CHAPTER 1

INTRODUCTION

The Statements of the problem

This cross-cultural study intends to find and compare belief patterns held by university students in three different settings, namely Thailand, Singapore and The United States of America. It also intends to find the relationship between background variables which are sex, economic status, nationality and religions and the beliefs being studied. The beliefs included in this study covered wide range issues of human philosophy, cultural issues, social issues and political-economic issues.

The importance of the study.

This study will provide current facts and information about people in different cultures. By expanding the scope of the content and geographical area where the subjects were selected, this study will be a new addition to the previous cross-cultural studies. The method of this study and the issues it included will provide background for further studies about the impact of social evironment on human belief.

This study has, however, an importance beyond strickly academic considerations. The applied possibilities of this study are beneficial to those who are interested in the interaction with the people from the three countries that this study is dealing with. In each of the three countries academicians were interested in the results about their own people as well as the results about the other two countries being compared. This interest and the sincere cooperation in conducting this survey imply the willingness to share more academic interaction.

The insight about human development and other studies used as background for this study will provide the kind of information that will improve our ability in producing a more humane and rewarding quality of life. It will also help people to see beyond their own cultural world to other alternatives and possibilities from other social and cultural context.

The findings about the subjects' beliefs regarding their social environment will help us to increase our awareness about the young people, to come to a better understanding about how the younger generation thinks and feels about the issues they have to deal with in their day to day living. As teachers and counselors, it will provide background knowledge which will be helpful in developing any special program concerning the youngsters' interest. As parents, this feedback will enable them to be more competent and sensitive about how the youngsters think and feel about certain things, so they can be better prepared to respond to the youngsters' need.

Background and Development

The Interaction Between Individuals and Society

In modern social psychology the engaging concept framing this interaction between the individual and society can be found in the theory, which claims that society and the individual are "twin born" as Jack Curtis relates that such theory of the twin born ... can be taken in a vague sort of way to imply that

> neither the individual nor society comes first, or rates a special priority and correctly so. However interactionism, our focal concept, involves much more than merely granting 'equal weight' to society and the individual. Interactionism weds them, as it were, so that society and the individual are no longer seperated and distinct but are both present in the one concept.[1]

This theory puts such heavy emphasis on dialectical and symbiotic relationship that every individual is understood to be a complete representative of his or her society. This recognition of society in the individual has made it possible to replace the broader concept of 'society' and the 'individual' with social situation and personality.

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[1]
. Jack H. Curtis, Theory in Social Psychology (New York : McGraw-Hill Book Company, 1960), p.29

Anthony Wallace explains further that;

"It takes many forms but they convey in common the proposition
that inside the head of "the .... individual" is a little
replica of his or her group's culture, systematically trans-
formed point to point to fit neural tissue, which he has
'internalized' This replica is a "the .... personality". With
the same formula in mind, it has been asserted that all culture
and personality studies are focussed on the way human beings
embody the culture they have been reared in or to which they
have immigrated to."[1]

Again, the influence of the way an individual is reared in
certain culture on personality type is stressed. To understand this
dynamic we must look into a more basic interaction of how cultural enviro-
ment shapes an individual's personality. The psychological properties
inherited and the psychological characteristics that humans share by
virtue of species membership are the underlying variables. This properties
are recognized by Anthony Wallaee as;

1) Capacity to perceive stimuli
2) Capacity to learn and remember
3) Capacity to discriminate between perception and memory-
   immagination (otherwise memory-fantasy equals perception
   and the organism hallucinates)
4) Capacity to attend selectively
5) Capacity to calculate meanings (Including affective value)
   of perceived and remembered stimuli
6) Capicity to respond overtly to stimuli.[2]

These psychological capicities enable an individual to form
his or her personality through learning. As culture provides the condi-
tions for learning, culture elicits appropriate responses and through
it's agents, it provides reinforcement and punishment. In this process
each member is exposed to the same learning situation and through the same
conditioning modal personality may be formed.

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[1] Anthony F.C. Wallace, Culture and Personality (New York :
Random House, 1970), p.124

[2] Ibid p.130

The early learning experience, as part of socialization have the crucial elements that effect the development of an individual within a culture. These elements are presented by Linton as;

1) The individual's early experiences exert a lasting effect upon a person's personality, especially the development of his projective systems.

2) Similar experiences will lead to produce similar personality configurations in the individual's who are subjected to them.

3) The techniques which the members of any society employ in the care and rearing of children are culturally patterned.

4) The culturally patterned technique for the care and rearing of children differ from one society to another.[1]

Therefore the pattern of beliefs as well as the personality norm should differ from one society to the other.

In each society there is a dynamic of how the patterns are formed and how individual's behavior become cultural and national character. Anthony Wallace has presented his theory about this patterning as illustrated in table 1.

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[1] Ralph Linton, "Basic Personality Types," Selected Readings and projects in Social Psychology, ed. Richard Macdonald and James A. Shellenberg (New York : Random House, 1971), p.121

TABLE 1 : Illustration of Culture and Personality Terminology Differntiated by Numbers of Individuals and of Behavior Categories Observed.[1]

		NUMBER OF BEHAVIOR CATEGORIES		
		one category	two or more categories	all categories
NUMBER OF INDIVIDUALS	one	habit, response behavior, potential, etc 1	character trait, motive, complex, value, syndrome, etc 4	mazeway, personality, personality, psychogiological system etc. 7
	two or more	cultural trait custom role alternative speciality 2	relationship institution ritual theme etc 5	sub-cultural status personality etc. 8
	all	cultural trait custom role theme universal etc, 3	relationship institution ritual theme focus, etc. 6	pattern configuration cultural national character modal personality, etc. 9

This illustration is self explanatory and easy to understand when behavior category (or more) are practiced by number (s) of individual as they develop from habit, response or behavior into pattern, culture, national character, modal personality etc.

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[1] Anthony F.C. Wallace, Culture and Personality, p.10

In 1945 Kardiner provided a list of key situations that may influence the formation of personality to study the basic personality in ten different cultures. His list consisted of various aspects of maternal care, discipline, ascribed and achieved role status, techniques of production, system of belief, religious practices, value systems and many more factors. Kardiner's well known work about the Alorese produces a very dramatic illustration of the correlation between personality and culture. Kardiner (Kardiner & Preble, 1963,) summarizes the results from the study of the Alorese that the Alorese are, for example, suspicious, anxious, unaggressive, lacked of confidence and self-esteem. They are fearful but prey on their neighbors by means of lies and chicanery.[1]

In 1960, there was a similar kind of study conducted by E. Adamson Hoebel investigating the Cheyenne Culture and Personality. The findings from this study are strikingly different from those regarding the Alorese. Hoebel found out that the Cheyenne, Indians of the great plain have several distinct characters. The Cheyenne men were dignified and reserved, self confident, careful, sensitive, kind and generous. They were slow to anger but vigorous on the hunt and in war. The Cheyenne women were found to be similar to the men but a bit willful within her family as an outlet for aggressive impulses that men found in war. They were more artistic and more creative than the males, but still within prescribed limits. The children were well loved and valued. They were taught to be brave, honest, industrious, generous and not to quarrel. Their social organization was tightly structured, yet flexible.[2]

These two studies illustrate two very different patterns of personality and belief systems of two different cultures.

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[1] Abram Kardiner and Edward Preble, They Studied Man (New York : New American Library, 1963), p.218

[2] E. Adamson Hoebel, "Cheyenne Culture and Personality" Selected Readings and Projects in Social Psychology, ed. Richard R. Macdonald and James A. Schellenberg (New York : Random House., 1971), pp.122-125

Formation of Beliefs and Belief Patterns

Having examine how culture nurtures homogeneous beliefs of its members, it is now necessary to define more clearly what is meant by the word 'belief'. Generally speaking beliefs refer to a person's subjective probability of judgement concerning some discriminable aspect of this world, they deal with the person's understanding of himself and his environment.

Fishbein and Ajzen explain beliefs as the subjective probability of relationship between the objects, value, concept or attribute. Further, they explain that these beliefs are formed when two aspects of a person's world are linked. This relationship can be formed either directly or indirectly.

Direct observation forms the basis for linking the two aspects when a person perceives through any of his or her sense modalities that a given object has a certain attribute. This direct experience with a given object results in the formation of beliefs called descriptive belief.

There is another kind of belief which goes beyond direct and observable experience. This kind of belief is called inferential belief and it is based on prior descriptive belief through logic and deduction rather than immediate first person as follows :

A person who has observed the following as descriptive belief

$$A \longleftrightarrow B \qquad B \longleftrightarrow C \qquad B \longleftrightarrow D$$

can also infer that $\qquad A \longleftrightarrow C \quad$ or $\quad$ D.

Many of our beliefs are formed neither on the basis of direct experience with the object of belief nor by the way of some inference process. Oftentimes we accept postulates without observation or logical foundations. Sources for such beliefs can be newspapers, books, magazines, radio, television, lectures, friends, relatives, co-workers,[1] etc. These

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[1] Martin Fishein, and Icek Ajzen, Belief, Attitude, Intention and Behavior : An Introduction to Theory and Research. (Reading, Massachusetts : Addison - Wesley Publishing Company., 1975) p.133

beliefs come from the immediate environment and are again a reflection of society interacting in a symbiotic way with the individual.

Concerning environmental belief, it should be noted that a great deal of modern research has identified sociological factors which contribute to development and patterns of belief within a culture. More important factors identified are economic background, family background and educational background.

Manifestations of Belief

Beliefs then form the basic resource within the personality to structure the subjective world and to give values to events. In specific instances these beliefs are manifested in attitudes in six areas. (Edward Spranger, 1928)

1) Theoretical
2) Economic
3) Aesthetic
4) Social
5) Political
6) Religious[1]

When the attitudinal areas are combined into organized patterns of opinions and values it is referred to as ideology (TW. Adorno, 1950). By breaking beliefs into sub areas it is possible to survey beliefs of one or more groups of individuals for similarities and differences.

The author was impressed by the well-known work by T.W.Adorno and his associates, "The Authoritarian Personality," the extensive that constitute prejudice attitudes conducted in America in 1950. The study came into existence because there were a group of people who agonized over the historical phenomenon of the Holocaust, the manifestation of Anti-Semitism with the violent attempt to destroy the Jewish people. In the effort to advance beyond mere

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[1] Edward Spranger, Type of Man (New York : Stechept, 1928), p.35

commonsense approaches to the problem of inter-group conflict, The American Jewish committee sponsored a group of scholars of various background to carry on a research program which is known later as "The Authoritarian Personality."

Related Literature

Since the idea of the frame work and most of the variables being studied come from the book of The Authoritarian Personality by Adorno and his associates, it is a good idea to start with the review of this classic work.

Part A
Review on the Authoritarian Personality as the basis for the present study.

The authoritarian Personality is a combined work of T.W.Adorno, Else Frenkel-Brunswik, Daniel J.Levinson and R.Nevitt Sanford in collaboration with Betty Aron, Maria Hertz Levinson and William Morrow. The authors mentioned above attempted to disclose the characters of "potentially facistic individuals" to find out what precisely they are like? What goes to make up Anti-democratic thoughts? What are the organizing forces within the person? What have been the determinants of his development?

Adorno explained that each individual had his own organization of opinions, attitudes and values, a way of thinking about man and society which make up each individual's ideology system. He claimed that each individual's ideology should be studied with respect to different areas of social life, politics, economics, religions, minority groups and so forth, for ideologies of an individual which existed at a particular time are results of both historical process and of contemporary social events.

These ideologies of different individuals have different degrees of appeal which depend upon the individual's need and the degree to which these needs are being satisfied or frustrated. Adorno ensures that ....

> ..."individuals who take unto themselves ideas from more than one existing ideological systems and weave them into patterns that more or less are uniquely to their own. It can be assumed, however, that when the opinion, attitudes and values of numerous individuals are examined common patterns will be discovered."[1]

In studying this problem their hypathesis was that .....

> ....."the political, economical and social connection of the individual often form a broad and coherent pattern, as if bound together by a 'mentality' or 'spirit' that this pattern is an expression of deep lying trends in his personality."[2]

Methodology

Since the study had to deal with surveying opinions, attitudes and values that are on the surface but leads to the revealing to inhibited ideology trends that lay in the subjects' unconscious, clinical approach was used in attempting to reveal underlying wishes, fears and defenses. The techniques employed in the study were;

1. The questionnaire method which included factual questions, opinion attitude scale and projective (open answer) questions. Tests were developed for Anti-Semitism (AS scale), Ethnocentrism (E scale), Politico-economic conservatism (PEC scale) and Implicit Anti-democratic attitudes.

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[1] T.W. Adorno, Else Frenkel-Brunswik, Daniel J. Levinson and Nevitt Sanford, The Authoritarian Personality (New York : W.W. Norton Company. Inc., 1969), p.2

[2] Ibid. p.1

2. Clinical Techniques by the means of interview and the Thermatic Appreception Test were employed.

The technique of the questionnaire is used as a basis in developing the instrument for the present study. (The detail will be provided in chapter 2) Due to the limitation of time and resource it is not possible for the researcher to use clinical technique.

The subjects being studied in "The Authoritarian Personality" were 1500 men and women in colleges, middle-class groups, church groups, psychiatric clinic and state prisons.

The procedure used by the research team was thorough. They began by investigating the organization of Anti-Semitic attitudes by using five scales to measure beliefs about Jews in their offensiveness, threathening character, their seclusiveness, their intrusiveness and the desirability of segregating Jews. The intercorrelations among the scales were relatively high (between .74 and .83). The result indicates that beliefs about Jews constitute a fairly **unified** system of attitudes.

Next, the research team investigated whether Anti-Semitic attitude is part of a more inclusive attitude of rejection of other minority groups. They constructed an "ethnocentrism" scale to measure attitudes toward Negroes, and attitudes against other nations as out - groups. The results supported the author's view, the ethnocentrism and prejudiced attitudes form a broad and coherent pattern.

On the study of politico-economic ideology and group member- ship in relation to the previous prejudice attitudes (Which are Anti- Semitic and anti other minority groups) was investigated by Daniel Levinson. In the preliminary study, Levinson and Sanford found that anti. Semitism correlated significantly with opposition to Labor unions and socialized medicine and government ownership of utilities. Then in studying politico-economic ideology, the researcher constructed a Politico-Economic conservatism (PEC) scale which includes the contem - porary liberalism and conservertism trends regarding;

A. **Support** of the American "status quo" which shows the acceptance of existing authority and want things to be the way they are.

B. Resistance to social change

C. Support conservative Values which admires ambition and upward class mobility.

D. Ideas about the balance of power among business, labor, and government.

The study claims that the Anti-Semitic and ethnocentric attitudes are significantly related to conservative attitudes where they believe in "Status quo" resisting social change, supporting upward class mobility and desire to have free enterprize as their economic system.

Religious affiliation was also investigated. The overall results suggest that the subjects who profess some religious attiliation express more prejudice than those who do not. From this study the factor of religious denomination does not prove to be very significant. The follow up studies about this matter will be presented on part B of this chapter.

Regarding family background as related to the formation of the authoritarian personality can be summarized as follow. The study suggests that the Authoritarian Personality is a product of the way the parents use harsh and rigid forms of discipline on the child. Their love is made conditional for obedience from the child and affection is suppressed by duties and obligations. The parents are overtly class conscious and are contemptuous or exploitative toward those of lower status. These elements of the childhood experience cause the child to suppress his frustration which is too dangerous to express toward the parents, but feared the parents. The child's need to repress rigidly all the hositlity toward the parents lead to an identification with authority and idealization of it, and these will accompany by displacement of the hostility onto out-groups, who

usually are of lower status. These will also lead to stereotyped thinking, to an avoidance of introspective awareness, and to a moralistic condemnation and punitive attitude toward unconventional values and practices. Personal relations are percieved in terms of power and status, strength and toughness are idealized where as weakness and tenderness are considered as contempt.

Regarding anti-demacratic attitude. The research team developed F-Scale (imply the predisposition to Fascism) to measure implicit anti-democretic tendencies. The correlations between the F-Scale and other prejudiced attitudes (A-S scale, E-Scale and PEC Scale) were significant.

This study has concluded that the prejudice subjects have several factors in common. First of all, they are found to be dominating and exploitative toward the subordinates and submissive and ingrating toward the strong or toward superiors. (This behavior is character of many Nazis). Secondly, the authoritarian subjects were prejudiced toward the Jews and other minority groups such as Negroes. If most prejudice and ethnocentrism are based on underlying personality characters, then they should be correlated to other manifestly different attitudes, like political - economic attitudes, attitudes toward power, obedience, sex and so forth. Thirdly, if prejudice is rooted in autauthoritarian personality then prjudice would be very difficult to change.

The Authoritarian Personality has generated wide range of new research . Watson, had summarized some of the studies that dealt with the many correlations with the F-Scale that reflected the significantly high Authoritarian characters as:

1. more prejudiced against unpopular minorities (Campbell, Mc. Candless, 1951)

2. committed to traditional views of the proper roles for husbands and wives (Levinson, Huffman, 1955, Nadler, Morrow, 1959).

3. more conservative or rectionary in political attitudes (Gump, 1953).

4. Less able to participate effectively in democratic or leaderless groups (Bass et al., 1953)

5. unable to make accurate estimates of attitudes of others (Christie, Cook, 1958).

6. more frequently Catholic: less frequently Unitarian, Congregationalist, Jewish or non-religious (Levinson, Schermerhorn, 1951).

7. more frequently studying engineering than psychology or other social sciences (Davidson, Druglov, 1953).

8. More suspicious and exploitive in human relations (Deutsch. 1960).

9. more apt to come from culturally underpriviledged backgrounds and to be low on education. The correlation of F-Scale with intelligence or with years of education in samples of adults runs -.50 to .-60 (Christie, Cook, 1958).[1]

From the review of the Authoritarian Personality the researcher has selected some of the areas of social environment that Adorno suggested to have effect on individual's ideological system which are the factors of human philosophy, social life, politics, economics and racial groups to do further investigation for the intercorrelations between the attitudes or beliefs about the factors named above. Using the same kind of framework, the scope of this study has been modified to cover more issues. In the area of human philosophy, includes the issues of existence of God, existence of soul, existence of heaven, existence of supernatural spirits, which are religious issues. Then it includes the concept of human nature which

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[1] Goodwin Watson, Social Psychology (Philadelphia : J.B. Lippincott Company, 1966), p.163

consist of the issues of human nature as being of a free will, human
nature as being controlled by the environment, human nature as being
controlled by psychological forces and human nature as being basically
good. The cultural area includes the issue of free sex and the issue
of adolescent independence. The social area includes the issue of ideal
sexual equality, racial equality and social change. The political and
economic issues include the issue of constitutional (Democracy) as
against the totalitarian rule, and the issue of free enterprise. The
detail concerning the selected issues will be discussed in chapter 2.

Part B Related studies.

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A study on religious membership and prejudice attitudes.

In the "Authoritarian Personality", the author found that the
subjects who belonged to religious group showed more prejudice than the
subjects who did not belong to religious group, but they did not find the
significant difference among different denominations on the degree of
expressing prejudice attitude. However in 1948, Dorothy Tilden Spoerl
reported her findings regarding the matter that American college students
(fall 1947 to 1948) indicated a pattern of prejudice that the Jewish
subjects show prejudice when compared to the Protestants, the Catholics
toward the majority groups. The Protestants showed prejudice directed
toward minority groups and the Catholics in comparison to the two groups
showed a pattern of prejudice toward what might be best described as a
"heathen". The instrument used in her study was the Bogardus Test of
Social Distance. The results were obtained by the comparison of the
group means. [1]

[1] Dorothy Tilden Spoerl, "Some Aspect of Prejudice as Affected
by Religion and Education" The Journal of Social Psychology 33
(February, 1961) : pp.69-76

This finding added more information that religious denominations have an effect on prejudice. All the results about the religious prejudice can be used as a basis for this study to investigate further to see if there will be any difference among the subjects of different religions such as Christianity, Buddhism, Muslim and no-religion in prejudice as well as attitudes toward broader issues of human philosophy, cultural issues, social and political - economic issues.

Impact of attitude toward human nature on social-political outlook

Human beliefs and human nature have ways to express themselves. Man creates cultures or life-styles as he seeks to respond to the creativity of his own nature. Philip Worchel explained that through socialization, man develops a set of beliefs in which others are conceptualized as : (1) either good or bad, (2) "weak" or "strong" (3) "object" or "human". Each pattern of beliefs to certain implications regarding the kind of formal and informal controls concerning political, economic and social that a group must etablished, if it is to maintain itself as a viable organization.[1]

He further relates that the conception of man as innately good is central to a philosophy that endorses a positive approach designed to elicit socially beneficial responses, where as the conception that man is bad leads to punitive system deemed necessary for suppressing his natural inclination to make socially detrimental choices. Worchel investigated the effects of the two extreme conceptual patterns. He argued that the ideological conception of man as bad, weak and "object" is an intergral part of the authoritarian syndrome. His proposal was supported by Levinson (1975) that unfavorable attitudes toward international cooperation measures are associated with the basic

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[1] Philip Worchel, "Social Ideology and Reactions to International Events" Psychology & Social Issues, ed. J. Herbert Hamsher and Harold Sigall (New York : The Macmillan Company, 1973), p.511

personality syndrome of authoritarianism. Further more Faris (1960) also found that the less authoritarian a person is, the more likely he is to be low on jingoism (exaggerated patriotism) and an expectation of war; the more authoritarian, the more likely he is to be high on jingoism. Bay, Bullvag, Ofstad and Tonnessen report that power oriented nationalism is related to the authoritarian syndrome, where as a people oriented nationalism is not. Worchel's research was to find out whether the more positive the conception of man as basically good, strong, and humanistic, the greater the tendency to advocate negotiation in international conflicts, to accept international controls, and to recommend economic aid to other nations.[1]

Worchel used the International scale, the Traditional Family Ideology Scale and Social Orientation Scale to measure the attitudes he wanted to study. The subjects were wide range of college students and staff members of American universities in all sections of the country (691 males and 528 females). His findings suggested that the good strong "human" or positive conception of the "other person" would be associated with a greater willingness to support negotiation and to admit the responsibility of one's own nation in an international crisis; and conversely, that the more negative the conception, the greater the tendency to advocate aggression and to deny that one's own nation might be at fault. Additionally, the inter-relationships of the scale show that subjects with a negative person-orientation tend to accept a more authoritarian relationship within the family, are more ethnocentric, and are more likely to refuse aid to a potential enemy when that nation has suffered a catastrophe.[2]

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[1] Ibid. p.511
[2] Ibid. pp.512-522

These findings indicate the intercorrelations between the attitudes twward the outlook about human nature and the socio-political events. The results are very relevant background for the present study to search again to see the intercorrelations between the attitude about human nature and other beliefs concerning human social environment described earlier in the chapter. The result from the present study will be an addition to the previous findings by Philip Worchel in terms of contents (as it included more issues.) and the nature of the subjects due to their different backgrounds.

The relationships of sex and sex-role identification and attitudes toward politics

In 1973 the work of Thomas J Cattle, Carl N Edwards and Joseph Pleck was published.[1] Their research named The Relationship of Sex Role Identity and Political Attitudes focused on the relationship between social-political attitudes and less overt personality dynamics. Their underlying assumption was that the personality and feelings of an individual have implications for political issues: even "unconscious" factors were scrutinized. Sex and sex role identity were variables being studied. The research attempted to answer the question that, do either of the sex role components or two taken together explain a significant amount of the variance in the attitudes toward well known issues and events? The research team took measurements of unconscious sexual identification by using the Frank Drawing Completion and Gough Masculine Femininity scale of social role preferences and the social role preference was measured by Gough Femininity Scale. Then, they selected the issues of racial problems, drug taking, student activities, birth control laws, pre-marital and extra-marital sexual morality, and the war in Vietnam as the social and political attitudes inventory.

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[1] Thomas J. Cottle, Carl N. Edwards, and Joseph Pleck, "The Relationship of Sex Role Identity and Social and Political Attitudes" Psychology & Social Issues. ed. J herbert Hamsher and Harold Sigall (New York : The Macmillan Company , 1973), pp.331-344

The subjects were to resgister their attitudes on a four point agreement-
disagreement scale, then they factor analyzed the responses. The factors
were obtained by an orthogonal rotation which makes the factors independent
of one another. Each factor, therefore represents a group of items
interrelated by their association with an overriding issue. In this
procedure, items may rotate possitively or negatively to one another
and still emerge on the same factor. Five factors emerged from the
analysis.

Factor I was called Political Liberalism or DOVE, since the
majority of the items refer to the Vietnam War and the tolorence of
protest against the war. Disapproval of marijuana and LSD implies
that perhaps the draft card burners. student demonstrators, and
marijuana or LSD users are one and the same people.

Factor II was labeled birth control because all the items
concentrate on the issue.

Factor III was sex role morality, it implies a hint of
political liberalism-conservatism.

Factor IV was named discrimination, but the outcome was
difficult to interpret because it seemingly include unrelated items
such as sexual deviant and President Kennedy's assassination.

Factor V represents an ethic of puritan achievement or the
intolerance of expressivity.

The study reported the relationship between conscious social
role preference, unconscious sexual identification, and attitudes toward
five catagories of social and political issues. Based on factor scores
of inventory items, the catagories include political liberalism, birth
control, sex role morality, racial discrimination and the achievent
ethics. The population studied consisted of men and women from commu-
nities designated working class, middle class, and upper class.
Controlling for the effects of age, sex, marital status, occupation,
education, and political party preference were arranged. The results

indicate statistically significant associations between conscious and unconscious masculinity and femininity and attitudes toward all five catagories of issues.

This research provided many relevent basis for the present study. It gave an example of the statisfical method of factor analysis and also some issues it included are similar to the present issues, for example the issue of sexual morality and discrimination. It gives the evidence that sex and sex-role identity have effects of political attitudes. Following this assumption, the present study has included sex as background variable to find more about its' influence on the beliefs issues being studied.

The issue of racial equaity.

The meaning of race has been much debated, for race is a matter of social definition as well as biological characteristics. To simplify this problem race may be defined as Robert H Lauer and Warren H. Handel put it that race is "a class or group of human beings who are regarded and treated in social life as distinctive biological group with a common ancestry."[1] To define a group as a racial group has significant consequence for inter-group relations. The common consequence of inter-group relation is the problem of the rejection of the other group or the problem of the prejudice against other racial group. Prejudice can be detected when "members of the dominant group tend to feel superior, ascribe inherent differences from themselves to the subordinate group ; feel justified in possessing advantage and **privilege**[2]

This idea suggests the negative attitude among the racial groups that some group may feel that they are superior than other group without the empirical evidence. There have been several studies conducted to find empirical truth whether people from different racial groups differ in terms of their inherited ability or not.

The one very center variable that the researchers used to measure racial difference is intelligence test , but the mentaltest cannot solve the problem of heriditary racial traits until equality in social and economic opportunities exist; until differences in language are overcome; until segregation is abolished; until an equal educational level exists; until rapport is good; until motivation to do well in a test is equated; until fear of the examiner is overcome and until other conditions are rendered constant.[3] Therefore some investigators have

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[1] Robert H. Lauer and Warren H. Handel. Social Psychology (Boston : Haughton Mifflin Company, 1977), p.328

[2] Ibid. p.329

[3] Gordon W. Allport, The Nature of Prejudice (Cambridge, Massachusetts: Addison-Wesley Publishing Company Inc., 1979), p.110

tried to approach the problem whether racial difference is innate by comparative study of new born infants, thus attempting to rule out environmental and culture influences.

Pasamonick employed the Yale Developmental Schedule with half a hundred Negro infants in the city of New haven and with equal numbers of white infants. He found that the average New haven Negro infant of this study is fully equal in behavioral development to the average New Haven white baby. If any significant difference at all existed the Negro children displayed greater acceleration in gross molar behavior than did the white children.[1]

Then the study of language development in older children other researchers found that Negro children living in segregated districts were more retarded than white children. But Negroes living in mixed neighborhoods were almost equal in language development. The same study shows that IQ based on the Goodenough Draw-a-Man Test was equal for Negroes and whites. Apparently in nonverbal ability preschool children show no differences, but verbal ability is early influenced by social factors : children in segregated districts may be offspring of less educated Negroes, or they may lack the sense of freedom in social intercourse without which language cannot develop flexibility and fully.[2]

In all the studies above it is clear that young Negro children are not apathetic, inert, or lazy. If older Negroes are proportionately more apathetic than whites the reason cannot be sought in race. It is more likely to lie in poorer health, discouragement, or in a supine defensiveness against discrimination. Now we have evidence that innate racial difference is irrelevent, but whether the people accept this fact or not is worth while to investigate.

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[1] Ibid

[2] Ibid. p.112

It is a purpose of the present study to find out, what the
subjects think about racial equality by asking what the subjects think
about different racial groups which are the Jews, the Chinese, the
Mexicans, the Indonesians and the American Indians in terms of their
ability in finance, ability to develop their standard of living and
the ability to construct decent society. The main point of this section
is to survey the general attitudes about whether humans of all the races
are inherently equal. If given the same opportunity and social environ-
ment people can develop equally well. The information from this study
will present the current attitude about the issue which will be an addition
to the investigations about racial attitude as a whole.

Some Studies on sexual equality.

The focus of this section is to provide the previous informa-
tion about attitude toward sexual equality which centers around the
area of sex role in terms of traditional role and the changing role of
women and men.

In 1957 Eugene B Nadler and William R Morrow conducted a
research about authoritarian attitudes towards women and their corre -
lates. They found patterns of anti-women attitudes. One was called
"openly subordinating attitudes", which include a) support of traditional
policies which openly restrict women to subordinate position, and b)
stereotyped conceptions of women as inferior, hence deserving of
subordination. The other form of authoritarian attitudes toward women
was chivalry, which include a) places a positive value upon special
'deference' and 'protectiveness' toward women, b) encourages certain
formalized rules and rituals of individual conduct toward women, and,
c) stereotypically concieves of women as morally pure, physically fragile
and intellectually naive, hence deserving of special deference and
protection. The research team used the Likert-type scale as measuring
instrument. OSW scale designed to measure the endorsing upon openly
subordination of women, and C-scale was designed to measure chivalious
attitude toward women. The correlation between the 2 scales answered

by undergraduate students in a large Midwestern city university was
significant beyond .01 level. They also used the E scale to measure
Ethnocentrism and F scale to measure Fascism and then find the correla-
tion between the OSW scale and the E and F scale, and between the C, E,
and F scale. All the correlations were significant at .01 level. This
finding indicates that there is a significant relationship between
authoritarian attitudes (from E and F scale) and Anti-woman attitudes
(from OSW and C scale)[1]. This result is in agreement with Adorno's
theory that the anti-democratic people will also be prejudice against
other subordinate groups, which in this case is women.

In a more recent study (1977), Lois Wladis Hoffman came up
with a more current position regarding changes in family roles. She
reported that in 1974 the work of D'Andrade, Whiting and Edwards indicated
that most societies view woman as nurturance, cooperative, expressive of
emotions, and tender which these characteristics are not much different
from the earlier study by Nadler and Marrow as chivalry attitudes,
however, the emphasis on woman's subordination was not persued. Then,
Hoffman presented her view that because of there were two changes, the
first one is that motherhood and child rearing has became shorter for
the American woman's adult life and the second change is that maternal
employment has become increasingly common. These two changes imply the
mability of woman's role from housekeeper to working women. Because of
this, the whole family role is changing. Because of the wives have less
time to do house work, the husbands is one way or the other forced to
do more house work and child rearing. In return, his breadwinner role
is shared by his wife. These changes indicate that the role or power
of men and women became more balanced while neither sex is confined to
the traditional roles.[2]

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[1]
Eugene B. Nadler and William R. Morrow, "Authoritarian
Attitudes Toward women, and their correlates" The Journal of Social
Psychology 49 (February. 1959), pp.113-123

[2]Lois Wladis Hoffman, "Changes in Family Roles, Socialization,
and sex Difference." American Psychologist (August 1977), p.144-155

In September 1980, a survey done by   Mcconn-Erikson Hokuhodo
of Tokyo was published in the Straits Times newspaper in Singapore.
The survey consisted of several moral issues, one thousand Singaporean
youths aged between 15 and 25 were interviewed. The survey reported
that the Singaporean youth felt that men should earn a living and women
should look after children and that if there is high unemployment women
should be the first to lose their jobs (85% males and 72% females
responded that way). Furthermore, 72% of the male youth and 87% of the
female youth thought that women should get equal pay for the same job,
men should be able to do shopping and house work as much as women, said
64% of the males and 81% of the females. Again, there is a reflection
of traditional attitude that woman is meant for mothering and nurturance
while man's role remains as breadwinner. Eventhough they believe in a
equal pay and employment for women, their view on job security for women
is less strong. However, they did show their acceptance of the changing
role of man as a father that he should do as much house work as woman.[1]

These studies show the attitudes about sexual equality in
America and Singapore while in Thailand this kind of information is not
available.   It is the intention of this study to find out the current
reaction of the selected university students in the three countries
regarding the sexual status. In the mean time we will gain more
information about what kind of background variables have effect on the
attitude toward sexual equality.

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[1] Mcconn-Erikson Hokuhodo of Tokyo, "Portrait of the
Highly Moral Singaporean Youth, "The Straits Times (19 September
1980) : pp.6-7

Adolescent Independence and sexual morality

In all societies one of the central issue that families must deal with is the issue of adolescent independence. As the children are growing, their world expands to include an increasing persons and experiences outside the home. They are one way or the other motivated to evaluate their home situation in light of other home situations they observed. The physical and psychological changes are accompanied by a growing feeling of independence and a strong desire for emancipation from adult control. This of course can generate a lot of tension for the relationship with their parents as well as the traditional expectations for youngsters. Lester Crow and Alice Crow presented the results of their survey obtained from thousands of young people between the age of 12 and 20 concerning problems connected with home and family life that the most common questions can be summerized as follow.

1. Should an adolescent be treated as children?

2. Should an adolescent have privacy, for example, about his or her own mails?

3. Should an adolescent be allowed to make his or her own decision?

4. Should an adolescent have right to discuss or use reasons with the parents?

5. How should an adolescent be related to the rest of the family members, brothers sisters, step parents, grandparents or other older relatives at home?

6. Should an adolescent have a definite allowance and, should he or she be allowed to take part time employment?

7. Should an adolescent have rights to choose their own friends?

8. When is the right age to date opposite sex?

9. What is correct time to come home from a date?

10. Should a younger brother be allowed to stay out later than his older sister?[1]

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[1] Lester D. Crow and Alice Crow, Adolescent Development and Adjustment (New York : McGraw-Hill Book Company, 1956), p.370-375

We may add several more onto the list, for example, should girls be allowed to make decision about birth control, should an adolescent be allowed to make their own decision about their career, the list can go on and on. The answers to their questions will vary from culture to culture or even in the same culture, there may be different sets of standards that the families can choose for their own. It will be an endless task to try to identify such standards since they vary from one family to another and they change all the time.

There have been some recent surveys, which reflect how young people feel about their own rights as well as their relationship with their family. The survey reported by Mcconn-Erickson Hakuhodo regarding the matter that Singaporean youth believe in rewarding their parents' expectations (96%) more than gain social recognition (83%). At the same time the survey reported that relationships with close friends and school or office colleagues are more important to them than their own family. The Singaporean youth did not seem to be very excited about dating as it was reported that 94% enjoyed staying home to watch T.V., 84% enjoyed listening to radio or stereo, and 79% enjoyed going to the cinema, while 52% enjoyed going out with friends only 27% enjoyed going out with friends of the opposite sex and only 7% liked to go to discos and other forms of night life. Furthermore, they voted over whelmingly for marriage by the age of 30 (99%). Premarital sex, abortion and divorce were considered to be wrong by the majority of the youth. This survey shows that the idea of free sex is considered wrong by the Singaporean youth they studied.[1]

Regarding the American subjects, in 1973, Knud s. Lasen conducted a research to study premarital sex attitude among young people. He constructed a questionnaire which included 3 scales; premarital sexual

[1] Mcconn-Erikson Hokuhodo of Tokyo, "Portrait of the highly Mopal Singaporean Youth" The Straits Times (19 September 1980) : p.7

experience scale, Famililism scale and religious scale. The subjects were 171 randomly selected youngsters with the average age of 20.2. The findings that are relevant to this study are;

1) 76 subjects reported that they have had premarital sexual experience and 84 subjects reported that they have not had the experience.

2) The subjects who are positive toward premarital sex tended to be positive toward premarital sex and tended to be in favor of the family structure and religion. Larsen claimed that the results may be found in the new sexual norms of the American youth. Sexual relations, as long as they are expressed with love and tenderness need not be confined to marriage, therefore, it is congruent with family and religious belief. This shows that the young Americans in the study were positive about sex with loving relationship, so, this still leaves free sex, sex without long term commitment to be investigated.

The present study attempts to find out what the selected students think about the issue of free sex. As the study by Larsen suggested that sex with loving relationship is acceptable, this study intends to find out if sex without longterm and legal commitment is acceptable or not.

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Knud S. Larsen, "Pre-marital Sex Attitudes-A Scale and some Validity Findings" The Journal of Social Psychology 90 (August 1973), pp.339-340

The purpose of the study

The purpose of this research is to determine the extent and nature of the social and cultural contest play in patterning of beliefs held by university students within three different settings, Thailand, Singapore and The United States of America. This study intends to find whether in different cultures there exist different patterns of beliefs by finding the intercorrelations among the beliefs to see which beliefs to together. The result will provide the nature of the way the beliefs in each culture intercorrelate. These belief patterns will be obtained by the statistical method of Factor Analysis where the responses of the subjects in each country will be factor analyzed separately, then the result will be compared.

Furthermore, this research intends to find the relationship between background variables which are sex, economic status, nationality and and religious background and the beliefs being studied. The result will explain the extent of how much background variables effect the subject's beliefs when compared. The one-way Analysis of Variance will be used to determine the difference among the responses of the different groups and the Duncan Multiple Range Test will be used to determine the differences between the group means.

Limitation of the study

1) This research only covers the sample size of 450 university students which 150 came from Chulalongkorn University, Thailand, 150 from The National University of Singapore and 150 from Whitworth College, the United States of America. Therefore, the results are relevant to those groups of subjects at the given time when the survey was conducted.

2) The beliefs being measured came from the subjects responses to the comparative belief questionnaire which was used as the instrument in the study.

Agreement.

Eventhough beliefs are subjective and personal to each individual, that is impossible for other people to see, but we are able to measure or study about each individual's beliefs through his or her report or response.

Operational definition

1. Belief is a noun of the verb to believe. It means a persons subjective probability judgement concerning some discriminable aspect concerning the area of philosophy, cultural, social , political and economic issues which deals with a person's understanding of himself and his environment. The belief in this study refers to the subjects' responses whether they agree or disagree with the given issues. If they respond by agreeing with the issue it means that they believe in the issue.

2. Belief pattern means a composite of different beliefs that people hold in common. It is a group of intercorrelated beliefs obtained by special statistical analysis which in this study is by the method of factor analysis.

3. Economic status means the levels of income according to each country's income stratification. In this study, the income level is defined as the subjects' combined family (parents) monthly income that they indicate on the questionnaire. The division of income levels is as fallow;

In Thailand,	Low income	= 0-3499	Bahts per month
	Middle income	= 3500-9499	Bahts per month
	High income	= 9500 - over	Bahts per month

This income stratification derived from the study conducted by Mullika Muttiko [1], based on the survey about income levels of university students in Thailand.

In Singapore, Low income   = 0-800   Singapore Dollars per month

Middle income   = 801-2000   Singapore Dollars per month

High imcome   = 2001-over Singapore Dollars per month

The division above is done according to the advice of Dr.Ong Jin Hui, the head of Sociology department of The National University of Singapore.

In the United States of America,

Low income   = 0-800   US. Dollars per month

Middle income   = 801-2500   US. Dollars per month

High income   = 2501-over US. Dollars per month

The division above is done according to the advice of the administration office of Whitworth College, Spokane,Washington, The United States of America.

4. Nationality means the status of belonging to a particular nation by origin,birth or naturalization. This study is dealing with the subjects from three different countries, Thailand, Singapore and The United states of American.

5. Religious background means the religion that each subject identifies himself or herself with when he or she answers the question-naire. In this study it includes Buddhism, Christianity, Islam and No-religion.

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[1]. Mullika Muttiko "Development of Students' Personality in Medical School" Master's Thesis, Medical Social Science, Graduate School, Mahidol University, 1979 p.65

6. Supreme Being means God, a being conceived as the omniscient originator and ruler of the universe, supernatural in nature and the principal object of faith and worship in monotheistic religions.

7. Soul means an immaterial entity or spirit said to be vital principle in man.

8. Heaven means the devine providence, the abode of God, the angels and the souls granted salvation.

9. Supernatural spirits mean the devine power or animated forces that is not attributable to natural forces.

10. Human nature means intrinsic characteristics of human.

11. Free will means the belief that man's choice are or can be voluntary.

12. Free sex means committing sexual activity without long term or legal commitment.

13. Adolescent independence means the idea that young people aged between 11 to 20 should be free to make personal decisions, for example, about dating , part time employment etc. without their parents interference,

14. Sexual equality means the idea that man and woman are created equal, therefore, they deserve to have the same status in all matters .

15. Racial equality means the idea that people of all the races are created equal. If there is any innate difference it must be considered on the individual basis not by race.

16. Social change means the belief that society is not static and continue to change for better or for worse.