

統計数理研究所
研究レポート64

比較文化研究における 連鎖的調査手法の確立とその展開

—— 1983年ハワイ・ホノルル市民調査 ——

〈改訂増補版〉

1986年3月

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この研究レポートは、昭和58・59年度 文部省科学研究費補助金 海外学術調査 (59043069) による研究成果報告書として作成されたものである。

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昭和58・59年度 科学研究費補助金
海外学術調査 研究成果報告書

1. 課題番号 59043069
2. 研究課題 比較文化研究における連鎖的調査手法の確立とその展開
—1983年ハワイ・ホノルル市民調査—
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THE THIRD ATTITUDINAL SURVEY

OF

HONOLULU RESIDENTS, 1983

The Research Committee on the Study of
Honolulu Residents

The Institute of Statistical Mathematics, Tokyo

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The present study was supported by a grant from the Overseas Scientific Survey of the Grants-in-Aid for Scientific Research, Ministry of Education [59043069].

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Preface

The present volume represents the third in a soritical study series of the Honolulu residents' character. Since its inception in 1971, the Institute of Statistical Mathematics in cooperation with the University of Hawaii, has carried out wave after wave of the random sample survey in Honolulu. The longitudinal and comparative nature of the data gathered since 1971 has enabled us to perform a kind of data analysis hitherto impossible in Chapters 4 and 5. Chapters 2, 3, and 4 examine the dynamic nature of Honoluluans' attitudes, while Chapter 5 reports the results of a series of analyses to compare how Honoluluans are different from and similar to the French in France and the Japanese in Japan. Appendix 1 is designed to present frequency distribution by different ethnic groups for every question asked in the Questionnaire. Appendix 2 reports the results of cross tabulation of each item by generation and ethnic group for three surveys.

One of the advantages of the longitudinal survey data is that they enable us to separate three causal factors from each other, namely aging, time, and cohort. Cohort analyses to make use of the Japanese American data accumulated since 1971 were attempted and their findings are reported with special reference made to religiousity and religious preference. More data are needed to make our findings to our satisfaction, but at least we now can suggest very interesting cohort effects we discovered on Christians of Japanese ancestry in Honolulu and possible aging effects on non-believers of Japanese ancestry among our respondents. We observed a sign that indicate a definite change in the way younger generations of Japanese Americans born after 1950 view their religious heritage. We also

found that the older the age group of Japanese Americans, the more its mean "Japaneseness" value has declined from 1971 to 1983 while younger Japanese Americans have not changed much during the same period. These findings would not have been made possible without the benefit of having the longitudinal sets of the same survey data, proving the usefulness of our soritical approach in the accumulation of the longitudinal data.

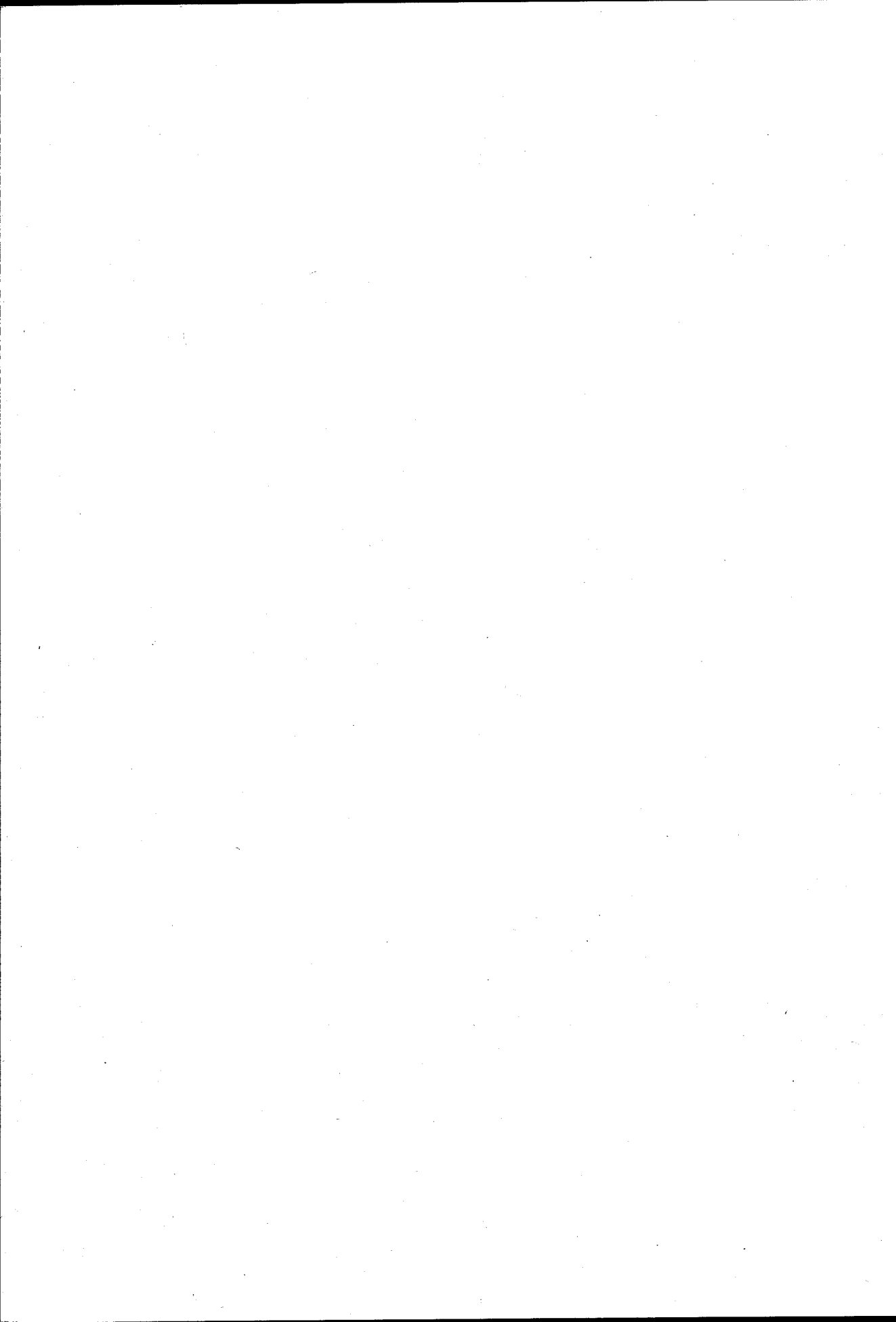
Comparing Americans, French, and Japanese, we found that Americans as a whole are positive and optimistic in their views on the economic outlook, environment in which they live, science, technology and the quality of life in general, while the French are negative and pessimistic, with the Japanese nationals still trying to make up their minds, being in the middle. There are, however, considerable differences found between the local population and the mainland Caucasians in Honolulu with respect to their view on emerging values associated with the advent of the postindustrial society. For example, the former is concerned much more with street crime, nuclear war, and the like while the latter is concerned more with health, energy conservatin, environmental protection, and sharing of housework with their spouses.

The Research Committee on the Study of Honolulu Residents

Honolulu and Tokyo

March 1986





Chapter 1

Introduction

1.1 Historical Backdrop

As each nation goes through its own process of technological and institutional changes, its people change some of their values while maintaining others intact. The Institute of Statistical Mathematics realizing the value of recording and understanding the nature of Japanese people's values since 1953, had launched its first nationwide sample survey of the Japanese which is repeated every five years [1]. The Peace Treaty with Japan's former enemies was concluded in 1951, went into effect in 1952, and in 1953 Japan was on its way towards the development of a new independent Japan.

By the early 1970's Japan had reached a point of economic affluence where an increasingly large number of studies was beginning to be carried. In 1971 the Institute of Statistical Mathematics attempted to study for the first time the question of what happens to Japanese immigrants and their posterities after their departure from their homeland. The Institute, in cooperation with the University of Hawaii, conducted the first study abroad. Subsequently, in 1978 an expanded study to include the entire population of Honolulu was carried out which enabled us to place the Japanese Americans within the perspectives of the whole population of Honolulu.

If we may use a flow chart to describe the historical development of the present study, it can be summarized as follows:

Figure 1.1

HISTORICAL DEVELOPMENT OF THE PRESENT STUDY

<u>Japan</u>	<u>Honolulu, Hawaii</u>	<u>U.S. Mainland</u>
1953 Survey		
1958 Survey		
1863 Survey		
1968 Survey		
1973 Survey	1971 Japanese American Survey	
1978 Survey	1978 Honolulu Survey	1978 U.S. Nationwide Survey
1983 Survey	1983 Honolulu Survey	

Thus our study grew out of a longitudinal study of the Japanese in Japan. Today, however, the data base from which we can compare our most recent study with those of the past include not only longitudinal data but also cross-national data as well. Obviously this enables us to make our future studies of the Honoluluans as well as the Japanese much more meaningful. In any case, it is the desire of the research team to understand the nature of the people over a period of time and across cultures that led us to where we are today. Hopefully, the compilation of the data will continue in years to come.

The present study distinguish itself from others in two ways:

- 1) Our data enable us to draw inferences about the whole population of Honolulu voters. In other words, we are not talking about specific individuals as historians do in their attempts to record the history of individuals and communities.
- 2) The accumulation of the past data makes it possible for us to compare diachronically as well as cross-nationally.

Such attempts should enhance efforts made by social scientists to deepen our understanding of the United States as well as Japan within a historical depth which often lacks in the works done by social scientists and which is the target of criticism by humanities scholars.

In this respect, it ought to be pointed out that the study of Honolulu represents a midpoint between the study of American culture at large and that of Japan. No culture is simple, but the study of American culture is complicated by the diversity of people who make up the country -- the first new nation. Honolulu's culture clearly indicates the impact of Japanese culture, both new and old. Our study of Honolulu also bears out this position.

There has been a plethora of books on Japanese culture and its people in the past two decades or so, reflecting perhaps the desire of the Japanese to know who they are after recovering from World War II, e.g., Burland [1973], Christopher [1983], Clark [1977], Doi [1971], Dore [1973, 1976], Hayashi [1973, 1981], Minami [1953], Miyagi [1976], Nakane [1970], NHK [1982], Ramisu [Lummis, 1981], Tanaka [1971], Tsurumi [1972], Vogel [1979], and Woronoff [1980]. Obviously there are too many books written on the Japanese in the past few decades to list all of them. Many of them remain speculative and reflective in their methodology rather than being systematically empirical and scientific. There are merits in books that reflect on the nature of Japanese society without a doubt. Our attempt here is distinguished by our efforts to be systematically empirical and comparative both in time and space.

1.2 The Nature of the Data

There are many ways to describe and explain cultures of any country or peoples, some very dramatic and effective, such as a NHK's Taiga television drama series of 1984 derived from Toyoko Yamasaki's controversial novel entitled "Futatsu no sokoku" or "Two Homelands," and some very scholarly in presentation such as the writings of Edwin O. Reischauer. Some are very precise in their intent to describe while still others take pride in being vague and ambiguous.

The nature of our data makes it difficult to be very dramatic in our presentation. Undramatic as our findings may appear, the nature of our data will enable us to throw light on basic values and latent structures of the people's attitudes not covered by dramatic presentation of novels and other media. The nature of our data calls for us to be precise in the measurement of attitudes and present whatever we discover as our findings, some of which may not please certain individuals or groups. We can be imaginative and creative in the management and manipulation of the data, but we must adhere to the data as gathered and stored. The basic data which we will use in our report is the survey data gathered in 1983 in Honolulu and whenever possible and appropriate we shall present comparable data elsewhere in the first place and secondly use the data gathered in Honolulu in the past. In other words, our comparison will be both cross-cultural and diachronical in scope at the same time in order to provide a two dimensional setting within which to present the data.

In addition to the survey data, we plan to use aggregate data from the Hawaii Data Book in order to link our microdata with other levels of measurement.

The data gathered for the purpose of the present study is multinational in character as is the research team. The sources of the data consist of Japan, France, and the United States.

Honolulu is not middletown, U.S.A., by any stretch of the imagination. It is one of those communities in the world where everyone is a member of some minority in religion and ethnicity. While it is true that no one constitutes the majority of any ethnic or religious group in the world at large, such a community living in peace continues to be a rarity. However, it is definitely an integral part of the United States in culture without any doubt. Two major groups such as Caucasians and Japanese Americans in Hawaii are not typical of the rest of counterparts in the U.S. mainland. Japanese Americans in Honolulu have retained more of Japanese values than their counterparts on the mainland while the Caucasians from the mainland who live in Honolulu are much better educated than the average American, for example.

We now move from the nature of the data to the sources of items that were included in the 1983 Honolulu survey.

1.3 The Questionnaire

Although much of the Questionnaire was originally derived from the questionnaire developed for the longitudinal study of the Japanese national character started in 1953, many items have been added to the 1983 survey of Honoluluans. The process of modernization, or whatever else one uses to describe urbanization of many towns and cities throughout the world, places a constraint on those who conduct the survey, in that it becomes an increasingly difficult task to conduct interviews with those

who live in high-rise condominiums which are almost invariably secured safely from any strangers, including an interviewer attempting to find her/his potential respondents. Most of those who live in such a place are also likely to be telephone subscribers who pay extra to have their names not listed in the telephone directory. Honolulu is certainly not an exception to this trend. This constraint and other considerations, such as the cost of interviewing in person, compelled us to minimize the number of questions to be included in the questionnaire. Notwithstanding heroic efforts made to reduce the number of items to be included in the questionnaire, Chikio Hayashi, Yasumasa Kuroda and Tatsuzo Suzuki managed to retain many of the items and added some new ones, much to the chagrin to Alice K. Kuroda, who managed all the field work phase of the study.

The derivation of the questions finally included in the questionnaire after a brief pre-testing of new items in Honolulu is summarized in Table 1.1 as follows:

Table 1.1
THE SOURCES OF QUESTIONNAIRE ITEMS

Item Number	Item	Source
01	Become happy or unhappy	JNC [2]
02	Will health improve?	JNC
03	Will peace of mind increase?	JNC
04	Will freedom increase?	JNC
05	Continue to work or stop working	NORC [3]
06	Ability or luck	NORC
07	Adopting of a child	JNC
09	Teacher's honor at stake	JNC

(Table 1.1 continued)

10	Technology and human feelings	JNC
11	Government by the people	JNC
12	Follow custom or not?	JNC
13	IOU	JNC
14	Honoring of ancestors	JNC
15	Richness of human feelings	JNC
16	Home: the only place to relax	CREDOC[4]
17	Marriage is permanent	CREDOC
18	Housework is women's work	CREDOC
19	Cohabitation without income	CREDOC
20	Quality of life	CREDOC
21	Your standard of living	CREDOC
22	American standard of living	CREDOC
23	Living condition	CREDOC
24	Benefactor at this deathbed	JNC
25	Father at his deathbed	JNC
26	Man and Nature	JNC
27	Individual and society	JNC
28	Eastern vs. Western values	JNC
29	Attitude toward life	JNC
30	Friendly or efficient worker	JNC
31	Rationality and interpersonal harmony	JNC
32	Employment exam: Relative	JNC
33	Employment exam: Benefactor	JNC
34	Public interest vs. individual rights	JNC

(Table 1.1 continued)

35	Dry or wet department chief	JNC
36	Social change	EB [5]
37	Attitudes toward: ideologies	JNC
38	Satisfaction in family life	JNC
39	Satisfaction in life	JNC
40	Human nature: helpfulness	ISR [6]
41	Human nature: take advantage	ISR
42	Human nature: trustworthiness	ISR
43	Work purposes	ISR
44	Postindustrial values	ISR
45	Two approaches to life	JNC
46	Prosperity: what comes first?	JNC
47	Attitudes toward forests	TS [7]
48	Health care	CREDOC
49	Nuclear energy	RI [8]/EB
50	Items on worrying	CREDOC
51	Farms vs. mountains	TS
52	Computer development	CREDOC
53	Energy conservation	CREDOC
54	Environmental preservation	CREDOC
55	Legal system	CREDOC
56	Science and life improvement	CREDOC
57	The need for radical change	CREDOC
58	Japanese culture	HS [9]
59	American culture	HS

(Table 1.1 continued)

F01	Religiosity	JNC
F02	Religious affiliation	JNC
F03	Religious importance	JNC
F04	The sameness of all religions	JNC
F05	Political interest	HS
F06	Political participation	HS
F07	Voting frequency	JNC
F08	Party preference	JNC
F09	Class identification: self-assessment	HS
F10	Birth year	HS
F11	Sex	JNC
F12	Birth place	HS
F13	Length of residence in Hawaii	HS
F14	Educational attainment	HS
F15	Regular occupation	HS
F16	Marital status	HS
F17	Ethnic identification	HS
F18	Health status	CREDOC
F19	Noise pollution	CREDOC
F20	Newspaper reading	HS
F21	Television viewing	HS
F22	Japanese television program viewing	HS
F23	Japan visit	HS
A	Respondent's attitude	HS
B	Respondent's level of understanding ability	HS

(Table 1.1 continued)

J01	Japanese language paper	HS
J02	Japanese radio program	HS
J03	Japanese movies	HS
J04	Japanese music	HS
J05	American and Japanese names	HS
J06	Prefectural origin	HS
J07	Generation	HS
J08	Japanese language school	HS
J09	Japanese language fluency	HS
J10	Miscegenatin	HS
J11	Residence in Japan	HS
J12	Pair comparison items	HS
J13	Writing letters	HS
J14	Japanese letter writing	HS
J15	Mental arithmetic	HS
J16	Assimilation: friend	HS
J17	Assimilation: organization	HS
J18	Assimilation: co-worker	HS

As one can see from entries in the table, the largest number of items came from the Japanese National Character Study (N = 37), items generated for the Hawaii Survey (N = 36), CREDOC in France (N = 18), and ISR (N = 5), NORC (N = 2), and Ronald Inglehart (N = 1). In addition to them, there was one item from EuroBarometer in Europe. There are 18 questions that are specifically designed for only Japanese Americans and of course they are

constructed especially for the Hawaii Survey and are applicable to only those of Japanese ancestry in America. The basic objective of these special questions was to measure the extent to which Japanese Americans have retained Japanese traditional values. In other words, we are interested in finding out to what extent Japanese Americans are assimilated and acculturated into the mainstream of American life as it exists in Honolulu today.

Items that were derived from non-Japanese sources reflect emerging interests on the part of the research team to first of all make meaningful comparisons with similar studies that are being carried out in America and Europe and second to place our work within a larger framework of basic social change taking place in the world today, namely the movement of an economically advanced society from industrial to that of postindustrial. These efforts were made in order to integrate our research efforts into the mainstream of social science research being conducted in the world today.

Obviously, the hardest task is to delete certain items in order to make room for new additional questions in any new survey. What items are to be deleted? We eliminated a number of questions that were very interesting but were meaningful only within the context of Honolulu or items that could not be translated into Japanese while retaining the original intent of the questions.

New items added on had to undergo a number of revisions in the process of translation, both before and after the pretest. Both French and Japanese versions were consulted in order to render best possible translations of the items from the French source. No changes were made on

items that came from U. S. sources.

With regard to the format of the questions asked, the items can be divided into roughly two types:

- 1) The first type, consisting of the Japanese national character study items, describes a certain set of situations and then asks the respondent to choose one of them as her/his answer. For example, a question might be phrased in such a manner that one is asked to choose between two alternatives of preferring to teach the importance of money to children or choosing not to teach such a thing to impressionable children.
- 2) The second type is composed of those items that ask the respondent to express the extent of one's agreement or disagreement with a given statement. Here, the question is not either/or, but rather to the extent to which one believes in a certain item or how one feels in a certain way.

A pair-comparison type is used to ask which culture a Japanese American respondent prefers in regard to such items as food and newspapers. Questions asking to inform us of a respondent's attributes are more or less standard ones used by many others.

As a rule, efforts were made not to allow respondents to say that they do not know what to say by not giving them such a ready-made response category. However, of course, we informed each respondent that one is not obliged to answer any question if one does not wish to answer.

As for the question of what guided us to include the items we did and discarded the items we gave up, it relates to a general theoretical position we take in conducting the survey in general. The decision to

incorporate a series of items from the French survey and the quality of life items from the United States reflects our basic position. As we are interested in the question of how a society changes its value system from one period in history to the next, we need to be sensitive to the rapidly changing aspects of attitudes while retaining certain questions that remain germane and important as such society advances itself from one stage to another. Changes are inevitable, the question is how to detect what is relevant and what is irrelevant as we live through our lives. We are part of that process ourselves.

1.4 The Population: Theoretical and Operational Considerations

The initial survey of Honolulu's Japanese Americans conducted in 1971 covered all those voters who lived in Honolulu between Hawaii Kai in the east and Middle Street in the west. These areas included in the survey are what used to be the 7th through 16th Representative Districts in 1971. The same area was used as the basis for defining the Honoluluans in 1978. Then the districts were renumbered to read the 8th through 18th districts. Our plan called for the coverage of the same area, regardless of however the districts were numbered this time. Consequently, the population of our survey consists of all those voters who reside in the area specified above, as was the case in the past. Operationally speaking, however, the districts have been renumbered several times, which then read as the 10th through 28th districts, except only those who lived in the 5th precinct within the 28th district were included in the population from which efforts were made to draw our sample respondents.

This area traditionally represents the most urbanized segment of the

entire State of Hawaii. It represents 37 percent of the registered voters of Hawaii (342,516) or 51 percent of Oahu voters (252,328). The universe, after eliminating foreign language speaking voters, is comprised of 128,078 active voters who live in the area as specified.

As was the case in the past, we borrowed a magnetic tape containing the latest list of registered voters in Hawaii from the City Clerk's office of Honolulu. This tape then was used as the sampling frame from which we drew a systematic random sample of voters. We have stated several reasons for the selection of the registered voters' list as the most cost-effective method of sampling in our previous reports. We believe that the same reasons continue to stand as sufficiently adequate reasons for the continued use of the tape as the sampling frame.

1.5 The Sampling: Procedure and Results

The magnetic tape which contained the list of the registered voters was constructed in such a manner that names were simply listed in the order to registration, irrespective of where one lives or which district one lives. They are also deleted if they failed to vote two consecutive times or become deceased. This arrangement made it quite possible that two voters of the same household may be selected as our sample respondents even when using a systematic random sampling. What happens is that those who fail to vote in any two consecutive elections are deleted from the list of registered voters. When such an event happens to one of a family members s/he must be reregistered which often results in husband and wife being listed separately. Six such cases consisting of three couples were thus selected as our potential respondents. In these cases, efforts were

made to interview one of them by alternating the sex preference of each couple within the same household.

Table 1.2

THE SAMPLING RESULTS BY DISTRICT

District	Representative Completed		Sample		Universe	
	N	%	N	%	N	%
10	61	75.3%	81	6.2%	7,244	5.7%
11	65	70.7	92	7.0	8,808	6.9
12	65	67.0	97	7.4	9,496	7.4
13	57	58.8	97	7.4	8,907	7.0
14	63	75.0	84	6.4	7,656	6.0
15	49	66.2	74	5.6	6,897	5.4
16	36	61.0	59	4.5	6,575	5.1
17	31	56.4	55	4.2	5,904	4.6
18	49	55.1	89	6.8	8,150	6.4
19	43	63.2	68	5.2	7,323	5.7
20	23	43.3	60	4.6	6,392	5.0
21	36	50.7	71	5.4	7,074	5.5
22	33	53.2	62	4.7	5,929	4.6
23	49	61.2	80	6.1	8,025	6.3
24	40	55.6	72	5.5	6,465	5.0
25	30	51.7	58	4.4	5,719	4.5
26	22	55.0	40	3.0	4,704	3.7
27	46	73.0	63	4.8	5,961	4.7
28	6	60.0	10	.8	849	.7
Total	807	61.5%	1,312	100.0%	128,078	100.0%

Through a systematic random sampling method, 1,549 potential respondents were selected for possible interviewing. Then, those who no longer lived in the area for one reason or another whether they had moved out of town, deceased or had gone to college for education, were deleted from the effective sampling list which consisted of 1,312 respondents. Table 1.2 presents a summary report of what had happened to each district. Out of 1,312 respondents, we were able to interview 807 in person or 61.5% of the potential respondents [10]. The response rate of our survey, thus, is not significantly different from those of nationwide surveys conducted by the leading survey institutions in the nation. The refusal rate was 18.1% while the remaining potential respondents who were not interviewed include those who were seriously ill, "never home" after three attempts to find designated respondents, live in secured buildings which do not allow outsiders and those which have either unlisted or unpublished telephone numbers or otherwise prove inaccessible to an interviewer. All possible efforts were made to interview as many designated respondents as possible. We were able to interview some of the busiest professionals in town, such as physicians, attorneys, and company presidents.

It ought to be noted here that we sent a letter informing the respondents of her/his selection into our sample and asking each one of them to cooperate with us in our efforts to understand the people of Honolulu. The plan called for sending a copy of this letter to potential respondents about a week or two weeks prior to our interviewer contacting them in person. This made it easier for our sample respondents to be at least somewhat cognizant of the impending visit by our interviewer. Obviously, in some cases we were unable to reach the potential respondents

within a reasonable period of time. Also, invariably some claimed that they never received any letter from us. The letter was sent from Professor Yasumasa Kuroda with his University stationary, giving the respondents the assurance that we were not trying to sell any product or anything other than learning what the people had to say about things we wanted to know. Our assessment based upon our interviewers' reports is that it was a good idea to send a copy of the letter in advance, which saved some of the interviewer's time explaining the nature of the survey etc. We also received a number of telephone and mail refusals to our request to interview sample respondents even before we sent our interviewers. In most cases, these are people who are so negative in their attitudes toward any survey research that they would have refused to be interviewed even if we sent our interviewers without any warning. Professor Kuroda in the beginning made efforts to persuade these callers to cooperate with our efforts without much success. Consequently, we abandoned the idea of persuading them to change their mind. For these reasons, we conclude that it was a good idea to write them a letter in advance. Certainly our interviewers liked the idea. It made their assignment much easier.

As anticipated in any large-scale survey, we found that some interviewers cheated and interviewed designated respondents over the phone or left the questionnaire to be filled out by the respondent. All of these were discovered and appropriate actions were taken to minimize the damage done to the survey. These things happen even after warning all interviewers that not a sample but every one of the completed questionnaires will be verified by the telephone, and if that is not available, the verification will be carried out by mail or direct contact.

Every one of the 807 interviews completed was verified by the Kurodas, mostly over the phone. Efforts were made to ensure the validity of the total questionnaire, which meant that we asked the respondents how long our interviewer stayed with them, etc. If there was any doubt, efforts were made to probe and the results were that close to a dozen "completed" questionnaires turned out to be "invalid" or not completed in the manner we specified, e.g., interviewing through telephone and leaving the questionnaire to be filled out by the respondents themselves. They then were deleted from the data tabulation. Consequently, we are confident that the data included in the data analysis were gathered in as proper a manner as humanly possible.

Notes

1. A number of publications has resulted from the longitudinal study of this Japanese national character series. For the latest major publication, see Hayashi et al. (1981). For the Hawaii survey results, see Suzuki et al., (1972). The Research Committee on the Study of Honolulu Residents, (1980), (1984), and Kuroda, Hayashi, and Suzuki, (1978).
2. JNC (Japanese National Character): Hayashi et al., (1981). For those who are interested in reviewing the questionnaire in English, see pp. 454-469.
3. NORC (National Opinion Research Center), (1977).
4. CREDOC (Centre de Recherche pour l'etude et L'observation des conditions de vie): CREDOC (1980), pp. 33-34.
5. EB (Euro-Barometre) (1983), p. 34.
6. ISR (Institute for Social Research): Campbell, Converse and Rodgers (1976), Appendix B, pp. 519-564.
7. TS (Tokyo Survey): Hayashi et al., (1979).
8. Inglehart (Ronald Inglehart): Inglehart (1977), pp. 398-9.
9. HS (Hawaii Survey): Items included in the Hawaii Survey were generated for the purpose of the Hawaii Survey by Chikio Hayashi and Tatsuzo Suzuki from Japan and Alice K. Kuroda and Yasumasa Kuroda from the Hawaii side over a course of years since 1971. Their publications include: The Research Committee on the Study of Honolulu Residents (1980) and Kuroda, Hayashi, and Suzuki (1978).
10. The response rates for SRC and NORC surveys in the 1970's ranged from about 40 percent to 80 percent (Schuman and Presser, 1981, pp. 16-17).

An experimental survey conducted in Philadelphia revealed that the length of the questionnaire was a statistically significant factor affecting the rate of refusal, although not terribly significant in terms of practical consideration (Sharp and Frankel, 1983). The length of our questionnaire ranged from 30 minutes to well over one hour depending upon the ability of the respondents to respond quickly or slowly.

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Chapter 2

Honoluluans

2.1 Introduction

The term "Honoluluans," as described in the sampling section, represents an urban segment of the city of Honolulu. It is a city where no one is a member of a majority. Everyone is a member of one minority or another. Although Caucasians constitute the largest minority (26%) according to the census figure [Department of Planning and Economic Development, 1983, p. 39], followed by Japanese Americans (22%), the ethnic breakdown of registered voters is significantly different from the census population in that latter contains a large military population included in the census population, but not registered to vote in the state of Hawaii. Consequently, the size of the Caucasian population among registered voters is considerably fewer than that of the census population. The number of Japanese Americans, who constituted 40 percent of the respondents in 1978, is reduced to 36 percent in 1983, suggesting the rise of other ethnic groups such as Filipinos, who constituted the largest number of immigrants in the state of Hawaii in recent years. In any case, Hawaii is microcosm of the world at large where no one is a member of the majority as such.

It is for the same reason that it is difficult to generalize about the respondents of the survey for each ethnic group maintains a culture of its own to a significant extent. As you read this chapter, the reader should

be warned that we are talking about the respondents as a whole and there may be a considerable difference between groups that make up the whole.

In order to effectively summarize our findings, we have decided to report new findings only. Two kinds of new findings are reported. The first series of reports consists of responses to new questions that have been added to the 1983 questionnaire. The second series of reports is on significant changes observed in the way the Honoluluans have responded to the same questions repeated in the 1978 and 1983 surveys. It should be noted here that we found no significant differences between the results of the two surveys conducted five years apart, with the exception of only two cases. In the rest of the cases where we asked the same questions, we received almost exactly the same responses, suggesting the reliability of our instruments and the validity of our sampling, among other things.

Hence, our report in this chapter will start with our findings on new questions added to the questionnaire in 1983, followed by two exceptional findings of considerable interest, at least one of which carries theoretical significance of considerable magnitude for those who are interested in the study of postindustrial society. The chapter will end with a couple of items that do not fit into either one of the first two kinds of findings, namely on a slight shift in the ethnic composition of the Honolulu voters and another report on Japanese television viewing.

A caveat is in order here at this time. The Honoluluans appear as if they have not changed their attitudes at all, as far as percentage breakdowns for all the questions are concerned, with the exceptions that are noted in this preliminary report. The extent of changes in percentage breakdowns between the results of the 1978 survey and those in the 1983

survey has been no more than a few percent in all cases, except those noted in this report. However, it ought to be kept in mind that there may have been structural changes and overall changes that cannot be detected by simply looking at the percentage breakdowns of the responses.

2.2 Cultural Values and Human Relations (Q 29, 43, 44, 45, 46)

Everyone who has obtained a minimum of education wonders what the purpose of life on earth is at some point in life. We asked the respondents which of the following ways of life came closest to their way of life (Q 29):

1. Work hard and get rich (10%).
2. Study earnestly and make a name for yourself (6%).
3. Don't think about money or fame: just live a life that suits your own taste (35%).
4. Live each day as it comes, cheerfully and without worrying (33%).
5. Resist all evils in the world and live a pure and just life (10%).
6. Never think of yourself, give everything in service of society (3%).

Figures given at the end of each statement represent percentages of their response for each category. The results of the responses do not differ significantly from the results of the same question asked in Japan. The Honoluluans prefer definitely the third and fourth ways of life. The majority of the respondents prefer to live their own lives with a minimum of worrying. Those who dedicated themselves to the cause of their society and those who want to get rich and be famous are there, but constitute a small minority of about the same size.

Question 43 asks the people to tell us which value is most important in their work. The following are response categories with their responses:

1. A good salary so that you do not have any worries about money (9%).
2. A safe job with no risk of closing down or unemployment (15%).
3. Working with people you like (18%).
4. Doing an important job which gives you a feeling of accomplishment (55%).

This is a remarkable result. A majority of the people work in order to feel that they have accomplished something important. Or are people telling us what they would like us to believe, which may be different from their genuine feelings? Indeed, this will be a good news to employers everywhere if it is true. Obviously, there is no denying that everyone would like to feel important, and everyone is important to make a society function. This is one of those questions that gives a pause to those who take public opinion polling seriously. In any case, an impression one gets is that people in Honolulu are affluent enough to become concerned with psychological satisfaction in everyday life as we discussed in reference to the previous question of way of life. In a way, their responses coincide with their responses to Question 29. Their responses to the next question to be taken up, in fact, reinforce our interpretation of the Honoluluans' way of life.

Question 44 is taken from Inglehart's question series on post-industrial society theory [Inglehart, 1977]. Theoretically speaking, the people in industrial society as opposed to those in postindustrial society are concerned with material things such as "rising prices" and "maintaining order" while people in postindustrial society are more

concerned with such non-materialistic things as participatory democracy and freedom of speech. The order by which these responses is given affects the way people respond, which is the reason why our response categories are arranged the way they are as follows:

1. Maintaining order in the nation (36%).
2. Giving people more say in important governmental decisions (30%).
3. Fighting rising prices (12%).
4. Protecting freedom of speech (19%).

The first and third response categories constitute the industrial society values whereas second and fourth categories represent postindustrial society values. If these responses are true measures of which society the Honoluluans belong to, then they belong to the two societies, for their responses are about evenly divided. What is important in this regard in reference to the discussion on the two previous questions is that only 19 percent chose "Fighting rising prices," which represents materialistic values. Therefore, we are led to conclude that people of Honolulu value non-material things in life to a great extent.

The next couple of questions to be discussed pertain to the question of how people relate to other people. The first question in short asks the people to choose between being selfish or altruistic (Q 45). A slim majority of 54 percent of the respondents said they would do what is "of benefit to other people, whether or not it is what" they want to do themselves. About one-third of them (34%) revealed that they would do what they want to do, "even if it doesn't benefit other people." Again the same question of to what extent this reflects their normative concern in responding to the question of this nature looms large.

The next question (Q 46) is somewhat different from the others. It raises the question of the meaning of the nation becoming prosperous to the average man on the street. Does it mean it only benefits the rich minority (17%) or the average man as well (81%)? Apparently a large majority of 81 percent of the people feels that the general public benefits from national prosperity. Aggregate data compiled by the Internal Revenue Service since the end of World War II indicate that there has been no significant change in the distribution of income as well as that of property in the United States as a whole for the past four decades. Thus, the objective reality coincides with the majority response on this question. President Reagan's tax cut has been reported to have benefited the rich more than the poor beyond any doubt in the recent past. Whether or not his tax cut program will have a long range effect benefiting the rich to the point of affecting the nation's income and wealth distribution is yet to be seen. His tax cut program will enable those who receive up to \$600,000 to pay no inheritance federal taxes when the program is completed in the next few years.

2.3 Family Relation (Q 17, 18)

A few items taken from survey questions used in France [CREDOC, 1980] are added to the 1983 Honolulu survey questionnaire. Question 17 asks respondents to choose one opinion from three response categories:

1. Marriage is permanent.
2. Marriage may be broken under serious circumstances.
3. Marriage can be dissolved by a mutual agreement of the two partners.

In Hawaii, the second opinion drew a plurality of 43 percent, followed by the first one, 37 percent, and the last one, 18 percent. A Paris survey conducted in 1982 reveals that Parisians are considerably different in their orientation toward marriage in relation to the Honoluluans in that a majority (55%) thought that marriage could be dissolved without much ado. Only 13 percent of the Parisians believe that marriage is permanent while 29 percent thought that marriage can be dissolved only under serious circumstances. A similar questions asked in Japanese among Tokyo respondents disclosed that Tokyo residents are closer to the Honoluluans in their views of marriage. Their responses were 43 percent for the second response, 29 percent for the first, and 26 percent for the last response category.

An inference we can draw from these results from three metropolitan areas is that Parisians have the most liberal view of marriage while the Honoluluans possess the most traditional beliefs concerning the family as a long-lasting institution with the Tokyo respondents having views that are close to those of the Honoluluans.

The next question asked in the survey (Q. 18) concerns housework and child care at home. Who possess the most traditional views on the question of who does what work at home? This time it is not the Honoluluans who hold the most traditional beliefs, but the Tokyo residents who continue to believe that housework and child care belong to women. A remarkably high 61 percent of the majority Japanese respondents maintain that some of the house-work is better suited for women while 27 percent of the Parisians and the Honoluluans did so.

A majority of the Parisians (68%) and the Honoluluans (61%) now hold

that all the housework should be equally divided between men and women. Twenty-one percent of the Tokyoites hold that housework belongs to women while only two percent of the Parisians and nine percent of the Honoluluans do so. Thus, on this family question, we found the Japanese to be most traditional and the French to be most progressive.

The French citizens thus appear as if they hold the most liberal view of family life among the three countries compared.

2.4 Quality of Life (Q. 20, 21, 23, 47, 50, 51, 54, F18, F 19, Q. 48)

The first question was a direct one asking the respondents to tell us how satisfied they are with the quality of life they live (Q. 20). A majority of the respondents consisting of 55 percent of the total sample told us that they are satisfied, with 37 percent reporting that they are "very satisfied." Only six percent indicated dissatisfaction. On the whole, thus, the residents are fairly well satisfied with the quality of life in Honolulu.

The next two questions asked whether or not the respondents felt that their standard of living and that of the Americans as a whole had improved in the past ten years (Q. 21-22). A slight majority of 51 percent felt that their standard of living is much better than what it was ten years ago while only six percent thought that it is now worse than what it was. An interesting observation to be made here is that while the Honoluluans themselves feel that their standard of living had improved much, they are less likely to believe that such is the case for the Americans as a whole. Twenty percent of the respondents considered that the American standard of living as a whole went down in the past ten years.

How do they feel about the future? One out of four respondents said that their standard of living would go up a lot in the next five years. Thirty seven percent said that it would be slightly better, with another one-fourth of the respondents feeling that there will be no change. Nine percent thought it would get worse. Thus, the respondents are not very confident of the American economy's ability to improve their standard of living in the next five years but believe that at least they tend to think that it will, at least slightly.

The second series of questions (Q. 50) concerning the quality of life is on what worries the respondents — illness, accident, mugging, car accident, unemployment, war, and nuclear power accident. The items in the order to which the Honolulu residents are concerned with are as follows: the fear of war (very much/somewhat: 44%/26%), street crime (43%/26%), nuclear power accident (41%/23%), serious sickness (36%/27%), car accident (35%/30%), unemployment (28%/22%), and lastly, an accident at work (20%/18%). A generalization we can draw from these findings is that the Honoluluans are concerned with nuclear power accidents and war more than anything else which are much less likely to happen than car accidents in the city. Many Honoluluans must be aware of the existence of nuclear bombs stored on Oahu and the strategic position Honolulu holds in the United States defense system. Perhaps it is the nature and scope of the possible damage that can be caused by the war or a nuclear power accident that worries them, since they all live on such a small island from which no one can escape in the event of any large scale disaster.

There were a couple of questions that dealt with forests. Question 47 asked the respondents whether they felt that forests should be left alone

or taken care of by man. A logical answer dominated the responses. Eighty one percent felt that man must keep his hands-off. The next question on the forests (Q 51) raised the question of whether one prefers 1) "an environment consisting of farms, dairy-farms and forest" or 2) "a natural environment composed of virgin forests and mountains?" This time the respondents are more evenly divided on the issue. A small majority of 54 percent stated that they like the first environment with farms and forests. A large minority of 41 percent, however, preferred the second environment characterized by virgin forests and mountains. From these responses, it appears to be clear that although people realized the necessity of maintaining natural environment, it requires that man takes good care of nature. In other words, man is needed to maintain a healthy natural environment. A considerable number of people would like to see nature as is without any attempt to develop it into another concrete jungle.

A closely related to this question is Question 54 which asked the importance of environmental protection. Nearly everyone or 95 percent said that it is either "very important" or "important." There is no question about the concern the people of Honolulu have about the importance of environment.

One specific environmental concerns is included in the questionnaire, on noise pollution. Are people bothered by "noise at the place where" they live? A good majority of the residents consisting of 66 percent reported that they have no problems at all. Twenty-seven percent said "a little." Only six percent said that they were bothered by noise a lot. The quality of life in Honolulu in regard to the noise pollution seems to be fairly

good. Probably these people who complain must live near a highway or busy street. Traffic noise can be disturbing.

The last question within the category of the quality of life asked for a self-assessment of one's health. How healthy do people feel? About one-third or 35 percent said that their health is "excellent." A majority of 58 percent said that their health is "good." A small five percent of the people reported that their health was poor, suggesting that they had health problems. There were a few who just returned from the hospital. These ill people tend to be older people who develop many illnesses as they grow older. Health, of course, is basic to life, for without being healthy one cannot fully live life. In this connection, there is a new question we added in the 1983 survey, Question 48. We asked the respondents to agree or disagree with the following statement:

To have money and connection is the best possible way to take care of one's health.

A majority responded negatively to this statement. A slight majority of 53 percent disagreed while nine percent of these disagreed strongly. Slightly over one-third of the respondents agreed with the statement.

2.5 Future Orientation (Q. 1, 2, 3, 4, 10, 15, 49, 52, 53, 56)

On a series of questions concerning several aspects of anticipated future state of affairs, Honolulu respondents showed the most optimistic views on health over three other questions dealing with happiness, peace of mind and freedom. Seventy-five percent of the respondents said that people's health will improve in the future, while only about 40 to 45 percent of the respondents said that they will become happy, increase

peace of mind, and freedom in the future. What appears to be happening is that Honoluluans are uncertain about their mental health while they seem sufficiently confident that their physical health will improve. An implication is that they have faith in science and technology to sustain their physical well-being while being uncertain about any improvement in the psychological welfare of the people as we continue to develop our science and technology.

However, it is interesting to note that people are confident that they will not lose the "richness of human feelings," "however mechanized the world gets" (Q. 15). Seventy-five percent of the respondents believe that no matter what happens, "nothing can reduce the richness of human feelings."

The desirability of the development of the computer in the future (Q. 52) was asked in the questionnaire, to which Honoluluans responded with a considerable skepticism of future computer development. Nearly a half of them, or 49 percent, said that it is "an undesirable," "but inevitable thing." Furthermore a large percentage of the respondents (69%) believe that "science and its applications" will result in "a lot" of "improvements" in life (Q. 56).

What appears to be happening is that people believe that science and technology will help create a more convenient way of life, but they are less certain about how much happier they will be in the future.

One of the concerns people all over the world have developed recently, especially since 1973, is for energy. The amount of energy available from organic sources, such as oil, is limited, which was known, but what has happened is that the public at large became cognizant of this fact since

1973. A great deal of attention has been paid to deal with the question of how to maintain the smooth flow of energy sources to countries that continue to import a significant amount of energy from abroad. Japan, of course, is much more dependent upon the import of energy by developing new technologies as well as conserving what they use. We asked the respondents if they felt that saving energy is "very important," "important," or "not important at all." An overwhelming majority of 74 percent of the respondents answered "very important" followed by 25 percent who choose "important." Only one percent responded otherwise. If the people feel saving energy is so very important, just how important is the question of using nuclear energy?

Question 49 reads:

Nuclear energy should be developed to meet future energy needs.

The opinions are divided into two groups with the pro-nuclear option group having a majority vote of 63 percent. The minority position of opposing the development of nuclear energy is supported by one-third of the Honoluluans. What this seems to suggest is that the Honoluluans are cognizant of the need to save energy and look for new sources of energy, but are uncertain of the nuclear option, probably because of so many stories of nuclear accidents to which they had been exposed, and possibly because of the existence of nuclear bombs on the island they reside.

2.6 Changes from 1978 to 1983 (Q. 37, 38, 39)

As stated earlier, there are remarkable resemblances between the responses recorded in 1978 and those we received in 1983. All responses to most questions showed a difference of a few percent which can be fully

accounted for in sampling and/or non-sampling errors. However, there are two systematic significant differences found between the results of the two surveys conducted in 1978 and 1983.

The first series of questions to be disclosed is on ideology. A five-point ideology listed in Question 37 asked for everyone to inform us of their attitudes toward these five ideologies by indicating their favorite or unfavorable reactions. Of course, we received very favorable responses

Table 2.1

THE END OF IDEOLOGY?

<u>Ideology</u>	<u>Year</u>	<u>Favorable</u>	<u>Depends</u>	<u>Unfavorable</u>	<u>Other</u>	<u>DK</u>	<u>Total</u>
Democracy	1978	86%	10	02	00	02	100%
	1983	83%	14	02	00	02	101%
Capitalism	1978	48%	24	21	01	08	102%
	1983	44%	35	17	01	04	101%
Socialism	1978	22%	31	40	00	08	101%
	1983	16%	43	34	01	06	100%
Conservatism	1978	30%	34	27	01	09	101%
	1983	30%	48	17	01	05	101%
Liberalism	1978	37%	31	23	00	09	100%
	1983	26%	49	19	01	06	101%

on democracy and unfavorable answer responses on socialism to be sure, but that is not what interests us here. What intrigues us is the increase in the neutral response ("depends...") category which is consistent on every single ideology from 10 percent to 14 percent on democracy, 24 to 35 percent on capitalism, 31 to 43 percent on socialism, 34 to 48 percent on conservatism, and 31 to 49 percent on liberalism.

Did these increase come from "favorable" categories? The answer is both. With the only exception of democracy in the unfavorable response category and the only exception of conservatism in the favorable response category, the rest of the categories on both sides of the continuum show definite declines in percentages. Even the two places where the two exceptions are observed, the percentages remained the same and did not show any reverse trend (2% and 2%/ 30% and 30%). In other words, people somehow are both supporting less and opposing less of all ideologies on both ends of the ideological continuum [1]. What it means is that ideology is becoming less salient in the life of the Honoluluans. All ideologies are becoming outdated in the sense that people no longer care much about being either for or against them. The most plausible explanation is the theory of postindustrialism advocated by those who assert that people lose interest in ideology as they move from an industrial society to a postindustrial one. Books have been written to predict the end of ideology, or at least ideology as thought of as being capitalism vs. socialism, e.g., Bell [1960].

An alternative explanation may be that the society has reached a certain level of complexity at which people no longer feel that any simplified ideological package can solve all the problems of the age.

If these changes observed in the ideology series questions are as interpreted to be, then our inclusion of new items dealing with post-industrial society is well justified and provide us with a ray of hopes for future data analysis.

The second significant difference in the results of the two surveys conducted five years apart is on the level of satisfaction in people's

Table 2.2
SATISFACTION IN LIFE

Item	Year	Completely Satisfied	Satisfied	Netural	Dissatis.	Dissatis.	DK	Other/ Total
Family	1978	46%	29	21	01	01	02	100%
	1983	34%	52	09	04	01	00	100%
Life in general	1978	35%	41	21	02	01	00	100%
	1983	22%	62	10	05	00	00	99%

lives. Table 2.2 summarizes our findings on the two questions of how satisfied people are in their family life first and life in general second. On both questions what we observe is the decrease in the first and third category responses and the sharp rise in the number of people who simply said that they are "satisfied," from 29 to 52 percent for family life, and 33 to 62 percent for life as a whole. What appears to be happening is the reduction in the number of people who respond by using the neutral category as well as a slight decline in the number of people who are "completely satisfied."

These are the only two significant changes we observed in the way the Honoluluans have responded to our questions in 1978 as opposed to 1983.

2.7 Shifting Ethnic Composition of Honolulu Voters (F 17)

The Japanese American constituted 40 percent of the respondents in 1978, while in the latest survey the percentage had dropped to 36 percent, part of which may have been caused by the fact that in the 1978 survey a proportionately higher percentage of the Japanese Americans participated, in the survey from the original sample. This time, however, there was no

difference in the rate of rejection between the Japanese Americans and others who are not. While this may be a factor accounting for the decline in the percentage of Japanese Americans among our respondents, there is a definite decline in the percentage of Japanese Americans among the registered voters of Honolulu [2]. The decline in the number of Japanese Americans is offset by the increase in the number of Filipino voters in Honolulu, from four percent in 1978 to eight percent in 1983. The Filipino respondents are most likely to be underrepresented in our sample, largely due to our interviewers' inability to communicate with them. Or the Filipino Americans, many of whom are recent immigrants, do not possess sufficient capability to converse freely in English, preventing them from participating in the survey.

2.8 A Declining Number of Japanese Television Viewers (F 22)

Question 22 in the Questionnaire dealt with the question on how often one watched Japanese television program -- "Never," "Occasionally," or "Regularly/Often." Our data indicated that there has been a slight decrease in the percentage of the people who watch Japanese television programs. Those who said that "never" watch any Japanese television programs increased from 34 percent in 1978 to 40 percent in 1983. The regular viewer of the Japanese television programs also declined from 18 percent to 11 percent. There is a slight increase in the percentage of people who watch Japanese programs "occasionally" from 44 percent in 1978 to 47 percent in 1983. On the whole, in other words, at least there has been no increase in the number of Japanese television program watchers, and possibly even some decline. Why is this news?

The reason is that there was only one television station that carried Japanese television programs in 1978 but in 1983 at the time of the writing there are five stations that regularly present Japanese programs in different parts of the city of Honolulu (Oahu). The number of Japanese television programs increased appreciably while the number of those who watch them have declined in number as far as our findings are concerned. At least there were four Japanese television program stations in 1983 when the survey was conducted. It seems to be clear to anyone that there are more than enough Japanese television programs available in Honolulu. With the exception of news and songs that carry no English subtitles, most other Japanese programs are accompanied by English subtitles, making it possible for many non-Japanese speaking people to watch Japanese television programs. However, Japanese Americans are more likely to watch them than non-Japanese. Only 17 percent of Japanese Americans "never" watch Japanese television programs -- an increase of four percent from the 1978 survey result. Likewise there was a decline in the percentage of Japanese Americans who watch them "regularly" from 36 percent in 1978 to 24 percent in 1983. These figures do not give much comfort to the five Japanese television stations in operation that are competing for the limited market in Honolulu.

Notes

1. There may be some who might argue that Honoluluans are becoming like the Japanese in that they tend to answer any question by using the middle position answer category. After all, such serious sociologists as Ronald Dore [1973] argue that the British have been becoming more like the Japanese in recent years by rejecting the conversion theory that dominated the field for a number of years, i.e., all industrial societies become very much alike, which meant they become Westernized. Such a position is untenable as far as our findings are concerned, as you will see in the next section of the present chapter as shown in Table 2.2. The percentage of Honoluluans who gave middle position answers or "neutral" answers has declined from 1978 to 1983, clearly denying such a possibility in this case. Nevertheless, some might argue that it depends upon a particular area of one's attitude. Be as it may, our position is that the ideology is becoming less salient in postindustrial society.
2. The difficulty of ethnic identification sometimes go beyond anyone's imagination. One of the sample respondents selected by us was named "Mori" which means forest in Japanese and which is a Japanese common name. The completed questionnaire indicated that he is a Caucasian. The Kurodas asked the interviewer what Mr. Mori looked like. The answer was that he is a tall blond man. We were unconvinced. Professor Kuroda happened to be teaching a large introductory course on political science at the University of Hawaii in the fall of 1983. He noted that there are two students by the name of "Mori." He as a

rule learns his students' names in the first several weeks of each semester no matter how large or small his class is. This one happens to have over 130 students. As he started to learn his students' names, he noticed that one of his students named "Mori" did not look like a Japanese at all. He was a tall blond student who had no resemblance at all of being Japanese. He asked this student what his ethnic background was. He discovered Mr. Mori was Northern Italian in origin and his name means "death" in Italian. Obviously such words as morgue and mortuary are related to his name. He, thus, discovered that the interviewer was telling the truth. The man who was interviewed happened to be Professor Kuroda's student's brother.

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Chapter 3

Honolulu Residents: 1978 to 1983

3.1 Stable Opinion

Five years had passed from 1978 to 1983 when we conducted the last survey of Honolulu residents. In the political arena, former President Carter lost his re-election bid to a "quick study" actor President Reagan, re-elected in 1984, suggesting his agility to deal with seemingly insurmountable problems confronting him. Certainly, there has been a change in the nation's mood, as President Reagan continues to sell his idea of bringing back prosperity and greatness to America. Setting aside the objective reality, President Reagan has been successful in creating the new mood in America. Can we detect any significant change in the mood of people from 1978 to 1983 from our data?

Our answer is that there has been little change in the attitudes of the respondents as a whole with the exception of three questions in our questionnaire. We have arbitrarily decided to deal with those questions where we observed more than ten percent difference between the results of the 1978 and the 1983 surveys. If we subdivide our respondents into mainlanders and islanders, we observe more differences between the results of the two surveys. We shall present these observations after a few remarks on the Honolulu residents as a whole from 1978 to 1983, much of which was reported in the last section of Chapter 2.

3.2 Major Trends: Subjective and Objective Realities

The trends noted in the last Chapters are of two kinds. First, there is a trend toward the middle-of-the-road in terms of the respondents' ideological orientation, with the exception of their attitude toward "conservatism," which has remained unchanged, suggesting that their support for conservatism has not changed at all, while their attitudes toward other ideologies such as socialism and democracy have shifted toward the choice of "it depends ..." category [Q 37]. It may be an indication of the nation's mood as represented by the re-election of President Reagan, known for his conservatism. It also suggests the advent of the "end of ideology," although it may be too early to draw any firm conclusion from onnly two sets of data.

To underscore this increasingly conservative mood of Honolulu residents, we found that more people believe that "our present society must valiantly defend against all subversive forces" in 1983, more than they did in 1978. The percentage of the respondents who chose this response over the first two alternatives of the following statements increased by 10 percent from 14 percent in 1978 to 24 percent in 1983 [Q 36]:

- 1) "The entire way our society is organized, must be radically changed by revoluttionary actions. " [2% in 1978 and 2% in 1983]
- 2) "Our society must be gradually improved by reforms." [78% in 1978 and 74% in 1983]

About one quarter (24%) of the Honolulu residents are "militant" conservatives in their view toward social change, while three quarters of the majority residents remain the "reformers."

Second, as reported in Chapter 2, on the whole people are more

satisfied with both life in general and in their family life [Q 38/39]. To be more precise, those who are somewhat satisfied with their life increased while those who are totally satisfied with their life subsided in number as did those who felt "neutral" about the level of their satisfaction in life. This is their subjective reality as revealed to us in our efforts to understand their feelings. Now, what is the objective reality? Did the life of the average person improve from 1978 to 1983?

In terms of Hawaii's per capita gross state product, it increased from \$9,945.00 in 1978 to \$13,987.00 in 1983 [Department of Planning and Economic Development, 1984, p. 388]. However, when measured by the constant 1972 dollar, it had declined slightly from \$7,351.00 in 1978 to \$7,162.00 in 1983 due to the high rate of inflation during the five-year period. Likewise in terms of per capita disposable income, it rose from \$6,636 in 1978 to \$10,759.00 in 1983 all in current dollars [Department of Planning and Economic Development, 1984, p. 397]. The objective reality as revealed in these figures do not seem to be very positive to say the least. Of course, these figures can hardly be said to be a sufficient indicator of the standard of living as such. However, we can probably say that there has not been much improvement if there has been any from 1978 to 1983 in Honolulu as far as the economic condition is concerned. It, thus, appears as if there is not much positive relation between the subjective and objective realities as revealed in these figures.

3.3 Changes in Sub-Groups

Although we were not able to detect any significant changes in the attitudes and values of Honolulu residents as a whole from 1978 to 1983

other than the two major items we discussed above, there are more changes we found if we look at sub-groups within the population of Honolulu residents, i.e., the mainlanders (Caucasians) who hail from the U.S. mainland, the locals, and others who are born abroad or non-Caucasians from the U.S. mainland.

Ideology (Q 37): Changes in ideological orientation are most clearly observed among the mainland Caucasians (N=183), followed by the "others" (N=85), and lastly the locals who are not of Japanese ancestry (N=234). The mainland-born Caucasians seem to be most sensitive to the ideological change that took place from 1978 to 1983. The Japanese Americans as a sub-group will be discussed in the next Chapter which is exclusively devoted to the Japanese Americans. The Caucasians' sensitivity to the ideological change may be a function of formal schooling in view of the fact they are most likely to be college graduates (78%) and also they may be more in tune with what is happening in the nation as a whole than the local population.

The Level of Satisfaction in Life (Q 38, 39): Our general finding is applicable to all groups except the mainland Caucasian group as a whole changed the least in relation to the rest of sub-groups. They as a group are least satisfied also when compared with the remaining two groups.

Make Use of Nature (Q 26): There was a marked increase in the number of those who believe man must "make" use of nature among all sub-groups except Japanese Americans and the "others." Those who chose this response category over two other alternative answers increased from 59 percent in 1978 to 72 percent in 1983 for the Caucasian group and 55 percent to 65 percent for the local Honoluluans while the percentage for the "others"

remained the same 55 percent. The pronounced shift in the value of making use of nature is observed among the Caucasians reflecting perhaps their sensitivity to the changing shift of the industrial structure from that of the industrial to postindustrial era in which we are becoming more conscious of the limited nature of natural resources on the planet earth.

Follow Custom or Going My Own Way (Q 12): On the question of whether or not one should go ahead with what one thinks is right or one should follow custom, we found an increasingly large number of the local and the "other" group are becoming less traditional. Twenty three percent of the locals felt they should follow custom in 1978 while in the 1983 survey we found only nine percent chose this alternative over going one's own way. Likewise, those who believe in following custom decreased from 29 percent in 1978 to 19 percent in 1983 for the "other" group who include a large number of immigrants from Asia. The Caucasian group did not change much since only nine percent of its members believed in following custom in 1978. Again these mainlanders proved to be most progressive and individualistic.

Increased in People's Freedom (Q 4): One of the questions that separate the mainland Caucasians from the local population off Honolulu is their expectation of the future regarding people's freedom. In the first place, the mainlanders are very pessimistic about the future of freedom while the locals are optimistic. Exactly 50 percent of the mainlanders believe that people's freedom will decline while only 27 percent of the locals think so in 1983. Forty percent of the locals thought people's freedom will increase in 1978 whereas in 1983 over half of the local population or 51 percent responded that they believe freedom will

increase. There was no change in the "other" group's assessment of the future. What could have made the locals to be more optimistic about the future of individual freedom remains a mystery, however. If the level of education is an indicator of one's cognitive capacity to see things including those values that are contrary to one's own, then the difference between the mainlanders and the locals can be explained. What we cannot explain, however, is why did the locals become more optimistic. The percentage of college graduates among them did not change significantly from 1978 to 1983.

Continue to Work or Stop Working (Q 5): With the exception of Japanese Americans in Honolulu, the rest of the sub-groups have changed their views on this question of what to do if one had enough money to live. Should one continue to work? Sixty percent of the mainlanders in 1978 said that they would continue to work whereas even a greater number of them said they would in 1983. Those who would continue to work increased from 60 percent to 73 percent for the Caucasians, 57 percent to 65 percent for the locals, and 56 percent to 67 percent for the "others." For some interesting reasons, non-Japanese American people in Honolulu are becoming more work-oriented while Japanese Americans did not change much in this regard.

Changing Values of the East and the West (Q 28): On this question, the respondents were asked to choose two out of four values, namely filial piety, repaying obligations, individual rights, and individual freedom. While we fail to observe any appreciable change in the second and third values, those who chose the first value of filial piety increased from 25 percent in 1978 to 36 percent in 1983 for the Caucasians, and 53 percent to a high 64 percent for the "others." Again the locals remained

relatively unchanged. Non-locals as a whole are accepting more of the traditional Eastern value of filial piety and rejecting the traditional Western value of individual freedom. It is interesting to note that Caucasians are becoming more like the locals in their attitudes toward their parents and in their evaluation of individual freedom.

The Importance of Connection (Q 32, 33): In hiring a new employee, should an applicant with the highest exam score get a job or one's relative/benefactor? There has been a slight trend toward choosing the person with the highest grade among all sub-groups over either the relative or benefactor. Those who chose the first answer increased from 59 percent in 1978 to 69 percent for Caucasians and 62 percent to 80 percent among the "others" in 1983. When the question was changed from one's relative to one's benefactor, a similar change was also observed for these two groups but not for the locals. Perhaps, this has to do with the fact that both the mainlanders and the "others" hail from outside of Hawaii and they are becoming more acutely aware of the importance of treating people fairly in relation to those who are born and reared here in the islands.

The Country or the Individual (Q 27): In establishing a priority between the nation and the individual in their pursuit of satisfaction and happiness, there is a marked increase in the percentage of the locals who believe the nation comes first before the individuals as manifested in the increase of those who responded so from 24 percent in 1978 to 35 percent in 1983. Although similar increases are noted for the other two groups, the extent of the increase was not significant by not reaching the cutting point of 10 percent difference.

Though small in magnitude somewhat notable change, is detected among

newcomers from the mainland. When we had separated those respondents who came to Honolulu in the past five years or less (N = 30/16.4%) and those who have been in Honolulu more than five years (N = 153/85.6%), we noted the following differences between the two groups:

Occupation (F 15): The professionals among the newcomers constitute only 10 percent as opposed to 22 percent among the old timers. There are proportionately more clerical workers among the old timers (24%). It appears as if Hawaii is attracting more clerical workers and fewer professional from the mainland than it used to. Perhaps this difference in occupation may be responsible for difference found between the two groups on a number of items as presented below:

Continue to Work (Q 5): On the question of whether or not one continues to work even if one has "enough money to live as comfortably as" one would like, we found that newcomers are interested in continuing to work (87%) more than the old timers (71%).

Highest Grade (Q 33): As anticipated from the occupational background of the new comers, they believe that the job applicant who received the highest grade should be given the job (73%) more than the old timers do (64%).

Family Life (Q 38): Likewise on the question of family life, fewer newcomers (17%) are "completely satisfied" than the old timers (37%).

Exposure to Japan (F 21, 23): The newcomers are less exposed to things Japanese than the old timers. The percentage of those who do not watch Japanese television programs at all among newcomers is 73 percent, as opposed to 58 percent of the old timers. Also, the number of those who never visited Japan is higher among the newcomers (73%) than among the old

timers (57%).

On the whole, we may be justified in suggesting that there are signs that indicate that new arrivals from the mainland are not those of as high social status as they used to be in the past. Whether or not this is a trend is a question to be answered in future studies.

Of all the mainland-born Honoluluans, a large majority (80.8%) came to live in Hawaii less than 25 years ago. The largest bulk (38.3%) settled in Hawaii between ten and twenty years ago suggesting that the largest wave of mainlanders arrived at the island in the 1960's when the state economy grew faster than perhaps any other decade in the history of the islands.

3.4 Concluding Remarks

Although there are several changes observed between the two surveys, a remarkable stability of opinions is found among the Honolulu respondents on a great majority of questions asked of them. Two major changes found appear to reflect the nature of social and cultural changes the United States as a whole is going through in that the residents are becoming less ideological as a whole at the same time they are becoming slightly more conservative in their view of the world as they lived through the end of the 1970's and ushered in the 1980's. The national trend toward conservatism under the Reagan administration seems to be manifested in our findings of the changing mood of the Honolulu voters. Although fewer individuals are totally satisfied with their life, more people are more or less satisfied in 1983 than in 1978 regardless of the objective reality of living conditions in Honolulu today.

These major changes we found suggest two kinds of changes Honolulu is

passing through. First, Honolulu as a major American city in spite of its ethnic make-up is definitely an integral part of the American political culture changing right, along with the rest of the nation. Second, structural changes in employment patterns and industry are affecting individuals, particularly the highly educated segments of the society in changing their values in tune with the structural adjustment of the national economy. Another interesting finding is that non-locals in Honolulu are becoming more East Asian in their value orientation as manifested in our findings of a question on four values, two Eastern and two Western.

Other minor changes noted in this Chapter may have been caused by errors in sampling and/or interviewing, but these three findings are of the nature that makes sense as far we can ascertain. Obviously more longitudinal data are needed to yield the data outputs that will enable us to isolate cohort effects from those of aging or historical period.

Although not certain at this juncture, we observed signs that suggest new arrivals from the mainland are not as well educated and affluent than those who came to Hawaii in the 1960's.

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Chapter 4

Japanese Americans, 1971-1978-1983: A Diachronical Perspective

4.1 "Japaneseness"

Japantowns are found in San Francisco, Los Angeles, and many other parts of the United States where Japanese immigrants settled. Is there a Japantown in Hawaii, where about one-third of Japanese Americans reside? The absence of Japantown in Hawaii is not an indication of that local Japanese Americans are uninterested in things Japanese [1]. On the contrary, the entire state of Hawaii is affected by the presence of Japanese culture. For example, there are now six television stations broadcasting in Japanese. Japanese restaurants abound. It is impossible to visit places frequented by tourists and not to see any Japanese tourists who somehow can be distinguished from the local Japanese population, who do not share the Japanese national's body language, among other things.

It is obvious to most observers that Japanese Americans in Hawaii seem to have maintained more Japanese values in relation to their cousins on the U.S. mainland who live as members of a small minority. Second, it is equally apparent that older Issei and Nisei show more of their orientation toward things Japanese. Third, their attachment to Japanese values are, however, such that they cannot be equated with the Japanese in Japan. It probably is not simply a coincidence that the Japanese were able to perform a miracle to bring about today's economic prosperity, while Japanese Americans were also able to significantly improve their status within the United States. Japan's success and that of Japanese Americans

in the past 40 years probably should not be dismissed as mere luck. If so, what are some of the values the Japanese in Japan and Honolulu's Japanese Americans share in common? How are these Japanese values changing? Also, one of the original intents of the 1971 Honolulu survey was to discover to what and in what ways did Americans of Japanese ancestry in Hawaii maintain their Japanese values. It is to these questions that this chapter is addressed.

Keeping these in mind, we developed a set of scaling items regarding one's attachment to the Japanese culture, ranging from language-related items, mass media, contacts with Japan, and acculturation to assimilation items which were used to develop a scale by using Hayashi's quantification technique known as "correspondence analysis" [Lebart, Morineau, and Worwick, 1984], essentially a principal component analysis designed specifically for qualitative data such as ours. Although we followed the same data analysis procedure as done in the past, we added a few additional analyses of the data this time in order to shed more light on the old data so that we may be able to draw some inferences on the direction and rate of changes taking place among Japanese Americans in the past 12 years from 1971 to 1983 [2].

4.2 The Findings

Table 4.1 is constructed to summarize the data outputs. The values of primary axes X1 and X2 are assigned to each item, where the first axis X1 represents the latent vector corresponding to the maximum latent root, and X2, the second axis, corresponds to the second maximum latent root. The eigen values are 0.27 and 0.09, respectively. The items included in the

Table 4.1

SCALE VALUES ASSIGNED TO EACH RESPONSE CATEGORY (1983 Data)

Item	Response Category	N	X1	X2
J05 Familiar Name	1 Japanese	68	1.552697	4.176861
	2 American	207	-0.774628	-1.308730
	3 Both	25	2.373953	0.798398
F23 Japan Visit	1 No	136	-1.933624	-2.859037
	2 Yes, once	80	-0.107235	3.711241
	3 Yes, 2-5 times	66	2.669818	2.974429
	4 Yes, 6 or more times	16	5.545154	-6.266033
F11 Lived in Japan	1 Yes	62	3.649818	-1.560574
	2 No	238	-0.956460	0.251824
J08 Japanese Language School	1 None	52	-2.555901	-8.506908
	2 1- 5 years	95	-1.244694	-0.144996
	3 6-10 years	115	0.480333	4.528200
	4 10 years or more	43	4.644618	-1.542278
J09 Japanese Language Ability	1 Fluently	41	6.051363	-3.818962
	2 Passably	109	0.593077	4.589799
	3 Understanding only	66	-1.450708	1.162191
	4 Very poorly	52	-1.941711	-1.850553
	5 Not at all	36	-3.141665	-9.662321
J17 Organi- zation	1 Japanese organization(s) only	45	3.391331	-1.850553
	2 Non-Japanese Org./Mixed	207	-0.572584	0.114389
J01 Japanese Newspaper	1 No	273	-0.676308	0.719839
	2 Yes	26	6.727764	-7.915942
J02 Japanese	1 Never	198	-1.436680	-1.628953

J02 Radio	2 Occasionally	74	1.834707	5.359488
	<u>3 Often/Regularly</u>	<u>24</u>	<u>6.170598</u>	<u>-4.497493</u>
J03 Japanese	1 Never	53	-2.341227	-5.505183
Television	2 Occasionally	173	-0.307211	1.315091
Program	<u>3 Often/Regularly</u>	<u>72</u>	<u>2.467358</u>	<u>0.901152</u>
J16 Friends	1 All Japanese	36	2.171446	-0.351178
	2 Mostly Japanese	94	0.798628	-0.727002
	<u>3 Mixed/Non-Japanese</u>	<u>174</u>	<u>-0.846672</u>	<u>-0.442735</u>
J08 Miscege-	1 No	162	0.113183	-0.433692
nation	<u>2 Yes</u>	<u>138</u>	<u>-0.151990</u>	<u>0.536436</u>
J18 Co-workers	1 All/Mostly Japanese	74	0.736831	-0.286037
	<u>2 Half/More Non-Japanese</u>	<u>200</u>	<u>-0.532583</u>	<u>0.511372</u>
J03 Japanese	1 Yes, only Japanese movies	2	1.297064	4.316102
Movies	2 Yes, both	96	-0.165809	0.079675
	<u>3 No</u>	<u>73</u>	<u>-1.705727</u>	<u>-2.118414</u>
J04 Japanese	1 Yes, only Japanese music	18	6.232951	-3.900496
Music	2 Both	233	0.278088	1.880504
	<u>3 Dislike Japanese music</u>	<u>57</u>	<u>-2.933219</u>	<u>-6.227469</u>
J14 Letter	1 Japanese only	14	9.608194	-14.421527
Writing	2 Both English and Japanese	47	2.074282	2.743861
	<u>3 English only</u>	<u>230</u>	<u>-1.139318</u>	<u>0.263487</u>
J15 Mental	1 Japanese and/or English	13	9.413113	-11.757019
Arithmetic	<u>2 English only</u>	<u>291</u>	<u>-0.400166</u>	<u>0.511672</u>
F02 Religious	1 Buddhism	96	2.466753	1.881969
Preference	2 Christianity	66	-0.561947	0.032135
	3 Others	44	-1.103618	0.386800

analysis are arranged in the same manner as they were in the past two surveys whose results are found in our earlier report [Research Committee on the Study of Honolulu Residents, 1980, pp. 54-57 and Research Committee on the Study of Japanese Americans in Honolulu, 1984, pp. 178-195]. Numerical values that appear in column X1 seem to represent the relative magnitude of Japaneseness of each item. The smaller the numerical value found in column X1, the lesser the Japaneseness. The largest positive value found in the entire column is 9.608194 for writing letters in Japanese, followed closely by doing mental arithmetic in Japanese (9.413113). The largest negative value in the maximum latent root (X1) is -3.141665 for "not" speaking Japanese "at all," followed by -1.941665 for speaking Japanese "very poorly." With the single exception of the first item in Table 4.1, X1 values for response categories for each questionnaire item are scored in an expected direction. We have no explanation for this exceptional case. Likewise one can carefully go through the column to determine which one of these items constitutes the core of the Japanese cultural heritage in the Japanese American culture in Honolulu. However, there are just too many items with too many figures. In order to give a general picture of the extent of Japaneseness, a summary, Table 4.2 is presented, along with the results of the two previous surveys.

The top two items in Table 4.2 have not changed at all in any of the three surveys. Reading Japanese newspaper(s) came back to occupy the third position again in the 1983 survey after slipping down to the fifth place in the 1978 survey. It is of interest here to note that although the language constitutes the core of the Japanese culture, the very inside of the core consists of one's ability to write Japanese and one's habit of

Table 4.2

JAPANESENESS SCALE VALUES BY YEAR

Variable Name	1971 Survey		1978 Survey		1983 Survey	
	Rank	X1	Rank	X1	Rank	X1
Write letters in Japanese	1	8.69	1	9.12	1	9.61
Do mental arithmetic in Japanese/both	2	7.94	2	7.77	2	9.41
Read Japanese newspaper(s)	3	7.12	5	5.49	3	6.73
Speak Japanese fluently	4	5.04	7	4.43	6	6.05
Lived in Japan	5	4.22	8	3.75	9	3.65
Like Japanese music only	6	4.17	4	5.95	4	6.23
See Japanese movies only	7	3.94	3	6.42	15	1.30
Went J. language school over 10 years	8	3.84	16	1.04	8	4.64
Visited Japan six or more times	9	3.84	9	3.72	7	5.55
Listen to Japanese radio often	10	3.79	6	5.22	5	6.17
Watch KIKU/Japanese TV programs	11	3.74	11	2.64	12	2.47

Do not speak Japanese at all	1	-4.45	1	-3.01	1	-3.14
Never went to Japanese language school	2	-3.72	5	-2.01	3	-2.56
Like non-Japanese music only	3	-3.67	4	-2.49	2	-2.93

doing mental arithmetic in Japanese. One's ability to speak or read Japanese is not as crucial as the first two. What this implies is that to think actively is the inner core of the Japanese culture and being able to understand the Japanese language, listening to Japanese radio broadcasts, watching Japanese television programs, etc., are secondary to the inner core of the culture. These secondary core items appear to consist of

activities that do not require active thinking on the part of the individuals, although one must be familiar with the language.

When one looks at the all of the entries in Table 4.1, one will note that the ways in which Japaneseness has been ranked is as follows:

- 1) the Japanese language,
- 2) Japanese mass media,
- 3) contacts with Japan,
- 4) organizational affiliation,
- 5) co-workers.

This pattern of Japaneseness has remained intact in the past three surveys, as exemplified by the high correlation coefficient of .955 for the results of the 1983 survey and those of 1971, and .922 for the results of the 1983 and those of the 1978. When we combined the three sets of the data and obtained scale values which were then correlated with the results of three separate surveys, we obtained very high correlation coefficients of .989 for the 1971 survey, .972 for the 1978 survey, and .971 for the 1983 survey.

Since we did not find much apparent change over the years, Figure 4.1 is constructed to demonstrate graphically how the relative magnitude of Japaneseness for each item is distributed from the combined data of 1971, 1978, 1983 data sets. The first three items are directly related to the use of Japanese language. The second series of items consists of the extent to which the respondents are exposed to the Japanese mass media. The third series of questions are on the extent of contact with Japan. The last two series are composed of items indicating the extent of assimilation into the American society at large. The very last two items,

Figure 4.1

JAPANESENESS SCALE VALUES BY ITEM

Item	-5	0	+5		
Letter writing		-1.3	1.8	9.3	
Mental arithmetic		-0.5		8.6	
Japanese language	-3.8	-2.5	-1.7	.4	5.2

Japanese paper		-0.7		6.6	
Japanese music	-3.1		.3	4.9	
Japanese radio		-1.7	1.3	4.8	
Japanese movie		-2.1	-0.1	4.1	
Japanese television		-2.5	-0.7	3.1	

Japan visit		-1.8	.7	2.9	4.5
Lived in Japan		-0.9		4.1	
Japanese lang school	-3.0	-1.5		3.2	

Organization		-0.8		2.6	
Familiar name		-1.2		2.4	
Friends		-0.9		2.3	
Religion		-1.1	.3	2.2	

Co-workers		-0.7	.2		
Miscegenation		-0.1	.1		

however, are composed of the nature that suggests no voluntary actions on the part of the respondents themselves. One normally has little choice as to who would be her or his co-worker, whereas one does have a choice to make in joining any organization or choosing one's friends. This graphic presentation provides us with how Japaneseness is structured in the attitudes of Japanese Americans in Honolulu as a whole.

We were unable to detect any significant change over the past three survey results in regard to the results of this scaling. Up to this point, we have dealt with items. We shall now analyze the data with respondents rather than with items. Each respondent's scale value of her/his "Japaneseness" will be expressed in terms of the mean value of one's response to the items included in the construction of the "Japaneseness" scale. We divided the respondents into five age groups:

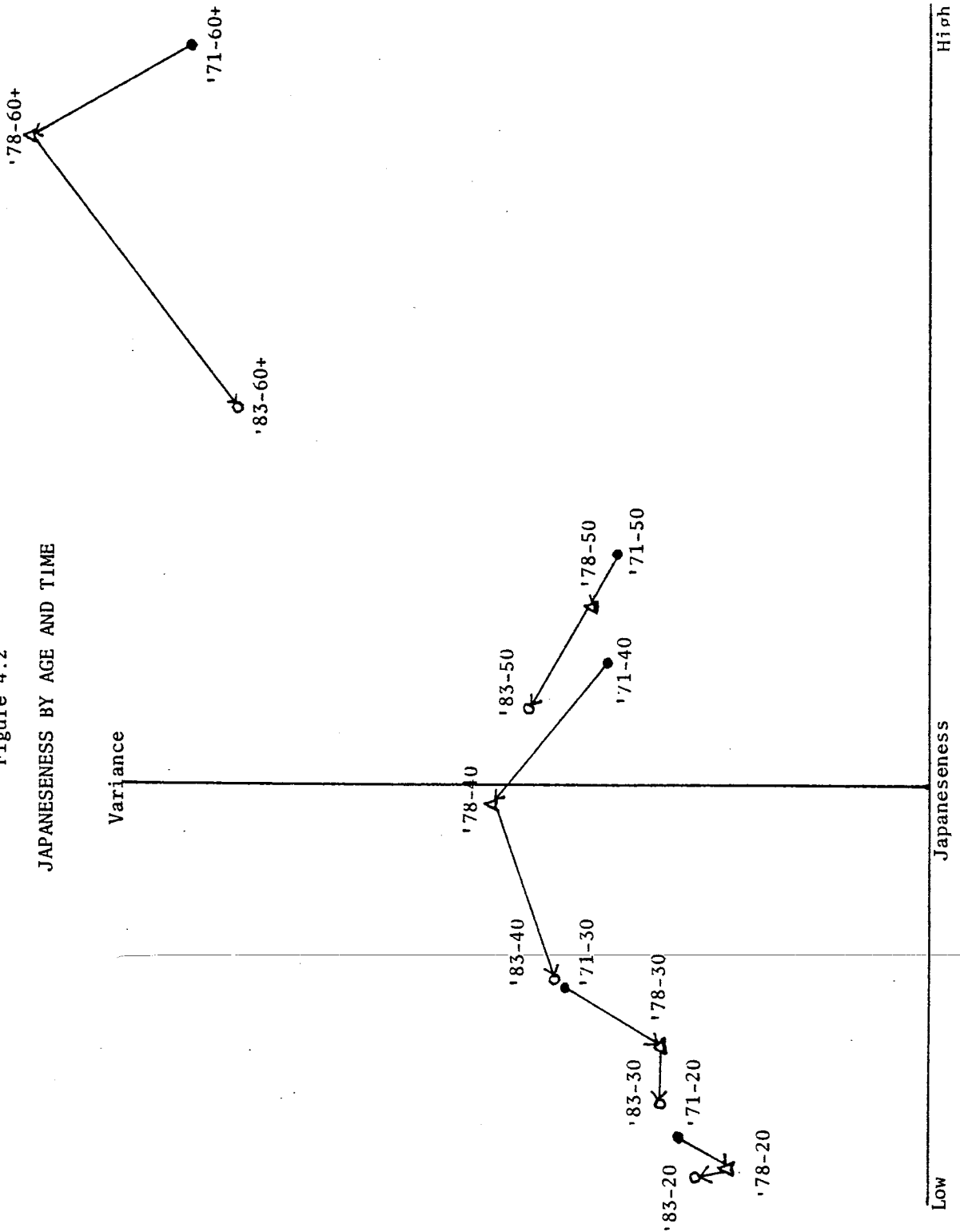
- 1) those who are 60 or over,
- 2) those who are in their 50's,
- 3) those who are in their 40's,
- 4) those who are in their 30's, and
- 5) those who are in their teens and 20's.

We then proceeded to obtain the mean scale value and the variance for each age group in all three data sets. The results are presented in Figure 4.2.

The vertical axis represents the value of variance and the horizontal axis the extent of Japaneseness for five different age groups in the three surveys, 1971, 1978, and 1983. First, perhaps the most notable trend as expected is that the older the age group, the more Japanese it is. What we did not know before and what we discovered in this analysis is that the older the age group is, the greater is the variance value. In other words,

Figure 4.2

JAPANESENESS BY AGE AND TIME



while the extent of Japaneseness is greater among the older groups, the extent to which their members differ from one another also varies greatly. Younger Japanese Americans are homogeneous in this regard while older respondents are heterogeneous. Why might this be the case? A probable cause might lie in the heterogeneous nature of the older generations, particularly those who are in their 60's, since some of them are what is known in Hawaii as "Sengo-Issei" [3], or those Issei who came to the United States after World War II. Consequently, they vary in values that differ from those of the Issei who lived most of their lives in Hawaii, including war years. Also there are some "Kibei-Nisei" [4] among the older age groups not found among younger people. Furthermore, the Japanese language school system after the war can hardly be compared to that of the pre-war days, when the instruction of the language was carried out with much more severe discipline. Thus the post-war generations of Japanese Americans are almost totally a product of the American school system with a minimum of impact from the traditional Japanese language training that characterized the pre-war days. Another factor that may have contributed to this phenomenon is the fact that some of those who are in their 60's and over are Japan-born Issei, while some are island-born Nisei Americans.

Second, the extent to which the variance values changed from the 1971 survey to the 1983 survey for each group is related to the extent to which each group's mean Japaneseness scale values changed from 1971 to 1978, then to 1983. For example, the largest shift away from Japaneseness occurred among the oldest age group of those who are 60 and over. Likewise, as entries in Figure 4.2 indicate the largest change in the mean variance values is observed among the same age group in relation to other age

groups. The smallest change from 1971 to 1983 in both variance and the mean values is observed among the youngest age group of those who are in their teen and 20's. This leads us to our third observation.

Third, the older the age group, the more its mean Japaneseness value has declined from 1971 to 1983. The greatest shift away from the Japaneseness value has declined from 1971 to 1983 took place among those in their 60's and over and those in their 40's. Those in their 50's did not change as much as those in their 40's. A reason for this exception may lie in the fact that some of the Nisei respondents were in their 40's in earlier surveys, while an increasingly large number of those who are in their 40's include the Sansei respondents, who are much less Japan-oriented. Younger Japanese Americans' attachment toward the Japanese values has shown the least change over a period of time covered by these three surveys, partly because their orientation toward the Japanese values is much more slight than that of the older generation respondents.

The fact that the older the respondent, the more Japan-oriented one is, is not sufficient to prove the validity of the present scale. For those who are not convinced, we refer them to an earlier work which demonstrated the validity of the Japaneseness scale presented here [The Research Committee on the Study of Japanese Americans in Honolulu, Hawaii, 1984, pp. 183-188]. What was then done was to correlate the results of the Japaneseness scale with nine items thought to represent the "traditional" values of Japan, i.e., Question Numbers 8, 9, 11, 12, 26, 28.2, 28.3/4, 29.5, 37A. Traditionally oriented Japanese people are, for example, those who believe in following custom rather than in going their own way and in repaying obligations. In other words, those individual respondents who

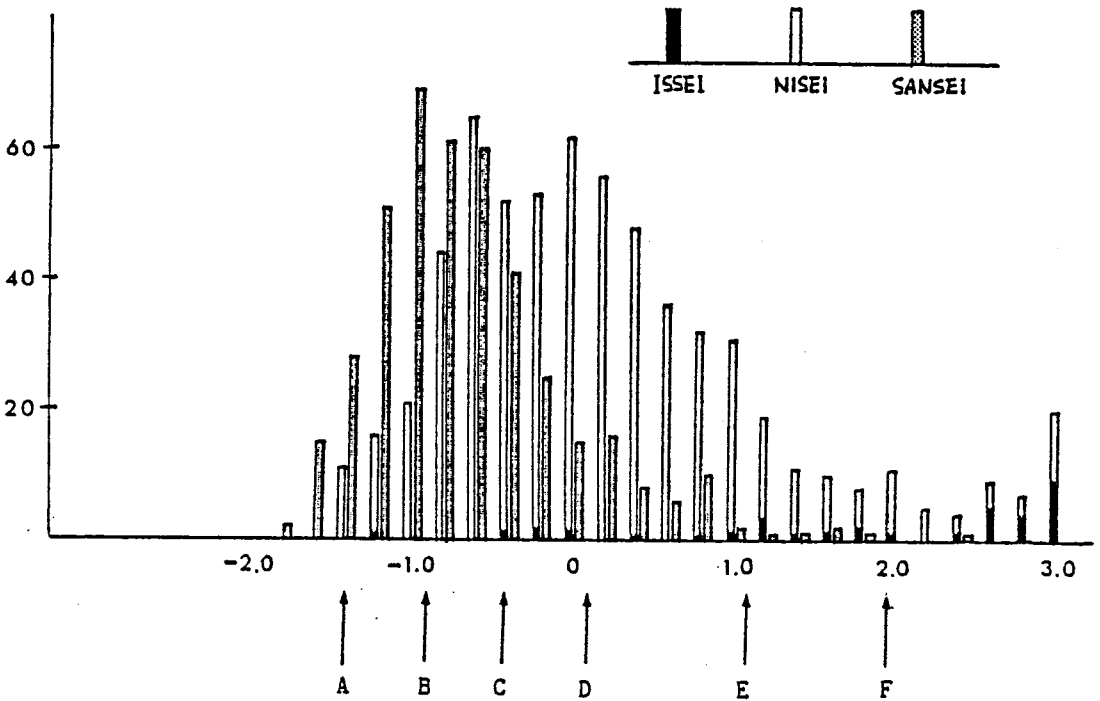
rate "high" on the Japaneseness scale among Japanese Americans are also found to respond positively to the nine traditional Japanese items.

These findings certainly would not have been made possible without the benefit of having these longitudinal sets of the same survey data, proving once more the usefulness of our soritical approach in the accumulation of the longitudinal data in order to describe and explain the dynamics of the attitudes. An assumption involved in the suggested explanation for the large move away from "Japaneseness," particularly among those who are in their 40's, the generation gap in reference to their "Japaneseness." In short, the magnitude of Japaneseness is on the move if we use the fixed means of measurement over a period of time as we did in this analysis, particularly among the older generations of Japanese Americans in Honolulu. This raises a question on the extent of the respondents' Japaneseness over different generations.

Figure 4.3 has been generated to answer this question. It represents the results of determining the extent of Japaneseness by individual respondents. Figure 4.3, thus, demonstrates how the extent of Japaneseness is distributed for each generation. Entries in the Figure indicate that the average value of Japaneseness among the Nisei group, including some Issei, is around the scale value of zero. That of the Sansei (including some Yonsei respondents) is -0.8 . Hence, generation also makes a difference in the extent of Japaneseness among Honolulu's Japanese Americans. Likewise, we found that Nisei respondents in 1983 were becoming less Japanesey (.170) than they were in 1971 (.391). However, no appreciable changes over time are observed among the Sansei respondents -- $-.577$ in 1971, $-.509$ in 1978, and $-.571$ in 1983. Also, in terms of

Figure 4.3

JAPANESENESS BY GENERATION



variance, we found a larger variance among the Nisei respondents than among the Sansei respondents.

Table 4.3 is presented at this time to show the mean scale value of each individual respondent's response patterns to the items included in the construction of the "Japaneseness" scale. For example, those individual respondents who have Japanese names (J05), have visited Japan two to five times (F23), have resided in Japan (J11), have had over 10 years of Japanese language school experience (J08), speak Japanese language fluently (J09), do not belong to exclusively Japanese organizations (J17), do not read Japanese language newspapers (J01),

listen to Japanese radio programs "occasionally" (J02), watch Japanese television programs "occasionally," have friends mostly of Japanese ancestry (J16), have at least someone in the family married to a non-Japanese (J10), work in racially mixed places (J18), watch both American and Japanese movies (J03), like both American and Japanese music (J04), write letters in English only (J13/14), perform mental arithmetic in English only (J15), and are Christians (F07), have an average scale score of 1.151. They are designated as the "E" in Table 4.3. As concrete response pattern types, six different cases have been designated as type A through F in Table 4.3. For instance, the type "A" respondents' mean score is -1.404, making them the least "Japanesy" among the six types designated herein, while type "F" respondents, whose mean score is 2.034, are considered the most "Japanesy" among the six types of respondents. The type "D" respondents' mean score is 0.113, which seems to be typical of the Nisei respondents, whereas type "B," whose individual score is -.913, probably represents on the average somewhat less "Japanesy" Sansei and type "C," with a mean score of -.440, the more average Sansei's response pattern. Although each individual's response patterns varies greatly, the use of the "Japaneseness" scaling enables us to see the multifarious nature of "Japaneseness" on a unidimensional scale by converting it into the mean individual score as done in Table 4.3.

To further explain what we have done in Table 4.3, let us assume that we purchased a variety of goods, all of which are paid for with "x" amount of dollars. To convert all the purchased goods into dollars is equivalent to what we have done in Table 4.3 when we transformed various preferences of the individual respondents toward Japanese things into the mean

individual scores. To use this analogy, what we can say about the Japaneseness among the Japanese Americans in Honolulu is that the structure of their attitudes toward things Japanese is stable, meaning the extent of the Japaneseness has not significantly changed. However, their buying preferences, have changed, which means that what one "buys" has changed for the Nisei respondents, while the Sansei have maintained stability over the years. Of course, there are some Nisei who "buy" like the Sansei and vice-versa, although on the whole the Nisei continue to "buy" more Japanese things as shown in Table 4.3. Table 4.3, thus, demonstrates the usefulness of presenting the rich variety of the Japanese Americans' taste for things Japanese in a manner that is simple and in one dimension, namely, money, if we were to use the analogy employed above.

A delicate dynamics, hence, seems to be at work in shaping the value orientation of Japanese Americans toward Japanese culture. Generation, aging processes, and historical periods are in subtle ways affecting the manner in which respondents relate themselves to things Japanese.

Table 4.3

SCALE VALUES ASSIGNED TO EACH RESPONSE CATEGORY
(COMBINED DATA, 1971, 1978, & 1983)

Item	Response Category	N	X1	A	B	C	D	E	F
J05 Familiar Name	1 Japanese	276	2.4					*	
	2 American	636	-1.2	*	*	*	*		
	3 Both	121	0.6						*
F23 Japan Visit	1 No	522	-1.8	*		*			
	2 Once	293	0.7		*				
	3 2-5 times	183	2.8				*	*	*

(Table 4.3 continued)

		4	6 or more times	37	4.5					
J11	Lived in	1	Yes	62	3.9				*	*
	Japan	2	No	840	-0.9	*	*	*		*
J08	Japanese	1	None	145	-3.0	*				
	Language	2	1-5 years	297	-1.5		*			
	School	3	6-10 years	439	0.8			*	*	
		4	10 years or more	164	3.2				*	*
J09	Japanese	1	Fluently	181	5.2				*	*
	Language	2	Passably	414	0.4			*	*	
	Ability	3	Understanding only	212	-1.8					
		4	Very poorly	160	-2.5		*			
		5	Not at all	80	-3.8	*				
J17	Organi-	1	Japanese org. only	226	2.6				*	*
	zation	2	Non-Japanese org. mixed	585	-0.8	*	*	*		*
J01	Japanese	1	No	938	-0.7	*	*	*	*	
	Paper	2	Yes	102	6.6				*	*
J02	Japanese	1	Never	602	-1.7	*	*	*	*	
	Radio	2	Occasionally	295	1.3				*	
		3	Often/Regularly	140	4.8					*
F22	Japanese	1	Never	180	-2.5	*			*	
	TV	2	Occasionally	560	-0.7		*	*		*
		3	Often/Regularly	288	3.1					*
J16	Friends	1	All Japanese	149	2.3					*
		2	Mostly Japanese	407	0.2				*	
		3	Mixed/Non-Japanese	492	-0.9	*	*	*	*	

(Table 4.3 continued)

J10 Miscege-	1 No	590	0.2	*	*		*
nation	2 Yes	452	-0.1	*		*	*
J18 Co-	1 All/Mostly Japanese	269	0.2			*	*
Workers	2 Half/More Non-Japanese	584	-7.1	*	*	*	*
J03 Japanese	Yes, only Japanese movies	56	4.1				
Movies	Yes, both American and Japanese	507	-0.1			*	*
	No	187	-2.1	*	*		*
J04 Japanese	Yes, only Japanese music	69	4.8				
music	Both American and Japanese	775	0.3			*	*
	Dislike Japanese music	190	-3.1	*			*
J13 Letter	1 Japanese only	59	9.3				
Writing	2 Both English and Japanese	207	1.8			*	*
	3 English only	750	-1.3	*	*	*	*
J15 Mental	1 English	992	-0.5	*	*	*	*
Arithmetic	2 Japanese and/or English	56	8.6				
F02 Religion	1 Buddhism	345	2.2			*	*
	2 Christianity	320	-1.1	*	*		*
	3 Other	54	0.4				

Having described and explained some of the internal dynamics involved with respect to Honolulu's Japanese Americans' attitudes toward the core of Japanese culture as it exists in Honolulu, we now move to look at how the city's Japanese Americans have changed since 1971 with respect to specific items that are indicative of their Japanese values.

4.3 Changes in Japan Orientation [5]

TEACHER IN TROUBLE (Q 8): A question concerning a teacher in trouble yielded differences in responses from 1971 to 1983 for Nisei respondents. Those respondents who believe in disclosing the truth to children increased from 72 percent in 1971, 68 percent in 1978, to 83 percent in 1983 for the second generation respondents. Insignificant changes are observed for the Sansei respondents, more of whom believe in the disclosure of the truth, i.e., the Nisei respondents are more like Japanese people in Japan in this respect. The number of Japanese respondents who believes in telling the truth has increased from 42 percent in 1953 to 59 percent in 1983 [Tokeisurikenkyujo, 1984, p. 48]. It appears as if second generation Japanese Americans are becoming more like the rest of Honolulu's population in regard to this matter, as are the Japanese in Japan.

TRADITIONAL JAPANESE VALUES (Q 28): A question which asks respondents to choose two important values from four values consisting of 1) filial piety, 2) "on-gaeshi" [repaying obligations to benefactors] 3) individual rights, and 4) individual freedom has been repeated in the past three Honolulu surveys. While there have been no significant changes for the two latter Western values, there have been interesting changes for the traditional Japanese values. First, those who chose filial piety as one of the two most important values increased from 43 percent in 1971 to 56 percent in 1978, and to 58 percent in 1983 for the Sansei respondents, while there have been no changes among the second generation respondents who selected this value — about 60 percent. What seems to have happened over the years is that the generation gap (17%) between the Nisei and the

Sansei has almost disappeared (4%) as the Sansei became increasingly attracted to the value of filial piety as they grew older. Second as far as the "on" is concerned, it was the Nisei who changed rather than the Sansei. Those Nisei respondents who selected the "on" attenuated from 30 percent in 1971, 19 percent in 1978 to 20 percent in 1983. A generation gap of nine percent in 1971 between the Nisei and the Sansei has been narrowed down to only two percent as a result. Thus, an interesting narrowing of the generation gap has taken place on these two values.

JAPANESE MASS MEDIA (J 02, J03): There has been a steady decline in the number of both Nisei and Sansei regular listeners of Japanese radio programs. The figure declined from 18 percent in 1971, to 13 percent in 1978, to eight percent in 1983. Those Nisei who did not listen to Japanese broadcasting increased from 42 percent in 1971 to 54 percent in 1983. Over half of the Nisei no longer listen to Japanese radio programs at all while those Sansei respondents who do not listen at all increased from 69 percent in 1971 to 79 percent in 1983. In 1971, nearly one half of the Japanese Americans listen to Japanese radio programs, while now 65 percent of the Japanese Americans never listen to Japanese radio programs. What is of interest is that both young and old generations are becoming less interested in Japanese radio programs. Since the number of Japanese television viewers did not increase among Japanese Americans from 1971 to 1983, we must conclude that the interest in Japanese mass media is stagnating. The number of those who do not watch Japanese television programs decreased slightly from 22 percent in 1971 to 17 percent, showing some, but insignificant increment in the number of Japanese television viewers, particularly in view of the fact that the number of Japanese

television stations has increased from only one in 1971 to five by 1983.

The number of Japanese movie theaters has decreased over the years to zero by 1983. There are a few theaters which show Japanese movies but none shows Japanese movies exclusively. The number of those who just do not see any movies increased from 11 percent in 1971, 21 percent in 1978, to 24 percent in 1983. There seems to be no doubt that the number of those who are interested in seeing Japanese movies has declined sharply in the past one decade. Also, it should be noted here that this decline has occurred among both generations.

CONTACTS WITH JAPAN (F 23, J 11): The percentage of Japanese Americans who never visited Japan has attenuated significantly from 58 percent in 1971 to 45 percent in 1983. Nisei respondents who never visited Japan declined from 47 percent in 1971 to 31 percent in 1983. The number of Sansei respondents who have never visited Japan decreased from 77 percent in 1971 to 62 percent in 1983. Apparently more and more Japanese Americans are visiting the land of their ancestors in recent years. In 1971 more than half of them did not have any experience of visiting Japan. As for 1983 the figure has declined to 45 percent.

While there have been no changes in the number of Nisei respondents who have lived in Japan, there has been an increase in the number of Sansei respondents who have resided in Japan from only five percent in 1971, to 10 percent in 1978, to 15 percent in 1983.

Thus, while there has been less interest shown in Japanese radio programs, more younger Japanese Americans in particular have had the opportunity to live in Japan in recent years and more Japanese Americans of old and young generations have had more opportunities to visit Japan.

There has been no significant change in the number of people who have attended Japanese language school, as well as no change in the proficiency in Japanese among the respondents.

JAPANESE NAMES (Q 05): Whether one is called by a Japanese name or an American name does make a difference in the extent of the Japaneseness as defined and discussed earlier in the Chapter. What we noted in the past three surveys is that there has been a general decline in the use of Japanese names. The only significant change we wish to report is the number of Nisei respondents who are called by their Japanese names. They declined from 44 percent in 1971, to 37 percent in 1978, and finally to 33 percent in 1983. This gradual decline may have been caused by an increased number of deaths among older respondents who used their Japanese names as well as some younger ones who became grandparents, which resulted in their being called by their grandchildren who know little Japanese by American names or simply by the name of grandmother or grandfather.

ASSIMILATION (J 12.5, J 12.6, J 16, J 17, J 18): We have asked a series of pair comparison items from food to spouse selection. There has been no change in the preference of American food as opposed to Japanese food, for example, from 1971 to 1983. About one-third of the respondents have preferred to have Japanese food and another one-third of them chose American food, while the remaining one-third of them said they liked both kinds of food equally.

We have, however, discovered significant changes on other pair comparison items. On the question of spouse selection, those who prefer Japanese decreased from 79 percent in 1971, to 69 percent in 1978, to 67 percent in 1983 (J 12.5). Likewise we have found a similar shift in the

preference of Japanese friends from 59 percent in 1971, to 47 percent in 1978, to 45 percent in 1983. Consequently, it appears clear that the number of those who desire to associate themselves exclusively with fellow Japanese Americans has been declining in the past decade. Does their desire bear out in reality?

The number of those who reported to have only or mostly Japanese friends decreased from 59 percent in 1971, to 54 percent in 1978, and finally to 43 percent in 1983 (J 16). Thus, the respondents' preference is accompanied by the objective reality of having more friends of non-Japanese ancestry in recent years. Japanese Americans have acquired a desire to assimilate themselves into the rest of the Honolulu community in the past decade, and in fact they have more friends of non-Japanese ancestry. Furthermore data compiled by the Hawaii State Department of Health indicate that babies born of "pure" Japanese Americans as opposed to those of miscegenation declined sharply from 1957 to 1982 [THE HAWAII HOCHI, July 18, 1985, C-2]. It is reported that the percentage of mixed Japanese American babies increased from about 30 percent in 1957, to 44 percent 1971, and to 57 percent in 1982.

These findings are also accompanied by another finding that the number of those who belong to racially/ethnically mixed voluntary organizations shows an increase from 44 percent in 1971, to 50 percent in 1978, to 62 percent in 1983 (J 17).

Moreover, the degree of assimilation at the place of the respondents' work seems to have advanced. The number of respondents who work at ethnically mixed places has increased from 39 percent in 1971 to 51 percent in 1983 (J 18).

The extent of assimilation, as manifested in the number of non-Japanese friends the respondents have, the number of ethnically mixed organizations to which they belong, and the number of the respondents who work in ethnically mixed places have all shown a rise. By 1983 more than half of the Japanese Americans have friends consisting of many non-Japanese, belong to ethnically mixed organizations, and work at integrated places. The extent of assimilation is on the rise, regardless of generation. This suggests a community-wide move toward increased assimilation. On the whole, Japanese Americans seem to be integrating further into the mainstream of life in Honolulu, while simultaneously increasing at least some Japanese value orientations, such as their attitudes toward their parents. However, on the whole, an increasing trend towards assimilation is accompanied by an increased acceptance of American values at large (Q 8, Q 28, J 2, J 3).

We now move from changes observed from the earlier surveys to the question of the generation gap in values between the Nisei and the Sansei.

4.4 Generaation Gap [6]

For the purpose of our reporting, we have combined the Issei and Nisei respondents into one category and called them "Nisei" while we combined third and fourth generation respondents into one category — "Sansei." Moreover, it should also be noted that those who are born of Issei and the Nisei parents are classified under the "Nisei" group, while all others are groups into the "Sansei" category. As one would anticipate, the percentage of the Nisei respondents has been declining over the years in relation to that of the Sansei. It decreased from 63.4 percent in 1971, 58.7 percent

in 1978, to 56.7 percent in 1983. Keeping these changes in mind, we now will look at gaps in values and attributes between the two generations.

Table 4.4
GENERATION GAPS

Q No.	Item		Nisei	Sansei
FUTURE ORIENTATIONS				
Q03	Peace of mind	{increase}	42%	30%
Q04	Freedom	{increase}	52	42
LIFE STYLE				
Q05	Continue to work	{work}	51	73
		{stop}	41	25
Q22	Standard of living	{much better}	45	20
		{slightly better}	34	46
Q39	Satisfaction in life	{completely satisfied}	32	09
		{satisfied}	51	63
Q29	Ways of life	{your own taste}	24	40
		{not worrying}	45	30
SOCIETY AND POLITICS				
Q11	Political leader	{disagree}	85%	95%
Q36	American society	{reformist}	65	80
		{radical defender}	30	15
Q37B	Capitalism	{depends...}	31	42
Q37C	Socialism	{depends...}	38	52
Q57	Radical change?	{Yes}	30	19
		{No}	62	77
Q52	Advent of computer	{desirable}	30	44

(Table 4.4 Continued)

FAMILY LIFE

Q16	Home: only place to relax	{Yes}	65	45
		{No}	32	53
Q17	Marriage	{permanent}	45	24
		{may be broken}	41	54
Q19	Cohabitation without money	{indifferent}	41	54
		{bad idea}	51	39
Q38	Family life	{completely satisfied}	39	26
		{satisfied}	51	63

WORRIES

Q50	Serious illness	{very much}	51	37
		{slightly}	17	27
	Accident at work	{very much}	31	19
		{slightly}	17	27
		{not at all}	24	34
	Street crime	{very much}	56	38
		{slightly}	13	25
	Car accident	{very much}	49%	34%
	Unemployment	{very much}	37	24
		{slightly}	15	30
	War	{very much}	56	37
		{somewhat}	16	28
	Nuclear power accident	{very much}	56	37

ENVIRONMENT

FO1	Religious faith	{Yes}	73	56
		{No}	25	42

(Table 4.4 Continued)

F02	Religious affiliation	{Buddhism}	40	20
DEMOGRAPHY				
F14	Education	{elementary school}	18	00
		{high school}	38	15
		{college}	17	53
F15	Occupation	{clerical}	32	45
F16	Marital status	{unmarried}	05	30
JAPANESE MASS MEDIA				
J22	Japanese TV programs	{never}	13	24
		{regularly/often}	29	17
J02	Japanese radio	{never listen}	54	79
		{occasionally}	32	14
J03	Japanese movies	{never}	50	26
		{including Japanese movies}	23	43
J12.3	Movies	{American}	61	77
J12.4	Radio	{English language}	75	92
JAPANESE LANGUAGE				
J08	Japanese language school	{none}	07%	30%
		{6-10 years}	47	25
		{10 years plus}	20	06
J09	Japanese language fluency	{fluently}	18	08
		{passably}	48	20
		{very poorly}	10	26
		{not at all}	05	20
J12.2	Language preference	{English}	83	96

(Table 4.4 Continued)

J14	Writing letters in Japanese {Yes}		25	13
		{No}	69	86
<hr/>				
JAPAN CONTACTS				
J05	Name	{Japanese name}	33	08
		{American name}	54	86
J12.7	Needs	{family}	83	76
<hr/>				
ASSIMILATION INDICATORS				
J12.5	Spouse preference	{Japanese}	73	58
J12.6	Friend preference	{Japanese}	50	38
J17	Organizational member	{Japanese}	20	08

Future Orientations (Q03, 04): There are four questions asked of the respondents regarding their expectation of what the future will hold for them, namely "happiness," "health," "peace of mind," and "freedom." We found no differences between the Nisei and the Sansei respondents on the first two questions. They are both most optimistic about the future of people's health followed by their freedom, and, leastly, their happiness and peace of mind. We found on two questions of people's peace of mind and freedom that the Nisei respondents are more optimistic. Forty-two percent of the Nisei, as opposed to 50 percent of the Sansei, feel that people's peace of mind will increase in the future. Likewise, 52 percent of the Nisei and 42 percent of the Sansei anticipate that freedom will increase in years to come. The Nisei respondents by and large had gone through World War II years that many Sansei did not experience. Many Nisei remember pre-war days when their freedom was severely restricted when

compared with what now prevails in Honolulu. Thus, one can see why the older generation respondents may continue to possess a more optimistic view of their future. We are, however, at a loss to explain why there are no generational gaps on the question of people's happiness. What we do know is that in Japan older respondents are more optimistic about people's future on all four questions.

Life Style (Q 05, 15, 22, 29, 39, F 20, F21): The question of when or whether to retire is becoming a question faced by an increasingly larger number of people everywhere. Do people want to continue to work even if they have enough money to make a comfortable living? A majority of the respondents do, but more of them are Sansei rather than Nisei. A high 73 percent of the Sansei would continue to work while only 51 percent of the Nisei would. Younger respondents apparently are more work-oriented than older respondents. Of course, we do not have any data at this time to determine whether or not this difference is a function of age, cohort, or period in history. Our hypothesis is that at least this may be a function of the aging process. In Japan, the number of those who would like to continue to work increases with age until one reaches the age of 60, after which year there is a sharp decline in the number of people who would rather stop working.

4.5 Religiosity and Religious Perspective

Religiosity and religion are to be discussed next. If family is a ubiquitous institution in human society, so is religiosity. The extent of religiosity varies from one nation to another, but there is no society in the world today void of religiosity. In some cultures religiosity plays

such an important role that one cannot even ask about it. Fortunately, Japan and the United States represent two societies that enjoy considerable freedom in carrying out surveys of just about any nature with very little constraint in relation to other countries. We asked several questions in both countries and wish to share our findings with you at this time.

Although the two nations enjoy considerable religious freedom, the extent of religiosity varies a great deal, as revealed in our surveys. Approximately one-third (32%) of the Japanese professed to having a personal religious faith, while two-thirds of the Honolulu residents did so. There are some differences among different ethnic groups within the Honolulu population — Japanese Americans (66%), Mainland-Caucasians (75%), Islanders (76%) and Others (85%). The fact that Japanese Americans are least religious in relation to the rest of the island population may be indicative of their Japanese heritage. Nevertheless, they certainly are very American as far as religiosity is concerned.

In many of the industrialized countries, most people acquire their religious beliefs early in life and continue to uphold their parents' religion whatever it might be throughout their lifetimes. Not so in Japan, where monotheism has never taken any significant root. The Japanese become religious as they grow older, particularly as they retire and approach their twilight years. It has been repeatedly found in the Japanese National Character surveys taken since 1953 and repeated every five years that about one third of the people professed to be religious while the great majority of two-thirds report to have no religious belief, notwithstanding the fact that most of the people consider religion

important. Certainly if the Japanese are unique among the industrialized peoples of the world, one such characteristic is their tendency to become religious as they grow older.

There is much to be said in discussing religion as understood by the Japanese who are polytheists. Most believers in American society are monotheists who believe in one God. This creates some problems in asking a question concerning one's religious preference. In the English questionnaire used in Hawaii, we asked first if one has "any personal religious faith." If the response was positive, then, we asked: "What religion is that?"

Table 4.5 presents our findings of the Japanese Americans' religious affiliation as revealed in our surveys of 1972, 1978, and 1983. There are several observations that can be made from entries in the Table 4.5. First, the respondents religious affiliations have remained remarkably stable -- about one third non-religious, one-third Buddhist, one-third Christian and a few percent "others." Although these percentages have not changed much since 1972, there are some internal changes that have taken place, which leads us to the second point. For the first time in 1983, we found that the proportion of Buddhists as opposed to Christians has reached the same proportion among the youngest age respondents while in the past two surveys they were outnumbered by Christians. Observe those who grew up during World War II and immediately following the war years became Christians by the ratio of two to one in favor of Christianity over Buddhism. Conversely, the pre-war generation respondents who were born before 1930 are much more likely to be Buddhists than Christians. Although we need to have more data and perform cohort analysis to be sure, there

Table 4.5
RELIGIOUS AFFILIATION BY AGE

Age	<u>Affiliation</u>				Total
	None	Buddhism	Christianity	Others	
1972 SURVEY					
18-29	43%	18	34	05	100% (120)
30-39	32%	28	37	03	100% (62)
40-49	25%	43	27	05	100% (123)
50-59	19%	50	28	03	100% (89)
60 +	18%	56	20	06	100% (34)
Total	29% (126)	36 (154)	30 (129)	05 (19)	100% (428)
1978 SURVEY					
18-29	53%	16	24	07	100% (62)
30-39	37%	21	37	05	100% (43)
40-49	39%	15	39	07	100% (67)
50-59	25%	42	24	09	100% (84)
60 +	16%	54	29	02	101% (56)
Total	34% (105)	30 (94)	30 (93)	06 (20)	100% (312)
1983 SURVEY					
18-29	58%	17	17	08	100% (59)
30-39	37%	20	41	02	100% (54)
40-49	31%	25	40	04	100% (52)
50-59	22%	37	35	06	100% (81)
60 +	19%	53	24	03	99% (58)
Total	33% (99)	31 (95)	31 (95)	05 (15)	100% (304)

seems to be some cohort effects on religious affiliation of the Japanese Americans in reference to their religious preference, i.e., those who are particularly attracted to Christianity are limited to those who are born between 1930 and 1950.

The percentage of Buddhists and Christians among the youngest age group in the 1983 survey was the same — 17 percent. The fear that younger generations of Japanese Americans are more attracted to Christianity than to their traditional religion of Japan, Buddhism, had a systemic empirical basis in the past as shown in Table 4.5. But the latest survey results are encouraging to the Buddhists in that younger Japanese Americans are no more attracted to Christianity than to Buddhism. In other words, the trend may have reached a turning point where it could be reversed in the future.

The Japanese Americans seem to possess at least one basic characteristic of the Japanese orientation toward religious beliefs in that the older they grow, the more often they become Buddhists, like the Japanese in Japan. A high 58 percent of the youngest age group Japanese Americans (Age:18-29) are without any religious affiliation. The proportion of those without any religion attenuates from 58 percent among the youngest age group to only eight percent among the oldest age group of those who are 60 or older, according to the results of the 1983 survey (Table 4.5).

Whereas less than one percent of the Japanese in Japan are Christians, 31 percent of the Japanese Americans are Christians. In this respect, they are certainly Americans. Consequently, the Japanese Americans' religious orientation is characterized by a mixture of both their ancestral as well as American cultures. A shifting trend appearing among the youngest age

group in the 1983 survey is certainly of interest to those who are concerned with the question of the future of Buddhism in Hawaii [7].

4.6 Cohort Analysis of Religious Preference: A Preliminary Finding

What follows is a preliminary report on the findings of religious preference of Japanese Americans based upon a series of cohort analyses on the three sets of data gathered and discussed. We caution the reader concerning the preliminary nature of the findings in view of the fact that we need more data on the one hand, and on the other, the data should have been gathered at precisely five year intervals which ours was not. Our survey was conducted in 1971-2, 1977-8, and 1983.

Figures 4.4 - 4.6 are presented here in an attempt to isolate three possible factors that may affect our findings, namely:

1) aging,

2) historic period, and

3) cohort or generation on, e.g., those who are identified as Christians. A few adjustments are made in order to perform our cohort analysis in the best possible manner possible. We assumed that the three surveys we conducted in Honolulu were done exactly every five years, although in fact they were not. Furthermore, we had to make adjustments on cohort group classifications, as can be seen in the bottom part of the figures which may have diluted the results [8].

Figure 4.4 is designed to isolate the three possible factors on those who professed to have no religion. The periods of our surveys, 1972, 1977, and 1982 appear to have almost no effects on religiosity. The mean values varied only from -.02 in 1972 to .02 in 1982. Three asterisks in the top

Figure 4.4

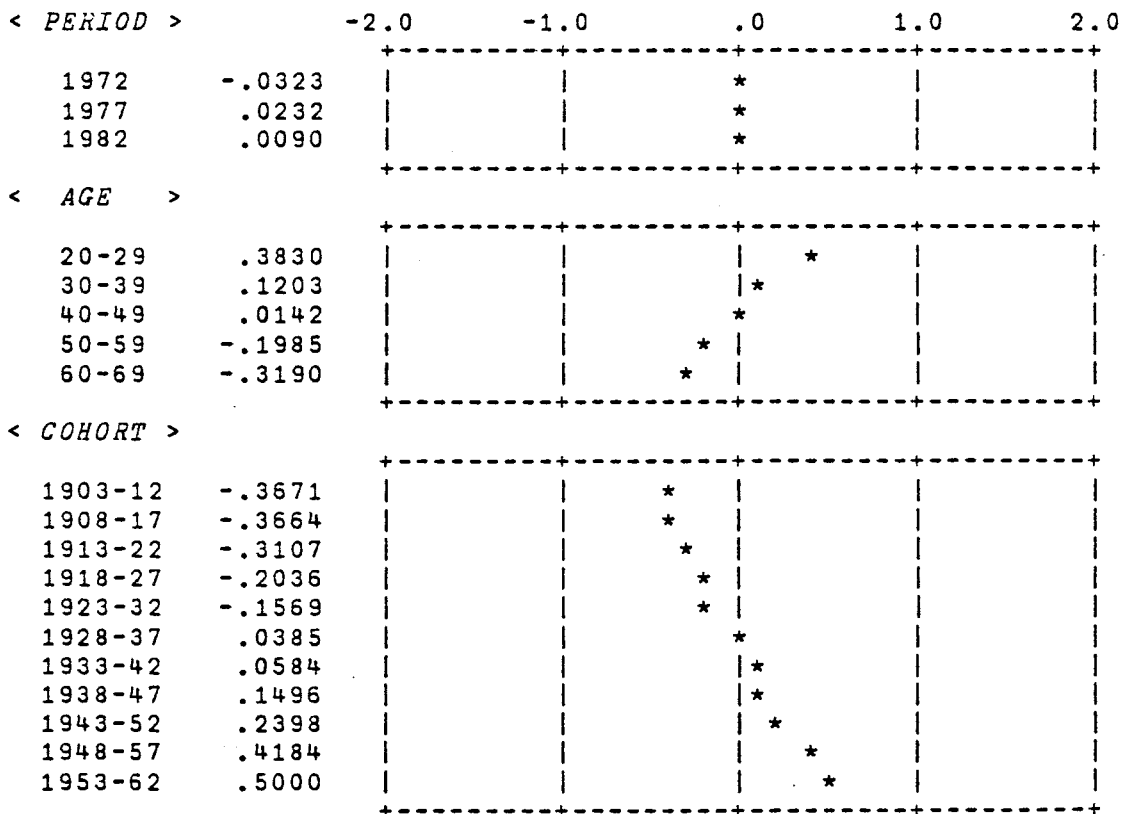
NON-RELIGIOUS RESPONDENTS

 *** BAYESIAN LOGIT COHORT MODEL ANALYSIS ***

< HYPER-PARAMETERS AND ABIC >	HYPER- PARAMETER	SQR OF M.S.D.	RANGE OF P.V.
PERIOD =	.1250	.041	.056
AGE =	1.0000	.187	.702
COHORT =	.5000	.105	.867
ABIC =	22.5768	(SIGMA=0.079751)	

< GRAND MEAN >

-.8186
 (30.61)



portion of Figure 4.4, representing the three survey periods, are all found on the zero line, indicating that there have been no significant changes over the 11 year period. Observe, however, the middle and bottom portions of the Figure, where we find that asterisks are not found on the zero line. The middle section, showing the effects of aging on religiosity, indicates that the older the person becomes, the more religious one becomes. The mean values change from .38 for the youngest age group in the 20's to $-.32$ for the oldest age group of those who are 60 and over. Likewise, we find cohort effects on religiosity, as entries in the bottom portion of Figure 4.4 demonstrate. In fact, the cohort effects are slightly greater than the aging effects on religiosity, as indicated in the mean values, ranging from $-.37$ for those who are born before 1912, and $.50$ for those who are born after 1953.

Figure 4.5 neatly denotes the cohort effect on Christians. Irrespective of the time of the survey the number of Christians remains about the same. However, what the Figure demonstrates is that whether or not one is a Christian depends upon when one was born. If one was born between 1928 (mean value: $.27$) until around 1947 ($.24$), one's chance of becoming a Christian is the greatest (the peak period — 1933-1942: $.34$), but are not so either before this period nor after the war period. It is now becoming apparent that those who grew up during the immediate pre-war and post-war periods are most likely to become Christians.

It should be noted that Buddhist priests were placed in relocation/concentration camps during the war years without any exception. This caused a considerable hardship on all Buddhist temples, which were left without any priests to bury the dead. A remarkable amount of assistance

Figure 4.5

CHRISTIAN RESPONDENTS

 *** BAYESIAN LOGIT COHORT MODEL ANALYSIS ***

< HYPER-PARAMETERS AND ABIC >	HYPER- PARAMETER	SQR OF M.S.D.	RANGE OF P.V.
PERIOD =	.1250	.023	.045
AGE =	.1250	.020	.044
COHORT =	1.0000	.171	.689
ABIC =	23.4489	(SIGMA=0.077196)	

< GRAND MEAN >

-.8715
 (29.49)

< PERIOD >	-2.0	-1.0	.0	1.0	2.0
1972 -.0220					
1977 -.0014			*		
1982 .0234			*		
< AGE >					
20-29 -.0299			*		
30-39 .0070			*		
40-49 .0100			*		
50-59 .0141			*		
60-69 -.0011			*		
< COHORT >					
1903-12 -.2471			*		
1908-17 -.1523			*		
1913-22 -.1524			*		
1918-27 -.1552			*		
1923-32 .0242			*		
1928-37 .2683				*	
1933-42 .3443				*	
1938-47 .3046				*	
1943-52 .2357				*	
1948-57 -.1258			*		
1953-62 -.3443			*		

extended by some Japanese American Christian ministers to act on behalf of their Buddhist priest colleagues and friends helped to overcome the problems faced by Buddhist Japanese Americans whose family members died during the war years. This type of assistance probably was a consequence of unity and communitarianism that existed among the Japanese Americans during the war and the fact that Japanese Americans as a whole did not take and still do not take religion as seriously as the rest of the Americans do. Of course, there were some instant Buddhist priests who filled in to perform Buddhist rituals who after the war became real priests such as the late George Yamamoto of Honolulu. The point is that during the war it was hard to be Japanese American and proud of one's heritage at the same time. Many of them even pretended that they did not know Japanese. These conditions apparently led an increasing number of Japanese Americans who grew up in this period to become Christians, but as soon as these constraints had disappeared after some years following World War II we see Figure 4.5 that the trend is receding. Those who are born in the age of affluence and freedom after 1953 are much less likely to be Christians (the mean value for the youngest age group is $-.34$) than are their elders.

How do these three factors act independently to induce some Japanese Americans to become Buddhists like their forefathers? Figure 4.6 presents the results of cohort analysis. Unlike what we found among the Japanese respondents in Japan who become Buddhists as they grow older (Tokeisuri kenkyujo, Research Report No. 62, 1985, p. 61), the aging effect on Japanese Americans with reference to their propensity to become Buddhists is negligibly small. In fact, one might say that there is almost no

Figure 4.6

BUDDHIST RESPONDENTS

 *** BAYESIAN LOGIT COHORT MODEL ANALYSIS ***

< HYPER-PARAMETERS AND ABIC >	HYPER- PARAMETER	SQR OF M.S.D.	RANGE OF P.V.
PERIOD =	.1250	.030	.039
AGE =	.1250	.016	.042
COHORT =	2.0000	.275	1.678
ABIC =	27.4852	(SIGMA=0.080888)	

< GRAND MEAN >

-.7778
 (31.48)

< PERIOD >	-2.0	-1.0	.0	1.0	2.0
1972 .0203	+-----+-----+-----+-----+-----+				
1977 -.0189			*		
1982 -.0014			*		
	+-----+-----+-----+-----+-----+				

< AGE >	-2.0	-1.0	.0	1.0	2.0
20-29 -.0184	+-----+-----+-----+-----+-----+				
30-39 .0003			*		
40-49 -.0031			*		
50-59 -.0019			*		
60-69 .0232			*		
	+-----+-----+-----+-----+-----+				

< COHORT >	-2.0	-1.0	.0	1.0	2.0
1903-12 .9352	+-----+-----+-----+-----+-----+				
1908-17 .8870				*	
1913-22 .7718				*	
1918-27 .4956				*	
1923-32 .3299				*	
1928-37 -.4253			*		
1933-42 -.3374			*		
1938-47 -.5182		*			
1943-52 -.6822	*				
1948-57 -.7138	*				
1953-62 -.7426	*				
	+-----+-----+-----+-----+-----+				

tendency for Japanese Americans to become Buddhists as they grow older, as indicated by the mean values of aging effects, while vary very little from $-.0184$ for those who are in 20's to $.0232$ for those who are 60 years of age or older.

Cohort effects on Japanese Americans in Honolulu becoming Buddhists are large and significant. The mean values range from $.94$ for the oldest age group to $-.74$ for those who are born between 1953 and 1962. By looking at the bottom of Figure 4.6, one can see that cohort effects are apparent for those age groups who are born after 1928-37 group. Those who are born after about 1930 are much less likely to become Buddhists than those who are born earlier, and the trend continues on through to those who are born in the 1940's. However, the flight from traditional Buddhism seems to have been stabilized in the last three decades to the point that it is possible to speculate that the trend of flight away from Buddhism is not likely to increase further in the future.

The results of cohort analyses coincide to a large extent with our findings from cross-tabulation of the data presented earlier. Here again the results of our data analysis attest to the usefulness of our soritical approach to the longitudinal study of the Japanese national character.

Notes

1. Hawaii, in some ways, is a well-integrated society of many ethnics where there is no ethnic majority. It is a community in which there is no ethnic group that composes a majority, at least as far as population is concerned. This unique situation creates a special structure within which different ethnics have developed a sensitivity to "race" relations not found on the U.S. mainland. For example, no sensible voter would openly support a political candidate on the ground of ethnicity, while such a demonstration of ethnic solidarity is not only permitted but encouraged in some parts of the United States. Hawaii also can be viewed as a mosaic. Each ethnic group has its own Chamber of Commerce. Each ethnic group has developed its own banks dominated by members largely of one ethnic group. Although there are still areas on Oahu inhabited largely by one ethnic group or another, Japanese Americans on Oahu today are found in many parts of the island.
2. For the results of the first two surveys, see our two monographs published by the Institute of Statistical Mathematics and distributed by the University Press of Hawaii: The Research Committee on the Study of Honolulu Residents (1980) and The Research Committee on Japanese Americans in Honolulu, Hawaii (1984). Of special interest to those interested in the Japanese character of Japanese Americans is: Kuroda, Suzuki, and Hayashi (1978). There are also publications in Japanese for those who are interested in reading reports on Honolulu surveys in Japanese: Hayashi et al. (1973) and Suzuki (1975, 1982).
3. On the U.S. mainland, the same group is referred to as "Shin-Issei" or

"New-Issei."

4. "Kibei-Nisei" refers to those who are born in the United States but educated in Japan. As a result of being socialized in Japan, they tend to have acquired values that are more Japanese in nature than those grew up in the United States.
5. A decision was made to discuss only those items which demonstrated more than a 10 percent difference between the results of the 1971 survey and those of the 1983. Those items over which we did not observe any significant changes were mentioned only when such a discussion was warranted in order to supplement our findings of differences we found between the three surveys.
6. As was the case in the last section, only those items which have shown the discrepancy of more than 10 percent between responses of Nisei and and Sansei respondents will be presented for discussion. Although our focus will be on the results of the 1983 survey, whenever we have comparable data for 1971 and 1978 we will extend our comments to include the results of the first and second surveys as well.
7. Sokagakkai members, Mormons, and other minorities are grouped into the last category, "others."
8. As for a detailed report on how our cohort analysis which we believe is the best possible and most sensible formula, see Nakamura (1982).

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Chapter 5

Honolulu Residents in Comparative Perspective: The Quality of Life in Honolulu, France and Japan

5.1 Introduction

One of the common problems we face after gathering the survey data and analyzing them is how to present many findings we find by going through reams of computer outputs in a concise and succinct manner. A solution developed by Chikio Hayashi is used here to present our findings of what Honoluluans are like in relation to Japanese and French respondents [1]. Hayashi's multidimensional scaling will enable us to graphically present many findings at once [2].

The data for the present analysis is derived from the ensuing sources:

- 1) FRANCE: surveys conducted by the Centre de Rescherche pour l'etude et L'observation des Conditions de vie (CREDOC) in Paris in 1980 and in France in 1982 (N=2,000).
- 2) JAPAN: Surveys carried out by the Institute of Statistical Mathematics in Tokyo in 1982 and Japan as a whole in 1983 (N=2,173).
- 3) U.S.A.: Honolulu survey data of 1983 conducted by the Institute of Statistical Mathematics in Tokyo in cooperation with the University of Hawaii at Manoa.

These surveys contained a number of items in common which, of course, was done in order to enable us to compare the data cross-nationally. Common questions employed were originally written in French and used in

France by the CREDOC which is part of the National Centre for Scientific Research in France. We translated it into Japanese first and then eventually into English through the conventional method of translating and back-translating into the original language. We then found it necessary to modify somewhat in order to make each question more appropriate to the Japanese and the Americans. For the Hawaii survey, we translated into English from French and then we compared the English version with the Japanese version, after which efforts were made to modify some of the questions.

For instance, we modified the original French which appeared as follows to read the way it is given in the Questionnaire:

"Dans quelle mesure les découvertes scientifiques et leur utilisation vous paraissent-elles conduire à une amélioration de votre vie quotidienne?"

1) Un peu 2) Beaucoup 3) Pas du tout"

We had no problems with the question, but what we felt needed to be modified was the order by which the answer categories were given. We modified to read as:

1) A lot 2) A little bit 3) Not at all

Common questions included in our survey dealt with such topics as the quality of life, the family, science and technology, and major sources of citizen concerns. They can be found in the Questionnaire: 16, 17, 18, 20, 21, 22, 23, 48, 50, 52, 53, 56, F 18, and F 19.

5.2 Multidimensional Scaling Analysis: National Characters

Hayashi's multidimensional scaling method is designed for nonmetric

data which is particularly suited for the present data analysis by enabling us to utilize the available data. Table 5.1 is constructed to describe this method:

Table 5.1

RANK ORDER BY FREQUENCY DISTRIBUTION

Response Category	Group by Rank Order					
	1	2	3	4	5	N
Q1 Alpha	3	2	1	.	.	N
Q1 Beta	5	1	3	.	.	2
Q1 Gamma	.	.	.	.	.	.
Q2 Delta	.	.	.	.	.	.
.
.
QM Omega	.	.	.	.	.	.

Response categories consist of answers (alpha, beta, gamma, delta, ... omega) such as "Important" to "Not important," while groups in this analysis refer to groups such as Japanese respondents, Japanese American respondents in Honolulu, Caucasian respondents in Honolulu and Paris residents. Entries in Table 5.1 represent the rank order based upon the magnitude of frequency distributions for each group. The smaller the numerical value of the rank order the larger is the percentage of respondents of those who chose that particular response over others in a given group. For example, the third group in Table 5.1 has the largest percentage of respondents choosing "alpha" response category of Question 1. This is followed in descending order by the second group and then the

first group.

Table 5.2

SELECTED RESPONSE CATEGORIES

A Relax at home	A	1. Yes
B Marriage	B	3. Can be broken by simple agree- ment of the two partners
D Housework	D	3. To be done both men and women
E Quality of life in your area	E	1. Very satisfied/2. Satisfied
Z Bothered by noise	Z	1. A little/2. A lot
Y Energy conservation	Y	1. Very important
F Environmental protection	F	1. Very important
G Health	G	1. Excellent/2. Good
H Money and Connection for health	H	1. Strongly agree/2. Agree
L Your current standard of living	L	1. Much better/2. Slightly better
M National standard of living	M	1. Much better/2. Slightly better
N Your future standard of living	N	1. Much better/2. Slightly better
W Science helps to improve life	W	2. A lot
R Computer development	R	1. Desirable
a Worry about serious illness	a	1. Very much/2. Somewhat
b Worry about accident at work	b	1. Very much/2. Somewhat
c Worry about street crime	c	1. Very much/2. Somewhat
d Worry about car accident	d	1. Very much/2. Somewhat
e Worry about unemployment	e	1. Very much/2. Somewhat
f Worry about war	f	1. Very much/2. Somewhat
g Worry about nuclear power accident	g	1. Very much/2. Somewhat

Table 5.3

RANK ORDERING OF RESPONSES BY GROUP

Response	Group*							
Category	JA	HH	HM	TR	JR	FR	PR	
A	4	5	7	1	1	3	6	*JA = Japanese Americans
B	7	6	4	4	4	2	1	in Honolulu
D	4	5	1	7	6	3	2	HH = Honolulu-born Non-
E	1	1	3	7	6	4	5	Japanese Americans
Z	7	6	2	3	5	4	1	in Honolulu
Y	2	3	1	6	7	4	4	HM = Mainland-born
F	5	4	2	7	6	2	5	Caucasians in
G	2	3	1	6	7	5	4	Honolulu
H	5	6	7	4	3	2	1	TR = Tokyo respondents
L	1	2	3	5	4	6	7	JR = Japan nationwide
M	1	2	4	5	3	6	7	survey respondents
N	2	2	1	4	5	6	6	FR = French nationwide
W	3	2	1	7	4	6	6	survey respondents
R	4	3	2	7	6	5	1	PR = Parisian respondents
a	2	3	7	4	5	1	5	
b	2	3	7	4	1	4	6	
c	1	2	3	5	4	6	6	
d	2	4	7	4	1	4	6	
e	1	3	6	7	5	2	4	
f	2	1	3	7	4	4	6	
g	1	2	3	5	4	6	7	

Table 5.2 represents a summary of response categories selected for the purpose of presenting how respondents in the three nations answered our questions regarding the quality of life in each respective country:

Having presented the list of response categories that are found common in all surveys conducted in the three countries, what is presented in Table 5.3 is the results of rank ordering of the selected items included in the data analysis. Obviously what is presented in the table is difficult to read and the reader cannot begin to comprehend the whole picture we are interested in obtaining. To enable the results to be presented in a manner that is most succinct yet comprehensive and detailed, Figure 5.1 is constructed through a method called the "arrow and point method" or the APM. Each arrow line, denotes the position of a response category (alpha, beta, gamma, delta, ... omega) for each item in relation to the remaining items included in the data analysis, while each dot represents the position of each group on all 21 items. Accordingly, if one draws a straight line perpendicular to a line representing a particular response category from a given point representing the position of a group, the result will be a point where the two lines intersect. The distance between the intersection point and the position of an arrow on the line represents the position of ranking of a particular response category for a given group. The smaller the distance between the two points is the higher the ranking is. In other words, closer the position of the intersection of the two lines to an arrow sign end of the line, the larger the percentage of that group choosing the particular response category in relation to other groups. Spearman's rank correlation coefficient is used as the goodness-of-fit test to determine the

reproducibility of the results in Figure 5.1, i.e., the results of rank ordering and those of intersection points. Two cases of low coefficients consisting of those for items "a" (.52) and "e" (.46) are reported, while others yielded sufficiently high coefficient values. Consequently, our findings will focus on the remaining 19 items.

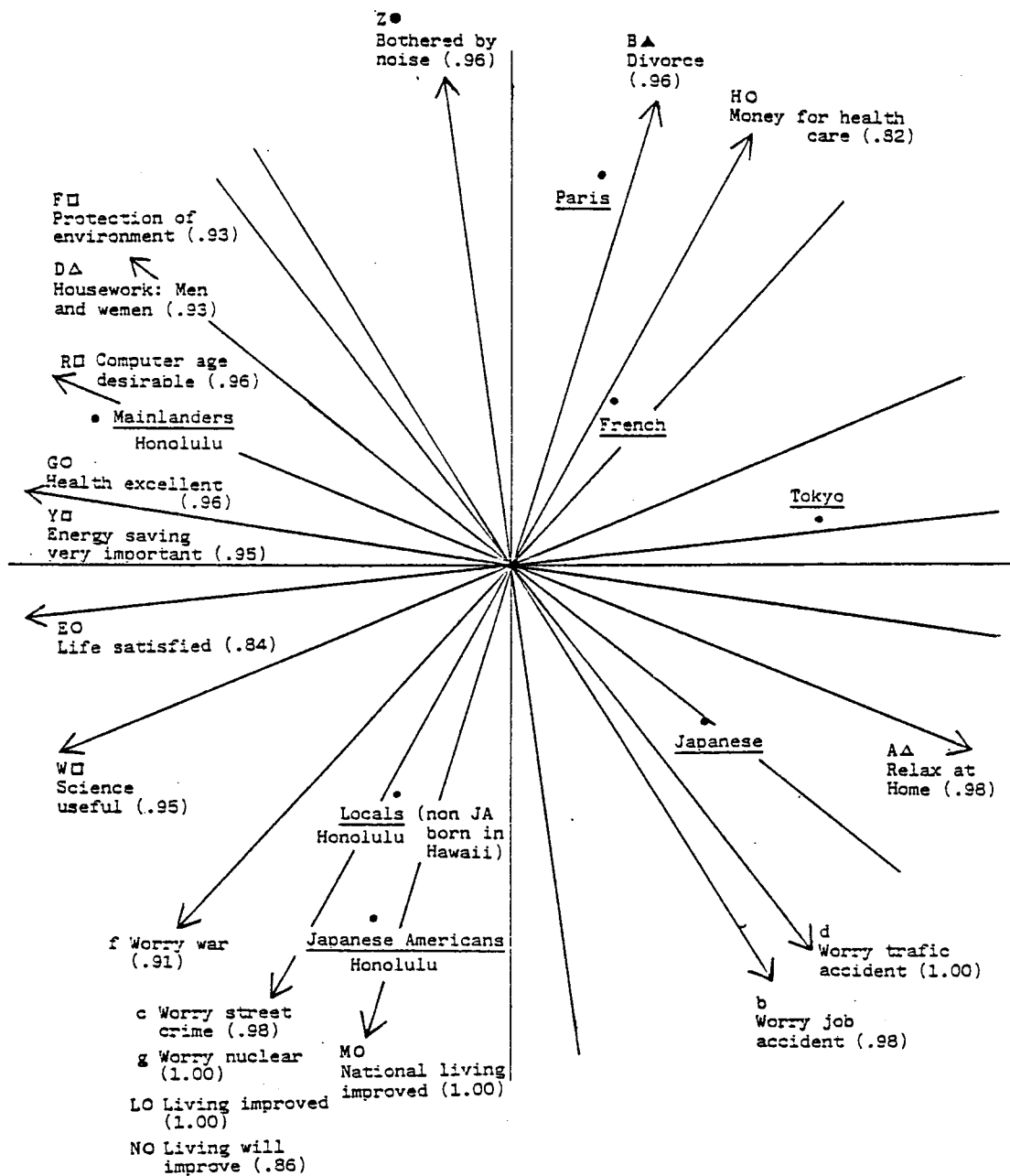
First of all, we find that the French, the Japanese, the local Honoluluans (JA and HH), and the Caucasian Americans in Honolulu are distinctively different from each other. This is clearly demonstrated by the entries in Figure 5.1. Although the Tokyoites are different from the Japanese at large, as are Parisians from the French at large, the distance quotient between the local Honoluluans and that of the mainland Caucasians appears definitely greater than those of the other nationals. In fact, the local Honoluluans are closer to the Japanese than they are to the mainland Caucasians in regard to the items included in the present analysis. However, on the whole, the three nationals are found to occupy three distinctive positions in Figure 5.1.

Second, we find that the four groups are characterized by different values. The Japanese are characterized by their concept of the home as being the only place to relax (A), their concern for traffic accidents (d), and their worry for accident at work (b). They show the least concern for environmental protection (F) and for men and women sharing housework chores (D). In addition, they do not also seem to be enthusiastic about the advent of computer age. Tokyoites share characteristics similar to the French respondents, as indicated by their mid-position located between the Japanese at large and the French at large.

The local Honoluluans are distinct in their beliefs that their lives

Figure 5.1

RANK ORDERING BY INTERSECTION POINTS



have improved over the years (L,M,) and that their lives will continue to improve in years ahead as well (N), and their worries of nuclear power accident (g), street crimes (c) and war (f). Their relative satisfaction with their lives may reflect they are largely the descendents of Asian migrants while their deep concern for street crimes maybe a result of experiencing an increasingly high rate of crime in the city. Their concern for war reflects the both high probability of Honolulu being a target of war if war breaks out between the two superpowers because of its close proximity to military bases in the islands. The local Honoluluans are also noted by their belief that marriage should not be taken so lightly (B) and by their conviction that money and connection should not play an important part in obtaining medical care (H). Living in a paradise, they do not seem to be bothered by noise pollution (Z). Thus their values are diametrically opposed to those of the French respondents, particularly the Parisians.

The mainland Caucasians do not share many similar values with their compatriots in Honolulu. The mainlanders are distinguished by their positive attitudes toward the advent of the computer age (R), their satisfaction with their health (G), their concern for energy conservation (Y) and environmental protection (F), and their belief in men and women sharing housework and child-care (D). Also, they do not consider their home as the only place to relax (A). In many ways, as the entries in Figure 5.1 reflect, they are the exact opposite of the Japanese at large. The mainland Caucasians seem to be most in tune with the emerging value system of the postindustrial society.

The French respondents find themselves in a position diametrically opposed to that of the local Honoluluans. In particular, the Parisians

have the least traditional view of marriage (D) in relation to that of the local Honoluluans. The French are convinced that the best way to take care of one's health is to have money and connections (H). The French seem to be unconcerned with war, street crimes, and nuclear power accident — items which concerns the Honoluluans (f, c, g). In addition, they not only are rather pessimistic about their future standard of living (N), but they are the least satisfied with their standard of living (L,M). In this regard, the Japanese and the mainlanders find themselves located between the local Honoluluans and the French.

Tokyoites are closer to the French at large, while Parisians share their values with the French people in general. The only difference between the Parisians in relation to the Americans and the Japanese is that they are more "French" than the rest of the French. This is particularly true when compared to the Honoluluans.

The French, and particularly the Parisians are the most "liberal" in their view of divorce and the most "realistic" in their view of health care. Americans show the most satisfaction for the quality of life they enjoy in relation to the two other nationals but it should be pointed out that there are some differences between the two ethnic groups in Honolulu. Also, they show most positive attitude toward the changing nature of society. In this regard, the Japanese are the most conservative and home-bound.

In summary, we find four clusters of response categories (arrow lines) as follows:

- 1) Relax at home (A), Worry about car accident (d), Worry about accident at work (b) ——— {Japan}

- 2) Living improved (L), National living improved (M), Living will improve (N), Worry about street crime (c), Worry about war (f), Worry about nuclear accident (g). ——— {Hawaii: Locals}
- 3) Computer age (R), Health condition (G), Quality of life in the area where one lives (E), Saving energy (Y), Protection of environment (F), Science and its application (W), Housework (D)
———— {Hawaii: Mainlanders}
- 4) Bothered by noise (Z), Marriage (B), Money and connection for health care (H) ——— {France}

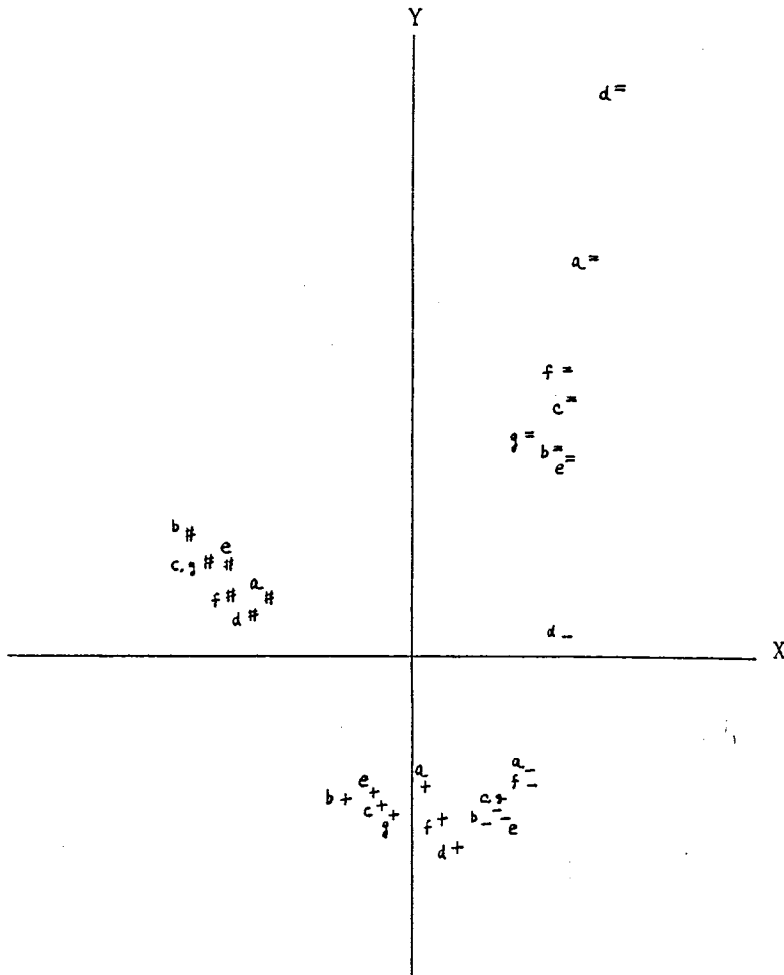
Glancing at these four clusters and three national groups, we find that these four clusters of response categories are to be related to different groups included in the study. If one draws a straight line perpendicular to an arrow line representing an item on "Relax at home" from a dot line representing the Japanese respondents, it is clear that the first cluster of arrow lines are most closely related to Japan than any other national groups. Likewise, one will find that the second cluster corresponds to Hawaii's local residents, the third cluster Hawaii's mainlanders, and the last cluster the French respondents. Group characteristics inferred from the Figure 5.1 will be expanded and described more in detail in Section 5.4 of this Chapter 5 (pp. 114-128).

Thus, Hayashi's multidimensional scaling analysis has given us an overview of how different nationals have responded to a series of questions concerning the quality of life. However, even though these findings help us obtain a "big" picture of how each group responded, there is still a need to get a "deeper" understanding of how each group's attitudes are structured, which led us to the next phase of our study.

5.3 Attitudinal Structure: Anxiety

Figure 5.2

PATTERNS OF ANXIETY: WORRIES



- Worry about
- a serious sickness
- b accident at work
- c street crime
- d car accident
- e unemployment
- f war
- g nuclear power accident

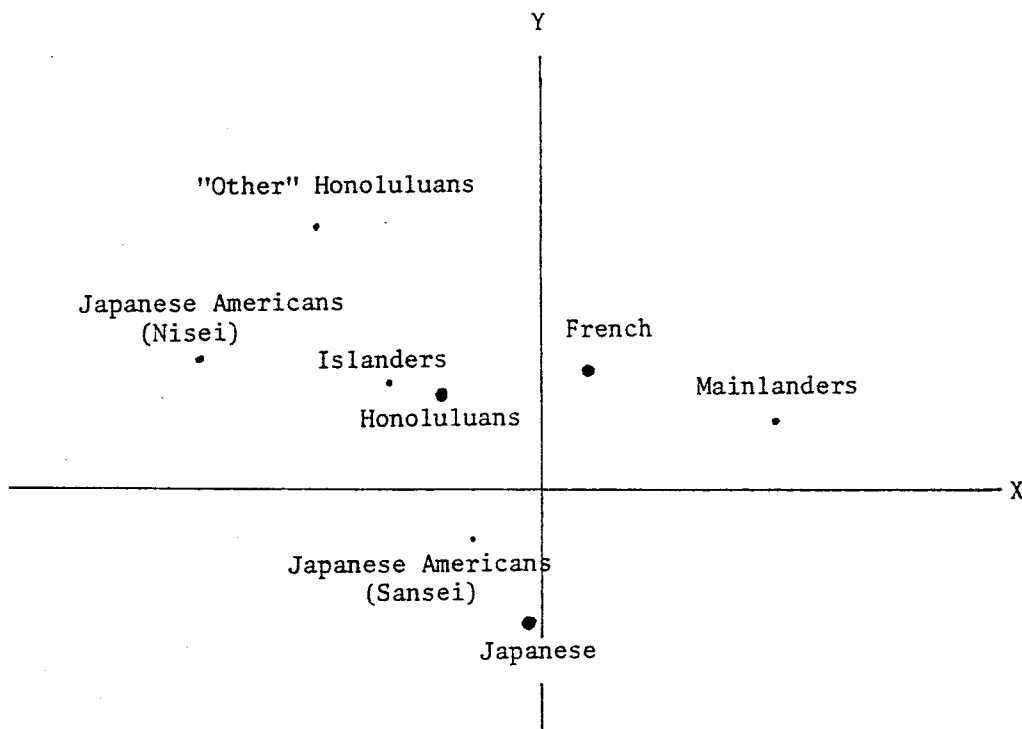
- # very much
- + somewhat
- slightly
- = not at all

For the second series of analyses, Hayashi's quantification technique has been used as a major analytic technique to discern how different component of the attitudinal variables cluster for different groups (Hayashi, 1956, 1982 and Lebart, Morineau, and Warwick, 1984). This a principal component analysis designed specifically for qualitative data such as what is available. Also, Lebart's SPAD program was used when needed to supplant our findings (1982, 1983, 1984).

Having found that the configuration of response categories is essentially the same for each group, we combined all data sources to see

Figure 5.3

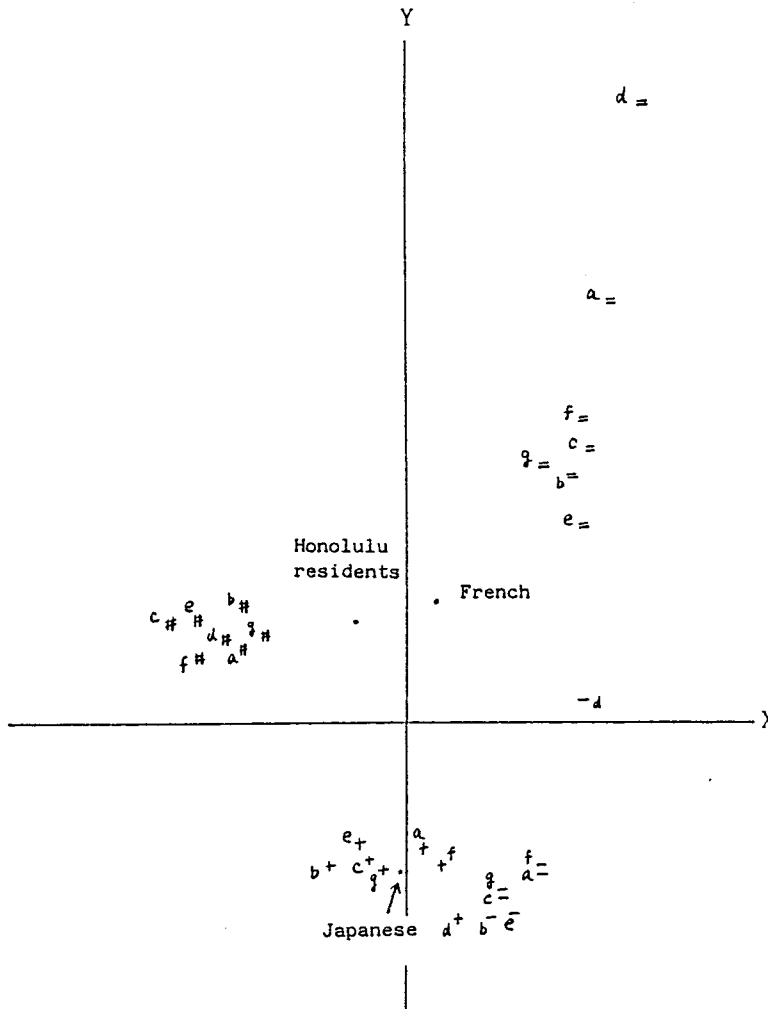
LEVELS OF ANXIETY BY GROUP



how answers to three response categories cluster for seven questions. These questions concerned with worries people have, such as serious illness and accident at work. Figure 5.2 is constructed to present our

Figure 5.4

LEVELS OF ANXIETY BY NATIONALITY



Worry about	# very much
a serious sickness	+ somewhat
b accident at work	- slightly
c street crime	= not at all
d car accident	
e unemployment	
f war	
g nuclear power accident	

findings. Four sets of responses consisting of "Very much," "Somewhat," "Slightly," and "Not at all" are grouped into four clusters with the two middle response categories converged very closely to each other while those of the last response category, "Not at all," are dispersed or scattered rather widely, depending upon the particular worries people have.

In order to probe further, Figure 5.3 was constructed to display the position of each group along a scale from high to low levels of anxiety. The first and second generations of Japanese Americans in Honolulu consist mostly of older people and are found to worry more than members of any other group. Their Caucasian compatriots are found in the exactly opposite position, indicating that they have the lowest level of anxiety. As Figure 5.3 reflects, we found more divergent views among Honolulu residents than any other group of people. Honolulu residents as a whole worry about problems more than the French and the Japanese, with the French freest of worry. The Japanese are found in the middle between the French and the Americans [3].

Figure 5.4 is created by using the same SPAD program to present the results of the two preceding analyses simultaneously. As expected, the results of the analysis, as shown in scattered dots in two dimensions, demonstrate the three distinctive clusters representing the three national groups.

5.4 The Quality of Life in Comparative Perspective

When we discuss this aspect of our study it is particularly useful to examine the opinion structure by again employing the Hayashi

multidimensional scaling analysis method described in the introduction. Table 5.4 represents 14 items pertaining to various aspects of the quality of life (excluding questions dealing with anxiety), with the results shown in Figure 5.5, 5.6, and 5.7. In the main question classifications, a similar structure is found. However, some different

Table 5.4

FOURTEEN ITEMS ON THE QUALITY OF LIFE

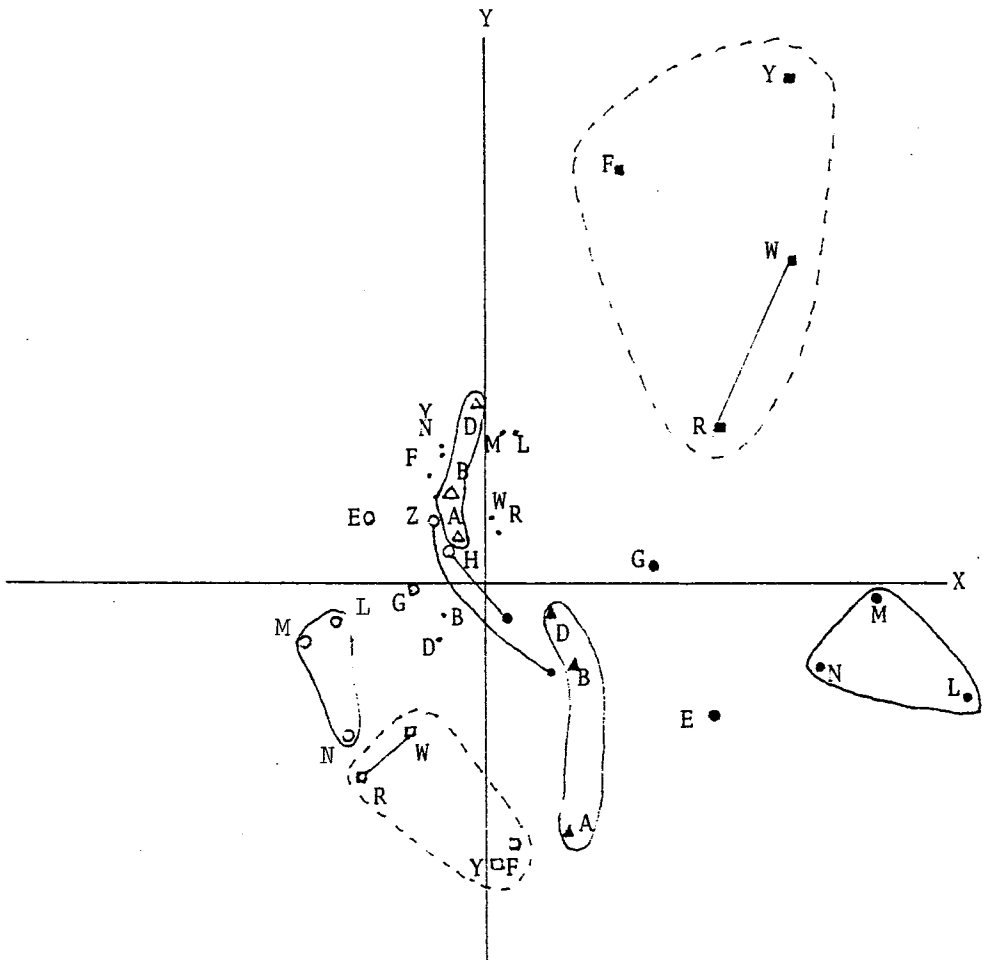
1. Family (A, B, D)	}	Traditional	(△)
		Intermediate	(●)
		Modern	(▲)
2-1. The quality of life in the area of one's residence (E) Noise pollution (Z)	}	Satisfied	(○)
		Dissatisfied	(●)
2-2. Economic Problem (L, M, N)	}	Better	(○)
		Intermediate (same)	(●)
		Worse	(●)
3-1. Science and technology (W, R)	}	Desirable	(□)
		Undesirable	(■)
3-2. Energy Saving (Y) Environmental protection (F)	}	Very important	(□)
		Somewhat important	(●)
		Unimportant	(■)
4. Health:			
Money and connection (H)	}	Agree	(○)
		Disagree	(●)
Health Condition (G)	}	Satisfied	(○)
		Dissatisfied	(●)

responses are noted in individual question items. Here are the classification and responses for each question (Table 5.4).

Japanese Respondents: Referring to Figure 5.5 we see that on the left side of the X axis, positive answers for economic problems (L, M, N), and science and technology (W, R) are located with a "satisfied" answer from the quality of life in the place of one's residence (E), which form a positive or optimistic cluster. In the right side of the X axis, negative answers are located, forming the clusters of negative attitudes toward

Figure 5.5

JAPANESE RESPONDENTS



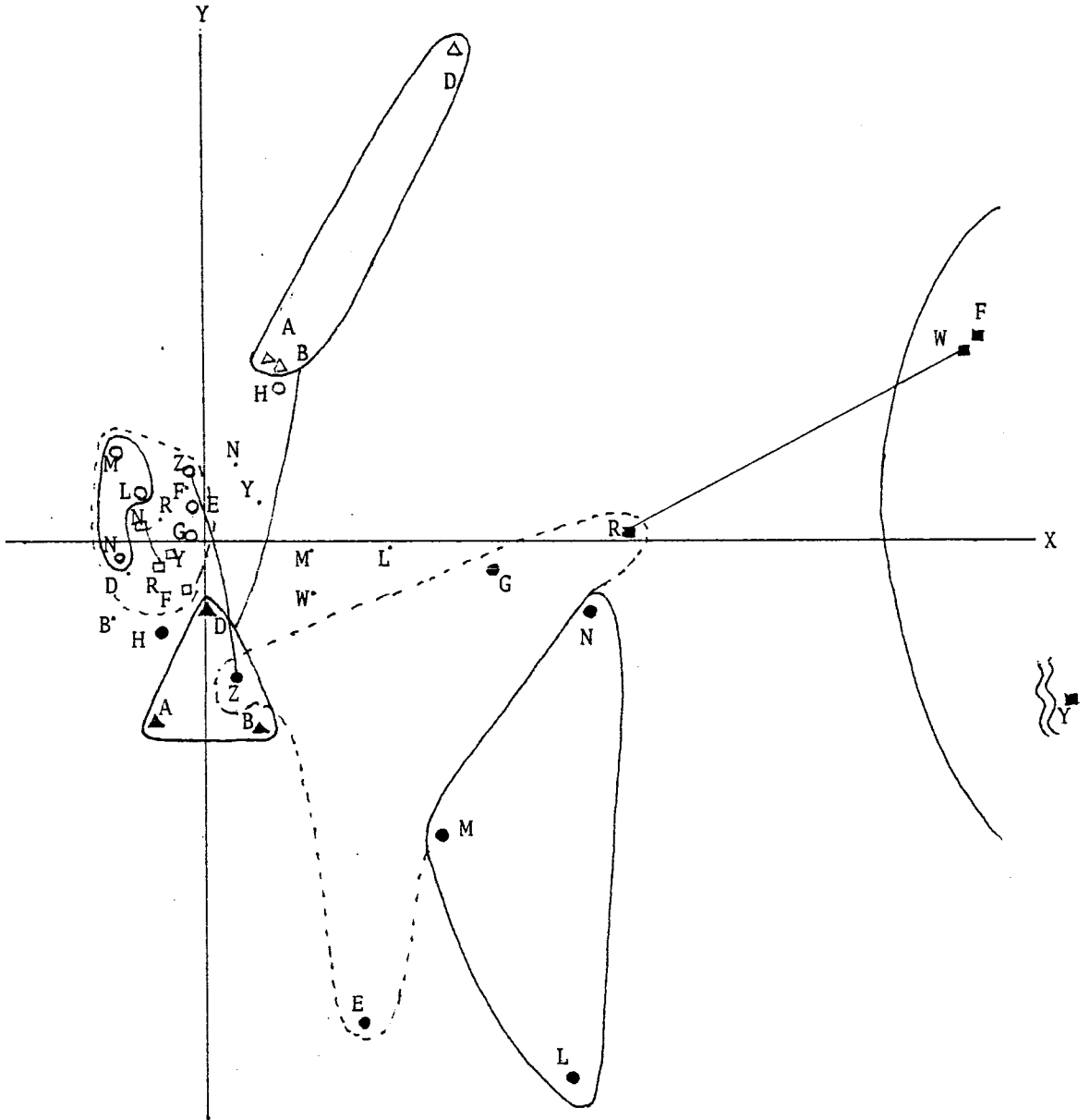
science and technology (W, R), which includes environmental protection (F), energy saving (Y), as well as negative attitudes toward economic problems (L, M, N), and, the quality of life in the area of one's residence, and health conditions (E, G). Furthermore, while positive answers for science and technology (W, R), including environmental protection (F), and energy-saving (Y) form a cluster, it should be pointed out that the former positive attitude for science and technology (W, R) are nearer to the cluster of positive answers for economic problems (L, M, N).

The Y axis separates the positive and negative answers toward science and technology (W, R), environmental protection (F), and energy conservation (Y). It also helps to delineate the difference in responses between traditional and modern attitudes toward the family (A, B, D). Furthermore, the cluster of intermediate answers such as those of family (A, B, D), economic outlook (L, M, N), science and technology (W, R), energy saving (Y) and environmental protection (F) is located in the upper part of the Y axis, closer to the traditional family cluster. This type of configuration is said to be characteristic of the Japanese way of thinking and is easily understandable to the Japanese people.

The traditional family orientation and ambiguous attitudes toward the development of science and technology, the conservation of energy, protection of the environment, and even outlook on the economy appear to characterize the Japanese, as can be seen in the Figure 5.5. However, it should be noted that not all Japanese share these views to be sure, as noted in the ubiquitous existence of environmental groups throughout the nation.

Figure 5.6

HONOLULU RESPONDENTS



What is of interest to non-Japanese observer is that negative attitudes toward science and technology (W, R) on the one hand, and on the other hand, the negative attitudes toward energy conservation (Y) and environmental protection (F), form a rather neat cluster among Japanese respondents in relation to others.

Honolulu Respondents: Figure 5.6 presents the configuration of Honolulu respondents derived from the same data analysis results. First of all, the configuration of response patterns between what was found in figures 5.5 and 5.6 shows that one is not radically different from the other, i.e., there are no basic differences between Japanese and Honolulu respondents as analyzed thus far. For example, positive and negative responses toward science and technology, energy conservation, environmental protection and economic outlook are separated by and large on the left and right side of the X axis. Furthermore, if one rotates the configuration of clusters in Figure 5.5 45 degrees clockwise, the configuration closely resembles that of the Honoluluans in Figure 5.6. Positive and optimistic clusters for Honoluluans are tighters in relation to the negative and pessimistic clusters.

A point of interest here is that those who hold negative views toward the use of science and technology (W, R), environmental protection (F) and especially energy conservation (Y) represent extreme views among Honoluluans and are rarely found among them. Their negative views toward the coming age of computers (R) are not as far out as the three items found in the extreme right side of Figure 5.6.

Another point of observation here is that positive views toward economic outlook (L, M, N) and science and technology (R, W) form a very

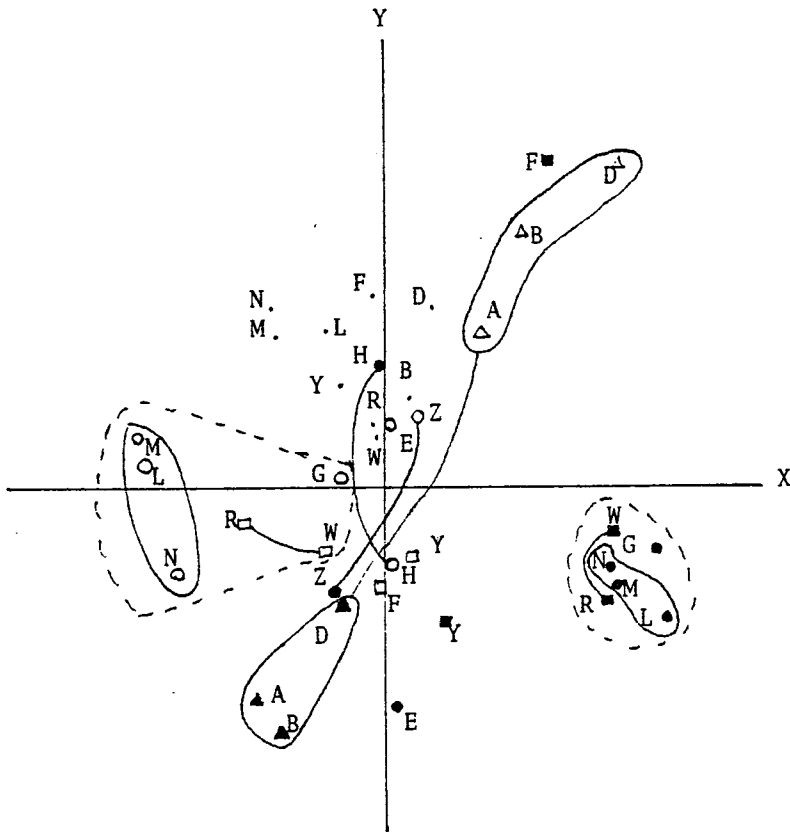
tight cluster, along with positive and optimistic views toward the quality of life (E, Z, G), while negative views toward the same (E, Z, G, R) form a rather loose cluster on the right side of the Y axis.

On the Y axis, traditional, or modern, orientation towards the family (A, B, D) are dichotomized, as are the attitudes toward the quality of life (E, Z). The intermediate answers are more scattered than those of the Japanese respondents in Figure 5.5.

On the whole, Honolulu residents cluster around most intensely along

Figure 5.7

FRENCH RESPONDENTS



the following positive/optimistic lines: economic outlook of life (L, M, N), quality of life (E, Z), science and technology (R, W), health condition (G), energy conservation (Y), and environmental protection needs (F). This, then, is what characterizes the Americans of the 1980's, as far as the 14-variable analysis is concerned.

French Respondents: In the last two cases, we found that positive responses are clustered more tightly than negative responses, especially in the case of the Honolulu respondents. The first impression one gets in viewing clusters of variables in Figure 5.7 is that negative and positive clusters are tighter than those of the American and Japanese respondents. More specially, the French respondents' negative cluster as shown in the bottom right of Figure 5.7 is much tighter than those of the two other nationals indicating their negative and pessimistic attitudes toward economic problems, science and technology, and health relation problems. Here we are reminded of what a French observer, Alex de Tocqueville said about America in 1835 (1955). Most observers including Inkels note that Americans are positive about themselves and optimistic in general in relation to others by citing an opinion poll (1983, p. 33). However, putting that aside, what we find among the French respondents is basically similar to what we found among the two other nationals presented earlier. X and Y axes separate positive and negative clusters as in the previous findings. Intermediate responses also form a cluster, as in the two previous cases close to the traditional family cluster.

Perhaps the most important observation to be made in the French case is that negative response clusters are even more tightly formed than positive response clusters (L, M, N, R, W, G).

An Overview of Three Cases: First, there are no radical differences between the three nationals as far as their responses to the 14 items are concerned. The first (X axis) and the second (Y axis) patterns separate most of the negative clusters from positive clusters, with most of the intermediate responses falling on the left of the X axis in all three cases.

Second, although we found that the three configurations to be basically alike, the extent of intensity by which positive and negative responses cluster themselves are significantly and interestingly different from one another — a discovery. Americans' attitudes toward economic outlook, environment, science and technology, and quality of life are basically positive and optimistic, while the French are negative and pessimistic, with the Japanese still trying to make their minds being in the middle.

Third, another discovery that three-nation studies are better and more useful than two-nation studies. Placing the three nationals along these lines of comparison provides us with a wider view of what people are like than any two-nation study could.

Summing up these three cases, the Japanese configuration is between Honolulu residents' and the French configuration, and that these three groups do not have different features as such, but rather, similar features which illustrate their ways of thinking. However, a simple comparison of Honolulu residents with the French show differences rather than similarities in the two groups. By including Japanese people, these three groups form clusters and their differences and similarities can be mutually understood. The comparison of three groups certainly makes this

study more informative.

Here we would like to point out that there is a problem with the question on money and connections. The result obtained shows that the relative location of categories of this question is inversely related to other categories between the three groups. This problem may, in part, be due to a problem in translation. Lebart, one of the authors, believes that there may be a misunderstanding in the translation of the original French into Japanese and English, even though it was done by a Japanese and an American. The problem only serves to highlight difficulties involved in undertaking comparative studies such as the present one. In any event, it is interesting to note that the results do indeed suggest that this is true. The problematical question is as follows:

FRENCH QUESTION: Certains que quand on a de l'argent et des relations, on est mieux soigné. Estes-vous ... (Enumeriz)

1. Tout a fait d'accord
 2. Assez d'accord
 3. Pas du tout d'accord
- ... avec cette opinion?

ENGLISH QUESTION: Do you agree or disagree with the following statements? "To have money and connections is the best way to take care of one's health."

- | | |
|-------------------|----------------------|
| 1. Agree strongly | 4. Disagree strongly |
| 2. Agree | 5. Other |
| 3. Disagree | 6. D.K. |

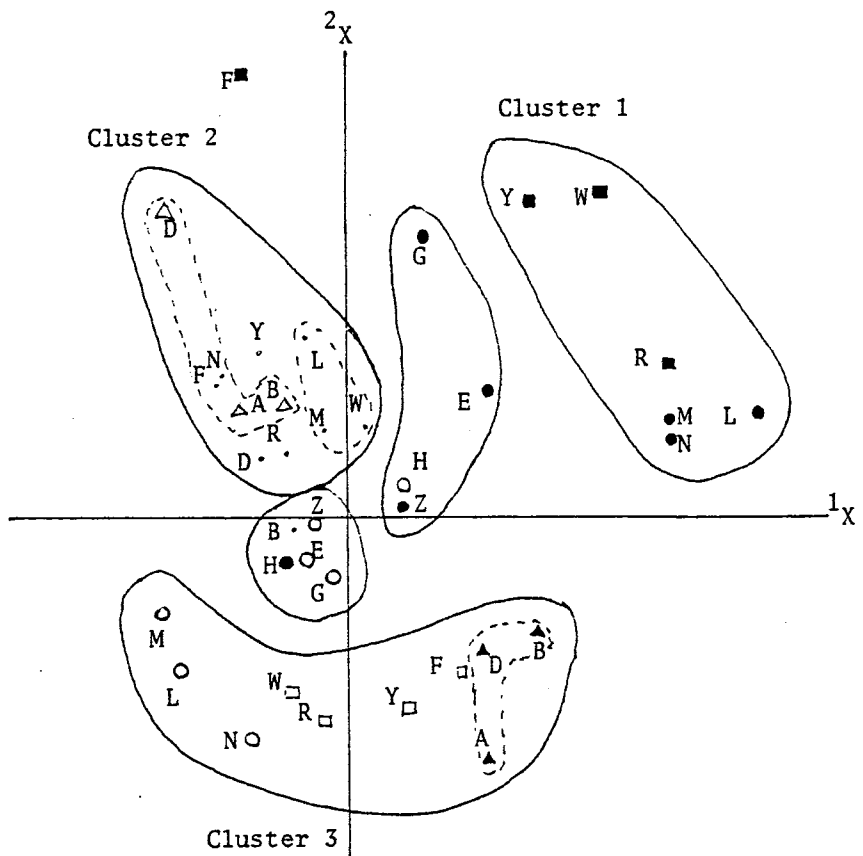
JAPANESE QUESTION: (Deleted).

Three Samples as a Whole: Figures 5.8 and 5.9 are the results obtained

by mixing the data from the three groups. In doing so, we disregarded the relative population sizes because no essential difference was found. The configuration obtained is regarded as being the average of the configurations of the figures from the combined configurations of the three groups.

In Figure 5.8 we see that three major distinguished clusters are

Figure 5.8
FIVE CLUSTERS



formed which represent responses from the three nation groups, as well as two additional ones, with one being a cluster formed from positive responses towards questions dealing with the quality of life and health conditions, and the other being a cluster formed from negative responses to these same questions.

Cluster I is formed from negative response patterns, consisting of attitudes toward economic outlook (L, M, N), energy conservation (Y) and science and technology (W, R) found in the upper right-hand corner of the Figure.

Cluster II is centered around traditional views of family life (A, B, D) and intermediate answers for economic outlook (L, M, N), science and technology (W, R), energy conservation (Y), environmental protection (F), and sharing of the daily chores in the household (D).

Cluster III is found at the bottom of the configuration in Figure 5.8 and is composed of the following positive views toward economic outlook (L, M, N), science and technology (R, W), energy conservation (Y), environmental protection (F), and modern or non-traditional orientation toward family life (A, B, D).

These three principal clusters correspond to what characterizes the three national groups, viz., the first cluster the French, the second the Japanese and the third the Honoluluans.

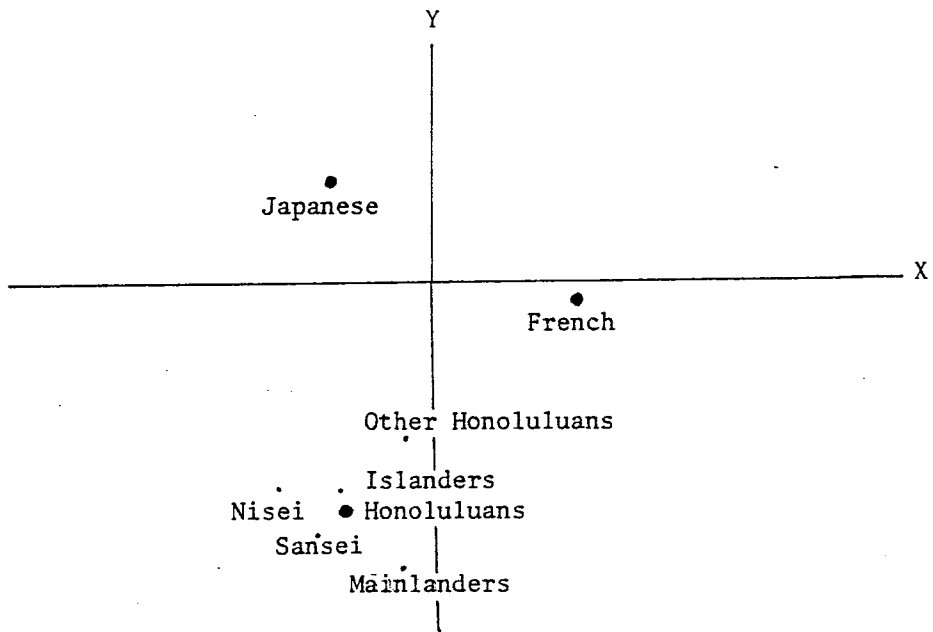
There are two minor clusters that are found in Figure 5.8 and they certainly form distinct clusters. The first minor cluster is located between the first and second major clusters on the top of the configuration and consists of negative attitudes toward the quality of life (E, Z) and an unsatisfactory state of health (G). The second minor

cluster is formed from the positive view of the quality of life (E, Z), a satisfactory state of health (G), and two other variables somewhat unrelated to the first three.

Figure 5.9 is constructed to demonstrate the location of the average respondent of the three national groups. Since the first dimension (X axis) separates modern from traditional family orientation (A, B, D) and the second dimension (Y axis) separates a positive orientation toward economic outlook, the quality of life, science and technology, environmental protection, energy conservation, and health status, we may infer here. that the Japanese are by and large positive in their economic

Figure 5.9

GROUP ANALYSIS

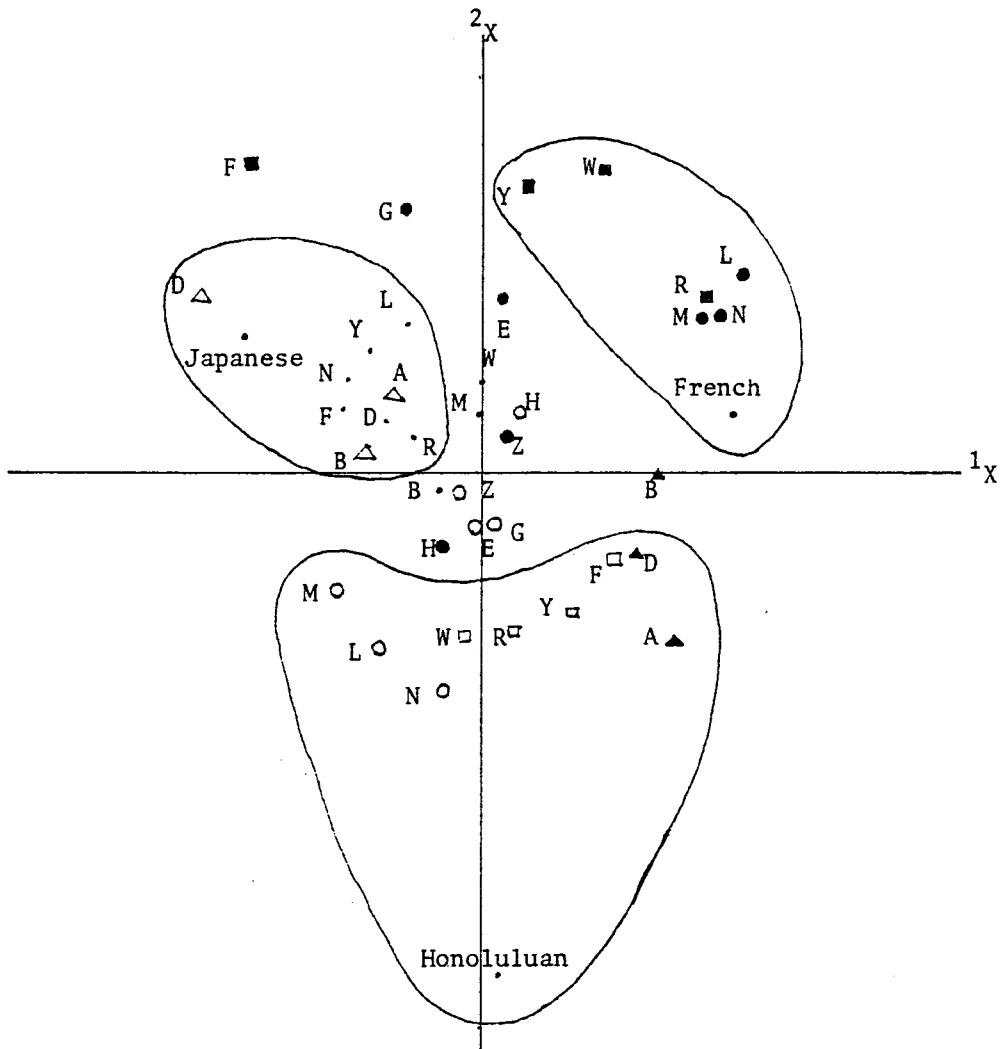


outlooks, keeping a traditional family orientation. The French are negative in their economic and other orientation but modern in their outlook on family life. Americans are for the most part positive in their outlook and modern in their family orientation.

To focus our attention on Honolulu residents, we observe that the

Figure 5.10

COMBINED ANALYSIS OF ITEM AND NATION



youngest generation of Japanese Americans lies somewhere between the oldest generation of Japanese Americans and the mainland-born Americans living in Honolulu. This indicates the dynamics of acculturation that must be taking place among Americans of Japanese ancestry. In this regard it is of interest to observe that other local residents of Honolulu are found to be more traditional in their family orientation than either the Japanese Americans or the mainlanders in Honolulu.

When we combine the data analysis by item and national group, the configuration as shown in Figure 5.10 further endorses what we have already stated earlier in regard to the three nationals' mode of orientation toward life in general.

5.5. Remarks

First, methodologically speaking, we have demonstrated the usefulness of Hayashi's techniques in presenting our findings, concisely and graphically, in a manner that can be easily understood by many. Also, his techniques point to the need to advance steps further beyond a comparison of frequency distributions of each item asked in a questionnaire in order to capture the essence of national character.

Second, in terms of substance, many interesting findings have been presented that are too many to be cited at this juncture. It was of interest to find that older generations of Japanese Americans are more worried than the younger generations, while the mainlanders in Honolulu show the lowest level of anxiety, with the Japanese in Japan and the French in the middle. In other words, on a certain set of questions, there are more variations found within a national group than what is found

cross-nationally. Structural differences found in the attitudes of Americans, French and Japanese respondents are equally intriguing in pointing out what might be called national character in that what we more or less suspect is borne out in our systematic empirical data. Obviously we love to discover reasons for these differences and similarities found in the attitudinal structures of the three nationals. But that goes beyond the scope of this Chapter. We stop at the level of generating empirical generalizations at this time.

Third, combining methodological and substantive findings, we were delighted to find the usefulness of multi-national comparative analysis exceed that of bi-national comparative analysis. This seems to suggest a study both multi-national in scope and longitudinal in depth in order to capture the dynamics of human character as an environment in which one lives. To do so requires not only the multi-national efforts of social scientists, but also continuous financial support of such studies in years to come.

Notes

1. For a similar multidimensional scaling method, see Kruskal and Shepard (1975). For French survey results, see Appendix 3.
2. For more detail on his scaling method, see Hayashi (1979).
3. By using different indicators of anxiety such as suicide and alcoholism, Richard Lynn concludes that the level of anxiety is higher for the French than for the Americans. For more detail, see Lynn (1971).

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APPENDIX

Questionnaire and Simple Tabulations,
and Cross Tabulations by
some social groups

Supported by a grant from the Overseas
Scientific Survey of the Grants-in-Aid
for Scientific Research. (59043069)

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APPENDIX 1

Questionnaire and Frequency Distribution

The percentage for the total group [N = 807] appears first, followed by the percentage for non-Japanese Americans [N = 502] and followed by Japanese Americans last [N = 305].

Questionnaire

for

A Study of Honolulu Residents

I am _____, and I have come to interview you for the Institute of Statistical Mathematics (Tokyo) and the University of Hawaii. They are conducting a survey to find out about different ways of thinking among people of different ethnic origins.

You have been randomly selected from a list of registered voters in Honolulu to be interviewed for the survey, which is being carried out for academic purposes only. Individual responses will be kept completely confidential. Please note, there are no right or wrong answers to many of the questions asked in the Questionnaire.

Your participation is vital to the success of the study because, to keep our sample as scientific as possible, we cannot substitute other people for those who do not reply. It will take less than half an hour to complete.

If you are interested in the results of the study, a summary report will be sent to you in 1984.

Note to Interviewers

If you have any trouble, have the respondent contact anyone of the following persons at any time of the day:

Dr. Y. Kuroda at 948-8494 (948-8357 - message), Mrs. Alice Kuroda, Mr. Yosiyuki Sakamoto, or Mr. Takashi Nakamura at 526-1745.

Institute of Statistical Mathematics
Tokyo, Japan

University of Hawaii at Manoa
Department of Political Science

Sample No. _____ Respondent's Name _____

Interviewed by _____ Time from _____ to _____ Date _____ 1983

Number of Times Contacted: First Time: time and day _____
Second Time: time and day _____
Third Time: time and day _____

01. Do you think people will become more happy, or more unhappy?

41/43/38 1) More happy
35/34/36 2) More unhappy
15/14/17 3) No change
4/3/4 4) Other _____
5/5/5 5) DK

02. Do you think that people's health will improve in the future, or do you think it will get worse?

75/74/75 1) Improve
16/17/14 2) Get worse
5/ 5/ 6 3) Not change
2/2/3 4) Other _____
2/2/1 5) DK

03. What do you think about people's peace of mind? Will it increase or decrease?

39/41/36 1) Increase
40/38/42 2) Decrease
14/13/15 3) Not change
3/3/3 4) Other _____
4/5/4 5) DK

04. What do you think about people's freedom? Will it increase or decrease?

45/44/48 1) Increase
33/35/30 2) Decrease
16/15/18 3) Not change
2/2/2 4) Other _____
3/4/2 5) DK

05. If you were to get enough money to live as comfortably as you would like for the rest of your life, would you continue to work or would you stop working?

65/68/60 1) Continue to work
30/27/34 2) Stop working
4/4/5 3) Other _____
0/0/1 4) DK

06. If you look at the successful people in society today, which do you think has played the largest part in their success: their ability and effort, or luck and chance?

77/76/78 1) Ability and effort
15/17/13 2) Luck and chance
7/6/9 3) Other _____
1/1/0 4) DK

07. If you had no children, would you think it desirable to adopt a child in order to continue the family line, even if there is no blood relationship? Or do you not think this is important?

55/58/49 1) Would adopt
35/32/39 2) Would not adopt
6/ 5/ 8 3) Depends on...
3/3/2 4) Other _____
2/1/2 5) DK

08. Suppose that a child comes home and says that he has heard a rumor that his teacher had done something to get himself into trouble, and suppose that the parent knows this is true. Do you think it is better for the parent to tell the child that it is true, or to deny it?

7/ 6/ 9 1) Deny it
86/86/84 2) Tell the truth

6/7/5 3) Other _____
1/1/2 4) DK

09. In raising children of elementary school age, some people think that one should teach them that money is the most important thing. Do you agree with this or not?

6/ 7/ 6 1) Agree
92/92/92 2) Disagree
1/ 1/ 0 3) Undecided

1/0/2 4) Other _____
0/-/0 5) DK

10. Some people say that with the development of science and technology, life becomes more convenient, but at the same time a lot of human feeling is lost. Do you agree with this opinion or do you disagree?

67/65/71 1) Agree
26/28/23 2) Disagree
4/ 5/ 3 3) Undecided

1/1/1 4) Other _____
2/2/2 5) DK

11. Some people say that if we get outstanding political leaders, the best way to improve the country is for the people to leave every-thing to them, rather than for the people to discuss things among themselves. Do you agree with this, or disagree?

10/11/8 1) Agree
88/87/90 2) Disagree

0/0/1 3) Other _____
1/1/2 4) DK

12. If you think a thing is right, do you think you should go ahead and do it even if it is contrary to usual custom, or do you think you are less apt to make a mistake if you follow custom?

67/71/60 1) Go ahead
12/10/14 2) Follow custom
18/15/24 3) Depends on...

1/1/1 4) Other _____
3/4/1 5) DK

13. Suppose that you borrowed \$150.00 from an intimate friend, and also suppose that, at the same time, this friend said, "Just to be sure, write me out an IOU." What would you think about this?

21/21/23 1) Think it unpleasant, though probably a natural request
74/75/72 2) Think it only natural
4/ 4/ 4 3) Other _____
1/ 1/ 1 4) DK

14. Would you say you are on the whole more inclined than the average to honor your ancestors or less?

49/46/52 1) More than the average 0/0/0 4) Other _____
16/18/13 2) Less than the average 2/2/1 5) DK
33/33/33 3) Average

15. Some people say that however mechanized the world gets, nothing can reduce the richness of human feelings. Do you agree with this opinion, or do you disagree?

75/74/77 1) Agree 0/0/0 4) Other _____
19/21/16 2) Disagree 2/2/2 5) DK
4/ 3/ 5 3) Undecided

16. Do you agree with the following statement: "Home is the only place where one feels good and can relax."?

48/42/56 1) Yes 1/1/2 3) Other _____
51/57/42 2) No 0/0/- 4) DK

----- SHOW ANSWER SHEET 1 -----

17. Among the following opinions, which one comes closest to your own opinion?

37/38/36 1) Marriage is permanent
43/40/46 2) Marriage may be broken under serious circumstances
18/20/17 3) Marriage can be broken by simple agreement of the two partners
1/ 1/ 0 4) Other _____
1/ 1/ 1 5) DK

18. What do you think about housework and child care?

9/ 8/ 9 1) They are women's work
27/27/28 2) Some of the work is more suited for women
61/62/60 3) All of the work should be divided without differentiation between men and women
2/ 3/ 2 4) Other _____ 0/ 1/ 0 5) DK

19. More and more often, young men and women are choosing to live together before having a steady income. Do you think it is a good idea?

28/31/23 1) Good idea 2/1/2 4) Other _____
27/26/28 2) Indifferent 2/2/1 5) DK
42/39/46 3) Bad idea

20. How do you feel about the quality of life in the area where you live?

37/39/35 1) Very satisfied 0/1/- 4) Very dissatisfied
55/52/60 2) Satisfied 0/0/0 5) Other _____
6/ 8/ 4 3) Dissatisfied 0/0/- 6) DK

21. Compared with ten years ago, do you think your standard of living is:

51/45/60	1) Much better	1/1/0	5) Much worse
28/29/27	2) Slightly better	0/0/-	6) Other _____
14/16/11	3) Same	0/0/-	7) DK
6/ 9/ 2	4) Slightly worse		

22. Compared with ten years ago, do you think the standard of living of Americans as a whole is:

26/22/34	1) Much better	2/3/1	5) Much worse
38/37/39	2) Slightly better	1/1/-	6) Other _____
15/17/12	3) Same	1/1/1	7) DK
17/19/12	4) Slightly worse		

23. Do you think that your living conditions will get better or get worse over the next five years?

25/27/23	1) Much better	1/1/1	5) Much worse
37/35/40	2) Slightly better	0/0/0	6) Other _____
24/23/25	3) Same	2/2/3	7) DK
9/10/ 8	4) Slightly worse		

24. Imagine this situation. Mr. A was orphaned at an early age and was brought up by Mr. B, a kind neighbor. Mr. B gave him a good education, sent him to a university, and now Mr. A has become the president of a company. One day he gets a telegram saying that Mr. B, who brought him up, is seriously ill and asking if he would come at once. This telegram arrives as he is going to an important meeting which will decide whether his firm is to go bankrupt or to survive. Which of the following things do you think he should do?

57/58/57	1) Leave everything and go back home		
34/33/34	2) However worried he might be about Mr. B, he should go to the meeting		
6/ 5/ 7	3) Other _____		
3/ 4/ 2	4) DK		

25. The last question supposed that Mr. B had taken him in as an orphan in his youth and brought him up. Suppose that was his real father who was on his death-bed. Which would have been your answer then?

70/70/69	1) Leave everything and go back home		
24/23/26	2) However worried he might be about his father, he should go to the meeting		
4/ 5/ 4	3) Other _____		
3/ 3/ 2	4) DK		

26. Here are three opinions about man and nature. Which one of these do you think is closest to the truth?

- 26/26/27 1) In order to be happy, man must follow nature
67/66/68 2) In order to be happy, man must make use of nature
4/ 5/ 4 3) In order to be happy, man must conquer nature
2/ 2/ 1 4) Other _____
1/ 1/ 0 5) DK

27. Please choose from among the following statements the one with which you agree most.

- 31/28/37 1) If individuals are made happy, then and only then will the country as a whole improve
28/28/29 2) If the country as a whole improves, then and only then can individuals be made happy
33/36/29 3) Improving the country and making individuals happy are the same thing
4/ 6/ 3 4) Other _____
3/ 3/ 3 5) DK

28. If you were asked to choose two out of the following, which two would you choose?

- 54/50/60 1) Filial piety, respect to your parents
19/19/19 2) Repaying obligations to benefactors
79/80/78 3) Respecting rights of the individual
45/48/41 4) Respecting freedom of the individual
5) Other _____
6) DK

(Interviewer: Don't forget to get two answers for this question.)

29. There are all sorts of attitudes toward life. Which one of the following statements would you say comes closest to your way of life?

- 10/ 9/10 1) Work hard and get rich
6/ 7/ 5 2) Study earnestly and make a name for yourself
35/37/31 3) Don't think about money or fame; just live a life that suits your own taste
33/30/38 4) Live each day as it comes, cheerfully and without worrying
10/ 9/10 5) Resist all evils in the world and live a pure and just life
3/ 3/ 2 6) Never think of yourself, give everything in service of society
3/ 3/ 2 7) Other _____
1/ 1/ 1 8) DK

30. Whom do you consider more desirable as a man?

- 75/76/71 1) Mr. S. who is friendly and can be counted on to help others
but is not an efficient worker
15/15/16 2) Mr. T. who is an efficient worker but is indifferent to the
worries and affairs of others
7/ 6/10 3) Other _____
3/ 3/ 2 4) DK

31. Which one of the following personality types would you like best?

- 27/28/25 1) A person who stresses a rational decision according to a
principle without any regard to interpersonal harmony
64/62/68 2) A person who stresses the value of maintaining
interpersonal harmony even if it may go against his own
principle
4/ 5/ 4 3) Other _____
4/ 5/ 3 4) DK

32. Suppose that you are the president of a company. The company decides to employ one person, and then carries out an employment examination. The supervisor in charge reports to you saying, "Your relative who took the examination got the second highest grade. But I###believe that either your relative or the candidate who got the ###highest grade would be satisfactory. What shall we do?" In such a case, which person would you employ?

- 69/73/64 1) One with the highest grade 3/3/3 3) Other _____
27/23/32 2) Your relative 1/1/1 4) DK

33. In the last question we supposed that the one getting the second highest grade was your relative. Suppose that the second was the son of parents to whom you felt indebted. Which person would you employ?

- 61/65/56 1) One with the highest grade 3/3/4 3) Other _____
33/30/39 2) Son of your benefactor 2/2/2 4) DK

34. Generally speaking, which one of the following statements would you say you agree with?

- 28/32/21 1) It cannot be helped if the public interest is sometimes
sacrificed for the sake of individual rights.
65/60/74 2) It cannot be helped if individual rights are sometimes
sacrificed for the sake of the public interest.
4/ 4/ 3 3) Other _____
3/ 3/ 2 4) DK

35. Suppose you are working in a firm in which there are two types of department chiefs. Which of these two would you prefer to work under?

42/43/40 1) A: A man who always sticks to the work rules and never demands any unreasonable work, but who, on the other hand, never does anything for you personally in matters not connected with the work

55/54/58 2) B: A man who sometimes demands extra work in spite of rules against it, but who, on the other hand, looks after you personally in matters not connected with the work

1/ 1/ 1 3) Other _____
2/ 2/ 2 4) DK

36. Which one of the three following views toward one's society comes closest to yours?

2/ 3/ 2 1) The entire way our society is organized must be radically changed by revolutionary action

71/70/71 2) Our society must be gradually improved by reforms

24/24/23 3) Our present society must be valiantly defended against all subversive forces

1/ 2/ 1 4) Other _____
2/ 2/ 3 5) DK

37. What do you think about "Democracy," "Capitalism," "Socialism," "Conservatism," and "Liberalism"? Are you favorably or unfavorably disposed to these ideas?

	1-Favorable	2-Depends	3-Unfavorable	4-Other	5-DK
A Democracy	1)83/82/84	2)14/15/13	3) 2/ 2/ 1	4) 0/ 0/ 0	5) 1/ 1/ 2
B Capitalism	1)44/45/43	2)35/34/35	3)17/17/16	4) 1/ 1/ 0	5) 4/ 3/ 5
C Socialism	1)16/18/13	2)43/42/44	3)34/35/32	4) 0/ 0/ 1	5) 6/ 4/10
D Conservatism	1)30/32/27	2)48/46/50	3)17/17/16	4) 1/ 1/ 0	5) 5/ 4/ 7
E Liberalism	1)26/27/23	2)49/47/53	3)19/20/17	4) 0/ 1/ 0	5) 6/ 5/ 7

38. All things considered, how satisfied are you with your family life--the time you spend and the things you do with members of your family? Please indicate your feeling on the five point scale shown in your answer sheet.

34/34/34 1) Completely satisfied	4/5/2 4) Dissatisfied
52/50/56 2) Satisfied	0/1/0 5) Completely dissatisfied
9/10/ 8 3) Neither completely satisfied nor completely dissatisfied (neutral)	0/0/0 6) Other _____
	0/0/- 7) DK

39. Now I want to ask you about your life as a whole. How satisfied are you with your life as a whole these days? Which number on the five-point scale comes closest to how satisfied or dissatisfied you are with your life as a whole?

22/23/22	1) Completely satisfied	0/1/-	5) Completely dissatisfied
62/60/66	2) Satisfied		
10/11/09	3) Neutral	-/-/-	6) Other _____
5/ 6/ 3	4) Dissatisfied	-/-/-	7) DK

40. Would you say that most of the time people try to be just help-ful, or that they are mostly just looking out for themselves?

56/57/54	1) Try to be helpful	4/3/5	3) Other _____
40/39/41	2) Just to look out for themselves	1/2/-	4) DK

41. Do you think most people would try to take advantage of you if they got a chance, or would they try to be fair?

28/29/27	1) Would take advantage	3/3/3	3) Other _____
67/66/70	2) Would try to be fair	1/2/0	4) DK

42. Generally speaking, would you say that most people can be trusted or that you can't be too careful in dealing with people?

55/53/59	1) Can be trusted	2/3/1	3) Other _____
42/42/40	2) Cannot be too careful	1/2/0	4) DK

43. Here are some of the things people usually take into account in relation to their work. Which one would you personally place first?

9/ 9/ 9	1) A good salary so that you do not have any worries about money		
15/15/15	2) A safe job with no risk of closing down or unemployment		
18/14/26	3) Working with people you like		
55/60/47	4) Doing an important job which gives you a feeling of accomplishment		
2/ 2/ 3	5) Other _____		
0/ -/ 0	6) DK		

44. If you had to choose, which one of the things on the answer sheet would you say is most desirable?

36/33/41	1) Maintaining order in the nation	19/23/13	4) Protecting freedom of speech
30/29/30	2) Giving people more say in important governmental decisions	2/ 2/ 1	5) Other _____
		1/ 1/ 2	6) DK
12/12/13	3) Fighting rising prices		

45. With which of the following two approaches to life do you most agree?
- 34/33/36 1) Do what you want to do, even if it doesn't benefit other people
 54/54/53 2) Do what is of benefit to other people, whether or not it is what you want to do yourself
 8/ 8/ 6 3) Other _____
 4/ 4/ 4 4) DK
46. Opinions are divided about national prosperity, but with which of these opinions do you most agree?
- 17/19/14 1) Even if the country becomes prosperous it only means that a minority get rich: it doesn't make life any better for the people in general
 81/79/84 2) If the country prospers, life gets better for the people in general
 0/ 0/ - 3) Other _____
 2/ 1/ 2 4) DK
47. Which of the following opinions comes closest to your view?
- 81/81/80 1) In order to maintain the beauty of forests, man must work on the management of forests
 17/17/17 2) In order to maintain the beauty of forests, man must keep his hands-off
 1/ 1/ 1 3) Other _____
 1/ 1/ 1 4) DK
48. Do you agree or disagree with the following statements? "To have money and connections is the best possible way to take care of one's health."
- | | |
|---------------------------|-----------------------------|
| 7/ 7/ 8 1) Agree strongly | 9/11/6 4) Disagree strongly |
| 29/27/32 2) Agree | 1/ 1/- 5) Other _____ |
| 53/53/53 3) Disagree | 1/ 1/1 6) DK |
49. "Nuclear energy should be developed to meet future energy needs."
- | | |
|----------------------------|------------------------------|
| 11/12/10 1) Agree strongly | 7/10/ 3 4) Disagree strongly |
| 52/48/59 2) Agree | 2/ 2/ 1 5) Other _____ |
| 25/25/24 3) Disagree | 3/ 3/ 3 6) DK |

50. To what extent do you worry about the following?

1-Very much 2-Somewhat 3-Slightly 4-Not at all 5-Other ___ 6-DK

Serious sickness

1)36/30/45 2)27/29/23 3)21/22/20 4)16/18/12 5) -/ -/ - 6) -/ -/ -

Accident at work

1)20/16/26 2)18/16/22 3)20/20/21 4)39/46/28 5) 2/ 2/ 3 6) 0/ 1/ 0

Street crime (mugging)

1)43/40/48 2)26/25/26 3)22/24/18 4) 9/11/ 8 5) 0/ 0/ - 6) 0/ 0/ 0

Car accident

1)35/30/42 2)30/28/34 3)25/29/17 4) 10/13/6 5) 0/ 0/ - 6) -/ -/ -

Unemployment

1)28/26/31 2)22/19/27 3)23/24/21 4)25/28/19 5) 2/ 3/ 0 6) 0/ 0/ 1

War

1)44/41/48 2)26/29/21 3)19/18/21 4)11/11/10 5) 0/ 0/ - 6) 0/ 0/ 0

Nuclear power accident

1)41/38/48 2)23/24/20 3)20/21/17 4)15/16/14 5) 0/ 0/ - 6) 1/ 1/ 1

51. Do you like an environment consisting of farms, dairy-farms and forests or a natural environment composed of virgin forests and mountains?

54/53/56 1) farms and forests 3/5/1 3) Other _____
41/41/41 2) virgin forests and mountains 2/2/2 4) DK

52. In the future, computers will change our lives. How do you feel about this development?

39/41/36 1) A desirable thing 9/12/4 3) A regrettable and
49/43/57 2) An understandable, dangerous thing
but inevitable thing 1/ 2/0 4) Other _____
2/ 2/2 5) DK

53. One hears a lot about energy conservation today. Do you feel that saving energy is:

74/73/76 1) Very important 0/0/0 4) Not important at all
25/26/23 2) Important -/-/- 5) Other _____
1/ 1/ 1 3) Not very important 0/0/- 6) DK

54. How important is environmental preservation to you?

59/62/55 1) Very Important 0/0/0 4) Not important at all
38/34/43 2) Important -/-/- 5) Other _____
2/ 2/ 2 3) Not very important 1/1/1 6) DK

55. With what you know of our legal system, how do you feel it is working in our country today?

7/ 6/ 7 1) Very well	10/13/ 5 4) Very poorly
49/46/55 2) Fairly well	1/ 1/ 1 5) Other _____
33/33/31 3) Poorly	1/ 1/ 2 6) DK

56. To what extent do you think that science and its applications bring improvements in your everyday life?

69/70/68 1) A lot	0/0/- 4) Other _____
28/27/30 2) A little bit	1/1/0 5) DK
1/ 1/ 2 3) Not at all	

----- END OF ANSWER SHEET 1 -----

57. Do you think that a radical change is needed in American society?

29/31/25 1) Yes	2/2/2 3) Other _____
66/64/69 2) No	3/2/4 4) DK

58. What comes first to your mind when you think of Japanese culture?

59. What comes first to your mind when you think of American culture?

F01. I'd like to ask you a question about religion next. Do you, for example, have any personal religious faith?

73/77/66 1) Yes	1/ 1/ 1 3) Other _____
25/21/32 2) No	0/ 0/ 1 4) DK

F02. (If yes), what religion is that?

13/ 2/31 1) Buddhism	8/10/ 5 5) Other _____
53/66/31 3) Christian	26/21/32 6) None

F03. Without reference to any of the established religions, do you think that a religious attitude is important or not?

83/83/82 1) Important	3/ 3/ 3 3) Other _____
14/13/15 2) Not important	1/ 1/ 1 4) DK

F04. There are some people who say about religion that there are many sects all with their own different positions, but that really their teachings all amount to the same thing. Would you agree with this or not?

69/63/80 1) Yes
27/33/17 2) No
2/2/1 3) Other _____
2/2/2 4) DK

F05. How interested are you in politics?

18/21/12 1) Very much
42/43/40 2) Somewhat
32/28/38 3) Little
8/7/9 4) None
0/0/0 5) Other _____
0/-/0 6) DK

F06. How often do you attend political rallies, campaign fund-raising events and the like?

4/ 4/ 5 1) Very often
24/24/25 2) Sometimes
32/32/33 3) Rarely
39/39/38 4) Never
1/ 1/ 0 5) Other _____
-/ -/ - 6) DK

F07. How often do you vote in general elections?

91/90/92 1) Always
6/ 6/ 5 2) Most of the time
1/ 1/ 2 3) Occasionally
1/ 2/ 0 4) Rarely
0/ 1/ - 5) Other _____
0/ 0/ - 6) DK

F08. Which political party do you support?

54/45/70 1) Democratic party
18/24/ 8 2) Republican party
15/17/12 3) Other _____
12/13/10 4) Independent
1/ 2/ 1 5) DK

-----SHOW ANSWER SHEET 2-----

F09. What class would you say you belong to?

3/ 4/ 1 1) Upper class
62/64/58 2) Middle class
31/27/37 3) Working class
3/3/2 4) Lower class
1/1/2 5) Other _____
0/0/- 6) DK

F10. When were you born?

4/ 6/ 2 1) 1961-1965
7/ 6/ 9 2) 1956-1960
10/11/ 8 3) 1951-1955
9/10/ 9 4) 1946-1950
7/ 6/ 9 5) 1941-1945
8/ 9/ 6 6) 1936-1940
9/ 8/11 7) 1931-1935
10/11/ 9 8) 1926-1930
13/11/18 9) 1921-1925
8/ 7/10 10) 1916-1920
6/ 7/ 4 11) 1911-1915
7/ 8/ 4 12) 1910 or earlier
-/ -/ - 13) DK

-----END OF ANSWER SHEET 2-----

F11. Sex (Don't ask this question. Just identify.)

49/48/50 1) Male

51/52/50 2) Female

F12. Where were you born?

65/47/94 1) Hawaii: specify town or city and island _____

26/40/ 2 2) Elsewhere U.S.A.: specify state _____

10/13/ 4 3) Elsewhere outside U.S.A.: specify country _____

-/ -/ - 4) Other _____

-/ -/ - 5) DK

F13. If you were not born here, how many years have you been living in Hawaii?

__1)____ years

F14. What is your educational background?

5/ 6/ 4 1) Elementary school or less 17/21/12 6) Graduate work or professional school (e.g., law school)

6/ 6/ 6 2) Junior high school

25/23/28 3) Senior high school 0/ 0/ 0 7) DK

13/11/17 4) Technical/Business school

34/34/32 5) University or college

F15. What is your regular occupation?

_____: Please be specific. Specify the nature of job.

14/15/13 1) Professional: professor, physician, teacher, engineer, lawyer

5/ 6/ 4 2) Managerial: high gov't official, mgr/proprietor (large)

6/ 5/ 8 3) Skilled worker: carpenter, electrician, machinist

1/ 1/ 1 4) Farmer: agricultural worker

5/ 6/ 4 5) Semi-skilled or unskilled worker: bus driver, laborer

31/27/38 6) Clerical worker: clerk, insurance salesman, policeman

7/ 8/ 5 7) Service worker: waiter, barber, cab driver

28/29/25 8) Housewife/student/not gainfully employed/on welfare

3/ 3/ 4 9) Small businessman: small store owner/manager

F16. Are you single, married, divorced, or widowed?

12/10/16 1) Single living with parents

8/10/ 6 2) Single living without anyone of the opposite sex

1/ 2/ 1 3) Single living with someone of the opposite sex

64/61/69 4) Married

5/ 6/ 4 5) Widowed

0/ 1/ - 6) Married but separated

7/ 9/ 4 7) Divorced

1/ 2/ 1 8) Other _____

-/ -/ - 9) DK

F17. What nationality are you? That is to say, what ethnic group do you identify with?

5 1) Caucasian (island-born)	1 7) Korean
23 2) Caucasian (mainland-born)	1 8) Portuguese
2 3) Caucasian (foreign-born)	0 9) Puerto Rican
13 4) Chinese	9 10) Mixed: specify _____
4 5) Hawaiian	- 11) Other _____
38 6) Japanese	- 12) DK
	5 13) Filipino

F18. Compared with others of your age, do you think that your health is:

35/36/33 1) Excellent	0/0/1 4) Very poor
58/57/60 2) Good	2/1/2 5) Other _____
5/ 5/ 3 3) Poor	0/0/0 6) DK

F19. Are you bothered by noise at the place where you live?

66/62/72 1) Not at all	1/1/1 4) Other _____
27/29/24 2) A little	-/-/- 5) DK
6/ 8/ 3 3) A lot	

F20. How often do you read newspapers?

2/ 2/ 1 1) Never	0/1/- 4) Other _____
18/19/16 2) Occasionally	-/-/- 5) DK
80/78/83 3) Regularly/Often	

F21. How often do you watch television?

31/29/33 1) Very often	1/1/1 4) Never
37/36/38 2) Often	1/1/2 5) Other _____
30/33/26 3) Not very often	-/-/- 6) DK

F22. How often do you watch Japanese television programs?

40/53/17 1) Never	2/2/2 4) Other _____
47/41/57 2) Occasionally	-/-/- 5) DK
11/ 4/24 3) Regularly/Often	

F23. Have you ever visited Japan?

56/63/45 1) No	3/3/1 5) Yes, 11 or more times
21/18/26 2) Yes, once	2/1/2 6) Other _____
16/12/22 3) Yes, 2-5 times	0/-/0 7) DK
3/ 2/ 4 4) Yes, 6-10 times	

"THANK YOU VERY MUCH FOR YOUR COOPERATION" "May I have your telephone number just in case my office wants to verify this interview?"

Telephone number: _____

Interviewer Remarks

A. In general, what was the respondent's attitude toward the interviewer?

- 1) Friendly and interested
- 2) Cooperative but not particularly interested
- 3) Impatient and restless
- 4) Hostile

B. Was respondent's understanding of the questions in general:

- 1) Good
- 2) Fair
- 3) Poor
- 4) Other _____
- 5) DK

To Interviewers: If a respondent is a Japanese-American, the following additional questions should be asked:

J01. How often do you read Japanese language newspapers?

- 90 1) Never
- 5 2) Occasionally
- 4 3) Regularly/Often
- 2 4) Other _____
- 5) DK

J02. How often do you listen to Japanese radio broadcasts?

- 65 1) Never
- 24 2) Occasionally
- 8 3) Often/Regularly
- 3 4) Other _____
- 5) DK

J03. Do you go to see Japanese movies (excluding T.V. movies)?

- 39 1) Do not go to see any movies
- 1 2) See only Japanese movies
- 31 3) See both Japanese and non-Japanese movies
- 24 4) See only non-Japanese movies
- 5 5) Other _____
- 6) DK

J04. Do you like Japanese music?

- 6 1) I like only Japanese music
- 73 2) I like Japanese and non-Japanese music
- 11 3) I like only non-Japanese music
- 7 4) I do not like Japanese music
- 0 5) I do not like any music
- 2 6) Other _____
- 7) DK

J05. What does your family call you?

- | | |
|---------------------|------------------|
| 22 1) Japanese name | 1 4) Other _____ |
| 68 2) American name | 1 5) DK |
| 8 3) Both | |

J06. Which prefecture did your parents or grandparents come from?

- | | |
|---------------------------|---------------------------------|
| 20 1) Yamaguchi | 4 6) Other part of Honshu _____ |
| 7 2) Fukuoka | 1 7) Hokkaido |
| 6 3) Other part of Kyushu | 13 8) Elsewhere _____ |
| 17 4) Okinawa | 10 9) DK |
| 23 5) Hiroshima | |

J07. What generation are you?

- | | |
|--------------|---------------------------------|
| 3 1) Issei | 13 6) Parents: issei and nisei |
| 41 2) Nisei | 3 7) Parents: nisei and sansei |
| 35 3) Sansei | 1 8) Parents: sansei and yonsei |
| 4 4) Yonsei | - 9) Kibei |
| - 5) Gosei | - 10) DK |

J08. How many years of Japanese language school did you have either in Japan or here?

- | | |
|-----------------------|------------------------|
| 17 1) None | 38 5) 6-10 years |
| 2 2) Less than a year | 14 6) 10 years or more |
| 10 3) 1-2 years | - 7) DK |
| 19 4) 3-5 years | |

J09. How well do you use Japanese?

- | | |
|--|-------------------|
| 13 1) Fluently | 17 4) Very poorly |
| 36 2) Passably | 12 5) Not at all |
| 22 3) I can understand it, but I cannot speak it | 0 6) Other _____ |
| | - 7) DK |

J10. Do you have anyone in your immediate family, such as brother or sister, son or daughter, who is married to a non-Japanese?

- | | |
|----------------------|---------------------|
| 53 1) No | 2 4) Yes, 4 or more |
| 32 2) Yes, one | 1 5) Other _____ |
| 11 3) Yes, two-three | 1 6) DK |

J11. Have you ever lived in Japan for any length of time?

- | | |
|-----------|------------------|
| 20 1) Yes | 1 3) Other _____ |
| 78 2) No | 0 4) DK |

J12. Which one of the following response choices best describes your preference?

Food	32	1) Japanese	32	2) American	32	3) Other	3	4) DK
Language	6	1) Japanese	89	2) English	6	3) Other	-	4) DK
Movies	68	1) American	10	2) Japanese	20	3) Other	3	4) DK
Radio	7	1) Japanese	82	2) English	10	3) Other	1	4) DK
Spouse	67	1) Japanese	15	2) Non-Japanese	12	3) Other	6	4) DK
Close Friends	9	1) Non-Japanese	45	2) Japanese	42	3) Other	4	4) DK
Needs	80	1) Family needs	13	2) Individual needs	6	3) Other	1	4) DK

J13. Do you find it easier to write letters in English or in Japanese?

4	1) Japanese	0	4) Other	_____
94	2) English	0	5) DK	
2	3) Makes no difference			

J14. Do you have any occasion to write in Japanese to someone?

20	1) Yes	3	3) Other	_____
76	2) No	0	4) DK	

J15. Do you do your mental arithmetic in English or Japanese?

95	1) English	-	4) Other	_____
4	2) Japanese	0	5) DK	
0	3) Both or mixed up			

----- SHOW ANSWER SHEET 3 -----

J16. Which of the following statements best describes your closest friends?

12	1) All of my closest friends are Japanese
31	2) Most of my closest friends are Japanese
52	3) Some of my closest friends are Japanese but I have some who are not Japanese
4	4) Most of my closest friends are not Japanese
1	5) None of my closest friends are Japanese
-	6) Other _____
0	7) DK

J17. What kinds of organizations (e.g., church, service groups, neighborhood association) do you belong to?

15	1) Most of the organizations I belong to are almost exclusively Japanese
62	2) Most of the organizations I belong to are ethnically mixed groups
6	3) Most of the organizations I belong to are non-Japanese groups
16	4) Other _____
1	5) DK

J18. If you are employed, which one of the following statements best describes your co-workers or colleagues at the place where you work?

- 6 1) All of my co-workers are Japanese
- 19 2) Most of my co-workers are Japanese
- 51 3) Some of my co-workers are Japanese but some are not
- 12 4) Most of my co-workers are not Japanese
- 2 5) None of my co-workers are Japanese
- 8 6) Other _____
- 1 7) DK

THANK YOU VERY MUCH FOR YOUR COOPERATION!!!

APPENDIX 2

Frequency Distribution by Generation and Ethnicity

Sample Respondent Numbers and Time of Survey

Year	Japanese Americans*			Non-Japanese Americans*			Grand Total**
	Nisei	Sansei	Total	Locals	Mainlanders	Others	
1971	275	159	434	***	-	-	434
1978	183	124	312	199	174	66	751
1983	173	132	305	234	183	85	807

* First, the total sample was divided into Japanese Americans and Non-Japanese Americans. Then, among the former, respondents were bifurcated into Nisei which include some Issei and Sansei which contain some Yonsei respondents. For the latter, members were divided into three groups, viz.:

- 1) "Locals" consisting of all those who were born in Hawaii but who did not identify themselves to be Japanese Americans,
- 2) "Mainlanders" composed of Caucasian Americans who came from the U. S. mainland, and
- 3) "Others" are comprised of the rest such as immigrants from Asia and Europe.

** Total for this column consists of the grand total of all sample respondents.

*** The first survey of 1971 included only respondents of Japanese ancestry and did not include anyone who was not identified as a Japanese American.

The following version of the Questionnaire has been arbitrarily coded to adopt to computer space limitations. It is suggested that the reader refer to the original version in the Appendix 1.

JAPANESE-AMERICAN

(1)

Q No	Item	Response	'71			'78			'83																																			
			2sei	3sei	Total	2sei	3sei	Total	2sei	3sei	Total																																	
			01	Happy	1 Happy 2 Unhappy 3 No chan 4 Other 5 DK							38	38	38	37	35	36	15	20	17	5	2	4	5	5	5																		
02	Health	1 Improve 2 Worse 3 No chan 4 Other 5 DK				63	66	64	77	73	75	24	26	25	13	14	14	5	4	5	5	8	6	2	2	2	4	2	3	5	2	4	1	2	1									
03	Peace of Mind	1 Increases 2 Decreases 3 No chan 4 Other 5 DK				34	28	32	42	30	36	48	55	50	40	45	42	6	9	7	10	22	15	3	2	3	3	2	3	9	6	8	5	2	4									
04	Freedo	1 Increases 2 Decreases 3 No chan 4 Other 5 DK				56	48	52	52	42	48	27	33	30	27	35	30	8	13	10	17	18	18	2	1	1	1	2	2	8	5	7	2	2	2									
05	Work Life Time	1 Work 2 Stop 3 Other 4 DK				49	65	56	51	73	60	38	29	35	40	26	34	11	6	9	8	2	5	1	-	1	1	-	1															
06	Effort or Luck	1 Effort 2 Luck 3 Other 4 DK				70	68	69	80	75	78	12	15	13	13	13	13	17	18	18	11	12	9	1	-	0	0	1	-	0	1	-												
07	Adopt Child	1 Adopt 2 No 3 Depends 4 Other 5 DK	53	50	52	46	53	49	48	50	49	28	26	27	43	35	40	13	17	15	7	5	6	8	8	8	2	4	3	1	2	2	1	4	2	4	4	4	3	4	4	3	1	2
08	Teache in Troubl	1 Deny it 2 Tell 3 Other 4 DK	9	5	8	12	2	8	10	7	9	72	84	76	68	78	72	15	15	15	6	4	5	8	6	4	2	3	2	8	2	6	5	4	5	2	3	2						
09	Money Import to Childr	1 Agree 2 Disagre 3 Undecid 4 Other 5 DK	12	4	9	8	3	7	8	3	6	85	93	88	90	94	91	2	2	2	1	-	0	1	-	0	-	-	-	2	2	2	1	2	2	1	-	0						
10	Scienc Feelin Lost	1 Agree 2 Disagre 3 Undecid 4 Other 5 DK	62	65	63				72	70	71	28	31	29				23	24	23	1	1	1	-	2	3	3	2	2	10	3	7	3	2	2									
11	Politi cian	1 Agree 2 Disagre 3 Other 4 DK	17	6	13	19	11	16	12	4	8	65	79	70	79	85	81	2	1	2	1	-	1	3	2	3	2	2	2	2	2	2	2	1	2									
12	Go Own way	1 Go ahea 2 Custom 3 Depends 4 Other 5 DK	55	55	55	52	68	58	61	59	60	17	8	14	32	16	25	13	13	13	1	-	1	0	2	1	3	4	3	3	3	3	1	1	2	1	2	1						
13	Borrow Money Friend	1 Unpleas 2 Natural 3 Other 4 DK	33	46	38	20	25	22	15	31	23	65	48	59	77	69	73	4	6	5	3	5	4	-	1	0	1	-	1	-	1	0	-	-	-									
14	Honor Ancest	1 More 2 Less 3 Average 4 Other 5 DK				63	57	61	55	49	52	16	27	21				9	18	13	19	12	16	-	1	0	2	3	2	1	-	1												
15	Richne of Human Feelin	1 Agree 2 Disagre 3 Undecid 4 Other 5 DK	60	68	63				79	75	77	22	22	22				16	16	16	7	8	7	3	7	5	1	-	0	-	1	0	10	2	7	2	2	2						
16	Home Relax	1 Yes 2 No 3 Other 4 DK							65	45	56							32	53	42				2	2	2	-	-	-	-	-	-												

		'78					'83					(1)
Q No	Item	Response	TOTAL 78	NON-JAPANESE				TOTAL 83	NON-JAPANESE			
				Total	Mainland White	Island Born	Other		Total	Mainland White	Island Born	Other
01	Happy	1 Happy					41	43	46	41	44	
		2 Unhappy					35	34	36	35	32	
		3 No chan					15	14	13	16	11	
		4 Other					4	3	3	3	5	
		5 DK					5	5	2	5	9	
02	Health	1 Improve	67	70	77	65	62	75	74	80	74	60
		2 Worse	21	17	12	21	21	16	17	13	18	27
		3 No chan	6	6	5	8	2	5	6	5	5	5
		4 Other	2	2	2	3	2	2	2	2	0	5
		5 DK	5	5	3	4	14	2	2	-	3	4
03	Peace of Mind	1 Increas	34	35	27	39	42	39	41	32	47	46
		2 Decreas	45	41	46	40	30	40	38	48	32	35
		3 No chan	9	10	13	7	11	14	13	14	15	7
		4 Other	4	4	5	5	3	3	3	2	3	2
		5 DK	9	10	9	10	14	4	5	4	3	9
04	Freedo	1 Increas	44	38	31	40	50	45	44	33	51	48
		2 decreas	34	37	45	34	26	33	35	50	27	27
		3 No chan	12	13	12	14	9	16	15	13	17	15
		4 Other	3	4	3	4	6	2	2	2	1	2
		5 DK	8	9	9	9	9	3	4	2	4	7
05	Work Life Time	1 Work	57	58	60	57	56	65	68	73	65	67
		2 Stop	32	30	29	30	35	30	27	20	32	29
		3 Other	10	11	10	12	9	4	4	6	3	4
		4 DK	1	1	1	2	-	0	0	1	0	-
06	Effort or Luck	1 Effort	70	71	68	72	71	77	76	80	77	66
		2 Luck	11	10	9	11	8	15	17	15	16	25
		3 Other	18	18	22	16	15	7	6	5	6	8
		4 DK	1	2	1	1	6	1	1	-	1	1
07	Adopt Child	1 Adopt	49	50	41	56	52	55	58	50	65	59
		2 No	38	36	40	33	32	35	32	41	27	27
		3 Depends	5	5	4	4	11	6	5	6	4	7
		4 Other	4	6	12	3	-	3	3	3	3	5
		5 DK	4	4	2	4	6	2	1	-	2	2
08	Teache in Troubl	1 Deny it	7	6	3	6	15	7	6	3	6	8
		2 Tell	73	74	76	76	64	86	86	90	85	81
		3 Other	15	15	17	14	12	6	7	6	7	8
		4 DK	5	5	4	4	9	1	1	1	1	2
09	Money Import to Childr	1 Agree	6	6	2	6	17	6	7	3	6	20
		2 Disagre	92	92	97	6	77	92	92	97	94	76
		3 Undecid	1	1	1	1	3	1	1	-	1	2
		4 Other	1	1	-	1	2	1	0	-	-	1
		5 DK	0	0	1	-	2	0	-	-	-	-
10	Scienc Feelin Lost	1 Agree						67	65	65	66	62
		2 Disagre						26	28	31	25	28
		3 Undecid						4	5	4	6	2
		4 Other						1	1	1	1	-
		5 DK						2	2	-	2	7
11	Politi cian	1 Agree	13	11	10	11	18	10	11	6	10	25
		2 Disagre	82	83	86	85	68	88	87	94	88	72
		3 Other	1	2	1	3	2	0	0	-	1	-
		4 DK	3	4	3	2	12	1	1	-	1	4
12	Go Own way	1 Go ahea	63	66	77	61	52	67	71	78	70	55
		2 Custom	21	19	9	23	29	12	10	7	9	19
		3 Depends	13	13	12	14	11	18	15	13	15	18
		4 Other	1	1	1	1	3	1	1	1	1	-
		5 DK	2	2	1	2	6	3	4	1	4	8
13	Borrow Money Friend	1 Unplens	21	21	20	21	23	21	21	19	22	21
		2 Natural	72	71	72	70	68	74	75	78	73	74
		3 Other	6	7	7	7	3	4	4	3	4	4
		4 DK	1	2	-	2	6	1	1	-	1	1
14	Honor Ancest	1 More	53	48	27	63	59	49	46	36	55	45
		2 Less	29	35	52	24	21	16	18	25	13	15
		3 Average	-	-	-	-	-	33	33	38	28	36
		4 Other	15	14	17	12	14	0	0	1	-	1
		5 DK	3	3	4	1	6	2	2	1	3	2
15	Richne of Human Feelin	1 Agree						75	74	77	75	65
		2 Disagre						19	21	21	19	25
		3 Undecid						4	3	2	3	7
		4 Other						0	0	-	0	-
		5 DK						2	2	-	3	4
16	Home Relax	1 Yes						48	42	23	53	54
		2 No						51	57	77	45	46
		3 Other						1	1	1	1	-
		4 DK						0	0	-	1	-

JAPANESE-AMERICAN

(2)

Q No	Item	Response	'71			'78			'83		
			2sei	3sei	Total	2sei	3sei	Total	2sei	3sei	Total
			17	Marlag Perma- nent?	1 Perma- nent? 2 Serious 3 Simple 4 Other 5 DK						
18	House- work & Child care	1 Women's 2 Some 3 Share 4 Other 5 DK						13 25 59 3 1	5 32 62 2 -	9 28 60 2 0	
19	Live To- gether	1 Good 2 Indiffe- rent 3 Bad 4 Other 5 DK						22 23 51 2 2	24 34 39 3 -	23 28 46 2 1	
20	Quali- ty of Life	1 V satis- fied 2 Satisfi- ed 3 Disatis- fied 4 V disat- isfied 5 Other 6 DK						37 61 2 - - -	34 59 7 - - 1	35 60 4 - 0 -	
21	Living Stand- ard 10 Years ago	1 M bettr 2 S bettr 3 Same 4 S worse 5 M worse 6 Other 7 DK						63 23 12 1 1 -	57 31 11 2 - -	60 27 11 2 0 -	
22	Living Stand- ard Americ- ans 10 Years	1 M bette- r 2 S bettr 3 Same 4 S worse 5 M worse 6 Other 7 DK						45 34 11 8 1 - 2	20 46 14 18 2 - 1	34 39 12 12 1 - 1	
23	Living Con- dition	1 M bettr 2 S bettr 3 Same 4 S worse 5 M worse 6 Other 7 DK						25 35 28 8 1 - 3	20 47 21 8 2 1 2	23 40 25 8 1 0 3	
24	Bene- factor- death- bed	1 Go home 2 Meeting 3 Other 4 DK	49 38 5 8	53 32 9 6	50 36 7 7	68 26 4 2	67 28 2 3	67 27 3 3	58 36 3 4	57 32 11 1	57 34 7 2
25	Father- death- bed	1 Go home 2 Meeting 3 Other 4 DK	60 30 4 6	66 22 7 4	62 27 5 6	73 22 3 2	71 23 3 2	72 3 3 2	68 28 1 3	70 23 7 1	69 26 4 2
26	Nature	1 Follow 2 Use 3 Conquer 4 Other 5 DK	18 70 7 1 4	26 66 4 1 3	21 68 6 1 4	27 61 5 2 4	28 64 2 3 3	28 62 4 3 4	26 67 6 1 1	27 69 2 2 -	27 68 4 1 0
27	Indi- vidual	1 Individ- ual 2 Country 3 Same 4 Other 5 DK	27 29 38 1 6	40 21 32 3 4	32 26 36 1 5	27 32 33 2 6	23 27 43 2 6	26 30 37 2 6	36 31 30 1 3	38 27 27 5 3	37 29 29 3 3
28	Which two Values	1 F piety 2 'On' 3 I right 4 Freedom 5 Other 6 DK	60 30 59 48	43 21 75 56	53 27 65 51	62 19 73 40	56 10 83 48	60 16 77 43	62 58 76 40	58 18 81 42	60 19 78 41
29	Way of life	1 Be rich 2 Name 3 Yur own 4 No worry 5 Pure 6 Service 7 Other 8 DK	18 5 33 27 7 3 2 4	18 3 48 18 7 - 4 3	18 4 39 23 7 2 3 4				9 4 24 45 13 2 2 1	13 6 40 30 7 2 3 1	10 5 31 38 10 2 2 1

'78

'83

(2)

Q No	Item	Response	NON-JAPANESE				NON-JAPANESE				
			TOTAL	NON-JAPANESE			TOTAL	NON-JAPANESE			
			Total	Mainland White	Island Born	Other	Total	Mainland White	Island Born	Other	
17	Mariage Perma- nent?	1 Perma-					37	38	25	43	56
		2 Serious					43	40	51	36	28
		3 Simple					18	20	22	20	13
		4 Other					1	1	2	0	1
		5 DK					1	1	1	1	1
18	House work & Child care	1 Women's					9	8	4	9	14
		2 Some					27	27	26	29	24
		3 Share					61	62	68	59	56
		4 Other					2	3	2	3	4
		5 DK					0	1	-	0	2
19	Live To- gether	1 Good					28	31	33	29	36
		2 Indiffe-					27	26	32	24	21
		3 Bad					42	39	33	44	36
		4 Other					2	1	2	1	1
		5 DK					2	2	1	2	5
20	Qualit of Life	1 V satisf					37	39	45	36	32
		2 Satisf					55	52	43	60	53
		3 Disatis					6	8	10	3	14
		4 V disat					0	1	2	-	1
		5 Other					0	0	1	0	-
		6 DK					0	0	1	-	-
21	Living Stan- dard 10 Years ago	1 M bettr					51	45	39	51	39
		2 S bettr					28	29	32	26	28
		3 Same					14	16	17	14	16
		4 S worse					6	9	9	7	13
		5 M worse					1	1	1	1	4
		6 Other					0	0	1	-	-
		7 DK					0	0	-	0	-
22	Living Stan- dard Americ- ans 10 Years	1 M bette					26	22	15	27	21
		2 S bettr					38	37	40	36	32
		3 Same					15	17	15	17	21
		4 S worse					17	19	24	15	21
		5 M worse					2	3	3	4	1
		6 Other					1	1	2	0	1
		7 DK					1	1	1	0	2
23	Living Con- dition	1 M bettr					25	27	25	28	28
		2 S bettr					37	35	40	35	27
		3 Same					24	23	26	22	21
		4 S worse					9	10	7	11	16
		5 M worse					1	1	1	2	2
		6 Other					0	0	1	-	1
		7 DK					2	2	2	3	4
24	Bene- factor death- bed	1 Go home	62	58	52	63	56	57	58	50	61
		2 Meeting	31	34	37	31	33	34	33	42	29
		3 Other	5	6	7	4	6	6	5	5	6
		4 DK	3	3	3	2	5	3	4	3	3
25	Father death- bed	1 Go home	67	63	53	72	65	70	70	61	78
		2 Meeting	27	30	37	23	29	24	23	31	16
		3 Other	4	4	7	3	2	4	5	6	4
		4 DK	2	3	2	3	5	3	3	2	2
26	Nature	1 Follow	30	31	30	36	24	26	26	23	25
		2 Use	59	57	59	55	55	67	66	72	65
		3 Conquer	4	5	3	5	9	4	5	2	6
		4 Other	3	3	6	2	2	2	2	2	3
		5 DK	4	4	2	3	11	1	1	1	1
27	Indi- vidual	1 Individ	27	27	22	32	26	31	28	28	28
		2 Country	24	20	16	24	20	28	28	21	35
		3 Same	39	40	46	34	41	33	36	38	32
		4 Other	4	5	9	3	2	4	6	11	3
		5 DK	7	8	7	7	12	3	3	1	2
28	Which two Values	1 F piety	49	41	25	51	53	54	50	36	57
		2 'On'	17	18	17	18	18	19	19	25	16
		3 I right	79	80	88	77	67	79	80	84	80
		4 Freedom	51	56	65	47	56	45	48	53	44
		5 Other									
		6 DK									
29	Way of life	1 Be rich						10	9	5	7
		2 Name						6	7	6	8
		3 Yur own						35	37	43	38
		4 No worry						33	30	30	30
		5 Pure						10	9	8	10
		6 Service						3	3	3	3
		7 Other						3	3	5	2
		8 DK						1	1	1	2

JAPANESE-AMERICAN

(3)

Q No	Item	Response	'71			'78			'83		
			2sei	3sei	Total	2sei	3sei	Total	2sei	3sei	Total
			30	Good man=?	1 Friendly 2 Eficint 3 Other 4 DK				71	71	71	70	73	71
31	Personality	1 Rational 2 Harmony 3 Other 4 DK	65 28	81 15	71 23	18 77	27 69	22 73	24 71	26 65	25 68
32	Hiring	1 H grade 2 Relativ 3 Other 4 DK	69 26	67 27	68 26	62 35	60 33	62 34	69 30	56 36	64 32
33	Hiring	1 H grade 2 Benfctr 3 Other 4 DK	51 41	57 35	53 39	58 37	51 44	55 40	60 38	51 40	56 39
34	Choose	1 Indvdu 2 Public 3 Other 4 DK	21 70	23 68	21 69				20 77	21 70	21 74
35	Dept Chief	1 Rational 2 Patrnal 3 Other 4 DK	36 60	43 53	39 58	34 63	35 62	35 63	38 60	42 55	40 58
36	Society	1 Revolut 2 Reform 3 Conserv 4 Other 5 DK				3 77	2 79	3 78	2 65	2 80	2 71
37A	Democracy	1 Good 2 Depends 3 Bad 4 Other 5 DK	70 22	82 18	74 21	86 11	90 8	88 10	80 15	89 10	84 13
37B	Capitalism	1 Good 2 Depends 3 Bad 4 Other 5 DK	28 35	30 51	29 41	47 21	32 31	41 25	43 31	42 42	43 35
37C	Socialism	1 Good 2 Depends 3 Bad 4 Other 5 DK	9 37	13 50	11 42	18 21	21 42	20 30	14 38	13 52	13 44
37D	Conservatism	1 Good 2 Depends 3 Bad 4 Other 5 DK				37 28	22 38	30 32	28 47	25 53	27 50
37E	Liberalism	1 Good 2 Depends 3 Bad 4 Other 5 DK	16 43	27 53	20 47	33 25	35 41	35 31	23 49	23 58	23 53
38	Family Life	1 Com sat 2 Satisfi 3 Neutral 4 Dissati 5 Com dis 6 Other 7 DK				57 21	37 35	49 26	39 51	27 62	34 56
39	Life Satisfaction	1 Com sat 2 Satisfi 3 Neutral 4 Disatis 5 Com dis 6 Other 7 DK				48 30	25 45	39 36	32 61	9 72	22 66

'78

'83

(3)

Q No	Item	Response	'78				'83					
			TOTAL	NON-JAPANESE			TOTAL	NON-JAPANESE				
				Total	Mainland White	Island Born		Other	Total	Mainland White	Island Born	Other
30	Good man=?	1 Friendly	74	75	79	72	74	75	76	82	74	72
		2 Efficient	17	16	10	21	17	15	15	10	18	20
		3 Other	6	6	7	5	5	7	6	6	6	4
		4 DK	3	3	3	2	5	3	3	2	3	5
31	Personality	1 Rational	25	27	32	24	26	27	28	28	27	32
		2 Harmony	68	64	61	67	62	64	62	61	65	59
		3 Other	3	4	4	4	3	4	5	9	3	-
		4 DK	4	5	3	5	9	4	5	2	6	9
32	Hiring	1 H grade	62	62	59	65	62	69	73	69	73	80
		2 Relativ	33	32	33	30	33	27	23	28	21	16
		3 Other	3	4	5	4	2	3	3	3	4	2
		4 DK	2	2	3	1	3	1	1	1	2	1
33	Hiring	1 H grade	57	58	56	59	64	61	65	66	62	73
		2 Benfctr	38	36	37	37	30	33	30	31	33	22
		3 Other	3	3	4	3	2	3	3	4	3	1
		4 DK	3	3	3	2	5	2	2	-	2	4
34	Choose	1 Indvdl						28	32	37	28	34
		2 Public						65	60	56	65	56
		3 Other						4	4	7	4	1
		4 DK						3	3	1	3	8
35	Dept Chief	1 Rational	38	40	44	37	38	42	43	43	43	45
		2 Patrnal	59	57	55	60	53	55	54	54	55	51
		3 Other	1	1	-	2	2	1	1	2	0	-
		4 DK	2	2	1	2	8	2	2	1	2	5
36	Society	1 Revolut	2	2	2	3	2	2	3	1	3	7
		2 Reforms	78	79	88	72	74	71	70	78	65	66
		3 Conserv	14	14	6	21	17	24	24	19	28	22
		4 Other	2	3	4	3	2	1	2	2	1	2
		5 DK	3	2	1	2	6	2	2	-	3	2
37A	Democracy	1 Good	86	84	91	79	83	83	82	90	79	72
		2 Depends	10	10	6	12	14	14	15	9	16	24
		3 Bad	2	3	1	6	-	2	2	1	3	1
		4 Other	0	0	-	1	-	0	0	-	-	1
		5 DK	2	3	2	3	3	1	1	1	2	2
37B	Capitalism	1 Good	48	53	65	45	45	44	45	54	42	36
		2 Depends	24	22	18	24	29	35	34	34	32	41
		3 Bad	21	19	13	27	14	17	17	11	22	18
		4 Other	1	0	-	1	-	1	1	1	1	-
		5 DK	8	5	4	4	12	4	3	1	3	6
37C	Socialism	1 Good	22	23	23	24	20	16	18	9	27	13
		2 Depends	31	31	36	29	27	43	42	52	34	41
		3 Bad	40	40	39	41	39	34	35	37	34	36
		4 Other	-	-	-	-	-	0	0	-	1	-
		5 DK	8	6	3	6	14	6	4	2	4	9
37D	Conservatism	1 Good	30	29	30	29	26	30	32	25	38	29
		2 Depends	34	35	35	35	33	48	46	50	43	48
		3 Bad	27	28	30	27	26	17	17	22	15	14
		4 Other	1	1	1	1	-	1	1	2	1	-
		5 DK	9	7	3	8	15	5	4	2	3	8
37E	Liberalism	1 Good	37	38	40	37	38	26	27	28	26	28
		2 Depends	31	31	35	28	29	49	47	49	48	41
		3 Bad	23	24	22	27	18	19	20	20	21	18
		4 Other	0	1	-	1	-	0	1	1	1	0
		5 DK	9	7	3	7	15	6	5	3	5	13
38	Family Life	1 Com sat	46	43	38	45	52	34	34	33	35	34
		2 Satisfi	29	32	34	34	18	52	50	43	56	49
		3 Neutral	21	20	21	18	23	9	10	13	7	13
		4 Dissati	1	1	2	1	-	4	5	10	2	2
		5 Com dis	1	2	2	1	3	0	1	1	0	1
		6 Other	1	1	2	1	2	0	0	1	-	-
		7 DK	1	1	1	-	3	0	0	-	0	-
39	Life Satisfaction	1 Com sat	35	33	25	35	45	22	23	18	24	29
		2 Satisfi	41	45	48	46	32	62	60	62	63	47
		3 Neutral	21	20	23	17	20	10	11	10	10	16
		4 Dissati	2	2	2	1	3	5	6	9	4	5
		5 Com dis	1	1	1	1	-	0	1	1	-	2
		6 Other	0	0	-	1	-	-	-	-	-	-
		7 DK	0	0	1	-	-	-	-	-	-	-

JAPANESE-AMERICAN

(4)

Q No	Item	Response	'71			'78			'83		
			2sei	3sei	Total	二世	三世	Total	二世	三世	Total
			40	People help or not helpful	1 Helpful 2 No help 3 Other 4 DK				51 45 3 2	45 50 2 2	48 47 3 2	53 42 5 -	57 40 4 -	54 41 5 -
41	People are	1 Unfair 2 Fair 3 Other 4 DK				27 66 5 2	28 66 3 2	27 66 5 2	27 71 2 -	27 67 5 1	27 70 3 0
42	People can be	1 Trusted 2 No 3 Other 4 DK				55 43 2 -	56 39 5 1	55 41 4 0	56 43 -	62 36 2 -	59 40 1 0
43	Work place	1 Salary 2 Job sec 3 People 4 Pride 5 Other 6 DK							9 17 26 46	8 12 25 48	9 15 26 47
44	Choose	1 Order 2 Rights 3 Money 4 Freedom 5 Other 6 DK							42 29 13 13 1 1	38 32 13 14 1 2	41 30 13 13 1 2
45	Life	1 My way 2 Society 3 Other 4 DK							34 55 5 6	40 52 7 2	36 53 8 4
46	Nation prosperly	1 Rich 2 All people 3 Other 4 DK							13 86 -	16 81 -	14 84 -
47	Forest	1 Manmade 2 Natural 3 Other 4 DK							82 16 1 1	79 19 1 2	80 17 1 1
48	Health care by \$ Connec	1 Agree s 2 Agree 3 Disag a 4 Disag a 5 Other 6 DK							10 35 53 2 -	5 30 53 11 -	8 32 53 6 -
49	Nuclear energy needs	1 Agree s 2 Agree 3 Disag s 4 Disag s 5 Other 6 DK							9 60 23 3 2 4	12 57 27 3 1 2	10 59 24 3 1 3

'78

'83

(4)

Q No	Item	Response	TOTAL 78	NON-JAPANESE				TOTAL 83	NON-JAPANESE			
				Total	Mainland White	Island Born	Other		Total	Mainland White	Island Born	Other
40	People help or not helpful	1 Helpful	53	56	63	53	47	56	57	61	54	56
		2 No help	41	37	32	41	41	40	39	33	44	38
		3 Other	4	5	4	6	6	4	3	5	2	-
		4 DK	2	2	1	1	6	1	2	1	0	6
41	People are	1 Unfair	27	28	17	36	30	28	29	21	33	34
		2 Fair	65	65	76	59	50	67	66	72	64	60
		3 Other	4	4	3	4	8	3	3	4	2	2
		4 DK	3	4	3	1	12	1	2	3	1	4
42	People can be	1 Trusted	56	56	68	52	39	55	53	64	50	36
		2 No	40	39	28	43	58	42	42	31	46	58
		3 Other	4	4	4	4	3	2	3	3	2	4
		4 DK	1	1	1	2	-	1	2	2	2	2
43	Work place	1 Salary						9	9	8	10	11
		2 Job sec						15	15	8	19	20
		3 People						18	14	14	15	13
		4 Pride						55	60	69	54	54
		5 Other						2	2	1	2	2
		6 DK						0	-	-	-	-
44	Choose	1 Order						36	33	26	38	32
		2 Rights						30	29	33	28	27
		3 Money						12	12	9	15	9
		4 Freedom						19	23	29	15	28
		5 Other						2	2	3	1	2
		6 DK						1	1	-	2	1
45	Life	1 My way						34	33	34	34	31
		2 Society						54	54	52	55	56
		3 Other						8	8	10	8	7
		4 DK						4	4	3	4	6
46	Nation pro speri ty	1 Rich						17	19	16	22	20
		2 All peo						81	79	84	76	76
		3 Other						0	0	1	0	-
		4 DK						2	1	-	1	4
47	Forest	1 Manmade						81	81	86	79	75
		2 Natural						17	17	11	21	20
		3 Other						1	1	2	-	-
		4 DK						1	1	1	1	5
48	Health care by \$ Connec	1 Agree s						7	7	5	7	12
		2 Agree						29	27	17	32	38
		3 Disag s						53	53	58	53	38
		4 Disag s						9	11	17	7	7
		5 Other						1	1	2	0	1
		6 DK						1	1	-	1	5
49	Nucler energy needs	1 Agree s						11	12	12	11	14
		2 Agree						52	48	41	53	51
		3 Disag s						25	25	30	23	18
		4 Disag s						7	10	14	8	6
		5 Other						2	2	2	2	4
		6 DK						3	3	1	3	8

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(5)

Q No	Item	Response	'71			'78			'83		
			2sei	3sei	Total	2sei	3sei	Total	2sei	3sei	Total
50	Worry? Sick	1 Very mu							51	37	45
		2 Some							21	25	23
		3 Slight							18	21	20
		4 No							10	16	12
		5 Other							-	-	-
		6 DK							-	-	-
	Acci dent at work	1 Very mu							31	19	26
	2 Some							24	19	22	
	3 Slight							17	27	21	
	4 No							24	34	28	
	5 Other							4	1	3	
	6 DK							-	1	0	
Street crime	1 Very mu								55	38	48
	2 Some								24	29	26
	3 Slight								13	25	18
	4 No								8	8	8
	5 Other								-	-	-
	6 DK								1	-	0
Car acci dent	1 Very mu								49	33	42
	2 Some								29	41	34
	3 Slight								15	21	17
	4 No								7	5	6
	5 Other								-	-	-
	6 DK								-	-	-
Unem plo y ment	1 Very mu								37	23	31
	2 Some								25	30	27
	3 Slight								15	30	21
	4 No								22	16	19
	5 Other								1	0	0
	6 DK								1	1	1
War	1 Very mu								57	36	48
	2 Some								16	27	21
	3 Slight								18	26	21
	4 No								9	11	9
	5 Other								-	-	-
	6 DK								1	-	0
Nuclear power acci dent	1 Very mu								56	37	48
	2 Some								20	21	20
	3 Slight								12	24	17
	4 No								11	18	14
	5 Other								-	-	-
	6 DK								1	-	1
51	Forest Beauty	1 Farms							62	48	56
		2 VirginF							35	48	41
		3 Other							1	2	1
		4 DK							2	2	2
52	Com puter	1 Desirab							30	44	36
		2 Inevita							60	54	57
		3 Dangero							6	2	4
		4 Other							1	-	0
		5 DK							3	1	2
53	Energy saving	1 Very im							77	74	76
		2 Importa							21	25	23
		3 Not imp							1	1	1
		4 Unimpor							1	-	0
		5 Other							-	-	-
		6 DK							-	-	-
54	Environ mental preser vation	1 Very im							60	48	55
		2 Importa							38	48	43
		3 Not imp							1	2	2
		4 Unimpor							1	-	0
		5 Other							-	-	-
		6 DK							1	1	1
55	Legal system work?	1 Vry wel							7	7	7
		2 Fry wel							58	51	55
		3 Poorly							28	36	31
		4 Vry por							3	6	5
		5 Other							1	1	1
		6 DK							3	-	2
56	Siience brings	1 A lot							68	68	68
		2 A little							30	30	30
		3 None							2	2	2
		4 Other							-	-	-
		5 DK							-	1	0
57	Radi cal change needed	1 Yes							29	19	25
		2 No							62	77	69
		3 Other							2	2	2
		4 DK							6	2	4

		'78				'83				(5)		
Q No	Item	Response	TOTAL 78	NON-JAPANESE				TOTAL 83	NON-JAPANESE			
				Total	Mainland White	Island Born	Other		Total	Mainland White	Island Born	Other
50	Worry? Sick	1 Very mu					36	30	15	37	46	
		2 Some					27	29	33	29	22	
		3 Slight					21	22	31	18	16	
		4 No					16	18	22	15	16	
		5 Other					-	-	-	-	-	
		6 DK					-	-	-	-	-	
	Acci dent at work	1 Very mu					20	16	6	21	26	
		2 Some					18	16	6	21	22	
		3 Slight					20	20	18	22	16	
		4 No					39	46	66	34	34	
		5 Other					2	2	3	2	1	
		6 DK					0	1	1	0	-	
	Street crime	1 Very mu					43	40	23	47	56	
		2 Some					26	25	32	24	14	
		3 Slight					22	24	33	19	16	
		4 No					9	11	12	9	13	
		5 Other					0	0	-	0	-	
		6 DK					0	0	-	0	-	
	Car acci dent	1 Very mu					35	30	14	38	42	
		2 Some					30	28	34	27	18	
		3 Slight					25	29	36	25	26	
		4 No					10	13	16	9	14	
		5 Other					0	0	1	0	-	
		6 DK					-	-	-	-	-	
	Unem ploy ment	1 Very mu					28	26	13	29	42	
		2 Some					22	19	15	24	14	
		3 Slight					23	24	28	24	16	
		4 No					25	28	39	22	25	
		5 Other					2	3	4	1	2	
		6 DK					0	0	1	0	-	
	War	1 Very mu					44	41	27	47	53	
		2 Some					26	29	41	23	21	
		3 Slight					19	18	22	18	12	
		4 No					11	11	9	12	13	
		5 Other					0	0	-	0	-	
		6 DK					0	0	-	-	1	
	Nuclear power acci dent	1 Very mu					41	38	23	47	44	
		2 Some					23	24	32	19	21	
		3 Slight					20	21	27	18	15	
		4 No					15	16	17	16	15	
		5 Other					0	0	1	-	1	
		6 DK					1	1	-	0	4	
51	Forest Beauty	1 Farms					54	53	49	52	62	
		2 VirginF					41	41	44	44	28	
		3 Other					3	5	6	3	6	
		4 DK					2	2	1	2	4	
52	Com puter	1 Desirab					39	41	42	41	39	
		2 Inevita					49	43	45	44	39	
		3 Dangero					9	12	10	11	18	
		4 Other					1	2	2	1	2	
		5 DK					2	2	1	3	2	
53	Energy saving	1 Very im					74	73	77	72	67	
		2 importa					25	26	23	26	31	
		3 Not imp					1	1	-	2	1	
		4 Unimpor					0	0	1	-	-	
		5 Other					0	-	-	-	-	
		6 DK					0	0	-	-	-	
54	Environ mental preser vation	1 Very im					59	62	67	59	62	
		1 importa					38	34	32	38	31	
		3 Not imp					2	2	1	3	2	
		4 Unimpor					0	0	-	0	-	
		5 Other					-	-	-	-	-	
		6 DK					1	1	-	-	-	
55	Legal system work?	1 Vry wel					7	6	4	6	12	
		2 Fry wel					49	46	37	53	46	
		3 Poorly					33	33	38	29	33	
		4 Vry por					10	13	20	11	6	
		5 Other					1	1	-	1	1	
		6 DK					1	1	-	0	2	
56	Siience brings	1 A lot					69	70	72	71	62	
		2 A little					28	27	27	27	29	
		3 None					1	1	1	1	4	
		4 Other					0	0	1	-	-	
		5 DK					1	1	1	1	5	
57	Radi cal change needed	1 Yes					29	31	28	33	31	
		2 No					66	64	69	62	60	
		3 Other					2	2	2	1	5	
		4 DK					3	2	1	3	5	

JAPANESE-AMERICAN

(6)

Q No	Item	Response	'71			'78			'83		
			2sei	3sei	Total	2sei	3sei	Total	2sei	3sei	Total
			F01	Religion faith?	1 Yes 2 No 3 Other 4 DK	79 21 4 1	57 43 5 1	71 29 4 1	72 28 7 1	56 44 6 1	66 34 7 1	73 25 1 1	66 42 2 1
F02	What Religion?	1 Buddhist 2 Christi 3 Other 4 None	45 29 4 21	19 33 5 43	36 30 4 29	40 26 7 28	16 34 6 44	30 29 7 34	40 31 5 25	20 32 5 42	
F03	Religion imp?	1 Importa 2 Not imp 3 Other 4 DK	94 3 0 3	82 13 1 5	90 6 0 3	92 5 2 1	88 9 2 1	91 7 2 1	87 11 2 1	75 20 5 1	
F04	All religion?	1 Same 2 Differe 3 Other 4 DK	81 12 0 6	81 16 - 4	81 14 0 5	81 16 1 2	87 11 - 2	83 15 0 2	82 16 - 2	77 17 3 2	
F05	Political interest	1 Very mu 2 Some 3 little 4 None 5 Other 6 DK				11 32 39 16	12 35 41 10	11 33 40 14	13 38 39 9	11 42 37 10	12 40 38 9
F06	Political rally?	1 Vry oft 2 Sometim 3 Rarely 4 Never 5 Other 6 DK				2 20 31 48	2 20 37 41	2 20 34 45	2 23 40 40	4 27 33 35	5 25 33 38
F07	Vote?	1 Always 2 Most 3 Occasio 4 Rarely 5 Other 6 DK	92 6 1 0 0 0	87 9 1 1 1 -	90 7 1 1 1 0	92 4 1 1 2 -	94 5 - - 1 1	92 5 1 0 2 0	94 3 2 - - -	89 8 2 1 - -	
F08	Party Choice	1 Demo 2 Rep 3 Other 4 Indepen 5 DK	61 9 27 1 0	58 7 34 1 -	60 9 30 1 0	64 7 8 17 4	67 4 8 8 4	65 6 8 17 4	69 8 12 10 1	71 8 12 8 1	
F09	Class Id?	1 Upper C 2 Middle C 3 Working 4 Lower C 5 Other 6 DK				1 63 32 2 1 1	1 67 27 2 3 -	1 65 30 2 2 1	1 52 43 3 1 -	2 65 30 2 2 -	
F10	Birth Year	1 1961-65 2 1956-60 3 1951-55 4 1946-50 5 1941-45 6 1936-40 7 1931-35 8 1926-30 9 1921-25 10 1916-20 11 1911-15 12 -10 13 DK									
F11	Sex	1 Male 2 Female	54 46	50 50	53 47	50 50	48 62	49 61	50 60	49 51	50 50
F12	Birth Place	1 Hawaii 2 U.S.A. 3 Foreign 4 Other 5 DK	94 1 4 1 -	98 2 - - -	95 1 3 1 -	89 2 9 1 -	99 - 1 - -	93 1 6 0 -	94 1 5 - -	95 3 2 - -	
F13											
F14	School ing	1 Element 2 Jr. Hi 3 Sr. Hi 4 T/B sch 5 College 6 Post Gr 7 DK	6 22 38 11 18 5 -	- - 29 13 48 10 -	4 14 35 12 29 7 -	8 14 45 8 19 7 -	- 2 21 12 48 17 -	5 9 35 10 30 11 -	7 11 38 17 17 10 1	- - 15 17 53 14 -	4 6 28 17 32 12 0

'78

'83

(6)

Q No	Item	Response	'78				'83					
			TOTAL	NON-JAPANESE				TOTAL	NON-JAPANESE			
				78	Total	Mainland White	Island Born		Other	83	Total	Mainland White	Island Born	Other
F01	Religion faith?	1 Yes 2 No 3 Other 4 DK	70 29 0 0	73 26 - 1	67 33 - -	77 22 1 -	77 23 - 0	73 25 1 0	77 21 1 0	75 22 2 -	76 23 0 -	85 13 1 1
F02	What Religion?	1 Buddhist 2 Christi 3 Other 4 None	13 48 9 3	1 61 11 27	- 55 13 33	3 65 9 23	- 65 12 23	13 53 8 26	2 66 10 21	0 63 13 23	10 65 9 22	2 78 6 14
F03	Religion imp?	1 Importa 2 Not imp 3 Other 4 DK	89 8 2 1	88 9 2 1	85 13 2 -	92 5 2 2	82 12 5 2	83 14 3 1	83 13 3 1	79 19 2 -	88 9 3 1	81 12 5 2
F04	All religion	1 Same 2 Differe 3 Other 4 DK	76 19 2 2	72 23 3 3	69 25 4 2	75 20 2 3	70 26 2 3	69 27 2 2	63 33 2 2	60 37 3 -	67 30 1 2	60 32 1 7
F05	Political interest	1 Very mu 2 Some 3 Little 4 None 5 Other 6 DK	18 38 31 11 2 0	24 41 25 8 2 0	30 44 19 4 3 -	20 41 30 8 1 -	17 36 24 21 2 -	18 42 32 8 0 0	21 43 28 7 - -	35 48 15 2 - -	11 44 35 9 1 -	19 32 38 12 - -
F06	Political rally?	1 Vry oft 2 Sometim 3 Rarely 4 Never 5 Other 6 DK	6 19 32 42 0 0	9 19 31 40 1 1	11 15 32 40 1 -	8 23 34 34 1 1	5 17 20 59 - -	4 24 32 39 1 -	4 24 32 39 1 -	5 26 32 36 1 -	4 23 32 40 1 -	- 21 32 46 1 -
F07	Vote?	1 Always 2 Most 3 Occasio 4 Rarely 5 Other 6 DK	88 7 2 1 2 0	86 8 3 1 1 -	87 7 4 2 1 -	90 8 1 1 1 -	68 14 8 3 8 -	91 6 1 1 0 0	90 6 1 2 1 0	91 7 - 2 - -	90 6 1 2 1 -	89 5 4 1 - 1
F08	Party Choice	1 Demo 2 Rep 3 Other 4 Indepen 5 DK	52 15 6 23 4	42 21 5 32 4	37 22 5 32 3	45 20 5 26 5	44 18 6 27 5	54 18 15 12 1	45 24 17 13 2	37 27 19 16 1	50 23 15 11 2	46 21 16 13 4
F09	Class Id?	1 Upper C 2 Middle C 3 Working 4 Lower C 5 Other 6 DK	2 63 28 2 3 1	3 62 26 3 4 2	5 71 17 2 4 1	2 58 30 3 5 2	3 50 39 2 2 5	3 62 31 3 1 0	4 64 27 3 1 0	6 73 18 2 1 -	4 60 32 3 1 -	1 56 35 5 - 2
F10	Birth Year	1 1961-65 2 1956-60 3 1951-55 4 1946-50 5 1941-45 6 1936-40 7 1931-35 8 1926-30 9 1921-25 10 1916-20 11 1911-15 12 -10 13 DK	5 7 11 11 8 7 11 12 9 8 12 0	5 7 13 13 10 5 8 7 6 6 7 13 0	3 5 17 21 10 5 8 7 7 6 3 13 -	6 10 10 7 11 8 5 8 12 8 10 9 11 1	3 6 14 11 8 9 8 3 8 9 6 21 -	4 7 10 7 7 8 9 10 6 7 6 7 -	6 8 10 6 6 9 8 11 11 7 5 8 11 -	3 5 9 10 5 9 9 11 10 7 6 11 -	9 6 9 9 6 9 9 11 11 6 8 6 -	2 6 11 12 6 8 9 8 11 9 9 -
F11	Sex	1 Male 2 Female	50 51	50 50	47 53	54 46	45 55	49 51	48 52	46 54	48 52	53 47
F12	Birth Place	1 Hawaii 2 U.S.A. 3 Foreign 4 Other 5 DK	65 26 9 1 -	45 44 11 1 -	- 100 - - -	99 - 1 - -	- 26 71 3 -	65 26 10 - 0	47 40 13 - -	- 100 - - -	100 - - - -	- 21 79 - -
F13												
F14	Schooling	1 Element 2 Jr. Hi 3 Sr. Hi 4 T/B sch 5 College 6 Post Gr 7 DK	5 7 27 8 35 19 -	4 6 22 6 37 24 -	1 2 10 5 43 40 -	4 8 32 7 36 14 -	15 9 20 11 29 17 -	5 6 25 13 34 17 0	6 6 23 11 34 21 0	1 2 12 7 46 31 1	3 6 32 12 30 15 0	21 12 18 14 20 15 -

JAPANESE-AMERICAN

(7)

Q No	Item	Response	'71			'78			'83		
			2sei	3sei	Total	2sei	3sei	Total	2sei	3sei	Total
F15	Occup	1 Profess	13	21	16	13	19	15	12	15	13
		2 Mgr/Ofi	5	5	5	2	2	2	3	5	4
		3 Skilled	11	8	10	13	7	10	7	8	8
		4 Farmer	0	-	0	-	-	-	1	1	1
		5 Semi-sk	12	6	10	3	2	3	6	2	4
		6 Clericl	24	30	26	27	39	32	32	45	38
		7 Service	10	7	9	12	10	12	6	3	5
		8 No empl	20	22	21	27	18	23	32	15	25
		9 Sm stor	5	1	3	4	4	4	2	6	4
F16	Marital status	1 Singl 1				4	34	16	5	30	16
		2 Singl 2	11	45	23	3	7	5	5	8	6
		3 Singl 3				1	-	0	-	2	1
		4 Married	83	54	73	80	51	68	80	53	69
		5 Widowed	3	-	2	7	-	4	6	2	4
		6 Separat	-	1	0	1	-	0	-	-	-
		7 Divorce	3	1	2	4	8	5	3	5	4
		8 Other	-	-	-	1	-	1	1	1	1
		9 DK	-	-	-	-	-	-	-	-	-
F17	Ethnic Id	1 Cau/Isi									
		2 Cau/Mai									
		3 Cau/For									
		4 Chinese									
		5 Hawaiian									
		6 Japanes				99	94	96	97	93	95
		7 Korean									
		8 Portugu									
		9 Prt Ric									
		10 Filipin									
		11 Polinec									
		12 Jewish									
		13 Mexican									
		14 Black									
		15 Others									
		16 J 2 mix				1	6	3	2	4	3
		17 J 3 mix				-	1	1	1	3	2
		18 NJ2 mix									
		19 NJ3 mix									
		20 DK									
		21 Vietnam									
F18	Health	1 Excelnt							31	36	33
		2 Good							60	61	60
		3 Poor							5	2	3
		4 Vry por							-	2	1
		5 Other							4	-	2
		6 DK							1	-	0
F19	Noise Pollution	1 No							73	71	72
		2 A little							24	23	24
		3 A lot							2	5	3
		4 Other							1	1	1
		5 DK							-	-	-
F20	Read news paper	1 Never	0	-	0	3	2	2	1	1	1
		2 Occasio	1	8	5	10	12	11	12	21	16
		3 Often	95	92	94	87	86	87	87	78	83
		4 Other	-	-	-	-	-	-	-	-	-
		5 DK	0	-	0	-	-	-	-	-	-
F21	Watch TV	1 Vry oft							42	23	33
		2 Often							34	43	38
		3 Not oft							21	32	26
		4 Never							1	1	1
		5 Other							3	2	2
		6 DK							-	-	-
F22	Watch Japan TV	1 Never	19	26	22	9	19	13	13	23	17
		2 Occasio	50	61	54	43	57	49	57	57	57
		3 Often	30	13	24	46	22	36	29	17	24
		4 Other	-	-	-	2	2	2	2	3	2
		5 DK	0	-	0	-	-	-	-	-	-
F23	Visited Japan?	1 No	47	77	58	32	62	44	31	62	45
		2 Once	33	15	26	35	26	31	29	23	26
		3 2-5	18	6	14	26	11	20	30	11	22
		4 6-10	2	-	1	4	-	2	5	2	4
		5 11 +	0	2	1	2	1	2	1	2	1
		6 Other	-	-	-	2	-	1	3	1	2
		7 DK	0	-	0	-	-	-	1	-	0

'78

'83

(7)

Q No	Item	Response	'78				'83					
			TOTAL 78	NON-JAPANESE				TOTAL 83	NON-JAPANESE			
				Total	Mainland White	Island Born	Other		Total	Mainland White	Island Born	Other
F15	Occup	1 Profess	21	24	36	18	14	14	15	20	12	14
		2 Mgr/Ofi	5	7	7	7	3	5	6	8	6	2
		3 Skilled	8	6	2	10	6	6	5	3	7	5
		4 Farmer	0	0	-	1	-	1	1	1	0	1
		5 Semi-sk	2	2	-	4	3	5	6	2	5	15
		6 Clericl	27	24	21	28	17	31	27	28	30	18
		7 Service	8	6	4	4	17	7	8	6	8	12
		8 No empl	25	26	23	26	35	28	29	29	29	31
		9 Sm stor	4	5	6	3	6	3	3	3	3	2
F16	Marital status	1 Singl 1	12	8	2	15	6	12	10	3	15	9
		2 Singl 2	8	11	20	5	6	8	10	15	7	7
		3 Singl 3	2	3	5	2	3	1	2	4	1	-
		4 Married	64	62	55	65	68	64	61	59	60	69
		5 Widowed	5	5	6	4	8	5	6	4	6	8
		6 Separat	0	1	-	-	3	0	1	1	0	1
		7 Divorce	8	9	11	9	5	7	9	12	8	5
		8 Other	1	1	2	1	2	1	2	2	2	-
		9 DK	0	0	-	1	-	-	-	-	-	-
F17	Ethnic id	1 Cau/Isl	5	8	-	17	5	5	8	-	15	5
		2 Cau/Mai	23	40	100	-	-	23	37	100	-	1
		3 Cau/For	1	2	-	-	15	2	3	-	-	15
		4 Chinese	12	20	-	39	17	13	20	-	38	14
		5 Hawaiian	2	3	-	6	-	4	6	-	13	-
		6 Japanese	40	-	-	-	-	36	-	-	-	-
		7 Korean	1	2	-	4	3	1	2	-	3	6
		8 Portugu	2	3	-	6	-	1	1	-	2	-
		9 Prt Ric	0	1	-	1	2	0	1	-	1	1
		10 Filipin	4	7	-	4	35	5	9	-	4	41
		11 Polinec	0	1	-	-	5	0	1	-	1	4
		12 Jewish	-	-	-	-	-	0	0	-	-	1
		13 Mexican	-	-	-	-	-	0	0	-	0	1
		14 Black	0	1	-	-	3	0	0	-	0	1
		15 Others	-	-	-	-	-	0	0	-	0	-
		16 J 2 mix	1	-	-	-	-	1	-	-	-	-
		17 J 3 mix	0	-	-	-	-	1	-	-	-	-
		18 NJ2 mix	4	-	-	13	9	5	8	-	15	5
		19 NJ3 mix	3	5	-	12	2	3	4	-	8	4
		20 DK	1	1	-	1	5	0	0	-	0	1
		21 Vietnam	0	0	-	-	2	-	-	-	-	-
F18	Health	1 Excelnt	-	-	-	-	35	36	43	34	29	
		2 Good	-	-	-	-	58	57	53	57	64	
		3 Poor	-	-	-	-	5	5	3	7	5	
		4 Vry por	-	-	-	-	0	0	-	0	-	
		5 Other	-	-	-	-	2	1	1	2	2	
		6 DK	-	-	-	-	0	0	1	-	-	
F19	Noise Pol lution	1 No	-	-	-	-	66	62	55	69	55	
		2 A little	-	-	-	-	27	29	33	26	31	
		3 A lot	-	-	-	-	6	8	11	4	12	
		4 Other	-	-	-	-	1	1	1	0	2	
		5 DK	-	-	-	-	-	-	-	-	-	
F20	Read news paper	1 Never	2	1	-	1	3	2	2	2	5	
		2 Occasio	14	16	13	11	36	18	19	15	17	
		3 Often	85	83	86	88	61	80	78	83	80	
		4 Other	0	1	1	1	-	0	1	1	0	
		5 DK	-	-	-	-	-	-	-	-	-	
F21	Watch TV	1 Vry oft	-	-	-	-	31	29	27	28	34	
		2 Often	-	-	-	-	37	36	37	39	28	
		3 Not oft	-	-	-	-	30	33	32	32	36	
		4 Never	-	-	-	-	1	1	3	0	-	
		5 Other	-	-	-	-	1	1	2	0	1	
		6 DK	-	-	-	-	-	-	-	-	-	
F22	Watch Japan TV	1 Never	34	49	52	45	52	40	53	60	50	
		2 Occasio	44	41	39	43	42	47	41	34	43	
		3 Often	18	5	3	7	5	11	4	3	5	
		4 Other	4	5	6	5	2	2	2	2	4	
		5 DK	0	0	1	-	-	-	-	-	-	
F23	Visted Japan?	1 No	56	65	71	63	55	56	63	60	65	
		2 Once	23	16	13	17	23	21	18	18	17	
		3 2-5	17	14	11	16	18	16	12	13	13	
		4 6-10	2	2	2	2	2	3	2	4	1	
		5 11 +	2	2	3	1	3	3	3	5	3	
		6 Other	1	1	-	1	-	2	1	1	1	
		7 DK	-	-	-	-	-	0	-	-	-	

JAPANESE-AMERICAN

(8)

Q No	Item	Response	'71			'78			'83		
			2sei	3sei	Total	2sei	3sei	Total	2sei	3sei	Total
			J01	Read Japan news paper	1 Never 2 Occasio 3 Often 4 Other 5 DK	89 11 - - -	98 2 - - -	93 7 - - -	78 10 11 1 -	96 3 - 1 -	84 7 7 1 -	87 4 6 3 -	92 6 1 1 -	90 5 4 2 -
J02	Listen Japan radio	1 Never 2 Occasio 3 Often 4 Other 5 DK	42 34 24 - 0	69 24 8 - -	52 30 18 - 0	49 30 20 1 -	70 27 2 - -	57 29 13 1 -	54 32 11 2 -	79 14 4 4 -	65 24 8 3 -
J03	See Japan movies	1 No go 2 Only J 3 Ame+Jpn 4 Only Am 5 Other 6 DK	24 15 51 9 - 1	6 4 75 14 - 1	17 11 60 11 - 1	31 4 44 16 5 -	13 - 52 29 6 -	23 - 48 21 5 -	50 2 23 21 6 -	26 - 43 38 3 -	39 1 31 24 5 -
J04	Like Japan music	1 Only J 2 Ame+Jpn 3 Only Am 4 No Jpn 5 No msic 6 Other 7 DK	13 81 6 - 1 - -	4 65 30 - 1 - -	9 75 15 - 1 - -	5 78 8 6 - 3 -	- 65 20 14 - 1 -	3 72 13 10 - - -	9 77 9 3 1 2 -	2 68 14 13 - 2 -	6 73 11 7 0 2 -
J05	Name	1 Japan 2 America 3 Both 4 Other 5 DK	44 45 11 - 0	7 79 14 - -	30 57 12 - 0	37 42 16 5 -	6 81 11 1 -	24 58 14 3 1	33 54 11 1 1	8 86 5 2 -	22 68 8 1 1
J06	Prefecture origin	1 Yamaguc 2 Fukuoka 3 Kyushu 4 Okinawa 5 Hiroshi 6 Honshu 7 Hokaido 8 Others 9 DK	21 8 13 16 26 12 - 3 2	26 3 11 9 30 7 - 1 12	23 6 13 13 27 10 - 2 6	23 7 14 11 21 20 - 1 3	15 3 16 11 30 10 - - 14	20 5 14 11 24 16 - - 8	18 9 18 18 23 6 - 13 5	23 5 8 15 22 2 2 13 16	20 7 6 17 23 4 1 13 10
J07	Genera tion	1 Issei 2 Nisei 3 Sansei 4 Yonsei 5 Gosei 6 1 + 2 7 2 + 3 8 3 + 4 9 Kibei 2 10 DK	4 87 - - - 8 - - 1 -	- - 95 3 - - 3 - - -	3 55 35 1 - 5 1 - 1 -	9 86 - - - 5 - - - -	- - 92 5 - 3 - - - -	5 51 37 2 - - 1 - - 2	5 72 - - - 24 - - - -	- - 81 9 - - 8 2 - -	3 41 35 4 - 13 3 1 - -
J08	Japan lang school	1 None 2 Less ly 3 1-2 yrs 4 3-5 yrs 5 6-10yrs 6 10 yrs+ 7 DK	4 0 5 12 57 22 -	31 8 10 22 23 6 1	14 3 7 16 44 16 0	7 - 4 15 52 22 1	17 4 15 26 28 10 -	11 2 8 19 42 17 1	7 - 6 20 47 20 -	30 5 15 19 25 6 -	17 2 10 19 38 14 -
J09	Japan lang	1 Fluent 2 Pasably 3 Underst 4 Vy poor 5 No 6 Other 7 DK	25 51 12 9 2 - -	3 25 35 21 15 - 1	17 42 21 14 7 - 0	32 45 13 9 1 - -	5 33 27 24 10 - -	21 40 18 16 5 1 -	18 48 18 10 5 1 -	8 20 27 26 20 - -	13 36 22 17 12 0 -
J10	Misce ge nation	1 No 2 Yes, 1 3 Yes, 2-3 4 Yes, 4 + 5 Other 6 DK	55 30 14 1 - 0	72 23 5 1 - -	61 27 11 1 - 0	51 30 19 - - -	54 33 11 1 1 -	53 31 15 0 0 1	51 35 10 2 1 1	55 29 11 2 2 1	53 32 11 2 1 1
J11	Lived in Japan?	1 Yes 2 No 3 Other 4 DK	23 75 - 2	5 93 - 2	16 82 - 2	25 74 1 -	10 88 2 -	19 79 1 1	24 73 2 1	15 85 - -	20 78 1 0

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(9)

Q No	Item	Response	'71			'78			'83		
			2sei	3sei	Total	2sei	3sei	Total	2sei	3sei	Total
			J121	Pair	1 Japan	36	36	36	25	23	24	31	35	32
	Comp	2 America	31	38	33	29	31	30	35	30	32
	Food	3 Other	27	18	24	44	40	42	31	34	32
		4 DK	7	8	7	3	6	5	3	2	3
J122	Langua	1 Japanese	9	3	7	9	1	5	9	1	6
		2 English	77	95	84	83	95	87	83	96	89
		3 Other	9	3	7	7	2	5	8	3	6
		4 DK	4	-	3	1	2	2	-	-	-
J123	Movies	1 America	50	70	57	63	80	70	61	77	68
		2 Japanese	25	11	20	16	2	11	13	5	10
		3 Other	18	14	17	14	13	13	23	16	20
		4 DK	7	4	6	7	5	7	3	2	3
J124	Radio	1 Japanese	16	7	13	16	2	11	11	2	7
		2 English	73	89	79	70	94	79	75	92	82
		3 Other	9	4	7	10	2	7	13	6	10
		4 DK	2	-	1	4	2	4	2	-	1
J125	Spouse	1 Japanese	84	70	79	81	54	69	73	58	67
		2 Non-Jpn	5	8	6	7	13	10	13	17	15
		3 Other	1	4	3	7	15	10	8	18	12
		4 DK	10	17	13	5	19	11	6	7	6
J126	Friend	1 Japanese	5	9	6	8	9	8	9	9	9
		2 Non-Jpn	64	52	59	55	36	47	60	38	45
		3 Other	9	11	10	33	42	37	40	45	42
		4 DK	21	28	24	4	13	8	1	8	4
J127	Needs	1 Family	81	69	76	81	65	74	83	76	80
		2 Self	10	22	15	15	27	19	11	16	13
		3 Other	2	4	3	2	4	3	6	7	6
		4 DK	7	4	6	3	5	4	1	2	1
J13	Letter in	1 Japanese	5	1	3	10	1	6	6	1	4
		2 English	89	98	93	87	98	91	91	98	94
		3 No diff	4	1	3	3	-	2	2	1	2
		4 Other	-	-	-	-	-	0	-	1	0
		5 DK	1	-	1	-	1	1	1	-	0
J14	Write in Jpn	1 Yes	35	13	27	38	14	28	25	13	20
		2 No	64	87	73	61	83	69	69	86	76
		3 Other	-	-	-	1	2	2	5	2	3
		4 DK	0	-	0	-	1	1	1	-	0
J15	A rithme tic in	1 English	94	99	96	86	100	91	92	99	95
		2 Japanese	3	1	2	10	-	6	6	1	4
		3 Both	3	-	2	4	-	2	1	-	0
		4 Other	-	-	-	-	-	-	-	-	-
		5 DK	-	-	-	-	-	1	1	-	0
J16	Close Friend	1 All Jpn	21	13	18	14	6	11	13	10	12
		2 Most J	42	40	41	36	52	43	33	28	31
		3 Some	33	45	37	27	29	28	60	55	52
		4 Most NJ	3	1	3	17	11	14	2	6	4
		5 None J	0	1	1	5	1	3	1	2	1
		6 Other	-	-	-	-	-	-	-	-	-
		7 DK	-	-	-	1	1	1	1	-	0
J17	Organi zation	1 Japanese	30	9	23	33	19	27	20	8	15
		2 Mixed	41	50	44	44	60	50	58	67	62
		3 Non-Jpn	2	3	3	5	6	5	5	7	6
		4 Other	-	-	-	17	13	16	16	17	16
		5 DK	27	37	30	1	3	2	1	1	1
J18	Co-worker	1 All Jpn	5	11	7	7	2	5	7	4	6
		2 Most J	20	17	19	18	26	21	18	19	19
		3 Some J	38	42	39	23	32	27	49	55	51
		4 Most NJ	12	13	12	17	24	20	11	14	12
		5 Non-Jpn	1	2	1	3	2	3	1	3	2
		6 Other	-	-	-	9	1	6	12	3	8
		7 DK	24	16	21	1	-	0	1	2	1
		No Empl	*	*	*	21	12	18	*	*	*

APPENDIX 3

French Questionnaire and Frequency Distribution
by Nationality

The percentage for each group does not include two response categories, i.e., "Others" and "DK."

French questionnaire and percentage of marginal distribution except "others"
and "D.K." in each group,

FR : France 1982
JP : Japan 1983
HW : Honolulu 1983

A	Etes-vous d'accord avec l'idée suivante : "La famille est le seul endroit où l'on se sente bien et détendu" ?	FR/JP/HW
	1. Oui	58/82/48
	2. Non	42/14/51
B	Parmi ces opinions, quelle est celle qui se rapproche le plus de la vôtre ? Le mariage est : (énumérez)	FR/JP/HW
	1. Une union indissoluble	22/35/37
	2. Une union qui peut être dissoute dans des cas très graves ..	37/39/43
	3. Une union qui peut être dissoute par simple accord des deux parties	38/22/19
D	Pensez-vous que dans les travaux du ménage et les soins des enfants ?	FR/JP/HW
	1. Toutes les tâches incombent à la femme	4/22/ 9
	2. Certaines tâches incombent plutôt à la femme	33/49/27
	3. Toutes les tâches doivent indifféremment être accomplies par l'homme et par la femme	62/25/61
E	Que pensez-vous de votre cadre de vie quotidien, c'est-à-dire ce qui entoure le logement où vous vivez ; dans l'ensemble, en êtes-vous ?	FR/JP/HW
	1. Très satisfait	26/ 6/37
	2. Satisfait	53/61/55
	3. Peu satisfait	16/27/ 6
	4. Pas satisfait du tout	5/ 4/ 1
Z	Etes-vous gêné(e) à votre domicile par des bruits ?	
	1. Un peu	28/26/27
	2. Beaucoup	12/12/ 6
	3. Pas du tout	60/62/66
Y	On parle beaucoup d'économies d'énergie. Vous-même, pensez-vous qu'il s'agisse d'une affaire :	FR/JP/HW
	1. Très importante	51/36/74
	2. Importante	42/56/25
	3. Peu importante	4/ 5/ 1
	4. Pas importante du tout	1/ 0/ 0
F	Est-ce que la préservation de l'environnement constitue pour vous quelque chose de ?	FR/JP/HW
	1. Très important	67/37/60
	2. Assez important	30/50/38
	3. Peu important	3/ 9/ 2
	4. pas important du tout	0/ 1/ 0

G	Par rapport aux personnes de votre âge, pensez-vous que votre état de santé est ?	FR/JP/HW
	1. Très satisfaisant	26/13/35
	2. Satisfaisant	60/59/58
	3. Peu satisfaisant	12/21/ 5
	4. Pas satisfaisant du tout	2/ 5/ 0
H	Certains pensent que quand on a de l'argent et des relations, on est mieux soigné. Etes-vous...	FR/JP/HW
	1. Tout à fait d'accord	29/19/ 7
	2. Assez d'accord	34/32/29
	3. Pas du tout d'accord	37/25/53 19/ 9
	Diriez-vous que depuis une dizaine d'années, ça va ?	FR/JP/HW
L	a. Votre niveau de vie	FR/JP/HW
	1. Beaucoup mieux	8/17/51
	2. Un peu mieux	25/32/28
	3. C'est pareil	29/35/14
	4. Un peu moins bien	24/10/ 6
	5. Beaucoup moins bien	12/ 4/ 1
M	b. Le niveau de vie de l'ensemble des Français	
	1. Beaucoup mieux	3/26/26
	2. Un peu mieux	28/33/38
	3. C'est pareil	20/16/15
	4. Un peu moins bien	34/13/17
	5. Beaucoup moins bien	10/ 7/ 3
N	Pensez-vous que vos conditions de vie vont s'améliorer ou se détériorer au cours des cinq prochaines années ?	FR/JP/HW
	1. Vont s'améliorer beaucoup	4/12/25
	2. Vont s'améliorer un petit peu	21/19/37
	3. Vont rester semblables	30/47/24
	4. Vont se détériorer un petit peu	26/11/ 9
	5. Vont se détériorer beaucoup	13/ 5/ 1
W	Dans quelle mesure les découvertes scientifiques et leur utilisation vous paraissent-elles conduire à une amélioration de votre vie quotidienne ?	FR/JP/HW
	1. Un peu	55/48/28
	2. Beaucoup	33/39/69
	3. Pas du tout	12/ 7/ 2
R	Au cours des années à venir, la diffusion de l'informatique va modifier certains aspects des conditions de vie. Considérez-vous cette évolution comme :	FR/JP/HW
	1. Une chose souhaitable	31/25/39
	2. Une chose peu souhaitable mais inévitable	47/60/49
	3. Une chose regrettable et dangereuse	20/ 8/ 9

On éprouve parfois de l'inquiétude, pour soi-même ou pour des proches. Pouvez-vous me dire si les risques suivants vous inquiètent :

	1. Beaucoup	2. Assez	3. Un peu	4. pas du tout	
a	Maladie grave	45/29/36	27/27/27	17/35/21	11/ 8/16
b	Accident de travail	16/22/20	23/27/18	25/34/20	35/14/39
c	Agression dans le rue	21/23/43	20/20/26	29/37/22	29/17/ 9
d	Accident de la route	37/43/35	29/34/30	25/19/25	9/ 3/10
e	Chômage	33/23/28	23/19/22	21/31/23	22/23/25
f	Guerre	32/34/44	21/19/26	27/31/19	20/13/11
g	Accident de centrales nucléaires	17/26/41	17/20/23	30/36/20	36/13/16
		FR/JP/HW	FR/JP/HW	FR/JP/HW	FR/JP/HW



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Research Report

General Series No. 64

Toward the Establishment and Development of Statistical
Analysis for the Study of Comparative Culture

—Third Attitudinal Survey of Honolulu Residents—

〈Revised and enlarged edition〉

The Research Committee
on the Study of Honolulu Residents

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