

統計数理研究所

研究リポート63

# 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——

1985年3月

統計数理研究所



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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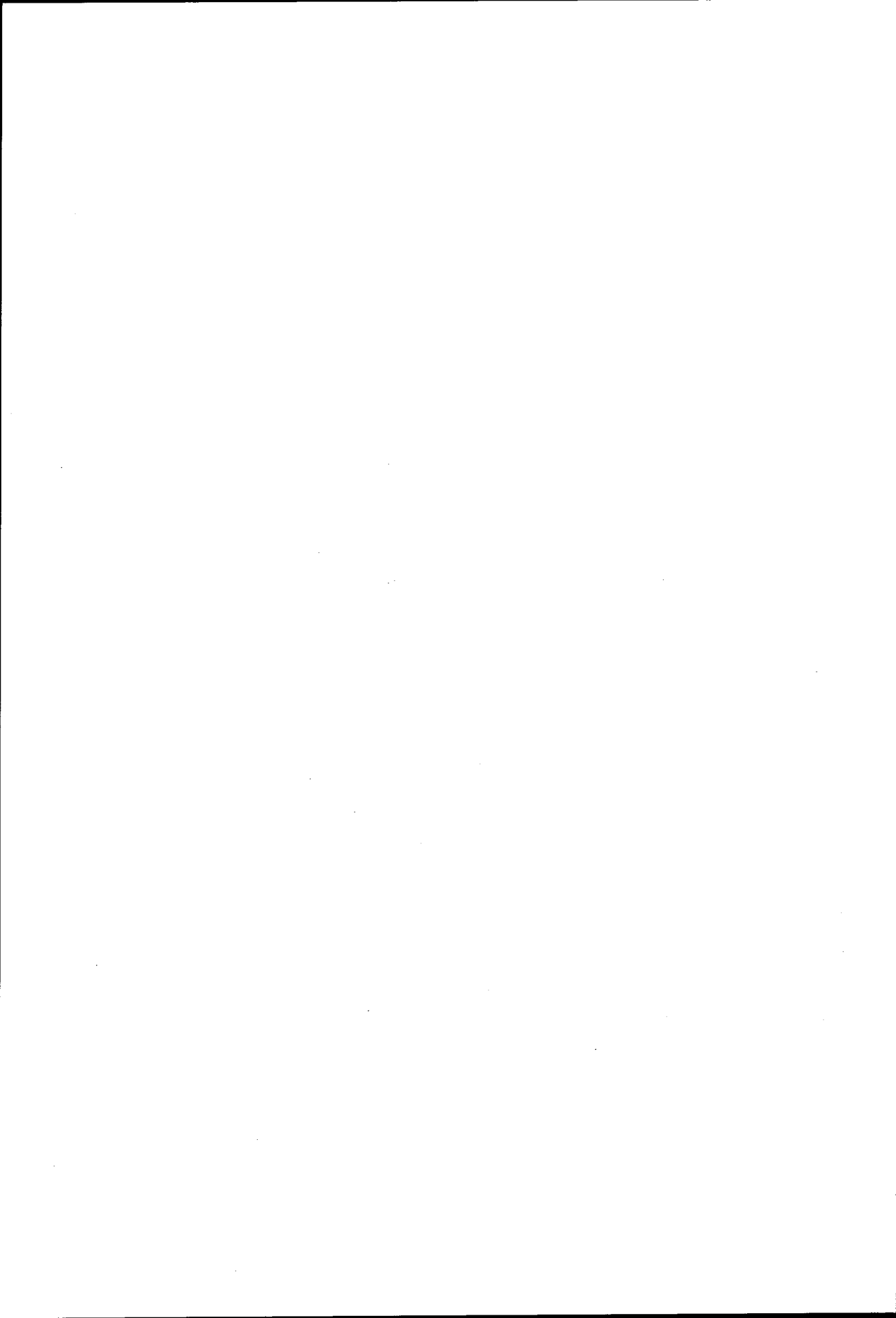
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7. 研究発表

1. A preliminary Report on the 1983 Sample Survey of Honolulu Voters .  
January 1985.
2. Third Attitudinal Survey of Honolulu Residents  
—Statistical Data Base and General Findings—  
The Research Committee on the Study of Honolulu Residents
3. Comparative Study of Quality of life and Multidimensional Data  
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### <研究目的>

本研究の目的は、異なる文化圏に属する人々の意識構造に関する比較研究のための方法論を確立し、それを具体的に適用することによって、国際理解および国際協力のための基盤となるべき基礎的知見を得ることである。より具体的には、過去の調査の経験と継続調査データの蓄積とにより可能な動態的調査手法の適用と、比較の対象となった社会の間の相互関係（異同）を明らかにしながら、比較対象分野を著実に深化させてゆく連鎖的調査手法の確立を目的とする。

このような研究は、抽象的な議論だけではなく、具体的な対象に取り組む必要があり、比較の対象となる社会の具体例としてこれまで調査経験があり、連鎖的手法および動態的手法を効果的に適用できるハワイ・ホノルル市民調査を実施する。

### <83年調査の概要>

今回の83年調査は、71年日系人調査、78年ホノルル市民調査につづき3回目になる。選挙人登録簿より無作為抽出された対象について面接調査した（有効標本数807，回収率61%，調査対象地域は71年、78年と同一）。調査項目は83年に実施した日本人の国民性調査にとり上げた50項目を含め意識・実態項目92，この他日系人調査項目として24項目がある（付属報告書および、付録調査票を参照）。

これにより

- a) ハワイ、日本との同一時点比較（50項目）ばかりでなく、  
動態的比較分析には
  - b) 日系、非日系を合わせたホノルル市民について78年調査との比較（48項目）
  - c) 日系人について71年、78年、83年の比較（35項目）
- ができる。さらに連鎖的比較分析として

d) 日本・ハワイ・フランスの比較 (21項目)

e) ハワイとアメリカ本土との比較 (30項目)

ができる。

現在までに1) 基本集計ファイルおよび

2) 比較分析用共通ファイル

を作成した。連鎖的調査手法の有効性の検討および具体的な比較分析には

a) 日本人の国民性調査の継続調査項目ファイル,

b) 日本・フランス比較分析用および,

c) 日本・アメリカ本土比較分析用ファイル,

また、動態的調査手法の有効性の検討には、前記a)の他、

d) ハワイ日系人経年比較分析用および

e) 78年調査との共通項目比較分析用ファイル

が利用できる。

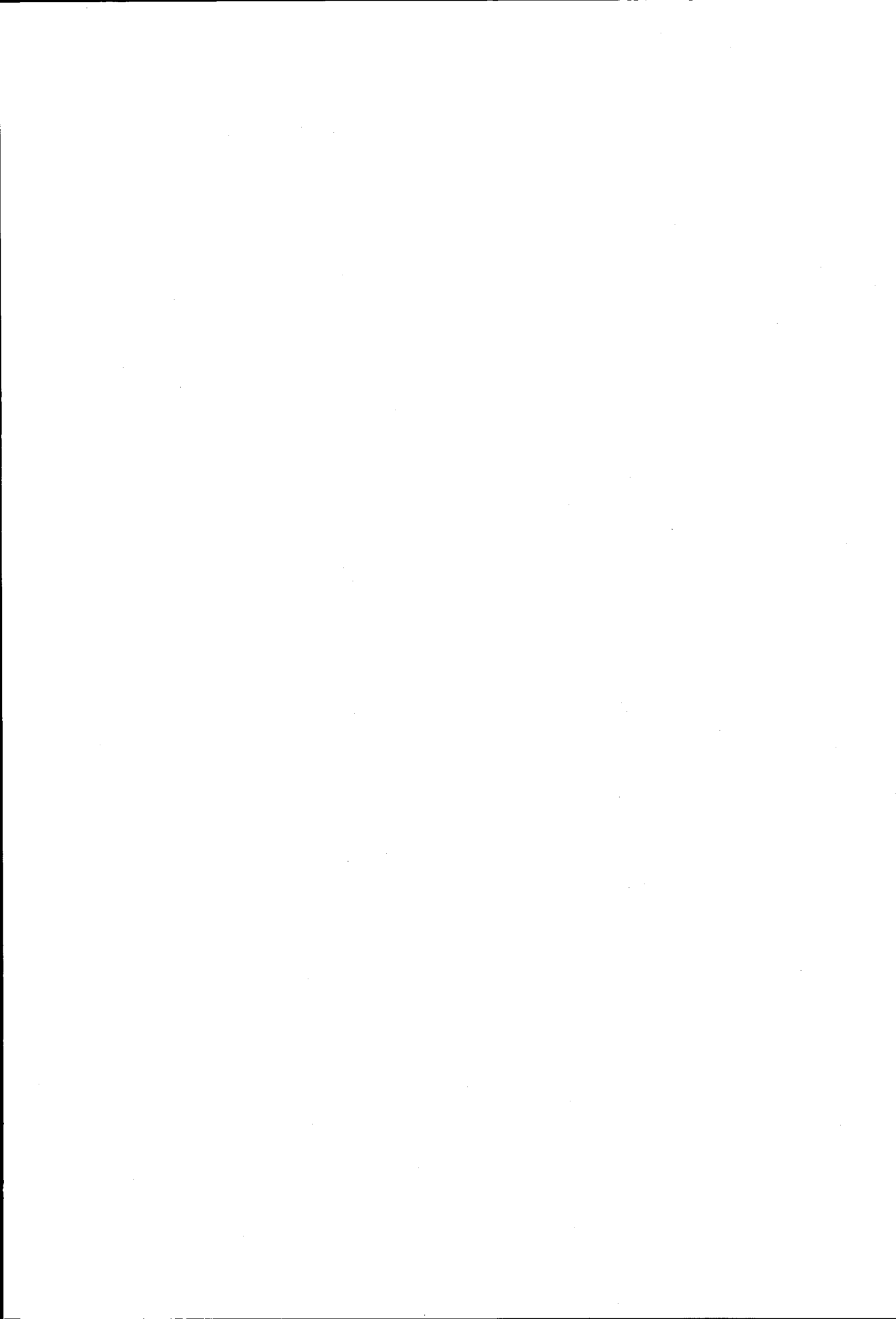
#### <結果の概要>

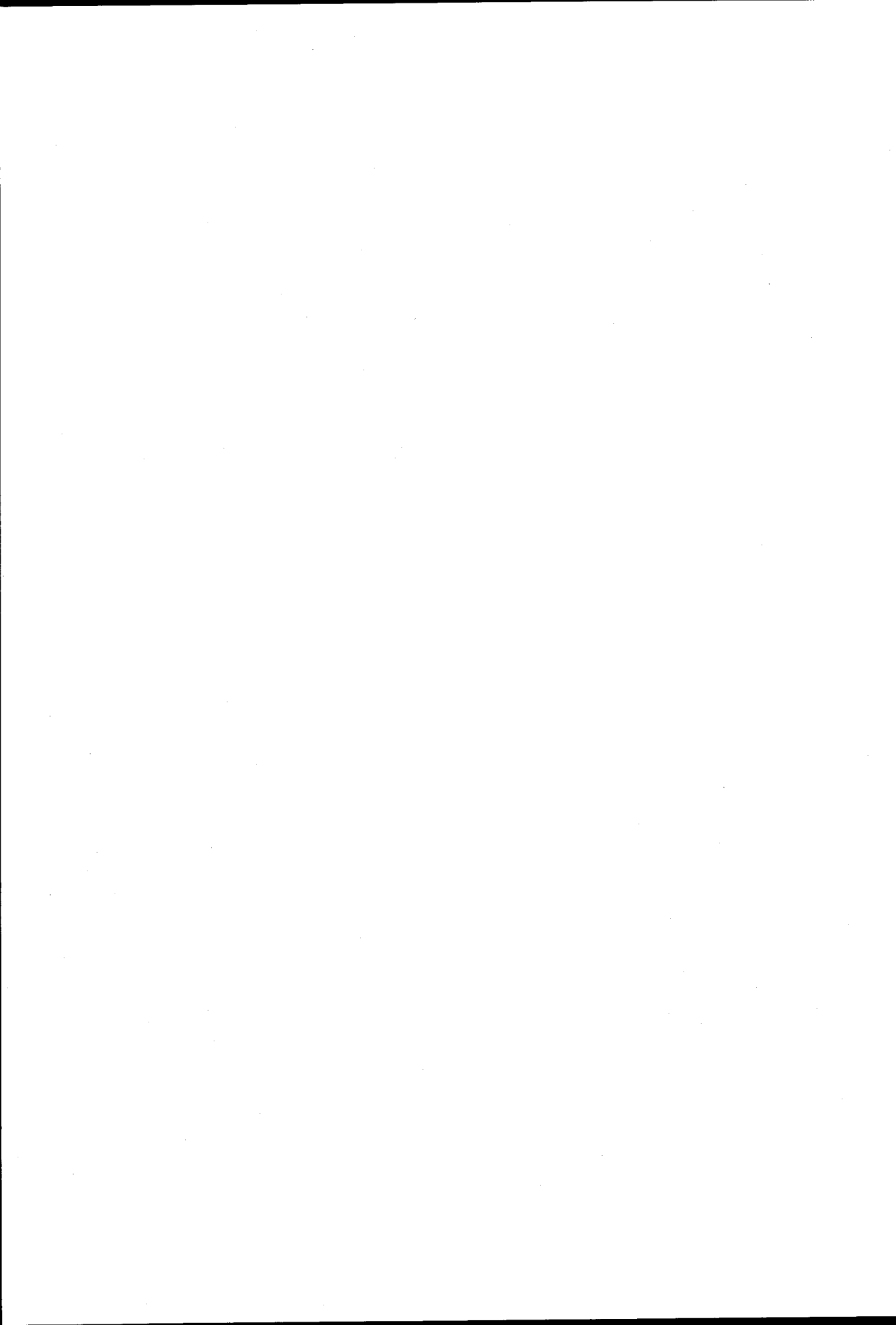
①83年調査の結果については85年1月ホノルルにおける検討会議で報告し、あわせて②経年比較(動態的分析)検討結果についてホノルル市民全体の78年調査との比較、日系人に関する71年からの比較の概要を報告した。ホノルル市民全体および日系市民の“ものの考え方”の現状および経年変化の傾向、とくに非日系については、ハワイ生まれのグループとアメリカ本土生まれのグループとの対比検討により、ほぼ人口動態に見合う経年変化例えば本土からの移住人口の増大により本土生まれグループの平均化過程を検出することができた。また日系については、二世(含む一世)、三世(含む四世以降)の日常生活における日本的なものとの関連が、二世の高齢化に応じて徐々に比重を三世の方にうつしていること、しかし、宗教など意識構造の面では必ずしもこうならない。今回のハワイ調査の結果を日本・フランスに

おける調査結果と比較してみると、三者がよく似た所もあるが、ハワイとフランスがよく似ているあるいは日本とフランスがよく似ている所もあるという三極構造をしていることが明らかとなった。さらに、それぞれの類似点、相違点の特徴を相互関連分析の手法により描き出すことができた。一例を付図として示す（6. 研究成果（要約）のFIGURE参照）。これは各対象グループ（図中では点で示される）がどのような意見（図中では原点から放射状に描かれた矢印の線で示される）をどのような順に支持するかを示したもので、各点（対象グループ）から各線（意見）に下した垂線の足が矢印に近い程支持率が高くなり、なるべく実際のデータと合致するように点と線を配置したものである。一致度は（ ）内のスピアマン相関係数で示され、この平均は0.9 以上になるので図の外周に沿って記載された各意見がその近くに位置する対象グループ（点）の特徴を示していることになる。日本とフランスとの相互比較はハワイ（アメリカ）を媒介にしてより一層よく理解できることがわかる。

今回の調査総括ではとくに現地における検討会議を重視したが、上記のように動態的分析検討ではハワイの全体だけではなく、各グループ別に見た経年比較データによる検討をおこない、連鎖的比較検討では、日本、フランス、アメリカ本土の結果を踏まえての検討を行なったので多民族社会を構成しているハワイにとって極めて有意義な検討会議となった。またハワイ大学日本研究会議において「日本人の国民性」について、30年間の調査結果を講演する機会にめぐまれ日本と日系人の相互関連、宗教のあり方、日本とアメリカとの相互関連について有意義な討論ができた。さらに、日系移民100年祭の行事の一つである高校生教育プログラムの日系移民と日本（の価値観）についての検討会議にも調査結果が活用されるなど検討会議の開催は相互理解の増進および研究成果の社会還元、今後の研究交流の円滑化、意義ある国際協力研究の促進等の視点からみて多大の効果があったと考えられる。







## 6. 研究 成 果 (要約)

### ABSTRACTS OF RESEARCH PROJECT

#### TITLE OF PROJECT

A Statistical Approach to the Longitudinal Study of National Character in Cross-Cultural Perspective: A Survey of Honolulu Residents, 1983

#### 1. INTRODUCTION

The present study represents the third in a series of a longitudinal survey of Honolulu residents by the Institute of Statistical Mathematics in cooperation with the University of Hawaii at Manoa. The initial survey of Japanese Americans was carried out in 1971 in the city of Honolulu, which itself was an offshoot of another longitudinal sample survey of Japanese citizens initiated in 1953 and repeated every five years ever since. The initial interest in Honolulu's Japanese Americans was limited to the question of what had happened to what one might call Japanese values among Japanese immigrants and their posterities. In 1978 when the second survey was carried out and its results published, our interest was expanded to include the rest of the population of Honolulu as well, in order not only to understand Japanese Americans more fully within the context of the Honolulu community, but also in order to compare the Japanese national character study results with those of the United States, at least as it is represented in the city of Honolulu.

The substantive objective of the present study lies in discovering an internally consistent way of organizing one's life experience in different parts of the world. If we are to further increase mutual understanding between the Americans and the Japanese, for example, we need to know not only apparent differences and similarities between the two peoples but how the Americans structure their attitudes and place their values vis-a-vis the Japanese.

The present study marks systematic cross-national efforts to understand attitudinal structures of people who live in different cultures by developing and applying new statistical methods to the goal of contributing towards the foundation for better international understanding and cooperation. Ultimately, we hope to move towards the development of a theory of culture on the one hand, and on the other hand that of methods that can effectively analyze the attitudes of people everywhere.

## 2. METHODS

Our statistical approach to the study of culture is based on systematically gathered data of large size. In this regard ours are different from those of earlier works by anthropologists and sociologists who based their judgements on informants and life experiences. In the words of Inkeles and Levinson ours is the "standard analytic issues" (1969, p. 447). The research design calls for the construction of a questionnaire and the administration of the questionnaire among randomly selected respondents through face-to-face interviewing.

The magnetic tape containing the latest list of the registered voters provided by the city of Honolulu was used as our sample frame from which to draw a systematic random sample. We succeeded in interviewing 807 respondents in the summer of 1983.

## 3. RESULT

The first observation we made as the data became available is that there has been very little change in the attitudes of Honolulu residents from 1978 to 1983, with very few exceptions. More specifically, we found no significant percentage differences on most of the questions between the 1983 survey and the earlier surveys. The differences are confined from zero to about three percentage differences which could have been caused by sampling as well as non-sampling errors.

There are, however, two exceptions to this general observation. One is a systematic increase in the number of respondents who chose the middle-position response of "depends ..." rather than choosing either a "favorable" or an "unfavorable" response category to the question of how a respondent feels about ideologies, democracy, capitalism, socialism, conservatism, and liberalism from four percent increase for "democracy" to an 18 percent increase for "liberalism."

The second series of significant changes observed in the response of the 1983 survey from that of the 1978 survey consist of a couple of questions on the level of satisfaction. How satisfied are people in their family lives? Somehow only 34 percent, as opposed to 46 percent of the respondents in 1978 said that they were completely satisfied. Nevertheless, there is also a sharp rise in the number of those who said that they are just "satisfied," from 29 percent in 1978 to 52 percent in 1983. The percentage of the people who were neutral declined from 21 percent in 1978 to only nine percent in 1983. Likewise on the question of life in general, we observe the same change. The percentage of people who are "satisfied" jumped from 33 percent to 62 percent, while those who chose the neutral answer attenuated significantly from 31 percent to 10 percent.

Hayashi's multidimensional scaling technique (Hayashi, 1979) is used to present our findings on how Honolulu residents compare with respondents in Japan and France (Figure 1). For the Hawaii respondents, we divided them into three groups in order to graphically locate three different ethnic groups, Japanese Americans, locals who are not Japanese Americans and the mainlanders. As far as 15 items included in the analysis are concerned, the mainlanders are far apart from the locals as the locals are from the Japanese in Japan in the opposite direction as can be seen in the Figure. The locals in Honolulu appear to maintain more of what one might call industrial-era values showing



concerns for the material comfort and war, while postindustrial values are more salient to the mainlanders from the continental U.S.A. The Japanese who are devoted to their "company" are in fact comparatively speaking very family-oriented and still consider their family to be the only place where they can really relax. The French and in particular Parisians have the most "liberal" view of marriage in relation to the others and are most "realistic" about how to obtain the best medical care.

#### 4. DISCUSSIONS

There have been no significant changes observed in the breakdowns of religious affiliation. Notwithstanding this fact of no change, we found an interesting trend among Japanese Americans whose Buddhist population has been thought of as declining. The absolute number of Buddhists in Honolulu probably has not changed much, but what has been happening is that greater numbers of younger generation Japanese Americans are becoming Buddhists in 1983 than in 1978 or 1971 although there are more middle aged Japanese American Christians than Buddhists. Those Japanese Americans in their teens and 20's are equally likely to be Buddhists as Christians, reflecting perhaps the passage of the era of war years when all Buddhist priests were removed from their temples to be placed in relocation camps. As is the case in Japan, our cohort analysis results indicate that the number of Buddhists increases with age while the number of non-believers is inversely related to the age. In other words, the younger the Japanese American, the more likely s/he is to be a non-believer. They become Buddhists as they grow older -- a uniquely Japanese character. Thus, if the present trend continues to prevail in the future, Honolulu's Buddhist temples can look forward to the revival of interest in their temples among the younger Japanese Americans.

The results presented in the Figure suggest a number of interesting characteristics of three different nationals. Our findings suggest that the local residents of Honolulu are located diametrically opposed to the position where the people of France are found as far as the 15 item analysis results are concerned. Tokyo respondents are closer to the French than the Japanese as a whole in this regard which places the Japanese in Japan to be found diametrically opposed to the mainlanders of Honolulu in their value orientation. The distance between the mainlanders and the local Honolulu residents is greater than the distance between the Japanese in Japan and the Honolulu local residents as far as the 15 item multidimensional scaling results are concerned.

#### 5. CONCLUSION

The methods we employed in the analysis of the data clearly demonstrate the usefulness of our approach to the study of national character by accumulating longitudinal data cross-culturally which enables us to compare and contrast what we find with those of the past data in the same population and in other countries. Had we taken the survey only in 1983, we could not have noted, for example, the cohort effect of religious preference among Japanese American respondents. Had we not used cohort analysis to analyze the data diachronically, we could not have discovered what could

be an encouraging sign of the younger Japanese Americans' preference for Buddhism in Honolulu. We probably would have dismissed it as having had no significant change. Hence, these findings have proven beyond a reasonable doubt. As we continue to accumulate the data further, we plan to employ cohort analysis and other multivariate analysis techniques to analyze the old data in order to shed light on the new data.

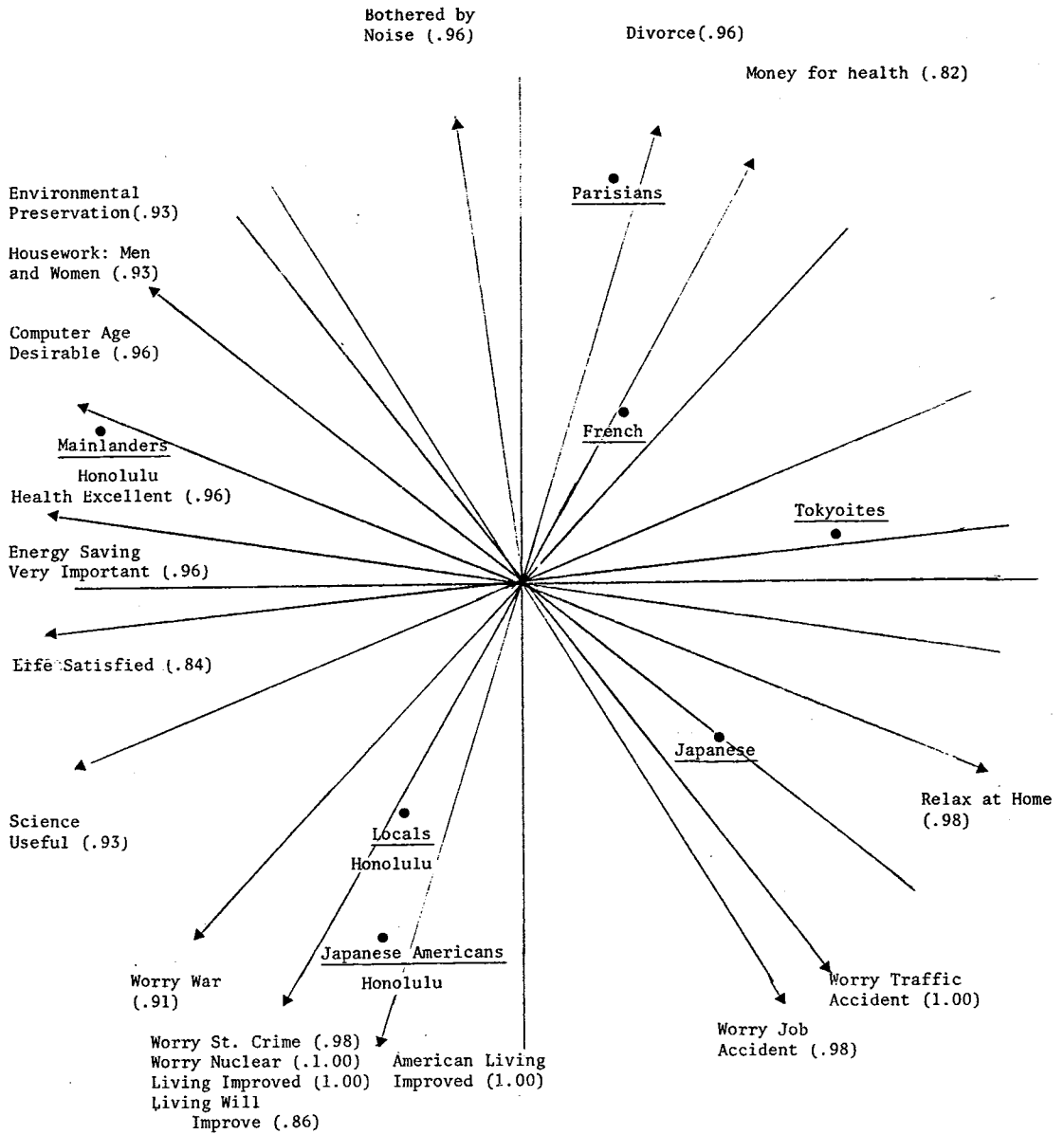
#### 6. PUBLICATIONS

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2. Third Attitudinal Survey of Honolulu Residents:  
Statistical Data Base and General Findings  
The Research Committee on the Study of Honolulu Residents
3. Comparative Study of Quality of Life and Multidimensional Data  
Analysis: Japan , France , and Hawaii

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(FIGURE)





**A PRELIMINARY REPORT ON  
THE 1983 SAMPLE SURVEY OF HONOLULU VOTERS**

January 1985

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(Not for quotation without the permission of the authors)

## 1. Introduction

A systematic random sample survey of 807 registered voters who reside in Hawaii Kai in the east through Middle Street in the west of Honolulu was conducted in the summer of 1983.

The present study represents the third in a series of longitudinal surveys of Honolulu residents by the Institute of Statistical Mathematics in cooperation with the University of Hawaii. The initial survey of Japanese Americans was carried out in 1971 in the city of Honolulu, which itself was an offshoot of another longitudinal sample survey of Japanese citizens started in 1953 and repeated every five years ever since. The initial interest in Honolulu's Japanese Americans was limited to the question of what had happened to what one might call Japanese immigrants and their posterities. In 1978 when the second survey was carried and its results published, our interest was expanded to include the rest of the population of Honolulu as well, in order not only to understand Japanese Americans more fully within the context of the Honolulu community, but also in order to compare the Japanese national character with that of the United States, at least as it is represented in the city of Honolulu.

These sample survey results, at least for the Japanese American segment of the total data, has now reached a point where we can begin to employ cohort analysis, opening a new dimension in the analysis of data hitherto impossible.

The objective of the present study lies in discovering an internally consistent way of organizing one's life experience in different parts of the world. If we are to further increase mutual understanding between the Americans and the Japanese, for example, we need to know not only apparent differences and similarities between the two people but how the Americans structure their attitudes and place their values vis-a-vis the Japanese.

## 2. Life Style

Most of us wonder, at least once in a while, about the question of how we want to live our lives. Each respondent was asked to choose one of the six ways of life that came closest to their way of life:

	Hawaii	U.S.	Japan
1) Work hard and get rich.	10%	7%	18%
2) Study earnestly and make a name for yourself.	6%	7%	2%
3) Don't think about money or fame, just live a life that suits your own taste.	35%	35%	38%
4) Live each day as it comes, cheerfully and without worrying.	33%	35%	23%
5) Resist all evils in the world and live a pure and just life.	10%	10%	9%
6) Never think of yourself, give everything in service of society.	3%	2%	5%

Percentages given at the end of each statement represent the results of the 1983 Honolulu survey, those of the 1978 US nationwide survey, and those of the 1983 Japan nationwide survey. For those of you who thought Hawaii is different and does not represent the U.S. as a whole should be surprised to

find that the maximum differences one finds between surveys done in Honolulu and the United States as a whole are limited to three percent. On the whole there exists a remarkable resemblance between the US as a whole and Honolulu in regard to this question. Japan is somewhat different in that the third way of life is preferred more than the fourth way of life.

Honoluluans as a whole are interested in enjoying their lives by choosing to live their lives that fit their own tastes and by taking a day at a time. Only a minority of the Honoluluans responded to tell us that they prefer to seek fortune, fame, or a pure and just life.

### 3. Family

There are three questions that deal with family life. Since all these three questions have been asked in Honolulu, Tokyo and Paris, we would like to place the way Honoluluans think about family in relations to people in the two other metropolitan areas.

The first item is on the nature of marriage. The respondents were asked to choose one of the three statements:

	Honolulu	Tokyo	Paris
1) Marriage is permanent.	37%	29%	13%
2) Marriage may be broken under serious circumstances.	43%	43%	29%
3) Marriage can be broken by simple agreement of the two partners.	19%	26%	55%

As one can see, Honoluluans and Tokyoites are similar in their view of marriage while Parisians appear to have ideas that are significantly different from either one of them. Parisians seem to possess most liberal view toward the nature of marriage.

The second item is on the division of labor in a family. Who is responsible for the housework and child care?

	Honolulu	Tokyo	Paris
1) Women's work.	9%	20%	2%
2) Some of the work more suited for women.	27%	61%	27%
3) Should be evenly divided.	61%	18%	68%

This time it is the Parisians with whom the Honoluluans find agreement in regard to the division of labor in a household. Tokyoites apparently retain extremely conservative outlook on the role of women.

Is home "the only place where one feels good and can relax?" Nearly half of the Honoluluans (48%) responded positively, Tokyoites a high 80 percent and the Parisians 39 percent. To the workholic Tokyoites, the place of their work may be more important than their home, but as far as the place of relaxation is concerned, nothing surpasses their homes.

### 4. Japaneseness

The initial impetus that led to the study of Japanese Americans in

Honolulu was our interest in finding out the question of what happens to the Japanese when they emigrate abroad. What kinds of values do their children have? In any case, one of the questions we had was what happens to their Japanese values. We have the Hayashi's quantification technique to answer this question of what constitute "Japaneseness" among Japanese Americans in the past three surveys.

Generally speaking, there has been no change. In the past three surveys we found writing letters in Japanese, doing mental arithmetic in Japanese, and other language related items to be most important. A couple of changes found in the 1983 survey are:

1) Being called by both American and Japanese names became more important than being called by Japanese name only in the 1983 survey. Our explanation is that perhaps as older generations who grew older are called "grandpa" or "grandma" by younger generations who do not speak any Japanese.

2) Those Japanese Americans who see only Japanese movies has declined drastically from 47 in 1971 to seven in 1978 and to finally only two in 1983. The increase in the number of television stations that broadcast Japanese programs, including movies and the subsequent sharp decline in the number of Japanese movie theatres in Honolulu had coincided in this drastic decline in the number of Japanese moviegoers.

#### 5. Japanese Television Program

Items showing no changes from 1978 to 1983 responses include the number of Japanese television program viewers. This is of interest, for there has been a sharp increase in the number of television stations that offer Japanese programs, including a couple through cable. The number of Japanese television viewers increased drastically from 1971 to 1978 because of the channel 13's effort to provide English subtitles to most of its programs. Since then, KIKU, or Channel 13, had gone through a change in ownership and a subsequent change in its programming which started to include many non-Japanese programs and showing the Japanese programs only at late evening hours. However, the number of Japanese television stations multiplied to six by 1984. There were four Japanese television stations operating as of 1983 when the survey was conducted. However, the number of viewers did not seem to increase correspondingly. In fact, there has been a slight decline in the number of viewers. Those who never watch any Japanese program rose from 34 percent to 40 percent, and the decline being observed both among Japanese Americans and others alike. Forty-four percent watched such programs "occasionally" in 1978 while 47 percent did so in 1983. Those who watched "regularly" constituted 18 percent in 1978 while in the last 1983 survey we found only 11 percent did so. What is clear is that the competition for Japanese television program viewers must be very keen for the proportion of the Honoluluans who would watch seems to be if anything declining. It should be noted that close to half of the Honoluluans who are not of Japanese origin watch Japanese television programs. Forty-one percent reported to be watching at least "occasionally" and four percent "regularly."



**Third Attitudinal Survey of Honolulu Residents  
Statistical Data Base and General Findings**

**The Research Committee on  
the Study of Honolulu Residents**

**The Institute of Statistical Mathematics**

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## 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 nation-wide sample survey of the Japanese which is repeated every five years.<sup>1</sup> 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 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

JAPAN	HAWAII	U.S. Mainland
1953 Survey		
1958 Survey		
1963 Survey		
1968 Survey		
1973 Survey	1971 J-A Survey	
1978 Survey	1978 Honolulu Survey	1978 US National 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 enable 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 distinguishes 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 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 do any justice to all the authors. 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 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, etc. 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 questions 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 Caucasian and Japanese American groups 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 stranger, including an interviewer visiting each unit. 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 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 add some new ones, much to the chagrin to Alice Kuroda, who managed all the field work.

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

Ques. No.	Item	Source
01	Become happy or unhappy	JNC <sup>2</sup>
02	Will health improve?	JNC
03	Will peace of mind increase?	JNC
04	Will freedom increase?	JNC

(Table 1.1 continued)

05	Continue to work or stop working	NORC
06	Ability or luck	NORC
07	Adopting of a child	JNC
08	Teacher's honor at stake	JNC
09	Importance of money	JNC
10	Technology and human feeling	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 <sup>3</sup>
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 his 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
35	Dry or wet department chief	JNC
36	Social change	EB <sup>4</sup>
37	Attitudes toward: ideologies	JNC
38	Satisfaction in family life	JNC
39	Satisfaction in life	JNC
40	Human nature: helpfulness	ISR <sup>5</sup>
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 <sup>6</sup>
48	Health care	CREDOC
49	Nuclear energy	Inglehart/EB <sup>7</sup>
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 <sup>8</sup>
59	American culture	HS

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	Birthplace	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 TV program	HS
F23	Japan visit	HS
A	Respondent's attitude	HS
B	Respondent's understanding ability	HS
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	Miscegenation	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

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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 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 American 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 intergrate our research efforts into the mainstream of social science research being conducted in the world today.

Obviously, the hardest task is to delete 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 revision 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 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 obligated to answer any question 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 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 renamed again 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 of registration, irrespective of where one lives or which district one lives. They are also deleted if they failed to vote three 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 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.

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 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

Table 1.2

Rep. Dist.	Completed		Sample		Universe	
	N	%	N	%	N	%
10	61	75.3	81	6.2	7244	5.7
11	65	70.7	92	7.0	8808	6.9
12	65	67.0	97	7.4	9496	7.4
13	57	58.8	97	7.4	8907	7.0
14	63	75.0	84	6.4	7656	6.0
15	49	66.2	74	5.6	6897	5.4
16	36	61.0	59	4.5	6575	5.1
17	31	56.4	55	4.2	5904	4.6
18	49	55.1	89	6.8	8150	6.4
19	43	63.2	68	5.2	7323	5.7
20	23	43.3	60	4.6	6392	5.0
21	36	50.7	71	5.4	7074	5.5
22	33	53.2	62	4.7	5929	4.6
23	49	61.2	80	6.1	8025	6.3
24	40	55.6	72	5.5	6465	5.0
25	30	51.7	58	4.4	5719	4.5
26	22	55.0	40	3.0	4704	3.7
27	46	73.0	63	4.8	5961	4.7
28	6	60.0	10	.8	849	.7
Total	807	61.5	1312	100.0	128078	100.0

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.<sup>9</sup> The response rate of our survey, thus, is not significantly different from those of nation-wide 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 respondent 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 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. Naturally, 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 assignments easier.

As anticipated in any large-scale survey, we found that some interviewers cheated and interviewed right 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.

### Note

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. CREDOC (Centre de Rescherche pour l'etude et L'observation des Conditions de vie): CREDOC (1980), pp. 33-34.
4. EB (Euro-barometre): Euro-barometre: Public Opinion in the European Community. No. 20, December 1983, p. 34
5. ISR (Institute for Social Research): Campbell, Converse, and Rodgers (1976), Appendix B, pp. 519-564.
6. TS (Tokyo Survey): Hayashi et al., 1979.
7. Inglehart (Ronald Inglehart): Inglehart. (1977), pp. 398-9.
8. 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 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).
9. 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 the 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 of 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 overall changes that cannot be detected by simply looking at the percentage breakdowns of the responses. Univariate and bivariate analyses performed for this preliminary report are not sufficiently powerful to uncover undercurrent changes that may have taken place during this period. More elaborate multivariate analyses are presently underway in order to reveal

what cross-tabulation data outputs cannot show.

## 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 to think, 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 postindustrial 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 (Q45). 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 (Q46) 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 of

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 taxes when the program is completed in the next several years.

### 2.3 Family Relation (17, 18)

A few items taken from survey questions used in France (CREDOC, 1980) are added to the 1983 Honolulu survey questionnaire. Q. 17 asks respondents to choose one opinion from three response categories, 1) "marriage is permanent," 2) "marriage may be broken under serious circumstances," and 3) it "can be dissolved by a mutual agreement of the two partners." In Hawaii, the second option 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, 22, 23, 47, 50, 51, 54, F18, F19, 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 told us that they are satisfied, with 37 percent reporting that they are "very satisfied." Only 6 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. 21-2). 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. 9 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 preservation. 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 concern 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 to those who are not familiar with it.

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 statement: "To have money and connections 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.

Question 10 on the development of science and technology on the one hand, and human feeling on the other relates closely to what was asked in the first four questions in the Questionnaire discussed above. Responses to the question reveals that our inference coincides with the responses shown in question 10. Sixty-seven percent of the respondents agree with the notion that the alot of human feeling will be lost as life becomes more convenient as a result of the development of modern 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" (Question 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," "not very 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 resemblance 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 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 discussed 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

Table 2-1

The End of Ideology?

Ideology		Favorable	Depends	Unfavorable	Other	DK	Total
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%

unfavorite reactions. Of course, we received very favorable responses 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" or "unfavorable" 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 ends 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.<sup>1</sup> 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 interpret them to be, then our inclusion of new items dealing with post-industrial society is well justified and provides us with a ray of hope for future data analysis.

Table 2-2

Satisfaction in Life

		Completely Satisfied	Satisfied	Neutral	Dissatis.	Completely Dissatis.	Other DK	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%

The second significant difference in the results of the two surveys conducted five years apart is on the level of satisfaction in people's 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 Americans 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.<sup>2</sup> 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.

## 2.8A Declining Number of Japanese Television Viewers (F22)

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 they "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 that carried Japanese television programs in 1978 but in 1984 at the time of this writing there are six stations that regularly present Japanese programs in different parts of the city of Honolulu for two of the major Japanese television programs are on two different cable television networks. 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. There are a few new television stations that came into existence this year. 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 six Japanese television stations in operation that are competing for the decline market in Honolulu.



### Note

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 argue that the British have been becoming more like the Japanese in recent years (1973) 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 part of the report 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 Honolulu.
2. The difficulty of ethnic identification sometimes goes beyond anyone's imagination. One of the sample respondents selected by us was named "Mori" which means forest in Japanese and which is a common name in Japanese. 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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APPENDIX

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

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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 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.

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Note to Interviewers

If you have any trouble, have the respondent contact any one 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.

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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 \_\_\_\_\_ '83

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



1. Do you think people will become more happy, or more unhappy?  
41/43/38 1) More happy 4/3/4 4) Other \_\_\_\_\_  
35/34/36 2) More unhappy 5/5/5 5) DK \_\_\_\_\_  
15/14/17 3) No change
2. 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 2/2/3 4) Other \_\_\_\_\_  
16/17/14 2) Get worse 2/2/1 5) DK \_\_\_\_\_  
5/5/6 3) Not change
3. What do you think about people's peace of mind? Will it increase or decrease?  
39/41/36 1) Increase 3/3/3 4) Other \_\_\_\_\_  
40/38/42 2) Decrease 4/5/4 5) DK \_\_\_\_\_  
14/13/15 3) Not change
4. What do you think about people's freedom? Will it increase or decrease?  
45/44/48 1) Increase 2/2/2 4) Other \_\_\_\_\_  
33/35/30 2) Decrease 3/4/2 5) DK \_\_\_\_\_  
16/15/18 3) Not change
5. 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 4/4/5 3) Other \_\_\_\_\_  
30/27/34 2) Stop working 0/0/1 4) DK \_\_\_\_\_
6. 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 7/6/9 3) Other \_\_\_\_\_  
15/17/13 2) Luck and chance 1/1/0 4) DK \_\_\_\_\_
7. 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 3/3/2 4) Other \_\_\_\_\_  
35/32/39 2) Would not adopt 2/1/2 5) DK \_\_\_\_\_  
6/5/8 3) Depends on...
8. 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 6/7/5 3) Other \_\_\_\_\_  
86/86/84 2) Tell the truth 1/1/2 4) DK \_\_\_\_\_

9. 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?

<u>6/7/6</u> 1) Agree	<u>1/0/2</u> 4) Other _____
<u>92/92/92</u> 2) Disagree	<u>0/7/0</u> 5) DK
<u>1/1/0</u> 3) Undecided	

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?

<u>67/65/71</u> 1) Agree	<u>1/1/1</u> 4) Other _____
<u>26/28/23</u> 2) Disagree	<u>2/2/2</u> 5) DK
<u>4/5/3</u> 3) Undecided	

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

<u>10/11/8</u> 1) Agree	<u>0/0/1</u> 3) Other _____
<u>88/87/90</u> 2) Disagree	<u>1/1/2</u> 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?

<u>67/71/60</u> 1) Go ahead	<u>1/1/1</u> 4) Other _____
<u>12/10/14</u> 2) Follow custom	<u>3/4/1</u> 5) DK
<u>18/15/24</u> 3) Depends on...	

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?

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

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

<u>49/46/52</u> 1) More than the average	<u>0/0/0</u> 4) Other _____
<u>16/18/13</u> 2) Less than the average	<u>2/2/1</u> 5) DK
<u>33/33/33</u> 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?

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

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

<u>48/42/56</u> 1) Yes	<u>1/1/2</u> 3) Other _____
<u>51/57/42</u> 2) No	<u>0/0/7</u> 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  
27/26/28 2) Indifferent  
42/39/46 3) Bad idea  
2/1/2 4) Other \_\_\_\_\_  
2/2/1 5) DK

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

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

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

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

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

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  
37/35/40 2) Slightly better  
24/23/25 3) Same  
9/10/8 4) Slightly worse

1/1/1 5) Much worse  
0/0/0 6) Other \_\_\_\_\_  
2/2/3 7) DK

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  
27/23/32 2) Your relative  
3/3/3 3) Other \_\_\_\_\_  
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) <u>83/82/84</u>	2) <u>14/15/13</u>	3) <u>2/2/1</u>	4) <u>0/0/0</u>
	5) <u>1/1/2</u>			
B Capitalism	1) <u>44/45/43</u>	2) <u>35/34/35</u>	3) <u>17/17/16</u>	4) <u>1/1/0</u>
	5) <u>4/3/5</u>			
C Socialism	1) <u>16/18/13</u>	2) <u>43/42/44</u>	3) <u>34/35/32</u>	4) <u>0/0/1</u>
	5) <u>6/4/10</u>			
D Conservatism	1) <u>30/32/27</u>	2) <u>48/46/50</u>	3) <u>17/17/16</u>	4) <u>1/1/0</u>
	5) <u>5/4/7</u>			
E Liberalism	1) <u>26/27/23</u>	2) <u>49/47/53</u>	3) <u>19/20/17</u>	4) <u>0/1/0</u>
	5) <u>6/5/7</u>			

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.

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

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?

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

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

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

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?

<u>28/29/27</u> 1) Would take advantage	<u>3/3/3</u> 3) Other _____
<u>67/66/70</u> 2) Would try to be fair	<u>1/2/0</u> 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?

<u>55/53/59</u> 1) Can be trusted	<u>2/3/1</u> 3) Other _____
<u>42/42/40</u> 2) Cannot be too careful	<u>1/2/0</u> 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?

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

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

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

45. With which of the following two approaches to life do you most agree?

- |   |
|---|
| <u>34/33/36</u> 1) Do what you want to do, even if it doesn't benefit other people                          |
| <u>54/54/53</u> 2) Do what is of benefit to other people, whether or not it is what you want to do yourself |
| <u>8/8/6</u> 3) Other   |
| <u>4/4/4</u> 4) DK  |

46. Opinions are divided about national prosperity, but with which of these opinions do you most agree?

- |   |
|---|
| <u>17/19/14</u> 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 |
| <u>81/79/84</u> 2) If the country prospers, life gets better for the people in general  |
| <u>0/0/-</u> 3) Other   |
| <u>2/1/2</u> 4) DK  |

47. Which of the following opinions comes closest to your view?

- |   |
|---|
| <u>81/81/80</u> 1) In order to maintain the beauty of forests, man must work on the management of forests |
| <u>17/17/17</u> 2) In order to maintain the beauty of forests, man must keep his hands-off                |
| <u>1/1/1</u> 3) Other _____   |
| <u>1/1/1</u> 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."

- |                                |                                    |
|--------------------------------|------------------------------------|
| <u>7/7/8</u> 1) Agree strongly | <u>9/11/6</u> 4) Disagree strongly |
| <u>29/27/32</u> 2) Agree       | <u>1/1/-</u> 5) Other _____        |
| <u>53/53/53</u> 3) Disagree    | <u>1/1/1</u> 6) DK                 |

49. "Nuclear energy should be developed to meet future energy needs."

- |                                   |                                    |
|-----------------------------------|------------------------------------|
| <u>11/12/10</u> 1) Agree strongly | <u>7/10/3</u> 4) Disagree strongly |
| <u>52/48/59</u> 2) Agree          | <u>2/2/1</u> 5) Other _____        |
| <u>25/25/24</u> 3) Disagree       | <u>3/3/3</u> 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) <u>36/30/45</u>	2) <u>27/29/23</u>	3) <u>21/22/20</u>
	4) <u>16/18/12</u>	5) <u>-/-/-</u>	6) <u>-/-/-</u>
Accident at work	1) <u>20/16/26</u>	2) <u>18/16/22</u>	3) <u>20/20/21</u>
	4) <u>39/46/28</u>	5) <u>2/2/3</u>	6) <u>0/1/0</u>
Street crime (mugging)	1) <u>43/40/48</u>	2) <u>26/25/26</u>	3) <u>22/24/18</u>
	4) <u>9/11/8</u>	5) <u>0/0/-</u>	6) <u>0/0/0</u>
Car accident	1) <u>35/30/42</u>	2) <u>30/28/34</u>	3) <u>25/29/17</u>
	4) <u>10/13/6</u>	5) <u>0/0/-</u>	6) <u>-/-/-</u>
Unemployment	1) <u>28/26/31</u>	2) <u>22/19/27</u>	3) <u>23/24/21</u>
	4) <u>25/28/19</u>	5) <u>2/3/0</u>	6) <u>0/0/1</u>
War	1) <u>44/41/48</u>	2) <u>26/29/21</u>	3) <u>19/18/21</u>
	4) <u>11/11/10</u>	5) <u>0/0/-</u>	6) <u>0/0/0</u>
Nuclear power accident	1) <u>41/38/48</u>	2) <u>23/24/20</u>	3) <u>20/21/17</u>
	4) <u>15/16/14</u>	5) <u>0/0/-</u>	6) <u>1/1/1</u>

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 dangerous thing  
49/43/57 2) An understandable, 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  
49/46/55 2) Fairly well  
33/33/31 3) Poorly

10/13/5 4) Very poorly  
1/1/1 5) Other \_\_\_\_\_  
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  
28/27/30 2) A little bit  
1/1/2 3) Not at all

0/0/- 4) Other \_\_\_\_\_  
1/1/0 5) DK

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

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

29/31/25 1) Yes  
66/64/69 2) No

2/2/2 3) Other \_\_\_\_\_  
3/2/4 4) DK

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

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

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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 3) Other  
53/66/31 2) Christian 26/21/32 4) 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 \_\_\_\_\_

04. 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 2/2/1 3) Other \_\_\_\_\_  
27/33/17 2) No 2/2/2 4) DK \_\_\_\_\_

F05. How interested are you in politics?

18/21/12 1) Very much 8/7/9 4) None  
42/43/40 2) Somewhat 0/0/0 5) Other \_\_\_\_\_  
32/28/38 3) Little 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 39/39/38 4) Never  
24/24/25 2) Sometimes 1/1/0 5) Other \_\_\_\_\_  
32/32/33 3) Rarely -/-/- 6) DK \_\_\_\_\_

F07. How often do you vote in general elections?

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

F08. Which political party do you support?

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

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

F09. What class would you say you belong to?

<u>3/4/1</u> 1) Upper class	<u>3/3/2</u> 4) Lower class
<u>62/64/58</u> 2) Middle class	<u>17/17/2</u> 5) Other _____
<u>31/27/37</u> 3) Working class	<u>0/0/-</u> 6) DK

F10. When were you born?

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

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

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

<u>49/48/50</u> 1) Male	<u>51/52/50</u> 2) Female
-------------------------	---------------------------

F12. Where were you born?

<u>65/47/94</u> 1) Hawaii: specify town or city and island _____
<u>26/40/2</u> 2) Elsewhere U.S.A.: specify state _____
<u>10/13/4</u> 3) Elsewhere outside U.S.A.: specify country _____
<u>-/-/-</u> 4) Other _____
<u>-/-/-</u> 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?

<u>5/6/4</u> 1) Elementary school or less	<u>17/21/12</u> 6) Graduate work or professional school (e.g., law school)
<u>6/6/6</u> 2) Junior high school	<u>0/0/0</u> 7) DK
<u>25/23/28</u> 3) Senior high school	
<u>13/11/17</u> 4) Technical/Business school	
<u>34/34/32</u> 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, manager, 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?

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

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

- |                              |                             |
|------------------------------|-----------------------------|
| <u>35/36/33</u> 1) Excellent | <u>0/0/1</u> 4) Very poor   |
| <u>50/57/60</u> 2) Good      | <u>2/1/2</u> 5) Other _____ |
| <u>5/5/3</u> 3) Poor         | <u>0/0/0</u> 6) DK          |

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

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

F20. How often do you read newspapers?

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

F21. How often do you watch television?

31/29/33 1) Very often  
37/36/38 2) Often  
30/33/26 3) Not very often

1/1/1 4) Never  
1/1/2 5) Other \_\_\_\_\_  
-/-/- 6) DK

F22. How often do you watch Japanese television programs?

40/53/17 1) Never  
47/41/57 2) Occasionally  
11/4/24 3) Regularly/Often

2/2/2 4) Other \_\_\_\_\_  
-/-/- 5) DK

F23. Have you ever visited Japan?

56/63/45 1) No  
21/18/26 2) Yes, once  
16/12/22 3) Yes, 2-5 times  
3/2/4 4) Yes, 6-10 times

3/3/1 5) Yes, 11 or more times  
2/1/2 6) Other \_\_\_\_\_  
0/-/0 7) DK

"THANK YOU VERY MUCH FOR YOUR COOPERATION"

\*\*May I have your telephone number just in case my office wants to verify  
\*\*this interview and thank you for your cooperation?

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
- 68 2) American name
- 8 3) Both
- 1 4) Other \_\_\_\_\_
- 1 5) DK

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

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

J07. What generation are you?

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

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

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

J09. How well do you use Japanese?

- 13 1) Fluently
- 36 2) Passably
- 22 3) I can understand it, but I cannot speak it
- 17 4) Very poorly
- 12 5) Not at all
- 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
<u>32</u>	2) Yes, one	<u>1</u>	5) Other _____
<u>11</u>	3) Yes, two-three	<u>1</u>	6) DK _____

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

20	1) Yes	1	3) Other _____
<u>78</u>	2) No	<u>0</u>	4) DK _____

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

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

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

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

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

20	1) Yes	3	3) Other _____
<u>76</u>	2) No	<u>0</u>	4) DK _____

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

95	1) English	-	4) Other _____
<u>4</u>	2) Japanese	<u>0</u>	5) DK _____
<u>0</u>	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
- 3~~1~~ 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
- T 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 \_\_\_\_\_
- T 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
- 5~~T~~ 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 \_\_\_\_\_
- T 7) DK

THANK YOU VERY MUCH FOR YOUR COOPERATION!!!



日系・非日系別集計一覧表

-- サンプル数 --

日系				TOTAL
調査年	日系			TOTAL
	二世	三世	Total	
7 1	275	159	434	434
7 8	183	124	312	751
8 3	173	132	305	807

非日系				
調査年	Non-Japanese			
	Total	Mainland 白人	ハワイ 生まれ	その他
7 8	439	174	199	66
8 3	502	183	234	85

問	#	項 目	回 答 肢	' 7 1			' 7 8			' 8 3		
				日 系			日 系			日 系		
				二世	三世	Total	二世	三世	Total	二世	三世	Total
1	7.18e	幸福になるか	1. 幸福に 2. 不幸に 3. 変わらない 4. その他 5. D. K.							38	38	38
										37	35	36
										15	20	17
										5	2	4
										5	5	5
2	7.18	人間の健康の 面はよくなる か	1. よくなる 2. わるくなる 3. 変わらない 4. その他 5. D. K.				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
3	7.18b	心のやすらか さはまするか	1. ますます 2. へます 3. 変わらない 4. その他 5. D. K.				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
4	7.18c	人間の自由は ふえるか	1. ふえる 2. へふ 3. 変わらない 4. その他 5. D. K.				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
5	2.8	一生働くか	1. ずっと働く 2. 働かない 3. その他 4. D. K.				49	65	56	51	73	60
							38	29	35	40	26	34
							11	6	9	8	2	5
							1	-	1	1	-	1
6	7.19	才能か運か	1. 才能や努力 2. 運やチャンス 3. その他 4. D. K.				70	68	69	80	75	78
							12	15	13	13	13	13
							17	18	18	11	12	9
							1	-	0	1	-	0
7	4.10	他人の子供を 養子にするか	1. つかせ 2. つかさない 3. 場合による 4. その他 5. D. K.	53	50	52	46	53	49	48	50	49
				28	26	27	43	35	40	40	39	39
				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
8	4.4	先生が悪いこ とをした	1. そんなこと 2. ほのほなど 3. その他 4. D. K.	9	5	8	12	2	8	10	7	9
				72	84	76	68	78	72	83	86	84
				11	9	10	15	15	15	6	4	5
				8	2	6	5	4	5	2	3	2
9	4.5	子供に「金は 大切」と教える	1. 賛成 2. 反対 3. いち 4. その他 5. D. K.	12	4	9	8	3	7	8	3	6
				85	93	88	90	94	91	90	95	92
				2	2	2	1	0	0	1	0	0
				-	-	-	2	2	2	1	2	2
				1	1	1	-	1	0	1	-	0
10	7.1	人間らしさは へるか	1. 賛成(へる) 2. 反対(へる) 3. いちが 4. その他 5. D. K.	62	65	63				72	70	71
				28	31	29				23	24	23
										2	3	3
				1	1	1				-	2	1
				10	3	7				3	2	2
11	8.1b	政治家にまか せるか	1. 賛成(まかせる) 2. 反対 3. その他 4. D. K.	17	6	13	19	11	16	12	4	8
				65	79	70	79	85	81	85	95	90
				2	1	2	-	2	1	1	-	1
				3	2	3	2	2	2	2	1	2
12	2.1	しきたりに従 うか	1. おし 2. 従 3. 場合による 4. その他 5. D. K.	55	55	55	52	68	58	61	59	60
				17	8	14	32	16	25	16	11	14
				25	33	28	13	13	13	23	27	24
				-	-	-	1	-	1	0	2	1
				3	4	3	3	3	3	1	2	1
13	5.16	三万円の借用 書(150ドル)	1. 不愉快 2. 当然 3. その他 4. D. K.	33	46	38	20	25	22	15	31	23
				65	48	59	77	69	73	80	62	72
				1	5	3	4	6	5	3	5	4
				-	1	0	-	-	-	1	-	1
14	4.11	先祖を尊ぶか	1. 尊ぶ 2. 尊ばない 3. 普通 4. その他 5. D. K.				63	57	61	55	49	52
							16	27	21	9	18	13
										34	33	33
							19	12	16	-	1	0
							2	3	2	1	-	1
15	7.2	心の豊かさは へらないか	1. 賛成(へる) 2. 反対(へる) 3. いちが 4. その他 5. D. K.	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	4.30	家庭はくつろ ぐ場所	1. 賛成 2. 反対 3. その他 4. D. K.							65	45	56
										32	53	42
										2	2	2
										-	-	-

#	項目	回答肢	78				83			
			TOTAL	Non-Japanese			TOTAL	Non-Japanese		
				Total	Mainland 白人	ハワイ 生まれ		その他	Total	Mainland 白人
7.18e	幸福になるか	1.幸福に 2.不幸福 3.変わらない 4.その他 5.D.K.	41	43	46	41	44	41	44	
7.18	人間の健康の 人面はよくなる	1.よくなる 2.変わらない 3.変わらない 4.その他 5.D.K.	67	70	77	65	62	75	74	
7.18b	心のやすら かさはますか	1.ます 2.へ 3.変わらない 4.その他 5.D.K.	34	35	27	39	42	39	41	
7.18c	人間の自由は ふえるか	1.ふえる 2.へ 3.変わらない 4.その他 5.D.K.	44	38	31	40	50	45	44	
2.8	一生働くか	1.ずっと働 2.働くのを 3.その他 4.D.K.	57	58	60	57	56	65	68	
7.19	才能か運か	1.才能や努 2.運やチヤ 3.その他 4.D.K.	70	71	68	72	71	77	76	
4.10	他人の子供を 養子にするか	1.つがせ 2.つがせ 3.場合に 4.その他 5.D.K.	49	50	41	56	52	55	58	
4.4	先生が悪い ことをした	1.そんな 2.ほん 3.その他 4.D.K.	7	6	3	6	15	7	6	
4.5	子供に「金 は大切」と教 える	1.賛成 2.反対 3.いい 4.その他 5.D.K.	6	6	2	6	17	6	7	
7.1	人間らしさは へるか	1.賛成 2.反対 3.いい 4.その他 5.D.K.	67	65	65	66	62	67	65	
8.1b	政治家にま かせるか	1.賛成 2.反対 3.その他 4.D.K.	13	11	10	11	18	10	11	
2.1	しきりに従 うか	1.おし 2.従 3.場合に 4.その他 5.D.K.	63	66	77	61	52	67	71	
5.16	三万円の借 用書(150ドル)	1.不恰 2.不当然 3.その他 4.D.K.	21	21	20	21	23	21	21	
4.11	先祖を尊ぶ か	1.尊ぶ 2.尊ぶ 3.普通の 4.その他 5.D.K.	53	48	27	63	59	49	46	
7.2	心の豊かさは へらないか	1.賛成 2.反対 3.いい 4.その他 5.D.K.	75	74	77	75	65	75	74	
4.30	家庭はくつろ ぐ場所	1.賛成 2.反対 3.その他 4.D.K.	48	42	23	53	54	48	42	

問 題 番 号	問 題 内 容	回 答 肢	' 7 1			' 7 8			' 8 3		
			二 世	三 世	Total	二 世	三 世	Total	二 世	三 世	Total
17	4.32 F 離婚すべきでないか	1. 永遠に合意で離婚しない 2. 合意で離婚しない 3. その他 4. D. 5. K.							45	24	36
									41	54	46
									13	22	17
									1	-	0
									2	-	1
18	4.31 F 家事や子供の世話	1. 女性の仕事に慣れている 2. 公平に分担している 3. その他 4. D. 5. K.							13	5	9
									25	32	28
									59	62	60
									3	2	2
									1	-	0
19	F 定年退職者の生活	1. 満足している 2. 不満がある 3. その他 4. D. 5. K.							22	24	23
									23	34	28
									51	39	46
									2	3	2
									2	-	1
20	2.3f F 生活環境に満足か	1. 非常に満足 2. 満足 3. 不満足 4. 非常に不満足 5. その他 6. D. 7. K.							37	34	35
									61	59	60
									2	7	4
									-	-	-
									-	1	0
									-	-	-
21	7.30a F 生活水準10年の変化	1. 非常に良くなった 2. やや良くなった 3. 変わらない 4. やや悪くなった 5. 非常に悪くなった 6. その他 7. D. 8. K.							63	57	60
									23	31	27
									12	11	11
									1	2	2
									1	-	0
									-	-	-
									-	-	-
22	7.30b F 10年前の生活水準	1. 非常に良くなった 2. やや良くなった 3. 変わらない 4. やや悪くなった 5. 非常に悪くなった 6. その他 7. D. 8. K.							45	20	34
									34	46	39
									11	14	12
									8	18	12
									1	2	1
									-	-	-
									2	1	1
23	7.31 F 今後の生活水準	1. 非常に良くなる 2. やや良くなる 3. 変わらない 4. やや悪くなる 5. 非常に悪くなる 6. その他 7. D. 8. K.							25	20	23
									35	47	40
									28	21	25
									8	8	8
									1	2	1
									-	1	0
									3	2	3
24	5.1 恩人がキトクするとき	1. 故郷へ帰る 2. 会議へ出席 3. その他 4. D. 5. K.	49	53	50	68	67	67	58	57	57
			38	32	36	26	28	27	36	32	34
			5	9	7	4	2	3	3	11	7
			8	6	7	2	3	3	4	1	2
25	5.1b 親がキトクするとき	1. 故郷へ帰る 2. 会議へ出席 3. その他 4. D. 5. K.	60	66	62	73	71	72	68	70	69
			30	22	27	22	23	23	28	23	26
			4	7	5	3	3	3	1	7	4
			6	4	6	2	2	2	3	1	2
26	2.5 自然と人間の関係	1. 自然に従う 2. 自然を征服 3. 自然を他 4. その他 5. D. 6. K.	18	26	21	27	28	28	26	27	27
			70	66	68	61	64	62	67	69	68
			7	4	6	5	2	4	6	2	4
			1	1	1	2	3	3	1	2	1
			4	3	4	4	3	4	1	-	0
27	7.4 国と個人の幸福	1. 個人 2. 国 3. 国 = 個人 4. その他 5. D. 6. K.	27	40	32	27	23	26	36	38	37
			29	21	26	32	27	30	31	27	29
			38	32	36	33	43	37	30	27	29
			1	3	1	2	2	2	1	5	3
			6	4	5	6	6	6	3	3	3
28	5.1d 大切な道徳	1. 孝行 2. 恩返し 3. 権利 4. 自由 5. その他 6. D. 7. K.	60	43	53	62	56	60	62	58	60
			30	21	27	19	10	16	20	18	19
			59	75	65	73	83	77	76	81	78
			48	56	51	40	48	43	40	42	41
29	2.4 暮らし方	1. 金持ちになる 2. 名譽をあげる 3. 趣味を楽しむ 4. のんきに過ごす 5. 清く正しく 6. 社会のため 7. その他 8. D. 9. K.	18	18	18				9	13	10
			5	3	4				4	6	5
			33	48	39				24	40	31
			27	18	23				45	30	38
			7	7	7				13	7	10
			3	-	2				2	2	2
			2	4	3				2	3	2
			4	3	4				1	1	1

#	項目	回答肢	Non-Japanese					Non-Japanese							
			TOTAL	Non-Japanese				TOTAL	Non-Japanese						
			78	Total	Mainland 白人	ハワイ 生まれ	その他	83	Total	Mainland 白人	ハワイ 生まれ	その他			
4.32 F	離婚すべきでないか	1. 永遠に合意は 2. 合意で離婚 3. その他 4. その他 5. D.K.	37	43	25	43	38	40	51	20	22	43	36	20	13
4.31 F	家事や子供の世話	1. 女性の仕事に 2. 公平に分 3. その他 4. その他 5. D.K.	9	27	27	8	26	68	3	2	0	9	29	59	4
F	定取の同棲	1. 賛成 2. 反対 3. その他 4. その他 5. D.K.	28	27	31	29	26	33	33	2	1	29	24	44	36
2.3f F	生活環境に満足か	1. 非常に満足 2. 満足 3. 不満足 4. 非常の不満足 5. その他 6. D.K.	37	55	39	45	52	43	10	2	36	60	3	1	32
7.30a F	生活水準10年変化	1. 非常に良くなった 2. やや良くなった 3. やや悪くなった 4. 非常に悪くなった 5. その他 6. D.K.	51	28	45	39	29	32	16	9	1	51	26	14	39
7.30b F	10年前より生活水準は	1. 非常に良くなった 2. やや良くなった 3. やや悪くなった 4. 非常に悪くなった 5. その他 6. D.K.	26	38	22	15	37	40	17	3	27	36	17	15	21
7.31 F	今後の(5年)生活水準	1. 非常に良くなる 2. やや良くなる 3. やや悪くなる 4. 非常に悪くなる 5. その他 6. D.K.	25	37	27	25	35	40	26	7	28	35	22	11	28
5.1	恩人がキトク	1. 故郷へ帰る 2. 会議の出席 3. その他 4. D.K.	62	31	58	52	34	33	6	3	62	29	6	3	61
5.1b	親がキトク	1. 故郷へ帰る 2. 会議の出席 3. その他 4. D.K.	67	27	63	53	37	23	4	3	67	16	4	8	67
2.5	自然と人間との関係	1. 自然に従う 2. 自然を利用 3. 自然を征服 4. その他 5. D.K.	30	59	31	30	59	55	4	2	26	66	2	3	33
7.4	国と個人の幸福	1. 個人 2. 国 3. 個人 4. その他 5. D.K.	27	24	27	22	16	24	20	31	28	28	21	35	28
5.1d	大切な道德	1. 親孝行 2. 恩返し 3. 権利 4. 自由 5. その他 6. D.K.	49	17	41	25	17	18	53	54	50	36	57	16	64
2.4	くらし方	1. 金持ち 2. 名をあげる 3. 趣味 4. のんきに 5. 清く正しく 6. 社務 7. その他 8. D.K.	10	6	9	5	7	6	37	30	8	7	8	38	22

問 号	項 目	回 答 肢	' 7 1			' 7 8			' 8 3			
			二 世	三 世	Total	二 世	三 世	Total	二 世	三 世	Total	
30	5.6h	他人との仲か 仕事か	1. 他人との仲 2. 仕事 3. その他 4. D. K.				71	71	71	70	73	71
							19	18	18	20	11	16
							6	9	7	6	15	10
							4	2	4	3	1	2
31	2.2b	スジかまるく すか	1. スジを通す 2. みる 3. その他 4. D. K.	65	81	71	18	27	22	24	26	25
				28	15	23	77	69	73	71	65	68
				-	-	-	3	2	3	2	7	4
				8	4	6	3	2	2	3	2	3
32	5.1c1	人社試験(親 戚)	1. 一番の子 2. 親戚 3. その他 4. D. K.	69	67	68	62	60	62	69	56	64
				26	27	26	35	33	34	30	36	32
				2	3	2	2	3	3	-	8	3
				3	4	3	1	4	2	1	1	1
33	5.1c2	人社試験(恩 人の子)	1. 一番の子 2. 恩人の 3. その他 4. D. K.	51	57	53	58	51	55	60	51	56
				41	35	39	37	44	40	38	40	39
				2	3	2	2	2	2	1	7	4
				6	5	6	3	3	3	2	2	2
34	7.5b*	公益と個人の 権利	1. 個人の権利 2. 公共の 3. その他 4. D. K.	21	23	21				20	21	21
				70	68	69				77	70	74
				2	3	2				2	5	3
				7	6	7				1	4	2
35	5.6	めんどろをみ る課長	1. めんどろを 2. めんどろ 3. その他 4. D. K.	36	43	39	34	35	35	38	42	40
				60	53	58	63	62	63	60	55	58
				1	1	1	2	2	2	1	2	1
				3	3	3	1	1	1	2	1	2
36	8.8	社会は変える べきか	1. 一挙に変わる 2. 少少通す 3. 守り通す 4. その他 5. D. K.				3	2	3	2	2	2
							77	79	78	65	80	71
							16	12	14	29	15	23
							1	2	2	-	2	1
							4	4	4	3	2	3
37	8.2e	A 「民主主義」 はよい	1. よい 2. 合う 3. 合わない 4. その他 5. D. K.	70	82	74	86	90	88	80	89	84
				22	18	21	11	8	10	15	10	13
				0	1	0	-	-	-	1	2	1
				-	-	-	1	0	0	-	-	0
				7	-	5	2	2	2	3	-	2
	8.2f	B 「資本主義」 はよい	1. よい 2. 合う 3. 合わない 4. その他 5. D. K.	28	30	29	47	32	41	43	42	43
				35	51	41	21	31	25	31	42	35
				19	16	18	20	25	22	18	14	16
				-	-	-	1	2	1	1	-	0
				18	3	13	11	10	11	8	2	5
	8.2h	C 「社会主義」 はよい	1. よい 2. 合う 3. 合わない 4. その他 5. D. K.	9	13	11	18	21	20	14	13	13
				37	50	42	21	42	30	38	52	44
				30	30	30	47	29	40	34	30	32
				-	-	-	-	-	-	-	2	1
				24	7	18	14	8	11	14	4	10
		D 「保守主義」 はよい	1. よい 2. 合う 3. 合わない 4. その他 5. D. K.				37	22	30	28	25	27
							28	38	32	47	53	50
							20	32	25	14	18	16
							-	-	-	-	1	0
							15	8	12	10	3	7
	8.2g	E 「自由主義」 はよい	1. よい 2. 合う 3. 合わない 4. その他 5. D. K.	16	27	20	33	35	35	23	23	23
				43	53	47	25	41	31	49	58	53
				16	9	13	25	17	22	17	16	17
				0	-	0	-	-	-	1	-	0
				26	10	20	17	6	13	10	2	7
38	2.3c	家庭に満足か	1. 満足 2. やや満足 3. やや不満足 4. やや不満足 5. その他 7. D. K.				57	37	49	39	27	34
							21	35	26	51	62	56
							19	25	22	8	8	8
							2	1	1	1	3	2
							-	1	0	-	1	0
							1	2	1	1	-	0
							1	-	0	-	-	-
39	2.3d	生活全般に満 足か	1. 満足 2. やや満足 3. やや不満足 4. やや不満足 5. その他 7. D. K.				48	25	39	32	9	22
							30	45	36	61	72	66
							19	28	23	5	14	9
							2	2	2	2	5	3
							1	-	0	-	-	-
							1	-	0	-	-	-
							-	-	-	-	-	-



#	項目	回答肢	78				83					
			TOTAL		Non-Japanese		TOTAL		Non-Japanese			
			Total	Mainland 白人	ハワイ 生まれ	その他	Total	Mainland 白人	ハワイ 生まれ	その他		
5.6h	他人との仲か 仕事か	1. 他人との仲 2. 仕事 3. その他 4. D.K.	74 17 6 3	75 16 6 3	79 10 7 3	72 21 5 2	74 17 5 5	75 15 7 3	76 15 6 3	82 10 6 2	74 18 6 3	72 20 4 5
2.2b	スジかまるく か	1. スジを通す 2. まるくおさめる 3. その他 4. D.K.	25 68 3 4	27 64 4 5	32 61 4 3	24 67 4 5	26 62 3 9	27 64 4 4	28 62 5 5	28 61 9 2	27 65 3 6	32 59 - 9
5.1c1	人社試験(親 戚)	1. 一番の子 2. 親戚の他 3. その他 4. D.K.	62 33 3 2	62 32 4 2	59 33 5 3	65 30 4 1	62 33 2 3	69 27 3 1	73 23 3 1	69 28 3 1	73 21 4 2	80 16 2 1
5.1c2	人社試験(恩 人の子)	1. 一番の子 2. 恩人の他 3. その他 4. D.K.	57 38 3 3	58 36 3 3	56 37 4 3	59 37 3 2	64 30 2 5	61 33 3 2	65 30 3 2	66 31 4 -	62 33 3 2	73 22 1 4
7.5b*	公益と個人の 権利	1. 個人の権利 2. 公共の利益 3. その他 4. D.K.						28 65 4 3	32 60 4 3	37 56 7 1	28 65 4 3	34 56 1 8
5.6	めんどろをみ の課長	1. めんどうを 2. めんどう 3. その他 4. D.K.	38 59 1 2	40 57 1 2	44 55 - 1	37 60 2 2	38 53 2 8	42 55 1 2	43 54 1 2	43 54 0 2	43 55 0 2	45 51 - 5
8.8	社会は変える べきか	1. 一挙に変わる 2. 少守り通す 3. その他 4. D.K.	2 78 14 2 3	2 79 14 3 2	2 88 6 4 1	3 72 21 3 2	2 74 17 2 6	2 71 24 2 2	3 70 24 2 2	1 78 19 2 -	3 65 28 1 3	7 66 22 2 2
8.2e	A 「民主主義」 はよい	1. よい 2. 合う 3. なる 4. その他 5. D.K.	86 10 2 0 2	84 10 3 0 3	91 6 1 - 2	79 12 6 1 3	83 14 - - 3	83 14 2 0 1	82 15 2 0 1	90 9 1 - -	79 16 3 - 2	72 24 1 1 2
8.2f	B 「資本主義」 はよい	1. よい 2. 合う 3. なる 4. その他 5. D.K.	48 24 21 1 8	53 22 19 0 5	65 18 13 - 4	45 24 27 1 4	45 29 14 - 12	44 35 17 1 4	45 34 17 1 3	54 34 11 1 1	42 32 22 1 3	35 41 18 - 6
8.2h	C 「社会主義」 はよい	1. よい 2. 合う 3. なる 4. その他 5. D.K.	22 31 40 - 8	23 31 40 - 6	23 36 39 - 3	24 29 41 - 6	20 27 39 - 14	16 43 34 0 6	18 42 35 0 4	9 52 37 - 2	27 34 34 1 4	13 41 36 - 9
	D 「保守主義」 はよい	1. よい 2. 合う 3. なる 4. その他 5. D.K.	30 34 27 1 9	29 35 28 1 7	30 35 30 1 3	29 35 27 1 8	26 33 26 - 15	30 48 17 1 5	32 46 17 1 4	25 50 22 2 2	38 43 15 1 3	29 48 14 - 8
8.2g	E 「自由主義」 はよい	1. よい 2. 合う 3. なる 4. その他 5. D.K.	37 31 23 0 9	38 31 24 1 7	40 35 22 - 3	37 28 27 1 7	38 29 18 - 15	26 49 19 0 6	27 47 20 1 5	28 49 20 1 3	26 48 21 1 5	28 41 18 0 13
2.3c	家庭に満足か	1. 満足 2. やや不足 3. 不満 4. やや不満 5. 不満 6. その他 7. D.K.	46 29 21 1 1 1 1	43 32 20 1 2 1 1	38 34 21 2 2 2 1	45 34 18 1 1 - -	52 18 23 3 0 2 3	34 52 9 4 0 0 0	34 50 10 5 1 0 0	33 43 13 10 1 0 -	35 56 7 2 0 - 0	34 49 13 2 1 - -
2.3d	生活全般に満 足か	1. 満足 2. やや不足 3. 不満 4. やや不満 5. 不満 6. その他 7. D.K.	35 41 21 2 1 0 0	33 45 20 2 1 0 0	25 48 23 2 1 - 1	35 46 17 1 1 - -	45 32 20 3 0 - -	22 62 10 5 0 - -	23 60 11 6 1 - -	18 62 10 9 1 - -	24 63 10 4 - - -	29 47 16 5 2 - -

問	#	項 目	回 答 肢	' 7 1			' 7 8			' 8 3		
				二世	三世	Total	二世	三世	Total	二世	三世	Total
40	2.12	他人のためか 自分のためか	1. 他人の役に 自分のことだけ 2. その他 3. D. 4. K.	51	45	48	53	57	54	42	40	41
				3	2	3	5	4	5	-	-	-
				2	2	2	-	-	-	-	-	-
41	2.12b	スキがあれば 利用されるか	1. 利用されること 2. その他 3. D. 4. K.	27	28	27	27	27	27	71	67	70
				66	66	66	2	5	3	2	5	3
				5	3	5	-	-	-	-	-	-
				2	2	2	-	-	-	-	-	-
42	2.12c	人は信頼でき るか	1. 信頼できる 2. 信用する 3. その他 4. D. 5. K.	55	56	55	56	62	59	43	36	40
				43	39	41	-	-	-	-	-	-
				2	5	4	1	2	1	2	1	0
				-	1	0	-	-	-	-	-	-
43	7.24	就職の第一の 条件	1. 給料 2. 失業料 3. 気合のり 4. やりた人 5. その他 6. D. 7. K.				17	8	9	19	12	15
							26	25	26	46	48	47
							2	5	3	-	1	0
							-	-	-	-	-	-
44		国家目標	1. 国の秩序 2. 発言権 3. 物言の自由 4. 言論の自由 5. その他 6. D. 7. K.				42	38	41	29	32	30
							13	13	13	13	14	13
							1	1	1	1	1	1
							1	2	2	-	-	-
45	2.11	好きなくらし 方か人のため	1. 自分の好きなこ 2. 他人のため 3. その他 4. D. 5. K.				34	40	36	55	52	53
							5	7	6	6	2	4
							6	2	4	-	-	-
46	7.4b	国の繁栄と国 民の生活	1. 国の繁栄生活 2. 国民の生活 3. その他 4. D. 5. K.				13	16	14	86	81	84
							-	-	-	2	3	2
							2	3	2	-	-	-
47		森林維持に人 手を加えるか	1. 手を加える 2. 加えない 3. その他 4. D. 5. K.				82	79	80	16	19	17
							1	1	1	1	1	1
							1	2	1	-	-	-
48	7.32 F	金とゴネがあ ればよいか	1. 賛成 2. 賛成 3. 反対 4. 反対 5. その他 6. D. 7. K.				10	5	8	35	30	32
							53	53	53	2	11	6
							-	-	-	1	2	1
							1	2	1	-	-	-
49		核工エネルギー を開発すべきか	1. 賛成 2. 賛成 3. 反対 4. 反対 5. その他 6. D. 7. K.				9	12	10	60	57	59
							23	27	24	3	3	3
							2	1	1	4	2	3
							4	2	3	-	-	-

#	項目	回答肢	Non-Japanese				Non-Japanese					
			TOTAL	Non-Japanese			TOTAL	Non-Japanese				
			78	Total	Mainland 白人	ハワイ 生まれ	その他	83	Total	Mainland 白人	ハワイ 生まれ	その他
2.12	他人のためか 自分のためか	1. 他人の役にだけ	53	56	63	53	47	56	57	61	54	56
		2. 自分その他	41	37	32	41	41	40	39	33	44	38
		3. その他	4	5	4	6	6	4	3	5	2	-
		4. D.K.	2	2	1	1	6	1	2	1	0	6
2.12b	スキがあれば 利用されるか	1. 利用できる	27	28	17	36	30	28	29	21	33	34
		2. 利用されることはない	65	65	76	59	50	67	66	72	64	60
		3. その他	4	4	3	4	8	3	3	4	2	2
		4. D.K.	3	4	3	1	12	1	2	3	1	4
2.12c	人は信頼できるか	1. 信頼できる	56	56	68	52	39	55	53	64	50	36
		2. 信頼できない	40	39	28	43	58	42	42	31	46	58
		3. その他	4	4	4	4	3	2	3	3	2	4
		4. D.K.	1	1	1	2	-	1	2	2	2	2
7.24	就職の第一の条件	1. 給料						9	9	8	10	11
		2. 失業率						15	15	8	19	20
		3. 失業者の割合						18	14	14	15	13
		4. その他						55	60	69	54	54
		5. D.K.						2	2	1	2	2
		6. D.K.						0	-	-	-	-
	国家目標	1. 国の秩序						36	33	26	38	32
		2. 発言の自由						30	29	33	28	27
		3. 言論の自由						12	12	9	15	9
		4. その他						19	23	29	15	28
		5. D.K.						2	2	3	1	2
		6. D.K.						1	1	-	2	1
2.11	好きなくらしめ 好きな人か	1. 自分のため						34	33	34	34	31
		2. 自分その他						54	54	52	55	56
		3. その他						8	8	10	8	7
		4. D.K.						4	4	3	4	6
7.4b	国民の繁栄と生活	1. 国民の繁栄						17	19	16	22	20
		2. 国民の生活						81	79	84	76	76
		3. その他						0	0	1	0	-
		4. D.K.						2	1	-	1	4
	森林維持に人手を加えるか	1. 人手を加える						81	81	86	79	75
		2. 加えない						17	17	11	21	20
		3. その他						1	1	2	-	-
		4. D.K.						1	1	1	1	5
7.32 F	金とばねが ねが治る あはれる	1. 賛成						7	7	5	7	12
		2. 反対						29	27	17	32	38
		3. 賛成						53	53	58	53	38
		4. 反対						9	11	17	7	7
		5. その他						1	1	2	0	1
		6. D.K.						1	1	-	1	5
	核エネルギーを 開発すべきか	1. 賛成						11	12	12	11	14
		2. 反対						52	48	41	53	51
		3. 賛成						25	25	30	23	18
		4. 反対						7	10	14	8	6
		5. その他						2	2	2	2	4
		6. D.K.						3	3	1	3	8

問	#	項 目	回 答 肢	' 7 1			' 7 8			' 8 3			
				日 系	日 系	日 系	日 系	日 系	日 系	日 系	日 系	日 系	
				二 世	三 世	Total	二 世	三 世	Total	二 世	三 世	Total	
50	2.30	不安感 a. 重い病氣	1. 非常に							51	37	45	
	F		2. かなり							21	25	23	
			3. 少しは							18	21	20	
			4. 感じない							10	16	12	
			5. その他							-	-	-	
			6. D. K.							-	-	-	
	2.30b		b. 仕事上の 事故	1. 非常に							31	19	26
	F			2. かなり							24	19	22
				3. 少しは							17	27	21
	4. 感じない								24	34	28		
	5. その他								4	1	3		
	6. D. K.								-	1	0		
2.30c	c. 街での暴力	1. 非常に								55	38	48	
F		2. かなり								24	29	26	
		3. 少しは								13	25	18	
		4. 感じない							8	8	8		
		5. その他							-	-	-		
		6. D. K.							1	-	0		
2.30d		d. 交通事故	1. 非常に							49	33	42	
F			2. かなり							29	41	34	
			3. 少しは							15	21	17	
	4. 感じない								7	5	6		
	5. その他								-	-	-		
	6. D. K.								-	-	-		
2.30e	e. 失業		1. 非常に							37	23	31	
F			2. かなり							25	30	27	
			3. 少しは							15	30	21	
		4. 感じない							22	16	19		
		5. その他							1	0	0		
		6. D. K.							1	1	1		
2.30f		f. 戦争	1. 非常に							57	36	48	
F			2. かなり							16	27	21	
			3. 少しは							18	26	21	
	4. 感じない								9	11	10		
	5. その他								-	-	-		
	6. D. K.								1	-	0		
2.30g	g. 原子力施設 の事故		1. 非常に							56	37	48	
F			2. かなり							20	21	20	
			3. 少しは							12	24	17	
		4. 感じない							11	18	14		
		5. その他							-	-	-		
		6. D. K.							1	-	1		
51			好ましい環境	1. 人手加わった							62	48	56
				2. ありのまま							35	48	41
				3. その他							1	2	1
		4. D. K.								2	2	2	
52	7.33	コンピュータ 社会は好まし いか	1. 望ましくない							30	44	36	
	F		2. さげすまれた							60	54	57	
			3. 困ったこと							6	2	4	
			4. その他							1	-	0	
			5. D. K.							3	1	2	
53	7.34	省エネルギー は重要か	1. 非常に							77	74	76	
	F		2. かなり							21	25	23	
			3. あまり							1	1	1	
			4. 重要でない							1	-	0	
			5. その他							-	-	-	
			6. D. K.							-	-	-	
54	7.35	環境の保護 は重要か	1. 非常に							60	48	55	
	F		2. かなり							38	48	43	
			3. あまり							1	2	2	
			4. 重要でない							1	-	0	
			5. その他							-	-	-	
			6. D. K.							1	1	1	
55	F	裁判制度は よくなる機能 しているか	1. 非常に							7	7	7	
			2. かなり							58	51	55	
			3. あまり							28	36	31	
			4. 機能していない							3	6	5	
			5. その他							1	1	1	
			6. D. K.							3	-	2	
56	7.36	科学上の発見 は生活に役 立つか	1. 非常に							68	68	68	
	F		2. 少しは							30	30	30	
			3. 役立たない							2	2	2	
			4. その他							-	-	-	
			5. D. K.							-	1	0	
57	F	アメリカ社会 は根本的に 必要か	1. 思わない							29	19	25	
			2. わるくない							62	77	69	
			3. その他							2	2	2	
			4. D. K.							6	2	4	

#	項目	回答肢	Non-Japanese				Non-Japanese				
			TOTAL 78	Total	Mainland 白人	ハワイ 生まれ	その他	TOTAL 83	Total	Mainland 白人	ハワイ 生まれ
2.30 F	不安感 a. 重い病気	1. 非常に 2. かなり 3. 少し 4. 感 5. そ 6. D. K.					36	30	15	37	46
							27	29	33	29	22
							21	22	31	18	15
							16	18	22	15	16
							-	-	-	-	-
							-	-	-	-	-
2.30b F	仕事上の 事故	1. 非常に 2. かなり 3. 少し 4. 感 5. そ 6. D. K.					20	16	6	21	26
							18	16	6	21	22
							20	20	18	22	16
							39	46	66	34	34
							2	2	3	2	1
							0	1	1	0	-
2.30c F	街での暴力	1. 非常に 2. かなり 3. 少し 4. 感 5. そ 6. D. K.					43	40	23	47	56
							26	25	32	24	14
							22	24	33	19	16
							9	11	12	9	13
							0	0	-	0	-
							0	0	-	0	-
2.30d F	交通事故	1. 非常に 2. かなり 3. 少し 4. 感 5. そ 6. D. K.					35	30	14	38	42
							30	28	34	27	18
							25	29	36	25	26
							10	13	16	9	14
							0	0	1	0	-
							-	-	-	-	-
2.30e F	失業	1. 非常に 2. かなり 3. 少し 4. 感 5. そ 6. D. K.					28	26	13	29	42
							22	19	15	24	14
							23	24	28	24	16
							25	28	39	22	25
							2	3	4	1	2
							0	0	1	0	-
2.30f F	戦争	1. 非常に 2. かなり 3. 少し 4. 感 5. そ 6. D. K.					44	41	27	47	53
							26	29	41	23	21
							19	18	22	18	12
							11	11	9	12	13
							0	0	-	0	-
							0	0	-	-	1
2.30g F	原子力施設 の事故	1. 非常に 2. かなり 3. 少し 4. 感 5. そ 6. D. K.					41	38	23	47	44
							23	24	32	19	21
							20	21	27	18	15
							15	16	17	16	15
							0	0	1	-	1
							1	1	-	0	4
	好ましい環境	1. 人 2. あり 3. その 4. D. K.					54	53	49	52	62
							41	41	44	44	28
							3	5	6	3	6
							2	2	1	2	4
7.33 F	コンピュータ 社会が 好ましいか	1. 望ま 2. さら 3. 困 4. そ 5. D. K.					39	41	42	41	39
							49	43	45	44	39
							9	12	10	11	18
							1	2	2	1	2
							2	2	1	3	2
7.34 F	省エネルギー は重要か	1. 非常に 2. かなり 3. あまり 4. 重 5. そ 6. D. K.					74	73	77	72	67
							25	26	23	26	31
							1	1	-	2	1
							0	0	1	-	-
							-	-	-	-	-
							0	0	-	-	-
7.35 F	環境の保護 は重要か	1. 非常に 2. かなり 3. あまり 4. 重 5. そ 6. D. K.					59	62	67	59	62
							38	34	32	38	31
							2	2	1	3	2
							0	0	-	0	-
							-	-	-	-	-
							1	1	-	-	-
F	裁判制度は よくなる か	1. 非常に 2. かなり 3. あまり 4. 機 5. そ 6. D. K.					7	6	4	6	12
							49	46	37	53	46
							33	33	38	29	33
							10	13	20	11	6
							1	1	-	1	1
							1	1	-	0	2
7.36 F	科学上の発 見は生活に 役立つか	1. 非常に 2. 少 3. 役 4. そ 5. D. K.					69	70	72	71	62
							28	27	27	27	29
							1	1	1	1	4
							0	0	1	-	-
							1	1	1	1	5
F	アメリカ社会 は変革が 必要か	1. 思 2. 思 3. そ 4. D. K.					29	31	28	33	31
							66	64	69	62	60
							2	2	2	1	5
							3	2	1	3	5

問	井	項 目	回 答 肢	' 7 1			' 7 8			' 8 3		
				二 世	三 世	Total	二 世	三 世	Total	二 世	三 世	Total
F01	3.1	宗教を信じるか	1. 信じる 2. 信じていない 3. その他 4. D.K.	79 21	57 43	71 29	72 28	56 44	66 34	73 25	56 42	66 32
2	3.1b	宗 派 名	1. 仏教 2. キリスト教 3. その他 4. なし	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	31 31 5 32
3	3.2	宗教心は大切か	1. 大切でない 2. 大切ではない 3. その他 4. D.K.	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	82 15 3 1
4	3.3	宗教は1つか	1. 賛成 2. 反対 3. その他 4. D.K.	81 12 0 6	81 16 - 4	81 14 0 5	81 16 - 2	87 11 - 2	83 15 0 2	82 16 - 2	77 17 3 2	80 17 1 2
5		政治に関心あるか	1. 非常にある 2. まあある 3. あまりない 4. 全くない 5. その他 6. D.K.				11 32 39 16	12 35 41 10	11 33 40 14	13 38 39 9	11 42 37 10	12 40 38 9
6		政治活動に参加するか	1. よく参加する 2. 時々参加する 3. ほとんど参加しない 4. 全く参加しない 5. その他 6. D.K.				2 20 31 48	2 20 37 41	2 20 34 45	4 23 33 40	5 27 33 35	5 25 33 38
7	8.6	選挙への関心	1. 興味を持って行く 2. たいくつ行く 3. 時々行く 4. ほとんど行かない 5. その他 6. D.K.	92 6 1 0 0 0	87 9 1 1 - 1	90 7 1 1 0 0	92 4 1 - 2 1	94 5 - - 1 0	92 5 1 0 2 0	94 3 - - - -	89 8 2 1 - -	92 5 2 0 - -
8	8.7	支持政党	1. 民主党 2. 共和党 3. その他 4. 支持政党なし 5. D.K.	61 9 27 1 0	58 7 34 - 1	60 9 30 0 1	64 7 8 17 4	67 4 8 17 4	65 6 8 17 4	69 8 12 10 1	71 8 12 8 1	70 8 12 10 1
9	1.8	所属階級	1. 上流階級 2. 中流階級 3. 労働者階級 4. 下流階級 5. その他 6. D.K.				1 63 32 2	1 67 27 2	1 65 30 2	1 52 43 3	2 65 30 2	1 58 37 2
10	1.2	年 齢	1. 1961- 2. 1956- 3. 1951- 4. 1946- 5. 1941- 6. 1936- 7. 1931- 8. 1926- 9. 1921- 10. 1916- 11. 1911- 12. 1910年以前 13. D.K.				2 1 1 1 3 7 17 20 17 15 12 2	10 15 15 20 9 8 10 10 1 15 - 1	5 7 7 9 5 7 14 16 11 9 - -	3 2 1 5 4 14 11 29 17 8 - -	17 16 19 15 8 8 6 4 10 - -	9 8 9 9 9 11 9 18 10 4 - -
11	1.1	性 別	1. 男 2. 女	54 46	50 50	53 47	50 50	48 52	49 51	50 50	49 51	50 50
12	1.7	生 誕 地	1. 日本生まれ 2. 米国生まれ 3. 外国生まれ 4. その他 5. D.K.	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 - -	94 2 4 - -
13		居住年数										
14	1.3	学 歴	1. 小学校 2. 中学校 3. 高等学校 4. 実業学校 5. 大学 6. 大学院 7. D.K.	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

#	項目	回答肢	Non-Japanese				Non-Japanese					
			TOTAL	Mainland			TOTAL	Mainland				
			78	Total	白人	ハワイ生まれ	その他	83	Total	白人	ハワイ生まれ	その他
3.1	宗教を信じるか	1. 信じていない 2. 信じている 3. その他 4. D.K.	70 29 - 0	73 26 - 1	67 33 - -	77 22 1 -	77 23 - -	73 25 1 0	77 21 2 0	75 22 - -	76 23 0 -	85 13 1 1
3.1b	宗派名	1. 仏教 2. キリスト教 3. その他 4. なし	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
3.2	宗教心は大切か	1. 大切でない 2. 大切 3. その他 4. D.K.	89 8 2 1	88 9 2 1	85 13 2 2	92 5 2 2	82 12 5 2	83 14 3 1	83 13 3 3	79 19 2 -	88 9 3 1	81 12 5 2
3.3	宗教は1つか	1. 賛成 2. 反対 3. その他 4. D.K.	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
	政治に関心あるか	1. 非常にある 2. まあある 3. あまりない 4. 全くない 5. その他 6. D.K.	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 8 2 -	18 42 32 8 0 0	21 43 28 7 0 -	35 48 15 2 -	11 44 35 9 -	19 32 38 12 -
	政治活動に参加するか	1. よく参加する 2. 時々参加する 3. ほとんど参加しない 4. 全く参加しない 5. その他 6. D.K.	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 -
8.6	選挙への関心	1. いくつも行く 2. たいてい行く 3. 時々行く 4. ほとんど行かない 5. その他 6. D.K.	88 7 2 1 2 0	86 8 3 1 2 -	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 -
8.7	支持政党	1. 民主党 2. 共和党 3. その他 4. 支持政党なし 5. D.K.	52 15 6 23 4	42 21 5 28 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
1.8	所属階級	1. 上流階級 2. 中流階級 3. 労働階級 4. 下流階級 5. その他 6. D.K.	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 39 2 2 2 5	3 62 31 3 1 0	4 64 27 3 1 0	6 73 18 2 -	4 60 32 3 -	1 56 35 5 -
1.2	年齢	1. 1961- 2. 1956- 3. 1951- 4. 1946- 5. 1941- 6. 1936- 7. 1931- 8. 1926- 9. 1921- 10. 1916- 11. 1911- 12. 1910年以前 13. D.K.	5 7 11 11 8 7 11 12 9 8 12 0	5 7 13 13 10 5 8 7 6 7 13 0	3 5 17 21 10 5 8 8 6 3 13 -	6 10 14 7 11 8 5 8 8 14 9 11 1	3 6 10 11 11 8 5 8 8 14 9 21 -	4 7 9 7 7 8 9 10 8 6 7 7 -	6 10 10 6 9 8 9 11 8 7 7 8 -	3 15 10 5 9 9 11 10 7 5 11 -	9 9 9 6 8 9 11 11 6 8 9 -	2 6 11 12 6 8 6 12 11 8 9 -
1.1	性別	1. 男 2. 女	50 51	50 50	47 53	54 46	45 55	49 51	48 52	46 54	48 52	53 47
1.7	生まれ	1. ハワイ生まれ 2. 米国生まれ 3. 外国生まれ 4. その他 5. D.K.	65 26 9 1 -	45 44 11 1 -	- 100 -	99 -	- 26 71 3 -	65 26 10 -	47 40 13 -	- 100 -	100 -	- 21 79 -
	居住年数											
1.3	学歴	1. 小学校 2. 中学校 3. 高等学校 4. 実業学校 5. 大学 6. 大学院 7. D.K.	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 -

問	#	項 目	回 答 肢	' 7 1			' 7 8			' 8 3		
				日 系			日 系			日 系		
				二世	三世	Total	二世	三世	Total	二世	三世	Total
F15	1.4	職業	1. 専門	13	21	16	13	19	15	12	15	13
			2. 管理	5	5	5	2	2	2	3	5	4
			3. 技能	11	8	10	13	7	10	7	8	8
			4. 農業	0	-	0	-	-	-	1	1	1
			5. 単業	12	6	10	3	2	3	6	2	4
			6. 事務	24	30	26	27	39	32	32	45	38
			7. サブ	10	7	9	12	10	12	6	3	5
			8. 主小	20	22	21	27	18	23	32	15	25
			9. 主婦	5	1	3	4	4	4	2	6	4
			9. 小企									
16		結婚	1. 未婚 (同居)	11	45	23	4	34	16	5	30	16
			2. 未婚 (一人住)				3	7	5	5	8	6
			3. 未婚 (同棲)				1	-	0	-	2	1
			4. 既婚	83	54	73	80	51	68	80	53	69
			5. 死別	3	-	2	7	-	4	6	2	4
			6. 別居	-	1	0	1	-	0	-	-	-
			7. 離婚	3	1	2	4	8	5	3	5	4
			8. その他	-	-	-	1	-	1	1	1	1
			9. D.K.	-	-	-	-	-	-	-	-	-
			17		人種	1. 白人 (ハ本)						
2. 白人 (外)												
3. 白人 (系)												
4. 中ハ												
5. 日ハ												
6. 日朝							99	94	96	97	93	95
7. 朝ポ												
8. ポル												
9. プエ												
10. フイ												
11. ボリ												
12. ユメ												
13. メキ												
14. 黒人												
15. 特日												
16. 日非				1	6	3	2	4	3			
17. 日非				-	1	1	1	3	2			
18. 日非												
19. 日非												
20. 日非												
21. その他												
22. D.K.												
23. その他												
18	2.3g	健康状態 満足か	1. 非満足							31	36	33
			2. 満足							60	61	60
			3. あまり満足							5	2	3
			4. 全然満足							-	2	1
			5. その他							4	-	2
			6. D.K.							1	-	0
19	1.30	騒音	1. 全然							73	71	72
			2. 少々							24	23	24
			3. 非							2	5	3
			4. その他							1	1	1
			5. D.K.							-	-	-
20		新聞読むか	1. 全然	0	-	0	3	2	2	1	1	1
			2. 時々	4	8	5	10	12	11	12	21	16
			3. いつも	95	92	94	87	86	87	87	78	83
			4. その他	-	-	-	-	-	-	-	-	-
			5. D.K.	0	-	0	-	-	-	-	-	-
21		テレビみるか	1. 毎日							42	23	33
			2. 時々							34	43	38
			3. 時々							21	32	26
			4. 全く							1	1	1
			5. その他							3	2	2
			6. D.K.							-	-	-
22		日本のテレビ 番組みるか	1. 全然	19	26	22	9	19	13	13	23	17
			2. 時々	50	61	54	43	57	49	57	57	57
			3. よく	30	13	24	46	22	36	29	17	24
			4. その他	-	-	-	2	2	2	2	3	2
			5. D.K.	0	-	0	-	-	-	-	-	-
23		訪日したか	1. ない	47	77	58	32	62	44	31	62	45
			2. 1度	33	15	26	35	26	31	29	23	26
			3. 2度	18	6	14	26	11	20	30	11	22
			4. 3度	2	-	1	4	-	2	5	2	4
			5. 1回以上	0	2	1	2	1	2	1	2	1
			6. その他	-	-	-	2	-	1	3	1	2
			7. D.K.	0	-	0	-	-	-	1	-	0



'78

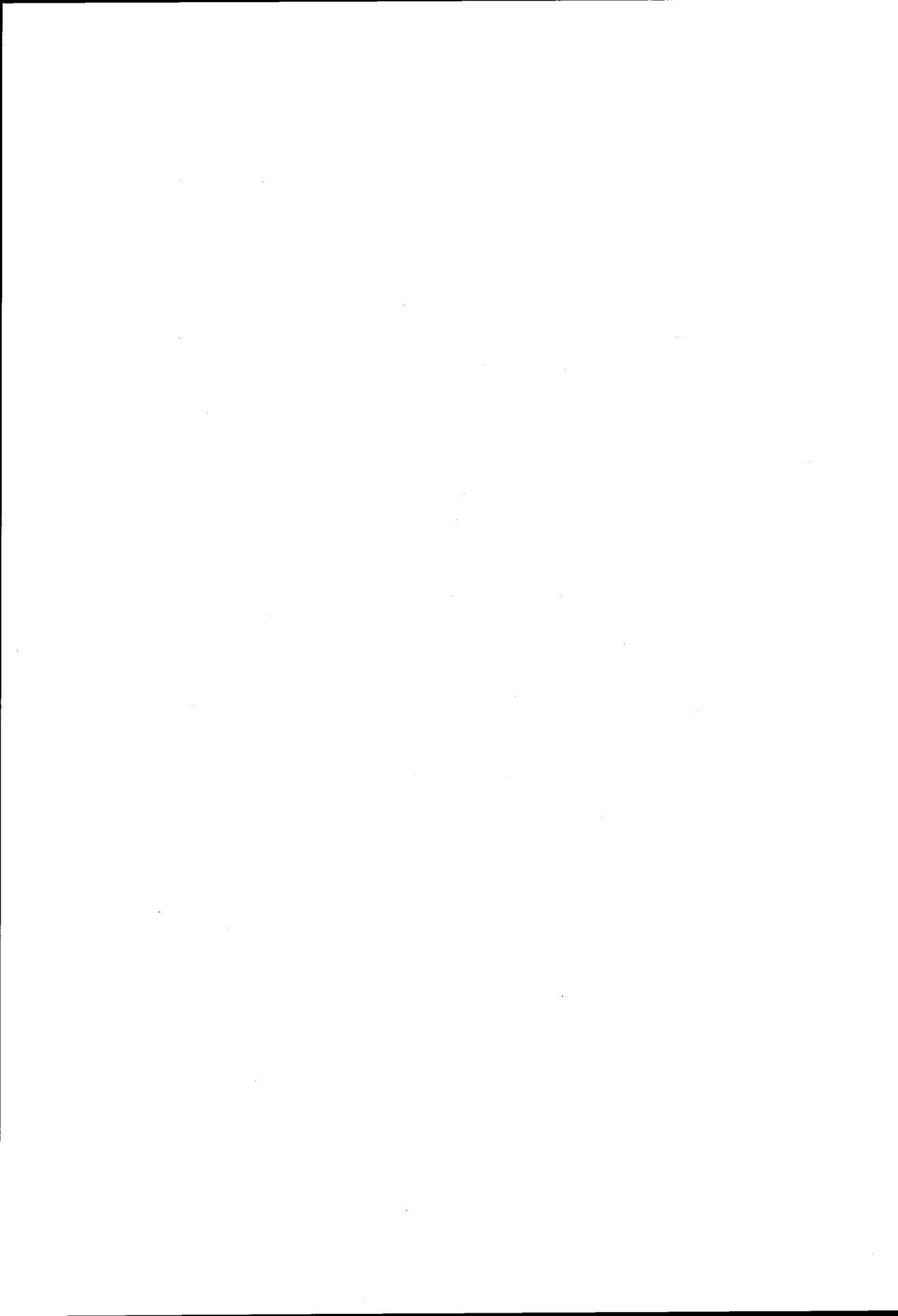
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(7)

#	項目	回答肢	'78				'83					
			TOTAL	Non-Japanese			TOTAL	Non-Japanese				
			78	Total	Mainland 白人	ハワイ 生まれ	その他	83	Total	Mainland 白人	ハワイ 生まれ	その他
1.4	職業	1. 専門	21	24	36	18	14	14	15	20	12	14
		2. 管理	5	7	7	7	3	5	6	8	6	2
		3. 技能	8	6	2	10	6	6	5	3	7	5
		4. 農業	0	0	-	1	-	1	1	1	0	1
		5. 単務	2	2	-	4	3	5	6	2	5	15
		6. 専任	27	24	21	28	17	31	27	28	30	18
		7. サブ	8	6	4	4	17	7	8	6	8	12
		8. 主婦	25	26	23	26	35	28	29	29	29	31
		9. 小企	4	5	6	3	6	3	3	3	3	2
	結婚	1. 未婚	12	8	2	15	6	12	10	3	15	9
		2. 既婚	8	11	20	5	6	8	10	15	7	7
		3. 再婚	2	3	5	2	3	1	2	4	1	-
		4. 別居	64	62	55	65	68	64	61	59	60	69
		5. 離婚	5	5	6	4	8	5	6	4	6	8
		6. 再婚	0	1	-	-	3	0	1	1	0	1
		7. その他	8	9	11	9	5	7	9	12	8	5
		8. D.	1	1	2	1	2	1	2	2	2	-
		9. K.	0	0	-	1	-	-	-	-	-	-
	人種	1. 白人	5	8	100	17	5	5	8	15	5	
		2. 白人	23	40	2	23	23	37	100	38	15	
		3. 白人	1	2	-	2	15	3	-	13	14	
		4. 白人	12	20	-	13	17	20	6	13	-	
		5. 白人	2	3	-	4	-	6	-	13	-	
		6. 白人	40	-	-	36	-	-	-	-	6	
		7. 白人	1	2	-	1	3	2	-	3	6	
		8. 白人	2	3	-	6	3	1	1	2	2	
		9. 白人	0	1	-	1	2	0	1	1	1	
		10. 白人	4	7	-	5	35	5	9	4	41	
		11. 白人	0	1	-	0	5	0	1	1	4	
		12. 白人	0	1	-	0	3	0	0	0	1	
		13. 白人	0	1	-	0	0	0	0	0	1	
		14. 白人	0	1	-	0	0	0	0	0	1	
		15. 白人	1	-	-	1	-	1	0	0	0	
		16. 白人	0	-	-	1	-	1	0	0	0	
		17. 白人	4	7	-	5	9	8	15	8	5	
		18. 白人	3	7	-	3	2	4	8	8	4	
		19. 白人	1	1	-	0	5	0	0	0	1	
		20. 白人	0	0	-	2	1	0	0	0	1	
		21. 白人	0	0	-	2	-	0	0	0	1	
2.3g	健康状態 満足か	1. 非常	35	36	43	34	29	35	36	43	34	29
		2. 満足	58	57	53	57	64	58	57	53	57	64
		3. 満足	5	5	3	7	5	5	3	7	5	
		4. 満足	0	0	-	0	-	0	-	0	-	
		5. 満足	2	1	1	2	2	1	1	2	2	
		6. D.	0	0	1	0	-	0	1	-	2	
1.30	騒音	1. 全	66	62	55	69	55	66	62	55	69	55
		2. 少	27	29	33	26	31	27	29	33	26	31
		3. 非	6	8	11	4	12	6	8	11	4	12
		4. 非	1	1	1	0	2	1	1	1	0	2
		5. D.	1	-	-	-	-	1	-	-	-	-
	新聞読むか	1. 全	2	1	-	1	3	2	2	2	5	
		2. 時	14	16	13	11	36	18	19	15	17	
		3. 時	85	83	86	88	61	80	78	83	80	
		4. 時	0	1	1	1	-	0	1	1	0	
		5. D.	-	-	-	-	-	-	-	-	-	
	テレビみるか	1. 毎	31	29	27	28	34	31	29	27	28	
		2. 毎	37	36	37	39	28	37	36	37	39	
		3. 毎	30	33	32	32	36	30	33	32	36	
		4. 全	1	1	3	0	-	1	1	3	0	
		5. 全	1	1	2	0	1	1	2	0	1	
		6. D.	-	-	-	-	-	-	-	-	-	
	日本のテレビ 番組みるか	1. 全	34	49	52	45	52	40	53	60	50	
		2. 全	44	41	39	43	42	47	41	34	43	
		3. 時	18	5	3	7	5	11	4	3	5	
		4. 時	4	5	6	5	2	2	2	2	4	
		5. D.	0	0	1	-	-	-	-	-	-	
	訪日したか	1. 不	56	65	71	63	55	56	63	60	65	
		2. 不	23	16	13	17	23	21	18	18	17	
		3. 2	17	14	11	16	18	16	12	13	13	
		4. 6	2	2	2	2	2	3	2	4	1	
		5. 1	2	2	3	1	3	3	3	5	3	
		6. 所	1	1	-	1	-	2	1	1	1	
		7. D.	-	-	-	-	-	0	-	-	-	

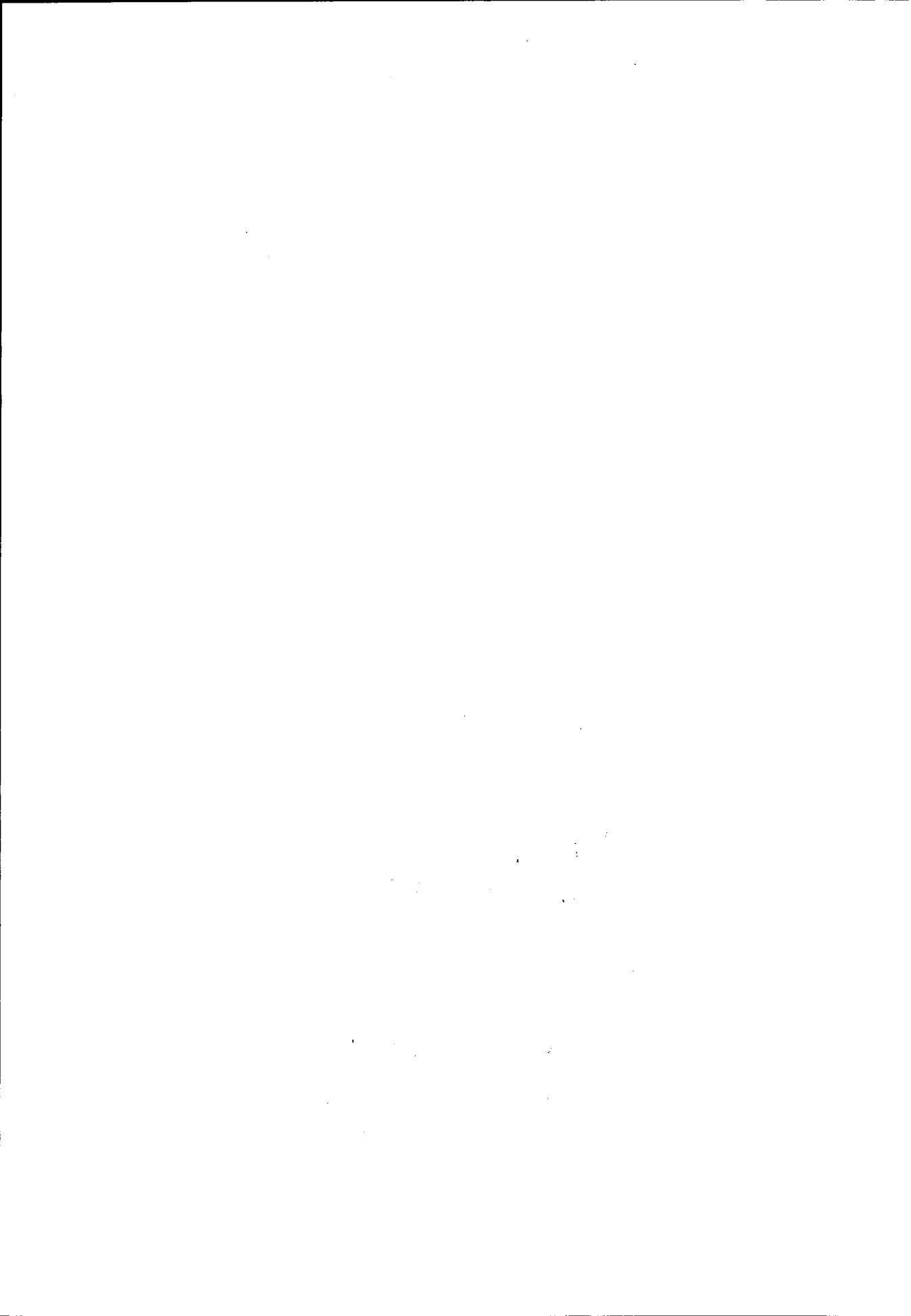
問	#	項目	回答数	'71			'78			'83			(8)
				日系			日系			日系			
				二世	三世	Total	二世	三世	Total	二世	三世	Total	
J01		日本語の新聞	1. 全然読まない 2. 時々読む 3. いろいろ読む 4. その他 5. D.K.	89	98	93	78	96	84	87	92	90	
2		日本語のラジオ	1. 全然聞かない 2. 時々聞く 3. いろいろ聞く 4. その他 5. D.K.	42	69	52	49	70	57	54	79	65	
3		日本の映画	1. 映画はみない 2. 日本映画のみ 3. 日本映画以外ののみ 4. 日本映画以外ののみ 5. その他 6. D.K.	24	6	17	31	13	23	50	26	39	
4		日本の音楽	1. すきなもの 2. 他のもすきなもの 3. 他のもすきなもの 4. 日本音楽のみ 5. その他 6. D.K.	13	4	9	5	-	3	7	2	6	
5		家族からの呼び名	1. 日本名 2. アメリカ名 3. 両方 4. その他 5. D.K.	44	7	30	37	6	24	33	8	22	
6		両親の出身県	1. 山口 2. 福岡 3. その他九州 4. 沖縄 5. 広島 6. その他本州 7. 北海道 8. その他 9. D.K.	21	26	23	23	15	20	18	23	20	
7		何世か	1. 一世 2. 二世 3. 三世 4. 四世 5. 五世 6. 五世親 7. 五世親 8. 五世親 9. その他 10. D.K.	4	-	3	9	-	5	5	-	3	
8		日本語学習年	1. なし 2. 1年 3. 1-2年 4. 3-4年 5. 5-6年 6. 10年以上 7. D.K.	4	31	14	7	17	11	7	30	17	
9		日本語どの程度使えるか	1. うまく使えない 2. ある程度使える 3. ほぼ使える 4. 全然使えない 5. その他 6. D.K.	25	3	17	32	5	21	18	8	13	
10		家族で非日系と結婚	1. 一人もいない 2. 1-2人 3. 2-3人 4. 4人以上 5. その他 6. D.K.	55	72	61	51	54	53	51	55	53	
11		日本で生活	1. ある 2. ない 3. その他 4. D.K.	23	5	16	25	10	19	24	15	20	

問 号	項 目	回 答 肢	' 7 1			' 7 8			' 8 3		
			二 世	三 世	Total	二 世	三 世	Total	二 世	三 世	Total
121	好 み 食 物	1. 日本のカ	36	36	36	25	23	24	31	35	32
		2. アメリカの	31	38	33	29	31	30	35	30	32
		3. その他	27	18	24	44	40	42	31	34	32
		4. D. K.	7	8	7	3	6	5	3	2	3
122	好 み 言 葉	1. 日本語	9	3	7	9	1	5	9	1	6
		2. 英語	77	95	84	83	9	87	83	96	89
		3. その他	9	3	7	7	2	5	8	3	6
		4. D. K.	4	-	3	1	2	2	-	-	-
123	好 み 映 画	1. アメリカ物	50	70	57	63	80	70	61	77	68
		2. 日本物	25	11	20	16	2	11	13	5	10
		3. その他	18	14	17	14	13	13	23	16	20
		4. D. K.	7	4	6	7	5	7	3	2	3
124	好 み ラジ オ 組 番 組	1. 日本語放送	16	7	13	16	2	11	11	2	7
		2. 英語	73	89	79	70	94	79	75	92	82
		3. その他	9	4	7	10	2	7	13	6	10
		4. D. K.	2	-	1	4	2	4	2	-	1
125	好 み 配 偶 者	1. 日本・日系	84	70	79	81	54	69	73	58	67
		2. 非日系	5	8	6	7	13	10	13	17	15
		3. その他	1	4	3	7	15	10	8	18	12
		4. D. K.	10	17	13	5	19	11	6	7	6
126	好 み 友 達	1. 日本・日系	5	9	6	8	9	8	9	9	9
		2. 非日系	64	52	59	55	36	47	50	38	45
		3. その他	9	11	10	33	42	37	40	45	42
		4. D. K.	21	28	24	4	13	8	1	8	4
127	好 み 要 求	1. 家族優先	81	69	76	81	65	74	83	76	80
		2. 個人優先	10	22	15	15	27	19	11	16	13
		3. その他	2	4	3	2	4	3	6	7	6
		4. D. K.	7	4	6	3	5	4	1	2	1
13	手 紙	1. 日本語	5	1	3	10	1	6	6	1	4
		2. 英語	89	98	93	87	98	91	91	98	94
		3. かわらない	4	1	3	3	-	2	2	1	2
		4. その他	-	-	-	-	-	0	-	1	0
		5. D. K.	1	-	1	1	1	1	1	-	0
14	日 本 語 の 手 紙 か く か	1. ある	35	13	27	38	14	28	25	13	20
		2. ない	64	87	73	61	83	69	69	86	76
		3. その他	-	-	-	1	2	2	5	2	3
		4. D. K.	0	-	0	-	1	1	1	-	0
15	暗 算	1. 英語	94	99	96	86	100	91	92	99	95
		2. 日本語	3	1	2	10	-	6	6	1	4
		3. まぜ	3	-	2	4	-	2	1	-	0
		4. その他	-	-	-	-	-	-	-	-	-
		5. D. K.	-	-	-	-	-	1	1	-	0
16	友 達	1. すべと日系	21	13	18	14	6	11	13	10	12
		2. ほとんど日系	42	40	41	36	52	43	33	28	31
		3. 両方とも	33	45	37	27	29	28	50	55	52
		4. ほとんど非日系	3	1	3	17	11	14	2	6	4
		5. すべと非日系	0	1	1	5	1	3	1	2	1
		6. その他	-	-	-	-	-	-	-	-	-
		7. D. K.	-	-	-	1	1	1	1	-	0
17	加 入 団 体 の 人 種	1. ほとんど日系	30	9	23	33	19	27	20	8	15
		2. 多民族	41	50	44	44	60	50	58	67	62
		3. 非日系	2	3	3	5	6	5	5	7	6
		4. その他	-	-	-	17	13	16	16	17	16
		5. D. K.	27	37	30	1	3	2	1	1	1
18	仕 事 仲 間	1. すべと日系	5	11	7	7	2	5	7	4	6
		2. ほとんど日系	20	17	19	18	26	21	18	19	19
		3. 両方とも	38	42	39	23	32	27	49	55	51
		4. ほとんど非日系	12	13	12	17	24	20	11	14	12
		5. すべと非日系	1	2	1	3	2	3	1	3	2
		6. その他	-	-	-	9	1	6	12	3	8
		7. D. K.	24	16	21	1	-	0	1	2	1
		雇われていない	*	*	*	21	12	18	*	*	*









Research Report  
General Series No. 63

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

—Third Attitudinal Survey of Honolulu Residents—

The Research Committee  
on the Study of Honolulu Residents

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