SUMMARIES

Collectivist Attitudes of Youths in Japan, Korea, and China: Concerning the Relative Attitudes in Family and Kinship Relations

KONDO, Toshio

In East Asia, it is possible to establish democracy on the basis of groupism or collectivism, provided that traditional elements are reconstructed into some kind of social rationality. Confucianism has regulated human relationship in such a way that a relationship in family is extended to any other social group. The individual should take a different attitude toward the other, depending on sex and age not only of one’s own but also of the other. This kind of relative attitude tends to be fixed and leads to inequality. In order to make use of relativity of human relationship, authoritarian attitudes have to be transformed, and then reciprocal attitudes have to be reevaluated. In the survey of youths in Japan, Korea and China, we compare authoritarian attitudes in family and reciprocal attitudes in kinship relations.

Japanese college students may not take authoritarian attitudes toward their parents in a traditional way. They expect more or less the same attitudes from their father as they expect from their mother. But they take authoritarian attitudes toward their parents more than Chinese youths take. So the relativity of human relationship depends on generation (or age) rather than on sex. Regarding collective attitudes in kinship relations, female students tend to take reciprocal attitudes.

Korean college students take the strongest authoritarian attitudes to their parents, depending on sex and generation both of their own and of their parents. And they take reciprocal attitudes in kinship relation. So it can be said that they have collectivist attitudes in comparison to Japanese students and Chinese youths.

Chinese youths may not expect authoritarian attitudes from their parents. But they take different attitudes depending on their parent’s sex. The point is that there is no sexual discrimination between the attitudes to their father and those to their mother. In general, Chinese youths tend to have various attitudes in their family and in their kinship relations.
A Recent Family View of Youths: 
A Comparative Analysis among Japan, Korea, and China

OHAISHI, Matsuyuki

The main purpose of this paper is to draw each characteristic about family view of youths in Japan, Korea, and China. I analyzed it comparatively based on the data of the survey about youths' social consciousness in that we engaged in 1999. In this investigation, I set up Confucianism — a thought of “kō” (filial duty), lineage idea, and division of labor by gender — and Western modernism — individualism, freedom, egalitarian principle, and rationalism — as a fundamental axis. As the results of analysis, the following findings were obtained.

1. Japanese people have considered Americanism as the only one best value system and internalized it themselves. So then, “the American” deeply penetrates Japanese university students today. And it also reflects on their consciousness precisely.

2. Korea has changed greatly by economic modernization since 1960’s. A generation gap concerning value system is very large. The value of young person named as “new generation” tends to be Americanized.

3. Chinese modernization has progressed by the reformation-opening policy from the end of 1970’s. The university students positively have accepted values of America and other advanced nations. As the result, their values have greatly changed. On the other hand, the youths in rural villages are particular about traditional values also yet.

The Gender Differences of the Parent-child Relations and Friendship of the Youths in Japan, Korea, and China

YAMAGUCHI, Yoh

In this paper, the gender differences of the parent-child relations and friendship of the Japanese youths were compared with those of the Korean and the Chinese youths, on the survey data. In the society that has a strong gender role structure, the validity of a set of hypotheses is expected. These hypotheses are as follows. 1. Children have closer relation-
ships to mothers than fathers. 2. Fathers are more likely to be reference-individuals for sons, and mothers are more likely to be reference-individuals for daughters. 3. The friendships between women are closer than these between men. 4. The friendships between the persons of the same sex are closer than these between the persons of the opposite sex.

The analysis gave the following results. These hypotheses were most valid among the Japanese. In other words, the pattern of the gender differences in Japan was most coincident with the pattern that expected in the society that had a strong gender role structure. But, the gender role attitudes of the Japanese youths were not stronger than the Chinese and the Korean youths, in our data. Further analysis suggested that the reasons of those contradictory results were the father’s ‘absences’ from home, and the weakness of father’s authority, in Japan.

Gender Consciousness of the Youth in the East Asia Area
—— Focused on Family Relations ——

OTSUKA, Takao

In this paper, the consciousness about family relationships of the youth in Japan, South Korea, and China was schematized by two axes: one is of family view — Confucian, modernistic, contemporary —, another is of gender structures presented by Rebert W. Connell — cathexis, division-of-work, power —. In Japan and South Korea, as for youth’s consciousness, “cathexis structure” shows the contemporary family view most. On the other hand, it shows the modernistic family view in the aspects of “division-of-work” and “power”. Moreover, it was suggested that in all of three structures, Confucian family view no longer remains in only minority of the youths. Although contemporary family view is seen in “power” and “cathexis structure” in China, the remnants of Confucian family view are seen in “division-of-work structure”. Thus, in the gender structures of family, the tendency in China was found different from that in Japan and South Korea considerably.
On the Features of the Unfair Cognition of the Youth in Japan, Korea, and China

HOSHI, Akira

This paper is to see the features of the unfair cognition of the youth in Japan, the Republic of Korea, and China. Here we defined unfair cognition as follows. When a person thinks that social resources, as the rewards, are not properly distributed to the person from the group or society to which the person contributes, in the equivalence to the person’s contributions to it, by such reasons of gender, age, educational attainment, occupational prestige, degree of wealth, social origins, race, locality, and registered permanent residence, the person has the consciousness that the person considers those facts to be unfair. We treated unfair consciousness rather than the unfair actual condition.

The simple tabulations of our survey data about eight groups in three nations show the following features. 1) Of three nations, the Korean students’ unfair cognition is the highest and Chinese involving students and the working youths in Beijing and the youths in the rural villages of Henan and Shandong have the lowest one. The Japanese students are in the medium. 2) As opposed to the unfair cognition having comparatively diffused in both Korea and Japan, in China it is clearly divided into two, that is, the high domain of unfair cognition which is on wealth, occupational prestige, and educational attainment, and the low domain which is on gender, social origins, and age. The former is attributed as achievement — factors and the latter as ascription — factors. 3) In China, students’ unfair cognition is the highest and that of the youths in the villages is the lowest. The working youths of Beijing are in the medium. In China, the difference between urban city and rural village is reflecting notably also in the youth’s unfair consciousness.

Furthermore, according to the correlation coefficient of unfair cognition and other question items, the following features were showed. 1) It is in Taegu, Chonju, the Beijing’s student, and the Beijing’s working youth that the female recognizes unfairness by gender, and it does not have significant correlation in Kyoto, Henan, and Shandong. 2) Although Chinese people who are against globalization tend to recognize unfairness, in Japan and Korea, the attitude for globalization has no correlation to unfair cognition. 3) Although those in Chonju who reject the “Je” (family) centric principle recognize unfairness by gender, those in Henan who agree it, recognize unfairness by gender conversely.
Roughly speaking, although unfair cognition and its contents of the students of three nations are almost similar to each other, there are big differences in these between the students and the Chinese village youths.

These are sociological findings explored in this paper.

Can the Traditional Values, Modern Values and Postmodern Values Coexist in the Structure of Youth’s Value System?:
The Comparative Research on the Phenomena of Time Space Compress in the Structure of Youth’s Value System among China, Japan, Korea

Wu, Luping

Using the data from the survey conducted in China, Japan and Korea, this paper mainly analyzes the multiple-structure of youth’s value system among above three countries, especially for Chinese cases, under the frame of theory on structural duality, revised modernization theory, and the concept of Time-Space Compress. The results indicate: (1) seen from the multidimensional analysis, the duality, i.e., the coexistence of traditionality and modernity, in most aspects of value structure is characteristic of Chinese youth. Both the typically traditional values as a whole and the typically modern values as a whole are rare in Chinese youth. On the one hand, such structure model led by the duality distinguishes the values of contemporary Chinese youth from traditional values; on the other hand, the model makes them different from western values, even Japanese values. (2) Traditionality and modernity coexist in various ways. First, the traditional and modern factors coexist in the same values. Second, the tradional values and modern values coexist in different fields of life. For example, Chinese youth has the self-orientation in the field of personal life, and has the collectivity-orientation in the field of social life. (3) China is modernizing, but the postmodernization values have influenced part of Chinese youths. (4) To summarize, as for the contemporary Chinese youths, traditionality, modernity and postmodernity really have been compressed into their value structure at the same time and space. How do the duality and time-space compress affect the youths’ psychology and the social development? Positively or Negatively? This is worth of further study.
Social Development and Social Consciousness:
A Study on the Survey on the Life and Social Consciousness of the Youth in Korea, China, and Japan

KIM, Chulsoo

The purpose of this article is to compare the social consciousness of the youth in Korea, China and Japan in the context of social development, and to clarify the defining characteristics of social ethics aiming to 21 century of the youth in three countries.

In this article, I have described three contents in the relation to the Korean society and social consciousness of the youth. In the first part of the article, an attempt was made to clarify the structural characteristics of the Korean society and the meaning of the change in Korean youth. And in the second part, I examined the conceptual meaning of social consciousness and developed its framework for analysis. And finally, it was required into the practical meaning of the social consciousness based on this survey, that is familism, authoritarianism, globalism, localism and so on.

In the time-spatial sense, the social development is oriented to open the closed-structure and to go toward the future-directed change. That is the expanding of the consciousness. Comparing the social consciousness of the youth of three countries based this concept, the consciousness of the future-directed and the opened-consciousness is more high in Chinese youth, and lower in Korean youth. In the society developing actively in the political-economic-cultural aspects, the more the young participate in several social activities, the stronger their future-directed consciousness and opened-social consciousness is.

The examination of the underlying social consciousness of the youth in this survey aids us to understand how the social development will be actualized among these countries.

I am aware, of course, that many questions have been left unanswered. Although this is due partly to the brevity of the present article, it is more generally the result of the undeveloped state of academic research on the social consciousness and social development.
Brief Consideration on the Confucian Values and Development of East Asia:
Based on the Survey Research of the Youth in Three Countries

SONG, Jeongkey
PARK, Mina

This study focuses on the empirical analysis of cultural factors relating to East Asian economic development, and empirically analyzes to what extent the state identification and contribution-will to the state as an ideology of social integration are related to the dimensions of Confucian values such as familism, paternalism, and authoritarianism.

According to our data analysis, the state identification and contribution-will to the state are influenced differently among three countries. And it appears that the state identification and contribution-will to the state are deeply connected with Confucian cultural factors such as familism, paternalism, and authoritarianism in all three countries. This Confucian value primarily implies that the family principle found in the family relation of East Asian countries transforms into an universal social principle, and this kind of transformation naturally develops to the integration to the state. Nevertheless, this study concludes that the development of three countries is not identical or convergent in the dimension of Confucian value because the value differences found in the youth of three countries directly reflect the differences of their own unique social relations and connection principles.

A Prospect of The East Asian Value Consciousness:
“The Clash of Civilizations” and The Confucian Culture

KIMIZUKA, Hirosato

The last period of 20th century witnessed many cultural conflicts among divergent nations and/or ethnic groups almost everywhere of this planet. They seemed to be raised by the people’s emotional dissonance which were derived from the profound differences among the various cultures as well as among civilizations. Some social scientists have been most afraid of the clash between the European Christianity and the Islam-Confucian alliance in
such sort of cultural antagonisms.

As the matter of fact, will such cultural clash be evoked in near time of the new century? Will no cultures experience any changes such as syncretism and/or hybridization? For a concrete example, will the Confucian cultural system observed in the East Asia continue to hold its identical essence still for long in the future? The purpose of this paper is to gain some evidences in order to make some judgements about the relevance of the prospect.

My investigation was carried out by analyzing the data collected from the sociologically quantitative survey conducted in 1999. Measuring the social consciousness of young people in Kyoto (Japan), Taegu and Chonju (South Korea), and Beijing, Henan, Shandong (China) with the statistically devised scales for counting the intensity and prevalence of the Confucian cultural values, I tried to insight how far their present value consciousness has been distanced from the traditional Confucianism and how different it is among the youths depending on their living localities and on their social status.

As a result, I found that the present consciousness of Chinese youth, even if there are some divergences among them in relation to their dwelling areas and social positions, is still nearer to the Confucian than that of Japanese and Korean youth. However, I gained an empirical cue by which we could expect that Chinese people will change their consciousness into more modernized one along the course of urbanization of their life conditions, which is sociologically and conventionally thought as almost necessary. Therefore I conclude that the Chinese value consciousness will be getting further modernized from the traditional to be nearer to the global universality and that the so called clash of civilizations due to Confucian China is quite unfeasible.

Social Consciousness and Moral-Ideological Education in the Chinese School System

ZHANG, ping

The population of our survey was young people of three Confucian countries, including China, Japan and Korea. Since the Confucian ethics consist of certain ideas about marital relationship, parent-child relationship, brotherly and sisterly relationship, personal relationship, individual–society relationship, view of nation, and view of politics, we designed a
questionnaire to inquire into these matters. We analyzed differences in social consciousness among three countries in terms of the extent of remains of the Confucian tradition and the extent of penetration of western cultures.

The following results were obtained: First, the Chinese young people intend to be more equal in the marital relationship and the relationship between sexes than both the Japanese and the Korean young people. Secondly, both the Japanese youth and the Korean youth are more reluctant to make a divorce than the Chinese youth. Thirdly, the Chinese young people are more supportive to a constitutional government than the young people of the rest two countries. These findings mean that the consciousness of the Chinese young people has become similar to the dominant consciousness in western countries.

On the other hand, the Chinese young people take it for granted that they must be unconditionally dutiful to their parents. Besides, they tend to oppose to extramarital sex and have a strong interest in the domestic and the international politics. These findings mean that the Confucian tradition still influences the Chinese young people greatly.

Thus it may be said that the consciousness of the Chinese young people is characterized by coexistence of both the traditional consciousness and the modern consciousness, in another word, a mixture of oriental cultures and western cultures.

To understand a social background behind the consciousness of the Chinese young people, we considered the history and the structure of moral and ideological education in the Chinese school system.

**Commonsense on Wealth in Peasant Life of Shanbei in China**

Luo, Hongguang

Wealth around the work and consumption, in this paper, contains symbolic meanings. The symbolic meaning and creative process of collective life style will be able to be found by studying the action of exchange. It will be different from the theories of “World Economic System” or “Nation-State”. It also has a very important reference value to studying of city community service and recovering of rural society.