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PARENTAL AUTHORITY AS A FACTOR IN DECISION-MAKING
OF KOREAN-AMERICAN YOUTH

By

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ABSTRACT

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By

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The purpose of the study was to examine the importance of parental authority in the moral decision making of Korean-American youth aged 13 and 18. The basic research question was the following: To what extent are the opinions and the feelings of parents taken into account in the decision making of the subjects? The secondary research questions were: (1) Is the extent of influence related to the age of the teen-agers? and (2) Does the extent of influence become greater or lesser in relationship to the time span of the teen-ager's immigrant experience? Based on these questions, two hypotheses were tested: (1) Youth of 13 years tend to demonstrate a higher response to parental authority than the youth of 18 years; and (2) The youth who have been in the United States a shorter period of time are more responsive to parental authority than those of a longer period.

A specifically designed instrument (the Authority Scale) was used to examine the effect of the subject's perceptions of parental authority in making moral decisions in belief and action. The instrument was administered during an interview of each subject. The

subjects were drawn from Korean immigrant families in metropolitan Minneapolis.

The results obtained in the study included the following:

(1) there is an age-related difference of responses to parental authority, between 13- and 18-year-olds; (2) there is a length-of-residency-related difference of responses to parental authority, between shorter and longer residency; and (3) there is a tendency for the Korean-American youth to transfer from parent as authority to myself as authority for making moral decisions.

TO MY PARENTS,
who have nurtured me in
how to love God and
how to love people.

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CHAPTER I

INTRODUCTION TO THE STUDY AND RESEARCH PROBLEM

The primary purpose of this study was to determine how important parental authority is to Korean-American youth in their 13th and 18th years in making moral decisions. A specifically designed instrument was used to examine the effect of the subjects' perceptions of that authority when making decisions in belief and action. In this regard, the study dealt with the following sets of subjects:

1. The 13-year-old of short residency (less than five years) in the United States,
2. The 13-year-old of long residency (more than nine years) in the United States,
3. The 18-year-old of short residency (less than five years) in the United States,
4. The 18-year-old of long residency (more than seven years) in the United States.

The design of the study involved the application of various treatments to four sets of ten subjects.

Background

For a better understanding of Korean-American culture, especially focused on the parent-youth relationship, two areas are first discussed. Those are: the family as the social world of Koreans and the youth in the Korean family in the United States.

The Family as the Social World of Koreans

The concept of the Korean family subsumes two institutions. The larger and the less important of the two refers to the family as a social group that includes all blood and in-law relatives up to the eighth degree on the father's side and the fourth degree on the mother's side, as well as the parents of the wife (Kim, n.d.). The more important of the two units, the nuclear family, has reference to the family of procreation (father, mother, unmarried children). An expanded household includes members of the family of procreation and some unmarried relatives, while an extended household would refer to two or more related families of procreation.

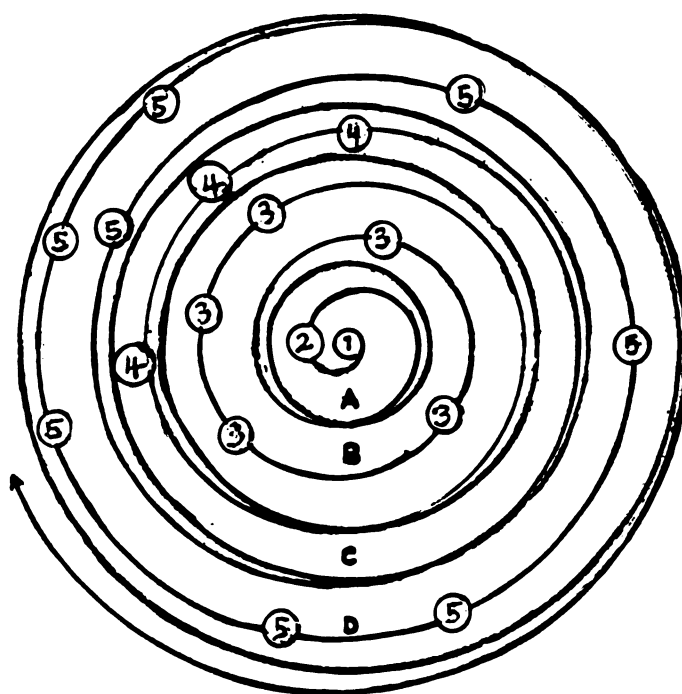
The essential foundation of the Korean family system is the nuclear family. The nuclear family is tightly knit and headed by the oldest surviving male, generally the father. The nuclear family is "father-dominated but mother-oriented." The father is the head of the family. No one, not even the eldest son, to whom many privileges are given, undertakes an enterprise without first obtaining the father's blessing as an indication of permission. Despite the strong family feeling, a husband rarely shows his affection openly for his wife. When ordinary disagreement arises between them, neither brooks any interference by others. Popular consent gives the father the right to discipline his children and even his wife.

The mother rules the home merely as an interpreter of her husband's wishes; even though he may not deserve it, she loves and obeys him. She has two other outstanding functions: to select partners

for her children and to hold the family purse. She takes charge both of her husband's earnings and those of her unmarried children. Each child gives according to his ability and is furnished with funds at the proper time according to his needs. The daughter's dowry becomes the joint responsibility of the father and the brothers. The mother buys all the provisions for the home and all the clothing. Regardless of advanced age, the mother does not yield her position to her eldest son's wife, even though the latter does the bulk of the work. The obedience and submission of the daughter-in-law is the price of family accord.

All the sons in a family are regarded as more important social assets than girls. The primary basis for this seems to be the dowry system, which makes every daughter represent a debt that sooner or later must be paid. The precedence given boys over their sisters in family relationships is also explained as fitting them for their future positions as husbands and fathers in this strongly patriarchal group. Boys and girls in schools and public places are carefully kept separate, but their preparation for marriage is quite different. The appearance of heterosexual interest in males is frankly recognized. The premarital lives of girls are therefore marked by careful surveillance. They are always under their mother's watchful eye; otherwise both would be criticized and lose status. Typically, "honor" means chastity for girls and fidelity for married women. With such ideas of seclusion, chaperonage, virginity, and fecundity fully sanctioned by society, a girl has her life pretty well mapped out for her.

The individual is socially and internally organized around the family, which determines status, roles, and values for him. His personality develops out of, and is sustained by, his essentially familial orientation. (See Figure 1.1. Although this is a chart of the South-Italian familial system, the Korean familial system can be identified with it.)



Key:

A = Area of Obedience and
Dedication
B = Area of Solidarity
C = Area of Fidelity and
Generosity
D = Area of Respect

1 = Father
2 = Mother
3 = Brothers, sisters, grandparents,
other members of the family
4 = Friends
5 = The "others"--not hostile to the
family (equal or holding religious,
scholastic, political authority)

Source: Adapted from P. G. Grasso, Personalita' Giovanile in Transizione (Zürich: Pas-Verlag, 1964), p. 55.

Figure 1.1.--The Southern-Italian psycho-moral familistic system.

The young man finds himself a part of a closed familial system that includes the four areas of obedience and dedication, solidarity, fidelity and generosity, and respect, which are centered around parental figures that demand a specific moral behavior. The whole system is seen by the subject to revolve around the figure of the father, to whom is granted the right of utilizing all the components of the system--including the figures in authority--for the interest and, eventually, the defense of the family. The Korean psycho-moral familial system also includes the fiancée and the invisible world of the supernatural realities, which consecrate and sanction the moral familistic relationships on the level of the absolute.

Youth in the Korean Family in the United States

The first-generation Korean immigrant family embodies the initial contact and conflict stages in the process of acculturation. This is a family in transition, marked by considerable confusion and conflict. The main source of conflict is a familistic culture that contrasts with the emerging of a new self-awareness as people begin to think of themselves as individuals.

Familism colors the value-orientation of the first-generation Korean immigrants. Values that are more connected with the familistic orientation remain mostly unchanged, while other values are evolving rapidly. The traditional heritage serves an ideological function for the individuals of that society. The "expected" behavior of the adolescent does not vary proportionally to the evolution and growth of the individual, but it remains substantially the "expectation" of

a "minor," whose behavior must be determined by socio-familistic responsibilities. The individual is a function of the family. He totally depends on parental authority.

However, it becomes increasingly difficult to play these roles in a milieu different from the traditional one of a closed and stationary society. In the open, dynamic, pluralistic, and urban American society, the adolescent soon finds himself in a psycho-moral conflict in regard to his essential roles. He observes that an independent and egocentric realization of the roles of the young seems to be rewarded with social prestige when an eventual transgression of the parental norms takes place. Unfamiliar with the autonomous and rational decision-making process he now faces, and without the framework of a set of superior values, the adolescent experiences a sense of moral impotence when the pressure of instincts is heightened by a stimulating environment.

In the middle of this conflict in the acculturation process, Korean parents spend considerable time in shaping the thinking and actions of their children so that their behavior corresponds with the "right way" of the Korean culture. Thus, there is no sudden or rude awakening for the Korean youth that he is "different" from friends in his adopted country. Basic aspects of his culture, such as his Korean speech, his manners, and his foods, are constant reminders of the Korean way of life. The adolescent very gradually yet firmly learns need-dispositions to conform to the expectancies of the Korean adults.

There are many cultural forces at work to bring about desired behavior on the part of the Korean youth. One such force is strict

obedience to parents, "Korean filial piety" (Kim, n.d.). Strict obedience to parents, a principle based both on Confucian ethics and on the Bible, is emphasized over and over again by all Korean parents and the ministers in the Korean immigrant church.

Importance of the Study

The Korean-American youth is visible. No matter how he dresses and whether he speaks perfect English, he is usually identifiable as non-Anglo-Saxon. And visible minorities are the most obvious candidates for discrimination. It is the starting point for conflicts in their moral decisions.

The moral problems faced by the Korean-American youth are especially acute. He is confronted with an infinite number of value alternatives from which he must choose, many of which are contradictory. His problems are further complicated by two facts: he is expected to move from childhood to adulthood within a short span of time, and to move rather rapidly from a Korean-oriented culture to an American-oriented culture. The diverse and contradictory standards that exist within American society make it even more difficult for him to make moral decisions.

Living in two cultures in the United States is hard for both parents and young people. The conflict between them arises from the fact that the youth are more rapidly acculturated into American society than are their elders (Szapocznik, 1975). This conflict is heightened when parents retain traditional Korean values (e.g., parental authority) while the adolescent is moving ahead, leaving Korean values behind.

To clarify what variables (i.e., sociocultural, psychological) affect parent-youth relationships, we need additional research that seeks to understand parental influences within the culture as those relate to educational contexts. Berger (1968) made the plea for teaching all teachers cultural sensitivity, so that they will better understand the sociocultural differences existing among the varying ethnic groups with which they must work. Becker (1979) assumed that people in the United States should be prepared to participate in a variety of groups--family, local community, national, and trans-national--and accept the notion that individuals enjoy rights and privileges, as well as obligations and responsibilities, because of their being members of these groups.

The importance of this research is in its reference to the need to construct curricula for the teaching of values that will support cultural diversity, and the individual uniqueness of the adolescent who is in the process of acculturation and development.

Philosophically, multicultural education should focus on the individual in a pluralistic American society. Ethnicity and culture, though integral parts of the individual's identity, must be viewed more broadly than as mere labels of group membership. Individuals are developing human beings, and the dynamic of human cognitive development involves interactions that are transcultural and trans-ethnic. Multicultural education must therefore address itself to the adolescent who, as an individual, happens to be a member of a Korean subcultural group.

Definitions

What follows is a listing of the words and phrases that play a central role in this study, followed by their operating definitions. They are presented in two parts. First, the more general definitions are listed, serving to provide a context for the second group of terms, those directly related to the study.

General Definitions

Acculturation--A complex process that can be defined at two levels. First, at the societal level, acculturation can be defined as the process of an immigrant culture accommodating to a host culture. At a societal level, acculturation involves the asymmetrical attenuation of differences between a migrant and a host culture. Second, acculturation can also be defined at the level of the individual. The process of individual acculturation involves an accommodation on the part of the members of the migrant culture to the host culture. At this level, acculturation involves the modification of the individual's customs, habits, language usage, life style, and value orientation (Szapocznik, 1975).

Familism--A kind of central, pervasive, psychic interest and cultural value emanating from the family system (Tomasi, 1972).

First-generation Korean--Both parents and offspring are of foreign birth, in Korea. Second-generation refers to offspring who are native-born Americans but have foreign-born parents.

Value systems--Emerging in response to internal conditions and external demands, these are the constructions of an active agent,

and they are fundamental to our understanding of human thought and action (Feather, 1980).

Socialization--A social-psychological concept that can be employed to delineate the lifelong process by which an individual is indoctrinated into a particular culture. Socialization is, therefore, an ubiquitous process by which an individual learns and cultivates behaviors, attitudes, beliefs, values, and expectations of a given society.

Transitional culture--This provides a particularly difficult milieu in which to exercise, transmit, and learn constructive authority attitudes. Cultures that open the largest number of interactional and life-style options and alternatives to growing youth increase the potential for destructive and maladaptive authority postures.

Generation gap--The difference in the ways two generations view each other and the world.

Specific Definitions

Authority--Obedience to power figures as ultimate guides; rules derived from them; badness of prescribed activity confused with badness of disobeying authority's rule (Tapp, 1971). Rules of authority prescribe who makes decisions in each area and how these decisions are to be made. In this study, five authority figures (parent, friend, pastor, teacher, and myself) were legitimated by some performed function in five areas of the youth's life: family, peer, church, school, and myself.

Parental authority--Control and constraint. This means that parents have definite ideas about actions. The ideas are imposed on

their children to accept them. Parents do not approve of everything that the youth does; approval is selective. To be accepted, the youth have to conform to a scheme of approval held by their parents. However, it is not meant to imply authoritarianism or rigidity; on the contrary, it can be seen as an outgrowth of the parents' benevolence. Parents want to help youth understand and be accepted by the society. In the process, they must communicate their authoritative position. The authoritarian parent attempts to shape, control, and evaluate the behavior and attitudes of the youth in accordance with a set standard of conduct, usually an absolute standard, theologically motivated and formulated by a higher authority. The authoritative parent attempts to direct the youth's activities but in a rational, issue-oriented manner. She encourages verbal give and take, and shares with the youth the reasoning behind her policy (Baumrind, 1968).

Moral decision--The relationship between the youth's moral judgment (belief) and action.

Belief--"Whose advice is likely best about . . ." (Instrument). A committed moral thought that is the product of two interacting factors: cognitive maturity and emotional respect, e.g., for parents (Piaget, 1965).

Action--"Whose advice do I follow on . . ." (Instrument). A reported moral behavior assumed to reflect the subject's moral judgment.

Youth--The period of expectancy and the period of tension and peace-making between the dependency of the past and the independence of the future, between demands placed on the actor by an expanding circle of influences by an increasing awareness of self and need for

identity (Campbell, 1969). The physiological maturation that takes place during this time is accompanied by rapid changes in body size and structure, by the appearance of secondary sex characteristics, and by heightened interest in sexual matters. Cognitively, according to Piaget, the adolescent is becoming capable of formal operational thought and is able to perform logical operations on symbols and hypotheses (Thornburg, 1971). Socially, the youth's ideas about people and relationships are becoming more complex and differentiated, and often there is a turning from parental to peer influence (Smith, 1976).

Korean-American youth--Both those Korean-born and native American-born, who have Korean parents.

Assumptions

The researcher assumed that the crisis in the operation of authority originates in the styles and shifts of authority in the family. What happens at home during childhood and adolescence shapes social institutions in a fundamental way. The family is the laboratory of personality and the seedbed of the future. It provides the contemporary experience of any youth cohort and forms the bridge between individual personality and the cultural style of each new generation.

The assumption (in the Korean-American family) that the process of maturing from adolescent to adult involves a high degree of exercising one's own authority is relatively recent in Korean culture and conflicts with some deeply established traditions. This conflict emerges and must be dealt with in each family.

An assumption was also made about causal direction in authority relationships between parent-youth interaction patterns and consequent decision making. The assumption was that differing modes of parental authority "cause" particular decision making on the part of the youth. This researcher did not claim to demonstrate that particular parental authority "causes" specific decision making, but rather, that if certain results occur, they will support the usefulness of accepting the causal inference implied.

The last assumption dealt with the conceptualization of the subsystems within the family. The researcher assumed that the parent-youth interactional system is the most important in considering the making of moral decisions by the youth.

Research Questions

The basic research question was the following: To what extent are the opinions and the feelings of parents taken into account in the decision making of the teen-age subjects?

The secondary research questions were these:

1. Is the extent of parental influence greater or lesser in relationship to the age of the teen-agers?
2. Does the extent of parental influence become greater or lesser in relationship to the time span of the teen-ager's immigrant experience?

Particularly, four sets of subjects were selected so as to represent greater and lesser years of immigrant experience and older and younger chronological age. A measure of importance and a measure

of parental influence were made on each of eight categories of moral decision making:

1. educational choices,
2. religious choices,
3. purpose of life ("meaning of life") convictions,
4. responsibility for future of parents,
5. friendship choices,
6. sexual mores,
7. social mores,
8. ethnic choices (language preferences, entertainment choices, leisure-use choices).

Research Hypotheses

Two hypotheses were identified, as described below.

Hypothesis Concerning Age of the Subjects

Kohlbergian stages do not form an automatic maturational sequence. Genetic maturation of the person must attain a given level in order for there to be sufficient cognitive development to permit one to employ the moral judgment structures of any given stage.

Stewart (1973) concluded that the internal factors are genetically determined but influenced by the environment and that the two environmentally determined factors, experience and social transmission, are deeply influenced by the genetic factors. Based upon the Kohlbergian, Piagetian, and Stewart's theories, the testable hypothesis is the following:

Youth of 13 years tend to demonstrate a higher response to parental authority than the youth of 18 years.

Hypothesis Concerning Length
of Residency in the United States

This hypothesis was based on the impact of variation of residency duration in the United States on moral judgment. The traditional Korean family structure, especially the parent-youth relationship, is based on the hierarchical relationship. The extended family structure emphasizes an authority-submission relationship between parents and the youth. That traditional family structure will be changed according to the duration of residency in the United States. To survive, the family should accommodate to the host society, which is based on the nuclear family structure. Moreover, the host-society family structure de-emphasizes parental authority as compared to the traditional family structure. Likewise, the phenomena of acculturation also lessen the parental authority. The parents as well as the youth should accommodate to the new values of the host society at the same time. In this process, the parents will lose the traditional basis upon which their authority is conferred. According to the characteristics of the ethnic family structure in the host society, we can hypothesize that such authority reflects the duration of residency in the host society. Specifically, the testable hypothesis is the following:

The youth who have been in the United States a shorter period of time are more responsive to parental authority than those of a longer period.

Summary

In Chapter I, the introduction to the study and the research problem were discussed. The purpose of the study was to determine how important parental authority was in the making of moral decisions by Korean-American youth. The subjects of the study were 13- and 18-year-olds who live in Minneapolis, Minnesota. The importance of this research is in its reference to the need to construct curricula for the teaching of values that will support cultural diversity, and the individual uniqueness of the adolescent who is in the process of acculturation and development.

The basic research question was the following: To what extent are the opinions and the feelings of parents taken into account in the decision making of the teen-age subjects?

Based on the research questions, two hypotheses were formulated as follows:

1. Youth of 13 years tend to demonstrate a higher response to parental authority than the youth of 18 years.
2. The youth who have been in the United States a shorter period of time are more responsive to parental authority than those of a longer period.

In the following chapter, precedents in literature are described.

CHAPTER II

PRECEDENTS IN THE LITERATURE

Included in this chapter are sections on related developmental research based on the rationales of Jean Piaget and Lawrence Kohlberg and on relevant acculturational research.

In reviewing the writing of structural theorists interested in moral education (Kohlberg, 1958, 1969, 1971a; Piaget, 1965; Sullivan, 1977), one concept emerges as central to the notion of a moral education: social interaction is a prerequisite for the child to progress from one stage of moral maturity to the next. While this central concept has not been dealt with directly nor as the primary focus in developmental studies in cross-cultural family settings in the United States, a number of studies have been conducted with cross-national students concerning the development of moral attitudes and choices. From these results, one can establish a basis for research in the more particular area of social interaction, that is, parent-youth interaction based on authority as a factor in making moral decisions.

This related research falls into two general categories--developmental and acculturational. In discussing developmental studies, the cognitive readiness of the youth for making moral decisions in the area of belief and action is the issue in question.

With respect to acculturational research, that is defined as research which considers the influence on the adolescent of the cross-cultural family setting. This study was concerned with familial acculturational components within the relatively narrow context of parental authority.

Related Developmental Research

Piaget's Theory of Logical Development

Piaget (1963) claimed that the child takes an active role in the formation of his thought processes and knowledge. Piaget derived this conclusion from his observation of children in actual situations that demanded the use of intelligence. He contended that there is a continuous interaction between the environment and the biological and logical forces of the child. He thought that intelligence sprang from the biological growth of the child and his facility to adapt to the environment. He expressed real concern with the underlying structures and processes of intellectual development, rather than with individual differences.

Some cognitive achievements were called developmental-
interactional by Piaget, because the cognitive development is produced by the interaction of the subject with the environment. The subject's intelligence quotient is distinguishable from these developmental-
interactional achievements. The content of the subject's ideas is also distinguishable from it (Piaget, 1967).

According to Piaget (1969), the child reacts to the environment by adaptation and organization: to assimilate the happenings of the

external world and to be able to adjust to the demands of external reality. Having accomplished this step, the child attempts to organize this knowledge into understandable structures of his intellect. This development of structures by the child in his interaction with the external world tends to produce a certain equilibrium with the environment. Development of the child's intelligence is not only biological but also logical. The logical aspect is used in solving problems. As the child matures physiologically, he also makes progress in his logical thinking. For Piaget there were three levels of logical growth with different substages. Each stage is qualitatively more complete than the previous one since it is more coherent and inclusive. Each stage, however, has its own internal logic which allows the child to react to the environment and the external world effectively. The final stage of logical reasoning, Later Formal Operational, is qualitatively the most complete and most developed. The other lesser stages contain limitations in the child's ability to see all aspects of the presenting problem.

The Piagetian technique for assessment of moral development has been refined by Kohlberg, whom many consider to be one of the best proponents of the cognitive-developmental approach. Extensive research has been carried out on the findings of Jean Piaget under two main headings:

1. Moral development in relation to age (Bandura & McDonald, 1963; Boehm & Naas, 1967; Cowan, Langer, et al., 1969; McRae, 1954).

More specifically, there is research that parental authority is negatively related to age (Utech & Hoving, 1969). The data offered

by Hess and Easton (1960) also suggested that perception of authority changes with the age of the child during the elementary-school years and that instrumental features of the role of father show a relative decline when compared to a more powerful political authority.

2. Moral development and its relation to level of logical reasoning (Colby, 1973; Crowley, 1968; Stuart, 1967; Whiteman & Kosier, 1964).

Piaget's View of Morality

Piaget viewed morality as the logical outgrowth of social development. For Piaget, morality consisted of systems of principles and the respect persons have for these principles. A good part of his 1965 (1932) book was spent explaining how the two types of interpersonal relations described in the present work lead to distinct moral viewpoints. He called one a heteronomous morality in which rules and principles are thought to exist outside the individual in the fixed order of the world. This morality is engendered by relations of unilateral constraint, in which persons in authority are seen as possessing privileged knowledge to which others must then adhere. He called the second a morality of autonomy in which rules and principles are constructed by persons working together in the search for order. It follows logically from relations such as friendship, in which persons as equals cooperate in defining reality. The question Piaget sought to answer was how interpersonal experiences between particular individuals give rise to general principles which pertain to whole societies.

What Piaget suggested was that characteristics of adult-adult authority relations bear similarities to the earlier child-adult covenant. These relations have similar advantages (e.g., security in approval) and limitations (e.g., the risk of low mutuality). They also tend toward conservation of ideas rather than opening the persons to new discoveries.

Kohlberg's View of Moral Thought and Action

Kohlberg (1958) used the term "moral" to refer to thought processes, i.e., reasoning, decision making, and judgment making in situations where the person has conflicting possibilities. Moral principles are principles of choice (Mosher & Sullivan, 1974) that are limited by the level of logical reasoning attained by the individual (Colby, 1973).

Kohlberg (1971b) further identified two main sources of consistency between moral thought and action. First, he quoted several studies that apparently showed the relationship between thought (judgment) and action, by showing that people at higher stages are more morally consistent. One study by Krebs on cheating in sixth graders indicated that the majority of children were below the principled level in moral judgment; 75 percent of these children cheated. In contrast, only 20 percent of the principled subjects (i.e., stages 5 and 6) cheated (Kohlberg, 1971b). In short, the higher the stage, the greater the consistency between thought and action. Second, Kohlberg (1971b) cited a study which indicated that if children have an amoral philosophy (stage 2) they are much more likely to cheat if

they are high on ego strength. If children have a conventional morality (stage 4), they are much less likely to cheat if they are high on a measure of ego strength. If children have reached the postconventional level (i.e., 5 or 6), high ego strength is less necessary, for even these principled children who are low in "ego strength" do not seem to cheat. Kohlberg (1971b) concluded that, in this sense, the basic virtue may be called "autonomy" as well as "justice." In short, the consistency between thought and action is nonmoral factors identified as attention, will, and ego-strength (Kohlberg, 1971b).

Belief-and-Action Consistency

Kohlberg, Piaget, and other developmentalists were primarily interested in the development of abstract and universal laws (i.e., structures). The theory really does not focus on action, and what ultimately follows is a thought-action inconsistency which is prevalent in the historical development of modern thought (Habermas, 1971). Sullivan (1977) claimed that both Kohlberg's and Piaget's theories of thought and action were inconsistent, for thought structures were not internalized with action. Sullivan rather claimed that thought directs action and action directs thought. In Freire's (1970) terms, this idea was called praxis: the fusion of action and reflection. Freire indicated that reflection separated from action is simply verbalism. The moral man thinks through clearly (thought) and then acts. For the youth, especially in a cross-cultural setting, there is always a belief-and-action inconsistency in making moral

decisions--"belief" being a more precise term in the context of the present study than "thought."

According to Solomon (1960), the decision act is produced by the influence of "behavior guides" (parents, peers, impulses, values) on the youth making the decision. The influence of each guide is conditioned by three factors: its "power" (based on the influence's orientation toward accepting the guide's influence), its "relevance" to the situation (which refers to the occurrence of an influence attempt), and the influence's perception that the guide's influence is "appropriate" in the situation. The youth needs both independence and the coerciveness of "behavior guides"--parents or peers--for making decisions (Brittain, 1963, 1966; Emmerich, 1978; Johnson, 1970; Smith & Kleine, 1969; Solomon, 1961). For the above reason, youth may face a belief-action inconsistency like that of St. Paul in his confession:

In fact, this seems to be the rule, that every single time I want to do good it is something evil that comes to hand. In my inmost self, I dearly love God's law, but I can see that my body follows a different law that battles against the law which reason dictates (Romans 7:21-23, NIV).

Related Acculturational Research

Acculturating Influences on Youth Value Systems: Family

Walters and Stinnett (1971), reviewing a decade of research, concluded:

It is interesting that the theory upon which our research is based concerning parent-child relationships frequently ignores changes in roles among social classes and among ethnic groups over a period of time. That parents have a differential among

various ethnic groups, and that this impact is different at various stages of the family life cycle is not always carefully delineated.

Broderick (1971) re-echoed that conclusion:

One of the distinguishing features of family theoretical development in this decade is the extent to which . . . new conceptual frameworks are beginning to grow out of the work done among different racial and ethnic groups within U.S. society.

Actually, observed Spiegel (Transaction, 1972), there is no such thing as a single family type that can be said to be representative of all America.

Nearly 60 years ago, Burgess (1926) characterized the family as "a unity of interacting personalities." The family is the initial social matrix within which morality is rooted and developed. The family of husband, wife, and children is an element of the larger social structure and culture. The structure of the family reflects aspects of the economy, religious beliefs, and other values held in the society. Within any society, variations in family structure depend both on the location of the family among social strata and subcultural groupings and on the particular personalities of the pair whose marriage created it (Clausen, 1966).

Families vary greatly in the relative authority of husband and wife and parent and children, and in the characteristic patterns of their interaction. Some parents give children a great deal of autonomy; others place strict limits on or closely supervise the activities and associations of their offspring (Davis & Havighurst, 1946; Duvall, 1946; Ericson, 1946; White, 1957). The studies that have been made rest on two assumptions: that it is reasonable to

conceive of social classes as subcultures of the larger society, each with a relatively distinct value orientation, and that values really affect behavior.

The family has been traditionally regarded as the prime agent of acculturation for preadults, and a great deal of evidence now exists to show that children will resemble their parents in some of their social and political orientations and behaviors (Bengtson, 1975; Bengtson & Starr, 1974; Feather, 1975, 1978; Hill, 1970; Jennings & Niemi, 1968, 1974; Kandel & Lesser, 1972; Thomas, 1971; Troll, Neugarten & Kraines, 1969). Variations among the viewpoints represented in the research literature show that there is still much to be explained. Some observers have preferred to focus on discontinuities between parents and their children, and to interpret these in terms of intergenerational conflict and rebellion (for example, Feuer, 1969). Others have argued that both continuity and conflict influence the development of student ideology (for example, Block, 1972; Kraut & Lewis, 1975).

This debate implies the importance of looking at the family in detail as an interpersonal, interactive system within which influence can flow from children to parents as well as in the reverse order. The debate also implies the need to consider the effects of the family in relation to the wider society, where the family is located in the social structure, and what sociopolitical trends and events impinge on it. All of this is to say that the causes of similarities and differences between parents and their children in their values and political and social orientations are obviously complex

and that a simple linear model is insufficient to account for them (Bengtson, 1971; Bengtson, Furlong & Laufer, 1974; Bengtson & Starr, 1975).

Acculturating Influences on Youth Value Systems: Parental Authority

Parents' own behaviors and beliefs are known to affect youth's value systems through modeling and identification processes (Hoffman & Slatzstein, 1967; Thomas, 1968), especially in the decision-making area (Cromwell, 1972; Donovan, 1968; King, 1969).

When young people acculturate more rapidly than their parents, the usual intergenerational gap (Spiegel, 1957) becomes compounded with intergenerational/acculturational differences (Scopetta & Alegre, 1975).

Szapocznik et al. (1975) described a psychosocial model of acculturation as part of a larger program that focused on the treatment of behavioral disorders within the Latino immigrant community in the Miami area. The basic core of the model consists of two hypotheses concerning the process of acculturation. The first hypothesis is that individual acculturation is a linear process that progresses as a function of the length of time the person has been exposed to the host culture. The second hypothesis is that the rate of acculturation is a function of the individual's age.

Acculturation Process of Korean-American Youth

The Korean-American youth constitute a minority both in terms of their numerical presence as well as their cultural and racial

backgrounds (Kim, 1973). Proper adjustment after their arrival in the United States, therefore, requires a certain measure of reconciliation between factors in their sociocultural identity and ethnocentric norms, and those factors present in the larger society. This process of adjustment and accommodation is understandably a difficult one. The complex values of an advanced industrial society frequently come into sharp conflict with the cultural orientation of the less-industrialized societies from which the Korean-American youth migrate. Unfortunately, the accommodation of new values and belief systems is usually made at the expense of the Korean-American youth (Oh, 1971; Yoo, 1973). This observation implies the presence of a progressive erosion of one's cultural identity, thereby creating cognitive dissonance and an imbalance in one's belief system and attitude structure (Carey & Mariam, 1980; Han, 1973; Kang, 1973). Indeed, the tendency of the Korean-American youth to withdraw into their own small communities and associate with their own compatriot can be partially attributed to this constant conflict (real and perceived) of values and beliefs (Chang, 1972; Kim, 1977; Kwon, 1972; Sunoo, n.d.).

For the Korean-American youth, the process of acculturation involves a complex set of internalization processes through which the Korean-born youth must assimilate new and different values, attitudes, and roles that are often contradictory. In this regard, the acculturation process of assimilating Korean-American youth into the American society through educational institutions is the "minoritization process" (Carey & Mariam, 1980) of other racial and cultural minority groups.

"Minoritization" encompasses a series of social interactions that occur between Korean-American youth and segments of American society. The social interactions evolve along two main processes. First, the Korean-American youth are resolved into the mainstream of American society and culture by learning new values, beliefs, and modes of behavior. Second, the Korean-American youth selectively pursue modes of behavior that maximize their adjustment in American society as they find it appropriate and beneficial to the attainment of their projected goals in life (Carey & Mariam, 1980).

In most instances, the Korean-American youth come from a somewhat socially generic-based culture in which they are regarded as elites. And, although their elitist status in their own societies makes them a minority, their positions of influence and dominance often desensitize them to their minority status. However, this pattern of social dominance and participation is hardly reproducible in American society. The general tendency, therefore, becomes one of resignation in the face of advergrent expectations, beliefs and values, and adaptations to complex organizations. Thus, the crucial and pivotal factors in the minoritization process appear to be labeling and differential treatment that engender marginality and frustration among the Korean-American youth (Wagley & Harris, 1964). The intensity of these experiences ultimately characterizes the antagonism of the Korean-American youth toward the larger American society.

The literature on race relations and the status of minorities in the American society suggests that there are at least three phases in the minoritization process involving separation

(real/symbolic), labeling, and treatment (Carey & Mariam, 1980).

The acculturation practices that foster the maintenance of such a pattern of social relations affect the Korean-American youth in an ascriptive process of separation, labeling, and treatment which structures a chasm that is difficult to bridge.

Moreover, limited participation in the general process of social and educational activities leads to inadequate adjustment. It also signifies an ongoing process of alienation (Lee, 1974). Needless to say, this detachment from active participation and communication is further aggravated by confrontations with practices of cultural and racial discrimination inherent in the American society.

Summary

Chapter II delineated the further rationale for this study, based on a review of the literature. The chapter was divided into two sections, the first of which explored developmental aspects of the Korean-American youth. This developmental section looked at research that indicated the adolescent age as particularly appropriate for studies dealing with the acquisition of such concepts as parental authority. In addition, it established a basis for studying the particular subject matter in question. Included in this section were theories on Piaget's theory of logical developments, Piaget's view of morality, and Kohlberg's view of moral thought and action.

The second section of Chapter II discussed the acculturational factors incorporated into this study. This section began with a broad view of the influence on youth value systems of the family.

Two specific studies were cited that provided a general context for the research being reported here as follows: Acculturating Influences on Youth Value Systems: Parental Authority and the Acculturation Process of Korean-American Youth.

CHAPTER III

PROCEDURES

Given the rationale of determining how important parental authority was in making the moral decisions by Korean-American youth in their 13th or 18th years, and given the supporting research--the developmental and acculturational research--this chapter outlines in detail the various procedures followed in carrying out the study.

The Setting

The population was the youth in the Korean ethnic society of the Minneapolis, Minnesota, area. The subjects, 13 and 18 years old, were from Korean immigrant churches in the Minneapolis area or were nonchurched. The latest information (Korean Directory, 1981) indicated that there were six Korean immigrant churches established in the Minneapolis area. The sample interviewed totaled 64--34 of them 13-year-olds and 30 of them 18-year-olds. (Table 3.1 shows the initial sample distribution of the subjects by age.) Among the 64 in the sample, 53 (82.8%) were from six Korean immigrant churches: Korean United Methodist Church of Minnesota, Korean First Baptist Church, The Catholic Church for the Korean Community, Korean First Church of Minnesota, Korean Evangelical United Methodist Church, and Twin City Korean Presbyterian Church. The other 11 subjects (17.2%) were nonchurched.

Table 3.1.--Distribution of subjects by age: initial sample
(total N = 64).

13-Year-Olds	18-Year-Olds
N = 34	N = 30

The principal reason for selecting the churches as main sources for identifying subjects is that they are the most clearly defined organizations of Korean immigrants. In other words, the Korean immigrant churches are representative of the Korean immigrant communities. There is a 68 percent church-attendance rate in the United States among the Korean immigrant population (Hyun, 1978; Park, 1971), and the churches meet not only the religious but the social and cultural needs of Korean immigrants, functioning like an extended family within the larger community.

Table 3.2 and Figures 3.1 and 3.2 show the initial breakdown of the categories of subjects by age and years of residency. Forty subjects, 20 of the 13-year-olds and 20 of the 18-year-olds, were selected for the purpose of analyzing data. The gender factor was not specifically taken into consideration, but in fact the ratio was roughly 50-50. From among the 34 total of the 13-year-olds, the lower 10 of short residency (shorter than five years) and upper 10 of long residency (longer than nine years) were selected. From the 30 total 18-year-olds, the lower 10 of short residency (shorter than five years) and the upper 10 of long residency (longer than seven years) were selected. In order to get 10 subjects of each cell (see Figure 3.3),

2 were randomly drawn from the set of 5-years residency (13-year-olds), 1 was randomly drawn from the set of 9-years residency (13-year-olds), and 1 was randomly drawn from the set of 7-years residency (18-year-olds). They represented a purposive sample according to age and residency in the United States within the Korean-American immigrant youth in Minneapolis.

Table 3.2.--Available subjects by the years of residency (total N = 64)

Age	Years of Residency																	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
13-year-olds (N = 34)	3	2		3	3	6	3	3	2	2		2	5					
18-year-olds (N = 30)	1	2		2	5	6	5	2	3		2						1	1

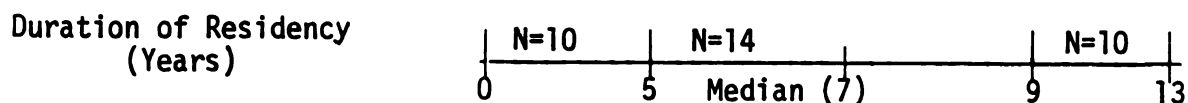


Figure 3.1.--Distribution by residency (13-year-olds) (total N = 34)

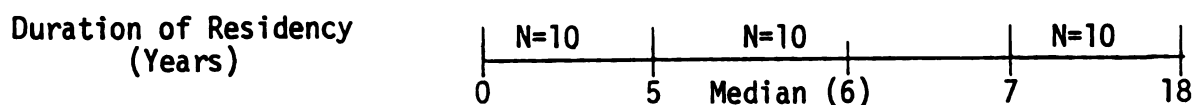


Figure 3.2.--Distribution by residency (18-year-olds) (total N = 30)

Figure 3.3 shows the final sample distribution of subjects by age and residency for the study.

	13-Year-Olds	18-Year-Olds
Short Residency	N = 10	N = 10
Long Residency	N = 10	N = 10

Figure 3.3.--Selected samples for analyses (total N = 40).

Dimensions of the Study

Design of the Study

The study used the one-shot design as described in Isaac and Michael's Handbook in Research and Evaluation (1966). Interviews were conducted with individuals in four sets of ten subjects each. These were 40 subjects out of the 64 population: 20 for the 13-year-olds and 20 for the 18-year-olds. They represented a purposive sample of age and residency in the United States within the Korean-American immigrant youth in Minneapolis. The Authority Scale (see Appendix B) was administered to each subject individually. Responses were then analyzed (see Data Analysis). The Authority Scale was used to measure the Korean-American youth's perceptions of parental authority for making moral decisions. The Authority Scale was administered during a personal interview.

Independent variables (age of the subjects and length of residency in the United States): There were two independent variables.

The first was the age of the youth, whether 13 years old or 18 years old. The second was the duration of residency in the United States, whether short or long.

Dependent variable (importance of parental authority in making moral decisions): The dependent variable in the study was the subject's score on the instrument which measured the degree of the importance of each authority figure. The instrument used a Likert-type response scale to measure the authority scores 1 through 5. When the subject ranked different authority figures, 1 meant the highest importance and 5 meant the lowest importance given to advice from such figures when making moral decisions.

Interviewing the Subjects

The research data were collected during an interview of approximately one hour with each of the subjects. The field work was done during September, October, and November, 1981. Prior to interview: During the middle part of September, 1981, the target sample of 13- and 18-year-olds was selected from the Sunday School registration of six Korean immigrant churches and the Korean Directory (1981) for the Minneapolis area. A letter of introduction (Appendix C) was sent to each individual in the target sample. The letter was approved by the ministers of the churches concerned, indicated the purpose of the interview, and informed those in the sample that the researcher would call to arrange a time for an interview. After the letter was sent, each subject was called to make the necessary arrangements.

During the interview: The Authority Scale was administered to each subject during the interview. Specifically, the step-by-step procedure followed was as follows:

1. Introduction and statement of the purpose of the interview,
2. Administering the Authority Scale by means of the card-sorting task for the ordering of authority figures,
3. Concluding the interview and discussing the questions of the Authority Scale with the subject (no formal data recorded).

All responses were written on data-gathering sheets by the interviewer. The interview was bilingual, conducted in English and Korean, as necessary; the instrument as well.

Hypotheses to Be Tested

Going back to the research questions developed in Chapter I, some questions can be asked which, in turn, provide the basis for the hypotheses to be tested. Given the principal research questions, more specific questions can be stated based on the hypotheses.

A. Attempts were made to identify whether or not the Korean-American youth's moral decisions are related to the parental authority:

1. To what extent does the 13-year-old who is a short-time resident in the United States identify parental authority in making moral decisions?
2. To what extent does the 13-year-old who is a long-time resident in the United States identify parental authority in making moral decisions?

3. To what extent does the 18-year-old who is a short-time resident in the United States identify parental authority in making moral decisions?
4. To what extent does the 18-year-old who is a long-time resident in the United States identify parental authority in making moral decisions?

B. Attempts were made to compare the authority scale between different age groups:

5. To what extent do the 13-year-olds and 18-year-olds of short-time residency differ on an authority scale?
6. To what extent do the 13-year-olds and 18-year-olds of long-time residency differ on an authority scale?

C. Attempts were made to compare the authority scale according to the different length of residency of the same age groups:

7. To what extent are short-time 13-year-old residents different from long-time 13-year-old residents on the authority scale?
8. To what extent are short-time 18-year-old residents different from long-time 18-year-old residents on the authority scale?

D. Attempts were made to compare the score on an authority scale between different age groups and length of residency groups:

9. To what extent do 13-year-olds of short-time residency differ from 18-year-olds of long-time residency?
10. To what extent do 13-year-olds of long-time residency differ from 18-year-olds of short-time residency?

As stated in Chapter I, the following hypotheses can be offered:

1. Youth of 13 years tend to demonstrate a higher response to parental authority than the youth of 18 years.
2. The youth who have been in the United States a shorter period of time are more responsive to parental authority than those of a longer period.

Instrumentation

The study used one instrument, designed specifically for the study. The instrument consisted of two sets of 24 moral-related issues, under two different major questions as follows: "Whose advice is likely to be best about. . . ? (Belief)" and "Whose advice do I follow on (Action)." Forty-eight questions followed, subdivided under these two major sections. Each question was written in English and Korean, to reduce any strain in understanding, on an 8 x 5 card which could be made to stand on the table after half-folding. The subject was asked to sort out a separate set of authority-figure cards (my parents, my friend, my pastor, my teacher, and myself) and to use them to indicate his answers (see Appendix B).

The instrument was designed to measure the subjects' perceptions as to what extent parental authority is important in the belief and action of Korean-American youth when making moral decisions. The two sets of cards with the questions and the authority figures were selected to represent the adolescent engaged in various kinds of moral decisions.

The interviewer recorded the responses on the answer sheet (Appendix B). The response scale ranged from 1 (the highest) through 5

(the lowest). This assumed to show the importance of the authority of five figures, as stated above: parents, friend, pastor, teacher, and self.

Computation of the Authority Score

The Authority Score was produced by summing the highest-ranking score, i.e., 1 in the response scale, across the moral-issue items (24) for each authority figure. The highest-ranking score 1 was summed up vertically under each five authority figures to compute the Authority Score. For example, if Question 1 ("Which religion to choose for my faith") in belief dimension of the Authority Scale got scores on parents, 1; friends, 4; pastor, 5; teacher, 3; myself, 2; and if the score on Question 2 ("Whether I can kiss") was parents, 2; friends, 3; pastor, 4; teacher, 5; myself 1; the total of the scores for these two questions would be parents, 1; friends, 0; pastor, 0; teacher, 0; myself, 1.

Instrumentation Development

The preliminary version of the Authority Scale consisted of 40 questions, which were under 5 items of 8 categories each, stated in Chapter I: educational choices, religious choices, purpose of life convictions, responsibility for future of parents, friendship choices, sexual mores, social mores, and ethnic choices. Each item was presented in two forms. The first was: How important is this question in your personal life? (Likert-type scale--Very Important, Important, Average, Less Important, and Not Important). The second was: To

what extent are the opinions of the following persons important as you make your decisions on this matter? (See Appendix A.)

Five items of each eight categories were pre-tested in order to evaluate and refine the questions. Based on the data obtained from the pre-test, the final instrument consisted of three items each for the eight categories. Evaluation and definition of the data were based on differentiability by age effect (13- and 18-year-olds) and residency effect (short and long). The first three items, in terms of differentiation (response variability), were selected for each factor. For example, five questions on educational choices used in pre-testing were as follows: (1) what subjects to study in school, (2) what areas to major in at college or university, (3) which college or university to attend, (4) which books to read, and (5) whether there is value in education. After pre-testing, the final instrument reduced these to the three items showing the greatest differentiation: (1) which college to go to, (2) which books to read, and (3) whether there is value in education.

Pre-Testing

The initial phase of the research was a survey using the research instrument (see Appendix A). Eight Korean-American youth from the Lansing area in Michigan were investigated for their reflective group discussions in August, 1981. Among the eight, three were 13-year-olds and five were 18-year-olds. They willingly responded to the research instruments. The purpose of the initial pre-test was to evaluate and refine the research instrument, to select items for final instrumentation, and to develop the field procedure.

Data Analysis

The research was a survey attempting to discover what relationships exist between the perceptions of Korean-American youth regarding the importance of parental authority as a factor in making moral decisions, by different age levels and by different durations of residency in the United States. Analysis of variance (ANOVA) statistics were primarily examined to determine the different significances of two independent variables (age and residency) in relation to the dependent variable (authority scale). For this reason, one- and two-way ANOVAs were analyzed. To reveal conditional relationships or interaction of independent variables, conditional ANOVAs were used (Rosenberg, 1968). If statistically significant F-ratios were obtained, a statement regarding treatment effects was made. If significant interaction occurred, a post-hoc comparison of means within appropriate treatment (t-test) was conducted.

In order to compare the belief-and-action consistency in relation to age and residency, Pearson's correlation was used. Borg and Gall (1971) said that correlational analysis should be used when individual differences are expected to be present; such differences manifested themselves as variations in score. To supplement the correlational data--that is, to see the authority transfer (direction) between belief and action in making moral decision, especially from "parent" to "myself"--chi-square was examined.

CHAPTER IV

RESULTS OF THE INVESTIGATION

Based on the rationale developed in Chapter I and the precedent literature gathered in Chapter II, an operational definition (instrument) of authority was developed. The reader will recall that not only was the concept defined, but it was placed in a context of making moral decisions by underscoring the need to be able to measure aspects of authority as they are manifested by 13- and 18-year-old Korean-American youth in belief and action regarding making moral decisions. Furthermore, authority as a concept was seen as operating both in the thought and the action dimensions. This was seen necessary and desirable, because the operation of authority in a social studies context must take into account the variability of belief and action dimensions.

Authority in a technical sense is neither good nor bad. It is, scientifically speaking, neutral and simply a recognition of social interactions. The operational definition (instrument) in this study, as has been pointed out earlier, was an attempt to incorporate both the neutrality of the concept and authority-receiver's perspective that in this writer's judgment makes the concept measurable and ultimately applicable in multicultural education.

The operational definition of authority already given is reiterated here:

1. To what extent are the opinions of the following persons important for making moral decisions in belief: my parent, my friend, my pastor, my teacher, and myself? ("Whose advice is likely best about . . . ?")
2. To what extent are the opinions of the following persons important for making moral decisions in action: my parent, my friend, my pastor, my teacher, and myself? ("Whose advice do I follow on . . . ?")

Based on this operational definition, two hypotheses were formulated which provided the focus for the data analysis:

1. Youth of 13 years tend to demonstrate a higher response to parental authority than the youth of 18 years.
2. The youth who have been in the United States a shorter period of time are more responsive to parental authority than those of a longer period.

These two hypotheses--concerning age and length of residency--are investigated on a test-by-test basis in the next section of this chapter.

It is within this specific framework that the study was conducted. In this chapter the results of the study are discussed. Data are looked at on a test-by-test basis. First, the descriptive data and statistical analyses are displayed in a series of tables. A discussion section follows, focusing on the data as they apply to each of the two hypotheses.

Measures of Parental Authority

Through the Authority Scale instrument (Appendix B), parental authority scores were measured to show to what extent the opinions of the parent are important to the adolescent in making moral decisions.

Belief Dimension

Descriptive data: BELIEF, parental authority by age.--Cell means were generated using the SPSS subprogram ONEWAY (SPSS, 1975) and are illustrated by condition in Table 4.1.

Table 4.1.--REPORTED BELIEF, parental authority: overall cell means by age.

Total Population	Age	
	13 Years	18 Years
$\bar{X} = 9.30$ (N = 40)	$\bar{X} = 10.35$ (N = 20)	$\bar{X} = 8.25$ (N = 20)

Descriptive data: BELIEF, parental authority by residency.--Cell means were generated using the SPSS subprogram ONEWAY (SPSS, 1975) and are illustrated by condition in Table 4.2.

Descriptive data: BELIEF, parental authority by age and residency.--Cell means were generated using the SPSS subprogram TWOWAY (SPSS, 1975) and are illustrated by condition in Table 4.3.

Table 4.3.

Table 4.2.--REPORTED BELIEF, parental authority: overall cell means by residency. (Total N = 40)

	Residency	
	Short	Long
	$\bar{X} = 9.55$ (N = 20)	$\bar{X} = 9.05$ (N = 20)

Table 4.3.--REPORTED BELIEF, parental authority: overall cell means by age and residency.

Age	Residency	
	Short	Long
13 years	$\bar{X} = 11.80$ (N = 10)	$\bar{X} = 8.90$ (N = 10)
18 years	$\bar{X} = 7.30$ (N = 10)	$\bar{X} = 9.20$ (N = 10)

Analysis of variance: BELIEF, parental authority.--Given these descriptive data, a two-way ANOVA procedure (SPSS, 1975) was used to determine whether any significant differences in means existed and whether any significant interactions were present. The results of this statistical test are illustrated in Table 4.4.

Discussion: BELIEF, parental authority.--The first hypothesis stated that a significant difference would be found between the two age groups, i.e., 13- and 18-year-olds. This hypothesis was not

supported by an analysis of the data (Tables 4.1 and 4.4). Although it was not statistically significant, the general tendency was in the hypothesized direction (Table 4.4).

Table 4.4.--REPORTED BELIEF, parental authority: two-way analysis of variance--age by residency.

Source of Variation	Sum of Squares	df	Mean Square	F-Ratio	F-Prob.
Age	44.100	1	44.100	1.989	.167
Length of residency	2.500	1	2.500	.113	.739
Age x length of residency	57.600	1	57.600	2.598	.116
Residual	<u>798.200</u>	<u>36</u>	<u>22.172</u>		
Total	902.400	39	23.138		

The second logical hypothesis stated that a significant difference would be found between the two residency groups, i.e., short and long. Null hypothesis (H_0) test using F-statistics, 7-step procedures (Hayes, 1973), about age effect in belief dimension is the following: (1) $H_0: \mu_1 = \mu_2$, $H_a: \mu_1 \neq \mu_2$, (2) α level = .05, (3) $F = \frac{msb}{msw}$, (4) $F \leq F(J-1, J[n-1])$, if H_0 is true, (5) reject H_0 if $F > 4.08$, (6) $F = 1.989$, (7) accept H_0 . Age variable in belief dimension did not show an effect among means of age related to parental authority. As the same steps above, F value of length of residency (.106) did not reject H_0 . Length of residency effect in belief dimension did not show an effect among means of residency variable related to parental authority. Null hypothesis (H_0) was not rejected. This hypothesis was not supported by an analysis of the data (Tables 4.2 and 4.4).

Based on an analysis of the data, no two-way interactions were significant at the .10 or .05 levels (Table 4.4).

Action Dimension

Descriptive data: ACTION, parental authority by age.--Cell means were generated using the SPSS subprogram ONEWAY (SPSS, 1975) and are illustrated by condition in Table 4.5.

Table 4.5.--REPORTED ACTION, parental authority: overall cell means by age.

Total Population	Age	
	13 Years	18 Years
$\bar{X} = 9.17$ (N = 40)	$\bar{X} = 11.00$ (N = 20)	$\bar{X} = 7.35$ (N = 20)

Descriptive data: ACTION, parental authority by residency.--Cell means were generated using the SPSS subprogram ONEWAY (SPSS, 1976) and are illustrated by condition in Table 4.6.

Table 4.6.--REPORTED ACTION, parental authority: overall cell means by residency. (Total N = 40)

Residency	
Short	Long
$\bar{X} = 10.50$ (N = 20)	$\bar{X} = 7.85$ (N = 20)

Descriptive data: ACTION, parental authority by age and residency.--Cell means were generated using the SPSS subprogram TWOWAY (SPSS, 1975) and are illustrated by condition in Table 4.7.

Table 4.7.--REPORTED ACTION, parental authority: overall cell means by age and residency. (Total N = 40)

Age	Residency	
	Short	Long
13 years	$\bar{X} = 13.00$ (N = 10)	$\bar{X} = 9.00$ (N = 10)
18 years	$\bar{X} = 8.00$ (N = 10)	$\bar{X} = 6.70$ (N = 10)

Analysis of variance: ACTION, parental authority.--With these descriptive data available, a two-way ANOVA procedure (SPSS, 1975) was used to determine whether any significant differences in means existed and whether any significant interactions were present. The results of this statistical test are illustrated in Table 4.8.

Discussion: ACTION, measures of parental authority.--The first hypothesis stated that a significant difference would be found between the two age groups, i.e., 13- and 18-year-olds. This hypothesis was supported. Two-way ANOVA showed the age effect significant at the .02 level (Tables 4.5 and 4.8).

The second hypothesis stated that a significant difference would be found between the two residency groups, i.e., short and long. This hypothesis was supported. Two-way ANOVA showed the residency effect significant at the .09 level (Tables 4.6 and 4.8).

Table 4.8.--REPORTED ACTION, parental authority: two-way analysis of variance--age by residency.

Source of Variation	Sum of Squares	df	Mean Square	F-Ratio	F-Prob.
Age	133.225	1	133.225	5.750	.022
Length of residency	70.225	1	70.225	3.031	.090
Age x length of residency	18.225	1	18.225	.787	.381
Residual	<u>834.100</u>	<u>36</u>	<u>23.169</u>		
Total	1055.775	39	27.071		

Null hypothesis (H_0) test using F-statistics, about age and length of residency effect in action dimension was the following: F value of age effect was 4.588, and F value of length of residency effect was 2.708 was an effect among means of age related to parental authority. Therefore, the null hypothesis (H_0) was rejected. In length of residency effect in action dimension, there was an effect among means of length of residency related to parental authority. The null hypothesis (H_0) was rejected.

Based on an analysis of the data, no two-way interactions were significant at the .10 level (Table 4.8). (Since the sample size was small [40 subjects], .10 was used as α .)

Measures of Myself as Authority

Through the Authority Scale instrument (Appendix B), "myself" authority scores were measured to show to what extent the "my opinions" were a factor in making moral decisions. This was for the supplementary data as an antithesis of parental authority.

Belief Dimension

Descriptive data: BELIEF, myself as authority by age.--Cell means were generated using the SPSS subprogram ONEWAY (SPSS, 1975) and are illustrated by condition in Table 4.9.

Table 4.9.--REPORTED BELIEF, myself as authority: overall cell means by age.

Total Population	Age	
	13 Years	18 Years
$\bar{X} = 10.07$ (N = 40)	$\bar{X} = 9.20$ (N = 20)	$\bar{X} = 10.95$ (N = 20)

Descriptive data: BELIEF, myself as authority by residency.--Cell means were generated using the SPSS subprogram ONEWAY (SPSS, 1975) and are illustrated by condition in Table 4.10.

Table 4.10.--REPORTED BELIEF, myself as authority: overall cell means by residency. (Total N = 40)

Residency	
Short	Long
$\bar{X} = 8.15$ (N = 20)	$\bar{X} = 12.00$ (N = 20)

Descriptive data: BELIEF, myself as authority by age and residency.--Cell means were generated using the SPSS subprogram TWOWAY (SPSS, 1975) and are illustrated by condition in Table 4.11.

Table 4.11.--REPORTED BELIEF, myself as authority: overall cell means by age and residency. (Total N = 40)

Age	Residency	
	Short	Long
13 years	$\bar{X} = 5.60$ (N = 10)	$\bar{X} = 12.80$ (N = 10)
18 years	$\bar{X} = 10.70$ (N = 10)	$\bar{X} = 11.20$ (N = 10)

Analysis of variance: BELIEF, myself as authority.--Given these descriptive data, a two-way ANOVA procedure (SPSS, 1975) was used to determine whether any significant differences in means existed and whether any significant interactions were present. The results of this statistical test are illustrated in Table 4.12. These data are drawn from the question about belief about best authority to follow.

Discussion: BELIEF, myself as authority.--The first hypothesis stated that a significant difference would be found between the two age groups, i.e., 13- and 18-year-olds. This hypothesis was not supported by an analysis of the data (Tables 4.9 and 4.12).

The second hypothesis stated that a significant difference would be found between the two residency groups, i.e., short and long. This hypothesis was supported. Two-way ANOVA showed the residency effect significant at the .02 level (Tables 4.10 and 4.12).

Based on an analysis of the data, two-way interactions were significant at the .04 level (Table 4.12).

Table 4.12.--REPORTED BELIEF, myself as authority: two-way analysis of variance--age by residency.

Source of Variation	Sum of Squares	df	Mean Square	F-Ratio	F-Prob.
Age	30.625	1	30.625	1.142	.292
Length of residency	148.225	1	148.225	5.526	.024
Age x length of residency	112.225	1	112.225	4.184	.048
Residual	965.700	36	26.825		
Total	1256.775	39	32.225		

Action Dimension

Descriptive data: ACTION, myself as authority by age.--Cell means were generated using the SPSS subprogram ONEWAY (SPSS, 1975) and are illustrated by condition in Table 4.13.

Table 4.13.--REPORTED ACTION, myself as authority: overall cell means by age.

Total Population	Age	
	13 Years	18 Years
$\bar{X} = 10.75$	$\bar{X} = 9.05$	$\bar{X} = 12.45$
(N = 40)	(N = 20)	(N = 20)

Descriptive data: ACTION, myself as authority by residency.--

Cell means were generated using the SPSS subprogram ONEWAY (SPSS, 1975) and are illustrated by condition in Table 4.14.

Table 4.14.--REPORTED ACTION, myself as authority: overall cell means by residency. (Total N = 40)

	Residency	
	Short	Long
	$\bar{X} = 8.00$ (N = 20)	$\bar{X} = 13.50$ (N = 20)

Descriptive data: ACTION, myself as authority by age and residency.--Cell means were generated using the SPSS subprogram TWOWAY (SPSS, 1975) and are illustrated by condition in Table 4.15.

Table 4.15.--REPORTED ACTION, myself as authority: overall cell means by age and residency. (Total N = 40)

Age	Residency	
	Short	Long
13 years	$\bar{X} = 5.30$ (N = 10)	$\bar{X} = 12.80$ (N = 10)
18 years	$\bar{X} = 10.70$ (N = 10)	$\bar{X} = 14.20$ (N = 10)

Analysis of variance: ACTION, myself as authority.--Given these descriptive data, a two-way ANOVA procedure (SPSS, 1975) was used to determine whether any significant differences in means existed and whether any significant interactions were present. The results of this statistical test are illustrated in Table 4.16.

Table 4.16.--REPORTED ACTION, myself as authority: two-way analysis of variance--age by residency.

Source of Variation	Sum of Squares	df	Mean Square	F-Ratio	F-Prob.
Age	115.600	1	115.600	4.776	.035
Length of residency	302.500	1	302.500	12.497	.001
Age x length of residency	40.000	1	40.000	1.653	.207
Residual	871.400	36	24.206		
Total	1329.500	39	34.090		

Discussion: ACTION, myself as authority.--The first hypothesis stated that a significant difference would be found between the two age groups, i.e., 13- and 18-year-olds. This hypothesis was supported. Two-way ANOVA showed the age effect was significant at the .03 level (Tables 4.13 and 4.16).

The second hypothesis stated that a significant difference would be found between the two residency groups, i.e., short and long. This hypothesis was supported. Two-way ANOVA showed the residency effect was significant at the .001 level (Tables 4.14 and 4.16).

Based on an analysis of the data, no two-way interactions were significant at the .10 or .05 levels (Table 4.16).

Measures of Other Authority

Through the Authority Scale instrument (Appendix B), other authority scores (friend, pastor, and teacher) were measured to show to what extent the opinions of others were important for making moral decisions. This was for the supplementary data.

Belief Dimension

Analysis of variance: BELIEF, other authority.--A two-way ANOVA procedure (SPSS, 1975) was used to determine whether any significant differences in means existed and whether any significant interactions were present. The results of this statistical test are illustrated in Tables 4.17, 4.18, and 4.19.

Table 4.17.--REPORTED BELIEF, friend as authority: two-way analysis of variance--age by residency.

Source of Variation	Sum of Squares	df	Mean Square	F-Ratio	F-Prob.
Age	6.400	1	6.400	1.167	.287
Length of residency	12.100	1	12.100	2.207	.146
Age x length of residency	1.600	1	1.600	.292	.592
Residual	197.400	36	5.483		
Total	217.500	39	5.577		

Table 4.18.--REPORTED BELIEF, pastor as authority: two-way analysis of variance--age by residency.

Source of Variation	Sum of Squares	df	Mean Square	F-Ratio	F-Prob.
Age	.225	1	.225	.031	.861
Length of residency	18.225	1	18.225	2.509	.122
Age x length of residency	.025	1	.025	.003	.954
Residual	261.500	36	7.264		
Total	279.975	39	7.179		

Table 4.19.--REPORTED BELIEF, teacher as authority: two-way analysis of variance--age by residency.

Source of Variation	Sum of Squares	df	Mean Square	F-Ratio	F-Prob.
Age	3.600	1	3.600	1.600	.214
Length of residency	.100	1	.100	.044	.834
Age x length of residency	.900	1	.900	.400	.531
Residual	81.000	36	2.250		
Total	85.600	39	2.195		

Discussion: BELIEF, other authority.--The first and second hypotheses--concerning age and residency--were not supported here by analyses of the data (Tables 4.17, 4.18, and 4.19).

Based on analyses of the data, no two-way interactions were significant at the .10 or .05 levels (Tables 4.17, 4.18, and 4.19).

Action Dimension

Analysis of variance: ACTION, other authority.--A two-way ANOVA procedure (SPSS, 1975) was used to determine whether any significant differences in means existed and whether any significant interactions were present. The results of this statistical test are illustrated in Tables 4.20, 4.21, and 4.22.

Table 4.20.--REPORTED ACTION, friend as authority: two-way analysis of variance--age by residency.

Source of Variation	Sum of Squares	df	Mean Square	F-Ratio	F-Prob.
Age	8.100	1	8.100	2.253	.142
Length of residency	3.600	1	3.600	1.002	.324
Age x length of residency	.000	1	.000	.000	.999
Residual	129.400	36	3.594		
Total	141.100	39	3.618		

Table 4.21.--REPORTED ACTION, pastor as authority: two-way analysis of variance--age by residency.

Source of Variation	Sum of Squares	df	Mean Square	F-Ratio	F-Prob.
Age	4.225	1	4.225	.755	.391
Length of residency`	11.025	1	11.025	1.970	.169
Age x length of residency	.025	1	.025	.004	.947
Residual	201.500	36	5.597		
Total	216.775	39	5.558		

Table 4.22.--REPORTED ACTION, teacher as authority: two-way analysis of variance--age by residency.

Source of Variation	Sum of Squares	df	Mean Square	F-Ratio	F-Prob.
Age	2.025	1	2.025	.786	.381
Length of residency	.025	1	.025	.010	.922
Age x length of residency	2.025	1	2.025	.786	.381
Residual	<u>92.700</u>	36	<u>2.575</u>		
Total	96.775	39	2.481		

Discussion: ACTION, other authority.--The first hypothesis stated that a significant difference would be found between the two age groups, i.e., 13- and 18-year-olds. This hypothesis was not supported by analyses of the data (Tables 4.20, 4.21, and 4.22).

The second hypothesis stated that a significant difference would be found between the two residency groups, i.e., short and long. This hypothesis was not supported by analyses of the data (Tables 4.20, 4.21, and 4.22).

Based on an analysis of the data, no two-way interactions were significant at the .10 or .05 levels (Tables 4.20, 4.21, and 4.22).

Conditional Analysis of Variance by Age

To see the age effect when the residency effect was controlled, conditional analysis of variance was used (Rosenberg, 1968). To determine whether any significant differences existed after such control,

one-way ANOVA by age and conditional ANOVA by age with residency were processed. The results of this statistical test are illustrated in Table 4.23.

Table 4.23.--F-values and significance levels for authority figures: one-way and conditional analysis of variance by age.

Authority Figures	Kinds of ANOVA			
	One Way/Age		Conditional by Age With Residency	
	Belief	Action	Belief	Action
Parent	1.97	5.49**	1.91	5.78**
Friend	1.15	2.31	1.19	2.32
Pastor	.03	.76	.03	.78
Teacher	1.67	.81	1.63	.79
Myself	.95	3.62*	1.05	4.69**

*F significant at $p \leq .10$.

** $p \leq .05$.

*** $p \leq .01$.

**** $p \leq .001$.

Discussion: Conditional Analysis of Variance by Age

The general trend of the age effect in both one-way ANOVA and conditional ANOVA was the same in significant values. Both parental authority and myself authority in the action dimension were statistically significant at the .10 and .05 levels (Table 4.23). But, more specifically, after residency effect was controlled, F-values in the one-way ANOVA increased, i.e., from 5.49 to 5.78 and 3.62 to 4.69, in conditional ANOVA (Table 4.23).

Conditional Analysis of Variance by Residency

To see the residency effect when the age effect was controlled, conditional analysis of variance was used (Rosenberg, 1968). To determine whether any significant differences existed after such control, one-way ANOVA by residency and conditional ANOVA by residency with age were processed. The results of this statistical test are illustrated in Table 4.24.

Table 4.24.--F-values and significance levels for authority figures:
one-way and conditional analysis of variance by residency.

Authority Figures	Kinds of ANOVA			
	One Way/ Residency		Conditional by Residency With Age	
	Belief	Action	Belief	Action
Parent	.11	2.71*	.11	3.05*
Friend	2.24	1.00	2.25	1.03
Pastor	2.65	2.04	2.58	2.02
Teacher	.04	.01	.05	.10
Myself	5.08**	11.19***	5.09**	12.28****

*F significant at $p \leq .10$.

** $p \leq .05$.

*** $p \leq .01$.

**** $p \leq .001$.

Discussion: Conditional Analysis of Variance by Residency

The general trend of the residency effect in both one-way ANOVA and conditional ANOVA was the same in significant values. This means that there were hardly any residency effects. Both

parental authority and myself as authority in the action dimension, and myself as authority in the belief dimension, were statistically significant at .10, .005, .01, and .001 levels (Table 4.24). But, more specifically, after the age effect was controlled, F-values in the one-way ANOVA increased, i.e., from 2.71 to 3.05, 5.08 to 5.09, and 11.19 to 12.28, in conditional ANOVA (Table 4.24).

Both conditional analyses confirmed that there were no significant interactions between age and residency, as two-way ANOVA showed earlier (Tables 4.4, 4.8, 4.12, 4.17, 4.18, 4.19, 4.20, 4.21, and 4.22). But in the case of myself and parent, limited interaction effect occurred (Table 4.16).

Significance Levels of Authority Figures for 13- and 18-Year-Olds Compared by Residency

Analysis of Variance: Measures of Authority Figures

A one-way ANOVA procedure (SPSS, 1975) was used to determine whether any significant differences in means existed. The results of F-values and significance levels for authority figures are illustrated in Table 4.25.

Discussion: Measures of Authority Figures by Residency

The purpose of analyzing data within the same age groups (13- and 18-year-olds) was to see how the residency effect operated when the age effect was controlled. There were supplementary data for the second hypothesis, which stated that a significant difference

would be found between the two residency groups, i.e., short residency and long residency.

Table 4.25.--F-values and significance levels for authority figures:
one-way analysis of variance by residency.

Authority Figures	Kinds of ANOVA			
	One Way/Residency (13S vs. 13L)		One Way/Residency (18S vs. 18L)	
	Belief	Action	Belief	Action
Parent	1.08	2.78*	1.53	.48
Friend	.34	.27	2.92	3.60*
Pastor	.89	.73	2.37	1.70
Teacher	.10	.31	.32	.49
Myself	7.34**	9.28***	.07	3.39*

Key: 13S = 13-year-olds of short residency
 13L = 13-year-olds of long residency
 18S = 18-year-olds of short residency
 18L = 18-year-olds of long residency

*F significant at $p \leq .10$.

** $p \leq .05$.

*** $p \leq .01$.

Within 13-year-olds, a strong residency effect occurred, whereas within 18-year-olds, no residency effect occurred significantly (Table 4.25).

One phenomenon needs to be noted. Within 18-year-olds, in the action dimension, friend authority showed significant value

(F-value was 3.60, $p < .10$), whereas parental authority value showed the lowest significance (Table 4.25).

T-tests were run on pairs of means generated by age and residency in the belief and action dimensions. Those tests established the maximums and minimums for the interaction effects occurring as a result of the differences in means between age and residency. Table 4.26 illustrates T-values and significance levels for authority figures between 13-year-olds of long residency and 18-year-olds of short residency. A t-test on these values yielded a two-tailed probability of no more than .005.

There were significant values (T-values) between 13-year-olds of short residency and 18-year-olds of long residency. Parental authority in the action dimension was significant at .05; friend as authority in the belief dimension was significant at the .05 level; myself as authority in both dimensions was significant at the .05 and .005 levels. There were no significant values between 13-year-olds of long residency and 18-year-olds of short residency (Table 4.26).

Belief-and-Action Consistency

This test was developed to compare the belief-and-action consistency in relation to age and residency. Pearson's correlation was used and is illustrated by age and residency in Table 4.27 and Figure 4.1.

Table 4.26.--T-values and significance levels for authority figures.

Authority Figures	Comparing Groups			
	13-Year-Olds of Short Residency vs. 18-Year-Olds of Long Residency		13-Year-Olds of Long Residency vs. 18-Year-Olds of Short Residency	
	Belief	Action	Belief	Action
Parent	1.14	2.47*	.84	.60
Friend	2.11*	1.62	-.26	.39
Pastor	1.01	1.30	-1.43	-.55
Teacher	-.75	-.66	-1.04	-.59
Myself	-3.45**	-2.30*	1.21	.96

*Significant at $p < .05$.** $p < .005$ at two-tailed test.

Table 4.27.--Correlation coefficients between belief and action of parental authority and myself as authority.

Authority Figures	Correlation Between Belief and Action				
	13S	13L	18S	18L	18 A11
Parent	.8679	.6505	.6850	.5282	.6151
Myself	.8267	.5840	.6070	.5236	.5665

Key: 13S = 13-year-olds of short residency
13L = 13-year-olds of long residency
18S = 18-year-olds of short residency
18L = 18-year-olds of long residency
13 A11 = A11 13-year-olds
18 A11 = A11 18-year-olds

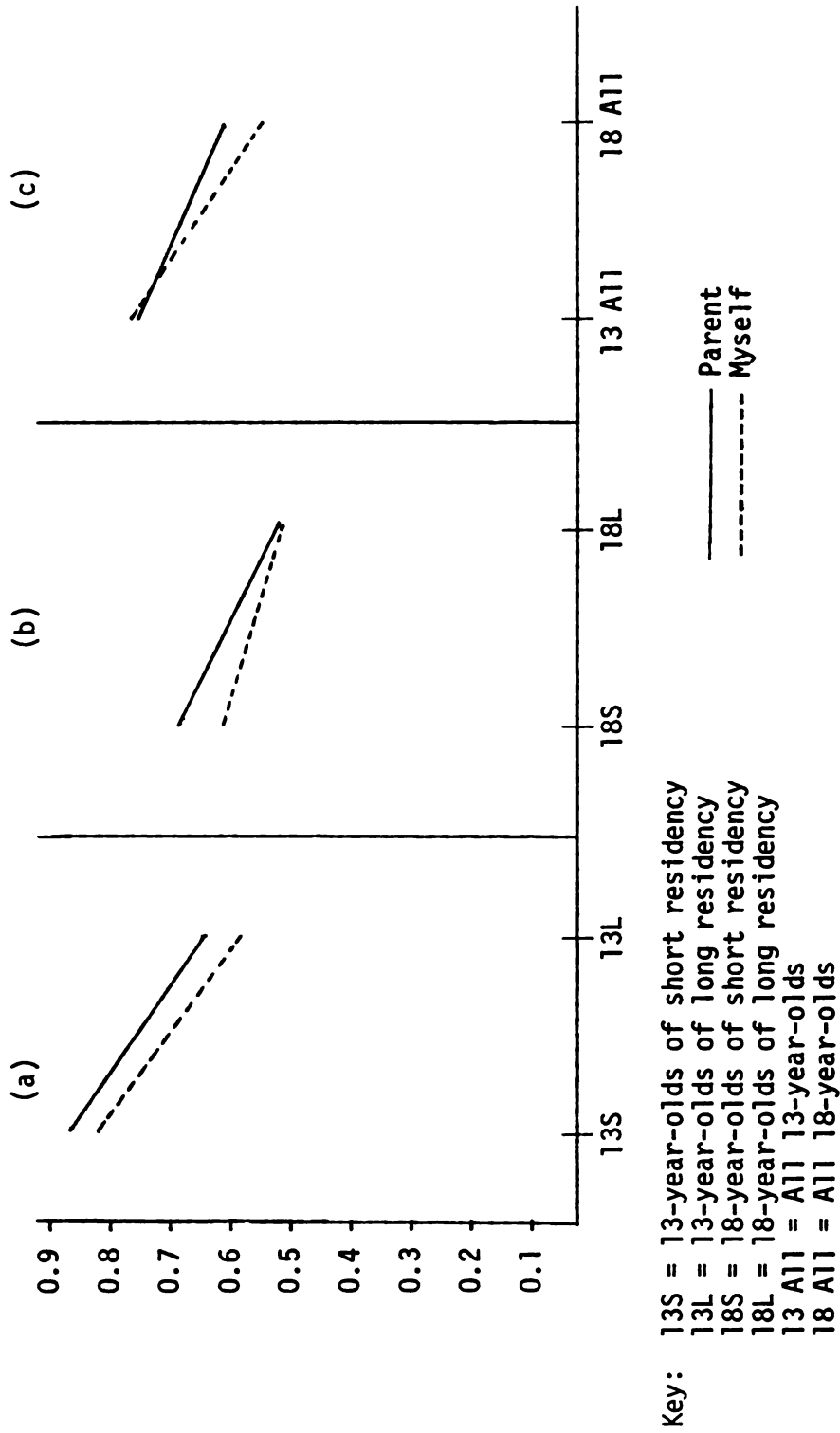


Figure 4.1.--Graphic representation of correlation coefficients between belief and action of parental authority and myself as authority: (a) 13-year-olds of short and long residency, (b) 18-year-olds of short and long residency, (c) all 13-year-olds and all 18-year-olds.

Pearson's Correlation: Measures of Parent and Myself

Correlational analysis (Borg & Gall, 1971) was used to determine whether any significant differences were present as variations in scores. To supplement the correlational data--that is, to see the authority transfer (direction) between belief and action in making moral decisions, especially from parent to myself--chi-square was examined (Table 4.28). The observations following do lend some general support to the hypotheses of the study by providing data to complement the major test.

Discussion: Belief-and- Action Consistency

Figure 4.1 shows that belief-and-action consistency (correlation) decreases as the age and residency increase. Within each age group, the same tendency happens (Figure 4.1 [a] and [b]). Specifically, Figure 4.1 (c) shows that as the age increases, the belief-and-action consistency of all 18-year-olds decreases. Within each age group, as the residency increases, the belief-and-action consistency decreases. The slope for 13-year-olds (the difference in belief-and-action consistency between 13-year-olds of long residency and short residency) is higher than that for 18-year-olds (Figure 4.1 [a] and [b]).

The same tendency happens in parental authority and myself as authority regarding correlation coefficients of belief-and-action consistency.

Table 4.28.--Chi-square values and significance levels of the direction of belief and action.

Authority Figures	Comparing Groups							
	13S vs. 18S	13L vs. 18L	13S vs. 18L	13L vs. 18S	13S vs. 13L	18S vs. 18L	13 vs. 18	Short vs. Long
Parent	3.34*	5.75**	6.14**	2.38	.20	.46	8.21***	.24
Myself	.00	.50	2.67	.70	.62	3.21	.33	3.42*

Key: 13S = 13-year-olds of short residency (N = 10)

13L = 13-year-olds of long residency (N = 10)

18S = 18-year-olds of short residency (N = 10)

18L = 18-year-olds of long residency (N = 10)

13 = All 13-year-olds (N = 20)

18 = All 18-year-olds (N = 20)

Short = Both 13- and 18-year-olds of short residency (N = 20)

Long = Both 13- and 18-year-olds of long residency (N = 20)

*Significant at $p < .10$.

** $p < .05$.

*** $p < .005$.

Summary

In considering the operational definition of parental authority, this chapter discussed the results of the investigation in terms of the two definitional components and in terms of the two hypotheses developed for this study. One instrument was used in gathering data: the Authority Scale. Interviews were administered through the instrument. This interviewing session lasted approximately one hour.

Discussion of the Results

Hypothesis 1: Age received support based on the analysis of data. Measures of parental authority and myself as authority both yielded significant results in this regard, in both the belief and action dimensions.

Hypothesis 2: Residency was supported by the results of Authority Scale scores on the data. Measures of parental authority and myself as authority both yielded significant results in this regard, in both the belief and action dimensions.

The analysis of variance conducted on the dependent variable, parental authority, in this study yielded statistically significant levels at .05 and .10. In order to compare the belief-and-action consistency, Pearson's correlation was used and yielded high correlations (higher than .52 and lower than .86). To supplement the correlational data--in other words, to see the authority transfer between belief and action in making moral decisions--chi-square was examined.

This chapter provided a detailed look at the instrument employed and the analysis of data gathered in this investigation. Data-based observations were made regarding the two hypotheses of the study used in the operational definition of parental authority. Chapter V provides an overview of the study and discusses conclusions, implications, and limitations of the study.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The study grew out of a general interest in multicultural education, focused on moral education and a perceived need for a better definition of its essential components. Little descriptive research has been conducted in reference to the cultural factors in moral education. Rather, most efforts to date have emphasized the theoretical aspects of the moral and conceptual development processes.

Several writings have centered on the concepts required in the development and acculturation of youth and parents in order to achieve a multicultural perspective (see Burgess, 1926; Hoffman & Saltzstein, 1967; Kohlberg, 1958; Piaget, 1965; Solomon, 1960; Spiegel, 1957; Szapocznik et al., 1975; Walters & Stinnett, 1971). What emerges is a set of common expectations and ideologies that form a core around which the field of multicultural studies is constructed. At the center of this core is the concept of social interaction with authority.

Curiously, although the concept is consistently mentioned, little time is spent defining social interaction beyond the generalization of mutual interaction. The purpose of the research thus became to define social interaction in a more specific way, i.e.,

parent and youth interaction focused on matters of authority. Furthermore, this definition was to be specific to the acculturational studies, thereby requiring the two-dimensional emphasis of a technical definition of parent-youth interaction coupled with a more ideological definition. This dual focus allowed for an explicit, factual understanding of parent-youth interaction focused on issues of authority. Thus the research attempted to account for specific value-biased aspects of human interaction.

The definition that resulted was based on an authority-receiver's perspective. This, in the writer's judgment, makes the concept measurable and ultimately applicable in multicultural education.

The operational definition of authority is therefore reported here:

1. To what extent are the opinions of the following persons important in making moral decisions in belief: my parent, my friend, my pastor, my teacher, and myself?
(Whose advice is likely best about . . . ?)
2. To what extent are the opinions of the following persons important in making moral decisions in action: my parent, my friend, my pastor, my teacher, and myself?
(Whose advice do I follow on . . . ?)

These two components reflect the intention to create a definition that is measurable and applicable. The first represents a belief dimension and the second an action dimension, which provide a view of how the authority operates.

Summary of the Study

The primary purpose of the study was to determine how important parental authority was in the making of moral decisions by Korean-American youth aged 13 and 18. A specifically designed instrument was used to examine the effect of the subject's perceptions of parental authority in belief and action in making moral decisions. The design of the study involved the application of the treatment to the following four sets of subjects:

1. The 13-year-old of short residency in the United States,
2. The 13-year-old of long residency in the United States,
3. The 18-year-old of short residency in the United States,
4. The 18-year-old of long residency in the United States.

The subjects were purposively selected for treatment from the entire 13- and 18-year-old population. Interviews were conducted with ten individuals in each of the four sets. The instrument was used to measure the Korean-American young people's perceptions of parental authority in making moral decisions.

The first independent variable considered was the age of the subjects, whether 13 or 18 years old. The second independent variable was the length of residency in the United States, whether "short residency" or "long residency," 1 to 5 years and 9 to 18 years, respectively.

The dependent variable was the importance of specific roles (persons) as authority in the matter of moral decisions. Five roles (authority persons) were examined: parent, friend, pastor, teacher, and myself.

Findings

Analysis of variance statistics were examined to determine the significances of the two independent variables (age and residency) in relation to the dependent variable (authority score). One- and two-way ANOVAs were run on the dependent measures. To see conditional relationships or interaction of independent variables, conditional ANOVAs were used (Rosenberg, 1968). Significant differences in main-effects means were found within the dependent variable, especially in the area of parent as authority and myself as authority in belief and action dimensions.

Follow-up t-tests on cell means found the interactions to be caused by significant differences between groups. There were significant values (t-values) between 13-year-olds of short residency and 18-year-olds of long residency, especially in the area of parent as authority in the action dimension ($p < .05$), friend as authority in the belief dimension ($p < .05$), and myself as authority in the belief and action dimensions ($p < .05$).

In order to compare the belief-and-action consistency in relation to age and residency, Pearson's correlation was used. To supplement the correlational data--in other words, to see the authority transfer (direction) between belief and action, in the area of parent and myself--the chi-square was calculated. In general, belief and action correlated statistically significantly from .524 to .868. In general, the consistency of belief and action decreased as age and length of residency increased. There were greater inconsistencies between the belief and action dimensions of the 18-year-olds than

between those of the 13-year-olds, at a chi-square value of 8.21 ($p < .005$). There was a greater inconsistency between the belief and action dimensions of long residency than of short residency in myself as authority, at a chi-square value of 3.42 ($p < .10$).

Hypothesis 1 stated: "Youth of 13 years tend to demonstrate a higher response to parental authority than the youth of 18 years." Results obtained in the study supported this hypothesis. The Authority Scale test yielded an F-ratio significant at the .05 level (.02) in parent as authority in the action dimension, and at the .05 level (.03) in myself as authority in the action dimension.

Hypothesis 2 stated: "The youth who have been in the United States a shorter period of time are more responsive to parental authority than those of a longer period." This hypothesis was supported by the data obtained in the study. The parent as authority in the action dimension yielded an F-ratio significant at the .10 level (.09). Myself as authority in both the belief and action dimensions yielded F-ratios significant at the .001 level (.001) and .05 level (.02).

Limitations of the Study

In drawing conclusions relative to the results of this study, the following limitations must be considered:

1. The study was confined to the Korean-American population of one city and of only two age levels: 13- and 18-year-olds.
2. The one instrument used to measure authority effects was designed specifically for use in the study. There is, of

course, a limitation in the validity of any instrument that uses self-reported verbal data to indicate value choices, beliefs, and moral decisions.

3. Both independent variables examined in the study were defined in a highly structured manner and should be extrapolated with caution.
4. Subjects were selected for interviewing without regard to social class and other demographic variables.
5. One of the key dependent variables, parent as authority, was not examined in its component parts: paternal authority and maternal authority.

Conclusions

Keeping in mind the limitations of the study, and recalling the two components of the definition of authority, one can draw a number of conclusions from the results.

It is clear that within an "American-dominated but Korean-oriented" setting, patterns of norms and values supported parental authority over the other authority sources examined, i.e., friend, pastor, or teacher.

Based on the results obtained in testing Hypothesis 1, it can be concluded that there is an age-related difference of responses to parental authority, between 13- and 18-year-olds. It can be hypothesized that a reduction of parental influence occurs across time.

Further, from the results of testing Hypothesis 2, it can be concluded that there is a length-of-residency-related difference of responses to parental authority, between shorter and longer residency.

It can be hypothesized that perceptions of parental authority decreased in proportion to the length of the duration of the adolescents' experience as an immigrant. The data obtained showed as well a distinct tendency for the youth to transfer from parent as authority to myself as authority. This seems to be unique to the Korean-American social structure. That is, while there are many studies showing the American adolescent shifting from parent to peer group as authority influence, this change from a parental to an autonomous source seems unique to the Korean-American adolescents and helps to explain their isolated socialization.

The period of adolescence is especially important to Korean-American young people in the acculturation process. Even though they continue in an authority-dependent position, they gain, compared to childhood, both heightened intellectual powers and information that permit them to articulate and explain the demands and expectations now encountered. They are better able to understand the forces shaping them and their futures. The development of these cognition skills emphasizes the importance of a parental authority that guides and advises as much as it controls and constraints.

Thought (or, as the study preferred to narrow down the term, "belief") was in Piaget's (1965) moral subject formulated in collaboration with others from early life onward. This belief is concerned with social interactions and the rules that guide them. The Korean-American youth's belief is socialized in the sense of being formed by parents who make their moral views knowable through interactions. This is not unique in itself, but the manner in which the development

is encouraged may be. The moral development within the acculturational process appears to be a prerequisite for autonomous belief. As noted, the data showed a strong tendency for the subjects here to transfer authority from parent to myself rather than to a peer group.

It also seems clear from the study that a two-level operational definition of authority (e.g., developmental, acculturational) is requisite for an effective multicultural studies definition. It can be concluded that the combination of age and length of residency allows both content and values to offer direction for improved curricula that will support cultural diversity and the individual uniqueness of the youth.

Based on the results obtained, it can be stated that the operational definition itself, as developed, was an effective, viable construct upon which to base the study. The resulting instrument, which permitted the personal interviews to be carried out in an efficient manner, produced data that processed effectively in measures of the place of authority in making moral decisions. The instrument, the Authority Scale, worked well for a second-generation test as an indicator of attainment of the concept of authority. It appeared to be able to pick up the adolescent's perceptions of authority and to what extent they influence moral decision making by Korean-American youth.

Finally, based on data obtained from the study, it can be concluded that both 13- and 18-year-old Korean-Americans are capable of understanding and applying an operational definition of authority.

Recommendations

Implications of the Study

Given the result obtained, the acknowledged limitations, and the conclusions stated above, some important implications for education emerged from the study.

It is first to be noted that the results supported earlier research in development (such as Kohlberg, 1958, and Piaget, 1965) and more acculturational research in the area of parent-youth interactions (Hoffman & Saltzstein, 1967; Solomon, 1960; Szapocznik et al., 1975; Walters & Stinnett, 1971). Those studies established an appropriate age range for learning about such multicultural moral education topics as parental authority. The implication is that, in terms of readiness and receptivity, parent and adolescent represent an excellent curricular focus for multicultural moral studies.

The study also supported earlier developmental and acculturational research that stated that moral or multicultural education can make differences in the positive way in which individuals adjust to life in an adopted country. Improving the curricula can have a combined outcome. First, the importance of biological maturation (age) can be understood within a particular cultural context, i.e., the family system of the immigrants' homeland. Second, the time span for acculturation can be understood and accounted for within a developmental framework.

Specifically for Korean-American youth, it is important to understand the place of parental authority and how that may vary according to the age and length of residency in the United States of

each adolescent. The implication is that teachers must be taught (in such cases where they are not already aware of the situation) to pay attention to both the acculturational and developmental aspects of the learning environment.

A final observation is that this study provides a model for concept development and for the acculturational concept on both the level of belief and action. The implication for multicultural moral studies is that concepts can be made specific and measured. Further, these concepts can be stated as operational definitions that ultimately will provide adolescents with learning that they can apply.

Suggestions for Future Research

The present study has just begun to establish the viability of certain multicultural educational strategies such as curricular approaches. The writer believes this study ought to be replicated along several dimensions.

First, the number of the subjects for this study was quite small. A similar study should be attempted for larger groups of subjects.

The study should also be replicated using different age levels, in an effort to determine a structural developmental maturation for the perception of the importance of authority.

Moreover, replication should occur with different socio-economic and ethnic groups so that the receptivity of various adolescent populations can be compared.

The definition of authority as used in this study should be reworked and refined so the core concept of authority can become an established standard by which to measure multicultural perspectives.

In similar fashion, the instrument of the Authority Scale should be subjected to item analysis and systematic development so that future researchers have a stronger instrument at hand to measure the factor. Other tests and combinations of tests should be tried in an effort to achieve maximum correlation of measures and to further refine data collection.

The gender variable should likewise be explored in future research to determine what combinations of variables other than age and length of residency relate to the development of multicultural moral perspectives.

Finally, the value systems of the adolescent that emerge in response to internal conditions and external demands are the constructions of an active agent; they are fundamental to our understanding of human belief and action. They merit much further investigation.

This study has attempted to answer many questions. Still more remain to be explored. The need for answers is certain as we move into an age of increasingly complex and critical interdependencies. It is hoped that this study has provided some clues and shed some light. Moreover, it is hoped that this work has contributed to an understanding of the Korean-American youth and their relationships with each other, their parents, and with their world.

APPENDICES

APPENDIX A

THE AUTHORITY SCALE--PRELIMINARY VERSION

THE AUTHORITY SCALE

Please pick the one item of each question. This is very confidential and only for research purposes. Thanks for your cooperation.

Sex _____ Age _____ How long have you lived in the United States? _____

1. What subjects to study in school.
2. Which religion to choose for my faith.
3. What kind of job to have in my future.
4. Whether I have to take care of my parents after their retirement.
5. What kinds of people to date.
6. Whether I can kiss.
7. Whether I can smoke.

How important					Whose advice do I follow on				
Very Important	Important	Average	Less Important	Not Important	Parents	Friends	Pastor	Teacher	Myself

20. Whether I have to live with my parents after I am married.
21. Which person to marry in the future.
22. What I have questions about the opposite sex.
23. Whether I can dance.
24. What kinds of movie can I enjoy.
25. Whether we should maintain our traditional Korean culture.
26. Whether I can gamble.
27. Whether I need to know about birth control.
28. Whether I can have American girl-friend(s) or boy-friend(s)
29. Whether I can send parents to a nursing home.

How Important		Whose advice do I follow on				
		Parents	Friends	Pastor	Teacher	Myself
Very Important						
Important						
Average						
Less Important						
Not Important						

[illegible]

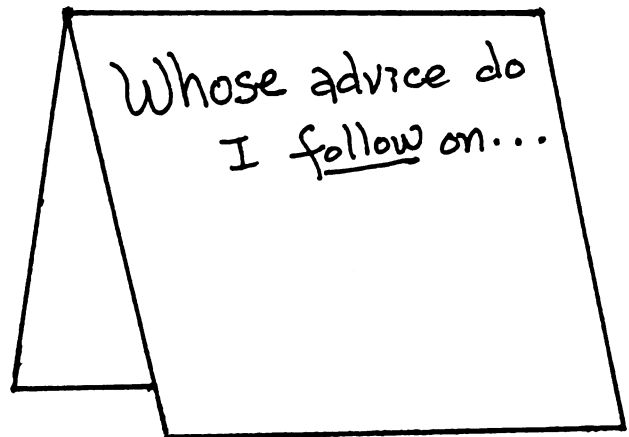
APPENDIX B

THE AUTHORITY SCALE--FINAL VERSION

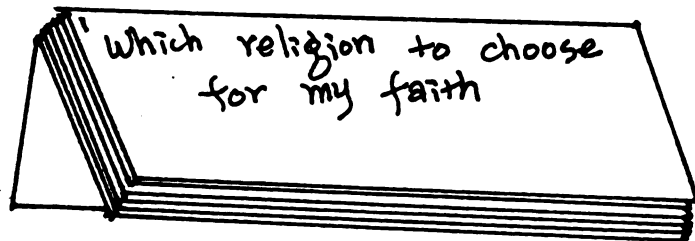
AUTHORITY SCALE (ILLUSTRATION)



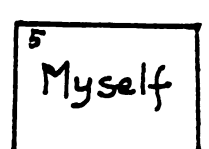
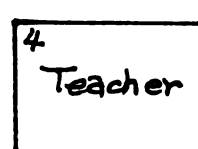
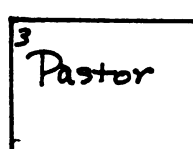
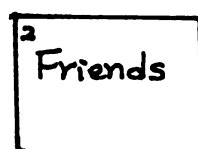
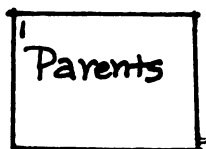
(Belief Dimension)



(Action Dimension)



(24 Moral-Issue Questions)



(Five Authority Figures)

Sex _____

Age _____

How long have you lived in the United States? _____

1. Which religion to choose for my faith.
2. Whether I can kiss.
3. Whether I can smoke
4. Which language to speak at home.
5. Whether I can go to the bar.
6. Whether I can have premarital sex.
7. Whether I can answer back to my parents.
8. How can I make my life more meaningful.
9. Which college to go to.
10. When I have questions about God and the Bible.
11. Which person to marry in the future.

[illegible]

12. What kinds of movie can I enjoy.
13. Whether we should maintain our traditional Korean culture.
14. Whether I need to know about birth control.
15. Whether I can have American girlfriend(s) or boyfriend(s).
16. Whether I can send parents to a nursing home.
17. When I wonder what life is all about.
18. Whether I can find the answers to life's problems in the Bible.
19. Which books to read.
20. Whether there is value in education.
21. When I have questions about meaning of success in life.
22. How much my brothers, sisters, and I share responsibility for parents when they are sick or old.
23. Whether I can have friends who are not students.
24. Whether it's all right to cheat.

APPENDIX C

CORRESPONDENCE

Heeja K. Chang
2053 Knapp Ave., #E-1
St. Paul, MN 55108

October, 1981

Dear _____,

This is Mrs. Heeja Chang, who is currently doing research on "Parental Authority as a Factor in Decision Making of Korean-American Youth," in part to satisfy requirements for the Ph.D. degree which I am completing at Michigan State University, East Lansing, Michigan.

This study needs 13-year-olds and 18-year-olds for interviewing. The interviewing will last 1/2 to 1 hour. I was given your name from your minister of your church. However, your name will not be used in any report of the study.

I will call you to arrange time and place for the interview. Thanks for your cooperation. Please call me if you have any questions. My telephone number is 644-4383. Thanks.

Sincerely yours,


Heeja K. Chang

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BIBLIOGRAPHY

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