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A STUDY ON THE PERSONAL ADJUSTMENT : A RESEARCH THROUGH QUESTIONAIRES

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OBJECT OF THE INVESTIGATION

The object of this investigation is to make clear by means of a systematic self-observation the outline of the forms, directions and modes of mental adjustment in daily and conscious life.

PROCEDURE OF THE INVESTIGATION

Two questionnaires were prepared, which are given below.

Questionnaire (I)

Answer to the following questions.

1. Have you ever been in such a state as you were quite at a loss what to do under the feeling of stress, displeasure, pain, gloom or affliction? always ; often ; sometimes ; rarely ; never.
2. When was it that you were in such a state?
age_____ ; kind of school_____ ; grade_____.
3. Have you such experience even now?
always; often; sometimes; rarely; never.
4. Write about an actual experience you recently had:
 - a) In what case were you in such a state recently?
(Answer as concretely as you can.)
 - b) When was it? age_____
school_____ ; grade_____
 - c) What kind of thing did you seek to do on that occasion?
(Answer as concretely as you can.)
 - d) What did you actually do in that state?
 - e) Why did you do so?

Questionnaire (II)

Have you recently been in such a state as you were quite at a loss what to do under the feeling of stress, displeasure, pain, gloom or affliction? Tell which was your case by putting a mark on the number and write what you did in that case.

- 1) In the case where your parent or some of your intimate friends died.
- 2) In the case where you were separated (physically or mentally) from your parents or intimate friend.
- 3) In the case where your family or your intimate friend met with some misfortune.
- 4) In the case where you were scolded by your parent, teacher or other superiors.

- 5) In the case where a quarrel occurred between your family members.
- 6) In the case where the living of your home is poor.
- 7) In the case where you were treated as an outsider.
- 8) In the case where you quarrelled with another person.
- 9) In the case where you were disappointed by another person.
- 10) In the case where you were misunderstood or suspected by another person.
- 11) In the case where you were criticized.
- 12) In the case where you were troubled by another person.
- 13) In the case where you were jeered or despised.
- 14) In the case where you were maltreated.
- 15) In the case where you saw another person's happiness.
- 16) In the case where you failed in the term or entrance examination.
- 17) In the case where you made a poor record.
- 18) In the case where you made an error in something in the presence of other persons.
- 19) In the case where you were suffering from something.
- 20) In the case where your pride was injured.
- 21) In the case where you could not obtain what your heart longed for.
- 22) In the case where your opinion or your thought was not accepted.
- 23) In the case where you were not allowed to do as you wanted.
- 24) In the case where had inferiority feeling with respect to your appearance, ability etc.
- 25) In the case where you were disappointed.
- 26) In the case where you could not understand yourself.
- 27) In the case where you had the feeling of self-aversion.
- 28) In the case where you had to do what you did not want.
- 29) In the case where you regretted what you had done.
- 30) In the case where you thought you had committed sin.
- 31) In the case where you were overcome by a temptation.
- 32) In the case where you might lose your belief.
- 33) In the case where you loved someone especially.
- 34) In the case where you met some calamity.
- 35) In the case where you felt the nothingness or contradictions of the society.
- 36) In the case where you saw the poor.
- 37) In the case where you were anxious in some way.
- 38) In the case where you thought about your future.
- 39) In the case where you thought about death.
- 40) In the case where you felt a contradiction between the ideal and the reality.
- 41) In the case where you felt the ugliness of human life.

The items of questionnaire I are as follows: 1) whether or not a subject had an experience of frustration, 2) when he had that experience, 3) the present state, 4) a) concrete facts about a recent experience, b) its period, c) the subject's intention or attitude of pursuit in that state, d) mode of the actual adjustment, and e) its reason.

Questionnaire II were made on the basis of the answers to questionnaire I, in which are listed 41 cases that may cause frustration.

SUBJECTS AND TIME OF THE INVESTIGATION

For questionnaire I subjects of investigation were 269 pupils of a public

and a catholic mission high school, and for questionnaire II they were 239 girls. The subjects of both questionnaires were the same. The investigation was performed in January and February, 1950.

Of course this procedure depended upon the subjects self-observation, so that the modes or processes of adjustment identified by this method are all conscious ones. There may be many processes of adjustment which do not come to consciousness. Consequently the results obtained here concerning the modes or processes of adjustment are not conclusive, and it is not permitted that to extend them to all cases of adjustment. But this is a difficulty inherent to the questionnaire method itself, therefore the problem will be treated within the limits imposed by this method.

RESULTS

Table 1 shows the frequency and percentage of the answers to question 1 of questionnaire I in the two schools.

Table 1. Frequency of answers to question 1 of questionnaire I in the two schools.

Items \ School	Pupils of the public school <i>n</i> = 150	Pupils of the religious school <i>n</i> = 119
always	6 (4.0%)	9 (7.6%)
often	20 (13.3%)	11 (9.3%)
sometimes	72 (48.0%)	39 (32.7%)
rarely	45 (30.0%)	33 (27.8%)
never	6 (4.0%)	26 (21.8%)
no answer	1 (0.7%)	1 (0.8%)

By this table the frequency of experience of frustration is indicated, and it is clear that the majority of our subjects have had conscious experience of frustration. Moreover, it is known that in both schools item 3 'sometimes, shows the highest frequency. In the public school it is 48.0 % and in the religious school it is 32.7 %. And in other items, except item 5 'never, there is no great difference between 2 groups. But as to the item 'never, the public school shows a lower frequency (4.0 %) than the religious school (21.0 %). Is it possible to conclude from this that fewer girls in the religious school have had the experience of frustration than in the public school? To be clear about this point, we have reduced the 5 items of table 1 into 2 items, one comprising those subjects who have had an experience of frustration and the other those who have had no such experience. This is shown in Table 2.

Table 2. Past experience of frustration.

frustration \ school	girls in public school	girls in religious school
had	143	92
not had	6	26

For the difference of 2 groups χ^2 test was applied and it has become caler that this difference is statistically significant ($\chi^2 = 19.02$, $P < 0.01$). This means that, in the religious school, girls who have had a conscious experience of frustration are significantly fewer than in the public school.

In this way the two groups differ with respect to the experience of frustration. Hence we cannot put together these two groups. But when one regards these groups as girls in general, who are on the same level of age, it may be permissible to consider the results obtained by mixing up two groups and by classifying them according to the school grade. This is shown in Table 3. From this table we know that the greatest portion of girls (41.2%) have had "sometimes" the experience of frustra-

Table 3. Frequency of answers to question 1 according to the school grade.

Items \ School grade	1 n=90	2 n=120	3 n=59	Total n=269
always	9 (10.0%)	4 (3.3%)	2 (3.4%)	15 (5.6%)
often	8 (8.9)	15 (12.5)	8 (13.5)	31 (11.5)
sometimes	37 (41.2)	52 (43.4)	22 (37.4)	111 (41.3)
rarely	28 (31.0)	33 (27.5)	17 (28.7)	78 (29.0)
never	8 (8.9)	15 (15.5)	9 (15.3)	32 (11.9)
no answer	0	1 (0.8)	1 (1.7)	2 (2.7)

tion and the girls who have always been frustrated are few (below 10%), their number being almost the same as those who have had no conscious experience of frustration. But there are found no great differences between different school grades.

The beginning of the conscious experience of frustration.

Tables 4 and 5 show the period of the first occurrence of the conscious experience of frustration, distributed according to the chronological age and the school grade.

Table 4. Frequency of answers to question 2 according to the age.

Ages \ School grade	1 n=51	2 n=87	3 n=22
7		1	
9	2		
10	4	2	
11	2	3	
12	7	11	
13	9	5	3
14	9	19	2
15	14	22	10
16	1	20	4
17		3	2
others	3	1	1

This was indicated by the answers to question 2 of questionnaire I. From these table we find that, when our subjects recalled the first occurrence of their experience of frustration, many of them answered it had

first occurred 2 or 3 years before. So the periods shown in the table may be subjective ones not based on the objective fact.

Table 5. Frequency of answers to question 1 according to the school grade.

Period of beginning	School grad	1 m=48	2 n=74	3 n=23
Primary School	1		1	
	2	1		
	3	2		
	4	4	1	
	5		3	
	6	6	6	1
Middle School	1	9	13	7
	2	11	11	7
	3	14	22	5
High School	1	1	12	2
	2		3	
	3			
others		2	1	

Present experience of frustration.

Now, how about the present state as to experience of frustration? This is shown by answers to question 3. From Table 6 we know it is similar in its main features to the past experience (see Table 1). That is

Table 6. Frequency of answers to question 3 in the two schools
(Present experience of frustration)

Items	School	public school n=150	religious school n=119
always		11 (7.4%)	8 (6.7%)
often		30 (20.0)	15 (12.5)
sometimes		57 (38.0)	29 (24.3)
rarely		39 (26.0)	19 (15.8)
never		10 (6.6)	39 (32.7)
no answer		3 (2.0)	0

Table 7. Existence or no existence of the experience of the frustration at present.

frustration	school	public school	religious school
existence		137	80
no existence		10	39

to say, the frequency of frustration is the highest in item "sometimes" in both schools. The item "always" is below 8%, while the item "never" is 6.7% in the public school but 32.7% in the religious school. In order to prove this difference between two groups, χ^2 -test was applied as before, and the difference was found to be statistically significant ($\chi^2 = 27.007$,

$P < 0.01$).

Now where does this difference come from? That is a question. Although there are many factors which determine this difference, the following may be cited as the most important factors:

a) Effect of religious education. Religious education may affect in two ways. When it has a positive effect, girls will have little experience of frustration, or at least they will be hardly conscious of it. On the other hand religious education may have a negative effect and girls may avoid intentionally or unconsciously to mention explicitly their experience of frustration, imagining such experience to be morally reproachable and striving to be considered decent. b) Intelligence Girls in a public school are generally considered to have a higher level of intelligence than those in a private school, and girls of a lower level of intelligence may find it difficult to retain their experience in an abstract form. This hypothesis is supported to some extent by the results of questionnaire II, which will be mentioned below. For in questionnaire II which enumerated many concret cases of frustration, it will be seen that we had a greater number of answers from the private school girls than from the public school girls.

Table 8 shows the frequency of the present experience of frustration according to the school grade.

Table 8. Frequency of answers to question 3 according to the school grade.
(Present experience of frustration)

items	school grade			
	1 n=90	2 n=120	3 n=59	Total n=269
always	9 (10.0%)	8 (6.7%)	2 (3.3%)	19 (7.1%)
often	11 (12.2)	20 (16.6)	14 (23.8)	45 (16.6)
sometimes	35 (38.9)	39 (32.5)	12 (20.3)	86 (32.0)
rarely	23 (25.5)	29 (24.2)	6 (10.2)	58 (21.6)
never	12 (13.4)	24 (20.0)	22 (37.3)	58 (21.6)
no answer	0	0	3 (5.1)	3 (1.1)

In this table we find that the experience of frustration decreases as the grade advances, but this is not confirmed statistically. At any rate, from the results shown in Table 8, we may conclude that in this survey, most of our subjects, i. e., about 80% of them, have more or less conscious experience of frustration.

Consideration on the situation or cause of frustration.

Symonds (1) and others (2) have studied various situations of frustration and classified its causes. In this survey the various and many cases of frustration were obtained through the answers to question 4a. The results are shown in Table 9.

Frustration is classified into the external and internal frustration. The external frustration is divided into five cases: (1) frustration caused by a social defect, for example, by observing social injustice inflicted on poor people, (2) frustration caused by a domestic problem, e. g., a trouble

Table 9. Frequency of answers to question 4 a according to the school grade.
(Causes of frustration)

school grade		1			2			3			Total			
		school	public school	religious school	total	school	public school	religious school	total	school	public school	religious school	total	
external	social problem		2	2	4	1		1			3	2	5	
	home problem		9	4	13	22	6	28	3	3	6	34	13	47
	school life					4	1	5	3	1	4	7	2	9
	separation		6	2	8	14	1	15	2		2	22	3	25
	invasion		15	16	31	14	6	20	3	7	10	32	29	61
	Total		32	24	56	55	14	69	11	11	22	98	49	174
internal	physical	illness				2	1	3		1	1	2	2	4
		inferiority	3		3		1	1				3		3
		Total	3		3	2	2	4		1	1	5	2	7
	mental	inferiority	8	5	13	11	1	12				19	6	25
		failure	4		4	11		11				15		15
		one's own problem	7		7	3		3	8	1	9	18	1	19
		problem of conscience		1	1	3	2	5				3	3	6
life problem	8	5	13	10	3	13	4	1	5	22	9	31		
internal obstacle	8	2	10	13	2	15	9	2	11	30	6	36		
Total	35	13	48	51	8	59	21	4	25	107	25	132		

in home, (3) frustration in school life, e.g., caused by a quarrel with classmates or an unfair attitude of the teacher, etc., (4) frustration caused by separation, e.g., by parting from the family or parents, and (5) frustration caused by invasion e.g., by suffering damage from others. The internal frustration is divided into the physical and mental frustration. To the physical frustration belong cases caused (1) by illness and (2) by inferiority due to some bodily defect. To the mental frustration belong the following cases: (1) inferiority feeling about one's ability, (2) a failure, e.g., failure in one's examination, (3) one's own problem, e.g., self-aversion, self contradiction, (4) a problem of conscience, e.g., consciousness of sin, penitence, etc., (5) a life problem, e.g., doubt about one's future prospect in school work or in life, etc., and (6) an internal obstacle, e.g., doing what one does not want to do or hesitating to select one's course of action.

Since the above classification is founded on the answers obtained, the criteria of classification are not sufficiently distinct. Therefore further investigation is required in this respect, but the main features may be observed from the above classification.

In Table 9 it is clear that the number of cases belonging to the external frustration and those belonging to the internal frustration is nearly equal. In the external frustration the cases of invasion are comparatively numerous. In these cases the center of the self is likely to be threatened. We find that a large number of girls experienced frustration on account of a home problem. This is quite natural because home life plays a central part in their life. On the other hand there are few girls who were frustrated because of a social problem. This may be accounted for by the fact that the social situation with which they come into contact is extremely limited. With respect to the internal frustration, it seems that many girls in this survey are frustrated when they feel themselves inferior, especially mentally inferior. Moreover cases caused by a life problem or an internal obstacle are comparatively numerous. This is perhaps because these items include an extensive problem in themselves. The reason why frustration caused by a mental cause is more frequent than that caused by a physical or bodily cause may be sought in fact that the physical cause is less usual than the mental cause. Thus girls who have any physical defect which might cause inferiority feeling are not many in general.

Directions of the resolution of frustration :

Answers to question 4c reveal many and various directions of resolving frustration. But the final goal girls pursue in such a state is the reduction of tension and the satisfaction of their needs. And as the same answers are repeated in question 4d, we will not discuss them in detail here.

Form of adjustment to frustration :

Answers to question 4d "How did you actually do?" are shown in Table 10. The classification of ways of resolving in the crisis, i. e., forms of adjustment, was made on the basis of the answers given by our subjects and also by referring to Symonds' ⁽¹⁾ and Cameron's ⁽³⁾ classification.

These are following: A) Aggressive technique, B) defense, C) escape, D) Withdrawal and other techniques or mechanisms. Aggressive technique contains: 1) positive resolution which means actual reaction to reduce tension caused from frustration, 2) self-reliance and all aggressive reaction containing temper tantum. Defense mechanism appeared in this survey are 1) compensation, 2) Weeping and rationalization. (There is no case of identification, projection etc.)

Technique of escape contains "insulation, refusal repression and fantasy. Withdrawal contains anxiety or agony. Besides above there are submission, compromise, tolerance and religious reaction which is named in such case that anyone behave in relation is something absolute or God, for example to pray or to entrust oneself to God etc.

According to the table the aggressive mechanisms appear more frequently than other mechanisms. Especially "positive resolution" is the

Table 10 Forms of the Adjustment in Frustration.

School grade Forms of Adjustment	1			2			3			Total		
	Public School	Religious School	Total	Public School	Religious School	Total	Public School	Religious School	Total	Public School	Religious School	Total
A. Aggressive												
1) Positive Resolution	11	13	24	21	5	26	9	4	13	41	22	63
2) Self Reliance				1		1	2		2	3		3
3) Temper Tantum	5	3	8	2		2				7	3	10
Total	16	16	32	24	5	29	11	4	15	51	25	76
B. Defensive												
1) Compensation	7	2	9	8	1	9	8		8	23	3	26
2) Weeping	4		4	4		4	3		3	11		11
3) Rationalization				3		3				3		3
Total	11	2	13	15	1	16	11		11	37	3	40
C. Escape												
1) Insulation	3		3	4		4	3	1	4	10	1	11
2) Refusal	2		2	1	2	3	1	1	2	4	3	7
3) Repression	6	1	7	10	3	13	4	3	7	20	7	27
4) Fantasy	1		1	2		2				3		3
Total	12	1	13	17	5	22	8	5	13	37	11	48
D. Withdrawal Agony or Anxious	1	6	7	3	3	6	2		2	13	7	20
E. Others												
1) Submission	3		3	2		2				5		5
2) Compromise	11	7	18	10	7	17	2		2	23	14	37
3) Tolerance	1	6	7	3	3	6	2		2	6	9	15
4) Religious		3	3	3	1	4		4	4	3	8	11

highest and this may be natural because such a way to reduce tension is the most common one. The defense and escape technique are almost same. Withdrawal is low.

Through each technique the ones which have comparatively high frequency are compromise compensation and repression.

On the other hand the ones which have low frequency are "self reliance, rationalization and fantasy. As to these results it may be considered as followings, that is to say, for "compromise", in daily life if one does not make compromise with others or with oneself it is difficult to reduce tension easily. Therefore technique of compromise are

taken considerably frequently. As to compensation, it is unnecessary so say that there are many chances where one resolve his frustration by substitute, consciously or unconsciously. For repression, There must be many efforts to forget the cause of the fruatrution, and subject is to be more conscious of it, therefore the frequencies of this way are comparatively high. As to self-reliance, rationalization, fantasy and submission, the numbers of answers are very few. Perhaps the frequency of these ways is real low, but the following matter should be considered, that is like rationalization, subject may be unconscions of such a mechanism.

This is very reason that other defense mechansims for example, identification or projection there is no answers. As the matter of fact it is very difficult to treat the problem of adjustment in every day life quantitatively or statistically because there are many ways taken unconsciously for subject. And it seemed to be better to considerate qualitatively in each concrete cases.

Table 11. Cases with high erequency which show little difference between the two schools.

Cases	The public school n=134	The religious school n=105
(4) In the case where one was scolded	75 (55.2%)	63 (60.0%)
(17) In the case where one made a poor record.	81 (60.5)	64 (60.9)
(1) In the case where parents or an intimate friend died.	35 (26.1)	31 (29.5)
(2) In the case where one was separated from parents or others	29 (21.6)	31 (29.5)
(5) Trouble in family	39 (29.1)	34 (32.4)
(20) Invasion of pride	29 (21.6)	26 (24.8)
(26) Self-suspicion	44 (33.8)	38 (36.2)
(28) When doing what one did'nt want.	43 (32.1)	33 (31.4)
(27) Self-inversion	55 (41.0)	44 (41.9)
(33) When loving some one especially.	42 (31.3)	38 (36.2)

Consideration of the process of adjustant.

What we notice in the process of adjustment is the fact that behavior of adjustment is performed not in one way only but in many ways. That is to say, when a man is frustrated, he tries all kinds of possible actions in order to be stable. Thus the process of adjustment is dynamic. The following cases may serve as examples :

There was a girl who got frustrated on a trifling matter. She said: "I did not answer to anyone's question (refusal) and I ran amuck ate everybody (tantrums). Then I escaped to my room and read a book alone (isolation) and set in order my desk". (Case 1, aged 16.)

Another girl wrote: "I felt both school and home life monotonous and my environment extremely dull. unchangeable and full of mean and self-interested persons. Hence a pessimistic view on life and I was tormented with mental pain almost every day—I sought a world stimulating and

full of variety. I wanted to free from my school, home and friends which seemed to confine me like a bird-cage. I wanted to live alone as I pleased in an isolated world where there is nobody who knows me. For example, I wanted to live in the world of night like a spy at the risk of my life (fantasy). And I abandoned myself to gloomy thought, or I wrote down my thought on paper boldly (compensation): sometimes I spoke it out to my temporary friend. And I devoted myself to a special work with an extraordinary ardour (compensation). (Case 2, aged 17)

There is another point which we notice in the process of adjustment, and that is the fact that frustration in a crisis is dynamic. Although the thwartings are not important in themselves, if various affairs, events or thwartings are piled one upon another or repeat themselves, they may become a big crisis situation. This is illustrated in the following example;

"It seemed to me very difficult to fulfill what I was planning for my future ; (1) I began to lose confidence in my ability; (2) these happened some trouble in my family; (3) and between my friends; (4) furthermore my intimate friend died". In these circumstances this girl was frustrated, and she reacted as follows: "I would weep, cry and abuse as much as I liked. I wanted to be consoled by an elder; then I wrote down what I felt in my heart for division and gave myself to thinking. While thinking I became quiet, so I could resolve the present problem. Then I wept without reason and finding my usual myself again, began to laugh. (Case 3, aged 16)

RESULTS OF QUESTIONNAIRE II

Questionnaire II is a kind of check list as we have seen above. By examining the answers to this questionnaire a further consideration of the matter is made possible. Here we should like to consider the following two points: (1) cases with high frequency which show little difference between the two schools and (2) cases which show considerable differences in frequency between the two schools.

(1) *Cases with high frequency which show little difference between the*

TABLE 12 The cases with considerable difference of the frequency between the both schools.

Cases	Schools	The public school n=134	The religious school n=105
(36) In the case where one saw the poor.		48 (35.8%)	78 (74.1%)
(30) Consciousness of sin		13 (9.7)	34 (32.4)
(31) Temptation		14 (10.4)	29 (27.6)
(32) Crisis in belief		3 (2.2)	25 (23.8)
(38) Anxiety about future		25 (18.6)	61 (58.1)
(39) Consideration of death		46 (34.3)	58 (43.8)
(41) Consideration of the ugliness of life		35 (26.1)	49 (46.7)

two schools; In both schools, the items with high frequency, above 50 %, are No. 4 "in the case where one was scholded", No. 17 "in the case where one made a poor record", etc. In these cases there is no difference between the two groups. Furthermore in the cases of separation from one's parents or friend No. 1 and 2, "trouble in one's home" (No. 5), "injury to one's pride" (No. 20), "self-aversion" (No. 27)", etc, the frequency is again almost equal in both groups. The frequency of these items is shown in Table 11.

That these cases show high frequency independently of the difference of school is probably due to the very nature of these cases and to the age and circumstances of our subjects.

(2) *Cases which show considerable differences on frequency between the two schools*: The item which shows the greatest difference is No. 36 "when one saw the poor". In this item girls in the mission school show such high frequency as 75%, whereas girls in the public school show only 35%. The difference is brought about by whether religious education is done or not. In a Christian school special stress is laid upon the virtue of charity, and pupils have more opportunity of hearing about it and pay more attention to it. Hence the high frequency of this item in the religious school. However, it cannot be said that here frustration is caused by sympathy with the miserable only, because it is not infrequent that a certain amount of vanity of self-complacency mingles with pity for the miserable. Other items which show considerable differences between the two schools are: No. 30 "consciousness of sin", No. 31 "the case where one was overcome by a temptation", and No. 32 "crisis in belief". With 105 subjects from the mission school the frequency of these three items amounts to 32.4 %, 27.6 %, and 23.8 % respectively, while with 134 subjects from the public school they are only 9.7 %, 10.4 % and 2.2 %, (See Table 12). In general the frequency of these items is quite low in the public school and this low frequency may be considered to reflect a characteristic of public schools in Japan which are free from any religious colour (and consequently a characteristic of this country as a whole where unreligious tendencies are predominant). That is to say, there is no belief which might be lost or no consciousness of sin, therefore these items do not cause frustration. As to temptation, it seems that in the public school there are many pupils who don't even know what temptation is. Other items which show a great difference between the two schools are: No. 38 "anxiety about future" No. 39 "consideration of death" and No. 41 "consideration of the ugliness of life," These are shown in Table 12.

Here also religious education seems to have its effect. It is highly probable that in religious education topics concerning death, the future or human life occupy a very important place, consequently there are more chances for girls in a mission school to face these problems than for girls in a public school.

As to the forms or processes of adjustment investigated by questionnaire II, the results are not referred to here because they are the same as in

questionnaire I.

SUMMARY

Two kinds of questionnaire were made in order to make clear the process of adjustment to frustration in daily life. The survey was performed with about 270 pupils of two girls' high schools, one a public school and the other a religious school. The results obtained are as follows:

1) Most of our subjects have had a conscious experience of frustration irrespective of the difference of school and school grade.

2) When asked in a general or abstract form, the number of girls who answered that they had had an experience of frustration is significantly greater in the public school than in the religious school.

3) The main cause of the frustration is concern for external invasion and trouble in home life. This reflects the subjects' life space.

4) With respect to some of the causes ascertained by questionnaire II, there are considerable differences between the two schools. These differences are ascribed to the effect or influence of religious education.

5) The processes of resolving frustration, i. e., of adjustment, are explained. Especially it is made clear that the occurrence of frustration and the process of adjustment are dynamic.

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RÉSUMÉ

Les deux questionnaires ont été composés pour clarifier la manière ou le processus de l'adaptation (*anglais* adjustment) dans la vie quotidienne. Ces questionnaires ont été adressés aux élèves d'une école supérieure religieuse et d'un lycée public. Les résultats obtenus sont comme suit:

1) A chaque école et à chaque classe d'école, la plupart des sujets ont l'expérience consciente de la frustrations.

2) Quand les questions ont posées dans la forme générale ou abstraite, les jeunes filles qui ont répondu qu'elles avaient eu l'expérience de la frustration sont significativement plus nombreuses dans l'école publique que dans l'école religieuse. D'autre part, quand les questions sont posées dans la forme concrète, les réponses affirmatives sont plus nombreuses dans l'école religieuse que dans l'école publique.

3) La cause principale de la frustration s'agit de l'invasion externe et du trouble dans la vie de famille. On pourrait dire que cela refléchet l'espace de la vie des sujets.

4) Concernant certaines causes de la frustration notées dans le ques-

tionnaire II, quelques différences sont remarquées entre l'école religieuse et l'école publique. Par exemple, aux articles comme suit: "dans le cas où l'on rencontre quelqu'un misérable," "dans le cas où l'on pense à la mort," "la conscience du péché" et "la crise de la foi."

Dans ces cas les réponses affirmatives sont plus nombreuses dans l'école religieuse que dans le lycée. C'est à cause de l'influence de l'éducation religieuse dans celle-ci.

5) Les processus de la résolution de la frustration, c'est-à-dire de l'adaptation, s'expliquent jusqu'à un certain degré. Surtout il s'éclaircit que l'apparition de la frustration et frustration et le processus de l'adaptation soient dynamiques.