

A Comparative Research on the "Ways-To-Live" by Morris' Value Scale on the College Students with Different Affiliation of Religion

著者	TANAKA HIROKO, KOSUKEGAWA TSUGIO
journal or publication title	Tohoku psychologica folia
volume	26
number	3-4
page range	77-86
year	1968-07-10
URL	http://hdl.handle.net/10097/00122493

A COMPARATIVE RESEARCH ON THE "WAYS-TO-LIVE" BY MORRIS' VALUE SCALE OF THE COLLEGE STUDENTS WITH DIFFERENT AFFILIATION OF RELIGION

By

HIROKO TANAKA (田中弘子) and TSUGIO KOSUKEGAWA (小助川次雄)
(*Department of Psychology, Tohoku University, Sendai*)

For a comparative research with Morris' Value Study in U.S.A. and Misumi's Report on the values held by the Japanese students, especially from the viewpoint of religious affiliation, three kinds of groups were selected. They are a group of Seminary students (N=47), a group of ordinary students (N=90, male only), and another group of ordinary students (N=54, female only), of which the latter two are less-religious. Morris' Scale was used. The conclusions are as follows: 1) The Seminary group showed higher ratings for Ways 1, 2, 3, 8, 9, 11, and 13, and lower for Ways 4, 5, 6, and 12. 2) These three groups showed rather different ratings for many Ways from those of the previous researches. 3) The Seminary group also showed very similar ratings with those of the foreigners with christian affiliation except only in a few cases. 4) The stronger a religious affiliation is, the more dominant in rating the Ways it will be over a social or cultural determinant in the defined sense.

PROBLEM

According to Morris (1956)¹, value experience, which is explained and represented by thirteen "Ways to live" with brief characteristics as shown in Table 1, is influenced by biological, psychological, social, and ecological determinants. Based on his comprehensive data, Morris made many statements referring to factors which that deter-

Table 1. Brief characteristics of Value Scale "Ways To Live"

Way 1:	preserve the best that man has attained
Way 2:	cultivate independence of persons and things
Way 3:	show sympathetic concern for others
Way 4:	experience festivity and solitude in alternation
Way 5:	act and enjoy life through group participation
Way 6:	constantly master changing conditions
Way 7:	integrate action, enjoyment, and contemplation
Way 8:	live with wholesome, carefree enjoyment
Way 9:	wait in quiet receptivity
Way 10:	control the self stoically.
Way 11:	meditate on the inner life.
Way 12:	chance adventuresome deeds
Way 13:	obey the cosmic purposes

Note: This is cited from Morris (1956 p. 1).

mine our value experiences. One of these statements, which were related to social determinants, states that "the most striking fact about the means of ratings of the thirteen Ways is the degree of their stability over the various religions of a given culture." By using the same Scale, though in the Japanese translation, Misumi and Ando (1964)² made "A Cross-Cultural and Dia-Chronical Study" on the values held by the Japanese students. Their study showed that, as compared with Morris' data (1949), there were partial, yet drastic changes in the students' values during the intervening years. It is said that these changes in their values were caused by the changes in the social conditions of Japan over the years.

Both studies seem to support Morris' other statement the meaning of which is the same as the one illustrated first, that "the main determinant of the ratings is a social one; that modes of life deemed desirable by individuals are the modes of life approved in the culture to which they belong". But the present authors raise a question as regards a generalization of this analogy, and believe that individuals who have an assurance in their religious beliefs could live and hope in quite different ways from socially approved modes of life, and even in the unapproved ways. Therefore, if the words "culture", "social one", and "country" are almost identical in their implications, as it seems so to us, in his discussion, such surveys as done by those two researchers might be said "not enough" to make the above-statements universally true. It goes without saying that this question never means that those extensive studies should be under-valued or denied even in terms of the "general tendency" of the students' values. But the interest of the authors in the value study is not met with only such surveys, because they believe that the study of value experiences should be done concretely at the level of individuals' experiences. So it is believed that those previous researches could be followed up by or compared with some other studies from specific points of view. For example, Morris' data might be well complemented by a study from the viewpoint of the strength of subjects' own religious affiliations* so that such statements as illustrated might be generalized as to value determinants. The same thing could be mentioned about the interpretation of Misumi's data. It is thought that they should have made some other comparative researches on the values held by other students who had some definite values in order to prove their results. It seems that the 1964 paper by Misumi and Ando designed only to make a simple comparison from a dia-chronical point of view, so follow-up or comparative research should probably be expected from them.

Thus this paper is aimed to examine those statements as illustrated in the

* On this respect, Dr. Morris kindly wrote to us on the date of Jan. 22, 1968, in reply to our letter by which we asked him about some problems concerning his research. He says: "I think a study of the relation of ratings of the ways to the individuals' own religious affiliations would be of interest (or at least might be)... I did not do this study for two reasons: 1) Since I thought childhood experience might be one of the factors determining later value experiences, I stressed the religious affiliations of their parents... 2) I did not want to awaken possible resistance and protectiveness in the students ratings by asking them their own religious beliefs..."

beginning of this paper in terms of Subjects' own religious affiliations. And this is the hypothesis of the present study: Above-statements might be true with so-called general tendency of value experiences, but not so with a generalization on the dominant factors of value determinants. In other words, it should be considered that a strong religious affiliation stands over a social one as a dominant factor of value determinants.

METHOD

Subjects: The Ss were 47 students of three Seminary schools (Tokyo), 90 of Tohoku Gakuin University (Sendai), and 54 of Shirayuri Junior College (Sendai), of which the latter two groups consisting of freshmen were comparative groups as less-religious. Seminary students were selected as a typical group with a definite religious affiliation. The subjects of Seminary schools were volunteers, but comparative groups were forced to take the Scale at the classrooms.

Procedures: The Japanese translation of Morris' Value Scale was used. This Scale consists of thirteen different "Ways to live", each of them is presented with the due document which implies the content of the Way. But, as said by Misumi also, it is not easy for subjects to catch full meanings or implications of those documents. So the translation was worked out with utmost care on this respect. The subjects were asked to place a circle on one of seven stages alongside each of the Ways by using the following Scale of numbers:

- 7 I like it very much.
- 6 I like it quite a lot.
- 5 I like it slightly.
- 4 I am indifferent to it.
- 3 I dislike it slightly.
- 2 I dislike it quite a lot.
- 1 I dislike it very much.

And the Scale was administered to three groups separately at different times and at different places during the fall in 1967.

RESULTS

1) Differences in Mean Ratings and Rank Orders:

As in Table 2, Seminary group showed higher mean ratings for Ways 1, 2, 3, 8, 9, 11, and 13, and lower for Ways 4, 5, 6, and 12, than Comparative groups. Above all, it is impressive that Way 13, which implies the obedience to the cosmic purposes and the service to the society, is indisputably higher than any other Way in the rating. Ways 2, 4, and 11 are rather lower for all three groups. Therefore it might be said that these ratings reflect the mentality of today's students in one sense or other. This discussion will be made in the next section. Between Seminary Male and Female

Table 2. Basic Data of Present Comparative Research of Three Different Groups (1967)

	Seminary Students		T.G.U. Students		S.J.C. Students	
Total	47		90		54	
Male	19		90		0	
Female	28		0		54	

Way	Mean Ratings	Rank Order	Mean Ratings	Rank Order	Mean Ratings	Rank Order
1	5.14	(way)13	4.37	(way) 7	4.89	(way) 6
2	3.93	3	3.72	3	3.00	10
3	5.19	1	4.71	12	4.80	1
4	2.97	10	3.78	13	3.67	3
5	4.29	7	4.48	10	5.04	7
6	3.04	5	3.77	5	4.50	13
7	4.87	9	4.96	1	4.78	6
8	4.00	8	3.38	9	3.96	12
9	4.08	2	3.86	4	3.93	8
10	4.93	12	4.51	6	4.93	9
11	3.63	11	3.33	2	3.07	4
12	3.72	6	4.57	8	4.35	11
13	5.78	4	4.54	11	4.76	2

Table 3. Means of Ratings for Each Way by Seminary Male and Female samples.

Way	1	2	3	4	5	6	7	8	9	10	11	12	13
Total Seminary	5.14	3.93	5.19	2.97	4.29	3.04	4.87	4.00	4.08	4.93	3.63	3.72	5.78
Male only (N=19)	5.26	3.84	4.89	3.16	4.74	3.54	4.79	3.68	4.16	4.84	3.89	3.42	5.74
Female only (N=28)	5.07	4.00	5.39	2.66	4.14	2.71	4.93	4.21	4.04	5.00	3.46	3.93	5.82
t						2.66							
p<						0.02							

samples, there is no significant difference in the ratings for the Ways except only Way 6 (cf. Table 3). This Way, which implies "constantly master changing conditions", is very low in Seminary Female sample mean. But this is also true with T.G.U. group and Seminary Male sample, but not so with S.J.C. group (Female only).^{*} Among these differences, some showed significance by t-Test. As in Table 4, Seminary Male sample is significantly higher on Ways 1, 11, and 13, and so lower on Way 12 than T.G.U. sample. On the other hand, Seminary Female sample is significantly higher on Ways 2, and 13, and so lower on Ways 4, 5, and 6, than S.J.C. group.

^{*} J. G. U (Tohoku Gakuin University),
S. J. C (Shirayuri Junior College)

Table 4. Differences by t-Test between the means of Ratings for Each Way by Seminary (Male and Female) samples and the Two Other Groups

Way Sample	1	2	3	4	5	6	7	8	9	10	11	12	13
T.G.U. (1)	2.62*	—	—	—	—	—	—	—	—	—	2.00**	3.19*	3.81*
S.J.C. (2)	—	2.78*	—	2.73*	3.10*	5.26*	—	—	—	—	—	—	3.03*

* Difference significant at p=0.01
v=(1) 107, (2) 80;

** Difference significant at p=0.05

2) Differences in Factor Scores:

Table 5 and Table 6 show the data on Factor Scores. As seen in Table 5, Seminary sample is higher on Factors A, C, and D, but lower on Factors B and E. By t-Test, Seminary Male sample is significantly higher on Factor D than T.G.U. sample, and Seminary Female sample is significantly higher on Factors C, and D, and so lower on Factor B than S.J.C. sample.

Table 5. Factor Scores of Present Three groups.

Factor Sample	A	B	C	D	E	7
Total Seminary	5.08	3.68	3.78	4.93	3.48	4.87
Male only	5.00	3.81	3.87	4.95	3.42	4.79
Female only	5.15	3.59	3.73	4.93	3.39	4.93
T.G.U.	4.64	4.25	3.54	4.20	3.57	4.96
S.J.C.	4.84	4.58	3.03	4.30	3.84	4.78

Table 6. Differences by t-Test between Factor Scores of Seminary (Male and Female) samples and Two Other groups.

	A	B	C	D	E	7	
T.G.U.	—	—	—	7.5 p<0.001	—	—	v=107
S.J.C	—	5.82 p<0.001	2.69 p=0.01	2.63 p=0.02	—	—	v= 80

Note: No significant difference was found between Factor Scores of Seminary Male and Female samples:

Thus it could be said that the Seminary sample has more receptivity to and sympathetic concern for persons and things than the other groups. As to Female comparison, Seminary sample is further away from "Enjoyment and Progress in action", but more favor "Withdrawal and Self-Sufficiency" and "Receptivity and Sympathetic Concern" than the Comparative group.

DISCUSSION

Before proceeding to the discussion and comparison on the present findings, some problems concerning the method must be examined. (1) Seminary sample is rather small in size. But it is thought that this point was reasonably complemented by Ss quality of "religious assurance" in which they devoted themselves to God. "A large number" does not always guarantee the due quality. (2) Sex differential is another important problem. Table 2 and Table 3 present the data concerning this problem. But, it should be noticed, as both Morris and Misumi mentioned, that there is not so big a difference as to distort the ratings for the Ways between Male and Female samples except for a few cases. (3) The character of comparative groups is a third problem. They are students of Mission Schools of the Protestant and of the Catholic. But all of them are freshmen. Besides, it is said that only less 1% of all the students of the schools are committed christians. So it is not unreasonable to believe that the subjects were little affected by christian values yet at that time. They could be representative of ordinary students who have less-religious affiliations.

Discussion I: Inter-groups comparison of the present study in the differences of the ratings for the Ways:

As the preceding section showed, there is a big difference in the direction in liking of the Way between the groups. These Seminary students are willing to devote themselves for the glory of God. It is true that they have the strongest religious affiliations derived from their own personal convictions. So it is natural that they should have most favored Way 13, and Factor D, and considerably favored Way 1, and Factor A. In order to become the "spiritual leaders", the best possible quality of character is required. They stand for "Social Restraint and Self-Control" (Factor A), and "Receptivity and Sympathetic Concern" (Factor D), but not for "Self-Indulgence or Sensuous Enjoyment" (Factor E). They also need the inner life to a certain degree (Factor C). They lay stress on "restraint" in a religious sense, "trust" to God, and "prudence" in deeds, so that they less favor "Enjoyment and Progress in Action" (Factor B) as the result.

On the contrary, comparative groups that have no definite religious affiliations as their own personal convictions are rather higher on Factors B and E. However, though they are said higher than the Seminary group on these Factors, they are still below 4.00 in the mean ratings for Factors C and E. Accordingly, it might be said that

they are rather negative in fact to "Self-Indulgence" as well as to "Withdrawal and Self-Sufficiency" (Factor C). This does not support the Misumi's data and interpretation (cf. Discussion III). It is obvious that today's students are enjoying "free, open, and active ways of living". So it might be said that the above-results tell us their negative attitude against old-fashioned values, at least to them, still underlying the Japanese society. This interpretation leads to the necessity of some other researches from different points of view, for example, taking into consideration the motives by which students made such ratings for the Ways.

Discussion II: International comparison* with Morris' data:

Here the discussion will be limited especially to the relationship of the value experience to religious affiliations, though an international comparison of the obtained data is interesting. In Morris' data, the Protestant means were higher on Ways 1, 3, 5, 8, 9, 11, 12, and 13 than the Catholic, the Judaic and non-affiliated means, and lower on Ways 2 and 4 in U.S. samples. Thus the Protestant group was somewhat higher on Factors A and D than other groups. Also Way 3 was higher for those who were themselves or whose parents were under christian affiliations in China, India, and the United States. This is natural in a sense because Way 3 embodies certain aspects of the christian tradition.

As seen in Discussion I, the Seminary sample of the Japanese groups showed similar tendency in the ratings to that of U.S. Protestant group. The Seminary

Table 7 International Comparison of "Rank Order" by Mean Ratings for the Ways.

Sample Order	Japan (1949)	Japan (1964)	Japan (T.G.U.)	Japan (Seminary)	U.S. Total (1951)	China (1948)
1	(way) 3	7	7	13	7	13
2	6	1	3	3	1	6
3	1	10	12	1	6	5
4	10	6	13	10	8	3
5	5	5	10	7	12	1
6	7	8	5	5	5	7
7	2	13	1	9	3	12
8	12	3	9	8	10	8
9	9	12	4	2	4	10
10	11	2	6	12	9	4
11	8	4	2	11	2	2
12	4	11	8	6	11	11
13	13	9	11	4	13	9
N=	192	1364	90	47	2015	523

- (1) All the data except those of Japan (T.G.U. and Seminary groups) and of Japan (1964) are by Morris (1956).
- (2) Data for the sample of Japan (1964) are from Misumi (1964)

* The reason why we do not say "cross-cultural" comparison is that we do not identify "culture" with "country".

group was higher on Ways 1, 2, 3, 8, 9, 11 and 13, but lower on Ways 4, 5, 6, and 12 than other comparative groups (cf. Table 2). Of these Ways, some showed significant difference as in Table 4. On Ways 2, 5, and 12 are there differences in the ratings and /or rank orders between U.S. Protestant and Japanese Seminary groups (See Table 8). Ways 2 and 5 are higher and Way 12 is lower for the Japanese group. From the

Table 8 International Comparison of Mean Ratings of the Ways in terms of Religious Affiliations.

Sample Way	Japan (Seminary)		U.S. (Protestant)		U.S. (Catholic)		U.S. (Judaic)	
	Means	Rank Order	Means	Rank Order	Means	Rank Order	Means	Rank Order
1	5.14	(Way)13	5.22	7	4.79	7	4.43	7
2	3.93	3	2.83	1	3.23	6	3.33	6
3	5.19	1	4.32	6	4.12	1	3.59	1
4	2.97	10	3.80	8	3.91	8	4.25	8
5	4.29	7	4.08	12	3.98	12	3.66	4
6	3.04	5	4.79	3	4.98	3	4.53	12
7	4.87	9	5.51	5	5.48	5	6.31	5
8	4.00	8	4.48	10	4.33	4	4.34	3
9	4.08	2	3.04	4	2.77	10	2.75	2
10	4.93	12	3.84	9	3.78	2	3.15	10
11	3.63	11	2.87	11	3.23	11	2.72	9
12	3.72	6	4.33	2	4.13	9	3.77	11
13	5.78	4	2.61	13	2.21	13	1.71	13
N=	47		520		82		93	

(1) All the data except that of Japan (Seminary) are by Morris (1956)

contents of these Ways, it is tentatively supposed that these differences might have reflected the different nationality of two groups. The U.S. Protestant group dislikes Way 2 more and likes Way 12 more than the Japanese Seminary group. Way 2 implies "cultivate independence of persons and things" (Buddhistic), and Way 12 implies "changing adventuresome deeds". But the analogy mentioned above is not conclusive because Table 2 shows partially negative data to this interpretation.

However, all other Ways are higher for both Protestant groups in common than for other groups, the fact of which tentatively indicate that the stronger a religious affiliation is, the more dominant it will be over a social or cultural determinant in the previously defined sense. This is also persuaded on the basis of Factor Scores. As seen in Table 5 and Table 6, Factors A and D are clearly higher for the Seminary group than for the two other groups. These characteristics are also true with the U.S. Protestant group. That is to say, these characteristics are all of christians. From this, it could be said again that a strong religious affiliation stands over so-called nationality in rating the Ways to live.

Discussion III: Comparison with Misumi's data:

Since there is no raw data of their research presented in their paper, it is practically impossible to make a basic comparison. So from their data as the general some points are picked up to discuss about. When T.G.U. sample and their sample are compared with each other, as in Table 7, there is not the least difference in liking of the Ways to live except 1st rank only. As far as "Rank Order" concerned, no such a drastic downward in Way 3 from in 1949 (Japan) is seen with the present groups of ordinary students (cf. Table 2 and Table 7). Way 7 is just like for Misumi group (Kyushu), which might seemingly be recognized as a characteristic of today's students with higher education. And as to Factor Scores, it was said that "the trend in Japanese students is away from 'Withdrawal and Self-Sufficiency' (Factor C) and increasingly toward 'Self-Indulgence or Sensuous Enjoyment' (Factor E)." But this was not supported by present research, especially as to Factor E. From this, the authors have a hesitation in recognizing these statistics as an universal condition of the values among Japanese students of present days. Especially in comparison of their sample and Seminary group, there can be seen a greater difference between the means and rank-orders for two samples. Since no analysis of their data from the viewpoint of religious affiliation was made, it might be undesirable to make such comparison. But one thing, at least, could be said on the basis of this comparison: if a group of people with clear "ism" or religious beliefs are selected as the sample, it is easily expected, quite different data will be brought out to the light concerning the value-experiences of today's students.

It is believed that such surveys as done by Morris, and Misumi, in spite of their contributions, should be complemented or followed up by the researches which are made at the level of individuals' actual experiences of values. Without this, the statistics of such surveys might be applied only to those who have no their own personal value system or beliefs at work in their daily lives, but should not be applied to those who have fast values or beliefs, when data are interpreted and generalized.

These considerations lead to a tentative conclusion that: it is not always true or general that a given culture or social determinant has the stability over religious affiliations, but rather, religious affiliations, if strong, stand over social or cultural determinants in affecting the ratings. Thus our present hypothesis was supported tentatively.

REFERENCES

1. Morris, C. *Varieties of Human Value*. Chicago. *Univ. of Chicago Press*, 1956.
2. Misumi, J. and Ando, N. A Cross-cultural and Dia-chronical Study on the Japanese College Student's Responses to the Morris' Value Scale. *Psychologia*. 1964, 7, 175-184.

(Received January 10, 1968)

ZUSAMMENFASSUNG

Diese Mitteilung handelt sich um die Untersuchung von der Wertforschung von Morris und derjenigen von Misumi und Ando, und zwar von dem Gesichtspunkt aus der Anteilnahme an Religion als einem entscheidenden Factor der Werterfahrung. Drei Gruppen wurden dazu als das Forschungsmaterial gewählt: (1) 47 Seminaristen und Seminaristinnen, (2) 90 Studenten einer Universität, (3) 54 Studentinnen einer Hochschule. Die letzteren zwei Gruppen haben weniger Anteilnahme an Religion. Morris' Wertskala wurde dabei für einzelne Personen angewandt. Das Resultat wurde auch mit den bereits veröffentlichten Daten der benannten drei Forscher vergleicht. Der Schluss war wie folgt; 1) Die Gruppe der Seminaristen und Seminaristinnen zeigte höhere Abschätzung in den "Ways to live" 1, 2, 3, 8, 9, 11, und 13; und niedrigere Abschätzung in den "Ways to live" 4, 5, und 12 als zwei andere Gruppen. 2) Nicht nur die erste Gruppe sondern auch die zweite und dritte Gruppen zeigten etwas abweichende Abschätzung als die früheren Forschungen. 3) Die erste Gruppe zeigte fast dieselbe Abschätzung wie die Data von Morris' Forschung bei Christen in Ausländern. 4) Je stärker die religiöse Anteilnahme sind, um so herrschender ist sie in der Abschätzung von "Ways to live" im Vergleich mit den sozialen oder kulturellen Bestimmungsfaktoren in Morris' Sinne. 5) Diese Vergleichung macht die Notwendichkeit der ergänzenden Forschungen deutlich, um Morris' und Misumi's Aussage als eine allgemeinere völlig anerkennen zu dürfen.