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German and Japanese Self

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Dissertation
zur Erlangung der Würde des Doktors der Philosophie
der Universität Hamburg

vorgelegt von
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geb. Röber

Hamburg, 2008

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2. Dissertationsgutachterin: Prof. Dr. Rosemarie Mielke

Tag der mündlichen Prüfung: 26.05.2008

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1 Abstract

The present research examined reactions to unexpected feedback. Study 1 replicated the findings of Witte and Linnewedel (1993) that unexpected feedback leads to self-verification. Study 2 compared two cultures in their reaction to unexpected feedback, Germany as the alledged independent and Japan as the alledged interdependent culture. German participants were in fact more independent, whereas the two cultures did not differ regarding interdependence. Both cultures showed higher levels of motivation after positive feedback than after negative feedback. However, Japanese participants were much more motivated after negative feedback than their German counterparts. Overall, Japanese seem to be more resistant to external influences. They attributed positive feedback externally and negative feedback internally, confirming their inherent belief in self-improvement. Confirming the literature (Heine, Kitayama, & Lehman, 2001; Heine, Lehman, Markus, & Kitayama, 1999), Japanese did not show self-enhancing tendencies but a rather self-critical approach. German participants seemed to have a greater need for positive self-regard. Some situations caused attribution according to the self-serving bias, other situations caused self-verification processes. Interestingly, gender differences revealed women to react more extremely than men in both cultures. While Japanese women showed the highest level of motivation of all participants after both, positive and negative feedback, German women were highly motivated after positive feedback but even demotivated after negative feedback.

Keywords: culture, motivation, self-concept, self-verification

2 Introduction

Universality of self-enhancement. For a couple of years now, there has been a debate over the universality of self-enhancing motivation (for an overview, see Heine, 2005; Heine, Kitayama, & Hamamura, 2007; Sedikides, Gaertner, & Toguchi, 2003; Sedikides, Gaertner, & Vevea, 2005). Sedikides, Gaertner and Toguchi (2003) argued self-enhancement to be universal across cultures. Herewith they challenged a large body of research that had shown cultural differences in the motive of self-enhancement (Heine et al., 1999). Sedikides et al. found that both independent and interdependent cultures self-enhance, just on other attributes. Using the *better than average paradigm*, results showed that Americans and independents self-enhanced on individualistic attributes (and regarded them as personally important), whereas Japanese and interdependents self-enhanced on collectivistic attributes (and regarded them as personally important). Hereby, attribute importance mediated self-enhancement. They concluded that self-enhancement is indeed a universal human motive.

Heine and his colleagues (Heine, 2005; Heine et al., 2007) challenged two of Sedikides et al.'s claims. Firstly, Sedikides claimed Easterners to self-enhance on collectivistic traits and Westerners to self-enhance on individualistic traits. Heine et al.'s meta-analysis revealed no impact of the domain of trait on self-enhancement for both, Easterners and Westerners. Results showed that Westerners self-enhance on both kinds of traits, whereas Easterners show very little self-enhancement. Secondly, Sedikides et al. claimed that both Easterners and Westerners self-enhance more on personally important traits than they do on less important ones. Contradictory, the findings of Heine et al. showed that while Westerners do this, Easterners do not.

Self-verification. A second disagreement in the literature questions self-enhancement in itself. Witte and Linnewedel argued that information about the self, both positive and negative, goes through a process that helps the self to stay consistent. That is, when receiving inconsistent information about the self, people thrive to keep the self consistent rather than correcting the information in direction of self-enhancement (1993). Along these lines, Swann et al. (1987) found that people attributed self-confirmatory feedback internally, whereas they attributed non-confirmatory feedback to the source of the feedback.

In contrast to this, several authors identified a behavior of strengthening the self-view. When receiving feedback inconsistent with our self-concept, the "self-serving bias" (e.g., Kashima & Triandis, 1986) helps to hold off this threatening information. That is, a person denies responsibility for his failures and takes the credit for success. Additionally, when seeking feedback, s*elf-enhancement theory* (Baumeister, 1982) suggests that people naturally seek out positive feedback to enhance their feelings of personal worth and well-being (Heine et al., 1999; Kitayama, Markus, Matsumoto, & Norasakkunit, 1997; Markus & Kitayama, 1994). Specifically, people with negative self-views are assumed to particularly seek positive feedback to balance out low feelings of self-worth. However, *self-verification theory* (Swann, 1987; Swann et al., 1987; Swann, Pelham, & Krull, 1989) shows that people with negative self-views actually choose unfavorable feedback.

Cross-cultural comparison. While there has been a lot of research comparing Japan and North America (for an overview, see Heine & Hamamura, 2007), other cultures have hardly been studied. North America hereby always plays the role of an individualistic culture. In fact, North America probably is one of the best examples of an individualistic culture with an independent self-concept. In this research, Japan is taken as an example of a collectivistic nation with an interdependent self-construal. However, Japan is not a prototypical collectivistic nation. Rather, it is an interesting mixture of tradition and modernity (Rosenberger, 1992). It is interesting to compare Japan with a culture that also has a mixed pattern of individualistic and collectivistic components, while in contrast to Japan tending towards individualism. Germany is such a culture. Although being seen as part of the Western world with an individualistic culture, it also has a collectivistic side (Opaschowski, 2004).

Present research. In this dissertation, the above mentioned debates are considered. First, relevant literature on self-verification, cross-cultural self-concept and self-enhancement, and about cultural characteristics of the German and the Japanese culture is reviewed. Then, to test the robustness of self-verification, the findings of Witte and Linnewedel (1993) are replicated. In this study, participants received feedback that was unexpected, either overly positive or overly negative. In reaction to this, according to the concept of the "self-serving bias", people would take responsibility for positive, but not for negative feedback. In fact, Witte and Linnewedel's results showed that participants neutralized the validation of negative feedback so that no discrepancy was found. In case of overly positive feedback, Sedikides et al. (Sedikides et al., 2003) would suggest that participants attribute success on stable personal characteristics, that is, they self-enhance. However, findings showed that participants

attributed success on unstable characteristics (e.g., having been in a good mood), and thus they could stay consistent and maintain the good feelings emanating from the positive feedback.

To test whether unexpected feedback also leads to self-verification in a different culture, study 2 was conducted comparing Germany and Japan. The second study analyzes attribution and motivation in face of unexpected positive or negative feedback, respectively, testing the core question whether Japanese - coming from a rather collectivistic culture - are differently motivated than Germans - coming from a rather individualistic culture. Taking a closer look at the Japanese culture, one could come to the conclusion that Japanese are being motivated by negative feedback instead of positive feedback as is the case in many other cultures (Heine, Kitayama, & Lehman, 2001; Heine, Takata, & Lehman, 2000). This study shall shed some more light on this rather intriguing question. Herewith connected, it is investigated whether Japanese rather attribute success externally and failure to themselves and whether Germans do vice versa, that is, attribute success to themselves and failure to other circumstances. Furthermore, specifics of the self-construals held in these two cultures are investigated. Does Japan really tend towards interdependence and Germany towards independence or are these facts commonly used stereotypes? All these questions will be analyzed cross-culturally, as well as for each culture separately.

Finally, all findings are integrated into the current literature and limitations are discussed.

3   Theoretical background

3.1 Keeping one's self consistent

There has been a large amount of research done in the field of self-esteem and how important it is for psychological well-being (e.g. Baumeister, 1993; Diener & Diener, 1995). Most researchers have postulated that people have an inherent need to view themselves positively (Maslow, 1943; Rogers, 1951). The fact that one feels good when one has positive self-esteem is not only known in the field of psychological research but is also a commonly shared view among people.

Self-enhancement theory (Baumeister, 1982) assumes that people have a natural and powerful desire to seek positive feedback in order to increase their feelings of personal worth and well-being (Heine et al., 1999; Kitayama et al., 1997; Markus & Kitayama, 1994). It is assumed that people with negative self-views specifically seek positive feedback to compensate their low feelings of self-worth. However, *self-verification theory* (Swann, 1987; Swann et al., 1987; Swann et al., 1989) shows that people with negative self-concepts not just fail to seek such positive feedback but actually choose unfavorable feedback. Self-verification is a form of getting control over one's own life. It allows people to predict other people's behavior. Swann's (Swann, 1983; Swann et al., 1987) explanation is that people have a cognitively based preference for stimuli that are familiar, predictable, and uncertainty-reducing. Hence, people seek self-confirmatory information because it is predictable. They find confirmatory information especially trustworthy, diagnostic, and accurate (Swann et al., 1987).

The postulate of consistency is not a new one. When looking as far back as 1937, Allport (1937) assumed consistency to be important for maintaining the integrity of the self. Lecky (1945) described the need for consistency of the self as a fundamental human need. According to Rogers (1951), people reach the most fully functioning psychological state when they are internally congruent and authentic. Additionally, in *cognitive dissonance theory* Festinger (1957) argued consistency to be a powerful basic drive such as hunger.

When growing up, children observe their own behavior and the reaction of others towards them. These observations are gradually translated into self-conceptions. Proceeding in gathering information for translation, children start to confirm their conceptions. Through self-confirmatory feedback they can learn more about themselves rather than through enhancing but discrepant feedback (Swann, 1987). Swann postulates self-conceptions as the

lenses through which one views and understands the world. Hence, changing self-concepts can result in the reorganization of the whole conceptual system through which one understands the world. Therefore, it is much more comforting to verify one's self-concept rather than changing it when receiving discrepant feedback. And so, even if it can be painful to confirm negative self-views, it can be much more painful in consequence when one receives dis-confirmatory feedback and thus would have to change one's self-conceptions.

In their study in 1989, Swann, Pelham, and Krull found that participants sought favorable feedback about their positive attributes, but unfavorable feedback about their negative attributes (Swann et al., 1989). They say that, of course, people rather want to verify their positive attributes. However, when seeking feedback about their negative attributes, they choose unfavorable feedback rather than favorable. Swann talks about the *cognitive-affective crossfire* when describing what happens to people with negative self-views seeking unfavorable feedback. Cognitively they confirm their self-view in seeking the unfavorable rather than the favorable feedback; thus, they self-verify. But even though participants find this feedback more accurate and self-descriptive, they are more depressed and feel more anxious and hostile after receiving it, just like *self-enhancement theory* would suggest (Swann, 1987; Swann et al., 1987).

Both people with positive and people with negative self-views are saddened likewise by negative feedback. Nevertheless, Swann, Wenzlaff, and Tafarodi showed that people with negative self-views, despite having received unfavorable feedback, seek out additional unfavorable feedback only moments later (1992). Thus, people do wish for praise, but they thrive for self-verification when recognizing that the praise is incongruent with their self-concept. People do not only prefer to seek out confirmatory feedback, they also try to correct inaccurate impressions that others hold of them (Swann & Read, 1981), even if these impressions are overly positive. Moreover, people choose interaction partners who provide them with self-consistent feedback (Swann, Stein-Seroussi, & Giesler, 1992).

In another study, Swann, Griffin, Predmore, and Gaines (1987) found that people attributed self-confirmatory feedback internally to own characteristics, while they attributed dis-confirmatory feedback to the source of the feedback. Other authors have also found evidence that receiving feedback inconsistent with the self-concept (e.g., getting a bad grade in a test we thought we would have been better in) causes processes that protect people's identity. The "self-serving bias" (e.g., Kashima & Triandis, 1986) helps to hold off threatening information - feedback inconsistent with and worse than our expectations – and to

keep the self consistent (Witte, 1993). That is, people deny the responsibility for failure and take the credit for success.

Witte and Linnewedel (1993) describe the self-concept consisting of three parts: the cognitive, the affective, and the conative part. The cognitive part refers to characteristics one thinks to have, while the conative part refers to aspects of ability and performance. The affective part refers to the validation of the cognitive and conative elements – positive or negative – the self-esteem. When a person considers his or her characteristics and actions as important and validates them positively, then a positive feeling of self-worth emanates (Witte, 1993). The core postulate is that people strive for self-verification and therewith a positive feeling of self-worth (Heine et al., 1999; Mielke, Häger, Mummendey, Blanz, & Kanning, 1996; Witte, 1993; Witte & Linnewedel, 1993). However, if negative characteristics or actions have to be attributed to one's own person, a downward comparison happens (Mielke et al., 1996; Witte & Linnewedel, 1993). That is, somebody else who does not have these characteristics or has them in a positive direction, is compared to one's self in a way that this other person has other more negative or more relevant (to the situation) characteristics as well. If, for example, a psychology student has no abilities in statistics, he can compare himself to another student who knows statistics, but fails to interact with humans – which in this area of studies is very relevant.

Following the idea of self-verification, discrepant feedback ought to be corrected, if it is overly positive as well as if it is overly negative. However, since only negative feedback is threatening for people with a fundamentally positive self-view, Witte and Linnewedel (1993) assume these corrections to proceed in a different way. In their study, they showed two ways of correction: Participants receiving overly negative feedback corrected their reflection on the information so that no discrepancy was perceived. Participants receiving overly positive feedback attributed the feedback to unstable characteristics and therefore not belonging to their self.

When people attribute overly positive information to unstable characteristics, they can protect their identity and at the same time keep the positive feeling arising from the feedback. Negative information passes through a neutralization, that is, a person evaluates the information associated with the own person as neutral instead of negative. The authors emphasize that these results hold true for people with a positive self-view only. For people with a negative self-view (depression), they postulate the results to be vice versa (Witte & Linnewedel, 1993).
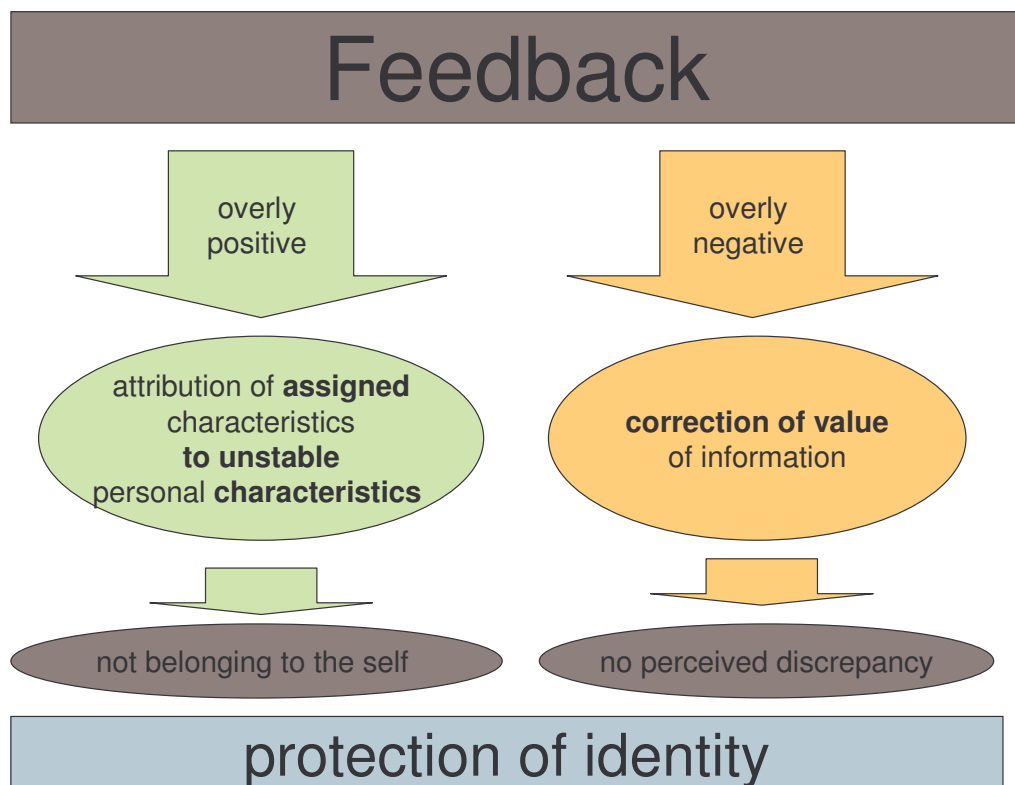
Figure 1: Ways of correction

These theories that emphasize the importance and value of consistency are drawn from Western cultures. However, self-concepts are construed differently in the East, as many researchers have described (see for example Heine et al., 1999; Markus & Kitayama, 1991). If, as some have postulated (Festinger, 1957; Lecky, 1945), consistency is a fundamental human motive, and therefore essential for well-being and smooth interpersonal relationships (Swann, Stein-Seroussi et al., 1992), it should be apparent across cultures.

However, this does not hold true. Consistency is shown to be less valued and emphasized in collectivistic cultures than in individualistic cultures (Cross, Gore, & Morris, 2003). Moreover, the need of consistency for well-being seems to be a concept that is bound to an independent view of self. Evidence will be discussed in the next section.

3.2 Comparing the self across cultures

Heine and his colleagues (1999) found that in Eastern cultures, positive self-esteem is not as important for psychological well-being as it is in Western cultures. They refer to a set of other studies that found a rather self-critical view of the self in Eastern cultures, especially in Japan (Kitayama et al., 1997; Markus & Kitayama, 1991).

In North America, self-esteem is influenced by independence, free choice, freedom, competence, control over the self and others, personal expression, happiness, and success. A person is best described by private attributes and characteristics that make him or her unique and different from others. Markus and Kitayama talk about an *independent self-construal* (1991), which is commonly found in individualistic Western countries. There is one "true" self, defined by special attributes, abilities, and characteristics. Inconsistency poses a threat to the authentic self and is seen as immature. Individual consistency on the other hand, is seen as mature and integer (Lecky, 1945).

Contradictory, in Japan, important values are a self-critical attitude, self-discipline, persistence, effort, the importance of others, shame and apologies, excuses, balance, and emotional reservation (Heine et al., 1999). The self is defined by social roles, group membership, and important relationships. Markus and Kitayama talk about an *interdependent self-construal* (1991), which is commonly found in collectivistic Eastern cultures. There are specific norms and rules in every situation, so that an inconsistency across situations is expected due to certain contingencies. This ability to adapt to every specific situation is seen as an aspect of maturity (Kitayama & Markus, 1998).

Aim of Western upbringing is to help children to stand on their own feet and make them independent (Bellah, Madsen, Sullivan, Swindler, & Tipton, 1985; Greenfield & Suzuki, 1998; Heine et al., 1999). Especially in the United States, children are taught to see themselves positive, as stars and winners, better than average, and with special abilities (Markus, Mullally, & Kitayama, 1997). Eastern cultures lay more value on interdependency between people. The feeling of belonging is much more important than to enhance or express oneself. Important is the in-group one feels belonging to, be it family, friends, or colleagues (Hamaguchi, 1985; Kondo, 1990; Markus & Kitayama, 1991; Triandis, 1989). In Japan, self-enhancement is seen as immature and inadequate (Markus & Kitayama, 1994). Self assurance is rather seen as arrogance. It shows how much one is different from the group and not how one is interdependent. A person lives in mutual respect with the group (Heine et al., 1999).

Not one's own, but the goals of the group have priority. The individual functions within this group or collective and works to achieve personal goals (Pohl, 2002). To stick out of the group and to go one's own way would affect the goals of the group (Heine et al., 1999; Kim & Markus, 1999).

Western cultures	Eastern cultures
independence, free choice, freedom, competence, control over the self and others, personal expression, happiness, success	self-critical attitude, self-discipline, persistence, effort, the importance of others, shame and apologies, excuses, balance, emotional reservation
*in*dependent self-construal	*inter*dependent self-construal
one "true" self → inconsistency poses a threat	self is defined by social roles → inconsistency is expected

Figure 2: The self across cultures

3.3 Consistency across cultures

Heine et al. showed that in East Asian culture, well-being comes from maintaining a self-critical view rather than a self-enhancing one. Consistency is not as important as in Western cultures. In a study by Suh (2002), results showed that consistency was not as related to well-being in Korean as much as in American culture. In his study, Koreans described themselves less consistently than North Americans. Moreover, consistency was evaluated differently in Asian compared to American culture. In East Asian culture, a person is seen more favorably when adapting to the special demands of a situation than staying consistent across situations. Furthermore, Korean's well-being was less predictable from levels of identity consistency. Suh argues that in East Asian cultures, multiple selves are seen as coexisting. This is essential for the purpose of being in interpersonal harmony with others. The self-system has to be malleable and highly sensitive to the context (Kitayama & Markus, 1999). In North America, however, people are seen as mature and independent when staying consistent and stable across situations and showing their one "true" self. Here, they can act

autonomously out of their real self and experience a higher level of well-being (Sheldon, Ryan, Rawsthorne, & Ilardi, 1997). Moreover, in a study by Donahue, Robins, Roberts, and John (1993), *self-concept differentiation* (SCD) was found to be related to poor emotional adjustment (e.g., depression, anxiety, neuroticism), lower levels of self-esteem and well-being, and the rejection of social norms and conventions. SCD was described as having different personality characteristics in different social roles and indicated psychological fragmentation of the self.

Suh and Oishi (2002) argued that in collectivistic cultures, the most important concern is to maintain harmonious relationships. To achieve this, the self has to be highly flexible, because every self-defining relationship has it's own set of behaviors and expectations (Suh, 2002); the self has to be very sensitive to social cues and adjust to a certain situation or the needs and expectations of other people. If necessary, people have to subordinate their personal goals to the goals of their in-group. Authenticity to one's inner feelings is seen as immature or selfish and a person's thoughts and feelings are only meaningful in reference to the thoughts and feelings of others – which, in turn, is important for self-definition (Markus & Kitayama, 1994; Suh, 2002). In an earlier study, Suh and his colleagues found that life satisfaction judgments in individualistic nations were based more on internal emotions (Suh, Diener, Oishi, & Triandis, 1998). Collectivistic cultures, in turn, seem to place more importance on social cues when making life satisfaction judgments (e.g., whether important others improve the way I live). In accordance with these findings, Fiske et al. suggest that people in Western cultures see personal attributes and dispositions, such as emotions, attitudes, preferences, and beliefs as determinants of behavior, while East Asians see behavior as a function of situational factors, such as norms, roles, and obligations (Fiske, Kitayama, Markus, & Nisbett, 1998).

The *semantic-procedural interface model* of the self (SPI, Hannover & Kühnen, 2002; Kühnen & Hannover, 2003; Kühnen, Hannover, & Schubert, 2001) describes how independent and interdependent self-construals yield in observable differences in cognition, emotion, and behavior. In this model, two mechanisms affect information processing, the *semantic* and the *procedural* mechanism. With an independent self-construal, autonomous semantic self-knowledge prevails while with an interdependent self-construal, social self-descriptions predominate. The *semantic* mechanism describes the semantic assimilation of new information to this prevailing self-knowledge. The *procedural* mechanism describes the different modes of thinking of the two self-construals. According to the authors, an independent self-construal leads people to process information rather independent from the

context, while an interdependent self-construal leads people to process information taking the context into account.

Statistical evidence for the *semantic* mechanism was found by Gardner and colleagues (Gardner, Gabriel, & Lee, 1999) who showed that participants who were primed with independence produced more autonomous self-descriptions while participants primed with interdependence produced more social self-descriptions. Furthermore, Kühnen and Hannover (2000) found participants to emphasize similarities between themselves and others more after interdependent than after independent priming. Kühnen and Oyserman (2002) and Kühnen and colleagues (Kühnen et al., 2001) found statistical evidence for the *procedural* mechanism. In both studies, the focus lay on information processing in a visual perception task. Both studies give evidence for the postulate that when primed with independence, people process information independent from the context, and when primed with interdependence, people process information context-dependent.

3.4 The Japanese self

The Japanese word for self is *jibun*, which literally means "one's share of the shared life space" (Hamaguchi, 1985); this shows best how interdependent the self is seen in Japan. Japanese seem to be very self-critical and do not place importance on enhancing the self and therefore – in Western terms – on feeling good about themselves. This is referred to as the "modesty bias". While Western participants take the credit for successful but not for unsuccessful outcomes, Japanese students tend to attribute success to the ease of the task and failure to their lack of effort (Koenig, 1997). Moreover, in a study by Kashima and Triandis, Japanese attributed their success less to themselves and their failure more to themselves than American subjects (1986). Maintaining a critical self-view for Japanese means to constantly put more effort into a task because nobody can ever give a 100%. In viewing themselves as *never good enough*, they stay in the group and on group level, striving for the group's goals and standards (Markus & Kitayama, 1994).

Although Japanese look at themselves critically and focus more on negative than on positive aspects of their own personality, this fact is not an indication of low self-consciousness or something to avoid. It even has positive social and psychological consequences (Kitayama et al., 1997). Information about failing to achieve collective standards is used to improve one's own behavior and to emphasize being part of the whole by

focusing on the group's goals and hereby supporting harmony within the group (Heine, Kitayama, Lehman et al., 2001; Kitayama et al., 1997). In Japan, nothing is ever perfect, it can always be improved (Heine et al., 1999).

According to Doi (1973), Japanese often feel incomplete and dissatisfied with their performance. Hence, they always try and work harder to compensate their deficits (Stevenson, 1995). In economics this concept is called *kaizen* (Masaaki, 1986), coming from the Japanese *kai*=change and *zen*=for the better. *Kaizen* was brought up by Taiichi Ohno to help Toyota in the 1950s to overcome a crisis. The philosophy of *kaizen* indicates a step-by-step improvement and optimization of the established product. Hereby, not the financial benefit is of main interest but the continuous effort to increase the quality of products and processes. Heine et al. argued that satisfaction with oneself and one's performance could seem to others that one has not done his utmost for the group (1999).

One of the characteristics of Japanese upbringing is *hansei* – translated approximately as "self-reflection". A person reflects on a certain event; on things that have not worked out ideally and about future improvement possibilities. This is in sharp contrast to Western upbringing, where children are praised and their positive characteristics are pointed out (Hall & Hall, 1987; C. C. Lewis, 1995; White, 1987). In Japan, it is also taught early not to stick out or to come across as extraordinary in a group (Kim & Markus, 1999). There are certain prototypical pictures of an ideal person in different ages, jobs, role models, etc. Central to children's upbringing is the concept of *rashii*, which means *similar to* or *prototypical of* (Heine et al., 1999). While in Western cultures the ideal child can have different positive attributes, there is only one widely shared standard in Japan which is approved by everyone. Conformity is crucial. This applies to school uniforms as well as to rules of conversation (Kim & Markus, 1999; Pohl, 2002).

stay in the group   the group's goals

interdependence   not enhancing the self

harmony within the group

keeping up the appearance

jibun

The Japanese self   self-critical

discipline

bearing

never good enough

trying

persistence   self-reflection

feel incomplete

prototypical pictures

continuous improvement
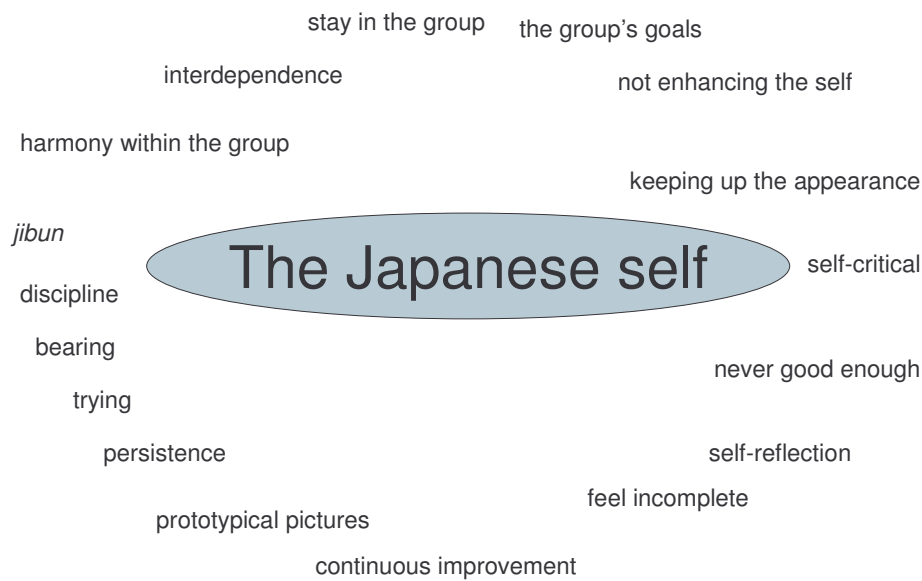
Figure 3: The Japanese self

Kitayama and his colleagues (1997) asked American and Japanese students to generate situations that either improved or lowered their self-esteem. Americans chose a larger number of success situations to affect their self-esteem rather than failure situations. Additionally, Americans felt success situations as having more influence on their self-esteem than failure situations. Moreover, success situations generated by Americans were overall perceived as having more influence on self-esteem than failure situations generated by Americans. Contradictory, Japanese did not show any tendency towards self-enhancement. They chose a greater number of failure situations to influence their self-esteem and perceived failure situations to affect their self-esteem more than success situations did. Furthermore, looking at the situations generated by Japanese, failure situations were perceived as having more influence on self-esteem than success situations. This is evidence for a self-enhancing tendency in the U.S. and a self-critical tendency in Japan.

In their study in 2001, Heine and his colleagues identified Japanese participants to work longer on a following task after failing while American subjects did the opposite (Heine, Kitayama, Lehman et al., 2001). They were more motivated to work on a following task after being successful. Additionally, Japanese participants thought that the tested personal characteristic (e.g., creativity) would be more important to succeed within their culture when they got negative results. Japanese subjects were more motivated due to failure than American subjects.

In another study, Heine et al. did some creativity tests with their participants followed by negative or positive feedback (Heine et al., 1999). Japanese participants with negative feedback estimated their own abilities worse even in non-creative items. While Canadian participants degraded the test in importance and exactness after negative feedback, Japanese subjects did vice versa: they evaluated the test as more important and exact after negative than after positive feedback.

Japanese do not focus on how good they are, but on how good they can become (Heine et al., 1999). The basic assumption is that people are approaching the collective standards by age and intensive trying. For example: a sushi cook will not be accepted as good unless he has worked hard in his profession for 10 years. An additional example is the ceremony of tea: It sometimes can last years to learn the ritual correctly (Pohl, 2002). In Japan, people are supposed to undergo hardship to surpass immaturity in the direction of adulthood (Kondo, 1992). This can happen in every life domain, in any social role; be it mother, employee, student or else. Japanese seem to be more focused on the process than on the goal or the outcome. Moreover, an ancient Taoism wording says: The journey is the reward.

Discipline is a very important value in the Japanese culture. It is expressed by trying, bearing, and persistence (Heine et al., 1999). Japanese will see the reason for success in trying more than in capabilities while failures will be attributed to personal incompetence (Kitayama, Takagi, & Matsumoto, 1995). By always doing his best, one shows obligation to the group. More important than a successful outcome, is having worked hard on the task. This additionally indicates the mentality of "the journey being the reward". By working hard, one gets respect and reputation. Supporting the group is most important (Hall & Hall, 1987; Heine et al., 1999).

Japanese live in interdependence with others and thus orientate themselves on their appraisal, opinion, and expectations. This makes them very sensitive to insults and critique from the outside. They strive to save face in public (Fiske et al., 1998; Hall & Hall, 1987; Heine et al., 1999; Pohl, 2002). Japanese make a clear difference between their overtly expressed self and their private emotions (Doi, 1986; Johnson, 1993; Lebra, 1976). To say one thing but meaning another (and believing it), does not result in strong feelings of dissonance in Japanese, compared with North Americans (Heine & Lehman, 1997). In Japan, this is not seen as hypocritical or as lying, as it would be seen in the West, due to the one true

self predominant in these cultures. When Japanese' behavior in public is not moderate, they risk losing the respect of others (Heine et al., 1999).

Japanese are strongly embedded within social contexts. Their belief in consistency between attitudes and behavior is not very strong (Kashima, Siegal, Tanaka, & Kashima, 1992). *Omote* (front) is a socially acceptable aspect of the self shown in public, whereas *ura* (back) is an aspect of the self only shown in private settings, usually hidden from the public; Japanese are conscious of both, *omote* and *ura*, and find it very important to be able to appropriately use them. Therefore, because they think that people could also show *omote*, Japanese believe that others are not always consistent with their attitudes and behavior.

3.5 The German and the Japanese self

The German and the Japanese self-concepts show some important differences. Japan, though having developed and changed rapidly in recent history, is still seen as a collectivistic culture with an interdependent self-construal (Hofstede, 1980; Kashima et al., 1992; Sato & Cameron, 1999; Suh & Oishi, 2002). In contrast, Germany is seen as an individualistic culture with an independent self-construal (Opaschowski, 2004; Schroll-Machl, 2003; Thomas, 2003). However, Japan and Germany are not prototypes of interdependent or independent cultures. Especially Japan has changed in the last decades towards more independence. Urbanization has resulted in less farming and fishing villages and a growing number of cities with increasing population (Kisa, 2005). An outside view of Japan might see that foreign goods and lifestyles seem to be gradually pervading Japanese society and culture (Rosenberger, 1992). However, Japan is not necessarily being individualized in an American sense. Japanese people define themselves in relation to others. This leads to the process of taking in foreign opinions, lifestyles and cultures, and integrating this into their traditional culture. Thus, the Japanese self is not individualizing, but staying "Japanese", integrating other styles of culture.

Germany is seen as part of the Western world. Although geographically not a large country, Germany plays an important role in industries and economics (Schroll-Machl, 2003). According to their history, Germans have always tried to build the bridge between East and West (Korte, 1994). Therefore, they are seen as not having a clear identity. Especially when the eastern and the western part of Germany were reunited, the collectivistic background of the GDR (German Democratic Republic) and the individualistic background of the FRG

(Federal Republic of Germany) collided and the cultural differences slowly merged into one culture of Germans. For these reasons, shall we assume then that Germany is not as independent as it often is declared? Opaschowski (2004) suggests a development in different directions. On the one hand, Germany tends towards individualism in the workplace. People strive towards occupational independence rather than being employed and working for group goals. On the other hand, people come back to more social values; they tend towards family and being socially embedded. Germany tries to build a bridge between individual desires/goals and social membership/altruism.

Looking at cultural standards, further differences between Germany and Japan can be observed. In the literature, Germany is seen as staying with the facts (Schroll-Machl, 2003; Thomas, 2003). In business life, people talk about the facts and stay with the subject. You do not talk about personal matters in a business conversation. However, German values are changing in the direction of more fluent transitions between work and private life (Opaschowski, 2004). In Japan, the orientation changes towards relations. Even in business life, it is important to establish a good and appropriate relationship as a basis to do business with the other person (R. D. Lewis, 2002). In Japan, you do not do business one on one, but rather with the whole group. The group represents the company which, in turn, represents Japan.

In Germany, it is common to be direct in conversations and behavior. You do business person-to-person and want a quick and efficient solution (Schroll-Machl, 2003). Not so the Japanese. Since they represent the company, they cannot make decisions right in a business conversation, unless they had time for consultation (R. D. Lewis, 2002). Japanese are inconsistent in their overtly displayed self, that is, what they say and how they act, and their private emotions (Doi, 1986; Johnson, 1993; Lebra, 1976). This act is not seen as hypocritical like it would be in Germany. If Japanese do not act moderately in public, they risk losing the respect of others (Heine et al., 1999; R. D. Lewis, 2002). In contrast, Germans are known for their honesty and their straightforwardness. To beat around the bush is not their mentality. A German person does not say one thing meaning another, even if he risks hurting his counterpart (Hall & Hall, 1983; Thomas, 2003).

One of the things that differentiates the two cultures essentially, is the aspect of honesty and authenticity (Triandis, 1995). Japanese are much more worried about keeping a harmonious relationship than following other principles. For example, they would rather tell a lie, if the truth could hurt the relationship. With this they could fall in disgrace with Germans, who place more importance on telling the truth than taking a relationship into consideration. Germans preserve their authenticity while Japanese act in accordance with the standards imposed from outside (Triandis, 1995). The honor of the in-group is very important in Japan. Inadequate behavior (e.g., going into a brothel) is not seen as immoral as long as it stays in private. Not until such actions come to public, it becomes a question of honor or dishonor. Japanese must save face, at all costs. A dishonorable action brought to public brings shame over the whole in-group. Germans in contrast, see dishonorable behavior as dishonorable, whether it comes to public or not (Triandis, 1995). Furthermore, evidence of two studies showed that both Japanese children (Lee, Cameron, Xu, Fu, & Board, 1997) and adults (Fu, Lee, Cameron, & Xu, 2001) believed that lying for the purpose of modesty had positive moral value, whereas telling the truth about good deeds was morally undesirable.

Japanese do not have a consistent self, but rather act according to the context they are in. Kashima and colleagues (Kashima et al., 1992) compared Australian and Japanese students and found that Japanese perceived behavior to be less consistent with attitudes than the Australian participants.

As much as Japanese tend towards self-criticism, Germans tend towards understatement (Hall & Hall, 1983). Even though German supervisors and teachers try to give their subordinates a feeling of competence, they also criticize everything that is not perfect. The perfectionism does not reach the significance of earlier years, but Germans are still known for their quality products all around the world (e.g. BMW, Leitz; Hall & Hall, 1983).

Hall argued that in Germany one should listen to the person who is the most educated and articulate, and not to the one who is loudest and always strives to be the center of attention. Although Germans are often criticized as loud and reckless in their free-time (e.g., holidays), their priority of moderate and good behavior is shown in business world. People who are educated and have a broad knowledge and good manners gain the respect of others (Hall & Hall, 1983). In these lines, Opaschowski argued that in Germany social acceptance is obtained through achievement (2004). Here, the Japanese and the German culture are very alike.

3.6 Present research

This dissertation addresses two debates;

   a) *Do people enhance their self or do they rather try to stay consistent?*
   b) *Are Japanese motivated by negative feedback or do they tend towards self-enhancement?*

The consequences reach into many areas, such as education, politics, economics, etc.

In study 1, the Witte and Linnewedel study (1993) is replicated. The core question is: Which processes result when people receive feedback inconsistent with their self-concept? The hypotheses are along the lines of the original study: a) Participants receiving overly positive feedback attribute this feedback to unstable characteristics of the self, and b) Participants receiving overly negative feedback neutralize the evaluation of this feedback.

In study 2, two cultures are compared: the German and the Japanese. First, the self-construals of the two countries are analyzed. Are Germans independent and Japanese interdependent? Both Germans and Japanese are hypothesized to score highly on both, independent and interdependent self-construal, with Germans scoring higher on the independent than the interdependent and Japanese scoring higher on the interdependent than the independent scale. Furthermore, German participants are hypothesized to score higher on the independent scale than Japanese participants, whereas Japanese are hypothesized to score higher on the interdependent scale than German participants. Secondly, it is investigated whether German and Japanese participants differ in their reaction to unexpected feedback. The independent variables in question are German or Japanese culture, positive or negative feedback, and personal or social self-concept being addressed by the feedback. The dependent variables are attribution and motivation. Germans are hypothesized to attribute success internally and failure externally. Additionally, German participants are hypothesized to be motivated more after positive than after negative feedback. Japanese are hypothesized to attribute failure internally and success internally or externally. Furthermore, Japanese participants are hypothesized to be more motivated after negative than after positive feedback. For German participants the personal self is hypothesized to be more important, whereas for Japanese participants the social self is hypothesized to be more important.

Important in both studies is that feedback is unexpected for the participants. In study 1, this surprise effect is manipulated experimentally while in study 2, the surprise effect is implemented through instructions, namely the wording of scenarios. The reactions to unexpected feedback are so interesting because a lot of events in life come unexpected. The

question is whether these unexpected events have a strong influence on people, positively as well as negatively. Taken for example the work domain, do unexpected negative events diminish motivation for following efforts? And do unexpected positive events especially motivate employees? The present research will approach these questions in order to bring more light into the surprise effect of feedback.
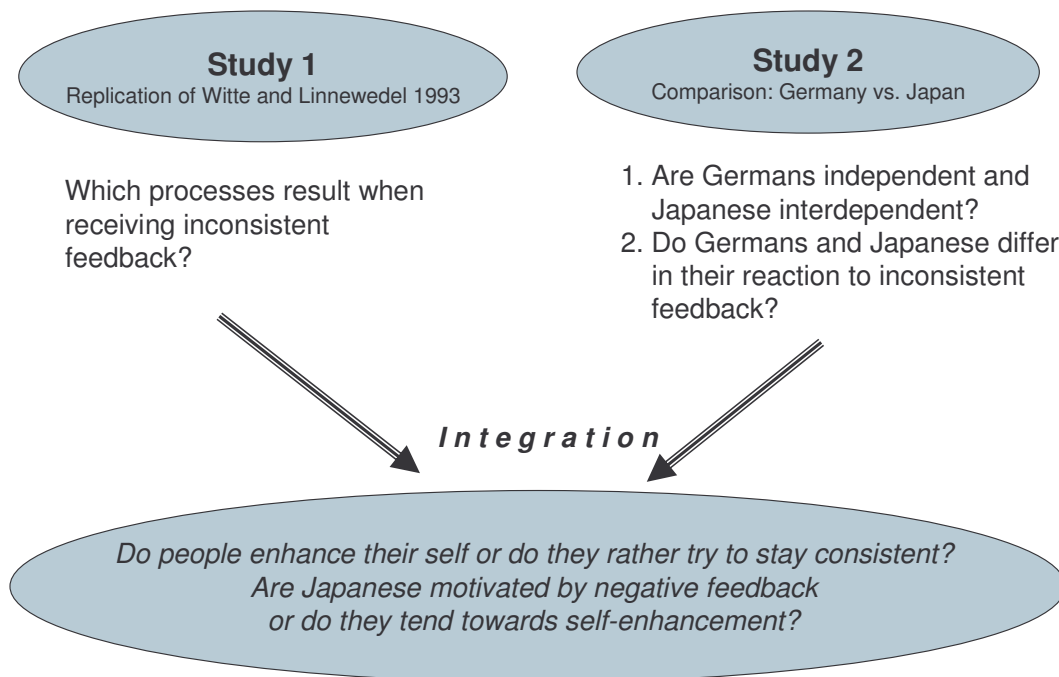
Figure 4: Present research and integration

4 Study 1: Self-verification

The first study was conducted to replicate the findings Witte and Linnewedel made in the early nineties (1993). This meant to demonstrate the robustness of the self-verification phenomenon. The major question was how people would react to either overly positive or overly negative feedback. In alignment with Wittes and Linnewedels findings, the author hypothesized that people would 1) neutralize their evaluation after overly negative feedback and 2) attribute overly positive feedback on unstable characteristics of the self.

4.1 Method

4.1.1 Participants

The sample consisted of 105 students minoring in psychology (79 females, 26 males, age M = 25.08, SD = 4.68). They were recruited in an introductory psychology class at the University of Hamburg and received extra credit (Versuchspersonenstunde) for participation.

4.1.2 Procedure

First, students filled out a questionnaire. They were told that the questionnaire measured their personality, on which they would receive feedback on a second appointment. In a one-on-one setting they received a standardized written feedback which was either overly positive or overly negative. The feedback was worded in a way that participants would either find themselves evaluated *far* too positive or *far* too negative in their personality. It was phrased in an extreme manner to make sure that it was unexpected. The reactions of participants showed that the feedback they had received was convincing. After having filled out another questionnaire, participants were thoroughly debriefed and dismissed.

A code was used to assure participants' anonymity but still being able to link the first and second session. Participants who scored high on depression (2 participants) were automatically given positive feedback, whereas all other participants were randomly assigned.

Positive feedback was worded as follows (version for male participant):

The participant scores very highly on the scale 'Behavior in the group' which shows that he is able to integrate himself very well into the group. He takes influence on the course of action and moves the group forward essentially. Nevertheless, he can stay himself and therewith contributes very positively to the group-performance.

The participant also shows high scores on the scale 'Achievement motivation', he is highly motivated and willing to bring effort. He deals with assignments quickly and accurately.

On the scale ,Empathy' the participant scores better than average, his abilities in the area of interpersonal relationships are estimated as very high.

Altogether, the participant performed very well. The results indicate a highly motivated and empathetic person who can integrate himself ideally into a group and who moves the group-performance forward a great deal.

Negative feedback was worded as follows (version for male participant):

On the scale 'Behavior in the group' the participant scores low which shows that he is not able to integrate himself very well into the group. He is self-centered and therewith inhibits the workflow of the group.

The scale 'Achievement motivation' also shows a worse than average score, the participant is not motivated. He does not deal with his assignments or if he does then incompletely. He always tries to evoke responsibility.

On the scale 'Empathy' the participant scores worse than average, his abilities in interpersonal relationships are estimated as very poor. The participant likes to stay on his own and does not like to surround himself with people. Interactions with others often result in misunderstandings.

Altogether, the participant's score is very low. The results indicate a non-motivated and self-centered person who poorly integrates into groups and rather stays on his own.

4.1.3 Measures

Depression. Participants' level of depression was measured by the scale *FSSW* of the *Frankfurter Selbstkonzeptskalen* (Deusinger, 1986). The scale *FSSW (Frankfurter Selbstkonzeptskala zur allgemeinen Selbstwertschätzung)* consists of 10 items and includes statements of thoughts about the valuation of the own person ($M = 25.29$, $SD = 7.67$, $\alpha = .86$). For example, *Sometimes, I think I'm good for nothing at all* (Manchmal glaube ich, dass ich zu überhaupt nichts gut bin). This scale was used to determine participants with a high amount of depression, who were then automatically given positive feedback. This applied to two students. The items were answered on a six-point scale (1= very much - 6= not at all).

The main questionnaire was the same as used in the study of Witte and Linnewedel. It consisted of a mood scale, a scale measuring participants' reactions to feedback and explanations therefore.

Mood. The mood scale consisted of 7 items, asking if the participant feels cheery or melancholic, if the person is in a good or bad mood, decisive or indecisive, confident or unconfident, well or miserable, full of spirit or spiritless, and vivid or weary ($M = 15.34$, $SD = 4.73$, α = .88). Participants answered these items using a 5-point scale with both moods as poles on each subsequent side.

Reaction to feedback. Four items measured participants' reaction to their feedback. The items asked whether the feedback was inconsistent with the self-view ($M = 3.28$, $SD = 1.57$), unexpected ($M = 3.31$, $SD = .98$), positive or negative ($M = 2.85$, $SD = 1.69$) and whether the person rejected or accepted results ($M = 3.06$, $SD = 1.16$). All items were answered on a 5-point scale.

Explanations. Twelve items asked for explanations for the inconsistent feedback ($M = 34.23$, $SD = 7.04$, α = .81). Feedback could be attributed to the own person, the test, or the situation, each of which could be stable or unstable.

Motivation. Finally, participants' subsequent motivation was measured by asking how highly a person would be motivated to take part in a personality test again - and herewith risk another feedback like the one they received ($M = 3.63$, $SD = .86$).[1]

4.2 Manipulation check

Two findings assured that the feedback participants had received was believable. Participants were asked for how inconsistent they perceived their feedback with their self-concept. Participants with positive feedback perceived it as far more positive ($M = 1.80$, $SD = .75$, $t(49) = -11.22$, $p < .001$) while participants receiving negative feedback perceived it as far more negative ($M = 4.68$, $SD = .47$, $t(52) = 25.94$, $p < .001$) than they had expected. Both means were significantly different from neutral, showing that the feedback had worked. Participants perceived feedback as unexpected and inconsistent with their self-concept.

Secondly, the mood scale was analyzed. It was expected that participants with overly positive feedback should feel significantly better than participants with negative feedback. T-tests revealed that participants with positive feedback felt significantly more cheery

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[1] For all item and item statistics, see appendix, table 1

($t(96)$ = -2.48; p = .01), were in a better mood ($t(94.03)$ = -4.67; $p < .001$), and felt more vivid ($t(97)$ = -2.13; p = .03) than participants with negative feedback. This shows that the feedback in fact made people feel differently, depending on the direction of feedback. The scores of the other moods tended in the same direction but did not turn out significant.

4.3 Results

Witte and Linnewedel found that participants receiving negative feedback perceived it as very inconsistent to their expectations – in a negative direction. However, when asking for the evaluation of the feedback, the answers were more neutral instead of negative. The acceptance also lay close to neutral, meaning that the participant partly accepted and partly rejected the feedback.

Participants who received positive feedback also perceived it as inconsistent to their expectations. However, this inconsistency was in a positive direction. When evaluating the feedback they showed a more extreme appraisal. They rated the unexpected positive feedback as very positive instead of neutral like participants with negative feedback did. Nevertheless, this group also returned to neutral. Asking for the acceptance of the results, the group with positive feedback also answered rather neutral. This indicates that staying consistent with one's self-concept is more important for a person than enhancing the self. In case of self-enhancement, participants would have readily accepted positive information about the self, even if this would have been inconsistent with what they had thought about themselves before the information.

In this study, Witte and Linnewedel's findings could be replicated. Both groups also approached the neutral point when asking for the acceptance of the feedback. The results of the group receiving positive feedback showed to be nearly the same as in the origin study (see figure 5). The results of the group receiving negative feedback were not as extreme as the ones of the origin study, but there was an obvious trend.

In both studies, participants with positive feedback attributed the information on unstable characteristics (e.g., "I was highly concentrated") rather than on stable characteristics (e.g., "A questionnaire is a good way to get an indication of one's individual personality"). Witte and Linnewedel had found a preference for internal attribution after positive feedback, which we could not replicate statistically. Participants with negative feedback attributed rather externally, that is on the questionnaire or the situation, and stable.
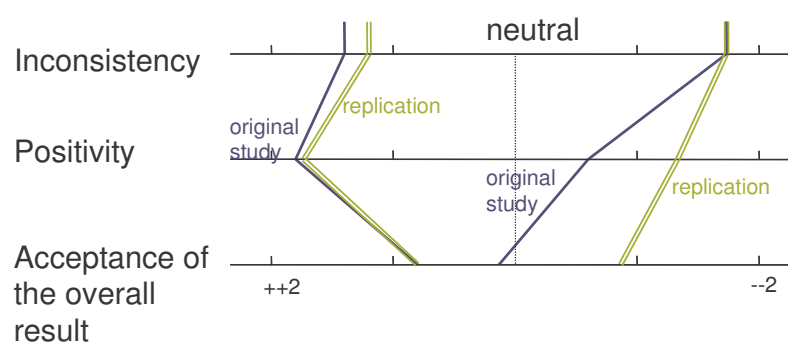
Figure 5: Comparison of study and replication

As in the Witte and Linnewedel study, participants were asked for how inconsistent they perceived the feedback with their self-concept. They were asked:

Maybe there is a difference in how you see yourself and how the test pictures you. If you compare how you assessed yourself a couple of days ago and how the test assesses you, which of the statements is best suitable?

1=The results are far more positive than …

- 5= The results are far more negative than …

how I pictured myself just a couple of days ago.

As expected, participants who received positive feedback perceived it as far more positive ($M = 1.80$, $SD = .75$, $t(49) = -11.22$, $p < .001$) while participants receiving negative feedback perceived it as far more negative ($M = 4.68$, $SD = .47$, $t(52) = 25.94$, $p < .001$) than they had expected. Both means were significantly different from neutral. As indicated above, this showed that participants perceived feedback as unexpected and inconsistent with their self-concept, meaning that the feedback had worked.

Further, participants were asked how they evaluated their feedback. The appraisal was measured on a five-point scale:

The results turn out to be 1=very positive – 5=very negative for me.

As in the study of 1993, participants who received positive feedback evaluated it positively, although it was unexpected ($M = 1.24$, $SD = .43$, $t(49) = -28.84$, $p < .001$). Also replicating the past findings, participants who received negative feedback evaluated it more neutral than their counterparts ($M = 4.33$, $SD = .84$, $t(53) = 11.57$, $p < .001$).

Although participants perceive the positive feedback as discrepant with their self-concept, they appraise it positively, because they want to keep the positive feelings occurring

from the praise. Participants with negative feedback also perceive it as inconsistent with their self, and make it less threatening by giving it a neutral appraisal instead of a negative one. When asking for the acceptance of this inconsistent feedback, both groups return in the direction of neutrality. Scores are still significantly different, and still significantly different from the neutral point, but there is a clear tendency. The positive group showed nearly the same score as the positive group in the Witte and Linnewedel study, while the value of the negative group is not so distinct.

Like Witte and Linnewedel, this study showed that inconsistent feedback leads to self-verification. When inconsistent feedback poses a threat to identity, there are filter mechanisms which assure the protection of the identity. Self-views are not rigid, every person develops over time and therewith changes his self-views. The basic identity though is being protected. This happens through two different ways of correction: a) the inconsistent information is being reviewed and the appraisal neutralized, or b) the attribution to the self is rejected. The former happens in an early stage, self-verification happens without the necessity of dealing with the content of the information. The latter requires more cognitive engagement. When a person receives overly positive feedback, he wants to keep the positive feelings emanating from it. So he does not appraise the feedback neutrally but positively. Still, to be able to protect his identity, the person has to correct the inconsistent feedback in a different way. When this person attributes the feedback to unstable characteristics, the positive feeling can be kept, because these unstable characteristics still belong to the person, but the attribution is still not to the person's identity, thus the person can protect it and does not have to change it. When coming to the appraisal of the overall results though, both groups come to the same conclusion: the feedback does not threaten the self-view and the identity stays consistent.

Exploring the question of motivation, a significant difference was found in subsequent motivation for taking part in another personality test after having received feedback. Participants who had received positive feedback ($M = 3.92$, $SD = .80$) were significantly more motivated to participate again than participants who had received negative feedback ($M = 3.37$, $SD = .83$, $t(102) = 3.42$, $p < .001$). As commonly expected, German participants showed to be motivated more after praise than after critique.

5 Study 2: Cross-cultural examination

Study 2 examined self-verification in a cross-cultural comparison. Addressing the above discussed debate of self-verification versus self-enhancement, it was investigated whether Japanese rather self-verify instead of enhancing the self in face of unexpected feedback. Receiving unexpected positive feedback means that the person has not expected to perform well in this current situation. Japanese participants were hypothesized to rather attribute unexpected positive feedback externally. They should not take the credit for a good performance when they had not expected to perform well, hence they would self-verify rather than attributing internally, which would be an indicator for self-enhancement. In face of unexpected negative feedback, Japanese were hypothesized to attribute internally, which is along the lines with self-criticism postulated by Heine and his colleagues (Heine, Kitayama, & Lehman, 2001; Heine et al., 2000). Additionally, this study should shed light on the question, whether Japanese are really motivated by negative feedback. German participants were hypothesized to be more motivated by positive than by negative feedback while Japanese participants were expected to be motivated rather by negative than by positive feedback.

5.1 Method

5.1.1 Participants

In total, 460 psychology students participated in this study. The German sample (n = 231) consisted of 181 female and 50 male students of the University of Hamburg (age M = 25.34, SD = 6.48). The Japanese sample (n = 229) consisted of 107 female and 122 male students of the University of Osaka (age M = 19.8, SD = 1.3).

5.1.2 Procedure

The participating students were recruited in class and were asked to fill out a questionnaire for which they received extra credit. They completed the survey measures at home (for survey see appendix).

5.1.3 Measurement constraints

This study examined in what way people respond to positive or negative feedback that is inconsistent with their self-concept. This could be realized with a questionnaire asking

participants whether they find themselves evaluated correctly and what meaning this information has for them. This would undoubtedly be an economic way of collecting data, especially because two samples from different countries should be examined. Nevertheless, this method raises some problems. In the coming section, these problems shall be discussed.

In a commentary on Oyserman and colleagues (Oyserman, Coon, & Kemmelmeier, 2002), Kitayama (2002) criticized using attitude surveys in cross-cultural research. He argued that these questionnaires can neither measure performance nor the underlying cognitive processes. He saw a problem in the fact that people are mostly not aware of the processes underlying everyday behavior. The expression of culture in form of rituals, routines, styles of conversation, etc. usually happens unconsciously, and therefore is not accessible to conscious evaluation.

To confirm this postulate, Kitayama reported a study in which d'Andrade (2000) created attitudinal questions that should measure differences between Southerners and Northerners of the United States. These honor-related behavioral differences had been found in a study by Nisbett and Cohen (1996). None of the attitudinal questions created by d'Andrade could successfully confirm these behavioral differences.

Furthermore, what people mention as important for them, does not necessarily reflect their behavior or preferences (Peng, Nisbett, & Wong, 1997). Stevenson, Lee, and Graham (1993) asked Asian and American students how much importance they placed on sports and mathematics in their lives. Asian students gave mathematics less importance than American students while giving sports more importance than their American counterparts. Nevertheless, their performance showed that the opposite was true. Asian students studied longer and scored higher in mathematics, and spent less time on sports than American students.

Taking into consideration these problems, it would be more valid to conduct an experiment as in study 1, where behavior is observed directly. Here the researcher can observe a person's reaction in a specific situation. However, this raises new problems. In an experiment, all conditions can hardly be controlled in just one culture. In different cultures with differing languages and a different understanding, this is even more difficult. The standardization of experimental conditions in two diverse cultures is problematic (Peng et al., 1997). In different cultures, even small details can affect the standardization. This is especially true when studying a culture like Japan, where people are always trying to save face (Fiske et al., 1998; Pohl, 2002). In an experimental setting, the researcher would have to make sure that Japanese do not feel under pressure and therefore answer in a socially desired

way. A questionnaire study is more anonymous. Hence, the problem of social desirability should be less distinctive.

Further problems in cross-cultural studies are discussed subsequently. First of all, there is the problem of different understanding of constructs in different cultures. It has to be assured that the measured construct is understood the same way in both cultures, otherwise means cannot be compared. Secondly, answers on likert scales are problematic (Peng et al., 1997; Stevenson et al., 1993) because they are given in comparison to other people. These *other people* are different in two cultures, though (Heine, Kitayama, Lehman et al., 2001). If for example, a German woman is asked how much energy and time she invests into the community and this woman has a non-profit job in church, she will rate herself quite high on a scale. In comparison to other German women, this woman invests a lot through her non-profit job. However, if you ask the same question to a Japanese woman, she would compare herself to other Japanese women and their norms. Given that Japanese have a high sense of family and place high regard on the community, it is possible that she rates herself more on the lower end of the scale. She looks at herself critically and believes she does not live up to the standards of her community and culture. Hence, this item does not determine whether the Japanese woman might actually spend more time and effort on helping her community than the German woman.

Peng et al. suggest to solve the above mentioned problems by developing concrete behavioral scenarios with specific answers (forced choice, 1997). Firstly, the construct that shall be investigated is defined clearly within the scenario, so that participants do not have to find own definitions. For example, in the item: How important for you is *freedom of choice*?, every person has to define their own meaning of *freedom of choice*. An employee might think about the freedom he has in work decisions without his boss always telling him what to do, while a person from a suppressed country might think about everyday life choices that he cannot choose freely most of the time. For both people, *freedom of choice* has a completely different meaning with different weight placed on it. Since the definition is already given clearly in the scenario, this method reduces the influence on given answers due to different interpretations of participants, especially between different cultures. Secondly, if experts are convinced that the given scenario will reflect the same construct within both cultures, the problem of diverse interpretations of the construct in different cultures is solved. To assure whether situations were understood similarly in both cultures in this study, German and Japanese researchers agreed on a set of scenarios. Thirdly, scenarios only ask for behavioral

preferences within a hypothetical situation and not for the importance of an abstract concept. This solves the reference-group problem. Furthermore, because the scenarios only ask for preferences this also reduces situational pressure since there is no pressure of giving a „wrong answer" (Peng et al., 1997).

When constructing scenarios, Peng et al. suggest to make sure that a) the situation has to be possible within both cultures, and b) behavioral alternatives must be specific, but not bizarre or absurd within any culture (Peng et al., 1997). Additionally, they suggest asking for independent expert-knowledge to ensure criterion validity. The developed scenarios have to correlate highly with judgments made by experts of the culture in question. These experts are people who are familiar with the culture, e.g. natives, people who have lived within the culture, or people who are studying this culture (Peng et al., 1997).

For this dissertation, the scenarios have been developed according to the above stated standards. Two groups of researchers from both countries discussed the scenarios so that no situation was bizarre and both countries would have the same understanding.

5.1.4 Measures

Demographic variables. Participants were asked for their age and gender. Additionally, they were asked how long they had been living in a metropolitan area. Both samples were taken from universities in large cities to make sure that there was no disturbing effect on participants' self-concept. In Japan, there is a large difference in education between people who come from a small fishing village or people coming from a metropolis. The question suggests itself, whether people from a small fishing village are more traditional and live along these lines and therefore show a much higher level of collectivism than their metropolitan counterparts. This would lead to a suboptimal generalizability of results. In Germany, the difference of village and metropolis is probably existent, but not so evident. However, we analyzed whether this variable had an effect on results in both cultures.

Scenarios. In this study, participants were asked to put themselves into a hypothetical situation and answer questions hereafter. The scenarios were hypothetical unexpected successful or unsuccessful situations in different life domains: work, family, and free-time. Participants chose from possible answers how they would react in this situation. The scenarios were always worded in the way that success or failure feedback was unexpected and inconsistent with one's self-concept.

Example (for all scenarios see appendix):

You wrote an exam in your major subject. You come out of the exam with a good feeling because you believe you'll get a good grade. You have studied hard for this exam and now you will earn the credit for your work. When getting back the exam you got a bad grade. You believe that the results give a bad description of how you really are.
(coded as: work, negative, personal)

In each scenario, three independent variables were operationalized. First, the *situations* were taken out of three life domains: work, family, and free-time. Second, *feedback* was either positive or negative. Third, feedback affected either the personal *self-concept*, feedback given to the own person, or the social self-concept, feedback given to the group the person is a member of. The fourth independent variable was the participants' *culture*: Germany or Japan.

Table 1: Scenarios

Work

Self-concept \ Feedback	Positive	Negative
Personal	Scenario I	Scenario II
Social	Scenario III	Scenario IV

Free-time

Self-concept \ Feedback	Positive	Negative
Personal	Scenario V	Scenario VI
Social	Scenario VII	Scenario VIII

Family

Self-concept \ Feedback	Positive	Negative
Personal	Scenario IX	Scenario X
Social	Scenario XI	Scenario XII

The two dependent variables were *attribution* and *motivation*[2].

Attribution. Participants' attribution style in face of unexpected feedback was measured with a forced choice item given after each scenario. The feedback could be attributed either internally or externally. For example,

> *How do you explain the results of your test?*
> *a) I didn't study hard enough. (internal)*
> *b) The exam was too difficult. (external)*

Motivation. The motivation items asked whether a person after being confronted with feedback in this specific situation (scenario) was further motivated to engage in a similar situation again. For example,

> *How motivated are you to study for the next exam? (1= not at all motivated - 5= highly motivated).*

The materials were originally produced in German and then translated into Japanese. Then, after an independent translator back-translated the Japanese version into German, three translators discussed and resolved any inconsistencies between the versions. [3]

Self-construal. The Self-Construal Scale (Singelis, 1994) measures the level of independent and interdependent self-construals as orthogonal subscales. In this study the revised version was used (see Singelis, Triandis, Bhawuk, & Gelfand, 1995). The *independence* subscale consisted of 15 items (e.g., "I enjoy being unique and different from others in many respects"). The *interdependence* subscale also consisted of 15 items (e.g., "It is important for me to maintain harmony within my group"; see appendix for all items). The items were rated on a 7-point scale, answering ranging from 1 (strongly disagree) to 7 (strongly agree). Singelis reported Cronbach's alphas ranging from the high 60's to the middle 70's. In support of the scale's validity, Singelis found Asian Americans to be more interdependent and less independent than Caucasian Americans.

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[2] Variable names and constructs have the same notation in most cases. For clarity reasons, variable names will be *italicized* in the following.
[3] I received the Japanese version from Prof. Ted Singelis. The translation was done by Chika Nakanishi, a graduate student at Eastern Washington University.

5.2 Results

5.2.1 Self-Construal Scale (SCS)

5.2.1.1 Factor analysis

A factor analysis was conducted for both cultures together. First, instead of the two subscales that Singelis proposed for the SCS, a three factor solution was found using the whole sample. However, factor analyses for each culture separately yielded a clear two factor solution in both cases.

The eigenvalues and the total variance explained, as well as the rotated eigenvalues for a two factor solution of each culture are shown in appendix, tables 2 and 3. The rotated component matrices with the factor loadings for both cultures appear in appendix, tables 4 and 5.

The two resulting factors in both cases did not turn out exactly the same. There was overlap but also partly different items loading on the two factors. Additionally, as regards content, factor 1 in Germany corresponded to factor 2 in Japan (*indepedence*) and factor 2 in Germany corresponded to factor 1 in Japan (*interdepedence*), respectively. Tucker congruence coefficients were computed to test the similarity of the *independence* factors across the two cultures, as well as the *interdependence* factors across cultures. The Tucker coefficient of the *independence* factors yielded a $c = .84$, and the *interdependence* factors a $c = .82$[4]. Hence, it can be concluded that the self-construal factors are relatively similar across cultures.

Both factors had some overlap with the two original Singelis factors, but not all items loaded on the same factors. To find the best solution of factors for further analyses of both cultures, reliability tests were conducted with the whole sample for all three possibilities: The German scales for *independence* and *interdependence* (results from the above factor analysis), the Japanese scales (results from the above factor analysis), and the original scales from Singelis` SCS. Table 2 shows Cronbach`s alphas for both scales and all three possibilities.

Table 2: Cronbach`s alphas for *independence* and *interdependence* in Germany, Japan, and the original scales (SCS)

	Germany	Japan	SCS
Independence	.56	.33	.65
Interdependence	.64	.66	.69

Note: Sample includes both cultures

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[4] Congruent coefficients above .80 indicate relatively high similarity between two factors

As can be seen, the original subscales of Singelis` SCS yielded the highest internal consistencies. Therefore, the Singelis scales are used in further analyses. This is not only a proof for the existing scales; it also gives the possibility to better compare and generalize further results.

5.2.1.2 Reliability

A test for reliability was conducted for the two subscales of the SCS. To ensure a reasonable reliability, items which decreased the Cronbach's α considerably were deleted. Three items (items number 9, 15, and 24) of the *independence* scale and one item (item 19) of the *interdependence* scale were deleted. Cronbach's alphas were .65 for the *independence* and .69 for the *interdependence* scale, respectively. The alphas for the two cultures separately for the *independence* and *interdependence* subscales were .63 and .68, respectively, for the German sample and .66 and .72, respectively, for the Japanese sample. This is somewhat less than Singelis reported for his two scales. However, Singelis argued that these alphas, although being less high than normally intended, are adequate considering the broadness of the construct and the wide range of thoughts, feelings, and behaviors that are assessed with the scales (Singelis et al., 1995). Cronbach addressed this problem as the "fidelity vs. bandwidth dilemma" (Cronbach, 1990, pp. 208-210). Bandwidth describes the amount of information obtained by the questions, whereas fidelity refers to the consistency of the answers. The two are inversely related, that is, a large bandwidth comes with low fidelity and vice versa. If the items of the SCS were more focused on a single aspect of the self, internal consistencies would be higher. Unfortunately, this would threaten the validity of the measure. Hence, emphasizing validity of the measure, lower internal consistencies are acceptable (Singelis et al., 1995). Additionally, other studies also revealed moderate levels of consistency of the scale(Takemura, Yuki, Kashima, & Halloran, 2007).

The two factors did not correlate with one another (r = -.02). Therefore, it can be concluded that the scales are two independent subscales. In line with previous research (Singelis, 1994) the factors will be treated as independent dimensions. Item statistics for the two scales appear in appendix, table 6 and 7.

5.2.1.3 Residence differences

The variable r*esidence* was computed by deviding the participants' age by the years he or she had lived in a metropolis. The resulting scale (all participants) was split at a value of 2, with 2 and smaller meaning that people had lived at least half of their life in a metropolis. A result larger than 2 meant that participants had lived less than half of their life in a metropolis.

Especially interesting were the comparisons between the two extreme groups of each country, that is, comparing German participants with a high amount of years lived in a metropolis (expected to be rather independent, here called *city residents*) with Japanese participants having lived less than half of their life in a metropolis (expected to be rather interdependent, here called *countrymen*). If there was a difference resulting from the years one had lived in a metropolis then it would show between these two groups. In fact, German *city residents* and Japanese *countrymen* differed significantly on *independence*, but not on *interdependence*. As expected, German *city residents* showed to be more independent than Japanese *countrymen* (*M* = 4.98 > *M* = 4.62, *t(228)* = 4.25, *p* < .001). Contrary to expectations, German *city residents* and Japanese *countrymen* showed no difference in *interdependence* (*M* = 4.41 and *M* = 4.42, *t(226)* = -.09, *p* = .927).

Looking at each country seperately, there was no difference in *city residents* and *countrymen* from Germany (all *p* > .05). In Japan, there was also no significant difference between the two groups (all *p* > .05). Hence, the difference reported above resulted from a different effect. A 2x2 (*residence*culture*) analysis of variance was conducted with the two factors of the SCS as dependent variables. It revealed a significant effect of *culture*, which means that the two cultures differed significantly on the SCS. However, the variable *residence* did not turn out significant, meaning that it was not relevant for the SCS whether participants had lived in a metropolis for a significant amount of their life.

5.2.1.4 Cultural differences

The means and standard deviations of all SCS items for each country appear in appendix, table 8 and 9. To determine cultural differences in the SCS, a series of t-tests were conducted. Results are shown in table 3.

Table 3: T-tests of SCS factors by country

	M		t	df	p	d
	Germany	Japan				
Independence	5.03	4.61	7.11	456	p < .001	.66
Interdependence	4.36	4.43	-1.09	449	p = .272	-.10

As predicted, German participants scored higher on the *independence* subscale than Japanese participants. In the literature, Germany is seen as an independent culture (Opaschowski, 2004; Schroll-Machl, 2003; Thomas, 2003) while Japan is seen as having an interdependent self-construal (Hofstede, 1980; Kashima et al., 1992; Sato & Cameron, 1999; Suh & Oishi, 2002). Yet, German and Japanese participants showed no difference on the *interdependent* subscale. As discussed before, this pattern of results is not all-too surprising. Although seen as independent culture, Germany also has its collectivistic side (Opaschowski, 2004). Hence, German participants' level of *interdependence* would not be extremely low. Japan, in contrast, is not as collectivistic anymore as it has been in former times. Additionally, the present sample consists of university students. This sample is characterized by young well-educated Japanese, who probably are more independent than the average Japanese person. The analyses showed no difference concerning participants' gender.
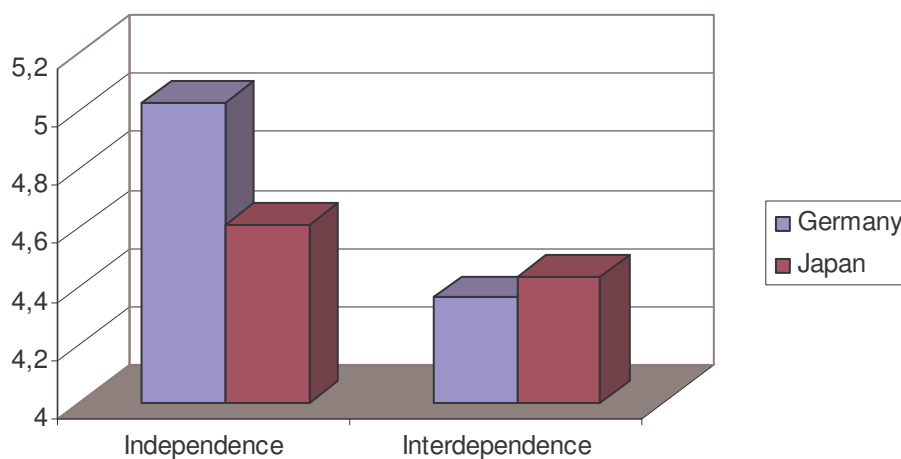
Figure 6: Mean scores of the SCS subscales *independence* and *interdependence* for Germany and Japan

5.2.2 Scenarios

5.2.2.1 Motivation

Every scenario ended with the question, whether a person was motivated to encounter a similar situation again. Due to extensive variation within both cultures, results shall be reported first for each culture separately and then in cultural comparison.

5.2.2.1.1 Germany
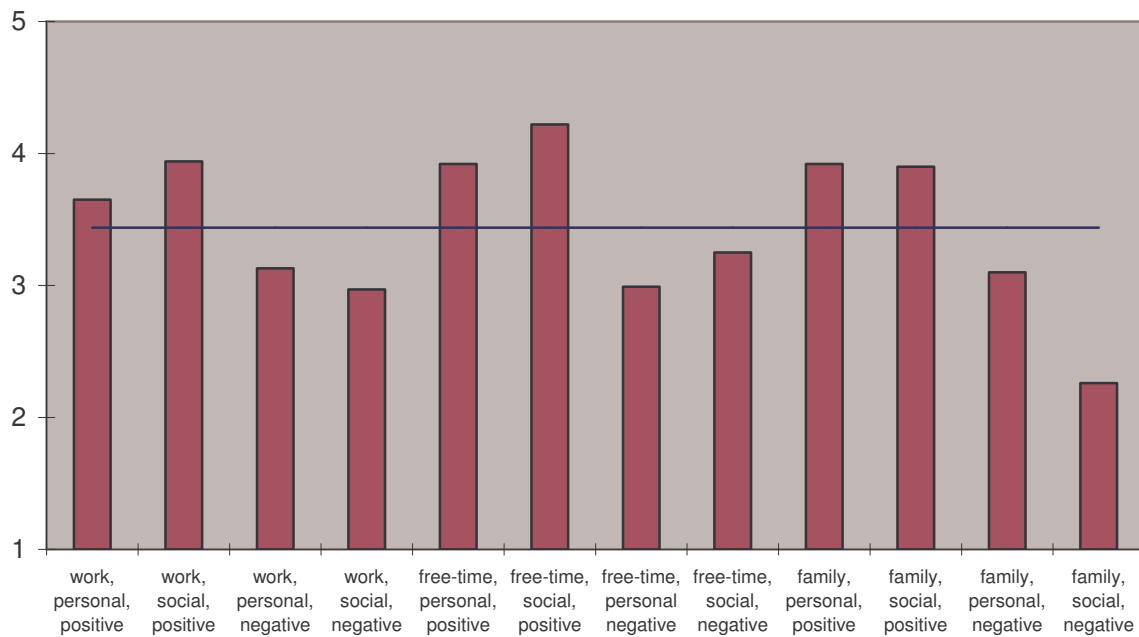
Figure 7: Means of the motivation items (bars), overall mean (line); Germany

As can be seen in Figure 7, the level of motivation was higher after positive than after negative feedback. When given negative feedback, means were always below the overall mean, while after positive feedback, means were always beyond the overall mean. The highest level of motivation was found after positive feedback in the social free-time scenario. German participants experienced it as especially motivating to receive positive feedback as a member of a group in a free-time situation, here in a sports contest. The lowest level of motivation was found after negative feedback in the social family scenario, meaning that the participant received negative feedback as a member of the whole family (the family received negative feedback). German participants experienced it as especially demotivating when their whole family received negative feedback. It is noteworthy that both, the highest and the

lowest level of motivation shown in Germany were in social situations where feedback was given to the social self of a person. Seeing Germany as a culture with a mostly independent self-concept, this is surprising. It suggests, and supports the results of the SCS, that Germany is not, in fact, so independent as it seems in the literature. Along the lines with the results of the SCS, Germany's level of *interdependence* is high as well. Means and standard deviations appear in table 4.

Table 4: Means and standard deviations of the motivation items; Germany

	Mean	SD
work, personal, positive	3.65	.82
work, social, positive	3.94	.83
work, personal, negative	3.13	1.11
work, social, negative	2.97	.98
free-time, personal, positive	3.92	.82
free-time, social, positive	4.22	.76
free-time, personal negative	2.99	1.07
free-time, social, negative	3.25	.96
family, personal, positive	3.92	.74
family, social, positive	3.90	.77
family, personal, negative	3.10	1.08
family, social, negative	2.26	.87

5.2.2.1.2 Japan
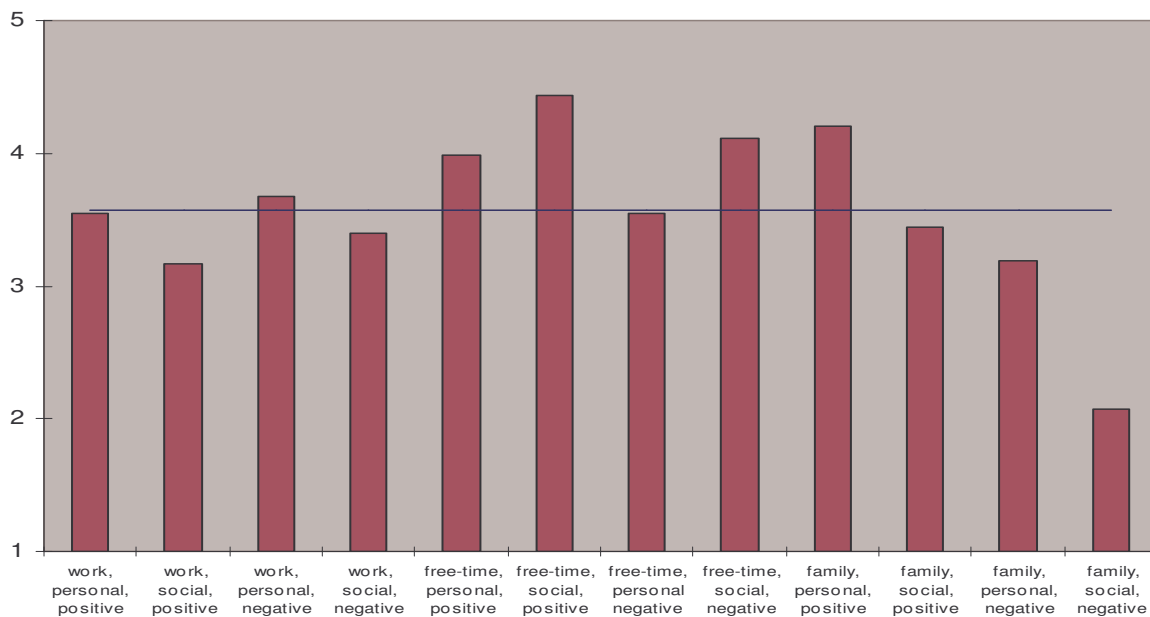
Figure 8: Means of the motivation items (bars), overall mean (line); Japan

Japanese participants did not show such a clear pattern like the German participants regarding positive and negative feedback. Four scenarios did not turn out significantly different from the overall mean, namely positive and negative personal feedback in the workplace, negative personal feedback in the free-time scenario, and positive social feedback in the family scenario. Japanese participants seem to tend to the middle. The highest level of motivation Japanese participants show was found after positive social feedback in the free-time scenario (sports contest). The lowest level of motivation was found after negative social feedback in the family situation.

Interpreting these results separately from the above discussed, one could say that they show the interdependence Japanese tend to, considering the above discussed literature. Nevertheless, one has to take into account that German participants showed their highest and lowest level of motivation in the exact same scenarios. There is a possibility that these two scenarios were worded in a way that they were especially motivating or especially demotivating, respectively. However, when looking at the pattern of the mean levels of motivation of all scenarios in the Japanese sample, one can see that the lowest level of motivation in the social family scenario is far below the other means. This suggests that this item in fact does threaten Japanese to a large extent. They seem to be vulnerable is this part.

Japan, as can be seen in the literature discussed earlier, is a culture that sets a very high value on family and harmonious relationships, especially in the family, which largely is the most important in-group. When this most important in-group is offended by negative feedback from the outside, Japanese seem most demotivated to encounter a situation like this again.

Japanese showed an interesting difference when comparing motivation in the different situations. In the free-time as well as in the family situations, Japanese participants were more motivated after positive than after negative feedback. However, in the work scenarios, Japanese showed higher levels of motivation after negative than after positive feedback. In the personal scenarios this difference was not significant ($t(228) = 1.362$, $p = .175$), whereas in the social scenarios motivation was significantly higher after negative feedback than after positive ($t(227) = -2.683$, $p < .01$, $d = .21$). Although only a small difference, this trend is especially interesting. Work situations are the ones that are most important for the economic system, this trend is what we can observe in Japanese companies. The question whether Japanese are motivated by positive or negative feedback is not so easily answered. For Japanese it is important in which area of life the feedback is given.

Means and standard deviations appear in table 5.

Table 5: Means and standard deviations of the motivation items; Japan

	Mean	SD
work, personal, positive	3.55	1.13
work, social, positive	3.17	1.06
work, personal, negative	3.67	1.09
work, social, negative	3.40	1.12
free-time, personal, positive	3.99	.99
free-time, social, positive	4.43	.83
free-time, personal negative	3.55	1.21
free-time, social, negative	4.11	.91
Family, personal, positive	4.21	.79
Family, social, positive	3.44	1.11
Family, personal, negative	3.19	1.26
Family, social, negative	2.07	1.02

5.2.2.1.3 Cultural differences

Overall, Japanese participants showed a higher level of motivation than German participants ($t(448) = -2.978$, $p < .01$, $d = .28$).
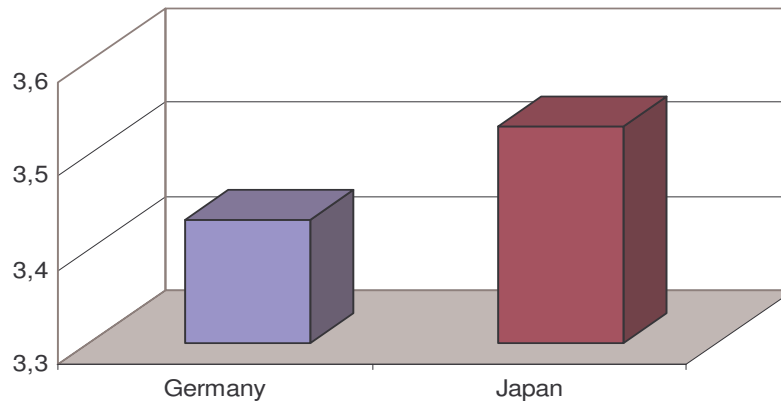
Figure 9: Overall motivation differences between Germany and Japan

Looking at positive and negative feedback separately, one can see that German participants showed a higher level of motivation after positive feedback than Japanese ($t(454) = 2.22$, $p < .05$, $d = .21$), whereas Japanese participants showed a higher level of motivation after negative feedback than Germans ($t(451) = -6.62$, $p < .001$, $d = .62$) (for item statistics and differences of each scenario see appendix, figure 1 and table 10).
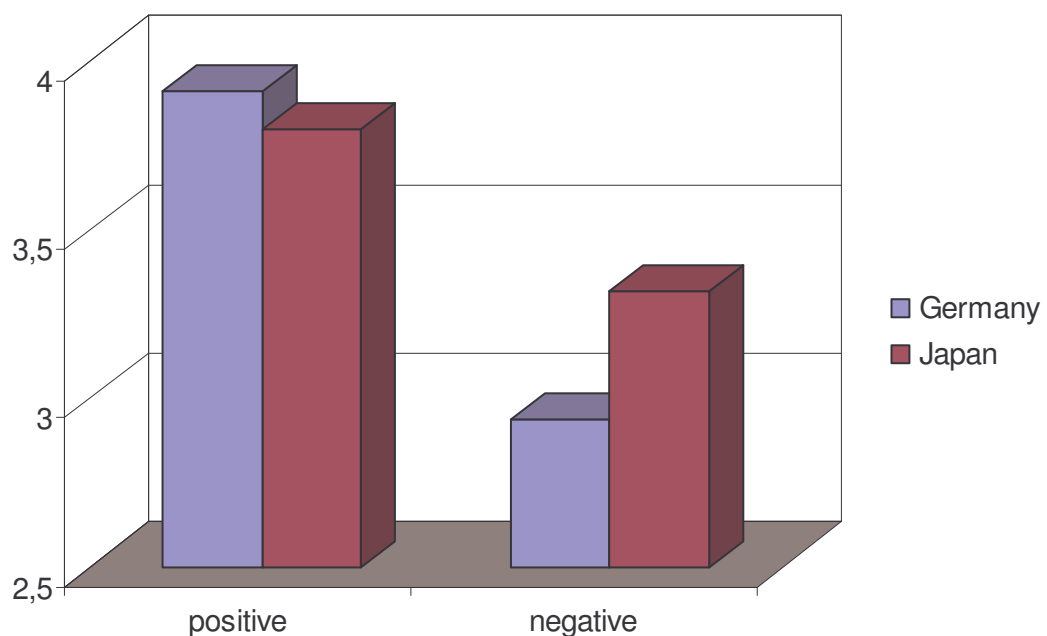
Figure 10: Motivation differences between Germany and Japan separately after positive and negative feedback

An ANOVA was conducted to take all factors into account. The present analysis involved a four-way factorial design with repeated measurement on three factors. The inner-subject factors were *self-concept* (personal and social), *feedback* (positive and negative), and *situation* (work, free-time, and family). The between-subject factor was *culture* (Germany and Japan).

First, the main effects shall be explored. Significant effects would confirm the validity of the measures because three factors were manipulated as fixed factors. As can be seen in table 6, the first three factors turned out significant with *feedback* and *situation* explaining a substantial amount of variance. This suggests that both, the *feedback* and the *situation* manipulation in the scenarios, had worked. The manipulation of *self-concept* affected by the feedback was significant but not so strong. The factor that was not fixed, the between-subject factor *culture* also turned out significant. However, the eta square was small (.021) which suggests that the significance came from a large *n* rather than a real effect. German and Japanese participants do not differ as a general factor of culture. Differences have to be more specific.

Table 6: Main effects of the four-factorial ANOVA

Effect	F	p	η^2
self-concept	38.034	.000	.078
feedback	517.266	.000	.536
situation	146.686	.000	.396
culture	9.436	.002	.021

Table 7 shows the interaction effects between *culture* and one other factor. All interaction effects with one other factor turned out significant. However, the eta square of the interaction between *culture* and *self-concept* was only small. The interaction between *culture* and *feedback* explained 12 percent of the variance. Simple effect post hoc tests revealed that German participants showed a higher level of motivation than Japanese participants after positive feedback ($M_G = 3.91 > M_J = 3.81$, $t(454) = 2.223$, $p < .05$, $d = .21$), whereas they showed a lower level of motivation after negative feedback ($M_G = 2.95 < M_J = 3.33$, $t(451) = -6.624$, $p < .001$, $d = .62$). The interaction between *culture* and *situation* explained 13 percent of the variance. Simple effect post hoc tests revealed that Japanese participants showed a higher level of motivation in free-time situations than German participants ($M_J = 4.02 > M_G =$

3.58, $t(453) = -7.616$, $p < .001$, $d = .71$). The other situations did not turn out significant, meaning that German and Japanese participants did not show motivation differences in work or family situations.

Table 7: Interaction effects between *culture* and one other factor

Effect	F	p	η^2
*culture * self-concept*	25.912	.000	.055
*culture * feedback*	61.886	.000	.121
*culture * situation*	34.310	.000	.133

Interaction effects between *culture* and two others factors appear in table 8. All three interaction effects turned out significant. However, eta squares were small for both effects where *culture* and *self-concept* (personal and social) interact, with *feedback* and *situation*, respectively. The interaction effect *culture*feedback*situation* explained 10 percent of the variance. Simple effect post hoc tests revealed that German and Japanese differ significantly in the *situations* work and free-time, whereas family situations do not show a significant difference between the two cultures. In work situations German participants are more motivated after positive feedback than Japanese participants ($M_G = 3.80 > M_J = 3.36$, $t(426) = 5.805$, $p < .001$, $d = .54$), whereas Japanese participants are more motivated after negative feedback than their German counterparts ($M_J = 3.54 > M_G = 3.05$, $t(457) = 5.843$, $p < .001$, $d = .55$). Additionally, Germans and Japanese differ with respect to their driving force. Germans were more motivated after positive than after negative feedback in both, personal ($M_{pos} = 3.65 > M_{neg} = 3.13$, $t(230) = 11.51$, $p < .001$, $d = .53$) and social scenarios ($M_{pos} = 3.94 > M_{neg} = 2.97$, $t(230) = -6.297$, $p < .001$, $d = 1.07$). However, Japanese were in fact more motivated after negative than after positive feedback. After personal feedback this difference did not turn out significant. However, after social feedback the difference was significant ($M_{neg} = 3.40 > M_{pos} = 3.17$, $t(227) = -2.683$, $p < .01$, $d = .21$). In free-time situations Japanese participants are more motivated than German participants after both, positive ($M_J = 4.21 > M_G = 4.07$, $t(456) = -2.219$, $p < .05$, $d = .21$) and negative feedback ($M_J = 3.83 > M_G = 3.12$, $t(454) = -9.327$, $p < .001$, $d = .87$). The interaction between all four factors was not significant.

Table 8: Interaction effects between *culture* and two other factors

Effect	F	p	η^2
*culture * self-concept * feedback*	21.902	.000	.047
*culture * self-concept * situation*	20.826	.000	.085
*culture * feedback * situation*	25.784	.000	.103

5.2.2.1.4 Gender differences

Due to the uneven distribution of males and females in the German sample, the data were analyzed in terms of gender differences. Overall, an analysis of variance of the whole sample showed no main effect for gender. However, the interaction effects of gender with one other factor turned out significant. As can be seen, eta squares were very small.

Table 9: Interaction effects between *gender* and one other factor

Effect	F	p	η^2
*gender * self-concept*	4.374	.037	.010
*gender * feedback*	19.219	.000	.041
*gender * situation*	8.331	.000	.036

The two samples were then sub-categorized in males and females. An ANOVA was calculated to analyze differences between all four sub-categories (males and females of Germany and Japan) in overall motivation ($F(3) = 6.169$, $p < .001$). The highest level of overall motivation was found in the Japanese female sample, the lowest in the German female sample; males of both cultures were in between. Significant differences were found between Japanese females and males ($M_{Jf} = 3.65 > M_{Jm} = 3.48$, $t(218) = 2.619$, $p < .01$, $d = .36$) and between Japanese females and German females ($M_{Jf} = 3.65 > M_{Gf} = 3.41$, $t(282) = 3.495$, $p < .001$, $d = .54$).
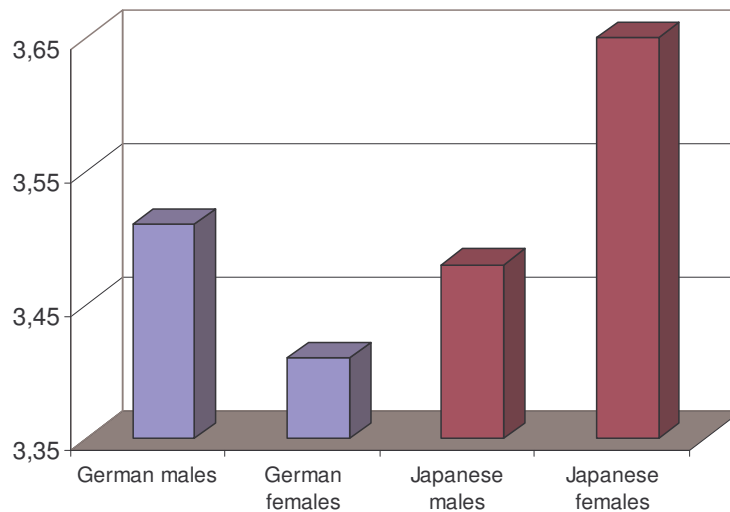
Figure 11: Mean differences in overall motivation between German and Japanese males and females

To analyze this overall difference in more detail, gender differences were calculated for each culture separately. German males and females showed significant differences in their level of motivation after negative feedback and in their level of motivation in free-time situations. Japanese males and females showed significant differences after positive feedback, after social feedback, and in work situations. In these variables, one of the samples in each case was heterogenous. Hence, the culture with significant differences was split into sub-cultures males and females and then compared to the overall other culture which was homogenous in this variable.

After negative feedback, German females showed the lowest level of motivation, whereas Japanese participants showed the highest level. German males were significantly more motivated than their female counterparts (M_{Gm} = 3.14 > M_{Gf} = 2.89, $t(229)$ = 2.647, $p <$ .01, d = .41). The difference between German males and Japanese did not turn out significant (p = .06). Overall, German participants were less motivated than Japanese participants; however, German females caused this significant difference.
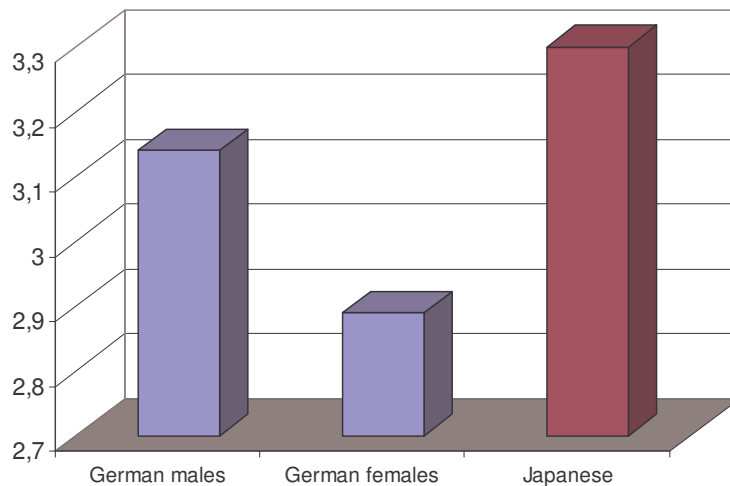
Figure 12: Motivation after negative feedback

In free-time situations, German males were more motivated than German females (M_{Gm} = 3.73 > M_{Gf} = 3.54, $t(228)$ = 1.981, p < .05, d = .30) and less motivated than Japanese participants (M_{Gm} = 3.73 < M_{J} = 4.02, $t(273)$ = - 2.903, p < .01, d = .44).
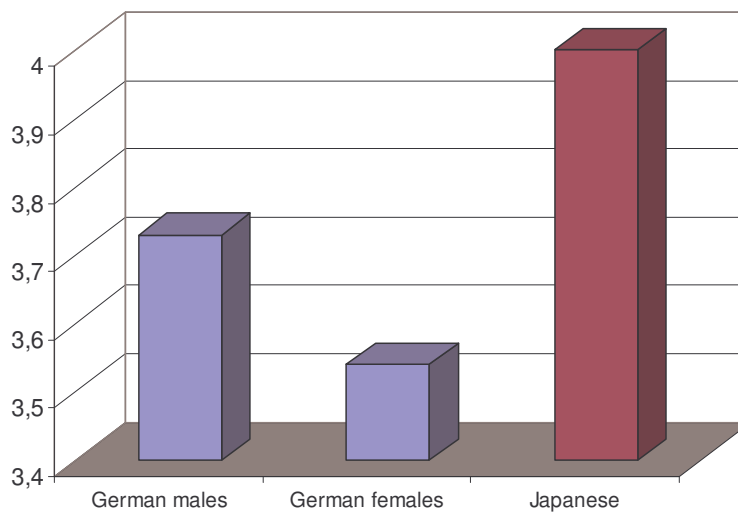
Figure 13: Motivation in free-time situations

After positive feedback, Japanese females were much more motivated than Japanese males (M_{Jf} = 3.95 > M_{Jm} = 3.68, $t(224)$ = 4.029, p < .001, d = .54), whereas German participants were in between, significantly more motivated than Japanese males (M_{G} = 3.91 > M_{Jm} = 3.68, $t(349)$ = 4.207, p < .001, d = .47) but not different from Japanese females (p = .49).
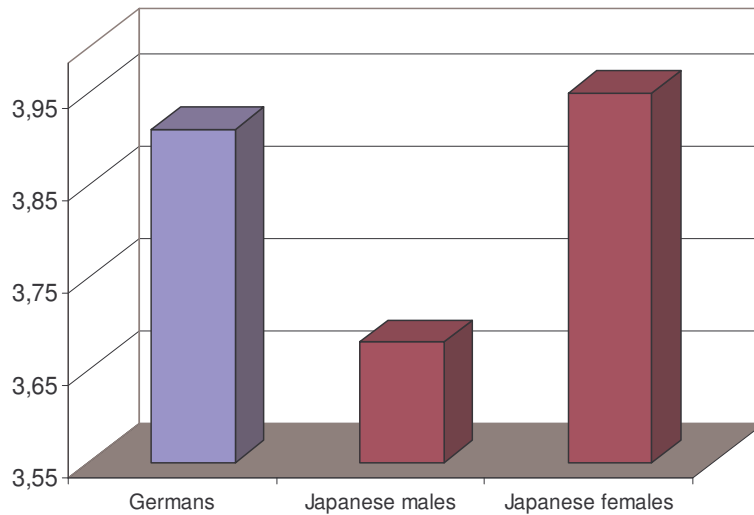
Figure 14: Motivation after positive feedback

After social feedback, Japanese females were more motivated than both, their male counterparts (M_{Jf} = 3.53 > M_{Jm} = 3.34, $t(224)$ = 2.709, p < .01, d = .36) and German participants (M_{Jf} = 3.53 > M_G = 3.42, $t(177.999)$ = 1.995, p < .05, d = .24), while German participants were not significantly different from Japanese males (p = .18).
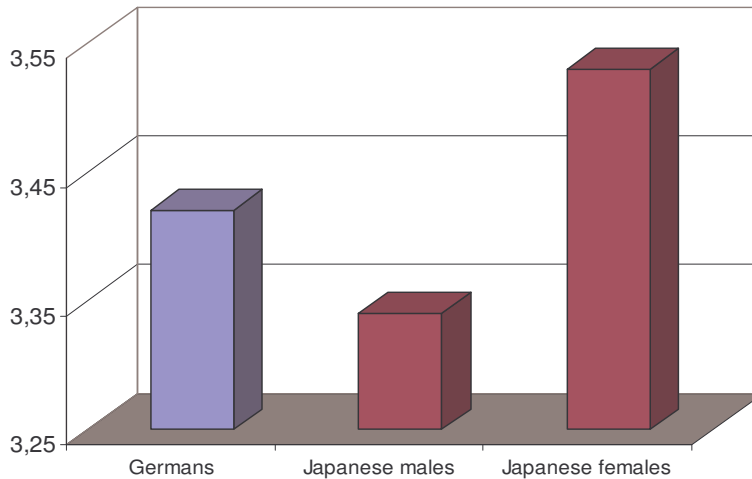
Figure 15: Motivation after social feedback

In work situations, the same pattern occurs. Japanese females were more motivated than both, their male counterparts (M_{Jf} = 3.63 > M_{Jm} = 3.29, $t(226)$ = 3.495, p < .01, d = .46) and German participants (M_{Jf} = 3.63 > M_G = 3.42, $t(177.639)$ = 2.638, p < .01, d = .32), while German participants and Japanese males did not differ significantly (p = .1).
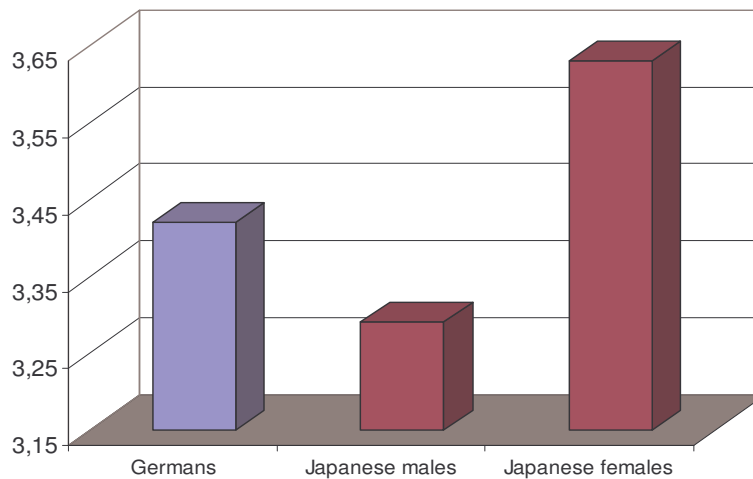
Figure 16: Motivation in work situations

One of the most important focuses of this study was whether positive and negative feedback have different effects on motivation across the two cultures. Although these differences were shown, they shall be looked at in more detail, namely all four sub-categories instead of just three. With this sub-categorization it is possible to draw further conclusions other than just gender differences mixed with cultural influences. Therefore, the mean differences in motivation after positive and negative feedback were calculated for males and females of both cultures, shown in Figure 17.

As can be seen clearly, all four sub-groups show a higher level of motivation after positive than after negative feedback. The biggest discrepancy was found in the sample of German females. After positive feedback they were highly motivated, even as much as Japanese females who overall took an especially high motivational posititon.

However, after negative feedback, German females were especially demotivated. Here they show the lowest level by far across the four groups. Japanese males take a moderate position. They were not as demotivated after negative feedback as German participants, but also not as highly motivated after positive feedback as all other sub-groups. Japanese women were highly motivated after positive feedback and still fairly motivated after negative feedback. The trend shown in the German sample was an obvious demotivation after negative feedback (females even score below the neutral point of the scale, namely 3) and high motivation after positive feedback.
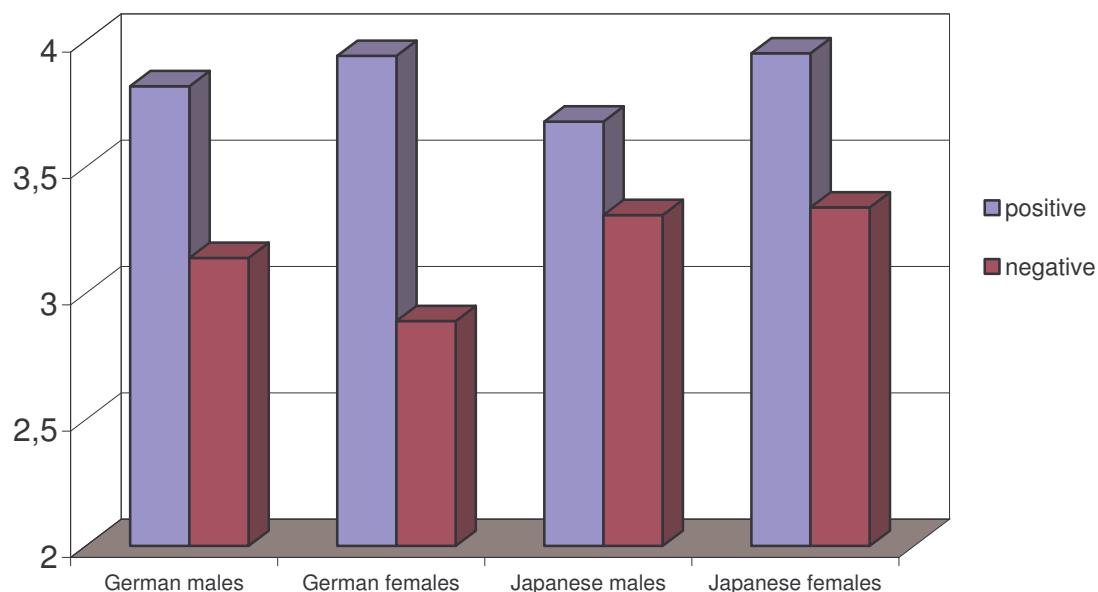
Figure 17: Motivation differences after positive and negative feedback of German and Japanese males and females

5.2.2.2 Attribution

To see whether there is a pattern of attribution among the items, correlations were calculated (see appendix, table 11). Not one correlation reached an $r = .30$ and most of the correlations did not turn out significant (note that small correlations turn out significant because of the large sample size of the study). The correlation tables for each country separately look much like the one calculated together for both cultures. Hence, we can conclude that the items are all independent indicators in both cultures.

The relation between *feedback* and *attribution* was tested to see the reactions of Germans and Japanese to unexpected feedback. The critical chi square with 1 degree of freedom cuts off at 0.1% is $\chi^2 = 10.828$. All reported chi squares will be in reference to this critical χ^2 (for frequency tables see appendix, table 12).

5.2.2.2.1 Germany

German participants were expected to react to unexpected feedback as follows: according to the self-serving bias, they should attribute positive feedback internally whereas they should attribute negative feedback externally so they would not be threatened by negative feedback. This should happen when receiving personal as well as social feedback.

Looking at the *work situations*, results show the contrary. There was a significant relation between *feedback* and *attribution*, both in personal and in social situations.

Inconsistent with expectations, when receiving personal feedback German participants attributed positive feedback externally and negative feedback internally (χ^2=83.01). When receiving social feedback, the same pattern occurs: positive feedback was attributed externally, while negative feedback was attributed internally (χ^2=226.12).

In *free-time situations* there also was a significant relation between *feedback* and *attribution*. Participants receiving personal feedback again attributed positive feedback externally while attributing negative feedback internally (χ^2=38.67), contrary to expectations. In line with our hypotheses about Germans, when receiving social feedback they attributed positive feedback internally while attributing negative feedback externally (χ^2=38.67). In the scenario the participant takes part in a sports contest. In the overly positive feedback condition the team scores much higher than expected, while in the overly negative feedback condition the team scores much lower than expected. As shown earlier, this scenario had a notable impact on the motivation as well. The positive feedback situation produced the highest motivation score.

Family situations also showed a significant relation between *feedback* and *attribution* and showed the same pattern like the free-time situations. Personal feedback led participants to attribute positive feedback externally and negative feedback internally (χ^2=137.65). Social feedback however led participants to attribute positive feedback internally whereas negative feedback was attributed externally (χ^2=10.89). In this scenario the participant's family prepared to accomodate a foreign student for a study year. For this purpose, the university conducted an interview. The family either got an unexpected good or bad rating. The negative feedback situation with the overly bad evaluation also had an important impact on the motivation, as seen earlier. This was the item with the lowest motivation level.

5.2.2.2.2 Japan

Japanese participants were expected to show the following reactions to feedback: they should attribute positive feedback externally and negative feedback internally. Especially the reaction to negative feedback was expected in this direction because Japanese always want to improve and learn from failure situations. So after failure, they should attribute internally and try to improve in a following similar situation.

In *work situations* with personal feedback, we found a significant relation between *feedback* and *attribution*. Japanese participants attributed positive feedback externally while attributing negative feedback internally (χ^2=29.76), in line with expectations. Also according

to the hypothesis, when receiving social feedback Japanese participants attributed positive feedback externally and negative feedback internally (χ^2=226.12). This result confirms the literature. For Japanese, improvement is most important. This means that even after negative feedback they are motivated to enter a similar situation again. This is also the reason why they can attribute negative feedback internally, without being threatened by it. Because they believe in the process of improvement, the negative statement of the feedback is not fixed. It is flexible because re-entering the situation will produce new feedback. Therefore, there is no need to change the self-concept.

In *free-time situations* both personal and social, attributions did not turn out significant.

Family situations revealed a significant relation between *feedback* and *attribution* and again showed the expected pattern: when receiving personal feedback, Japanese participants attributed positive feedback externally and negative feedback internally (χ^2=49.57). When receiving social feedback, they also attributed positive feedback externally while attributing negative feedback internally (χ^2=160.41). Although being flexible in handling situations, Japanese always show the same tendencies for processing feedback. Like in the work situations, Japanese also value improvement highly in other areas of their life.

5.2.2.2.3 Cultural differences

In the *work situations* the two cultures showed the same pattern of results. Receiving personal feedback, both German and Japanese participants attributed positive feedback externally whereas they attributed negative feedback internally. There was no cultural difference found. However, the same pattern of attribution was expected in Japanese culture and unexpected in German culture.

In *free-time situations* a difference could also not be found due to the fact that Japanese' results did not turn out significant.

An interesting difference was found in the *family situations*. In the personal scenarios the attribution pattern was the same as in the work situations, namely positive feedback was attributed externally and negative feedback internally in both cultures. The difference between the two cultures occurred in the social scenarios. While Japanese participants stayed with their usual pattern of attribution – positive feedback attributed externally and negative feedback internally – German participants showed an inverse pattern. They attributed positive feedback internally and negative feedback externally.

5.2.2.2.4 Gender differences

To analyse whether the gender of participants caused differences in attribution, *gender* was correlated with all *attribution* items. Only two items reached a correlation coefficient above .3, namely the family situations with social feedback, both positive ($r = .379$, $p < .01$) and negative ($r = -.312$, $p < .01$). A significant ANOVA however showed that these differences were caused by *culture* rather than *gender*.

In the positive scenario, German participants attributed rather internally ($M_{Gm} = 1.24$ and $M_{Gf} = 1.25$) and Japanese participants rather externally ($M_{Jm} = 1.72$ and $M_{Jf} = 1.66$)[5]. In the negative scenario, German participants attributed rather externally ($M_{Gm} = 1.41$ and $M_{Gf} = 1.39$), while Japanese participants attributed rather internally ($M_{Jm} = 1.16$ and $M_{Jf} = 1.07$).

5.2.2.3 Predicting motivation

How do attribution and motivation stand in relation to one another? It is especially interesting whether the two are intertwined and specifically, whether the amount of motivation can be predicted in part through the style of attribution. Regression analyses were calculated for each scenario, with *culture* and *attribution* style predicting the amount of *motivation* following the situation. Most interesting in these analyses were the beta-coefficients, which appear in table 13, see appendix.

Culture had a significant predictive influence on the level of motivation in nine out of twelve cases. From these nine cases, three beta coefficients were negative and six were positive. Positive beta coefficients meant that being a member of the Japanese culture would predict a higher level of motivation. This was the case in the negative work scenarios, both personal and social, further in the social positive and both negative - social and personal - free-time scenarios, and in the personal positive family scenario. Negative beta coefficients meant that being a member of the German culture would predict a higher level of motivation. This was the case in the social positive work scenario and both social family scenarios, positive and negative feedback.

Attribution had a very consistent pattern of predictive influence on the level of motivation. Eleven out of twelve cases turned out significant and all beta coefficients were negative, meaning that internal attribution led to a higher level of motivation and external attribution led to less motivation, independent from the direction of feedback.

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[5] Note: 1 = internal, 2 = external

6 Discussion

6.1 Summary of main findings and discussion

The aim of the present research was a) to replicate the findings of Witte and Linnewedel that unexpected feedback leads people to self-verify, b) to compare Germans and Japanese on their reaction to unexpected feedback, and c) to shed light on the question whether Japanese are really motivated by negative feedback.

In the first study the findings of Witte und Linnewedel (1993) could be replicated. In their study in 1993, they had found participants who had received overly negatived feedback to perceive it as very inconsistent with their expectations (in a negative direction). However, instead of perceiving the feedback as negative in itself, the question for the positivity of the feedback caused answers that were much closer to the neutral point. Additionally, the acceptance of the feedback also lay close to the neutral point ("I partly decline and partly accept it").

Participants who had received overly positive feedback also perceived the feedback as inconsistent with their expectations – although in a positive direction. The positivity of the feedback was rated as much more positive than the negative feedback. Nonetheless, this group also returned to the neutral point when asking for their acceptance. Instead of accepting a positive feedback to see oneself as more positive than one had originally expected, acceptance of the feedback was also rated as rather neutral. This suggests that self-verification was more important than self-enhancement.

In the present study Witte and Linnewedel's findings could be replicated. Both groups approached the neutral point when they were asked for their acceptance. This study confirms the suggestion that self-verification has priority before self-enhancement. The important feature in this study was the surprise effect of the feedback. Participants had not expected the feedback to be either positive or negative. Self-enhancement in fact takes place when positive feedback on a task is expected. When feedback is in an unexpected direction, however, self-verification takes place. It is more important for a person to protect the own self-view. Attribution research usually uses feedback without surprise effect. The reactions to these different forms of feedback are different in nature. Advocates of self-enhancement as a reaction to positive feedback are not wrong. But when receiving unexpected feedback, the reaction goes in direction of protecting the self rather than enhancing it.

We can further say that the processes that take place after positive or negative feedback are different. Surprisingly negative feedback is being evaluated as neutral rather than negative. This is a quick and easy solution to not affect one's feelings of self-worth. Participants partly accept it and partly reject the feedback - after all it was unexpected. If they would give the feedback a negative connotation, it would threaten their positive feelings of self-worth. After unexpected positive feedback however, cognitive efforts have to take place because on the one hand, the feedback was unexpected and therefore not according to participants' view of their self. On the other hand, they want to keep the positive feelings emanating from this positive feedback. In both studies, participants attributed positive feedback to variable personal characteristics (e.g., "I was highly concentrated") and less to stable characteristics (e.g., "A survey is a good way to assess my personality"). This strategy allows keeping the positive feelings, and yet not having to self-enhance, but protecting the identity that they associated with themselves before the feedback. Attribution after unexpected negative feedback was overall rather external.

In the second study, two cultures were compared focussing on their reaction to unexpected feedback. Moreover, considering a possible difference in self-construal, two sub-cultures were generated. The sample was devided into *city residents* and *countrymen*. Especially Japan is a country where traditional life and modern lifestyle exist very closely together. The Japanese culture includes both, the traditional life mostly seen in small villages where education is still much less than in the increasing number of big cities where life is more independent and education much better. Hence, it seemed possible that the residence variable would create noise because people who have lived in a village most of their life could be more interdependent than people who have lived in a metropolis most of their life. Analyses showed that this variable did not play a significant role in this study. However, the sample consisted of university students. They already belong to a better educated group, even if they come from a small fishing village. For further studies it would be interesting to look at a sample of not only students but other sub-populations as well. Then the residence variable could in fact have an influence. An old farmer who has lived in a small village for all his life could be significantly more interdependent than a business man who comes from and works in a metropolis.

In line with former research, a factor analysis of the SCS confirmed Singelis` two factors, *independence* and *interdependence*. Since the two factors did not correlate with one another, they were analyzed as two independent subscales. This confirmed once more the orthogonality of the subscales. Reliabilities for the two scales were relatively low. However, Singelis argued low reliabilities to be appropriate when taking into consideration the broadness of the construct. The scales are meant to assess a wide range of thoughts, feelings, and behaviors (Singelis et al., 1995). Cronbach approached this issue as the "fidelity vs. bandwidth dilemma" (Cronbach, 1990, pp. 208-210), in which fidelity corresponds to the consistency of answers, and bandwidth involves the amount of information obtained by the questions. A large bandwidth comes with low fidelity and vice versa. Hence, if the items of the SCS were more determined on a single aspect of the self, internal consistencies would increase. This, in turn, would threaten the validity of the measure. Emphasizing validity of the measure, lower internal consistencies are acceptable (Singelis et al., 1995). Moderate levels of consistency were also found in other studies (Sato & Cameron, 1999; Takemura et al., 2007) and are not so uncommon.

After testing the scales, the cultures were compared regarding the two dimensions. Germany as the alleged independent culture was predicted to score higher on the independence scale and lower on the interdependence scale than the alleged interdependent culture of Japan. In fact, Germany scored higher on the independence scale, as predicted. However, the interdependence scale did not reveal a significant difference between the two cultures. Looking at the two cultures separately, Germany was far more independent than interdependent, whereas in Japan the difference was not so large. Although a small difference, Japan showed the same tendency. Participants also scored higher on the independent than on the interdepedent scale.

Japan is not as collectivistic anymore as it has been in former times. Modernity is gradually taking over. More and more people move to the big cities. This results in a larger number of cities and an increasing population within these cities. The number of traditional farming and fishing villages is decreasing (Kisa, 2005). Especially the young generation is becoming more independent, being better educated and taking in influences from the Western world. However, although Japan is increasingly affected by modernity, it is not being individualized in an American sense, but integrating the new impulses in their still somewhat traditional life (Rosenberger, 1992). Hence, Japan is not the typical interdependent culture.

Relationships are important and still the overall group goals are being worked for. But the individual is also a separate person who, in turn, works for the overall goals and standards.

Additionally, the present sample consists of university students. This sample is characterized by young and well-educated Japanese, who probably are more independent than the average Japanese person. This generation has grown up in a globalized socialization. Most recent research also confirms that the traditional hypothesis that Japanese are collectivistic has to be reviewed (Takemura & Yuki, 2007).

Exploring motivation, an analysis of variance showed significant main effects of all independent variables, with *feedback* and *situation* explaining a significant amount of the total variance (approximately 93%). *Self-concept* and *culture* also came out significant, although explaining a rather small amount of the total variance (approximately 10%). These significant effects confirmed the validity of the manipulation of at least *feedback* and *situation*. Comparing the Japanese and the German culture, it is important to distinguish between positive and negative feedback and to look separately at different areas of life, namely here work, free-time, and family. The personal or social self-concept that was proposed to make a difference did not turn out so clearly. The independent culture was expected to be more affected by feedback to the personal self-concept, while the interdependent culture was supposed to be more affected by feedback to the social self-concept. Although significant, the explained variance was very small (8%). This can be explained by the fact that Germany and Japan did not differ so clearly in *independence* and *interdependence*. Hence, it should be understandable that the variable *self-concept* should not have a large effect. Independence and interdependence, going hand in hand with the personal and the social self, do not seem to be dimensions which are able to differentiate between the two cultures essentially.

Japanese participants were overall more motivated than Germans. Concerning motivation, Japanese have a reputation of being very hard-working, always trying to give their best to achieve goals. Specifically, entrance exams for universities are so tough that Japanese attend cram schools to be able to pass the exams (Pohl, 2002). In the PISA (Programme for International Student Assessment) study, the Japanese sample performed much better than the German sample. This could be due to their never-ending motivation to study and the school's tendency to lay high importance on persistence and hard work. However, although the effect in the present study was significant, the effect size was only small to moderate. Therefore, it is more interesting to look at motivation in more detail instead of just analysing overall differences. The Japanese sample was more motivated after negative feedback than the

German sample, while German participants were found to be more motivated after positive feedback than their Japanese counterparts. Overall, both cultures were more motivated after positive feedback than after negative feedback. However, when separating the different areas of life, one can see that the work situations lead to different results. Japanese are in fact more motivated after negative feedback than after positive. Although not significant in the personal scenarios and a rather small effect in the social scenarios, this is a very important difference. The initial question whether Japanese are motivated by negative feedback can then be answered as follows: Japanese are – like their more independent German counterparts – more motivated by positive than by negative feedback in free-time and in family situations. However, in work situations, their motivating force comes more from negative feedback. When asking how to motivate a multi-cultural team, this result is especially interesting and highly relevant.

In order to motivate a German-Japanese team in free-time or family situations you should lay importance on giving positive feedback. However, a very important point in the comparison is that Japanese are still more motivated than Germans when they receive negative feedback. So if you dispraise your multi-cultural team, the Japanese will be more motivated to stick to the task and work on it while the Germans are demotivated and therefore become unproductive. Germans have a stronger need for positive self-regard than Japanese. When this need is not met, it has consequences for motivation. At the same time, Japanese are more independent from external influences.

On the other hand, in order to motivate a German-Japanese team in a work situation – and this is what is of most interest in economy – you should use different strategies for the two different cultures. Both cultures are motivated by positive feedback, but Japanese are even more motivated by negative feedback. Giving negative feedback though would demotivate the German employees. Like in the free-time and the family situations positive self-regard is the important force for Germans. For Japanese however, self-improvement is more important than being praised.

Gender differences showed that these overall motivation differences were caused especially by the women of each culture. Japanese females stood out because they showed the highest level of motivation after positive feedback of all four sub-groups and also the highest level of motivation after negative feedback. Hence, Japanese women show desirable qualities especially for management positions. Their motivation is very stable and independent from external conditions. Even when receiving unexpected negative feedback, they are not being

demotivated, but are still motivated to improve. Japanese men showed a very moderate tendency in both conditions. Their motivation was not especially high after positive and not especially low after negative feedback. German women stood out because they were very highly motivated after unexpected positive feedback and not just less motivated but even demotivated (below the neutral point of the scale) after unexpected negative feedback. German men showed the same tendency, but did not react as extremely as their female counterparts. Motivation was not as high after positive and not as low after negative feedback.

The general cultural difference in motivation after negative feedback could be caused by the difference in self-construal. The more independent orientation in the German culture leads to negative feedback being threatening for the individual in his own self. The independent self believes in relatively stable personal attributes. So when being criticized, they believe that things are relatively stable and cannot be changed too easily. Japanese believe in constant improvement. Negative feedback leads them to review the situation again and then take another approach in order to perform better next time. For that reason, Japanese culture is more stable in terms of development. They are more independent from external influences, especially from negative ones, because they are motivated nonetheless. In Germany, the independent orientation leads to demotivation after negative feedback. Their need for positive self-regard leads Germans to be more dependent on external influences, especially negative ones, and therefore not so resistant and stable.

The two items that affected both cultures likewise the most were the social positive free-time situation and the social negative family situation. Both samples showed their highest level of motivation after the positive feedback in a sports contest and their lowest level of motivation after negative feedback given to their whole family. Since both cultures show the same pattern, it could result due to noise like for example the wording of the scenarios. However, both scenarios were asked in the other direction as well, the sports contest with negative feedback and the family situation with positive feedback, and these scenarios did not have such an exceptional effect. Winning as a team in a sports contest is an extremely motivating situation – independent from culture. The whole world takes part in so many competitions – like Olympics for example or world championships. The last World Cup of soccer in Germany showed it clearly. Even being passively involved, namely watching matches on TV or in a stadium (not actively playing in the team), brought great motivation or demotivation and energy over the masses of people. Hence, the highest motivational level

after winning in a sports competition can be explained by the great inherent motivational effect that sports have on people.

The extreme effect of the negative social family situation caused a motivation score far below all other means. This suggests that this item in fact does threaten participants to a large extent, showing a vulnerable part in life. It can be explained by the important meaning that the own family has to a person. Especially in Japan, but likewise in many other cultures, the family represents the most important in-group. A person spends a large amount of time in his family, being nourished, raised, supported, educated, praised, punished, etc. This is our initial imprint that follows us throughout our life. In most cases our family is the place where we start to learn about life. In Japan, as can be seen in the literature discussed earlier, the family as an institution is all-important. It is especially important to maintain harmonious relationships within the family and to save face at any time, especially the face of the family. So when this important in-group is offended by negative feedback from the outside, the own self and face is threatened and motivation is diminished; Japanese seem most demotivated to encounter a situation like this again. This process is similar in the German culture. However, the motivation score in Japan was exceptionally low. After negative feedback Japanese participants always showed higher levels of motivation than the German participants, except for this scenario. In the social family situation, Japanese showed even less motivation after negative feedback than their German counterparts. This confirms the literature, that Japanese set a very high value on family and face.

Looking at the attribution patterns in this social family situation with negative feedback, there is an interesting difference between the two cultures. German participants attribute the negative feedback externally, meaning that they deny the responsibility for this feedback and herewith protect their feelings of self-worth. Attributing externally, namely to the university that rated the family as not adequate enough to accommodate a foreign student, helps them to save their face and protect their own view of the self. Japanese participants on the other hand, attribute the negative feedback internally, namely to the family and their performance in the interview. They stay with their typical pattern of attribution. In the work and the family scenarios, in both personal and social situations, they attributed positive feedback externally and negative feedback internally. Confirming the literature, this shows that self-improvement is most important for Japanese.

When attributing positive feedback externally, Japanese do not take the credit for their success in order not to stand out. Still, they are very motivated by positive feedback, more

than after negative feedback. However, negative feedback is being attributed internally in order to improve the self in coming situations. Japanese take responsibility for their failure and are still motivated to encounter a similar situation so that they can perform better next time. These results also support the fact that Japanese do not show self-enhancement. In this study they showed a self-critical approach. Confirming other studies (Kashima & Triandis, 1986; Koenig, 1997), Japanese attributed the negative feedback to themselves and positive feedback to the outside. Nevertheless, the amount of motivation resulting from positive feedback suggests that they still – although not taking responsibility for the feedback – take away good feelings from the situation.

In this case, cognitive processes do not have affective consequences. In Germany, this is different. German participants showed different patterns in the respective areas of life. In the work situations they showed the same pattern as Japanese participants, namely external attribution after positive and internal attribution after negative feedback. However, the results would be expected in the Japanese culture and unexpected in the German culture. While Japanese are expected to show a self-critical view, Germans would be expected to act according to the self-serving bias – to deny responsibility for failure and rather take the credit for success. These results can be explained with self-verification. The feedback throughout the scenarios was unexpected for the participants, meaning that participants had expected to be either better (negative feedback) or worse (positive feedback). When being surprised by feedback that is inconsistent with the own view of self, self-verification has to take place so that the self-concept does not have to be changed because of an inconsistent feedback. When receiving positive feedback German participants attributed this success externally. They herewith did not take the credit for success which they did not perceive to be their own. This attribution then is a process in order to protect the self.

So why do they attribute negative feedback to their self, although this too was unexpectedly negative? This could be explained with the German tendency towards understatement (Hall & Hall, 1983). Germans are said to often see themselves more critical in their performances. Therefore, when receiving overly negative feedback, they accept it more easily as their own than overly positive feedback. Here, German participants, like their Japanese counterparts, do not show self-enhancing tendencies in the work scenarios. Nevertheless, there is a clear difference in consequenses in the two cultures. In Germany, positive feedback leads to an increase of motivation while negative feedback leads to a decrease of motivation. In Japan on the other hand, people are motivated by both positive and

negative feedback, although higher motivation levels are caused by positive feedback. Japanese participants are significantly more motivated after negative feedback than German participants. Japanese' need for positive self-regard is not as strong as Germans' need for positive self-regard. Their motivation (the emotional component) is not dependent on external conditions.

In the free-time situations, the pattern of attribution is not so clear. In the personal scenarios, German participants show the same pattern as in the work situations, they attribute positive feedback externally and negative feedback internally. However, in the social scenarios the pattern is reversed; positive feedback is attributed internally and negative feedback is attributed externally. As discussed earlier in this section, a sports competition bears special meaning across cultures. In spite of the Olympic thought that participation is more important than winning, a person takes part in a competition in order to win or at least to perform as good as possible. Hence, positive feedback, even if it does not fit exactly with one's view of the performance, is being accepted easier because it means one has performed well in the contest. Participating with the intention of winning and a perceived good performance, negative feedback is threatening to the self and thus being attributed externally to protect the self-view. The results of the social scenario were according to the phenomenon of the self-serving bias and again speak for the need for positive self-regard.

The family situations showed the same pattern as seen in the free-time situations. After personal feedback, German and Japanese participants attributed positive feedback externally and negative feedback internally. After social feedback, the reaction of the two cultures was different. Japanese participants attributed according to their usual pattern. German participants however, attributed according to the self-serving bias – they attributed positive feedback internally and negative feedback externally. As discussed before, the social family situation seems to be of special emotional importance in both cultures. Motivation is extremely affected – specifically after negative feedback. When receiving unexpected negative feedback that criticizes one's own family, a person feels threatened and has to ward off the feedback in order to defend his or her positive self-view. Japanese, on the other hand, believe in the concept of self-improvement. When they attribute negative feedback to themselves, they acknowledge their own part of responsibility in this situation and see the possibility to improve in following situations. Still, in the social family scenario this cognitive tendency towards self-improvement is threatened by affective constraints. Although

cognitively the decision goes towards self-improvement, affectively, motivation is totally diminished and hence improvement would not be pursued.

Overall, taking into account both cultures in all situations, internal attribution led to higher motivation and external attribution to lower motivation. This result shows the tendency that the individual has the belief of inherent power to make changes. Participants seem to believe that they are the ones who can change things and therefore are motivated to change a situation even after negative feedback.

Gender differences were only found in the affective part – motivation – and not in the cognitive parts – attribution and self-construal. This confirms a general cultural orientation – independent from gender. Cognitively, men and women represent the same ways of thinking that are common in a certain culture. Affectively, gender is a serious factor that leads to different reactions.

In this study, like in other studies before (see for example Heine, Kitayama, & Lehman, 2001; Heine et al., 1999), self-enhancement was not found for Japanese participants. Self-enhancement is not a very functional strategy in Japanese culture. When enhancing the self, a person stands out of the group, which is undesirable in Japan. Additionally, negative feedback in a Japanese context helps to point out where one is not living up to the group standards and where one has to put in additional effort. This, in turn, results in constant self-improvement. In contrast, in Germany negative self-relevant information is threatening because this independent culture believes in stable characteristics which cannot be changed too easily. Therefore, negative feedback decreases motivation and self-enhancing strategies are probably more commonly used after positive feedback in a German context. One of the main reasons for the clear tendency to self-verify in this study probably lies in the surprise effect of the feedback. When positive feedback can be expected, self-enhancement can take place. But if feedback is unexpected and inconsistent, self-enhancement would implicate a change of self-concept. This change does not have to occur when the self is verified and therewith protected. German participants did show some self-enhancement tendencies, but these were exceptions. This suggests that self-verification cannot happen in every condition. Germans' need for positive self-regard stands in the way. This is followed by consequences in motivation. Negative feedback – even if unexpected and inconsistent with the actual self-view – is threatening and leads to a decrease in motivation. Germans are not as stable in this emotional component as their Japanese counterparts. Japanese' need for positive self-regard is not so strong. They believe in constant self-improvement and in an ever-changing

environment. This independence from external influences is especially clear in Japanese women. They showed the highest levels of motivation – and this independent from positive or negative feedback.

6.2 Limitations of the study

There are some limitations to the present study. First, all participants were university students, hence, generalizability is limited. However, this limitation also leads to a relatively good comparability. When two cultures are being compared it is always difficult to assure comparability of all experimental conditions and also of the sample. When university students are being compared, they are alike in a variety of variables as for example level of education, age, and socio-economic status. The findings then can be interpreted as influences of culture, because at least some noise is already eliminated a priori.

Another limitation arises from the presentation of the scenarios. They were presented in the same order to all participants. Hence, priming effects cannot be ruled out. For future research, items should be rotated to rule out possible priming effects.

6.3 Implications for future research

The fact that Japanese culture is collectivistic is often taken as a given truth in the literature (Matsumoto, 1999). For the future it is crucial to not only use cultural stereotypes to compare cultures, or countries, but actually analyze the underlying facts, for example self-construals. In many studies, constructs are compared across alleged independent and interdependent cultures without demonstrating these assumed differences empirically. The problem with this blind acceptance of stereotypes is that there is a lot of research that contradicts these stereotypes, for example that Japan is a collectivistic culture (for an overview, see Matsumoto, 1999). An additional problem is that culture is not a static entity but an ever-changing process. Japan has gone through a lot of changes in the recent past. The gap between younger people with a modern lifestyle and older people with a more traditional lifestyle is getting more and more substantial. For future research, this should be taken into account. Especially Japan is a country where culture is not so easily put into one dimension.

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8 Appendix

Table 1: Item statistics for questionnaire of study 1

	M_{pos}	SD_{pos}	M_{neg}	SD_{neg}	M_{tot}	SD_{tot}
How do you evaluate the results of questionnaires in general? In general, I perceive them as 1=true – 5=false.	2.32	.51	2.35	.55	2.34	.53
In general, I perceive the results of questionnaires as 1=unreliable – 5=reliable.	2.46	.70	2.48	.79	2.47	.75
According to my opinion, the results of questionnaires are a good indication of the artefact that is being assessed (e.g., personality, intelligence) 1=appropriate – 5=inappropriate.	2.36	.63	2.61	.87	2.49	.77

	M_{pos}	SD_{pos}	M_{neg}	SD_{neg}	M_{tot}	SD_{tot}
How motivated are you to take part in a personality test again? 1=not at all motivated – 5=highly motivated.	3.92	.80	3.37	.83	3.63	.86

	M_{pos}	SD_{pos}	M_{neg}	SD_{neg}	M_{tot}	SD_{tot}
How appropriate do you find the results when looking at them as a whole? 1=I totally agree – 5=I totally disagree.	2.22	.76	3.83	.90	3.06	1.16
The results turn out to be 1=very positive – 5=very negative for me.	1.24	.43	4.33	.84	2.85	1.69
Maybe there is a difference in how you see yourself and how the test pictures you. When you compare how you assessed yourself a couple of days ago and how the test assesses you, which of the statements is best suitable? 1=The results picture me much more positively than … - 5= The results picture me much more negatively than … how I pictured myself just a couple of days ago.	1.80	.75	4.68	.47	3.28	1.57
That I would receive such results, I thought 1= very unlikely and not intended - 5= very likely and intended.	3.08	.92	3.53	.99	3.31	.98

Moodscale : At this moment, I feel …	M_{pos}	SD_{pos}	M_{neg}	SD_{neg}	M_{tot}	SD_{tot}
cheery – melancholic	1.98	.87	2.39	.77	2.19	.84
in a good mood – in a bad mood	1.63	.76	2.46	1.01	2.06	.99
Decisive – indecisive	2.17	.91	2.60	1.27	2.40	1.13
confident – unconfident	1.88	.91	2.16	.90	2.02	.91
well – miserable	1.80	.81	2.12	.92	1.96	.88
full of spirit – spiritless	2.38	.96	2.67	.81	2.53	.89
vivid – weary	2.13	.78	2.49	.90	2.31	.86

[…]

List of possible explanations Answer to all items: With this explanation I agree …1= totally – 5= not at all.	M_{pos}	SD_{pos}	M_{neg}	SD_{neg}	M_{tot}	SD_{tot}
The results turned out this way, because the test gives reliable results and seems to be well-developed.	2.46	.76	3.69	.72	3.09	.96
The results turned out this way, because I took the test superficially and did not concentrate well.	1.50	.50	2.24	1.00	1.88	.88
The results turned out this way, because in principle such a questionnaire is a good way to get an indication of one's individual personality (It is sufficient to fill out a questionnaire by oneself in order to assess one's personality. Other methods, for example conversations, do not bring about better results, despite more effort).	3.72	.80	4.13	.80	3.93	.82
The results turned out this way, because there were disturbances while filling out the test.	1.51	.58	2.17	1.02	1.85	.90
The results turned out this way, because my personality is good comprehensible for others and can be assessed easily.	3.16	.95	3.92	.75	3.55	.93
The results turned out this way, because the test is developed badly and unreliable results.	2.18	.94	3.28	.83	2.75	1.04
The results turned out this way, because the test was analyzed correctly.	2.00	.79	3.12	1.08	2.57	1.10
The results turned out this way, because with a questionnaire one cannot assess substantially what a person is really like (when standard questions are answered without personal contact, there is no true picture of a person. Other methods, for example conversations, are better for this matter.).	3.52	.76	3.98	1.04	3.76	.94
The results turned out this way, because I dealt with the questions intensively and concentrated.	2.26	.77	3.31	1.00	2.81	1.04
The results turned out this way, because there were no disturbances while filling out the questionnaire.	2.47	1.13	3.23	1.21	2.86	1.23
The results turned out this way, because the test was not analyzed correctly.	1.69	.65	2.94	1.22	2.33	1.16
The results turned out this way, because my personality is complex and cannot be assessed easily.	2.74	1.02	3.63	1.18	3.20	1.19

[…]

Frankfurter Selbstkonzeptskalen Antwortskala: 1=trifft sehr zu – 6=trifft gar nicht zu	M_{pos}	SD_{pos}	M_{neg}	SD_{neg}	M_{tot}	SD_{tot}
Wenn ich mich in einer Gruppe befinde, traue ich mich nicht, etwas zu sagen.	4.02	1.42	3.98	1.25	4.00	1.32
Ich bin bestimmt so leistungsfähig und intelligent wie andere.	2.62	1.35	2.23	.93	2.42	1.16
Manchmal glaube ich, dass ich zu überhaupt nichts gut bin.	3.92	1.73	4.44	1.31	4.19	1.54
Ich kann Auffassungen von Bekannten oft nicht zustimmen, habe aber Hemmungen, meine Kritik offen vorzubringen.	4.42	1.37	4.42	1.15	4.42	1.25
Ich fühle mich als Versager, wenn ich von dem Erfolg eines Bekannten höre.	2.62	1.35	2.44	1.04	2.53	1.19
Ich bin ein Niemand.	5.35	1.13	5.58	.74	5.48	.95
Ich vertrete meine Meinung auch konsequent in der Gruppe, die nicht mit mir übereinstimmt.	4.27	1.35	4.26	.85	4.26	1.11
Ich bin mit meinen eigenen Leistungen zufrieden.	3.04	1.19	2.76	.93	2.89	1.06
Ich verachte mich.	5.14	1.29	5.54	.77	5.35	1.06
Wenn ich anderer Meinung bin, widerspreche ich auch Autoritätspersonen.	4.26	1.27	4.19	1.19	4.22	1.22
Was ich mir vorgenommen habe, kann ich auch erreichen.	2.40	.92	2.36	.87	2.38	.89
Eigentlich bin ich mit mir ganz zufrieden.	4.40	1.08	4.70	.96	4.56	1.03
Es beunruhigt mich, wenn ich den Eindruck erhalte, dass jemand eine andere Auffassung hat als ich.	4.32	1.18	4.59	.90	4.46	1.05
Wenn ich so zurückdenke, kann ich mich an mehr Erfolge als Misserfolge erinnern.	2.92	1.35	2.67	1.30	2.79	1.32
Manchmal wünschte ich, ich wäre nicht geboren.	4.66	1.66	5.33	1.08	5.01	1.42
Ich richte mich in meinem Leben zu sehr nach der Auffassung anderer.	4.24	1.36	4.26	1.30	4.25	1.32
Im Großen und Ganzen neige ich dazu, mich für einen Versager zu halten.	2.26	1.30	1.98	1.05	2.12	1.18
Ich wollte, ich könnte mehr Achtung vor mir haben.	3.84	1.50	4.19	1.48	4.02	1.49
Um mir keine Feinde zu schaffen, stimme ich häufiger auch Auffassungen und Entscheidungen zu, die ich im Grunde nicht für gut oder vertretbar halte.	4.74	1.02	4.48	1.24	4.61	1.14
Was ich mir auch vornehme, stets habe ich Schwierigkeiten, es zu erreichen; meist schaffe ich es nicht.	2.28	.92	2.50	.92	2.39	.92
Manchmal fühle ich mich zu nichts nütze.	4.16	1.43	4.70	1.34	4.44	1.40
Wenn ich so zurückdenke, kann ich mich an mehr Mißerfolge als Erfolge erinnern.	2.24	1.14	2.56	1.31	2.41	1.24
Wenn ich mich mit anderen Menschen meines Alters vergleiche, schneide ich eigentlich ganz gut ab.	2.46	.93	2.55	.95	2.50	.93
Es fällt mir schwer, meine Meinung vor einer größeren Gruppe zu vertreten.	3.78	1.50	3.64	1.31	3.71	1.40
Ich glaube, dass ich genauso viel tauge, wie alle anderen.	2.20	.84	1.98	.78	2.09	.81
Ich finde mich ganz in Ordnung.	4.71	.93	4.91	.68	4.82	.81
Ich habe Schwierigkeiten, meine Meinung in einer Gruppe zu äußern, auch wenn ich etwas Wichtiges zu sagen habe.	4.24	1.42	3.96	1.27	4.10	1.34
Ich habe oft Angst, dass ich im entscheidenden Augenblick versage.	3.56	1.61	3.48	1.39	3.52	1.49
Es fällt mir schwer, einer Gruppe gegenüber eine gegensätzliche Auffassung zu vertreten.	3.96	1.38	4.00	1.20	3.98	1.29
Ich bin zufrieden mit mir.	4.41	1.15	4.64	1.03	4.53	1.09
In einer Gruppe fühle ich mich nicht so sicher, da den anderen meist mehr einfällt als mir.	4.31	1.26	3.72	1.29	4.00	1.30

Table 2: Principal Component Analysis; Germany

Component	Initial Eigenvalues			Rotation Sums of Loadings	Squared	
	Total	% of Variance	Cumulative	Total	% of Variance	Cumulative
1	3,151	10,503	10,503	3,108	10,359	10,359
2	2,895	9,650	20,153	2,938	9,794	20,153
3	2,012	6,708	26,861			
4	1,807	6,024	32,885			
5	1,584	5,281	38,167			
6	1,440	4,801	42,968			
7	1,333	4,443	47,411			
8	1,202	4,006	51,417			
9	1,142	3,805	55,223			
10	1,068	3,560	58,782			
11	1,048	3,493	62,276			
12	,938	3,127	65,403			
13	,866	2,888	68,290			
14	,849	2,830	71,120			
15	,833	2,777	73,898			
16	,792	2,640	76,538			
17	,749	2,497	79,035			
18	,699	2,332	81,366			
19	,634	2,114	83,481			
20	,592	1,973	85,454			
21	,585	1,949	87,403			
22	,572	1,907	89,310			
23	,487	1,625	90,935			
24	,469	1,562	92,496			
25	,434	1,445	93,941			
26	,408	1,362	95,303			
27	,405	1,350	96,653			
28	,379	1,264	97,917			
29	,344	1,147	99,064			
30	,281	,936	100,000			

Table 3: Principal Component Analysis; Japan

Component	Initial Eigenvalues			Rotation Sums of Loadings	Squared	
	Total	% of Variance	Cumulative	Total	% of Variance	Cumulative
1	4,006	13,353	13,353	3,957	13,190	13,190
2	3,595	11,983	25,336	3,644	12,146	25,336
3	2,079	6,930	32,266			
4	1,626	5,419	37,685			
5	1,458	4,860	42,544			
6	1,305	4,350	46,895			
7	1,214	4,046	50,941			
8	1,093	3,645	54,586			
9	1,062	3,539	58,125			
10	1,018	3,392	61,518			
11	,994	3,314	64,832			
12	,939	3,128	67,960			
13	,897	2,988	70,949			
14	,797	2,656	73,604			
15	,755	2,517	76,122			
16	,674	2,248	78,369			
17	,671	2,235	80,605			
18	,626	2,087	82,692			
19	,575	1,918	84,610			
20	,567	1,889	86,499			
21	,558	1,859	88,358			
22	,540	1,801	90,159			
23	,501	1,669	91,828			
24	,418	1,392	93,220			
25	,402	1,341	94,560			
26	,361	1,202	95,762			
27	,357	1,191	96,953			
28	,334	1,114	98,067			
29	,319	1,063	99,130			
30	,261	,870	100,000			

Table 3: Principal Component Analysis; Japan

Table 4: Rotated component matrix; Germany

	Component	
	1	2
SCS 1: I enjoy being unique and different from others in many respects.		.48
SCS 2: I can talk openly with a person who I meet for the first time, even when this person is much older than I am.		.49
SCS 3: Even when I strongly disagree with group members, I avoid an argument.	.44	-.40
SCS 4: I have respect for the authority figures with whom I interact.	.39	
SCS 5: I do my own thing, regardless of what others think.		.46
SCS 6: I respect people who are modest about themselves.		
SCS 7: I feel it is important for me to act as an independent person.		.64
SCS 8: I will sacrifice my self interest for the benefit of the group I am in.	.46	
SCS 9: I'd rather say "No" directly, than risk being misunderstood.		
SCS 10: Having a lively imagination is important to me.		.41
SCS 11: I should take into consideration my parents' advice when making education/career plans.	.48	
SCS 12: I feel my fate is intertwined with the fate of those around me.	.35	
SCS 13: I prefer to be direct and forthright when dealing with people I've just met.		.45
SCS 14: I feel good when I cooperate with others.		.33
SCS 15: I am comfortable with being singled out for praise or rewards.		
SCS 16: If my brother or sister fails, I feel responsible.	.46	
SCS 17: I often have the feeling that my relationships with others are more important than my own accomplishments.	.47	
SCS 18: Speaking up during a class (or a meeting) is not a problem for me.		.50
SCS 19: I would offer my seat in a bus to my professor (or my boss).		
SCS 20: I act the same way no matter who I am with.		
SCS 21: My happiness depends on the happiness of those around me.	.41	
SCS 22: I value being in good health above everything.		.30
SCS 23: I will stay in a group if they need me, even when I am not happy with the group.	.54	
SCS 24: I try to do what is best for me, regardless of how that might affect others.	-.37	
SCS 25: Being able to take care of myself is a primary concern for me.		.51
SCS 26: It is important to me to respect decisions made by the group.	.40	
SCS 27: My personal identity, independent of others, is very important to me.		.41
SCS 28: It is important for me to maintain harmony within my group.	.60	
SCS 29: I act the same way at home that I do at school (or work).		
SCS 30: I usually go along with what others want to do, even when I would rather do something different.	.56	

Rotation Method: Varimax with Kaiser Normalization; Loadings <.3 suppressed

Table 5: Rotated component matrix; Japan

	Component	
	1	2
SCS 1: I enjoy being unique and different from others in many respects.	.53	
SCS 2: I can talk openly with a person who I meet for the first time, even when this person is much older than I am.	.37	
SCS 3: Even when I strongly disagree with group members, I avoid an argument.	-.56	
SCS 4: I have respect for the authority figures with whom I interact.		.53
SCS 5: I do my own thing, regardless of what others think.	.62	
SCS 6: I respect people who are modest about themselves.		.31
SCS 7: I feel it is important for me to act as an independent person.	.49	
SCS 8: I will sacrifice my self interest for the benefit of the group I am in.		.49
SCS 9: I'd rather say "No" directly, than risk being misunderstood.	.47	
SCS 10: Having a lively imagination is important to me.	.55	
SCS 11: I should take into consideration my parents' advice when making education/career plans.		.42
SCS 12: I feel my fate is intertwined with the fate of those around me.		
SCS 13: I prefer to be direct and forthright when dealing with people I've just met.		
SCS 14: I feel good when I cooperate with others.		.66
SCS 15: I am comfortable with being singled out for praise or rewards.	.30	.33
SCS 16: If my brother or sister fails, I feel responsible.		.48
SCS 17: I often have the feeling that my relationships with others are more important than my own accomplishments.	-.45	.45
SCS 18: Speaking up during a class (or a meeting) is not a problem for me.	.55	
SCS 19: I would offer my seat in a bus to my professor (or my boss).		
SCS 20: I act the same way no matter who I am with.		
SCS 21: My happiness depends on the happiness of those around me.		.46
SCS 22: I value being in good health above everything.		.37
SCS 23: I will stay in a group if they need me, even when I am not happy with the group.		.48
SCS 24: I try to do what is best for me, regardless of how that might affect others.	.51	
SCS 25: Being able to take care of myself is a primary concern for me.	.44	
SCS 26: It is important to me to respect decisions made by the group.		.56
SCS 27: My personal identity, independent of others, is very important to me.	.59	
SCS 28: It is important for me to maintain harmony within my group.		.66
SCS 29: I act the same way at home that I do at school (or work).		.33
SCS 30: I usually go along with what others want to do, even when I would rather do something different.	-.54	

Rotation Method: Varimax with Kaiser Normalization;　Loadings <.3 suppressed

Table 6: Item statistics for subscale *independence*

Independence	M	SD	r$_{it}$	
SCS1: I enjoy being unique and different from others in many respects.	5.14	1.34	.34	
SCS 2: I can talk openly with a person who I meet for the first time, even when this person is much older than I am.	4.15	1.82	.41	
SCS 5: I do my own thing, regardless of what others think of me.	4.08	1.42	.24	
SCS 7: I feel it is important for me to act as an independent person.	5.77	1.03	.39	.65
SCS 10: Having a lively imagination is important to me.	5.65	1.14	.26	
SCS 13: I prefer to be direct and forthright when dealing with people I've just met.	4.30	1.45	.29	
SCS 18: Speaking up during a class (or a meeting) is not a problem for me.	3.97	1.69	.41	
SCS 20: I act the same way no matter who I am with.	3.12	1.42	.21	
SCS 22: I value being in good health above everything else.	5.78	1.24	.15	
SCS 25: Being able to take care of myself is a primary concern for me.	5.55	1.15	.37	
SCS 27: My personal identity, independent of others, is very important to me.	5.15	1.24	.35	
SCS 29: I act the same way at home that I do at school (or work).	3.53	1.62	.18	

Table 7: Item statistics for subscale *interdependence*

Interdependence	M	SD	r$_{it}$	
SCS 3: Even when I strongly disagree with group members, I avoid an argument.	3.57	1.41	.23	
SCS 4: I have respect for the authority figures with whom I interact.	4.95	1.26	.25	
SCS 6: I respect people who are modest about themselves.	5.08	1.27	.17	
SCS 8: I will sacrifice my self interest for the benefit of the group I am in.	4.18	1.28	.32	
SCS 11: I should take into consideration my parents' advice when making education/career plans.	4.18	1.50	.25	
SCS 12: I feel my fate is intertwined with the fate of those around me.	4.81	1.43	.18	
SCS 14: I feel good when I cooperate with others.	5.18	1.20	.30	.69
SCS 17: I often have the feeling that my relationships with others are more important than my own accomplishments.	3.45	1.42	.33	
SCS 21: My happiness depends on the happiness of those around me.	4.11	1.39	.40	
SCS 23: I will stay in a group if they need me, even when I am not happy with the group.	4.18	1.36	.33	
SCS 26: It is important to me to respect decisions made by the group.	3.97	1.44	.37	
SCS 28: It is important for me to maintain harmony within my group.	4.78	1.12	.34	
SCS 30: I usually go along with what others want to do, even when I would rather do something different.	5.34	1.02	.44	

Table 8: Means and standard deviations for the two scales for each country: Independence

Self-construal Scale (SCS) 1=strongly disagree – 7=strongly agree	$M_{Germany}$	$SD_{Germany}$	M_{Japan}	SD_{Japan}
Factor 1: Independence				
SCS1: I enjoy being unique and different from others in many respects.	5.28	1.28	5.00	1.38
SCS 2: I can talk openly with a person who I meet for the first time, even when this person is much older than I am.	4.88	1.57	3.41	1.75
SCS 5: I do my own thing, regardless of what others think of me.	3.70	1.41	4.46	1.31
SCS 7: I feel it is important for me to act as an independent person.	6.04	.89	5.49	1.09
SCS 10: Having a lively imagination is important to me.	5.62	1.19	5.68	1.07
SCS 13: I prefer to be direct and forthright when dealing with people I've just met.	4.32	1.38	4.30	1.53
SCS 18: Speaking up during a class (or a meeting) is not a problem for me.	4.45	1.67	3.47	1.55
SCS 20: I act the same way no matter who I am with.	2.99	1.44	3.24	1.38
SCS 22: I value being in good health above everything else.	5.88	1.18	5.69	1.29
SCS 25: Being able to take care of myself is a primary concern for me.	5.99	.91	5.11	1.20
SCS 27: My personal identity, independent of others, is very important to me.	5.46	1.12	4.83	1.27
SCS 29: I act the same way at home that I do at school (or work).	3.71	1.69	3.36	1.52
Factor mean and standard deviation	5.03	.60	4.61	.65

Table 9: Means and standard deviations for the two scales for each country: Interdependence

Self-construal Scale (SCS) 1=strongly disagree – 7=strongly agree	$M_{Germany}$	$SD_{Germany}$	M_{Japan}	SD_{Japan}
Factor 2: Interdependence				
SCS 3: Even when I strongly disagree with group members, I avoid an argument.	3.41	1.48	3.71	1.32
SCS 4: I have respect for the authority figures with whom I interact.	5.24	1.07	4.65	1.37
SCS 6: I respect people who are modest about themselves.	5.32	1.08	4.85	1.37
SCS 8: I will sacrifice my self interest for the benefit of the group I am in.	4.41	1.18	3.97	1.34
SCS 11: I should take into consideration my parents' advice when making education/career plans.	3.56	1.43	4.80	1.31
SCS 12: I feel my fate is intertwined with the fate of those around me.	4.50	1.55	5.14	1.24
SCS 14: I feel good when I cooperate with others.	5.01	1.30	5.35	1.07
SCS 17: I often have the feeling that my relationships with others are more important than my own accomplishments.	4.03	1.45	4.17	1.32
SCS 21: My happiness depends on the happiness of those around me.	4.42	1.28	3.92	1.39
SCS 23: I will stay in a group if they need me, even when I am not happy with the group.	4.08	1.38	3.90	1.50
SCS 26: It is important to me to respect decisions made by the group.	4.95	1.04	4.62	1.18
SCS 28: It is important for me to maintain harmony within my group.	5.46	.97	5.22	1.06
SCS 30: I usually go along with what others want to do, even when I would rather do something different.	3.39	1.20	4.11	1.31
Factor mean and standard deviation	4.36	.57	4.43	.61
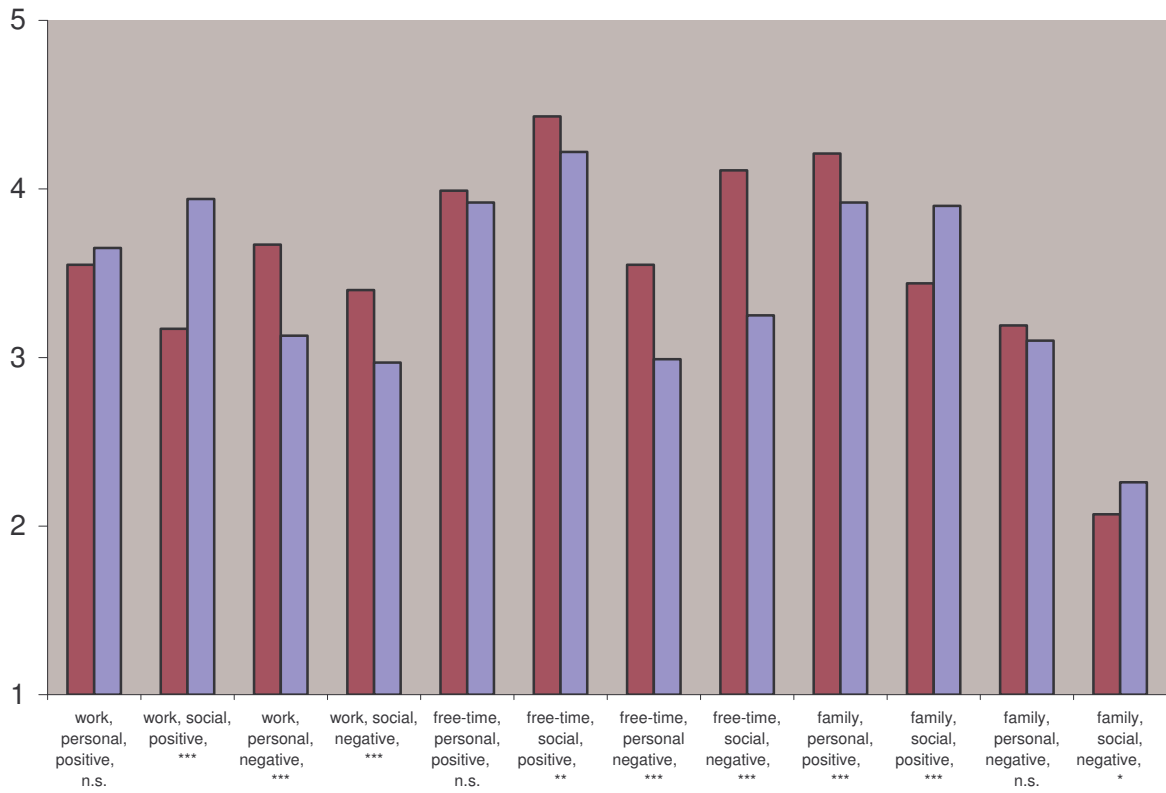
Figure 1: Mean differences of each scenario between Japan (red) and Germany (blue)

Note. Significances as follows: *= p<.05, **= p<.01, ***= p<.001

Table 10: Item statistics for scenarios

Scenario I: Sie haben eine Klausur in Ihrem Hauptfach geschrieben. Sie gehen mit einem guten Gefühl hinaus, denn Sie meinen, Sie bekämen eine gute Zensur. Lange schon haben Sie für diese Klausur gelernt und jetzt werden Sie die Früchte Ihrer Arbeit ernten können. Als Sie die Klausur jedoch zurück bekommen, haben Sie eine schlechte Note. Sie finden, dass die Testergebnisse Sie schlechter darstellen als Sie in Wirklichkeit sind.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich das Zustandekommen Ihres Testergebnisses? 1=Ich habe nicht genug gelernt. 2=Die Klausur war viel zu schwer.	1.47	.50	1.57	.49	1.52	.50
Wie motiviert sind Sie, für die nächste Klausur zu lernen? 1=überhaupt nicht motiviert – 5=hoch motiviert	3.13	1.11	3.67	1.08	3.40	1.13

Scenario II: In einem Seminar haben Sie eine Gruppenaufgabe gestellt bekommen. Irgendwie hat Ihre Gruppe das Gefühl, dass Ihre Arbeit nicht so recht anläuft. Sie sind sich außerdem nicht sicher, ob Sie die Aufgabe richtig verstanden haben. Sie geben sich damit zufrieden, die Aufgabe irgendwie zu erledigen. Bei der Präsentation bekommen Sie unerwarteter Weise eine sehr gute Note und tolle Rückmeldung vom Professor sowie den Mitstudenten.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich das Zustandekommen dieser Rückmeldung? 1=Wir haben für die Lösung der Aufgabe gearbeitet und uns die Note verdient. 2=Die Aufgabe war doch nicht so schwer wie wir dachten.	1.90	.34	1.92	.27	1.91	.31
Wie motiviert sind Sie, für die nächste Gruppenaufgabe zu arbeiten? 1=überhaupt nicht motiviert – 5=hoch motiviert	3.93	.85	3.17	1.06	3.55	1.03

Scenario III: Sie gehen seit Jahren einem schriftstellerischen Hobby nach und gehen darin so richtig auf. Sie finden, dass Sie schon recht gut geworden sind und Ihre Beiträge sich sehen lassen können. Zu einem für Sie interessanten Thema findet ein Seminar statt, zu dem man einen eigen formulierten Text mitbringen soll. Voller Stolz zeigen Sie Ihren dem Seminarleiter, der leider findet, dass Sie erst am Anfang sind und noch vieles verbessern müssen.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich die Reaktion des Seminarleiters? 1=Ich habe den Bogen wohl doch noch nicht raus und muss noch einiges verbessern. 2=Der Seminarleiter hat einfach zu hohe Ansprüche.	1.25	.44	1.25	.43	1.25	.44
Wie motiviert sind Sie, noch einmal einen Text zu schreiben und diesen gegebenenfalls zu dem nächsten Seminar mitzubringen? 1=überhaupt nicht motiviert – 5=hoch motiviert	2.98	1.07	3.55	1.21	3.26	1.17

Scenario IV: Mit Ihrer Mannschaft nehmen Sie an einem Sportwettkampf teil. Ihr Trainer hat Sie aber vorbereitet, dass die anderen Teilnehmer sehr starke Sportler sind und dass Ihre Chancen, gut abzuschneiden, relativ gering sind. Trotzdem nehmen Sie teil und meinen, dass Sie wenigstens teilnehmen sollten, auch wenn Sie letzter werden. Unerwarteter Weise belegen Sie den zweiten Platz.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich den guten Platz? 1=Wir haben eben genug trainiert. 2=Die anderen waren einfach nicht besonders gut.	1.40	.51	1.38	.48	1.39	.50
Wie motiviert sind Sie, beim nächsten Wettkampf anzutreten? 1=überhaupt nicht motiviert – 5=hoch motiviert	4.21	.77	4.43	.82	4.32	.80

Scenario V: Ihre Schwester hat ein Problem. Sie haben eine gute Beziehung zueinander, also kommt sie zu Ihnen und will darüber sprechen. Sie denken meist in den gleichen Bahnen. Das Gespräch verläuft Ihrer Meinung nach sehr gut und Sie bringen mehrere Lösungsvorschläge für das Problem. Sie fühlen sich gut, denn Sie meinen, Sie können Ihrer Schwester helfen. Doch plötzlich steht sie auf und meint, dass es nichts gebracht hat, mit Ihnen darüber zu sprechen und dass sie sich wie öfter schon jemand anderen zum Reden suchen muss.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich die Reaktion Ihrer Schwester? 1=Ich habe mit meinen Lösungsvorschlägen wohl nicht den Kern getroffen. 2=Typisch, sie hat mal wieder nicht richtig zugehört.	1.29	.46	1.24	.43	1.27	.44
Wie motiviert sind Sie, ein nächstes Gespräch mit ihr zu führen? 1=überhaupt nicht motiviert – 5=hoch motiviert	3.09	1.08	3.19	1.25	3.14	1.17

Scenario VI: Ihre Familie hat sich entschlossen, eine ausländische Studentin aufzunehmen, die für ein Jahr an der Universität studieren wird. In diesem Zusammenhang wird durch Vertreter der Universität ein Auswahlgespräch geführt. Nach diesem Gespräch erhalten Sie eine Mitteilung des Ergebnisses. Ihre Familie wird unerwarteter Weise als außerordentlich positiv beschrieben, bezogen auf Ihre Wohnverhältnisse, den Umgang mit anderen Menschen und Ihre Fähigkeit, auf Personen aus anderen Kulturen zuzugehen.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich dieses Ergebnis? 1=Meine Familie hat sich diese Rückmeldung verdient. 2=Wir hatten Glück, dass der Ausschuss sich für unsere Familie interessiert hat.	1.26	.44	1.69	.46	1.47	.50
Wie motiviert sind Sie, sich noch einmal für so ein Programm zu bewerben? 1=überhaupt nicht motiviert – 5=hoch motiviert	3.90	.78	3.44	1.10	3.67	.98

Scenario VII: Sie haben eine Klausur in Ihrem Hauptfach geschrieben. Sie gehen mit einem schlechten Gefühl hinaus, denn Sie meinen, Sie bekämen eine schlechte Zensur. Sie haben nicht genug für diese Klausur gelernt. Als Sie die Klausur jedoch zurückbekommen, haben Sie eine gute Note. Sie finden, dass die Testergebnisse Sie besser darstellen als Sie in Wirklichkeit sind.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich das Zustandekommen Ihres Testergebnisses? 1=Ich habe sehr viel gelernt. 2=Die Klausur war sehr leicht.	1.87	.34	1.81	.39	1.84	.37
Wie motiviert sind Sie, für die nächste Klausur zu lernen? 1=überhaupt nicht motiviert – 5=hoch motiviert	3.65	.84	3.55	1.13	3.60	.99

Scenario VIII: In einem Seminar haben Sie eine Gruppenaufgabe gestellt bekommen. Ihre Gruppe hat das Gefühl, dass Ihre Arbeit gut läuft. Die Aufgabe ist Ihnen klar und Sie können etwas damit anfangen. Die Aufgabe ist relativ schnell erledigt, Sie finden sie nicht allzu kompliziert. Bei der Präsentation jedoch bekommen Sie eine schlechte Note und negative Rückmeldung vom Professor sowie den Mitstudenten.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich das Zustandekommen dieser Rückmeldung? 1=Wir haben nicht genug für die Lösung der Aufgabe getan. 2=Die Aufgabe war viel zu schwer.	1.20	.41	1.27	.44	1.23	.42
Wie motiviert sind Sie, für die nächste Gruppenaufgabe zu arbeiten? 1=überhaupt nicht motiviert – 5=hoch motiviert	2.97	.98	3.40	1.12	3.18	1.07

Scenario IX: Sie gehen seit Jahren einem schriftstellerischen Hobby nach und haben Spaß daran. Allerdings finden Sie, dass Sie nicht so besonders gut darin sind und alle anderen immer bessere Sachen schreiben als Sie. Zu einem für Sie interressanten Thema findet ein Seminar statt, zu dem man einen eigen formulierten Text mitbringen soll. Sie bringen einen Text mit, mögen ihn aber nicht besonders gerne dem Seminarleiter zeigen, weil Sie selber nicht so viel von Ihren Fähigkeiten halten. Der Seminarleiter jedoch findet Ihren Text schon so gut geschrieben, dass er ihn als Beispiel für die Gruppe benutzt.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich die Reaktion des Seminarleiters? 1=Ich schreibe schon seit Jahren, da kann der text ja auch nicht so schlecht sein. 2=Der Seminarleiter hat wohl einen anderen Geschmack.	1.53	.52	1.32	.46	1.43	.50
Wie motiviert sind Sie, noch einmal einen Text zu schreiben und diesen gegebenenfalls zu dem nächsten Seminar mitzubringen? 1=überhaupt nicht motiviert – 5=hoch motiviert	3.91	.83	3.99	.99	3.95	.91

Scenario X: Mit Ihrer Mannschaft nehmen Sie an einem Sportwettkampf teil. Sie alle haben lange für dieses Turnier trainiert und vom Trainer immer eine gute Rückmeldung bekommen. Recht siegessicher treten Sie an. Leider müssen Sie erkennen, dass andere Mannschaften besser sind als Sie und Sie dadurch einen schlechteren Platz erreichen, als Sie sich erhofft haben.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich den schlechten Platz in der Rangliste? 1=Wir haben nicht genug trainiert. 2=Die anderen waren einfach zu gut.	1.63	.49	1.48	.50	1.56	.50
Wie motiviert sind Sie, beim nächsten Wettkampf anzutreten? 1=überhaupt nicht motiviert – 5=hoch motiviert	3.25	.96	4.11	.90	3.67	1.03

Scenario XI: Ihre Schwester hat ein Problem. Sie haben eine gute Beziehung zueinander, also kommt sie zu Ihnen und will darüber sprechen. Meist reden Sie aneinander vorbei. Das Gespräch verläuft Ihrer Meinung nach wie immer recht chaotisch und Ihnen fällt zu diesem Problem auch keine Lösung ein. Es tut Ihnen leid, dass Sie mal wieder nicht helfen können. Doch nach einer Weile meint sie, dass das Gespräch mit Ihnen total viel gebracht hätte und dass es ihr jetzt leichter fällt, mit dem Problem umzugehen.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich die Reaktion Ihrer Schwester? 1=Meine Lösungsvorschläge waren eben gut. 2=Meine Schwester ist während des Gesprächs selber auf die Lösung gekommen.	1.85	.42	1.57	.49	1.71	.48
Wie motiviert sind Sie, ein nächstes Gespräch mit ihr zu führen? 1=überhaupt nicht motiviert – 5=hoch motiviert	3.91	.74	4.21	.78	4.06	.78

Scenario XII: Ihre Familie hat sich entschlossen, eine ausländische Studentin aufzunehmen, die für ein Jahr an der Universität studieren wird. In diesem Zusammenhang wird durch Vertreter der Universität ein Auswahlgespräch geführt. Nach diesem Gespräch erhalten Sie eine Mitteilung des Ergebnisses. Ihre Familie wird unerwarteter Weise als außerordentlich negativ beschrieben, bezogen auf Ihre Wohnverhältnisse, den Umgang mit anderen Menschen und Ihre Fähigkeit, auf Personen aus anderen Kulturen zuzugehen.

	M_G	SD_G	M_J	SD_J	M_{tot}	SD_{tot}
Wie erklären Sie sich dieses Ergebnis? 1=Wir haben wohl keinen so guten Eindruck gemacht in dem Gespräch. 2=Das Ergebnis liegt am Ausschuss und ist nicht fair, wahrscheinlich haben sie gelost.	1.40	.49	1.11	.31	1.25	.44
Wie motiviert sind Sie, sich noch einmal für so ein Programm zu bewerben? 1=überhaupt nicht motiviert – 5=hoch motiviert	2.27	.91	2.07	1.01	2.17	.97

Table 11: Correlations all scenarios

	Work, personal, positive	Work, social, positive	Work, personal, negative	Work, social, negative	Free-time, personal, positive	Free-time, social, positive	Free-time, personal, negative	Free-time, social, negative	Family, personal, positive	Family, social, positive	Family, personal, negative	Family, social, negative
Work, personal, positive	1											
Work, social, positive	.099*	1										
Work, personal, negative	-.017	.043	1									
Work, social, negative	.001	.002	.050	1								
Free-time, personal, positive	-.037	-.023	.036	-.047	1							
Free-time, social, positive	.021	-.028	.022	-.025	.172**	1						
Free-time, personal, negative	-.012	.046	.001	.165**	-.004	.001	1					
Free-time, social, negative	-.023	.013	.036	.053	.074	.025	.072	1				
Family, personal, positive	.074	-.035	-.106*	-.149**	.105*	-.002	-.078	.083	1			
Family, social, positive	-.037	.019	.033	.053	-.060	.104	-.026	-.061	-.058	1		
Family, personal, negative	-.044	-.105*	-.035	.106*	-.087	.002	.010	.002	-.099*	.023	1	
Family, social, negative	.010	.002	.047	.133**	.034	-.054	.190**	.088	.097*	-.289**	.189**	1

Note. Significances as follows: *= p<.05, **= p<.01, ***= p<.001

Table 12: Frequency table: attribution

		Germany		Japan	
Work, personal					
		internal	external	internal	external
	positive	30	200	44	185
	negative	121	107	98	131
Work, social					
	Positive	25	206	19	210
	Negative	186	45	168	61
Free-time, personal					
	positive	109	120	156	73
	negative	173	55	170	58
Free-time, social					
	positive	139	91	141	88
	negative	86	144	119	110
Family, personal					
	positive	40	190	99	130
	negative	163	66	173	56
Family, social					
	positive	172	58	70	159
	negative	140	90	203	26

Table 13: Beta coefficients

Scenario		β	p
Work, personal, positive	Culture	-.072	.115
	Attribution	-.265	.000
Work, personal, negative	Culture	.251	.000
	Attribution	-.145	.001
Work, social, positive	Culture	-.374	.000
	Attribution	-.024	.585
Work, social, negative	Culture	.224	.000
	Attribution	-.270	.000
Free-time, personal, positive	Culture	-.036	.429
	Attribution	-.354	.000
Free-time, personal, negative	Culture	.248	.000
	Attribution	-.338	.000
Free-time, social, positive	Culture	.126	.004
	Attribution	-.373	.000
Free-time, social, negative	Culture	.383	.000
	Attribution	-.232	.000
Family, personal, positive	Culture	.156	.001
	Attribution	-.108	.024
Family, personal, negative	Culture	.036	.429
	Attribution	-.247	.000
Family, social, positive	Culture	-.138	.006
	Attribution	-.221	.000
Family, social, negative	Culture	-.147	.003
	Attribution	-.141	.004

Survey 1: Study 2; German questionnaire

Fragebogen Sozialpsychologie
_____

Alter: ( ) männlich oder ( ) weiblich
Wie lange wohnen Sie schon oder haben Sie in der Großstadt gelebt?   Jahre

Bitte lesen Sie sich die folgenden Situationen durch und versuchen Sie, sich in sie hinein zu versetzen. Dann beantworten Sie die darauf bezogenen Fragen. Es gibt kein ‚richtig' oder ‚falsch', Ihre Wahrnehmung interessiert uns. Bitte lassen Sie keine Frage aus.

I) Sie haben eine Klausur in Ihrem Hauptfach geschrieben. Sie gehen mit einem guten Gefühl hinaus, denn Sie meinen, Sie bekämen eine gute Zensur. Lange schon haben Sie für diese Klausur gelernt und jetzt werden Sie die Früchte Ihrer Arbeit ernten können. Als Sie die Klausur jedoch zurück bekommen, haben Sie eine schlechte Note. Sie finden, daß die Testergebnisse Sie schlechter darstellen als Sie in Wirklichkeit sind.

1) Wie erklären Sie sich das Zustandekommen Ihres Testergebnisses?

a) „Ich habe nicht genug gelernt."   _____ ❏
b) „Die Klausur war viel zu schwer."   _____ ❏

2) Wie motiviert sind Sie, für die nächste Klausur zu lernen?

❏	❏	❏	❏	❏
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

II) In einem Seminar haben Sie eine Gruppenaufgabe gestellt bekommen. Irgendwie hat Ihre Gruppe das Gefühl, dass Ihre Arbeit nicht so recht anläuft. Sie sind sich außerdem nicht sicher, ob Sie die Aufgabe richtig verstanden haben. Sie geben sich damit zufrieden, die Aufgabe irgendwie zu erledigen. Bei der Präsentation bekommen Sie unerwarteter Weise eine sehr gute Note und tolle Rückmeldung vom Professor sowie den Mitstudenten.

1) Wie erklären Sie sich das Zustandekommen dieser Rückmeldung?

a) „Wir haben für die Lösung der Aufgabe gearbeitet und uns die Note verdient."
_____ ❏

b) „Die Aufgabe war doch nicht so kompliziert wie wir dachten." _____ ❏

2) Wie motiviert sind Sie, für die nächste Gruppenaufgabe zu arbeiten?

❏	❏	❏	❏	❏
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

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Fragebogen Sozialpsychologie

III) Sie gehen seit Jahren einem schriftstellerischen Hobby nach und gehen darin so richtig auf. Sie finden, dass Sie schon recht gut geworden sind und Ihre Beiträge sich sehen lassen können. Zu einem für Sie interressanten Thema findet ein Seminar statt, zu dem man einen eigen formulierten Text mitbringen soll. Voller Stolz zeigen Sie Ihren dem Seminarleiter, der leider findet, dass Sie erst am Anfang sind und noch vieles verbessern müssen.

1) Wie erklären Sie sich die Reaktion des Seminarleiters?

a) „Ich habe den Bogen wohl doch noch nicht raus und muss noch einiges
verbessern." _____ ❑
b) „Der Seminarleiter hat einfach zu hohe Ansprüche." _____ ❑

2) Wie motiviert sind Sie, noch einmal einen Text zu schreiben und diesen gegebenenfalls zu dem nächsten Seminar mitzubringen?

❑	❑	❑	❑	❑
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

IV) Mit Ihrer Mannschaft nehmen Sie an einem Sportwettkampf teil. Ihr Trainer hat Sie aber vorbereitet, dass die anderen Teilnehmer sehr starke Sportler sind und dass Ihre Chancen, gut abzuschneiden, relativ gering sind. Trotzdem nehmen Sie teil und meinen, dass Sie wenigstens teilnehmen sollten, auch wenn Sie letzter werden. Unerwarteter Weise belegen Sie den zweiten Platz.

1) Wie erklären Sie sich den guten Platz?

a) „Wir haben eben genug trainiert." _____ ❑
b) „Die anderen waren einfach nicht besonders gut." _____ ❑

2) Wie motiviert sind Sie, beim nächsten Wettkampf anzutreten?

❑	❑	❑	❑	❑
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

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2

Fragebogen Sozialpsychologie

V) Ihre Schwester hat ein Problem. Sie haben eine gute Beziehung zueinander, also kommt sie zu Ihnen und will darüber sprechen. Sie denken meist in den gleichen Bahnen. Das Gespräch verläuft Ihrer Meinung nach sehr gut und Sie bringen mehrere Lösungsvorschläge für das Problem. Sie fühlen sich gut, denn Sie meinen, Sie können Ihrer Schwester helfen. Doch plötzlich steht sie auf und meint, dass es nichts gebracht hat, mit Ihnen darüber zu sprechen und dass sie sich wie öfter schon jemand anderen zum Reden suchen muß.

1) Wie erklären Sie sich die Reaktion Ihrer Schwester?

a) „Ich habe mit meinen Lösungsvorschlägen wohl nicht den Kern getroffen." ___❏
b) „Typisch, sie hat mal wieder nicht richtig zugehört." _____❏

2) Wie motiviert sind Sie, ein nächstes Gespräch mit ihr zu führen?

❏	❏	❏	❏	❏
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

VI) Ihre Familie hat sich entschlossen, eine ausländische Studentin aufzunehmen, die für ein Jahr an der Universität studieren wird. In diesem Zusammenhang wird durch Vertreter der Universität ein Auswahlgespräch geführt. Nach diesem Gespräch erhalten Sie eine Mitteilung des Ergebnisses. Ihre Familie wird unerwarteter Weise als außerordentlich positiv beschrieben, bezogen auf Ihre Wohnverhältnisse, den Umgang mit anderen Menschen und Ihre Fähigkeit, auf Personen aus anderen Kulturen zuzugehen.

1) Wie erklären Sie sich dieses Ergebnis?

a) „Meine Familie hat sich diese Rückmeldung verdient." _____❏
b) „Wir hatten Glück, dass der Ausschuß sich für unsere Familie interessiert hat."
_____❏

2) Wie motiviert sind Sie, sich noch einmal für so ein Programm zu bewerben?

❏	❏	❏	❏	❏
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

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Fragebogen Sozialpsychologie

VII) Sie haben eine Klausur in Ihrem Hauptfach geschrieben. Sie gehen mit einem schlechten Gefühl hinaus, denn Sie meinen, Sie bekämen eine schlechte Zensur. Sie haben nicht genug für diese Klausur gelernt. Als Sie die Klausur jedoch zurück bekommen, haben Sie eine gute Note. Sie finden, daß die Testergebnisse Sie besser darstellen als Sie in Wirklichkeit sind.

1) Wie erklären Sie sich das Zustandekommen Ihres Testergebnisses?

a) „Ich habe sehr viel gelernt." _____ ❏
b) „Die Klausur war sehr leicht." _____ ❏

2) Wie motiviert sind Sie, für die nächste Klausur zu lernen?

❏	❏	❏	❏	❏
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

VIII) In einem Seminar haben Sie eine Gruppenaufgabe gestellt bekommen. Ihre Gruppe hat das Gefühl, dass Ihre Arbeit gut läuft. Die Aufgabe ist Ihnen klar und Sie können etwas damit anfangen. Die Aufgabe ist relativ schnell erledigt, Sie finden sie nicht allzu kompliziert. Bei der Präsentation jedoch bekommen Sie eine schlechte Note und negative Rückmeldung vom Professor sowie den Mitstudenten.

1) Wie erklären Sie sich das Zustandekommen dieser Rückmeldung?

a) „Wir haben nicht genug für die Lösung der Aufgabe getan."_____ ❏
b) „Die Aufgabe war viel zu schwer." _____ ❏

2) Wie motiviert sind Sie, für die nächste Gruppenaufgabe zu arbeiten?

❏	❏	❏	❏	❏
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

Fragebogen Sozialpsychologie

IX) Sie gehen seit Jahren einem schriftstellerischen Hobby nach und haben Spaß daran. Allerdings finden Sie, dass Sie nicht so besonders gut darin sind und alle anderen immer bessere Sachen schreiben als Sie. Zu einem für Sie interressanten Thema findet ein Seminar statt, zu dem man einen eigen formulierten Text mitbringen soll. Sie bringen einen Text mit, mögen ihn aber nicht besonders gerne dem Seminarleiter zeigen, weil Sie selber nicht so viel von Ihren Fähigkeiten halten. Der Seminarleiter jedoch findet Ihren Text schon so gut geschrieben, dass er ihn als Beispiel für die Gruppe benutzt.

1) Wie erklären Sie sich die Reaktion des Seminarleiters?

a) „Ich schreibe schon seit Jahren, da kann der Text ja auch nicht so
   schlecht sein." _____ ❏
b) „Der Seminarleiter hat wohl einen anderen Geschmack." _____ ❏

2) Wie motiviert sind Sie, noch einmal einen Text zu schreiben und diesen gegebenenfalls zu dem nächsten Seminar mitzubringen?

❏	❏	❏	❏	❏
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

X) Mit Ihrer Mannschaft nehmen Sie an einem Sportwettkampf teil. Sie alle haben lange für dieses Turnier trainiert und vom Trainer immer eine gute Rückmeldung bekommen. Recht siegessicher treten Sie an. Leider müssen Sie erkennen, dass andere Mannschaften besser sind als Sie und Sie dadurch einen schlechteren Platz erreichen, als Sie sich erhofft haben.

1) Wie erklären Sie sich den schlechten Platz in der Rangliste?

a) „Wir haben nicht genug trainiert." _____ ❏
b) „Die anderen waren einfach zu gut." _____ ❏

2) Wie motiviert sind Sie, beim nächsten Wettkampf anzutreten?

❏	❏	❏	❏	❏
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

Kontakt: nicola.roeber@uni-hamburg.de   5

Fragebogen Sozialpsychologie
_____

XI) Ihre Schwester hat ein Problem. Sie haben eine gute Beziehung zueinander, also kommt sie zu Ihnen und will darüber sprechen. Meist reden Sie aneinander vorbei. Das Gespräch verläuft Ihrer Meinung nach wie immer recht chaotisch und Ihnen fällt zu diesem Problem auch keine Lösung ein. Es tut Ihnen leid, dass Sie mal wieder nicht helfen können. Doch nach einer Weile meint sie, dass das Gespräch mit Ihnen total viel gebracht hätte und dass es ihr jetzt leichter fällt, mit dem Problem umzugehen.

1) Wie erklären Sie sich die Reaktion Ihrer Schwester?

a) „Meine Lösungsvorschläge waren eben gut." _____ ❏
b) „Meine Schwester ist während unseres Gesprächs selber auf die Lösung
   gekommen."_____ ❏

2) Wie motiviert sind Sie, ein nächstes Gespräch mit ihr zu führen?

❏	❏	❏	❏	❏
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

XII) Ihre Familie hat sich entschlossen, eine ausländische Studentin aufzunehmen, die für ein Jahr an der Universität studieren wird. In diesem Zusammenhang wird durch Vertreter der Universität ein Auswahlgespräch geführt. Nach diesem Gespräch erhalten Sie eine Mitteilung des Ergebnisses. Ihre Familie wird unerwarteter Weise als außerordentlich negativ beschrieben, bezogen auf Ihre Wohnverhältnisse, den Umgang mit anderen Menschen und Ihre Fähigkeit, auf Personen aus anderen Kulturen zuzugehen.

1) Wie erklären Sie sich dieses Ergebnis?

a) „Wir haben wohl keinen so guten Eindruck gemacht in dem Gespräch."_____ ❏
b) „Das Ergebnis liegt am Ausschuß und ist nicht fair, wahrscheinlich
   haben sie gelost." _____ ❏

2) Wie motiviert sind Sie, sich noch einmal für so ein Programm zu bewerben?

❏	❏	❏	❏	❏
überhaupt nicht motiviert	eher unmotiviert	gleich viel motiviert wie unmotiviert	eher motiviert	hoch motiviert

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Fragebogen Sozialpsychologie

Im Folgenden finden Sie eine Reihe von Aussagen. Bitte lesen Sie jede dieser Aussagen und geben Sie an, inwieweit die Aussage für Sie persönlich zutrifft. Bitte überlegen Sie hier nicht zu lange, es kommt auf Ihre spontane Antwort an.

1. Es gefällt mir, einzigartig und in vielerlei Hinsicht anders als andere zu sein.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

2. Ich kann mit jemandem offen reden, den ich zum ersten Mal treffe, auch wenn die Person viel älter ist als ich.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

3. Auch wenn ich ganz anderer Meinung bin als andere Gruppenmitglieder, vermeide ich eine Auseinandersetzung.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

4. Ich habe Respekt vor Autoritätspersonen, mit denen ich zu tun habe.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

5. Ich mache was ich will, egal was die Anderen darüber denken.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

6. Ich schätze Menschen, die bescheiden sind.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

7. Es ist mir wichtig, als eine eigenständige Person zu handeln.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

8. Ich bin bereit, mein Eigeninteresse für das Wohl der Gruppe, der ich angehöre, aufzugeben.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

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Fragebogen Sozialpsychologie

9. Ich sage lieber direkt „Nein", als zu riskieren, dass ich missverstanden werde.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

10. Es ist mir wichtig, eine lebhafte Phantasie zu haben.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

11. Bei der Planung meiner Ausbildung oder Karriere sollte ich den Rat meiner Eltern berücksichtigen.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

12. Ich habe das Gefühl, dass mein Schicksal mit dem meiner Mitmenschen verflochten ist.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

13. Ich bevorzuge es, gegenüber Personen, die ich gerade erst kennen gelernt habe, direkt und geradeheraus zu sein.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

14. Ich fühle mich gut, wenn ich mit andern zusammenarbeite.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

15. Mir ist es angenehm, in einer Gruppe lobend hervorgehoben oder belohnt zu werden.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

16. Wenn mein Bruder oder meine Schwester versagen, fühle ich mich verantwortlich.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

Fragebogen Sozialpsychologie

17. Ich habe oft das Gefühl, dass mir meine Beziehungen zu anderen wichtiger sind als das, was ich selbst erreicht habe.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

18. In einer Gruppe das Wort zu ergreifen, ist kein Problem für mich.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

19. Ich würde meinem/meiner Vorgesetzten (z.B. Professor/in oder Chef/in) im Bus meinen Sitz anbieten.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

20. Ich verhalte mich immer gleich, egal mit wem ich zusammen bin.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

21. Meine Zufriedenheit hängt von der Zufriedenheit der Menschen um mich herum ab.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

22. Ich schätze es über alles, gesund zu sein.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

23. Ich bleibe in einer Gruppe, wenn Sie mich braucht, auch wenn ich in der Gruppe unzufrieden bin.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

24. Ich versuche das zu tun, was am Besten für mich ist, ungeachtet dessen, wie es sich auf die anderen auswirken mag.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

Fragebogen Sozialpsychologie

25. *Für mich selbst sorgen zu können, ist mir sehr wichtig.*

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

26. Es ist mir wichtig, von der Gruppe getroffene Entscheidungen zu respektieren.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

27. Eine von anderen unabhängige Person zu sein, ist mir sehr wichtig.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

28. Es ist mir wichtig, die Harmonie innerhalb meiner Gruppe zu bewahren.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

29. Ich verhalte mich Zuhause nicht anders als bei der Arbeit/ in der Schule.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

30. Ich mache in der Regel das mit, was die Anderen machen möchten, auch wenn ich eigentlich lieber etwas anderes tun würde.

1	2	3	4	5	6	7
trifft gar nicht zu	trifft nicht zu	trifft eher nicht zu	weder - noch	trifft eher zu	trifft zu	trifft völlig zu

Was sind Sie von Beruf? Kreuzen Sie bitte eine passende Antwort an.

1. Student   2. Angestellt   3. Selbstständig

4. Landwirtschaft   5. Forschung   6. Sonstiges

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Survey 2: Study 2; Japanese questionnaire

アンケートご協力のお願い

このアンケートは、さまざまな状況での結果を人がどのように考えるのかということについて調べるものです。さらに他の国での調査の結果との比較からそれぞれの国の特徴を明らかにしたいと考えております。

ご記入の内容はすべてコンピュータを用いて統計的に処理致します。したがいまして、この調査により、個人が不利益をこうむったり、秘密が漏れるなどのご心配は一切ありません。

記入漏れなどがございますと、データの価値が半減致します。立ち入った質問、面倒な質問などでお気にさわることがあるかもしれませんが、どうか最後まで宜しくご協力下さいますよう重ねてお願い致します。

_____学部_____回生_____番　ふりがな　氏名_____

年齢: (　　　　　　) 歳　　　性別： 男性　・　女性

現在、都市部にどのくらい住んでいますか　約（　　　　　　　）年間

次の文章を読んで、それぞれの状況での自分の考えや行動を想像し、質問にお答えください。　正解・不正解はありませんので、思ったことをありのままにお答えください。回答もれのございませんよう、すべての質問にお答えください。

1）あなたは専門の課目で試験を終えました。教室を出るときには、おそらくいい点数だろうという予感がします。ずっと勉強してきて、やっとその成果が出たという気分です。後日、試験を返してもらうと、全然いい成績ではありません。その成績は悪すぎて本当の自分の能力に見合っていない、とあなたは思っています。

a）試験の結果をあなたはどのように解釈しますか。次の 2 つのうち、あなたの考えに近いものを選んでください。必ずどちらかを選択して、❑にチェック☑を入れてください。

・自分の勉強が足りなかったからだ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿　❑
・試験がむずかしすぎたからだ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿　❑

b）次の試験のために勉強する気はどれくらいありますか。次の 1（まったくない）～5（とてもある）の 5 つから選び、当てはまる数字 1 つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえばない	どちらでもない	どちらかといえばある	とてもある

2）あなたのゼミで、グループで行う課題が出ました。あなたのグループは進みぐあいが悪く、あまり上手くいかないという気がします。それにみんな課題をよく理解できたかどうかも分かりません。あなたがたは、適当に終わらせることにしてしまいます。しかし、発表した結果は思いがけずいい評価

1

で、教授や学生達の感想もとてもいいものでした。

a)　この感想をどのように解釈しますか。次の 2 つのうち、あなたの考えに近いものを選んでください。必ずどちらかを選択して、❏にチェック☑を入れてください。

- 課題についてよく勉強したので、いい評価になるのは当然だ＿＿＿＿＿＿＿＿＿❏
- 課題が思ったほど難しくなかったからだ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿❏

b) グループで行う次の課題のために勉強する気はどれくらいありますか。次の 1 (まったくない) ～ 5 (とてもある) の 5 つから選び、当てはまる数字 1 つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえばない	どちらでもない	どちらかといえばある	とてもある

3) あなたは何年間も前から趣味で文章を書いています。あなたはこの趣味をとても大事しています。自分は結構上手に文章が書けるようになり、自信を持って人に見せることもできると思っています。あるとき、あなたが興味を持っているテーマのゼミがあり、受講することにしました。そのゼミでは自分の書いた作文を出さなければなりません。あなたは自信満々で自分が書いた作文を先生に見せたところ、残念ながら先生はあなたの文章を認めてくれず、よい文章を書けるようになるにはまだまだ勉強が必要だと言われてしまいます。

a) 先生の反応をどのように解釈しますか。次の 2 つのうち、あなたの考えに近いものを選んでください。必ずどちらかを選択して、❏にチェック☑を入れてください。

- 私はまだ文章が上手ではなく、今からもっと勉強しないと駄目だ＿＿＿＿＿＿❏
- 先生が期待していることは難しすぎる＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿❏

b) もう一度作文を書いて、このゼミで提出する気はどれくらいありますか。次の 1 (まったくない) ～ 5 (とてもある) の 5 つから選び、当てはまる数字 1 つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえばない	どちらでもない	どちらかといえばある	とてもある

2

ばない   ばある

4) あなたはチームでスポーツの試合に出ます。しかし、他のチームはとても強く、いい成績を取るの
は難しいだろうとコーチに前から言われています。それでも参加することに意義があると考え、試合
に出ます。その結果、思いがけず二位になります。

a)このいい成績をどのように解釈しますか。次の 2 つのうち、あなたの考えに近いものを選んでくだ
さい。必ずどちらかを選択して、❏にチェック☑を入れてください。

· よく練習してきたからだ_____❏
· 他のチームがあまり強くなかったからだ_____❏

b) 次の試合に出ることは、どれくらいやる気がありますか。次の 1（まったくない）~5（とてもあ
る）の 5 つから選び、当てはまる数字 1 つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえ	どちらでもない	どちらかといえ	とてもある
	ばない		ばある	

5)あなたには妹がいます。妹には悩みがあります。妹とは仲がいいのであなたに相談しに来ます。妹
とあなたは考え方がよく似ています。悩みを解決するために、いろんなアドバイスをすることができ、
上手く相談にのれていると思っています。　妹を助けることができ、よかったと思っています。しか
し、突然妹は立ち上がってあなたに相談したことは意味がなかったと言います。他に相談に乗ってく
れる人を探さないと駄目だと言われます。

a)妹の反応をどのように解釈しますか。次の 2 つのうち、あなたの考えに近いものを選んでください。
必ずどちらかを選択して、❏にチェック☑を入れてください。

· 私のアドバイスは的を得ておらず、あまり役に立たなかったのだろう_____❏
· 妹はいつものようにちゃんと話を聞いてくれなかったのだろう_____❏

3

b) また妹の相談にのってあげる気はどれくらいありますか。次の１（まったくない）~5（とてもある）の５つから選び、当てはまる数字１つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえ ばない	どちらでもない	どちらかといえ ばある	とてもある

6) あなたの家族は一年間留学のために来る大学生を受け入れるプログラムに申し込むことにしました。家庭を選ぶために大学の担当者が面接をします。面接の後に結果を教えてもらいました。思いがけず、あなたの家庭は住環境・人間関係・異文化コミュニケーションの点で良いと認められました。

a) この結果をどのように解釈しますか。次の２つのうち、あなたの考えに近いものを選んでください。必ずどちらかを選択して、☐にチェック☑を入れてください。

・自分の家族がこのような感想をもらうのは当然だった＿＿＿＿＿＿＿＿＿＿＿＿＿＿ ☐
・大学の担当者が自分の家族に興味を持ってくれて運が良かったからだ＿＿＿＿＿＿ ☐

b) もう一度このようなプログラムに申し込む気はどれくらいありますか。次の１（まったくない）~5（とてもある）の５つから選び、当てはまる数字１つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえ ばない	どちらでもない	どちらかといえ ばある	とてもある

7) あなたは専門の課目で試験を終えました。教室を出る時には、おそらく悪い点数だろうという予感がします。後日、試験を返してもらうと、いい成績でした。その成績はよすぎて本当の自分の能力に見合っていないとあなたは思っています。

a) 試験の結果をあなたはどのように解釈しますか。次の２つのうち、あなたの考えに近いものを選んでください。必ずどちらかを選択して、☐にチェック☑を入れてください。

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・ たくさん勉強したからだ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿ ❏

・ 試験がとても簡単だったからだ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿ ❏

b) 次の試験のために勉強する気はどれくらいありますか。次の1（まったくない）～5（とてもある）
の5つから選び、当てはまる数字1つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえ ばない	どちらでもない	どちらかといえ ばある	とてもある

8)あなたのゼミでグループで行う課題が出ました。あなたのグループは皆上手くいっているという気
がします。みんな、課題はよく理解でき、簡単だと思っています。考えを早くまとめることもできま
した。しかし、発表した結果、評価は悪く、教授や他の学生達の感想もよくありません。

a) みんなの悪い感想はどのように解釈しますか。次の2つのうち、あなたの考えに近いものを選んで
ください。必ずどちらかを選択して、❏にチェック☑を入れてください。

・ 課題についての勉強が足りなかったからだ＿＿＿＿＿＿＿＿＿＿＿＿＿＿ ❏
・ 課題が大変難しすぎたからだ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿ ❏

b) グループで行う次の課題のために勉強する気はどれくらいありますか。次の1（まったくない）～
5（とてもある）の5つから選び、当てはまる数字1つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえ ばない	どちらでもない	どちらかといえ ばある	とてもある

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9)あなたは何年間も前から趣味で文章を書いて楽しんでいます。しかし、自分はあまり文章が上手ではなく、他の人はもっとおもしろいことを書いていると思っています。あるとき、あなたが興味を持っているテーマのゼミがあり、受講することにしました。そのゼミでは自分の書いた作文を出さなければなりません。あなたは作文をゼミに持っていきますが、自信がないのであまり先生に出したくはありません。しかし、あなたの文章は、先生が優秀だと講義の中で例に出すほど気に入られました。

a) 先生の反応をどのように解釈しますか。次の 2 つのうち、あなたの考えに近いものを選んでください。必ずどちらかを選択して、❑にチェック☑を入れてください。

- 何年間も文章を書いてきたので、そんなに下手ではないのだろう＿＿＿＿＿＿＿❑
- 先生と私の好みは違うのだろう＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿❑

b) もう一度作文を書いて、このゼミで提出する気はどれくらいありますか。次の 1（まったくない）〜5（とてもある）の 5 つから選び、当てはまる数字 1 つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえばない	どちらでもない	どちらかといえばある	とてもある

10)あなたはチームでスポーツの試合に出ます。この試合のためにみんなでずい分前から練習してきました。またコーチもよく誉めてくれています。勝てるという自信を持って試合に出ます。しかし、もっと強いチームもあり、期待よりも悪い成績になってしまいました。

a)悪い成績になったことをどのように解釈しますか。次の 2 つのうち、あなたの考えに近いものを選んでください。必ずどちらかを選択して、❑にチェック☑を入れてください。

- 練習が足りなかったからだ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿❑
- 他のチームが強すぎたからだ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿❑

6

b）次の試合に出る気は、どれくらいありますか。次の1（まったくない）~5（とてもある）の5つから選び、当てはまる数字1つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえばない	どちらでもない	どちらかといえばある	とてもある

11）あなたには妹がいます。妹には悩みがあります。妹とは仲がいいのであなたに相談しに来ます。普段、妹とあなたは考え方が違います。相談にのっても、いつものように上手くいかないと思い、悩みに対してのアドバイスも全然思いつきません。助けてあげることができず、悪いなあと思っています。しかし、しばらくすると、妹は大変助けになったと言ってくれて、悩みを解決することもできるだろうと言います。

a）妹の反応をどのように解釈しますか。次の2つのうち、あなたの考えに近いものを選んでください。必ずどちらかを選択して、❑にチェック☑を入れてください。

・ 自分が出したアドバイスがよかったのだろう＿＿＿＿＿＿＿＿＿＿＿＿＿＿❑
・ 相談しているうちに妹は自分で解決策を思いついたのだろう＿＿＿＿＿＿❑

b）また妹の相談にのってあげる気はどれくらいありますか。次の1（まったくない）~5（とてもある）の5つから選び、当てはまる数字1つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえばない	どちらでもない	どちらかといえばある	とてもある

12）あなたの家族は一年間留学のためにくる大学生を受け入れるプログラムに申し込むことにしました。家庭を選ぶために大学の担当者が面接をします。面接の後に結果を教えてもらいました。思いがけず、あなたの家庭は住環境・人間関係・異文化コミュニケーションの点で悪いと言われました。

7

a) この結果をどのように解釈しますか。次の 2 つのうち、あなたの考えに近いものを選んでください。必ずどちらかを選択して、□にチェック☑を入れてください。

・ 面接の時にいい印象にならなかったのだろう＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿ ❏

・ 大学の担当者が公正に判断せず、多分適当に決めたのだろう＿＿＿＿＿＿＿＿＿＿＿＿＿ ❏

b) もう一度このようなプログラムに申し込む気は、どれくらいありますか。次の 1 (まったくない)
~ 5 (とてもある) の 5 つから選び、当てはまる数字 1 つに○をつけてください。

1	2	3	4	5
まったくない	どちらかといえばない	どちらでもない	どちらかといえばある	とてもある

以下の文章はいろいろな状況においてさまざまな気持ちや行動についての質問です。以下に 30 の質問文がリストされています。あなた自身にあてはまるかあてはまらないか、1(まったくあてはまらない)~ 7(とてもあてはまる)の中から番号を 1 つ選び、書いてください。回答もれがないように、全ての質問にお答えください。

6 ）　私は謙虚な人を尊敬する	1	2	3	4	5	6	7
7 ）　独立した人として行動することは大切だと思う	1	2	3	4	5	6	7
8 ）　私は自分がいるグループの利益のためなら、私利私欲を犠牲にするだろう	1	2	3	4	5	6	7
9 ）　誤解されるくらいなら、はっきり「ノー」と言う方がよいと思う	1	2	3	4	5	6	7
10 ）　活発な想像力は私にとって大切である	1	2	3	4	5	6	7
11 ）　進路を決めるとき、両親のアドバイスを考慮に入れるべきだと思う	1	2	3	4	5	6	7
12 ）　自分の運命と周囲の人々の運命とは互いにかかわり合っていると思う	1	2	3	4	5	6	7
13 ）　会ったばかりの人々と話をするとき、私は直接的にはっきりと話す方が好きだ	1	2	3	4	5	6	7
14 ）　他の人々と協力し合っているとき、私は気分がいい	1	2	3	4	5	6	7
15 ）　賞賛を受けたり、何かの賞にえらばれるのは、気持ちがいい	1	2	3	4	5	6	7
16 ）　もし自分の兄弟や姉妹が失敗したら、私は責任を感じる	1	2	3	4	5	6	7
17 ）　私は自分の目標達成より他人との人間関係の方をしばしば大切に思う	1	2	3	4	5	6	7

	あてはまらない まったく	あてはまらない	あてはまらない あまり	どちらでもない	あてはまる 少し	あてはまる	あてはまる とても
18 ）　授業中(またはミーティング中)に発言することは私にとってわけないことだ	1	2	3	4	5	6	7
19 ）　私はバス車内で教授(または上司)に自分の席をゆずるだろう	1	2	3	4	5	6	7
20 ）　だれと一緒にいても私は同じようにふるまう	1	2	3	4	5	6	7

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21） 私の幸せは周りの人々の幸せ次第だ	1	2	3	4	5	6	7
22） 健康が第一だと思う	1	2	3	4	5	6	7
23） たとえ一緒にいたくなくても、もしみんなが私を必要とするならそのグループにとどまるだろう	1	2	3	4	5	6	7
24） 自分の行動がどう他人に影響するかにかかわらず、私は自分にとって一番良いと思うことをしようとする	1	2	3	4	5	6	7
25） 自分を大切にできることが一番重要である	1	2	3	4	5	6	7
26） グループの決定を尊重することが大切である	1	2	3	4	5	6	7
27） 私のアイデンティティ、すなわち他の人々から独立していることが私にはとても大切だ	1	2	3	4	5	6	7
28） 自分のグループの調和を保つことが大切である	1	2	3	4	5	6	7
29） 私は学校(または職場)でも家でも同じようにふるまう	1	2	3	4	5	6	7
30） たとえ自分は何かちがうことをやりたいと思うときでも、たいてい他の人たちがしたいことに合わせてしまう	1	2	3	4	5	6	7

あなたの現在のご職業はなんですか。あてはまるもの１つに○をつけてください。

　　　１．学生　　　　　２．サラリーマン・OL　　　３．自営業

　　　４．農業　　　　　５．研究職　　　　　　　　６．その他（　　　　　　　　　）

ご協力ありがとうございました

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