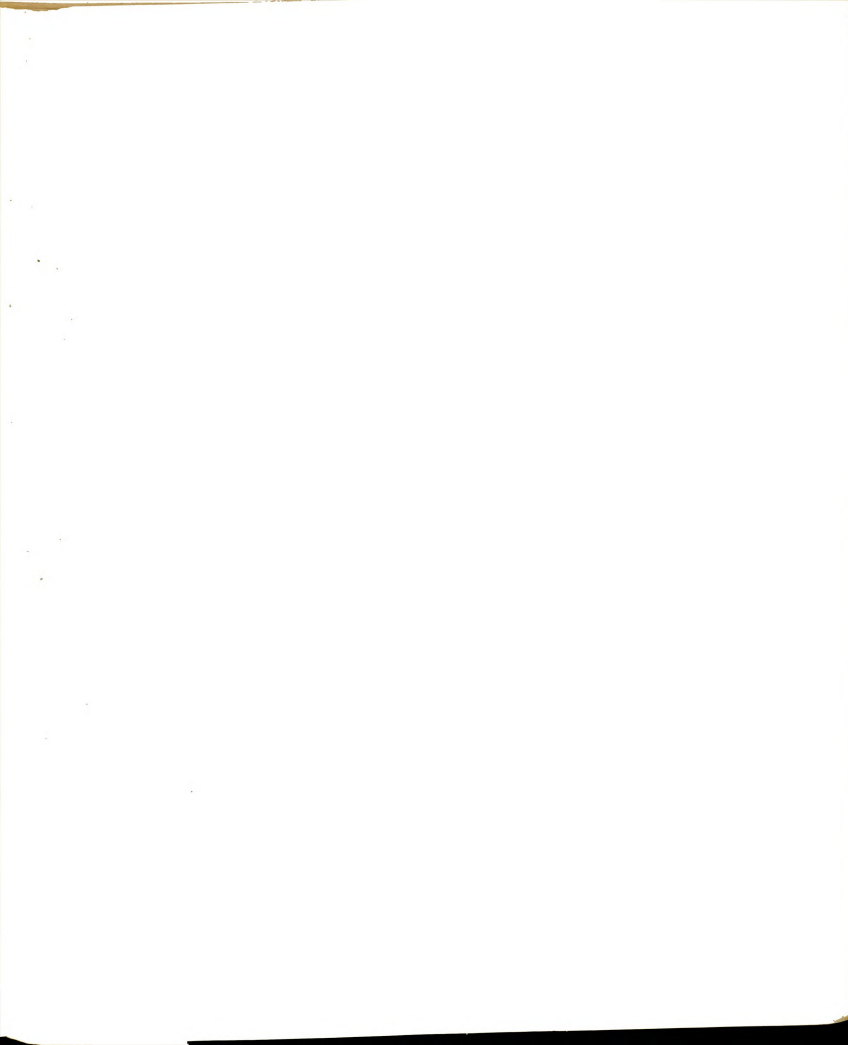




Table A.28. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Upper-Class Schools		Time Orientation								
Time	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	$\chi^2$	C
I	Japan	1.3	1.9	9.0	62.8	2.6	22.4	156	61.116	.306
(Q48)	U.S.A.	3.9	2.1	7.3	30.2	1.6	54.9	437	***	
II	Japan	3.3	6.5	3.9	9.8	44.4	32.0	153	9.358	.126
(Q50)	U.S.A.	2.6	7.0	3.3	16.6	32.6	38.0	429	N.D.	
III	Japan	3.3	3.3	3.9	24.8	16.3	48.4	153	7.965	.117
(Q52)	U.S.A.	5.0	3.8	6.9	32.2	14.7	37.4	422	N.D.	

Table A.29. Comparison of value orientations of 9th graders in Japan and the U.S.A.  
Middle-Class Schools

Middle-Class Schools										Relational Orientation	
Rel.	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C	
I	Japan	8.8 %	6.2 %	7.8 %	<u>30.0 %</u>	7.8 %	<u>39.4 %</u>	307	21.443 ***	.164	
(Q43)	U.S.A.	8.6	9.4	18.0	<u>24.2</u>	7.9	<u>31.9</u>	467			
II	Japan	9.1	4.9	12.0	<u>21.7</u>	12.9	<u>39.5</u>	309	109.112 ***	.351	
(Q51)	U.S.A.	17.1	15.6	8.6	6.6	<u>30.6</u>	<u>21.4</u>	467			
III	Japan	12.8	<u>24.6</u>	9.5	9.8	<u>31.5</u>	11.8	305	3.174 N.D.	.064	
(Q54)	U.S.A.	9.4	<u>27.0</u>	10.5	10.9	<u>29.3</u>	12.8	467			

Table A.30. Comparison of value orientations of 9th graders in Japan and the U.S.A.  
Middle-Class Schools Activity Orientation

Act.	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	19.2	20.5	17.9	19.5	13.4	9.4	307	60.522	.269
(Q44)	U.S.A.	16.7	23.5	9.6	7.7	16.0	26.5	468	***	
II	Japan	11.1	5.9	21.8	37.5	20.2	3.6	307	33.484	.203
(Q47)	U.S.A.	16.2	12.2	15.4	25.8	20.7	9.8	469	***	
III	Japan	13.2	7.4	12.9	32.8	25.7	8.0	311	39.780	.221
(Q53)	U.S.A.	15.7	19.5	10.3	17.8	25.8	10.9	466	***	

Table.A.31. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Middle-Class Schools										Man-Nature Orientation						
Man-Nature		Pattern of Choice/ National Culture		1	2	3	4	5	6	N	X <sup>2</sup>	C				
I	Japan	13.8	%	10.8	%	<u>23.6</u>	%	14.8	%	16.1	%	<u>22.0</u>	%	305	26.547	.183
(Q45)	U.S.A.	15.8		12.6		15.4		7.8		<u>27.1</u>		<u>21.3</u>		461	***	
II	Japan	12.6		9.3		<u>32.2</u>		<u>24.6</u>		5.6		15.6		301	18.085	.152
(Q46)	U.S.A.	18.2		7.8		<u>20.3</u>		<u>25.5</u>		8.7		19.5		462	**	
III	Japan	14.8		16.8		7.7		10.0		<u>17.7</u>		<u>32.9</u>		310	34.406	.206
(Q49)	U.S.A.	<u>29.2</u>		15.5		11.6		9.2		15.5		<u>19.1</u>		466	***	

Table A.32. Comparison of value orientations of 9th graders in Japan and the U.S.A.  
Middle-Class Schools

Pattern of Choice/ National Culture		1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	1.9 %	2.3 %	8.7 %	<u>57.1 %</u>	1.9 %	<u>28.1</u>	310	76.061 ***	.299
(Q48)	U.S.A.	5.2	3.2	6.4	<u>28.1</u>	4.7	<u>52.4</u>	466		
II	Japan	4.0	7.0	5.6	8.9	<u>41.1</u>	<u>33.4</u>	302	7.708 N.D.	.100
(Q50)	U.S.A.	3.9	6.6	6.2	14.3	<u>33.4</u>	<u>35.5</u>	467		
III	Japan	5.8	7.8	4.1	<u>25.8</u>	16.6	<u>40.0</u>	295	10.047 N.D.	.115
(Q52)	U.S.A.	4.0	10.4	8.9	<u>26.8</u>	15.1	<u>34.8</u>	451		

Table A.33. Comparison of value orientations of 9th graders in Japan and the U.S.A.  
Lower-Class Schools

Lower-Class Schools							Relational Orientation			
Rel.	Pattern of Choice/ National Culture	1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	9.6	6.7	12.1	35.6	7.9	28.0	239	20.259**	.155
(Q43)	U.S.A.	11.9	9.3	22.9	26.9	8.3	20.8	581		
II	Japan	14.7	6.7	10.5	15.1	13.0	39.9	238	81.130***	.301
(Q51)	U.S.A.	23.5	17.8	11.4	4.7	23.2	19.4	578		
III	Japan	14.5	20.9	15.8	9.0	21.8	17.9	234	13.915*	.131
(Q54)	U.S.A.	10.1	23.0	11.6	12.1	30.2	13.0	562		

Table A.34. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Lower-Class Schools										Activity Orientation
Pattern of Choice/ National Culture										
Act.	1	2	3	4	5	6	N	X <sup>2</sup>	C	
I	Japan	13.5	25.3	17.3	16.5	13.5	237	23.091	.165	
(Q44)	U.S.A.	9.8	22.1	12.5	11.3	17.2	583	27.1	***	
II	Japan	14.5	5.8	20.2	33.9	19.4	242	31.092	.191	
(Q47)	U.S.A.	12.2	14.1	11.2	26.6	24.1	582	11.9	***	
III	Japan	14.7	8.8	11.3	28.6	24.4	238	19.634	.155	
(Q53)	U.S.A.	17.3	18.2	7.7	19.4	26.6	561	10.9	**	

Table A.35. Comparison of value orientations of 9th graders in Japan and the U.S.A.

Lower-Class Schools				Man-Nature Orientation						
Pattern Man- Nature		1	2	3	4	5	6	N	X <sup>2</sup>	C
I	Japan	17.6	15.0	18.9	12.9	14.6	21.0	233	23.282	.167
(Q45)	U.S.A.	19.0	14.5	13.0	10.9	28.7	14.0	579	***	
II	Japan	14.2	9.1	22.4	26.3	6.0	22.0	232	15.948	.139
(Q46)	U.S.A.	16.2	12.9	17.2	23.0	13.6	17.2	582	**	
III	Japan	20.4	14.6	7.1	11.7	18.8	27.5	240	47.734	.236
(Q49)	U.S.A.	31.5	19.6	15.2	8.6	12.8	12.3	571	***	



Table A.36. Comparison of value orientations of 9th graders in Japan and the U.S.A.

## Lower-Class Schools

## Time Orientation

Time	Pattern of Choice/ National Culture	Time Orientation						N	X <sup>2</sup>	C
		1	2	3	4	5	6			
I	Japan	3.3 %	7.8 %	7.0 %	<u>49.2 %</u>	4.1 %	<u>28.7 %</u>	244	48.924 <sup>***</sup>	.236
(Q48)	U.S.A.	11.3	7.4	10.6	<u>26.1</u>	6.7	<u>37.9</u>	583		
II	Japan	7.2	11.8	4.2	11.4	<u>40.5</u>	<u>24.9</u>	237	19.658 <sup>**</sup>	.155
(Q50)	U.S.A.	6.0	8.0	4.8	17.8	<u>28.8</u>	<u>34.6</u>	566		
III	Japan	8.5	9.4	8.9	<u>23.8</u>	11.1	<u>38.3</u>	235	20.142 <sup>**</sup>	.157
(Q52)	U.S.A.	10.4	14.5	11.3	<u>27.1</u>	13.6	<u>23.1</u>	558		

## APPENDIX B

### A CROSS-CULTURAL STUDY OF YOUTH

#### What This Is All About

Michigan State University is interested in what young people in different countries think about their daily life, their school and their future.

You can help us by answering the following questions as clearly and carefully as possible.

The information obtained from this study will be used only for scientific purposes.

#### Instructions

Most of the questions can be answered by circling the number which best answers each question. If you are asked to write out your own answer, space is provided for you to do so.

#### Remember

This is not a test. There are no right or wrong answers (except for a few questions about your age, school, etc.). We want to know what your opinions are. Different people have different opinions.

- (1) What is the name of your school? \_\_\_\_\_
- (2) When were you born?      \_\_\_\_\_  
                                    Month              Day              Year
- (3) Are you:    1 . . . Male        2 . . . Female
- (4) a. Is your father living?    1 . . . Yes    2 . . . No  
      b. Is your mother living? 1 . . . Yes    2 . . . No
- (5) Who contributes most to the financial support of your family?
- 1 . . . your father
- 2 . . . your mother
- 3 . . . some other person (EXPLAIN WHO THIS PERSON IS:  
                                    AN UNCLE, YOUR BROTHER, ETC.)
- \_\_\_\_\_
- (6) What does this person do for a living? (WRITE THE COMPLETE NAME OR TITLE OF HIS OR HER JOB, AND THE COMPANY HE OR SHE WORKS FOR.)
- \_\_\_\_\_
- \_\_\_\_\_
- (7) Describe what this person makes or does on the job.  
(FOR EXAMPLE: SHE SUPERVISES THE WORK OF 150 OFFICE CLERKS; HE SELLS FROM DOOR TO DOOR; HE WORKS ON AN AUTOMOBILE ASSEMBLY LINE; ETC.)
- \_\_\_\_\_
- \_\_\_\_\_



- (8) If your mother is not the chief supporter of the family,  
does she work? 1 . . . Yes 2 . . . No

If "yes," what does she do?

- 
- (9) How far did your parents go in school:

	<u>Father</u>	<u>Mother</u>
no schooling . . . . .	1	1
grade school . . . . .	2	2
high school. . . . .	3	3
college or university. . .	4	4
other. . . . .	5	5
don't know . . . . .	6	6

- (10) How old are your parents?

a. Your father's age \_\_\_\_

b. Your mother's age \_\_\_\_

- (11) Do you intend to graduate from high school?

1 . . . Yes 2 . . . No

- (12) Whether you intend to graduate from high school or  
not, how much more schooling do you expect to get?

1 . . . Business school or other occupational train-  
ing school

2 . . . Community or junior college

3 . . . College or University

4 . . . Graduate school

5 . . . None

6 . . . Other (SPECIFY) \_\_\_\_\_

- (13) What type of job do you expect to get when you leave school? \_\_\_\_\_  
\_\_\_\_\_
- (14) What do you expect you will be doing for a living when you reach the age of your parents? \_\_\_\_\_  
\_\_\_\_\_

Circle the number which best answers each question.

- (15) How do you rate yourself in school ability compared with your close friends?
- 1 . . . I am the best
  - 2 . . . I am above average
  - 3 . . . I am average
  - 4 . . . I am below average
  - 5 . . . I am the poorest
- (16) How do you rate yourself in school ability compared with those in your class at school?
- 1 . . . Among the best
  - 2 . . . Above average
  - 3 . . . Average
  - 4 . . . Below average
  - 5 . . . Among the poorest

- (17) Where do you think you would rank in your class in senior high school?
- 1 . . . Among the best
  - 2 . . . Above average
  - 3 . . . Average
  - 4 . . . Below average
  - 5 . . . Among the poorest
- (18) Do you think you have the ability to complete college?
- 1 . . . Yes, definitely
  - 2 . . . Yes, probably
  - 3 . . . Not sure either way
  - 4 . . . Probably not
  - 5 . . . No
- (19) Where do you think you would rank in your class in college?
- 1 . . . Among the best
  - 2 . . . Above average
  - 3 . . . Average
  - 4 . . . Below average
  - 5 . . . Among the poorest
- (20) In order to become a doctor, lawyer, or university professor, work beyond four years of college is necessary. How likely do you think it is that you could complete such advanced work?
- 1 . . . Very likely
  - 2 . . . Somewhat likely

- 3 . . . Not sure either way
  - 4 . . . Unlikely
  - 5 . . . Most unlikely
- (21) Forget for a moment how others grade your work. In your own opinion how good do you think your work is?
- 1 . . . My work is excellent
  - 2 . . . My work is good
  - 3 . . . My work is average
  - 4 . . . My work is below average
  - 5 . . . My work is much below average
- (22) What kind of grades do you think you are capable of getting?
- 1 . . . Mostly A's
  - 2 . . . Mostly B's
  - 3 . . . Mostly C's
  - 4 . . . Mostly D's
  - 5 . . . Mostly E's
- (23) On the whole, I am satisfied with myself.
- 1 . . . Strongly agree
  - 2 . . . Agree
  - 3 . . . Disagree
  - 4 . . . Strongly disagree
- (24) At times I think I am no good at all.
- 1 . . . Strongly agree
  - 2 . . . Agree



- 3 . . . Disagree  
4 . . . Strongly disagree
- (25) I feel that I have a number of good qualities.  
1 . . . Strongly agree  
2 . . . Agree  
3 . . . Disagree  
4 . . . Strongly disagree
- (26) I am able to do things as well as most other people.  
1 . . . Strongly agree  
2 . . . Agree  
3 . . . Disagree  
4 . . . Strongly disagree
- (27) I feel I do not have much to be proud of.  
1 . . . Strongly agree  
2 . . . Agree  
3 . . . Disagree  
4 . . . Strongly disagree
- (28) I certainly feel useless at times.  
1 . . . Strongly agree  
2 . . . Agree  
3 . . . Disagree  
4 . . . Strongly disagree
- (29) I feel that I'm a person of worth, at least on an  
equal plane with others.  
1 . . . Strongly agree  
2 . . . Agree

- 3 . . . Disagree
  - 4 . . . Strongly disagree
- (30) I wish I could have more respect for myself.
- 1 . . . Strongly agree
  - 2 . . . Agree
  - 3 . . . Disagree
  - 4 . . . Strongly disagree
- (31) All in all, I am inclined to feel that I am a failure.
- 1 . . . Strongly agree
  - 2 . . . Agree
  - 3 . . . Disagree
  - 4 . . . Strongly disagree
- (32) I take a positive attitude toward myself.
- 1 . . . Strongly agree
  - 2 . . . Agree
  - 3 . . . Disagree
  - 4 . . . Strongly disagree
- (33) Do you have trouble getting to sleep or staying asleep?
- 1 . . . Often
  - 2 . . . Sometimes
  - 3 . . . Almost never
  - 4 . . . Never
- (34) Do your hands ever tremble enough to bother you?
- 1 . . . Often
  - 2 . . . Sometimes

3 . . . Almost never

4 . . . Never

(35) Are you bothered by nervousness?

1 . . . Often

2 . . . Sometimes

3 . . . Almost never

4 . . . Never

(36) Are you ever bothered by your heart beating hard?

1 . . . Often

2 . . . Sometimes

3 . . . Almost never

4 . . . Never

(37) Are you ever bothered by pressures or pains in the head?

1 . . . Often

2 . . . Sometimes

3 . . . Almost never

4 . . . Never

(38) Do you ever bite your fingernails now?

1 . . . Often

2 . . . Sometimes

3 . . . Almost never

4 . . . Never

- (39) Are you ever bothered by shortness of breath when not exercising or not working hard?
- 1 . . . Often
  - 2 . . . Sometimes
  - 3 . . . Almost never
  - 4 . . . Never
- (40) Are you ever troubled by your hands sweating so that they feel damp and clammy?
- 1 . . . Often
  - 2 . . . Sometimes
  - 3 . . . Almost never
  - 4 . . . Never
- (41) Are you ever troubled with sick headaches?
- 1 . . . Often
  - 2 . . . Sometimes
  - 3 . . . Almost never
  - 4 . . . Never
- (42) Are you ever bothered by nightmares?
- 1 . . . Often
  - 2 . . . Sometimes
  - 3 . . . Almost never
  - 4 . . . Never



Read the following carefully and circle the number which best answers each question.

- (43) When a father or mother dies and leaves property, there are different ways in which the property can be distributed among the children and managed by them. Here are three ways:

1 In some places it is thought best that the ownership, or if not the ownership at least the management, of all the property be put into the hands of one selected person--usually the eldest son.

2 In other places the sons and daughters all share in the property but all are expected to stick together and manage things as a family group. If some one person is ever needed to make certain decisions, all the heirs will discuss the matter and come to an agreement as to the one best suited to be the leader.

3 In still other places it is thought best that each son and daughter take his or her own share of the property and manage it on his own, independent of the other brothers or sisters.

SELF:

WHICH OF THESE WAYS DO YOU THINK IS BEST? 1 . . 2 . .

WHICH WAY DO YOU THINK IS SECOND BEST? 1 . . 2 . .

---

MOTHER:

WHICH WAY WOULD YOUR MOTHER THINK IS BEST? 1 . . 2 . .

WHICH WAY SECOND BEST? 1 . . 2 . .

---

FATHER:

WHICH WAY WOULD YOUR FATHER THINK IS BEST? 1 . . 2 . .

WHICH WAY SECOND BEST? 1 . . 2 . .

---

GOOD FRIEND:

WHICH WAY WOULD YOUR GOOD FRIEND THINK IS BEST? 1 . . 2 . .

WHICH WAY SECOND BEST? 1 . . 2 . .

---

- (44) Three parents were talking about the kind of character they wanted their young children to have. Here are three different opinions that were expressed.

1 One parent said: I want my children to learn to be creative in a number of ways. I hope they develop an interest and ability in following the various paths which lead to understanding and wisdom.

2 A second parent said: I want my children to grow up with the ability to express themselves freely, to enjoy life in whatever situation they find themselves.

3 A third parent said: I want my children to have the drive to make something of themselves, the ambition to "get up and go." That way they'll be successful and achieve something in their chosen path.

SELF:

WHICH OF THESE OPINIONS DO YOU THINK IS BEST? 1 . 2 . 3

WHICH DO YOU THINK IS SECOND BEST? 1 . 2 . 3

---

MOTHER:

WHICH WOULD YOUR MOTHER THINK BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

---

FATHER:

WHICH WOULD YOUR FATHER THINK BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

---

GOOD FRIEND:

WHICH WOULD YOUR GOOD FRIEND THINK BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

---





- (45) Three people were talking about the need for having some philosophy of life--such as religion. They had different ideas on the subject:

One said: Man is part of the grand plan of nature.  
 1 Having a philosophy of life helps me to understand this plan and to live in the ways to keep myself in tune with that total plan.

The second one said: As I see it, there are many  
 2 natural forces over which man will never gain control. A philosophy of life is necessary to help men accept and adjust to their fate on this earth.

The third said. "I'm afraid I don't agree with  
 3 either of you. I think man can do as much or as little as he wishes to overcome these natural forces. For me a philosophy of life is necessary to teach men how to rise above these forces and shape their own destiny."

SELF:

WHICH PERSON DO YOU THINK HAD THE BEST IDEA? 1 . 2 . 3

WHICH PERSON DO YOU THINK HAD THE SECOND  
 BEST IDEA? 1 . 2 . 3

---

MOTHER:

WHICH WOULD YOUR MOTHER THINK HAD THE BEST  
 IDEA? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

---

FATHER:

WHICH WOULD YOUR FATHER THINK HAD THE BEST  
 IDEA? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

---

GOOD FRIEND:

WHICH WOULD YOUR GOOD FRIEND THINK HAD THE  
 BEST IDEA? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

---

- (46) Three persons were talking one day about the changes which science has brought about in the way people live. They mentioned all such things as changes in farming methods, in transportation, in the field of medicine, in types of food and housing. All agreed some changes had come but each of them had quite different ideas about what the long-run effects would be. Here is what each one said:

1 The first one said: It is good that such advances have been made, but in the long run one has to be lucky to have things go right in life. Science can help a lot with some kinds of things people come up against, but it will never be able to help much with the really big things in life. There are many things which just come to pass and everyone, if he is smart, will learn to accept this fact.

2 The second one said: I don't agree with you. My view is that man can and must learn to control the forces of nature. We have already gone a very long way and it is my belief that in time there will be scientific ways to control and overcome most things.

3 The third one said: Perhaps you both have something to say, but in my opinion what matters most is that people learn to keep the balance between themselves and the forces of nature. It is my belief that human beings, and the great forces of nature are all one whole--that is, related parts of a total universe, and we can expect the most when we work to fit in with and live with nature.

SELF:

WHICH IDEA DO YOU THINK BEST?	1 . 2 . 3
WHICH IDEA DO YOU THINK IS SECOND BEST?	1 . 2 . 3

MOTHER:

WHICH IDEA WOULD YOUR MOTHER THINK IS BEST?	1 . 2 . 3
WHICH SECOND BEST?	1 . 2 . 3

FATHER:

WHICH IDEA WOULD YOUR FATHER THINK IS BEST?	1 . 2 . 3
WHICH SECOND BEST?	1 . 2 . 3

GOOD FRIEND:

WHICH IDEA WOULD YOUR GOOD FRIEND THINK IS BEST?	1 . 2 . 3
WHICH SECOND BEST?	1 . 2 . 3

- (47) Three young married men were talking about the kind of job they would like to have. Here is what each one said:

The first said: The kind of job I would like best is one which is not too demanding of my time and  
 1 energy. I like to have time to enjoy myself and don't want a job which makes me feel I must always be competing.

The second said: Ideally, I would like a competitive  
 2 job--one which lets me show what I can do in a line of work for which I am suited.

The third said: Ideally, I would like the kind of job which would let me develop different kinds of  
 3 interests and talents. I would rather have an understanding of life and people than be successful in one particular field.

SELF:

WHICH MAN DO YOU THINK HAD THE BEST IDEA? 1 . 2 . 3

WHICH HAD THE SECOND BEST? 1 . 2 . 3

---

MOTHER:

WHICH MAN WOULD YOUR MOTHER THINK HAD THE  
 BEST IDEA? 1 . 2 . 3

WHICH THE SECOND BEST? 1 . 2 . 3

---

FATHER:

WHICH MAN WOULD YOUR FATHER THINK HAD THE  
 BEST IDEA? 1 . 2 . 3

WHICH THE SECOND BEST? 1 . 2 . 3

---

GOOD FRIEND:

WHICH MAN WOULD YOUR GOOD FRIEND THINK HAD  
 THE BEST IDEA? 1 . 2 . 3

WHICH THE SECOND BEST? 1 . 2 . 3

---

- (48) Some people were talking one day about the ways in which young children should be brought up. Here are three different ideas which were expressed:

1 Some people say that young children should be taught the traditions of the past--the time-proven ways of doing things. They believe that the traditional ways were best, and that when forgotten or not followed things go wrong.

2 Some people say that young children should be taught the traditional ways, but that it is wrong to insist that they stick to them. These people believe that it is best when each new generation adjusts to any situation by adopting whatever new ideas and methods may help them, but keeping whatever of the old they like.

3 Some other people don't place much faith in teaching young children the traditional ways--except as stories about what used to be. These people think it best if their children are taught to develop new ideas of their own and discover newer and better ways of living.

SELF:

WHICH OF THESE IDEAS DO YOU THINK IS BEST? 1 . 2 . 3

WHICH DO YOU THINK IS SECOND BEST? 1 . 2 . 3

---

MOTHER:

WHICH IDEA WOULD YOUR MOTHER THINK BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

---

FATHER:

WHICH IDEA WOULD YOUR FATHER THINK BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

---

GOOD FRIEND:

WHICH IDEA WOULD YOUR GOOD FRIEND THINK BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

---

- (49) Three men were talking about whether people themselves can do anything to make the lives of men and women longer. Here is what each said:

One said: It is already true that people like doctors and others are finding the way to add many  
 1 years to the lives of most men by discovering new medicines, studying foods and doing other things such as vaccinations. If people will pay attention to all these new things they will always live longer.

The second said: I really do not believe that there is much human beings themselves can do to make the  
 2 lives of men and women longer. It is my belief that every person has a set time to live and when that time comes it just comes.

The third said: I believe that there is a plan of life which works to keep all living things moving  
 3 together, and if a man will learn to live his whole life in accord with that plan, he will live longer than other men.

SELF:

WHICH OF THESE ALTERNATIVES DO YOU THINK IS BEST?	1 . 2 . 3
WHICH DO YOU THINK IS SECOND BEST?	1 . 2 . 3

---

MOTHER:

WHICH ALTERNATIVE WOULD YOUR MOTHER THINK BEST?	1 . 2 . 3
WHICH SECOND BEST?	1 . 2 . 3

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FATHER:

WHICH ALTERNATIVE WOULD YOUR FATHER THINK BEST?	1 . 2 . 3
WHICH SECOND BEST?	1 . 2 . 3

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GOOD FRIEND:

WHICH ALTERNATIVE WOULD YOUR GOOD FRIEND THINK BEST?	1 . 2 . 3
WHICH SECOND BEST?	1 . 2 . 3

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- (50) Three young unmarried men had finished their schooling and had to decide what kind of work they wished to go into.

1 One decided to go into the kind of occupation which others in his family had before. He believed the best way is to maintain and strengthen the traditions of the past.

2 The second sought for the kind of work opportunity which offered considerable chance for future success. He believed it best to be prepared for new developments in the future, even though he might have to start off in a position less good than others available at the time.

3 The third decided to take the best job which came his way and which gave him the money he needed to get along in the present. He believed it foolish to think much about either the past, which had gone by, or the future, which he thought too uncertain to count on.

SELF:

WHICH OF THESE THREE YOUNG MEN MADE THE BEST  
DECISION IN YOUR OPINION? 1 . 2 . 3

WHICH DECISION DO YOU CONSIDER SECOND BEST? 1 . 2 . 3

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MOTHER:

WHICH DECISION WOULD YOUR MOTHER THINK BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

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FATHER:

WHICH DECISION WOULD YOUR FATHER THINK BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

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GOOD FRIEND:

WHICH DECISION WOULD YOUR GOOD FRIEND THINK  
BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

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- (51) Three mothers from different kinds of families were talking about the ways in which children should be taught. Here is what each one said:

The first mother said: I believe children should be taught, when still quite young, to stand on their own two feet, to make their own decisions, and to take responsibility for themselves. People get along best when they can make their own mistakes and profit from them, and when they learn how to be independent enough of their families to go off on their own.

The second said: I believe that young children should be trained first to obey and respect their elders--their parents and grandparents. It is the elders of the family who have the greatest wisdom and people get along best when they are trained to accept and respect this wisdom.

The third said: I believe that young children should be taught to keep close ties with their relatives--father, mother, sisters, brothers, etc. People get along best when they have a large group of close relatives upon whom they can always depend for help and advice, and whom they, too, can help.

SELF:

WHICH MOTHER DO YOU THINK HAD THE BEST IDEA? 1 . 2 . 3

WHICH ONE HAD THE SECOND BEST? 1 . 2 . 3

MOTHER:

WHICH IDEA WOULD YOUR MOTHER THINK IS BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

FATHER:

WHICH IDEA WOULD YOUR FATHER THINK IS BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

GOOD FRIEND:

WHICH IDEA WOULD YOUR GOOD FRIEND THINK IS BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

- (52) People often have very different ideas about what has gone before and what we can expect in life. Here are three ways of thinking about these things.

Some people believe that man's greatest concern should be with the present time in which he lives.

- 1 They say that the past has gone and the future is too far away and too uncertain to be of concern. It is only the present which is real.

Some people think that the ways of the past were the most right and the best, and as changes come

- 2 things get worse. These people think the best way to live is to keep the old ways and try to bring them back when they are lost.

Some people believe that it is almost always the ways of the future--the ways which are still to come--which will be the best and they say that even though there are sometimes small setbacks, change brings improvements in the long run. These people

- 3 think the best way to live is to look a long time ahead, work hard and give up many things now so that the future will be better.

SELF:

WHICH ONE OF THESE IDEAS DO YOU THINK IS BEST? 1 . 2 . 3

WHICH ONE DO YOU THINK IS SECOND BEST? 1 . 2 . 3

MOTHER:

WHICH IDEA WOULD YOUR MOTHER THINK IS BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

FATHER:

WHICH IDEA WOULD YOUR FATHER THINK IS BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

GOOD FRIEND:

WHICH IDEA WOULD YOUR GOOD FRIEND THINK IS BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3



- (53) There were three people talking about the way they like to live. They had different ideas.

1 One said: What I care most about is to be free to do whatever I wish and whatever suits the way I feel. I don't always get much done but I enjoy life as I go along--that is the best way.

2 A second said: What I care most about is accomplishing things--getting them done just as well or better than other people can do them. I like to see results and think that they're worth working for.

3 The third said: What I care more about is thinking and acting in the ways which will develop many different sides of my nature. I may fail to do as well as others in the things which are considered important by many people, but I would prefer to become a wiser and more understanding person.

SELF:

WHICH OF THESE THREE PERSONS DO YOU THINK HAD  
THE BEST IDEA? 1 . 2 . 3

WHICH IDEA DO YOU THINK IS SECOND BEST? 1 . 2 . 3

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MOTHER:

WHICH IDEA WOULD YOUR MOTHER THINK BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

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FATHER:

WHICH IDEA WOULD YOUR FATHER THINK BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

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GOOD FRIEND:

WHICH IDEA WOULD YOUR GOOD FRIEND THINK  
BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

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- (54) A man has had financial trouble of some kind and must seek help in order that he and his family can get through a difficult period. Here are three ways of getting help about which we wish your judgment.

- 1 Would it be best if he depended mainly on his brothers and sisters or on some close group of relatives and friends to help him out as much as each can?
- 2 Would it be best for him to try to raise the money by himself, on his own, from an outside organization which deals with such problems?
- 3 Would it be best for him to go to a recognized leader--a respected person of experience and authority in the family or community and ask him for help and advice in handling the problem?

## SELF:

WHICH WAY OF GETTING HELP DO YOU THINK  
WOULD USUALLY BE BEST? 1 . 2 . 3

WHICH WAY OF GETTING HELP DO YOU THINK IS  
NEXT BEST? 1 . 2 . 3

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## MOTHER:

WHICH WAY WOULD YOUR MOTHER THINK IS BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

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## FATHER:

WHICH WAY WOULD YOUR FATHER THINK IS BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

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## GOOD FRIEND:

WHICH WAY WOULD YOUR GOOD FRIEND THINK IS  
BEST? 1 . 2 . 3

WHICH SECOND BEST? 1 . 2 . 3

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