

**CULTURAL DIFFERENCES IN THE VALUES
OF JUDO INSTRUCTORS**

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CULTURAL DIFFERENCES IN THE VALUES OF JUDO INSTRUCTORS

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柔道指導者の価値観に見られる文化差

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要 約

様々な国の柔道指導者が持つ価値観について研究を行った。調査1ではアメリカ、ポーランド、日本という3カ国の柔道指導者を対象に、価値観について柔道特有の価値観を測るために開発された質問紙と既存の価値観に関する質問紙を用いて調査した。調査1で得た日本人指導者のデータから、調査2を行うことにした。ここでは日本人柔道指導者と剣道指導者の持つ価値観の比較を行った。この調査の目的は、調査1で日本人指導者から得たデータ結果が柔道に限ったものなのか、あるいは日本の他の武道にも当てはまるのかを把握することにある。我々の知る限りこの二つの調査は、様々な国の柔道指導者が持つ価値観や柔道の指導を通して伝えられていると思われる価値観を調査した最初の研究である。

1. 調査1の結果

日本人よりもアメリカ人やポーランドの方が柔道の伝統的な哲学に関係する価値観を持っていることを示した。日本が柔道誕生の地であること、知性、モラル、体育を重視しているからこそ柔道が日本のみならず世界中で非常に人気があることを考えるとこれは非常に興味深い結果である。調査1の結果は、他の国に比べ日本では柔道がその意味を失いかけている可能性を示唆している。

2. 調査2の結果

剣道指導者が伝統的価値観をより支持する一方で、柔道指導者は達成感といった価値観を支持している。この相違をさらに綿密に調査したところ、大勢の学生を指導する大学柔道指導者ほど「名誉」、「精神的調和」、「公正」などの伝統的価値よりも、「愛国心」、「達成」、「個性」などを重視する傾向があることが分かった。日本の大学では、武道の伝統的価値観が柔道を純粋にスポーツや体育として扱う価値観に取って代わられていると推察される。

キーワード：文化、価値、指導者、柔道、剣道

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Key words: culture, values, instructors, Judo, Kendo

I INTRODUCTION

Sport psychologists acknowledge that sports teach athletes important developmental, psychological and physical lessons (Chase, 1998; Libman, 1998), and coaches are some of the most important socializing agents who give these lessons. Through their daily work with athletes and non-competing sports club members, coaches teach morality, teamwork, effort, and discipline. By modeling and through direct instruction, coaches also give lessons about manner, etiquette, citizenship, and other socially relevant values and behaviors as well. Whether they work with athletes for a brief or extended period of time, coaches are some of the most important figures in the growing athlete's life, and a major contributor to future society.

This is especially true in judo, where it is not uncommon for a player to have exposure to the same coach or instructor almost every day of the week for years at a time. Not only is the amount of joint time a factor; the coach and athlete in judo share many experiences together, ranging from the stress of difficult daily practices on the mat to fun times at social events and gatherings. It is through this shared history over a long period of time and through many emotional experiences that judo students and instructors share an undeniable special bond. And through these relationships, the judo instructor can easily become a central figure in the young athlete's life, helping to shape her or him not only physically but also psychologically.

Despite the centrality of the coach in the psychological development of the young athlete, there is surprisingly very little research

investigating the role of coaches as socializing agents. Values motivate behavior (Raines, 1997; Crace & Hardy, 1997; Dubinsky, Kotabe, Lim, & Wagner, 1997), and coaches have a unique role in the athlete's life compared to other adults (Sanford, Borgstrom, & Lozoff, 1973), and a unique opportunity to influence the personality and character of young athletes (Redcay, 1938). Some research has documented how the behaviors of coaches affect young children (Smith & Smoll, 1997). There has been no research, however, that investigates the values coaches possess and how those values might be related to the development of values, personality, character and skill of young athletes. While knowing which behaviors make it more likely for the child to have a productive and enjoyable sports experience, it is also important to investigate what values are being passed along. In studies of coaches' behaviors (Smith & Smoll, 1997), coaches were unaware of their behavior and how they came across to the children. This line of research could inform them as to what values they are conveying, which may be different from those that they intend.

The study of values is especially salient and relevant in judo, because one of the original tenets of judo was the instillation of a certain set of morals, ethics, principles, and values in its students for the ultimate furtherance of society. Indeed, since its founding in 1882 in Japan, judo has possessed a rich tradition and value system (Matsumoto, 1996a). Practiced in many countries, today judo is one of the most popular and fastest growing sports in the world. But, given that there has been no systematic study of the values held by judo instructors around the world, one would be very hard pressed to say unequivocally that judo practice promulgates the values it contends to, because

no such data exist. Although most judo practitioners wish to believe that their practice of judo lends itself to the instillation of "judo values", in truth there has been no systematic or reliable collection of data that speaks directly to this notion.

This issue may be particularly salient when one considers the considerable internationalization of judo around the world. As judo has spread tremendously around the globe, questions arise concerning what values are held by instructors worldwide, thus influencing students, and to what extent the values taught change as judo moves from one country to another. Judo has historically taught moral knowledge and values such as respect, courage, and sincerity. Each culture, however, including Japan, has its own values that change over time (Matsumoto, 1996b). When judo is practiced in a culture with different values from the turn of the century Japanese culture, therefore, there is an opportunity for an alteration of traditional judo values, as judo is taught to new students in a new cultural milieu. As judo students often work with an instructor throughout their school years, the coach has the unique opportunity to influence and reinforce values as this young person develops both physically, mentally and socially. Judo coaches and their students, therefore, offer a unique opportunity to study the transmission of values from coach to athlete because of the sustained relationship over a number of years that is common.

In this article, we examine the values of judo instructors in two ways. Study 1 compared the values of judo instructors in three countries—the U.S., Poland, and Japan—using scales that were specially created to operationalize specific, judo-related values, as well as standardized value survey scales. The data we obtained in Study 1 concerning Japanese judo

instructors led us to conduct Study 2, where we tested differences in the values of judo and kendo instructors in Japan. The purpose of this study was to examine whether or not the data we obtained from Japanese judo instructors in Study 1 were limited to judo, or to other budo arts in Japan. Collectively, these studies were unique in that they are the first, to our knowledge, to document the values of judo instructors in multiple countries around the world presumably transmitted through the practice of judo. It also allows us to examine possible cultural differences in those values.

II STUDY 1

1. METHODS

1) Participants

The participants included 65 judo coaches from the United States, 113 from Japan, and 33 from Poland. They were recruited at national or regional meetings of judo coaches, and invited to participate in a study of judo values. Although mainly a convenience sample, the inclusion of the U.S. and Poland serves as a nice contrast to Japan, where judo originated. The entire sample consisted of 196 males and 15 females, with an average of 30 years in Judo and an average rank in Judo of 5th degree black belt. Ages ranged from 25 to 71 years with an average of 44 years. The overwhelming majority of the participants were head instructors or instructors at judo clubs that were primarily competitive. Their dojos had on average 5 practices per week with an average of 30 students per session. These data clearly indicate that the participants were very representative of judo experts in their respective countries.

2) Instruments

In addition to providing basic demographic information, the participants completed three value surveys. Given that there were no value

surveys that specifically addressed judo values, a list of 66 value items were selected from the stated values of judo (from Matsumoto, 1996a) and those historically associated with Japanese culture (e.g., in Lebra & Lebra, 1986; Nitobe, 1969; Reischauer, 1988). For this study, this scale was called the "Judo Values Scale" (JVS). For consistency, all items were rendered into noun form. In two pilot studies, redundant items and words with ambiguous meaning were identified and eliminated, leaving 54 items. Each was evaluated by the participant on a 7-point scale, anchored 0, "not at all" to 6 "a lot" in answer to the question "To what extent do you value the following? A value is a guiding principle in your life?"

In order to derive scales for the JVS, a principal components factor analysis with Varimax rotation was performed on the data, after doubly standardizing all items within each individual, and then within each country. Twenty factors were produced using eigenvalues > 1 as the criterion for factor extraction. We then calculated the slope of the line between each of the factors on a Scree plot. Slopes after Factor 7 were less than .3, indicating that the additional amounts of variance accounted for was negligible. Thus, we selected six factors to describe the JVS. A criterion of factor loading $> .196$ was used to identify items loading on each of the factors, and factor scores were created by summing the items that loaded on each factor after weighting them by their loadings. The six factors were labeled as follows: Personal Mastery, Justice, Patriotism, Honor, Spiritual Harmony, and Achievement. Inspection of these values suggest a fairly balanced view of judo related values.

The participants also completed two standardized value survey measures, including 36 items from the Rokeach Values Survey (RVS;

Rokeach, 1967) and 30 items from The Values Study (TVS; Allport, Vernon, & Lindsey, 1960). Each item was evaluated on a scale from 0, not at all, to 6, a lot, in answer to the question "To what extent do you value the following? A value is a guiding principle in your life". Scale scores for the RVS were derived by summing items that loaded on each of seven factors: Immediate versus Delayed Gratification, Competence versus Religious Morality, Self-Constriction versus Self-Expansion, Social versus Personal Orientation, Societal versus Family Security, Respect versus Love, Inner versus Other-Directed (higher scores indicate greater association with the first value in each bi-directional pair). Similarly, the factors from the TVS were derived by adding their respective items to score the following factors: Theoretical, Economical, Aesthetic, Social, Political, and Religious.

Participants also completed the Crowne-Marlowe Social Desirability Scale (Crowne & Marlowe, 1964) in order to control for embedded demand characteristics for the participants to present themselves in the best possible light. This scale includes 33 items such as "I always tell the truth", with answer choices of "True" or "False". The Social Desirability Scale is scored by giving a point to each answer that is answered in a socially desirable fashion. A total social desirability score was calculated for each participant. Fifteen participants with a social desirability score two standard deviations above or below the normed mean were dropped, resulting in a final N of 196.

All survey protocols were prepared in English and translated into Japanese and Polish by native speakers. Accuracy of the translations was verified through back-translation procedures. There were no problems in either the translation or back-translation.

3) Procedures

The surveys were distributed to coaches at national or regional meetings held prior to major tournaments, when they were recruited to participate in a study of judo values. Participation was voluntary, and participants were instructed to complete the surveys by the end of the meeting and return them to the researcher. Data were collected by experimenters blind to the hypotheses of the study. The demographic sheet appeared first, and then the three value surveys in random order, followed by the Social Desirability Scale at the end. Coaches were given as much time needed to complete the surveys, and generally took 30 minutes to complete. All questionnaires were returned to the first author for processing at San Francisco State University.

2. RESULTS

1) JVS

A two-way analysis of variance with country (3) and scales (6) as the independent variables was performed on the raw data. All effects were statistically significant. The significant main effect of country suggested the possibility that cultural response sets were operating; these are tendencies for people of a culture to use scales differentially, thus confounding cultural differences. In order to eliminate these possible effects, each participant's scale scores were standardized to his or her

country's mean and standard deviation, and the overall two-way ANOVA was recomputed. In this recomputed analysis, the country x scale interaction was significant, $F(10,960) = 50.71$, $p < .0001$. We thus computed the simple effects of country separately for each scale; all six effects were significant. These comparisons were then followed by Tukey pairwise comparisons. Japanese scored higher than Poles on Personal Mastery and Achievement; the Poles, in turn, scored higher than the Americans on these scales. Poles scored higher than Americans on Justice and Spiritual Harmony, while Americans scored higher than the Japanese on these scales. Americans had significantly higher scores than both Poles and Japanese on Patriotism and Honor; Poles also had significantly higher scores than Japanese on Honor (Table 1).

When the six values are ranked for each

Table 1 Results of Tukey Comparisons on JVS, Study 1

Scale	Finding
Personal Mastery	Japan > U.S. > Poland
Achievement	Japan > Poland > U.S.
Justice	Poland > U.S. > Japan
Spiritual Harmony	Poland > U.S. > Japan
Patriotism	U.S. > Poland > Japan
Honor	U.S. > Poland > Japan

Table 2 Ranked Means on Judo Scales by Country

Order	United States	Mean	SD	Poland	Mean	SD	Japan	Mean	SD
1	Spiritual Harmony	12.29	4.64	Spiritual Harmony	13.91	3.53	Achievement	10.88	5.53
2	Justice	11.36	6.18	Justice	12.67	5.55	Spiritual Harmony	10.73	4.48
3	Honor	9.88	5.07	Honor	5.66	3.86	Personal Mastery	9.05	6.08
4	Patriotism	8.53	4.21	Patriotism	4.03	4.21	Justice	6.07	5.31
5	Personal Mastery	7.79	5.76	Achievement	2.82	5.22	Patriotism	3.78	4.34
6	Achievement	0.16	6.10	Personal Mastery	-1.09	3.95	Honor	0.29	4.66

country (Table 2), the differences are striking. Achievement and Personal Mastery is valued highly by the Japanese, but not as much by the Americans and Poles. Spiritual Harmony and Justice are the most highly rated values for American and Polish judo coaches, Whereas it is not as high for the Japanese.

2) RVS

Two-way ANOVAs on the standardized RVS scores indicated a significant interaction between country and scale, $F(12,1158) = 8.31$, $p < .001$. Simple effects comparisons of country performed separately for each RVS scale revealed significant effects on five of the seven scales. Pairwise comparisons using Tukey tests on the five significant scales indicated that Poles scored higher than both Americans and Japanese on Competence and Family Security. But, the Americans and Japanese valued Self-Constriction more than Poles. Americans and Poles scored higher than the Japanese Other-Directed. Japanese, however, scored higher than the Americans and Poles on Respect versus Love.

3) TVS

Again, two-way ANOVAs on the standardized TVS scores indicated a significant interaction between country and scale, $F(10,965) = 9.01$, $p < .001$. Simple effects comparisons of country performed separately for each scale produced significant effects on five of the six scales. Tukey pairwise comparisons on the significant scales, however, indicated that significant differences existed only on the scale Religious, where Poles and Japanese scored higher than Americans.

3. DISCUSSION, Study 1

The results of Study 1 were interesting in that they suggested that Americans and Poles might hold values that are associated with more traditional judo philosophies than the

Japanese tested in this study. This is a curious finding, especially given the fact that judo originated in Japan, and it was precisely because of its emphasis as a system of intellectual, moral, and physical education that it became extremely popular not only in Japan but all around the world. The data from Study 1, however, suggest that judo may have acquired a different meaning in Japan.

In order to further examine this possibility, we conducted Study 2, in which we compared values held by kendo instructors in Japan against the Japanese judo instructors. We were interested in knowing whether the Japanese judo instructors' values observed in Study 1 were representative of other forms of budo in Japan, or particular to judo. If there are no differences between judo and kendo instructors' values, for example, we may conclude that the Japanese judo instructors' data from Study 1 were representative of values of budo as a whole. If, however, judo and kendo values are different, then we would conclude that the differences observed in Study 1 were particular to possible changes occurring in Japanese judo, and not budo as a whole.

III STUDY 2

1. METHODS

1) Participants

Data were collected from 42 kendo instructors in Japan. All were recruited at a regional summer training course in Japan, or at a regional tournament. All were males, with an average age of 43 years and average rank of 6th dan. They had been teaching kendo for an average of 16 years, averaging over four times per week of practice. Twelve of them were employed by universities, 16 by high schools, 2 by junior highs, 8 by the government, 2 by private companies, and 2 were self-employed.

Their data were compared to the 113 Japanese judo instructor's data collected in Study 1. Of the 113 participants in that study, 45 were employed by universities, 44 by high schools, 11 by junior highs, 6 by the government, 1 by a private company, 1 by a judo therapy school (seifukushi), as "kantoku", 8 as coach; 5 individuals did not provide this data.

2) Instruments and Procedures

Exactly the same instruments used in Study 1 were used in this study, in exactly the same fashion. The surveys were distributed to coaches at a seminar or tournament, during which they were recruited to participate in a study of values. Participation was voluntary for all participants, who were instructed to complete the surveys by the end of the meeting and return them to the researcher. Data were collected by experimenters blind to the hypotheses of the study. Four kendo instructors who had Social Desirability scores two standard deviations higher or lower than the mean were excluded from the dataset, resulting in 38 kendo instructors in the analyses. Coaches were given as much time needed to complete the surveys, and generally took 30 minutes to complete. All questionnaires were returned to the first author for processing at San Francisco State University.

2. RESULTS

Two-way ANOVAs computed separately on the JVS, RVS, and TVS using sport and scales as the independent variables did not produce any significant results. In order to eliminate the possible confound of participant characteristics, we selected a subsample of 38 judo instructors matched to the kendo instructors according to age and rank, and recomputed the three two-way ANOVAs. The findings indicated a significant interaction between sport and scale on the JVS, $F(5,190) = 3.318$,

$p < .01$. Simple effects of sport were computed separately for each JVS scale; these analyses indicated that kendo instructors valued Honor significantly higher than judo instructors, while judo instructors significantly valued Achievement more, $F(1,70) = 4.766$, $p < .05$, and $F(1,70) = 5.998$, $p < .05$, respectively. To explore the basis of these findings, we examined the participant's demographic characteristics, and found that while 57.9% of the judo instructors taught at colleges or universities, only 21% of the kendo instructors did. Thus, it would appear that the difference in values between judo and kendo instructors would be related to the places in which they teach, as university judo teachers place most emphasis on achievement through competition. Kendo instructors, it appears, place greater emphasis on traditional budo values.

To examine this notion further, we computed correlations between the six JVS scales and demographic characteristics of the 113 judo instructors. The only consistent statistically significant correlations were found with Spiritual Harmony, which was positively correlated with age, age when started judo, and number of years teaching experience, $r(100) = .220$, $p < .05$; $r(99) = .191$, $p < .06$; and $r(98) = .311$, $p < .01$, respectively. Yet, Spiritual Harmony was negatively correlated with the total number of students taught, as well as the numbers of male and female students, $r(99) = -.247$, $p < .05$; $r(99) = -.227$, $p < .05$; and $r(99) = -.286$, $p < .01$, respectively. Thus, on one hand, judo instructors who were older, started judo later in life, and had more experience teaching valued Spiritual Harmony more than those who were younger and had less experience. And, judo instructors who taught larger numbers of students placed less emphasis on this value. These findings are entirely congru-

ent with the notion above of university judo instructors placing more emphasis on achievement and competition and valuing less traditional budo values.

We also computed *t*-tests on each of the JVS and demographic characteristics, using the selected (*n*=38) and non-selected (*n*=67) groups of judo instructors as the independent variable. The non-selected group had a significantly higher score than the selected group on Honor, $t(94) = 3.256, p < .01$. Also, the non-selected group had a lower average rank, fewer total students, fewer male students, and lower student average age, $t(103) = 3.632, p < .001$; $t(102) = 2.493, p < .05$; $t(102) = 2.578, p < .05$; and $t(102) = 2.059, p < .05$, respectively. These analyses again confirm the notion that these characteristics are associated with differences observed earlier between judo and kendo instructors' values.

IV GENERAL DISCUSSION

The results of these studies provide interesting and important information about the nature of the values held by judo instructors, especially those in Japan. Study 1 demonstrated that the Japanese judo instructors valued Achievement and Personal Mastery the most (on the JVS), while Americans and Poles valued more traditional judo values of Spiritual Harmony and Justice. The findings on the RVS and TVS also corroborated these findings, as Americans and Poles tended to endorse values that were more consonant with traditional values of judo and morality, while Japanese endorsed values related to individualism, achievement, and internal locus of control. We interpret these findings as reflecting cultural differences in the nature and meaning of judo as practiced in these three countries. In Japan, judo may be seen more as a sport; thus, instructors place

value on competition performance perhaps even to the extent of sacrificing or ignoring other traditional values of judo. In other countries, however, judo is popular precisely because of the traditional values judo portrays as a vehicle for moral, intellectual, and physical education. While sport judo is of course also important around the world, and in the U.S. and Poland, the values associated with sport judo may take a back seat to the more important values of honor, justice, spiritual harmony, and the like.

The results of Study 2 also confirm many of these notions. Kendo instructors tended to endorse more traditional budo values, while judo instructors endorsed values related to achievement. When the bases for these differences were examined more thoroughly, we found that judo instructors who taught large numbers of students at the university level were particularly prone to have values that endorsed competition, achievement, and individuality over traditional judo values of honor, spiritual harmony, or justice. The Japanese university system of judo, therefore, may be a unique place where the traditional values of budo may be replaced by values associated with pure sport and athletics.

To the extent that this is true, it raises interesting questions about the nature and function of judo in society. Judo is well recognized to have been created by its founder, Jigoro Kano, as a system of moral, intellectual, and physical education. Its overall goal was the development of people's characters so that they could ultimately contribute to society (see Matsumoto, 1996a; Brousse & Matsumoto, 1999). These overarching goals and tenets of judo undoubtedly led to its amazing popularity not only in Japan, but also around the world. Millions of people around the world have prac-

ticed judo, endorsing these very goals and philosophy of judo as their own.

The end of World War II, however, brought with it the end of the practice of judo as known until then. Judo was only to be practiced again in Japan as a sport, as authorized by the U.S. Occupation forces. This change, in conjunction with social, economic, political, and cultural changes in Japan over the past fifty years, has led many Japanese university instructors to perceive of judo as almost primarily a sport, to some extent void of the original intents, meanings, and philosophies of judo as intended by its founder. While judo was primarily a vehicle for intellectual, moral and physical education in Japan, it is now perceived to a large extent as a sport like any other. As such, it then competes for members, popularity, and other resources with other sports such as baseball, soccer, rugby, and the like, and worth is often determined by results in competition.

It is also interesting that the emphasis of judo as a sport is most prominent in Japanese university instructors, because universities, on one hand, should be the pinnacle of education in society; yet, on the other hand, university judo programs may be the most guilty culprit in not fostering values related to education through judo because of the pressures of competition. Certainly, the data obtained in these studies are commensurate with observations over the past few years of the importance of competition at the university level judo in Japan - and especially winning university level competition in Japan.

Certainly, judo instructors are not entirely responsible for these shifting values of judo. Mass media, economics, social and cultural forces, the commercialism and other meanings of the Olympics, and the mere fact that everyone like a winner surely all contribute to this

potentially different meaning of judo in Japan. And just as surely, competition and sport judo have their place in contemporary practice of judo. But, these data from these studies raise the all-important question, "is this the way it should be?" Should judo programs, especially those based in institutions defined as higher learning (universities), promote judo primarily as a sport, relinquishing traditional judo values with which judo was originally created? Should judo programs based in the educational system - at whatever level - be concerned with the intellectual and moral education of the individual, through physical development and maturation? Or should they be primarily concerned with developing programs that can win at regional and national competition?

The studies described in this article were certainly not designed without limitation, especially concerning sampling adequacy, the reliability of factor structures based on the relatively low cases: variable ratio, and the cross-cultural validity of the value surveys, and the size and demographic characteristics of the sample. Regardless, they certainly raise important and fundamental questions about judo, the values held by judo instructors around the world, and the kinds of values they promote to their students through their judo programs. As the world looks to Japan as the place where judo originated, the world also looks to Japan as the source of inspiration for the original tenets, values, and philosophies of judo that it held when it was created. The data, however, suggest that that inspiration may now come from other countries.

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