

AN ABSTRACT OF THE THESIS OF

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Title: A STUDY OF THE PERSONAL VALUES OF KOREAN  
COLLEGE STUDENT ACTIVISTS AND NON-ACTIVISTS  
AND THEIR PERCEPTIONS OF VALUES OF KOREAN  
GOVERNMENT LEADERS

Abstract approved Redacted for Privacy  
- Dr. Carvel Wood

The purpose of this study was to determine (1) if the specific values of Korean student activists would be significantly different from those of Korean student non-activists, (2) if the specific values of Korean government leaders as perceived by the activists would be significantly different from those as perceived by the non-activists, (3) if the specific values of Korean students as a whole would be significantly different from those of Korean government leaders as perceived by the students, and (4) if a student's tendency toward activism would be significantly related to his vocational orientation, sex, G.P.A., family income, and parents' education.

The subjects consisted of 404 college students enrolled in 10 different departments at Yonsei and Korea University in 1975. The two universities were chosen because they were among the

main campuses where student activism had most often occurred since the student revolution in 1960. Two hundred and ninety-seven student subjects were obtained from Yonsèi, and 107 student subjects from Korea University, as a result of their membership in a class wherein the professor allowed the survey to be administered. The survey instrument based on the Rokeach Value Survey was employed to measure the personal values of the subjects and the values of the government leaders as perceived by the subjects. The survey was conducted in June of 1975, when the universities were reopened after the student demonstrations in April and the following closure.

Eight null hypotheses were formulated in this study.

Hypotheses one, two, and three were tested by the Median test because of the nature of ranked data, and hypotheses four through eight were tested by the chi square test for two independent groups because the data consisted of frequencies in discrete categories. The 0.05 level of significance was chosen as the acceptable significance throughout the study.

The findings of the study were as follows:

1. The three values of a world at peace, happiness, and national security significantly differentiated Korean student activists from Korean student non-activists. Korean student non-activists ranked the three values significantly higher than did Korean student activists.

2. The four values of a world at peace, equality, freedom, and inner harmony significantly differentiated the student activists' perception of the government leaders from the student non-activists' perception of the government leaders. Korean government leaders were perceived by the non-activists as giving relatively higher priority to the four values than perceived by the activists.
3. Korean students as a whole perceived the government leaders as having significantly different values from their own.
4. A subject's vocational orientation in college was not significantly related to his or her tendency toward activism.
5. A subject's sex was significantly related to his or her tendency toward activism. Male Korean students were more likely to become activists.
6. A subject's G.P.A. was significantly related to his or her tendency toward activism. Korean students with a higher G.P.A. were more likely to become activists.
7. A subject's family income level was not significantly related to his or her tendency toward activism.
8. Parental education of a subject was not significantly related to his or her tendency toward activism.

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# A STUDY OF THE PERSONAL VALUES OF KOREAN COLLEGE STUDENT ACTIVISTS AND NON-ACTIVISTS AND THEIR PERCEPTIONS OF VALUES OF KOREAN GOVERNMENT LEADERS

## I. INTRODUCTION

Student activism, wherever it has taken place, has seldom been a purely campus phenomenon. Kauffman (1966) asserts that "the unrest doesn't start in the university--it is all around us--in our home, community, nation, and world" (p. 386). Manifestations of student unrest have occurred on a global scale over social, political, and educational issues (Brickman and Lehrer, 1970; DeConde, 1971). DeConde (1971) also states that "student rebellions against established authority have occurred in practically every country with significant university communities" (p. 4).

Students in most underdeveloped countries play a large role in the national political life. Social revolutions in Russia, China, and Burma sprang from student movements (Feuer, 1969). More recently in the totalitarian societies of Eastern Europe, student activism did not succeed in undermining governments. However, it did so in Argentina, Venezuela, Bolivia, the Sudan, Turkey, South Korea, Japan, South Vietnam, Indonesia, Pakistan, Cuba, and Thailand (Lipset and Altbach, 1969; DeConde, 1971; Feuer, 1969).

The student population in many of the developing nations is

numerically small and is often very much cut off from the peer group as well as from the main stream of the traditional society (Altbach, 1967). However, because of the small size of the educated middle class, the student population in the developing countries makes up a disproportionately large section of the elite of their countries.

Lipset (1967) observes that educated young people everywhere tend to support idealistic movements, and that the ideologies or values of the adult world are taken more seriously by the young people than by the adults themselves. With their altruism, idealism, and sense of historical mission, the educated young people are likely to search the social order for a strategic avenue of expression. In so doing, they tend to take their stand on social issues as the pure conscience of the society (Feuer, 1969; DeConde, 1971), and their zeal for applying principles of academic life often goes beyond classrooms (Ellsworth and Burns, 1970).

In the light of the phases of psychological development differentiated by Hadley Cantril (1965), the educated in developing countries are aware of their potentialities and the means to realize their goals. They become aware of new possibilities to increase the range or quality of their satisfactions. And their expectations of life are likely to be higher than those of their countrymen as a whole.

On the other hand, the uneducated in these developing countries are too depressed to have many ambitions for themselves. Their passivity derives in large part from an ancient and wide-spread fatalism which makes them accept their wretched lot.

The inaction and the passive acceptance of the status quo by the uneducated people infuriate students who sense the possibilities to realize their newly perceived potentialities. College students find it "almost impossible to get any rise out of the very people they hope to help" (Sampson, 1967, p. 3). As Maslow's hierarchy of needs (1962) suggests, when each day's survival is open to doubt, the less advantaged do not have the time or the inclination to worry about much of anything but themselves and their immediate situation. The intellectual ability and sensitivity of the students (Mullaney, 1970; Ellsworth and Burns, 1970) and their "feeling of being able to change or achieve anything" (Keniston, 1970) seem to drive the students to shake their countrymen who just acquiesce to circumstances. The more advantaged students often feel "oneness" with the people, and concern with the plight of others in society. For this reason, they are likely to perceive that "any man's loss of freedom and dignity threatens their own freedom and dignity" (Sampson, 1967, p. 3).

Most traditional societies are family-oriented. The family often influences the students toward social conformity, adherence to

traditional social and religious ideas, and retention of traditional values. Moreover, the government pressure for political conformity, censorship, and suppression affects the students who "learn that there are other values and ways of life different from those urged on them" (Hannheim, 1956, p. 165). Students who are inculcated with such values as equality, freedom, and rationality, discover alternative interpretations and new values. These new values of students may be accompanied by self-assertion and defiance.

Thus, the phenomenon becomes apparent that the older generation and "the government representing the older generations" (Altbach, 1967, p. 81) can hardly avoid clashes with students who cherish their new values and dare to act upon them. Students come to perceive that their values obtained from the university experience cannot be actualized in the societal environment. This creates "frustrations suggesting the necessity for corrective action" (Bakke, 1967, p. 66). To put this another way, students appear to go through the very process of valuing proposed by Raths, Harmin, and Simon (1966). The authors maintain that an individual can obtain his own values only when he comes to choose them freely from among alternatives. Once he chooses them after thoughtful consideration, he prizes and cherishes these values, affirms them publicly, and acts upon them repeatedly.

According to Erikson (1968), young people are required to

establish ego-identity, which is a developmental task. It appears that they have to undergo the process of valuing to discover and establish a mature, personal identity. They often question traditional beliefs in an attempt to test their new ideas and beliefs. Then, it is rather expected that the younger generation with the emergent values will contradict the older generation.

There seems to be "the world-wide generation gap" (Mead, 1970) or "the conflict of generations" (Feuer, 1969) at the root of most of the current student protests. Falcks (1971) interprets student movements in developing countries as follows:

In any case, the emergence of student youth movements in backwards societies has been a definite omen of the collapse of traditional culture, a very important indicator that major upheaval and societal transformation is impending. In such societies, in other words, the emergency of sharp generation conflict and the mass uprising of privileged youth signify that a certain stage of social development is coming to an end and a new one is taking form (p. 14).

Even in a progressive country like the United States, students are impatient to do something about the faults of contemporary society. They refuse not to see these faults. A Gallup Poll, as reported in the New York Times on May 25, 1969 indicated that 28% of the students polled in the United States had participated in a demonstration of some kind. The editors of the poll stated that the attitudes varied by colleges and regions, "but at the heart of the discontent. . . is the feeling that society as a whole is seriously ill

and that changes are imperative. " The students might have perceived the society to be sick because the older generation with "wrong" values wields a disproportionate economic and political power and social status.

Korean students, in April of 1960, were enraged by what they felt to be the rigging of the elections as conspired by the government leaders. The students surged into the streets, burning police stations, invading the homes of rich Liberals, and converging on government buildings. The next day the army refused to move against the students, and within a few days President Syngman Rhee resigned and the Liberal Party gave way to a transition cabinet (Douglas, 1963; Flacks, 1971; Lipset and Altbach, 1969).

Lyman (1971) comments that the student revolution occurred in an atmosphere which was stifled from the effects of authoritarian rule and disintegration of political morality. Douglas (1963) who spent three years teaching in Korean universities, states that "it was completely the students' show, for the adults merely stood on the sidewalks and applauded" (p. 222). He observes that this remarkable event seemed to shift the students from the position of political insignificance to a dominant position in Korean politics. Students developed a sense that they were "the conscience of the nation. " For six months after the revolution, the students

continued to determine the direction of Korean politics, forcing their demands on the politicians by means of demonstrations.

When the military junta seized power in 1961, it immediately banned all organizations, and this included all student groups. As political activities were allowed at the beginning of 1963, students resumed demonstrations and rallies at which they opposed General Chunghee Park's plan for extended junta rule. But student demonstrations were controlled by the riot police and students' interest in politics was repressed (DeConde, 1971).

In 1964 and 1965, a mass of students protested in vain against normalization of the relationship between Korea and Japan. Again in 1966, 1967, 1969, 1970, and 1971, thousands of students protested against the alleged "smuggling by tycoons," "rigging of the elections" in June of 1967, or "required military training on the campus." They also had demands on "academic freedom," "freedom of press," "re-establishment of democratic system," "eradication of corruption in high places," or "release of the arrested students."

Since October of 1973, a year after President Chunghee Park changed the Constitution, students had sporadic rallies and demonstrations, risking arrests and suspension from their schools. In the fall of 1974, disruptive rallies and demonstrations resulted in clashes with riot police, which caused colleges and universities to



shut down. In the winter of 1974, major universities in Seoul could not avoid eliminating the winter vacation, because the legal school days fell short.

Among others, President Kim of Korea University deplored the government's failure to understand students' social concerns and their reasonable activities. As reported in the Dong-A Il Bo on November 22, 1974, President Park of Yonsei University declared that there was nothing much the school administrators could do about the student unrest, unless the government leaders proposed a blueprint of a democratic system in response to students' demands.

In April of 1975, student protests against "the old political issues" caused 23 universities and colleges to shut down again. The two university presidents mentioned above had to resign and 34 students were arrested on April 25. Over three hundred students were expelled and suspended from their schools. Student unrest over political, social, and/ or educational issues in Korea, since the student revolution in 1960, has occurred every year except in 1961, 1962, 1968, and 1972.

Student activism in Korea cannot be ignored, nor should it be. Its constructive potentials must be assimilated into the educational process while its destructive elements must be identified before they threaten the integrity of academic institutions and the national security.

### Significance of the Problem

As Spindler (1963) indicates, when contradictory values are held by differing groups, their ability to communicate and to cooperate in a common purpose seems very limited. Rubin (1973) also states that outside disagreement with one's belief diminishes in some degree his confidence in it, and therefore makes him uneasy. Persons are very likely to translate such uneasiness into hostility toward the person who produces it. On the other hand, outside agreement tends to bolster self-confidence and thus breeds attraction.

According to Rokeach (1973), contradictions involving values are especially likely to implicate one's self-concept, since values are employed as the standards for evaluating oneself as well as others. A contradiction implicating self-concept produces tension, and consequently it should lead to cognitive and behavioral change.

While student activists in Korea demanded the "re-establishment of the liberal, democratic system," "eradication of corruption in high places," "academic freedom," "freedom of speech and press," "social justice," and "respect for basic human rights," the government tried to control the student movements.

The government leaders asserted that only a small minority of students and intellectual "dissenters" tried to destroy the unity of the nation. The government put stress on "possible attack" from North Korea, "the importance of economic development," "integrity of the nation," and "comfortable life." The Minister of Education, as reported in the Dong-A Il Bo on October 9, 1973, severely criticized the student activists for "undermining national security" and "anti-government movement." What the government leaders perceived to be important for the country turned out to be quite different from what was perceived by student activists. Student activists' values, manifested in the slogans they shouted, did not seem to be compatible with values of the government leaders. Therefore, it was postulated that incompatibility of the traditional values with the emergent values in Korean society might have undermined national integrity in general and this incompatibility might have caused the clashes between the government leaders and the student activists in particular.

Newcomb's study (1963), supported later by Curry and Emerson (1970), suggests that actual value similarity causes perceived value similarity, and both types of similarity predict future attraction. If that is the case, the values of Korean government leaders perceived by Korean students can substitute for

the actual values, especially when the actual values are not accessible. Rokeach (1973) states that it is possible to obtain data concerning not only a person's own values but also those that a person might attribute to others.

Accordingly, it seemed apparent that a value study of Korean student activists and their perceived values of the government leaders would make it possible to understand a deep cause of student activism in the country. This understanding could serve to normalize higher education in Korea, which has long been disrupted.

### Statement of the Problem

This study was designed to answer the following questions:

Are the values that the Korean student activists hold different from those that the Korean student non-activists hold?

How, in terms of values, do the students perceive the government leaders who represent the older generation? In other words, do the Korean students perceive the values of the government leaders to be different from their own values? Are the values of the government leaders as perceived by the Korean student activists different from those as perceived by the Korean student non-activists?

Additionally, this study was designed to search for possible answers to the following questions:

Are the Korean student activists less vocational-oriented than the Korean student non-activists? Are the male students more likely to become student activists than are the female students? Do the Korean student activists have a higher grade point average than do the Korean student non-activists? Are there more Korean Student activists from a higher socio-economic background than from a lower socio-economic background?

### Null Hypotheses

The questions and concerns stated above were formulated into the following null hypotheses which were tested:

- HO<sub>1</sub> There will be no significant differences between the specific values of Korean student activists and the specific values of Korean student non-activists, as measured by the Value Survey.
- HO<sub>2</sub> There will be no significant differences between the specific values of Korean government leaders perceived by Korean student activists and the specific values of Korean government leaders perceived by Korean student non-activists, as measured by the Value Survey.

- HO<sub>3</sub> There will be no significant differences between the specific values of Korean students and the specific values of Korean government leaders perceived by the Korean students, as measured by the Value Survey.
- HO<sub>4</sub> There will be no significant difference between the proportion of Korean student activists and non-activists who are vocational-oriented and the proportion of Korean student activists and non-activists who are non-vocational-oriented.
- HO<sub>5</sub> There will be no significant difference between the proportion of male Korean student activists and non-activists and the proportion of female Korean student activists and non-activists.
- HO<sub>6</sub> There will be no significant difference between the proportion of Korean student activists and non-activists who have a higher grade point average and the proportion of Korean student activists and non-activists who have a lower grade point average.
- HO<sub>7</sub> There will be no significant difference between the proportion of Korean student activists and non-activists who come from higher income families and the proportion of Korean student activists and non-activists who come from lower income families.
- HO<sub>8</sub> There will be no significant difference between the proportion

of Korean student activists and non-activists whose parents have a lower level of education and the proportion of Korean student activists and non-activists whose parents have a higher level of education.

### Definition of Terms

To aid the reader, the following definitions were given:

value---an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence (Rokeach, 1973, p. 5).

terminal value--an enduring belief that a specific end-state of existence is personally or socially preferable to an opposite or converse end-state of existence.

instrumental value--an enduring belief that a specific mode of conduct is personally or socially preferable to an opposite or converse mode of conduct.

value system---an enduring organization of beliefs concerning preferable modes of conduct or end-state of existence along a continuum of relative importance (Rokeach, 1973, p. 5).

student activism---a student's tendency that emphasizes

activity to exert influence on social, political, and/or educational issues.

activist---a student who acts together with others in rallies, demonstrations, sit-ins, and/or famine strikes to exert influence on social, political, and/or educational issues.

government leader---a high ranking official in Korean government, for example, the president, the prime minister, or a cabinet member.

higher grade point average--a grand point average which is equal to or higher than a B (3.0).

lower grade point average---a grade point average which is lower than a B (3.0).

higher income family---a subject's family whose income is more than \$300 (= about 140,000 in Korean currency) a month.

lower income family--- a subject's family whose income is less than \$300 a month.

higher level of (parents') education---a combination of father's and mother's education that is more than 18 years of schooling.

lower level of (parents') education--a combination of father's and mother's education that is less than 18 years of schooling.

vocational-oriented major---engineering, business, or science major.



non-vocational-oriented major---liberal arts or social sciences major.

### Limitations of the Study

The following limitations were recognized in this investigation:

1. The accuracy of any instrument that proposes to measure personal values may be questioned.
2. The validity of the Korean version of the Value Survey may be questioned.
3. The data for this study were collected in June of 1975 which was about two months after the latest massive student demonstrations. Therefore, the values of Korean students and their perceived values of the government leaders could have been affected by the demonstrations.
4. The results of this study may be generalized beyond the particular sample in the study.

### Summary

This chapter focused the reader's attention on the necessity of a study of values of Korean college students and their perceived values of the government leaders as a means to developing a deeper understanding of student activism in Korea.

It was asserted that student activism cannot be ignored, nor should it be, because of its impact on the national political life and higher education.

A contradiction of values was assumed to be a source of the conflict of the generations and a cause of student activism, which appeared an inevitable phenomenon in the process of valuing on the part of the younger generation in Korea.

The significance of the problem, statement of the problem, null hypotheses of the study, definition of terms, and limitations of the study were also stated in the latter part of this chapter.

## II. REVIEW OF RELATED LITERATURE

The purpose of this review of the literature is to summarize the results of previous research within the areas of: (1) the process of adolescence, (2) the generation gap in the U.S.A., (3) the generation gap in Korea, (4) student activism in the U.S.A., (5) student activism in Korea, and (6) the Rokeach Value Survey.

### The Process of Adolescence

The period of development and growth commonly referred to as "adolescence" has drawn special attention since the turn of the twentieth century. According to Muuss (1968), G. Stanley Hall (1844-1924) was the first psychologist to advance a psychology of adolescence in its own right and to bridge the philosophical, speculative approach to the past and the scientific, empirical approach of the present.

Adolescence is defined by Muuss (1968) as follows:

Sociologically, adolescence is the transition period from dependent childhood to self-sufficient adulthood. Psychologically, it is a "marginal situation" in which new adjustments have to be made, namely those that distinguish child behavior from adult behavior in a given society. Chronologically, it is the time span from approximately

twelve or thirteen to the early twenties; with wide individual and cultural variations (p. 4).

For Erikson (1963), adolescence is the period during which ego identity may be established. He defines ego identity as "the creation of a sense of sameness, a unity of personality now felt by the individual and recognized by others as having consistency in time..." (p. 13). During adolescence, more than any other period of life, an individual faces the crises of discovering and establishing a mature, personal identity; of evaluating the attitudes, beliefs, and goals acquired from his parents. The adolescent often questions traditional beliefs in an attempt to test his new system of values (Muuss, 1971).

Kilpatrick (1971) cites Eduard Spranger's view that adolescence is a time for reflective discovery of the self and that the adolescent must achieve identity by looking inward. Stone and Church (1957) state that:

The adolescent's search for himself appears, then, to be more than merely an attempt to find something that is already there. More basically, it is also an active attempt to create a personality. As he tries on various roles and manners, his interior experience crystallizes and becomes his own, to change, to conceptualize, and to act upon (p. 306).

For Gesell, "the central task of adolescence is to find one's self" (Muuss, 1962, p. 116). Friedenberg (1959) states that the process

of adolescence is self-definition and individuation, which mean finding a unique identity as an individual apart from the mass. It involves differentiating oneself from one's culture. In his later book, Friedenberg (1963) states that inwardness or subjectivity is what makes self-definition possible.

Keniston (1969) defines late-adolescence as a stage of disengagement from the adult society. He asserts that the youth begins to sense who he is and thus recognizes the possibility of conflict and disparity between his emerging self-hood and his social order. As Kraemer (1974) cites from a report of a conference on Reconstituting the Human Community, "it is only in struggle that the identity of youth can be delineated and their ideas and notions are hardened and refined into useful concepts" (p.5). Friedenberg (1959) also points out that the conflict between individual and society is essential to mature development. Muuss (1968) cites Piaget who considers it a "duty of modern adolescent... to revolt against all imposed truth and to build up his intellectual and moral ideas as freely as he can" (p. 183).

A prolonged period of disengagement from adult society (Keniston, 1969) and a permissive attitude toward student values and activity (Altbach, 1967) seem to encourage students to experiment with or try out their new values. Mead (1965) also

points out that "with leisure and the freedom given to young people to pursue the new arts and science of civilization, a new human capacity was discovered: the idealism of adolescence?" (p. 190).

This idealism of youth inevitably confronts reality, and the potential or actual gap between reality and ideals present itself (Lipset, 1967). A creative and evolving society will be continually driven by "the gap and tension" (Platt, 1970) between what is and the ever-changing realization of what might be. Platt (1970) calls this gap "the error-signal" which feeds back to stimulate young people to bridge it. Trent and Craise (1967) indicate that:

One of the most important things the adolescent can bring to society is not conformity to its values, but an open, free, critical, thinking mind, dedicated to truth (p. 49).

Therefore, it seems desirable to listen to Mannheim's warning (1956) that:

Traditionally established strata are inclined to take the customary shape of things for granted; it is the rising individual who is in a favorable position to take a fresh look at the newly-gained ground. But these assets of the upgrading process are potential and not automatic. Large and well entrenched organizations are usually able to assimilate and indoctrinate the newcomer and paralyze his will to dissent and innovate. It is in this sense that the large-scale organization is a factor of intellectual desiccation (p. 168).

In order to achieve and maintain one's identity, "the individual must rather fight against being swallowed up in the immensity of

big government, big business, ... big educational institutions" (Padgett, 1970, p. 28).

The conflict between youth and society, youth and the old generation, appears inevitable and indispensable in this rapidly changing society. One thing to note here is that society should not disregard the kind of conflict and rebellion which makes for stress and strain during adolescence. Friedenberg (1959) states that the adolescent, being deprived of the opportunity to differentiate himself from society, does not experience stress and strain, but neither can he establish his own individual identity.

The process of search for identity by the adolescent needs to be recognized, and his contribution to changing society should be encouraged. Even student activism can be seen as the manifestation of an active search for identity, where youth tests the traditional values and tries out the emergent values. It seems to be the process of valuing proposed by Raths, Harmin, and Simon (1966), that the adolescent has to undergo in order to establish his identity.

### The Generation Gap in the U.S.A.

Numerous research studies have dealt with the generation gap between youth and adults in the changing societies. The emergence of youth subcultures are primarily attributed to rapid social changes

(Coleman, 1961; Bettelheim, 1962; Eisenstadt, 1963; Mead, 1970; Friedenberg, 1972).

Margaret Mead (1970) feels that today's generation gap is wider and deeper than any other recorded in history. From her point of view, "the primary evidence that our present situation is unique, without any parallel in the past, is that the generation gap is world wide" (p. 68). She maintains that:

Today, suddenly, because all the peoples of the world are part of one electrically based, intercommunicating network, young people everywhere share a kind of experience that none of the elders ever have had or will have. Conversely, the older generation will never see repeated in the lives of young people their own unprecedented experience of sequentially emerging change. This break between generations is wholly new: it is planetary and universal (p. 64).

Coleman (1961), Mead (1970), and Friedenberg (1972) indicate that in the past, elders really knew more that was useful than the young did in terms of their experience of having grown up within a culture system. But today the society changes at an ever-increasing rate; skills and values acquired by adult generation are only partly appropriate in this new time. In Coleman's words:

Parents are often obsolescent in their skills, trained for jobs that are passing out of existence, and thus unable to transmit directly their accumulated knowledge. They come to be "out of touch with the time," and unable to understand, much less inculcate, the standards of a social order that has changed since they were young (p. 2).



Friedenberg (1972) views the generation gap in American society as follows:

"The generation gap" between youth and adults in contemporary American society reflects a real and serious conflict of interest rather than mutual misunderstanding. In an open, bureaucratic society, sanctions against nepotism and attrition of property through inheritance taxes lessen the utility of each generation to the other: the young can not succeed (p. 10).

Herzog and Sudia (1972) surveyed 251 high school students in fifty-three schools in 12 cities in the Midwest. According to their findings, about half the correspondents reported that the generation gap was viewed as a real problem, and a few added that it was worse than in former years.

In the past, a transition from childhood to adulthood seems to have happened relatively earlier in life, and young people did not seem to have seriously experienced the discontinuity between youth and adulthood. Soskin and et al. (1966) express that a common man's child was often a household head at 16, a valiant soldier in the king's army at 14 or 15, or a responsible guild apprentice at 13 or 14. Today, however, his middle-class counterpart is endlessly scheduled and ferried from one supervised activity to another by teachers and parents. Bettelheim (1962) also describes the transition from childhood to adulthood. He states that "the self-identity, and even more the self-actualization of the young man, implies to a large degree his replacing the preceding generation"

(p. 70). The replacement used to happen as soon as a son was vigorous enough to take over the farm of his family.

If and when youth and adults need each other, they seem to live together, and the problem of their succession, though not negligible, can be mastered successfully. But today much has changed in industrial society. Paul Goodman (1960) observes that it is hard to grow up when there is not enough man's work. He continues to state that in normal conditions a large part of security comes from knowing that your contribution is useful, and the rest from knowing it's uniquely yours; they need you.

With the advent of modern technology, however, only very few adults have so intimate a feeling for their life's work that they need to see it continued by the younger generation. Thus, the older generation has less psychological need for youth than it did before. Blocher (1966) deplores that people can hardly value each other within a system that measures a man by his productivity when that productivity has been taken over by machines.

The weakened relations between the generations can account for changes in family structure in industrial society. Mead (1970) describes changes in family structure as follows:

The nuclear family was established, a close relationship to the grandparents no longer was expected of grandchildren, and parents, as they lost their position of dominance, handed over to children the task of setting their own standards (p. 58).

James Coleman (1961) argues that youth culture is becoming differentiated from adult society. He explains how the youth culture has emerged as follows:

The adolescent is "cut off" from the rest of society, forced inward toward his own age group, made to carry out his social life with others his own age. With his fellows, he comes to constitute a small society, one that has most important interactions within itself, and maintains only a few threads of connection with the outside adult society (p. 3).

Kilpatrick (1971) cites Norden who emphasizes that "the generation gap is actually a chasm, separating... two vastly divergent cultures" (p. 239).

Therefore, it seems self-evident that the rapid social changes have set apart the youth of our society in schools. Families and schools have failed to prepare youth for the attainment of full adult status. Young people seem to have values or value systems that may differ from those of adults (Coleman, 1961; Keniston, 1970). Eisenstadt (1963) appears to recognize the value difference between the younger generation and the older generation when he claims as follows:

Most of modern youth groups tend to create an ideology that emphasizes the discontinuity between youth and adulthood and the uniqueness of the youth period as the purest embodiment of ultimate social and cultural values (p. 35).

The literature reviewed indicates that the younger generation and the older generation may have conflicting values or value systems

differentiating one subculture from another in an industrial society.

### Student Activism in the U.S. A.

Since the 1960's, interest in student activism has been an important theme in psychology, sociology, and education. Research, survey studies as well as systematic participant-observer analysis of student activism have drastically increased. Student activism is such a complex phenomenon that different disciplines seem required to understand it properly.

Flacks' study (1967) of the sit-in at University of Chicago in 1966 indicates that:

Activism is related to a complex of values, not ostensibly political, shared by both the students and their parents.... Whereas non-activists and their parents tend to express conventional orientations toward achievement, material success, sexual morality and religion, the activists and their parents tend to place greater stress on involvement in intellectual and esthetic pursuits, humanitarian concerns, opportunity for self-expression, and tend to de-emphasize or positively disvalue personal achievement, conventional morality and conventional religiosity (p. 68).

Research by Heist (1965) shows that the students in Berkeley's Free Speech Movement at the University of California are exceptionally high in measured intellectual disposition, autonomy, flexibility, and liberalism, as well as in level of ability. They exhibit marked qualities of social commitment and intellectuality not observed among more representative samples of college students.

The values of student activists and non-activists were also confirmed by Rokeach's research in 1968. His findings as measured by his own Value Survey indicate that:

College students who are attracted to a civil rights organization have a value pattern that is different in important respects from those who do not join. The former place greater priority on egalitarianism, world peace, aesthetic values, honesty in interpersonal relationships, and the welfare of others. On the other hand, non-joiners are more materialistic and success-oriented, more patriotic and hedonistic (p. 124).

Another research study was done in 1967 by Rokeach (1973) about participation in civil rights demonstrations. The findings of the research indicate that equality is the most discriminating value and that the participants place a relatively greater emphasis on a world of beauty and mature love, and a relatively lesser emphasis on a comfortable life, national security, and being responsible and clean.

Altbach (1967) expresses that most revolutionary political movement are value-oriented and most of the on-going student political organizations particularly "underground" groups, are value-oriented. Student activists hold firmly their own moral, emotional, intellectual, and esthetic values, and oppose material expansion. They identify themselves with the oppressed and have a desire for a deeper unity with all people. In Mullaney's words, "They propose a value system that places people before all else" (1970, p. 629).

There is clear evidence of a close relationship between the level of moral reasoning and participation in dissenting, and protesting activities against the existing society, or its practices. Brewster Smith and et.al. (1968) surveyed students of the University of California at Berkeley and of San Francisco State College. The findings indicate a marked difference in the level of moral development of the protesters and non-protesters. A clear majority (56%) of all protesters are at a post-conventional level of morality; whereas only 12% of non-protesters have reached this level.

In terms of student activists' majors, Heist (1965) and Keniston (1967) agree that the activists are found to come from the fields of the humanities and the social sciences rather than from the fields of engineering, business, and education. It appears to support the assumption that the less vocational their personal values, the greater their propensity for activism.

A large number of studies, conducted at different times and about different students, presents a remarkably consistent picture of the protest-prone individual (Aiken, Demerath, and Marwell, 1966; Lyonns, 1965; Katz, K., 1967; and Paulus, 1967). First, student activists are generally outstanding students; the higher the student's grade point average, the more outstanding his academic achievements, the more likely it is that he will become involved in

any given political demonstration. Secondly, student activists come from families with liberal political values. Activists are not, on the whole, repudiating or rebelling against explicit parental values and ideologies. Thirdly, compared with student conservatives, student activists tend to have higher parental incomes, more parental education, and less anxiety about social status.

Flacks (1967) views a student movement as an expression of frustration felt by advantaged students. He states that:

Our view of the student movement as an expression of deep discontent felt by certain types of high status youth as they confront the incongruities between the values represented by the authority and occupational structure of the large society and the values inculcated by their families and peer culture seems to fit well with the data we have obtained (p. 72).

Perhaps parents of activists must pay a lot of lip-service to idealized, non-conventional values. Solomon and Fishman (1963), studying civil rights activists and peace marchers, argue that student activists are living out their parents' values. They continue to assert that many demonstrators are "acting out" in their demonstrations the values which their parents explicitly believed, but did not have the courage to practice or fight for. Ketchum (1966) also pointed out that:

It is the failure of those in power to translate educational, political, and social ideals into realities that leads to the greatest disillusionment with the traditional values of the past (p. 1236).

Similarly, Keniston (1970) states that student unrest is caused by the social conflict between those whose behavior belies their professed values and the students who wish to correct it. The students who are idealistic can hardly accept the disparity between culturally approved values and the socially structured avenues for realizing the values (Gould, 1969).

Dissent is by no means the dominant mood of American college students. Almost every study or survey shows apathy and privatism to be far more dominant than dissent (Katz, J., 1965; Reed, 1966; Peterson, 1966; Bloch, Hann, and Smith, 1968). Unlike the activist, the alienated student is convinced that the meaningful change of the social and political world is impossible (Keniston, 1963). They tend to perceive other people as hypocritical, selfish, and uncaring, and the social order as oppressive and impersonal (Gould, 1969). This very sense of alienation serves to unite a student community and peer culture (Altbach, 1967). According to Sampson (1967), when those governed feel that the governing are leading them "wrong," the sense of alienation may become painful and efforts toward reshaping the locus of power can be made.

### The Generation Gap in Korea

The gap between generations seems to be world-wide phenomenon today. The conflict between the younger generation and the



older appears serious in Korea, too. Ick-Dal Kim (1970) argues as follows:

There is a great difference between Koreans educated under the Japanese system and those educated under the post-liberation system. . . . In general, the Japanese educated above the age of 40 are less progressive than the younger generations who received their education after the Liberation. . . (p. 179).

Not only the Japanese culture but also Confucian ethics still continue to influence the thought and behavior of the elder generation. Confucianism prevailed for over 500 years in Korea. It is noted in Confucian ethics that one of the most cardinal values is filial piety, a combination of loyalty and reverence. Filial piety demands that a son should show respect to his father and silently perform what his elders ask for. He is not allowed to debate whether the elders seem just or unjust. As Tai-Rim Yoon (1970) indicates, it is considered as imperative that people obey the King: children, their parents; wives, their husbands; juniors, their seniors. Obedience and politeness are emphasized in order to maintain an authoritarian society. According to Kuk-Kuen Oh (1970), because it is steeped in Confucian ethics, the older generation is prone to put the younger Koreans under an authoritarian system at home or in the school. Tae-Gil Kim's findings (1970), however, indicate that the majority of college students will not tolerate such attitudes of their elders any more. According to his data, 50 percent of the college students

disagreed that the young people should consult with their parents before they may decide to do something, while 43 percent of the college students agreed with that.

As World War II came to an end in 1945, Korea was given her independence from Japan. It was a turning point for Korea after the 36 years of Japanese colonial rule. As Cole and Lyman (1971) point out, among other factors, education has been one of the most explosive forces of post-Liberation Korea. From 1945 to 1965, the rate of literacy rose from 22 percent to 85 percent. More significant was a 13 fold increase in secondary enrollment and an 18 fold increase in college enrollment (Byung-Hun Oh, 1975).

Education has become a mechanism of change in Korea. As Mead (1943) observes, modern education cannot help creating discontinuities in developing countries. Education turns the child of the peasant into a clerk, of the farmer into a lawyer, and of the illiterate into the literate. The enforcement of a compulsory education system and the fast expansion of educational institutions have yielded "an unmistakable pressure group on the government, not only in Korea but also in other developing countries" (Kwang-Man Kauh, 1968, p. 33). Kyung-Cho Chung (1971) also indicates that:

Compared to many other emerging nations, South Korea has the unusually high literacy rate of 85 percent of the population. This factor contributes to a rising degree of awareness of issues and events, which in

turn leads to an ever-widening gap between the level of popular expectation and the inadequacy of governmental services (p. 192).

For the first time in the history of Asia, the young explicitly claimed their rights in the 1960's, establishing "indigenous intellectual identity" (Hahn-Been Lee, 1968, p. 120). To this claim of their rights by the youth, "the older generation reacted in typical oriental way, reluctant to acknowledge and concede to them" (Kuk-Kuen Oh, 1970, p. 13).

Korean students' sensitivity to abuses in the established order, and their desire to change the society more often than not originated from their strong sense of being "elite." Hahn-Been Lee (1968) states that:

The younger generation began to distinguish itself from the older generation. Post-Liberation university graduates began to assert the adequacy of their knowledge and ability without traditional reference to Japanese educated older generations who had held leadership in Korea (p. 117).

The slogans Korean student demonstrators shouted often criticized the older generation for being "corrupted," "incompetent," "unjust," and "authoritarian."

To recapitulate, there has been a great increase in the number of young people who are better educated "in a world of information--textbooks, newspapers, journals--in which democracy played an important role" (Cole and Lyman, 1971, p. 67). These young people

seem to have acquired values different from those of the older generation which grew up in Confucian ethics and Japanese colonial rule. In other words, the young and the old were nourished on a different cultural diet. As Sung-Chick Hong (1971) points out, conflicting value systems which dictate Koreans' thought and behavior today are derived from three different cultures: Confucian, Japanese and American. The different generations have been exposed to these different cultures at different times. The older Koreans' values were largely formed during the Yi Dynasty (1392-1910) and under Japanese rule (1911-1945), while college students grew up after Liberation in 1945 and under the massive American influence. The values held by differing generations appear to be incompatible and to cause disharmony in the extended family, conflicts among differing groups, and contradictions between the generations in Korean society.

#### Student Activism in Korea

Only a limited number of surveys have been aimed at explaining the cause of student activism in the 1960's in South Korea. Moreover, the writer has been unable to locate any study of student activism in terms of personal values of college students.

As Kwang-Man Kauh (1968) reveals, Korean students historically felt burdened with some privilege or responsibility to guide

the general public against the Japanese rule. According to Ki-Baik Lee (1968), about 600 Korean students in Tokyo protested against the Japanese colonial rule on February 8, 1919. The movement stimulated and triggered the massive Independence Movement on March 1, 1919, where more than two million Koreans participated all over the country. Again in 1929, Korean students fought against Japanese students in Kwongju, Korea. This incident resulted in a resurgence of anti-Japanese feeling in the whole country. It is recorded that 54,000 students participated in the resistance.

Cole and Lyman (1971) suggest that from the historical struggle against the Japanese rule, students have shaped much of their self-conceptions of their political role in Korea. They continue that:

Students in Korea are, as are college professors, prohibited by law from having direct affiliation with political parties. Thus, the students see themselves as the "conscience of the nation," a non-partisan force that rises in defense of the national interest at critical moments (p. 67).

Cole and Lyman maintain that such a role of Korean students was confirmed by the Student Revolution in 1960. Kyung-Cho Chung (1971) agrees that the students tend to regard themselves as the genuine watch-dog of government, political parties, and society.

Surveys and interviews with student activists were conducted by Sung-Tae Kim (1960), Eugene Kim and Ke-Su Kim (1964), and Sung-Chul Yang (1972). The study by Sung-Tae Kim cited by

Kie-Chiang Oh (1968) showed the motives of 570 college students who participated in the student revolution in 1960 as follows:

1. Dissatisfaction with the lawless and corrupt Rhee regime--72%.
2. Anger at police atrocities--65%.
3. Anger at the society ruled by violence--65%.
4. Dissatisfaction with corrupted society--64%.
5. Dissatisfaction with arrogance of the privileged class--64%.
6. Defending democracy--53%.
7. Realization that only students can rise up for the nation--48%.
8. Moved by the agitation of newspapers--45%.
9. Anger at distorted reporting on the elections by the ruling groups--44%.
10. Anger at the corruption in educational institutions--37 %.
11. Anger with the hoodlums who assaulted the students--35%.
12. Inability to sit idly by while other students rose up--17%.
13. Convinced of the success of student uprisings--14%.
14. Moved by the appeals of professors to rise up--13% (p. 69).

In the study, the students were merely identifying themselves with the hypothetical motives suggested to them; they did not give their own motives in their own words. Anyhow, it is striking that the greatest majority of them were motivated by dissatisfaction or anger.

The survey conducted by Eugene Kim and Ke-Su Kim indicate

that 231 college students, including 86 participants, listed "Reasons for Student Uprisings" in the following order of importance:

"corruption in government, " "election riggings, " "economic depression, " "Rhee in power too long, " "police attacking Korea University students, " and "support of the Vice President. " It appears that the results of these two surveys are very much the same.

Sung-Chul Yang interviewed 20 student leaders who had participated in the revolution. More of his subjects mentioned the frustration they felt under the Rhee regime. Some of their expressions of frustration at that time were as follows: "I was frustrated because I learned democracy at school, but I found the exact reverse in government dealings. " "I expected democracy to eventually come into being in Korea, but I saw, instead, Rhee's dictatorship" (p. 13).

Flacks' (1971) explanation of how student activism is generated in developing countries seems to fit the Korean situation. He states that universities in such countries embody and disseminate the newest ideas and values. They introduce such concepts as equality, democracy, liberty, and nationalism to students. At first, most students feel they can implement the modern ideas they have acquired by appealing to the authorities. More often than not, such proposals for reform are ignored or rejected, which increases student frustration. Students become disaffected with the authorities and passive parent generation. Their convictions of moral

righteousness and a longing for a new culture based on their new ideas and values become stronger. The disaffected young are increasingly aware of "the enormous gap between the values acquired in school and those upheld by political and institutional elites" (p. 12-15). Sung-Chul Yang (1972) seems to agree with Flacks. Yang concluded his research by saying that:

To be sure, Korean students were frustrated and alienated, but not so much because they were treated like "numbers" as they were disenchanted by their realization of a sharp discrepancy between what they actually witnessed in political life under Syngman Rhee (p. 14).

The students are more likely to see the world in terms of what it should be than what it is. Cole and Lyman (1971) indicated that Korean students' attachment to democracy is very strong and is described as "more value-oriented and idealistic than norm-oriented" (p. 68). Thus, it seems inevitable that confrontation arises between demand for new values and defense of the old ones.

Bereday (1967) suggests that intergenerational conflicts are a potent force which could topple the governments in Korea and Turkey. Lipset (1967) also reports that university students have been the most aggressive proponents of "modern" values in South Korea, Bolivia, South Viet Nam and the Sudan (p. 17).

Since the student revolution in 1960 in Korea, Korean student demonstrations, sit-ins, rallies, or prayer meetings occurred



sporadically or persistently from 1963 through 1975, with the exception of 1968 and 1972. Their slogans on different occasions seem to reveal some common causes they have stood for.

"Re-establishment of democratic system, " "freedom of speech, " "respect for human rights, " "eradication of corruption in high places, " "academic autonomy, " "freedom of religion, " or "reform of the constitution. " All these are values or value-expressions. The underlying disaffection and tendency toward student activism may be best understood as being based on values or value systems the students have newly acquired.

### The Rokeach Value Survey

Writers in various disciplines have tried to define the term value. Charles Morris (1956), Gordon Allport (1961), Clyde Kluckhohn (1951), Brewster Smith (1969), Robin Williams (1968), and Milton Rokeach (1968) are among them. Clyde Kluckhohn (1951) defines a value as "a conception. . . of the desirable which influences the selection from available modes, means and ends of action" (p. 395). To Brewster Smith (1969) values are "conceptions of the desirable relevant to selective behavior. " Gordon Allport (1961) views a value as "a belief upon which a man acts by preference" (p. 454). According to Milton Rokeach (1973),

A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence (p. 5).

Thus, the definitions mentioned above seem equivalent to what Charles Morris (1956) has called a "conceived" value, which is the preference of the individual for a symbolized object.

According to Robinson (1969), values differ from attitudes "in being fewer in number, more general, central, and pervasive, less situation-bound, more resistant to modification. . ." (p. 410). Rokeach (1973) also states that "values occupy a more central position than attitudes within one's cognitive system, and they are therefore determinants of attitudes as well as of behavior" (p. 18). Therefore, a study of values seems more promising than a study of attitudes.

Values serve as standards that guide ongoing activities, and the long range functions of values are to give expression to basic human needs. Value systems serve as general plans employed to resolve conflicts and to make decisions (Robinson, 1969; Rokeach, 1973).

Studies of change as a result of maturation and education and technological and cultural change can be translated into questions concerning change in values and value systems (Spindler, 1963; Rokeach, 1973). To answer such questions, several measures of

personal values have been developed on the following assumptions:

1) the total number of values are not limitless but relatively small, 2) all men everywhere possess the same values, which are only differentially preferred, and 3) values are organized into a hierarchy in order of relative importance (Kluckhohn and Strodtbeck, 1961; Rokeach, 1973). Based on the third assumption, a value system is viewed as a hierarchical organization of values along a continuum of importance, serving as a standard for making choices and for resolving conflicts between values.

Some of the available measures of values appear to gauge basic interests. The Study of Values by Allport-Vernon-Lindzey, Survey of Interpersonal Values by Gordon (1960), and Test of Value Activities by Shorr (1953) are criticized for that reason (Robinson, 1969). Value Profile by Bales and Couch (1969) and Personal Value Scales by Scott (1965) appear to measure only what ought to be desired. The Ways to Live by Morris (1956) and the Value Survey by Rokeach (1968) seem to measure values as what is preferred and as what should be preferred. The complex literary style of the paragraphs of the 13 ways to live in Morris' measure seems to make it difficult to administer and interpret. Variations in Value Orientation by Kluckhohn and Strodtbeck (1961) is an interview instrument, which is a time-consuming method.

The Value Survey designed by Milton Rokeach (1968) is

"exceptionally simple" (Robinson, 1969, p. 415) in design and economical to administer to individuals and groups. It is designed to serve as an all-purpose instrument for research on human values. The Value Survey consists of two kinds of values: terminal values and instrumental values. According to Rokeach (1973), the distinction between instrumental and terminal values has been recognized by some philosophers (Lovejoy, 1950; Hilliard, 1950), anthropologists (Kluckhohn, 1951; Kluckhohn and Strodtbeck, 1961), and psychologists (English and English, 1958).

The terminal values may be either self-centered (intrapersonal) or society-centered (interpersonal) in focus. Such end-states of existence as wisdom, salvation, and freedom, for instance, are self-centered values, while a world at peace, equality, and social recognition, for instance, are society-centered. Those who give priority to self-centered values are expected to behave differently from those who give priority to society-centered values.

The instrumental values may be classified into two groups: moral values and competence values. Such modes of conduct as behaving honestly, responsibly, and politely belong to moral values. On the other hand, other instrumental values such as being intelligent, logical, and imaginative, for instance, belong to competence values. Moral values have an interpersonal focus, while

competence values have a personal rather than interpersonal focus.

The final version of the Value Survey, Form D, consists of 18 terminal values and 18 instrumental values. According to the author Rokeach, the 18 terminal values are distilled from a much larger list obtained from various sources: a review of the literature mentioning various values found in American society and in other societies, those obtained from about 30 graduate students in Psychology, and those obtained by interviewing a representative sample of about 100 adults in metropolitan Lansing, Michigan. The 18 instrumental values are selected from Anderson's (1968) list of 555 personality-trait words. The number of values is then reduced by retaining only one from a group of synonyms; by retaining those judged to be maximally different from one another; by retaining those judged to be meaningful values in all cultures; and by retaining those one could readily admit to having without appearing to be immodest or boastful.

Subjects are supposed to rank 18 alphabetically listed terminal values in order of the relative importance to the subject themselves. When they finish the terminal values, they go on to rank 18 alphabetically listed instrumental values on the next page. In Form D, the final version, of the Value Survey, each value, along with defining phrase, is printed on a gummed label in order for a respondent to peel it off and put on the proper position in the

hierarchical arrangement. Subjects are instructed to arrange and rearrange the order of the labels until they determine the ordering which best represents the relative importance of each value to them.

Form E of the Value Survey presents the identical 18 values more conventionally, the respondent merely ranking the Values by writing in numbers from 1 to 18 in the blank space beside each value. Form E of the Value Survey is employed in this study for its convenience.

The best reliability results have been obtained with Form D. Median test-retest reliability of terminal values is 0.76 after a 2 to 4 month interval and 0.69 after a 14 to 16 month interval; for the instrumental values, the comparable median reliabilities are 0.65 and 0.61 for college students at Michigan State University.

Rokeach (1973) reports that test-retest reliabilities obtained with Form E are somewhat lower than those obtained for Form D-- 0.74 for terminal values and 0.65 for instrumental values for the college students after a three week interval. According to Feather's findings (1975) in Australia, the same reliability coefficients over a five-week interval average in the 0.70s for terminal value systems and in the 0.60s for instrumental value systems (p. 278).

According to Rokeach (1973), the Value Survey was administered in 1968 by the National Opinion Research Center to a representative sample of 1,409 adult Americans over twenty-one.

Some of the findings are reviewed here to show the validity of the Value Survey.

The findings concerning sex differences indicate that twelve of 18 terminal values and eight of 18 instrumental values discriminate significantly between American men and women. The largest terminal value difference is found for a comfortable life, which men rank fourth on the average and which women rank thirteenth. Rokeach continues to report that:

Men also place a significantly higher value than do women on an exciting life, a sense of accomplishment, freedom, pleasure, social recognition, ambitious, capable, imaginative, and logical. Conversely, women value significantly more than do men a world at peace, happiness, inner harmony, salvation, self-respect, wisdom, cheerful, clean, forgiving, and loving (p. 59).

Of all 36 values, the instrumental value of being clean best distinguishes the poor from the rich. Being clean decreases linearly as income increases. A comfortable life is the value that next best distinguishes the poor from the rich. As with being clean, the poor may prize a comfortable life highly because they lack it and the rich considerably less because they already possess it.

Considering the relation between values and education, being clean and a comfortable life best distinguish the low-educated from the high-educated. The low-educated person ranks both of these values much higher than the latter.

Of all 36 values in the Value Survey, equality shows the greatest difference between black and white Americans: its composite rank order is second for blacks and eleventh for whites. Other values that blacks rank higher than whites are a comfortable life, social recognition, and being ambitious, clean and obedient.

The supporters of the seven presidential candidates in the 1968 elections are reported to rank equality most clearly along a liberal-conservative dimension. Equality is ranked fourth by the Kennedy and Johnson supporters at one extreme and fourteenth by the Wallace supporters at the other. Rokeach indicates that the equality rankings contrast sharply with the absence of differences among the different groups of the supporters on freedom.

As for religious values, salvation and forgiving stand out above all the others as the most distinctively Christian values. In the national sample, salvation ranks third on the average for those who attend church every week and drops linearly to eighteenth for those never attending. Forgiving ranks second for those attending every week and decreases linearly to eleventh for non-church goers.

The Value Survey is expected to measure the values of Korean college students adequately. According to Rokeach (1973), data from a University of Western Ontario sample in Canada, from a Flinders University sample in South Australia, and from the Israel Institute of Technology are available. He asserts that:



The results are illuminating not only because they illustrate the kinds of cultural differences that can be detected by the Value Survey but also because they are pertinent to the validity of certain hypotheses put forward by Lipset (1963) concerning cultural differences between the United States, Canada, and Australia (p. 90).

### Summary

This chapter reviewed the literature relating to the dimensions of the process of adolescence, the generation gap and student activism in the U.S.A., the generation gap and student activism in Korea, and the Rokeach Value Survey.

The literature strongly suggests that adolescence is the period when the adolescent questions the traditional values and tries out the emergent values so that he may establish his own identity. It also suggests that the younger generation and the older generation may have conflicting values differentiating one subculture from another due to rapid social change. Moreover, the literature indicates that value contradictions would cause antagonism in the extended family, among differing groups, and between the generations in Korean society, and that student activism in Korea as well as in the U.S.A. may be best understood as being based on value conflicts.

The Rokeach Value Survey was reviewed and its reliability and validity as documented by Rokeach and Feather were reported.

### III. DESIGN OF THE STUDY

This chapter describes how the research was designed to investigate the null hypotheses. It deals with the sample of the study, the measuring instrument, collection of the data, and treatment of the data.

#### Sample

In June, 1975 the researcher visited Seoul, Korea for the purpose of conducting the survey. Major universities and colleges in Korea had been shut down since the beginning of April, due to the massive student demonstrations, and reopened by the middle of May, 1975. Thus, it was about two months after the latest demonstrations when the survey was administered in June of 1975.

Yonsei and Korea University were chosen because they were among the main campuses where student activism had most often occurred since the student revolution in 1960. Selected professors, judged potentially cooperative, were contacted, on the two campuses. Through names nominated by these professors, a total of 14 professors were asked if they would allow the survey to be conducted in their classes. Twelve professors agreed and two refused, saying that they were "behind the class schedule."

Two hundred and ninety-seven student subjects were obtained

from Yonsei, and 107 student subjects from Korea University. Each university had a student body of about 10,000. Thus, 404 students in all became the subjects of this study as a result of their membership in a class wherein the professor allowed the survey to be conducted.

Table 1. Sample Description.

Major Field	No. of Students Participating	Year of School
Psychology	26	Senior
Education	31	Junior
English Literature	36	Senior
Music	75	Sophomore
Law	28	Junior
Theology	25	Sophomore
Economics	26	Sophomore
Geology	30	Sophomore
Biology	27	Sophomore
Biology	19	Senior
Metallurgy	54	Junior
Metallurgy	27	Senior
Total	404	

As Table 1 indicates, the sample was intended to be heterogeneous in terms of the students' major fields, although it was not a random sample.

### The Measuring Instrument

A Korean version of the Value Survey Form E designed by Milton Rokeach (1973) served as the basic data gathering instrument. The Value Survey was translated into Korean by the method of back translation in order to reduce the feasible discrepancy between the original Value Survey and its Korean version. A key word of each value in the Value Survey was added in English to the Korean version so the subjects could compare the values translated in Korean language with the English key words (See Appendix A).

The measuring instrument was six pages in all. Two sets of the Value Survey and two information sheets comprised the measuring instrument. One set of the Value Survey was employed to measure the subjects' own values, and the other set of the Value Survey was employed to measure the values of Korean government leaders as perceived by the subjects themselves. One information sheet was used to inquire about the subjects' major field, sex, grade point average, family income, and parents' education. It was assumed that these factors might be related to a subject's tendency to activism. The other information sheet was employed to ask a subject whether he or she had personally participated in the student demonstrations in April of 1975, in Seoul, Korea.

The first page of the survey asked for information on the

subjects' major field, sex, grade point average, family income, and parents' education. The subjects were divided into two groups with a B average (3.0) as the dividing line between the higher G.P.A. and the lower G.P.A. group. A higher G.P.A. meant a grade point average equal to or higher than a B. Subjects having majors in engineering, natural science, and business were classified as vocational-oriented, and liberal arts and social sciences majors as non-vocational-oriented. Income of the subjects' families was classified into two categories: the higher and the lower. A subject whose family income was more than \$300 a month (about 140,000 won in Korean currency) was considered a higher income family and less than \$300 a month a lower income family. Education of the subjects' parents was classified into two categories: the higher and the lower. Parents with a combination of 18 years or more of schooling were considered to have a higher educational background. Parents with less than 18 years of schooling were considered to have a lower educational background.

On the first page were also directions about how to work on the Value Survey. The instructions to the subjects were as follows:

On the next page are 18 values. Your task is to arrange them in order of their importance to you, as guiding principles in your life. Choose the one value which is the most important for you and enter 1 in the blank on the left side of the value. Then, choose the one value which is second most important for you and enter 2 in the blank on the left side of the value.

Accordingly, the least important value of the list will be assigned to 18. Work on all the 18 values. Think carefully and work slowly.

On page two was a list of 18 terminal values; a comfortable life, an exciting life, a sense of accomplishment, a world at peace, a world of beauty, equality, family security, freedom, happiness, inner harmony, mature love, national security, pleasure, salvation, self-respect, social recognition, true friendship, and wisdom.

The third page of the measuring instrument had a list of 18 instrumental values: ambitious, broadminded, capable, cheerful, clean, courageous, forgiving, helpful, honest, imaginative, independent, intelligent, logical, loving, obedient, polite, responsible, and self-controlled.

Central to the design of this study was the variable of activism. On page 4 of the survey, the subjects were asked to respond as follows:

Since the beginning of April of 1975, there has been a series of student unrest on the campus.<sup>1/</sup>

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<sup>1/</sup> Some of the professors allowed the survey to be administered in their classes only after this part of the survey was revised. They insisted on deletion of "the stimulating words" in the survey. The original wording reads as follows:

Since the beginning of April of 1975, there have been sporadic or persistent rallies, sit-ins, demonstrations, and famine strikes. Students have demanded "freedom of speech and press," "academic freedom," "re-establishment of democratic system," "eradication of corrupt practices," "respect for basic human rights," and etc.

Have you personally participated in such activities?  
Please put a mark V in the blank of the response which  
best fits you.

- (   )   Yes, I have personally participated in such  
         activities.
- (   )   I have been sympathetic with them, but have not  
         participated in such activities.
- (   )   I have not been interested in it.
- (   )   I have been opposed to them.

The subjects who checked the first response were considered  
student activists. Those who checked the second, third, or fourth  
response were considered non-activists in this study.

The fourth page also gave the subject directions about how to  
work on the other set of the Value Survey. This time, the instruc-  
tions were as follows:

Suppose the high government leaders in Korea are  
asked to rank the values in order of their importance  
to them. How do you think they would rank the values?  
Please rank the values in the order you think the high  
government leaders on the average would rank them.  
Think carefully and work slowly.

This set of the Value Survey was to identify the subjects' perceptions  
of the values of Korean government leaders.

On page five of the measuring instrument was a list of terminal  
values identical to that on page two. And the sixth page had a list  
of instrumental values identical to that on page three.

### Collection of the Data

The survey was conducted in regular classrooms chosen at Yonsei and Korea University in June of 1975 after the schools had reopened following the period of unrest.

The professors who cooperated with the research in conducting the survey went to one of their regular classes and introduced the researcher to the class. The survey instrument was distributed to the students and instructions for completing the survey were given by the researcher.

The majority of the subjects of this study finished within 20 minutes, while some subjects worked on it as long as 45 minutes. While responding to the survey, some students indicated that they were very indecisive in ranking the values. Some others complained that all the values on the list were positive and "did not seem to fit the government leaders."

In all, 421 students in 12 different classes responded to the survey.

### Treatment of the Data

The response from 421 subjects were screened so that any invalid data could be discarded. Seventeen subjects out of 421 failed to complete the survey adequately. The seventeen subjects



did not finish the ranking of their values and/or did not fill out the information sheets. Thus, the subjects in this study turned out to be 404 college students.

The sample was dichotomized into two categories: the student activists and the student non-activists. Among 404 subjects, 204 (51%) subjects were classified as student activists and 200 (49%) subjects as student non-activists, according to their responses to the survey question mentioned on page 54. The dichotomization was designed to identify the value patterns of the student activists and the student non-activists.

Frequency distributions of value rankings for each group were obtained for each of the 18 terminal values and the 18 instrumental values. The groups were: the student activists, the student non-activists, the students as a whole, Korean government leaders perceived by the student activists, by the student non-activists, and by the students as a whole.

Because these frequency distributions deviate so markedly from normality and from one another, the median rather than the mean was considered to be the most appropriate measure of central tendency. For the same reason, the non-parametric Median test (Siegel, 1956, p. 111) was selected as the main test of statistical significance. The Median test is a chi square test of the significance

of difference between the number of persons in two or more subgroups who score above and below the group median.

### Summary

Four hundred and four college students served as the subjects of this study. The subjects were obtained as a result of their membership in a class wherein the professor allowed the survey to be administered.

The subjects were classified into two subgroups: the student activists and the student non-activists. Those who had personally participated in rallies, demonstrations, or famine strikes in April of 1975 in Seoul, were classified as the student activists, while those who had not participated in such activities were classified as the student non-activists.

The subjects were again divided into two subgroups five times, according to their major field, sex, grade point average, family income, and parents' education, respectively. The dividing lines between the two subgroups were defined in this chapter.

One set of the Rokeach Value Survey was employed to measure the subjects' own values, and another set of the Value Survey was employed to measure the values of the government leaders perceived by the subjects themselves.

Frequency distributions of value rankings were obtained for

each of the 18 terminal values and the 18 instrumental values.

The median rather than the mean was considered to be the most appropriate measure of central tendency, and the reason was explained.

#### IV. PRESENTATION OF THE DATA AND THE FINDINGS

This study was conducted for the purpose of determining (1) whether the specific values of Korean student activists would be significantly different from those of Korean student non-activists, (2) whether the specific values of Korean government leaders perceived by Korean student activists would be significantly different from those perceived by Korean student non-activists, (3) whether the specific values of Korean students as a whole would be significantly different from those of Korean government leaders perceived by the Korean students, and (4) whether a student's tendency toward activism would be significantly related to his vocational orientation, sex, G.P.A., family income, and parents' education.

This chapter presents the analyses of data obtained through the statistical procedures followed. Each of the eight hypotheses was considered separately, and the findings were discussed.

##### Analysis Procedure

Because of the nature of ranked data, medians rather than means of value rankings were computed as the measure of central tendency for each of the 18 terminal values and for each of the 18 instrumental values. The medians of value rankings were tabulated for Korean student activists, Korean student non-activists, the

Korean students as a whole, and Korean government leaders perceived by the student activists, the student non-activists, and the Korean students as a whole. The formula employed for computation of the medians is seen in Appendix B.

Since the "scores" in this study were frequencies in discrete categories, the Median test (see Appendix C) was employed to ascertain the statistical significance of the value difference between Korean student activists and Korean student non-activists (Hypothesis One), to determine the difference in perception of Korean government leaders' values between Korean student activists and Korean student non-activists (Hypothesis Two), and to identify the difference between the values of Korean students as a whole and the values of Korean government leaders perceived by the Korean students (Hypothesis Three).

Medians and composite ranks of the values and statistical significance of the value difference between sub-groups under this study are reported in Appendices. Appendix D has the statistics for Korean student activists and Korean student non-activists, Appendix E for Korean government leaders perceived by the student activists and the student non-activists, and Table 4-5 for Korean students as a whole and the government leaders as perceived by the Korean students.

According to Siegel (1956, p. 107), when the data consist of

frequencies in discrete categories such as in a  $2 \times 2$  contingency table, the same formula as for the Median test should be used. Thus, the  $X^2$  test (see Appendix F) was utilized again to ascertain hypothesis four, five, six, seven, and eight.

In order to test the hypotheses 4-8, regardless of activism, the subjects were divided into two discrete categories in terms of major fields; the vocational-oriented or the non-vocational-oriented, sex; male or female, G.P.A.; a higher G.P.A. or a lower G.P.A., family income level; a higher income or a lower income, and parents' education; a higher educational background or a lower educational background. The categorization aimed at testing any relation between a student's tendency toward activism and his major field, sex, G.P.A., family income, and/or parents' education.

### Hypothesis One

$H_{O_1}$ : There will be no significant differences between the specific values of Korean student activists and the specific values of Korean student non-activists, as measured by the Value Survey.

The Median test was computed on the value rankings of Korean student activists and Korean student non-activists. The results are reported in Table 2. Null Hypothesis One was rejected at the .05 level of significance for three terminal values, but it was accepted for the rest of the terminal values and all of the

Table 2. Terminal Value Differences Between Korean Student Activists and Non-Activists.

Value	Activists		Non-Activists		$\chi^2$ Tabulated	$\chi^2$ Computed	P<
	Median	Rank	Median	Rank			
A comfortable life	10.17	12	9.17	10	3.84	0.80	0.01
An exciting life	5.60	2	5.10	1		0.61	
A sense of accomplishment	8.61	9	9.50	11		0.48	
A world at peace	13.17	15	11.56	13		7.77	
A world of beauty	8.91	10	9.92	12		1.93	
Equality	12.64	14	12.88	15		0.01	0.02
Family security	7.24	4	7.55	5		0.35	
Freedom	8.00	6	8.58	8		0.35	
Happiness	8.50	7	7.13	3		5.94	
Inner harmony	4.26	1	5.17	2		1.21	
Mature love	7.50	5	7.50	4		0.01	0.01
National security	15.26	18	13.62	16		8.91	
Pleasure	13.95	16	14.44	17		0.15	
Salvation	14.86	17	15.85	18		1.93	
Self-respect	9.41	11	8.82	9		1.25	
Social recognition	11.58	13	11.79	14		0.09	
True friendship	7.00	3	8.30	7		1.94	
Wisdom	8.58	8	7.77	6		0.01	

Note. Lower numbers in the columns of median and rank denote higher relative importance. Instrumental value medians and composite rank orders for these groups are reported in Appendix D.

instrumental values in the Value Survey.

The specific values of a world at peace, happiness, and national security differentiated Korean student activists from Korean student non-activists at the .01, .02, .01 level of significance respectively. The rest of the values in the Value Survey failed to differentiate the activists from the non-activists at the .05 level of significance.

The student activists ranked a world at peace, happiness, and national security significantly lower than did the student non-activists. The student non-activists ranked a world at peace 13th, happiness 3rd, and national security 16th, while the student activists ranked a world at peace 15th, happiness 7th, and national security at the bottom of the hierarchy. It appears that Korean student non-activists, caring more for a world at peace, happiness, and national security, were more concerned with their own security and happiness than were the student activists.

### Hypothesis Two

HO<sub>2</sub>: There will be no significant differences between the specific values of Korean government leaders perceived by Korean student activists and the specific values of Korean government leaders perceived by Korean student non-activists, as measured by the Value Survey.

The Median test was computed on the value rankings of Korean



government leaders perceived by Korean student activists and by Korean student non-activists. As shown in Table 3, Null Hypothesis Two was rejected at the .05 level of significance for four terminal values, and it was accepted for 14 terminal values and all of the instrumental values in the Value Survey. The four terminal values were a world at peace, equality, freedom, and inner harmony. Korean student activists perceived the specific values of Korean government leaders such as a world at peace, equality, freedom, and inner harmony to be different from the perception of Korean student non-activists at the .01, .01, .001, .05 level of significance respectively. The rest of the values in the Value Survey failed to distinguish the perceptions of the student activists from those of the student non-activists at the .05 level of significance.

Korean government leaders were perceived by Korean student activists to rank a world at peace, equality, freedom, and inner harmony significantly lower than perceived by Korean student non-activists. The student activists thought that the government leaders would rank a world at peace 10th, equality 16th, freedom 14th, and inner harmony 17th. On the other hand, the student non-activists thought that the leaders would rank a world at peace 6th, equality 13th, freedom 12th, and inner harmony 14th.

The perceived differences of terminal values between the activists and the government leaders seemed greater than those of

Table 3. Terminal Values of the Government Leaders as Perceived by Korean Student Activists and Non-Activists.

Value	Activists		Non-Activists		$\chi^2$ Tabulated	$\chi^2$ Computed	P<
	Median	Rank	Median	Rank			
A comfortable life	4.21	3	4.33	3	3.84	0.04	
An exciting life	8.27	8	7.81	7		1.27	
A sense of accomplishment	3.98	2	4.44	4		1.17	
A world at peace	9.02	10	7.41	6		7.24	0.01
A world of beauty	13.93	15	14.17	17		0.01	
Equality	14.24	16	11.72	13		9.54	0.01
Family security	8.50	9	8.39	9		0.01	
Freedom	13.83	14	11.21	12		19.18	0.001
Happiness	7.50	7	8.60	10		1.65	
Inner harmony	14.34	17	13.36	14		5.20	0.05
Mature love	13.77	13	13.96	15		0.27	
National security	4.31	4	4.17	2		0.01	
Pleasure	7.05	6	7.86	8		1.92	
Salvation	14.63	18	15.33	18		0.78	
Self-respect	5.08	5	5.92	5		2.86	
Social recognition	2.14	1	2.38	1		1.39	
True friendship	13.67	12	14.02	16		0.67	
Wisdom	10.61	11	10.61	11		0.01	

Note. Lower numbers in the columns of median and rank denote higher relative importance. Instrumental value medians and composite rank orders for these groups are reported in Appendix E.

terminal values between the non-activists and the government leaders. The Spearman rank-difference correlation coefficient between the terminal value rankings of the activists and their perceived terminal value rankings of the government leaders was -0.23. The same coefficient between the value rankings of the non-activists and their perceived value rankings of the government leaders was -0.17. The negative coefficients, even though not significant statistically, seemed to suggest that both the student activists and the student non-activists resisted identifying themselves with the government leaders.

### Hypothesis Three

$H_{O_3}$ : There will be no significant differences between the specific values of Korean students and the specific values of Korean government leaders perceived by the Korean students, as measured by the Value Survey.

The Median test was computed on the value rankings of Korean students as a whole and Korean government leaders perceived by the Korean students. Null Hypothesis Three was rejected at the 0.05 level of significance for 15 terminal values and 16 instrumental values, and it was accepted for 5 of the 36 values in the Value Survey, as shown in Tables 4 and 5.

Korean students as a whole thought that the government

Table 4. Terminal Values of Korean Students and of the Government Leaders as Perceived by the Students.

Value	Students		Leaders		$\chi^2$	$\chi^2$	P<
	Median	Rank	Median	Rank	Tabulated	Computed	
A comfortable life	9.62	12	4.27	4	3.84	95.7	0.001
An exciting life	5.35	2	8.04	8		48.6	0.001
A sense of accomplishment	9.14	10	4.23	2		137.0	0.001
A world at peace	12.46	14	8.38	9		71.6	0.001
A world of beauty	9.33	11	14.07	17		99.8	0.001
Equality	12.72	15	13.32	13		0.6	N.S.
Family security	7.35	3	8.45	10		21.5	0.001
Freedom	8.33	8	12.46	12		49.5	0.001
Happiness	7.91	6	8.00	7		0	N.S.
Inner harmony	4.65	1	13.94	16		314.5	0.001
Mature love	7.50	4	13.88	15		167.8	0.001
National security	14.53	17	4.24	3		366.8	0.001
Pleasure	14.26	16	7.35	6		153.5	0.001
Salvation	15.38	18	15.04	18		0.97	N.S.
Self-respect	9.03	9	5.45	5		66.7	0.001
Social recognition	11.70	13	2.24	1		377.2	0.001
True friendship	7.54	5	13.84	14		208.1	0.001
Wisdom	8.14	7	10.61	11		40.1	0.001

Note. Lower numbers in the columns of median and rank denote higher relative importance.

Table 5. Instrumental Values of Korean Students and of the Government Leaders as Perceived by the Students.

Value	Students		Leaders		$\chi^2$ Tabulated	$\chi^2$ Computed	P<
	Median	Rank	Median	Rank			
Ambitious	9.06	9	1.81	1	3.84	190.4	0.001
Broadminded	8.53	6	12.04	13		87.6	0.001
Capable	6.56	4	5.28	4		8.36	0.01
Cheerful	11.59	14	12.53	14		4.48	0.05
Clean	10.46	12	14.26	17		67.7	0.001
Courageous	8.69	8	5.13	3		46.7	0.001
Forgiving	10.47	13	13.58	15		55.8	0.001
Helpful	12.85	16	14.07	16		10.47	0.01
Honest	3.97	1	10.26	11		153.55	0.001
Imaginative	7.03	5	7.01	6		0	N.S.
Independent	9.65	10	4.63	2		86.4	0.001
Intellectual	8.63	7	8.82	9		0.49	N.S.
Logical	12.85	15	7.20	7		99.89	0.001
Loving	9.98	11	14.78	18		130.3	0.001
Obedient	17.59	18	6.85	5		228.8	0.001
Polite	13.87	17	10.96	12		28.59	0.001
Responsible	4.85	2	7.43	8		45.67	0.001
Self-controlled	5.92	3	9.21	10		52.73	0.001

Note. Lower numbers in the columns of median and rank denote higher relative importance.

leaders would rank the specific values such as equality, happiness, salvation, being imaginative, and being intellectual in the same way that they themselves ranked the values. However, the Korean students perceived the government leaders as having 15 terminal values and 16 instrumental values that were significantly different from their own. Korean students ranked an exciting life, a world of beauty, family security, freedom, inner harmony, mature love, true friendship, and wisdom significantly higher for themselves than for the government leaders. On the other hand, the government leaders were seen as giving higher priority to a comfortable life, a sense of accomplishment, a world at peace, national security, pleasure, self-respect, and social recognition than the students themselves. In terms of instrumental values, the government leaders were perceived as assigning more importance to being ambitious, courageous, independent, logical, obedient, and polite than the students themselves. The students ranked the specific values such as being broadminded, clean, forgiving, honest, loving, responsible, and self-controlled significantly higher for themselves than for the government leaders.

The significance of the perceived differences in the terminal values between the activists and the government leaders and between the non-activists and the government leaders were computed by Median test as shown in Appendix G. The figures indicated that the

over-all, perceived terminal value difference between the activists and the government leaders was greater than the over-all, perceived terminal value difference between the non-activists and government leaders.

Sixteen terminal value rankings and 14 instrumental value rankings of the government leaders were perceived by the student activists as differing from their own value rankings at the 0.05 of significance. On the other hand, 14 terminal value rankings and 14 instrumental value rankings of the government leaders were perceived by the student non-activists as differing from their own value rankings at the 0.05 level of significance.

#### Hypothesis Four

HO<sub>4</sub>: There will be no significant difference between the proportion of Korean student activists and non-activists who are vocational-oriented and the proportion of Korean student activists and non-activists who are non-vocational-oriented.

Seventy-four, or 36% of 204 student activists and 80 (40%) of 200 student non-activists were vocational-oriented, while 130 (64%) of the student activists and 120 (60%) of the student non-activists were non-vocational-oriented, as shown in Table 6.

Table 6. Major Fields and the Tendency to Activism.

	Vocational Oriented		Non-vocational Oriented		
Student Activists	74 (48%)	(36%)	130 (52%)	(64%)	204
Non-Activists	80 (52%)	(40%)	120 (48%)	(60%)	200
	154		250		404

Visual inspection implies that non-vocational-oriented majors were relatively more likely to become student activists, but the  $X^2$  test showed that the difference was not large enough to reach the 0.05 level of significance. The results of the data analysis are seen in Table 7.

Table 7.  $X^2$  Test on Major Fields and the Tendency to Activism.

Computed $X^2$	Tabulated $X^2$	Level of Significance
0.45	3.84	0.05

Since the computed  $X^2$  was smaller than the tabulated  $X^2$ , the null hypothesis was not rejected.

#### Hypothesis Five

$H_{O_5}$ : There will be no significant difference between the proportion of male Korean student activists and non-activists and the



proportion of female Korean student activists and non-activists.

One hundred fifty-seven, or 77% of 204 student activists and 135 (68%) of 200 student non-activists were male, whereas 47 (23%) of the student activists and 65 (32%) of the student non-activists were female, as shown in Table 8.

Table 8. Sex Difference and the Tendency to Activism.

	Male		Female		
Student Activists	157 (54%)	(77%)	47 (42%)	(23%)	204
Non-Activists	135 (46%)	(68%)	65 (58%)	(32%)	200
	292		112		404

The  $X^2$  test indicated that the difference between the proportion of male Korean student activists and non-activists and the proportion of female Korean student activists and non-activists was large enough to reject the null hypothesis at the 0.05 level of significance.

Table 9.  $X^2$  Test on Sex and the Tendency to Activism.

Computed $X^2$	Tabulated $X^2$	Level of Significance
4.05	3.84	0.05

Since the computed  $X^2$  was larger than the tabulated  $X^2$ , the null hypothesis was rejected. The data show that the male students

of this study had a significantly greater tendency toward activism than did the coeds.

### Hypothesis Six

$H_{O_6}$ : There will be no significant difference between the proportion of Korean student activists and non-activists who have a higher grade point average and the proportion of Korean student activists and non-activists who have a lower grade point average.

Ninety-eight (48%) of 204 student activists and 120 (60%) of 200 student non-activists had a lower G. P. A., whereas 106 (52%) of the student activists and 80 (40%) of the student non-activists had a higher G. P. A., as shown in Table 10.

Table 10. G. P. A. and the Tendency to Activism.

	Lower G. P. A.		Higher G. P. A.		
Student Activists	98 (45%)	(48%)	106 (57%)	(52%)	204
Non-Activists	120 (55%)	(60%)	80 (43%)	(40%)	200
	218		186		404

The  $X^2$  test shows that the proportion of Korean student activists and non-activists who had a higher G. P. A. was significantly different from the proportion of Korean student activists and non-activists who had a lower G. P. A. As shown in Table 11, the

computed  $X^2$  was larger than the tabulated  $X^2$ , and the null hypothesis was rejected at the 0.05 level of significance.

Table 11.  $X^2$  Test on G. P. A. and the Tendency to Activism.

Computed $X^2$	Tabulated $X^2$	Level of Significance
5.34	3.84	0.05

The data in this study indicate that the subjects with a higher G. P. A. had a greater tendency toward activism than did the subjects with a lower G. P. A.

#### Hypothesis Seven

$HO_7$ : There will be no significant difference between the proportion of Korean student activists and non-activists who come from higher income families and the proportion of Korean student activists and non-activists who come from lower income families.

Ninety-one (45%) of 204 student activists and 85 (43%) of 200 student non-activists came from lower income families, whereas 113 (55%) of the student activists and 115 (57%) of the student non-activists came from higher income families. The data are seen in Table 12.

Table 12. Family Income and the Tendency to Activism.

	Lower Income		Higher Income		
Student Activists	91 (52%)	(45%)	113 (50%)	(55%)	204
Non-Activists	85 (48%)	(43%)	115 (50%)	(57%)	200
	176		228		404

The  $X^2$  test in Table 13 shows that the proportion of the student activists and non-activists who came from lower income families was not significantly different from the proportion of the student activists and non-activists who came from higher income families.

Table 13.  $X^2$  Test on Family Income and the Tendency to Activism.

Computed $X^2$	Tabulated $X^2$	Level of Significance
0.02	3.84	0.05

Since the computed  $X^2$  was smaller than the tabulated  $X^2$ , the null hypothesis was not rejected at the 0.05 level of significance. The data in this study indicate that the level of a subject's family income was not significantly related to the tendency toward activism.

### Hypothesis Eight

$H_{O_8}$ : There will be no significant difference between the

proportion of Korean student activists and non-activists whose parents have a lower level of education and the proportion of Korean student activists and non-activists whose parents have a higher level of education.

Sixty-one (30%) of 204 student activists and 62 (31%) of 200 student non-activists had parents with a lower education, whereas 143 (70%) of the student activists and 138 (69%) of the student non-activists had parents with a higher education. The data are reported in Table 14.

Table 14. Parental Education and the Tendency to Activism.

	Lower Parental Education		Higher Parental Education		
Student Activists	61 (50%)	(30%)	143 (51%)	(70%)	204
Non-Activists	62 (50%)	(31%)	138 (49%)	(69%)	200
	123		281		404

The  $X^2$  test indicates that the proportion of the student activists and non-activists whose parents had a lower education was not significantly different from the proportion of the student activists and non-activists whose parents had a higher education. As shown in Table 15, the computed  $X^2$  was smaller than the tabulated  $X^2$ ,

and the null hypothesis was not rejected at the 0.05 level of significance.

Table 15.  $X^2$  Test on Parental Education and the Tendency Toward Activism.

Computed $X^2$	Tabulated $X^2$	Level of Significance
0.02	3.84	0.05

The data in this study indicate that a subject's tendency toward activism was not significantly related to his parents' level of education.

#### Interpretation of the Findings

Dampening Effects of the Three Values. Only three values among the 18 terminal values and the 18 instrumental values could differentiate the student activists from the student non-activists. The three values were a world at peace, happiness, and national security. Korean student non-activists ranked the three terminal values significantly higher than did Korean student activists. Except for these, the value pattern of Korean student activists was the same as the value pattern of Korean student non-activists.

The difference in the three values between the activists and the non-activists might be used as an explanation of the reasons why Korean student non-activists did not participate in a series of

demonstrations. The student non-activists were more concerned with a world at peace, national security, and happiness than were the student activists. It was likely that the non-activists would feel secure and happy when a world at peace and national security were established. Moreover, the non-activists might have agreed with the government leaders that mass demonstrations in South Korea would induce North Koreans to attack South Korea in order to "liberate" people in the South, which would jeopardize the national security as well as world peace. This was what the non-activists were concerned about. Thus, it could be speculated that Korean student non-activists' strong concern with security differentiated themselves from the activists and that it was the dampening effect of the three terminal values which kept the non-activists from participating in the demonstrations in Korea.

Perceptual Differences in the Four Value Rankings. As the reader may recall, the subjects in this study were asked to rank the values in the order that they perceived the government leaders would rank them. The value rankings of the leaders done by the activists were not significantly different from the value rankings of the leaders done by the non-activists, except for four of the 18 terminal value rankings. The four values were a world at peace, equality, freedom, and inner harmony. As far as these four values were concerned, the activists' perception of the government leaders was

significantly different from the non-activists' perception of the government leaders. Korean government leaders were perceived by the non-activists as giving relatively higher priority to the four values than perceived by the activists. Nevertheless, the activists and the non-activists agreed on their perceptions that they themselves cared significantly more for inner harmony and freedom, and cared significantly less for a world at peace than did the government leaders. When it came to equality, the activists were not in agreement with the non-activists. Equality was seen by the activists as having significantly more importance for themselves than for the government leaders. But by the non-activists, equality was perceived as being of the same importance to themselves and the government leaders as displayed in Table 16.

The activists' strong concern with equality might have been activated because the government leaders perhaps were perceived as failing to provide the nation with equal opportunity and social justice.

Not a value among the 18 instrumental values distinguished the activists from the non-activists. In other words, with the exception of the four terminal values, the activists' perception of the government leaders was not significantly different from the non-activists' perception of the government leaders.

Inner Harmony. The most important values and the least



Table 16. The Four Values of the Government Leaders as Perceived by the Activists and the Non-Activists.

		A World at Peace	Equality	Freedom	Inner Harmony
Activists	Median	13.17	12.64	8.00	4.26
	Rank	15	14	6	1
Leaders	Median	9.02	14.24	13.83	14.34
	Rank	10	16	14	17
	P* $<$	0.001	0.02	0.001	0.001
Non- Activists	Median	11.56	12.88	8.58	5.17
	Rank	13	15	8	2
Leaders	Median	7.41	11.72	11.21	13.36
	Rank	6	13	12	14
	P* $<$	0.001	NS	0.01	0.001

\*Median test.

important values for the activists, the non-activists, and the government leaders appeared to illuminate some of the similarities and dissimilarities among the groups. For example, to the student activists, inner harmony was the most important value among the 18 terminal values, and the activists assumed that the government leaders would rank it seventeenth. To the non-activists, inner harmony was the second most important value, but the non-activists thought that the government leaders would rank it fourteenth. In terms of the inner harmony rankings, the students as a whole seemed to assert that they were or wished to be free from conflicts and remorse, and that the government leaders were crooked and corrupted, and did not care very much about inner harmony.

Honest. Among the instrumental values, being honest was the most important value to the activists as well as to the non-activists. According to Sung-Chick Hong (1971), Korean students considered "honesty" and "fairness" as the most desirable character trait of a national leader. Nevertheless, the government leaders were perceived by both the activists and the non-activists as ranking being honest only eleventh. From the students' rankings concerning being honest, it was speculated that the students could hardly trust the government leaders and were very likely to suspect whatever the government leaders did or said.

Social Recognition and Being Ambitious. The activists agreed

with the non-activists that the government leaders would rank social recognition at the top of the hierarchy of the terminal values, but for themselves this value was ranked thirteenth by the activists and fourteenth by the non-activists. The relatively lower ranking of social recognition done by the students in this study appeared to support Tai-Gil Kim's findings (1970) that Korean students cared least about "nation-wide reputation" among the 12 values in his survey. Again, the activists and the non-activists agreed on the perception that the government leaders would care most about being ambitious among the instrumental values. For themselves, being ambitious was ranked eleventh and sixth by the activists and the non-activists respectively. It was interpreted that the government leaders were perceived by the student as working very hard for social recognition. The students seemed to distinguish themselves from the government leaders by ranking social recognition and being ambitious significantly lower.

Being Obedient. The activists and the non-activists were in agreement that being obedient was the least important value among the instrumental values. But the government leaders were perceived to rank it fifth by the activists and sixth by the non-activists. These rankings appeared to imply that the government leaders were perceived by the students as giving higher priority to being obedient

which was one of the cardinal values in an authoritarian society.

Concluding Comments. The actual values which Korean government leaders held were not identified, and the actual value difference between Korean students and the government leaders could not be confirmed. The actual values of the government leaders might be different from the values that the Korean students assigned to the government leaders. Still, the important thing is that the students must have reacted to the perceived values, not to the actual values of the government leaders. Nevertheless, when keeping in mind Curry and Emerson's findings (1970) that actual value similarity caused perceived value similarity, it was believed that the perceived value differences should have the same impact that actual value differences would have on the students in this study.

George Spindler (1963) indicates that when contradictory values are held by differing groups, their ability to communicate and to cooperate in common purposes is limited. The incompatibility of the value patterns held by the Korean students and Korean government leaders as perceived by the students would have undermined their ability to communicate and to cooperate with each other.

As Heider's (1958) balance theory suggests, the students could not like the government leaders, when they perceived that the leaders did not care about the values that the students themselves dearly cherished. The perceived contradiction of the values between

Korean students and the government leaders seems to have caused distrust and hostility in the students toward the government leaders. It is speculated that such distrust and hostility might have led the students to demonstrations whenever important and controversial policies were executed by the government leaders. It is because the students were either to re-organize their cognitive system or to take actions to change the situation in the direction of congruence.

Rubin (1973) appears to explain accurately how Korean students would have felt about the government leaders and vice versa. He states that:

. . . Even when their confidence in their own beliefs is unshakable, people have the egocentric habit of assuming that anyone who shares their views must be a sensible and praiseworthy individual, while anyone who differs with them must be doing so because of some basic incapacity or perversity (p. 140).

Value conflicts among various groups in Korea appear to mirror social and cultural transformation for which none of the individuals in the situation can be held personally accountable. If these conflicts can be seen as emerging out of great socio-cultural shifts, they will lose some of their sting. That "to understand is to forgive" seems so true to this writer.

### Summary

The data collected for this study were reported and analyzed,

and the findings of the study were interpreted in this chapter.

The Median test was utilized to analyze the hypotheses one through three, and the  $X^2$  test for two independent samples was employed to analyze the hypotheses four through eight.

Hypotheses one, two, and three were rejected for some specific values in the Value Survey, while the same hypotheses were not rejected for other specific values in the survey. Three of the 18 terminal values significantly differentiated Korean student activists from Korean student non-activists. Four terminal values significantly distinguished the activists' perception of the government leaders from the non-activists' perception of the government leaders. Korean students as a whole perceived the government leaders as having significantly different values from their own.

Hypotheses four, seven, and eight were not rejected, meaning that a subject's vocational orientation, family income and parents' education were not significantly related to the tendency toward activism. Hypotheses five and six were rejected, suggesting that a subject's sex and G.P.A. were significantly related to the tendency toward activism.

## V. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

### Summary

Review of the Problem. This study was designed to investigate (1) whether the specific values of Korean student activists would be different from those of Korean student non-activists, (2) whether the specific values of Korean government leaders as perceived by the student activists would be different from those of the government leaders as perceived by the student non-activists, (3) whether Korean students as a whole would perceive the government leaders as having different values from their own, and (4) whether a student's tendency toward activism would be significantly related to his vocational orientation, sex, G.P.A., family income, and parents' education.

The null hypotheses tested were as follows:

- HO<sub>1</sub>: There will be no significant differences between the specific values of Korean student activists and the specific values of Korean student non-activists, as measured by the Value Survey.
- HO<sub>2</sub>: There will be no significant differences between the specific values of Korean government leaders perceived by Korean student activists and the specific values of Korean government

leaders perceived by Korean student non-activists as measured by the Value Survey.

HO<sub>3</sub>: There will be no significant differences between the specific values of Korean students and the specific values of Korean government leaders perceived by the Korean students, as measured by the Value Survey.

HO<sub>4</sub>: There will be no significant difference between the proportion of Korean student activists and non-activists who are vocational-oriented and the proportion of Korean student activists and non-activists who are non-vocational-oriented.

HO<sub>5</sub>: There will be no significant difference between the proportion of male Korean student activists and non-activists and the proportion of female Korean student activists and non-activists.

HO<sub>6</sub>: There will be no significant difference between the proportion of Korean student activists and non-activists who have a higher grade point average and the proportion of Korean student activists and non-activists who have a lower grade point average.

HO<sub>7</sub>: There will be no significant difference between the proportion of Korean student activists and non-activists who come from higher income families and the proportion of Korean student activists and non-activists who come from lower income families.

HO<sub>8</sub>: There will be no significant difference between the proportion



of Korean student activists and non-activists whose parents have a lower level of education and the proportion of Korean student activists and non-activists whose parents have a higher level of education.

Review of the Literature. A review of the literature on the process of adolescence, the generation gap, and student activism revealed that a considerable amount of theoretical and empirical research in the United States had been compiled by other researchers. In Korea, only a limited number of studies had been conducted to understand student activism. However, the writer was not able to locate any study of student activism in terms of the personal values of Korean college students.

The literature reviewed strongly suggested that adolescence is the period when the adolescent questions the traditional values and tries out the emergent values so that he may establish his own identity, and that the process of searching for identity by the adolescent needs to be recognized. It also indicates that value differences and conflicts can be seen as emerging out of great socio-cultural shifts, and that different generations may have contradicting value systems which differentiate one sub-culture from another. There seemed to be consensus among researchers that student activism would be best understood as being based on value conflicts, and that the conflicts would cause antagonism in

the extended family and among differing factions in Korea.

The research of the literature indicated that the Rokeach Value Survey was very simple to administer and sensitive enough to elicit cross-cultural value differences as well as value differences among subcultures within a society.

Review of the Design. The sample of this study consisted of 404 college students in Seoul, Korea. They became the subjects because they were members of a class in which the professor allowed the survey to be conducted. The sample was intended to be heterogeneous in terms of the subjects' major fields, but it was not a random sample.

The subjects were classified into two subgroups: the student activists and the student non-activists. This classification was aimed at comparing the student activists with the student non-activists on the basis of their value systems and their perception of the specific values of the government leaders.

The subjects were again dichotomized into two subgroups, according to their major field, sex, G.P.A., family income, and parents' education respectively. The purpose of this was to identify any relationship between a subject's tendency toward activism and the factors mentioned above.

One set of the Rokeach Value Survey was employed to measure the subjects' own values, and another set of the Value Survey was

used to measure the values of the government leaders as perceived by the subjects themselves.

The null hypotheses were tested to determine any significant differences between the subgroups under study, by the Median test and the  $X^2$  test for two independent samples. The 0.05 level of confidence was selected as the acceptable significance statistically.

### Conclusions

With due consideration to the limitations of this study, stated in Chapter 1, the following conclusions were made based on the data:

1. Some specific values in the Value Survey significantly differentiated Korean student activists from Korean student non-activists.
2. Some specific values in the Value Survey significantly differentiated the student activists' perception of the government leaders from the student non-activists' perception of the government leaders.
3. Korean students as a whole perceived the government leaders as having significantly different values from their own.
4. A subject's vocational orientation in college was not significantly related to his or her tendency toward activism.
5. A subject's sex was significantly related to his or her tendency

toward activism. Male Korean students were more likely to become activists.

6. A subject's G.P.A. was significantly related to his or her tendency toward activism. Korean students with a higher G.P.A. were more likely to become activists.
7. A subject's family income level was not significantly related to his or her tendency toward activism.
8. Parental education of a subject was not significantly related to his or her tendency toward activism.
9. The value systems of Korean student activists and the non-activists were unexpectedly more similar than different from each other. The behavioral difference between the student activists and the student non-activists possibly was the mere result of differences in particular values rather than over-all level of value dissimilarity.
10. Korean government leaders could benefit from opening more communication channels with college students to narrow the perceived distance between the two groups rather than from controlling the values of the students. Knowledge of actual values of the government leaders could reduce the students' antagonism in the perceived value contradictions, especially if actual values of the government leaders are similar to the values of the college students.

11. Certain primary values of Korean college students do not seem to be easily actualized under the present socio-political and educational structures. The college students were found to be preoccupied with inner harmony and an exciting life. The possible reason may be that they are suffering from value conflicts and frustration. Therefore, reinforced educational programs and facilities are necessary to facilitate their understanding of socio-cultural transformation in the society and their personal adjustment in it.

### Recommendations

As a result of this investigation, the following recommendations were made:

1. Additional research needs to be undertaken to determine any differences between the actual values of the government leaders and those of Korean students.
2. Additional research needs to be undertaken to investigate whether Korean government leaders perceive Korean students as having different values from their own.
3. Additional research needs to be undertaken to identify value systems of student activists' parents and of student non-activists' parents.

4. A longitudinal research needs to be undertaken to determine any effects of college experiences on the values of college students.
5. Additional research needs to be undertaken to identify any relationships among value systems of elementary school teachers, secondary school teachers, college professors, and college students.
6. Additional research needs to be undertaken to identify the value system of Korean adults.

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## APPENDICES

## APPENDIX A

우리 국민의 가치관 확립을 도모하기 위하여 기초 자료를 수집하고 있습니다.

진지하게 답하여 주시면 유익한 연구자료가 될것입니다.

감사합니다.

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해당되는 난에 V로 표하여 주십시오.

당신의 전공과목

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공대, 사대, 상대 인문 사회과학.

성 별

--	--

남 여

학점 (평량평균)

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미만 (3.0) 이상

집안의 월평균 수입

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미만 14 만원 이상

부모님의 교육정도

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미만 18 년 이상

다음 페이지에 18개의 가치들이 있습니다. 당신이 한 평생을 살아가는데에 가장 중요한 지침이 될 것으로 믿는 가치(Value)를 1로, 두번째로 중요한 지침이 될것으로 믿는 것을 2로,  안에 적어 넣으십시오. 따라서 가장적게 중요시 되는 것은 18번이 됩니다. 천천히 잘 생각하여 서열을 정하십시오.

편안한 생활, 여유있는 생활	a comfortable life
의욕적인 생활, 활기있는 생활	an exciting life
성취감, 업적, 영원한 공헌	a sense of accomplishment
세계평화, 전쟁없는 세상	a world at peace
미의세계, 아름다움 (자연과예술의)	a world of beauty
만민평등, 기회균등, 동등	equality
단란한가정, 평안한 가정	family security
자유, 자주, 선택의자유	freedom
행복, 만족감	happiness
마음의평화, 가책없는마음	inner harmony
원숙한사랑 (정신적, 육체적)	mature love
국방, 국가안보	national security
한가롭고 유쾌한 생활	pleasure, a leisurely life
영생, 재생 (종교적인), 구원	salvation
자존심, 긍지, 자부심	self-respect
명예, 사회적 지위와 존경	social recognition
순수한 우정, 교우	true friendship
지혜, 예지	wisdom

끝났으면 다음 페이지로 가시오

앞 페이지에서와 마찬가지로 다음 18가치들을 중요한 순서로 번호를 적어 넣으시오.

	야망, 야심있는 포부가 큰	ambitious
	너그러운, 관용있는	broadminded
	유능한, 능력있는	capable
	명랑한, 경쾌한	cheerful
	깨끗한, 순결한, 단정한	clean
	용감한, 소신있는 용기있는	courageous
	용서하는 관대한	forgiving
	인정있는, 남을 잘 돕는	helpful
	성실한, 진실한, 진지한	honest
	창조적인, 독창력있는	imaginative
	자주독립의, 자신을 믿는	independent
	이지적인, 지성적인	intelligent
	논리적인, 합리적인	logical
	다정한, 사랑이 넘치는, 상냥한	loving
	순종하는, 복종하는	obedient
	예의바른, 인사성 밝은	polite
	책임감있는, 믿음직한	responsible
	자제력있는, 수양이돼 있는	self-controlled

여러분들의 가치관을 좀더 의미있게 분석하기 위하여 다음 질문에 솔직한 대답이 필요합니다.

### 학원소요자

금년 4월에

☐ 있었읍니다. 당신은 그와같은 학생활동에 참가한적이 있습니까?

해당되는 ( )안에 V로 표하여 주십시오.

- ( ) 예, 그런 활동에 직접 참가한 적이 있습니다.
- ( ) 동정이 가진 했으나 참가한 적은 없습니다.
- ( ) 그런일에 관심이 없었습니다.
- ( ) 그런 학생활동을 반대해 왔읍니다.

다음 5면과 6면에 전과 똑같은 가치들이 있습니다.

만약에 우리 정부 지도자들이 그들에게 가장 중요한 순서대로 서열을 매긴다면 어떤 결과가 나오겠습니까? 그분들이 서열을 매길것으로 믿는대로 당신이 번호를 적어 넣으시오

천천히 잘 생각하여 서열을 정하십시오.

	편안한 생활, 여유있는 생활	a comfortable life
	의욕적인 생활, 활기있는 생활	an exciting life
	성취감, 업적, 영원한 공헌	a sense of accomplishment
	세계 평화, 전쟁없는 세상	a world at peace
	미의 세계, 아름다움 (자연과 예술의)	a world of beauty
	만민평등, 기회균등, 동등	equality
	단란한 가정, 평안한 가정	family security
	자유, 자주, 선택의 자유	freedom
	행복, 만족감	happiness
	마음의 평화, 가책없는 마음	inner harmony
	원숙한 사랑 (정신적, 육체적)	mature love
	국방, 국가안보	national security
	한가롭고, 유쾌한 생활	pleasure, a leisurely life
	영생, 재생 (종교적인), 구원	salvation
	자존심, 긍지, 자부심	self-respect
	명예, 사회적 지위와 존경	social recognition
	순수한 우정, 교우	true friendship
	지혜, 예지	wisdom

전과 같은 방법으로 중요한 순서대로 번호를 적어 넣으시오.

	야망, 야심있는, 포부가 큰	ambitious
	너그러운, 관용 있는	broadminded
	유능한, 능력있는	capable
	명랑한, 경쾌한	cheerful
	깨끗한, 순결한, 단정한	clean
	용감한, 소신있는, 용기있는	courageous
	용서하는, 관대한	forgiving
	인정있는, 남을 잘 돕는	helpful
	성실한, 진실한, 진지한	honest
	창조적인, 독창력 있는	imaginative
	자주독립의, 자신을 믿는	independent
	이지적인, 지성적인	intelligent
	논리적인, 합리적인	logical
	다정한, 사랑이 넘치는, 상냥한	loving
	순종하는, 복종하는	obedient
	예의바른, 인사성 밝은	polite
	책임감있는, 믿음직한	responsible
	자제력있는, 수양이 돼있는	self-controlled

## APPENDIX B

The Median (Spiegel, 1961, p. 47)

The median of a set of numbers arranged in order of magnitude (i.e. in an array) is the middle value or the arithmetic mean of the two middle values.

For grouped data the median, obtained by interpolation, is given by

$$\text{Median} = L_1 + \left( \frac{\frac{N}{2} - (\Sigma f)_1}{f_{\text{median}}} \right) C$$

Where

$L_1$  = lower class boundary of the median class  
(i. e. the class containing the median)

$N$  = number of items in the data (i. e. total frequency)

$(\Sigma f)_1$  = sum of frequencies of all classes lower than the  
median class

$f_{\text{median}}$  = frequency of median class

$c$  = size of median class interval



## APPENDIX C

The Median Test (Siegel, 1956)

The median test is a procedure for testing whether two independent groups differ in central tendencies. More precisely, the median test will give information as to whether it is likely that two independent groups (not necessarily of the same size) have been drawn from populations with the same median. The null hypothesis is that the two groups are from populations with the same median; the alternative hypothesis may be that the median of one population is different from that of the other (two-tailed test) or that the median of one population is higher than that of the other (one-tailed test). The test may be used whenever the scores for the two groups are in at least an ordinal scale.

To perform the median test, the median score for the combined group (i. e., the median for all scores in both groups) was determined first of all. Then, both sets of scores were dichotomized at that combined median, and these data were cast in a 2 x 2 contingency table displayed on next page.

Median Test; Form for Data

	Group I	Group II	Total
No. of cases above combined median	A	B	A + B
No. of cases below combined median	C	D	C + D
	A + C	B + D	N = n <sub>1</sub> + n <sub>2</sub>

Now if both group I and group II are samples from populations whose median is the same, about half of each group's cases would be expected to be above the combined median and about half to be below. That is, frequencies A and C would be about equal, and frequencies B and D about equal. The formula for the median test is as follows:

$$X^2 = \frac{N \left( |AD - BC| - \frac{N}{2} \right)^2}{(A + B)(C + D)(A + C)(B + D)} \quad (df = 1)$$

When the computed  $X^2$  with 1 degree of freedom is equal to or larger than the tabulated  $X^2$  at 0.05 level of significance, the null hypothesis is rejected. On the other hand, the hypothesis is accepted when the computed  $X^2$  with 1 degree of freedom is smaller than the tabulated  $X^2$  at 0.05 level of significance.

APPENDIX D. Instrumental Value Medians and Composite Rank Orders for Korean Student Activists and Non-Activists.

Value	Activists		Non-Activists		X <sup>2</sup>	X <sup>2</sup>	P
	Median	Rank	Median	Rank	Tabulated	Computed	
Ambitious	9.90	11	8.50	6	3.84	1.96	NS
Broadminded	8.44	8	8.60	7	3.84	0.04	NS
Capable	6.83	5	6.21	4	3.84	0.80	NS
Cheerful	11.64	14	11.50	14	3.84	0.04	NS
Clean	11.03	13	9.79	10	3.84	3.60	NS
Courageous	8.19	6	9.19	9	3.84	1.44	NS
Forgiving	10.31	12	10.62	13	3.84	0.16	NS
Helpful	12.76	16	12.93	15	3.84	0.10	NS
Honest	3.73	1	4.21	1	3.84	0.85	NS
Imaginative	6.79	4	7.32	5	3.84	1.17	NS
Independent	9.23	9	10.07	11	3.84	1.20	NS
Intellectual	8.35	7	9.17	8	3.84	0.06	NS
Logical	11.75	15	13.50	16	3.84	0.65	NS
Loving	9.70	10	10.15	12	3.84	0.66	NS
Obedient	17.60	18	17.58	18	3.84	0.01	NS
Polite	14.18	17	13.50	17	3.84	1.40	NS
Responsible	5.08	2	4.64	2	3.84	0.47	NS
Self-controlled	6.38	3	5.72	3	3.84	0.04	NS

Note. Terminal value medians and composite rank orders for these groups are reported in Table 2 on page 62.

APPENDIX E. Instrumental Values of the Government Leaders as Perceived by Korean Student Activists and Non-Activists.

Value	Activists		Non-Activists		$\chi^2$ Tabulated	$\chi^2$ Computed	P
	Median	Rank	Median	Rank			
Ambitious	1.50	1	2.04	1	3.84	3.30	NS
Broadminded	12.36	14	11.83	13	3.84	1.24	NS
Capable	5.13	3	5.56	4	3.84	0.15	NS
Cheerful	11.92	13	11.93	14	3.84	1.94	NS
Clean	14.18	17	14.50	17	3.84	0.04	NS
Courageous	5.33	4	4.83	3	3.84	0.17	NS
Forgiving	13.88	16	13.35	15	3.84	0.63	NS
Helpful	13.74	15	14.35	16	3.84	0.78	NS
Honest	10.56	11	9.97	11	3.84	0.82	NS
Imaginative	7.10	7	6.95	5	3.84	0.38	NS
Independent	4.46	2	4.76	2	3.84	0.36	NS
Intellectual	8.64	9	8.98	10	3.84	0.94	NS
Logical	6.96	6	7.43	8	3.84	0.24	NS
Loving	14.81	18	14.74	18	3.84	0.03	NS
Obedient	6.41	5	7.14	6	3.84	0.49	NS
Polite	11.00	12	10.86	12	3.84	0.01	NS
Responsible	7.56	8	7.31	7	3.84	0.16	NS
Self-controlled	9.44	10	8.97	9	3.84	0.50	NS

Note. Terminal value medians and composite rank orders for these groups are reported in Table 3 on page 65.

## APPENDIX F

The  $X^2$  Test for Two Independent Samples (Siegel, 1956)

When the data of research consist of frequencies in discrete categories, the  $X^2$  test may be used to determine the significance of differences between two independent groups.

The most common of all uses of the  $X^2$  test is the test of whether an observed breakdown of frequencies in a  $2 \times 2$  contingency table could have occurred under null hypothesis. The same formula as for the median test should be used (see Appendix C).

$$X^2 = \frac{N \left( |AD - BC| - \frac{N}{2} \right)^2}{(A + B)(C + D)(A + C)(B + D)} \quad (df = 1)$$

These are the steps in the use of the  $X^2$  test for two independent samples:

1. Cast the observed frequencies in a  $2 \times 2$  contingency table.
2. When  $N < 40$ , use the above formula. When  $N$  is between 20 and 40, the  $X^2$  test may be used if all expected frequencies are 5 or more. If the smallest expected frequency is less than 5, use the Fisher test. When  $N < 20$ , use the Fisher test in all cases.

When the computed  $X^2$  with 1 degree of freedom is equal to

or larger than the tabulated  $X^2$  at 0.05 level of significance, the null hypothesis is rejected. On the other hand, the hypothesis is accepted when the computed  $X^2$  with 1 degree of freedom is smaller than the tabulated  $X^2$  at 0.05 level of significance.

APPENDIX G. Computed  $X^2$  for Terminal Values Comparing the Activists with the Government Leaders and the Non-Activists with the Government Leaders.

Values	Leaders		Activists			Leaders		Non-Activists		
	Median	Rank	Median	Rank	$X^2$ Computed	Median	Rank	Median	Rank	$X^2$ Computed
A comfortable life	4.21	3	10.17	12	65.94	4.33	3	9.17	10	31.40
An exciting life	8.27	8	5.60	2	28.74	7.81	7	5.10	1	18.49
A sense of accomplishment	3.98	2	8.61	9	59.76	4.44	4	9.50	11	59.44
A world at peace	9.02	10	13.17	15	40.20	7.41	6	11.56	13	22.49
A world of beauty	13.93	15	8.91	10	41.57	14.17	17	9.92	12	72.72
Equality	14.24	16	12.64	14	6.13	11.72	13	12.88	15	1.00
Family security	8.50	9	7.24	4	6.16	8.39	9	7.55	5	2.27
Freedom	13.83	14	8.00	6	49.66	11.21	12	8.58	8	10.27
Happiness	7.50	7	8.50	7	1.66	8.60	10	7.13	3	3.62
Inner harmony	14.34	17	4.26	1	174.24	13.36	14	5.17	2	139.27
Mature love	13.77	13	7.50	5	100.48	13.96	15	7.50	4	67.38
National security	4.31	4	15.26	18	200.50	4.17	2	13.62	16	125.69
Pleasure	7.05	6	13.95	16	69.46	7.86	8	14.44	17	52.00
Salvation	14.63	18	14.86	17	0.04	15.33	18	15.85	18	0.81
Self-respect	5.08	5	9.41	11	41.62	5.92	5	8.82	9	25.01
Social recognition	2.14	1	11.58	13	195.21	2.38	1	11.79	14	169.04
True friendship	13.67	12	7.00	3	106.97	14.02	16	8.30	7	23.05
Wisdom	10.61	11	8.58	8	17.30	10.61	11	7.77	6	23.05

Note. The greater the computed  $X^2$  is, the more significant the difference between the two groups is.

APPENDIX H. Computed  $X^2$  for Instrumental Values Comparing the Activists with the Government Leaders and the Non-Activists with the Government Leaders.

Value	Activists					Non-Activists				
	Leaders		Median	Rank	$X^2$ Computed	Leaders		Median	Rank	$X^2$ Computed
	Median	Rank				Median	Rank			
Ambitious	1.50	1	9.90	11	106.47	2.04	1	8.50	6	65.85
Broadminded	12.36	14	8.44	8	44.01	11.83	13	8.60	7	42.29
Capable	5.13	3	6.83	5	5.67	5.56	4	6.21	4	1.00
Cheerful	11.92	13	11.64	14	0.01	11.93	14	11.50	14	3.61
Clean	14.18	17	11.03	13	18.21	14.50	17	9.79	10	53.48
Courageous	5.33	4	8.19	6	14.92	4.83	3	9.19	9	32.54
Forgiving	13.88	16	10.31	12	33.08	13.35	15	10.62	13	22.20
Helpful	13.74	15	12.76	16	2.84	14.35	16	12.93	15	7.84
Honest	10.56	11	3.73	1	90.53	9.97	11	4.21	1	62.47
Imaginative	7.10	7	6.79	4	0.04	6.95	5	7.32	5	0.81
Independent	4.46	2	9.23	9	35.29	4.76	2	10.07	11	47.65
Intellectual	8.64	9	8.35	7	0.24	8.98	10	9.17	8	0.64
Logical	6.96	6	11.75	15	56.64	7.43	8	13.50	16	59.89
Loving	14.81	18	9.70	10	76.59	14.74	18	10.15	12	59.39
Obedient	6.41	5	17.60	18	168.83	7.14	6	17.58	18	96.04
Polite	11.00	12	14.18	17	18.13	10.86	12	13.50	17	10.26
Responsible	7.56	8	5.08	2	20.80	7.31	7	4.64	2	24.16
Self-controlled	9.44	10	6.38	3	17.24	8.97	9	5.72	3	25.33

Note. The greater the computed  $X^2$  is, the more significant the difference between the two groups is.