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**A Comparison of Role Models  
Among Japanese, Korean and Chinese University Students**

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**Abstract**

The purpose of this paper is to clarify the common and different views concerning role models respected by university students in Japan, Korea and China, based on the survey of questionnaires. This paper reports the analysis of one question regarding the respected role models, "Write the names of three people you respect in the order that you respect."

The results were compared among the countries and derived some interesting tendencies. Japanese students respected "present Japanese (e.g., Ichiro)," while Korean and Chinese students respected "historical people (e.g., Lee, Sun-Shin)." From the viewpoint of Confucianism, many different factors were found and some suggestions were described based on the detailed analysis.

## **A Comparison of Role Models Among Japanese, Korean and Chinese University Students**

### **Introduction**

The aim of this paper is to clarify the common and different views concerning role models (public figures) respected by university students in three Asian countries (Japan, Korea and China), based on the survey of questionnaires. A modern society is said to have multiple and diversified values. As this term suggests, it is pointed out that the variation in living environments has weakened human traditional values and world-view and also the bondage with life styles. On the other hand, there is a weak point that this variation may make people destroy the conviction toward their own value as well as life styles and useful life. In short, in a society putting much emphasis on individualization and diversification, there is a fear that people might lack common ideal, values and norms.

How do those three countries once having had a common cultural background evaluate the feature of multiple values? Generally speaking, when the values of the three countries are compared as an attitude toward seniors, Chinese and Korean people put more emphasis on duty to their parents while the Japanese highly value loyalty. In other words, from the senior author's studies, it is a common view that "owing to the effect of Confucianism, Chinese and Koreans continue to have dutiful spirits, while the Japanese have maintained a loyalty spirit since the feudal period, both of which fundamentally have never changed."

The respondents were 162 Japanese, 102 Korean and 100 Chinese university students, totaling 364 students. Two questions were asked: write the names of three people you respect in the order that you respect the most and is either of your parents included among them? Tell the reasons why. If the result of this survey concerning respected people by the students in the three countries is reviewed, is this common view appropriate? The category is explained at the beginning, respected people by students of the three countries are broken down, and the features of every country are compared. Finally, the reasons for the common and different views and their background will be reviewed and analyzed.

This paper is the analysis of two questions concerning the respected role models to them. All the data obtained were carefully analyzed and examined from the viewpoints of their values. Finally, the results were compared among the three countries and derived some interesting tendencies. For instance, Japanese students respected "present Japanese," while Korean and Chinese students respected "historical people." From the viewpoint of Confucianism, many different factors were found and some suggestions were described based on the detailed analysis.

### **Method**

The questionnaires consist of fifteen questions, which were translated into Korean and Chinese from a Japanese text (Appendix 1). The questions adopted for this paper are only No.

6 as follow.

6. Please write the names of three people you respect in the order that you respect the most.

- (1) First \_\_\_\_\_  
 (2) Second \_\_\_\_\_  
 (3) Third \_\_\_\_\_

Examinees are listed below and the survey in Korea was carried out in March 2005, in Japan in April 2005 and finally in China in November 2005.

Japanese students: Kansai Gaidai College = 49

Kwansei Gakuin University = 113      Total= 162 students

Korean students: Daejin University = 102 students      Total= 102 students

Chinese students: Guanxi Normal University = 50

Nanjing University = 50      Total= 100 students

Grand Total = 364 students

Note: Most students are freshmen and sophomore. Junior and senior are a few.

### Categories and Results

The detailed results of this survey are shown in the Appendix 2 as follows and the graphs of comparison are shown in the middle of this paper.

Table 5: Summary of Role Models Respected by Students in the Three Countries  
 (Appendix2)

Table 6: Respected Role Models in Japan (Appendix 2)

Table 7: Respected Role Models in Korea (Appendix 2)

Table 8: Respected Role Models in China (Appendix 2)

Based on the analysis, the outline of role modes for each country is described and a comparison among the three countries is made to highlight some different points.

As to the question No.6, the students in the three countries were requested to write three people from first to third. However, some students except Korean students named more or less than three people. Actually Japanese students named 488 people, Korean students chose exactly 306 people and Chinese students named 301 people. As many as 1,095 people were named and classified by groups in order to understand which kinds of role models are respected by the students.

### Categories

Concerning the category, the following procedure was carried out. First, the large group was divided into two groups; Group 1 in Table 1 and Group 2 in Table 2. The former is the group consisting of individuals, families, intimate friends, and no answers. The role

models in this group (excluding unclear or no answer) are mainly those persons that students know very well through their experiences. Therefore, those persons become respected persons for students after having met and/or talked with them.

On the contrary, those role models in Table 2 are the group of people who are difficult or impossible for students to have a chance to directly meet and/or talk with. It can be said that those persons become respected figures after students come to know them as the result of seeing them through the media such as books, newspapers, televisions and/or the Internet, or being informed of them by other people. Further, the role models in Group 2 are divided into three sub-categories. The first category is alive or dead, in other words, contemporary or past persons. The next one is nationality. This category clarifies whether they are native people or non-native people (foreigner). Finally, the third group is the main occupation and contribution of those role models.

However, there are some people that have multiple contributions, for example, a person that was once famous as an activist (active in politics) became a politician. Some may want to respect their growth itself. This time, however, the main contributions of respected people were categorized.

Table 1: Category Group 1

family with blood relation = f
former teacher or present teacher = t
personal acquaintance = k
oneself = m
no answer = z
Answered but unclear = x

Table 2 Category Group 2

First Category(alive)	Second (Nationality)	Third Category (Occupation)
pa = historical people	na = native	1= scholar
pr = present people	nn = on-native	2= politicians
px = unclear	nx = unclear	3= activist
		4= sports player, athlete
		5= national symbol, top-leader
		6= religionist
		7= celebrity, singer, star, comedian
		7= artist, novelist, photographer etc.
		9= serviceperson, general
		10= financier, manager
		11= philosopher, thinker, educator
		0= others

For example, for Japanese, Ichiro, a Japanese baseball player, belongs to pr-na-4, because he

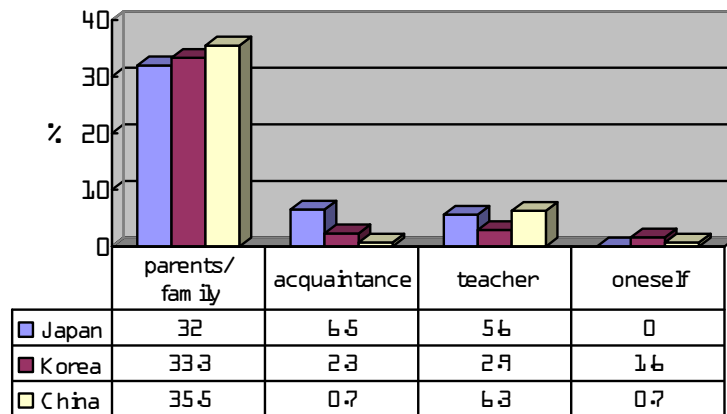
is a contemporary baseball player who is very active in the Major League. In other words, he is a contemporary native (Japanese) baseball player. Further, in the case of Korea, Lee, Sun-Shin is a historical native person (Korean) classified in pa-na-9. Lee, Sun-Shin was a famous general who defeated Japanese navy in 1592.

3.2 Results – Outline –

The Graph 1 to 5 are showing the results of the survey (more details, Table 5-8 in Appendix 2).

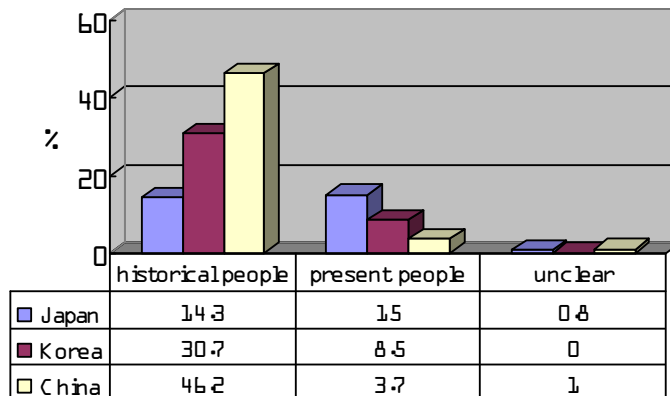
**Graph 1**

Ratio of Respected Role Models

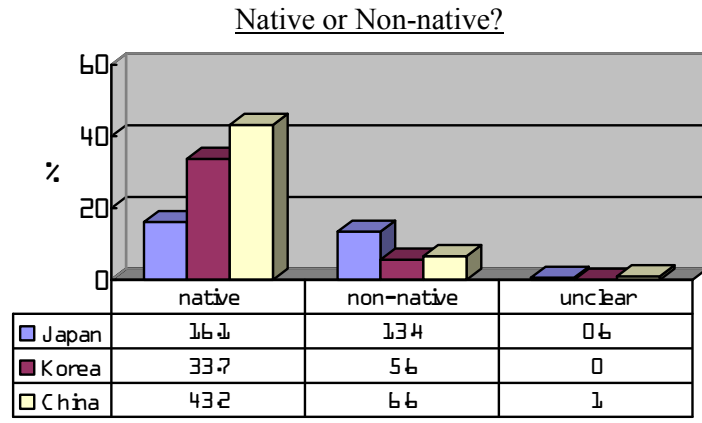


**Graph 2**

Historical People or Present People?

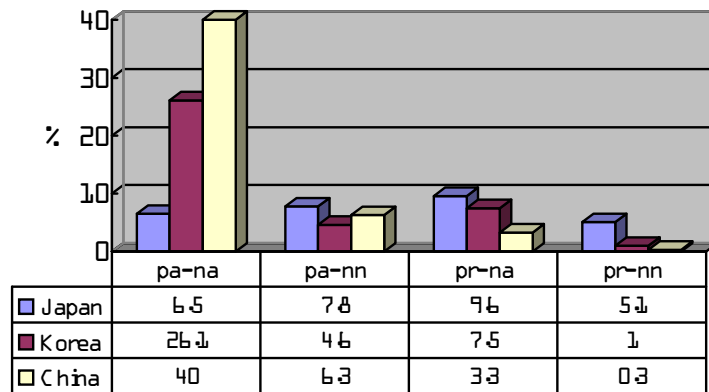


Graph 3



Graph 4

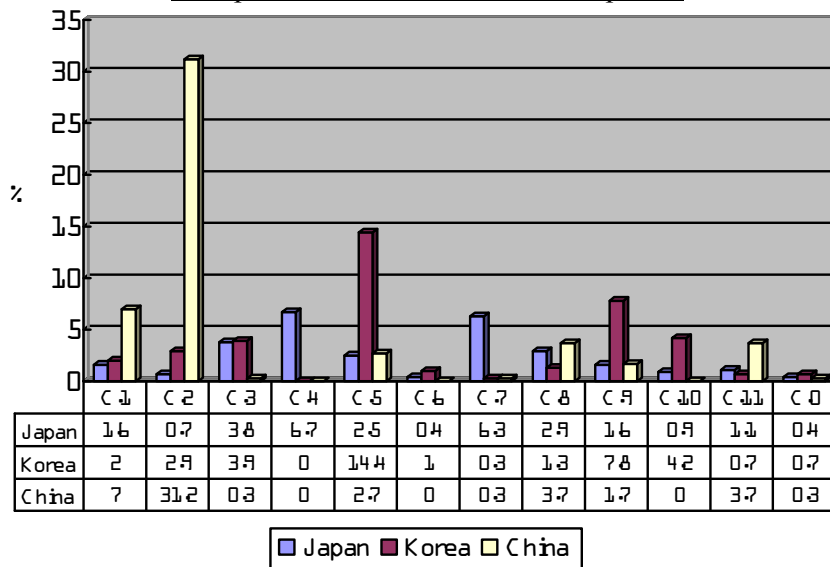
Historical or Present Native or Non-native



pa-na = historical people and native  
 pa-nn= historical people and non-native  
 pr-na= present people and native  
 pr-nn= present people and non-native

Graph 5

Occupation and Performance of Respected



3.2.1 Role Models Japanese Students' Respect – Outline –

Those people whom Japanese students respect most are the people with family blood relations (father or mother and parents). These students who respect family blood relatives are nearly 32 % and almost all of them say they respect fathers or mothers and parents.

Concerning other respected role models, historical people account for 14.3% and present people account for 15 %, which are very close in percentage. For nationality, native people (Japanese) are 16.1%, which is a little bit higher than non-native people 13.4%.

Further if historical and present people are added to nationality, respected historical native people (Japanese) are 6.5% and respected historical non-native people are 7.8%, while respected present native people are 9.6% and respected present non-native people are 5.1%. After family blood relatives, the category of role models the Japanese most respect is “present Japanese” which are higher in number.

If we take a look at occupations, regardless of the period or place in the world, sports players and athletes are most respected, followed by celebrities, singers, stars and comedians. It is characteristic that they are centered on those people whom students can freely watch their performances through media like television. The respected figures participants named the most except for people they know are “Japanese athletes (pr-na-4) now playing actively” which reached 16 players. For example, Ichiro and Matsui playing in American Major League are nominated because their performances are reported everyday by sports news and their every single batting is watched and paid attention to. It seems that Japanese students cheer and respect those young Japanese players now playing actively and beautifully in foreign countries.

#### **Role Models Korean Students’ Respect**

Those people whom Korean students respect most are also the people with family blood relations. These students comprise nearly 33 % and almost all of them say they respect a father or a mother and parents. Concerning other respected role models, historical people account for 30.7% and present people only 8.5 %, which is a very low percentage. In the case of nationality, native people (Korean) are 33.7%, that is much higher than non-native people 5.6%.

Further if historical and present role models are added to nationality, respected historical native people (Korean) are 26.1% and respected historical non-native people are only 4.6%, while respected present native people are 7.5% and respected present non-native people are the lowest (1%). Except for family blood relatives, the object of Korean respect is “Historical Koreans,” and it is an overwhelmingly high number.

If we take a look at occupations, the highest number is 14% for national symbols and top leaders, followed by 8% for servicepersons and generals. Other role models are those persons actively working and contributing to the mother country.

#### **Role Models Chinese Students’ Respect**

Those people whom Chinese students respect the most are also the people with family blood relations, which are the same as Japanese and Korean students. However, the ratio is 35.5%, that is higher than Japanese and Korean. They raised some reasons; parents give lives to them, become fostering benefactors, foster with profound love, greatly influence their morality and value and so on.

Concerning other respected role models, historical people are 46.2% and present people are simply 3.7%. As for historical people, China is the highest but concerning present people, China is the lowest among the three countries. Further, if historical and present people are added with nationality, respected historical native people (Chinese) are 40% and respected historical non-native people are only 6.3%, while respected present native people are 3.3% and respected present non-native people are the lowest 0.3%. The object of role models Chinese students respect is “Historical Chinese,” which shows the highest percentage among the three countries, even exceeding Korea.

If we take a look at occupations, the highest number is 31.2% for national politicians such as Mao, See-dong, Thou, En-al, and Ding, Ciao-pin. It is noteworthy that sports players, athletes, religionists, leading financiers and managers are less respected than national politicians.

### **Comparison**

#### **Comparison of the Three Countries (outline)**

Those people whom all Japanese, Korean and Chinese students respect most are the people with family blood relations with each ratio different. Thirty-two percent of Japanese students respect the people with family blood relations, but 33% of Korean students say they respect them. Compared with the other two countries, Chinese students showed the highest ratio at 35.5%. This may indicate that the family style in the three countries might be different from each other.

At this point, a focus is put on historical and present people, or native and non-native people (foreigners). A big difference was found in historical people and present people. In the case of Japanese, both numbers are fifty-fifty, but in the case of Koreans, historical people tremendously surpassed present one. And in the case of Chinese, the ratio exceeded two countries and overwhelmingly historical people are the object of respect.

Also concerning native or non-native people, it was found that the object of respect is definitely native people for Korean and Chinese students exceeding Japanese students. In the case of Japanese students, the ratio of present native people (Japanese) and non-native people (foreigners) are higher than Korean and Chinese students. Particularly, respected present non-native people by Japanese students are 5.1%, compared with Chinese students 0.3%. From this data, Japanese students do not show any significant number and only present people seem to be the object of their respect.

Next, taking a look at occupations and main fields regardless of historical or present people, the result is reviewed. The occupations and fields of role models Japanese students respect are mainly sports players and athletes, including baseball players, soccer players, fighters etc. Then, celebrities, singers, stars and comedians who are actively performing in the media like television, follow the respected people. This trend is the result of mass media, particularly television, through which people can watch their activities of the above two fields after the end of World War II.

On the contrary, role models respected by Korean students are national symbols and top leaders, followed by servicepersons and generals. In this case, president and premier are included in top leaders. National symbol and top leaders have a common point to servicepersons and generals, that is related to “politics” and “nation.” We conclude that Korean students tend to respect those persons that have contributed to national politics.

The responses of the Chinese students were quite different from the Japanese, but were similar in some respect to the Koreans. Unlike Japanese students, no sports players or athletes are named and only one star is nominated. On the other hands, there are some common aspects to Korean. In other words, national politics and top-leaders is the object of their respect. Besides national politicians, however, they raised scholars as the second figures. That is the reason why there remains a conventional Chinese recognition that those who become bureaucrats are to pursue scholarship and those who endeavor for scholarship are to become bureaucrats.

Since old days, the Japanese have the spirit of Confucianism to some extent. Recently there are less Japanese with it compared with Chinese and Korean people. But the peculiar value “the spirit of *wa* (harmony)” is still alive in Japan. In the field of education, there is some conflict between the young and middle-aged generation; the Japanese should follow this concept. Concerning respect for parents, the old, and teachers, Japanese students pay less respect than Korean and Chinese students do. Recently, many atrocious crimes of the young people are seen in Japan and in this sense, the Japanese have to tackle this problem more seriously.

### **Comparison of the Three Countries (in details)**

The most commonly respected people in the three countries are family blood relatives (=family members). The order of ratio ranking is China (No.1), Korea (No.2) and Japan (No.3). There were some Korean and Chinese students who said that they respected themselves, but no Japanese students did.

Also, there is a significant difference in category k (personal acquaintance); friends, seniors, persons at a part-time job place, etc. The figure among Japanese students showed 6.5%, while among Korean students 2% and Chinese students only 0.7%.

Further, it is a matter of surprise that 5.6% of Japanese students chose teachers (t) as respected role models, which is higher than Korean students. They are teachers in cram schools, junior and senior high schools. The figure among Chinese students was 6.3 %, which is higher than among Japanese students, while among Korean students the figure is only 2.9%.

It might be a tendency for Japanese students to respect people around them more than Korean and Chinese students. The following table is the detailed analysis of respected role models excluding people around, family members, teachers who have personal relationship with them. In the category of respected people, the top three categories are shown and the top ranking of historical and present people are also shown.

**Table 4: Comparison of the Three Countries**

Category of Respected Role Models	Japanese	Korean	Chinese
No. 1	pr-na-7	pa-na-5	pa-na-2
No. 2	pr-nn-4	pa-na-9	pa-na-1
No. 3	pr-na-4	pr-na-10	pa-na-5, pa-na-11
Historical people	pa-nn-3	pa-na-5	pa-na-2
Present people	pr-na-7	pr-na-10	pr-na-8

Starting from the Japanese side, all respected role models from category 1 to 3 are present people (pr), with No.1 Japanese (na) and No.2 foreigners (nn). No. 1 includes celebrities, singers, stars and comedians (7) and those of No.2 and No.3 are sports players and athletes respectively (4). In summary, the persons respected by Japanese students range from sports players and athletes now playing actively to celebrities, singers, stars, comedians, and even foreigners are targets of their respect. Concerning historical people, activists (active persons in politics) seem to be respected (3), while there is no difference between native and non-native people.

In the case of Koreans, the top groups of respected role models were historical people (pa) and Koreans (na). As to occupations (third category), No.1 was national symbols and top-leaders (5) and No.2 was servicepersons and generals (9). All of them contributed to the benefits of their own country. No.3 was present people (pr) and financiers and business managers were named. To be more precise, they are representatives of Korean financial groups.

This result may be affected by the fact that those university students surveyed were influenced by the 1997 financial crisis while in junior high school, which led to Korea receiving monetary support from the IMF. During the crisis, for example, some students could not bring their lunch boxes, while others saw parents lose jobs. Therefore, they were probably forced to be sensitive to the economical success. As the feature of Korean students, respected role models from No. 1 to No.3 were all native people (Korean), reflecting those people who contributed to the nation of today and in the past.

In the case of Chinese students, the targets of respected role models by them were all historical people (pa). The most popular category was politicians followed by scholars (No. 2) and No.3 includes top-leaders as well as philosophers, thinkers, and educators. It can be said that Chinese students typically respected those people who contributed to politics or culture and historically became famous. Unlike the result of Japanese students, people around them were not a target of their respect. Further, there was also some difference from Korean students. Although students of both countries named those people who contributed to the development of the nations, Korean students respected those economically successful persons, while Chinese students are apt to neglect any economical success focusing on both politics and thought. This tendency to respect leaders in politics (politicians) and thought (thinkers)

can be said to be a traditional way of thinking in China and it seems that Chinese university students still have this traditional way of thinking.

It is interesting to find a tendency that Japanese students respected “present Japanese,” while Korean and Chinese students respected “historical people.” Japanese students respected not only present Japanese but also present foreigners (=non-native) Media exposure may effect their choice and could account for them not putting much emphasis on nationality. Concerning their ages, those respected people are elder only by a generation or the same age as the students. It seems that those people of the same age now actively performing in the world become easily a target of their respect.

In the case of Korean students, it is a strong tendency that historical people are a target of their respect. It is possible for them to know the activities of respected persons

by TV programs, textbooks and books. Unfortunately, however, it is impossible to watch them live in action. Further, because of historical people, they cannot identify for themselves how true their activities were, making it very difficult to observe objectively. Those people named as respected persons coincide with those people taught in school education. This history education in schools seems to effect the result to some extent.

### **Interpretation and Significance**

#### **Description of Concept on “Respect”**

How is the concept of “respect” used and understood? From the results described above, it seems that students of the three countries have both common and different feeling toward the concept of “respect.” Literally, “respect” consists of *son* and *kei*, the meaning of which is almost the same such as to esteem or to look up to. From a social standing, it seems that the object of *son* is ranked higher than oneself and that of *kei* is ranked lower than oneself.

Judging from the role models named, it is easily supposed that respect has a very important concept and vital meaning in Korea and China. People in the two countries tend to more formally use it in an official environment rather than in a private environment. In short, it is firmly established in a value as a uniform and unified concept.

On the contrary, although in Japan *son* and *kei* had the same vital meaning as in Korea and China, there is a drastic change among the younger generation and it is unofficially used as a light meaning judging from the role models nominated. They tend to lightly say “I respect” as a spoken language, which often shows a sense of closeness towards their opponents. In other words, there is no unified concept and the concept of “respect” seems to be determined by their way of living. It has become a concept used not in an official environment but in a private environment.

What can be seen from the level of understanding the word “respect” in three countries? The cause is investigated based on the results of the survey.

#### 4.2 Emphasis on Duty Spirits Based on Confucianism

From the data obtained, it can be safely asserted that students of the three countries have a common spirit because many of them put down parents as people of respect, although there was some difference in the proportion of numbers.

It seems that respecting one's parents is influenced by duty spirit. From this point of view, an idea of duty to parents seems to be still alive in the daily life of the three countries. They raised such reasons as indebtedness for being brought up, giving birth to and fostering. This is the traditional Confucianism moral that has become a socially accepted idea. A favorable family with parents respected by children is an indispensable factor for a society to establish a stable base.

However, concerning other family members besides parents, different numbers were found in the three countries regarding people in the community and acquaintances. In the case of Japanese students, more of them put down other people besides parents than the Korean and Chinese students did. This is derived from the concept of respect peculiar to the Japanese. In other words, there is no unified concept and the concept of "respect" seems to be an intimate feeling towards other people starting from interpersonal communication. Although the concept of respect itself is vague and loose compared with the two other countries, their respect towards others besides family members indicates that the concept of respects includes an intimate feeling. In the strict meaning of respect, they cannot respect sports players or celebrities, but they can do so from the viewpoint of intimate or close feeling. Therefore, a sense of closeness is very important for the Japanese when considering those whom they respect.

It is worth while to investigate the reason why grandparents and seniors were less respected than parents. In China where nuclear families are increasing in number, children are communicating less and less with grandparents. As a result of the one-child policy carried out since 1979, "four-two-one" families have been increasing; four grandparents, two parents and one child. Six adults surround one child but the frequency of communication among them has not increased in proportion to the number of families. One of the reasons for this is the fact that their parents put more emphasis on child's education than communication with grandparents. As a result, Chinese students in their 20's did not write down grandparents as the role model of respect. Further, they did not put people around them like uncles or aunts either. It is thinkable that the traditional Chinese blood relations are at risk of destruction. In short, it cannot be said easily that many students respecting parents are following and succeeding the sound concept based on Chinese tradition of social common idea.

In Confucianism, it has been a must for children to respect their parents in order to belong to the blood relations. Respecting parents meant to maintain mutual order among those seniors besides parents and brothers/sisters. Today in China, however, only parents are respected tremendously and other aged people like grandparents and the seniors in the communities are rarely respected. This trend in China is also true in Korea and Japan.

### **Separation of Loyalty Spirits in Confucianism**

From the data obtained, another feature is the fact that the proportion of students who respect national leaders and politicians in Korea and China is much higher than in Japan. As mentioned above, the term “respect” in Korea and China has connotations of value and is not used as a general word. The role models of their respect are those people who have contributed to the benefits of the nation and society, performing a certain role and responsibility. As they don’t have any close feelings, sports players, athletes and celebrities do not command their respect.

It can be said that there exists the duty spirit of Confucianism behind their high appreciation for the people who contributed to the nation. “Loyalty” is connected to the relationship between parents and children, which rules private relations, while “duty” prescribes official and political relations. In other words, there is no unified concept and the concept of “respect” seems to be determined by their way of living. It has become a concept used not in the official environment but in the private environment. What is the relation between voluntary “respect” and heteronomous “duty”? If we look into this matter from an educational point of view, this relation will be understood easily.

The role of politics should not be forgotten if we try to voluntarily plant a consciousness to respect politicians. It is through education that the attractiveness of individuals is taught to more people. Behind the education it is predictable that there is the purpose of duty to the nation. It is the purpose of education to foster such useful persons for nations and societies. Those students fostered or educated under this purpose are self-motivated and have a value in compliance with the educational purpose. In this sense, duty (political value concept) and respect (private voluntary consciousness) are connected to the process of education. As far as duty is concerned, there was some distance between Korea/China and Japan, and the data showed that Chinese and Korean students differed from Japanese students concerning the importance of duty.

Chinese students respected leaders who had contributed to Chinese political life. Mao, Zhe-Dong, Zhou, En-Lai, and Deng, Xiao-pin. This can be attributed to education but the ratio from the data is not satisfactory. Although Zhou, En-Lai gathered almost half numbers, Sun-bun, the pioneer of modernization, is respected less than more recent leaders such as Mao, Zhe-Dong, and Deng, Xiao-pin. This may be an indication of students’ apathy in political issues as well as in the nation. However, 79 out of 100 students named historical Chinese politicians, as role models shows that the duty to the nation and politicians is still alive in China, although enthusiastic admiration for the leaders that was evident 30 years ago has disappeared.

On the contrary, in the case of Korea, politicians are respected in the same way as in China. Referring to the names of role models Korean students respect, they are Lee, Sun-Shin (pa-na-9), King Se-Jong (pa-na-5), Park, Jung-Hee (pa-na-5), Kim, Gu (pa-na-3), King Gwang-Ge-Do (pa-na-5) who were reported in *The Chosun Ilbo*. (2005, May 15th) as the

country's representative heroes. According to an article of the same paper, Lee, Sun-Shin is said to be very similar to Park, Jung-Hee, which means Lee, Sun-Shin must be the most respected figure as well as a hero. That is the reason why many Korean university students wrote those names. Although Park, Jung-Hee is the target of their respect, some dislike him because of his military and political power.

Further, Park, Jung-Hee, former president, was appointed a chief executive officer as the most suitable person among successive presidents. A survey was carried out by Employment PORTAL, which asked, "Who is the most proper person to be a CEO among successive presidents?" to 4,264 female and male adults. It is interesting to know that 59.2% of the total respondents nominated him as a CEO (The Chosun Ilbo, 2005, May 3rd). Although Park, Jung-Hee former president is a politician, he was nominated as the most appropriate person, because he is considered to be good at management and economic issues. This fact would be common to the occupations of respected present people, who are in business and are managers.

From the viewpoint of loyalty in Confucianism, what factors can be obtained? Today China is enjoying economic growth and, needless to say, those people who have succeeded in the business field are the admiration of every Chinese student. However, those people were not a target of their respect, although they are much admired. This concept seems to have been derived from a traditional idea of Confucianism concerning "politics" and "commerce." This idea still remains alive in China today.

Originally, Confucianism tended to make light of commerce, based on the reason that commerce is an individual work and does not have any connection with large-scale undertakings of the nation. On the other hands, those people engaging in politics are versed with history and classic studies and the destiny of the nation is rested on those people with Confucianism knowledge. In the Chinese society where public officials are highly ranked, the road to an officer is to succeed in imperial examinations. It is well known that this examination is based on classics and excludes economic knowledge. In short, a different dimension existing between politics and commerce has never disappeared from today's China. The loyalty to the nation of Chinese students is shown, in a sense, as a form of their respect toward politicians.

In the case of Korean students, however, those people who contributed to the nation is a target of their respect regardless of political and economic matters. Economics should not be separated from politics and considered an essential means to construct the nation. If economics is combined with politics, the goal of modernization will be achieved more effectively. This combination of economics and politics is a reformed concept of Confucianism. In this sense, it can be safely asserted that the current style of loyalty is not uniform, but transformed into a different style unique to the individual country.

In Korea, commerce has been also looked down as a service job since the old days, but the way of thinking has changed recently. Particularly, many corruption cases of politicians

were widely reported by newspapers and politicians are less respected people than before. In addition, those young people, who were born in the 1960s and university students in the 1980s, established continuously venture enterprises and succeeded in business with a single idea. Therefore, an old idea that only a big financial group succeeds is collapsing today. In short, like Chinese students, Korean students typically respected those people who contributed to the development of the nation whether it is in the political or economic field.

Compared with the two countries, politicians and business managers commanded little respect from Japanese students. This indicates that Japanese students tend to neglect ideas that have contributed to the nation. As described above, they have their own respect with intimate feeling. It is worth considering the reason why there exists such a big difference.

First of all, the Japanese educational system dramatically changed after World War II, following American system through the guidance of GHQ. It is true that Japan had been enjoying democratic politics but there were problems. That is the lack of moral education and appropriate education of Japanese history, which caused many social and political conflicts.

Another aspect we should point out is the fact that Japan introduced so many products and cultures mainly from Europe in the *Meiji* era and from the USA after World War II. In a sense, Japan was Westernized and Americanized much earlier than Korea and China, and turns becoming an economically and technologically strong country. This trend might affect the spirit of the Japanese, changing even their values. In other words, the Japanese are more liberal than the other two countries.

### **Conclusions**

The survey carried out in the three Asian countries covers only narrow areas and we should bear in mind that only one concept was surveyed. From the results of the questionnaires, the values and awareness of the issues among the students in the three countries are carefully reviewed and found out to some extents.

By comparing their respected role models, it seems that not only the common and different points were clarified, but also these background and causes were revealed to some extent. Although the true meaning of respect is a little bit different from each country, it can be safely said that Confucianism still remain as vital currents in the society of the three countries, whether it is recognized or not.

Judging from the role models named, it was found that students of the three countries have both common and different feeling toward the concept of “respect.” People in Korea and China tend to more formally use it in an official environment rather than in a private environment. However, the younger generation people in Japan tend to more informally use it in a private environment. This trend may affect the results of the role models and should be further investigated in the future.

We found also that role models named were different among three countries. The proportion of students who respect national leaders and politicians in Korea and China is much higher than in Japan. The role models of their respect are those people who have

contributed to the benefits of the nation and society, performing a certain role and responsibility. However, Japanese students respected many sports players, athletes and celebrities rather than national leaders and politicians. This finding is very important to reconsider a proposition that the Japanese have maintained a loyalty spirit.

Finally, students of the three countries have a common spirit because many of them put down parents as people of respect, although there was some difference in the proportion of numbers. It seems that respecting one's parents is influenced by duty spirit in Confucianism. It is noteworthy that an idea of duty to parents seems to be still alive in the daily life of the three countries. We are sure that the traditional Confucianism is still followed and kept by the younger people in the three countries. It is a good subject to further investigate the background of this value.

Confucianism was born in China and it spread to Korea and Japan later. It was said that before Confucianism was introduced to Japan, education in Japan was non-sense and unawake. But after it was brought to Japan, Japanese awoke education of morality and idealism. It affected politics, economy and culture and particularly effect to social ethics has continued until today. In this sense, we cannot neglect the important role of Confucianism and how it was influenced Korea and Japan. These three countries are called "the Confucianism cultural sphere", from the view point that the three countries have a common base of spirit.

From the viewpoint of duty and loyalty, which are basic to Confucianism spirit, it was found that the spirit has succeeded with modern sense created while its traditional aspects are being reserved. As time passes and develops, Confucianism cannot be fixed and universal truth and it is endowed with new meanings to comply with a new age.

Recently, there are so many political and economical conflicts among the three countries. As the results of this survey indicate, people of the three countries have the common value and should talk more frankly to cooperate as the leaders in Asia based on revised Confucianism.

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### Appendix 1

#### QUESTIONNAIRES ON VALUES

This is a survey on the values of Japanese, Korean and Chinese university students. Please frankly answer the following questions and circle the item you wish choose.

Personal Information:

Age:\_\_\_\_\_years    Sex: male    female    Grade:\_\_\_\_\_

1. Do you respect your teachers?  
(1) most    (2) more    (3) average    (4) less    (5) least
2. Do you respect your parents?  
(1) most    (2) more    (3) average    (4) less    (5) least
3. Do you respect elderly people?  
(1) most    (2) more    (3) average    (4) less    (5) least
4. Do you think friendship is necessary?  
(1) very necessary    (2) a little    (3) average    (4) less necessary    (5) unnecessary
5. Are you proud of the culture of your country?  
(1) most    (2) more    (3) average    (4) less    (5) least
6. Please write the names of three people you respect in the order that you respect the most.  
(1) first\_\_\_\_\_
- (2) second\_\_\_\_\_
- (3) third\_\_\_\_\_
7. Among them, is either of your parents included?    Yes    No  
The reason why:\_\_\_\_\_

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8. Will you care for your parents as they get older?  
(1) definitely yes    (2) a little    (3) average    (4) less  
(5) definitely not
9. Suppose you are working or studying away from your own house. This morning, your mother calls and tells you your father fell down. What would you do?

- (1) go home immediately (2) go home later (3) undecided  
(4) stop working (5) continue working
10. Answer as if you were an office worker. What do you think about lifetime employment?  
(1) very agreeable (2) agreeable a little (3) average  
(4) disagreeable a little (5) very disagreeable
11. At the end of a fiscal year, you are ordered to transfer. What would you do ?  
(1) accept soon (2) accept later (3) undecided (4) try to refuse (5) definitely refuse
12. One of your co-workers cannot attend the funeral ceremony of his/her mother.  
Which idea do you support?  
(1) There is nothing you can do about it because of the important job at the company.  
(2) How undutiful your co-worker is! The co-worker should attend the ceremony and forget about the job.  
(3) It is thoughtless of a company not to allow the co-worker to attend the ceremony.
13. If you are married, think about your spouse and if you are unmarried, think about your parents. Mainly who does the following housework?  
(1) cooking ( husband wife ) ( father mother )  
(2) washing ( husband wife ) ( father mother )  
(3) cleaning the toilet ( husband wife ) ( father mother )  
(4) cleaning rooms ( husband wife ) ( father mother )  
(5) taking out the garbage ( husband wife ) ( father mother )
14. Who is in charge of the family budget? (not earning, but the right to manage)  
In case of a married male: (1) yourself (2) wife (3) both  
In case of a married female: (1) yourself (2) husband (3) both  
In case of single: (1) father (2) mother (3) both
15. What do you think about the saying “A wife should obey her husband”?  
(1) very agreeable (2) agreeable a little (3) average  
(4) disagreeable a little (5) very disagreeable

Thank you for your cooperation.

Appendix 2

Table 5 Summary of Role Models Respected by Students in the Three Countries

Country(Total )		Japan □total=448 □				Korea □total=306 □				China □total=301 □				
Category		Ans. No.		□		Ans. No		□		Ans. No.		□		
f		156		32.0		102		33.3		107		35.5		
k		29		6.5		7		2.3		2		0.7		
t		25		5.6		9		2.9		19		6.3		
m		0		0		5		1.6		2		0.7		
z		138		30.8		57		18.6		15		5		
x		5		1.1		6		2.0		3		1		
pa		64		14.3		94		30.7		139		46.2		
pr		67		15.0		26		8.5		11		3.7		
px		4		0.8		0		0		3		1		
na		72		16.1		103		33.7		130		43.2		
nn		60		13.4		17		5.6		20		6.6		
nx		3		0.6		0		0		3		1		
pa-na		29		6.5		80		26.1		120		40		
pa-nn		35		7.8		14		4.6		19		6.3		
pr-na		43		9.6		23		7.5		10		3.3		
pr-nn		23		5.1		3		1.0		1		0.3		
pr-nx		1		0.2		0		0		3		1		
px-nn		2		0.4		0		0		0		0		
px-nx		2		0.4		0		0		0		0		
1	pa-na-1	7	3	1.6	0.7	6	1	2	0.3	21	17	7	5.6	
	pa-nn-1		3		0.7		3		1		3		1	
	pr-na-1		1		0.2		2		0.7		0		0	
	px-nx-1		0		0		0		0		1		0.3	
2	pa-na-2	3	3	0.7	0.7	9	3	2.	1	94	79	31.2	26.2	
	pa-nn-2		0		0		2		9		0.7		8	2.7
	px-nx-2		0		0		0		0		1		0.3	
	pr-na-2		0		0		3		1		6		2	
	pr-nn-2		0		0		1		0.3		0		0	
3	pa-na-3	17	6	3.8	1.3	12	10	3.	3.3	1	1	0.3	0.3	
	pa-nn-3		9		2.0		1		9		0.3		0	0
	pr-na-3		2		0.4		1		0.3		0		0	
4	pr-na-4	30	12	6.7	2.7	0	0	0	0	0	0	0	0	
	pr-nn-4		17		3.8		0		0		0		0	
	pr-nx-4		1		0.2		0		0		0		0	
5	pa-na-5	12	3	2.5	0.6	44	41	1	13.4	8	8	2.7	2.7	
	pa-nn-5		6		1.3		3		4.		1		0	0

	pr-na-5		3		0.6		0	4	0		0		0
6	pr-na-6	2	0	0.4	0	3	1	1	0.3	0	0	0	0
	pa-na-6		2		0.4		1		0.3		0		
	pa-nn-6		0		0		1		0.3		0		
7	pa-na-7	29	0	6.3	0	1	1	0.3	0.3	1	0	0.3	0
	pa-nn-7		5		1.1		0		0		0		
	pr-na-7		16		3.6		0		0		1		
	pr-nn-7		6		1.3		0		0		0		
	px-nx-7		2		0.4		0		0		0		
8	pa-na-8	13	4	2.9	0.9	4	1	1.0	0.3	11	4	3.7	1.3
	pa-nn-8		4		0.9		0		3		0		3
	pr-na-8		5		1.1		3		1		3		1
	pr-nn-8		0		0		0		0		1		0.3
9	pa-na-9	7	4	1.6	0.9	24	21	7.0	6.9	5	3	1.7	1
	pa-nn-9		3		0.7		3		8		1		2
10	pa-na-10	4	3	0.9	0.7	13	0	4.0	0	0	0	0	0
	pr-na-10		1		0.2		11		2		3.6		0
	pr-nn-10		0		0.2		2		0.7		0		0
11	pa-na-11	5	0	1.1	0	2	1	0.7	0.3	11	8	3.7	2.7
	pa-nn-11		3		0.7		1		0.3		3		1
	pr-na-11		2		0.4		0		0		0		0
0	pa-na-0	2	0	0.4	0	2	0	0.7	0	1	0	0.3	0
	pa-nn-0		1		0.2		0		0		0		0
	pr-na-0		1		0.2		2		0.7		0		0
	px-nx-0		0		0		0		0		1		0.3
x	pa-na-x	4	1	0.9	0.2	0	0	0	0	0	0	0	0
	px-nn-x		2		0.4		0		0		0		0
	pa-nn-x		1		0.2		0		0		0		0

**Table 6 Respected Role Models in Japan**

Country(total □)	Japan □ total=448 □	Sample Figures
Category	Ans. □	
f	156 32.0	Father, mother, parents, grand parents, elder sister, younger sister
k	29 6.5	Friend, girl friend, senior, person at part-time job place
t	25 5.6	Teacher
m	0 0	
z	138 30.8	
x	5 1.1	
pa	64 14.3	
pr	67 15.0	
px	4 0.8	

na		72	16.1			
nn		60	13.4			
nx		3	0.6			
pa-na		29	6.5			
pa-nn		35	7.8			
pr-na		43	9.6			
pr-nn		23	5.1			
pr-nx		1	0.2			
px-nn		2	0.4			
px-nx		2	0.4			
1	pa-na-1	7	3	1.6	0.7	Hideo Noguchi
	pa-nn-1		3		0.7	Yung, Descartes
	pr-na-1		1		0.2	Hayao Kawai
	px-nx-1		0		0	
2	pa-na-2	3	3	0.7	0.7	Shouzou Tanaka
	pa-nn-2		0		0	
	px-nx-2		0		0	
	pr-na-2		0		0	
	pr-nn-2		0		0	
3	pa-na-3	17	6	3.8	1.3	Ryuma Sakamoto
	pa-nn-3		9		2.0	Mother Teresa
	pr-na-3		2		0.4	Sadako Ogata
4	pr-na-4	30	12	6.7	2.7	Ichiro, Tomokazu Miura
	pr-nn-4		17		3.8	Jidan, Beccam
	pr-nx-4		1		0.2	Sports Player same age
5	pa-na-5	12	3	2.5	0.6	Kakuei Tanaka
	pa-nn-5		6		1.3	President Kennedy
	pr-na-5		3		0.6	Premier Koizumi, Emperor
6	pr-na-6	2	0	0.4	0	
	pa-na-6		2		0.4	
	pa-nn-6		0		0	
7	pa-na-7	29	0	6.3	0	
	pa-nn-7		5		1.1	John Lenon, Audrey Hepburn
	pr-na-7		16		3.6	Takuya Kimura, MisterChildren, Hitoshi Matsumoto
	pr-nn-7		6		1.3	Eric Clampton
	px-nx-7		2		0.4	Musician
8	pa-na-8	13	4	3.1	0.9	Ryoutaro Shiba
	pa-nn-8		4		0.9	Edgar Allan Poe
	pr-na-8		5		1.1	
	pr-nn-8		0		0	
9	pa-na-9	7	4	1.6	0.9	Shokatsu Koumei
	pa-nn-9		3		0.7	Shingen Takaeda

10	pa-na-10	4	3	0.9	0.7	Kounosuke Matsushita
	pr-na-10		1		0.2	Takafumi Horie
	pr-nn-10		0		0.2	Tom Ford
11	pa-na-11	5	0	1.1	0	
	pa-nn-11		3		0.7	Helen Keller
	pr-na-11		2		0.4	Osamu Mizutani
0	pa-na-0	2	0	1.1	0	
	pa-nn-0		1		0.2	
	pr-na-0		1		0.2	
	px-nx-0		0		0	
X	pa-na-x	4	1	0	0.2	
	px-nn-x		2		0.4	
	pa-nn-x		1		0.2	

Note: Japanese figures' name: First name and family name.

**Table 7 Respected Figures in Korea**

Country(total)	Korea (total=306)					
Category	Ans.	□				
f	102	33.3	Parents, father, mother, elder sister, elder brother			
k	7	2.3	Friend			
t	9	2.9	Teacher			
m	5	1.6	Oneself			
z	57	18.6				
x	6	2.0				
pa	94	30.7				
pr	26	8.5				
px	0	0				
na	103	33.7				
nn	17	5.6				
nx	0	0				
pa-na	80	26.1				
pa-nn	14	4.6				
pr-na	23	7.5				
pr-nn	3	1.0				
pr-nx	0	0				
px-nn	0	0				
px-nx	0	0				
1	pa-na-1	6	1	2	0.3	Jung, Mong-Ju
	pa-nn-1		3		1	Nobel, Newton

	pr-na-1		2		0.7	Hwang,Wu-Suk
	px-nx-1		0		0	
2	pa-na-2	9	3	2.9	1	Kim,Gu
	pa-nn-2		2		0.7	
	px-nx-2		0		0	
	pr-na-2		3		1	Lee,Myung-Bak
	pr-nn-2		1		0.3	Condoleessa Rice
3	pa-na-3	12	10	3.9	3.3	An,Jung-Geon, Yu,Gwan-Sun
	pa-nn-3		1		0.3	Mother Teresa
	pr-na-3		1		0.3	Han,Bi-Ya
4	pr-na-4	0	0	0	0	
	pr-nn-4		0		0	
	pr-nx-4		0		0	
5	pa-na-5	44	41	14.4	13.4	King Gwang-Ge-Do, King De-Jong
	pa-nn-5		3		1	Lincoln, Qin Shi-Huang
	pr-na-5		0		0	
6	pr-na-6	3	1	1	0.3	Beop-Jung (Buddhist Priest)
	pa-na-6		1		0.3	Jesus Christ
	pa-nn-6		1		0.3	Chaplain
7	pa-na-7	1	1	0.3	0.3	Lee,Hyo-Lee
	pa-nn-7		0		0	
	pr-na-7		0		0	
	pr-nn-7		0		0	
	px-nx-7		0		0	
8	pa-na-8	4	1	1	0.3	Yoon,I-San
	pa-nn-8		0		0	
	pr-na-8		3		1	Cho,Se-Hyun Shin,Yong-Bok
	pr-nn-8		0		0	
9	pa-na-9	24	21	7.8	6.9	Lee,Sun-Shin Chang,Bo-Go
	pa-nn-9		3		1	Shokatsu Koumei, Caesar
10	pa-na-10	13	0	4.2	0	
	pr-na-10		11		3.6	Lee,Gun-Hee Jung,Ju-Young
	pr-nn-10		2		0.7	Bill Gates
11	pa-na-11	2	2	0.7	0.7	Sin-Sa-Im-Dang
	pa-nn-11		0		0	
	pr-na-11		0		0	
0	pa-na-0	2	0	0.7	0	
	pa-nn-0		0		0	
	pr-na-0		1		0.3	Officer
	px-nx-0		1		0.3	Volunteering people
x	pa-na-x	0	0	0	0	
	px-nn-x		0		0	
	pa-nn-x		0		0	

Note: In the case of An, Jung-Geon, An is the surname and Jung is the first name and usually it is written An, Jung-Geon in English. A comma is put after the surname and the two words of the first name are connected by a hyphen. Historical figures are written with the surname first and the first name last, because it has become a proper noun. However, it is also possible to change the order to Jung-Geon An. Although the rule of Romanization is established, the standardization is not kept so that every body can write, as he/she likes.

**Table 8 Respected Role Models in China**

Country(total(		China□total=301□				
Category		Ans.	%			
f		107	35.5		parents, father, mother, grand-parents	
k		2	0.7		Acquaintance	
t		19	6.3		Teacher	
m		2	0.7		Oneself	
z		15	5			
x		3	1			
pa		139	46.2			
pr		11	3.7			
px		3	1			
na		130	43.2			
nn		20	6.6			
nx		3	1			
pa-na		120	40			
pa-nn		19	6.3			
pr-na		10	3.3			
pr-nn		1	0.3			
pr-nx		3	1			
px-nn		0	0			
px-nx		0	0			
1	pa-na-1	21	17	7	5.6	Li Bai Du Pu
	pa-nn-1		3		1	Albert Einstein
	pr-na-1		0		0	
	px-nx-1		1		0.3	Scholar
2	pa-na-2	94	79	31.2	26.2	Mao,Zhe-Dong Zhou,En-Lai
	pa-nn-2		8		2.7	Lincoln□Napoleon
	px-nx-2		1		0.3	
	pr-na-2		6		2	Zhu,Rong-Ji
	pr-nn-2		0		0	
3	pa-na-3	1	1	0.3	0.3	Li,Zi-Cheng
	pa-nn-3		0		0	

	pr-na-3		0		0	
4	pr-na-4	0	0	0	0	
	pr-nn-4		0		0	
	pr-nx-4		0		0	
5	pa-na-5	8	8	2.7	2.7	Liu Che Kang Xi
	pa-nn-5		0		0	
	pr-na-5		0		0	
6	pr-na-6	0	0	0	0	
	pa-na-6		0		0	
	pa-nn-6		0		0	
7	pa-na-7	1	0	0.3	0	
	pa-nn-7		0		0	
	pr-na-7		1		0.3	Liu De-Huang
	pr-nn-7		0		0	
	px-nx-7		0		0	
8	pa-na-8	11	4	3.7	1.3	Lu Xun
	pa-nn-8		3		1	Beethoven □ Yasunari Kawabata
	pr-na-8		3		1	Shi, Tie-Sheng
	pr-nn-8		1		0.3	Takeshi Kitano
9	pa-na-9	5	3	1.7	1	Yue Fei Guan Yu
	pa-nn-9		2		0.7	Nobunaga Oda Maresuke Noki
10	pa-na-10	0	0	0	0	
	pr-na-10		0		0	
	pr-nn-10		0		0	
11	pa-na-11	11	8	3.7	2.7	Confucius
	pa-nn-11		3		1	Kant Karl Marx
	pr-na-11		0		0	
0	pa-na-0	1	0	0.3	0	
	pa-nn-0		0		0	
	pr-na-0		0		0	
	px-nx-0		1		0.3	Person with morality
X	pa-na-x	0	0	0	0	
	px-nn-x		0		0	
	pa-nn-x		0		0	

Note: The English spelling of Chinese people used in China sometimes differs from that of Chinese people used in other countries.