Forgiveness in Japanese Children and Adolescents: Dispositional, Emotional, and Parental Influence

A thesis submitted in partial fulfillment of the requirements for the degree of Master of Arts at George Mason University

By

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DEDICATION

This is dedicated to my wonderful parents, Masaru and Chikae, my funny sister and brother, Eri and Yuki, and my sweet cat, Lapikichi.
ACKNOWLEDGEMENTS

I would like to thank many friends and supporters who have made this happen.

Many thanks go out to my advisor, Dr. Susanne Denham, for all of her invaluable guidance, patience, and enduring encouragement. I would also like to acknowledge my thesis committee members, Dr. Koraly Perez-Edger and Dr. Robert Pasnak for their insightful suggestions.


My wonderful mother, Chikae, and nice friends assisted me in data collection. My research assistant, Arisa Ishita helped me with translation of measures, data collection, and data entry.

I would also like to express my gratitude to all of my fellow lab members and classmates for their support, especially Liz Shewark for helping me with data entry and Dr. Hideko Bassett for her helpful suggestions.

Finally, I would like to thank my great roommates, Erika Kubo and Hiromi Akiyama, and my precious friend, Hiromi Umeda, who provided endless encouragement and tasty food.
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Figure 1: Interaction effect between gender and anger for Japanese children and adolescents’ likelihood of forgiveness ................................................................. 19
Peer relationships play a very important role in children’s social and emotional development. Like adults, children face interpersonal conflicts in daily life, and forgiveness is a critical skill for them to repair and maintain friendships. Although forgiveness in children has been receiving increasing attention in recent years, little is known about children’s forgiveness in Japanese culture. The present study investigated dispositional, emotional, and parental influence on Japanese children and adolescents’ forgiveness. The participants were 86 Japanese children and adolescents (4th- to 8th-grade) and their parents living in Japan and the United States. The results showed that there was no gender difference in their likelihood to forgive and no association between perceived positive parenting style and their tendency to forgive. However, a negative relation between anger and forgiveness and a positive association between empathy and forgiveness were found. Contrary to the hypothesis, the results indicated that Japanese
children and adolescents living in the U.S. had a higher likelihood to forgive than those who live in Japan. Implications for cultural differences in children and adolescents’ forgiveness and suggestions for future research are discussed.
CHAPTER 1: Introduction

1.1 Forgiveness as Peer Competence

As children grow up, their social world expands and the number of people they interact with in daily life increases. When they start going to school, peer relationships become a very important part of their life and perform a variety of functions in social, emotional, and cognitive development (Rubin, Bukowski, & Parker, 2006). Positive peer relationships, such as peer acceptance and supportive relationships (e.g., friendships), have great influence on children’s healthy social and emotional development (Bukowski, 2003). In contrast, negative peer relationships, including peer rejection and peer victimization, may lead to poor social adaptation and could have a significant negative effect on children’s behavior. According to Trentacosta and Shaw (2009), middle childhood is a sensitive period for peer inclusion, and peer rejection in middle childhood is associated with antisocial behavior in early adolescence. Additionally, studies show that early peer rejection is a predictor of later development of aggressive behaviors in children (Dodge et al., 2003) and low peer acceptance is a significant predictor of school maladjustment (Parker & Asher, 1987).

Considering the effect of negative peer relationships on children’s social and emotional development, peer competence is an essential skill for children’s healthy
development, and forgiveness is a critical component of peer competence. Research has shown that problems in social skills predicted an increase in peer victimization (Fox & Boulton, 2006) and that poor social skills are associated with peer rejection (Parke et al., 1997). Asher, Parker, and Walker (1996) stated that forgiveness is one of the important social skills necessary to maintain friendships. Researchers also suggested that forgiveness plays an important role not only in maintaining but also repairing peer relationships (Denham, Neal, Wilson, Pickering, & Boyatzis, 2005). Moreover, Pickering (2007) pointed out that forgiveness is significantly related to fewer aggressive behaviors and social problems. Thus, forgiveness is a critical skill for children to maintain positive peer relationships, which facilitate healthy social and emotional development and lead to positive social outcomes.

1.2 Working Definition of Forgiveness

It sounds simple to say, “I forgive you,” but in fact forgiving is a very complex process that requires various abilities, such as emotional regulation, multiple perspective taking, and reasoning. Due to this complexity, there is a wide variety of definitions of forgiveness. For instance, Enright, Freedman, and Rique (1998) emphasize behavioral aspects of forgiveness, whereas Worthington and Wade (1999) highlight the emotional component of forgiveness. By including all crucial elements of forgiveness (emotion, cognition, motivation, and behavior), Denham, Neal, Wilson, Pickering, and Boyatzis (2005) introduced the following working definition of forgiveness:

Forgiveness is a transformation of one’s affect, cognitive judgments, and motivations toward an offender. The victim makes an assessment of the harm
done and acknowledges the perpetrator’s responsibility but voluntarily chooses to
cancel the debt, giving up the need for revenge, punishments, or restitution.
Importantly, one removes oneself from the negative emotions directly related to
the transgression. Over time, there is a motivational transformation, including a
reduction in negative motivations and an increase in constructive motivations
toward the perpetrator. The forgiver may be motivated toward positive social
behaviors toward the offender (pp. 129).

1.3 Research on Forgiveness in American Children

Although many researchers in the past focused on forgiveness and its relation to
religion and therapy in adults (Strelan & Covic, 2006), forgiveness and its association
with social and emotional development in children has been receiving increasing
attention in recent years. With the new scenario-based forgiveness measure (Child
Forgiveness Inventory: Denham & Neal, 2002), researchers have been investigating
dispositional, situational, emotional, and parental influence on forgiveness in American
children.

Studies on dispositional factors show that there is no relation between age and
overall propensity to forgive (Neal, Bassett, & Denham, 2004), whereas American
children’s temperament is associated with their forgiveness (Bassett, 2007). As for
found that children’s forgiveness decisions vary depending on the offender’s behavior
(e.g., the offender said sorry, made an excuse, or said nothing), perceived intent (e.g., the
offence occurred on purpose, the offence was an accident), and post-transgression affect
(e.g., how sad or angry would the victim be). Bassett stated that forgiveness is multidimensional and reported that children who scored high on Positive Affectivity and Negative Affectivity/Behavior of children’s temperament were less likely to forgive in the Difficult to Forgive situations (i.e., the offense was on purpose, or the offender made an excuse or said nothing).

Of all emotional factors, shame, anger, and guilt play an important role in forgiveness. According to Tangney and Mashek (2004), shame promotes avoidance and escape whereas guilt encourages reparation and apologies. Anger is a negative emotion often experienced by the victim when an offence occurred (Thoresen, Luskin, & Harris, 1998) and is associated with unforgiveness (Enright, Gassin, & Wu, 1992). Shame and anger-prone children were less likely to forgive when an offence occurred “on purpose,” and guilt-prone children were more likely to forgive compared to shame-prone children (Neal et al., 2004). Additionally, previous research suggested that there is a relation between empathy and children’s likelihood to forgive (Wilson, 2004).

Parents also influence children’s forgiveness. There is evidence that positive parenting practice, including positive reinforcement, comfort, talk time, involvement in decision making, time together, and positive evaluation, are related to American children’s higher likelihood to forgive (Neal, 2006), whereas negative parenting practices, including criticism, command, physical punishment, yelling, threatening, and ignoring, are associated with a lower likelihood for American children to forgive (Mincic, Kalb, Bassett, & Denham, 2004). In addition, their mother’s forgiveness is related to children’s forgiveness, although their father’s forgiveness is not associated with
children’s forgiveness (Denham, Neal, & Bassett, 2004). Lastly, associations were found between American children’s forgiveness and family environmental factors, such as marital conflicts and resolution strategies (Getman, 2004) and parents’ religion (Wyatt, Bassett, & Denham, 2004). Children who experienced a high frequency of marital conflicts reported by their mother were more likely to forgive in conditions when the offence was an accident or the offender said sorry, whereas children with whose father reported ineffective resolution strategies (i.e., verbal aggression and avoidance) were less likely to forgive when the offender felt bad or made an excuse. Also, children whose parents scored high on existential religiosity were more likely to believe that they would be forgiven if the offense were accident.

1.4 Forgiveness in Japanese Children

There have been very few studies focusing on forgiveness among Japanese people, and most of them were conducted on college students. Although a number of studies on Japanese children and adolescents have investigated factors related to negative outcomes, such as anger and aggression, there is only one study of forgiveness in those populations. Using the Heartland Forgiveness Scale (Thompson et al., 2005) as a reference, Ishikawa and Hamaguchi (2007) developed a 56-item dispositional forgiveness scale for Japanese junior and senior high school students. A factor analysis identified three factors: forgiveness of others, negative forgiveness of self, and positive forgiveness of self. The negative forgiveness of self represents behaviors by which adolescents try to change negative reactions into neutral reactions (e.g., “When I make a mistake, I don’t worry about it for long time”). In this category, adolescents forgive their own bad behavior and
try not to blame themselves too much. On the other hand, the positive forgiveness of self represents behaviors by which they try to change negative reactions into positive reactions (e.g., “When I make a mistake, I try to think that it is still productive for me.”). This is a more productive and forward-looking attitude toward their mistake. Also, research results show that there is a gender difference in Japanese adolescents’ likelihood to forgive others: girls are more likely to forgive others than boys. In contrast, the study revealed that boys had a higher likelihood to forgive themselves (negative into neutral) than girls. There is no gender difference in positive forgiveness of self.

Although these findings are informative, it is still unknown how other dispositional, situational, and emotional factors and parental practice influence forgiveness in Japanese children and adolescents. More studies need to explore those aspects in order to find out cultural differences and similarities in children and adolescents’ forgiveness.

1.5 Cultural Differences in Emotion

There have been many studies investigating cultural differences in emotion. Eastern cultures are characterized as collectivistic cultures that emphasize group harmony, whereas Western cultures are defined as individualistic cultures that value independence (Markus & Kitayama, 1991). Naito, Lin, and Gielen (2001) suggest that moral reasoning of children and adolescents in Eastern Asian countries is often based on feelings of empathy and guilt, relative to their Western counterparts. In Japanese culture, empathy is highly valued and the development of empathy in children is emphasized in parenting and early childhood education (Hayashi, Karasawa, & Tobin, 2009; Kojima, 1986; Lebra,
1976; Olson, Kashiwagi, & Crystal, 2001). Similarly, shame is another important emotion that promotes social harmony, interdependence, and responsibility for groups in Japan (Kitayama, Markus, & Kurokawa, 2000; Kitayama, Mesquita, Karasawa, 2006; Lewis, 1995). Bear and his colleagues (2009) found that Japanese children (4th and 5th graders) were more likely to experience shame, guilt, and anger than American children. In a different study, however, Japanese children showed less anger and aggression and more regulation of emotion as responses to interpersonal conflict than American children (Zahn-Waxler, Friedman, Cole, Mizuta, & Hiruma, 1996). Also, less aggression and more guilt and shame were found among Japanese adolescents compared to adolescents from Western countries (Kornadt, Hayashi, Tachibana, Trommsdorff, & Yamaguchi, 1992). These findings suggest that shame and guilt are frequently experienced by Japanese children and adolescents, even though there are mixed findings on their anger and aggression. It would be interesting to examine how those culturally valued ability, empathy, and emotions, shame and guilt, are related to Japanese children and adolescents’ forgiveness, as well as the association between their anger and forgiveness.

1.6 Cultural Differences in Parental Practice

Studies show that parental practices play a critical role in children’s development of emotional knowledge (Denham, Zoller, & Couhoud 1994; Eisenberg, Cumberland, & Spinrad, 1998). Teaching children culturally valued emotions is an important part of parental practices. Research also has shown that there are socialization differences between Japanese and American mothers as early as infancy (Caudill & Weinstein, 1969). Japanese mothers emphasize reasoning and guilt induction, whereas American mothers
encourage their children to express emotion (Zahn-Waxler et al., 1996). Therefore, it would be beneficial to investigate how parental practices relate to children’s forgiveness.

Cultural socialization - parental practices in teaching children about their racial or ethnic heritage and cultural values and customs (Hughes, Rodriguez, Smith, Johnson, Stevenson, & Spicer, 2006) - is an important aspect of parental socialization for families who move to a different country. Some studies suggest that children’s acquisition of native cultural language, value, and customs are emphasized among immigrants to the U.S. (Pessar, 1995; Suarez-Orozco & Suarez-Orozco, 2001). According to Hughes et al. (2006), cultural socialization is a part of everyday parent-child interactions in minority families in the U.S., and is associated with positive outcomes for children, including higher self-esteem with peers, fewer externalizing and internalizing problems, and better anger management.

Although cultural socialization promotes children to maintain native cultural values and customs, acculturation to the mainstream culture occurs simultaneously among children. Caudill and Frost (1971) compared child rearing behaviors of Japanese, Japanese-American, and American mothers. They found that the behavior of Japanese-American mothers and infants was more similar to that of the Americans than to that of the Japanese, even though some behaviors of Japanese-American mothers represented Japanese values and customs. This finding indicates that the living environment contributes to acculturation to the mainstream culture, which influences mothers’ and children’s behavior. Thus, comparing Japanese children living in Japan whose cultural socialization is strictly Japanese and those who live in the U.S. whose cultural
socialization includes Japanese culture and acculturation to U.S. norms would allow researchers to uncover potential cultural differences in their forgiveness.

1.7 Focus of the Present Study

The aim of the present study is to investigate dispositional, emotional, and parental influence on forgiveness in Japanese children and adolescents. Following is a list of research questions and hypotheses that were examined in this study:

1. Are there any gender differences in the likelihood to forgive among Japanese children and adolescents? (Hypothesis: girls are more likely to forgive than boys.)

2. Are there any associations between some emotions (guilt, shame, anger) and the likelihood to forgive among Japanese children and adolescents? (Hypothesis: guilt-prone children and adolescents are more likely to forgive than shame-prone and anger-prone children and adolescents.)

3. Does Japanese children and adolescents’ empathy predict their likelihood to forgive? (Hypothesis: Children and adolescents with high level of empathy are more likely to forgive.)

4. Are there any relations between perceived parenting style and the likelihood to forgive among Japanese children and adolescents? (Hypothesis: Children and adolescents with perceived positive parenting are more likely to forgive.)
Are there any differences in likelihood to forgive between Japanese children and adolescents living in Japan and those who live in the U.S.? (Hypothesis: Japanese children and adolescents living in Japan are more likely to forgive than those who live in the U.S.)
CHAPTER 2: Method

2.1 Participant

The participants were 86 Japanese children and adolescents in the 4th- to 8th-grade and their parents. Fifty six (28 boys, 28 girls; $M_{age} = 11.84, SD = 1.37$) were from Japan, 30 (11 boys, 19 girls; $M_{age} = 11.66, SD = 1.45$) were from the U.S. Of the U.S. sample, 47% were born in Japan and moved to the U.S., and 53% were born in the U.S. Approximately 85% of all subjects have one or more siblings. Regarding religious affiliation, 59 % of families in Japan were reported as Buddhist, 7% Christian, 2% Shintoist, 2% other, and 30% none. In the U.S., 42 % of families were reported as Christian, 23% Buddhist, 12% mixed (e.g., Buddhist and Christian), 4% other, and 19% none.

2.2 Procedure

Participants were recruited through public schools and a martial arts school in Japan and Japanese schools and communities in the U.S. A letter describing the study was sent home to students or sent to parents via email. Students and parents who were interested in participating in the study were asked to fill out an assent form and a consent form. Participants had two options to take a survey: hard copy or online. A questionnaire package was sent to participants along with a stamped envelope, or a link to the survey
website was sent via email. Parents completed a demographic information questionnaire. Students completed the Child Forgiveness Inventory (CFI), the Test of Self-Conscious Affect for Children (TOSCA-C), the Anger Response Inventory for Children (ARI-C), the Parent Perception Inventory-Children (PPIC), and the Bryant Empathy Scale for Children. All measures were translated into Japanese by the author who is native Japanese and then back translated into English by a Japanese research assistant in order to make sure the translation is accurate.

2.3 Measures

All measures can be found in Appendices.

**Demographic information questionnaire.** This questionnaire contained questions that assess family characteristics, such as student’s age, gender, school grade, native and second language, and sibling information, parents’ education level and income level, and family religion. This information was used to investigate whether there are some individual and environmental factors that influence on Japanese children and adolescents’ forgiveness.

**Child Forgiveness Inventory (CFI).** The CFI (Denham & Neal, 2002) consists of eight scenarios that were designed to provide familiar conflictual situations to school-aged children. The scenarios illustrate a variety of peer relationships and depicted situations in which the child is both the victim and the offender. For each scenario, children were asked to rate the severity of the offence and propensity to forgive, as well as likelihood of forgiveness according to the offender’s motives and responses: if the offence was on purpose, was an accident, if offender felt really bad, said sorry, made an excuse, or never
said anything. Also, ratings of post-transgression affect (how sad, angry, or hurt would the victim be) were included. The mean Cronbach’s coefficient alpha across all nine-item subscales was .74 (Neal, Bassett, & Denham, 2003).

**Test of Self-Conscious Affect for Children (TOSCA-C).** The TOSCA-C (Tangney, Wagner, Burggraf, Gramzow, & Fletcher, 1990) was developed to assess children’s dispositional emotional style, including proneness of guilt, shame, and pride. The measure is composed of 15 brief scenarios (10 negative and 5 positive) that represent everyday situations children may encounter. Each scenario is followed by a number of behaviorally specific responses on which children were asked to rate on a 5-point Likert scale ranging from 1 (*not at all likely*) to 5 (*very likely*). For example, a negative scenario is “You get a test back in school and you didn’t do well.” And it is followed by associated responses, “I’d feel that I should have done better” (Guilt) and “I’d feel stupid” (Shame). In the present study, only Guilt and Shame responses were used. The internal consistencies for Guilt and Shame scales were .78 and .83, suggesting a good reliability of the measure, and a strong evidence for the validity of the measure has been reported (Tangney, Wagner, Hill-Barlow, Marschall, & Gramzow, 1996).

**Anger Response Inventory for Children (ARI-C).** The ARI-C (Tangney, Wargner, Hansbarger, & Gramzow, 1991) was developed to investigate how children experience and manage anger in various situations. In order to reduce the burden on participants, a short version of the measure was used in the present study. It consists of ten scenarios that illustrate anger-eliciting situations children may encounter in everyday life. For each scenario, children were asked to rate the intensity of their anger and an action
they would take to manage their anger on a 5-point Likert scale. The original scale had a good reliability (Cronbach’s alpha was .76). A great validity was reported in the relation between ARI-C and teacher reports of social and emotional adjustment (Tangney et al., 1996). Two subscales, constructive and destructive response, were used for the children’s anger management responses. The constrictive responses include talking the incident over with the target without hostility, taking non-aggressive actions, responses aimed at diffusing the anger, removal from situation, reinterpret the motives or actions of the target, reinterpreting one's own role in the situation, and minimizing the importance of the situation. The destructive responses consist of physical aggression directed at the target, verbal aggression, symbolic aggression, harming something important to the target or denying or removing some benefit customarily enjoyed by the target, displaced physical aggression, displaced verbal aggression, displaced aggression against a nonhuman object, self-directed aggression, and seething, better, and resentful anger held in.

**Parent Perception Inventory-Children (PPIC).** The PPIC (Hazzard, Christensen, & Margolin, 1983) was developed to assess parents’ behavior perceived by elementary school-aged children. It consists of 18 parenting behaviors (9 positive and 9 negative), and children were asked to rate the frequency of occurrence on a 5-point Likert scale ranging from 0 (*never*) to 4 (*a lot*). Nine items describing positive parenting behaviors are positive reinforcement, comfort, talk time, involvement in decision making, time together, positive evaluation, allowing independence, assistance, and nonverbal affection. Nine items representing negative parenting behaviors are privilege removal, criticism, command, physical punishment, yelling, threatening, time-out, nagging, and
ignoring. All four subscales (mother positive and negative and father positive and negative) had good internal consistencies (Cronbach’s alphas were ranging from .78 to .88). The internal validity of the measure was reported.

**Bryant Empathy Scale for Children.** The measure (Bryant, 1982) was developed to assess children’s dispositional sympathetic tendencies. It consists of 15 items describing situations invoke children’s empathic feelings. An example item is “When I see another child who’s hurt or upset, I feel sorry for them.” and children rated how much it is like them on a 3-point scale: 1 (*not like you at all*) to 3 (*a lot like you*). The scores of all items were summed, and higher scores indicate greater empathy. Adequate internal consistency across age groups has been found (the test-retest reliability score ranges from .74 to .86). In addition, del Barrio, Aluja, and Garcia (2004) reported that the measure had a satisfactory reliability and construct validity in a study with Spanish children and adolescents.
CHAPTER 3: Results

3.1 Exploratory Data Analysis

Descriptive statistics were run to investigate whether there are any values out of range or mistakes. The results showed that there were no out of range values or mistakes within the set of variables. Overall, approximately 1 to 4% of the data was missing for the variables used for the analyses. The shape of the distribution looked fine for all continuous variables, and no skewness values exceeded +/- 1. Therefore, there was no need to perform transformations.

There was an outlier for the TOSCA-C shame scale. Means of the scale with and without the outlier were calculated: $M = 2.90$ ($SD = .54$) with the outlier, $M = 2.92$ ($SD = .50$) without the outlier. In order to find out whether this outlier could be influential, analyses were run with and without the outlier. The results were not significantly different. Therefore, the outlier was included for the analyses.

Means, standard deviations, and potential and actual range for all variables used in the analyses are presented in Table 1. Also, descriptive statistics of those variables for Japan and US samples are listed. As can be seen in the table 2, correlation analyses across those variables showed that there is a significant negative relation between the likelihood to forgive among Japanese children and adolescents and their anger-proneness. Results
also indicate that there are significant positive associations between the likelihood to forgive and the level of empathy, between guilt-proneness and shame-proneness, and between guilt-proneness and the level of empathy. Interestingly, perceived positive parenting style was associated with the level of empathy and guilt-proneness positively, but related to shame-proneness negatively.

Table 1: Descriptive statistics of all continuous variables

<table>
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<th>Variable</th>
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<th>SD</th>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Whole sample</td>
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<td>.42</td>
<td>1-3</td>
<td>85</td>
</tr>
<tr>
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<td>1-3</td>
<td>56</td>
</tr>
<tr>
<td>US sample</td>
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<td>.38</td>
<td>1-3</td>
<td>29</td>
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<tr>
<td><strong>Mean score of TOSCA-C Guilt</strong></td>
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<td>3.72</td>
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<td>1-5</td>
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<tr>
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<td>.60</td>
<td>1-5</td>
<td>28</td>
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<tr>
<td><strong>Mean score of TOSCA-C Shame</strong></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>Whole sample</td>
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<td>.54</td>
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<tr>
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<td><strong>Mean score of PPIC (Parenting style)</strong></td>
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<td>.78</td>
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<tr>
<td>US sample</td>
<td>3.61</td>
<td>.67</td>
<td>1-5</td>
<td>28</td>
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</table>

* T-test is significant at the .001 level.
### Table 2: Correlations across all measures

<table>
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<th>1</th>
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<tbody>
<tr>
<td>1. Mean score of</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CFI (Forgiveness)</td>
<td></td>
<td>-</td>
<td></td>
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<td></td>
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<tr>
<td>2. Mean score of</td>
<td>-.11</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>TOSCA-C Guilt</td>
<td></td>
<td>-</td>
<td></td>
<td></td>
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<tr>
<td>3. Mean score of</td>
<td>-.03</td>
<td>.27**</td>
<td>-</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>TOSCA-C Shame</td>
<td></td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Mean score of</td>
<td>-.37***</td>
<td>-11</td>
<td>.21</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ARI (Anger)</td>
<td></td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Mean score of</td>
<td>.21*</td>
<td>.35***</td>
<td>.11</td>
<td>-.15</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>EMP (Empathy)</td>
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<td>-</td>
<td></td>
<td></td>
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<tr>
<td>6. Mean score of</td>
<td>.04</td>
<td>.24**</td>
<td>-.24**</td>
<td>-.11</td>
<td>.35**</td>
<td>-</td>
</tr>
<tr>
<td>PPIC (Parenting</td>
<td></td>
<td>-</td>
<td></td>
<td></td>
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<tr>
<td>style)</td>
<td></td>
<td>-</td>
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</tbody>
</table>

* * p ≤ .05, ** p ≤ .01, *** p ≤ .001

### 3.2 Research Questions

For all moderation effects, hierarchical multiple regression analyses were conducted. Gender or location and a target variable (e.g., mean guilt score) were entered as the first predictors and an interaction term (e.g., gender x guilt) as the second predictor. All variables used in these analyses were centered to deal with multicollinearity.

**Gender differences.** An independent t-test was used in order to test the hypothesis that girls are more likely to forgive than boys. The results showed that there is no significant gender difference in the likelihood to forgive among Japanese children and adolescents, t(83) = .97, p = .34, d = .21.
Associations with Proneness to Several Emotions. As for the associations between three emotions (guilt, shame, anger) and children and adolescents’ likelihood to forgive, simple regression analyses were performed. Results indicate that their likelihood to forgive was not predicted by their guilt-proneness, $\beta = -0.11, p = .32$ ($R^2 = .01$), nor by their shame-proneness, $\beta = -0.03, p = .77$ ($R^2 = .001$). However, their anger-proneness contributed to their tendency to forgive $\beta = -0.37, p = .001$ ($R^2 = .13$). In order to examine whether gender or living location (Japan vs. U.S.) moderates the relation between the proneness to those emotions and the likelihood to forgive, regression analyses were conducted. Results showed an interaction approaching significance between gender and anger-proneness, $\Delta F = 3.42, \beta = 1.23, p = .068, \Delta R^2 = .04$. Anger-prone children and adolescents were less likely to forgive, but this relation was stronger for girls (see Figure 1). A larger sample might be needed to find a significant result. There is no significant interaction between location or gender and any of the three emotions.

![Figure 1: Interaction effect between gender and anger for Japanese children and adolescents’ likelihood of forgiveness](image)

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**Associations with Empathy.** A simple regression was used to examine whether Japanese children and adolescents’ empathy contributes to their likelihood to forgive. As hypothesized, results suggest that children’s level of empathy contributes to their likelihood to forgive, \( \beta = .21, p = .05 \) (\( R^2 = .05 \)). Moderated regression models were tested to see whether gender and location moderated the relationship between empathy and the likelihood to forgive. There was no significant interaction between gender or location and empathy.

**Associations with Perceived Parenting.** A Pearson’s correlation analysis was conducted to test the hypothesis that Japanese children and adolescents who perceived that their parenting was more positive would be more likely to forgive. Results indicate that there is no association between perceived positive parenting and likelihood to forgive, \( r = .04, p = .76 \).

**Location Differences.** An independent t-test was used in order to find out whether there is a difference in likelihood to forgive between Japanese children and adolescents live in the U.S. and those who live in Japan. The results showed that there is a significant difference in the tendency to forgive between the two groups, \( t(83) = -3.37, p = .001 \). Based on Cohen’s (1972) guidelines, this was a large effect (\( d = .76 \)). Contrary to the hypothesis, Japanese children and adolescents live in the U.S. were more likely to forgive (\( M = 2.18 \)) than those who live in Japan (\( M = 1.88 \)).
CHAPTER 4: Discussion

The purpose of this study was to investigate dispositional, emotional, and parental influence on Japanese children and adolescents’ forgiveness. The results expanded research on children and adolescents’ forgiveness and provided new information about forgiveness in Japanese children and adolescents. Contrary to the hypothesis, the results showed no gender difference in Japanese children and adolescents’ likelihood of forgiveness. Ishikawa and Hamaguchi (2007) reported that girls demonstrated a higher likelihood in situations of forgiving others, whereas boys showed a higher tendency to forgive themselves. Thus, further analyses examining likelihood to forgive in the victim and offender situations separately might reveal gender differences.

It is surprising that Japanese children and adolescents’ guilt and shame are not associated with their likelihood to forgive. Because researchers suggest that guilt is a big contributing factor of children and adolescents’ moral reasoning in Eastern Asian cultures (Naito et al., 2001) and shame is a critical emotion promoting group harmony in Japan (Kitayama et al., 2000), it was hypothesized that those emotions would have relations with forgiveness in Japanese children and adolescents. Neal and her colleagues (2004) found that the offender’s motive (e.g., the offence occurred on purpose, the offence was an accident) is another important factor influences American children’s likelihood of
forgiveness, and their proneness to certain emotions revealed a unique relation: shame and anger-prone children were less likely to forgive when an offence occurred “on purpose.” Investigating associations between emotional factors and offender’s motive might show different functions of guilt and shame in Japanese children and adolescents’ forgiveness.

The results indicate that anger-prone Japanese children and adolescents are less likely to forgive. This is consistent with the finding of Enright and his colleagues (1992) that anger is related with unforgiveness. Considering the suggestion that forgiveness is a critical factor for children and adolescents to maintain and repair friendships, controlling anger could indirectly promote healthy friendships. Teaching anger management skills might be an effective school intervention program to facilitate development of forgiveness among children and adolescents. In addition to the general association between anger and forgiveness, it appears that anger-prone Japanese girls are less likely to forgive than anger-prone boys. It is possible that anger-prone Japanese girls are more likely to express their anger to the offender by not forgiving. Not forgiving could be seen as a form of rejection, which may develop into a relational aggression. Given the finding that relationally aggressive American girls, but not boys, showed difficulty with anger management (Crapanzano, Frick & Terranova, 2010), anger-prone Japanese girls might be more likely to exhibit relational aggression. Enomoto (1999) suggested that reliance and emotional security are highly valued as the quality of friendship among Japanese children. Previous studies also found that Japanese children are more sensitive to negative relationship experiences (Triandis, 1989; De Vos, 1996) and that peer relations
are positively associated with well-being of Japanese children (Dekovic, 2002). Considering these findings, relational aggression could significantly affect Japanese children’s well-being, especially social and emotional development. Indeed, recent studies show that relationally aggressive Japanese children are more likely to experience depressive symptoms (Kawabata, Crick, & Hamaguchi, 2010b) than relationally aggressive American children, and also that relational aggression is associated with internalizing adjustment problems (Kawabata, Crick, & Hamaguchi, 2010a). Thus, further research investigating the association between anger-prone children’s unforgiving behavior and relational aggression is warranted.

As hypothesized, the results showed that Japanese children and adolescents’ empathy is a significant predictor of their tendency to forgive. It is great to find out that this culturally valued ability (Hayashi et al., 2009; Kojima, 1986; Lebra, 1976; Olson et al, 2001) has an association with forgiveness in Japanese children and adolescents. This finding might suggest that empathy promotes group harmony indirectly through forgiveness in Japanese culture. Also, further exploration revealed that there was no interaction effect of gender and location on the relation between empathy and likelihood to forgive. This finding means that empathy is equally important for Japanese girls’ and boys’ forgiveness and that empathy may be emphasized in parenting in Japanese families living both in Japan and the U.S. as an important cultural value. Among immigrant families in the U.S., parents try to teach children their native cultural language, value, and customs (Pessar, 1995; Suarez-Orozco & Suarez-Orozco, 2001). Given the fact that empathy is considered to be an essential ability and emphasized in education and
parenting in Japanese culture, it is highly possible that Japanese parents would teach empathy to their children even when not living in Japan. Another possibility is that the association between empathy and forgiveness exists in different cultures. Empathy might be acknowledged as an important ability and taught in parenting and early childhood education in the U.S. A future cross-cultural study would be useful to investigate these questions.

The current results did not support the hypothesis that a perception that their mother had a positive parenting style was not a significant predictor of the likelihood Japanese children and adolescents would forgive. Although a link between positive parenting and propensity to forgive was found with American children (Neal, 2006), the same association was not found with Japanese children and adolescents in this study. One possibility is that the Parent Perception Inventory-Children (PPIC: Hazzard et al., 1983), the measure used to assess parenting style in this study, was not culturally relevant and did not capture the positive parenting style in Japanese sample. Although the mean of the PPIC positive parenting score is relatively high ($M = 3.41$), descriptive statistics of each positive parenting item show lower mean scores on items for which mothers are expressive toward children (e.g., telling thank you, complimenting, hugging) (see Table 1 and 3). Researchers have reported that Japanese people are less expressive compared to Western people (Pittam, Gallois, Iwawaki, & Kroonenberg, 1995; Scherer, Wallbott, Matsumoto, & Kudoh, 1988). Compared to American mothers, Japanese mothers might not express their feeling and support to children often or might express them in different ways. In addition, Japanese children and adolescents living in the U.S. who were
exposed to Western culture perceived their mother’s parenting more positively ($M = 3.61$) than those who living in Japan ($M = 3.30$). Considering the evidence, possible cultural differences in parent-child interaction style might be a reason that this current study did not find a relation between Japanese children and adolescents’ likelihood of forgiveness and their perception that their mother had a positive parenting style. Utilizing a different measure assessing parenting style might be useful for further investigations in future research. Also, the association between negative parenting practices and American children’s lower likelihood to forgive has been reported elsewhere (Mincic et al., 2004). This finding suggests that it would be possible to find the same relation in a Japanese sample, even though the association between positive parenting and higher likelihood to forgive was not found in this study. Further research is needed to investigate parental influence on Japanese children and adolescents’ forgiveness.

Table 3: Descriptive statistics of PPIC positive parenting items

<table>
<thead>
<tr>
<th>Variable</th>
<th>Range</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>1. Reinforcement</td>
<td>3.09</td>
<td>1.16</td>
</tr>
<tr>
<td>3. Comfort</td>
<td>3.19</td>
<td>1.33</td>
</tr>
<tr>
<td>5. Talk</td>
<td>4.07</td>
<td>.99</td>
</tr>
<tr>
<td>7. Decision making</td>
<td>3.70</td>
<td>1.05</td>
</tr>
<tr>
<td>9. Time together</td>
<td>3.13</td>
<td>1.15</td>
</tr>
<tr>
<td>11. Positive evaluation</td>
<td>3.29</td>
<td>1.11</td>
</tr>
<tr>
<td>13. Independence</td>
<td>3.26</td>
<td>1.15</td>
</tr>
<tr>
<td>15. Assistance</td>
<td>3.76</td>
<td>1.14</td>
</tr>
<tr>
<td>17. Non-verbal affection</td>
<td>3.25</td>
<td>1.33</td>
</tr>
</tbody>
</table>

*Note.* The variable numbers represent the item number on the questionnaire.
This study also revealed that there is a difference in likelihood to forgive between Japanese children and adolescents living in the U.S. and those who live in Japan. It was hypothesized that Japanese children and adolescents living in Japan would be more likely to forgive than those who live in the U.S., because living in a country where group harmony is highly valued would promote forgiveness more among children and adolescents. Contrary to the hypothesis, the results indicate that Japanese children and adolescents living in the U.S. have a higher likelihood to forgive than those who live in Japan. One possibility is that Japanese children and adolescents living in Japan might be sensitive to the violation of group norms and less tolerant to offenders. Another possibility is that Japanese children and adolescents living in the U.S. have been exposed to two or more cultures and, through interacting with people from a variety of backgrounds, became flexible in their judgment of others’ behaviors. Also, both participants living in Japan and the U.S. often chose “maybe” in the questionnaire. The tendency that Japanese people are more likely to select midpoint of a Likert scale was found in several studies (Chen, Lee, & Stevenson, 1995; Lee, Jones, Mineyama, & Zhang, 2002; Stening & Everett, 1984). Researchers suggested that the collectivistic cultural belief may account for this response pattern. Japanese people would prefer an ambiguous or moderate answer because they avoid hurting feelings of group members by direct expression and intend to be in agreement with the group. Considering the cultural factor, it would be useful to use 4-point Likert scale, which does not have a midpoint choice, to get more clear responses. These are additional points that need to be addressed in future research.
For the data collection of the current study, there was a limitation in collecting responses from participants in the U.S. The survey packages were sent to the 65 children and parents who lived in the U.S. and were interested in the study in the end of February. Because the earthquake and tsunami disaster happened in Japan on March 11th, about the half of the U.S. participants decided not to respond to the survey. Many of them had to devote their time for supporting activities for the relief effort and could not find time to complete the survey. Some of them might be too distressed by the tragedy to respond the survey. Although it was intended to collect 50 responses from each location, only 30 children and parents who live in the U.S. participated in this study.

There are a number of directions for future research suggested by the present study. First, the replication of the study with a larger sample would provide a variety of responses and more generalizability of the findings. Second, it would be useful to investigate the relation between Japanese children and adolescents’ forgiveness and other individual and environmental factors, such as age, grade, number of siblings, and family religion. Studies with American children reported no association between age and overall propensity to forgive (Neal et al., 2004), whereas parents’ religiosity had an influence on children’s belief about forgiveness (Wyatt, 2004). Because Japan is categorized as a collectivistic culture (Markus & Kitayama, 1991) and Japanese children grow up with the strong sense of groupness, it is highly possible that there is a different developmental trajectory of forgiveness among Japanese children and adolescents. Also, Japanese people’s religious belief and the religious demographics of Japan differ from those of the U.S. Statistics show that few Japanese people are deeply religious and, most
interestingly, many Japanese people have a flexible view of religion and profess to believe in more than one religion (Nippon Steel Human Resource Development, 2002). Considering these facts, family religion might not be influential in the forgiveness of Japanese children and adolescents.

Third, further investigation is needed to find out why there is a difference in forgiveness between the sample in Japan and the one in the U.S. Acculturation to a mainstream culture might account for the difference. Previous studies show the association between birthplace of immigrant adolescents and their cultural value (Gurin, Hurtado, & Peng, 1994; Rumbaut, 1994). Foreign-born adolescents are more likely to feel stronger connections to the culture of origin than their U.S. born peers. Also, a study on the sensitive period for acculturation among immigrants found that people with longer exposure to the mainstream culture showed greater identification with the mainstream culture, but only if they immigrated when they were young (Cheung, Chudek, & Heine, 2011). It is possible that those factors are influencing forgiveness in Japanese children and adolescents living in the U.S. The demographic questionnaire used in the current study asked children’s birthplace, duration of time spent living in Japan and the U.S, native language, second language, and access to Japanese community, and information about their parents. Analyzing those data might provide useful information to answer the question.

Fourth, it would be interesting to analyze the likelihood of forgiveness according to the offender’s motives (if the offence was on purpose, it was an accident), responses (if offender felt really bad, said sorry, made an excuse, or never said anything), and post-
transgression affect (how sad, angry, or hurt would the victim be). Also, examining the relations between emotional factors and the likelihood of forgiveness with these conditions might show unique findings. The results from current study showed there is no association between Japanese children and adolescents’ overall propensity of forgiveness and proneness to guilt and shame. In order to examine the influence of children and adolescents’ proneness to certain emotions on their forgiveness, further investigation with those conditional factors is needed.

Fifth, it would be also useful to investigate whether mother and fathers’ propensity to forgive would contribute to Japanese children and adolescents’ likelihood of forgiveness. In a previous study with American children, parents also completed the scenario-based forgiveness measure, Parent Forgiveness Inventory (Denham, Neal, Hamada, & Keyser, 2002), and the relations between mother and father’s forgiveness and children’s forgiveness were examined. Although the results indicate that only mother’s forgiveness, not father’s, is associated with children’s forgiveness, parental factors may play a different role in socialization of forgiveness among Japanese children and adolescents.

Sixth, it would be very interesting to study children’s actual behaviors in future research. The present study examined their responses to self-report questionnaires. Observational research would investigate how children behave and how they solve interpersonal conflicts in real situations. Seventh, another important question that could be addressed in future research is whether there are any associations between Japanese children and adolescents’ forgiveness and their peer and social competence.
Lastly, investigating the function of forgiveness in Japanese culture would be a great topic for future research. Like other Eastern countries, group harmony is emphasized in Japan (Markus & Kitayama, 1991). Japanese children and adolescents could encounter situations where they have to forgive an offender in order to maintain group harmony. In this case, the forgiveness they experience differs from their true feeling toward the offender. This leads to a question whether Japanese children and adolescents deal with two types of forgiveness: internalized (or true) forgiveness and socially prescribed (or surface) forgiveness. In future study, it would be interesting to develop a measure assessing these different types of forgiveness and investigate the function of forgiveness in Japanese culture.

Although further investigation is required to understand forgiveness in Japanese children and adolescents better, this study provided fundamental information on their forgiveness in relation to dispositional, emotional, and parental factors. The findings also suggested possible cultural differences in forgiveness among children and adolescents.
APPENDIX A

Demographic Information

(For US sample)

Please answer the following questions about your child. If there are items that you don’t want to provide answer, you do not need to answer all questions.

1. What is your child’s gender?  a. Female b. Male

2. How old is the child? __________ years old

3. What is the child’s school grade? _______ th grade

4. Where was the child born?
   a. Japan
   b. The United States
   c. Other ______________________

5. How long did the child live in Japan? _______

6. How long has the child been living in the U.S.? ________

7. Is Japanese the child’s native language?
   a. Yes
   b. No, my child’s native language is ______________________________

8. Does the child speak any other languages?
   a. Yes, my child speaks ______________________________
   b. No

9. How many siblings does the child have?
   a. None
   b. _____ older brother, _____ older sister, _____ younger brother, _____ younger sister

10. How much access to Japanese people does the child have in the community (e.g., city, town)?
   a. Only my family
   b. Fewer than three families
   c. Between three and ten families
   d. More than ten families

11. Does the child belong to any Japanese organization (e.g., Japanese school, martial arts school)?
a. Yes, I belong to (please list)

b. No

12. What are the child’s school grades last year?
   a. Mostly A’s
   b. Mostly B’s
   c. Mostly C’s
   d. Mostly D’s
   e. Mostly below D’s

13. What is your family religion (choose all that apply)?
   a. Christianity
   b. Buddhism
   c. Shintoism
   d. Islam
   e. None
   f. Other ______________

Parents’ information:

1. Are you mother or father of the child?   a. Mother   b. Father

2. How many adults is the child living with?   _________

Please answer the following questions about both mother and father of the child. If your child
does not see his/her mother or father because of divorce or bereavement, or/and there are items
that you don’t want to provide answer, you do not need to answer all questions.

<table>
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<tr>
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<th>Mother</th>
<th>Father</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Asian other (write in):</td>
<td>b. Asian other (write in):</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Asian American</td>
<td>c. Asian American</td>
</tr>
<tr>
<td></td>
<td>d. Black or African American</td>
<td>d. Black or African American</td>
</tr>
<tr>
<td></td>
<td>e. White, Caucasian, Anglo,</td>
<td>e. White, Caucasian, Anglo,</td>
</tr>
<tr>
<td></td>
<td>European American; not Hispanic</td>
<td>European American; not Hispanic</td>
</tr>
<tr>
<td></td>
<td>f. Hispanic or Latino, including</td>
<td>f. Hispanic or Latino, including</td>
</tr>
<tr>
<td></td>
<td>Mexican American, Central American,</td>
<td>Mexican American, Central American,</td>
</tr>
<tr>
<td></td>
<td>and others</td>
<td>and others</td>
</tr>
<tr>
<td></td>
<td>g. American Indian/Native American</td>
<td>g. American Indian/Native American</td>
</tr>
<tr>
<td></td>
<td>h. Other (write in): _____________</td>
<td>h. Other (write in): _____________</td>
</tr>
<tr>
<td>3. Native language</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Other language</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. English</td>
<td>b. English</td>
</tr>
</tbody>
</table>
6. Duration of residence in Japan

7. Duration of residence in the U.S.

8. Membership of Japanese organization (e.g., company, social network)
   a. Yes, I belong to (please list) ____________________________
   b. None

9. The highest level of education
   a. Less than high school
   b. High school or equivalent
   c. Technical school
   d. Some college
   e. Bachelor’s degree
   f. Master’s degree
   g. Doctoral degree
   h. Professional degree (MD, JD, etc.)
   i. Other ____________________________

10. Hours of a day working outside of home
    _ _ _ hours
    _ _ _ hours

11. Occupation
保護者アンケート

(Japanese translation for US sample)

以下の質問にお答え下さい。答えたくない質問がある場合、すべてを記入する必要はありません。

1. お子さんの性別は何ですか？
   a. 女
   b. 男

2. お子さんの年齢はいくつですか？
   ________歳

3. お子さんの学年は何ですか？
   ________年生

4. お子さんの出身地はどちらですか？
   a. 日本
   b. アメリカ合衆国
   c. その他の国 ______________

5. お子さんはどのくらいの期間、日本に住んでいましたか？
   ________

6. お子さんはどのくらいの期間、アメリカに住んでいますか？
   ________

7. お子さんの母国語は日本語ですか？
   a. はい
   b. いいえ、この子の母国語は____________________________です。

8. お子さんは日本語以外の言語を話しますか？
   a. はい、この子は____________________________を話します。
   b. いいえ

9. お子さんは兄弟・姉妹が何人いますか？
   a. いません
   b. 兄__人、姉__人、弟__人、妹__人

10. お住まいの地域（市、町など）では、どのくらいの日本人との関わりがありますか？
    a. 日本人は自分の家族のみ
    b. 2家族以下
    c. 3〜10家族
    d. 10家族以上
11. お子さんは日本に関わる団体に属していますか？(例：日本語学校、日本武道の道場など)
   a. はい（所属している団体を書いてください。）
   b. いいえ

12. お子さんの昨年の学校成績は何ですか？
   a. ほとんど A
   b. ほとんど B
   c. ほとんど C
   d. ほとんど D
   e. ほとんど D以下

13. あなたのご家族の宗教は何ですか？
   a. キリスト教
   b. 仏教
   c. 神道
   d. イスラム教
   e. なし
   f. その他

親についての質問

1. あなたは母親ですか父親ですか？
   a. 母親
   b. 父親

2. お子さんと住んでいる大人の人数を教えてください。________人

以下の子どもの母親と父親についての質問両方にお答え下さい。離婚や死別等の理由でお子さんが母親又は父親と関わりがない場合、また答えたくない質問がある場合、すべてを記入する必要はありません。

<table>
<thead>
<tr>
<th></th>
<th>母親</th>
<th>父親</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 年齢</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. 民族</td>
<td>a. 日本人</td>
<td>a. 日本人</td>
</tr>
<tr>
<td></td>
<td>b. 他のアジア人</td>
<td>b. 他のアジア人</td>
</tr>
<tr>
<td></td>
<td>c. アジア系アメリカ人</td>
<td>c. アジア系アメリカ人</td>
</tr>
<tr>
<td></td>
<td>d. 黒人、又はアフリカ系アメリカ人</td>
<td>d. 黒人、又はアフリカ系アメリカ人</td>
</tr>
<tr>
<td></td>
<td>e. 白人、アングロサクソン系アメリカ人、ヨーロッパ系アメリカ人</td>
<td>e. 白人、アングロサクソン系アメリカ人、ヨーロッパ系アメリカ人</td>
</tr>
<tr>
<td></td>
<td>f. ヒスパニック、ラテン系アメリカ人 (メキシコ系アメリカ人、中央アメリカ)</td>
<td>f. ヒスパニック、ラテン系アメリカ人 (メキシコ系アメリカ人、中央アメリカ)</td>
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</tr>
<tr>
<td>3. 母国語</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. その他の言語</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. 子どもと話す時の言語</td>
<td>a. 日本語</td>
<td>a. 日本語</td>
</tr>
<tr>
<td></td>
<td>b. 英語</td>
<td>b. 英語</td>
</tr>
<tr>
<td></td>
<td>c. 日本語と英語 (日= __%: 英= __%)</td>
<td>c. 日本語と英語 (日= __%: 英= __%)</td>
</tr>
<tr>
<td></td>
<td>d. その他の言語 _ _ _ _ _ _ _ _</td>
<td>d. その他の言語 _ _ _ _ _ _ _ _</td>
</tr>
<tr>
<td>6. 日本居住期間</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. アメリカ居住期間</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. 日本関連の団体所属の有無 (例:会社、ソーシャルネットワーク)</td>
<td>a. はい (所属している団体を書いてください。)</td>
<td>a. はい (所属している団体を書いてください。)</td>
</tr>
<tr>
<td></td>
<td>b. いいえ</td>
<td>b. いいえ</td>
</tr>
<tr>
<td>9. 最終学歴</td>
<td>a. 高校以下</td>
<td>a. 高校以下</td>
</tr>
<tr>
<td></td>
<td>b. 高校、又はそれに相当するもの</td>
<td>b. 高校、又はそれに相当するもの</td>
</tr>
<tr>
<td></td>
<td>c. 専門学校</td>
<td>c. 専門学校</td>
</tr>
<tr>
<td></td>
<td>d. 短期大学</td>
<td>d. 短期大学</td>
</tr>
<tr>
<td></td>
<td>e. 学士号</td>
<td>e. 学士号</td>
</tr>
<tr>
<td></td>
<td>f. 大学院修士号</td>
<td>f. 大学院修士号</td>
</tr>
<tr>
<td></td>
<td>g. 大学院博士号</td>
<td>g. 大学院博士号</td>
</tr>
<tr>
<td></td>
<td>h. 専門学位 (医学博士、法学士など)</td>
<td>h. 専門学位 (医学博士、法学士など)</td>
</tr>
<tr>
<td></td>
<td>i. その他 _ _ _ _ _ _ _ _</td>
<td>i. その他 _ _ _ _ _ _ _ _</td>
</tr>
<tr>
<td>10. 一日あたりの家の外での労働時間</td>
<td>_ _ _ _ _ 時間</td>
<td>_ _ _ _ _ 時間</td>
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<tr>
<td>11. 職種</td>
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</tbody>
</table>
APPENDIX C

Demographic Information

(For Japan sample)

Please answer the following questions about your child. If there are items that you don’t want to provide answer, you do not need to answer all questions.

1. What is your child’s gender? a. Female     b. Male
2. How old is the child? __________ years old
3. What is the child’s school grade? ______ th grade
4. How many siblings does the child have?
   a. None
   b. _____ older brother, _____ older sister, _____ younger brother, _____ younger sister
5. What is your family religion (choose all that apply)?
   a. Christianity
   b. Buddhism
   c. Shintoism
   d. Islam
   e. None
   f. Other ______________

Parents information:

1. Are you mother or father of the child? a. Mother     b. Father
2. How many adults is the child living with? ______

Please answer the following questions about both mother and father of the child. If your child does not see his/her mother or father because of divorce or bereavement, you do not need to answer all questions.

<table>
<thead>
<tr>
<th>1. Age</th>
<th>Mother</th>
<th>Father</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. The highest level of education</td>
<td>a. Less than high school</td>
<td>a. Less than high school</td>
</tr>
<tr>
<td></td>
<td>b. High school or equivalent</td>
<td>b. High school or equivalent</td>
</tr>
<tr>
<td></td>
<td>c. Technical school</td>
<td>c. Technical school</td>
</tr>
<tr>
<td></td>
<td>d. Some college</td>
<td>d. Some college</td>
</tr>
<tr>
<td></td>
<td>e. Bachelor’s degree</td>
<td>e. Bachelor’s degree</td>
</tr>
<tr>
<td></td>
<td>f. Master’s degree</td>
<td>f. Master’s degree</td>
</tr>
<tr>
<td></td>
<td>g. Doctoral degree</td>
<td>h. Professional degree (MD, JD, etc.)</td>
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<tr>
<td>---</td>
<td>-------------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>3. Hours of a day working outside of home</td>
<td>_ _ _ hours</td>
<td>_ _ _ hours</td>
</tr>
<tr>
<td>4. Occupation</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
保護者アンケート

(Japanese translation for Japan sample)

以下の質問にお答え下さい。答えたくない質問がある場合、すべてを記入する必要はありません。

子どもについての質問

1. お子さんの性別は何ですか？
   a. 女  b. 男

2. お子さんの年齢はいくつですか？
   ________歳

3. お子さんの学年は何ですか？
   ________年生

4. お子さんは兄弟・姉妹が何人いますか？
   a. いません
   b. 兄__人、姉__人、弟__人、妹__人

5. あなたのご家族の宗教は何ですか？
   a. キリスト教
   b. 仏教
   c. 神道
   d. なし
   e. その他__________

親についての質問

1. あなたは母親ですか父親ですか？
   a. 母親  b. 父親

2. お子さんと暮らしている大人数を教えてください。
   _____________人
以下の子どもの母親と父親についての質問両方にお答え下さい。離婚や死別等の理由でお子さんが母親又は父親と関わりがない場合、すべてを記入する必要はありません。

<table>
<thead>
<tr>
<th></th>
<th>母親</th>
<th>父親</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 年齢</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. 最終学歴</td>
<td>a. 高校以下</td>
<td>a. 高校以下</td>
</tr>
<tr>
<td></td>
<td>b. 高校、又はそれに相当するもの</td>
<td>b. 高校、又はそれに相当するもの</td>
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<td></td>
<td>c. 専門学校</td>
<td>c. 専門学校</td>
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<td></td>
<td>d. 短期大学</td>
<td>d. 短期大学</td>
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<td></td>
<td>e. 学士号</td>
<td>e. 学士号</td>
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<td>f. 大学院修士号</td>
<td>f. 大学院修士号</td>
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<td>g. 大学院博士号</td>
<td>g. 大学院博士号</td>
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<td></td>
<td>h. 専門学位 (医学博士, 法学位士など)</td>
<td>h. 専門学位 (医学博士, 法学位士など)</td>
</tr>
<tr>
<td></td>
<td>i. その他</td>
<td>i. その他</td>
</tr>
<tr>
<td>3. 一日あたりの家の外での労働時間</td>
<td>_ _ _ _ _ _ 時間</td>
<td>_ _ _ _ _ _ 時間</td>
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<tr>
<td>4. 職種</td>
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</table>
APPENDIX E

Child Forgiveness Inventory

1. Imagine that your friend is grounded for something your friend did not do. You actually did it, but you do not speak up to take the blame.

   a). How bad was what you did?  
      
      Very Bad □  A Little Bad □  Not Bad At All □

   b). Should you be punished?  
      
      No □  A Little □  A lot □

   c). Would your friend forgive you?  
      
      No □  Maybe □  Yes □

d). Why or why not?

   e). How long would it take your friend to forgive you?  
      
      Right Away □  Later □  Never □

   f). Would your friend forgive you if you did it on purpose?  
      
      No □  Maybe □  Yes □

g). . . . if it was an accident?  
   h). . . . if you felt really bad?  
   i). . . . if you said sorry?  
   j). . . . if you made an excuse?  
   k). . . . if you never said anything?  

   l). How hurt would your friend be?  
      
      Not At All □  Some □  A Lot □

   m). How sad would your friend be?  

   n). How angry would your friend be?  

2. Imagine that you tell your best friend a secret and specifically ask your friend not to tell anyone. The very next day, you find out your friend has already told several people.

   a). How bad was what your friend did?  
      
      Very Bad □  A Little Bad □  Not Bad At All □

   b). Should he/she be punished?  
      
      No □  A Little □  A lot □
c). Would you forgive your friend?  
   - No  
   - Maybe  
   - Yes

d). Why or why not?

---

e). How long would it take you to forgive your friend?  
   - Right Away  
   - Later  
   - Never

f). Would you forgive your friend if he/she did it on purpose?  
   - No  
   - Maybe  
   - Yes

g). . . . if it was an accident?  
   - No  
   - Maybe  
   - Yes

h). . . . if your friend felt really bad?  
   - No  
   - Maybe  
   - Yes

i). . . . if your friend said sorry?  
   - No  
   - Maybe  
   - Yes

j). . . . if your friend made an excuse?  
   - No  
   - Maybe  
   - Yes

k). . . .if your friend never said anything?  
   - No  
   - Maybe  
   - Some

l). How hurt would you be?  
   - Not At All  
   - Some

m). How sad would you be?  
   - Not At All  
   - Some

n). How angry would you be?  
   - Not At All  
   - Some

---

3. Imagine that you borrow a friend's very special watch, and you lose it.

a). How bad was what you did?  
   - Very Bad  
   - A Little Bad  
   - Not Bad At All

b). Should you be punished?  
   - No  
   - A Little  
   - A Lot

c). Would your friend forgive you?  
   - No  
   - Maybe  
   - Yes

d). Why or why not?

---

e). How long would it take your friend to forgive you?  
   - Right Away  
   - Later  
   - Never

f). Would your friend forgive you if you did it on purpose?  
   - No  
   - Maybe  
   - Yes

g). . . . if it was an accident?  
   - No  
   - Maybe  
   - Yes

h). . . . if your friend felt really bad?  
   - No  
   - Maybe  
   - Yes

i). . . . if you said sorry?  
   - No  
   - Maybe  
   - Yes

j). . . . if you made an excuse?  
   - No  
   - Maybe  
   - Yes

k). . . .if you never said anything?  
   - No  
   - Maybe  
   - Not At All

l). How hurt would your friend be?  
   - Not At All  
   - Some

m). How sad would your friend be?  
   - Not At All  
   - Some

n). How angry would your friend be?  
   - Not At All  
   - Some
4. Imagine that your friend brings their new dog to your house. While visiting the dog chews up your special autographed CD.

a). How bad was what your friend did?  
   Very Bad  A Little Bad  Not Bad At All
   [ ]          [ ]          [ ]

b). Should he/she be punished?  
   No  A Little  A lot
   [ ]          [ ]          [ ]

c). Would you forgive your friend?  
   No  Maybe  Yes
   [ ]          [ ]          [ ]

d). Why or why not?

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

e). How long would it take you to forgive your friend?  
   Right Away  Later  Never
   No  Maybe  Yes
   [ ]          [ ]          [ ]

f). Would you forgive your friend if he/she did it on purpose?  
   [ ]          [ ]          [ ]

g). . . . if it was an accident?  
   [ ]          [ ]          [ ]
h). . . . if your friend felt really bad?  
   [ ]          [ ]          [ ]
i). . . . if your friend said sorry?  
   [ ]          [ ]          [ ]
j). . . . if your friend made an excuse?  
   [ ]          [ ]          [ ]
k). . . . if your friend never said anything?  
   Not At All  Some  A Lot
   [ ]          [ ]          [ ]

l). How hurt would you be?  
   [ ]          [ ]          [ ]
m). How sad would you be?  
   [ ]          [ ]          [ ]
n). How angry would you be?  
   [ ]          [ ]          [ ]

5. Imagine that you borrow a friend's scooter, while riding it you lose control and crash. You're okay, but the scooter is completely broken.

a). How bad was what you did?  
   Very Bad  A Little Bad  Not Bad At All
   [ ]          [ ]          [ ]

b). Should you be punished?  
   No  A Little  A lot
   [ ]          [ ]          [ ]

c). Would your friend forgive you?  
   No  Maybe  Yes
   [ ]          [ ]          [ ]

d). Why or why not?
e). How long would it take your friend to forgive you?

<table>
<thead>
<tr>
<th>Right Away</th>
<th>Later</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</table>

f). Would your friend forgive you if you did it on purpose?

<table>
<thead>
<tr>
<th>No</th>
<th>Maybe</th>
<th>Yes</th>
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g). . . . if it was an accident?

<table>
<thead>
<tr>
<th>No</th>
<th>Some</th>
<th>A Lot</th>
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h). . . . if you felt really bad?

<table>
<thead>
<tr>
<th>No</th>
<th>Maybe</th>
<th>Yes</th>
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i). . . . if you said sorry?

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<th>No</th>
<th>Maybe</th>
<th>Yes</th>
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</table>
j). . . . if you made an excuse?

<table>
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<tr>
<th>No</th>
<th>Some</th>
<th>A Lot</th>
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</thead>
<tbody>
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</table>
k). . . . if you never said anything?

<table>
<thead>
<tr>
<th>Not At All</th>
<th>Some</th>
<th>A Lot</th>
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<tbody>
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</table>
l). How hurt would your friend be?

<table>
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<th>No</th>
<th>Some</th>
<th>A Lot</th>
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m). How sad would your friend be?

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<th>A Lot</th>
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</table>
n). How angry would your friend be?

<table>
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<tr>
<th>No</th>
<th>Some</th>
<th>A Lot</th>
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6. Imagine that you have been saying mean things to other friends about your best friend, and your best friend finds out.

a). How bad was what you did?

<table>
<thead>
<tr>
<th>Very Bad</th>
<th>A Little Bad</th>
<th>Not Bad At All</th>
</tr>
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<tbody>
<tr>
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</table>

b). Should you be punished?

<table>
<thead>
<tr>
<th>No</th>
<th>Maybe</th>
<th>Yes</th>
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<tbody>
<tr>
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c). Would your friend forgive you?

<table>
<thead>
<tr>
<th>No</th>
<th>Maybe</th>
<th>Yes</th>
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</table>
d). Why or why not?

----------------------------------------------------------------------------------

----------------------------------------------------------------------------------

e). How long would it take your friend to forgive you?

<table>
<thead>
<tr>
<th>Right Away</th>
<th>Later</th>
<th>Never</th>
</tr>
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<tr>
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</table>

f). Would your friend forgive you if you did it on purpose?

<table>
<thead>
<tr>
<th>No</th>
<th>Maybe</th>
<th>Yes</th>
</tr>
</thead>
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<td></td>
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g). . . . if it was an accident?

<table>
<thead>
<tr>
<th>No</th>
<th>Maybe</th>
<th>Yes</th>
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<tr>
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</table>
h). . . . if you felt really bad?

<table>
<thead>
<tr>
<th>No</th>
<th>Maybe</th>
<th>Yes</th>
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</table>
i). . . . if you said sorry?

<table>
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<tr>
<th>No</th>
<th>Maybe</th>
<th>Yes</th>
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</table>
j). . . . if you made an excuse?

<table>
<thead>
<tr>
<th>No</th>
<th>Some</th>
<th>A Lot</th>
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</table>
k). . . . if you never said anything?

<table>
<thead>
<tr>
<th>Not At All</th>
<th>Some</th>
<th>A Lot</th>
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<tbody>
<tr>
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</table>
l). How hurt would your friend be?

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<th>No</th>
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<th>A Lot</th>
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</table>
m). How sad would your friend be?

<table>
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<th>No</th>
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<th>A Lot</th>
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</table>
n). How angry would your friend be?

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<tr>
<th>No</th>
<th>Some</th>
<th>A Lot</th>
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</table>
7. Imagine that your best friend borrows a video game from you. The next day, you go to get it, and find out he has loaned it to someone else.

a). How bad was what your friend did?  

<table>
<thead>
<tr>
<th>Very Bad</th>
<th>A Little Bad</th>
<th>Not Bad At All</th>
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</tbody>
</table>

b). Should he/she be punished?  

<table>
<thead>
<tr>
<th>No</th>
<th>A Little</th>
<th>A lot</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

c). Would you forgive your friend?  

d). Why or why not?

<table>
<thead>
<tr>
<th>Right Away</th>
<th>Later</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

e). How long would it take you to forgive your friend?  

<table>
<thead>
<tr>
<th>No</th>
<th>Maybe</th>
<th>Yes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

f). Would you forgive your friend if he/she did it on purpose?  

g). . . . if it was an accident?  

h). . . . if your friend felt really bad?  

i). . . . if your friend said sorry?  

j). . . . if your friend made an excuse?  

k). . . . if your friend never said anything?  

<table>
<thead>
<tr>
<th>Not At All</th>
<th>Some</th>
<th>A Lot</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

l). How hurt would you be?  

m). How sad would you be?  

n). How angry would you be?  

8. Imagine that the last three times your friend said your friend would come over to play with you your friend did not show up.

a). How bad was what your friend did?  

<table>
<thead>
<tr>
<th>Very Bad</th>
<th>A Little Bad</th>
<th>Not Bad At All</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

b). Should he/she be punished?  

<table>
<thead>
<tr>
<th>No</th>
<th>A Little</th>
<th>A lot</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

c). Would you forgive your friend?  

d). Why or why not?

<table>
<thead>
<tr>
<th>Right Away</th>
<th>Later</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
e). How long would it take you to forgive your friend?

<table>
<thead>
<tr>
<th>Right Away</th>
<th>Later</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ ]</td>
<td>[ ]</td>
<td>[ ]</td>
</tr>
</tbody>
</table>

f). Would you forgive your friend if he/she did it on purpose?

<table>
<thead>
<tr>
<th>No</th>
<th>Maybe</th>
<th>Yes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

g). . . . if it was an accident?

h). . . . if your friend felt really bad?

i). . . . if your friend said sorry?

j). . . . if your friend made an excuse?

k). . . .if your friend never said anything?

l). How hurt would you be?

m). How sad would you be?

n). How angry would you be?
APPENDIX F

CFI

1. 想像して下さい。あなたの友達は自分がしたことではないのに（罰として）外出禁止になっています。実際にそれを行ったのはあなたですが、あなたは自分のせいだと言い出せません。

<table>
<thead>
<tr>
<th>右欄</th>
<th>とても悪い</th>
<th>少し悪い</th>
<th>全然悪くない</th>
</tr>
</thead>
<tbody>
<tr>
<td>a)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>少し</th>
<th>たくさん</th>
</tr>
</thead>
<tbody>
<tr>
<td>b)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>たぶん</th>
<th>はい</th>
</tr>
</thead>
<tbody>
<tr>
<td>c)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>右欄</th>
<th>すぐに</th>
<th>あとで</th>
<th>ずっと許してくれない</th>
</tr>
</thead>
<tbody>
<tr>
<td>d)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

e). あなたの友達が許してくれるのにどれくらいの時間がかかると思いますか？

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>たぶん</th>
<th>はい</th>
</tr>
</thead>
<tbody>
<tr>
<td>e)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

f). もしあながそれをわざとしないなら、友達は許してくれますか？

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>たぶん</th>
<th>はい</th>
</tr>
</thead>
<tbody>
<tr>
<td>f)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

g). もしそれが偶然起こったことなら、友達は許してくれますか？

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>たぶん</th>
<th>はい</th>
</tr>
</thead>
<tbody>
<tr>
<td>g)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
h). もしあながとても悪い感じなら、友達は許してくれますか？

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>たぶん</th>
<th>はい</th>
</tr>
</thead>
<tbody>
<tr>
<td>h)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
i). もしあなが謝ったなら、友達は許してくれますか？

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>たぶん</th>
<th>はい</th>
</tr>
</thead>
<tbody>
<tr>
<td>i)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
j). もしあなが言い訳をしたなら、友達は許してくれますか？

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>たぶん</th>
<th>はい</th>
</tr>
</thead>
<tbody>
<tr>
<td>j)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
k). もしあなたが何も言わなかったなら、友達は許してくれますか？

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>たぶん</th>
<th>はい</th>
</tr>
</thead>
<tbody>
<tr>
<td>k)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

l). あなたの友達はどのくらい傷ついていますか？

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>たぶん</th>
<th>はい</th>
</tr>
</thead>
<tbody>
<tr>
<td>l)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
m). あなたの友達はどのくらい悲しんでいますか？

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>たぶん</th>
<th>はい</th>
</tr>
</thead>
<tbody>
<tr>
<td>m)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
n). あなたの友達はどのくらい怒っていますか？

<table>
<thead>
<tr>
<th>右欄</th>
<th>いいえ</th>
<th>たぶん</th>
<th>はい</th>
</tr>
</thead>
<tbody>
<tr>
<td>n)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. 想像して下さい。あなたはあなたの親友に秘密を話して誰にもそれを言わないように頼みました。その次の日、友達がもうすでに数人に話してしまった事を知りました。

47
とても悪い 少し悪い 全然悪くない

a). あなたの友達がしたことはどれくらい悪いですか？

いいえ 少し たくさん

b). 友達は罰を受けるべきですか？

いいえ たぶん はい

c). あなたは友達を許しますか？

d). それはどうしてですか？

すぐに あとで ずっと許さない

e). あなたがその友達を許すのにどれくらいの時間がかかると思いますか？

いいえ たぶん はい

f). もし友達がそれをわざとしたのなら、あなたはその友達を許しますか？

g). もしそれが偶然に起こったことなら、あなたはその友達を許しますか？

h). もし友達がとても悪く感じたら、あなたはその友達を許しますか？

i). もし友達が謝ったら、あなたはその友達を許しますか？

j). もし友達が言い訳をしたら、あなたはその友達を許しますか？

k). もし友達が全く何も言わなかったら、あなたはその友達を許しますか？

すぐに あとで ずっと許さない

l). あなたはどのくらい傷ついていますか？

m). あなたはどのくらい悲しみますか？

n). あなたはどのくらい怒っていますか？

3. 想像して下さい。あなたは友達のとても特別な腕時計を借りてなくしてしまいました。

とても悪い 少し悪い 全然悪くない

a). あなたがしたことはどれくらい悪いですか？

いいえ 少し たくさん

b). あなたは罰を受けるべきですか？

いいえ たぶん はい

c). あなたの友達はあなたを許してくれますか？

d). それはどうしてですか？
e). あなたの友達が許してくれるのに

どれくらいの時間かかると思いますか？

すぐに  あとで  ずっと許してくれない

f). もしあなたがそれをわざととしたのなら、友達は許してくれますか？

いいえ  たぶん  はい

g). もしそれが偶然に起こったことなら、友達は許してくれますか？

h). もしあなたがとても悪く感じたら、友達は許してくれますか？

i). もしあなたが謝ったら、友達は許してくれますか？

j). もしあなたが言い訳をしたら、友達は許してくれますか？

k). もしあなたが全く何も言わなかったら、友達は許してくれますか？

l). あなたの友達はどのくらい傷ついていますか？

m). あなたの友達はどのくらい悲しんでいますか？

n). あなたの友達はどのくらい怒っていますか？

4. 想像して下さい。あなたの友達が新しい犬をあなたの家に連れて来ました。その犬があなたの大切なサイン入りのCDをかみつぶしてしまいました。

a). あなたの友達がしたことはどれくらい悪いですか？

	とても悪い  少し悪い  全然悪くない

	いいえ  少し  たくさん

b). 友達は罰を受けるべきですか？

	いいえ  たぶん  はい

c). あなたは友達を許しますか？

d). それはどうしてですか？

______________________________________________________________________________

______________________________________________________________________________

e). あなたがその友達を許すのに

どれくらいの時間かかると思いますか？

すぐに  あとで  ずっと許してくれない

f). もし友達がそれをわざととしたのなら、あなたはその友達を許しますか？

いいえ  たぶん  はい

g). もしそれが偶然に起こったことなら、あなたはその友達を許しますか？

h). もし友達がとても悪く感じたら、あなたはその友達を許しますか？

i). もし友達が謝ったら、あなたはその友達を許しますか？

j). もし友達が言い訳をしたら、あなたはその友達を許しますか？

k). もし友達が全く何も言わなかったら、あなたはその友達を許しますか？
全然

少し

とても

5. 想像して下さい。あなたは友達のキックボード（スクーター）を借りて乗っている時にコントロールできなくなって落ちてしまいました。あなたは大丈夫でしたが、そのキックボードは完全に壊れてしまいました。

a). あなたがしたことはどれくらい悪いですか？
   とても悪い
   少し悪い
   全然悪くない

b). あなたは罰を受けるべきですか？
   いいえ
   少し
   たくさん

c). あなたの友達はあなたを許してくれますか？
   いいえ
   たぶん
   はい

d). それはどうでしょう？


e). あなたの友達が許してくれるのに
   どれくらいの時間かかると思いますか？
   すぐに
   あとで
   ずっと許してくれない

f). もしあなたがそれをわざとしたのなら、友達は許してくれますか？
   いいえ
   たぶん
   はい

g). もしそれが偶然起こったことなら、友達は許してくれますか？
   いいえ
   たぶん
   はい

h). もしあなたがとても悪く感じたら、友達は許してくれますか？
   いいえ
   たぶん
   はい

i). もしあなたが怒ったら、友達は許してくれますか？
   いいえ
   たぶん
   はい

j). もしあなたが言い訳をしたら、友達は許してくれますか？
   いいえ
   たぶん
   はい

k). もしあなたが全く何も言わなかったら、友達は許してくれますか？
   いいえ
   たぶん
   はい

l). あなたの友達はどのくらい傷ついていますか？
   とても
   少し
   全然

m). あなたの友達はどのくらい悲しんでいますか？
   とても
   少し
   全然

n). あなたの友達はどのくらい怒っていますか？
   とても
   少し
   全然

6. 想像して下さい。あなたは他の友達にあなたの親友についていじわるなことを言ってしまいました。そしてそのことを親友が知りました。
a. あなたがしたことはどれくらい悪いですか？

とても悪い 少し悪い 全然悪くない

いいえ はい

b. あなたは罰を受けるべきですか？

とても悪い 少し悪い 全然悪くない

いいえ はい

c. あなたの友達はあなたを許してくれますか？

すぐに あとで ずっと許してくれない

いいえ たぶん はい

d. それはどうしてですか？

______________________________________________________________________________
______________________________________________________________________________

e. あなたの友達が許してくれるのに

どれくらいの時間がかかると思いますか？

すぐに あとで ずっと許してくれない

いいえ たぶん はい

f. もしあなたがそれをわざとしたのなら、友達は許してくれますか？

いいえ はい

g. もしそれが偶然に起こったことなら、友達は許してくれますか？

いいえ はい

h. もしあなたがとても悪く感じたら、友達は許してくれますか？

いいえ はい

i. もしあなたう謝ったから、友達は許してくれますか？

いいえ はい

j. もしあなたが言い訳をしたら、友達は許してくれますか？

いいえ はい

k. もしあなたが全く何も言わなかったら、友達は許してくれますか？

全然 少し とても

l. あなたの友達はどのくらい傷ついていますか？

いいえ はい

m. あなたの友達はどのくらい悲しんでいますか？

いいえ はい

n. あなたの友達はどのくらい怒っていますか？

いいえ はい

7. 想像して下さい。あなたの親友があなたからビデオゲームを借りました。次の日、あなたが
返してもらいに行ったとき、もう他の誰かに貸されていることを知りました。

a. あなたの友達がしたことはどれくらい悪いですか？

とても悪い 少し悪い 全然悪くない

いいえ はい

b. 友達は罰を受けるべきですか？

とても悪い 少し悪い 全然悪くない

いいえ はい

c. あなたは友達を許しますか？

すぐに あとで ずっと許してくれない

いいえ たぶん はい

d. それはどうしてですか？

______________________________________________________________________________
______________________________________________________________________________
e). あなたがその友達を許すのに

どれくらいの時間かかかると思いますか？

f). もし友達がそれをわざとしたのなら、あなたはその友達を許しますか？

g). もしそれが偶然に起こったことなら、あなたはその友達を許しますか？

h). もし友達がとても悪く感じたら、あなたはその友達を許しますか？

i). もし友達が謝ったら、あなたはその友達を許しますか？

j). もし友達が言い訳をしたら、あなたはその友達を許しますか？

k). もし友達が全く何も言わなかったら、あなたはその友達を許しますか？

l). あなたはどのくらい傷ついていますか？

m). あなたはどのくらい悲しんでいますか？

n). あなたはどのくらい怒っていますか？

8. 想像して下さい。これまで三回もあなたの友達は遊びに行くと行ったのに来ませんでした。

a). あなたの友達がしたことはどれくらい悪いですか？

b). 友達は罰を受けるべきですか？

c). あなたは友達を許しますか？

d). それはどうしてですか？

e). あなたがその友達を許すのに

どれくらいの時間かかかると思いますか？

f). もし友達がそれをわざとしたのなら、あなたはその友達を許しますか？

g). もしそれが偶然に起こったことならば、あなたはその友達を許しますか？

h). もし友達がとても悪く感じたら、あなたはその友達を許しますか？

i). もし友達が謝ったら、あなたはその友達を許しますか？

j). もし友達が言い訳をしたら、あなたはその友達を許しますか？

k). もし友達が全く何も言わなかったら、あなたはその友達を許しますか？

l). あなたはどのくらい傷ついていますか？

m). あなたはどのくらい悲しんでいますか？

n). あなたはどのくらい怒っていますか？
APPENDIX G

TOSCA-C

Here are some situations that might happen to you once in a while. And here are some different ways that people might think or feel.

Really imagine that you are in the situation now and imagine how you might think or feel. Then read each statement. Put an X in the square to describe how likely the statement would be true for you. The square closest to the right means that you are very likely to think or feel that way and the square closest to the left means that you are not at all likely to respond that way.

Sample:

You wake up very early one morning on a school day.

<table>
<thead>
<tr>
<th>Situation</th>
<th>Not at all Likely</th>
<th>Unlikely</th>
<th>Maybe (half and half)</th>
<th>Likely</th>
<th>Very Likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>a). I would eat breakfast right away</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b). I would check over my homework before I left for school.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>c). I would not feel like getting out of bed</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

Remember that everyone has good days and bad days. Everyone sometimes does things that they wouldn't normally do. There are no right or wrong answers to these questions.

1. During the test, you saw a couple of classmates cheating on the test and told your teacher about it.

<table>
<thead>
<tr>
<th>Situation</th>
<th>Not at all Likely</th>
<th>Unlikely</th>
<th>Maybe (half and half)</th>
<th>Likely</th>
<th>Very Likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>a). I'd worry about what would happen to them.</td>
<td>☐</td>
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<td>☐</td>
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</tr>
<tr>
<td>b). I'd think &quot;I'm a tattle-tale.&quot;</td>
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<td>☐</td>
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<td>☐</td>
</tr>
</tbody>
</table>

2. Your aunt is giving a big party. You are carrying tea to people and you spill one all over the floor.

<table>
<thead>
<tr>
<th>Situation</th>
<th>Not at all Likely</th>
<th>Unlikely</th>
<th>Maybe (half and half)</th>
<th>Likely</th>
<th>Very Likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>a). I should have been more careful.</td>
<td>☐</td>
<td>☐</td>
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</tr>
<tr>
<td>b). I would run upstairs to be away from everybody.</td>
<td>☐</td>
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<td>☐</td>
</tr>
</tbody>
</table>

3. You get a test back in school and you didn't do well.
a). I'd feel that I should have done better. I should have studied more.

b). I'd feel stupid.

4. You stop playing all the time with one friend to play with someone who doesn't have any friends.

a). I'd feel bad because it's not fair to forget about one friend when you make another.

b). My other friends might think I'm weird playing with somebody who doesn't have any friends.

5. You wake up one morning and remember it's Mother's Day. You forgot to get her something.

a). It does not really matter that I forgot.

b). After everything she's done for me, how could I forget Mother's Day?

c). I'd feel irresponsible and thoughtless.

6. During lunch, you trip and you spill your friend's milk.

a). I'd be thinking that everyone is watching me and laughing

b). I'd feel sorry, very sorry. I should have watched where I was going.

7. You were talking in class and your friend got blamed. You go to the teacher and tell him the truth.

a). I would feel like I always get people in trouble.

b). I'm the one who should get in trouble. I shouldn't have been talking in the first place.

8. You accidentally broke your aunt's vase when you were playing with your little cousin. Your aunt scolds him instead of you.
9. Your report card isn't as good as you wanted. You show it to your mother when you get home.

<table>
<thead>
<tr>
<th>Question</th>
<th>Not at all Likely</th>
<th>Unlikely</th>
<th>Maybe (half and half)</th>
<th>Likely</th>
<th>Very Likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. If I didn't tell the truth, something inside would bother me.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
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</tr>
<tr>
<td>b. No one is going to like me if my cousin tells them.</td>
<td>☐</td>
<td>☐</td>
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<td>☐</td>
</tr>
</tbody>
</table>

10. You and your best friend get into an argument at school.

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<thead>
<tr>
<th>Question</th>
<th>Not at all Likely</th>
<th>Unlikely</th>
<th>Maybe (half and half)</th>
<th>Likely</th>
<th>Very Likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Now that I got a bad report card, I'm stupid.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
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<td>☐</td>
</tr>
<tr>
<td>b. I should listen to everything the teacher says and study harder.</td>
<td>☐</td>
<td>☐</td>
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<td>☐</td>
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</tbody>
</table>

11. Your teacher writes your name on the board for forgetting to do homework.

<table>
<thead>
<tr>
<th>Question</th>
<th>Not at all Likely</th>
<th>Unlikely</th>
<th>Maybe (half and half)</th>
<th>Likely</th>
<th>Very Likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. I'd feel embarrassed and want to hide somewhere.</td>
<td>☐</td>
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<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b. I shouldn't have forgotten in the first place. I deserve to get in trouble.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
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<td>☐</td>
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</tbody>
</table>

12. You get your report card and tell your best friend you made the honor roll. You find out your friend did not.

<table>
<thead>
<tr>
<th>Question</th>
<th>Not at all Likely</th>
<th>Unlikely</th>
<th>Maybe (half and half)</th>
<th>Likely</th>
<th>Very Likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. I'd feel bad because I was bragging about it and I made my friend feel bad.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b. My friend might think I'm a show-off.</td>
<td>☐</td>
<td>☐</td>
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<td>☐</td>
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</tbody>
</table>

13. You and your friend are talking in class and you get in trouble.
a). I shouldn't have talked in the first place. I deserve to get in trouble.

b). I'd feel like everyone in the class was looking at me and they were about to laugh.

14. You invite a friend to your house. But when you ask your mother she says no.

a). Since I already asked my friend,  

b). I'd feel sorry I asked my friend before I asked my mom. Now my friend will be disappointed.

15. Your teacher picks one student to do something special. She picks you.

a). I'd be wondering how the other students felt - the ones that didn't get picked.

b). My friends will think I'm a teacher's pet.
APPENDIX H

TOSCA-C

ここにあなたがたまに経験するかもしれないできごことがいくつかあり、そして、それに対するいくつかの違った考え方や感じ方が書かれています。あなたが、今このできごとの中にいることを思いうかべて、あなたならどう考え、どう思うかを想像して下さい。それから、それぞれの意見を読んで、あなたの考えに一番近いと思う意見をえらんでください。

＜例題＞
学校がある、ある日の朝、あなたはとても早く起きました。

A) 今すぐ、朝ご飯を食べよう。
B) 学校に行く前に、宿題をよく調べよう。
C) ベッドからでたくないと思うだろう。

だれでも、いい日と悪い日があるということをおぼえておいてください。だれでもたまに、普通はしないことをする時もあります。これらの質問に正解も不正解もありません。

1. テスト中、クラスの何人がカンニングをしているのを見つけて、後で先生に言った。

A) その子達がどうなったのか心配する。
B) 自分はチクり屋だなあと思う。

2. 親戚やお客さんがいっぱい来ている時にお茶を運んでいたら、みんなの前でこぼして床がビショビショになった。

A) もう少し気をつけるべきだった。
B) その場をはなれて自分の部屋に行く。

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3. 今日返してもらったテストの点数があんまり良くなかった。

A) もっと勉強していい成績を取るべきだったと思う。 □ □ □ □ □
B) （自分は）バカだなぁと思う。 □ □ □ □ □

4. いつも遊んでいた友達と遊ぶのをやめて、いつも一人でいる他の友達が全然いない子と遊ぶことに決めた。

A) 新しい友達を見つけたからといって、前の友達を忘れずに遊ばないのは良くないし、悪いことをしなかったなと思う。
B) 友達が全然いない子と遊ぶのは変だ、みんな思うだろう。

5. 朝起きて、今日は「母の日」だということを思い出した。それまですっかり忘れていて、何もプレゼントを用意してなかった。

A) プレゼントを買うのを忘れたのはそんなにたいしたことではない。
B) おかあさんはいつも自分に良くしてくれるので、どうして「母の日」を忘れたりしたんだろう。
C) 自分は無責任な思いやりのない子だなぁと思う。

6. 午後の授業、友達の牛乳をこぼしてしまった。

A) みんな私がこぼしたのを見て笑ってるんだろう。
B) すごく悪いことをした。もっと気をつけなければと思った。

7. 朝授業中しゃべっていたら、話を聞いていただけの友達がしかられたので、先生に本当は自分がしゃべっていたのだと言いに行った。
A) 私と一緒にいると、みんなよくしかられるなあ、と思う。
B) わたしがしゃべっていたのがいけないんだから、しかられて当然だと思う。

8. 親戚の家でいとこと遊んでいたら、間違っておばさんのかびんをこわしてしまった。おばさんがやってきて、年下のいとこのことをしかりだした。

A) もし本当のことを言わなかったら、後で悪い気分になるだろう。
B) もし後で、いとこが本当のことを言ったら、みんな私のことを嫌うだろう。

9. 今学期の成績が思ったより悪かった。家に帰ってお母さんに見せた。

A) こんなに悪い成績を取るなんて、自分は本当にバカだ。
B) もっと先生の言ってることをよくきいて、いっぱい勉強すればよかった。

10. 親友と学校でけんかした。

A) けんかなんかしなければ良かった、と思う。
B) けんかなんかして自分はバカだなあ、と思う。

11. 宿題を忘れたら、先生が私の名前を黒板に書いた。

A) はずかしくて、どっかにかくれてしまいたいような気持ちになるだろう。
B) 宿題を忘れた自分が悪かったのだから、黒板に名前を書かれて当然だ。

12. 通信簿をもらったら、ほとんど5だったのうれしくて親友に言った。そうしたら、親友の成績はあまり良くなかった。
13. 授業中コソコソ話していたら、先生に見つかってしまった。

A) しゃべっていたのがいけないのだから、
　しかられて当然だ。
B) みんな私がしかられるのを見て笑っているのだろう。

14. 友達を家に遊びに連れてきたら、お母さんがダメと言った。

A) もう友達を誘ったのに、はずかしい。
B) お母さんに聞く前に友達を誘って悪かったと思う。

15. 先生はいつも何か特別な用事があると、生徒の中から一人選ぶ。今回はあなたが選ばれた。

A) 選ばれなかった子達がどんなふうに思うだろう、
B) 他の子達は、私が特別あつかわれていると思うだろう。
APPENDIX I

ARI-C

Here are some imaginary situations that might happen to you once in awhile. And here are some different ways that people might think or feel if they were in these situations. Really imagine that you are in each situation. Imagine how you might think or feel and what you might do. Then read each statement. Put a check in the square which describes how likely it is that the statement would be true for you. The rightmost square means that you are very likely to think or feel that way, and the leftmost square means that you are not at all likely to think or feel that way. Remember that everyone has good days and bad days. Everyone sometimes does things that they would not usually do. There are no right or wrong answers to these questions.

1. IMAGINE… It's Saturday and you want to go out and play, but your mother says you have to clean your room.

How angry would you be if this happened to you?

<table>
<thead>
<tr>
<th>Not at all angry</th>
<th>A little angry</th>
<th>Fairly angry</th>
<th>Very angry</th>
<th>Very, very angry</th>
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</table>

What would you really do?

<table>
<thead>
<tr>
<th>Not at all likely</th>
<th>Unlikely</th>
<th>Maybe (half &amp; half)</th>
<th>Likely</th>
<th>Very likely</th>
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</table>

I'd play a game in my room until I felt better.
I'd be angry with myself for not having picked up the room the day before.
I'd punch my little brother or sister.

2. IMAGINE… Your parents blame you for something that was not your fault.

How angry would you be if this happened to you?

<table>
<thead>
<tr>
<th>Not at all angry</th>
<th>A little angry</th>
<th>Fairly angry</th>
<th>Very angry</th>
<th>Very, very angry</th>
</tr>
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</tbody>
</table>

What would you really do?

61
I'd throw things around in my room.
The more I thought about how unfair my parents were, the angrier I'd get.

I'd think my parents must be in a bad mood.
I'd try to explain to my parents what really happened.

3. IMAGINE… Your best friend says he or she will come over to your house after school, but never shows up.

How angry would you be if this happened to you?

**What would you really do?**

I'd give the friend a really dirty look the next time I saw him or her.

I'd ignore the friend the next day at school.
I wouldn't care. My friend can always come over another day.

4. IMAGINE… You are trying to do your schoolwork, and a classmate bumps your desk so that you mess up.

How angry would you be if this happened to you?

**What would you really do?**

I'd move my desk back out of the way.
I'd tell the teacher the kid bumped my desk on purpose.
I'd walk to the other side of the room to calm down.
I'd figure maybe it was an accident. The kid didn't do it on purpose.

5. IMAGINE… Your brother or sister takes something that's yours without asking.

How angry would you be if this happened to you?

**What would you really do?**
I'd yell at my mom for letting them get away with it.
I'd yell at my brother or sister for "stealing" my stuff.
I'd be angry with myself for not keeping an eye on my things.

6. IMAGINE… Your mom or dad promises you something, but later they change their mind.

How angry would you be if this happened to you?  
What would you really do?

I'd push my brother or sister.
I'd go do something else I enjoyed to get my mind off it.
I'd wonder if I did something wrong.

7. IMAGINE… Your mother says you can't play with certain friends.

How angry would you be if this happened to you?  
What would you really do?

I'd talk it over with my mother and try to get her to change her mind.
I'd yell at my mother and tell her she's mean.
I'd leave the house for a while to calm down.

8. IMAGINE… A friend breaks your favorite game after you asked them not to play with it.

How angry would you be if this happened to you?  
What would you really do?
I'd hit the friend real hard.
I wouldn't care that much. It's only a game.
I'd throw the game against the wall.
I'd tell the friend's mother what he or she did.

9. IMAGINE… While arguing with your brother, he pushes you.

<table>
<thead>
<tr>
<th>Not at all likely</th>
<th>A little angry</th>
<th>Fairly angry</th>
<th>Very angry</th>
<th>Very, very angry</th>
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</table>

**How angry would you be if this happened to you?**

**What would you really do?**

<table>
<thead>
<tr>
<th>Not at all likely</th>
<th>Unlikely</th>
<th>Maybe (half &amp; half)</th>
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</tbody>
</table>

I'd get madder and madder the more I thought about how my brother pushed me.
I'd shake my fist at him.
I'd think I shouldn't have gotten him so angry.
I'd destroy something important to him.

10. IMAGINE… You are watching your favorite TV program, and your sister switches the channel.

<table>
<thead>
<tr>
<th>Not at all angry</th>
<th>A little angry</th>
<th>Fairly angry</th>
<th>Very angry</th>
<th>Very, very angry</th>
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</thead>
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</tbody>
</table>

**How angry would you be if this happened to you?**

**What would you really do?**

<table>
<thead>
<tr>
<th>Not at all likely</th>
<th>Unlikely</th>
<th>Maybe (half &amp; half)</th>
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</table>

I'd snap at somebody else.
I'd throw something at my sister.
I'd watch my program at a friend's house.
APPENDIX J

ARI-C

ここにあなたがたまに出会うかもしれない状況がいくつかあります。そしてこれらの状況の中で人々が思ったしたり感じたりするかもしれないいくつかの反応があります。それぞれのシナリオを読んで、あなたがその状況の中にいることをしっかり想像して下さい。そしてあなたがどのように思ったり、感じたり、どんなことをするかも想像して下さい。それからここに書かれているそれぞれの反応を読んで、あなたがどれくらい同じ反応をするかどうかを選んで当てはまるチェックマークをつけて下さい。一番右のチェックマークはあなたが全くそのような反応はしないということを表しています。だれでも、良い日もあれば悪い日もあるということを覚えておいて下さい。そしてだれでもいつもはしないようなことを時々することがあります。これらの質問には正解も不正解もありません。

1. 想像して下さい…今日は土曜日です。あなたは外に出して遊びたいのでお母さんが部屋をそうじしなさいと言いました。

あなたにこのようなことが起きたらどれくらい腹を立てますか？

あなたなら実際にどうしますか？

気分が良くなるまで部屋でゲームをするだろう。

昨日そうじをしておかなかった自分に腹を立てるだろう。

弟か妹をたたくだろう。

2. 想像して下さい…あなたの両親があなたがしてないことをあなたのせいにしました。

あなたにこのようなことが起きたらどれくらい腹を立てますか？
あなたなら実際にどうしますか？

部屋で物を投げちらかすだろう。

両親が不公平だと思うほど、もっと腹が立ってくるだろう。

きっと両親はきげんが悪かったんだ、と思うだろう。

本当は自分のせいではないと両親に説明しようとするだろう。

3. 想像して下さい… あなたの親友が放課後にあなたの家に遊びに行くと言ったのに来ませんでした。

あなたにこのようなことが起きたら
どれくらい腹を立てますか？

あなたなら実際にどうしますか？

次にその子を見た時に、にらむだろう。

次の日学校でその子をムシするだろう。

他の日にいつでも遊び来られるから、別に気にしないだろう。

4. 想像して下さい… 勉強していたらクラスメートが机にぶつかったのでめちゃくちゃになってしまいました。

あなたにこのようなことが起きたら
どれくらい腹を立てますか？

あなたなら実際にどうしますか？

机を元にもどすだろう。

その子がわざとぶつかったと先生に言うだろう。

気持ちを落ち着かせるために部屋の反対側まで歩くだろう。

その子はわざとしたわけではない。

たぶん偶然起こったのだろうと思う。
5. 想像して下さい… あなたのお兄さんかお姉さんが勝手にあなたのものを取りました。

あなたにこのようなことが起きたら
どれくらい腹を立てますか？

<table>
<thead>
<tr>
<th>全く腹が立たない</th>
<th>少し腹が立つ</th>
<th>まあまあ腹が立つ</th>
<th>とても腹が立つ</th>
<th>すごく腹が立つ</th>
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あなたなら実際にどうしますか？

兄（姉）に好き勝手にさせていることを怒って
おかあさんをどなだろう。
自分のものを見張っておかなかった自分に腹を立てるだろう。

6. 想像して下さい… あなたのお母さんかお父さんが約束をしたことを後で変えました。

あなたにこのようなことが起きたら
どれくらい腹を立てますか？

<table>
<thead>
<tr>
<th>全く腹が立たない</th>
<th>少し腹が立つ</th>
<th>たぶん腹が立つ</th>
<th>とても腹が立つ</th>
<th>すごく腹が立つ</th>
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あなたなら実際にどうしますか？

弟か妹を押すだろう。
このことを忘れるために何か楽しいことするだろう。
何か自分が悪いことをしたのではないかと思うだろう。

7. 想像して下さい… お母さんがある特定の友達とは遊んではいけないと言いました。

あなたにこのようなことが起きたら
どれくらい腹を立てますか？

<table>
<thead>
<tr>
<th>全く腹が立たない</th>
<th>少し腹が立つ</th>
<th>たぶん腹が立つ</th>
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あなたなら実際にどうしますか？

お母さんと話し合って考えを変えて
もらえるようにするだろう。
お母さんをどなって、お母さんはいじわるだ、
言うだろう。
気持ちを落ち着かせるためにしばらく家の外に出るだろう。

<table>
<thead>
<tr>
<th>全く腹が立たない</th>
<th>少し腹が立つ</th>
<th>たぶん腹が立つ</th>
<th>とても腹が立つ</th>
<th>すごく腹が立つ</th>
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</table>
8. 想像して下さい… 友達にあなたのお気に入りのゲームで遊ばないように言った後で、友達がそのゲームをこわしました。

あなたにこのようなことが起きたら
dれくらい腹を立てますか？

あなたなら実際にどうしますか？

思い切りその友達をたたくだろう。
ただのゲームだから、そんなに気にしないだろう。
壁にそのゲームを投げつけるだろう。
その友達のお母さんに言いつけるだろう。

9. 想像して下さい… お兄さんと口げんかをしていたら、お兄さんがあなたを手で押しました。

あなたにこのようなことが起きたら
dれくらい腹を立てますか？

あなたなら実際にどうしますか？

兄が自分を押したことを考えるほど、もっとムカムカしてくるだろう。
兄に向かってげんこつをふり回すだろう。
兄をこんなに怒らせるんじゃなかったなあ、と思うだろう。
兄の大事なものをこわすだろう。

10. 想像して下さい…あなたが大好きなテレビ番組を見ていたら、お姉さんがチャンネルをかえました。

あなたにこのようなことが起きたら
dれくらい腹を立てますか？
あなたなら実際にどうしますか？

誰かに八つ当たりするだろう。
何か姉にものを投げつけるだろう。
友達の家でそのテレビ番組を見るだろう。
APPENDIX K

PPI-C

We would like to know how much you think your mom does certain things at home. We will not talk to your mom about what you tell us, so please tell us what you really think.

Let’s try a practice question: How often does your mom clean the house? Does she clean it never, a little, sometimes, pretty much, or a lot?

1. How often does your mom thank you for doing things, tell you when she likes what you did, give you something or let you do something special when you're good?
   NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT
   
2. How often does your mom take away things when you misbehave (like not letting you watch TV or eat sweets)?
   NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT
   
3. How often does your mom talk to you when you feel bad and help you to feel better, help you with your problems, comfort you?
   NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT
   
4. How often does your mom tell you you're no good, tell you that you messed up or didn't do something right, criticize you?
   NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT
   
5. How often does your mom talk to you, listen to you, have a good conversation with you?
   NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT
6. How often does your mom order you around, tell you what to do, give commands?

NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT

7. How often does your mom let you help decide what to do, let you help figure out how to solve problems?

NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT

8. How often does your mom spank you, slap you, hit you?

NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT

9. How often does your mom play with you, spend time with you, and do things with you like with you?

NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT

10. How often does your mom get mad at you, yell at you, holler at you, scream at you, shout at you?

NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT

11. How often does your mom say nice things to you, tell you that you're a good boy/girl, compliment you?

NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT

12. How often does your mom threaten you, tell you that you'll get into trouble if you do something wrong, warn you?

NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT

13. How often does your mom let you do what other kids your age do, let you do things on your own?

NEVER  A LITTLE  SOMETIMES  PRETTY MUCH  A LOT

14. How often does your mom send you to a room or corner when you do something wrong?
15. How often does your mom help you when you need it (with a hard job, with homework, when you can't do something by yourself)?

NEVER A LITTLE SOMETIMES PRETTY MUCH A LOT

16. How often does your mom nag you, tell you what to do over and over again, keep after you to do things?

NEVER A LITTLE SOMETIMES PRETTY MUCH A LOT

17. How often does your mom hug you, kiss you, and smile at you?

NEVER A LITTLE SOMETIMES PRETTY MUCH A LOT

18. How often does your mom ignore you, not pay any attention to you, not talk to you or look at you

NEVER A LITTLE SOMETIMES PRETTY MUCH A LOT
あなたのお母さんが下に書いてある事を家でどのくらいしているかを教えて下さい。あなたのお母さんにあなたの答えが伝わる事はありません。ですので、あなたが本当にどう思うかを教えて下さい。

まずは練習問題を試してみましょう。
どのくらいよくあなたのお母さんは家を掃除しますか？
全くしない？たまにする？時々する？よくする？とてもよくする？

1. どのくらいよくお母さんはあなたがしたことにありがとうと言ったり、あなたがしたことが好きだと伝えてくれたり、いい子にしていますと何か特別な事をさせてくれますか？
   - 全くない  
   - たまにある  
   - 時々ある  
   - よくある  
   - とてもよくある

2. どのくらいよくお母さんはあなたが悪い事をしたときにものを取り上げますか？（例えば、テレビを見させてくれなかったり、おやつをくれなかったり）
   - 全くない  
   - たまにある  
   - 時々ある  
   - よくある  
   - とてもよくある

3. どのくらいよくお母さんはあなたが元気がない時に元気でるように話をしたり、問題を解決する手助けをしたり、なぐさめたりしてくれますか？
   - 全くない  
   - たまにある  
   - 時々ある  
   - よくある  
   - とてもよくある

4. どのくらいよくお母さんはあなたはダメな子だと言ったり、あなたが物事をめちゃくちゃにしたり上手くできなかったと言ったり、あなたを責めたりしますか？
   - 全くない  
   - たまにある  
   - 時々ある  
   - よくある  
   - とてもよくある

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5. どのくらいよくお母さんはあなたに話しかけたり、あなたの話を聞いたり、一緒に楽しく会話しますか？

<table>
<thead>
<tr>
<th>全くない</th>
<th>たまにある</th>
<th>時々ある</th>
<th>よくある</th>
<th>とてもよくある</th>
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6. どのくらいよくお母さんはあなたにあられ指図したり、何をするかを命令したりしますか？

<table>
<thead>
<tr>
<th>全くない</th>
<th>たまにある</th>
<th>時々ある</th>
<th>よくある</th>
<th>とてもよくある</th>
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7. どのくらいよくお母さんはあなたが何をするか自分で決めさせてくれたり、どうやって問題を解決するか自分でいろいろ考えさせてくれますか？

<table>
<thead>
<tr>
<th>全くない</th>
<th>たまにある</th>
<th>時々ある</th>
<th>よくある</th>
<th>とてもよくある</th>
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8. どのくらいよくお母さんはあなたをたたいたり、ひっぱたいたり、ぶったりしますか？

<table>
<thead>
<tr>
<th>全くない</th>
<th>たまにある</th>
<th>時々ある</th>
<th>よくある</th>
<th>とてもよくある</th>
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9. どのくらいよくお母さんはあなたと遊んだり、一緒に過ごしたり、あなたが好きな事を一緒にしてくれますか？

<table>
<thead>
<tr>
<th>全くない</th>
<th>たまにある</th>
<th>時々ある</th>
<th>よくある</th>
<th>とてもよくある</th>
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10. どのくらいよくお母さんはあなたを怒ったり、怒鳴りつけたりしますか？

<table>
<thead>
<tr>
<th>全くない</th>
<th>たまにある</th>
<th>時々ある</th>
<th>よくある</th>
<th>とてもよくある</th>
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11. どのくらいよくお母さんはあなたに良い言葉をかけたり、とてもよい子だと言ったり、ほめてくれますか？

<table>
<thead>
<tr>
<th>全くない</th>
<th>たまにある</th>
<th>時々ある</th>
<th>よくある</th>
<th>とてもよくある</th>
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</table>
12. どのくらいよくお母さんはあなたをおどしたり、何か悪い事をしたら大変なことになると言ったり、注意をしたりしますか？

- 全くない
- たまにある
- 時々ある
- よくある
- とてもよくある

13. どのくらいよくお母さんはあなたと同じ年頃の友達がしていることをさせてくれたり、いろんなことを一人でやらせてくれますか？

- 全くない
- たまにある
- 時々ある
- よくある
- とてもよくある

14. どのくらいよくお母さんはあなたが何か悪い事をしたら部屋に行って反省はんせいしなさいと言いますか？

- 全くない
- たまにある
- 時々ある
- よくある
- とてもよくある

15. どのくらいよくお母さんはあなたが助けが必要な時に手をかしてくれますか？（例えば、難しいこと、宿題、一人でできないことがある時）

- 全くない
- たまにある
- 時々ある
- よくある
- とてもよくある

16. どのくらいよくお母さんはガミガミ言ったり、何度も繰り返しあなたが何をやるべきか指図したり、何かをするようにしつこく言ったりしますか？

- 全くない
- たまにある
- 時々ある
- よくある
- とてもよくある

17. どのくらいよくお母さんは抱きしめてくれたり、頭をなでてくれたり、笑いかけてくれたりしますか？

- 全くない
- たまにある
- 時々ある
- よくある
- とてもよくある

18. どのくらいよくお母さんはあなたを無視したり、あなたにあまり気をかけてくれなかったり、話しかけてくれなかったり、あなたを見てくれなかったりしますか？

- 全くない
- たまにある
- 時々ある
- よくある
- とてもよくある
APPENDIX M

EMP

Read the following sentences. For each sentence, decide if it is like you or not like you. Please choose the answer that is most true about YOU. Remember that there are no right or wrong answers.

1. It makes me sad to see a girl who can’t find anyone to play with.
   A lot like you         Sort of like you         Not like you at all
                                □                      □                      □

2. I feel sorry for other kids who don’t have toys and clothes.
   A lot like you         Sort of like you         Not like you at all
                                □                      □                      □

3. I get upset when I see a girl being hurt.
   A lot like you         Sort of like you         Not like you at all
                                □                      □                      □

4. Sometimes I cry when I watch TV.
   A lot like you         Sort of like you         Not like you at all
                                □                      □                      □

5. When I see someone being picked on, I feel kind of sorry for them.
   A lot like you         Sort of like you         Not like you at all
                                □                      □                      □

6. I get upset when I see an animal being hurt.
   A lot like you         Sort of like you         Not like you at all
                                □                      □                      □

7. I feel sorry for people who don’t have the things I have.
   A lot like you         Sort of like you         Not like you at all
                                □                      □                      □
8. It makes me sad to see a boy who can’t find anyone to play with.
   A lot like you  Sort of like you  Not like you at all

9. I get upset when I see a boy being hurt.
   A lot like you  Sort of like you  Not like you at all

10. When I see another child who is hurt or upset, I feel sorry for them.
   A lot like you  Sort of like you  Not like you at all

11. I feel sad for other children who are upset.
   A lot like you  Sort of like you  Not like you at all

12. Seeing a girl who is crying makes me feel like crying.
   A lot like you  Sort of like you  Not like you at all

13. I often feel sorry for other children who are sad or in trouble.
   A lot like you  Sort of like you  Not like you at all

14. I think it is funny that some people cry during a sad movie or while reading a sad book.
   A lot like you  Sort of like you  Not like you at all

15. I don’t feel sorry for other children who are being teased or picked on.
   A lot like you  Sort of like you  Not like you at all
以下の文章を読んで下さい。それぞれの文章について、自分に当てはまっているか当てはまっていないかを答えて下さい。一番自分に当てはまっている答えを選んで下さい。この質問には正しい答えも間違った答えもありません。

1. 遊び相手を見つけられない女の子を見ると悲しくなる。
   とても当てはまっている ☐
   なかなか当てはまっている ☐
   全く当てはまっていない ☐

2. おもちゃも服もあまり持っていない子はかわいそうだと思う。
   とても当てはまっている ☐
   なかなか当てはまっている ☐
   全く当てはまっていない ☐

3. 女の子がけがをしているのを見るとおろおろしてしまう。
   とても当てはまっている ☐
   なかなか当てはまっている ☐
   全く当てはまっていない ☐

4. テレビを見ると時々泣いてしまう。
   とても当てはまっている ☐
   なかなか当てはまっている ☐
   全く当てはまっていない ☐

5. 誰かがからかわれているのを見ると、少しかわいそうに思う。
   とても当てはまっている ☐
   なかなか当てはまっている ☐
   全く当てはまっていない ☐

6. 動物がけがをしているのを見るとおろおろしてしまう。
   とても当てはまっている ☐
   なかなか当てはまっている ☐
   全く当てはまっていない ☐

7. 自分が持っている物を持っていない人はかわいそうだと思う。
8. 遊び相手を見つけられない男の子を見るとき悲しくなる。
とても当てはまっている なかなか当てはまっている 全く当てはまっていない
☐ ☐

9. 男の子がけがをしているのを見るときおろおろしてしまう。
とても当てはまっている なかなか当てはまっている 全く当てはまっていない
☐ ☐

10. 他の子がけがをしたりおろおろしたりしているのを見ると、かわいそうだと思う。
とても当てはまっている なかなか当てはまっている 全く当てはまっていない
☐ ☐

11. 動揺している子はかわいそうだと思う。
とても当てはまっている なかなか当てはまっている 全く当てはまっていない
☐ ☐

12. 泣いている女の子を見ると自分も泣きたくなる。
とても当てはまっている なかなか当てはまっている 全く当てはまっていない
☐ ☐

13. 悲しんでいたりトラブルに巻き込まれたりしている子はかわいそうでよく思う。
とても当てはまっている なかなか当てはまっている 全く当てはまっていない
☐ ☐

14. 誰かが悲しい映画を見たり悲しい本を読んで泣いたりしているのはおかしいと思う。
とても当てはまっている なかなか当てはまっている 全く当てはまっていない
☐ ☐

15. からかわれている子を見てかわいそうだとは思わない。
とても当てはまっている なかなか当てはまっている 全く当てはまっていない
☐ ☐
REFERENCES
REFERENCES


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CURRICULUM VITAE

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