

# 国民性に関する意識調査データに基づく 文化の伝播変容のダイナミズムの統計科学的解析

2000年3月

統計数理研究所

〒106-8569 東京都港区南麻布4-6-7

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統計数理研究所

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文部省科学研究費補助金・基盤研究 A (2), No.10308007 (1998~2000 年度)

## はしがき

本研究レポートは、文部省科学研究費補助金・基盤研究 A (2) No. 10308007(1998 年度～2000 年度)による「国民性に関する意識調査データに基づく文化の伝播変容のダイナミズムの統計科学的解析」の経過を第 2 年次の終わりに、取りまとめたものである。第 3 年次には、分析やデータ公開の準備作業をすることを意図しているが、本書は、そのための記録である。いくつかの部分は、調査報告書としては詳細すぎるかもしれないが、後に必要となるかもしれない情報の散逸を防ぐために掲載した。

この調査プロジェクトは、日本側研究者との協力のもとで、米国西海岸側の日系人研究者 Frank Miyamoto, Tetsuden Kashima (以上、ワシントン州ワシントン大学)、Stephan Fugita (カリフォルニア州サンタ・クララ大学) の 3 教授が現地調査チームを組織し、遂行した。

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# 1. 研究計画調書、交付申請書、実績報告書

基盤A・B (一般) - 1

平成10年度 基盤研究 (A)・B) 研究計画調書 (新規)

注1. 別添平成10年度基盤研究(A・B)(一般)研究計画調書作成・記入要領(鶯色)を参照してください。  
注2. \*印の欄は研究機関において記入してください。

基盤研究		(A) B	研究	(1) (2)	審査区分	一般	※機関番号		
								※整理番号	
審査希望部門	部	分科	細目		部・分科・細目番号		系	広領域	人・物 化・生
	複合領域	統計科学			721				
研究代表者氏名		よしのりょうぞう 吉野 諒三 印			所属研究機関 ・部局・職	文部省統計数理研究所 領域統計研究系・助教授			
研究課題	国民性に関する意識調査データに基づく 文化の伝播変容のダイナミズムの統計科学的解析								
研究経費 (千円未満の 端数は切り 捨てる)	年度	研究経費 (千円)	使 用 内 訳 (千円)						
			設備備品費	消耗品費	国内旅費	外国旅費	謝金	その他	
	平成10年度								
	平成11年度								
	平成12年度								
	平成13年度								
	総計								
研究組織 (研究代表者及び研究分担者) (研究分担者も、本研究計画に常時参加する者です。)									
氏名(年齢)	所属研究機関・部局・職	現在の専門	学位	役割分担 (本年度の研究実施計画に対する分担事項)		平成10年度 研究経費			
吉野諒三	(統計数理研究所 領域統計研究系・助教授)	社会調査・ 数理心理	Ph.D (心理学)	研究代表・総括		33,000			
林知己夫	(統計数理研究所・ 名誉教授)	統計数理	理学博士	資料整理、調査企画 データ分析					
村上征勝	(統計数理研究所 領域統計研究系・教授)	統計数理	工学博士	資料整理、調査企画 データ分析					
佐々木正道	(兵庫教育大学 教育学部・教授)	社会学	Ph.D (社会学)	資料整理、調査企画 データ分析					
林文	(東洋英和女学院大学 人間科学部・ 教授)	社会調査法		資料整理、調査企画 データ分析					
山岡和枝	(帝京大学・法学部 ・助教授)	行動計量学	医学博士	資料整理、調査企画 データ分析					
鄭 躍軍	(統計数理研究所 調査実験解析研究系 ・助手)	統計学	理学博士	資料整理、調査企画 データ分析					
合計 7 名	(うち他機関の分担者数 3 名)		研究経費合計 (研究(1)のみ該当)						
基盤研究(A・B)	研究機関名	統計数理研究所	研究代表者氏名	吉野 諒三					



## 研究目的

①科学研究費の交付を希望する期間内に何をどこまで明らかにしようとするのか、②当該分野におけるこの研究(計画)の学術的な特色・  
 独創的な点及び予想される結果と意義、③国内外の関連する研究の中での当該研究の位置づけ について焦点を絞り、具体的かつ明確に記  
 入してください。  
 (また、広領域で審査を希望する場合は、その理由を記入してください(該当する場合のみ)。

- 1) 今回の科学研究費の交付希望期間内には、以下a), b)に重点をおいて、研究を遂行する。
  - a) 文明の伝搬のダイナミズム解明のための海外の各所の「日系人・非日系人と日本人」の意識の国際比較に関する既存データの収集と整理、及び未調査の「カリフォルニア日系人・非日系人の標本調査」の遂行。
  - b) 我々が収集してきたデータを世界へ公開するための「意識の国際比較調査データ・ベースの作成・整備と実践的検討」。

### 2) 研究の背景(国内外の研究との関連)と位置づけ(研究の意義) (意識の国際比較調査研究について)

この10年、東西ドイツの統一、ソ連の崩壊、ECの統合等、急激な世界秩序の再編成が進みつつあり、他方で、各所で民族紛争が勃発し、解決が容易ならぬ混乱が続いている。この国際的潮流は、国家間・民族間の深い相互理解をますます重要なものにしてきている。各々の国には、長い歴史の中で発展してきたそれぞれに独特な生活習慣、倫理、宗教、人間関係等、各国固有の文化があり、政治や経済の基盤となっている。それ故に、各国の文化やその背景にある国民性を世界の各国が相互に深く理解することが、世界の政治経済の平和的発展の鍵となっている。

統計数理研究所では、1953年以来5年毎に、40年以上にわたって日本人の国民性に関する意識調査を行ってきた。これは、本研究所の高度の調査技法と統計解析力に支えられ、また文部省や日本全国の大学の教官、研究者諸氏の多大な尽力によって継続してきた。この意味で、従来の狭い学問のセクショナリズムを越えた大規模な学際的グループのネットワークの中で継続されてきた、世界でも希有の研究であり、また収集されてきたデータは世界的にも貴重なものとして認められつつある。

さらにこの研究は、1971年頃より、国民性をより深い観点から考察する必要性から、国際的な国民性比較調査へと拡張されてきた。既に調査された国・地域のいくつかの対は、言語や文化に共有部分があるために、全体として比較研究の興味深い対象となる。今日では、この国民性の国際比較研究は「文化的連鎖比較の調査研究」(Cultural Link Analysis)と呼ばれ、発展している。

この研究の完成には、さらに、例えば日本人と海外の各所の日系人・非日系人の比較調査データを収集し、詳細に検討し、民族の移動とそれに伴う文化の伝播・推移・変容のプロセスとダイナミズムを数理的・統計科学的に解析し、理論的な基盤を作り上げることが殊に肝要となっている。この一連の研究の発展が、前述の様に急変する世界を考える際の重要な情報提供へとつながることが理解できよう。

### (意識の国際比較調査データ・ベース作成について)

しかし、また一方でこの種の調査情報や研究成果を、世界の各地の広範な研究者に活用してもらおうシステムが、日本ではまだ十分に機能していないという大きな問題があり、早急に検討しなければならない。この問題の検討の中で、日本における社会調査のデータ・センターの構想が浮かび上がってくる。「データ・センター」とは、各国の政府や民間の社会調査データを受け入れ、データの整備や説明文書を作成し、各国のデータ・センターとのネットワークを通じてデータや情報を世界的に相互交換をする施設のことである。データは、一般に公開されている。既に欧米の先進各国は勿論、多くの国々が各国の中心的データ・センターを保有していて、世界的データ・センターのネットワークが構成され、データが相互共有されている。これによって、学術的にも、政治的にも参加各国が相互に得るものは大きい。日本では、重要な社会調査データを統括的に収集し、他の国々とのネットワークに流せる形態に整理することに専念できる機関はいまだにない。結果として、社会調査データのやりとりの面からは、日本は極端に輸入超過であると批判を受けている状況なのである。

本研究では、その第一段階として、一方で、我々の「日本および世界各国の国民性と文化」に関する統計的調査研究の中心部分を完成に近づけるために重要な日系人比較調査を遂行し、他方で、我国にふさわしい「社会調査データの公開」をプライバシー保護などの法的問題等を含めて慎重に模索するために、プロトタイプとしての「国際比較社会調査のデータ・ベース」を作成することを目指す。この国際比較調査とデータ公開のシステムを着実に発展させることによって、国内外の人々が実証的社会調査データを直接利用できるようになり、これが研究者にとっては「国際的共同研究の発展」に結びつき、政治の世界では、世界の相互理解と協力へと結びつくことが期待できよう。

基盤研究 (A)・B)	研究機関名	統計数理研究所	研究代表者氏名	吉野 諒三
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## 従来の研究経過・研究成果又は準備状況等

(この研究課題又はこれに密接に関連した研究課題で、研究代表者及び研究分担者が従来受けた研究費(科学研究費、他省庁・地方公共団体・研究助成法人・民間企業等からの研究費を含む。)の名称、期間(年度)、研究課題名、研究者氏名、研究経費を記入のうえ、それぞれの研究経過・研究成果等について、具体的かつ明確に記入してください。さらに、これらの研究成果等をふまえ、本研究の着想に至った経緯・準備状況等について、焦点を絞り、具体的かつ明確に記入してください。)

本研究は、統計数理研究所による1953年以来の「日本人の国民性」調査研究及び1971年以来の「国民性の国際比較」調査・研究の一連の流れの中にある。この間、機関研究としてのみならず、多方面からの財政的支援を受けている。以下は、比較的近年の主要なもののみを列挙する。

- 1) 文部省科学研究費補助金・特別推進研究 (1986-90)  
「意識の国際比較方法論の研究---新しい統計的社会調査方法の確立とその展開」  
(林知己夫、佐々木正道、林文、吉野諒三他) 12950万円
- 2) 文部省科学研究費補助金・国際学術研究 (1988-90)  
「意識の国際比較方法論の研究---連鎖的比較方法の確立と展開とその展開」  
(林知己夫、佐々木正道、林文、吉野諒三他) 1791万円
- 3) 笹川平和財団「ブラジル日系人の意識調査」(1991-92)  
(林知己夫、佐々木正道、吉野諒三、林文他)
- 4) 文部省科学研究費補助金・試験研究(A)「意識の国際比較における連鎖的調査方法論の実用化に関する研究」(1992-94)  
(吉野諒三、林知己夫、佐々木正道、林文他) 3840万円

### (調査研究について)

これらの一連の研究は、「文化的連鎖比較の調査研究(CLA)」へと昇華し、国内外の数多くの学会で研究成果を報告してきた。この中で、この研究をさらに完成へと近づけるのが、「日系人調査」であり、日本人と日系・非日系人との比較により文化の変容の統計科学的ダイナミクスを解明することと思いついたのである。また、カリフォルニア日系人社会に生きてきた研究者と、本研究に携わってきた研究者との出会いにおいて、この方針の重要性がさらに深く認識されてきた。既に、本調査への計画は少しずつ進められており、最終的に調査票を確定するための準備として、日本側で実験的にオムニバス調査計画を遂行中である。

### (データ公開に関して)

過去10年以上にわたり、国内外の主要な学会での研究報告を続け、この研究テーマに関連する各国のトップクラスの研究者たちと接触してくる中で、我々のデータの公開が強く要望されていることが判明した。これまでも、世界のトップクラスの研究者を我々の共同研究者として迎え、データ利用を図ってきたが、これには明らかに限界がある。我国では欧米各国の所有しているデータセンターのような一般公開が可能な設備、スタッフ等が著しく欠如している現状のもとで、少しでも、我々の世界に誇れる国際比較調査研究と収集データを、より一般の研究者へ供すべく、「試験的公開」に踏み切る準備を、特にこの数年、政府やマスコミ、民間の社会調査機関の所属する(財)世論調査協会とも真剣に図りながら進めてきた。この間、世界のデータ・センターの所長や、社会調査研究の世界的権威たちを日本に招待し、講演や共同研究の形で、社会調査データに関する情報公開の問題点(プライバシー保護などの法的問題等)についても建設的に、実践的検討を重ねてきた。また、新世代の電子ネットワーク・システムを活用したデータベース作成、公開、データ検索のノウハウ等のハード・ウェアやソフト・ウェア両面での検討も準備万端であり、あとは具体的な構築の中での慎重な検討へと進み得る状況である。

科学研究費補助金 (基盤研究 A(2)) 交付申請書							
研究代表者	所属部局	職	氏名				
		統計数理研究所・領域統計研究系	助教授	よしのりょうぞう 吉野諒三	印		
研究課題名	国民性に関する意識調査データに基づく 文化の伝播変容のダイナミズムの統計科学的解析						
事項	使 用 内 訳						
	合計	設備備品費	消耗品費	国内旅費	外国旅費	謝金	その他
補助金額 (交付予定額)	千円	千円	千円	千円	千円	千円	千円
	17,100						
研究 組 織 (研究 代表 者及 び研 究分 担者)	氏名	所属部局・職	役割分担等 [本年度の研究実施計画に対する 分担事項等を記入すること。]				
	吉野諒三	統計数理研究所・ 領域統計研究系・助教授	研究代表・総括				
	林知己夫	統計数理研究所・名誉教授	資料整理、調査企画、データ分析				
	鈴木達三	帝京平成大学・教授	統計データ解析 [分担者に追加する理由] 計画当初の本人の都合が変更になり、本研究に 重要な過去のデータとの比較分析に参画が可能 となったため。				
	馬場康維	統計数理研究所・教授					
	村上征勝	統計数理研究所・教授	資料整理、調査企画、データ分析				
	佐々木正道	兵庫教育大学・教授	資料整理、調査企画、データ分析				
	林文	東洋英和女学院大学・教授	資料整理、調査企画、データ分析				
	山岡和枝	帝京大学法学部・助教授	資料整理、調査企画、データ分析				
	鄭躍軍	統計数理研究所・ 調査実験解析研究系・ 助手	[分担者から外す理由] 本年度、在外研修のため、本研究に参画が 困難となったため。				
計 8 名							
機関番号	62603	研究種目	基盤研究 A(2)	課題番号	10308007		

研究(2)

研究の目的

本研究の目的は、以下1), 2)である。

1) 文明の伝搬のダイナミズム解明のために、海外の各所の「日系人・非日系人と日本人」の意識の国際比較に関する既存データの収集と整理を行い、未調査の「米国・西海岸の日系人の標本調査」を遂行する。

2) 我々が収集してきた意識の国際比較調査データを世界へ一般公開するためのデータ・ベースの作成・整備と実践的検討を行う。

本年度の研究実施計画

平成10年度は、アメリカ合衆国側の研究協力者 F. Miyamoto (University of Washington 名誉教授), T. Kashima (University of Washington 助教授), S. Fugita (Santa Clara University 教授) を得て、「米国西海岸日系人調査実施」が中心となる計画を遂行する。

4月-7月: 日米双方で、それぞれ、研究参加者全員で既存の資料の検討と再分析を進める。とくに、既存の国際比較調査データの分析をしておき、調査項目の選定を進める。

7月-9月: 米側研究協力者チーム Miyamoto, Kashima, Fugita と日本側研究者チーム 吉野、林知己夫、鈴木、佐々木、林文、山岡が、調査準備(調査票の確定)を完了する。

Miyamoto, Kashima, Fugita の監督のもとで、米国西海岸日系人調査を実施する。

調査対象: 18才以上の米国西海岸在住日系人(300名)

調査法: 選挙人名簿に基づく無作為抽出法による標本調査で、訪問面接法により、質問票に基づいた聞き取り調査を遂行する。

(日本の調査代理機関を通じて、米側の調査機関が遂行する。)

調査項目: 過去の「日本人の国民性調査」や「意識の国際比較調査」を参考にして、「日本人らしさ、米国人らしさ、日系人固有の側面、日米共通の側面」を明らかにするように調査項目を選定する。特に、人間関係(義理人情、中間回答の傾向など)、宗教、信頼感、不安感、家庭、健康、政治、生活満足度、諸々の社会意識、さらにリーダーシップに関する項目などを取り上げる予定である。

10月: データ・クリーニングと調査票のデータ入力(調査代理機関)

11月: 集計分析開始(研究参加者全員が各々の所属機関にて、データ解析を始める。研究者と研究協力者相互の必要な連絡は、研究代表を通じて行い、これは記録が残るように配慮する。)

3月: 集計分析報告をまとめ、双方、研究代表者(吉野)を通じて米側研究協力者とも通信にて情報交換、連絡をする。

主要な設備備品の内訳(1品又は1組若しくは1式の価格が50万円以上のもの)

品名	仕様 (製造会社名・型)	数量	単価 (千円)	金額 (千円)	納入予定時期
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月

1. 機関番号 6:2:6:0:3 2. 研究機関名 統計数理研究所  
 3. 研究種目名 基盤研究(A)(2) 4. 研究期間 平成10年度～平成12年度

5. 課題番号 1:0:3:0:8:0:0:7  
 6. 研究課題名 国民性に関する意識調査データに基づく文化伝播変容のダイナミズムの統計科学的解析

7. 研究代表者

研究者番号	研究代表者名	所属部局名	職名
	71研 ヨシノ リョウゾウ 吉野諒三	文部省統計数理研究所領域統計研究系	助教授

8. 研究分担者(所属機関名は、研究代表者の所属機関と異なる場合に記入すること。)

研究者番号	研究分担者名	所属機関名・所属部局名	職名
	71研 ヨシノ リョウゾウ 吉野諒三	文部省統計数理研究所領域統計研究系	助教授
	71研 ハヤシ ケイオ 林知己夫	文部省統計数理研究所	名誉教授
	71研 スズキ タツゾウ 鈴木達三	文部省統計数理研究所	名誉教授
	71研 ムラカミ マサカツ 村上征勝	文部省統計数理研究所領域統計研究系	教授
	71研 ササキ ヒロサミチ 佐々木正道	文部省統計数理研究所領域統計研究系	教授

9. 研究実績の概要(学術情報センターでデータベース化するため、600字～800字で記入。図、グラフ等は記載しないこと。)

本プロジェクトは、以下a), b)に重点がある。  
 a) 文明の伝播のダイナミズム解明のための海外の各所の「日系人・非日系人と日本人」の意識の国際比較に関する既存データの収集と整理、及び未調査の「カリフォルニア日系人・非日系人の標本調査」  
 b) データを世界へ公開するための「意識の国際比較調査データ・ベースの作成・整備と実践的検討」

平成10年度は、上記a)を中心として、計画を遂行した。  
 4月～8月 既存の資料の検討と再分析を進める。特に、前年度遂行した日米オムニバス調査のデータ分析をし、調査項目の選定を進めた。  
 9月～1月 米西海岸日系・非日系人調査を実施(現地の調査代理機関に委託)。  
 調査対象: 18才以上のシアトル及びサンタ・クララ在住日系人  
 調査法: ワシントン州キング郡とカリフォルニア州サンタ・クララ郡の日系人名簿に基づく無作為抽出法による標本調査で、訪問面接法により、質問票に基づいた聞き取り調査を遂行した(米側の調査機関NDPCが遂行した)。  
 調査項目: 「日本人、米国人、日系人固有の側面、日米共通の側面」を明らかにするように選定した。特に、人間関係、宗教、信頼感、不安感、家庭、健康、政治、生活満足度、諸々の社会意識、さらにリーダーシップに関する項目等。  
 12月 吉野、山岡が訪米し、現地研究者から本調査研究に関するレビューを受けた。  
 1月 データ・クリーニングと調査票のデータ入力(調査代理機関)。  
 2～3月 集計分析報告作成。

※ 成果の公表を見合わせる必要がある場合は、その理由及び差し控え期間等を記入した資料(A4判縦長横書き1枚)を添付すること。

10. キーワード

- |                  |                 |                 |
|------------------|-----------------|-----------------|
| (1) <u>国民性</u>   | (2) <u>国際比較</u> | (3) <u>文化</u>   |
| (4) <u>アメリカ人</u> | (5) <u>標本調査</u> | (6) <u>意識調査</u> |
| (7) <u>国際理解</u>  | (8) <u>統計分析</u> | (裏面に続く)         |

科学研究費補助金( 基盤研究(A)(2) )交付申請書							
研究代表者	所属部局		職		氏名		
		統計数理研究所・領域統計研究系		助教授		吉野 諒三 印	
研究課題名							
国民性に関する意識調査データに基づく文化の伝搬変容のダイナミズムの統計科学的解析							
事項	使 用 内 訳						
	合計 千円	設備備品費 千円	消耗品費 千円	国内旅費 千円	外国旅費 千円	謝金 千円	その他 千円
補助金額 (交付予定額)	4,500						
研究 組 織 (研究代表者及び研究分担者)	氏名	所属部局・職		役割分担等 (本年度の研究実施計画に対する 分担事項等を記入すること。)			
	吉野 諒三	統計数理研究所・ 領域統計研究系・助教授		研究代表・総括 資料整理、調査企画、 数理心理学的データ分析			
	林 知己夫	統計数理研究所・名誉教授		資料整理、調査企画、データ分析			
	村上 征勝	統計数理研究所・教授		資料整理、調査企画、データ分析			
	馬場 康維	統計数理研究所・教授		資料整理、調査企画、データ分析			
	鈴木 達三	帝京平成大学・情報学部・教授		資料整理、調査企画、データ分析			
	山岡 和枝	統計数理研究所・ 客員助教授		資料整理、調査企画、データ分析			
	佐々木 正道	兵庫教育大学・ 学校教育学部・教授		資料整理、調査企画、データ分析			
	林 文	東洋英和女学院大学・ 人間科学部・教授		資料整理、調査企画、データ分析			
計名							
機関番号	6 2 6 0 3	研究種目	基盤研究(A)(2)	課題番号	10308007		

研究の目的

本研究の目的は、以下 1), 2) である。

- 1) 文明の伝搬のダイナミズム解明のために、海外の各所の「日系人・非日系人と日本人」の意識の国際比較に関する既存データの収集と整理を行い、未調査の「米国・西海岸の日系人の標本調査」を遂行する。
- 2) 我々が収集してきた意識の国際比較調査データを世界へ一般公開するためのデータベースの作成および整備と実践的検討を行う。

本年度の研究実施計画

平成 11 年度は、アメリカ合衆国側の研究協力者 F. Miyamoto (University of Washington 名誉教授)、T. Kashima (University of Washington 助教授)、S. Fugita (Santa Clara University 教授) の協力を得て行った西海岸日系人調査結果を集計・分析した成果を、研究代表者(吉野)の下で報告書としてまとめる作業を計画の中心とする。

4～7月： データの最終検査とコード化の決定。共通ファイルの作成、単純集計表の作成を行う。単純集計結果を下に再度データの最終確認を行う。

8月： 米国側の研究協力者 3 名を日本に招聘し、日本において分析結果の日米合同討議を行う。

9以降： 研究代表者の所轄機関を中心に、「米国西海岸日系人調査報告書」を作成開始する。

平成 12 年 3 月： 「米国西海岸日系人調査報告書」を完成する。

主要な設備備品の内訳 (1 品又は 1 組若しくは 1 式の価格が 50 万円以上のもの)

品名	仕 (製造会社名・ 様型)	数 量	単 価 (千円)	金 額 (千円)	納入予定時期
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月
					平成 年 月

(様式 8)

平成11年度科学研究費補助金実績報告書 (研究実績報告書)

1. 機関番号

6 | 2 | 6 | 0 | 3

2. 研究機関名

統計数理研究所

3. 研究種目名

基盤研究(A)(2)

4. 研究期間

平成 10 年度～平成 12 年度

5. 課題番号

1 | 0 | 3 | 0 | 8 | 0 | 0 | 7

6. 研究課題名

国民性に関する意識調査データに基づく文化伝播変容のダイナミズムの統計科学的解析

7. 研究代表者

研究者番号	研究代表者名	所属部局名	職名
	リカガナ ヨシノ リョウソウ 吉野 諒三	文部省統計数理研究所領域統計研究系	助教授

8. 研究分担者 (所属機関名は、研究代表者の所属機関と異なる場合に記入すること。)

研究者番号	研究分担者名	所属機関名・所属部局名	職名
	リカガナ ハシダチキオ 林知己夫		名誉教授
	リカガナ スズキマサフミ 鈴木達三	平成帝京大学・情報科学科	名誉教授
	リカガナ ヤマシタカズエ 山岡和枝	帝京大学・法学部	助教授
	リカガナ ハシヅミ 林 文	東洋英和女学院大学 人間科学部	教授
	リカガナ ササキマサミチ 佐々木正道	兵庫教育大学教育学部	教授

9. 研究実績の概要 (学術情報センターでデータベース化するため、600字～800字で記入。図、グラフ等は記載しないこと。)

本プロジェクトは、以下 a), b) に重点がある。

a) 文明の伝播のダイナミズム解明のための海外の各所の「日系人・非日系人と日本人」の意識国際比較に関する既存データの収集と整理、及び未調査の「米国西海岸日系人・非日系人の標本調査」

b) データを世界へ公開するための「意識の国際比較調査データ・ベースの作成・整備と実践的検討」

平成11年度は、10年度に遂行された上記 a) 「日系人・非日系人と日本人」の意識の国際比較調査によるデータの収集整理と最終確認、及び単純集計表、性・年齢層別等のクロス集計表をとりまとめ、調査プロジェクトとしての第一次報告を、「統計数理研究所レポート」として発刊する作業を進めた。これには、関連する国際比較調査データとの比較データの集計を含む。さらに、これらの作業に平行して、各研究分担者はデータ分析を進め、学会等での研究発表を行った。

4月～7月 調査データの細部確認作業と必要な修正を施し、最終版を確定

8月 日・米の研究分担者と研究協力者が会合し、標本調査遂行上の問題点、データ解析上の注意点を確認。この会合では調査項目「日本人、米国人、日系人固有の側面、日米共有の側面」が検討され、特に「人間関係」、「信頼感」に関するトピックや尺度構成が議論された。

9月～12月 上記の会合で浮かび上がった諸問題点の検討と解決の作業の遂行。各学会での研究発表

12月～3月 統計数理研究所レポート発刊

※ 成果の公表を見合わせる必要がある場合は、その理由及び差し控え期間等を記入した資料 (A4判縦長横書き1枚) を添付すること。

10. キーワード

(1) 国民性	(2) 国際比較	(3) 文化
(4) アメリカ日系人	(5) 標本調査	(6) 意識調査
(7) 国際理解	(8) 統計分析	(裏面に続く)



## 2. 第1回日米合同会議 (Tokyo, August, 1998)のための配布資料

1999年8月に東京において日米の研究分担者と協力者が会合し討論するのに先立って、米国側の Prof. Miyamoto, Prof. Kashima, 及び Prof. Fugita によって、本調査研究の背景と焦点について、簡明な解説が手紙の形で送付された。

ここでは、一部、手紙文の挨拶等を除いて、記録のため、すべてそのまま掲載することとした。

JAPANESE AMERICAN WEST COAST SURVEY:  
A PROJECT DESCRIPTION FOR PRE-CONFERENCE DISTRIBUTION  
by  
S. Frank Miyamoto, Stephen Fugita, and Tetsuden Kashima

Because our presentations at the coming Tokyo meeting are likely to be primarily oriented toward methodological discussions and preliminary data analyses, we may have little time to discuss the background ideas out of which our project arose. On the other hand, understanding of our methodological and data problems would be made easier if the participants had some idea of the background studies on which our project is based. We feel a pre-conference distribution of a statement that summarizes the background studies would enhance the discussion, and the purpose of this paper therefore is to offer such a background.

This statement, however, should not be seen as indicating our desire to formalize our presentations. Our aim is precisely the contrary--we want the meetings to be as informal as possible, and we hope this paper will help to reduce the need for formal theoretical discussions.

Regarding the background, then, the three co-directors of the West Coast project were brought together by a fortunate convergence of research interests among the three of us, but in some respects the even more remarkable convergence occurred when we three West Coast researchers, with our interests focused on Japanese Americans, discovered that we shared significant research interests with Professor Chikio Hayashi and his collaborators in their classical studies of Japanese national character. We feel this is a story worth relating, and we hope you will bear with us as we try to show how the intertwining of our several ideas came about.

Each of us started our careers in different parts of the West Coast and developed our research interests concerning Japanese Americans separately, but, curiously, our research interests converged on the observation that Japanese immigrant parents (the Issei) as well as their Japanese American offsprings (Nisei, Sansei, and Yonsei) show an unusually strong tendency to organize their social and community relations. Now, the immigrant populations of the United States have typically established separate ethnic communities with their separate organized relations--which came to be known by such names as "Chinatown," "Little Sicily," and "Polonia"--so in this respect there was nothing unusual about the Japanese immigrant communities.

But as many studies have shown, the Chinatowns were organized mainly around kinship relations, and the "Little Sicily's" and "Polonia's" were organized around the Catholic Church. These family or church-related ties severely restricted the organizational growth and functionality of these immigrant communities. By contrast, as we show below, the Issei and their Japanese American offsprings organized their communities into a more flexible type of organization, of a type which sociologists call "voluntary associations." German sociologists have distinguished the two types of

community organizations under the names, *Gemeinschaft* and *Gesellschaft*, and although these names are a little cumbersome, we shall employ them here because they are the best known terms for distinguishing the two types of organizations. *Gemeinschaft* refers to the kind of close-knit, enduring relationships--whose members feel a sense of common welfare--characteristic of kinship systems or village communities. *Gesellschaft*, by contrast, refers to a society that is organized into cooperative relations of members who are held together by a common interest or a common rational purpose rather than by kinship or tribal ties. An impersonality of relations often prevails.

Perhaps sociological theorizing in the context of these meetings is inappropriate, but we feel that our research aims are difficult to explain without some reference to theory. Currently in the United States social scientists are devoting a great deal of attention to the differences in social relational patterns between Asian societies and the American and European societies. The dominant theme in their writings is the view that Asian societies are collectivistic in their orientation while western societies are individualistic. The research in support of this conception of the collectivistic vs. individualistic difference between Asian and western societies is impressive, and one could easily be drawn into the idea that Japanese society too is best understood by seeing it as a collectivistically-oriented society. Incidentally, the terms *Gemeinschaft* and *Gesellschaft* are very closely related to the distinction currently being drawn between collectivistic and individualistic orientations.

But there is a difficulty about the idea that Japanese society is a collectivistically oriented society. Recently, in a very important book, entitled TRUST, a Japanese American economist named Frances Fukuyama studied the question of why the Americans, Japanese, and Germans have been highly successful in developing large and complex industrial and commercial corporations whereas the Chinese, Koreans, East Indians, and even the Italians and French, have been much less successful. Fukuyama presents strong evidence that the Chinese, Koreans, French, and Italians tend to trust persons with whom they have kinship ties or other long-lasting relationships, but tend to distrust those outside those relations. They therefore have strong family-based organizations, but have difficulty maintaining impersonal organizations such as corporations. Fukuyama's most interesting observation is that in China, Italy, and France, these countries are organized mainly at the family-based level and the national government level, but are relatively weak in intermediate organizations, the voluntary associations. By contrast, America, Japan, and Germany have an abundance of voluntary associations; that is, they have a sufficiently broad range of trust to organize with relative strangers into special interest groups.

Japan is surely a collectivistically-oriented society, just as China and Korea are, but Japan's relationship patterns must also differ from that of the Chinese and Koreans to permit the growth of Japan's massive corporations. Professor Chikio Hayashi in a letter to me once made the very striking observation, that the Japanese people have a capacity for mixing primary and secondary relations (he was using the American terminology for the difference between *Gemeinschaft* and *Gesellschaft*). Professor Hayashi must be right, for all the huge Japanese corporations are a testimony in support of his observation.

What does all this have to do with our West Coast research? The connection is that in our Japanese American communities in the United States, we have clear evidence that their voluntary associational development has been much more extensive and stronger than in the ethnic American communities of the Chinese, Italians, and most others. The aim of our research is to try to explain what the underlying characteristics of Japanese Americans may be that enable this group to organize their communities in a way that other ethnic populations seem unable to do. And because our belief is that these characteristics derive from the Japanese social heritage of the JAs, we are keenly interested in the possible link between our study and the long-standing study of Japanese national character.

We shall begin with a brief review of our earlier studies which brought the three of us together. This review should serve a dual purpose: first, to give you a clearer sense of what the problem of our study is; but, second, also to give you a quick picture of what Japanese American community life is like. We shall begin with a review of Miyamoto's research on the Japanese immigrant community in Seattle, in the mid-1930s, which studied the unusually strong organizational and social relational structure which the Issei-dominated community developed. Second, Kashima's study of Buddhism in America (1977) offers an especially clear example of how easily the immigrant Japanese modified the organization of a religion to better meet the needs of its members in the New World. And, third, we shall review the study by Fugita (Fugita and O'Brien, Japanese American Ethnicity (1991)) which showed that while Japanese Americans have assimilated well into the larger American society, they also have shown an unusual capacity for maintaining an extensive array of their own ethnic voluntary associations. He examines the question of how Japanese Americans are able to maintain organizations of a kind which other ethnic minorities have not been able sustain.

**Background Studies.** In a study before World War II of the Japanese immigrant community in Seattle, Washington (1939), Miyamoto showed that the resident population of 8,000 exhibited an unusually strong organizational tendency, noticeably stronger than in most other immigrant communities in America. Kinship ties and prefectural groups unquestionably played a fundamental part in drawing members together, but other informal friendship relations seemed no less important in holding the community members together in a *Gemeinschaftlich* network. The unusual feature of the community, however, was the extensive system of special interest organizations which mushroomed within the community, such as the large number of business associations which were held together under a Japanese Chamber of Commerce, Buddhist and Christian churches, social clubs, special interest clubs of all kinds, sports leagues for each season, several newspapers, and Japanese language schools, all loosely connected within an umbrella organization called the Japanese Association. This type of organizational development was characteristic of Japanese immigrant communities generally throughout the West Coast, but was unlike anything found in most other ethnic communities, excepting the Jewish American.

In his effort to explain the community's extensive organizational development, Miyamoto emphasized two features of the community: first, the strong sense of obligation (*on* or *giri*) that seemed to characterize relations among the Issei; and second

the prevalence of what the German sociologists called the Gemeinschaft (*ninjo*) type of social relationships. Miyamoto finds it exceedingly gratifying today to find that his intuitively induced conclusions, proposed sixty years ago, have received strong support from Professor Hayashi's careful, systematic statistical studies into the enduring traits of the Japanese people. What Miyamoto failed to explain was how the Issei were also able to organize themselves so easily into the more impersonal voluntary associations, the Gesellschaft type organizations.

Kashima's study, Buddhism in America: The Social Organization of an Ethnic Religious Institution (1977), offers a specific example of the organizational adaptability which the Issei immigrants exhibited from very early in their history in the United States. Buddhism in Japan has never been a congregational type of organization that American Protestantism typically has been. However, Buddhism in America, when faced with an absence of temples and family customs through which Buddhism in Japan is maintained, adopted voluntary associational practices rather similar to that found in the American Protestant churches. These churches not only promoted a vigorous religious life, but also performed various social welfare functions which the immigrant communities, with their relatively weak family bases, otherwise had difficulty fulfilling. The offsprings of the Issei, the Nisei, Sansei, and even the Yonsei, are sustaining these church organizations in surprisingly vigorous forms.

Two notable features of Kashima's study are especially pertinent to the present project. First, whereas Buddhism in Japan was primarily a religion based on Gemeinschaft relations, in the United States they have transformed their churches so that they combine Gemeinschaft with Gesellschaft features. Second, what has been especially impressive about these churches is the rapidity and ease with which the new organizational form was created as the need for it became apparent in the immigrant community.

Fugita's book, Japanese American Ethnicity: The Persistence of Community (1991), written in collaboration with David J. O'Brien, is the most recent of our studies that has influenced the current research. The authors showed that Japanese Americans, in spite of their substantial participation in voluntary associations of the American society and assimilation as Americans, also continue to maintain substantial participation in Japanese American organizations. And they further show that this pattern differs significantly from the forms which assimilation and community organization take in other ethnic immigrant communities. In communities such as of the Italian, Polish, and Chinese immigrants, for example, they may build strong ethnic organizations, but they are built around the strong ties of kinship or the Catholic Church, and they show a poor capacity for developing the more impersonal voluntary associations. In short, their communities are organized almost exclusively around Gemeinschaft relations, and their Gesellschaft structure is poorly developed.

Fugita and O'Brien show that the Japanese and the Jewish immigrants appear to have been the only ethnic communities in the United States which simultaneously developed both strong Gesellschaftlich as well as Gemeinschaftlich community organizations, and that they appear to be similar also in the fact that their members are

able to assimilate at the same time that they maintain their ethnic ties. The question is, how may we account for this capacity of Japanese Americans to develop and maintain strong voluntary associational ties? The authors show good reasons to believe that the tendency may be traceable to social relational patterns which the immigrant Issei brought to America. One purpose of this study, therefore, is to see whether characteristics of the Japanese people would explain the unusual organizational disposition of Japanese Americans. [Note. As a Supplement to this project description, we are attaching a brief but lucid statement which Stephen Fugita has written which nicely summarizes the findings reported in his book.]

**The Nisei's Interpersonal Style.** In attempting to account for the distinctive tendency of Japanese Americans to organize themselves into many voluntary associations, Fugita and O'Brien concluded that the explanation might lie in social relational tendencies which Miyamoto described in his article on the Nisei's interpersonal style. The present research, in fact, has been undertaken to test that hypothesis, so we need a systematic discussion of the Nisei interpersonal style.

Miyamoto's ideas about the Nisei's interpersonal style arose from his attempt to explain the characterization of the Nisei personality which American social psychologists tended to report. Here we can only summarize the findings, and the clearest way to do so is simply to list the main characteristics which have been reported. The list is presented in their chronological order of publication.

1. Shows industry, respect for authority, and cleanliness. (Caudill, 1952)
2. Acute sensitivity to attitudes of others., and consequent restraint of behavior. (Caudill, 1952)
3. Conformance and rigidity. Tendency to react inflexibly in new situations. (DeVos, 1952)
4. Shows low need for dominance and exhibition, but high need for deference and self-abasement. (Arkoff, 1959)
5. Tendency toward *enryo*. (Kitano, 1969)
6. Maintain personal control, avoid manifestations of inner feelings and emotions (Lyman, 1970)
7. Employ euphemisms, and avoid emotionally provocative assertions. (Lyman, 1970)
8. Low assertiveness, less aggressiveness. (Connor, 1974)
9. Tendency to affiliate with others. (Connor, 1974)

Two conclusions about the Nisei personality may be drawn from these statements. First, the Nisei appear to show highly controlled behavior, are very much concerned about the attitudes of others toward them, and relate to others in a restrained and unaggressive manner. Second, in all these analyses, which were done by Americans the characteristics tended to be seen as deficiencies (except in Caudill's report which views industry and respect for authority as positive values). That is, by American standards it is desirable that a person be open and assertive, say what he thinks, show spontaneity, and not be unduly concerned about controlled behavior or about what others may think of one. On the other hand, by the Japanese standards of the Issei, the Nisei were judged to be

insufficiently restrained in their behavior, too openly assertive, and insufficiently considerate toward others. It seems apparent that the Nisei's problems of adjusting to social relations in American society arose from the fact that they had been trained in their homes in a Japanese interpersonal style that contrasted sharply with that valued by Americans. Miyamoto's interest therefore focused on identifying the distinguishing features of the Japanese and the American interpersonal styles.

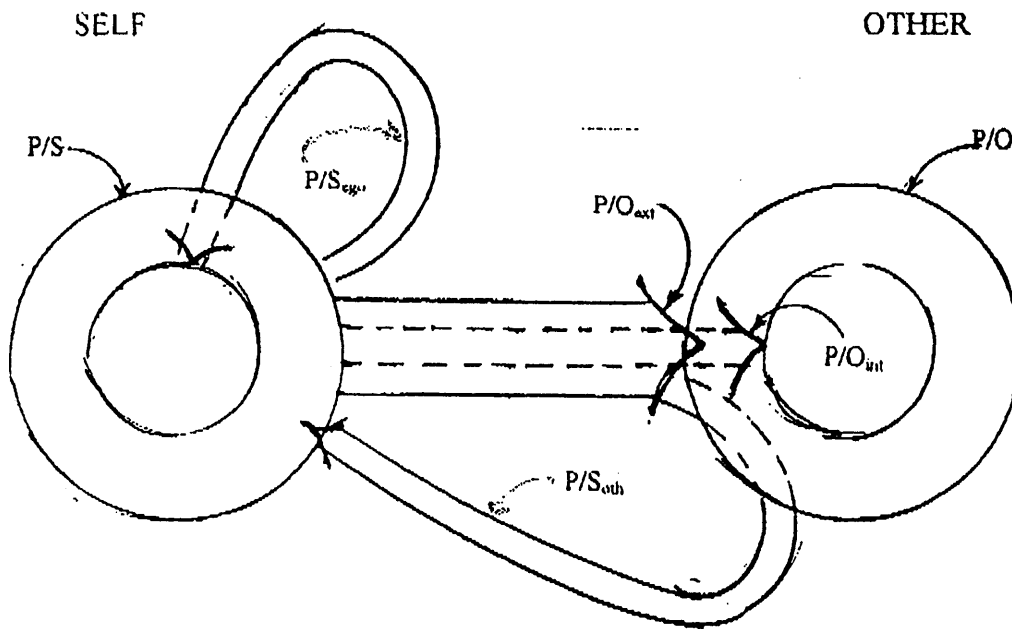
Miyamoto, who was trained in the social psychology of George Herbert Mead, found in Mead's theory of social interaction a particularly useful model for analyzing the difference between the social interactional styles of the Japanese and the American people. Mead's theory is complex, but it should be possible to select only those features most relevant to our study and show how they clarify our problem. Only the simple case of interaction between two persons, A and B, will be considered, and because the interactional situation must be seen through the eyes of each person separately, we shall assume that the interaction is being viewed from the standpoint of A. A will then be called the *self* and B will be called the *other*.

We shall begin by considering those features of social interaction which are the same everywhere in the world, whether in Japan, the United States, or the Congo. In all interaction, A and B have sensory reactions of each other--they can see, hear, or touch each other--but this type of physical intraction is a characteristic of all animal life. Human interaction, of course, is likewise based on physical (sensory) interaction. But human interaction also involves another level called symbolic interaction, the interaction of meanings, which probably exerts a greater influence on behavior than does pure physical interaction alone. When a person responds to an object as a meaningful object, we shall call it a perception. That is, perception is a sensory reaction to an object that has a "meaning" attached to it. All the social interaction discussed below will be assumed to involve perceptions.

As A interacts with B, A must of course perceive B. It may seem that perception is a simple matter of A seeing and hearing B, but the perceptions involved are actually very complicated, and we shall need a schematic diagram to identify the components of the process (see Figure 1).

As noted before, the discussion throughout is from the standpoint of A as perceiver. The first perceptual distinction to note in the diagram is the difference between the perception of the other, labeled P/O, and the perception of self, marked P/S. These are conceptually distinct processes, but they tend to occur simultaneously. Each of these two types have sub-types, as shown on the diagram. As A perceives B, he necessarily perceives the other's external behavior, which we shall label P/O<sub>ext</sub> to symbolize, "perception of other's external behavior." In Mead's theory, there is also a "perception of the other's internal behavior," P/O<sub>int</sub>, by which he means perceptions of the other's motives, feelings, emotions, attitudes, values, and thoughts. But this concept requires an explanation for it must be obvious that we can never directly perceive what is going on internally in another person (except for some claims today that neuro-physiological studies can reveal inner states and emotions). This "perception of other's internal states (P/O<sub>int</sub>)" is an inference based on several sources of information: including

FIGURE 1. SCHEMATIC DIAGRAM OF SELF/OTHER PERCEPTIONS



- P/O = Perception of other
- P/O<sub>ext</sub> = Perception of other, external
- P/O<sub>int</sub> = Perception of other, internal
- P/S = Perception of self
- P/S<sub>oth</sub> = Perception of self from other's perspective
- P/S<sub>ego</sub> = Perception of self from self-perspective



perception of the other's external behavior, perception of the situation, and recall of past experiences. However, the most important basis of the inference is the assumption that in the given situation the other person, B, must think and feel as self, A, would think and feel in that situation. Mead gave a special name to this type of perception and called it "taking the attitude of the other." Taking the attitude of the other is a commonplace in everyday life and we have other names for it, such as "Putting oneself in the other man's shoes" and "Seeing things from another's viewpoint." I do not know what the Japanese expression for it might be, but it certainly has the meaning, "*tanin no tachiba kara miru.*" We assume that  $P/O_{int}$  is a valid form of perception, in spite of its basis in inference, because it not only works satisfactorily in general, but also because human social life would not be possible without it.

Taking the attitude of the other serves two different basic functions in the interpersonal process: first, of inferring the other person's motives, attitudes, thoughts, and feelings; and, second, of inferring how the other person, B, may perceive the self, A. It should be noted that in the first perception, the object of perception is the other person, B, but in the second case the object of perception has now shifted to the self, A. That is, A sees himself as an object, but the perception is through the eyes of the other person. In our diagram (Fig. 1), therefore, we need to show a perceptual arrow that goes from A to B, but reflects back on A. And the latter arrow should be marked  $P/S_{oth}$ , that is, "perception of self through the eyes of the other." Mead considers this capacity of humans, to perceive the self through the eyes of the other, and therefore to perceive the self as an object, as the single most distinctive feature that distinguishes humans from lower animals. He would say it is the crucial element in human intelligence.

Note that we have now shifted our discussion from the other as the object of perception,  $P/O$ , to the self as the object of perception,  $P/S$ . In perceiving self as an object there are two ways in which this may occur: the first through the eyes of the other,  $P/S_{oth}$ , as already noted, and second through the person's own eyes, which we label  $P/S_{ego}$ .  $P/O_{oth}$  is a concept that is readily understood, for we are constantly assessing our own behavior by taking the attitude of the other person. In fact, Mead argued that perceiving self from the standpoint of others is the crucial condition for maintaining stable social relations, for maintaining society. But Mead had difficulty clarifying the meaning of  $P/S_{ego}$ , although he thought of it as the other crucial condition for maintaining society. His ideas concerning  $P/S_{ego}$ , however, are very important, so although this discussion may seem like a digression, I feel I should briefly go into it.

In Mead's terminology  $P/S_{ego}$  was called "I" (referring to the acting subject), and  $P/S_{oth}$  was called the "Me" (self as an object seen through the eyes of others). Mead, who wrote almost a century ago, and was a Darwinian, regarded humans as having drives, impulses, feelings, and emotions which impelled actions, identified as the "I," but the impulses of the "I" could be controlled and regulated mainly by the "Me." Unfortunately, Mead's differentiation of the "I" and the "Me" contained ambiguities and definitional errors which made them unusable in research. I propose to redefine them, and to make them major tools in our present analysis. There was nothing wrong, however, in Mead's logic in drawing the distinction, and I want to discuss his reasoning briefly here.

At the beginning of the twentieth century, Durkheim (following Hegel) emphasized the view that society precedes the individual, that individuals would have no meaningful existence if they were not born into pre-existing societies. Mead accepted Durkheim's view, and showed how the "Me," by which the individual sees himself from the standpoint of others, serves as the social psychological mechanism by which society shapes each individual. But Mead was also an American, and his thinking was shaped by the ideologies of "rugged individualism" and change which dominated American society in his lifetime. As important as the "Me" was for his theory, he also needed the "I," the spontaneous impulses of the individual, to account for the individualism and change characteristic of the American life around him. Admittedly, the "I" and the "Me" came to Mead initially as philosophical ideas, but he brought a great deal of empirical evidence to bear on the validity of the distinction.<sup>1</sup>

To this point we have described basic characteristics of social interaction which may be found everywhere in the world, but I now want to describe a feature of the interactional process in which the Japanese people, it seems to me, are quite distinctive--perhaps almost unique in the world. And to describe this feature, I shall point out differences with the American interactional style which I believe is almost diametrically the opposite of the Japanese style.

As we noted above, all social interaction everywhere in the world necessarily involves the components described above. In every society social interaction involves perceptions of the other (P/O) and perceptions of the self (P/S), and also the subtypes of each: P/O<sub>ext</sub> and P/O<sub>int</sub>, as well as P/S<sub>oth</sub> and P/S<sub>ego</sub>. Now we want to turn attention to the sources of variations in styles of interaction, particularly to the bases of difference between Japanese and Americans interpersonal styles. One of the basic sources of variation is in the amount of attention which each individual may give to each type of perception. For example, we might say that compared to adults, children probably give

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<sup>1</sup> Given my limited capacity for reading Japanese, perhaps I should not bring up this reference to Professor Chikio Hayashi's recent book, *Suuji kara mita Nihonjin no kokoro*. I read the book slowly, with Japanese dictionaries in both hands, but it nevertheless is a work that has increased my understanding of the Japanese people more than any other single book. Anyway, in Chapter 2, *Kawaru mono, kawaranai mono*, he describes two *suji-michi* (two bases of judgment) with which the Japanese people tend to evaluate the questions addressed to them in the survey questionnaire. The two bases of evaluation are: Is this an old way of thinking, or is this a new way? Is this traditionalist, or is this modernist? Professor Hayashi further goes on to show that some Japanese people have a stronger traditionalist orientation than others, and some are more modernist than others. And if I understand him correctly, there is in all Japanese a tendency toward a certain amount of tension between the two orientations. In Mead's terms, it seems to me that we can say the "I" and the "Me" represent the modernist versus the traditionalist orientations.

I understand that two of the most western-oriented Japanese novelists of modern Japan, Natsume Soseki and Haruki Murakami, both make unusually free use of the personal pronoun, *boku*. Perhaps this is only an accident of their writing styles, but I wonder if it is not more than a coincidence that these two western-oriented writers showed a disposition toward using the "I". But I also understand that Soseki was troubled by ambivalent feelings toward the west.

more attention to self-perceptions than to others-perceptions, for understandable reasons. But this statement is not altogether accurate, for the child has severe limitations in perceiving self from the standpoint of others,  $P/S_{oth}$ . The child's perceptual focus is on its own physical and internal states, on  $P/S_{ego}$ . Among adults as well there are those whom we call egotists who give a great deal of attention to themselves,  $P/S_{ego}$ , and show a limitation of attention to the attitudes of others (that is, to  $P/O$  and also  $P/S_{oth}$ ), and, at the other extreme, there are pathological cases of individuals who seem almost totally lacking in any personal identity and seem capable only of mimicking what others say and think (i.e.,  $P/O$  and  $P/S_{oth}$ ).

But most people in every society, I believe, give a lot of perceptual attention to both the self and the other. That is, if we had a one-dimensional scale that ranged between "High attention to self/Low to others" at one pole and "Low attention to self/High to others" at the other pole, and we further measured the typical amount of attention each member of a society gives to  $P/S$ , especially  $P/S_{ego}$ , versus  $P/O$  and located their measures along this scale, I am suggesting that the result would be unimodal distribution roughly of the normal type.

Now, our hypothesis is that the most important difference between the Japanese and Americans in their social interactional styles lies in the way members of each society are likely to distribute themselves along the above-mentioned scale. Figure 2 indicates my hypothesized distributions: that on the average the American people give more attention to  $P/S_{ego}$  than the Japanese, or, contrariwise, that the Japanese people give more attention to  $P/O$  than the Americans. A research analyst might say, "But this is only a small difference on only one dimension of social interactional processes. Of what significance could this small difference be in accounting for major societal differences?" The answer, we believe, is that this is one of those small differences that make a "Big, big difference." We believe this small difference is so deeply interconnected with manifold aspects of the two societies that in total it makes a huge difference in their respective behavior.

We entered into the foregoing theoretical discussion because of our interest in showing what it was in the Japanese socialization which Nisei received from their Issei parents that conflicted sharply with the interpersonal requirements in American society. We shall now try to explain what the source of the conflict was. We assume that the Nisei acquired the basics of their interpersonal style from their Issei parents, especially from the mother, because of the distinctive way in which Japanese parents relate to their children. There are two fundamental differences in the mode of child socialization in America versus in Japan. First, in the American style, children are left "to manage for themselves" much more than is true for Japanese children (Okimoto, 1998). Second, there are reasons to believe that Japanese children are more carefully taught to give consideration to the other person than is true in American society. In short, Japanese socialization, compared to the American, trains children to give much more attention to  $P/O$  and  $P/S_{oth}$ , and less to  $P/S_{ego}$ . We want to consider what the effect of such a difference in perceptual attention might be on a child's socialization.

We need to discuss Okimoto's research (Okimoto, 1998) because the study, although limited, is highly suggestive regarding a crucial point in our theory. His research was a laboratory observational study of the behavior of both a mother and her toddler child (16-24 months) when the mother-child were in three different situations: (1) dyadic play, (2) first separation [mother called to telephone, remains in child's presence], and (3) second separation [mother absent, stranger present]. And this study was carried out on three ethnic samples of mother-child pairs: Caucasian-American dyad, Chinese dyad, and Japanese dyad. The findings can be reported here only in a very brief summary, but they are very interesting. The Caucasian mothers encouraged autonomy, promoted independent activity, and encouraged individual decisions. The Asian mothers, by comparison, were more directive. The Chinese mothers were overtly directive, issuing commands albeit in a loving gentle manner, and left little room for independent decision-making. On the other hand, the Japanese mothers while also directive, subtly and sensitively tried to avoid clashes, and used attentiveness and responsiveness to guide the child in desired directions. The conclusion drawn was that the Caucasian style tended to promote individuality, while the Asian styles promote more awareness of others, a collective orientation. Further, the Chinese style emphasizes rules of behavior, whereas the Japanese style emphasizes awareness of each other's behavior as the basis of decisions. It should be apparent that the Japanese style of interaction tends to require delayed responses whereas the American style promotes quicker more individualized responses.

One of the common observations about Nisei children in American classrooms was that they showed a lack of ability to speak out in classroom discussions and also a lack of assertiveness. Social participation and assertiveness require spontaneity, which on the whole is much admired among Americans. Spontaneity requires a certain freedom in expressing inner feelings and a relative lack of restraints upon action. Persons who are habituated to giving attention to others and are therefore sensitive to others' attitudes, and who are relatively unaccustomed to giving attention to his/her own feelings, would be handicapped in showing spontaneity. The Japanese view is that spontaneity has the adverse characteristics of impulsivity and of producing mistakes, but Americans are generally tolerant of such errors. Likewise, the observation that Nisei tend to be conformists and relatively rigid in their behavior, and also lack flexibility in new situations, may also be explained in the same terms. Lack of flexibility in new situations means somewhat the same thing as lack of spontaneity, and conformism and relative rigidity in social situations tend to be the impression given by people who control their behavior because of their concern for the attitudes of others.

Similarly, the observations that the Nisei tend to emphasize personal control, avoid manifestations of inner feelings and emotions, employ euphemisms, avoid emotionally provocative assertions, and to *enryo*, we believe, all can be explained by the Nisei's tendency to take account of the other person and minimize impulsivity in their responses. The Nisei obviously had their problems of functioning socially within a society that emphasized the opposite style of behavior. We need to emphasize, however, that the interpersonal style which the Nisei learned from their Issei parents also gave them advantages in American society which other ethnic groups did not have. Especially in certain important sectors of the American society (e.g., in business and professional classes) qualities such as thoughtfulness, consideration of others, courteousness,

sensitivity in interpersonal relations, and disciplined behavior are highly valued. The Nisei's training in awareness of others won social acceptance for them in a degree that many others were unable to enjoy.

**Professor Hayashi's Findings and the Interpersonal Theory.** The assumption throughout our foregoing discussion has been that the the interpersonal style which the Nisei acquired from their Issei parents was a heritage from Japan, but we have not in fact shown that any part of Nisei behavior was inherited from Japan. The possibility of establishing the connection suggested itself, however, when we examined the series of studies conducted on Japanese Americans in Hawaii by Professor Chikio Hayashi and his colleagues at the Institute of Statistical Mathematics, in collaboration with Professor Yasumasa Kuroda of Hawaii. As you know, those studies clearly demonstrated the persistence of certain basic Japanese attitudes of social relations among Japanese Americans in Hawaii. And this in turn has led us to the intriguing question: might the theory of interpersonal style which we have outlined above serve to explain the behavior which Professor Hayashi has described as among the most enduring features of Japanese national character?

It is obviously presumptuous that Japanese American researchers should try to propose a theory to explain the characteristics of Japanese social relationships, about which we are actually quite naïve. The main justification for this attempt is that in our personal observations we have found that the American interpersonal style is in certain fundamental respects diametrically the opposite, so to speak, of the Japanese style, and having grown up under circumstances where we were constantly having to resolve the differences we felt within ourselves, we believe we have been made keenly aware of some of the basic differences in the two interpersonal styles. In any event, we want to see whether the theory seems consistent with Professor Hayashi's findings. If the theory appears to be consistent, it will strengthen our belief in the line of reasoning that underlies our research.

A strong word of caution needs to be introduced. Because our interpersonal theory is based on ideas developed by an American pragmatist, and we are using the theory to compare Japanese and American behavior patterns, it may seem that we, as Japanese Americans, favor the American behavior patterns and depreciate the Japanese patterns. That is certainly not true of our basic feelings. We share the view which we believe Professor Hayashi often expresses, that the greatest strengths of a society and culture are also often their greatest weaknesses. Both the Japanese and American societies must have very admirable qualities to have reached the level of eminence they both have attained, but in certain respects--particularly in their interpersonal styles--these two societies bear almost diametrically opposite characteristics. The interesting question that is posed here is, how have these two societies used their drastically different styles of behavior to achieve equally successful outcomes? This question is especially intriguing because it may be suspected that the strengths of the first society are the weaknesses of the second, and vice versa. We are keenly aware that we are naïve outsiders when it comes to understanding and appreciating the subtleties which give meaning to the *yamazakura*, but we wonder if the marginality of our background may have given us a comparative perspective that illuminates the scene in a slightly different way.

Two of Professor Hayashi's recent books, Japanese Culture in Comparative Perspective (in collaboration with Yasumasa Kuroda) and Suuji kara mita Nihonjin no kokoro, provide the kind of examples we want for our analysis. Our attention will be directed to those characteristics of the Japanese people which the studies have shown are the most enduring. *Giri-ninjo* is perhaps the most persistent of them all, and is of particular interest here because of the notable difference between the Japanese and Americans on this characteristic. And, of course, the Brazilian Japanese and the Hawaiian Japanese have intermediate scores. We want to see whether the difference on *giri-ninjo* between the two societies can be interpreted in terms of our interpersonal theory.

*Ninjo*, which is referred to as "human feelings," is the more difficult term, and we shall try to clarify it first. In our interpersonal theory above, we said that the perception of the other person, P/O, involves two subtypes: P/O<sub>ext</sub>, or the perception of the other person's external behavior, and P/O<sub>int</sub>, the perception of the other's internal states such as motives, feelings, thoughts, attitudes, and so on. It is an interesting fact that in American social relations there is not only a tendency to give more emphasis to P/S<sub>ego</sub> than in Japanese society, and less to P/O, but when Americans give attention to the other person, they tend to give more attention to P/O<sub>ext</sub> than to P/O<sub>int</sub>. There is, in fact, a tendency of the American people to distrust "perceptions of the other person's subjective states (P/O<sub>int</sub>)." An American will say, "How can you know what the other person really thinks or feels? Action is the only proof of what he thinks and feels inside himself." It is interesting that there are a lot of American expressions such as: "Put your money on the table! (which means, show by your actions what you really mean)"; and "Action speaks louder than words." It is probably no accident that behavioristic psychology is an almost exclusively American school of psychology, for behaviorism states in effect that there is no place in scientific psychology for observations concerning the subjective states of people--that is, that no reliability can be attached to such observations.

But behaviorism it might be said is an American ideal, in one sense, rather than the fact, for of course the American people use inferences about the inner states of the other person to maintain their social relations. In fact, for Charles Horton Cooley, who wrote at the same time as George Herbert Mead on ideas quite similar to his, perceptions of the other's internal states, especially of feelings and thoughts, was a central concern in his social psychology. Cooley's focus of interest was on small, intimate groups, such as the family, play groups, and friendship groups, which he called "primary groups." And the interactional style of the primary group, he contended, was sympathetic interaction. Sympathy means "feeling things in the same way the other person feels them," so sympathetic interaction implies that as A interacts with B, A continuously tries not only to see things from the other's point of view, but even more to feel and sense things himself from the other's viewpoint. This, we believe, is very similar to *ninjo*. Cooley's social psychology never gained a following among Americans, probably for understandable reasons, but in Japan, in 1905, he might have been a success.

P/O<sub>int</sub> means perceiving the inner state of the other person, but it must be apparent that the "interior" lies at varying depths. There are some parts of the other's interior which are relatively easily accessible, but other parts which are very private and difficult

to reach. Everywhere in the world people try to probe  $P/O_{int}$  in some degree, but my strong impression is that among the Japanese people the probing tends to go deeper. My impression is that among the Japanese people there is a natural tendency for almost any social interaction to take the form of sympathetic interaction, to take on a *ninjo* quality, but some relations no doubt involve a stronger sympathetic element than do others. Finally, it should be noted that when one persistently "takes the attitude of the other person" in this intimate way, it is very difficult to avoid developing a sense of identity with the other person, a sense of oneness.

To turn now to the concept of *giri*, we hope it is correct to say that *giri* refers to a type of obligation. Obligations are based on the principle of reciprocity--the idea that there should be a balance between the value one gives and the value one receives--but obligation also involves a "sense of claim" (or sense of credit) under which person A comes to feel that B has, by favors or services he has rendered to A, accumulated credit that may at some require repayment. As Professor Hayashi points out, there are two types of obligations (types of claims), one that is "contractual" and the other "moral." Contractual understandings are verbally understood claims. The understanding may involve no more than a handshake, or it may involve legal papers, but there is an explicitness that tends to be lacking in the other. "Moral" obligations, on the other hand, are based on implicit understandings, on claims that have their basis so to speak in the mores.

Americans have their sense of obligations, but theirs tend to be of the contractual type based on verbal or explicit understandings. The ultimate enforcing agency of contractual obligations are the courts, and therefore the obligations need to be explicitly enough understood so that a disinterested third party may resolve disagreements if disagreements should arise. Contractual obligations are more easily made, but they are also more easily broken, and when violated often lead to legal battles. The advantage of contractual obligations is that because they tend to be explicit they are more readily subject to rational control and to rational resolution if one of the parties is offended by a violation of the obligation.

*Giri*, on the other hand, is enforced by the larger society, not by courts, and the power of its enforcement must therefore lie in widely and strongly held attitudes and values of that society. In the terminology of our interpersonal theory, we might say that the power of enforcement lies in the fact that a person is able to see himself through the eyes of other people ( $P/S_{oth}$ ), and thus sees himself as a person who is obligated to fulfill certain rules of reciprocity. According to our interpersonal theory, however, there are two different ways in which A's perception of B may control A's own behavior. First, by taking the attitude of the other person A may sense that B would (or society would) disapprove of him or punish him if he failed to fulfill certain rules of reciprocity. That is, the fear of social disapproval would be the power of enforcement. Second, a different possibility is that A takes the attitude of B in a deeper, sympathetic, sense, and by feeling and sensing what B's need may be, A may feel impelled to behave in a way that would help the other person. The latter, I believe, is what Professor Hayashi specifically has in mind when referring to *giri-ninjo*.

A second enduring characteristic of the Japanese people that Professor Hayashi emphasizes is referred to in the Hayashi-Kuroda volume as, Rashomonesque Yamazakura. The Rashomon reference obviously derives from Kurozawa's famous movie of that name in which the theme concerns the strikingly different versions of the same violent murder that is given by several different witnesses, and the difficulty of establishing the truth of what had happened. And the Yamazakura reference comes from Motoori's description of the Japanese mind as like "a faintly visible mountain sakura, or cherry blossom" with its transient beauty. The survey finding that is discussed under this title is the ubiquitous tendency among Japanese respondents, when confronted with a question that has multiple response categories between two poles such as "strongly agree" to "strongly disagree," to avoid extreme choices and favor neutral ones at the middle or near the middle of the scale. The authors' analyses of the relevant data are thorough and persuasive, and leads forcefully to the following model of the Japanese mind:

- "1. The absence of absolute values."
2. The realistic understanding of the probabilistic world (it is scientific in its worldview without being logical) through the emphasis placed on the implicit (faintly observable) nature of things.
3. The paucity of an individual as a salient social unit."

G. H. Mead's model of the mind, drawn from his pragmatic philosophy which as you know is an American philosophy, bears an uncanny similarity to the above. I wish I had the space to show the points of similarity. With reference to the third point above, Mead too starts with the premise that society precedes the individual, and that individual minds would not exist if individuals were not born into and required to function within pre-existing societies. The one major point of difference, however, is that he sees man as evolving out of the animal world with the drives and emotions of the animal, and he emphasizes this background as the source of individuality and potential for change. And given the drive toward individual action which this animal background provides, and assuming that Americans give more attention to P/S<sub>ego</sub> than do the Japanese, it may follow that Americans would be more disposed toward decisive choices than would be true of the Japanese. We want to see whether our interpersonal theory, which had its origin in Meadian theory, can account for this difference in outcome.

It is worth noting that one of Mead's major books has the title, Philosophy of the Act. Action receives an emphasis in American society greater, perhaps, than almost anywhere else in the world. Probably this is the result of a country in which there was little history or tradition, where only a hundred years ago its people were still busy conquering the wilderness, and success went to those who were quick in action and decisive. Even in such a society, giving attention to others (P/O) was a necessary condition of survival, but there was also a heavy emphasis on attending to one's own interests (P/S<sub>ego</sub>). One of the possible dangers in a society that emphasizes self-interests and quick action is the strong likelihood that individual action tendencies will clash. This danger was somewhat minimized by the spaciousness of the country and the abundance of opportunities, but also by certain understood rules of social relations. First is the understanding that people should express themselves openly regarding their interests. In effect, the American ideal is to minimize the difference between *honne* and *tatemaie*.



Second is to understand each other's positions--the value placed on individuality aided this rule--and to compromise as needed. Third, if conflict arises the differences should be openly debated and settlements or compromises be negotiated. Fourth, if groups are involved in conflict, a majority vote should be considered decisive. Or, fifth, if there is no other way to resolve a conflict, the issue should be settled in court. Actual practice may vary a good deal from these rules, but American social relations are on the whole reasonably agreeable.

By contrast, the Rashomonesque Yamazakura tendency of the Japanese people is probably closely related to the characteristic earlier noted in our study of Nisei behavior: their lack of assertiveness, restraint of behavior, avoidance of manifesting inner feelings and emotions, and consequent lack of spontaneity. These behavior tendencies of the Nisei, we said, arose from their tendency to give more attention to the attitudes of others (P/O) and less attention to self interest (P/S<sub>ego</sub>) than is characteristic of Americans generally. Consider, for example, how the foregoing interpretation might apply to the Rashomon tendency that Professors Hayashi and Kuroda identified. The Rashomon phenomenon occurs because it is necessarily true that no two persons can perceive the same object in exactly the same way, and further from the recognition that different perspectives lead to different interpretations of the object. Now, in a society like Japan where social survival requires that its members give close attention to the attitudes of others, much more than in America for example, and a clear understanding of the other's attitudes requires a sympathetic role-taking of the other, members of the society may come to feel that all the different perspectives have their respective points of merit. In such a society, truth may seem more like the beauty of the *yamazakura* seen vaguely in the morning haze rather than like a sturdy oak clearly etched on a rocky hillside.

If each of the multiple perspectives all seem to have equal validity, how may the ultimate truth be singled out? For Americans this is not so large a problem, for in American society "taking the attitude of the other" is given less weight than among the Japanese, and one's own attitude is given more weight. Thus, P/S<sub>ego</sub> may be used as a substantial weighting factor in selecting among the perceptions reported by others. If the resulting choice of view comes in conflict with others' views, or is found not to be valid, a different view may be tried following open debate, or following trial and error experimentation.

By contrast, in a society such as Japan where attention to the attitudes of others is given greater weight, the perspectives of others may not be so simply dismissed. But how then can valid judgments, or decisions for action, ever be determined? The Japanese are obviously not a people lacking in decisiveness, or a people whose minds are forever muddled by ambiguities. Japan's astonishing rise in industrial and economic power in a matter of a few decades could not have been accomplished by a people lacking in decisiveness or readiness to act quickly. The Japanese style of social action obviously differs from the American style in that action is deferred until the attitudes of others who might be affected by the action are taken into consideration. Interpreted in this light, it seems quite understandable why the Japanese people are so strongly disposed toward consensus-seeking and group action. Compared to the action tendency of the American people, it might be said that the Japanese favor a policy of delayed action.

The third enduring characteristic of the Japanese people which Professor Hayashi has emphasized is the Japanese distinction between *honne* and *tatemae*. It should be noted that Americans likewise recognize these two aspects of the self. Concepts such as the "private self" and "public self" have been used since Mead's time, and Erving Goffman in The Presentation of Self in Everyday Life has written a classic analysis of the difference between the hidden motives and feelings of an individual and the public presentations which are used to disguise the inner self. We are not sure of the subtleties involved in the *honne/tatemae* distinction, but we have the impression that the Japanese tendency is to make the distinction explicit whereas the Americans treat it more implicitly.

Although Americans recognize the difference between public presentations and inner self, terms like "public self" and "private self" are not widely used, and there is a tendency to feel that if such a distinction exists, it exists because of a fault in society or in its members. In Goffman's book, for example, the public presentations (*tatemae*) he discusses tend to be mainly pretenses which people engage in to disguise inner feelings and shortcomings which if exposed would reflect unfavorably on the person. In another book entitled Stigma, Goffman treats the same problem from a slightly different viewpoint. "Stigma" means a stain or a mark that symbolizes a defect, and people often go to great lengths to disguise such marks, but Goffman tends to discuss stigma as a problem resting more in society than in the person. That is, stigmas tend to exist because of society's prejudices and intolerance rather than because of personal vanity or sham.

We believe the American view of *honné* and *tatemae* is that every effort should be made to minimize the difference, that is, that ideally little or no difference should exist between the two. If people have desires or interests which are considered socially unacceptable, or have defects for which they are not personally responsible, but these are motives or defects which do little harm to others, then people should be allowed to express them openly and not be forced to erect false pretenses. Or if inconsistencies occur in patterns of relations so that conflicts could arise if people continue to behave in these inconsistent ways, then the American view often is that either the conflict should be openly expressed so that a resolution of the differences can be found, or the differences be tolerated as long as goals can be reached in a reasonably satisfactory manner.

It is obvious that the American ideal of trying to minimize differences between *honne* and *tatemae* is far from being realized, but there are several reasons why Americans choose to muddle through the difficulties rather than choose the Japanese method. First, because of the individualistic character of American society, variations in the way in which people express their inner feelings and motives are more readily tolerated than in a society that places a greater value on social restraint and conformity, and thus for Americans the need to rationalize the inconsistencies is therefore reduced. Second, in a society that values action, spontaneity, and individuality, there tends to be an emphasis on having expressed action be accepted as the true representation of self, and there is unquestionably a great deal of self-deception practiced in American society in the effort to have *tatemae* be seen as the true self.

By contrast, the Japanese emphasis on giving careful and sensitive attention to the inner states of the other person makes it difficult to not be aware of the stark differences which often occur between the inner self and external behavior. Thus, being aware of the difference between the observable behavior and the inner self of the other, and given a society in which there is a reluctance to force people into public exposures of inner self, the Japanese people, it seems to us, have devised two mechanisms for allowing social interaction to proceed. One method appears to be that of sanctioning the *tatemae*, that is, of tentatively accepting it to serve as the modus operandi. And the second method is the method of delayed action, already discussed above, which suspends any quick involvement in goal seeking, but allows time for the sensitive probing of each other's inner selves until a common denominator, a basis for consensus, may be found among each other's *honne*. Thus, the American accepts the *tatemae* so that action may proceed, but expects the *tatemae* to closely represent the *honne*; whereas the Japanese accepts the *tatemae*, tentatively, so that time and circumstance may be found for searching out grounds for consensus. But the Japanese appear explicitly to see *tatemae* and *honne* as two distinct although related components of social interaction, and seem less troubled by the problem which Americans face, of trying to make the two correspond with each other.

And, thus it is that Americans from time to time charge the Japanese with engaging in deception; while the Japanese from time to time perceive Americans as engaged in self-deception.

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We need additional sections on Interpersonal Theory and the Nisei's Organizational Tendency, and also on The Plan of Research, but these are matters we can discuss orally at the meeting.

## Preliminary Statement

### INTERPERSONAL RELATIONS, WEAK TIES NETWORK AND THE BUDDHIST CHURCHES OF AMERICA

by

Tetsuden Kashima

#### INTRODUCTION

In the pre-conference statement the focus was on the high degree of organization, particularly of voluntary associational structures, which the Japanese immigrants, the Issei, and then their offsprings, the Nisei, Sansei and Yonsei, developed and maintained in the mainland United States. In addition, Fugita and O'Brien (1991)<sup>1</sup> show that the Japanese American community organizational patterns differ from the "strong tie" relationship that are dominant in particular ethnic communities.

The purpose of this paper is open discussion about a specific Japanese American organization, the single largest ethnic religious institution for the mainland Japanese Americans--the Buddhist Churches of America. The following discussion starts with a brief social history and compares the Japanese American and Japan Jodo Shinshu Buddhist organizations and its relationship. It ends with some notes on the relation of strong and weak tie relations and the concept of trust.

#### BUDDHIST CHURCHES OF AMERICA

What may be a most striking feature of the Buddhist Churches of America today is its ability to survive, flourish and remain a vital force within the Japanese American communities as it comes to its centennial anniversary. Castigated as it was as a 'heathen' religion in the early 1900's, then during World War II having its priests suspected of being Japanese agents or even spies, this once 'pariah' religion is now part of many American communities, as, for example, in the Seattle area, having its annual Obon dance featured as part of the city's summer-long Sea-fair festivities. An examination of how this change came about would be an interesting question to investigate; however, rather than this, we will here look at the interpersonal structure to see how this institution was able to survive and flourish through these last ten decades.

In the mainland United States the Buddhist Churches of America, hereafter abbreviated as the BCA, was established on September 1, 1899, in San Francisco as the Hokubei Bukkyo Dan [Buddhist Mission of North America]. Formed initially as an ethnic religious institution by the Issei to fulfill their religious needs, its activities expanded to incorporate vital community functions from the start of its existence. It was in 1943, during the Second World War, that the membership changed the organization's name and various orientations to that of the BCA. Although still primarily identified as a Japanese American religious institution, it no longer remains a strictly ethnic institution. For example, in the Seattle Buddhist Church, the resident head minister, the

religious chairperson and the membership chairperson are not persons of Japanese American ethnicity.

The BCA presently consists of 63 independent and dues-paying temples with 35 branches, a Headquarters in San Francisco, and a Socho (Bishop) as the elected organizational leader. In 1988, there were 20,021 dues-paying members<sup>2</sup> a figure often counting entire families as a single member. Its historical roots was as a missionary endeavor to assist the Japanese immigrants from Japan as part of the Nishi Hongwanji, Jodo Shinshu school of Buddhism centered in Kyoto, Japan. In Japan alone, in 1955, there were some 16.5 million followers of this particular religious tradition.

The BCA and its member temple has its religious, philosophical and organizational roots in Japan [Kashima, 1977].<sup>3</sup> While the religious beliefs and its contents have remained relatively stable, the forms of its presentations have changed over the years. Although this is not the place to enter into a detailed exposition of these changes, mention must be made of a particularly significant reason for this change. The membership itself has changed from an Issei dominant to a Nisei and Sansei group. It is at this juncture, as represented by the name change to the BCA in 1943, that one can see the adaptability of this religious organization. In the face of a generational division this institution was able to modify itself to incorporate the needs of the new group and to continue rendering religious and secular activities for its members. Other organizations and institutions in the U.S. with roots from Japan have had difficulty adjusting and adapting to the demands of a new category of membership. Many have retained their identity and practices brought from Japan. Thus, the foundation of various Ikebana (flower arranging), Cha-no-yu (tea ceremony) and Judo or Kendo athletic groups continue to follow strictly the Japanese traditions. The BCA is however, is an Americanized religion.<sup>4</sup>

An important component of these changes for the BCA is shown by the predominant use of English as the common language. In addition are changes in the organizational structure from the older Japanese model now modified to include more secular organizational activities as found in many other religious traditions in the United States. These changes then takes us into the realm of structural network found within the BCA today.

#### BCA ORGANIZATIONAL ROOTS

The BCA's organizational roots originates from Japan. In Japan, the Nishi Hongwanji religious organization, headquartered in Kyoto, appears to be a bifurcated organization with a single spiritual leader tracing his hereditary roots back for some seven centuries. The Gomonsu (often translated as "Lord Abbot") reigns over a large organizational structure with such activities as education, charity, doctrine and overseas missionary activities. Part of the Headquarters activities is to oversee various temples directly under its control. Here, for example, is the Betsuin system, with large temples in various areas of Japan. Next to this organizational structure and for which the

Gomonshu invests his religious authority, are the more numerous family-owned temples. These temples have a resident Jushoku (head priest), a hereditary position within the temple family. These temple frequently function as the religious center for the town, area or locale in which it is located but it is the temple family, especially in the rural areas, who controls the use of its building, land and activities.

In the United States, however, following its system of religious institutions, each BCA temple is an independent entity formed in accordance with the laws and regulation of the state and nation. Thus, each BCA temple has a constitution, by-laws, an elected governing board and various and assundry small organizations such as the Young Buddhist Association and the Fujinkai (Ladies Auxiliary). The spiritual leader at every temple is the Kaikyoshi (priest/minister or Rinban) who unlike the family temple system in Japan, is a salaried personage serving at the pleasure of the temple board. The BCA Socho has various duties and the BCA headquarters takes care of overall activities such as a BCA Endowment Fund, charities, etc., but he and the BCA Headquarters' staff have few actual powers over any particular temple. The important duties of the Socho is to work cooperatively with the Gomonshu through the Kyoto Headquarters, authorize and recognize the credentials of priests within the BCA and to recommend priests to serve at any particular BCA constituent temple.

In the Japanese family temple structure, where most of the Nishi Hongwanji members are found, families are identified with a particular temple. Temple families maintain a physical identity with one locality and this family participates in an interactive supportive role with the temple and continues to support it so long as the family maintains its residence there. The Confucian values concerning the importance of hierarchical relationships and the importance of ancestry mandates the need for ceremonies to mark one's passing from the earth. These services are held at the member's home or at the family temple and this insures the member's loyalty with a particular temple.

In the United States, membership in the BCA temples is much less place oriented nor are they of such long-standing. The history of each Japanese community often revolved around relationships based on family and organizational associations. Scholars, such as Miyamoto (1981), have discussed the numerous types of voluntary associations found there. The Issei generation created organizations such as the Kenjinkai (Prefectural Associations), Nihonjin-kai, Shigin, Utai, Koto, Ikebana, etc. Membership in these organizations were all voluntary and sustained by the cooperative activities of their members. The Nisei generation created the Japanese American Citizen's League, many sports groups such as the Nisei Baseball League, and others of a voluntary membership variety. The Sansei generation appear to be joining their Nisei predecessors into the JACL and as well, creating their own sports leagues organizations and other social institutions.

The religious institutions for the Japanese Americans is also of the voluntary associational type. Perhaps due to the lack of a centuries-old tradition of one's family belonging for generations to a particular temple, the more numerous instances of voluntary and even forced

dispersal during World War II, and the ability to follow employment and educational opportunities outside one's place of residence, the pattern of religious organizational membership is different from Japan. The BCA member temples reflect this social history and many of the temples are of relatively recent vintage as well as being widely dispersed throughout the United States--from New York to Seattle to San Diego to Washington DC through Las Vegas, Nevada. It is fair to say that each independent temple offers religious services and social activities according to the needs of its particular members.

Vital to understanding the BCA and its temple members is the role of its leaders--especially the Kaiyoshi or Rinban. Almost from the first Japanese immigrants to the U.S., various Protestant denominations offered social support services to assist them and to try to bring them into the Christian fellowship. The Buddhist priests felt they had to face this particular challenge. The Protestant missionaries in Seattle or San Francisco, for example, started English language classes or helped gain employment opportunities. The BCA temples rather than becoming known for such activities offered moreso a place where the Issei could meet--either to exchange information about job opportunities or as a meeting place for the Nihonjinkai or Kenjinkai. It also offered a social 'safe-haven' from the obvious forms of discrimination and prejudice that their members faced on the streets of any West Coast town in the early 1900s. And once the women arrived and families were formed, the necessity of a proper religious activity, coupled with filling the social needs of the now growing number of Nisei played a prominent role in the temple activities. Most Buddhist temples started a Nihon Gakko (Japanese language school), Dharma [Saturday or Sunday School] and sponsored athletic events for the young Buddhists and other Japanese Americans.

**WEAK, STRONG TIES and TRUST**

Granovetter's (1973, 1982)<sup>6</sup> work on interpersonal networks offers a bridge between types of personal relationships and macro social patterns. It is the relative strengths of interpersonal ties, which he defines as a "combination of the amount of time, the emotional intensity, the intimacy, and the reciprocal services which characterizes the ties" [1973:1361] to posit their relative social cohesive qualities, either as strong, weak or absent. Everyone has close friends with whom one shares intimate feelings, common experiences, social involvement and often frequent social contact. In addition everyone has acquaintances with whom one interacts, works together, participates in voluntary organizational work but for whom social intimacy or the feeling of closeness is missing. The former are considered to be 'strong' tie relationships, the latter, 'weak' ties. The strength of the weak ties however is that having many acquaintances allows for the creation of social 'bridges' between individuals and different groups while a 'strong' tie relationship is usually very limited in the number of such ties that can be created due to the nature of the relationship itself.

Granovetter asserts that community social activities may be affected by the type of ties. For instance, the Italian community of Boston's West End was characterized as a collection of strong-tie relationships. A function of such ties resulted in the inability for the

entire community to band together to resist 'urban-renewal' imposed by the city. The result of this imposition ultimately destroyed their community. Strong tie networks creates centripetal social forces leading relationships back into the group making it difficult to cooperate or work with persons outside the group. Implicit in this view is the idea of trust--internal in a strong-tie and difficult to offer to others outside the group.

Francis Fukuyama points out that social trust, found in all societies, varies according to its foci. Fukuyama argues that in certain countries such as China or places such as southern Italy, that trust is invested in kinship or family relationships. People here tend to trust relatives or those with whom one has had a long-term relationship and to distrust others outside of this small circle. In Granovetter's term, trust is invested in those with whom one has strong-tie relationship. Other countries, however, such as Germany, the United States and Japan, as Fukuyama asserts, are characterized by having many voluntary associations. Here, members can work cooperatively together on mutually agreed upon projects without having particular intimate relationships outside these associations. Such relationships are characterized by a degree of trust between them to organize and also to work toward mutually agreed upon goals.

Trust is an important feature of a relationship for members of an organization to take its actions and its leaders seriously. Trust is taken here to mean the ability to predict each other's behavior and to influence their action. Strong tie relationships are closely intertwined with mutual trust between leaders and followers. An important question here concerns the way that trust is created and maintained among members who are not in a strong-tie relationship. It is important here to note that Fugita and O'Brien posit the existence of many voluntary associations within the Japanese American community and their ability to work cooperatively with each other.

Vital to the Japanese Americans and our West Coast Survey is our hypothesis concerning the retention and perpetuation of Japanese cultural values brought by the Issei and transmitted through the generations. As Miyamoto (1981) points out, the issue of Japanese ethics and etiquette has been an important source of normative values on the behavior of Japanese Americans. For the Issei then, coming in the main between 1890 and 1924 and from delimited areas of Japan, there was a general consensus concerning these values and norms. Such norms included those concerning what Kitano calls the Enryo Syndrome, while others included proper actions with respect to obligation, status hierarchy and demeanor. In addition, there is a pre-disposition of the members to work together as a group. This latter norm, probably formed from the necessity of a group to produce particular kinds of food crops in Japan, such as rice, required that village members trust one another in order to work productively together. This norm, however, was also brought to the United States and successfully transplanted to allow the Issei to form voluntary groups and to work cooperatively to gain needed access and benefits--to farm land in the face of strong opposition, enter into ethnic economic enclaves such as



barbering or produce markets, and not the least to start and sustain their voluntary religious organizations.

What type of orientation is found in Japan? As Professor Miyamoto points out in the pre-Conference paper, "Japan is surely a collectivistically oriented society, just as China and Korea are, but Japan's relationship patterns must also differ from that of the Chinese and Koreans. . . Professor Chikio Hayashi [observed], that the Japanese people have a capacity for mixing primary and secondary relations." (p.2) Starting with this premise, one can posit that the Japanese temple and Monto [Japanese Buddhist temple congregation] relationship has been long in place, especially in the rural areas, resulting in time-honored and habitual ways of acting for most situations. The trust engendered between Monto members can be hypothesized to be an offshoot of their willingness and ability to work together and to honor their value that the continuation of such groups was vital and required the cooperation of everyone. Even in Japan today, many people travel back to their main homes during the Obon season to honor the spirits of those who have passed before them by offering religious observances to the departed in their homes.

What of the BCA member's relationships? In the United States the start of each BCA temple was a result of a crisis.<sup>7</sup> But once started, sustaining the organization required cooperative action by initially a small group then, increasingly larger numbers with the start of the Nisei generation. Initially and by definition, it was the Issei generation starting each BCA temple as well as the over-arching BCA organization. Today, even the Nisei are now passing the organizational leadership roles to the Sansei and Yonsei.

### CONCLUSION

As stated above, the Japanese Nishi Hongwanji and BCA organizations differ dramatically in its history, social context, and relationships between its members. Yet, the link between the ability of the BCA to survive and flourish seemingly rests in large part because of the cultural norms and values brought with them and transplanted into the American soil both in their family, community organizations and Buddhist religious institutions.

These norms and values appear salient in the analysis of the BCA network. The relational ties found within this institution might now entail more than a two-part division into "strong" or "weak" ties. This feature requires more detailed discussion. Also, trust, appears to be an important value, especially with the Japanese immigrants ability and willingness to create and utilize trusting relationships within the Japanese American community. These features appear to play a vital part in understanding how the BCA has been able to continue and survive through the years.

Our work is clearly before us. Where it will lead is both a challenging and exciting task.

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<sup>1</sup> Fugita, Stephen S. and David J. O'Brien, Japanese American Ethnicity: The Persistence of Community, Seattle: University of Washington Press, 1991.

<sup>2</sup> Membership is defined as husband and wife or single member-- children are not counted. For discussion of this category see Tetsuden Kashima, "The Buddhist Churches of America: Challenges for Change in the 21st Century," The Pacific World, 1990, No. 6, pp. 28-40.

<sup>3</sup> Tetsuden Kashima, Buddhism in America: The Social Organization of an Ethnic Religious Institution, Englewood Cliffs, NJ: Greenwood Press, 1977.

<sup>4</sup> Kashima, 1977, op. cit.

<sup>5</sup> S. Frank Miyamoto, Social Solidarity Among the Japanese in Seattle, Seattle: University of Washington Press, 1981.

<sup>6</sup> Mark S. Granovetter, "The Strength of Weak Ties." American Journal of Sociology, 1973, Vol. 78, Number 6, pp. 1360-1380; Mark Granovetter, "The Strength of Weak Ties: A Network Theory Revisited," in Marsden, Peter V. and Nan Lin, editors, Social Structure and Network Analysis, Beverly Hills: Sage Publication, pp. 105-130, 1982.

<sup>7</sup> See Kashima, 1976, on his discussion of how each temple was started.

# Ethnic Community Involvement and Structural Assimilation

## Among Japanese Americans

Stephen S. Fugita

Japanese Americans occupy a relatively unique position vis-à-vis most other ethnic groups in the United States in that they have maintained high levels of ethnic community involvement despite becoming structurally assimilated into mainstream American life. Most Japanese Americans live in predominantly white neighborhoods, actively participate formally and informally in the affairs of the wider community and currently have high rates of intermarriage with whites and other Asian Americans. At the same time, however, persons in this ethnic group are much more likely to participate in ethnic voluntary organizations than are most European American second and third generation individuals. Thus, most Japanese Americans are still socially tied to each other although they are not embedded in insular ethnic communities as they were before World War II.

### Predispositions and Context

In many ways, it seems most appropriate to conceptualize assimilation and ethnic group cohesiveness as semi-orthogonal processes. Unlike conventional thinking about these two processes, there is no "one-to-one" inverse relationship between assimilation and ethnic group cohesiveness. However, determining the factors that influence both of these processes and how they relate to each other is very complex. Broadly, characteristics that immigrants bring with them from their country of origin such as human capital and social organization are crucial. However, the political and economic structure of the host society receiving the group provides the context in which these two factors must operate. The resultant interaction between the human capital and social organization of the group and the opportunity structure determines the developmental trajectory of the group.

### Social Organization of Japanese Americans

Our fundamental thesis is that both the processes maintaining ethnic community cohesiveness and those encouraging structural assimilation into the larger or host society must be understood in light of the internal social organization of the ethnic group. The social organizational characteristics of any immigrant group can be traced to the core cultural orientation of the group which pre-date immigration to the host society. Further, macrostructural events at the time of immigration influence the ability of the group to utilize this cultural template. For example, war, depression or other political or economic dislocations can seriously reduce what may have otherwise produced a potentially cohesive group. Once in the host society, specific cultural and social organizational elements are retained, modified, or discarded. Those that help the group adapt to its current context are those which tend to be the most persistent.

For the conceptual issues being analyzed, it is suggested that the most revealing comparisons are between the social organization of European peasant immigrant groups on the one hand and groups like the Jews and Japanese on the other. The salient feature of the social organizational forms which most of the European peasant groups brought with them to the United States was that they were almost exclusively familistic and/or village-based. In contrast, groups like the

Japanese and Jews arrived in the New World with a great deal of experience relating to fellow ethnic group members in more expansive social organizational forms which extended beyond the boundaries of kin and village. In short, these groups had established a sense of "peoplehood" long before immigration to the United States.

Most significant, both the Jews and the Japanese possessed social organizational forms that allowed them to utilize their sense of peoplehood to develop practical mechanisms for coping with day-to-day problems. In the case of the Japanese, the principles of the "iemoto" provided a blueprint for the development of social organizational mechanisms which helped deal with both economic and non-economic affairs. This perspective ties individuals together in ever-larger groupings. Thus, the Issei came to the US with the worldview that individuals should have associational ties outside of their immediate family and kin. Because these relationships have "psuedo-kinship" qualities, they provide some of the psychological benefits of kinship relationships as well as the associated social responsibility burdens. Francis Hsu refers to these kinds of relationships as "kin-tract" because they have both kinship as well contractual qualities.

Japanese Americans have discarded most of the hierarchical features of the iemoto because they violate the unspoken American norm of casual equalitarianism. They have, on other hand, retained to a large degree, many of the Japanese social perspectives that stress the importance of the group as contrasted with the individual. Thus, in contemporary Japanese American groups social harmony and taking account of the other is more strongly emphasized than in mainstream American groups. In particular, verbal conflict is minimized which leads to an interpersonal style that discourages spontaneity but encourages a clear leadership structure and consensus approaches to decision making.

One example of these principles is the Japanese American Citizens League (JACL). This group was formed in 1930 by American born Japanese to combat discrimination against the group. Although it has recently lost membership, it remains the largest Asian American organization. The organization has chapters throughout the United States. Many of the personal relationships within the group have the quality of being "kin-tractual" in nature.

### Consequences of Peoplehood

The principles that have been discussed that increase the solidarity of ethnic groups have had two critical long-range consequences for the survival of community life in the face of structural assimilation pressures. The first is that ethnic groups which arrived with a clear sense of peoplehood and experience with non-kin social organizational mechanisms have had a distinct advantage over groups which were exclusively familistic and/or village oriented in developing voluntary associations and other vehicles which can link fellow ethnics together. The second important consequence of the different bases of social organization pertains to their compatibility with structural association.

In many European ethnic groups, individuals faced what Norbert Wiley terms as an "ethnic mobility trap" insofar as they had to make a choice between involvement in two incompatible social networks; strong tie cliques within their ethnic communities versus weak tie associations with the larger society which are necessary for upward mobility and structural assimilation. Individuals in groups such as Jews and Japanese have, of course, faced similar difficult choices, including the costs and benefits of moving out of familiar urban (in the case of Jews) or rural (in

the case of the Japanese) ghettos. However, because ethnic community solidarity in these latter groups rests on principles of social organization in addition to strong tie cliques (such as voluntary association memberships) the movement of individuals away from exclusively familistic or village oriented relationships is not as destructive to ethnic cohesiveness.

The ability of Japanese Americans to form and maintain voluntary organizations has been crucial for their accommodation to the American context. It has allowed them to make collective responses to exigencies that were much more effective than individual ones. For example, given that the immigrant generation faced heavy discrimination in employment, most became self-employed small businessmen, particularly in agriculture. What was critical for their adaptation was the ability to form relationships within the ethnic group. In farming, they often created a "vertically integrated ethnic economy." A Japanese grower would sell his produce to a Japanese packer-shipper who would sell to a Japanese fruit stand or grocery store owner. These economic ties reinforced social ones.

Today, these economic ties have been significantly reduced and there has been a concomitant reduction in ethnic group cohesiveness. After World War II, with the reduction of discrimination, most Japanese Americans took jobs which became available in the larger society. Nonetheless, the Japanese American community is still highly organized with a wide variety of voluntary organizations. As previously noted, a key factor which binds them together is their unique interpersonal style which is based upon modified Japanese social norms. It is an open question how long this factor will continue to keep the group cohesive.

### 3. 調査票（最終版）

注. 各項目の先頭の（H 番号）は、1988 年ハワイ調査における項目番号であり、# 番号は「日本人の国民性」調査の項目番号であり、これらは参考のため、本来の調査票に追加記入したものである。

10/6/98

#### Comparative Studies of National Character, JA

Seattle, WA and San Jose, CA

Date of Interview \_\_\_\_\_

Time Interview Began: \_\_\_\_\_ A.M. \_\_\_\_\_ P.M.

Place of Interview: 1) \_\_\_\_\_ R's home 2) \_\_\_\_\_ NDPC 3) \_\_\_\_\_ JARC/M 4) \_\_\_\_\_ Other

Gender (NOTE): 1) \_\_\_\_\_ Female 2) \_\_\_\_\_ Male

Respondent ID# \_\_\_\_\_

Interviewer's Name: \_\_\_\_\_

*Thank you very much for your willingness to participate in this important survey. As you know, this survey is examining people's social attitudes and the ways they see the world. The project is sponsored by the Institute of Statistical Mathematics in Tokyo and funded by the Monbusho-the Japanese Ministry of Culture and Education. Faculty involvement comes from the University of Washington and Santa Clara University.*

*You have been chosen at random so that we can get an unbiased picture of the community. Moreover, your responses will be kept anonymous and confidential. You will not be identified by name with any response and your name will be removed from your answers when they are entered into the computer.*

*I want to emphasize that your participation is completely voluntary. If I ask a question that you don't want to answer, let me know and we'll skip over it. Again, most of the questions are about your attitudes or views about issues, particularly social ones. I think you'll find them interesting and will want to give them careful thought.*

*If you do not understand a question, please ask me to repeat it. You may feel that some of these questions repeat themselves in a more or less different form, but please bear with us and respond to each question separately. To make it easier to answer some of the questions that have many possible responses, we've made cards with the response choices on them. I will hand each one to you as we get to the appropriate question. Just tell me the number of the answer you choose.*

*Do you have any questions up to this point? If not, I'd like to begin by asking you some background questions.*

(H77) Q1. What month and year were you born? \_\_\_\_\_  
(MONTH) (YEAR)

(H79) Q2. Where were you born (city and state)? \_\_\_\_\_  
(CITY) (STATE) (COUNTRY IF NOT U.S.)

(H83) Q3. Are you currently---married, living together, widowed, divorced, separated, or have you never been married?

- 1 \_\_\_\_\_ Married
- 2 \_\_\_\_\_ Living together
- 3 \_\_\_\_\_ Widowed
- 4 \_\_\_\_\_ Divorced
- 5 \_\_\_\_\_ Separated
- 6 \_\_\_\_\_ Never been married (SKIP TO Q5)
- 9 \_\_\_\_\_ No answer (SKIP TO Q5)

Q4. What is (was) the ethnic background of your spouse?

- 0 \_\_\_\_\_ Japanese American or Japanese
- 1 \_\_\_\_\_ Other Asian Pacific American (ASK SPECIFIC ETHNICITY) \_\_\_\_\_
- 2 \_\_\_\_\_ Latino (ASK SPECIFIC ETHNICITY) \_\_\_\_\_
- 3 \_\_\_\_\_ African American (ASK SPECIFIC ETHNICITY) \_\_\_\_\_
- 4 \_\_\_\_\_ European American (ASK SPECIFIC ETHNICITY) \_\_\_\_\_
- 5 \_\_\_\_\_ Other (SPECIFY) \_\_\_\_\_
- 8 \_\_\_\_\_ Don't know
- 9 \_\_\_\_\_ Not applicable

*Now I have some questions about your education.*

(H81) Q5. What was the highest grade you completed in elementary or high school? (CODE EXACT GRADE) \_\_\_\_\_

(H81) Q6. Did you go to college? If yes, how many years of college for credit have you completed---not including schooling such as business college, technical or vocational school?

- 1 \_\_\_\_\_ Years
- 9 \_\_\_\_\_ Other (SPECIFY) \_\_\_\_\_

(H81) Q7. Do you have any college degrees? (IF YES: ASK "What degree or degrees?") CODE HIGHEST DEGREE EARNED) \_\_\_\_\_

*Here are some questions about your work or job history.*

(H82) Q8. Last year (1997), were you employed, partially employed, unemployed, retired, not employed or in some other status?

- 1  Employed full-time
- 2  Employed part-time (SPECIFY NO. OF HOURS PER WEEK) \_\_\_\_\_
- 3  Unemployed
- 4  Retired
- 5  Not employed
- 6  Other (SPECIFY) \_\_\_\_\_

(H82) Q9. What is (was) your main job? (IF NOT NOW EMPLOYED BUT WAS PREVIOUSLY, ASK "What was your last main job?" IF TWO JOBS, DETERMINE WHICH IS THE MAIN ONE. PROBE CAREFULLY FOR SPECIFIC JOB, E.G., LATHE OPERATOR, BANK TELLER, ETC.)

\_\_\_\_\_

(H82) Q10. IF ALREADY ANSWERED, CODE WITHOUT ASKING: Are (Were) you self-employed or do (did) you work for someone else?

- 1  Self-employed
- 2  Work for someone else
- 3  Both self-employed and work for someone else
- 4  Other (SPECIFY) \_\_\_\_\_

*Now I would like to move on to some questions about being Japanese American.*

(HJ07) Q11. Are you a Kibei, Nisei, Sansei, Yonsei or mixed generations?

- 1  Issei
- 2  Kibei
- 3  Nisei
- 4  Sansei
- 5  Yonsei
- 6  Mixed generations (e.g., Nisei mother, Issei father) (SPECIFY) \_\_\_\_\_
- 7  Other (SPECIFY) \_\_\_\_\_

(HJ16) Q12. Which of the following statements best describes your closest friends?

- 1  All of my closest friends are Japanese American or Japanese
- 2  Most of my closest friends are Japanese American or Japanese
- 3  Some of my closest friends are Japanese American or Japanese but I have some that are not Japanese American or Japanese
- 4  Most of my closest friends are not Japanese American or Japanese
- 5  None of my closest friends are Japanese American or Japanese
- 6  Other (SPECIFY) \_\_\_\_\_
- 9  Don't know



(HJ13) Q13. Think of your current three best friends. How many are Japanese Americans?

- 0 \_\_\_\_\_ None
- 1 \_\_\_\_\_ One
- 2 \_\_\_\_\_ Two
- 3 \_\_\_\_\_ Three

(HJ18) Q14. If you are employed, which one of the following statements best describes your co-workers or colleagues at the place where you work?

- 1 \_\_\_\_\_ All of my co-workers are Japanese American or Japanese
- 2 \_\_\_\_\_ Most of my co-workers are Japanese American or Japanese
- 3 \_\_\_\_\_ Some of my co-workers are Japanese American or Japanese but some are not
- 4 \_\_\_\_\_ Most of my co-workers are not Japanese American or Japanese
- 5 \_\_\_\_\_ None of my co-workers are Japanese American or Japanese
- 6 \_\_\_\_\_ Other (SPECIFY) \_\_\_\_\_
- 9 \_\_\_\_\_ Don't know

Q15. (HAND R CARD Q15) Please read through this list and tell me, which of these kinds of organizations you currently belong to, if any. Give the name of each organization you belong to. Is the membership mainly Japanese American, Asian Pacific American, or non-Asian American? (REPEAT QUESTION FOR ALL ORGANIZATION TYPES ON LIST)

<u>Type of Org.</u>	<u>Organizations</u>	<u>1-JA</u>	<u>2-APA</u>	<u>3-NON-APA</u>
a. Church or Church Connected	_____	_____	_____	_____
b. Business or Professional	_____	_____	_____	_____
c. Labor Union	_____	_____	_____	_____
d. Veterans	_____	_____	_____	_____
e. Fraternal (e.g., Kiwanis, Lions)	_____	_____	_____	_____
f. Cultural or Arts	_____	_____	_____	_____
g. Political (e.g., Democratic, JACL)	_____	_____	_____	_____
h. Neighborhood (e.g., (e.g., homeowners)	_____	_____	_____	_____
i. Civic/Welfare	_____	_____	_____	_____
j. Community	_____	_____	_____	_____
k. Parent-Teacher	_____	_____	_____	_____
l. Country Club	_____	_____	_____	_____
m. Other (SPECIFY)	_____	_____	_____	_____

Q16. Which group are you most involved with? \_\_\_\_\_

(HJ17) Q17. Overall, what is the ethnic makeup of the organizations that you belong to?

- 1 \_\_\_\_\_ Members of the organizations I belong to are mostly Japanese Americans
- 2 \_\_\_\_\_ Members of the organizations I belong to are generally ethnically mixed.
- 3 \_\_\_\_\_ Members of the organizations I belong to are mostly Euro-American.
- 4 \_\_\_\_\_ Other (SPECIFY) \_\_\_\_\_
- 9 \_\_\_\_\_ Don't know

Q18. (HAND R CARD Q18) How much do you feel a part of the Japanese American community in this area? A great deal, quite a bit, somewhat, very little, or not at all?

- 1 \_\_\_\_\_ A great deal
- 2 \_\_\_\_\_ Quite a bit
- 3 \_\_\_\_\_ Somewhat
- 4 \_\_\_\_\_ Very little
- 5 \_\_\_\_\_ Not at all
- 9 \_\_\_\_\_ Not applicable

#3.1a (H62a) Q19. I would like to ask you a few questions about religion. Do you have any personal religious faith?

- 1 \_\_\_\_\_ Yes
- 2 \_\_\_\_\_ No (SKIP TO Q23)
- 9 \_\_\_\_\_ Don't know

#3.1b (H62b) Q20. If yes, what religion is this?

- 0 \_\_\_\_\_ Buddhism
- 1 \_\_\_\_\_ Protestantism
- 2 \_\_\_\_\_ Catholicism
- 3 \_\_\_\_\_ Judaism
- 4 \_\_\_\_\_ Other (SPECIFY) \_\_\_\_\_

Q21. Are you a member of any particular church or temple?

- 0 \_\_\_\_\_ No (SKIP TO Q23)
- 1 \_\_\_\_\_ Yes
- 2 \_\_\_\_\_ Other (SPECIFY) \_\_\_\_\_

Q22. Does this church or temple have a predominantly Japanese American or non-Japanese American membership?

- 1 \_\_\_\_\_ Japanese American
- 2 \_\_\_\_\_ Non-Japanese American
- 3 \_\_\_\_\_ Other (SPECIFY) \_\_\_\_\_

#3.2 (H63) Q23. Without reference to any of the established religions, do you think that a religious attitude is important or not?

- 1  Important
- 2  Not important
- 3  Other (SPECIFY) \_\_\_\_\_
- 9  Don't know

#3.3 (H64) Q24. Some people say that although there are many different religions in the world, each with their own beliefs, their teachings really amount to the same thing. Would you agree with this or disagree?

- 1  Agree
- 2  Disagree
- 3  Other (SPECIFY) \_\_\_\_\_
- 9  Don't know

(HJ01) Q25. Do you regularly read a Japanese American newspaper other than the Pacific Citizen (such as the North American Post or Hokubei Mainichi)?

- 0  No
- 1  Yes
- 2  Sometimes
- 3  Other (SPECIFY) \_\_\_\_\_

Q26. Do you attend at least one kenjinkai or kenjinkai-related event (e.g., a meeting, picnic), every year?

- 0  No
- 1  Yes
- 3  Other (SPECIFY) \_\_\_\_\_

Q27. I'm going to mention a number of different situations and I'd like you to tell me in which, if any, of them you see a difference between Japanese American and Caucasian ways of doing things. Do you see a difference in . . . . .

	<u>0-NO</u>	<u>1-YES</u>	<u>8-DK</u>	<u>9-OTHER</u>
A. Day-to-day business activities	_____	_____	_____	_____
B. Social activities	_____	_____	_____	_____
C. Church-related activities	_____	_____	_____	_____
D. Dealings with family and relatives	_____	_____	_____	_____

(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

	<u>0-JA</u>	<u>1-NON-JA</u>	<u>9-OTHER</u>
A. Asian Food Store	_____	_____	_____
B. Grocery Store	_____	_____	_____
C. Restaurant	_____	_____	_____
D. Medical Doctor	_____	_____	_____
E. Dentist	_____	_____	_____
F. Optometrist/Optician	_____	_____	_____
G. Lawyer	_____	_____	_____
H. Service Station/Garage	_____	_____	_____
I. Drug Store	_____	_____	_____
J. Insurance Agency	_____	_____	_____
K. Other Retail Business	_____	_____	_____
L. Other Professional	_____	_____	_____

Q29. As an adult, how much discrimination have you experienced because of your Japanese background? Would you say none, a minimal amount, quite a bit, or a great deal?

0 \_\_\_\_\_ None

1 \_\_\_\_\_ Minimal amount

2 \_\_\_\_\_ Quite a bit

3 \_\_\_\_\_ A great deal

4 \_\_\_\_\_ Other (SPECIFY) \_\_\_\_\_

Q30. Why did you answer this way? \_\_\_\_\_

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Q31. (HAND R CARD Q31) Currently, in areas like Los Angeles and San Francisco where Japanese American basketball teams and leagues are popular, there is controversy over whether youth of other ethnicities should be allowed to play. What is your feeling about this issue?

- 1 \_\_\_\_\_ Only persons with some Japanese ancestry should be allowed to play
- 2 \_\_\_\_\_ Should limit the number of non-Japanese to a small specific number or specific percentage
- 3 \_\_\_\_\_ The teams and leagues should be open to everyone
- 4 \_\_\_\_\_ Other (SPECIFY) \_\_\_\_\_

Q32. Why do you feel this way about the sports teams? \_\_\_\_\_

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Q33. If it becomes necessary for you to live in an assisted living or a nursing facility, would you prefer it be Japanese American or mainstream American?

- 1 \_\_\_\_\_ Japanese American
- 2 \_\_\_\_\_ Mainstream American
- 3 \_\_\_\_\_ Doesn't matter
- 4 \_\_\_\_\_ Other (SPECIFY) \_\_\_\_\_

Q34. Why did you answer the question about the assisted living or nursing facility the way you

did? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

*(HAND R Q35 THROUGH Q50 SHEETS) Now I'd like to ask you to answer the next set of questions on your own. The questions all have the same format. If you strongly disagree with the statement, circle 1, if you disagree circle 2, if you somewhat disagree circle 3, and so on. When you have answered all of the questions, just hand the sheets back to me. Do you have any questions?*

Respondents ID# \_\_\_\_\_

### Self-Administered Questions

On the following questions, please circle the response that best represents your feeling. For example, if you “Somewhat Agree” with the statement, circle “5” If you have any questions, just ask me.

Q35. When I am with others, I express my true feelings rather than try to make others comfortable.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q36. I dislike being in organizations where the responsibility for leadership is unclear.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q37. When discussing issues, I tend to say the first thing that comes into my head.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q38. I find myself feeling more socially awkward when I am in the company of non-Japanese Americans than when in the company of Japanese Americans.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q39. When I am in a strange group, it takes me a long time to be able to express my thoughts.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7



Q40. At times, I am overly concerned with trying to anticipate the needs of the other person.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q41. In meetings, I express my views regardless of whether others agree with them.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q42. I feel most socially at ease when I am in the company of fellow (Nisei/Sansei/Yonsei – your generation).

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q43. When in a group, which must make a decision, I am the type to try to find a position that everyone (or nearly everyone) can support.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q44. When working on a difficult task, I prefer working alone rather than in a group.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q45. I prefer groups where, to decide issues, everyone has their say and then votes as opposed to discussing things until a consensus is reached.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q46. I like working in groups where there is a clear leadership structure.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q47. A good leader always tries to achieve consensus with his or her followers rather than just telling them what to do.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q48. I prefer working in a group where everyone agrees on the decision rather than where decisions are made by majority vote.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q49. When I am with non-Japanese Americans, I tend to talk less than when I am with Japanese Americans.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q50. I feel more comfortable working with other people to solve a difficult problem rather than working on my own.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

When you are finished, please hand these questions back to the interviewer.

*Thank you. Now I'd like to continue asking you questions. Most of these have to do with Japanese values and cultural practices.*

#4.11(H11) Q51. Would you say you are, on the whole, more inclined than the average American to respect your ancestors or less?

- 1  More than the average American
- 2  Less than the average American
- 3  Average
- 4  Other (PLEASE SPECIFY) \_\_\_\_\_
- 5  Don't know

#4.10 (H12) Q52. 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?

- 1  Would adopt in order to keep the family line
- 2  Would not adopt
- 3  Depends
- 4  Other (PLEASE SPECIFY) \_\_\_\_\_
- 5  Don't know

Q53. (HAND R CARD Q53) During the last four weeks have you suffered from any of the following (READ EACH IN TURN)?

		<u>Yes</u>	<u>No</u>	<u>Don't know</u>
#2.80A	1. Headaches/migraines	1	2	3
#2.80B	2. Backaches	1	2	3
#2.80C	3. Nervousness	1	2	3
#2.80D	4. Depression	1	2	3
#2.80E	5. Insomnia	1	2	3

#2.8 (H18) Q54. 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?

- 1  Continue to work
- 2  Stop working
- 3  Other (PLEASE SPECIFY) \_\_\_\_\_
- 4  Don't know

#7.24 (H20) Q55. (HAND R CARD Q55) Here are some of the things people usually take into account in relation to their work. Which one would you personally place first?

- 1  A good salary so that you do not have any worries about money
- 2  A safe job with no risk of closing down or unemployment
- 3  Working with people you like
- 4  Doing an important job which gives you a feeling of accomplishment
- 5  Other (PLEASE SPECIFY) \_\_\_\_\_
- 6  Don't know

#2.4 (H22) Q56. (HAND R CARD Q56) There are all sorts of attitudes toward life. Which one of the following statements would you say comes closest to your way of life?

- 1  Work hard and get rich
- 2  Study earnestly and make a name for yourself
- 3  Don't think about money or fame; just live a life that suits your own taste
- 4  Live each day as it comes, cheerfully and without worrying
- 5  Resist all evils in the world and live a pure and just life
- 6  Never think of yourself, give everything in service of society
- 7  Other (PLEASE SPECIFY) \_\_\_\_\_
- 8  Don't know

#2.3F (H23) Q57. (HAND R CARD Q57) How do you feel about the quality of life in the area where you live?

- 1  Very satisfied
- 2  Fairly satisfied
- 3  Fairly dissatisfied
- 4  Very dissatisfied
- 5  Don't know

Q58. (HAND R CARD Q58) Using this scale, where '7' is "very important," and '1' is "not important at all," can you tell me how important each of the following is to you?

		Not important at all					Very important		Not applicable
		1	2	3	4	5	6	7	8
#5.81A(H27a)	1. Your immediate family and children, if you have any	1	2	3	4	5	6	7	8
#5.81B(H27b)	2. Career and work	1	2	3	4	5	6	7	8
#5.81C(H27c)	3. Free time and relaxation	1	2	3	4	5	6	7	8
#5.81D(H27d)	4. Friends and acquaintances	1	2	3	4	5	6	7	8
#5.91E(H27e)	5. Parents, brothers, sisters, and other relatives	1	2	3	4	5	6	7	8
#5.81F(H27f)	6. Religion and church	1	2	3	4	5	6	7	8
#5.91G(H27g)	7. Politics	1	2	3	4	5	6	7	8

#2.3C (H28) Q59. (HAND R CARD Q59) 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? Just call off the letter which comes closest to your feelings.

- 1  Completely satisfied
- 2  Somewhat satisfied
- 3  Neither completely satisfied nor completely dissatisfied (neutral)
- 4  Somewhat dissatisfied
- 5  Completely dissatisfied
- 6  Other (PLEASE SPECIFY) \_\_\_\_\_
- 7  Don't know

#7.1 (H32) Q60. 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?

- 1  Agree
- 2  Disagree
- 3  Undecided/it depends
- 4  Other (PLEASE SPECIFY) \_\_\_\_\_
- 5  Don't know

#4.5 (H33) Q61. In bringing up children of elementary school age, some people think they should be taught as early as possible that money is one of the most important things in life. Do you agree with this or not?

- 1  Agree
- 2  Disagree
- 3  Undecided/it depends
- 4  Other (PLEASE SPECIFY) \_\_\_\_\_
- 5  Don't know

#8.1B (H34) Q62. 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?

- 1  Agree
- 2  Disagree
- 3  Undecided/it depends
- 4  Other (PLEASE SPECIFY) \_\_\_\_\_
- 5  Don't know

#2.1 (H35) Q63. If you think something 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?

- 1  Go ahead even if contrary
- 2  Follow custom
- 3  Undecided/it depends
- 4  Other (PLEASE SPECIFY) \_\_\_\_\_
- 5  Don't know

#7.2 (H36) Q64. Some people say that no matter how mechanized the world gets, nothing can reduce the richness of human feelings. Do you agree with this opinion, or do you disagree?

- 1  Agree
- 2  Disagree
- 3  Undecided/it depends
- 4  Other (PLEASE SPECIFY) \_\_\_\_\_
- 5  Don't know

#4.30 (H37) Q65. Do you agree with the following statement: "Home is the only place where I can relax and feel good"?

1  Yes

2  No

3  Other (PLEASE SPECIFY) \_\_\_\_\_

4  Don't know

#4.4 (H40) Q66. 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 to be true. Do you think it is better for the parent to tell the child the truth, or to deny it?

1  Tell the truth

2  Deny it

3  Other (PLEASE SPECIFY) \_\_\_\_\_

4  Don't know

#5.1(H41) Q67. (HAND R CARD Q67) 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?

1  Leave everything and go back home

2  However worried he might be about Mr. B, he should go to the meeting

3  Other (PLEASE SPECIFY) \_\_\_\_\_

4  Don't know

#5.1b (H42) Q68. (HAND R CARD Q68) The last question supposed that Mr. B had taken him in as an orphan in his youth and brought him up. Suppose that it was his real father who was seriously ill. Which would have been your answer then?

1  Leave everything and go back home

2  However worried he might be about his father, he should go to the meeting

3  Other (PLEASE SPECIFY) \_\_\_\_\_

4  Don't know

#2.5 (H43) Q69. (HAND R CARD Q69) Here are three opinions about man and nature. Which one of these do you think is closest to the truth?

1  In order to be happy, man must follow nature

2  In order to be happy, man must make use of nature

3  In order to be happy, man must conquer nature

4  Other (PLEASE SPECIFY) \_\_\_\_\_

5  Don't know

#7.4 (H44) Q70. (HAND R CARD Q70) Please choose from among the following statements the one with which you agree the most.

- 1  If individuals are made happy, then and only then will the country as a whole improve
- 2  If the country as a whole improves, then and only then can individuals be made happy
- 3  Improving the country and making individuals happy are the same thing
- 4  Other (PLEASE SPECIFY) \_\_\_\_\_
- 5  Don't know

#5.1d (H45) Q71. (HAND R CARD Q71) If you were asked to choose the two most important items listed on this card, which two would you choose?

- 1  Respect for parents
- 2  Repaying people who have helped you in the past
- 3  Respect for the rights of the individual
- 4  Respect for the freedom of the individual
- 5  Other answers (PLEASE SPECIFY) \_\_\_\_\_
- 6  Don't know

#5.6h (H46) Q72. (HAND R CARD Q72) Whom do you consider more desirable as a person?

- 1  Mr. S who is friendly and can be counted on to help others but is not an efficient worker
- 2  Mr. T who is an efficient worker but is indifferent to the worries and affairs of others
- 3  Other (PLEASE SPECIFY) \_\_\_\_\_
- 4  Don't know

#2.2b (H47) Q73. (HAND R CARD Q73) Which of the two people described on this card would you like best?

- 1  A person who stresses his/her own principles rather than achieving a consensus among other group members
- 2  A person who stresses the importance of achieving a consensus among group members rather than maintaining his/her own principles
- 3  Other (PLEASE SPECIFY) \_\_\_\_\_
- 4  Don't know

#5.1c1(H48) Q74. (HAND R CARD Q74) 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?

- 1  One with the highest grade
- 2  Your relative
- 3  Other (PLEASE SPECIFY) \_\_\_\_\_
- 4  Don't know

#5.1c2 (H49) Q75. (HAND R CARD Q75) In the last question we supposed that the one getting the second highest grade was your relative. Suppose that the one who got the second highest grade was the son of parents to whom you felt indebted. Which person would you employ?

- 1  One with the highest grade
- 2  Son of your benefactor
- 3  Other (PLEASE SPECIFY) \_\_\_\_\_
- 4  Don't know

#5.6 (H50) Q76. (HAND R CARD Q76) Suppose you are working in a firm. Which of the following department chiefs would you prefer to work under?

- 1  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 work.
- 2  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 work
- 3  Other (PLEASE SPECIFY) \_\_\_\_\_
- 4  Don't know

#2.12 (H51) Q77. Would you say that most of the time, people try to be helpful, or that they are mostly just looking out for themselves?

- 1  Try to be helpful
- 2  Looking out for themselves
- 3  Other (PLEASE SPECIFY) \_\_\_\_\_
- 4  Don't know

#2.12c (H53) Q78. Generally speaking, would you say that most people can be trusted or that you can't be too careful in dealing with people?

- 1  Can be trusted
- 2  Can't be too careful
- 3  Other (PLEASE SPECIFY) \_\_\_\_\_
- 4  Don't know

Q79. (HAND R CARD 79) Using the answers on this card, would you tell me how much you agree or disagree with the following statements (READ EACH IN TURN).

		Strongly agree	Agree to some extent	Disagree to some extent	Strongly disagree	Don't know
#7.83	1. There are some illnesses that are better treated by methods that modern medicine does not recognize	1	2	3	4	5



#7.84	2. Some day science will permit the complete understanding of the functioning of the human mind	1	2	3	4	5
#7.85	3. Most of the social and economic problems we face today will be resolved by the advancement of science and technology	1	2	3	4	5

Q80. (HAND R CARD Q80) How likely do you think it is that we will see each of the following things in the next 25 years? Very likely, possible but not too likely, or not at all likely (READ EACH IN TURN).

		<u>Very likely</u>	<u>Possible but not too likely</u>	<u>Not at all likely</u>	<u>Don't know</u>
#7.86a	1. A safe method for the long term storage or disposal of waste products from nuclear power plants	1	2	3	4
#7.86b	2. A cure for common forms of cancer	1	2	3	4
#7.86c	3. A cure for senility	1	2	3	4
#7.86d	4. People living in space stations	1	2	3	4

Q81. (HAND R CARD Q81) Would you say that you have a favorable or unfavorable opinion towards each of the following ideas? (READ EACH IN TURN)

		<u>Favorable opinion</u>	<u>It depends</u>	<u>Unfavorable opinion</u>	<u>Don't know</u>
#8.2e(H67a)	1. Democracy	1	2	3	4
#8.2f(H67b)	2. Capitalism	1	2	3	4
#8.2h(H67c)	3. Socialism	1	2	3	4
#8.2g(H67d)	4. Liberalism	1	2	3	4
(H67e)	5. Conservatism	1	2	3	4

Q82. (HAND R CARD Q82) In your unit, what qualifications should a good leader have?  
Please select the three most important ones.

- 1 \_\_\_ Technical expertise
- 2 \_\_\_ Fair to workers
- 3 \_\_\_ Respected and liked by workers
- 4 \_\_\_ Serious, responsible
- 5 \_\_\_ Good outside relations, know a lot of people
- 6 \_\_\_ Sincere toward colleagues
- 7 \_\_\_ Decisive, resolute
- 8 \_\_\_ Good judgment
- 9 \_\_\_ Bring benefits to workers
- 10 \_\_\_ Seniority
- 11 \_\_\_ Good class background
- 12 \_\_\_ Nothing/Don't know

Q83 (HAND R CARD Q83) The next statements are comments made by two airline companies about airplane safety. Which one most closely reflects your feeling?

- 1 \_\_\_ Airline A: Our company has never had a major accident or crash. As our record shows, our company's airplanes are absolutely safe.
- 2 \_\_\_ Airline B: Our company takes accidents very seriously. We pay special attention to avoiding accidents and we make every effort to adopt prudent policies.
- 3 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_

(H88) Q84. Have you ever visited Japan?

- 1 \_\_\_ No (SKIP TO Q86) 87
- 2 \_\_\_ Yes, once
- 3 \_\_\_ Yes, 2-5 times
- 4 \_\_\_ Yes, 6-10 times
- 5 \_\_\_ Yes, 11 or more times
- 6 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 7 \_\_\_ Don't know

(HJ11) Q85. Have you ever lived in Japan for any length of time?

- 1 \_\_\_ No
- 2 \_\_\_ Yes (IF YES, "how long have you lived there?") \_\_\_\_\_
- 3 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 4 \_\_\_ Don't know

Q86. Have you ever attended school in Japan? If yes, how many years did you complete?

- 1 \_\_\_ No
- 2 \_\_\_ Years (PLEASE SPECIFY)

(HJ09) Q87. How well do you use Japanese?

- 1 \_\_\_ Fluently
- 2 \_\_\_ Passably
- 3 \_\_\_ I can understand it, but I cannot speak it
- 4 \_\_\_ Very poorly
- 5 \_\_\_ Not at all
- 6 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_

Q88. (HAND R CARD Q88) In which of these groups did your total annual family income (individual income if single or both spouses if married), from all sources, fall last year before taxes? Just tell me the number.

- |                          |                               |
|--------------------------|-------------------------------|
| 1 ___ Under 9,999        | 10 ___ \$90,000 to \$99,999   |
| 2 ___ \$10,000 to 19,999 | 11 ___ \$100,000 to \$119,999 |
| 3 ___ \$20,000 to 29,999 | 12 ___ \$120,000 to \$139,000 |
| 4 ___ \$30,000 to 39,999 | 13 ___ \$140,000 to \$159,000 |
| 5 ___ \$40,000 to 49,999 | 14 ___ \$ Over \$160,000      |
| 6 ___ \$50,000 to 59,999 | 15 ___ No answer              |
| 7 ___ \$60,000 to 69,999 | 16 ___ Don't know             |
| 8 ___ \$70,000 to 79,999 | 17 ___ Not applicable         |
| 9 ___ \$80,000 to 89,999 |                               |

*Thank you very much for your help with this long interview. We hope you found it interesting. Obviously, without all of the help from individuals like yourself in the Japanese community, this project would not be possible. It is our feeling that these things should be documented both for future generations of Japanese Americans and the general public.*

*Would you like a summary of the findings? We would be happy to send you a copy as soon as it is available. If so, please write your name and address on this card.*

Interview Ended: \_\_\_ A.M.                      \_\_\_ P.M.

(INTERVIEWER: NOTE THE FOLLOWING ITEM, DO NOT ASK R)

Q89. Cooperativeness of R:

- 1 \_\_\_ Very cooperative
- 2 \_\_\_ Cooperative
- 3 \_\_\_ Indifferent (EXPLAIN) \_\_\_\_\_
- 4 \_\_\_ Uncooperative (EXPLAIN) \_\_\_\_\_

Q90. During the interview, did the interviewee ask you to show him/her the questionnaire? (Not the cards but the actual questionnaire itself?)

- 1 \_\_\_ Yes
- 2 \_\_\_ No



**Q58. Using this scale, where '7' is "very important," and '1' is "not important at all," can you tell me how important each of the following is to you?**

	<b>Not important at all</b>			<b>Very important</b>				<b>Not applicable</b>
	1	2	3	4	5	6	7	8
<b>1. Your immediate family and children, if you have any</b>	1	2	3	4	5	6	7	8
<b>2. Career and work</b>	1	2	3	4	5	6	7	8
<b>3. Free time and relaxation</b>	1	2	3	4	5	6	7	8
<b>4. Friends and acquaintances</b>	1	2	3	4	5	6	7	8
<b>5. Parents, brothers, sisters, and other relatives</b>	1	2	3	4	5	6	7	8
<b>6. Religion and church</b>	1	2	3	4	5	6	7	8
<b>7. Politics</b>	1	2	3	4	5	6	7	8

面接調査の提示カードの例 (実物大, 青色地に黒字)

## 4. サンプリング手続き

米国西海岸日系人調査手続き作成日時：00/03/03 16:32

### 米国西海岸日系人調査(1998年度)のサンプリング手続き

米国では、日系人のみのサンプリングリストを、既存の資料から直ちに作成することは難しく、我々は独自に以下の様な手続きをとった。

#### 1. サンプリングのための元となる台帳：選挙人登録名簿

1990年国勢調査によると、Washington州 King郡の住民数は、1,507,319名（内、外国生まれは9.3%）で、その中で日系人は21,167名とされる。California州 Santa Clara郡の住民数は、1,599,604名で、その中で日系人は26,516名とされる。

各々の選挙管理事務所で、最新の選挙人（18歳以上の男女）登録名簿に基づいて、登録者の名前、住所の情報を集積した台帳に電話番号等の情報を付加して、現地の民間会社、King郡ではLabels & Lists Inc.（住所 2500-116<sup>th</sup> Avenue N.E. Bellevue, Washington 98004 電話 1-800-842-List Fax 206/822-0264）、Santa Clara郡ではVoter Contact Servicesが販売しているのを、これを利用する。（選挙人名簿の登録者の総数は、King郡約96万人、Santa Clara郡約72万人。）推定登録率は、King郡は米国全体の平均（1980年代半ばで70%以下といわれている）と比べてかなり高く、90%程度、特に日系人は高く96%程度（L&L社が最終的に我々に提出した1998年の日系アメリカ人の選挙人登録者数は約11,700名）と推定され、一方でSanta Clara郡は近隣にシリコン・バレーなどの最先端情報産業が中心で多国籍企業の多い地域などもあり、住民の移動率が高く、また「住民」としては登録されない居住者も多く、地方の政治意識は必ずしも高くないのか、80%あるいはそれ以下かと思われる（VCS社が最終的に我々に提出した日系人のリストは10,652名）。

#### 2. 日系人名の抽出

現地日系人の研究協力者 Frank Miyamoto, Washington 大学名誉教授、Tetsuden Kasima, Washington 大学準正教授、Steve Fugita, Santa Clara 大学教授により、各郡の選挙人登録名簿台帳から、名前が日系人と思われるサンプルを抽出した。研究協力者は、King郡では現地の日系人の各種団体名簿、即ち第2次大戦中の日系人収容者名簿（War Relocation Authority records in 1942）6,969名、及び現在のワシントンのNDPC日系予防センターの登録者やJAACL日系アメリカ人クラブ会員など、さらに約600姓名、Santa Clara郡では、ハワイ日系人の名前のリスト（6,490姓名）を作成して、King郡ではL&L、Santa Clara郡ではVCSが上記1の選挙人登録名簿と対照させ、日系人リストを作成した。

注）このプロセスで、日系人以外と結婚した日系人の女性、日本名としては稀な名前の日系人が除かれる可能性が大きくサンプルのバイアスは問題となろう。ちなみに2世までは日系人同士の結婚がほとんどであるが、1970年代以降、3世、4世の世代では異民族間の結婚が進み、今日では日系人の約50%が、他の人種との結婚をしているといわれる。一方、現地の研究協力者は、日本名とまぎらわしい非日系人の名前や、また本来は、日本名だが、移民の一世がスペルの

間違いをして子孫に受け継がれている例などを熟知しているので、これが役に立った。

例) Ohara は日本名の原、小原でもあり得るが、確率としては、非日系人 (Irish?) である率が高いと思われ、除外された。Han や Koh(Korean?)や Cho や Tsui また Shin(Chinese or Korean?)も同様である。ヒスパニック系やイタリア系の名も混同しやすい。逆に、藤田が Fujita ではなく Fugita とスペル間違いされ使用されている例では、リストに残した。万一、これが非日系人であっても面接の際のアポイントをとるときに、確認できるので問題ない。また、移民には沖縄出身の人々も少なくないが、これも現地の研究協力者の方が熟知していることを信頼した。

結果として、日系人のサンプルの台帳としては、King 郡は 10,689 名、Santa Clara 郡は 10,652 名となった。

注) 標本リストのバイアスについて

選挙人名簿に登録している人々は、一般に、程度の差こそあれ、教育レベル、収入、市民意識、年齢層 (高い?)、住民意識の相対的に高い可能性があるかもしれないことに注意。また、これらの特性は、それらの人々がアメリカ社会に溶け込んでいる程度を示すのかもしれない可能性にも注意する。

### 3.単純ランダム・サンプリング

最終的には、上記2の日系人サンプル台帳より、King 郡で 425 名、Santa Clara 郡で 492 名のランダム・サンプルを抽出し、第1次日系人サンプル・リストとした (資料2)。但し、実際には各郡 250 名程度のサンプルを取り調査遂行していく中で、回答拒否や回答者の移動などが判明し、上記2の台帳から再び 100~200 名のランダム・サンプルをとり、追加し、King 郡と Santa Clara 郡を合わせて約 350 名分の調査票が回収されるまで、調査を続けたのであった。

#### 調査手続きの概要

- 1) サンプリング
- 2) 地元の日系紙 (Hokubei Mainichi 紙と Nikkei West 紙) へ調査の広告 (付録1及び資料2)
- 3) サンプル (抽出された回答者候補) への案内状(協力の依頼)の郵送 (付録1)
- 4) 調査員の指導 (5節のマニュアル参照)
- 5) 電話番号が判明しているサンプルへは電話で、調査の目的や概要を説明し、回答協力を依頼する (付録2)。そうでない場合 (King 郡では約 25%) は、手紙を出し、協力依頼とともに、葉書で電話番号を返送するように依頼した。さらに、インターネット等を用いてもなおかつ電話番号が判明しなかった場合は、直接訪問し依頼した。協力が承諾された場合、面接の日時と場所 (回答者の自宅、もしくは King 郡の場合は NDPC [日系人疾病センター]、Santa Clara 郡の場合は Japanese American Resource Center のいずれか) を定める。訪問時に不在の場合は、協力要請の手紙と調査員への連絡先 (電話番号) を残し、サンプルからの連絡を待った。不在の場合の訪問は相手の連絡があるまで、最高3回まで繰り返した。

アポイントメントを取る前に、相手が日系人でないことが判明した場合は、サンプルから除外した。

- 6) 面接指定日時に回答者の自宅に訪問し不在の場合、または NDPC (King 郡) や Japanese American Resource Center (Santa Clara 郡) に現れなかった場合は、次回のアポイントメントを決めるための連絡依頼状や伝言メッセージを残した。
- 7) 面接調査実施調査機関 1998 年 10 月～1999 年 3 月 (1 部は 4 月以降へずれこんだ) で、回答者あたり 40 分～1 時間半程度で、面接者 1 人あたり 1 日で、せいぜい 3 人分の面接を遂行した。概して、回答者 (特に年配の女性) は面接者に対して好意的に振る舞い、また若年の日系人調査員達も、調査遂行を円滑に楽しんだ。拒否率は低かった。面接時間は、一人あたり 40～45 分程度が多かった。
- 8) データ (1999 年 6 月～8 月) 回答データはコード化され、SPSS 型ファイルとして磁気媒体にコンピュータ入力された。この際、項目毎に回答データの確認がなされ、明らかにコードのつけ間違いは修正した。数値データ(回答カテゴリーの選択コード)については、質問の指示「4 つのうち 1 つだけ選ぶ」と抵触した場合は、「-」と入力した。また「前問で Yes と回答した人のみ答える」のに、No と回答した人も答えている項目は「 」ブランクと修正した。「所属団体」のカテゴリー、「宗教」のカテゴリー、「日系何世」のカテゴリーなどは、現実にはかなり複雑であり、これはデータ回収及び一時的入力の後、現地協力者との会合(1999 年 8 月)で回答データ全体を見て、適切にカテゴリーの定義を確認した (6 節の資料 1 と資料 2 参照)。自由回答データについては、別途、磁気媒体にテキスト形式で記入した。データの入力の際に、面接したサンプルの中に日本からこの数年間にやってきた「日本人」が含まれていたことが判明したが、これはデータから除外した。
- 9) 調査協力者への御礼の手紙送付 (付録 3)。

さらに詳細な説明については、引き続いて、Prof. Miyamoto, Prof. Kashima, Prof. Fugita による米国西海岸 Japanese Americans の母集団の定義とサンプリングの説明を参照していただきたい。



キング郡の標本抽出と面接結果に関する統計

Table 1. Summary of the sampling procedure in drawing a random sample of Japanese Americans from the King County Voter Registry by gender: giving frequency counts of total drawn, subclassified by total interviews completed and total interviews not completed, with reasons for failure to complete interviews.

<b>Sampling Status</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
<b>Total drawn</b>	205	220	425
<b>Completed interviews</b>	95	78	173
<b>Interviews not completed</b>	110	142	252

\*\*\*\*\*

Table 1b. Reasons for failure to complete interviews in 252 cases of those drawn in the sample, King County Survey.

<b>Reasons for failure to complete interviews</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
<b>Ethnicity</b>	25	60	85
<b>Unable to contact</b>	32	33	65
<b>Illness</b>	12	5	17
<b>Out of area</b>	6	6	12
<b>Issei</b>	5	6	11
<b>Language</b>	1	0	1
<b>Death</b>	0	1	1
<b>Refusal</b>	28	32	60
<b>Total</b>	109	143	252

サンタ・クララ郡の標本抽出と面接調査結果に関する統計

I. Japanese Americans in Santa Clara County (1990 Census)	26,516	(1.8%)
II. Sampling Frame of Japanese American registered voters in 1998 (supplied by Voter Contact Services)	10,652	
III. Total Respondents drawn	492	
IV. Completed surveys	175	(35.6%)
1. ineligible	4	(0.8%)
Completed and eligible	171	(34.8%)
V. Drawn but not completed and reason		
1. Wrong ethnicity	27	(5.5%)
2. Unable to contact	164	(33.3%)
3. Ill	6	(1.2%)
4. Moved out of area	15	(3.1%)
5. Issei	12	(2.4%)
6. Language difficulties	2	(0.4%)
7. Death	1	(0.2%)
8. Refused	61	(12.4%)
9. Not contacted (interviewer quit or quota achieved)	29	(5.9%)
	317	(64.4%)

付録1. (King郡)

抽出された回答(候補者)に協力依頼の手紙を付した。

**COMPARATIVE STUDIES OF NATIONAL CHARACTER  
JAPANESE AMERICAN SURVEY: KING COUNTY**

1605 S. Washington St., Suite 5  
Seattle, Washington 98144  
Tel: (206) 322-1329

1/2

November 16, 1998

**Free Preview is not  
available**

We are writing to ask for your participation in our survey research study of Japanese Americans. The statement below tells you briefly who we are, what the background studies are both in Japan and the United States which led to the present inquiry, and the kind of help we seek from you. We shall be telephoning to ask for your assistance, and we very sincerely hope you will react favorably to our request.

The co-directors of this project are Professors Tetsuden Kashima and Frank Miyamoto (Emeritus) in Ethnic Studies and Sociology at the University of Washington; and Professor Stephen Fugita in Psychology and Ethnic Studies at Santa Clara University. The present project has its basis in studies we have been involved in since 1938 which have clearly shown that the immigrant Japanese and their Japanese American offsprings have an unusual talent for organizing, and have established community organizations more elaborate than in other ethnic communities (Jewish Americans may be an exception). Japanese Americans have done so while assimilating rapidly into the larger society. We want to know why this is so, and the answer we believe will have important implications for understanding human relations.

In Japan, the distinguished Japanese scholar, Professor Chikio Hayashi, former Director of the Institute for Statistical Mathematics in Tokyo, and his colleagues at the Institute have since 1953 conducted a remarkable series of studies of Japanese national character. They have shown that Japanese attitudes have changed dramatically over the past 45 years, but of even greater interest, they have identified certain basic Japanese attitudes which clearly have remained unchanged over the past half century. These unchanging attitudes are the ones they identify with Japanese national character. Professor Hayashi has carried out comparative studies in the United States and Europe, and has clearly established that the enduring attitudes of the Japanese people are distinctively Japanese.

Because Dr. Hayashi is keenly interested in learning whether the Japanese attitudes have been transmitted to Japanese Americans, he and our American group have been communicating with each other for over a decade. And because we suspect that the Japanese American disposition toward community organization has its basis in Japanese attitudes which were inherited from the Issei forebears, we have been very much interested in Dr. Hayashi's findings. This study is the product of our extended exchange of ideas concerning the relationship between our two sets of ideas. Our belief is that if our findings prove out the way we expect, the results should have very important consequences for explaining the behavior of the Japanese people, and also for understanding how Japanese Americans fit into American society.

We have a questionnaire that examines Japanese American attitudes which bear on the problems mentioned above. We wish to ask you for a personal interview on those questions. The questions are not highly personal. They focus mainly on how you feel about various social relational situations you may have experienced. The most personal question we ask says (on a card that is handed to you so that you can read what the question asks): "During the last four years have you suffered from any of the following?" Then to a list of five items, namely, "Headaches/migraine," "Bachaches," "Nervousness," "Depression," and "Insomnia," we ask for each that you respond with: "Yes," "No," or "Don't Know." The reason we ask this question is that Professor Hayashi has found in his long series of comparative studies that the French, Dutch, Americans, and Japanese, for example, answer on the average differently on this question. Our only other highly personal question asks for your "total annual family income." On a card that shows a series of ten thousand dollars income categories, such as "\$30,000 to \$39,000, . . . and so on," we would ask you to indicate in which category your own family income falls.

2/  
12

We want to emphasize that you should feel free to skip any question you prefer not to answer. You should understand that from the standpoint of maintaining the validity of our survey, we very much want responses on every question from all our respondents. But we emphasize that you have no obligation to answer any question you prefer to skip. Incidentally, it is also pertinent to tell you that we are giving you details about our questionnaire and sampling procedure because the Human Subjects Review Committee of the University oversees all research such as ours and is very careful to see that the rights of subjects are not violated. They regard it as your right to know of anything that might impinge on you.

Because of the impossibility of surveying a national sample of Japanese Americans, our samples are limited to several hundred names drawn randomly in two places, King County, Washington, and Santa Clara County, California; but we have reasons to believe these samples will give us reasonably representative Japanese American attitudes. Your name was selected strictly at random, using a statistical random sampling procedure, from a list of approximately 11,000 Japanese American registered voters in King County. The Japanese American voters list was provided to us by a commercial survey organization which compiled the list by using a computerized draw of all voters with Japanese last names from the total registry of about 900,000 names.

Although this is a study of Japanese Americans, because of a limited research budget, we have had to apply a rather narrow definition of this group. At this time, we are interviewing only persons whose parents are of Japanese ancestry. If either your mother or father is, or was not of Japanese ancestry, we ask for your forbearance and that you call us with this information. We hope to do another study in the future to include this group as well as the Euro-American group to generate a much larger picture of differences in values in the American society.

The interview itself may take between 35 to 55 minutes, and can be administered at the Nikkei Disease Prevention Center at 1605 S. Washington St., Seattle, at your home, or at any other place convenient to you. We assure you that your responses will be treated with the strictest confidentiality. Our interviewers are all Japanese Americans, and they have been selected for their skill in relating with people, and for their care and discreteness in handling confidential material.

We offer, as a token of appreciation if you will allow us to do the interview, a check of \$20.00 that will be mailed to you after the interview is completed.

If you have questions, please contact our research assistant, Naomi Namekata, at (206) 322-1329, or by e-mail contact [kashima@u.washington.edu](mailto:kashima@u.washington.edu). We shall be telephoning you within the next few days to ask if you would be willing to help us.

Sincerely yours,

Tetsuden Kashima                      Frank Miyamoto  
Co-Directors, CSNC: King County Survey



# NORTH AMERICAN POST

Friday Edition Including News for the Northwest's Nikkei Community

• JULY 31, 1998 FOR THE WEEK OF August 3 — August 7, 1998 • VOL 15 • NO. 3 •

Free Preview is not available

標本(回答者)への手紙は、日経紙への石巻と同封し。

**Comparative Studies of National Character**  
**Japanese Americans in Santa Clara County**  
 o/o Japanese American Resource Center/Museum  
 535 North Fifth Street  
 San Jose, CA 95112  
 (408) 294-1657

(サニタ・クラーク郡) 調査の先立  
 抽出された回答者の調査協力  
 の依頼の手紙を送付した。

Date

Name  
Address/Zip

Dear

We are contacting you first by letter to request your participation in our research project called "The Comparative Studies of Japanese American National Character" of Japanese Americans living in Santa Clara County. At the moment, there is a similar project taking place in Seattle, Washington and research data from Japan and Hawaii will also be used. You have been randomly selected to be interviewed, and we will be calling you by telephone to schedule an appointment in the next few days.

The confidential interviews will last anywhere from 35 minutes to 1 hour, and can take place at your convenience either at your home or at the Japanese American Resource Center/Museum (JARC/M). The questionnaire consists of about 90 multiple choice questions. The project goal is to study Japanese American behavior, interpersonal style and interaction, from a multi-generational and comparative perspective. There is a \$20.00 honorarium which is a small token of our appreciation for your participation with our study. We will be happy to send you a check or you may donate this amount to a charitable organization of your choice.

In the next few days, we will contact you by telephone to schedule an interview and to answer any questions you might have about the study. Participation in this project is a way to contribute your views and validate your experiences of being Japanese American, and you will have an opportunity to help our community. We hope you will agree to be interviewed.

If you have any questions or comments, please feel free to call us at our research headquarters located at the JARC/M in San Jose Nihonmachi. We can be reached at (408) 294-1657 or via e-mail: jfujioka@ccsf.cc.ca.us.

Thank you in advance for your consideration and cooperation.

Sincerely,

Stephen Fugita  
 Project Director

Janine Fujioka  
 Survey Manager

Post-It™ brand fax transmittal memo 7671		# of pages ▶
To	SHERI NAKASHIMA	From
Co.		JANINE FUJIOKA
Dept.		Phone #
Fax #	(206) 322-9011	Fax #

(King 郡) 付録 2  
抽出した回答者の電話番号が不明の場合、  
手紙を送付し、電話をかけたことへの依頼

**Comparative Studies of National Character  
Japanese American Survey: King County**

letter sent  
to those  
with  
telephone

Dear Mr. Tokunaga:

As the attached letter indicates, your name was drawn statistically at random from a complete, or nearly complete, list of Japanese Americans residing in King County which we have compiled. The random draw was necessary to ensure an unbiased sample, so for our purpose your participation in this survey is vital.

The above-mentioned list included mailing addresses, and that is how we were able to send this letter to you. Unfortunately, the list did not include your telephone number, but for several reasons we need to speak to you. Above all, we need to get confirmation of your willingness to participate in the study. If you have any questions, a telephone conversation would give us an opportunity to clarify the study for you. We would also like to arrange a time convenient to you when we might receive you interview.

We would very much appreciate a call from you at (206) 322-1329 (which is the number for the Nikkei Disease Prevention Center, whose facilities our study is using.) Please ask for Naomi Namekata, who is the study's Field Coordinator, or for myself. If a FAX transmission would be more convenient for you, our fax number is: (206) 322-9011.

We thank you very much for giving us you attention, and we sincerely hope we may be hearing from you soon.

Cordially yours,

Tetsuden Kashima

COMPARATIVE STUDIES OF NATIONAL CHARACTER  
JAPANESE AMERICAN SURVEY: KING COUNTY

1605 S. Washington St., Suite 5  
Seattle, Washington 98144  
Tel: (206) 322-1329

*letter sent  
w/ honorarium*

付録3. (キング郡) 調査後

調査回答協力者への御礼の  
手紙✓

February 1, 1999

Dear

Thank you for participating in our survey. We appreciate the time you took out of your busy schedule to contribute to our research study. Enclosed is a small honorarium to thank you for your participation. For those of you who wish to donate your honorarium, we have taken care of the matter at your request. When our initial analysis of the responses is completed (probably this summer), we will send you a brief summary of the findings. Since we will be sending the findings to your last known address, it is important that you contact us at 206-322-1329 if you should move.

This study would not be a success without people such as you. If you should have any questions, please feel free to contact us at the number above.

Sincerely,

Tetsuden Kashima Ph.D  
Department of Ethnic Studies  
University of Washington

Frank Miyamoto Ph.D  
Department of Sociology (Emeritus)  
University of Washington



March 24, 1999

(キコウ郡)

調査協力者加  
謝金之寄付に  
くわい場合の御礼  
の手紙

*Letter sent to  
those who  
donated back  
their honorarium*

Dear

Just a note to thank you for generously donating your honorarium to our study. Through the support of participants such as yourself, our research project was a great success. As a result, we will be conducting an additional study on the World War II incarceration. Your contribution will be used to help fund this study.

Thank you again for your donation. If you have any questions, please feel free to contact us.

Sincerely,

Tetsuden Kashima  
Department of Ethnic Studies  
University of Washington

Frank Miyamoto  
Department of Sociology (Emeritus)  
University of Washington

キング郡の母集団リスト作成と標本抽出、及び標本ハブアイズ  
レポートの説明

KC Sample 2 作成日時: 00/02/22 15:50

Method used for defining JA universe, King County.

by Prof. Kashima

This shows how, in the first place, we got the universe of Japanese American registered voters in each of our two counties (King and Santa Clara) from which we later drew our two county samples.

Every state in the United States is subdivided into counties, and each county government maintains a department called the Elections office. In King County, Washington, the office is called, "Elections Section: Records and Elections Division," and is located in the King County Administration Building in Seattle. At that office they register for voting privileges every U. S. citizen who qualifies as a resident voter (18 years of age or older, and has no disqualifying characteristic), and they compile and maintain records on every registered voter. These files, known as the Voter Registry, are public records, and anyone may have access to them.

In 1998 at the time we drew our sample, the King County Voter Registry contained approximately 960,000 names of registered voters. For our research, the list was of course not usable without computerization, but the county does not offer computer services. Fortunately, there is in Bellevue, Washington (a suburb of Seattle) a commercial company called Labels and Lists which has access to the Voter Registry, and is allowed to establish a computerized registry that they in turn sell to organizations engaged in legitimate uses.

Labels and Lists said they could give us a matching list of all voters with given last names if we provided them with a diskette of all the names on which we wanted matches, and that they could also provide us with information concerning certain characteristics of each person including address and telephone number. So our first task was to create a list of Japanese names which would be complete enough get all, or almost all, Japanese-named persons in King County.

In order to build that list of Japanese last names, we started with a list that Steve Fugita had acquired from the Federal Government files, namely, a list that was assembled by the War Relocation Authority of all persons of Japanese ancestry who in 1942 were forcibly evacuated from the Pacific Coast states and incarcerated in one of the WRA centers. We felt that that list, which included 6,969 Japanese names, was a good basis for the Japanese name list we were trying to assemble, for it was likely to include the name of anyone who was identified as a Japanese American at that time, or was the offspring of such a person. We then looked through additional directories in the Seattle area, including the JACL telephone directory (which is fairly complete), the Nikkei Disease Prevention Center list, and so on, and added about 600 more Japanese last names. We gave Labels and Lists a diskette of this list, and they drew all the matching names from the King County Voter Registry. They produced for us a diskette and printout of all the names drawn, with associated characteristics. The total number of Japanese American registered voters in July 1998 whom Labels and Lists listed for us was about 11,700 (if you need an exact figure for this, I have it somewhere).

Our inspection of the L&L list, however, immediately revealed some errors of inclusion. L&L gave us the associated characteristic--such as age, gender, address, and telephone number--for every person named on the list, and one additional characteristic which they included was "ethnicity," on which information was given for about 25 percent of all cases. This information was obviously assembled from various sources, such ethnic organizational directories, ethnic newspaper subscriptions, ethnic churches, and ethnic political clubs. As we had requested, the computer had pulled out all persons whose names matched those on our WRA list, but certain names which were drawn were more likely to be of some other ethnicity than Japanese.

The WRA list included names like Cho, Tsui, Han, Koh, and so on, but in many cases the L&L ethnicity information labeled them as Chinese or Korean. To check their identity, we look into the JACL directory and other Japanese organizational listings to see if these persons might be listed, but if they were not, we deleted them from our JA listing. Hispanic and Italian names were often mixed in, but the L&L ethnicity marking often helped in eliminating them.

Irish names were often especially troublesome. For example, names like Ohara and Okane are possible Japanese names, and they appeared in the WRA list, but the L&L file often identified them as Irish, and after checking them against our JA directories, we eliminated them if they were not identified by these other means. One of the largest exclusions we made was of persons named "Ware." Again, "Ware" I assume is a possible Japanese name--it appeared in the WRA list--but we felt it is a rare Japanese name, and there was no one with that last name in the JACL or other directories we have. On the other hand, Ware is a fairly common English name, and there were over 200 persons with that last name in the L&L list. We dropped all cases of "Ware" on the assumption that the damage to our study by leaving the name in would be greater than the damage of possibly overlooking some Japanese Americans who might be named "Ware."

As noted above, L&L had given us a list of 11,700 registered voters who matched the WRA name list, but by the time we eliminated all those whom we considered questionable, our final list was pared down to 10,689 names. This, then, became our defined universe of Japanese Americans in King County, 18 years of age and over.

There are some obvious error involved in this method of defining our universe, and we need to specify what those errors are. One error arises from the assumption that Japanese Americans on the Voter Registry are the same as the population of all Japanese Americans 18 years and older residing in King County. This could be a serious source of error, for voters and non-voters are often dissimilar on important characteristics. We shall defer discussion of this error until later. The other error is one we have already started to discuss, namely, the error inherent in our assumption that by matching our Japanese name list against the computerized population of King County registered voters will, we would be able to identify a high percentage of all Japanese American voters in King County. We have already shown how our procedure drew into our population boundary many persons who should not have been included in our draw. The matching procedure, however, also has the deficiency of not including persons who should have been included, and we need to discuss this briefly.

Sampling Notes: JA Universe - p.

It is highly unlikely that our name list included every Japanese name that could have been found in the Voter Registry, so there is a probability that our defined universe did not include every Japanese American who should have been included. However, considering that we used a WRA list that gave us almost 7,000 Japanese American names, and further tried to correct oversights by examining local Japanese American directories, we feel this source of error is minimal.

The above assumption, however, produces a very serious error in the case of Japanese American women who have intermarried and who, by adopting their husband's last names, are not identifiable by our method as Japanese Americans. Some studies of Japanese American intermarriage rates indicate that as many as 50 percent of all marriages of JA women are intermarriages. Even if this is too high an estimate for our population, there is no doubt a substantial under-representation of JA women in our sample. Unfortunately, we have no easy method of correcting this source of error. There are some time-consuming methods for estimating the degree and direction of error that may be incurred because of this difficulty, and we may try later to see if we can assess the kind of error which this source introduces into our findings. We shall at least compare certain demographic characteristics of Japanese women in King County aged 18 and over reported in the U. S. Census against the characteristics of the women drawn into our sample.

We admit there was arbitrariness involved in our procedure, but we justified it on the following grounds: that the error and cost of not eliminating those whom we felt we had good grounds to suspect were not Japanese Americans would be greater than the error and cost of eliminating them.

The above errors arise from the assumption that the matching procedure will identify JA voters, but there is another different source of error that requires careful consideration: that not all Japanese American citizens who are 18 years or older are registered voters. Again, this is a difficulty for which we have no immediate solution, and we need to consider what effect this error might have on the findings we derive in our study. I believe we can present reasonable grounds for saying that JAs are probably more likely to be registered voters than are the general population, and, if so, the use of registered voters to represent the larger population of Japanese Americans is likely to be a less damaging source of error than the errors due to other difficulties. But there is no doubt a bias in the representativeness. American studies generally indicate that the citizens who vote are on the average better educated, have higher incomes, and are more residentially stable (e.g., more home owners) than are those who do not vote. That is, we might say they are of a somewhat higher social class. In summary, our sample of survey subjects are likely to be of a somewhat higher socio-economic class than would be true of a sample drawn from the general population of Japanese Americans.

So, what is the biasing effect of using registered voters for our survey subjects. We can present studies which indicate that a higher social class tends to be associated with greater assimilation into American society, which in a sense would mean they are less Japanese. Furthermore, as I recall the Hayashi studies showed that "traditionalism" is associated with a lower socio-economic status than is true of the less traditional. My

Sampling Notes: JA Universe - p.

point is, if we ask what the effect might be of using a voter registry population to measure their degree of retention of Japanese national character, I believe we would have to say that registered voters are less likely to retain Japanese characteristics than are persons who are not registered to vote. If this is so, the consequence for our present study is favorable, for if our sample shows that it has retained Japanese characteristics in any degree, then the likelihood is that a sample drawn from the general JA population would be even more likely to show a retention of Japanese characteristics.

Empirically, what we must do is to show what differences there are between the Japanese American population of King County, 18 years of age and over, and the population of JAs in King County as defined by the data from Labels and Lists. Unfortunately, the L&L data do not offer information about education and income or occupation, but we can compare age and gender to see if the two populations are comparable on certain basic characteristics. I cannot provide that comparison here, but will promise to get it to you as soon as possible.

One positive thing to be said about our use of the voter registry as the basis of our sampling is that the Hawaii surveys were all done on the same basis, and our procedure therefore yields samples which are directly comparable to those drawn in Hawaii.

To summarize the procedure we used in defining the Japanese American population of King County, we first assembled a list of Japanese names, taken mainly from the WRA list recorded during World War II. We then asked the commercial company, Labels and Lists, which maintains an up-to-date computerized listing of all registered voters in King County, to draw out for us all persons in the Voter Registry whose last name matched a name on our prepared Japanese names list. L&L produced a list of 11,700 Japanese named persons, and also gave us certain associated characteristics for each person. Examination of the L&L list, however, revealed errors of inclusion, and we therefore eliminated the most obvious our final list of 10,689 voters. We assumed there were other errors in this final listing which we had not eliminated, but we assumed that the latter errors could be found only by carrying out our actual sampling procedure and seeing if persons were mistakenly drawn who were not Japanese Americans by our definition.

Sampling Notes: JA Universe - p.

Table 1. Total number of Japanese American Registered Voters in King County, Washington, July 1998, by age and gender.

Age	Gender		Total
	Male	Female	
18 - 19	25	23	48
20 - 29	478	565	1043
30 - 39	887	1023	1910
40 - 49	1155	1210	2365
50 - 59	668	678	1346
60 - 69	463	551	1014
70 - 79	642	772	1414
80 - 89	217	210	427
90 - 99	13	18	31
100 +	1	2	3
Total by age	4549	5052	9601
Age unknown	475	613	1088
TOTAL	5024	5665	10689

KC-sampling 1 作成日時 : 00/02/22 15:26

キング郡における標本抽出と面接調査

THE SAMPLING PROCEDURE IN KING COUNTY

by Prof. Miyamoto

THE NUMBER OF SAMPLE. Concerning the number drawn into our sampling list, the total number drawn in the King County sample was: Total = 425. (See Table 1). In our sampling procedure, we started with the 10,689 cases which we defined as the universe of Japanese American Registered Voters in King County in 1998. I then asked John to draw random samples with replacement, using the SPSS randomization procedure, in such a manner that every successive member drawn would be a random draw from the remaining population. Thus, Ross Yanagawa (#10283 in original universe) was the first member drawn; J. Shimabukuro (#7829 in original universe) was the second draw; Emiko Mayeda (#4724 in original universe) was the third draw; and so on. Our assumption was that every draw was a random draw from the universe. Since every member was thus given a new number, a sampling order number, we assumed that we could continue drawing in the order of the sampling order until we had drawn enough cases to fulfill the total completed interviews we were aiming for.

In short, although we set numbers to draw, such as 200 or 300 and so on, it is more accurate to say that we simply continued drawing until we reached our goal of 150 completed interviews (our first-phase goal, and a total of approximately 175 (our second phase goal). As you know, the second phase became possible because we found we had money left over after completing the 150 interviews.

Incidentally, you will notice that Yanagawa, Shimabukuro, and Mayeda all fell into the category of "Interviews not completed." In other words, of the 425 subjects drawn, we completed interviews with only 173, and 252 fell into the Interviews Not Completed category. We now need to explain the reasons for failure to complete interviews.

INTERVIEWS NOT COMPLETED. As already noted, our sampling procedure had the severe disadvantage that we could not a priori define the universe of Japanese American voters from which our random sample should be drawn. We used "Japanese-named persons" as the best approximation to the universe we hoped to get, but we had to meet and talk to each person before deciding whether he or she was a legitimate member of our universe. Therefore, our initial sampling draw brought in a lot of people who were not legitimate members of our universe. For example, wives of Japanese Americans who had Japanese last names but were non-JA did not belong in our universe, half-Japanese persons did not belong, Issei did not belong, and those too ill to be interviewed did not belong.

In discussing the interviews not completed category of people, therefore, we need first to distinguish between two classes of people: (1) those who were not legitimate draws into our sample, and (2) those who were legitimate draws. In this second group, of course, were the 173 from whom we received completed interviews, but here we want to discuss persons who were legitimate draws but from whom we failed to get completed interviews.

We indicate below that those who were "legitimate draws with whom interviews were not completed" were essentially all "Refusals." Our discussion will begin, however, with the not legitimate draws.

Our research problem, of course, concerned the question of whether the enduring Japanese national character traits which Professor Hayashi has determined have been transmitted to Japanese Americans. Our universe of Japanese Americans, therefore, was defined as American-trained descendants of the Japanese immigrants, and people mentally and physically healthy enough to reflect those traits.

Of the total of 425 potential subjects who were drawn in our random sampling procedure, we have indicated that we received completed interviews from 173, and that interviews were not completed in 252 cases. With regard to the latter cases, our field supervisor maintained a record of the "Reason for failure to complete the interview," and Table 1b presents a listing of the reasons which we assigned to all those cases.

To describe briefly how the recording procedure was carried out, I should begin with the initial contact with each potential subject. Starting at the top of our sampling list, we sent letters to each selected potential subject in which we introduced Kashima and myself, the general nature of our project, and our intention of telephoning to get an interview. We, of course, had to have addresses for every person. For about 25 percent of the cases, however, we did not have telephone numbers, and in those cases we asked the person to send us his or her telephone number on a return postcard which we enclosed.

Within a week or ten days after mailing a letter, we started telephoning the potential subject to arrange an interview. If an interview was scheduled, of course, we were able to proceed readily. But there were also a fair number of those whom we determined over the telephone were not eligible subjects for our sample. Especially in the case of those ethnically not Japanese American, the determination of their non-qualification was made over the telephone. Apart from those who were found not to be eligible subjects for our study, the only others whom we dropped following the effort at telephone contact were the "Refusals." Even in these cases, every effort was made to persuade their participation before their refusal was accepted.

For a number of cases, the effort at telephone contact failed, and we then had our interviewers drive to the listed address to see if an interview could be scheduled. A common problem was the fact that the telephone response was an answering machine, and that the potential subject failed to respond to our request for a call. We often tried calling in the evening if a daytime call failed.

The other major reason for driving to the address was the fact that no telephone number was available for the person. We checked all possible sources for telephone numbers, including Internet listings of telephone numbers, but if these methods failed, we then determined the location of the address (again using the Internet) and sent an interviewer out to see if an interview could be scheduled. If the person was not at home at the



address, a prepared letter was left at the address asking for a response to our request for an interview.

I should explain the reasons for failure to complete interviews in greater detail than is given in the listing of Table 1b. However, Dr. Kashima is in a better position to give this detail than I am, so I shall ask him to tell you the things I am unable to cover.

Incidentally, I should have assigned this task to him much earlier, and the report would have been done by now, but I shall ask him to get on this job as soon as he returns from his well-deserved holiday break. I shall only tell you briefly what the category headings refer to.

1. Ethnicity. These were all cases where the subject drawn into the sample was found to be non-Japanese American. As previously indicated, our sample subjects were drawn on the basis of their Japanese names, but not all persons so drawn were JAs. For example, names like Kosa, Maki, Sumi, Haba, Suto, and so on, often yielded non-JAs. We also eliminated persons who were only part-Japanese. A fairly large number of cases among women were those who were non-Japanese but carried the husband's Japanese name. In all such cases, we assumed that they did not properly belong in the universe of Japanese Americans, and therefore that their elimination should not affect the sampling error of our survey.
2. Unable to contact. Because we drew our sample from the Voter Registry, and the Registry was not altogether accurate in the address given, and often did not have telephone numbers given, we encountered considerable difficulty contacting certain sampled subjects. The lack of a telephone number was perhaps the greatest problem, and when we were unable to get a telephone number, we always drove to the address to try to establish contact. At the address, other problems were often encountered: the person no longer lived at the address, the person seemed never at home, the residence was an apartment or condo where the entry door was locked and the person could not be reached, and so on. We made repeated efforts to reach the person before classifying him or her as unreachable. Again, we decided that these persons did not belong in the universe of Japanese Americans inasmuch as we could not determine whether they were JAs or not.
3. Illness. As our table indicates, 17 persons were eliminated for this reason. The Nisei are an older-aged population, and a number of those drawn were persons who were too feeble or too demented due to old age to respond to our questions. In other cases, the subjects were too ill to undergo an interview. Because our survey was carried on for several months, we sometimes contacted the person after he or she had recovered from the illness, so all those listed in this category were persons with long-term illnesses. Again, we assumed these people did not belong in our universe inasmuch as our interest lay in the attitudes of people who could be active members of the JA community.

4. Out of area. Because the Voter Registry has no way of keeping track of the residential mobility of voters, persons who had moved away could appear in our sampling list.

Table 1. Summary of the sampling procedure in drawing a random sample of Japanese Americans from the King County Voter Registry by gender: giving frequency counts of total drawn, subclassified by total interviews completed and total interviews not completed, with reasons for failure to complete interviews.

Sampling Status	Male	Female	Total
Total drawn	205	220	425
Completed interviews	95	78	173
Interviews not completed	110	142	252

\*\*\*\*\*

Table 1b. Reasons for failure to complete interviews in 252 cases of those drawn in the sample, King County Survey.

Reasons for failure to complete interviews	Male	Female	Total
Ethnicity	25 → 26	60	85
Unable to contact	32	33	65
Illness	12	5	17
Out of area	6	6	12
Issei	5	6	11
Language	1	0	1
Death	0	1	1
Refusal	28	32	60 → 59
<b>Total</b>	<b>100 → 110</b>	<b>142 → 142</b>	<b>252</b>

Correction by Prof. Kashima's statement.

## THE SAMPLING PROCEDURE IN KING COUNTY, (continuation)

(By Prof. Kashima)

2. Unable to Contact. Because we drew our sample from Voter Registry, and the Registry was not altogether accurate in the address given, and often did not have telephone numbers given, we encountered considerable difficulty contacting certain sampled subjects. The lack of a telephone number was perhaps the greatest problem, and when we were unable to get a telephone number, we always drove to the address to try to establish contact. In other cases, even the telephone number listed in the Registry was invalid or out-of-service. In such cases the next step was to drive to their address and talk to them in person. At the address, other problems were often encountered. First, the subject no longer lived at the address. These cases occurred after talking to people living at the address or to neighbors close to the address. In every case we tried to obtain a forwarding telephone number or new address of the subject. In some cases the person's parents were very cooperative after hearing about the Study and offered to get their child to agree to be interviewed. In other cases, no information was available to find the person. Second, the person seemed never at home. We then left a second letter telling them about the study again, and asking them to call our office. We returned twice more to such addresses, at different times of the day and different days of the week, including week-ends. The last stage was to send a post-card where the person could respond telling us whether he/she was willing to participate in the study or not. Third, the residence was an apartment or condominium where the entry door was locked and the person could not be reached. Here, we tried to talk to neighbors, leave the second letter or obtain a telephone number for the subject.

In each case then, there were three tries at their address, a second and third letter was physically left at the address, neighbors talked to, and a final post-card sent to the address before classifying him or her as unreachable. Again, we decided that these persons did not belong in the universe of Japanese Americans inasmuch as we could not determine whether they were JAs or not.

4. Out of area. Because the Voter Registry has no way of keeping track

of the residential mobility of voters, persons who had moved away could appear in our sampling list. This category was similar to "Unable to Contact" except that each person here was positively identified as someone no longer in the King County area. One Sansei, for example, had moved to Japan to work and a Nisei now lived in Arizona state.

5. Language. The one person here is a Nisei who spent much of his life in Japan before returning to the United States. He was basically a monolingual speaker in Japanese and had extreme difficulty in understanding and responding to almost all the questions.

6. Death. It can happen that people who have died remain on the Voter Registry list for a while before their names are finally removed. This occurred to one of our potential subjects.

7. Refusal. Each person here was contacted and he or she specifically declined to be interviewed. Where possible, we tried to ascertain why they declined. Many gave as their reason that they were "too busy." For a number of respondents, we were unable to find their reasons since some called back on our answering machine, others replied to our postcards without giving a reason, etc.

In Miyamoto-sensei's Table 1b, "Reasons for failure to complete interviews in 252 cases of those drawn in the sample, King County Survey," a correction should be noted. The total for "Male" should be changed from 109 to 110 and the category, Ethnicity, now 25 should be 26. Likewise, the total for "Female" should be changed from 143 to 142 and the category, Ethnicity, now 60 should be 59.

サンタ・クララ郡の母集団リスト作成, 標本抽出  
面接調査, 及びハイパスリストの説明  
Establishing the JA Universe, Santa Clara County by Prof. Fugita

The Santa Clara County sampling frame was purchased from a commercial firm named Voter Contact Services. This firm has branches in several states, including Hawaii, with its headquarters in Santa Clara, California. Its main customers are political campaigns who want to contact voters prior to an election to solicit support for their candidates.

Voter Contact Services, similar to Labels and Lists in the Seattle area, periodically obtains a current list of all registered voters from a branch of the county government known, in this area, as the Santa Clara County Registrar of Voters. The County maintains this list of eligible voters so that they can contact them prior to an election with the names of candidates and the issues that will appear on the next election ballot. The list is also necessary to minimize election fraud by enumerating eligible voters so that voting stations can check whether an individual is eligible to vote. The age at which individuals become eligible to vote in California is 18 years.

Some information such as address, date of birth and the political party one is registered with is on this public record. However, Voter Contact Services purchases proprietary information from other sources and adds it to the basic voter registration list. An example of this type of information is telephone number. Some information about given individuals was missing.

When Voter Contact Services was initially contacted, we asked if they could use our dictionary of Japanese names to select respondents. This was the same list as was, in fact, used to draw the King County sample. This would have probably been the best procedure methodologically in as much as there would be the same name “coverage” in both subsamples. Unfortunately, Voter Contact Services was unwilling to do this, presumably because they were not “set up” to do this kind of procedure. They proposed an alternative that appeared reasonable under the circumstances. Voter Contact Services had, in Hawaii, where Japanese Americans are the second largest ethnic group, developed their own dictionary of Japanese surnames (n = 6490) which they were willing to use to draw a Japanese American sample in Santa Clara County. An inspection of the names in the sampling frame contained some ethnic misidentifications but, in general, appeared quite reasonable. The final list of Japanese American names supplied to us in the sampling frame contained 10,652 names.

The way we selected respondents for our sample was with the random number generator in Excel. Our final sample included 492 individuals. A number of these persons were obviously not Japanese. We telephone screened potential respondents for eligibility.

#### *Recruitment Procedure*

The following is the sequence of steps used to recruit survey respondents.

1. Ran articles about the project in the local Japanese American newspapers and organizational newsletters.
2. Sent letters to potential respondents explaining the project and notifying them that project personnel would be calling them.

3. Called potential respondents on the telephone to determine if they met the sample criteria. Best to call soon after they received recruitment letter while the project was "fresh in their minds." Best time to call was early evening.
4. Interviewer called a day or two before the actual interview date to introduce themselves and confirm the appointment.
5. Start "interview" by discussing what to do with the honorarium (donate to charity or send to respondent)
6. After interview, if the honorarium was paid to the respondent, project sent check and thank you letter. If respondent indicated that the honorarium should be donated, notified the organization and they sent the thank you letter.

#### *Possible sources of error*

There are several possible junctures where sampling errors were likely present to some unknown degree. The first probable place was a function of the completeness of the dictionary of Japanese names. As previously noted, probably, the best dictionary of Japanese American names was that used in drawing the King County sample. That list which was made up of 6,969 names from War Relocation Authority records in 1942. This list could have missed some people not incarcerated during World War II. Nonetheless, as of 1942, this was a very complete list of Japanese American surnames as over 90% of Japanese Americans were interned. Moreover, Dr. Miyamoto has supplemented the list with about 600 additional names from local Seattle organization lists. Presumably these additional names would be similar in places like Santa Clara County although migration from different areas of Japan to different areas of the United States may have produced some variation. An important point is that it is difficult to specify a priori how sampling omissions produced by missing names would produce systematic bias.

A second, probably much more serious threat to the generalizability of our data is based upon the fact that only registered voters were in our sample. As Dr. Miyamoto noted, there are a number of characteristics, which are known to differentiate between registered voters and those who are not registered. It should be mentioned that even though a person registers to vote, frequently they fail to do so in any given election for various reasons. Registered voters are generally, better educated, have higher incomes, are more residentially stable, are older and are more "civic minded." It is our suspicion that because of the higher levels of education and income found among Japanese Americans as compared with the general populace that they are somewhat more likely to be registered voters.

A third serious error is that associated with racial and ethnic intermarriage. Currently, this is a very common practice among Japanese Americans. The most frequently cited figure is approximately 50% of all new marriages. The intermarriage rate is somewhat higher for females than males. Most of the marriages are with whites and other Asians. Not surprisingly, the number of Japanese Americans in the local area affects the intermarriage rate.

After intermarrying, the most common practice continues to be for the woman to assume her husband's surname. The practice of the woman either retaining her maiden name or hyphenating it to include both her original and her husband's family name is becoming increasingly common. As we selected respondents by "Japanese American surname,"

intermarriage poses difficult to surmount problems for obtaining a representative female sample. The specific characteristics associated with those who intermarry are unknown. There is some information, which demonstrates that the intermarried are, not surprisingly, less involved in the Japanese American community. It is also plausible to predict, that the intermarried might be somewhat better educated and thus have higher family incomes.

As Dr. Miyamoto stated in his discussion of the King County sample, the ultimate likely bias in our sample is that it will be somewhat over-represented by those of higher socio-economic status who, in turn, will be somewhat more assimilated. Besides the registered voter and intermarried problems, it is also likely that our refusal rates are related to social class. It is my feeling, not based on any data, that the better educated were more likely to comply with our request for participation in the study. This is because they were more comfortable interacting with researchers as well as more curious about the survey subject matter, Japanese values and the Japanese American community.

Again as Dr. Miyamoto wrote in his discussion, the previously drawn Hawaii samples also used voter registration lists. In fact, it is possible that the Japanese name dictionary used in Hawaii was the same or similar to the one used in Santa Clara County.

*Specific Sampling Numbers*

I. Japanese Americans in Santa Clara County (1990 Census)	26,516 (1.8%)
II. Sampling Frame of Japanese American registered voters in 1998 (supplied by Voter Contact Services)	10,652
III. Total Respondents drawn	492
IV. Completed surveys	175 (35.6%)
1. ineligible	<u>4 (0.8%)</u>
Completed and eligible	171 (34.8%)
V. Drawn but not completed and reason	
1. Wrong ethnicity	27 (5.5%)
2. Unable to contact	164 (33.3%)
3. Ill	6 (1.2%)
4. Moved out of area	15 (3.1%)
5. Issei	12 (2.4%)
6. Language difficulties	2 (0.4%)
7. Death	1 (0.2%)
8. Refused	61 (12.4%)
9. Not contacted (interviewer quit or quota achieved)	<u>29 (5.9%)</u>
	317 (64.4%)

The principle reasons for the large number of respondents we were unable to contact were related to making telephone contact. Some individuals either did not have a telephone number or an incorrect one was listed for them. Most of the potential respondents we were unable to contact either were unavailable the several times the survey coordinator called or did not return messages left on his/her message recorder.



サンプリング手続き 資料 1.母集団に関する情報

a.地図及び母集団分布 (King 郡)

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Map 1. State of Washington and its counties, 1990. (Map in heavy outline near the middle.)

Counties and County Seats

Edmonds  
Lynnwood  
Map 2. King County (1990) enclosed in heavy outline. Seattle in upper right-sector.

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Map 3. King County. (Same map as map 4, except county boundaries are shown.)

**Table 1. Summary of Social Characteris**

For State of Washington and all counties. King County information is marked in red.'

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Table 6. **Race and Hispanic Origin: 1990**—Con. By counties. King County and Japanese American data marked in red.

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**Free Preview is not available**

Table 7. **Race and Hispanic Origin: 1990**

Bellevue (marked in red), suburb east of Seattle with many Japanese Americans.

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**Free Preview is not available**



Table 62. **Age and Sex for Selected Racial Groups: 1990—Con** Japanese Americans in Seattle, by age and sex

**Free Preview is not available**

Table 62. **Age and Sex for Selected Racial Groups: 1990**

Japanese Americans in Bellevue City, by age and sex.

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Map 1. State of California and its counties, 1990. (Santa Clara County is shown heavy outline near the middle.)

## Counties and County Seats

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Map 2. Santa Clara County (1990) enclosed in heavy outline. San Jose is the city with the heaviest concentration of Japanese Americans.

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**Free Preview is not available**

Table 62. **Age and Sex for Selected Racial Groups: 1990—Con.**

San Jose City  
Japanese Americans by age and sex.

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**Table 6. Race and Hispanic Origin: 1990—Con.** By counties. Santa Clara County and Japanese Americans marked in red.

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Table 55. **Age and Sex for Selected Racial Groups: 1990—Con.**

Santa Clara County  
Japanese Americans by age and sex

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**Table 26. Age and Sex for Selected Racial Groups: 1990**

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**Free Preview is not available**

**Free Preview is not available**

**Racial Population Groups  
Of Santa Clara County: 1990**

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**Free Preview is not available**

Table B. States and Counties — Population and Households

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**Free Preview is not available**

# Chinese, Filipino & Japanese Populations, 1900 to 1990





## Size of Chinese, Japanese & Filipino Populations in the United States, 1900-1990

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Figure 1-1

Note: Scales vary on Figures 1-1 through 1-5.

## Size of Chinese, Japanese & Filipino Populations in California, 1900-1990



Figure 1-2

Note: Scales vary on Figures 1-1 through 1-5.

## Growth of Selected Racial/Ethnic Populations 1980 to 1990

**Free Preview is not available**

## Composition of Asian Populations in the Pacific Rim States - 1990

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### Percent Japanese by County California, 1990

### Percent Korean by County California, 1990



Map 1-5

Map 1-6

Source: 1990 Census, STF-3

## Asian Population in the Seven Largest Pacific Rim Metropolitan Areas

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## Mean Age by Race/Ethnicity

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## Percent Over 65 by Race/Ethnicity





### Mean Number of Years of School by Race/Ethnicity



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## Educational Attainment for Adults over 25 By Race/Ethnicity

**Free Preview is not available**

# Percent of Population with College Degree by Race/Ethnicity



## Percent of Population with No High School Diploma by Race/Ethnicity

**Free Preview is not available**

## Occupation by Race/Ethnicity California

**Free Preview is not available**

## Industry of Employment by Race/Ethnicity California

**Free Preview is not available**

### Median Household Income in 1990 by Race/Ethnicity



## Mean Per Capita Household Income by Race/Ethnicity

**Free Preview is not available**



## Percent Non-Citizens by Race/Ethnicity

**Free Preview is not available**

**Year of Immigration by Age and Sex  
for Selected Asian Populations  
In California**

**Free Preview is not available**

## Year of Immigration to the United States by Race/Ethnicity California

**Free Preview is not available**

**Table 4-1**

**Source: 1990 Census, Public Use Microdata Sample**

## Percent Linguistically Isolated by Race/Ethnicity

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## Percent of Businesses with Employees Owned by Asian Americans

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# Percent of Businesses with Employees Owned by Asian Americans for California Cities



# Statistics for Asian Owned Businesses for the Ten Largest Metropolitan Areas in the Pacific Rim States, 1987

## San Jose, CA PMSA



**Table 6-12**  
**Source: 1987 Economic Census**

## Statistics for Metropolitan Statistical Areas with 1,000 or More Minority-Owned Firms, continued



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**INFO**

INCOME DISTRIBUTION, BY CITY  
SANTA CLARA COUNTY, 1989

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サンプリング手続き 資料 1.母集団に関する情報

c.日系選挙人名簿とサンプルの統計

## **Summary statistics of King County JA voter population and sample**

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**Free Preview is not available**

**Free Preview is not available**

**Age count by gender for total JA names**

**Free Preview is not available**

**Gender count for total JA names**

**Free Preview is not available**

**Age count by gender for 400 random JA names**

**Free Preview is not available**



**Gender count for 400 random JA names**

**Free Preview is not available**

サンプリング手続き 資料 2. サンプルの日系人名簿の一部例  
King 郡及び Santa Clara 郡

**List of the first 400 JA names drawn for the  
King County Sample**

*King County*

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*Santa Clara*

**Free Preview is not available**

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# NIKKEI WEST

Northern California's Japanese American Community Newspaper



調査に先立ち、現地  
日系紙に広告を  
入

資料 3. 地元の日系新聞への広告 1

VOL. 6 NO. 20 • OCTOBER 15, 1998

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# NORTH AMERICAN POST

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日経新聞の広告

5. 面接調査員のためのマニュアル

**INTERVIEWER'S  
MANUAL**

**Comparative Studies of National Character:  
U. S. Mainland Japanese Americans  
King County, Washington  
Santa Clara County, California**

## **Introduction**

The following is an instructional manual created to aid you in your interviewing process. This manual includes: a description of the project, the letter used when contacting interviewee, tips and guidelines on how to be a good interviewer, and frequently asked questions that you may face. The goal of this manual is to help you feel comfortable as an interviewer and prepare you for any questions that you may encounter.

Since all the data collection for this study is accomplished through the questionnaires, you, as an interviewer, play a very important role. Please read through this manual carefully, and ask questions if something is unclear to you.



## **What is this study about?**

The basic concern in this study is to determine the degree, if any, to which behavior and attitude characteristics of the Japanese people in Japan have been transmitted via Issei immigrant forebears to their Japanese American offspring on the mainland. Previous studies conducted by researchers in Japan and Hawaii have found evidence of this transmission in Japanese Americans of Hawaii, but this will be the first study of this kind to be performed on the mainland. This is a survey research study, meaning that data collection will be accomplished by administering. Over the next few months, a total of approximately 300 Japanese Americans from the King County and Santa Clara County areas will be interviewed.

The interviews will last anywhere from 35 minutes to 1 hour, taking place at either the participant's home or the Nikkei Disease Prevention Center. The questionnaire consists of about 100 multiple choice questions. The field supervisor will contact the participants and schedule the interviews, coordinating the appointments with the interviewers' availability.

The head researcher of this study is Dr. Frank Miyamoto, Professor Emeritus of Sociology at the University of Washington. Dr. Tetsuden Kashima, Associate Professor of the Department of Ethnic Studies at the University of Washington, is directing the survey of the King County area, and Professor Stephen Fugita of Santa Clara University will be directing the survey of the Santa Clara County area. The funding for this project is being provided by the Institute of Statistical Mathematics in Tokyo.

## **How to be a good interviewer: guidelines and suggestions**

- 1. The main goal is to get as close as possible to the person's true feelings and attitudes.**
- 2. Dress comfortably but not too casually. You don't have to wear a suit or a dress, but don't wear sweats or ripped and faded clothing.**
- 3. Be relaxed and friendly; show a genuine interest in what the participant is saying. Try as much as possible to put the participant at ease.**
- 4. Introduce yourself when you first meet. Tell them a little about what you are doing or what you are interested in.**
- 5. Make sure you are familiar with the questions you are asking. You don't want to stumble over the words while you are asking the questions. Also, if the participant is confused or has any questions about a certain item, you need to be able to clarify it for them.**
- 6. Ask the question exactly as it is worded. This will prevent variations in responses from participants due to different wordings of the same question.**
- 7. Sometimes the participant may respond to a question with an inappropriate answer. For example if the question asks the participant to, "strongly agree, agree somewhat, disagree somewhat, or strongly disagree", and the participant replies, "yes, that's true", you must probe for a correct answer. In this situation, you should say, "So would you say you strongly agree or agree somewhat?" If this tactic doesn't work, just write down what the participant says and move on.**
- 8. Finally, enjoy yourself! We want both you and the participant to have a good time.**

## ADDITIONAL GENERAL SUGGESTIONS FOR INTERVIEWERS

### A. Aim of the study.

1. If the Respondent asks about the purpose of this study, say that the purpose is "to find out what people's attitudes are toward various patterns of social relations." It is true, the present study focuses especially on the question of the degree to which the Japanese heritage may have influenced Japanese Americans, and you can say that the study is interested in Japanese influences on attitudes. But remember that we do not want to emphasize an interest in Japanese influences alone.
2. There are two reasons for avoiding an emphasis on Japanese influences.
  - a. In the long run our study is as much interested in American influences on Japanese Americans as in the Japanese influences.
  - b. We want to avoid drawing the Respondent's attention to any particular way of thinking about the questions. Whatever the Respondent's attitudes may be, we want them to be reflected in a clear and natural way without influence from external sources.

### B. Interview style. Every person has his own individual style of relating to people, and we do not want you to change that style. However, attention to specific features of how you conduct your interviews can improve your effectiveness.

1. Your aim should be to put the interview subject as much at ease as possible, and you will best accomplish this if you yourself are as natural and as much at ease as possible. Be friendly, and show genuine interest in what the subject says. Pace the interview so that it is not hurried, and yet also does not drag.
2. Another aim should be to speak as clearly as possible, and at the same time to listen as carefully as possible to what the person is saying. Your effectiveness both in speech clarity and in listening may increase substantially by giving attention to these matters.
3. The ultimate aim of an interview, of course, is to record the interview subject's response to each question as accurately as possible. In particular, avoid the mistake of the interviewer's inserting his/her own interpretation into the response, or the mistake of putting words into the respondent's mouth. For example, if in answer to a question about headaches, the respondent says, "I do get headaches," and the interviewer then remarks, "Oh, you get frequent headaches," the interviewer obviously has changed "headaches" to "frequent headaches." Most errors of this kind are more subtle. For example, a study of people's preference for apple juice or for orange juice showed that the percentage of preference for apple juice was higher if the interviewer preferred apple juice, and likewise for orange juice. Some interviewer guides recommend that if, for example, the subject says, "I do get headaches," the interviewer should then do no more than repeat back the same words, "So, you do get headaches." But we leave this to your ingenuity, as long as you remember that accuracy of recording is our main concern.

## THE INTERVIEW CHECKLIST

### I. ARRANGING THE INTERVIEW. (For those who do the interview scheduling.)

- A. First Letter: Letter Introducing the Study. Mail first letter to names and addresses on the randomly drawn sample list. Start with "1" and proceed down the list as far as needed. Enclose mailback cards to all those for whom no telephone number is listed, and ask for a return telephone call.
- B. First telephone call.
1. Study a map to get as clearly as possible where the prospective interviewee's home is located. And before initiating the call, the front office should assemble all available information on the person so that the caller will have some idea of who he/she will be talking to.
  2. Ask for the person whose name was drawn. If the prospective subject is not at home, give your name and identification, explain that you are calling for CSNC, and explain briefly but clearly why you need to talk to the specific person. Ask for a time to call again when the person is likely to be at home. If necessary, explain briefly about the random sampling condition that necessitates talking to the specific person.
  3. If the prospective interviewee comes to the phone, ask if he/she received the letter that was sent, and clarify anything about the study that person is unclear about.
    - a. Make sure the the person is a Nisei, Kibei, Sansei, Yonsei, or Mixed Generation; and is not an Issei, Japanese national, Mixed Ethnicity, or a non-Japanese.
    - b. Explain that the purpose of the call is to get the person's agreement to be interviewed in a 35-50 minute interview. Clarify the purpose of the study if he/she has questions. Explain the sampling reason why the particular individual's interview is needed, and again emphasize the importance of the study.
    - c. Remind interviewee that there will be a small honorarium for him/her, or for a charity of his/her choice.
    - d. If the person is agreeable to being interviewed, explain the possibilities of interview at the Research Center or at the person's home.
    - e. Arrange a tentative time and place for the interview, and say that an interviewer will be calling later to confirm the time and place of interview. Ask for a time when the selected person is likely to be available for this call.
  4. If the prospective interviewee is negative about an interview, try to persuade him/her toward a more positive view. Be as persistent as possible while still being courteous.
    - a. Review suggestions given in attached instruction sheet "Cold Call Arguments" for ideas on how to deal with resistance.
    - b. If, ultimately, you fail to get an interview from the prospective subject, record on the Code Sheet a brief but clear statement of why we failed to get the interview.
- C. Hard to get cases. For every case drawn in the sample, every effort should be made to get an interview from the person, even if a visit to the person's home is required. We may learn from experience how to overcome resisters, and especially during the early period, staff should have discussions of strategies for winning over the resisters.

### Cold Call “Arguments”

#### A. Why me?

1. Explain that the person's name was drawn strictly at random from a very long list of adult Japanese Americans living in the County. If person is curious, you may say the list was a nearly complete list of adult Japanese American residents in the county compiled from several directories. Explain that the draw was made using a statistical procedure for random sampling.
2. Explain that random sampling is necessary in order to get a representative sample of Japanese Americans, that is, to avoid getting a biased picture of what Japanese American attitudes are. It would damage the randomness if the person declines being interviewed.

#### B. Why the prospective interviewee is important.

1. The aim of this study is to see what the attitudes of Japanese Americans may be toward various patterns of social relations. Our previous studies have shown that Japanese Americans appear to have certain unique social relational characteristics. Also, a distinguished Japanese scholar in Tokyo who has identified certain distinctive characteristics of the Japanese people is collaborating in this study to see if those Japanese characteristics are reflected in any way among Japanese Americans. And we need to know what part American influences may have played. So we need the help of people who have experienced both Japanese and American influences.
2. If the person says he/she is probably not a typical Japanese American, explain that that would be a good reason to include his/her interview. We assume that Japanese Americans are a highly varied group, and it is only by putting all their experiences together that we might find, on the average, something distinctive about them.

#### C. Other reasons why the prospective subject is important for our research.

1. Japan is the one Asian country that has been able to compete industrially with the Western powers, and social scientists are asking why this is so. Social scientists are interested in knowing whether the adaptation of Japanese Americans to American society offers any basis for understanding the success of the Japanese in world society.
2. Furthermore, Japanese Americans have weathered a lot in terms of discrimination, the evacuation, and other such experiences, and yet have bounced back and done very well in American society. We want to know what the basis of their strength may be.

## II. THE INTERVIEWER (For those who do the actual interviews.)

### A. Pre-interview arrangements.

#### 1. Receiving the interview assignment from the field coordinator.

- a. The assignment should give you the name, address, telephone number, and ID of the person you are to contact, and you should have a questionnaire for the interview.
- b. We suggest you write name and ID on the Cover Sheet in pencil. Also, pencil in the ID# on the Questionnaire and on the Self-Administered Questionnaire. (If you fail to get the interview, you can then erase the ID#, but once the interview is scheduled, ink in the name and ID#. Thus, even if the interview fails to be completed, the ID will remain on that questionnaire, and a permanent record will be available concerning that interview.) Once the interview is scheduled, be sure the correct ID appears on all three sheets.
- c. Get all the information available on the prospective subject from the front office. The information should help you anticipate the kind of person you will be talking to.

#### 2. Telephone call to confirm interview.

- a. Assume that a previous call has been made to the subject, and your call is for the purpose of confirming (or, if necessary, setting up) an interview time. If the subject shows an inclination to withdraw from the interview, gently but firmly indicate the directors' emphasis on getting the specific person. (If necessary, field supervisor will again call anyone who declines the interview.)
- b. Record the agreed-upon time and place of the interview on the Code Sheet. Confirm the address. Get directions to the person's home, if necessary. Or, give directions to the Center if person has agreed to come there.

### B. The Interview.

#### 1. The interview setting.

- a. Select a relatively isolated place for the interview. Discourage any other family member from being present. Make sure the subject is comfortably seated.
- b. The interviewer should also have a comfortable but efficient seat where he/she can write, and should carry a clipboard for his/her own purpose. The interviewer should also make sure there is a set-up where the Question cards are easily accessible and easily presented, and also are easily set aside without danger of loss. Interviewer should develop and practice a standard procedure that minimizes confusion in the card presentation procedure.
- c. Necessary equipment:
  - (1) The Questionnaire. Make sure the Respondent ID# is on the Code Sheet, the first page of the survey, and on the top left of the first page of the Self-Administered Questions. Carry an extra copy of the questionnaire for any emergency.
  - (2) Other. Be sure to carry a pen, pencil, eraser, clipboard, a few paper clips, and 3 x 5 cards.

2. Administering the interview. General suggestions for how the interviewer should present himself/herself to the Respondent have already been outlined in some detail above. The discussion here is concerned more with specific details of the interview situation.
  - a. Be sure that the respondent's name and address is accurately recorded on the Code Sheet. And, above all, be sure the same ID number appears on the code sheet, the first page of the questionnaire, and the Self-Administered Questionnaire.
  - b. Where writing is required, as on the cover sheet or in the open-ended questions, please write legibly and clearly. For complex responses, consider writing out the answer in complete sentences. During the interview you may use your own shorthand, but as soon as possible after the interview, make sure that all answers have been converted to a clear and understandable form.
  - c. A response is needed for every item. Do not skip any question, except when the item is not applicable, and be sure to check the matter of completeness at the end.
  - d. If the respondent requests an interpretation of any questionnaire item, clarify in the manner suggested on the attached sheet, "Clarification of Questionnaire Items," or if there is no clarification offered for the item, read the item again to the person and ask R to use his/her own interpretation. If a suitable response category still cannot be found, tell R that you will speak to the project director and call back later for an answer.
  - c. When the interview is completed, make it very clear that the directors of the project genuinely appreciate the willingness of each person to give us his/her time and assistance. Explain again that a small honorarium check will be mailed to the person in expression of their appreciation.

C. After the interview.

1. IMPORTANT, for Interviewers. As soon as possible after the interview, go over the interview page by page to make sure that every item has been answered, all responses are legible and understandable, and call backs are made for anything that was left unclear during the interview. Also, make sure that the Self-Administered Questionnaire has been secured to the main body of the questionnaire in its allotted space between pages 11-13.
2. It is recommended that every interviewer keep a logbook record (name, address, and telephone number) of every person whom he/she had been assigned, the date and time when the interview was completed, how long the interview took, and the car mileage, if any, required for the trip.
3. The completed interview should then be turned in to the field supervisor or director, and the interviewer should also submit his time and mileage information.

Clarification of Questionnaire Items

(Clarification is offered for those items which brought out questions from respondents during the pretest.)

Q8. "Unemployed" means a person currently not employed, but is seeking work. "Not employed" means a person currently not employed, and is not seeking work.

A "Retired" person may also be working "Part-Time." Ask what the person regards as his/her primary status and check it. For the secondary status, also mark a check, but put a circle around it. A person who regards his/her primary status as "Unemployed" or "Not Employed" might also say he/she is currently employed "Part-time." Mark the secondary status with a check and circle.

- Q11. Determine the person's generation primarily from the person's self-definition. There should be no Issei in your sample, but a person born in Japan (and therefore technically an Issei) might have come here at an early age, and considers self a Nisei. Mark the person as Nisei. If a question arises concerning a Kibei, use the criterion of one year or more of pre-college schooling in Japan to define a Kibei.
- Q13. Retired people who have become socially inactive might say they have no "best friends," that their social activities are with relatives. For such cases, say, "Think of when you were socially more active."
- Q14. Remember that Cat. 3, "some co-workers are not Japanese American . . .," is intended to serve as an intermediate choice--somewhere between Cat. 2 and Cat. 4.
- Q15. On this question you are to hand the Q15 card to the respondent, and you are to read the question out loud to R. Note that you should not read the Interviewer's cues which are shown in caps on the questionnaire, but are not shown on the card. This applies to all questions where Q cards are used.
- Q15. The phrase "organizations you belong to . . ." usually means paid membership in the organization. An equally if not more important criterion is that the person has some active involvement in the organization's functions, even if nothing more than attending some of its meetings.
- Q17. If Respondent does not feel that 1, 2, or 3 are appropriate, then mark 4 and specify.
- Q19. If respondent asks what is meant by "religious faith," you may define it as a system of belief in a superhuman power, or belief in the cause, nature, and purpose of existence that has its basis in something that is beyond normal human comprehension. That is, a religious faith is something beyond a philosophical system.
- Q21. If respondent asks what is a "member," clarify it by saying that an affirmative response is not limited only to being a dues paying member.
- Q28. Check both Col. 0-JA and Col. 1-NON-JA if both apply.
- Q30, Q32, and Q34. In these open-ended questions, listen carefully for the gist of what the Respondent has answered, and repeat back to the person what you understood the person as having said. If the person agrees, write down the statement he agreed to. Preferably use the first person "I" for the answer rather than the third person, "He/she says . . ." You may use your own shorthand for recording the answer (use a pencil if you follow this practice), but be sure to write out the statement in full, clearly and legibly, after the interview.
- Q35-Q50. These are the "Self-Administered Questions" which are stapled separately from the rest of the questionnaire. Be sure to do the following with these questions.
1. Be sure the Respondent's ID appears in the upper left-hand space. Ask the Respondent to read the instructions, and make sure R understands the instruction before he/she proceeds.
  2. Be relaxed and patient while waiting for R to fill out the answers. Avoid watching R as he/she responds, and do not in any way give the appearance of wishing to rush R.
  3. After R completes the questions, check the three pages quickly to make sure all questions have been answered. Do this before proceeding with the interview. After the interview, be sure the three pages (pp. 11-13) are secured to the rest of the questionnaire.
- Q51-Q83. These 32 questions are all from Professor Hayashi's classic studies of comparative national character, and have been used internationally, exactly as worded (that is, preserving the exact same meaning) in many previous studies. To preserve their value in comparative studies, therefore, it is



imperative that the exact wording and exact basic meaning be transmitted in our interviews. Interviewers should study these questions before going into the field, and check with the directors if there are any questions about them. If R has difficulty answering the questions, tell the person not to think too much about the questions, but to make the choices by focusing on his/her feeling of the moment regarding what is important.

Q55. Note that on the card given to the Respondent, responses #5 and #6 are not listed. The reason is that in Japan too many subjects wanted to avoid a direct answer, and tended to choose #5 or #6. Ask the subject to choose from #1 to #4 the one that R feels is most important for him or her. If the R seems unable to decide, record an answer in #5 or #6.

Q59. The Respondent Card originally used letters A, B, C, etc., for the response categories from which the subject was to choose his/her response. We changed the Respondent Card so that numbers are now used instead of letters for the responses. Note the correction in the second sentence.

Q59. If R asks what is meant by the “family,” ask R to define it for himself/herself. Do not define it for R.

Q62. Some Respondents may feel that the expression, “. . . than for people to discuss things among themselves,” is ambiguous. The intended meaning is: that people should discuss things so that they can decide for themselves what the best course of action may be.

Q69. Where the term “man” is used to refer to all humans. If anyone complains that the question is sexist, agree but point out that the question was originally designed for the Japanese people almost fifty years ago.

Q74. If a question is raised concerning the term “relative,” explain that R should not focus on particular relatives whom one likes or dislikes, but consider relatives in the abstract.

Q76. If R feels that this question is ambiguous because Response Category #1 refers to demanding “. . . unreasonable work,” whereas Response Category #2 refers to demanding “. . . extra work.” If a question is raised, explain that in both sentences the intended reference is to “. . . extra work.”

End of Questionnaire (p. 22). The last statement on the questionnaire indicates that if the Respondent would like a summary of the findings when the study has been completed, we would be happy to send the person a copy if he/she gives us his name and address. Interviewer should carry some 3x5 cards for R to give us the name and address.

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### III. POST-INTERVIEW JOBS. (For front-office staff)

1. As soon as possible, front office personnel should also review the questionnaire to make sure everything is in order.
2. Make sure a letter of appreciation and honorarium check is sent to the Respondent.
3. As soon as possible, make a photocopy of the completed questionnaire, and add the original and the photocopy to the central storage file. (Perhaps we should agree that Santa Clara should hang on to the original until the study is completed, but mail the photocopy to Seattle.)
4. Input the data into the main SPSS file.

## 6. 単純集計比較表

注. 比較表では各調査での対応する項目の回答分布(%)を示しているが、対応する質問項目や回答カテゴリーは、研究目的に関連して、それぞれの調査票において必ずしも厳密に同じ表現、数、順番ではないことがあるので、注意する。

また、表の数値については、米国西海岸日系人調査(JAWCS)以外の各調査のデータ数値は以下の統計数理研究所・研究レポート等に掲載されているので、利用する際は再確認していただきたい。(但し、修正され些少な数値の差が出ている可能性に注意。) ハワイ調査 1978, 1983, 1988... 研究レポート No.47, No.63, No.64, No.70  
ブラジル調査 1991... 統計数理研究所・研究レポート No.72 にあるが、本表は再集計によった。

日本人の国民性調査 1953-1998 までのデータ... 研究レポート No.83。但し、1953-1988 までのデータは「日本人の国民性」水野他(1992).出光書店  
これらの表では%が四捨五入された整数値で表わされていることに注意。  
日, 米, 仏, 独, 英(1987-1988) 及び 伊(1992)、蘭(1993)調査... 「国民性七か国比較」 林, 吉野他(1998). 出光書店 及び 研究レポート No.76, No.77

また、表中の記号の意味は、以下のとおりである。

- ・ JAWCS…米国西海岸日系人調査  
    JAWCS2, JAWCS3-5 はそれぞれ日系 2 世, 3 世以上
- ・ JPN - A…特別推進研究による日本調査 A (国際比較用)
- ・ HA - JA…ハワイ日系人      JA2, JA3 はそれぞれ日系 2 世, 3 世以上
- ・ HA - NJ…ハワイ非日系人  
    なお、78 - 88 は 1978 年, 1983 年, 1988 年の 3 回の調査データの平均値であるが、一部の年度の調査で用いられなかった項目については、\* と表示した。
- ・ USA, FRA, UK, FRG…特別推進研究の 5ヶ国調査のうち米、仏、英、独
- ・ ITA, HOL…試験研究 A(2)によるイタリアとオランダ
- ・ BRZ - JB…ブラジル日系人      JB2, JB3 はそれぞれ日系人 2 世, 3 世以上  
    「地点抽出」と「世帯から一人を抽出」するためのウェイトがかかっていることに注意。また、「世代不明」及び「性別不明」の回答が数名分含まれていた。
- ・ JPN - B…特別推進研究による日本調査 B (本来の日本語らしい表現)
- ・ J - KS8, J - KS9, J - KS10…「日本人の国民性」調査第 8 次(1988)、第 9 次(1993)、第 10 次(1998)。但し、これには K (継続) 型調査と M (未来) 型調査とがあり、その一方のみで用いられた項目、両方で用いられた項目があり、後者の場合は K+M のデータについて記した。各項目先頭の K, M, + はこれを示す。
- ・ Omni JPa, Omni JPb…日本オムニバス調査 JPa は 1993、JPb は 1998 年
- ・ Omni U.S.A. …オムニバス調査米国 1998 年実施

なお、表中の数字の欄で、

空白は該当する項目やカテゴリーがもともとたてられなかった場合を意味し、

- は 0.0% (該当者が一人もいない) の意味、

0.0 は四捨五入の 0.0% の意味、

DK には missing も含まれている

ことに注意する。

Common code#	CL A	JAW CS	Item	Category	1998	1988	1988	1988	1988	1987	1987	1987	1992	1993	78-88	78-88	1998	1998	1991	1991	1991	1991	1998	1988	1993	1998	1993	1998	1998
					JAWC S	JPN-A	HA JA	HA NJ	USA	FRA	UK	FRG	ITA	HOL	HA JA2	HA JA3	JAWC S2	JAWC S3-5	BRZ JB1	BRZ JB2	BRZ JB3	BRZ JB	JPN-B	J-KS8	J-KS9	J-KS10	Omni JP a	Omni JP b	Omni USA
				sample-n	344	2265	180	319	1563	1013	1043	1000	1048	1083	365	397	115	224	104	239	144	492	1017				1507	1442	985
4.11	11	51	Respect for ancestors	1.More than	84.0	47.5	51.7	45.5	73.1	29.0	41.9	9.1	36.5	40.9	57.5	53.4	83.5	84.8	68.7	58.9	41.8	55.3	55.5	K 66	K 65	K 60	64.5	58.7	
				2.Less than	2.6	8.4	14.4	20.1	8.1	16.5	8.7	15.7	9.2	4.2	12.9	20.2	3.5	2.2	1.1	4.6	11.1	6.1	8.1	12	7	12	4.4	6.9	
				3.About the same	11.9	42.5	31.7	29.2	17.0	49.8	45.7	64.7	49.5	44.5	28.0	24.7	11.3	11.6	25.0	33.0	42.1	34.4	35.5	21	27	27	30.4	32.6	
				8.Other	0.6	0.0	0.6	2.5	0.2	1.4	0.3	0.4		1.7	0.8	1.3	-	0.9	2.6	3.2	0.3	2.1	-	1	0	0	-	0.1	
				9.D.K	0.9	1.5	1.7	2.8	1.7	3.4	3.4	10.1	4.8	8.8	0.8	0.5	1.7	0.5	2.6	0.2	4.7	2.2	1.0	1	1	1	0.7	1.7	
4.10	12	52	Adopt a child	1.Desirable	25.9	19.1	32.8	44.5	52.3	63.9	34.3	39.5	59.3	14.4	42.7	47.6	24.4	26.8	50.3	55.9	46.8	51.9	20.3	K 28	K 22	K 22	21.9	18.3	40.6
				2.Undesirable	55.2	42.4	44.4	35.4	34.5	21.1	44.6	28.8	14.6	63.0	41.6	38.8	54.8	55.4	25.4	26.0	28.6	26.7	42.9	52	56	58	45.2	45.1	31.5
				3.It depends	11.6	30.5	13.3	13.2	8.2	9.6	11.9	24.0	22.1	10.7	8.8	8.6	13.9	10.7	17.2	8.0	16.9	12.6	26.1	15	16	16	22.0	25.2	17.1
				8.Other	6.1	0.2	4.4	5.6	1.8	2.7	5.8	1.0	0.1	5.0	2.5	2.8	4.4	6.7	3.5	1.3	4.1	2.6	0.2	2	1	0	0.2	-	0.4
				9.D.K	1.2	7.8	5.0	1.3	3.1	2.8	3.4	6.7	3.9	6.9	4.4	2.3	2.6	0.5	3.6	8.8	3.7	6.1	10.6	3	5	4	10.7	11.4	10.5
2.80a	14	53	Health problems: Headache	1.Yes	26.2	21.9			34.6	35.8	36.1	40.6	44.7	40.4			13.0	32.6					22.5	M 25	M 28				
				2.No	73.8	76.9			64.8	63.9	63.5	58.3	54.5	58.0			87.0	67.4					77.0	75	72				
				8.Other		1.1																	0.5	0	-				
				9.D.K	-	-			0.6	0.3	0.4	1.1	0.9	1.7			-	-					-	0	-				
2.80b	14	53	Health problems: Backache	1.Yes	36.0	19.1			37.8	46.3	35.5	32.9	45.8	34.0			33.9	37.1					19.2	M 25	M 27				
				2.No	63.7	79.8			61.7	53.6	64.0	65.8	53.1	64.5			66.1	62.5					80.3	74	73				
				8.Other		1.1																	0.5	0	0				
				9.D.K	0.3	-			0.5	0.1	0.6	1.3	1.0	1.5			-	0.5					-	0	0				
2.80c	14	53	Health problems: Nervousness	1.Yes	20.1	25.7			30.3	55.8	19.7	25.1	55.0	34.3			16.5	21.9					26.2	M 38	M 46				
				2.No	79.4	73.2			69.0	44.0	79.7	72.7	43.9	64.1			82.6	77.7					73.4	62	54				
				8.Other		1.1																	0.5	0	-				
				9.D.K	0.6	-			0.8	0.2	0.7	2.2	1.1	1.7			0.9	0.5					-	0	-				
2.80d	14	53	Health problems: Depression	1.Yes	14.5	5.4			20.7	19.5	20.9	7.7	24.5	14.2			13.9	14.7					5.7	M 8	M 10				
				2.No	83.7	93.4			78.2	80.2	78.4	90.6	73.9	83.8			83.5	83.9					93.8	92	90				
				8.Other		1.1																	0.5	0	-				
				9.D.K	1.7	-			1.0	0.3	0.7	1.7	1.6	1.9			2.6	1.3					-	0	0				
2.80e	14	53	Health problems: Insomnia	1.Yes	21.8	12.0			16.9	31.9	18.5	25.9	24.4	25.0			24.4	20.1					12.2	M 15	M 18				
				2.No	77.6	86.8			82.4	67.9	80.4	72.5	74.2	73.8			74.8	79.5					87.3	85	82				
				8.Other		1.1																	0.5	0	-				
				9.D.K	0.6	-			0.7	0.2	1.1	1.6	1.3	1.2			0.9	0.5					-	0	-				
2.8	18	54	If had enough money, still work	1.Continued	55.5	64.1	49.4	61.1	57.8	55.2	55.7	39.4	56.3	52.4	47.4	63.5	34.8	66.1	72.2	83.5	89.5	83.3	60.3	+ 65	M 60	+ 64	65.7	64.0	
				2.Stop working	36.0	24.1	44.4	30.4	30.4	33.7	34.1	47.7	35.2	20.3	43.0	31.5	53.0	27.7	24.0	11.2	6.5	12.1	27.3	28	33	31	25.6	26.4	
				8.Other	7.6	1.5	5.0	8.2	8.7	7.4	6.3	4.3	0.6	23.9	8.8	4.3	10.4	5.8	3.4	4.1	4.1	3.9	1.4	5	2	1	0.6	1.1	
				9.D.K	0.9	10.4	1.1	0.3	3.1	3.8	3.8	8.6	7.9	3.4	0.8	0.8	1.7	0.5	0.5	1.2	-	0.7	11.0	3	5	4	8.1	8.5	

Common code#	CL A	JAW CS	Item	Category	1998	1988	1988	1988	1988	1987	1987	1987	1992	1993	78-88	78-88	1998	1998	1991	1991	1991	1991	1988	1988	1993	1998	1993	1998	1998			
					JAWC S	JPN-A	HA JA	HA NJ	USA	FRA	UK	FRG	ITA	HOL	HA JA2	HA JA3	JAWC S2	JAWC S3-5	BRZ JB1	BRZ JB2	BRZ JB3	BRZ JB	JPN-B	J-KS8	J-KS9	J-KS10	Omni JPa	Omni JPb	Omni USA			
				sample-n	344	2265	180	319	1563	1013	1043	1000	1048	1083	365	397	115	224	104	239	144	492	1017				1507	1442	985			
7.24	20	55	Most important aspect of job	1.Good s	16.9	19.8	14.4	13.2	20.9	16.7	16.5	12.9	20.5	11.6	*	*	19.1	16.1	26.7	10.8	18.6	16.3	15.9	+ 10	M 12	+ 7	9.8	8.5	43.2			
				2.Safe jo	7.3	15.4	16.7	11.3	21.6	40.4	29.1	36.0	35.9	17.2	*	*	8.7	6.7	16.4	30.7	9.8	21.2	14.8	15	20	23	16.5	20.9	23.2			
				3.Likable	18.6	29.2	21.7	12.5	11.3	6.6	14.9	20.2	9.9	11.8	*	*	15.7	20.5	15.4	14.7	6.8	12.2	30.2	36	31	29	33.9	33.1	9.1			
				4.Accom	55.2	29.4	45.6	60.2	43.6	35.0	37.0	23.2	32.1	56.3	*	*	53.9	55.4	29.8	35.7	55.4	40.9	30.8	36	33	36	33.6	32.6	18.9			
				8.Other	1.5	0.5	1.7	2.5	0.4				0.1		*	*	2.6	0.9	9.8	6.0	8.7	7.8	0.5	1	0	0	0.2	0.5	0.9			
				9.D.K	0.6	5.7	-	0.3	2.1	1.3	2.6	7.7	1.5	3.0	*	*	-	0.5	1.9	2.2	0.8	1.7	7.8	2	3	4	6.0	4.4	4.6			
				1.Get ric	6.7	13.8	9.4	10.3	6.1	8.1	7.3	2.8	9.1	3.9	*	*	7.0	6.3	4.8	5.8	12.6	8.0	6.4	+ 15	+ 17	K 15	9.8					
				2.Make a	4.9	1.7	3.9	6.0	7.2	5.5	3.6	15.6	11.0	3.3	*	*	2.6	6.3	3.8	5.0	5.3	4.8	1.3	3	3	3	1.7					
				3.Suit ow	45.1	37.3	29.4	35.4	33.2	36.9	38.0	32.4	35.4	43.8	*	*	40.0	47.3	32.8	34.0	40.7	35.9	47.5	41	40	41	45.8					
4.No wor	28.2	32.0	42.8	32.3	37.1	29.3	42.0	21.5	13.3	21.1	*	*	40.0	22.8	26.8	32.0	15.4	25.5	28.8	23	26	23	29.9									
5.Pure &	6.7	5.9	10.6	7.5	11.2	8.9	5.0	15.6	24.0	19.1	*	*	3.5	8.0	25.2	18.3	17.1	19.2	10.2	9	6	8	4.9									
6.Serve s	2.0	2.9	2.2	2.5	2.8	3.7	1.7	2.1	3.0	1.7	*	*	-	3.1	3.5	0.5	4.6	2.4	2.3	4	4	4	3.2									
8.Other	5.2	1.2	1.1	5.6	0.8	3.4	1.3	1.6	1.0	4.0	*	*	4.4	5.8	1.2	3.7	4.4	3.4	0.4	2	2	2	0.7									
9.D.K	1.2	5.2	0.6	0.3	1.5	4.2	1.1	8.4	3.3	3.2	*	*	2.6	0.5	1.9	0.8	-	0.7	3.1	3	3	4	4.0									
2.3f	23	57	Quality of life in the area where you live	1.Very sa	52.9	36.2	38.9	32.6	40.0	23.9	28.2	21.8	12.1	42.0	*	*	56.5	50.9					29.5									
				2.Fairly sa	43.3	43.4	55.0	58.0	46.3	60.1	57.9	65.9	65.3	49.0	*	*	40.0	45.1							46.5							
				3.Fairly d	3.5	15.4	3.9	7.5	9.1	12.2	8.9	9.7	15.2	5.4	*	*	3.5	3.6							17.7							
				4.Very di	0.3	4.3	1.1	1.3	3.9	3.7	4.9	0.9	5.9	2.6	*	*	-	0.5								4.9						
				8.Other	-	0.0	0.6	0.3							*	*	-	-								0.2						
				9.D.K	-	0.6	0.6	0.3	0.7	0.1	0.1	1.7	1.5	1.0	*	*	-	-								1.2						
5.81a	27a	58-1	Important family and children	1.Not imp	-	0.6	1.1	0.9	0.6	2.0	1.2	1.6	0.6	0.8	*	*	-	-	6.8	0.7	2.0	2.3	1.0									
				2.	-	0.2	-	-	-	1.0	0.2	1.2	-	0.5	*	*	-	-	-	-	-	-	-									
				3.	-	0.4	1.1	0.3	0.4	0.5	0.3	0.9	0.5	1.4	*	*	-	-	0.1	0.7	-	0.4	0.6									
				4.	0.3	2.6	-	1.6	0.9	1.6	1.1	4.6	1.0	2.1	*	*	0.9	-	0.2	5.8	-	2.8	3.3									
				5.	0.9	4.4	1.1	3.8	2.0	4.1	2.2	5.4	1.8	4.5	*	*	-	1.3	0.1	1.3	5.9	2.6	3.9									
				6.	2.3	7.5	4.4	6.6	3.9	8.6	4.5	14.8	5.4	9.0	*	*	0.9	3.1	1.0	1.3	0.8	1.1	8.1									
				7.Very irr	89.8	82.6	89.4	83.1	91.6	80.1	88.9	66.9	90.4	80.1	*	*	92.2	88.8	89.3	90.2	91.0	90.3	82.1									
				8.Other	6.7	0.2	2.8	3.8							*	*	6.1	6.7					0.3									
				9.D.K	-	1.5	-	-	0.6	2.2	1.6	4.6	0.4	1.6	*	*	-	-	2.6	-	0.3	0.6	0.4									



Common code#	CL A	JAW CS	Item	Category	1998	1988	1988	1988	1988	1987	1987	1987	1992	1993	78-88	78-88	1998	1998	1991	1991	1991	1991	1988	1988	1993	1998	1993	1998	1998	
					JAWC S	JPN-A	HA JA	HA NJ	USA	FRA	UK	FRG	ITA	HOL	HA JA2	HA JA3	JAWC S2	JAWC S3-5	BRZ JB1	BRZ JB2	BRZ JB3	BRZ JB	JPN-B	J- KS8	J- KS9	J- KS10	Omni JP a	Omni JP b	Omni USA	
				n	344	2265	180	319	1563	1013	1043	1000	1048	1083	365	397	115	224	104	239	144	492	2017				1507	1442	985	
5.81f	27	58	Importance of Religion and church	1.Not imp	10.5	12.4	11.1	12.9	5.7	25.8	20.4	15.6	10.1	33.0	*	*	7.0	12.5	22.2	1.1	3.3	5.9	14.2							
				2.	9.0	8.7	3.9	6.3	4.2	11.8	12.8	13.8	6.5	11.4	*	*	6.1	10.3	5.3	2.0	5.4	3.7	9.1							
				3.	11.9	13.1	6.1	7.8	5.3	12.2	15.0	15.3	8.2	9.8	*	*	7.8	14.3	6.7	4.6	5.9	5.4	12.0							
				4.	18.6	24.5	17.8	14.4	8.8	14.7	15.5	16.6	11.1	11.7	*	*	15.7	20.1	5.8	10.0	15.2	10.9	24.4							
				5.	16.3	15.9	23.3	11.6	13.5	12.2	11.8	16.4	18.3	9.0	*	*	14.8	17.0	7.0	8.5	12.1	9.4	14.9							
				6.	13.1	7.8	13.3	11.9	15.0	11.1	10.5	11.9	19.5	8.9	*	*	18.3	10.3	4.6	13.2	17.3	12.9	8.7							
				7.Very imp	17.4	13.8	24.4	34.8	47.2	11.9	13.8	9.4	25.8	14.8	*	*	28.7	11.6	48.3	60.6	40.9	51.9	13.1							
				8.Other	3.2	0.2	-	0.3							*	*	1.7	4.0					0.2							
				9.D.K	-	3.6	-	-	0.3	0.2	0.2	1.0	0.6	1.4	*	*	-	-	0.1	-	-	0.0	3.4							
5.81g	27	58	Importance of Politics	1.Not imp	13.1	2.8	8.3	8.8	11.5	36.2	24.2	9.8	25.1	14.8	*	*	9.6	15.2	11.7	17.5	10.6	14.2	2.3							
				2.	13.1	5.3	8.3	8.5	8.0	14.7	13.6	11.1	14.0	10.4	*	*	6.1	16.5	19.0	11.1	4.5	10.5	4.3							
				3.	20.1	8.9	13.9	14.4	12.2	13.5	16.9	17.0	14.3	16.8	*	*	18.3	20.1	11.9	6.6	9.4	8.5	10.1							
				4.	26.5	24.5	30.6	29.2	21.9	12.0	19.3	21.3	17.1	24.1	*	*	26.1	27.2	8.1	13.7	22.0	15.5	26.5							
				5.	18.9	20.9	20.6	16.9	21.2	11.7	13.9	21.2	12.3	16.8	*	*	24.4	16.5	7.1	10.4	19.9	12.8	21.0							
				6.	4.1	15.0	11.1	9.4	12.3	6.3	5.8	12.9	9.4	9.6	*	*	7.8	1.8	7.1	13.2	13.9	12.2	14.4							
				7.Very imp	2.9	18.2	7.2	12.2	12.2	5.0	6.0	5.9	6.1	5.6	*	*	5.2	1.8	29.0	26.3	18.6	24.2	17.7							
				8.Other	1.2	0.1	-	0.6							*	*	1.7	0.9					0.3							
				9.D.K	0.3	4.4	-	-	0.7	0.4	0.4	0.8	1.7	1.8	*	*	0.9	-	6.1	1.3	1.2	2.2	3.3							
2.3c	28	59	Satisfaction with family life	1.Comple	46.2	43.5	45.0	43.3	42.8	40.7	50.1	30.2	38.1	48.3	49.9	34.8	61.7	39.3					45.3		*	*				
				2.Somew	42.7	38.7	47.8	41.7	38.3	26.9	39.2	51.2	50.5	39.3	35.9	48.9	32.2	47.3					38.8		*	*				
				3.Neither	7.0	10.4	5.6	7.2	11.2	16.6	6.1	12.7	8.2	4.8	11.5	13.6	3.5	8.5					11.2		*	*				
				4.Somew	3.5	4.6	0.6	4.4	6.0	7.5	2.4	2.9	2.1	2.1	1.1	1.8	1.7	4.5					3.6		*	*				
				5.Comple	0.6	1.2	-	1.6	1.2	7.2	0.9	0.3	0.7	0.9	-	0.5	0.9	0.5					0.5		*	*				
				8.Other	-	0.1	-	1.9	0.1						0.8	0.5	-	-					-		*	*				
9.D.K	-	1.4	1.1	-	0.5	1.1	1.2	2.7	0.5	4.5	0.8	-	-	-					0.5		*	*								
7.1	32	60	Science and loss of human feeling	1.Agree	69.2	44.6	80.6	58.3	69.0	60.6	69.8	68.6	60.0	68.5	*	*	67.8	70.1	60.1	68.5	70.5	67.3	44.4	K 47	K 51	K 54	49.2	48.8		
				2.Disagre	25.6	9.9	10.6	30.7	24.2	29.0	20.2	14.5	22.2	17.5	*	*	25.2	25.9	10.1	20.5	11.2	15.7	11.9	26	19	17	16.5	14.3		
				3.Undeci	4.4	39.3	6.1	8.5	5.6	7.0	6.6	13.2	13.4	10.8	*	*	6.1	3.1	21.8	5.9	13.1	11.3	37.8	24	26	25	29.0	32.5		
				8.Other	0.9	0.0	0.6	0.9	0.1						*	*	0.9	0.9	-	1.2	0.8	0.8	-	1	0	0	-	0.1		
				9.D.K	-	6.1	2.2	1.6	1.1	3.4	3.4	3.7	4.4	3.2	*	*	-	-	7.9	3.9	4.5	4.8	5.9	3	3	3	5.2	4.4		
4.5\$	33	61	Teaching children money is important	1.Agree	6.4	47.8	20.6	15.0	16.6	40.9	21.1	26.2	24.3	15.4	11.2	6.3	12.2	3.6	33.2	24.5	15.3	23.1	*				47.2	*	27.3	
				2.Disagre	91.6	18.7	73.3	80.3	78.4	53.0	73.8	55.6	65.8	72.0	85.8	90.7	84.4	95.1	34.1	63.4	69.5	59.9	*				28.0	*	56.9	
				3.Undeci	1.2	30.7	3.3	3.1	4.1	2.9	3.7	15.1	8.1	9.1	1.6	0.5	1.7	0.9	24.7	9.1	14.3	13.7	*				22.0	*	11.1	
				8.Other	0.9	0.1	2.2	1.6	0.3	2.2	0.6	0.3			1.1	2.0	1.7	0.5	8.0	1.1	0.7	2.3	*				0.1	*	0.2	
				9.D.K	-	2.7	0.6	-	0.6	1.1	0.8	2.8	1.7	3.4	0.3	0.5	-	-	-	1.9	0.3	1.0	*				2.8	*	4.6	

Common code#	CL A	JAW CS	Item	Category	1998	1988	1988	1988	1988	1987	1987	1987	1992	1993	78-88	78-88	1998	1998	1991	1991	1991	1991	1998	1988	1993	1998	1993	1998	1998	
					JAWC S	JPN-A	HA JA	HA NJ	USA	FRA	UK	FRG	ITA	HOL	HA JA2	HA JA3	JAWC S2	JAWC S3-5	BRZ JB1	BRZ JB2	BRZ JB3	BRZ JB	JPN-B	J-KS8	J-KS9	J-KS10	Omni JP a	Omni JP b	Omni USA	
				n	344	2265	180	319	1563	1013	1043	1000	1048	1083	365	397	115	224	104	239	144	492	1017					1507	1442	985
8.1b	34	62	Leave it up to political leaders	1.Agree	7.6	13.1	10.0	9.1	7.4	37.9	13.0	7.7	50.1	8.3	14.5	7.6	12.2	5.4	39.5	39.0	37.1	38.4	12.0	K 30	K 24	K 26	15.4	17.4		
				2.Disagre	90.4	61.6	77.2	82.4	88.2	42.1	80.2	73.4	34.7	83.1	81.4	87.7	83.5	93.8	51.1	51.2	51.1	51.3	63.0		61	68	67	61.6	59.2	
				3.Undeci	1.5	19.0	11.7	8.2	3.0	12.1	5.3	16.2	9.5	5.7	2.7	3.3	2.6	0.9	5.8	5.5	9.2	6.7	18.7					17.5	18.5	
				8.Other	0.3	0.1	-	0.3	0.3							0.8	1.5	0.9	-	2.4	1.1	2.6	1.8	0.2	4	1	1	-	0.1	
				9.D.K	0.3	6.2	1.1	-	1.2	7.9	1.4	2.7	5.6	2.9	0.6	0.0	0.9	-	1.3	3.2	-	1.8	6.1	5	7	6	-	4.8		
2.1	35	63	Custom vs. conscienc	1.Go ahe	65.4	19.2	51.1	60.2	69.9	75.2	69.1	52.7	61.0	65.5	54.5	61.0	55.7	70.1	18.7	39.2	62.3	42.8	18.2	K 27	K 26	K 27	18.4	21.4	59.6	
				2.Follow	20.6	25.7	22.2	13.5	19.4	14.6	20.6	16.9	18.5	18.2	26.3	13.1	30.4	15.6	34.0	42.8	25.4	35.3	26.2		36	30	32	33.0	28.6	18.4
				3.Undeci	10.2	52.0	25.0	23.2	9.5	5.9	8.3	27.1	17.6	12.1	16.4	23.7	10.4	10.3	39.8	16.6	12.3	19.7	52.1		35	42	39	46.1	48.4	17.0
				8.Other	2.6	0.1	0.6	2.5	0.2	0.3	0.3	0.1	-	0.9	0.8	0.5	1.7	3.1	0.3	1.2	-	0.7	0.3		1	0	0	-	0.1	-
				9.D.K	1.2	3.0	1.1	0.6	1.0	3.9	1.6	3.2	3.0	3.3	1.9	1.8	1.7	0.9	7.1	0.2	-	1.5	3.0	2	2	2	2.5	1.5	5.1	
7.2	36	64	Mechaniztion and human feeling	1.Agree	84.9	29.6	80.6	77.1	76.1	69.0	71.9	20.8	62.1	45.3	*	*	82.6	86.2	53.5	52.6	52.8	52.7	32.4	K 42	K 47	K 44	41.2	39.4		
				2.Disagre	10.2	31.3	12.2	15.7	19.0	22.1	19.8	52.7	22.9	37.2	*	*	12.2	8.9	16.6	34.9	38.8	32.8	30.2		33	25	30	29.9	29.3	
				3.Undeci	2.9	32.4	5.6	4.4	3.5	4.6	5.6	19.1	9.9	9.6	*	*	2.6	3.1	25.4	5.3	6.5	9.6	30.9		22	24	22	23.2	25.2	
				8.Other	0.9	0.0	1.1	0.3	0.1						*	*	0.9	0.9	-	2.6	1.0	1.6	-		1	0	0	0.1	0.3	
				9.D.K	1.2	6.6	0.6	2.5	1.3	4.2	2.7	7.4	5.1	7.8	*	*	1.7	0.9	4.5	4.5	0.9	3.3	6.6		3	4	3	5.7	5.8	
4.30	37	65	Home is relaxing place	1.Yes	30.2	80.3	50.6	40.8	44.8	65.4	50.7	56.1	73.6	31.6	*	*	44.4	23.7	90.5	71.8	76.4	76.7	78.5							
				2.No	69.5	16.3	48.3	57.7	54.4	29.7	48.0	37.5	24.7	65.5	*	*	54.8	76.3	8.5	27.0	21.9	22.0	18.2							
				8.Other	0.3	0.6	1.1	1.6	0.1	3.3	0.4	2.0		0.8	*	*	0.9	-	0.1	1.3	1.7	1.2	0.3							
				9.D.K	-	2.8	-	-	0.7	1.6	0.9	4.4	1.7	2.1	*	*	-	-	0.9	-	-	0.2	3.0							
4.4	40	66	Rumor about teacher	1.Tell the	85.5	55.5	79.4	76.2	90.3	64.2	74.9	58.3	77.1	76.6	73.4	83.1	80.9	88.4	64.5	86.1	79.6	79.9	55.2	K 62	K 59	K 64	55.5	58.5	84.1	
				2.Deny it	2.9	24.6	7.8	6.3	2.7	21.4	8.3	18.8	13.3	6.2	11.5	5.0	6.1	1.3	15.4	6.1	5.3	7.6	24.2		23	24	20	25.4	21.8	3.7
				8.Other	10.5	3.8	10.6	15.0	3.8	8.1	11.6	4.8	0.2	7.8	11.0	9.3	10.4	10.3	14.4	5.6	10.9	9.0	4.6		9	6	5	5.3	3.3	3.7
				9.D.K	1.2	16.2	2.2	2.5	3.1	6.3	5.2	18.1	9.4	9.3	4.1	2.5	2.6	-	5.6	2.3	4.3	3.6	16.0		6	11	10	13.7	16.4	8.6
5.1	41	67	Benefact death-be	1.Go horr	74.4	45.7	60.0	59.2	66.3	62.6	62.4	58.0	74.8	70.1	63.6	60.7	67.0	77.7	52.4	71.0	77.1	69.6	42.7	K 52	K 49	K 45	46.6	45.4	63.0	
				2.Attend	20.6	37.7	33.9	29.2	24.4	22.8	27.4	22.2	16.4	13.9	30.7	31.2	28.7	17.0	31.1	24.6	15.2	22.7	40.5		41	42	44	40.5	44.0	20.6
				8.Other	4.4	1.3	5.6	9.7	5.0	7.2	4.7	4.6	1.3	8.5	4.4	5.5	4.4	4.5	9.5	2.5	5.9	4.9	1.5		3	1	1	0.7	1.0	4.1
				9.D.K	0.6	15.4	0.6	1.9	4.4	7.4	5.5	15.2	7.4	7.5	1.4	2.5	-	0.9	7.0	1.9	1.7	2.8	15.3		4	8	8	12.2	9.6	12.3
5.1b	42	68	Real fath death-be	1.Go horr	65.7	45.4	64.4	64.9	64.4	65.6	73.5	61.5	79.4	69.3	70.1	68.5	67.0	64.3	70.3	78.8	75.1	76.1	47.2	K 53	K 48	K 46	49.3	50.3	57.3	
				2.Attend	28.5	40.6	27.2	23.8	25.7	20.0	18.7	18.3	13.2	14.0	24.9	24.9	29.6	28.6	22.9	17.4	17.9	18.6	39.0		41	44	45	39.4	41.0	25.9
				8.Other	5.2	1.2	6.7	9.7	4.7	6.8	4.1	4.5	1.3	8.5	3.0	4.8	3.5	6.3	1.3	2.2	5.1	2.9	0.9		2	1	1	0.3	1.0	3.6
				9.D.K	0.6	12.8	1.7	1.6	5.2	7.5	3.6	15.7	6.1	8.1	1.9	1.8	-	0.9	5.6	1.6	1.8	2.4	12.9		4	7	8	10.9	7.8	13.3
2.5	43	69	Man and nature	1.Follow	38.7	36.6	50.6	46.4	25.5	22.0	22.5	36.8	66.7	20.5	33.2	32.0	34.8	40.6	51.3	49.3	34.8	44.9	36.6	K 42	K 48	K 49	43.9	44.9		
				2.Make u	57.8	47.9	38.9	44.5	66.2	66.0	67.1	46.6	24.2	64.4	56.4	62.0	58.3	57.6	27.3	8.8	15.3	14.4	46.4		44	38	39	41.7	40.1	
				3.Conque	0.9	5.3	6.7	3.1	4.5	6.4	4.5	6.7	4.8	1.8	6.6	2.3	2.6	-	16.4	38.1	36.6	33.6	6.8		9	7	6	5.7	6.9	
				8.Other	1.5	0.7	1.7	4.7	1.0	2.5	0.7	1.4	0.2	6.6	1.6	2.0	2.6	0.9	1.7	2.3	13.1	5.7	0.7		1	0	1	0.7	1.1	
				9.D.K	1.2	9.5	2.2	1.3	2.8	3.1	5.2	8.5	4.1	6.7	2.2	1.8	1.7	0.9	3.4	1.5	0.3	1.5	9.5		4	7	5	8.0	7.0	

Common code#	CL A	JAW CS	Item	Category	1998	1988	1988	1988	1988	1987	1987	1987	1992	1993	78-88	78-88	1998	1998	1991	1991	1991	1991	1988	1988	1993	1998	1993	1998	1998
					JAWC S	JPN-A	HA JA	HA NJ	USA	FRA	UK	FRG	ITA	HOL	HA JA2	HA JA3	JAWC S2	JAWC S3-5	BRZ JB1	BRZ JB2	BRZ JB3	BRZ JB	JPN-B	J- KS8	J- KS9	J- KS10	Omni JP a	Omni JP b	Omni USA
				n	344	2265	180	319	1563	1013	1043	1000	1048	1083	365	397	115	224	104	239	144	492	1017				1507	1442	985
7.4	44	70	Improve country and make people happy	1.Individual	30.5	34.0	29.4	27.6	27.1	23.8	24.8	23.0	29.2	34.0	33.2	32.0	15.7	38.4	22.4	17.4	15.4	17.6	32.6	K 29	K 30	K 28	27.7	28.5	
				2.Country	23.0	22.4	33.3	26.0	28.3	23.3	31.6	37.4	31.6	20.6	56.4	62.0	33.0	17.4	38.2	46.8	60.2	49.7	22.1	25	26	28	26.3	25.7	
				3.Country	40.7	36.0	31.7	38.9	36.7	46.8	37.7	28.4	33.3	32.0	6.6	2.3	47.8	37.5	36.2	25.8	22.4	26.5	37.5	42	40	40	39.9	40.6	
				8.Other	4.4	0.2	2.8	6.0	2.3				0.4				1.7	5.4	2.5	1.5	1.8	1.8	-	0	0	0	0.3	0.4	
				9.D.K	1.5	7.3	2.8	1.6	5.6	6.1	5.8	11.2	5.5	13.4	3.8	3.8	1.7	1.3	0.7	8.5	0.4	4.3	7.8	4	4	3	5.7	4.9	
5.1D	45	71	Important thing	1.Filial pi	71.8	77.7	78.3	69.3	69.4	52.4	63.4	55.0	78.6	66.5	66.0	62.0	75.7	70.1	77.7	88.5	75.6	82.3	73.2	K 71	K 69	K 70	71.4	68.9	79.7
				2.Repayin	33.4	56.8	22.8	16.3	27.6	38.2	49.6	15.0	30.2	14.6	21.6	15.4	41.7	29.0	65.9	41.9	29.2	42.4	45.0	47	43	43	44.9	-	30.2
				3.Individual	63.7	25.2	72.2	78.4	62.3	47.8	46.4	65.9	46.9	58.9	74.0	80.6	58.3	66.5	18.1	28.1	50.9	33.6	37.7	36	38	40	37.5	39.0	50.7
				4.Individual	30.2	32.8	25.6	33.9	33.1	57.7	36.1	57.4	42.3	55.3	34.5	40.8	23.5	33.5	12.1	34.0	42.6	32.5	36.6	42	42	43	38.4	40.2	25.1
				5.Other a	-		0.6	1.3	0.5	0.3	1.4	1.8	0.3	1.6			-	-					0	3	0	0.2	0.4	0.3	
				9.D.K	-	3.0	1.8	-	-	2.1	1.4	2.3	0.6	0.9	1.6	0.5	-	-	9.2	2.3	0.3	2.9	3.1	1	2	1	3.4	1.2	2.2
5.6h	46	72	Desirable person: efficient vs. friend	1.Friendly	82.6	61.5	81.7	76.8	78.6	62.5	84.7	77.9	65.3	87.4	73.7	73.8	84.4	82.1	70.2	66.1	74.2	69.5	62.9		K 77	K 77			
				2.Efficient	13.4	11.3	12.8	15.0	15.2	30.7	10.9	12.6	26.4	4.8	18.4	14.4	12.2	13.8	12.3	16.3	14.1	14.9	10.3		12	11			
				8.Other	3.8	4.3	5.6	6.0	2.1						4.9	10.3	2.6	4.0	9.8	9.1	11.5	10.0	4.4		3	2			
				9.D.K	0.3	23.0	-	2.2	4.0	6.8	4.4	9.5	8.3	7.8	3.0	1.5	0.9	-	7.6	8.5	0.1	5.6	22.3		9	10			
2.2b	47	73	Consensus vs. principle	1.Stress	31.7	20.2	23.3	27.3	47.6	29.4	44.4	28.3	50.5	40.3	16.4	19.4	28.7	33.0	18.8	23.6	19.2	21.3	36.9	K 42	K 38	K 43	39.4	40.8	52.3
				2.Stress	65.1	68.3	71.7	66.1	47.1	65.7	52.1	62.4	44.8	51.3	57.3	52.9	69.6	63.4	74.9	60.8	71.5	67.0	52.9	54	56	54	53.5	54.0	36.8
				8.Other	2.6	1.3	2.8	6.0	1.4				0.1		1.1	3.3	0.9	3.1	1.9	6.5	6.2	5.5	2.5	2	2	1	2.1	1.7	1.4
				9.D.K	0.6	10.3	2.2	0.6	3.9	4.8	3.5	9.3	4.7	8.4	2.5	1.5	0.9	0.5	4.4	9.1	3.2	6.3	7.8	2	4	2	5.0	3.5	9.5
5.1c1	48	74	Employment examination: Relative	1.Highest	74.1	60.4	68.3	67.1	65.9	58.8	72.6	44.5	67.3	60.6	66.3	60.7	74.8	73.7	83.7	76.2	69.5	75.6	62.1	K 70	K 67	K 70	64.7	68.7	67.5
				2.Relative	23.3	22.8	26.7	26.0	29.5	34.9	21.3	39.8	24.7	28.5	31.2	32.8	23.5	23.2	14.3	14.4	20.1	16.2	21.8	24	24	22	21.9	20.1	20.3
				8.Other	2.6	1.0	3.3	5.3	1.7	1.2	2.0	2.1	0.6	3.2	1.6	4.5	1.7	3.1	0.5	8.2	9.6	7.2	1.4	3	1	1	1.1	0.8	2.3
				9.D.K	-	15.8	1.7	1.6	2.9	5.0	4.1	13.6	7.4	7.7	0.8	2.0	-	-	1.4	1.1	0.9	1.1	14.7	3	8	7	12.3	10.4	9.8
5.1c2	49	75	Employment examination: son benefactor	1.Highest	57.0	40.6	51.7	62.4	64.9	50.2	68.6	36.2	62.9	68.2	57.5	51.9	61.7	54.5	56.1	42.6	57.7	50.3	43.4	K 45	K 45	K 49	45.1	51.4	67.4
				2.Son of	40.1	42.3	42.2	30.7	30.4	43.2	23.9	46.9	27.6	19.4	37.8	41.6	35.7	42.4	38.4	46.9	37.9	42.3	40.2	49	44	42	40.3	35.2	20.1
				8.Other	1.7	1.2	3.9	4.4	1.5	1.0	2.1	3.4	0.7	3.0	2.2	4.0	0.9	2.2	2.6	4.9	3.6	4.0	1.4	3	2	1	1.2	0.5	1.7
				9.D.K	1.2	15.9	2.2	2.5	3.3	5.5	5.5	13.5	8.9	9.3	2.5	2.5	1.7	0.9	2.9	5.6	0.7	3.4	15.0	4	9	8	13.5	13.0	10.8
5.6	50	76	Type of boss preferred	1.Non-pa	41.9	9.0	40.6	40.8	44.9	30.9	39.9	22.8	45.0	16.8	37.5	38.5	44.4	40.6	15.5	22.7	33.3	24.7	10.7	+ 10	K 12	K 16	12.6	14.5	49.4
				2.Paterne	57.0	80.3	59.4	56.7	51.4	64.1	56.7	68.6	48.2	78.1	60.6	59.7	54.8	58.0	80.3	68.0	59.4	67.6	77.8	87	82	80	79.0	79.5	41.3
				8.Other	0.3	0.1	-	1.9	0.4				0.1	0.4	0.6	1.0	-	0.5	0.3	1.5	7.4	3.2	0.6	1	0	0	0.4	0.1	0.3
				9.D.K	0.9	10.6	-	0.6	3.3	5.0	3.5	8.6	6.7	4.7	1.4	0.8	0.9	0.9	3.9	7.8	-	4.5	10.9	2	5	4	8.0	5.8	8.9
2.12	51	77	Are people most of the time	1.Try to	66.0	31.2	58.3	65.5	53.6	19.2	52.9	42.8	20.7	31.9	51.8	54.2	73.0	62.5	38.6	50.9	27.7	40.9	29.4		K 29	K 30			
				2.Look o	30.2	54.2	38.3	30.4	43.6	77.2	42.8	48.2	75.4	54.4	43.3	42.1	25.2	32.6	41.0	43.1	66.6	50.5	56.5		58	60			
				8.Other	2.6	1.5	2.8	3.1	1.1	2.2	2.3	2.2	-	6.8	4.1	3.0	1.7	3.1	13.9	2.3	5.6	5.6	1.1		5	3			
				9.D.K	1.2	13.2	0.6	0.9	1.7	1.4	2.0	6.8	3.9	6.8	0.8	0.8	-	1.8	6.5	3.7	0.1	3.0	13.0		7	6			



Common code#	CL A	JAW CS	Item	Category	1998	1988	1988	1988	1988	1987	1987	1987	1992	1993	78-88	78-88	1998	1998	1991	1991	1991	1991	1988	1988	1993	1998	1993	1998	1998
					JAWC S	JPN-A	HA JA	HA NJ	USA	FRA	UK	FRG	ITA	HOL	HA JA2	HA JA3	JAWC S2	JAWC S3-5	BRZ JB1	BRZ JB2	BRZ JB3	BRZ JB	JPN-B	J-KS8	J-KS9	J-KS10	Omni JP a	Omni JP b	Omni USA
				n	344	2265	180	319	1563	1013	1043	1000	1048	1083	365	397	115	224	104	239	144	492	1017				1507	1442	985
2.12c	53	78	Are most people trustworthy	1.Can be	60.8	39.1	60.0	45.8	42.4	22.8	36.3	37.8	13.9	47.5	61.5	58.2	58.3	62.5	16.1	2.8	5.2	6.1	34.2		K 38	K 33			
				2.Cannot	35.8	46.0	38.9	49.8	54.5	73.8	60.0	47.0	83.9	44.4	38.6	39.6	38.3	33.9	80.0	94.1	92.0	90.7	53.4		55	62			
				8.Other	2.6	2.8	1.1	3.1	1.3	1.8	1.5	4.6	-	3.8	-	2.2	1.7	3.1	3.9	2.4	2.8	2.8	1.8		3	2			
				9.D.K	0.9	12.1	-	1.3	1.8	1.6	2.1	10.6	2.2	4.3			1.7	0.5	-	0.7	-	0.3	10.6		4	4			
7.83	57	79	Some ill-treated by methods other than modern medicine	1.Strongly	19.2	21.6			20.7	23.0	22.7	29.1	13.9	30.1			13.9	22.3					21.7						
	a	-1		2.Agree	56.4	50.0			50.9	39.1	53.0	48.1	35.5	40.2			55.7	56.7					47.7						
				3.Disagree	11.6	17.3			17.3	15.5	11.4	13.4	27.3	11.1			18.3	8.0					18.1						
				4.Strongly	7.0	4.9			6.9	19.2	6.2	5.9	12.0	8.9			7.0	7.1					6.0						
				8.Other		0.1																	0.2						
				9.D.K	5.8	6.1			4.2	3.2	6.6	3.5	11.3	9.8			5.2	5.8					6.3						
7.84	57	79	Science permits understanding the human mind	1.Strongly	12.2	2.5			18.6	26.8	12.4	9.1	15.5	11.1			9.6	13.4					2.6						
	b	-2		2.Agree	41.6	11.3			39.2	37.9	37.3	25.3	36.8	20.9			52.2	37.1					11.3						
				3.Disagree	17.7	54.1			23.2	17.0	22.3	26.2	24.1	18.8			13.9	20.1					52.5						
				4.Strongly	21.5	24.0			15.1	14.1	21.2	32.4	14.7	41.6			13.0	24.6					25.8						
				8.Other		0.1																	-						
				9.D.K	7.0	8.0			3.9	4.2	6.8	7.0	8.9	7.7			11.3	4.9					7.9						
7.85	57	79	Resolution of social and economic problems through science	1.Strongly	4.7	2.7			12.2	15.5	9.5	7.3	13.5	7.7			6.1	4.0					2.4						
	c	-3		2.Agree	23.5	12.4			34.7	33.8	33.3	36.7	38.8	27.5			30.4	20.5					11.7						
				3.Disagree	34.6	55.1			30.5	25.4	28.5	27.8	28.8	22.4			39.1	31.7					57.6						
				4.Strongly	36.0	18.8			19.7	21.7	23.2	23.0	11.2	35.4			23.5	42.4					18.3						
				8.Other		0.1																	-						
				9.D.K	1.2	10.9			2.9	3.7	5.6	5.2	7.6	7.0			0.9	1.3					10.0						
7.86a	58	80	Safe methods for nuclear wastes disposal	1.Very likely	32.3	33.4			32.2	28.4	33.7	17.1	34.3	24.3			35.7	29.9					33.2						
	a	-1		2.Possible	56.1	35.8			50.0	50.5	44.3	42.3	47.4	40.1			53.9	58.0					36.8						
				3.Not at all	11.6	16.1			14.8	15.6	18.5	36.0	10.8	26.4			10.4	12.1					14.4						
				8.Other		0.2																	0.1						
				9.D.K	-	14.4			2.9	5.4	3.5	4.6	7.5	9.2			-	-					15.5						
7.86b	58	80	Cure for cancer	1.Very likely	68.3	65.1			61.9	68.3	63.5	36.5	62.2	44.0			71.3	67.0					64.8						
	b	-2		2.Possible	28.2	24.3			32.9	26.4	32.2	46.8	31.6	43.8			26.1	29.0					23.6						
				3.Not at all	3.2	5.3			4.2	3.0	3.3	12.7	3.4	7.5			2.6	3.6					4.9						
				8.Other		0.2																	0.2						
				9.D.K	0.3	5.2			1.0	2.4	1.1	4.0	2.8	4.8			-	0.5					6.0						

					1998	1988	1988	1988	1988	1987	1987	1987	1992	1993	78-88	78-88	1998	1998	1991	1991	1991	1991	1991	1988	1988	1993	1998	1993	1998	1998			
Common code#	CL A	JAW CS	Item	Category	JAWC S	JPN-A	HA JA	HA NJ	USA	FRA	UK	FRG	ITA	HOL	HA JA2	HA JA3	JAWC S2	JAWC S3-5	BRZ JB1	BRZ JB2	BRZ JB3	BRZ JB	JPN-B	J- KS8	J- KS9	J- KS10	Omni JPa	Omni JPb	Omni USA				
				n	344	2265	180	319	1563	1013	1043	1000	1048	1083	365	397	115	224	104	239	144	492	1017				1507	1442	985				
7.86c	58 c	80 -3	Cure for senility	1.Very lik	29.1	28.7			25.0	23.4	11.7	16.8	24.6	26.8			27.8	30.4						26.5									
				2.Possibl	52.0	44.5			51.0	44.6	38.4	40.0	39.4	42.6					53.0	51.3						45.4							
				3.Not at	17.2	18.0			20.3	21.4	45.6	37.1	28.6	22.2					18.3	16.1						16.9							
				8.Other		0.1																					0.2						
				9.D.K	1.7	8.6			3.7	10.6	4.2	6.1	7.3	8.5						0.9	2.2						11.0						
7.86d	58 d	80 -4	Living in space stations	1.Very lik	45.6	19.3			41.3	23.4	32.7	35.6	12.1	20.7			38.3	49.6						20.6									
				2.Possibl	35.8	32.1			36.1	36.7	34.0	37.4	28.1	29.8					41.7	33.0						33.5							
				3.Not at	17.4	33.2			20.2	31.4	28.9	22.2	51.8	40.3					17.4	17.0						29.5							
				8.Other		0.3																					0.3						
				9.D.K	1.2	15.1			2.5	8.5	4.4	4.8	8.0	9.2					2.6	0.5						16.0							
3.1a	62 a	19	Religious faith	1.Yes	74.4	36.5	71.1	76.2	85.3	64.4	64.2	74.8	87.8	57.1	74.3	59.5	78.3	71.9	91.7	87.7	90.6	89.4	34.7	K 31	K 33	K 29	37.8	32.9	82.8				
				2.No	25.0	63.5	27.8	21.0	13.9	34.8	34.3	21.8	12.0	38.7	24.9	39.3	20.9	27.7	8.3	11.6	9.4	10.3	65.3	69	67	71	62.2	67.1	16.0				
				8.Other														0.3	1.0														
				9.D.K	0.6		1.1	2.8	0.8	0.8	1.4	3.4	0.2	4.2	0.6	0.3	0.9	0.5	-	0.7	-	0.3											1.1
3.2	63	23	Religious attitude	1.Importa	77.9	75.5	80.0	79.6	87.3	62.5	58.5	57.6	86.0	49.6	90.4	78.8	85.2	74.6	91.3	94.0	86.6	91.0	76.6	K 72	K 72	K 68	79.5	69.2	82.0				
				2.Not imp	17.2	11.1	13.3	12.9	10.4	33.2	36.3	34.3	10.0	39.2	7.4	15.6	10.4	20.5	4.2	3.5	10.6	6.0	10.4	15	14	20	9.9	15.7	13.8				
				8.Other	4.1	1.1	5.6	6.9	1.0	2.2	3.4	1.6	0.2	3.8	1.6	4.5	4.4	3.6	4.0	1.8	2.8	2.5	0.6	8	3	2	0.9	0.8	0.7				
				9.D.K	0.9	12.4	1.1	0.6	1.3	2.2	1.8	6.5	3.8	7.4	0.6	1.0	-	1.3	0.5	0.7	-	0.4	12.4	5	11	10	9.8	14.2	3.5				
3.3	64	24	All Religions Same	1.Agree	72.1	63.3	75.0	64.6	56.5	57.8	71.2	61.8	60.9	70.1	82.7	78.8	80.9	67.9	65.0	73.1	51.6	64.6	62.4										
				2.Disagre	23.8	16.4	22.8	27.9	39.9	33.0	24.5	20.7	27.7	22.3	15.3	17.9	14.8	28.6	28.5	21.3	42.6	29.6	14.3										
				8.Other	2.9	0.5	1.1	5.6	1.0	1.0	0.9	0.4	-	1.5	0.3	1.5	2.6	2.7	1.8	0.5	5.0	2.2	0.3										
				9.D.K	1.2	19.9	1.1	1.9	2.7	8.2	3.4	17.1	11.5	6.1	1.6	1.8	1.7	0.9	4.7	5.1	0.8	3.6	23.0										
8.2e	67 a	81 -1	Democrat	1.Favour	83.7	52.1	85.0	87.8	83.6	70.9	65.8	86.1	67.2	81.5	82.7	88.4	79.1	85.7	72.0	66.6	55.8	63.9	50.9								76.9		
				2.It depe	14.2	37.7	13.3	11.0	11.2	17.2	22.1	11.0	12.6	6.9	13.7	10.3	18.3	12.5	15.0	17.1	37.5	23.6	39.0									13.2	
				3.Unfavo	0.9	1.7	0.6	0.3	2.9	4.9	5.0	1.5	10.4	1.5	0.8	0.5	2.6	-	1.3	0.9	1.9	1.3	1.0										3.8
				8.Other		0.1	-	-									0.3	-			1.8	-	-	0.3	0.1								-
8.2f	67 b	81 -2	Capitalism	1.Favour	41.9	27.3	47.2	52.7	41.5	14.0	23.1	19.1	13.9	13.3	44.7	41.8	38.3	42.9	24.8	22.6	33.6	26.6	26.6								34.9		
				2.It depe	39.8	48.3	32.8	37.0	30.9	36.9	37.5	43.2	27.0	24.4	26.9	35.0	40.9	39.7	42.0	36.4	43.9	40.1	48.6									30.9	
				3.Unfavo	12.5	10.1	15.0	6.6	20.9	42.5	29.7	32.2	42.1	48.8	18.6	17.1	12.2	13.0	11.2	9.2	5.6	8.4	10.2										21.9
				8.Other		-	-	0.3									0.3	0.5			1.1	1.5	7.5	3.4	-								-
8.2f	67 b	81 -2	Capitalism	9.D.K	5.8	14.3	5.0	3.4	6.8	6.5	9.7	5.5	17.0	13.5	9.6	5.5	8.7	4.5	21.0	30.2	9.4	21.6	14.6									12.3	

					1998	1988	1988	1988	1988	1987	1987	1987	1992	1993	78-88	78-88	1998	1998	1991	1991	1991	1991	1988	1988	1993	1998	1993	1998	1998			
Common code#	CL A	JAW CS	Item	Category	JAWC S	JPN-A	HA JA	HA NJ	USA	FRA	UK	FRG	ITA	HOL	HA JA2	HA JA3	JAWC S2	JAWC S3-5	BRZ JB1	BRZ JB2	BRZ JB3	BRZ JB	JPN-B	J-KS8	J-KS9	J-KS10	Omnii JP a	Omnii JP b	Omnii USA			
				n	344	2265	180	319	1563	1013	1043	1000	1048	1083	365	397	115	224	104	239	144	492	1017				1507	1442	985			
8.2h	67c	81-3	Socialism	1.Favour	10.2	6.3	11.7	16.9	10.9	30.3	22.4	13.7	24.1	33.0	15.1	15.9	7.0	11.2	6.6	23.1	18.7	18.4	5.6						13.5			
				2.It depe	51.7	54.3	49.4	45.5	32.2	41.6	39.1	38.3	29.2	26.9	32.9	47.1	42.6	57.1	54.8	30.2	43.5	39.3	55.7							30.3		
				3.Unfavo	28.8	20.9	31.7	32.3	49.5	20.2	30.7	40.8	28.8	24.8	40.3	29.5	34.8	25.9	17.0	16.2	21.5	18.1	21.3								40.1	
				8.Other		0.0	-	0.6										-	0.5			0.3	2.1	5.6	2.9	0.1						-
				9.D.K	9.3	18.4	7.2	4.7	7.5	7.9	7.8	7.2	17.8	15.3	11.8	7.1	15.7	5.8	21.4	28.4	10.7	21.2	17.3									16.1
8.2g	67d	81-4	Liberalism	1.Favour	19.5	33.5	17.2	20.4	16.9	48.7	21.6	20.5	21.2	28.2	23.6	28.7	17.4	20.5	12.8	17.9	20.1	17.6	36.8							14.7		
				2.It depe	52.6	47.1	51.7	45.1	43.6	34.1	47.2	46.9	28.2	25.8	41.4	48.1	42.6	58.0	45.7	22.1	49.9	35.9	45.9								35.0	
				3.Unfavo	16.6	5.5	21.1	22.3	29.4	9.7	20.9	18.1	25.3	24.8	21.9	16.6	22.6	13.8	14.0	19.6	13.2	16.4	5.4								29.6	
				8.Other		0.0	1.1	1.9										0.6	-			-	1.5	1.1	1.1	-						-
				9.D.K	11.3	13.9	8.9	10.3	10.1	7.6	10.4	14.5	25.3	21.2	12.6	6.6	7.8	13.0	27.5	38.9	15.7	29.1	11.9									20.6
SEX				1.Male	56.4	46.2	47.2	48.6	50.5	46.6	47.6	44.4	47.8	44.7	48.8	48.6	55.7	59.8	68.1	52.4	47.2	53.6	45.3	+ 45	+ 46	+ 45						
				2.Female	43.6	53.8	52.8	51.4	49.5	53.4	52.4	55.6	52.2	55.3	51.2	51.4	44.4	42.4	31.7	47.1	52.5	46.0	54.7	55	54	55						
				9.D.K															0.1	0.6	0.2	0.4										
AGE				1. - 19	0.6	2.8	1.7	0.6	3.3	4.4	4.2	3.9	4.3	3.5	1.4	5.5	0.9	0.5	-	-	4.8	1.6	3.3	+	+	+						
				2. 20-24	3.8	7.0	3.3	3.8	6.8	10.8	9.8	9.7	10.7	8.0	10.1	25.4			-	5.4	0.9	4.9	31.4	12.8	5.8	10	8	7				
				3. 25-29	3.8	6.1	3.3	7.5	10.0	11.6	9.4	12.6	9.3	11.1					0.9	4.5	-	2.4	13.4	5.5	7.7	8	7	7				
				4. 30-34	5.5	9.0	7.8	8.2	9.9	12.5	10.0	9.7	9.2	11.9	5.5	24.7			3.5	6.3	2.0	6.1	16.6	8.8	10.3	9	8	8				
				5. 35-39	9.0	10.4	6.7	12.5	10.3	10.8	8.9	11.4	8.4	11.1					2.6	12.1	1.0	7.6	23.0	11.3	11.3	13	9	8				
				6. 40-44	17.2	10.9	10.0	11.3	9.0	8.4	8.9	8.4	8.0	11.3	17.3	20.4			2.6	25.0	2.8	18.3	5.2	11.2	11.4	10	13	8				
				7. 45-49	10.8	10.9	7.2	7.5	7.5	5.8	8.6	9.9	8.7	9.1					0.9	16.1	5.2	13.6	3.3	8.6	9.7	10	11	11				
				8. 50-54	9.0	9.9	5.6	6.0	6.1	7.1	7.5	8.6	8.9	6.1	33.7	16.9			1.7	13.0	1.7	21.3	0.3	10.7	10.1	9	10	10				
				9. 55-59	7.0	10.1	10.6	5.6	7.0	7.1	6.3	7.0	7.4	6.0					2.6	9.4	15.2	12.5	0.6	9.1	9.1	9	10	10				
				10.60-64	6.4	8.3	13.3	10.3	6.8	6.7	7.4	6.5	8.1	6.5	24.7	6.6			9.6	4.9	7.5	6.5	-	4.6	8.0	8	10	11				
				11.65-69	8.4	6.1	11.1	9.7	8.3	5.2	5.8	5.2	7.4	5.2					20.6	2.7	14.5	3.8	0.3	4.7	6.6	6	7	8				
				12. 70 -	18.6	8.6	19.4	16.3	15.0	9.5	13.2	7.1	9.6	10.2					54.8	0.5	48.7	3.0	1.2	11.1	6.6	8	7	12				
				0. D.K.			-	0.6							7.4	0.5				0.4	-	-	0.1									

by Prof. Kashima

**Generation by birth and re-classifying the "mixed-generation" response**

Birth-right generation starting with the original immigrants is a vital social category for Japanese Americans. Children of the Issei, or the original immigrants coming to the United States are identified as the Nisei or second-generation Japanese Americans. Anti-miscegenation laws, proclivity toward endogamy and racist social practices against Japanese Americans impeded inter-marriages until after 1948. The Nisei's children, the Sansei or third-generation, did not face such extreme negative social forces such as the forced incarceration during World War II or the debilitating anti-miscegenation laws. Their children are the Yonsei, or fourth generation; the following generation is categorized as the Gosei, or fifth generation.

Difficulties in readily specifying social categories arise among those in a "mixed" generation category. A number of respondents chose this particular category when asked their generation. Their ages ranged between eighteen and eighty and an analysis using this category would not lead to useful data. In the usual case, when two Nisei marry and have a child, their progeny are considered to be a Sansei. However, when a Nisei parent marries a Sansei, for example, there is no universally accepted generational category to which their child may be placed. In such cases one could place a person into a generation category by using sociological attributes. These attributes includes asking the Japanese American which generation he/she identifies with, identifying which generation other Japanese Americans place this person or by examining his/her immediate peer group generation category. Another method is to use the next highest generational category. In our above example then, a child would be identified as a Yonsei. In most situations it appears that the sociological attributes and the next-highest method result in the same generation category.

Two additional generational categories should be mentioned, although they are rare in the study: the Kibei and "Shin-Issei." A Kibei is a Nisei who went to Japan, prior to World War II and attended a year or more of Japanese schooling. A "Shin-Issei" is an immigrant from Japan to the United States who arrived after 1945.

In this study the "mixed-category" generation response was

re-configured by using the "next-generation" method. An Issei and Nisei parents would have a Sansei child as would a Nisei and "Shin-Issei" parents. So would a Nisei and Kibei parents as well as a "Shin-Issei" and a Kibei couple. A Nisei and Sansei parents would have a Yonsei child as would a Sansei and "Shin-Issei." A Sansei and Yonsei parents would have a Gosei child as would a Yonsei and "Shin-Issei." Few respondents had parents who leaped a generation - for example, parents who were Nisei and Yonsei. Had this occurred, the respondent would have been re-classified as a Gosei. And finally, in only one case in our respondent group where a Kibei married a "Shin-Issei," we have classified the person as a Nisei rather than a Sansei.

By Tetsuden Kashima

## Frequencies

### Statistics

gencat

N	Valid	344
	Missing	0

gencat

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	nisei	115	33.4	33.4	33.4
	sansei	185	53.8	53.8	87.2
	yonsei	30	8.7	8.7	95.9
	gosei	9	2.6	2.6	98.5
	other	5	1.5	1.5	100.0
	Total	344	100.0	100.0	

## GLOSSARY OF TERMS

### CHURCHES: King County, Washington

キリスト教

#### PROTESTANT CHURCHES

##### **Blaine Memorial United Methodist Church**

- Blaine Mem. United Methodist Church
- Blaine Methodist
- Blaine Methodist Church
- Blaine Memorial Methodist Church
- Blaine Memorial Methodist
- Blaine Mem. Methodist
- Methodist Church
- Blaine Memorial
- Blaine Memorial Church
- Blaine United Methodist
- United Blaine Methodist

##### **Faith Bible Church**

- Faith Bible

##### **Japanese Baptist Church**

- Japanese Baptist
- Jpse Baptist
- Baptist

##### **Japanese Congregational Church**

- Japanese Congregational

##### **Japanese Presbyterian Church**

- Presbyterian
- Japanese Presbyterian

##### **Plymouth Congregational**

- Plymouth Congregation

**Emerald City Bible Fellowship**  
**University Presbyterian Church**  
**Kent Alliance**  
**Antioch Bible Church**  
**Chinese Baptist Church**  
**Beautiful Savior Lutheran Church**  
**Fairview Church**

**Church of God**

**Eikou Christian**

**BUDDHIST CHURCHES**

**Seattle Buddhist Church**

- Buddhist Church
- Seattle Buddhist Temple
- Seattle Betsuin
- Seattle Betsuin Buddhist Temple
- Buddhist
- Japanese Buddhist Church

**Tacoma Buddhist Church**

- Tacoma Buddhist

**White River Buddhist Church**

- White River Buddhist Temple
- White River Buddhist

**Nichiren Buddhist Church**

- Nichiren Buddhist Temple
- Nichiren

**Higashi Hongwanji Buddhist Temple**

**CATHOLIC CHURCHES**

**St. Stevens Catholic Church**

**St. Pauls Catholic Church**

**St. Anthony's**

**St. Lukes**

**St. George**

**St. Louise**

**"OTHER" CHURCHES**

**Unitarian**

**Washington Cathedral**

**Tower Memorial Church**

**CHURCHES: Santa Clara County, California**

**PROTESTANT CHURCHES**

**Wesley United Methodist Church**

- Wesley Methodist Church
- Wesley United Methodist
- Westley U. Methodist
- Weseley United Methodist
- Westley Methodist

**Almaden Valley United Christian Church**

- Almaden Valley United Ch. Church

**Central Christian Church**

**Christ of Good Shepard**

**South Bay Presbytarian** (should be "Presbyterian.")

**Elestero Presbytarian** (should be "Presbyterian.")

**United Methodist Alder Gate**

**Santa Clara Valley Japanese Christia** (should be "Christian.")

**First Baptist Church of Campbell**

**United Japanese Christian Church**

**Aldersgate Methodist**

**Advent Luthern Church** (should be "Lutheran.")

**Los Gatos Christian**

**Buena Vista United Methodist**

**Cupertino Methodist Church**

**JA Church in Richmond**

**BUDDHIST CHURCHES**

**San Jose Buddhist Church**

- San Jose Betsuin
- San Jose Buddhist Betsuin
- Buddhist Church
- Betsuin Buddhist
- Betsuin Church
- San Jose Buddhist
- SJ Buddhist Church
- San Jose Buddhist Betwain (should be "Betsuin.")

**Mountain View Buddhist Church**

- Mount. View Buddhist Church



- Mtn. View Buddhist Church

**Palo Alto Buddhist Church**

- Palo Alto Buddhist
- Palo Alto Buddhist Temple

**Salinas Buddhist Church**

**Morgan Hill Dharma School**

**Berkeley Higashi**

**Southern Alameda County Buddhist**

**Gilroy Buddhist Church**

**CATHOLIC CHURCHES**

**St. Matthew's**

**Church of the Chimes**

**"OTHER" CHURCHES**

**Konko Church**

## 7. 性別・年齢層別・世代別の集計表

表中の記号の－は0.0%（該当者なし）の意味であり、また0.0は四捨五入の0.0%の意味である。また、ある項目で本来は含まれていた回答カテゴリーであっても、該当する回答者が全くなかった場合は、そのカテゴリーのカラム（列）については、各ページ下段の回答分布の表には記されていないことに注意する。

本節ではDKとNA（欠測値）が分離されているが、6節の「単純集計比較表」の米国西海岸日系人調査JAWCS、JAWCS2及びJAWCS3-5では、DKの行にNA（欠測値）も含まれて表示されていることに注意する。

また、質問によっては前出の質問への回答に応じてスキップするような場合（例Q19、Q21の回答によってはQ22はスキップされる）があり、その場合は（例Q22）は、「欠測値」にはそのためにスキップした割合と本来の無回答のための欠測値が合わせてある。

(H83) Q3. Are you currently---married, living together, widowed, divorced, separated, or have you never been married?

- 1      Married
- 2      Living together
- 3      Widowed
- 4      Divorced
- 5      Separated
- 6      Never been married (SKIP TO Q5)
- 9      No answer (SKIP TO Q5)

	1	2	3	4	5	6	9	欠損値	総数
	%	%	%	%	%	%	%	%	N
<b>総数</b>	60.8	2.3	6.4	5.8	1.2	23.0	0.3	0.3	344
<u>SEX</u>									
male	65.5	2.1	3.1	6.7	1.0	20.6	0.5	0.5	194
female	54.7	2.7	10.7	4.7	1.3	26.0	-	-	150
<u>AGE GROUP</u>									
-29	3.6	3.6	-	-	-	92.9	-	-	28
30-39	52.0	6.0	-	4.0	-	38.0	-	-	50
40-49	66.7	2.1	1.0	8.3	2.1	19.8	-	-	96
50-59	74.5	1.8	-	5.5	3.6	14.5	-	-	55
60-	67.0	0.9	18.3	6.1	-	6.1	0.9	0.9	115
<u>GENERATION</u>									
Nisei	67.8	-	17.4	3.5	-	9.6	0.9	0.9	115
Sansei	62.2	3.2	1.1	8.1	2.2	23.2	-	-	185
Yonsei	30.0	3.3	-	3.3	-	63.3	-	-	30
Gosei	66.7	11.1	-	-	-	22.2	-	-	9
Other	20.0	-	-	-	-	80.0	-	-	5

Q4. What is (was) the ethnic background of your spouse?

- 0 Japanese American or Japanese
- 1 Other Asian Pacific American (ASK SPECIFIC ETHNICITY) \_\_\_\_\_
- 2 Latino (ASK SPECIFIC ETHNICITY) \_\_\_\_\_
- 3 African American (ASK SPECIFIC ETHNICITY) \_\_\_\_\_
- 4 European American (ASK SPECIFIC ETHNICITY) \_\_\_\_\_
- 5 Other (SPECIFY) \_\_\_\_\_
- 8 Don't know
- 9 Not applicable

	0	1	2	4	5	9	欠損値	総数
	%	%	%	%	%	%	%	N
<b>総数</b>	54.4	4.9	0.6	13.1	2.3	1.5	23.3	344
<b>SEX</b>								
male	49.0	6.2	1.0	17.5	3.6	1.5	21.1	194
female	61.3	3.3	-	7.3	0.7	1.3	26.0	150
<b>AGE GROUP</b>								
-29	-	3.6	-	-	-	-	96.4	28
30-39	18.0	14.0	-	22.0	6.0	4.0	36.0	50
40-49	45.8	5.2	2.1	25.0	2.1	-	19.8	96
50-59	61.8	5.5	-	14.5	3.6	1.8	12.7	55
60-	87.0	0.9	-	1.7	0.9	1.7	7.8	115
<b>GENERATION</b>								
Nisei	78.3	4.3	-	4.3	1.7	-	11.3	115
Sansei	48.1	4.9	0.5	19.5	2.7	2.2	22.2	185
Yonsei	13.3	6.7	3.3	6.7	3.3	-	66.7	30
Gosei	44.4	-	-	22.2	-	11.1	22.2	9
Other	-	20.0	-	-	-	-	80.0	5

(H81) Q5. What was the highest grade you completed in elementary or high school?

(CODE EXACT GRADE) \_\_\_\_\_

	8	9	10	11	12	欠損値	総数
	%	%	%	%	%	%	N
<b>総数</b>	0.6	0.6	0.3	0.6	97.7	0.3	344
<b>SEX</b>							
male	1.0	0.5	-	0.5	97.4	0.5	194
female	-	0.7	0.7	0.7	98.0	-	150
<b>AGE GROUP</b>							
-29	-	-	-	-	96.4	3.6	28
30-39	-	-	-	-	100.0	-	50
40-49	-	-	-	-	100.0	-	96
50-59	-	-	-	-	100.0	-	55
60-	1.7	1.7	0.9	1.7	93.9	-	115
<b>GENERATION</b>							
Nisei	1.7	1.7	0.9	1.7	93.9	-	115
Sansei	-	-	-	-	100.0	-	185
Yonsei	-	-	-	-	96.7	3.3	30
Gosei	-	-	-	-	100.0	-	9
Other	-	-	-	-	100.0	-	5



(H82) Q10. IF ALREADY ANSWERED, CODE WITHOUT ASKING: Are (Were) you self-employed or do (did) you work for someone else?

1 \_\_\_ Self-employed

2 \_\_\_ Work for someone else

3 \_\_\_ Both self-employed and work for someone else

4 \_\_\_ Other (SPECIFY) \_\_\_\_\_

	1	2	3	4	欠損値	総数
	%	%	%	%	%	N
<b>総数</b>	14.0	78.2	1.5	2.3	4.1	344
<b>SEX</b>						
male	17.0	76.8	2.1	2.1	2.1	194
female	10.0	80.0	0.7	2.7	6.7	150
<b>AGE GROUP</b>						
-29	3.6	82.1	3.6	10.7	-	28
30-39	-	90.0	2.0	-	8.0	50
40-49	17.7	79.2	1.0	-	2.1	96
50-59	14.5	80.0	-	1.8	3.6	55
60-	19.1	70.4	1.7	3.5	5.2	115
<b>GENERATION</b>						
Nisei	16.5	72.2	1.7	4.3	5.2	115
Sansei	13.0	81.6	1.1	0.5	3.8	185
Yonsei	3.3	86.7	3.3	3.3	3.3	30
Gosei	44.4	44.4	-	11.1	-	9
Other	-	100.0	-	-	-	5

(HJ16) Q12. Which of the following statements best describes your closest friends?

- 1 \_\_\_ All of my closest friends are Japanese American or Japanese  
 2 \_\_\_ Most of my closest friends are Japanese American or Japanese  
 3 \_\_\_ Some of my closest friends are Japanese American or Japanese but I have some  
       that are not Japanese American or Japanese  
 4 \_\_\_ Most of my closest friends are not Japanese American or Japanese  
 5 \_\_\_ None of my closest friends are Japanese American or Japanese  
 6 \_\_\_ Other (SPECIFY) \_\_\_\_\_  
 9 \_\_\_ Don't know

	1	2	3	4	5	6	総数
	%	%	%	%	%	%	N
<b>総数</b>	3.2	26.7	41.6	21.8	6.4	0.3	344
<b>SEX</b>							
male	4.1	26.3	37.6	25.3	6.7	-	194
female	2.0	27.3	46.7	17.3	6.0	0.7	150
<b>AGE GROUP</b>							
-29	-	3.6	60.7	21.4	14.3	-	28
30-39	-	12.0	42.0	40.0	6.0	-	50
40-49	4.2	20.8	40.6	22.9	10.4	1.0	96
50-59	-	21.8	50.9	20.0	7.3	-	55
60-	6.1	46.1	33.0	13.9	0.9	-	115
<b>GENERATION</b>							
Nisei	7.8	47.0	33.0	12.2	-	-	115
Sansei	1.1	20.0	45.4	23.2	9.7	0.5	185
Yonsei	-	3.3	43.3	43.3	10.0	-	30
Gosei	-	-	55.6	44.4	-	-	9
Other	-	-	60.0	20.0	20.0	-	5



(HJ13) Q13. Think of your current three best friends. How many are Japanese Americans?

- 0      None  
 1      One  
 2      Two  
 3      Three

	0	1	2	3	欠損値	総数
	%	%	%	%	%	N
<b>総数</b>	26.2	23.3	25.6	24.7	0.3	344
<b>SEX</b>						
male	29.9	24.2	23.2	22.7	-	194
female	21.3	22.0	28.7	27.3	0.7	150
<b>AGE GROUP</b>						
-29	39.3	21.4	32.1	3.6	3.6	28
30-39	44.0	34.0	12.0	10.0	-	50
40-49	31.3	22.9	24.0	21.9	-	96
50-59	29.1	25.5	30.9	14.5	-	55
60-	9.6	18.3	28.7	43.5	-	115
<b>GENERATION</b>						
Nisei	7.8	16.5	32.2	42.6	0.9	115
Sansei	32.4	27.0	22.7	17.8	-	185
Yonsei	53.3	26.7	10.0	10.0	-	30
Gosei	44.4	22.2	33.3	-	-	9
Other	20.0	20.0	60.0	-	-	5

(HJ18) Q14. If you are employed, which one of the following statements best describes your coworkers or colleagues at the place where you work?

- 1 \_\_\_ All of my co-workers are Japanese American or Japanese
- 2 \_\_\_ Most of my co-workers are Japanese American or Japanese
- 3 \_\_\_ Some of my co-workers are Japanese American or Japanese but some are not
- 4 \_\_\_ Most of my co-workers are not Japanese American or Japanese
- 5 \_\_\_ None of my co-workers are Japanese American or Japanese
- 6 \_\_\_ Other (SPECIFY) \_\_\_\_\_
- 9 \_\_\_ Don't know

	1	2	3	4	5	6	9	欠損値	総数
	%	%	%	%	%	%	%	%	N
<b>総数</b>	1.5	2.3	7.6	36.6	34.3	11.6	0.3	5.8	344
<b>SEX</b>									
male	0.5	2.6	9.3	41.8	30.4	9.8	0.5	5.2	194
female	2.7	2.0	5.3	30.0	39.3	14.0	-	6.7	150
<b>AGE GROUP</b>									
-29	7.1	3.6	3.6	10.7	60.7	14.3	-	-	28
30-39	2.0	2.0	6.0	46.0	44.0	-	-	-	50
40-49	-	3.1	10.4	45.8	35.4	4.2	-	1.0	96
50-59	-	-	9.1	43.6	40.0	7.3	-	-	55
60-	1.7	2.6	6.1	27.8	20.0	24.3	0.9	16.5	115
<b>GENERATION</b>									
Nisei	1.7	1.7	7.0	27.0	21.7	24.3	0.9	15.7	115
Sansei	0.5	2.2	8.1	44.9	38.4	4.9	-	1.1	185
Yonsei	6.7	6.7	6.7	26.7	50.0	3.3	-	-	30
Gosei	-	-	-	33.3	44.4	22.2	-	-	9
Other	-	-	20.0	20.0	60.0	-	-	-	5

(HJ17) Q17. Overall, what is the ethnic makeup of the organizations that you belong to?

- 1 \_\_\_\_\_ Members of the organizations I belong to are mostly Japanese Americans  
 2 \_\_\_\_\_ Members of the organizations I belong to are GENERATIONrally ethnically mixed.  
 3 \_\_\_\_\_ Members of the organizations I belong to are mostly Euro-American.  
 4 \_\_\_\_\_ Other (SPECIFY) \_\_\_\_\_  
 9 \_\_\_\_\_ Don't know

	1	2	3	4	9	欠損値	総数
	%	%	%	%	%	%	N
<b>総数</b>	29.7	27.0	28.5	3.2	0.6	11.0	344
<b>SEX</b>							
male	27.3	25.3	30.4	4.6	0.5	11.9	194
female	32.7	29.3	26.0	1.3	0.7	10.0	150
<b>AGE GROUP</b>							
-29	17.9	50.0	17.9	3.6	-	10.7	28
30-39	18.0	32.0	30.0	2.0	-	18.0	50
40-49	17.7	33.3	33.3	5.2	1.0	9.4	96
50-59	25.5	25.5	30.9	3.6	1.8	12.7	55
60-	49.6	14.8	25.2	1.7	-	8.7	115
<b>GENERATION</b>							
Nisei	49.6	15.7	25.2	1.7	-	7.8	115
Sansei	20.5	32.4	29.2	4.3	1.1	12.4	185
Yonsei	23.3	33.3	30.0	-	-	13.3	30
Gosei	-	22.2	66.7	11.1	-	-	9
Other	-	60.0	-	-	-	40.0	5

Q18. (HAND R CARD Q18) How much do you feel a part of the Japanese American community in this area? A great deal, quite a bit, somewhat, very little, or not at all?

- 1 \_\_\_ A great deal
- 2 \_\_\_ Quite a bit
- 3 \_\_\_ Somewhat
- 4 \_\_\_ Very little
- 5 \_\_\_ Not at all
- 9 \_\_\_ Not applicable

	1	2	3	4	5	9	総数
	%	%	%	%	%	%	N
総数	8.1	19.5	31.7	29.9	10.5	0.3	344
<b>SEX</b>							
male	8.8	19.6	32.0	27.3	12.4	-	194
female	7.3	19.3	31.3	33.3	8.0	0.7	150
<b>AGE GROUP</b>							
-29	3.6	10.7	39.3	39.3	7.1	-	28
30-39	4.0	8.0	34.0	42.0	10.0	2.0	50
40-49	5.2	19.8	34.4	30.2	10.4	-	96
50-59	5.5	21.8	36.4	23.6	12.7	-	55
60-	14.8	25.2	24.3	25.2	10.4	-	115
<b>GENERATION</b>							
Nisei	14.8	23.5	24.3	28.7	8.7	-	115
Sansei	5.9	18.4	36.2	26.5	12.4	0.5	185
Yonsei	-	10.0	33.3	50.0	6.7	-	30
Gosei	-	33.3	11.1	44.4	11.1	-	9
Other	-	-	60.0	40.0	-	-	5

#3.1a (H62a) Q19. I would like to ask you a few questions about religion. Do you have any personal religious faith?

1 \_\_\_ Yes

2 \_\_\_ No (SKIP TO Q23)

9 \_\_\_ Don't know

	1	2	9	総数
	%	%	%	N
<b>総数</b>	74.4	25.0	0.6	344
<b>SEX</b>				
male	71.6	27.8	0.5	194
female	78.0	21.3	0.7	150
<b>AGE GROUP</b>				
-29	60.7	35.7	3.6	28
30-39	62.0	38.0	-	50
40-49	74.0	25.0	1.0	96
50-59	80.0	20.0	-	55
60-	80.9	19.1	-	115
<b>GENERATION</b>				
Nisei	78.3	20.9	0.9	115
Sansei	73.0	26.5	0.5	185
Yonsei	63.3	36.7	-	30
Gosei	77.8	22.2	-	9
Other	100.0	-	-	5

#3.1b (H62b) Q20. If yes, what religion is this?

0      Buddhism

1      Protestantism

2      Catholicism

3      Judaism

4      Other (SPECIFY) \_\_\_\_\_

	0	1	2	4	欠損値	総数
	%	%	%	%	%	N
<b>総数</b>	33.4	27.3	2.3	11.3	25.6	344
<b>SEX</b>						
male	31.4	28.9	3.1	8.2	28.4	194
female	36.0	25.3	1.3	15.3	22.0	150
<b>AGE GROUP</b>						
-29	10.7	17.9	3.6	32.1	35.7	28
30-39	32.0	20.0	4.0	6.0	38.0	50
40-49	34.4	26.0	3.1	10.4	26.0	96
50-59	36.4	25.5	1.8	16.4	20.0	55
60-	37.4	34.8	0.9	7.0	20.0	115
<b>GENERATION</b>						
Nisei	39.1	31.3	0.9	7.0	21.7	115
Sansei	32.4	24.9	3.2	12.4	27.0	185
Yonsei	26.7	20.0	3.3	13.3	36.7	30
Gosei	11.1	55.6	-	11.1	22.2	9
Other	20.0	20.0	-	60.0	-	5

Q21. Are you a member of any particular church or temple?

0 \_\_\_ No (SKIP TO Q23)

1 \_\_\_ Yes

2 \_\_\_ Other (SPECIFY) \_\_\_\_\_

	0	1	2	欠損値	総数
	%	%	%	%	N
総数	25.3	49.4	1.5	23.8	344
SEX					
male	24.7	47.9	1.0	26.3	194
female	26.0	51.3	2.0	20.7	150
AGE GROUP					
-29	28.6	32.1	3.6	35.7	28
30-39	28.0	34.0	2.0	36.0	50
40-49	21.9	55.2	1.0	21.9	96
50-59	30.9	45.5	1.8	21.8	55
60-	23.5	57.4	0.9	18.3	115
GENERATION					
Nisei	21.7	57.4	0.9	20.0	115
Sansei	24.9	48.1	1.1	25.9	185
Yonsei	26.7	33.3	3.3	36.7	30
Gosei	77.8	22.2	-	-	9
Other	20.0	60.0	20.0	-	5

Q22. Does this church or temple have a predominantly Japanese American or non-Japanese American membership?

1          Japanese American

2          Non-Japanese American

3          Other (SPECIFY) \_\_\_\_\_

	1	2	3	欠損値	総数
	%	%	%	%	N
総数	41.0	10.2	1.2	47.7	344
SEX					
male	39.2	9.8	1.5	49.5	194
female	43.3	10.7	0.7	45.3	150
AGE GROUP					
-29	25.0	10.7	-	64.3	28
30-39	28.0	10.0	-	62.0	50
40-49	41.7	13.5	2.1	42.7	96
50-59	38.2	7.3	1.8	52.7	55
60-	51.3	8.7	0.9	39.1	115
GENERATION					
Nisei	53.0	7.0	-	40.0	115
Sansei	35.7	13.0	2.2	49.2	185
Yonsei	30.0	6.7	-	63.3	30
Gosei	22.2	-	-	77.8	9
Other	60.0	20.0	-	20.0	5



#3.2 (H63) Q23. Without reference to any of the established religions, do you think that a religious attitude is important or not?

1 \_\_\_ Important

2 \_\_\_ Not important

3 \_\_\_ Other (SPECIFY) \_\_\_\_\_

9 \_\_\_ Don't know

	1	2	3	9	総数
	%	%	%	%	N
<b>総数</b>	77.9	17.2	4.1	0.9	344
<b>SEX</b>					
male	77.3	19.1	2.6	1.0	194
female	78.7	14.7	6.0	0.7	150
<b>AGE GROUP</b>					
-29	57.1	28.6	10.7	3.6	28
30-39	66.0	26.0	6.0	2.0	50
40-49	77.1	19.8	2.1	1.0	96
50-59	83.6	14.5	1.8	-	55
60-	86.1	9.6	4.3	-	115
<b>GENERATION</b>					
Nisei	85.2	10.4	4.3	-	115
Sansei	73.5	21.6	3.8	1.1	185
Yonsei	80.0	13.3	3.3	3.3	30
Gosei	77.8	22.2	-	-	9
Other	60.0	20.0	20.0	-	5

#3.3 (H64) Q24. Some people say that although there are many different religions in the world, each with their own beliefs, their teachings really amount to the same thing. Would you agree with this or disagree?

1 \_\_\_ Agree

2 \_\_\_ Disagree

3 \_\_\_ Other (SPECIFY) \_\_\_\_\_

9 \_\_\_ Don't know

	1	2	3	9	総数
	%	%	%	%	N
総数	72.1	23.8	2.9	1.2	344
SEX					
male	69.6	26.8	2.6	1.0	194
female	75.3	20.0	3.3	1.3	150
AGE GROUP					
-29	46.4	39.3	7.1	7.1	28
30-39	66.0	30.0	4.0	-	50
40-49	66.7	30.2	3.1	-	96
50-59	80.0	18.2	1.8	-	55
60-	81.7	14.8	1.7	1.7	115
GENERATION					
Nisei	80.9	14.8	2.6	1.7	115
Sansei	68.1	28.1	3.2	0.5	185
Yonsei	63.3	33.3	-	3.3	30
Gosei	77.8	22.2	-	-	9
Other	60.0	20.0	20.0	-	5

(HJ01) Q25. Do you regularly read a Japanese American newspaper other than the Pacific Citizen (such as the North American Post or Hokubei Mainichi)?

- 0      No  
 1      Yes  
 2      Sometimes  
 3      Other (SPECIFY) \_\_\_\_\_

	0	1	2	3	総数
	%	%	%	%	N
総数	72.1	22.4	4.4	1.2	344
SEX					
male	70.6	21.6	6.7	1.0	194
female	74.0	23.3	1.3	1.3	150
AGE GROUP					
-29	82.1	14.3	3.6	-	28
30-39	84.0	10.0	4.0	2.0	50
40-49	79.2	17.7	3.1	-	96
50-59	74.5	20.0	5.5	-	55
60-	57.4	34.8	5.2	2.6	115
GENERATION					
Nisei	56.5	35.7	5.2	2.6	115
Sansei	78.9	16.8	3.8	0.5	185
Yonsei	80.0	13.3	6.7	-	30
Gosei	88.9	11.1	-	-	9
Other	100.0	-	-	-	5

Q26. Do you attend at least one kenjinkai or kenjinkai-related event (e.g., a meeting, picnic), every year?

0      No

1      Yes

3      Other (SPECIFY) \_\_\_\_\_

	0	1	総数
	%	%	N
総数	86.3	13.7	344
SEX			
male	85.6	14.4	194
female	87.3	12.7	150
AGE GROUP			
-29	78.6	21.4	28
30-39	94.0	6.0	50
40-49	90.6	9.4	96
50-59	92.7	7.3	55
60-	78.3	21.7	115
GENERATION			
Nisei	80.0	20.0	115
Sansei	88.6	11.4	185
Yonsei	93.3	6.7	30
Gosei	100.0	-	9
Other	80.0	20.0	5

Q27. I'm going to mention a number of different situations and I'd like you to tell me in which, if any, of them you see a difference between Japanese American and Caucasian ways of doing things. Do you see a difference in . . . . .

A. Day-to-day business activities

	<u>0-NO</u>	<u>1-YES</u>	<u>8-DK</u>	<u>9-OTHER</u>	
	0	1	8	9	総数
	%	%	%	%	N
総数	40.1	50.0	8.7	1.2	344
SEX					
male	41.2	50.5	7.7	0.5	194
female	38.7	49.3	10.0	2.0	150
AGE GROUP					
-29	17.9	75.0	7.1	-	28
30-39	34.0	52.0	14.0	-	50
40-49	33.3	58.3	6.3	2.1	96
50-59	47.3	49.1	3.6	-	55
60-	50.4	36.5	11.3	1.7	115
GENERATION					
Nisei	47.8	40.9	9.6	1.7	115
Sansei	38.4	53.0	8.1	0.5	185
Yonsei	26.7	60.0	10.0	3.3	30
Gosei	33.3	55.6	11.1	-	9
Other	20.0	80.0	-	-	5

Q27. I'm going to mention a number of different situations and I'd like you to tell me in which, if any, of them you see a difference between Japanese American and Caucasian ways of doing things. Do you see a difference in . . . . .

B. Social activities

	<u>0-NO</u>		<u>1-YES</u>		<u>8-DK</u>	<u>9-OTHER</u>
	0	1	8	9	欠損値	総数
	%	%	%	%	%	N
総数	27.3	66.6	4.7	1.2	0.3	344
SEX						
male	23.2	72.2	3.6	1.0	-	194
female	32.7	59.3	6.0	1.3	0.7	150
AGE GROUP						
-29	14.3	78.6	7.1	-	-	28
30-39	24.0	72.0	4.0	-	-	50
40-49	25.0	74.0	1.0	-	-	96
50-59	38.2	58.2	1.8	1.8	-	55
60-	28.7	59.1	8.7	2.6	0.9	115
GENERATION						
Nisei	26.1	62.6	7.8	2.6	0.9	115
Sansei	30.3	65.4	3.8	0.5	-	185
Yonsei	23.3	76.7	-	-	-	30
Gosei	-	100.0	-	-	-	9
Other	20.0	80.0	-	-	-	5

Q27. I'm going to mention a number of different situations and I'd like you to tell me in which, if any, of them you see a difference between Japanese American and Caucasian ways of doing things. Do you see a difference in . . . . .

C. Church-related activities

	<u>0-NO</u>	<u>1-YES</u>	<u>8-DK</u>	<u>9-OTHER</u>		
	0	1	8	9	欠損値	総数
	%	%	%	%	%	N
総数	34.0	39.5	24.7	0.9	0.9	344
SEX						
male	30.9	44.8	21.6	1.5	1.0	194
female	38.0	32.7	28.7	-	0.7	150
AGE GROUP						
-29	39.3	32.1	21.4	3.6	3.6	28
30-39	32.0	38.0	28.0	2.0	-	50
40-49	31.3	44.8	20.8	1.0	2.1	96
50-59	34.5	43.6	21.8	-	-	55
60-	35.7	35.7	28.7	-	-	115
GENERATION						
Nisei	29.6	40.0	29.6	0.9	-	115
Sansei	36.2	38.4	23.8	1.1	0.5	185
Yonsei	30.0	43.3	20.0	-	6.7	30
Gosei	44.4	44.4	11.1	-	-	9
Other	60.0	40.0	-	-	-	5

Q27. I'm going to mention a number of different situations and I'd like you to tell me in which, if any, of them you see a difference between Japanese American and Caucasian ways of doing things. Do you see a difference in . . . . .

D. Dealings with family and relatives

	<u>0-NO</u>	<u>1-YES</u>	<u>8-DK</u>	<u>9-OTHER</u>	
	0	1	8	9	総数
	%	%	%	%	N
総数	18.0	77.6	2.9	1.5	344
SEX					
male	19.6	78.4	1.5	0.5	194
female	16.0	76.7	4.7	2.7	150
AGE GROUP					
-29	-	96.4	3.6	-	28
30-39	12.0	84.0	-	4.0	50
40-49	13.5	83.3	2.1	1.0	96
50-59	23.6	74.5	1.8	-	55
60-	26.1	67.0	5.2	1.7	115
GENERATION					
Nisei	23.5	67.8	5.2	3.5	115
Sansei	17.3	81.1	1.1	0.5	185
Yonsei	3.3	90.0	6.7	-	30
Gosei	11.1	88.9	-	-	9
Other	20.0	80.0	-	-	5



(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

A. Asian Food Store

	<u>0-JA</u>		<u>1-NON-JA</u>		<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	77.6	7.0	12.2	1.5	1.7	344
SEX						
male	74.2	9.3	12.9	1.5	2.1	194
female	82.0	4.0	11.3	1.3	1.3	150
AGE GROUP						
-29	75.0	3.6	17.9	3.6	-	28
30-39	70.0	8.0	16.0	-	6.0	50
40-49	80.2	7.3	10.4	1.0	1.0	96
50-59	80.0	5.5	9.1	3.6	1.8	55
60-	78.3	7.8	12.2	0.9	0.9	115
GENERATION						
Nisei	79.1	7.0	12.2	0.9	0.9	115
Sansei	78.9	7.6	9.2	1.6	2.7	185
Yonsei	73.3	3.3	20.0	3.3	-	30
Gosei	55.6	11.1	33.3	-	-	9
Other	60.0	-	40.0	-	-	5

Q28A-L は、回答カテゴリー“0”と“1”の両方を選択した者は、コード“2”とした。

(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of the se that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

B. Grocery Store

	<u>0-JA</u>		<u>1-NON-JA</u>		<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	3.8	81.1	11.6	2.3	1.2	344
SEX						
male	3.1	83.5	9.8	2.1	1.5	194
female	4.7	78.0	14.0	2.7	0.7	150
AGE GROUP						
-29	7.1	67.9	21.4	3.6	-	28
30-39	2.0	84.0	12.0	2.0	-	50
40-49	1.0	86.5	8.3	2.1	2.1	96
50-59	5.5	80.0	10.9	3.6	-	55
60-	5.2	79.1	12.2	1.7	1.7	115
GENERATION						
Nisei	5.2	77.4	13.9	1.7	1.7	115
Sansei	3.8	83.2	9.2	2.7	1.1	185
Yonsei	-	80.0	16.7	3.3	-	30
Gosei	-	100.0	-	-	-	9
Other	-	60.0	40.0	-	-	5

Q28A-L は、回答カテゴリー “0” と “1” の両方を選択した者は、コード “2” とした。

(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

C. Restaurant

	<u>0-JA</u>		<u>1-NON-JA</u>		<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	24.7	18.3	53.2	3.2	0.6	344
SEX						
male	27.8	18.6	50.0	3.1	0.5	194
female	20.7	18.0	57.3	3.3	0.7	150
AGE GROUP						
-29	25.0	21.4	53.6	-	-	28
30-39	20.0	22.0	56.0	-	2.0	50
40-49	30.2	14.6	52.1	3.1	-	96
50-59	20.0	25.5	49.1	5.5	-	55
60-	24.3	15.7	54.8	4.3	0.9	115
GENERATION						
Nisei	25.2	12.2	58.3	4.3	-	115
Sansei	25.9	20.0	49.7	3.2	1.1	185
Yonsei	20.0	33.3	46.7	-	-	30
Gosei	11.1	22.2	66.7	-	-	9
Other	20.0	-	80.0	-	-	5

Q28A-L は、回答カテゴリー “0” と “1” の両方を選択した者は、コード “2” とした。

(HJL2) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

D. Medical Doctor

	<u>0-JA</u>		<u>1-NON-JA</u>		<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	13.4	78.2	4.9	2.3	1.2	344
SEX						
male	16.0	76.3	4.1	1.5	2.1	194
female	10.0	80.7	6.0	3.3	-	150
AGE GROUP						
-29	10.7	85.7	3.6	-	-	28
30-39	12.0	78.0	6.0	-	4.0	50
40-49	6.3	85.4	5.2	2.1	1.0	96
50-59	25.5	67.3	3.6	1.8	1.8	55
60-	14.8	75.7	5.2	4.3	-	115
GENERATION						
Nisei	17.4	73.9	4.3	4.3	-	115
Sansei	12.4	77.8	5.9	1.6	2.2	185
Yonsei	6.7	90.0	3.3	-	-	30
Gosei	11.1	88.9	-	-	-	9
Other	-	100.0	-	-	-	5

Q28A-L は、回答カテゴリー“0”と“1”の両方を選択した者は、コード“2”とした。

(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

E. Dentist

	<u>0-JA</u>		<u>1-NON-JA</u>		<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	49.1	48.0	2.0	0.3	0.6	344
SEX						
male	50.5	46.9	1.5	-	1.0	194
female	47.3	49.3	2.7	0.7	-	150
AGE GROUP						
-29	60.7	32.1	7.1	-	-	28
30-39	44.0	50.0	6.0	-	-	50
40-49	47.9	50.0	1.0	1.0	-	96
50-59	56.4	43.6	-	-	-	55
60-	46.1	51.3	0.9	-	1.7	115
GENERATION						
Nisei	48.7	49.6	-	-	1.7	115
Sansei	51.4	44.9	3.2	0.5	-	185
Yonsei	53.3	46.7	-	-	-	30
Gosei	11.1	88.9	-	-	-	9
Other	20.0	60.0	20.0	-	-	5

Q28A-L は、回答カテゴリー “0” と “1” の両方を選択した者は、コード “2” とした。

(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

F. Optometrist/Optician

			<u>0-JA</u>	<u>1-NON-JA</u>	<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	33.1	59.9	2.3	1.7	2.9	344
SEX						
male	35.6	60.3	1.0	1.5	1.5	194
female	30.0	59.3	4.0	2.0	4.7	150
AGE GROUP						
-29	39.3	50.0	-	3.6	7.1	28
30-39	38.0	54.0	-	2.0	6.0	50
40-49	31.3	62.5	3.1	1.0	2.1	96
50-59	34.5	60.0	1.8	1.8	1.8	55
60-	30.4	62.6	3.5	1.7	1.7	115
GENERATION						
Nisei	29.6	63.5	3.5	1.7	1.7	115
Sansei	34.1	58.9	2.2	1.6	3.2	185
Yonsei	33.3	60.0	-	3.3	3.3	30
Gosei	55.6	44.4	-	-	-	9
Other	40.0	40.0	-	-	20.0	5

Q28A-L は、回答カテゴリー “0” と “1” の両方を選択した者は、コード “2” とした。

(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

G. Lawyer

	<u>0-JA</u>		<u>1-NON-JA</u>		<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	22.4	48.8	4.4	5.2	19.2	344
SEX						
male	22.7	53.1	3.6	5.2	15.5	194
female	22.0	43.3	5.3	5.3	24.0	150
AGE GROUP						
-29	21.4	17.9	7.1	7.1	46.4	28
30-39	10.0	50.0	4.0	6.0	30.0	50
40-49	20.8	53.1	2.1	5.2	18.8	96
50-59	29.1	47.3	3.6	5.5	14.5	55
60-	26.1	53.0	6.1	4.3	10.4	115
GENERATION						
Nisei	24.3	54.8	5.2	4.3	11.3	115
Sansei	22.2	49.2	2.7	5.4	20.5	185
Yonsei	13.3	30.0	10.0	10.0	36.7	30
Gosei	44.4	33.3	-	-	22.2	9
Other	-	40.0	20.0	-	40.0	5

Q28A-L は、回答カテゴリー “0” と “1” の両方を選択した者は、コード “2” とした。

(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

H. Service Station/Garage

	<u>0-JA</u>		<u>1-NON-JA</u>		<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	10.8	77.3	4.9	2.9	4.1	344
SEX						
male	11.3	78.9	5.2	2.1	2.6	194
female	10.0	75.3	4.7	4.0	6.0	150
AGE GROUP						
-29	21.4	53.6	7.1	7.1	10.7	28
30-39	8.0	88.0	2.0	-	2.0	50
40-49	5.2	84.4	5.2	2.1	3.1	96
50-59	9.1	80.0	5.5	5.5	-	55
60-	14.8	71.3	5.2	2.6	6.1	115
GENERATION						
Nisei	12.2	73.0	6.1	2.6	6.1	115
Sansei	10.3	80.0	3.8	3.2	2.7	185
Yonsei	6.7	83.3	3.3	3.3	3.3	30
Gosei	11.1	66.7	11.1	-	11.1	9
Other	20.0	60.0	20.0	-	-	5

Q28A-L は、回答カテゴリー “0” と “1” の両方を選択した者は、コード “2” とした。



(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

I. Drug Store

	<u>0-JA</u>		<u>1-NON-JA</u>		<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	2.9	91.0	1.7	2.9	1.5	344
SEX						
male	3.6	90.7	1.5	2.6	1.5	194
female	2.0	91.3	2.0	3.3	1.3	150
AGE GROUP						
-29	3.6	85.7	-	3.6	7.1	28
30-39	4.0	88.0	2.0	4.0	2.0	50
40-49	2.1	91.7	3.1	2.1	1.0	96
50-59	1.8	92.7	1.8	3.6	-	55
60-	3.5	92.2	0.9	2.6	0.9	115
GENERATION						
Nisei	2.6	92.2	0.9	3.5	0.9	115
Sansei	3.2	90.3	1.6	2.7	2.2	185
Yonsei	-	93.3	3.3	3.3	-	30
Gosei	-	88.9	11.1	-	-	9
Other	20.0	80.0	-	-	-	5

Q28A-L は、回答カテゴリー “0” と “1” の両方を選択した者は、コード “2” とした。

(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

J. Insurance Agency

	<u>0-JA</u>		<u>1-NON-JA</u>		<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	20.9	70.1	4.9	1.2	2.9	344
SEX						
male	21.1	70.1	5.2	0.5	3.1	194
female	20.7	70.0	4.7	2.0	2.7	150
AGE GROUP						
-29	25.0	50.0	7.1	7.1	10.7	28
30-39	18.0	74.0	2.0	-	6.0	50
40-49	17.7	75.0	4.2	1.0	2.1	96
50-59	21.8	72.7	5.5	-	-	55
60-	23.5	67.8	6.1	0.9	1.7	115
GENERATION						
Nisei	24.3	67.0	6.1	0.9	1.7	115
Sansei	20.0	73.0	3.2	0.5	3.2	185
Yonsei	13.3	66.7	6.7	6.7	6.7	30
Gosei	22.2	66.7	11.1	-	-	9
Other	20.0	60.0	20.0	-	-	5

Q28A-L は、回答カテゴリー “0” と “1” の両方を選択した者は、コード “2” とした。

(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

K. Other Retail Business

			<u>0-JA</u>	<u>1-NON-JA</u>	<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	4.4	67.7	15.1	3.2	9.6	344
SEX						
male	6.7	63.4	12.9	3.6	13.4	194
female	1.3	73.3	18.0	2.7	4.7	150
AGE GROUP						
-29	7.1	57.1	21.4	7.1	7.1	28
30-39	6.0	70.0	18.0	-	6.0	50
40-49	5.2	67.7	15.6	4.2	7.3	96
50-59	1.8	67.3	20.0	5.5	5.5	55
60-	3.5	69.6	9.6	1.7	15.7	115
GENERATION						
Nisei	2.6	70.4	12.2	1.7	13.0	115
Sansei	5.4	65.4	16.8	3.8	8.6	185
Yonsei	6.7	66.7	16.7	6.7	3.3	30
Gosei	-	66.7	22.2	-	11.1	9
Other	-	100.0	-	-	-	5

Q28A-L は、回答カテゴリー “0” と “1” の両方を選択した者は、コード “2” とした。

(HJ12) Q28. (HAND R CARD Q28) Here is a list of businesses and services. Which of these that you use are run by Japanese Americans and which are run by non-Japanese Americans? (Check both Col. 0 and Col. 1 if both apply).

L. Other Professional

	<u>0-JA</u>		<u>1-NON-JA</u>		<u>9-OTHER</u>	
	0	1	2	9	欠損値	総数
	%	%	%	%	%	N
総数	10.2	55.5	11.3	3.8	19.2	344
SEX						
male	10.8	53.6	9.8	4.6	21.1	194
female	9.3	58.0	13.3	2.7	16.7	150
AGE GROUP						
-29	7.1	35.7	17.9	7.1	32.1	28
30-39	8.0	62.0	12.0	6.0	12.0	50
40-49	11.5	54.2	18.8	3.1	12.5	96
50-59	9.1	56.4	12.7	5.5	16.4	55
60-	11.3	58.3	2.6	1.7	26.1	115
GENERATION						
Nisei	12.2	56.5	6.1	1.7	23.5	115
Sansei	10.3	55.1	13.5	4.3	16.8	185
Yonsei	3.3	50.0	13.3	10.0	23.3	30
Gosei	11.1	55.6	22.2	-	11.1	9
Other	-	80.0	20.0	-	-	5

Q28A-L は、回答カテゴリー“0”と“1”の両方を選択した者は、コード“2”とした。

Q29. As an adult, how much discrimination have you experienced because of your Japanese background? Would you say none, a minimal amount, quite a bit, or a great deal?

0 \_\_\_ None

1 \_\_\_ Minimal amount

2 \_\_\_ Quite a bit

3 \_\_\_ A great deal

4 \_\_\_ Other (SPECIFY) \_\_\_\_\_

	0	1	2	3	4	総数
	%	%	%	%	%	N
総数	14.2	68.9	12.2	2.9	1.7	344
SEX						
male	12.9	67.0	15.5	2.6	2.1	194
female	16.0	71.3	8.0	3.3	1.3	150
AGE GROUP						
-29	7.1	71.4	17.9	-	3.6	28
30-39	20.0	68.0	10.0	-	2.0	50
40-49	15.6	71.9	10.4	-	2.1	96
50-59	16.4	70.9	9.1	3.6	-	55
60-	11.3	65.2	14.8	7.0	1.7	115
GENERATION						
Nisei	12.2	66.1	13.0	7.0	1.7	115
Sansei	13.0	72.4	11.4	1.1	2.2	185
Yonsei	20.0	66.7	13.3	-	-	30
Goesei	33.3	44.4	22.2	-	-	9
Other	40.0	60.0	-	-	-	5

Q31. (HAND R CARD Q31) Currently, in areas like Los Angeles and San Francisco where Japanese American basketball teams and leagues are popular, there is controversy over whether youth of other ethnicities should be allowed to play. What is your feeling about this issue?

- 1 \_\_\_ Only persons with some Japanese ancestry should be allowed to play
- 2 \_\_\_ Should limit the number of non-Japanese to a small specific number or specific percentage
- 3 \_\_\_ The teams and leagues should be open to everyone
- 4 \_\_\_ Other (SPECIFY) \_\_\_\_\_

	1	2	3	4	欠損値	総数
	%	%	%	%	%	N
総数	25.0	15.1	50.0	9.6	0.3	344
SEX						
male	27.8	18.0	42.3	11.3	0.5	194
female	21.3	11.3	60.0	7.3	-	150
AGE GROUP						
-29	17.9	21.4	50.0	10.7	-	28
30-39	24.0	14.0	46.0	16.0	-	50
40-49	25.0	13.5	49.0	11.5	1.0	96
50-59	36.4	12.7	43.6	7.3	-	55
60-	21.7	16.5	55.7	6.1	-	115
GENERATION						
Nisei	21.7	17.4	52.2	8.7	-	115
Sansei	30.3	12.4	47.0	10.3	-	185
Yonsei	16.7	23.3	50.0	6.7	3.3	30
Gosei	-	11.1	77.8	11.1	-	9
Other	-	20.0	60.0	20.0	-	5

Q33. If it becomes necessary for you to live in an assisted living or a nursing facility, would you prefer it be Japanese American or mainstream American?

1 \_\_\_ Japanese American

2 \_\_\_ Mainstream American

3 \_\_\_ Doesn't matter

4 \_\_\_ Other (SPECIFY) \_\_\_\_\_

	1	2	3	4	総数
	%	%	%	%	N
総数	43.9	29.9	23.8	2.3	344
SEX					
male	46.4	26.8	24.2	2.6	194
female	40.7	34.0	23.3	2.0	150
AGE GROUP					
-29	53.6	32.1	14.3	-	28
30-39	40.0	26.0	30.0	4.0	50
40-49	54.2	30.2	14.6	1.0	96
50-59	36.4	34.5	27.3	1.8	55
60-	38.3	28.7	29.6	3.5	115
GENERATION					
Nisei	42.6	21.7	32.2	3.5	115
Sansei	43.2	34.6	20.5	1.6	185
Yonsei	53.3	33.3	13.3	-	30
Gosei	44.4	22.2	33.3	-	9
Other	40.0	40.0	-	20.0	5

Self-Administered Questions

Q35. When I am with others, I express my true feelings rather than try to make others comfortable.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

	1	2	3	4	5	6	7	欠損値	総数
	%	%	%	%	%	%	%	%	N
<b>総数</b>	2.3	9.9	20.3	15.7	25.0	22.7	3.8	0.3	344
<b>SEX</b>									
male	2.1	8.2	20.6	19.1	22.2	24.2	3.1	0.5	194
female	2.7	12.0	20.0	11.3	28.7	20.7	4.7	-	150
<b>AGE GROUP</b>									
-29	7.1	14.3	14.3	7.1	21.4	21.4	14.3	-	28
30-39	2.0	12.0	40.0	4.0	20.0	20.0	2.0	-	50
40-49	2.1	6.3	20.8	14.6	22.9	29.2	4.2	-	96
50-59	-	16.4	12.7	14.5	27.3	25.5	3.6	-	55
60-	2.6	7.8	16.5	24.3	28.7	17.4	1.7	0.9	115
<b>GENERATION</b>									
Nisei	2.6	7.8	17.4	23.5	27.8	19.1	1.7	-	115
Sansei	1.6	10.3	21.6	13.0	24.3	24.9	3.8	0.5	185
Yonsei	3.3	16.7	23.3	6.7	23.3	20.0	6.7	-	30
Gosei	11.1	-	11.1	11.1	22.2	22.2	22.2	-	9
Other	-	20.0	40.0	-	-	40.0	-	-	5



Self-Administered Questions

Q36. I dislike being in organizations where the responsibility for leadership is unclear.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
	1	2	3	4	5	6	7

	1	2	3	4	5	6	7	欠損値	総数
	%	%	%	%	%	%	%	%	N
<b>総数</b>	1.7	3.8	3.2	6.7	16.6	43.0	24.4	0.6	344
<b>SEX</b>									
male	0.5	4.6	3.1	6.2	20.1	40.7	24.2	0.5	194
female	3.3	2.7	3.3	7.3	12.0	46.0	24.7	0.7	150
<b>AGE GROUP</b>									
-29	-	3.6	7.1	14.3	28.6	28.6	14.3	3.6	28
30-39	2.0	2.0	-	10.0	20.0	48.0	18.0	-	50
40-49	1.0	3.1	3.1	4.2	12.5	35.4	40.6	-	96
50-59	1.8	7.3	3.6	3.6	14.5	45.5	23.6	-	55
60-	2.6	3.5	3.5	7.0	16.5	49.6	16.5	0.9	115
<b>GENERATION</b>									
Nisei	2.6	3.5	3.5	6.1	17.4	48.7	18.3	-	115
Sansei	1.6	4.9	2.7	5.4	13.0	42.2	29.7	0.5	185
Yonsei	-	-	6.7	3.3	40.0	33.3	13.3	3.3	30
Gosei	-	-	-	11.1	11.1	33.3	44.4	-	9
Other	-	-	-	80.0	-	20.0	-	-	5

Self-Administered Questions

Q37. When discussing issues, I tend to say the first thing that comes into my head.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree		
	1	2	3	4	5	6	7	欠損値	総数
	%	%	%	%	%	%	%	%	N
<b>総数</b>	5.5	29.7	20.6	6.4	23.5	11.0	2.9	0.3	344
<b>SEX</b>									
male	6.2	32.5	18.6	3.6	22.7	13.4	2.6	0.5	194
female	4.7	26.0	23.3	10.0	24.7	8.0	3.3	-	150
<b>AGE GROUP</b>									
-29	3.6	10.7	35.7	7.1	25.0	3.6	14.3	-	28
30-39	8.0	34.0	20.0	-	30.0	8.0	-	-	50
40-49	9.4	28.1	19.8	8.3	19.8	13.5	1.0	-	96
50-59	1.8	45.5	14.5	3.6	23.6	9.1	1.8	-	55
60-	3.5	26.1	20.9	8.7	23.5	13.0	3.5	0.9	115
<b>GENERATION</b>									
Nisei	3.5	27.0	19.1	9.6	25.2	12.2	3.5	-	115
Sansei	7.0	33.5	20.0	5.4	23.2	8.6	1.6	0.5	185
Yonsei	3.3	16.7	26.7	-	23.3	20.0	10.0	-	30
Gosei	-	33.3	22.2	11.1	11.1	22.2	-	-	9
Other	20.0	20.0	40.0	-	20.0	-	-	-	5

Self-Administered Questions

Q38. I find myself feeling more socially awkward when I am in the company of non-Japanese Americans than when in the company of Japanese Americans.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree	
	1	2	3	4	5	6	7	
	1	2	3	4	5	6	7	総数
	%	%	%	%	%	%	%	N
総数	16.3	31.1	11.6	16.0	12.8	9.0	3.2	344
SEX								
male	16.5	29.9	9.8	17.5	11.9	10.3	4.1	194
female	16.0	32.7	14.0	14.0	14.0	7.3	2.0	150
AGE GROUP								
-29	25.0	25.0	10.7	17.9	7.1	7.1	7.1	28
30-39	12.0	40.0	12.0	18.0	12.0	2.0	4.0	50
40-49	16.7	33.3	9.4	11.5	20.8	8.3	-	96
50-59	20.0	30.9	9.1	16.4	12.7	9.1	1.8	55
60-	13.9	27.0	14.8	18.3	7.8	13.0	5.2	115
GENERATION								
Nisei	14.8	27.0	10.4	18.3	11.3	12.2	6.1	115
Sansei	15.1	32.4	14.1	14.1	15.1	7.6	1.6	185
Yonsei	23.3	36.7	3.3	23.3	3.3	6.7	3.3	30
Goei	44.4	33.3	-	-	11.1	11.1	-	9
Other	-	40.0	20.0	20.0	20.0	-	-	5

Self-Administered Questions

Q39. When I am in a strange group, it takes me a long time to be able to express my thoughts.

	Strongly Disagree 1	Disagree 2	Somewhat Disagree 3	Neutral 4	Somewhat Agree 5	Agree 6	Strongly Agree 7	欠損値	総数
	%	%	%	%	%	%	%	%	N
<b>総数</b>	5.2	13.4	15.1	6.1	25.6	27.6	6.7	0.3	344
<b>SEX</b>									
male	4.6	12.4	17.0	4.1	26.3	27.8	7.2	0.5	194
female	6.0	14.7	12.7	8.7	24.7	27.3	6.0	-	150
<b>AGE GROUP</b>									
-29	10.7	7.1	10.7	14.3	35.7	17.9	3.6	-	28
30-39	2.0	14.0	16.0	2.0	26.0	28.0	12.0	-	50
40-49	7.3	14.6	20.8	7.3	18.8	25.0	6.3	-	96
50-59	-	21.8	14.5	9.1	16.4	30.9	7.3	-	55
60-	6.1	9.6	11.3	3.5	33.0	30.4	5.2	0.9	115
<b>GENERATION</b>									
Nisei	6.1	9.6	12.2	4.3	30.4	33.9	3.5	-	115
Sansei	5.4	15.1	16.8	6.5	23.2	24.3	8.1	0.5	185
Yonsei	3.3	13.3	16.7	6.7	26.7	26.7	6.7	-	30
Gosei	-	33.3	22.2	-	22.2	11.1	11.1	-	9
Other	-	-	-	40.0	-	40.0	20.0	-	5

Self-Administered Questions

Q40. At times, I am overly concerned with trying to anticipate the needs of the other person.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

	1	2	3	4	5	6	7	欠損値	総数
	%	%	%	%	%	%	%	%	N
総数	1.5	7.3	10.8	12.5	41.6	19.8	5.8	0.9	344
<b>SEX</b>									
male	1.5	7.2	10.8	13.9	39.7	20.1	6.2	0.5	194
female	1.3	7.3	10.7	10.7	44.0	19.3	5.3	1.3	150
<b>AGE GROUP</b>									
-29	3.6	7.1	-	10.7	57.1	7.1	14.3	-	28
30-39	-	2.0	16.0	10.0	42.0	30.0	-	-	50
40-49	3.1	10.4	11.5	10.4	37.5	19.8	7.3	-	96
50-59	1.8	7.3	10.9	16.4	40.0	16.4	7.3	-	55
60-	-	7.0	10.4	13.9	41.7	20.0	4.3	2.6	115
<b>GENERATION</b>									
Nisei	-	7.8	11.3	14.8	37.4	22.6	4.3	1.7	115
Sansei	2.7	7.6	11.4	11.9	40.0	19.5	6.5	0.5	185
Yonsei	-	3.3	6.7	10.0	60.0	10.0	10.0	-	30
Gosei	-	11.1	11.1	11.1	55.6	11.1	-	-	9
Other	-	-	-	-	60.0	40.0	-	-	5

Self-Administered Questions

Q41. In meetings, I express my views regardless of whether others agree with them.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree		
	1	2	3	4	5	6	7	欠損値	総数
	%	%	%	%	%	%	%	%	N
<b>総数</b>	0.9	9.3	14.2	9.9	33.1	27.0	4.9	0.6	344
<b>SEX</b>									
male	1.0	7.2	10.8	8.2	32.5	34.0	5.7	0.5	194
female	0.7	12.0	18.7	12.0	34.0	18.0	4.0	0.7	150
<b>AGE GROUP</b>									
-29	-	10.7	25.0	-	17.9	35.7	10.7	-	28
30-39	2.0	12.0	14.0	2.0	32.0	32.0	6.0	-	50
40-49	1.0	10.4	14.6	6.3	31.3	30.2	6.3	-	96
50-59	-	12.7	10.9	7.3	49.1	18.2	1.8	-	55
60-	0.9	5.2	13.0	20.0	31.3	24.3	3.5	1.7	115
<b>GENERATION</b>									
Nisei	0.9	6.1	13.9	20.0	31.3	24.3	2.6	0.9	115
Sansei	1.1	10.8	13.0	5.9	37.3	24.9	6.5	0.5	185
Yonsei	-	13.3	20.0	-	16.7	43.3	6.7	-	30
Gosei	-	11.1	-	-	22.2	66.7	-	-	9
Other	-	-	60.0	-	40.0	-	-	-	5

Self-Administered Questions

Q42. I feel most socially at ease when I am in the company of fellow  
(Nisei/Sansei/Yonsei - your GENERATIONration).

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree	
	1	2	3	4	5	6	7	
	1	2	3	4	5	6	7	総数
	%	%	%	%	%	%	%	N
総数	4.7	15.1	10.5	22.7	23.0	19.8	4.4	344
SEX								
male	3.1	14.4	9.3	25.3	22.7	19.6	5.7	194
female	6.7	16.0	12.0	19.3	23.3	20.0	2.7	150
AGE GROUP								
-29	7.1	14.3	10.7	28.6	21.4	17.9	-	28
30-39	2.0	24.0	18.0	26.0	14.0	8.0	8.0	50
40-49	6.3	16.7	8.3	24.0	20.8	20.8	3.1	96
50-59	7.3	16.4	7.3	21.8	34.5	7.3	5.5	55
60-	2.6	9.6	10.4	19.1	23.5	30.4	4.3	115
GENERATION								
Nisei	1.7	9.6	11.3	17.4	24.3	28.7	7.0	115
Sansei	5.4	16.2	9.7	24.3	24.3	16.2	3.8	185
Yonse	6.7	20.0	10.0	33.3	13.3	16.7	-	30
Gosei	22.2	44.4	-	22.2	11.1	-	-	9
Other	-	20.0	40.0	20.0	20.0	-	-	5

Self-Administered Questions

Q43. When in a group, which must make a decision, I am the type to try to find a position that everyone (or nearly everyone) can support.

	Strongly Disagree 1	Disagree 2	Somewhat Disagree 3	Neutral 4	Somewhat Agree 5	Agree 6	Strongly Agree 7	欠損値	総数
	%	%	%	%	%	%	%	%	N
総数	2.6	7.0	13.7	10.5	34.6	24.4	6.7	0.6	344
SEX									
male	4.1	7.2	11.3	8.2	34.5	26.3	7.2	1.0	194
female	0.7	6.7	16.7	13.3	34.7	22.0	6.0	-	150
AGE GROUP									
-29	3.6	21.4	14.3	3.6	28.6	28.6	-	-	28
30-39	-	2.0	18.0	10.0	32.0	24.0	12.0	2.0	50
40-49	5.2	6.3	13.5	9.4	39.6	19.8	6.3	-	96
50-59	1.8	3.6	16.4	12.7	32.7	23.6	9.1	-	55
60-	1.7	7.8	10.4	12.2	33.9	27.8	5.2	0.9	115
GENERATION									
Nisei	1.7	7.0	7.8	13.0	35.7	30.4	4.3	-	115
Sansei	3.8	5.9	15.7	9.2	33.5	22.2	8.6	1.1	185
Yonsei	-	6.7	20.0	6.7	36.7	23.3	6.7	-	30
Gosei	-	22.2	-	22.2	44.4	11.1	-	-	9
Other	-	20.0	60.0	-	20.0	-	-	-	5



Self-Administered Questions

Q44. When working on a difficult task, I prefer working alone rather than in a group.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree		
	1	2	3	4	5	6	7	欠損値	総数
	%	%	%	%	%	%	%	%	N
<b>総数</b>	0.9	15.7	20.3	13.7	19.8	23.0	6.4	0.3	344
<b>SEX</b>									
male	1.5	15.5	17.5	14.9	19.1	24.7	6.2	0.5	194
female	-	16.0	24.0	12.0	20.7	20.7	6.7	-	150
<b>AGE GROUP</b>									
-29	3.6	21.4	14.3	7.1	17.9	25.0	10.7	-	28
30-39	-	20.0	24.0	16.0	16.0	16.0	8.0	-	50
40-49	-	13.5	21.9	15.6	19.8	22.9	6.3	-	96
50-59	1.8	18.2	29.1	12.7	23.6	10.9	3.6	-	55
60-	0.9	13.0	14.8	13.0	20.0	31.3	6.1	0.9	115
<b>GENERATION</b>									
Nisei	0.9	10.4	17.4	14.8	19.1	30.4	7.0	-	115
Sansei	0.5	16.8	22.7	13.5	20.0	18.9	7.0	0.5	185
Yonsei	3.3	30.0	13.3	10.0	13.3	26.7	3.3	-	30
Gosei	-	22.2	33.3	11.1	22.2	11.1	-	-	9
Other	-	-	20.0	20.0	60.0	-	-	-	5

Self-Administered Questions

Q45. I prefer groups where, to decide issues, everyone has their say and then votes as opposed to discussing things until a consensus is reached.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree		
	1	2	3	4	5	6	7	欠損値	総数
	%	%	%	%	%	%	%	%	N
<b>総数</b>	1.7	11.6	14.5	11.6	22.7	33.7	3.8	0.3	344
<b>SEX</b>									
male	2.1	13.4	13.4	10.3	21.1	34.5	4.6	0.5	194
female	1.3	9.3	16.0	13.3	24.7	32.7	2.7	-	150
<b>AGE GROUP</b>									
-29	3.6	3.6	21.4	14.3	25.0	28.6	3.6	-	28
30-39	2.0	28.0	12.0	6.0	22.0	28.0	2.0	-	50
40-49	3.1	12.5	22.9	10.4	17.7	28.1	5.2	-	96
50-59	-	10.9	10.9	14.5	29.1	32.7	1.8	-	55
60-	0.9	6.1	8.7	13.0	23.5	42.6	4.3	0.9	115
<b>GENERATION</b>									
Nisei	0.9	7.0	7.8	13.9	24.3	42.6	3.5	-	115
Sansei	1.6	14.6	17.3	10.3	22.2	29.2	4.3	0.5	185
Yonsei	3.3	10.0	20.0	13.3	26.7	23.3	3.3	-	30
Gosei	11.1	22.2	22.2	-	-	44.4	-	-	9
Other	-	-	20.0	20.0	20.0	40.0	-	-	5

Self-Administered Questions

Q46. I like working in groups where there is a clear leadership structure.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree		
	1	2	3	4	5	6	7		
	2	3	4	5	6	7	欠損値	總數	
	%	%	%	%	%	%	%	N	
<b>總數</b>	0.9	2.6	6.7	22.4	46.5	20.1	0.9	344	
<b>SEX</b>									
male	1.5	3.6	7.2	22.2	44.8	19.1	1.5	194	
female	-	1.3	6.0	22.7	48.7	21.3	-	150	
<b>AGE GROUP</b>									
-29	-	-	21.4	39.3	25.0	14.3	-	28	
30-39	2.0	6.0	6.0	20.0	44.0	22.0	-	50	
40-49	1.0	-	6.3	22.9	45.8	22.9	1.0	96	
50-59	1.8	3.6	5.5	25.5	49.1	14.5	-	55	
60-	-	3.5	4.3	17.4	52.2	20.9	1.7	115	
<b>GENERATION</b>									
Nisei	-	3.5	4.3	16.5	54.8	20.0	0.9	115	
Sansei	1.6	2.2	4.9	24.9	44.9	21.1	0.5	185	
Yonsei	-	3.3	23.3	30.0	23.3	20.0	-	30	
Gosei	-	-	11.1	-	66.7	11.1	11.1	9	
Other	-	-	20.0	60.0	20.0	-	-	5	

Self-Administered Questions

Q47. A good leader always tries to achieve consensus with his or her followers rather than just telling them what to do.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree		
	1	2	3	4	5	6	7	欠損値	総数
	%	%	%	%	%	%	%	%	N
<b>総数</b>	0.9	3.2	7.3	3.5	20.3	41.9	22.1	0.9	344
<b>SEX</b>									
male	1.5	3.1	9.3	2.1	19.1	43.3	20.1	1.5	194
female	-	3.3	4.7	5.3	22.0	40.0	24.7	-	150
<b>AGE GROUP</b>									
-29	-	3.6	10.7	7.1	10.7	32.1	35.7	-	28
30-39	2.0	4.0	12.0	4.0	20.0	36.0	22.0	-	50
40-49	2.1	6.3	8.3	2.1	26.0	33.3	20.8	1.0	96
50-59	-	3.6	7.3	3.6	16.4	41.8	27.3	-	55
60-	-	-	3.5	3.5	20.0	53.9	17.4	1.7	115
<b>GENERATION</b>									
Nisei	-	0.9	3.5	3.5	20.9	51.3	19.1	0.9	115
Sansei	1.1	5.4	9.7	3.8	19.5	37.3	22.7	0.5	185
Yonsei	3.3	-	10.0	3.3	13.3	33.3	36.7	-	30
Gosei	-	-	-	-	44.4	33.3	11.1	11.1	9
Other	-	-	-	-	40.0	60.0	-	-	5

Self-Administered Questions

Q48. I prefer working in a group where everyone agrees on the decision rather than where decisions are made by majority vote.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

	1	2	3	4	5	6	7	欠損値	総数
	%	%	%	%	%	%	%	%	N
総数	0.9	7.0	15.7	11.6	28.8	30.2	4.7	1.2	344
<b>SEX</b>									
male	0.5	8.8	12.4	10.3	30.9	32.5	3.1	1.5	194
female	1.3	4.7	20.0	13.3	26.0	27.3	6.7	0.7	150
<b>AGE GROUP</b>									
-29	-	7.1	7.1	14.3	17.9	39.3	10.7	3.6	28
30-39	-	6.0	20.0	10.0	26.0	32.0	6.0	-	50
40-49	1.0	6.3	14.6	7.3	33.3	33.3	3.1	1.0	96
50-59	-	7.3	18.2	18.2	29.1	21.8	5.5	-	55
60-	1.7	7.8	15.7	12.2	28.7	28.7	3.5	1.7	115
<b>GENERATION</b>									
Nisei	1.7	7.0	15.7	9.6	33.0	29.6	2.6	0.9	115
Sansei	0.5	6.5	17.8	13.0	27.6	28.1	5.4	1.1	185
Yonsei	-	6.7	6.7	13.3	23.3	40.0	10.0	-	30
Gosei	-	22.2	11.1	-	22.2	33.3	-	11.1	9
Other	-	-	-	20.0	20.0	60.0	-	-	5

Self-Administered Questions

Q49. When I am with non-Japanese Americans, I tend to talk less than when I am with Japanese Americans.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree		
	1	2	3	4	5	6	7	欠損値	総数
	%	%	%	%	%	%	%	%	N
<b>総数</b>	9.3	29.4	14.5	18.3	15.7	11.6	0.6	0.6	344
<b>SEX</b>									
male	7.7	30.9	11.9	19.6	17.0	11.3	0.5	1.0	194
female	11.3	27.3	18.0	16.7	14.0	12.0	0.7	-	150
<b>AGE GROUP</b>									
-29	28.6	35.7	7.1	17.9	7.1	3.6	-	-	28
30-39	4.0	44.0	22.0	16.0	8.0	6.0	-	-	50
40-49	10.4	22.9	16.7	21.9	15.6	10.4	1.0	1.0	96
50-59	9.1	38.2	10.9	20.0	10.9	10.9	-	-	55
60-	6.1	22.6	13.0	15.7	23.5	17.4	0.9	0.9	115
<b>GENERATION</b>									
Nisei	3.5	22.6	12.2	17.4	25.2	17.4	0.9	0.9	115
Sansei	9.7	34.6	16.8	18.9	10.3	9.2	0.5	-	185
Yonsei	20.0	26.7	10.0	23.3	10.0	10.0	-	-	30
Gosei	33.3	11.1	22.2	-	22.2	-	-	11.1	9
Other	20.0	40.0	-	20.0	20.0	-	-	-	5

Self-Administered Questions

Q50. I feel more comfortable working with other people to solve a difficult problem rather than working on my own.

Strongly Disagree    Disagree    Somewhat Disagree    Neutral    Somewhat Agree    Agree    Strongly Agree  
 1                    2                    3                    4                    5                    6                    7

	1	2	3	4	5	6	7	欠損値	總數
	%	%	%	%	%	%	%	%	N
<b>總數</b>	1.7	8.4	14.0	15.1	27.3	27.0	5.5	0.9	344
<b>SEX</b>									
male	2.1	8.8	14.9	14.9	25.8	26.8	5.2	1.5	194
female	1.3	8.0	12.7	15.3	29.3	27.3	6.0	-	150
<b>AGE GROUP</b>									
-29	-	28.6	14.3	14.3	10.7	25.0	7.1	-	28
30-39	4.0	6.0	18.0	16.0	24.0	28.0	4.0	-	50
40-49	1.0	9.4	16.7	15.6	31.3	19.8	5.2	1.0	96
50-59	3.6	7.3	12.7	23.6	25.5	21.8	5.5	-	55
60-	0.9	4.3	10.4	10.4	30.4	35.7	6.1	1.7	115
<b>GENERATION</b>									
Nisei	0.9	6.1	10.4	11.3	32.2	33.9	4.3	0.9	115
Sansei	2.7	9.7	15.7	17.8	25.4	22.7	5.4	0.5	185
Yonsei	-	6.7	20.0	10.0	20.0	33.3	10.0	-	30
Gosei	-	11.1	-	11.1	33.3	22.2	11.1	11.1	9
Other	-	20.0	20.0	40.0	20.0	-	-	-	5

#4.11 (H11) Q51. Would you say you are, on the whole, more inclined than the average American to respect your ancestors or less?

1        More than the average American

2        Less than the average American

3        Average

4        Other (PLEASE SPECIFY) \_\_\_\_\_

5        Don't know

	1	2	3	4	5	総数
	%	%	%	%	%	N
<b>総数</b>	84.0	2.6	11.9	0.6	0.9	344
<b>SEX</b>						
male	83.5	4.1	11.3	0.5	0.5	194
female	84.7	0.7	12.7	0.7	1.3	150
<b>AGE GROUP</b>						
-29	92.9	-	7.1	-	-	28
30-39	86.0	-	14.0	-	-	50
40-49	84.4	4.2	10.4	1.0	-	96
50-59	80.0	-	18.2	-	1.8	55
60-	82.6	4.3	10.4	0.9	1.7	115
<b>GENERATION</b>						
Nisei	83.5	3.5	11.3	-	1.7	115
Sansei	83.8	2.2	12.4	1.1	0.5	185
Yonsei	90.0	3.3	6.7	-	-	30
Gosei	88.9	-	11.1	-	-	9
Other	60.0	-	40.0	-	-	5



#4.10 (H12) Q52. 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?

1 \_\_\_ Would adopt in order to keep the family line

2 \_\_\_ Would not adopt

3 \_\_\_ Depends

4 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_

5 \_\_\_ Don't know

	1	2	3	4	5	総数
	%	%	%	%	%	N
<b>総数</b>	25.9	55.2	11.6	6.1	1.2	344
<b>SEX</b>						
male	25.8	57.2	11.9	4.1	1.0	194
female	26.0	52.7	11.3	8.7	1.3	150
<b>AGE GROUP</b>						
-29	21.4	53.6	21.4	3.6	-	28
30-39	26.0	56.0	6.0	10.0	2.0	50
40-49	27.1	57.3	7.3	8.3	-	96
50-59	27.3	49.1	16.4	7.3	-	55
60-	25.2	56.5	13.0	2.6	2.6	115
<b>GENERATION</b>						
Nisei	24.3	54.8	13.9	4.3	2.6	115
Sansei	27.6	55.7	9.2	7.0	0.5	185
Yonsei	23.3	56.7	20.0	-	-	30
Gosei	22.2	44.4	11.1	22.2	-	9
Other	20.0	60.0	-	20.0	-	5

Q53. (HAND R CARD Q53) During the last four weeks have you suffered from any of the following (READ EACH IN TURN)?

	<u>Yes</u>	<u>No</u>	<u>Don't know</u>
#2.80A 1. Headaches/migraines	1	2	3

	1	2	総数
	%	%	N
総数	26.2	73.8	344
SEX			
male	20.1	79.9	194
female	34.0	66.0	150
AGE GROUP			
-29	46.4	53.6	28
30-39	38.0	62.0	50
40-49	30.2	69.8	96
50-59	29.1	70.9	55
60-	11.3	88.7	115
GENERATION			
Nisei	13.0	87.0	115
Sansei	30.8	69.2	185
Yonsei	36.7	63.3	30
Gosei	55.6	44.4	9
Other	40.0	60.0	5

Q53. (HAND R CARD Q53) During the last four weeks have you suffered from any of the following (READ EACH IN TURN)?

#2.80B 2. Backaches

<u>Yes</u>	<u>No</u>	<u>Don't know</u>
1	2	3

	1	2	3	総数
	%	%	%	N
総数	36.0	63.7	0.3	344
SEX				
male	35.1	64.4	0.5	194
female	37.3	62.7	-	150
AGE GROUP				
-29	60.7	35.7	3.6	28
30-39	42.0	58.0	-	50
40-49	33.3	66.7	-	96
50-59	34.5	65.5	-	55
60-	30.4	69.6	-	115
GENERATION				
Nisei	33.9	66.1	-	115
Sansei	33.5	65.9	0.5	185
Yonsei	50.0	50.0	-	30
Gosei	66.7	33.3	-	9
Other	40.0	60.0	-	5

Q53. (HAND R CARD Q53) During the last four weeks have you suffered from any of the following (READ EACH IN TURN)?

#2.80C 3. Nervousness

<u>Yes</u>	<u>No</u>	<u>Don't know</u>
1	2	3

	1	2	3	総数
	%	%	%	N
総数	20.1	79.4	0.6	344
SEX				
male	17.5	82.0	0.5	194
female	23.3	76.0	0.7	150
AGE GROUP				
-29	25.0	75.0	-	28
30-39	18.0	80.0	2.0	50
40-49	24.0	76.0	-	96
50-59	20.0	80.0	-	55
60-	16.5	82.6	0.9	115
GENERATION				
Nisei	16.5	82.6	0.9	115
Sansei	21.6	77.8	0.5	185
Yonsei	26.7	73.3	-	30
Gosei	11.1	88.9	-	9
Other	20.0	80.0	-	5

Q53. (HAND R CARD Q53) During the last four weeks have you suffered from any of the following (READ EACH IN TURN)?

#2.80D 4. Depression	<u>Yes</u>	<u>No</u>	<u>Don't know</u>	
	1	2	3	
	1	2	3	総数
	%	%	%	N
総数	14.5	83.7	1.7	344
SEX				
male	13.4	85.6	1.0	194
female	16.0	81.3	2.7	150
AGE GROUP				
-29	21.4	75.0	3.6	28
30-39	4.0	94.0	2.0	50
40-49	17.7	82.3	-	96
50-59	12.7	85.5	1.8	55
60-	15.7	81.7	2.6	115
GENERATION				
Nisei	13.9	83.5	2.6	115
Sansei	14.6	83.8	1.6	185
Yonsei	20.0	80.0	-	30
Gosei	-	100.0	-	9
Other	20.0	80.0	-	5

Q53. (HAND R CARD Q53) During the last four weeks have you suffered from any of the following (READ EACH IN TURN)?

#2.80E 5. Insomnia

<u>Yes</u>	<u>No</u>	<u>Don't know</u>
1	2	3

	1	2	3	総数
	%	%	%	N
総数	21.8	77.6	0.6	344
SEX				
male	20.6	78.9	0.5	194
female	23.3	76.0	0.7	150
AGE GROUP				
-29	21.4	78.6	-	28
30-39	18.0	82.0	-	50
40-49	22.9	77.1	-	96
50-59	18.2	80.0	1.8	55
60-	24.3	74.8	0.9	115
GENERATION				
Nisei	24.3	74.8	0.9	115
Sansei	21.1	78.4	0.5	185
Yonsei	20.0	80.0	-	30
Gosei	-	100.0	-	9
Other	40.0	60.0	-	5

#2.8 (H18) Q54. 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?

1 \_\_\_ Continue to work

2 \_\_\_ Stop working

3 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_

4 \_\_\_ Don't know

	1	2	3	4	欠損値	総数
	%	%	%	%	%	N
<b>総数</b>	55.5	36.0	7.6	0.3	0.6	344
<b>SEX</b>						
male	56.7	35.1	6.7	0.5	1.0	194
female	54.0	37.3	8.7	-	-	150
<b>AGE GROUP</b>						
-29	78.6	14.3	7.1	-	-	28
30-39	76.0	22.0	2.0	-	-	50
40-49	63.5	26.0	9.4	1.0	-	96
50-59	58.2	36.4	5.5	-	-	55
60-	33.0	55.7	9.6	-	1.7	115
<b>GENERATION</b>						
Nisei	34.8	53.0	10.4	-	1.7	115
Sansei	64.3	28.6	6.5	0.5	-	185
Yonsei	83.3	13.3	3.3	-	-	30
Gosei	44.4	55.6	-	-	-	9
Other	60.0	20.0	20.0	-	-	5

#7.24 (H20) Q55. (HAND R CARD Q55) Here are some of the things people usually take into account in relation to their work. Which one would you personally place first?

- 1 \_\_\_ A good salary so that you do not have any worries about money
- 2 \_\_\_ A safe job with no risk of closing down or unemployment
- 3 \_\_\_ Working with people you like
- 4 \_\_\_ Doing an important job which gives you a feeling of accomplishment
- 5 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 6 \_\_\_ Don't know

	1	2	3	4	5	欠損値	総数
	%	%	%	%	%	%	N
<b>総数</b>	16.9	7.3	18.6	55.2	1.5	0.6	344
<b>SEX</b>							
male	17.0	9.3	16.5	56.2	1.0	-	194
female	16.7	4.7	21.3	54.0	2.0	1.3	150
<b>AGE GROUP</b>							
-29	3.6	7.1	21.4	60.7	3.6	3.6	28
30-39	22.0	6.0	24.0	48.0	-	-	50
40-49	17.7	4.2	16.7	60.4	1.0	-	96
50-59	20.0	9.1	18.2	52.7	-	-	55
60-	15.7	9.6	17.4	53.9	2.6	0.9	115
<b>GENERATION</b>							
Nisei	19.1	8.7	15.7	53.9	2.6	-	115
Sansei	17.3	7.0	21.1	53.0	1.1	0.5	185
Yonsei	6.7	6.7	13.3	73.3	-	-	30
Gosei	22.2	-	33.3	44.4	-	-	9
Other	-	-	-	80.0	-	20.0	5



#2.4 (H22) Q56. (HAND R CARD Q56) There are all sorts of attitudes toward life. Which one of the following statements would you say comes closest to your way of life?

- 1 \_\_\_ Work hard and get rich
- 2 \_\_\_ Study earnestly and make a name for yourself
- 3 \_\_\_ Don't think about money or fame; just live a life that suits your own taste
- 4 \_\_\_ Live each day as it comes, cheerfully and without worrying
- 5 \_\_\_ Resist all evils in the world and live a pure and just life
- 6 \_\_\_ Never think of yourself, give everything in service of society
- 7 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 8 \_\_\_ Don't know

	1	2	3	4	5	6	7	8	総数
	%	%	%	%	%	%	%	%	N
総数	6.7	4.9	45.1	28.2	6.7	2.0	5.2	1.2	344
SEX									
male	9.3	5.2	44.8	26.3	7.2	2.6	4.1	0.5	194
female	3.3	4.7	45.3	30.7	6.0	1.3	6.7	2.0	150
AGE GROUP									
-29	7.1	17.9	32.1	21.4	3.6	3.6	14.3	-	28
30-39	10.0	4.0	48.0	22.0	10.0	-	6.0	-	50
40-49	7.3	7.3	52.1	12.5	11.5	5.2	4.2	-	96
50-59	9.1	3.6	52.7	25.5	3.6	-	3.6	1.8	55
60-	3.5	0.9	37.4	47.0	3.5	0.9	4.3	2.6	115
GENERATION									
Nisei	7.0	2.6	40.0	40.0	3.5	-	4.3	2.6	115
Sansei	7.6	4.3	47.0	22.7	9.2	2.7	5.9	0.5	185
Yonsei	-	13.3	53.3	20.0	3.3	3.3	6.7	-	30
Gosei	-	22.2	33.3	33.3	-	11.1	-	-	9
Other	20.0	-	60.0	-	20.0	-	-	-	5

#2.3F (H23) Q57. (HAND R CARD Q57) How do you feel about the quality of life in the area where you live?

- 1 \_\_\_ Very satisfied
- 2 \_\_\_ Fairly satisfied
- 3 \_\_\_ Fairly dissatisfied
- 4 \_\_\_ Very dissatisfied
- 5 \_\_\_ Don't know

	1	2	3	4	総数
	%	%	%	%	N
総数	52.9	43.3	3.5	0.3	344
<b>SEX</b>					
male	50.5	46.4	3.1	-	194
female	56.0	39.3	4.0	0.7	150
<b>AGE GROUP</b>					
-29	46.4	50.0	3.6	-	28
30-39	60.0	38.0	2.0	-	50
40-49	55.2	39.6	5.2	-	96
50-59	43.6	50.9	3.6	1.8	55
60-	53.9	43.5	2.6	-	115
<b>GENERATION</b>					
Nisei	56.5	40.0	3.5	-	115
Sansei	54.1	41.6	3.8	0.5	185
Yonsei	36.7	63.3	-	-	30
Gosei	33.3	55.6	11.1	-	9
Other	60.0	40.0	-	-	5

Q58. (HAND R CARD Q58) Using this scale, where '7' is "very important," and '1' is "not important at all," can you tell me how important each of the following is to you?

#5.81A(H27a) 1. Your immediate family and children, if you have any

	Not important					Very		Not
	<u>at all</u>					<u>important</u>		<u>applicable</u>
	1	2	3	4	5	6	7	8
	4	5	6	7	8	総数		
	%	%	%	%	%	N		
総数	0.3	0.9	2.3	89.8	6.7	344		
SEX								
male	0.5	1.0	2.6	91.8	4.1	194		
female	-	0.7	2.0	87.3	10.0	150		
AGE GROUP								
-29	-	-	-	82.1	17.9	28		
30-39	-	4.0	2.0	84.0	10.0	50		
40-49	-	-	5.2	90.6	4.2	96		
50-59	-	-	-	92.7	7.3	55		
60-	0.9	0.9	1.7	92.2	4.3	115		
GENERATION								
Nisei	0.9	-	0.9	92.2	6.1	115		
Sansei	-	1.1	2.7	89.7	6.5	185		
Yonsei	-	3.3	6.7	80.0	10.0	30		
Gosei	-	-	-	100.0	-	9		
Other	-	-	-	80.0	20.0	5		

Q58. (HAND R CARD Q58) Using this scale, where '7' is "very important," and '1' is "not important at all," can you tell me how important each of the following is to you?

#5.81B(H27b) 2. Career and work

	Not important							Very	Not
	<u>at all</u>							<u>important</u>	<u>applicable</u>
	1	2	3	4	5	6	7	8	
	1	3	4	5	6	7	8	総数	
	%	%	%	%	%	%	%	N	
総数	1.7	1.7	12.2	21.8	25.3	26.5	10.8	344	
SEX									
male	1.0	1.5	10.8	22.7	28.9	24.7	10.3	194	
female	2.7	2.0	14.0	20.7	20.7	28.7	11.3	150	
AGE GROUP									
-29	-	-	10.7	42.9	32.1	10.7	3.6	28	
30-39	-	4.0	24.0	22.0	32.0	18.0	-	50	
40-49	1.0	-	12.5	26.0	30.2	29.2	1.0	96	
50-59	-	3.6	10.9	27.3	29.1	23.6	5.5	55	
60-	4.3	1.7	7.8	10.4	14.8	33.0	27.8	115	
GENERATION									
Nisei	4.3	0.9	7.8	13.9	12.2	33.0	27.8	115	
Sansei	0.5	2.7	14.6	24.3	30.3	24.9	2.7	185	
Yonsei	-	-	13.3	36.7	36.7	13.3	-	30	
Gosei	-	-	22.2	11.1	44.4	22.2	-	9	
Other	-	-	-	40.0	40.0	20.0	-	5	

Q58. (HAND R CARD Q58) Using this scale, where '7' is "very important," and '1' is "not important at all," can you tell me how important each of the following is to you?

#5.81C(H27c) 3. Free time and relaxation

	Not important					Very		Not	
	<u>at all</u>					<u>important</u>		<u>applicable</u>	
	1	2	3	4	5	6	7	8	
	1	2	3	4	5	6	7	8	総数
	%	%	%	%	%	%	%	%	N
総数	0.6	1.5	3.2	11.6	21.5	22.4	39.0	0.3	344
SEX									
male	0.5	1.5	3.6	13.9	21.1	22.7	36.6	-	194
female	0.7	1.3	2.7	8.7	22.0	22.0	42.0	0.7	150
AGE GROUP									
-29	-	3.6	3.6	14.3	32.1	25.0	21.4	-	28
30-39	-	2.0	4.0	22.0	26.0	26.0	20.0	-	50
40-49	-	2.1	4.2	8.3	22.9	25.0	36.5	1.0	96
50-59	-	1.8	3.6	9.1	23.6	23.6	38.2	-	55
60-	1.7	-	1.7	10.4	14.8	17.4	53.9	-	115
GENERATION									
Nisei	0.9	-	0.9	13.0	17.4	15.7	51.3	0.9	115
Sansei	0.5	2.7	4.9	9.2	22.7	25.9	34.1	-	185
Yonsei	-	-	3.3	20.0	23.3	30.0	23.3	-	30
Gosei	-	-	-	11.1	33.3	11.1	44.4	-	9
Other	-	-	-	20.0	40.0	20.0	20.0	-	5

Q58. (HAND R CARD Q58) Using this scale, where '7' is "very important," and '1' is "not important at all," can you tell me how important each of the following is to you?

#5.81D (H27d) 4. Friends and acquaintances

	Not important <u>at all</u>						Very <u>important</u>	Not <u>applicable</u>
	1	2	3	4	5	6	7	8
	3	4	5	6	7	総数		
	%	%	%	%	%	N		
総数	2.3	5.8	20.1	29.1	42.7	344		
SEX								
male	3.1	9.3	19.1	29.9	38.7	194		
female	1.3	1.3	21.3	28.0	48.0	150		
AGE GROUP								
-29	-	3.6	17.9	35.7	42.9	28		
30-39	2.0	8.0	24.0	28.0	38.0	50		
40-49	4.2	9.4	17.7	31.3	37.5	96		
50-59	1.8	7.3	23.6	34.5	32.7	55		
60-	1.7	1.7	19.1	23.5	53.9	115		
GENERATION								
Nisei	2.6	2.6	19.1	22.6	53.0	115		
Sansei	2.7	8.1	22.2	32.4	34.6	185		
Yonsei	-	6.7	16.7	23.3	53.3	30		
Gosei	-	-	-	44.4	55.6	9		
Other	-	-	20.0	60.0	20.0	5		

Q58. (HAND R CARD Q58) Using this scale, where '7' is "very important," and '1' is "not important at all," can you tell me how important each of the following is to you?

#5.81E(H27e) 5. Parents, brothers, sisters, and other relatives

	Not important						Very	Not
	<u>at all</u>						<u>important</u>	<u>applicable</u>
	1	2	3	4	5	6	7	8
	3	4	5	6	7	8	総数	
	%	%	%	%	%	%	N	
総数	1.5	1.7	4.7	16.6	75.0	0.6	344	
SEX								
male	2.1	2.6	5.7	20.1	69.6	-	194	
female	0.7	0.7	3.3	12.0	82.0	1.3	150	
AGE GROUP								
-29	3.6	-	3.6	10.7	78.6	3.6	28	
30-39	-	2.0	6.0	18.0	74.0	-	50	
40-49	3.1	2.1	2.1	18.8	74.0	-	96	
50-59	-	1.8	1.8	21.8	74.5	-	55	
60-	0.9	1.7	7.8	13.0	75.7	0.9	115	
GENERATION								
Nisei	0.9	1.7	8.7	14.8	73.9	-	115	
Sansei	1.6	1.6	3.2	18.4	74.1	1.1	185	
Yonsei	3.3	-	-	13.3	83.3	-	30	
Gosei	-	11.1	-	11.1	77.8	-	9	
Other	-	-	-	20.0	80.0	-	5	

Q58. (HAND R CARD Q58) Using this scale, where '7' is "very important," and '1' is "not important at all," can you tell me how important each of the following is to you?

#5.81F(H27f) 6. Religion and church

	Not important					Very		Not	総数 N
	at all					important	applicable		
	1	2	3	4	5	6	7	8	
	1	2	3	4	5	6	7	8	総数
	%	%	%	%	%	%	%	%	N
総数	10.5	9.0	11.9	18.6	16.3	13.1	17.4	3.2	344
SEX									
male	12.4	11.3	14.9	18.6	14.9	10.8	14.4	2.6	194
female	8.0	6.0	8.0	18.7	18.0	16.0	21.3	4.0	150
AGE GROUP									
-29	10.7	14.3	10.7	17.9	7.1	10.7	14.3	14.3	28
30-39	16.0	14.0	18.0	14.0	16.0	10.0	8.0	4.0	50
40-49	13.5	10.4	13.5	18.8	16.7	8.3	14.6	4.2	96
50-59	9.1	7.3	12.7	25.5	23.6	16.4	5.5	-	55
60-	6.1	5.2	7.8	17.4	14.8	17.4	30.4	0.9	115
GENERATION									
Nisei	7.0	6.1	7.8	15.7	14.8	18.3	28.7	1.7	115
Sansei	14.6	9.7	14.6	19.5	17.3	10.3	10.3	3.8	185
Yonsei	3.3	13.3	13.3	16.7	16.7	13.3	16.7	6.7	30
Gosei	-	11.1	11.1	44.4	11.1	-	22.2	-	9
Other	-	20.0	-	20.0	20.0	20.0	20.0	-	5



Q58. (HAND R CARD Q58) Using this scale, where '7' is "very important," and '1' is "not important at all," can you tell me how important each of the following is to you?

#5.81G(H27g) 7. Politics

	Not important						Very		Not	
	<u>at all</u>						<u>important</u>	<u>applicable</u>		
	1	2	3	4	5	6	7	8		
	1	2	3	4	5	6	7	8	欠損値	総数
	%	%	%	%	%	%	%	%	%	N
<b>総数</b>	13.1	13.1	20.1	26.5	18.9	4.1	2.9	1.2	0.3	344
<b>SEX</b>										
male	10.8	12.9	20.6	28.9	19.1	3.6	3.1	1.0	-	194
female	16.0	13.3	19.3	23.3	18.7	4.7	2.7	1.3	0.7	150
<b>AGE GROUP</b>										
-29	10.7	10.7	35.7	21.4	10.7	3.6	3.6	3.6	-	28
30-39	12.0	10.0	20.0	32.0	22.0	2.0	2.0	-	-	50
40-49	18.8	22.9	14.6	22.9	13.5	4.2	1.0	2.1	-	96
50-59	14.5	14.5	21.8	30.9	14.5	1.8	1.8	-	-	55
60-	8.7	6.1	20.0	26.1	26.1	6.1	5.2	0.9	0.9	115
<b>GENERATION</b>										
Nisei	9.6	6.1	18.3	26.1	24.3	7.8	5.2	1.7	0.9	115
Sansei	17.3	15.7	18.9	28.1	15.7	1.6	2.2	0.5	-	185
Yonsei	6.7	16.7	26.7	26.7	16.7	3.3	-	3.3	-	30
Gosei	-	33.3	22.2	11.1	33.3	-	-	-	-	9
Other	-	20.0	60.0	-	-	20.0	-	-	-	5

#2.3C (H28) Q59. (HAND R CARD Q59) 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? Just call off the letter which comes closest to your feelings.

- 1        Completely satisfied
- 2        Somewhat satisfied
- 3        Neither completely satisfied nor completely dissatisfied (neutral)
- 4        Somewhat dissatisfied
- 5        Completely dissatisfied
- 6        Other (PLEASE SPECIFY) \_\_\_\_\_
- 7        Don't know

	1	2	3	4	5	総数
	%	%	%	%	%	N
<b>総数</b>	46.2	42.7	7.0	3.5	0.6	344
<b>SEX</b>						
male	42.8	44.3	8.8	3.6	0.5	194
female	50.7	40.7	4.7	3.3	0.7	150
<b>AGE GROUP</b>						
-29	39.3	35.7	14.3	3.6	7.1	28
30-39	30.0	52.0	12.0	6.0	-	50
40-49	38.5	46.9	7.3	7.3	-	96
50-59	45.5	49.1	5.5	-	-	55
60-	61.7	33.9	3.5	0.9	-	115
<b>GENERATION</b>						
Nisei	61.7	32.2	3.5	1.7	0.9	115
Sansei	42.7	44.9	8.1	3.8	0.5	185
Yonsei	26.7	50.0	13.3	10.0	-	30
Gosei	11.1	88.9	-	-	-	9
Other	-	80.0	20.0	-	-	5

#7.1 (H32) Q60. 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?

1      Agree

2      Disagree

3      Undecided/it depends

4      Other (PLEASE SPECIFY) \_\_\_\_\_

5      Don't know

	1	2	3	4	総数
	%	%	%	%	N
総数	69.2	25.6	4.4	0.9	344
SEX					
male	64.9	29.4	5.2	0.5	194
female	74.7	20.7	3.3	1.3	150
AGE GROUP					
-29	64.3	17.9	14.3	3.6	28
30-39	60.0	36.0	4.0	-	50
40-49	70.8	27.1	1.0	1.0	96
50-59	76.4	21.8	1.8	-	55
60-	69.6	23.5	6.1	0.9	115
GENERATION					
Nisei	67.8	25.2	6.1	0.9	115
Sansei	70.3	25.9	2.7	1.1	185
Yonsei	73.3	20.0	6.7	-	30
Goei	55.6	44.4	-	-	9
Other	60.0	20.0	20.0	-	5

#4.5 (H33) Q61. In bringing up children of elementary school age, some people think they should be taught as early as possible that money is one of the most important things in life. Do you agree with this or not?

1      Agree

2      Disagree

3      Undecided/it depends

4      Other (PLEASE SPECIFY) \_\_\_\_\_

5      Don't know

	1	2	3	4	総数
	%	%	%	%	N
総数	6.4	91.6	1.2	0.9	344
SEX					
male	3.6	93.3	2.1	1.0	194
female	10.0	89.3	-	0.7	150
AGE GROUP					
-29	-	100.0	-	-	28
30-39	6.0	94.0	-	-	50
40-49	4.2	92.7	2.1	1.0	96
50-59	1.8	96.4	-	1.8	55
60-	12.2	85.2	1.7	0.9	115
GENERATION					
Nisei	12.2	84.3	1.7	1.7	115
Sansei	3.8	94.6	1.1	0.5	185
Yonsei	-	100.0	-	-	30
Goei	11.1	88.9	-	-	9
Other	-	100.0	-	-	5

#8.1B (H34) Q62. 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?

- 1      Agree
- 2      Disagree
- 3      Undecided/it depends
- 4      Other (PLEASE SPECIFY) \_\_\_\_\_
- 5      Don't know

	1	2	3	4	5	総数
	%	%	%	%	%	N
<b>総数</b>	7.6	90.4	1.5	0.3	0.3	344
<b>SEX</b>						
male	8.2	90.2	1.5	-	-	194
female	6.7	90.7	1.3	0.7	0.7	150
<b>AGE GROUP</b>						
-29	7.1	89.3	3.6	-	-	28
30-39	4.0	94.0	2.0	-	-	50
40-49	5.2	93.8	-	1.0	-	96
50-59	7.3	92.7	-	-	-	55
60-	11.3	85.2	2.6	-	0.9	115
<b>GENERATION</b>						
Nisei	12.2	83.5	2.6	0.9	0.9	115
Sansei	5.4	93.5	1.1	-	-	185
Yonsei	6.7	93.3	-	-	-	30
Gosei	-	100.0	-	-	-	9
Other	-	100.0	-	-	-	5

#2.1 (H35) Q63. If you think something 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?

1 \_\_\_ Go ahead even if contrary

2 \_\_\_ Follow custom

3 \_\_\_ Undecided/it depends

4 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_

5 \_\_\_ Don't know

	1	2	3	4	5	総数
	%	%	%	%	%	N
総数	65.4	20.6	10.2	2.6	1.2	344
<b>SEX</b>						
male	68.6	17.5	11.3	2.1	0.5	194
female	61.3	24.7	8.7	3.3	2.0	150
<b>AGE GROUP</b>						
-29	64.3	25.0	10.7	-	-	28
30-39	74.0	8.0	14.0	4.0	-	50
40-49	66.7	19.8	7.3	5.2	1.0	96
50-59	70.9	14.5	10.9	1.8	1.8	55
60-	58.3	28.7	10.4	0.9	1.7	115
<b>GENERATION</b>						
Nisei	55.7	30.4	10.4	1.7	1.7	115
Sansei	70.8	15.1	9.7	3.8	0.5	185
Yonsei	66.7	20.0	13.3	-	-	30
Gosei	66.7	11.1	11.1	-	11.1	9
Other	80.0	20.0	-	-	-	5

#7.2 (H36) Q64. Some people say that no matter how mechanized the world gets, nothing can reduce the richness of human feelings. Do you agree with this opinion, or do you disagree?

1 \_\_\_ Agree

2 \_\_\_ Disagree

3 \_\_\_ Undecided/it depends

4 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_

5 \_\_\_ Don't know

	1	2	3	4	5	欠損値	総数
	%	%	%	%	%	%	N
<b>総数</b>	84.9	10.2	2.9	0.9	0.9	0.3	344
<b>SEX</b>							
male	84.0	11.9	2.6	0.5	0.5	0.5	194
female	86.0	8.0	3.3	1.3	1.3	-	150
<b>AGE GROUP</b>							
-29	60.7	21.4	10.7	3.6	3.6	-	28
30-39	86.0	12.0	2.0	-	-	-	50
40-49	87.5	7.3	3.1	1.0	-	1.0	96
50-59	92.7	5.5	-	1.8	-	-	55
60-	84.3	11.3	2.6	-	1.7	-	115
<b>GENERATION</b>							
Nisei	82.6	12.2	2.6	0.9	1.7	-	115
Sansei	87.0	7.6	3.2	1.1	0.5	0.5	185
Yonsei	80.0	16.7	3.3	-	-	-	30
Gosei	88.9	11.1	-	-	-	-	9
Other	80.0	20.0	-	-	-	-	5

#4.30 (H37) Q65. Do you agree with the following statement: "Home is the only place where I can relax and feel good"?

1      Yes

2      No

3      Other (PLEASE SPECIFY) \_\_\_\_\_

4      Don't know

	1	2	3	総数
	%	%	%	N
<b>総数</b>	30.2	69.5	0.3	344
<b>SEX</b>				
male	24.7	74.7	0.5	194
female	37.3	62.7	-	150
<b>AGE GROUP</b>				
-29	17.9	82.1	-	28
30-39	14.0	86.0	-	50
40-49	19.8	80.2	-	96
50-59	29.1	70.9	-	55
60-	49.6	49.6	0.9	115
<b>GENERATION</b>				
Nisei	44.3	54.8	0.9	115
Sansei	25.9	74.1	-	185
Yonsei	13.3	86.7	-	30
Gosei	11.1	88.9	-	9
Other	-	100.0	-	5



#4.4 (H40) Q66. 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 to be true. Do you think it is better for the parent to tell the child the truth, or to deny it?

- 1 \_\_\_ Tell the truth
- 2 \_\_\_ Deny it
- 3 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 4 \_\_\_ Don't know

	1	2	3	4	欠損値	総数
	%	%	%	%	%	N
<b>総数</b>	85.5	2.9	10.5	0.9	0.3	344
<b>SEX</b>						
male	88.1	2.6	8.2	0.5	0.5	194
female	82.0	3.3	13.3	1.3	-	150
<b>AGE GROUP</b>						
-29	75.0	-	21.4	3.6	-	28
30-39	86.0	4.0	10.0	-	-	50
40-49	95.8	1.0	3.1	-	-	96
50-59	78.2	-	21.8	-	-	55
60-	82.6	6.1	8.7	1.7	0.9	115
<b>GENERATION</b>						
Nisei	80.9	6.1	10.4	1.7	0.9	115
Sansei	89.7	1.6	8.6	-	-	185
Yonsei	80.0	-	20.0	-	-	30
Gosei	88.9	-	11.1	-	-	9
Other	60.0	-	20.0	20.0	-	5

#5.1(H41) Q67. (HAND R CARD Q67) 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?

- 1 \_\_\_ Leave everything and go back home
- 2 \_\_\_ However worried he might be about Mr. B, he should go to the meeting
- 3 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 4 \_\_\_ Don't know

	1	2	3	4	総数
	%	%	%	%	N
総数	74.4	20.6	4.4	0.6	344
SEX					
male	72.2	24.2	2.6	1.0	194
female	77.3	16.0	6.7	-	150
AGE GROUP					
-29	82.1	7.1	10.7	-	28
30-39	90.0	6.0	2.0	2.0	50
40-49	72.9	21.9	4.2	1.0	96
50-59	72.7	20.0	7.3	-	55
60-	67.8	29.6	2.6	-	115
GENERATION					
Nisei	67.0	28.7	4.3	-	115
Sansei	76.2	18.4	4.3	1.1	185
Yonsei	83.3	13.3	3.3	-	30
Gosei	88.9	-	11.1	-	9
Other	100.0	-	-	-	5

#5.1b (H42) Q68. (HAND R CARD Q68) The last question supposed that Mr. B had taken him in as an orphan in his youth and brought him up. Suppose that it was his real father who was seriously ill. Which would have been your answer then?

- 1        Leave everything and go back home
- 2        However worried he might be about his father, he should go to the meeting
- 3        Other (PLEASE SPECIFY) \_\_\_\_\_
- 4        Don't know

	1	2	3	4	總數
	%	%	%	%	N
總數	65.7	28.5	5.2	0.6	344
SEX					
male	62.4	33.5	3.1	1.0	194
female	70.0	22.0	8.0	-	150
AGE GROUP					
-29	64.3	21.4	14.3	-	28
30-39	72.0	24.0	2.0	2.0	50
40-49	63.5	29.2	6.3	1.0	96
50-59	56.4	34.5	9.1	-	55
60-	69.6	28.7	1.7	-	115
GENERATION					
Nisei	67.0	29.6	3.5	-	115
Sansei	62.7	29.7	6.5	1.1	185
Yonsei	66.7	30.0	3.3	-	30
Gosei	88.9	-	11.1	-	9
Other	100.0	-	-	-	5

#2.5 (H43) Q69. (HAND R CARD Q69) Here are three opinions about man and nature.  
Which one of these do you think is closest to the truth?

- 1 \_\_\_ In order to be happy, man must follow nature
- 2 \_\_\_ In order to be happy, man must make use of nature
- 3 \_\_\_ In order to be happy, man must conquer nature
- 4 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 5 \_\_\_ Don't know

	1	2	3	4	5	総数
	%	%	%	%	%	N
総数	38.7	57.8	0.9	1.5	1.2	344
SEX						
male	35.1	62.4	0.5	1.0	1.0	194
female	43.3	52.0	1.3	2.0	1.3	150
AGE GROUP						
-29	25.0	64.3	3.6	7.1	-	28
30-39	44.0	54.0	-	2.0	-	50
40-49	39.6	57.3	-	-	3.1	96
50-59	43.6	54.5	-	1.8	-	55
60-	36.5	60.0	1.7	0.9	0.9	115
GENERATION						
Nisei	34.8	58.3	2.6	2.6	1.7	115
Sansei	41.1	57.3	-	1.1	0.5	185
Yonsei	40.0	60.0	-	-	-	30
Gosei	33.3	55.6	-	-	11.1	9
Other	40.0	60.0	-	-	-	5

#7.4 (H44) Q70. (HAND R CARD Q70) Please choose from among the following statements the one with which you agree the most.

- 1 \_\_\_ If individuals are made happy, then and only then will the country as a whole improve
- 2 \_\_\_ If the country as a whole improves, then and only then can individuals be made happy
- 3 \_\_\_ Improving the country and making individuals happy are the same thing
- 4 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 5 \_\_\_ Don't know

	1	2	3	4	5	総数
	%	%	%	%	%	N
総数	30.5	23.0	40.7	4.4	1.5	344
SEX						
male	36.1	19.1	39.2	4.1	1.5	194
female	23.3	28.0	42.7	4.7	1.3	150
AGE GROUP						
-29	42.9	17.9	28.6	10.7	-	28
30-39	38.0	22.0	30.0	8.0	2.0	50
40-49	43.8	18.8	32.3	3.1	2.1	96
50-59	30.9	18.2	43.6	7.3	-	55
60-	13.0	30.4	53.9	0.9	1.7	115
GENERATION						
Nisei	15.7	33.0	47.8	1.7	1.7	115
Sansei	34.6	18.9	39.5	5.4	1.6	185
Yonsei	53.3	13.3	26.7	6.7	-	30
Gosei	66.7	-	33.3	-	-	9
Other	20.0	40.0	20.0	20.0	-	5

#5.1d (H45) Q71. (HAND R CARD Q71) If you were asked to choose the two most important items listed on this card, which two would you choose?

1 \_\_\_\_\_ Respect for parents

1 選択した      2 選択しない

	1	2	総数
	%	%	N
総数	71.8	28.2	344
SEX			
male	71.1	28.9	194
female	72.7	27.3	150
AGE GROUP			
-29	85.7	14.3	28
30-39	66.0	34.0	50
40-49	70.8	29.2	96
50-59	67.3	32.7	55
60-	73.9	26.1	115
GENERATION			
Nisei	75.7	24.3	115
Sansei	70.8	29.2	185
Yonsei	66.7	33.3	30
Gosei	66.7	33.3	9
Other	60.0	40.0	5

#5.1d (H45) Q71. (HAND R CARD Q71) If you were asked to choose the two most important items listed on this card, which two would you choose?

2 \_\_\_\_\_ Repaying people who have helped you in the past

1 選択した      2 選択しない

	1	2	総数
	%	%	N
総数	33.4	66.6	344
SEX			
male	35.6	64.4	194
female	30.7	69.3	150
AGE GROUP			
-29	39.3	60.7	28
30-39	24.0	76.0	50
40-49	32.3	67.7	96
50-59	29.1	70.9	55
60-	39.1	60.9	115
GENERATION			
Nisei	41.7	58.3	115
Sansei	28.6	71.4	185
Yonsei	36.7	63.3	30
Gosei	11.1	88.9	9
Other	40.0	60.0	5

#5.1d (H45) Q71. (HAND R CARD Q71) If you were asked to choose the two most important items listed on this card, which two would you choose?

3        Respect for the rights of the individual

1 選択した      2 選択しない

	1	2	総数
	%	%	N
総数	63.7	36.3	344
SEX			
male	64.4	35.6	194
female	62.7	37.3	150
AGE GROUP			
-29	39.3	60.7	28
30-39	70.0	30.0	50
40-49	64.6	35.4	96
50-59	72.7	27.3	55
60-	61.7	38.3	115
GENERATION			
Nisei	58.3	41.7	115
Sansei	67.6	32.4	185
Yonsei	56.7	43.3	30
Gosei	77.8	22.2	9
Other	60.0	40.0	5



#5.1d (H45) Q71. (HAND R CARD Q71) If you were asked to choose the two most important items listed on this card, which two would you choose?

4 \_\_\_\_\_ Respect for the freedom of the individual

1 選択した      2 選択しない

	1	2	総数
	%	%	N
総数	30.2	69.8	344
SEX			
male	27.8	72.2	194
female	33.3	66.7	150
AGE GROUP			
-29	32.1	67.9	28
30-39	40.0	60.0	50
40-49	31.3	68.8	96
50-59	30.9	69.1	55
60-	24.3	75.7	115
GENERATION			
Nisei	23.5	76.5	115
Sansei	31.9	68.1	185
Yonsei	40.0	60.0	30
Gosei	44.4	55.6	9
Other	40.0	60.0	5

#5.6h (H46) Q72. (HAND R CARD Q72) Whom do you consider more desirable as a person?

- 1 \_\_\_ Mr. S who is friendly and can be counted on to help others but is not an efficient worker
- 2 \_\_\_ Mr. T who is an efficient worker but is indifferent to the worries and affairs of others
- 3 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 4 \_\_\_ Don't know

	1	2	3	4	総数
	%	%	%	%	N
総数	82.6	13.4	3.8	0.3	344
SEX					
male	82.0	13.9	4.1	-	194
female	83.3	12.7	3.3	0.7	150
AGE GROUP					
-29	71.4	17.9	10.7	-	28
30-39	82.0	12.0	6.0	-	50
40-49	78.1	17.7	4.2	-	96
50-59	85.5	12.7	1.8	-	55
60-	87.8	9.6	1.7	0.9	115
GENERATION					
Nisei	84.3	12.2	2.6	0.9	115
Sansei	81.6	14.6	3.8	-	185
Yonsei	80.0	13.3	6.7	-	30
Gosei	100.0	-	-	-	9
Other	60.0	20.0	20.0	-	5

#2.2b (H47) Q73. (HAND R CARD Q73) Which of the two people described on this card would you like best?

- 1 \_\_\_ A person who stresses his/her own principles rather than achieving a consensus among other group members
- 2 \_\_\_ A person who stresses the importance of achieving a consensus among group members rather than maintaining his/her own principles
- 3 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 4 \_\_\_ Don't know

	1	2	3	4	総数
	%	%	%	%	N
総数	31.7	65.1	2.6	0.6	344
SEX					
male	37.1	62.4	0.5	-	194
female	24.7	68.7	5.3	1.3	150
AGE GROUP					
-29	35.7	50.0	14.3	-	28
30-39	38.0	60.0	2.0	-	50
40-49	33.3	63.5	3.1	-	96
50-59	29.1	69.1	-	1.8	55
60-	27.8	70.4	0.9	0.9	115
GENERATION					
Nisei	28.7	69.6	0.9	0.9	115
Sansei	31.9	64.9	2.7	0.5	185
Yonsei	40.0	53.3	6.7	-	30
Gosei	33.3	66.7	-	-	9
Other	40.0	40.0	20.0	-	5

#5.1c1 (H48) Q74. (HAND R CARD Q74) 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?

- 1 \_\_\_ One with the highest grade
- 2 \_\_\_ Your relative
- 3 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 4 \_\_\_ Don't know

	1	2	3	総数
	%	%	%	N
総数	74.1	23.3	2.6	344
SEX				
male	67.0	30.4	2.6	194
female	83.3	14.0	2.7	150
AGE GROUP				
-29	60.7	35.7	3.6	28
30-39	70.0	28.0	2.0	50
40-49	75.0	22.9	2.1	96
50-59	65.5	27.3	7.3	55
60-	82.6	16.5	0.9	115
GENERATION				
Nisei	74.8	23.5	1.7	115
Sansei	76.8	20.0	3.2	185
Yonsei	66.7	30.0	3.3	30
Gosei	33.3	66.7	-	9
Other	80.0	20.0	-	5

#5.1c2 (H49) Q75. (HAND R CARD Q75) In the last question we supposed that the one getting the second highest grade was your relative. Suppose that the one who got the second highest grade was the son of parents to whom you felt indebted. Which person would you employ?

1 \_\_\_ One with the highest grade

2 \_\_\_ Son of your benefactor

3 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_

4 \_\_\_ Don't know

	1	2	3	4	総数
	%	%	%	%	N
総数	57.0	40.1	1.7	1.2	344
SEX					
male	53.1	45.4	1.5	-	194
female	62.0	33.3	2.0	2.7	150
AGE GROUP					
-29	46.4	46.4	3.6	3.6	28
30-39	48.0	50.0	-	2.0	50
40-49	58.3	40.6	1.0	-	96
50-59	52.7	41.8	5.5	-	55
60-	64.3	33.0	0.9	1.7	115
GENERATION					
Nisei	61.7	35.7	0.9	1.7	115
Sansei	57.3	39.5	2.2	1.1	185
Yonsei	43.3	56.7	-	-	30
Gosei	33.3	55.6	11.1	-	9
Other	60.0	40.0	-	-	5

#5.6 (H50) Q76. (HAND R CARD Q76) Suppose you are working in a firm. Which of the following department chiefs would you prefer to work under?

- 1 \_\_\_\_\_ 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 work.
- 2 \_\_\_\_\_ 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 work
- 3 \_\_\_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_
- 4 \_\_\_\_\_ Don't know

	1	2	3	4	欠損値	総数
	%	%	%	%	%	N
<b>総数</b>	41.9	57.0	0.3	0.6	0.3	344
<b>SEX</b>						
male	42.8	57.2	-	-	-	194
female	40.7	56.7	0.7	1.3	0.7	150
<b>AGE GROUP</b>						
-29	21.4	71.4	3.6	3.6	-	28
30-39	38.0	62.0	-	-	-	50
40-49	49.0	50.0	-	-	1.0	96
50-59	45.5	54.5	-	-	-	55
60-	40.9	58.3	-	0.9	-	115
<b>GENERATION</b>						
Nisei	44.3	54.8	-	0.9	-	115
Sansei	42.7	55.7	0.5	0.5	0.5	185
Yonsei	26.7	73.3	-	-	-	30
Gosei	44.4	55.6	-	-	-	9
Other	40.0	60.0	-	-	-	5

#2.12 (H51) Q77. Would you say that most of the time, people try to be helpful, or that they are mostly just looking out for themselves?

- 1      Try to be helpful
- 2      Looking out for themselves
- 3      Other (PLEASE SPECIFY) \_\_\_\_\_
- 4      Don't know

	1	2	3	4	総数
	%	%	%	%	N
<b>総数</b>	66.0	30.2	2.6	1.2	344
<b>SEX</b>					
male	63.9	32.5	2.6	1.0	194
female	68.7	27.3	2.7	1.3	150
<b>AGE GROUP</b>					
-29	35.7	53.6	10.7	-	28
30-39	72.0	24.0	-	4.0	50
40-49	60.4	35.4	2.1	2.1	96
50-59	67.3	29.1	3.6	-	55
60-	74.8	23.5	1.7	-	115
<b>GENERATION</b>					
Nisei	73.0	25.2	1.7	-	115
Sansei	64.9	30.8	2.2	2.2	185
Yonsei	50.0	43.3	6.7	-	30
Gosei	55.6	33.3	11.1	-	9
Other	60.0	40.0	-	-	5

#2.12c (H53) Q78. GENERATIONrally speaking, would you say that most people can be trusted or that you can't be too careful in dealing with people?

1 \_\_\_ Can be trusted

2 \_\_\_ Can't be too careful

3 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_

4 \_\_\_ Don't know

	1	2	3	4	総数
	%	%	%	%	N
<b>総数</b>	60.8	35.8	2.6	0.9	344
<b>SEX</b>					
male	62.4	34.5	2.6	0.5	194
female	58.7	37.3	2.7	1.3	150
<b>AGE GROUP</b>					
-29	32.1	60.7	7.1	-	28
30-39	64.0	32.0	2.0	2.0	50
40-49	61.5	34.4	4.2	-	96
50-59	69.1	30.9	-	-	55
60-	61.7	34.8	1.7	1.7	115
<b>GENERATION</b>					
Nisei	58.3	38.3	1.7	1.7	115
Sansei	64.3	33.0	2.2	0.5	185
Yonsei	53.3	43.3	3.3	-	30
Gosei	55.6	22.2	22.2	-	9
Other	40.0	60.0	-	-	5



Q79. (HAND R CARD 79) Using the answers on this card, would you tell me how much you agree or disagree with the following statements (READ EACH IN TURN).

Strongly	Agree to	Disagree to	Strongly	Don't
<u>agree</u>	<u>some extent</u>	<u>some extent</u>	<u>disagree</u>	<u>know</u>
1	2	3	4	5

#7.83 1. There are some illnesses that are better treated by methods that modern medicine does not recognize

	1	2	3	4	5	総数
	%	%	%	%	%	N
<b>総数</b>	19.2	56.4	11.6	7.0	5.8	344
<b>SEX</b>						
male	18.6	55.7	12.4	7.2	6.2	194
female	20.0	57.3	10.7	6.7	5.3	150
<b>AGE GROUP</b>						
-29	17.9	46.4	14.3	10.7	10.7	28
30-39	16.0	62.0	14.0	2.0	6.0	50
40-49	31.3	53.1	3.1	7.3	5.2	96
50-59	14.5	63.6	9.1	7.3	5.5	55
60-	13.0	55.7	18.3	7.8	5.2	115
<b>GENERATION</b>						
Nisei	13.9	55.7	18.3	7.0	5.2	115
Sansei	22.2	57.3	8.1	6.5	5.9	185
Yonsei	20.0	53.3	10.0	10.0	6.7	30
Gosei	33.3	55.6	-	11.1	-	9
Other	-	60.0	20.0	-	20.0	5

Q79. (HAND R CARD 79) Using the answers on this card, would you tell me how much you agree or disagree with the following statements (READ EACH IN TURN).

Strongly	Agree to	Disagree to	Strongly	Don't
<u>agree</u>	<u>some extent</u>	<u>some extent</u>	<u>disagree</u>	<u>know</u>
1	2	3	4	5

#7.84 2. Some day science will permit the complete understanding of the functioning of the human mind

	1	2	3	4	5	総数
	%	%	%	%	%	N
<b>総数</b>	12.2	41.6	17.7	21.5	7.0	344
<b>SEX</b>						
male	10.3	39.7	18.0	25.8	6.2	194
female	14.7	44.0	17.3	16.0	8.0	150
<b>AGE GROUP</b>						
-29	10.7	42.9	14.3	32.1	-	28
30-39	16.0	36.0	14.0	32.0	2.0	50
40-49	11.5	31.3	25.0	24.0	8.3	96
50-59	7.3	43.6	16.4	25.5	7.3	55
60-	13.9	51.3	14.8	10.4	9.6	115
<b>GENERATION</b>						
Nisei	9.6	52.2	13.9	13.0	11.3	115
Sansei	13.0	35.7	21.6	24.3	5.4	185
Yonsei	16.7	43.3	13.3	23.3	3.3	30
Gosei	11.1	44.4	11.1	33.3	-	9
Other	20.0	-	-	80.0	-	5

Q79. (HAND R CARD 79) Using the answers on this card, would you tell me how much you agree or disagree with the following statements (READ EACH IN TURN).

Strongly	Agree to	Disagree to	Strongly	Don't
<u>agree</u>	<u>some extent</u>	<u>some extent</u>	<u>disagree</u>	<u>know</u>
1	2	3	4	5

#7.85 3. Most of the social and economic problems we face today will be resolved by the advancement of science and technology

	1	2	3	4	5	総数
	%	%	%	%	%	N
<b>総数</b>	4.7	23.5	34.6	36.0	1.2	344
<b>SEX</b>						
male	4.6	22.7	29.4	41.8	1.5	194
female	4.7	24.7	41.3	28.7	0.7	150
<b>AGE GROUP</b>						
-29	3.6	21.4	32.1	35.7	7.1	28
30-39	4.0	20.0	26.0	50.0	-	50
40-49	4.2	12.5	32.3	51.0	-	96
50-59	-	30.9	36.4	30.9	1.8	55
60-	7.8	31.3	40.0	20.0	0.9	115
<b>GENERATION</b>						
Nisei	6.1	30.4	39.1	23.5	0.9	115
Sansei	4.3	20.0	32.4	42.2	1.1	185
Yonsei	3.3	16.7	33.3	43.3	3.3	30
Gosei	-	44.4	11.1	44.4	-	9
Other	-	-	60.0	40.0	-	5

Q80. (HAND R CARD Q80) How likely do you think it is that we will see each of the following things in the next 25 years? Very likely, possible but not too likely, or not at all likely (READ EACH IN TURN).

Very	Possible but	Not at all	Don't
<u>likely</u>	<u>not too likely</u>	<u>likely</u>	<u>know</u>
1	2	3	4

#7.86a 1. A safe method for the long term storage or disposal of waste products from nuclear power plants

	1	2	3	総数
	%	%	%	N
<b>総数</b>	32.3	56.1	11.6	344
<b>SEX</b>				
male	30.9	55.2	13.9	194
female	34.0	57.3	8.7	150
<b>AGE GROUP</b>				
-29	25.0	64.3	10.7	28
30-39	24.0	68.0	8.0	50
40-49	27.1	57.3	15.6	96
50-59	41.8	45.5	12.7	55
60-	37.4	53.0	9.6	115
<b>GENERATION</b>				
Nisei	35.7	53.9	10.4	115
Sansei	31.4	56.2	12.4	185
Yonsei	26.7	63.3	10.0	30
Gosei	11.1	77.8	11.1	9
Other	60.0	20.0	20.0	5

Q80. (HAND R CARD Q80) How likely do you think it is that we will see each of the following things in the next 25 years? Very likely, possible but not too likely, or not at all likely (READ EACH IN TURN).

Very <u>likely</u>	Possible but <u>not too likely</u>	Not at all <u>likely</u>	Don't <u>know</u>
1	2	3	4

#7.86b 2. A cure for common forms of cancer

	1	2	3	欠損値	總數
	%	%	%	%	N
總數	68.3	28.2	3.2	0.3	344
SEX					
male	68.0	28.9	3.1	-	194
female	68.7	27.3	3.3	0.7	150
AGE GROUP					
-29	60.7	32.1	7.1	-	28
30-39	68.0	28.0	2.0	2.0	50
40-49	61.5	35.4	3.1	-	96
50-59	74.5	21.8	3.6	-	55
60-	73.0	24.3	2.6	-	115
GENERATION					
Nisei	71.3	26.1	2.6	-	115
Sansei	68.1	27.0	4.3	0.5	185
Yonsei	73.3	26.7	-	-	30
Gosei	22.2	77.8	-	-	9
Other	60.0	40.0	-	-	5

Q80. (HAND R CARD Q80) How likely do you think it is that we will see each of the following things in the next 25 years? Very likely, possible but not too likely, or not at all likely (READ EACH IN TURN).

Very <u>likely</u>	Possible but <u>not too likely</u>	Not at all <u>likely</u>	Don't <u>know</u>
1	2	3	4

#7.86c 3. A cure for senility

	1	2	3	4	総数
	%	%	%	%	N
総数	29.1	52.0	17.2	1.7	344
SEX					
male	26.8	52.1	20.1	1.0	194
female	32.0	52.0	13.3	2.7	150
AGE GROUP					
-29	21.4	53.6	14.3	10.7	28
30-39	28.0	52.0	20.0	-	50
40-49	27.1	53.1	19.8	-	96
50-59	40.0	43.6	12.7	3.6	55
60-	27.8	54.8	16.5	0.9	115
GENERATION					
Nisei	27.8	53.0	18.3	0.9	115
Sansei	31.4	49.7	17.3	1.6	185
Yonsei	26.7	60.0	6.7	6.7	30
Gosei	22.2	55.6	22.2	-	9
Other	-	60.0	40.0	-	5

Q80. (HAND R CARD Q80) How likely do you think it is that we will see each of the following things in the next 25 years? Very likely, possible but not too likely, or not at all likely (READ EACH IN TURN).

<u>Very likely</u>	<u>Possible but not too likely</u>	<u>Not at all likely</u>	<u>Don't know</u>
1	2	3	4

#7.86d 4. People living in space stations

	1	2	3	4	欠損値	総数
	%	%	%	%	%	N
総数	45.6	35.8	17.4	0.9	0.3	344
SEX						
male	51.0	29.9	18.0	0.5	0.5	194
female	38.7	43.3	16.7	1.3	-	150
AGE GROUP						
-29	39.3	32.1	25.0	3.6	-	28
30-39	44.0	32.0	24.0	-	-	50
40-49	47.9	32.3	19.8	-	-	96
50-59	60.0	29.1	10.9	-	-	55
60-	39.1	44.3	13.9	1.7	0.9	115
GENERATION						
Nisei	38.3	41.7	17.4	1.7	0.9	115
Sansei	51.4	31.9	16.8	-	-	185
Yonsei	40.0	36.7	20.0	3.3	-	30
Gosei	44.4	44.4	11.1	-	-	9
Other	40.0	20.0	40.0	-	-	5

Q81. (HAND R CARD Q81) Would you say that you have a favorable or unfavorable opinion towards each of the following ideas? (READ EACH IN TURN)

	Favorable <u>opinion</u>	<u>It depends</u>	Unfavorable <u>opinion</u>	Don't <u>know</u>
	1	2	3	4

#8.2e(H67a) 1. Democracy

	1	2	3	4	総数
	%	%	%	%	N
<b>総数</b>	83.7	14.2	0.9	1.2	344
<b>SEX</b>					
male	87.6	11.9	0.5	-	194
female	78.7	17.3	1.3	2.7	150
<b>AGE GROUP</b>					
-29	82.1	7.1	-	10.7	28
30-39	86.0	14.0	-	-	50
40-49	89.6	9.4	-	1.0	96
50-59	85.5	14.5	-	-	55
60-	77.4	20.0	2.6	-	115
<b>GENERATION</b>					
Nisei	79.1	18.3	2.6	-	115
Sansei	87.0	11.9	-	1.1	185
Yonsei	80.0	13.3	-	6.7	30
Gosei	77.8	22.2	-	-	9
Other	100.0	-	-	-	5



Q81. (HAND R CARD Q81) Would you say that you have a favorable or unfavorable opinion towards each of the following ideas? (READ EACH IN TURN)

Favorable <u>opinion</u>	<u>It depends</u>	Unfavorable <u>opinion</u>	Don't <u>know</u>
1	2	3	4

#8.2f(H67b) 2. Capitalism

	1	2	3	4	総数
	%	%	%	%	N
<b>総数</b>	41.9	39.8	12.5	5.8	344
<b>SEX</b>					
male	49.0	38.1	10.8	2.1	194
female	32.7	42.0	14.7	10.7	150
<b>AGE GROUP</b>					
-29	35.7	25.0	17.9	21.4	28
30-39	50.0	30.0	16.0	4.0	50
40-49	42.7	44.8	10.4	2.1	96
50-59	45.5	38.2	12.7	3.6	55
60-	37.4	44.3	11.3	7.0	115
<b>GENERATION</b>					
Nisei	38.3	40.9	12.2	8.7	115
Sansei	42.7	40.0	13.0	4.3	185
Yonsei	43.3	36.7	13.3	6.7	30
Gosei	44.4	44.4	11.1	-	9
Other	80.0	20.0	-	-	5

Q81. (HAND R CARD Q81) Would you say that you have a favorable or unfavorable opinion towards each of the following ideas? (READ EACH IN TURN)

Favorable <u>opinion</u>	<u>It depends</u>	Unfavorable <u>opinion</u>	Don't <u>know</u>
1	2	3	4

#8.2h(H67c) 3. Socialism

	1	2	3	4	総数
	%	%	%	%	N
<b>総数</b>	10.2	51.7	28.8	9.3	344
<b>SEX</b>					
male	10.8	55.7	29.4	4.1	194
female	9.3	46.7	28.0	16.0	150
<b>AGE GROUP</b>					
-29	17.9	35.7	25.0	21.4	28
30-39	12.0	58.0	24.0	6.0	50
40-49	12.5	55.2	29.2	3.1	96
50-59	9.1	58.2	27.3	5.5	55
60-	6.1	47.0	32.2	14.8	115
<b>GENERATION</b>					
Nisei	7.0	42.6	34.8	15.7	115
Sansei	12.4	57.8	24.9	4.9	185
Yonsei	3.3	43.3	40.0	13.3	30
Gosei	11.1	88.9	-	-	9
Other	40.0	20.0	20.0	20.0	5

Q81. (HAND R CARD Q81) Would you say that you have a favorable or unfavorable opinion towards each of the following ideas? (READ EACH IN TURN)

Favorable <u>opinion</u>	<u>It depends</u>	Unfavorable <u>opinion</u>	Don' t <u>know</u>
1	2	3	4

#8.2g (H67d) 4. Liberalism

	1	2	3	4	総数
	%	%	%	%	N
<b>総数</b>	19.5	52.6	16.6	11.3	344
<b>SEX</b>					
male	18.0	54.6	20.1	7.2	194
female	21.3	50.0	12.0	16.7	150
<b>AGE GROUP</b>					
-29	32.1	39.3	3.6	25.0	28
30-39	20.0	60.0	14.0	6.0	50
40-49	20.8	56.3	16.7	6.3	96
50-59	20.0	58.2	12.7	9.1	55
60-	14.8	47.0	22.6	15.7	115
<b>GENERATION</b>					
Nisei	17.4	42.6	22.6	17.4	115
Sansei	20.0	58.4	14.1	7.6	185
Yonsei	20.0	53.3	16.7	10.0	30
Gosei	33.3	66.7	-	-	9
Other	20.0	40.0	-	40.0	5

Q81. (HAND R CARD Q81) Would you say that you have a favorable or unfavorable opinion towards each of the following ideas? (READ EACH IN TURN)

Favorable <u>opinion</u>	<u>It depends</u>	Unfavorable <u>opinion</u>	Don't <u>know</u>
1	2	3	4

#8.2e(67e) 5. Conservatism

	1	2	3	4	総数
	%	%	%	%	N
<b>総数</b>	7.3	55.2	27.0	10.5	344
<b>SEX</b>					
male	8.2	61.9	23.7	6.2	194
female	6.0	46.7	31.3	16.0	150
<b>AGE GROUP</b>					
-29	7.1	42.9	32.1	17.9	28
30-39	14.0	62.0	22.0	2.0	50
40-49	6.3	59.4	29.2	5.2	96
50-59	1.8	63.6	29.1	5.5	55
60-	7.8	47.8	25.2	19.1	115
<b>GENERATION</b>					
Nisei	8.7	47.8	24.3	19.1	115
Sansei	6.5	58.4	29.2	5.9	185
Yonsei	3.3	60.0	30.0	6.7	30
Gosei	11.1	88.9	.	.	9
Other	20.0	20.0	40.0	20.0	5

Q82. (HAND R CARD Q82) In your unit, what qualifications should a good leader have?

Please select the three most important ones.

- 1 \_\_\_ Technical expertise
- 2 \_\_\_ Fair to workers
- 3 \_\_\_ Respected and liked by workers
- 4 \_\_\_ Serious, responsible
- 5 \_\_\_ Good outside relations, know a lot of people
- 6 \_\_\_ Sincere toward colleagues
- 7 \_\_\_ Decisive, resolute
- 8 \_\_\_ Good judgment
- 9 \_\_\_ Bring benefits to workers
- 10 \_\_\_ Seniority
- 11 \_\_\_ Good class background
- 12 \_\_\_ Nothing/Don't know

	1	2	3	4	5	6	7	8	9	10	11
総数	45.3	49.2	38.6	26.2	5.3	21.0	28.2	77.4	7.3	0.6	0.3
SEX											
male	51.5	44.8	35.5	24.2	5.6	18.1	31.5	80.4	7.7		0.5
female	37.3	54.7	42.7	28.7	4.7	24.7	24.0	73.3	6.7	1.3	
AGE GROUP											
-29	28.6	35.7	50.0	28.6	7.2	25.1	21.4	78.5	14.3		
30-39	48.0	50.0	30.0	24.0	4.0	24.0	34.0	84.0	2.0		
40-49	51.0	50.0	30.2	19.8	7.3	15.5	34.4	85.4	6.3		
50-59	38.2	49.0	38.2	27.3	0.0	34.5	34.6	76.3	1.8		
60-	47.0	51.3	46.9	31.3	6.0	16.5	19.1	67.8	11.3	1.7	0.9
GENERATIO											
Nisei	47.0	52.1	47.0	29.6	4.4	15.6	21.8	68.7	11.3	1.7	0.9
Sansei	46.5	48.1	30.8	26.5	5.4	24.9	30.2	80.0	5.9		
Yonsei	36.7	43.3	53.3	20.0	9.9	16.7	30.0	86.6	3.3		
Gosei	33.3	44.4	44.4	11.1	0.0	22.2	55.5	88.9			
Other	40.0	60.0	40.0	0.0	0.0	20.0	40.0	100.0			

	12	
総数	0.3	344
SEX		
male		194
female	0.7	150
AGE GROUP		
-29	3.6	28
30-39		50
40-49		96
50-59		55
60-		115
GENERATIO		
Nisei		115
Sansei	0.5	185
Yonsei		30
Gosei		9
Other		5

質問 82 は、3 肢選択であるので、  
この表では、各回答肢において、  
選択した人の割合を示した。

Q83 (HAND R CARD Q83) The next statements are comments made by two airline companies about airplane safety. Which one most closely reflects your feeling?

- 1 \_\_\_ Airline A: Our company has never had a major accident or crash. As our record shows, our company's airplanes are absolutely safe.
- 2 \_\_\_ Airline B: Our company takes accidents very seriously. We pay special attention to avoiding accidents and we make every effort to adopt prudent policies.
- 3 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_

	1	2	3	総数
	%	%	%	N
総数	9.9	89.2	0.9	344
SEX				
male	12.4	86.6	1.0	194
female	6.7	92.7	0.7	150
AGE GROUP				
-29	3.6	92.9	3.6	28
30-39	10.0	90.0	-	50
40-49	10.4	88.5	1.0	96
50-59	14.5	83.6	1.8	55
60-	8.7	91.3	-	115
GENERATION				
Nisei	9.6	90.4	-	115
Sansei	10.8	88.1	1.1	185
Yonsei	10.0	90.0	-	30
Gosei	-	88.9	11.1	9
Other	-	100.0	-	5

(H88) Q84. Have you ever visited Japan?

1 \_\_\_ No (SKIP TO Q86)

2 \_\_\_ Yes, once

3 \_\_\_ Yes, 2-5 times

4 \_\_\_ Yes, 6-10 times

5 \_\_\_ Yes, 11 or more times

6 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_

7 \_\_\_ Don't know

	1	2	3	4	5	6	総数
	%	%	%	%	%	%	N
<b>総数</b>	39.2	23.8	27.9	4.9	3.2	0.9	344
<b>SEX</b>							
male	45.4	21.6	23.7	4.1	4.1	1.0	194
female	31.3	26.7	33.3	6.0	2.0	0.7	150
<b>AGE GROUP</b>							
-29	46.4	28.6	21.4	-	-	3.6	28
30-39	46.0	18.0	26.0	6.0	4.0	-	50
40-49	50.0	22.9	19.8	4.2	2.1	1.0	96
50-59	50.9	16.4	23.6	3.6	5.5	-	55
60-	20.0	29.6	39.1	7.0	3.5	0.9	115
<b>GENERATION</b>							
Nisei	17.4	23.5	45.2	9.6	3.5	0.9	115
Sansei	50.3	24.3	18.4	3.2	2.7	1.1	185
Yonsei	50.0	23.3	20.0	-	6.7	-	30
Gosei	44.4	33.3	22.2	-	-	-	9
Other	60.0	-	40.0	-	-	-	5

(HJ11) Q85. Have you ever lived in Japan for any length of time?

- 1        No  
 2        Yes (IF YES, "how long have you lived there?") \_\_\_\_\_  
 3        Other (PLEASE SPECIFY) \_\_\_\_\_  
 4        Don't know

	1	2	欠損値	総数
	%	%	%	N
<b>総数</b>	39.2	21.5	39.2	344
<b>SEX</b>				
male	33.0	21.6	45.4	194
female	47.3	21.3	31.3	150
<b>AGE GROUP</b>				
-29	32.1	21.4	46.4	28
30-39	36.0	18.0	46.0	50
40-49	37.5	12.5	50.0	96
50-59	32.7	16.4	50.9	55
60-	47.0	33.0	20.0	115
<b>GENERATION</b>				
Nisei	47.8	34.8	17.4	115
Sansei	35.7	14.1	50.3	185
Yonsei	30.0	20.0	50.0	30
Gosei	33.3	22.2	44.4	9
Other	40.0	-	60.0	5



(HJ09) Q87. How well do you use Japanese?

- 1 \_\_\_ Fluently
- 2 \_\_\_ Passably
- 3 \_\_\_ I can understand it, but I cannot speak it
- 4 \_\_\_ Very poorly
- 5 \_\_\_ Not at all
- 6 \_\_\_ Other (PLEASE SPECIFY) \_\_\_\_\_

	0	1	2	3	4	5	6	総数
	%	%	%	%	%	%	%	N
総数	0.3	5.8	25.6	18.9	30.2	18.3	0.9	344
SEX								
male	0.5	6.7	19.1	17.5	33.5	21.6	1.0	194
female	-	4.7	34.0	20.7	26.0	14.0	0.7	150
AGE GROUP								
-29	-	3.6	17.9	17.9	39.3	21.4	-	28
30-39	-	2.0	26.0	18.0	26.0	28.0	-	50
40-49	-	2.1	9.4	20.8	40.6	27.1	-	96
50-59	1.8	1.8	18.2	25.5	34.5	14.5	3.6	55
60-	-	13.0	44.3	14.8	19.1	7.8	0.9	115
GENERATION								
Nisei	-	14.8	46.1	12.2	20.0	6.1	0.9	115
Sansei	0.5	1.1	15.1	23.8	34.6	23.8	1.1	185
Yonsei	-	3.3	16.7	16.7	43.3	20.0	-	30
Gosei	-	-	11.1	22.2	33.3	33.3	-	9
Other	-	-	20.0	-	20.0	60.0	-	5

Q88. (HAND R CARD Q88) In which of these groups did your total annual family income (individual income if single or both spouses if married), from all sources, fall last year before taxes? Just tell me the number.

- |   |                    |    |                        |
|---|--------------------|----|------------------------|
| 1 | Under 9,999        | 10 | \$90,000 to \$99,999   |
| 2 | \$10,000 to 19,999 | 11 | \$100,000 to \$119,999 |
| 3 | \$20,000 to 29,999 | 12 | \$120,000 to \$139,000 |
| 4 | \$30,000 to 39,999 | 13 | \$140,000 to \$159,000 |
| 5 | \$40,000 to 49,999 | 14 | \$ Over \$160,000      |
| 6 | \$50,000 to 59,999 | 15 | No answer              |
| 7 | \$60,000 to 69,999 | 16 | Don't know             |
| 8 | \$70,000 to 79,999 | 17 | Not applicable         |
| 9 | \$80,000 to 89,999 |    |                        |

	1	2	3	4	5	6	7	8	9	10
	%	%	%	%	%	%	%	%	%	%
総数	1.7	3.5	4.9	9.9	7.0	9.9	7.6	7.3	5.8	6.1
SEX										
male	0.5	3.6	3.6	9.8	8.2	8.8	8.2	6.7	6.2	6.7
female	3.3	3.3	6.7	10.0	5.3	11.3	6.7	8.0	5.3	5.3
AGE GROUP										
-29	17.9	3.6	10.7	10.7	10.7	10.7	.	3.6	.	3.6
30-39	.	.	4.0	14.0	4.0	10.0	2.0	10.0	8.0	12.0
40-49	.	.	1.0	6.3	6.3	7.3	12.5	5.2	6.3	7.3
50-59	.	.	1.8	7.3	9.1	5.5	3.6	16.4	7.3	9.1
60-	0.9	9.6	8.7	12.2	7.0	13.9	9.6	4.3	5.2	1.7
GENERATION										
Nisei	0.9	7.8	7.8	13.0	7.0	13.9	8.7	1.7	6.1	2.6
Sansei	.	1.1	3.2	6.5	7.6	8.1	7.0	9.7	6.5	8.1
Yonsei	13.3	3.3	3.3	16.7	6.7	6.7	10.0	10.0	3.3	3.3
Gosei	11.1	.	.	11.1	.	.	.	22.2	.	22.2
Other	.	.	20.0	20.0	.	20.0	.	.	.	.
	11	12	13	14	15	16	17	総数		
	%	%	%	%	%	%	%	N		
総数	10.2	5.2	4.1	9.9	5.0	1.7	0.3	344		
SEX										
male	10.3	6.2	4.1	11.3	4.1	1.0	0.5	194		
female	10.0	4.0	4.0	8.0	6.0	2.7	.	150		
AGE GROUP										
-29	3.6	3.6	.	3.6	10.7	7.1	.	28		
30-39	16.0	10.0	4.0	4.0	2.0	.	.	50		
40-49	11.5	6.3	6.3	19.8	4.1	.	.	96		
50-59	16.4	3.6	5.5	10.9	1.8	1.8	.	55		
60-	5.2	3.5	2.6	5.2	6.9	2.6	0.9	115		
GENERATION										
Nisei	7.8	4.3	2.6	7.0	5.2	2.6	0.9	115		
Sansei	13.0	5.9	4.9	13.0	4.9	0.5	.	185		
Yonsei	3.3	3.3	.	6.7	3.3	6.7	.	30		
Gosei	.	11.1	22.2	.	.	.	.	9		
Other	20.0	.	.	.	20.0	.	.	5		

Q89. Cooperativeness of R:

1 \_\_\_ Very cooperative

2 \_\_\_ Cooperative

3 \_\_\_ Indifferent (EXPLAIN) \_\_\_\_\_

4 \_\_\_ Uncooperative (EXPLAIN) \_\_\_\_\_

	1	2	3	4	欠損値	総数
	%	%	%	%	%	N
総数	79.7	12.5	1.2	0.6	6.1	344
SEX						
male	79.9	13.9	1.0	0.5	4.6	194
female	79.3	10.7	1.3	0.7	8.0	150
AGE GROUP						
-29	60.7	3.6	7.1	-	28.6	28
30-39	72.0	20.0	-	-	8.0	50
40-49	76.0	17.7	1.0	2.1	3.1	96
50-59	85.5	7.3	1.8	-	5.5	55
60-	87.8	9.6	-	-	2.6	115
GENERATION						
Nisei	87.8	9.6	0.9	-	1.7	115
Sansei	76.8	15.1	1.1	1.1	5.9	185
Yonsei	73.3	6.7	-	-	20.0	30
Gosei	66.7	11.1	11.1	-	11.1	9
Other	60.0	20.0	-	-	20.0	5

Q90. During the interview, did the interviewee ask you to show him/her the questionnaire? (Not the cards but the actual questionnaire itself)?

1 \_\_\_ Yes

2 \_\_\_ No

	1	2	欠損値	総数
	%	%	%	N
総数	6.4	80.5	13.1	344
SEX				
male	6.2	79.9	13.9	194
female	6.7	81.3	12.0	150
AGE GROUP				
-29	3.6	67.9	28.6	28
30-39	4.0	82.0	14.0	50
40-49	8.3	81.3	10.4	96
50-59	7.3	76.4	16.4	55
60-	6.1	84.3	9.6	115
GENERATION				
Nisei	6.1	82.6	11.3	115
Sansei	7.6	79.5	13.0	185
Yonsei	3.3	76.7	20.0	30
Gosei	-	88.9	11.1	9
Other	-	80.0	20.0	5

## 8. 面接調査員による調査後の報告

### **CSNC Interviewer Experience**

**DeAnn Yamamoto**

**January 18, 1999**

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#### **Opening Remarks**

Conducting the series of interviews for this study was a great privilege. I considered each person I met to have enriched my life for having had the interaction. I hold a great deal of honor and respect for their willingness to share pieces of themselves to a complete stranger. With each person I tried to convey this belief to them in words and action.

#### **Problems Encountered with the interview process:**

I encountered very few problems with the process itself. The typical and predictable problems of late arrivals and no-shows were the only ones that come to mind.

#### **Resolution of Problems**

Only one of my appointments failed to show. After calling him back I discovered that there was a misunderstanding as to the appointment time being tentative. When he did not hear back to confirm the appointment, he assumed that it was not scheduled. With this misunderstanding acknowledged, he went ahead and set up another time without hesitation.

#### **Problems encountered with survey questions:**

Question #28 became confusing to some respondents. The answer requires one to state which business or service that they use which are run by JA's or non-JA's. When the answer to the service or business had multiple locations, it was unclear to the respondent which business or service to refer to. For instance, restaurant was a frequently puzzling question. Most people frequent many restaurants. To answer this singularly was difficult.

Question #56 was difficult for some respondents. This question seemed to be the one that took the longest for all to answer. They seemed very committed to finding a perfect match with their belief and the exact words that were written. Some respondents had a difficult time answering because the words written did not resonate with them. They seemed a little reluctant to choose the one that most closely reflects their feelings. Some of the words used and the phrasing of the statements are not commonly used, thus making it hard to relate to for some.

Question #83 seemed to puzzle people. It seemed as though they couldn't relate to it because it was referring to an airline company. Most people focused in on the detail of the facts and not the overall philosophy which reflects their feeling.

Question #88 was only a problem for one of the respondents. I was surprised that people willingly gave their answer for this. The one who did not answer this question simply stated that it was no one else's business to know this. And this answer was readily accepted.

### **Resolution of Problems**

With all of these problems I found that silence was actually the best solution. Most people were thinking out loud when they remarked about the question. They did not really expect an explanation. When they clearly asked for clarification I would re-read the question or point out some key words in the question. For instance when people got bogged down with the exact wording of an answer I would say "the question says to give the answer that *most closely* relates to your beliefs".

### **Additional Comments**

Conducting these interviews has caused me to do a great deal of introspection and reflecting on my own personal history and beliefs. The most startling discovery for me was how different the Nikkei community in the Seattle area is from those in Spokane where I grew up. The community in Spokane is very small in comparison to Seattle and Nikkei know one another quite well. The community is really an extended family. All of the social interaction centers around the two main JA churches (United Methodist or Buddhist) in Spokane and all Nikkei declare membership at one or the other. Being away from Spokane for 20 years now, I have come to respect and appreciate the sense of belonging that I had there. I believe that the closeness brought a sense of pride and accountability with it. My behavior was often kept in line with the values of the community only because of the positive "peer" pressure to do so. At the time, I remember feeling like I could never step out of line for fear it would be announced in church the next Sunday. This of course never happened, but that feeling was definitely present for me.

The Seattle Nikkei do not seem as close on the whole. There appears to be certain pockets that resemble my history, but I was surprised to hear so many respondents state that they did not feel a part of the JA community. They hold on to Japanese values and customs, but many do not have a group of JA that they are

close to. This was most surprising when it was stated by people who were born, raised and continue to live in the Seattle area. Most of the respondents I spoke with were not connected with any church or JA group of any sort.

Even with this seemingly non-connectedness, it became quickly apparent that they were very interested in the study and gave me immediate trust because of our like heritage. Most respondents found it necessary to determine what common ground we shared. Because I have a very common surname, most respondents were able to name at least one other Yamamoto that they knew and tried to bridge our relationship in this manner. I have very few relatives in Seattle, so was surprised that on two occasions we actually did know people in common. This kind of joining or finding common ground to relate upon seemed important. I found it to be important as well.

Overall, participating as an interviewer in this study has been a very worthwhile experience. I have thoroughly enjoyed meeting everyone with whom I spoke. This experience helped to connect me a little bit more to the JA community in Seattle which I have not made any attempts at since moving here 14 years ago.

# Memorandum

Date: January 24, 1999

To: Tetsu Kashima

From: Claire Suguro

Re: Recent visitors from Japanese Reception



The  
Seattle Public  
Schools

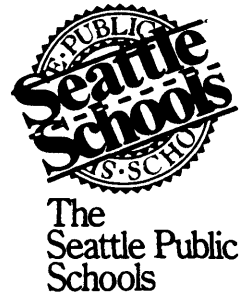
1. I have interviewed seven individuals - six have been Nisei and one a Yonsei
  2. Very interestingly the interview with the Yonsei was the shortest. She was very forth right and decisive with her responses
  3. The longest interview was a person I had gone to grade and high school but whom I had not had contact recently. She wanted to look at a question (situation) from a variety of angles and attempted to engage me in discussion - and it was necessary to allow her to talk it thru and then ask her to make a choice of one of the statements (as written)
- I felt it was a matter of courtesy to listen to her reasoning aloud but this then extended the length of the interview. It was difficult at times to resist her vacillation and thinking aloud - but it was a good exercise in keeping my mouth shut!
- (over)



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my forecast  
- trials

# Memorandum

Date: \_\_\_\_\_  
To: \_\_\_\_\_  
From: \_\_\_\_\_  
Re: \_\_\_\_\_



Page 2.

I enjoyed visiting <sup>with</sup> the interviewees after completion of the paper work to learn some things about them as individuals. Thank you for allowing me to participate in an interesting project.

January 26, 1999

From: Claire Suguro

To: Dr. Tets Kashima and Dr. Frank Miyamoto

RE: Experiences as a CSNC interviewer

1. I have interviewed seven individuals—six have been Nisei and one a Yonsei.
2. Very interestingly, the interview with the Yonsei was the shortest. She was very forthright and decisive with her responses.
3. The longest interview was a person I had gone to grade and high school, but whom I had not had contact [with] recently. She wanted to look at a question (situation from a variety of angles and attempted to engage me in discussion—and it was necessary to allow her to talk it thru [sic] and then ask her to make a choice of one the statements as written). I felt it was a matter of <sup>of</sup> courtesy to listen to her reasoning aloud, but this extended length of the interview. It was difficult at times to resist her vacillation [sic] and thinking aloud—but it was a good exercise in keeping my mouth shut!
4. The interviews, as whole, went smoothly. [T]he interviews seemed to feel comfortable particularly with the self-administered questions, 35-50. They completed them with dispatch.
5. All of the interviewees seemed relaxed and seemed to enjoy the Center [CSNC]. If felt that the interviews at the Center allowed for a more business like atmosphere.
6. The two off site interviews had unexpected results: 1. The interviewee asked me to wait a moment as I prepared to leave. She handed me a gift which I hurriedly [sic] protested, informing her that we would be sending her a small honorarium for her participation. She persisted and I came home with two beautifully handcrafted patchwork pot holders!! (Are these mine or do they belong to the CSNC?)
7. One [of] the other off site interviews was scheduled from 5:15 PM, we did not finish until close to 7:00 PM. I was invited to dinner at a nearby restaurant (I know this can't be passed onto CSNC).

I enjoyed visiting with the interviewees after completion of the paperwork to learn something about as individuals. Thank you for allowing me to participate in an interesting project.

My experience as an interviewer for the Comparative Study of National Character has been a very enjoyable one so far. I have not had any recurring problems with specific questions or any specific aspect of the interview process. The only bit of difficulty I, personally, have had is in “cold calling” people who have been selected as study subjects and for whom we do not have a telephone number. Going door to door to try to reach these people has been a little difficult. I do not consider myself a very outgoing and talkative person so going to the houses of people I don’t even know to try to get them to participate has been a bit nerve wracking for me, and if I do get to the house and they say they don’t want to participate, its sometimes hard not to take the rejection personally. I feel the experience has been good for me though because it has helped me to get over my shyness and it has improved my communication skills.

I have also had a couple of unusual experiences during my interviews. One Nisei man who I interviewed was raised by a Caucasian family after his parents died when he was just a young boy. I found this very interesting and I wondered how it had affected his childhood and how he, as an adult, saw himself in relation to other Japanese Americans. I also wondered how the incarceration affected him and his family situation. I also interviewed a woman who was born and raised in America but married a Kibei and moved to Japan with him a couple of years before World War II. She stayed there with her family until they moved back to Seattle sometime in the 1970’s. It seemed very interesting to me that this Nisei woman had totally missed one of the defining moments in Japanese American history, the internment. She seemed to be oblivious to what others of her generation went through, here in America, during the war. She left America before it happened and came back after anti-Japanese sentiment in America had all but disappeared. I was very interested by these two stories because they were so uncommon to the “normal” Japanese American experience. I only wish that I had more time to talk to these people and more questions to ask so that I could see how, if at all, their unique experiences had caused them to think and act differently than the majority of Japanese Americans.

## CSNC Interviewer Experiences

By Edwin Toshio Hamada

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mom / tom  
2/1/95  
TC

My experiences as an interviewer have been both challenging and rewarding. The following paragraphs will describe the challenges and issues faced during my experiences, the rewards I have gained from the experience, and some observations/recommendations which may assist future research.

The biggest challenge I faced in the interviewing process was convincing people to schedule an interview. Some of the names that were randomly selected did not have phone numbers in order to contact individuals and set up interview times. So I would get a list of addresses and drive attempt to make contact with individuals. Most of the times, the individuals were not home and a note asking them to contact me was left on the door or mailbox. Out of forty or so notes that I left, only four contacted me. So I would make another attempt, leave another note if they were not in, and wait for a response. I would receive a couple of phone calls but most individuals would ignore my notes. On a couple of occasions I would make a third attempt with similar results.

Whenever individuals were at home, convincing them to interview was more successful. For example, I left a note with an individual who failed to respond. On my return visit, he was at home and agreed to an interview on the spot. However, I did encounter three individuals that did not want to participate in the study. One, in particular, was not only unwilling but added he did not see the value in the study. Another that agreed to an interview later changed her mind. Her initial willingness to schedule an interview may have been the result of her inability to refuse my request in person. Gender may have also been a factor since a female's comfort level with a male interviewer request (at her place of residence) may not been ideal.

The time of day in which I visited the homes influenced my success in making contact and their willingness to participate. For example, I usually searched during the weekend which proved to be more successful than my weekday afternoon excursions. Meal times and after work (after 5 p.m.) proved to be the most successful. An example of poor timing is illustrated when I made face to face contact with an elderly gentleman in the evening. The manner in which he cautiously opened the door and talked through a eight inch crack in the door indicated he was probably fearful of me despite my friendly demeanor. Sensing his discomfort, I did not push as diligently as I normally do as I try to sell the study.

Another challenge I faced, but was able to overcome, was locating addresses and finding parking in some of the urban settings. Some apartments and houses were very difficult to locate. Some apartments were inaccessible (locked gate or intercom system which we were unable to leave a message) Purchasing a more in depth map and having my wife navigate as I drove assisted in my search. Whenever parking was an issue, which it was on many occasions, I had my wife stay in the car as I illegally parked.

With all the examples of the challenges I faced, one might assume that the rewards were few. On the contrary, I thoroughly enjoyed the actual interviews. Some of the individuals, who claimed to be too busy for an interview but scheduled only after I persisted, were the ones that talked the longest and prolonged the interview after the survey was completed. One example is an individual who asked how long the interview lasted and seemed preoccupied with time prior to the interview. I think he found the interview so interesting he asked me personal questions and seemed to not want the interview to end. We talked for twenty minutes afterward, going well over the originally quoted length of the interview. Another interesting interview was also the longest interview/discussion I encountered. The session lasted four hour. The actual interview lasted an

hour and a half but our discussion afterwards lasted another two and a half hours. Had I not had more interviews to schedule, I would have talked with her longer. Needless to say, I find these conversations interesting and insightful to various periods in American history. For example I had a conversation with a Nisei who experienced life in the internment camps. It put a face to the experiences I had previously only read about.

Another reward was the sense of satisfaction I felt in contributing to an important research project. As a graduate student interested in Asian American issues, any research relating to my area of interest will benefit the population and lead to further research. It also gave me insight into what it takes to conduct a research project.

Some observations I have regarding my experience were the result of cultural and generation differences. For example, some folks were almost apologetic for not being "Japanese" enough. They almost seemed apologetic for answering a question a particular way. Questions about best friends and workplace demographics elicited these responses.

Some of the younger folks that I interviewed had issues with the polarized choices they were given for answers. Questions which gave situational scenarios such as the hiring for a company, attending a meeting while a surrogate parent was dying, and the airline company statement on safety elicited these responses. I think a lot of times they wanted to answer, "it depends" or would ask for further clarification about the closeness of their relative, the medical condition of their surrogate parent, or the name of the airline.

Some questions were awkwardly phrased or viewed as "old." For example, the question about people living in space stations was challenged by an especially feisty respondent. He questioned the validity of this scenario since people are currently living in space stations. (reference made to the Mir space station)

Individuals who were more skeptical or inquisitive, not only challenged the validity of the survey, but made assumptions about the question's true purpose. For example, one of my interviewees <sup>claimed</sup> was claiming a self administered question was "bullshit" because he felt it was trying to assess his character unfairly. I asked him to read me the question and discovered he was ~~trying~~ <sup>not</sup> overanalyzing the question. I told him I believed this question's deep rooted purpose was to discover how assimilated he was into the American culture, not to pigeon-hole him into certain category. He embarrassingly apologized and answered the question as it was asked. Overall, I feel that all respondents were honest with their answers.

The final issue which came up dealt with marital status. I believe I interviewed a homosexual male with a live in partner, however there was not category to define his situation. On the surface, he may have appeared single, but in reality he was in a committed relationship. (interracial, to boot)

Things I would recommend for the future... business cards with the Center's name, address and phone number would add some validity to our home visits. I left my work business card and felt it elicited a response where there may not have been one.

Possibly adding, "a staff member would make a home visit" in the original letter may have caused people to call the center. Minimally, it would have eliminated the surprised looks I received as I rang their doorbell. It would have also eliminated my feelings that I was a door to door salesman. (but that is my issue)

Some people asked if the interview could be conducted over the phone. I know this would change the methodology of the study but should be a consideration for future research. I believe I could have interviewed a couple more individuals that didn't want to commit to a personal interview but were willing to be phone interviewed.

## 9. 調査プロセスや試行的なデータ解析の学会発表等 1.

### 日本人と日系人の比較： 米国西海岸日系人の意識調査

山岡和枝（帝京大学）  
吉野諒三（文部省統計数理研究所）  
林 文（東洋英和女学院大学）  
鈴木達三（帝京平成大学）  
林知己夫（文部省統計数理研究所）

**Free Preview is not available**

調査プロセスや試行的なデータ解析の学会発表等 2.

分類学会発表  
Feb. 25,  
2000

日本人・日系人・米国人の比較：日系人調査結果のデータ解析  
Japanese, Japanese Americans, Americans:  
Data Analysis of Japanese American Surveys

帝京大学

統計数理研究所

東洋英和女学院大学

山岡和枝

吉野諒三・林 知己夫

林 文

**Free Preview is not available**

*Draft of a tentative analysis*  
(IFES 2000)

Comparative Research of Japanese, Japanese Americans, and Americans:  
Data Analysis of the Japanese American Surveys

Teikyo University Kazue Yamaoka

Institute of Statistical Mathematics Ryozo Yoshino . Chikio Hayashi

Toyo Eiwa Women's University Fumi Hayashi

The Graduate School of the Advanced Studies David Fouse

**Free Preview is not available**



Variation in attitudes and values among Japanese Americans and Japanese  
Brazilians across generations

Kazue Yamaoka

Associate Professor, Department of Hygiene and Public Health,  
Teikyo University School of Medicine

**Free Preview is not available**

(By Prof. Miyamoto)

**Prof. MIYAMOTO's COMMENTS ON "SINGLETAB.XLS"**

Q4.11 (w51) On "Respect for ancestors," JAWCS subjects show an exceptionally high rate of those who say "More than average." The only other high group is the USA sample. I believe the reason is that the question asks to compare against "average American," but Japanese Americans tend to think of themselves as more family oriented than other Americans. In fact, Americans generally tend to think of other Americans as not family oriented, which I believe accounts for the tendency in the USA sample to choose "More than average." In the case of Hawaiian Japanese Americans, the other Americans in Hawaii are to a large extent Asians, and groups like Chinese and Korean Americans, of course, are very strongly family-oriented.

Q4.10 (w52) The JAWCS sample shows an interesting dual reaction to this "adoption" question. Those favoring adoption is closer to the USA percentage than the JPNA, but a very high percentage of the JAWCS, compared to all other groups, also consider it undesirable. Adoption has been an increasingly popular tendency in American society, and I believe the JAs reflect that tendency. But JAs have also tended to regard the *youshi* practice of traditional Japan to be a strange concept--an idea of a culturally backward society--and those who feel they want to be accepted as Americans react negatively to the concept. That is, some think of adoption from the American standpoint; and other think of it as a Japanese concept.

Q2.80a,b,c,d,e (w53) On the whole, it appears that JPNA tend to have less health problems of the kind listed than Americans and Europeans, and JAWCS seems to fall in between. I have two hypotheses about this. I wonder if the Japanese concept of *gambare* might not influence this outcome. And related is the Japanese attitude that one shouldn't show one's inner feelings too openly. It seems to me that this type of attitude would reduce one's sensitivity to one's own pain. The other factor may be the Gemeinschaft quality of Japanese society--the fact that there is a great amount of group support (social support) in Japan that is missing in the West. One thing about backaches: perhaps the fact that western people are bigger and taller on the average may increase their backache problems. Probably an even more important fact is that the Japanese people walk so much more than western people. In fact, I wonder if walking may not account for less headaches and depression.

Q2.8 (w54) No comment.

Q7.24 (w55) There is a misspelling: "salaly" should be "salary." It is very curious that the Japanese people often cannot hear the difference in the English language between "ra, ri, ru, re, ro," and "la, li, lu, le, lo." A University of Washington speech professor has a very interesting paper on the subject.

Q7.24 (w55) The pattern is not clear, but main differences appear related to economic conditions. In 1988 "a safe job" seemed less a concern among the Japanese than in 1998, but on the whole the Japanese seem less concerned about this than are the western samples. Especially in France and Italy, I believe, job security is a big concern. In fact, it is interesting that even in 1998, omni JP is only 21 percent compared to 40 percent in France in 1988. Interesting how high the "accomplishment" emphasis is among the Japanese Americans.

Q5.81a(w58) It seems that everyone regards the family as very important, except the Germans who seem somewhat less emphatic. Surprising. I wonder if the experience under the Nazis, in which it is said that children sometimes turned against their own parents might

have left an effect. In the case of Americans, perhaps the impersonality of American society causes people to value the family even more than in societies where family support is assumed.

Q5.81b(w58) Surprising how strongly the Japanese emphasize career and work, but the figure that stands out is the Brazilian percentage. My interpretation of the high percentages among the Japanese and also the French is that these are both societies in which vertical structuring is very strong and also tight, and people are very concerned to rise in status. But what about the Brazilians? Can it be that the Brazilians still retain a strong *dekasegi* orientation, and their aspirations are oriented toward Japanese society more than to Brazil.

By contrast, Japanese Americans aspire to gain acceptance in the larger American society, and their tendency is to adopt the attitudes of the majority group. Although vertical structuring is present in American society, the value emphasis is on equalitarianism--people who stand out in schools, or are very ambitious at their place of work are often called names and derided--and in any case there are plenty of opportunities for getting ahead without placing great emphasis on career and work.

Q5.81c (w58) In some respects the responses here look like the complement of the responses in 5.81b, but the pattern doesn't appear clear cut.

Q5.81d(w58) The comparison of JAWCS and BRZJB against the JPN percentage shows relatively little difference, but the contrast versus the other western societies is notable. This seems especially so for BRZJB. My interpretation is that the Japanese interpersonal style involves sympathetic interaction (*ninjo* relations) of a kind that is less evident in western society. There is a warmth and support one feels in the Japanese relations that is relatively lacking in western relations, which tends to be more impersonal. It is not that westerners are necessarily less friendly, but the interactions tend to probe less deeply into each others' feelings. Now, the importance of friendship that JAs emphasize is not the relations with the *hakujin*, but I think they are emphasizing the relations among themselves, with other JAs. And this may be even more true in Brazil. In fact, JAs may be thinking of the contrast between the friendship they have with other JAs, in contrast to the more impersonal relations with people in the larger society.

Q5.81e (w58) I wonder if there may be some confounding of responses here. "Parents" may constitute quite a different dimension from "relatives." This may be especially true in western society.

Q5.81f(w58) And the same kind of confounding problem may occur in this question on religion and church. In the USA religion and church tend to be identified, whereas in Japan they appear to have no necessary connection.

Q5.81g(w58) On importance of politics, interesting that JPN emphasizes more than western societies. Because Japan is a consensus building society, its citizens may have a stronger sense of participating in the formation of policies, whereas in societies where differences are to be settled in the open forum, the citizens may have a feeling that they have relatively little opportunity to have their opinions taken into account.

Q7.2 (w64) Mechanization and human feelings. The big difference here seems to be JPN and FRG versus the other countries. The only interpretation I see is that these are both countries in which their economic success depends on their technological advances (mechanization), but they are also countries in which *ninjo* relations have not been severely

undermined by mechanization.

Q4.30 (w65) Home is relaxing. The wording of this question makes it somewhat ambiguous for JAs. The question says, "Home is the only place .." that is relaxing, but Americans find relaxation in many places outside the home.

Q4.4 (w66) Rumor about teacher. JAs and Americans generally have a higher percentage who feel they should tell the truth. I wonder if in societies like Japan and France where vertical differences are important, there is a tendency to protect those who are in positions of authority. Americans have the view that teachers are not different from anyone else; in fact, the tendency is to say that everyone should be given an equal chance.

Q5.1 (w67) Benefactor death bed. I'm not sure what to think of these *giri-ninjo* items--I think I need to see them in the context of the scale.

Q2.5 (w69) Man and nature. I am surprised that Japan's emphasis on "Follow nature" is not higher. The emphasis on "make use of nature" appears correlated with the degree to which the person is a member of a society dependent on scientific or technological control of nature. E.g., Holland is very low on "follow nature," but this may be understandable, for if nature were allowed to do what it would in Holland, the country would soon be totally under water.

Q5.1D (w71) Important thing. The outstanding features appear to be the strong emphasis on repaying obligations among the Japanese, which I would expect, and very low percentage among Germans on this. The contrast appears in low JP on "individual rights" and high percentages on this among JAs, USA, and especially Germans. I believe individual rights are constrained in JP because of the strong emphasis there on considerations for "others," and for groups.

Q5.6h (w72) Friendly vs. efficient person. The surprising figure here is the large percentage of "DK" among the Japanese. I wonder if this does not reflect on the strong Japanese emphasis on orderliness. Friendliness is surely emphasized among the Japanese, but there may be a distaste here also for those who are friendly but not orderly--that is, persons who do not have a sense for rules and regulation.

Q2.2b (w73) Own view vs. consensus. JAWCS falls between USA and JP on this, as expected, but if anything is more Japanese. Hawaiian JP are closer to Japan. Interesting that France and Germany are quite similar to the Japanese.

Q5.1c1 (w74) Choose highest grade or relative. Tendencies are similar throughout, but interesting that Japanese and Germans have higher percentage of "DK" on this question. It seems they feel more tension on this question.

Q5.1c2 (w75) Choose highest grade or benefactor. Interesting that when question is about benefactor's son, JAWC comes close to the Japanese and German percentages. Obligation to benefactor seems to bring out the Japanese side of JAs. France is a strange mix on these questions.

Q5.6 (w76) Non-paternal vs. paternal boss. JAs are closer to Americans on this. Again, Germans are most similar to Japanese. I believe this reflects the fact that Japan and Germany or more firmly vertically structured societies. In America, the worker feels he can demand that his rights be met, so he does not have to depend on a paternalistic boss. I wonder if

Japanese workers, who are less accustomed to confrontational relations with their superiors, do not depend more on *amaeru*-type of an approach (dependence structured approaches), and therefore prefers the paternalistic bosses who are more responsive to that approach.

Q2.12 (w77) Are people helpful. I wonder if there are not some ambiguities involved in this question. I feel we need to distinguish between two types of "helpfulness": (a) depersonalized helpfulness, and (b) personalized helpfulness. (One might even call these: Gesellschaft helpfulness, and Gemeinschaft helpfulness.) If you saw a stranger at an airport having trouble with his luggage, and you have time, would you stop to help him? Your friend has become sick and needs help in her home, would you go to help? I wonder if Japanese and Americans might not respond somewhat differently on these questions. And also, I wonder if there is not a reference group problem here. For USA and also for JPN, "people" may mean people in general, but for the Japanese Americans (as well as those in Hawaii), "people" might mean those in their own ethnic group.

This question and the next one on "trust" are very interesting and I think important, but although there probably is a general attitude of helpfulness or of trust, I wonder if these questions don't get confounded by specific situational variations on these attitudes.

Q2.12c (w78) The same questions arise for me here as in the previous question. I find this as well as the previous question to be very interesting but puzzling. Most striking is the extreme distrust expressed by Brazilian Japanese. Another interesting feature is that Fukuyama in his book TRUST places France and Italy in the low-trust category of countries, and these data bear out his position.

Q7.84 (W79) Science permits understanding human mind. This to me is an extremely interesting question. The majority of JAs and USA agree that science can understand human mind, but the Japanese definitely disagree. This difference is consistent with my theoretical ideas on the difference between the Japanese and Americans on their interpersonal styles. I have argued that the Japanese style requires that a person must give more attention to the other person than in the American style. The reason is that the Japanese style requires more sympathetic interaction (*ninjo* style relations) than among Americans. That is, the Japanese person must try to understand the inner feelings of the other person more than the American.

The American tendency is to say, show by your behavior what you think and feel. If one guesses wrong about the inner feelings of the other and conflict should arise, the differences should be settled in open arguments or in the courts. Thus, Americans have strongly favored behavioristic psychology, the goal of which is to use scientific experimental methods in arriving at laws of human behavior--that is, laws of the human mind. But sympathetic interaction is a much more difficult process for a scientific approach, and so I am not surprised that the Japanese regard that possibility much more skeptically.

Q7.85 (w79) Solve socio-economic problems scientifically. The responses here should be similar to those in the previous question.

Q7.86 (w80) Attitudes toward the hard sciences (not human sciences) appear to be fairly similar in all modern nations.

Q3.1a (w19) I am not sure what to say about the religious attitudes questions. I am surprised to see that Americans are reported as having strong religious attitudes. The studies I remember showed that Americans tend to be relatively weak in church attendance, and are

not strong on religious attitudes. I must look into this question again.

[No comments on remaining questions.]

Q8.2e (w81) Attitude toward democracy. As might be expected, USA and Japanese Americans are favorable, Japan is intermediate, and the unfavorable ratings are higher in France, Italy, and UK. USA is called an open class society--that is, class structure is relatively weak and upward mobility is comparatively easy. Class structure is much more deeply embedded in France, Italy, and UK, and so in these countries although democratic principles have been emphasized for a long time--note, for example, the French Revolution and the English Revolution (dating back to the Magna Carta)--, nevertheless, class stratification has remained embedded in these systems. So, some people in these societies are skeptical of the lip service given to democratic principles, Japan is interesting in this respect. Vertical structuring is very powerful here as well, and many of the problems found in France, Italy, and UK due to class structuring, or vertical structuring, occurs here as well. However, it seems to me that the Japanese social system is less rigid than in these other countries. [And I feel that Germany is for some reason also less rigid than the other countries.] In my interpretation of history, Japan was more strongly vertically structured than almost any other nation until the end of the Tokugawa era, but I wonder if there were not internal pressures toward breaking down that mold that was suppressed only because of the power of the Tokugawa regime.

Since the start of the Meiji regime, however, Japan's vertical structuring has been diminishing with unusual rapidity considering the background. American style equalitarianism is gradually displacing it. The contrasting slowness in the breakdown of vertical social structuring in France, Italy, and UK, it seems to me, requires explanation. Presumably, the end of feudalism in these countries started long, long ago, yet the sense of class differentiation that still persists in these countries, compared to Japan, is notable. To put the matter another way, I wonder if there is not still a greater social distance between the social classes in the three European countries than in Japan.

My interpretation is that the emphasis in Japan on group action, and on consensus-forming as the basis of group action, may be its underlying difference from the European countries. Certainly, it is the basis of difference between Japan and China and India. In the latter, set rules define the actions which are to be taken, and the rules tend to be set by the higher authorities. By contrast, the idea of consensus-forming as the basis of action tends to bring more members of the group into the determination of policy.

Anyway, I believe this whole area of equalitarianism, vertical structuring, flexibility or rigidity of vertical structures, and so on deserves more detailed examination, [No comments on remaining questions.]

## 10. 参考資料 米国西海岸日系人の収容所問題に関する調査

(第2次世界大戦中の日系人収容所問題についての自由回答調査が、1999年春に遂行された。ここでは、調査票のみを掲載しておく。)

### COMPARATIVE STUDIES OF NATIONAL CHARACTER, JA PHASE II - THE INCARCERATION EXPERIENCE

[April 20, 1999]

#### Code Sheet

**Respondent ID#** \_\_\_\_\_

**Respondent's Name** \_\_\_\_\_  
(FIRST) (MIDDLE) (LAST) (MAILING)

**Address:** \_\_\_\_\_  
(STREET) (APT)

\_\_\_\_\_  
(CITY) (STATE) (ZIP)

**Telephone Number:** \_\_\_\_\_  
(AREA CODE) (NUMBER)

**Interviewer's Name:** \_\_\_\_\_

**COMPARATIVE STUDIES OF NATIONAL CHARACTER, JA  
PHASE II - THE INCARCERATION EXPERIENCE**

April 20, 1999

Date of Interview \_\_\_\_\_

Time Interview Began: \_\_\_\_\_ A.M. \_\_\_\_\_ P.M.

Place of Interview 1) \_\_\_ R's home 2) \_\_\_ NDPC 3) \_\_\_ JARC/M 4) \_\_\_ Other (where)\_\_\_

Respondent ID# \_\_\_\_\_

Interviewer's Name \_\_\_\_\_

**INSTRUCTIONS:**

**Thank you for your willingness to participate in the second part of this in study. In this phase we ask about the internment experience that touched almost all Japanese Americans during World War II. These questions ask about your CURRENT attitudes or views on this issue and particularly how you think it affected internees. Even though you might not have been personally placed into a "camp" or or you might not have been born at that time, your attitudes and views are very important to this study.**

**For the first interview, you were chosen at random so that we could get a unbiased picture of the community. For this second phase, we took a random sample among those who were interviewed in the first part of the study.**

**As before, your participation is completely voluntary and your responses kept anonymous and confidential. You will not be identified by name with any response. Your name will be removed from your answers when they are entered into the computer.**

**If I ask a question that you do not wish to answer, let me know and we will move over it. If you do not understand a question, please ask me to repeat it. Although some of these questions may seem to repeat themselves in a more or less different form please answer with us and respond to each question separately.**

**To make it easier to answer some of the questions we have made cards with response choices on them. I will hand each one to you as we get to the appropriate question.**

**Although different terms may be used, in this study, we will use the word "internment" to refer to the overall process that resulted in and the placing of Japanese Americans into the wartime "camps" or "evacuation" centers. Also, although various persons of Japanese ancestry in Hawaii were also affected by various government actions, these questions mostly refer to the mainland Japanese Americans.**

**Do you have any questions up to this point? If not, I'd like to begin with a background question.**



**Q1. Were you interned in any "Assembly Center" or "WRA" [War Relocation Authority Camp(s)] during World War II?**

**Yes \_\_\_\_\_ [0] [If yes answer Q a) – f] ]**

**a) Which camps were you in and what were the months and years of your internment? [have cards ready to prompt respondent's memory, if necessary.]**

**"Assembly" Center(s): Name: \_\_\_\_\_**

**Dates: \_\_\_\_\_**

**WRA Camp(s) : Name: \_\_\_\_\_**

**Dates: \_\_\_\_\_**

**Other camp(s): Names: \_\_\_\_\_**

**Dates: \_\_\_\_\_**

**b) How old were you when you left the "camp"? \_\_\_\_\_**

**c) When did you leave the last "camp"? \_\_\_\_\_**

**d) Why did you leave the last "camp"? \_\_\_\_\_**

\_\_\_\_\_  
\_\_\_\_\_

**e) Where was your first destination [lengthy-stay--means more than a "stop after leaving the last camp]? \_\_\_\_\_**

**f) What work or activity did you do here? \_\_\_\_\_**

\_\_\_\_\_

**No \_\_\_\_\_ [1]**

**g) Was the reason you did not enter the camps because you were born after [If "No," then go to Q h), if "Yes" then go to Q 2 ]**

**Yes \_\_\_\_\_ [0] No \_\_\_\_\_ [1]**

**h) If the answer to Q #1(g) is "No," how did you avoid placement into an inc: camp?**

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**Q2. Did you know that from the bombing of Pearl Harbor to the mass internment in that the FBI and the military arrested and interned certain Japanese Issei?**

**Yes \_\_\_ [0] No \_\_\_ [1] If "No," go to Q #5.**

**Q3. Did these early arrests directly affect your family? Yes \_\_\_\_\_ [0] No \_\_\_\_\_ [1]**

**Q4. If the answer to Q3 is "Yes," what happened to your family? \_\_\_\_\_**

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### **HAND THE RESPONDENT THE SELF -ADMINISTERED QUESTIONS**

**Now I would like to ask you to answer the next set of questions on your o questions all have the same format. If you "strongly agree" with the statement, circ you "disagree," circle #2, and so on. When you have answered all the questions, pl the sheets back to me. Do you have any questions?**

**Thank You.**

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**Now let me return to some additional questions:**

4/99 追加分 2頁 (自記式)

Respondent's ID # \_\_\_\_\_

## Self-Administered Questions

On the following questions, please circle the response that best represents your feeling. For example, if you "Somewhat Agree" with the statement, circle "5." If you have any questions, just ask me.

Q5. When I think about the internment, I sometimes feel upset.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q6. I think the history of the internment should be taught in all public high schools.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q7. I talk frequently with my friends and relatives about the internment.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q8. It is very important to me that the internment of Japanese Americans be remembered.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q9. I think memorials should be placed at all of the former "assembly" and internment centers.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

Q10. When there is a television program on the internment, I make a special effort to watch it.

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

**Q11. When given the opportunity, I try to educate my non-Japanese American friends about the internment.**

<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Somewhat Disagree</b>	<b>Neutral</b>	<b>Somewhat Agree</b>	<b>Agree</b>	<b>Strongly Agree</b>
1	2	3	4	5	6	7

**Q12. When I am with former internees, I frequently try to learn about their experiences in camp.**

<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Somewhat Disagree</b>	<b>Neutral</b>	<b>Somewhat Agree</b>	<b>Agree</b>	<b>Strongly Agree</b>
1	2	3	4	5	6	7

**Q13. I feel a great deal of pride in the combat performance of the 442<sup>nd</sup> Regimental Combat Team.**

<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Somewhat Disagree</b>	<b>Neutral</b>	<b>Somewhat Agree</b>	<b>Agree</b>	<b>Strongly Agree</b>
1	2	3	4	5	6	7

**Q14. I resent it when I hear anyone say that the internment was justified.**

<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Somewhat Disagree</b>	<b>Neutral</b>	<b>Somewhat Agree</b>	<b>Agree</b>	<b>Strongly Agree</b>
1	2	3	4	5	6	7

**Q15. I attend community events and forums that focus on the internment.**

<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Somewhat Disagree</b>	<b>Neutral</b>	<b>Somewhat Agree</b>	<b>Agree</b>	<b>Strongly Agree</b>
1	2	3	4	5	6	7

**Q16. I think Yonsei (4th Generation Japanese Americans) and Gosei (5<sup>th</sup> Generation Japanese Americans) should be taught about the internment.**

<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Somewhat Disagree</b>	<b>Neutral</b>	<b>Somewhat Agree</b>	<b>Agree</b>	<b>Strongly Agree</b>
1	2	3	4	5	6	7

**Q17. I would like to visit some of the former internment camp sites.**

<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Somewhat Disagree</b>	<b>Neutral</b>	<b>Somewhat Agree</b>	<b>Agree</b>	<b>Strongly Agree</b>
1	2	3	4	5	6	7

**Q18. \*\*\*[For those who had been in a "camp."]**

Japanese Americans held various attitudes in the months between the bombing of Pearl Harbor and the time they were told that they would be uprooted from their homes (March, 1942). Please RANK ORDER the top three attitudes you felt were held by Japanese Americans during those few months.

**\*\*\*[For those who were never in a "camp."]**

Japanese Americans held various attitudes in the months between the bombing of Pearl Harbor and the time they were told that they would be uprooted from their homes (March, 1942). Please RANK ORDER the top three attitudes you think were held by Japanese Americans during those few months.

- \_\_\_\_\_ 1) Concern over the rumors that a possible "evacuation" of all Japanese Americans would take place.
- \_\_\_\_\_ 2) Belief that the Issei, since they are not American citizens, might be taken advantage of, while the Nisei and Sansei would not be so affected.
- \_\_\_\_\_ 3) Concern over the increasing racial animosity shown by the media and various officials over what to do with the Japanese Americans.
- \_\_\_\_\_ 4) Concern over the increasing hostile attitudes and racial animosity shown by members of the majority society.
- \_\_\_\_\_ 5) Gratitude towards those friends in the majority society who showed support for Japanese Americans.
- \_\_\_\_\_ 6) Concern over the government's rules imposing curfew, travel restrictions, "voluntary" movement, etc.
- \_\_\_\_\_ 7) Other(s) (please specify) \_\_\_\_\_
- \_\_\_\_\_ 8) Don't know

**Q19. Now, between the time when the "evacuation" notices were posted and before internment movement started, what do you think were the greatest concerns held by Japanese Americans? Please RANK ORDER the top three attitudes you felt or think were held by most Japanese Americans during the months before the actual internment.**

- \_\_\_\_\_ 1) Anxiety and fear as to what would happen in the next few months to the Japanese Americans.
- \_\_\_\_\_ 2) Concern over the ultimate fate and future of the Japanese Americans.
- \_\_\_\_\_ 3) Concern that the internment could result in the separation of family members from each other.
- \_\_\_\_\_ 4) Concern over the arrested Issei and how it affected their families and the community leadership.
- \_\_\_\_\_ 5) Concern over what to do with one's personal belongings, house or farm, household goods, etc.
- \_\_\_\_\_ 6) Concern over the outcome of the War. (please explain) \_\_\_\_\_
- \_\_\_\_\_ 7) Other(s) (please specify) \_\_\_\_\_
- \_\_\_\_\_ 8) Don't know

**20. Do you agree or disagree with the following: "I feel that there might have been a chance of preventing the "evacuation" from ever taking place if more Japanese Americans had strongly protested and had organized their resistance." Just tell me the number represents your choice.**

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

**Q21. Why did you answer this way?** \_\_\_\_\_

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**Q22. I find it hard to understand why Japanese Americans, back in 1942, did not protest much more vigorously against the "evacuation" order than they did.**

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

**Q23. Why did you answer the previous question as you did?** \_\_\_\_\_

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**Q24. I feel it is important that Americans be reminded periodically of the injustice inflicted on the mainland Japanese Americans during World War II by their government and the public.**

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

**Q25. Why did you answer this way?** \_\_\_\_\_

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**Q26. Do you agree or disagree with the following statement: "Many Japanese Americans were psychologically affected by the internment experience with, for example, feeling humiliation, rejection, anger, and shame for twenty or thirty years after World War**

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

**Q27. Why did you answer this way?** \_\_\_\_\_

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**Q28. Do you agree or disagree with the following statement: "The injustices inflicted on Japanese Americans during World War II affected the Sansei and Yonsei [fourth generation] and other Japanese Americans who were not interned.**

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

**Q29. Why did you answer this way?** \_\_\_\_\_

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**Q30. Which of the following most closely reflects your opinion about the level of present discrimination mainland Japanese Americans face today?**

- \_\_\_\_\_ 1) Just as bad as it was before WW II.
- \_\_\_\_\_ 2) Somewhat better than it was before WW II.
- \_\_\_\_\_ 4) Quite a bit better than it was before WW II.
- \_\_\_\_\_ 5) Japanese Americans face no more discrimination today than any average white American.
- \_\_\_\_\_ 6) Don't know
- \_\_\_\_\_ 7) Other (please explain) \_\_\_\_\_

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**Q31. Do you agree or disagree with the following statement: "The interned Japanese Americans were so affected by the experience that for twenty or thirty years after the war ended, they had difficulty talking about various issues they faced in the camps. Examples of such issues include the "Loyalty" or "No-No" questions and how they answered them, the fear and anxiety in camp, whether to submit to the military draft, possibility of being separated from family members etc."**

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

**Q32. Why did you answer this way?** \_\_\_\_\_

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**Q33. Do you agree or disagree with the following statement: "The Americans were not accepting of Japanese Americans for at least 20 to 30 years after the war as a result of internment."**

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

**Q34. Why did you answer this way?** \_\_\_\_\_

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**Q35. \*\*\*[For those who had been in a "camp."]**

Please RANK ORDER the top three attitudes you felt were held by most Japanese A during the actual internment years.

**\*\*\* [For those who were never in a "camp."]**

Please RANK ORDER the top three attitudes you feel were most often felt by Japan Americans during the actual internment years.

- \_\_\_\_\_ 1) Fear and anxiety that more punishment or worse treatment might be forth
- \_\_\_\_\_ 2) Resentment at having one's civil rights violated without due process of law
- \_\_\_\_\_ 3) Resentment at the WRA for the unjust way they treated some or all "evacu
- \_\_\_\_\_ 4) Boredom because of the Center's restrictions on personal activities.
- \_\_\_\_\_ 5) Waiting for the war to end.
- \_\_\_\_\_ 6) Enjoyment at not having to work for a living and able to relax from worrie
- \_\_\_\_\_ 7) Concern that family members would be separated from each other.
- \_\_\_\_\_ 8) Looking for any opportunities to leave the Center.
- \_\_\_\_\_ 9) Resentment at the discomforts and restrictions forced on the "evacuees."
- \_\_\_\_\_ 10) Concern about the difficulties one might face if and when one left the Ce
- \_\_\_\_\_ 11) Anger at being held behind barb-wired fences.
- \_\_\_\_\_ 12) Other \_\_\_\_\_
- \_\_\_\_\_ 13) Don't know

**Q36. The Civil Liberties Act of 1988 resulted in a Presidential apology, monetary p \$20,000 for each person affected under Executive Order 9066 and a Public Educatio Program to fund more research and educational materials. I feel that these actions sufficient to atone for the US government's action on internment.**

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Ag
1	2	3	4	5	6	7

**Q37. Why did you answer this way?** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Q38. Do you agree or disagree with the following statement: "Besides the Presiden apology, monetary payment and the Public Education Program, additional actions taken about the WW II internment of Japanese Americans"?**

- \_\_\_\_\_ 1) Yes [0]
- \_\_\_\_\_ 2) No [1]
- \_\_\_\_\_ 3) Don't know

**Q39. Why did you answer this way?** \_\_\_\_\_

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**Q40. In 1982 a U.S. government commission reported that the root cause for the internment was not military necessity, as the government claimed in 1942, but a result of race prejudice, war hysteria and a failure of political leadership. Do you agree or disagree?**

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

**Q41. Why did you answer this way?** \_\_\_\_\_

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**Q42. Do you agree or disagree with the following statement: "The economic factor is the most important cause in the internment of Japanese Americans during World War II."**

Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6	7

**Q43. Why did you answer this way?** \_\_\_\_\_

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**Q44. Do you agree or disagree with the following statement: "In the 50 years after internment, mainland Japanese Americans have achieved an impressive level of economic and social achievement"**

Strongly Disagree    Disagree    Somewhat Disagree    Neutral    Somewhat Agree    Agree    Strongly Agree  
1                    2                    3                    4                    5                    6                    7

**Q45. Why did you answer this way?** \_\_\_\_\_

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**Thank you very much for your help with this interview. We hope you found it interesting with the help of individuals such as yourself that this project is made possible. It is our feeling that these things should be documented for future generations of Japanese Americans and the general public.**

**Unless you do not wish to receive a summary of our findings, we plan to send you one when it becomes available.**

**Please accept this small oreji or gift as our token of thanks for participating in this study.**

Time interview completed

[campq449.doc/4/22/99]

Phase II 調査における回答者との連絡の手紙 1

**COMPARATIVE STUDIES OF NATIONAL CHARACTER  
JAPANESE AMERICAN SURVEY: KING COUNTY**

1605 S. Washington St., Suite 5  
Seattle, Washington 98144  
Tel: (206) 322-1329

March 23, 1999

Mr. \_\_\_\_\_  
Terry Avenue  
Seattle, WA 98101

Dear Mr. \_\_\_\_\_:

Thank you again for participating in our comparative study of Japanese Americans. Due to participants like you, our project was a success. We should be able to send you a summary of the results this summer. Fortunately, because the study was completed well within our budget, we are able to do a supplemental study on the effects of the World War II incarceration on Japanese Americans. This is an important study that will greatly enhance our overall results and we are hopeful that you will agree to participate in this survey.

Briefly, you will be asked about your feelings on the incarceration experience and what you think its effect has been on Japanese Americans. Regardless of whether you were incarcerated during World War II, we would like you to participate in the study. The questions are phrased so that everyone—from all age brackets and life experiences—can answer them. The questions are not highly personal (the most personal question we ask is “I feel that our family would be financially further ahead if there had been no mass exclusion and incarceration.”) In addition, although it is important to receive responses to all questions to maintain the validity of our survey, since your concerns are of the utmost importance to us, you have the right to skip any question you prefer not to answer. We also want to emphasize that your answers, as in the previous survey, are treated with the strictest confidentiality.

This interview is shorter than the previous survey and can be administered at a time and place convenient for you. Our office located at 1605 South Washington Street in Seattle, is always an option.

We appreciate your time and consideration on this matter. Should you agree to this additional interview, we offer a small gift as a token of our appreciation.

If you have any questions, please contact us at (206) 329-1329 and ask for our research assistants, Naomi Namekata or Sheri Nakashima. We shall be telephoning you within the next few days to ask if you will be willing to help us again.

Sincerely,

Tetsuden Kashima  
Department of Ethnic Studies  
University of Washington

Frank Miyamoto  
Department of Sociology (Emeritus)  
University of Washington

COMPARATIVE STUDIES OF NATIONAL CHARACTER  
JAPANESE AMERICAN SURVEY: KING COUNTY

1605 S. Washington St., Suite 5  
Seattle, Washington 98144  
Tel: (206) 322-1329

April 5, 1999

Dear

(King 郡) 抽出した回答者の電話番号  
が不明の場合、手紙を送付して、  
調査監督者へ電話していただくのに  
依頼した (P.O. ボックスに送る為)

letter left  
when unable  
to contact by  
telephone

Recently, you received an information packet on a research study in King County, Washington and Santa Clara County, California. You were randomly selected as a participant for this study. Your participation is very important to maintain an unbiased random sample, which is essential for our project. Since we do not have your phone number, we are contacting you in person to see if you are willing to help us in our research. Your participation will be limited to answering a number of unobtrusive survey questions and will take approximately thirty-five to fifty minutes of your time. Your answers are anonymous since you are assigned a numerical designation. For your time and effort, we will mail you a check for \$20.00 as a token of appreciation after the interview is completed. The interview can be set at a time and place convenient for you.

Would you be kind enough to call us at 206-322-1329 so that we may discuss the study with you? Please ask for our research assistants, Naomi Namekata or Sheri Nakashima. Because of our limited research budget, we are only interviewing people whose parents are both of Japanese ancestry. If you do not qualify for the study or have other concerns which prevents your participation, we would still like to hear from you so that we may record this information for our statistics.

Thank you and we look forward to hearing from you.

Sincerely,

Dr. Tetsuden Kashima  
Department of Ethnic Studies  
University of Washington

Dr. Frank Miyamoto  
Department of Sociology (Emeritus)  
University of Washington

**COMPARATIVE STUDIES OF NATIONAL CHARACTER  
JAPANESE AMERICAN SURVEY: KING COUNTY**

1605 S. Washington St., Suite 5  
Seattle, Washington 98144  
Tel: (206) 322-1329

April 8, 1999

(キング郡)

回答者との接触 (電話, 訪問)  
不能のため, 葉書による協力の  
意思の確認之行, 在.

**Free Preview is  
not available**

Recently, we tried to contact you regarding your participation in our research project. As you know, your name was randomly drawn from the voter's registration list. This random selection is a critical part of our research. Of equal importance is an accurate recording of what happens to each person selected in our sample. Both the selection and recording process are vital to maintain the validity of the study.

We realize that you are busy, but it is imperative that we hear from you so that we may have a final disposition on your status. Enclosed is a stamped postcard asking if you qualify for the study and whether or not you wish to participate. Should you choose not to participate, we would like to know the reason because this information is vital for our statistics. This answer can also be marked on the postcard. The information you provide us with is confidential, as you are assigned a number for recording purposes. Would you be kind enough to complete the card and send it to us as soon as possible? Of course we hope that you will agree to participate, but if you choose not to, we will respect your wishes.

If you have questions, please call us at 206-322-1329 and ask for Naomi Namekata or Sheri Nakashima, our research assistants. Your time and effort on this matter is appreciated. Thank you for your cooperation.

Sincerely,

Dr. Tetsuden Kashima  
Department of Ethnic Studies  
University of Washington

Dr. Frank Miyamoto  
Department of Sociology (Emeritus)  
University of Washington

*last card*

**I would like to participate in your study. Please call me at:**

**H:** \_\_\_\_\_

**W:** \_\_\_\_\_

**I do not qualify because:**

\_\_\_\_\_ **I am not Japanese American**

\_\_\_\_\_ **Both my parents are not Japanese American**

\_\_\_\_\_ **I am first generation Japanese (Issei)**

**I do not wish to participate in your study because:**

\_\_\_\_\_ **My health prevents me from participating**

\_\_\_\_\_ **I am not interested in participating**

Phase II 調査における回答者への連絡 2.  
(前回の手紙で電話で接触できなかった場合)

**COMPARATIVE STUDIES OF NATIONAL CHARACTER  
JAPANESE AMERICAN SURVEY: KING COUNTY**

1605 S. Washington St., Suite 5

Seattle, Washington 98144

Tel: (206) 322-1329

June 29, 1999

Ms. \_\_\_\_\_  
\_\_\_\_\_ N. 39th St  
Seattle, WA 98103 \_\_\_\_\_

Dear Ms. \_\_\_\_\_ :

Recently, we tried to contact you by mail and by phone regarding your participation in a survey on the internment. Your name was randomly selected from a list of people who generously participated in our comparative survey on national character. As before, this random selection is critical to our research. Of equal importance is an accurate recording to what happens to each person selected in our sample. Both the selection and recording process are vital to maintain the validity of our second survey.

We realize that you are very busy and that you were kind enough to be part of our national character survey. Hopefully, you will agree to be part of our study on the internment. However, if you choose not to participate, we would like to know the reason because this information is vital to our statistics. Would you be kind enough to call either myself or Naomi Namekata at (206) 322-1329? Of course we hope that you will agree to participate, but if you choose not to, we will respect your wishes.

Your time and effort on this matter is appreciated. Thank you for your cooperation.

Sincerely,

Sheri Nakashima  
Naomi Namekata  
Research Assistants



## 訂正表・Erratum

統計数理研究所研究レポート No.84

「国民性に関する意識調査データに基づく文化の伝播変容のダイナミズムの統計科学的解析」

### 訂正箇所

(内表紙の裏の組織表)

Frank S. → S. Frank

Testuden → Tetsuden

Stephan → Stephen

(はしがき)

Stephan → Stephen

Frank → S. Frank

(謝辞)

Dr. Frank → Dr. S. Frank

Stephan → Stephen

12行目 Fugita の後に追加 Erin Kimura

Grand → Grant

1999-2001 → 1998-2000

p.6 と p.9 佐々木正道の研究者番号 (正) → 30142326

p.42

(HJ13) → トル

p.83 Table 1b

Ethnicity Total 85 → 86 Refusal Female 32 → 31 Total 60 → 59

p.169 ~p.178 単純集計比較表の部分の訂正

#4.11 (Q51)	8.other,	ITA:	blank	→ -
#4.10 (Q52)	9.D.K.	BRZJB3:	3.7	→ 3.6
#2.8 (Q54)	2. Stop work,	BRZJB3:	6.5	→ 6.4
#5.81a (Q58-1)	1.Not important,	JPN-B:	-	→ 0.3
#5.81e (Q58-5)	1.Not important,	BRZJB:	1.8	→ 1.7
#4.4 (Q66)	8.other,	BRZJB:	9.0	→ 8.9
#5.1b (Q68)	1.Go home,	BRZJB3:	75.1	→ 75.2
#2.5 (Q69)	2.Make use,	BRZJB1:	27.3	→ 27.2
#5.1d (Q71)	5.other,	JPN-A,JPN-B:	blank	→ -
#5.1d (Q71)	9.D.K.,	JPN-A:	0.0	→ -
#5.1d (Q71)	9.D.K.,	JPN-B:	3.1	→ -
#5.1c1 (Q74)	9.D.K.,	BRZJB3:	0.9	→ 0.8
#5.6 (Q76)	2.Paternalistic,	BRZJB3:	59.4	→ 59.3
#5.6 (Q76)	2.Paternalistic,	BRZJB:	67.6	→ 67.5
#7.84 (Q79-2)	8.other,	JPN-B:	-	→ 0.0
#7.85 (Q79-3)	8.other,	JPN-B:	-	→ 0.0
#7.86b (Q80-2)	9.D.K.,	JPN-B:	6.0	→ 6.5
#3.1a (Q19)	9.D.K.,	JPN-A	blank	→ -

#3.1a (Q19)	9.D.K.,	JPN-B	blank	→ -
#8.2g (Q81-4)	9.D.K.,	JAWCS2:	7.8	→ 17.4
#8.2g (Q81-4)	9.D.K.,	JAWCS3-5:	13.0	→ 7.6
#SEX	2..Female,	JAWCS2:	44.4	→ 44.3
AGE	4.30-34,	BRZJB3:	16.6	→ 16.5
AGE	6.40-44,	BRZJB:	11.2	→ 11.3
AGE	11.65-69,	JAWCS2	20.6	→ 20.0

p.178

1998 JAWC S2 SEX 44.4 → 44.3

1998 JAWC S3-5 SEX 59.8 → 57.6

p.185 最後に追加する文

各質問番号の前の (H83) などの表記は 1988 年ハワイ・ホノルル調査の質問番号である。

p.291

#8.2e → #8.2k

p.292 Q82 の表のいくつかの数値の小数第一位を修正

	1	2	3	4	5	6	7	8	9	10	11	12	総数
	%	%	%	%	%	%	%	%	%	%	%	%	N
総数	45.3	49.1	38.7	26.2	5.2	20.9	28.2	77.3	7.3	0.6	0.3	0.3	344
SEX													
male	51.5	44.8	35.6	24.2	5.7	18.0	31.4	80.4	7.7	-	0.5	-	194
female	37.3	54.7	42.7	28.7	4.7	24.7	24.0	73.3	6.7	1.3	-	0.7	150
AGE GROUP													
-29	28.6	35.7	50.0	28.6	7.1	25.0	21.4	78.6	14.3	-	-	3.6	28
30-39	48.0	50.0	30.0	24.0	4.0	24.0	34.0	84.0	2.0	-	-	-	50
40-49	51.0	50.0	30.2	19.8	7.3	15.6	34.4	85.4	6.3	-	-	-	96
50-59	38.2	49.1	38.2	27.3	-	34.5	34.5	76.4	1.8	-	-	-	55
60-	47.0	51.3	47.0	31.3	6.1	16.5	19.1	67.8	11.3	1.7	0.9	-	115
GENERATION													
Nisei	47.0	52.2	47.0	29.6	4.3	15.7	21.7	68.7	11.3	1.7	0.9	-	115
Sansei	46.5	48.1	30.8	26.5	5.4	24.9	30.3	80.0	5.9	-	-	0.5	185
Yonsei	36.7	43.3	53.3	20.0	10.0	16.7	30.0	86.7	3.3	-	-	-	30
Gosei	33.3	44.4	44.4	11.1	-	22.2	55.6	88.9	-	-	-	-	9
Other	40.0	60.0	40.0	-	-	20.0	40.0	100.0	-	-	-	-	5

p.309 と p.313

Stephan → Stephen

p.357

SINGLE.TAB → SIMPLE.TAB

# A STUDY OF STATISTICAL SCIENCE ON CULTURAL TRANSMISSION

Japanese Americans on the West Coast Survey (JAWCS)

March, 2000

**The Institute of Statistical Mathematics**

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