

# A STUDY OF THE JAPANESE NATIONAL CHARACTER<sup>1)</sup>

## — PART IV —

### FOURTH NATION-WIDE SURVEY

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<sup>1)</sup> Data in this paper were obtained in the various surveys conducted by the Research Committee on the Study of Japanese National Character.

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## I. Introduction

This is a summary report<sup>1)</sup> of the fourth nation-wide survey conducted in the fall of 1968 by the Research Committee on the Study of Japanese National Character.

### A. *Past and present studies and changes of attitude*

#### (a) Past and present studies

The study of national character by the Research Committee originated with the first nation-wide survey in 1953, and since then a similar survey has been conducted every five years.

Each of the four surveys carried out thus far consisted of face-to-face interviews with 3,000 to 4,000 Japanese nationals aged 20 and over, who were selected by a stratified, three-stage probability sampling method.

In each survey, the questionnaire contained about 50 items, and the four surveys covered about 150 different kinds of items, with some 50 overlapping. Just before and after each major survey, we conducted a pre-test and an analytical survey designed to serve not only as correlated studies but also as sources of independent analysis themselves.

In 1965, two years after the third comprehensive survey, an "expectation survey"<sup>2)</sup> on Japanese National Character was conducted, in which respondents were asked to state what they thought the majority opinion of the Japanese people would be on various questions of attitude. This survey was conducted in the same way as the major nation-wide surveys, using a stratified three-stage probability sample and holding face-to-face interviews.

#### (b) Survey method and questionnaire items

National Character has been studied by a variety of methods. Our

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<sup>1)</sup> In this report we present only a summary analysis of the results. Further analysis will be carried out by members of the Committee, and the findings will be published in a full report. (See References [8])

<sup>2)</sup> This survey was designed to study what the Japanese think of their own people, or what they think Japanese points of view would be. Respondents were not asked "What do you think?" but "Which alternative do you think is closest to the view of the Japanese people in general?" In the survey, the questionnaire for the third survey was adopted with a little re-arrangement of the wording. Since the purpose was somewhat different from the other main surveys, special attention had to be given to its implementation. Also, the study included comparisons to see if there would be a difference of response when the respondent was asked his own opinion and when he was asked to guess what the majority opinion would be.

study of this subject employs statistical surveys. The items for the survey were chosen from a wide range of attitudes in human life and selected as objectively as possible, although we admit the limitations of choice owing to the nature of the interview method. In choosing these items for the questionnaire, we first collected a number of references on Japanese characteristics, attitudes, opinions, etc., from literary works and similar data. These references were then compiled, pretested, and organized into questionnaires.

(c) Questionnaire items for the fourth nation-wide survey

Most of the question items in the fourth survey had already appeared in the questionnaires of one or more of the previous three surveys. Sixteen items appeared in all four surveys, and 11 items were taken up three times. The 10 items which appeared in the last survey for the first time were used for the second time in this fourth survey. Three items appeared in the fourth survey questionnaire after a fifteen year interval from the first survey. Only three items in the fourth survey were new. The successive use of the same items in three to four surveys enabled us to analyze the general trend of the Japanese way of thinking over time and to clarify changes with the passage of time. As in the previous surveys, the main purpose of the present survey was to clarify changes in Japanese viewpoints over the last fifteen years and at the same time expand the volume and enrich the quality of the data.

(d) Change of Japanese opinions and attitudes

Although we must avoid the risk of drawing hasty conclusions on Japanese character from statistics, we have observed some trends in the change of Japanese attitudes and opinions over the past fifteen years.

- (1) There has been no substantial change in the fundamental Japanese way of thinking.
- (2) On the whole, little change is to be seen in the attitude toward human relations, while traditional Japanese social ideas have been gradually receding and tending to be replaced by non-traditional, rational and positive ideas.
- (3) Some unique Japanese ideas and preferences still remain, which the majority of Japanese have constantly supported. On the other hand, some large changes have been seen in certain other items.
- (4) The self-confidence of being a Japanese has vastly increased in the past 15 years.

The trend of changes during the last five years is generally a continuation of the trend of the previous ten years. Therefore we can say that no serious disruption has taken place in the trend of Japanese attitudes.

## B. *Sampling and interviewing*

### (a) Sampling

The sample was drawn in three stages:

*Stage 1.* Boroughs, cities, towns and villages were stratified in terms of metropolitan, urban, and rural divisions, taking into consideration population size, district, characteristics, etc., and from each stratum one administrative district was selected with the probability of selection being proportionate to the size of population.

*Stage 2.* Data concerning voting districts were gathered from each of the administrative districts selected, and one voting district was selected from each, the probability of selection being proportionate to the size of population.

*Stage 3.* The interviewers assigned to each voting district selected the respondents from the voters' list by systematic random sampling. The size of the sample in each district was proportionate to the size of population of the stratum from which it was drawn.

A total of 4,000 respondents were thus drawn and surveyed in the fourth nation-wide survey (see Table a).

### (b) Implementation of survey

The survey was carried out with the cooperation of fifteen universities in Japan, from the end of September to the beginning of November in 1968. Members of the Committee visited these universities in turn, giving instruction to student interviewers. The interviewers were responsible first for drawing the sample from the voters' list by systematic random sampling (20 respondents on an average for each district). Then they conducted the interviews on house-to-house visits, the responses being recorded on the schedules by the interviewers. The completed schedules were then forwarded to the Committee by the responsible professor in each university. A probability sample of 4,000 adults was surveyed, and 3,033 interviews were completed. The completion rate was 76%, which was about average in this sort of survey. The reasons for non-completion of interviews were mainly moves from the address, long term absences, and illness, which were considered reasonable causes of non-completion.

### (c) Survey schedule

Jan.	1968	Preparations began.
Apr.		Regional strata and districts determined.
June		Districts assigned to each cooperating university and contacts began with them.

July	Questionnaire items decided.
Sept.-Oct.	Nation-wide survey conducted.
Dec.	Collected and compiled responses, prepared code cards, computer-processed data.
Feb. 1969	Completed simple tabulations of each item.

Table a. Stratification of the 4th nation-wide survey

		Population (unit: 1000 people)	number of strata	number of commu- nities	assigned sample number		
The whole country	6 big cities	23 boroughs of					
		Tokyo Metropolitan .....	8893.1	18	1	362	
		Yokohama city .....	1788.9	4	1	73	
		Nagoya city .....	1935.4	4	1	79	
		Kyoto city .....	1365.0	3	1	56	
		Osaka city .....	3156.2	6	1	128	
		Kobe city .....	1216.6	3	1	50	
		cities	Hokkaido district .....	1515.5	3	4	62
			Sendai city .....	480.9	1	1	20
			Tohoku Kantō .....	3974.1	8	14	161
			districts				
			Hokuriku district .....	948.1	2	3	39
			Tokai district .....	2048.7	4	7	83
			Kinki district .....	2085.9	4	6	85
			Amagasaki city .....	501.0	1	1	20
			Sanyo district .....	1625.0	3	6	66
			Hiroshima city .....	504.2	1	1	21
		Shikoku district .....	971.6	2	4	40	
		Kyushu district .....	3086.0	6	9	126	
		cities	cities with pop. 100,000-200,000 ....	10484.0	22	75	426
			cities with pop. 50,000-100,000 ....	11046.0	22	165	448
			cities with pop. under 50,000 ....	10459.0	21	267	426
		towns & villages	towns & villages in Hokkaido..... [ " ] ....	2126.5	4	188	87
	towns & villages in Tohoku district		480.4	1	35	20	
	under 50% primary industry pop.						
	over 50% primary industry pop.						
	" (Akita) Aomori pref.					19	
	" (Aomori) (Iwate) pref.		1877.0	4	158	19	
	" Iwate pref.					19	
	" Miyagi pref.					21	
	" (Miyagi) Fukushima pref.		1513.0	3	130	20	
	" Fukushima pref.					21	
	" Yamagata pref.	423.0	1	30	17		
	towns & villages in	Kanto district ....	4917.7	10	359	200	
		Chubu district....	5793.5	12	574	236	
		Kinki district .....	3275.5	7	312	134	
		Chugoku district..	2782.5	6	311	113	
		Shikoku district ..	1826.2	4	192	75	
		Kyushu district....	5136.0	10	453	209	
	Total	98237.4*	200	3311**	4000		

\* Owing to reorganization of cities, towns and villages and mathematical round-off the total indicated here does not equal the actual population: 98274.9.

\*\* This figure represents the number of towns and villages as of June 20, 1967, counting Kita-Kyushu city as its pre-amalgamation community of five cities.

## II. Trend survey results

### A. General trend of opinion over 15 years

- (1) Out of a probability sample of 4,000 respondents 3,033 interviews were completed, giving a completion rate of 76%. Almost half of non-completions were due to moves and long-time absences, which are not unrelated to changes in social conditions. The reasons and the rate of non-completion have been roughly the same in all four national surveys.
- (2) We briefly mention in the last chapter the features of the changes over the last fifteen years. The results of the fourth survey will now be compared concretely with the previous three.

Among the questionnaire items, there was a total of 16 asked in the same way in all four surveys. Out of these 16 items, the following two are typical of those for which the majority opinion percentages have hardly changed over this time span.

One is the question whether one should follow custom or proceed with what is thought to be right. To this the reply to "go ahead" amounted to 41% in 1953, 41% in 1958, 40% in 1963 and 42% in 1968, whereas "follow custom" was preferred by 35%, 35%, 32% and 34%, respectively.

Table 1. Custom vs. conscience

Ques. (# 2.1) "If you think a thing is right, do you think you should go ahead and do it even if it is contrary to usual custom, or do you think you are less apt to make a mistake if you follow custom?"

	1953	1958	1963	1968
Go ahead (Non-traditional)	41%	41%	40%	42%
Follow custom (Traditional)	35	35	32	34
Depends on circumstances	19	19	25	20
Other & Don't know	5	5	3	4
	100%	100%	100%	100%

The other is the question whether the paternalistic or non-paternalistic type of supervisor is preferred. A large majority have shown preference for the paternalistic type who takes care of the sub-ordinates' personal matters well. The proportions for that reply are 85%, 77%, 82% and 84%.

Table 2. Type of supervisor preferred

Ques. (# 5.6) "Suppose you are working in a firm. There are two types of department chiefs. (Card shown) Which of these two would you prefer to work under?"

A. A man who always sticks to the work rules and never demands any unreasonable work, but on the other hand, never does anything for you personally in matters not connected with the work.

B. A man who sometimes demands extra work in spite of rules against it, but on the other hand, looks after you personally in matters not connected with the work."

	1953	1958	1963	1968
Type A (Non-paternalistic)	12%	14%	13%	12%
Type B (Paternalistic)	85	77	82	84
Other & Don't know	3	9	5	4
	100%	100%	100%	100%

- (3) There are other questions on which opinions have changed appreciably in the past years.

One noticeable example is the question of adoptions. To the question whether one should "adopt a child in order to continue the family line", the percentage denying adoptions were 16%, 21%, 32% and 41% (A somewhat detailed analysis is given in Section II, C.).

Table 3. Attitude towards adoption to continue family line

Ques. (# 4.10) "If you have no children, do you think it necessary 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?"

	1953	1958	1963	1968
Yes, would adopt (Traditional)	73%	63%	51%	43%
No, would not adopt (Non-traditional)	16	21	32	41
Depends on circumstances	7	8	12	9
Other & Don't know	4	8	5	7
	100%	100%	100%	100%

Another example which shows an increasing trend is the percentage saying "the Japanese are superior to Westerners". The answer "superior" was given by 20% in the first survey, but the percentage increased to 47% in the present survey. (The question was not asked in the second survey.)

Table 4. Comparison with Western people  
 Ques. (# 9.6) "Generally speaking, would you say that the Japanese people are superior to, or inferior to Western peoples?"

	1953	1963	1968
Japanese superior to Westerners	20%	33%	47%
Japanese inferior to Westerners	28	14	11
Both same	14	16	12
Qualified answers & others	23	28	22
Don't know	15	9	8
	100%	100%	100%

On the other hand, two items showed a markedly decreasing trend: Those who replied in the positive to the question on "adoption" amounted to 73%, 63%, 51% and 43% (see Table 3 above).

As to the question whether the Prime Minister should visit Ise Shrine on assuming office, the percentage who replied in the affirmative decreased from 50% to 33%, 28% and 28%.

Table 5. Opinion on Prime Minister's visit to Ise Shrine  
 Ques. (# 3.9) "Some Prime Ministers, when they take office, pay a visit to the Imperial Shrine at Ise. What do you think about this practice?"

	1953	1958	1963	1968
Should go (Traditional)	7%	5%	4%	3%
Better to go (Traditional)	50	33	28	28
Can do as he pleases (Non-traditional)	23	27	41	33
Better not to go (Non-traditional)	6	12	9	14
Should not go (Non-traditional)	2	5	5	6
Other responses	2	2	3	6
Don't know	10	16	10	10
	100%	100%	100%	100%

The trends of these two items, i.e., attitude towards adoption to continue the family line and opinion on the Prime Minister's visit to Ise Shrine, were already revealed in the previous study, but they have become clearer this time.

- (4) The public attitude toward the way of life has also substantially changed. More and more people have given preference to a life that "suits one's own taste" (21%, 27%, 30% and 32%), while the liking for "a pure and just life" has decreased (29%, 23%, 18% and 17%) (see Table 7, under B, 1.).

With reference to the question whether we "should leave every-



thing to good political leaders to improve the country", the percentage giving a negative reply has increased (38%, 44%, 47% and 51%).

Table 6. Attitude towards authoritarian government

Ques. (# 8.1) "Some people say that if we get good political leaders, the best way to improve ('reconstruct' in 1953 survey) 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?"

	1953	1958	1963	1968
Agree should leave up to leaders (Traditional)	43%	35%	29%	30%
Depends on time & leaders	9	10	13	11
Disagree (Non-traditional)	38	44	47	51
No such leaders expected	3	2	4	3
Don't know	7	9	7	5
	100%	100%	100%	100%

- (5) In order to present more clearly the picture of these percentage changes corresponding to 20 items, consisting of 16 items common to all four surveys and 4 to three surveys, the results of the first survey have been plotted on a graph along the ordinate and the latest results along the abscissa, as shown in Figure 1. If there were no difference in opinion percentages between 1953 and 1968, the corresponding points would lie along the 45-degree diagonal drawn on the graph. Opinion percentages that increased in 1968 over 1953 would produce points falling in the right-hand portion below the diagonal, and those that decreased in 1968 from percentages in 1953 would appear in the upper left-hand portion. In this way opinion percentages that show an increase become located in the right-hand part under the diagonal line, and decreasing percentages appear in the upper left-hand sector. But there has not been a very great overall change in the various opinion percentages during fifteen years, since points in Fig. 1 tend to cluster in the vicinity of the 45-degree diagonal.
- (6) When the direction of the shift<sup>1)</sup> is considered, it is found that nearly all points representing traditional opinions appear above the diagonal toward the left, and nearly all those representing opinions opposite to the traditional appear below the diagonal to the right.

<sup>1)</sup> To study the direction of the shift, 38 major opinions, collected from 20 common questions, were divided into three general categories. These three categories are described Fig. 1 (see also Table 26).

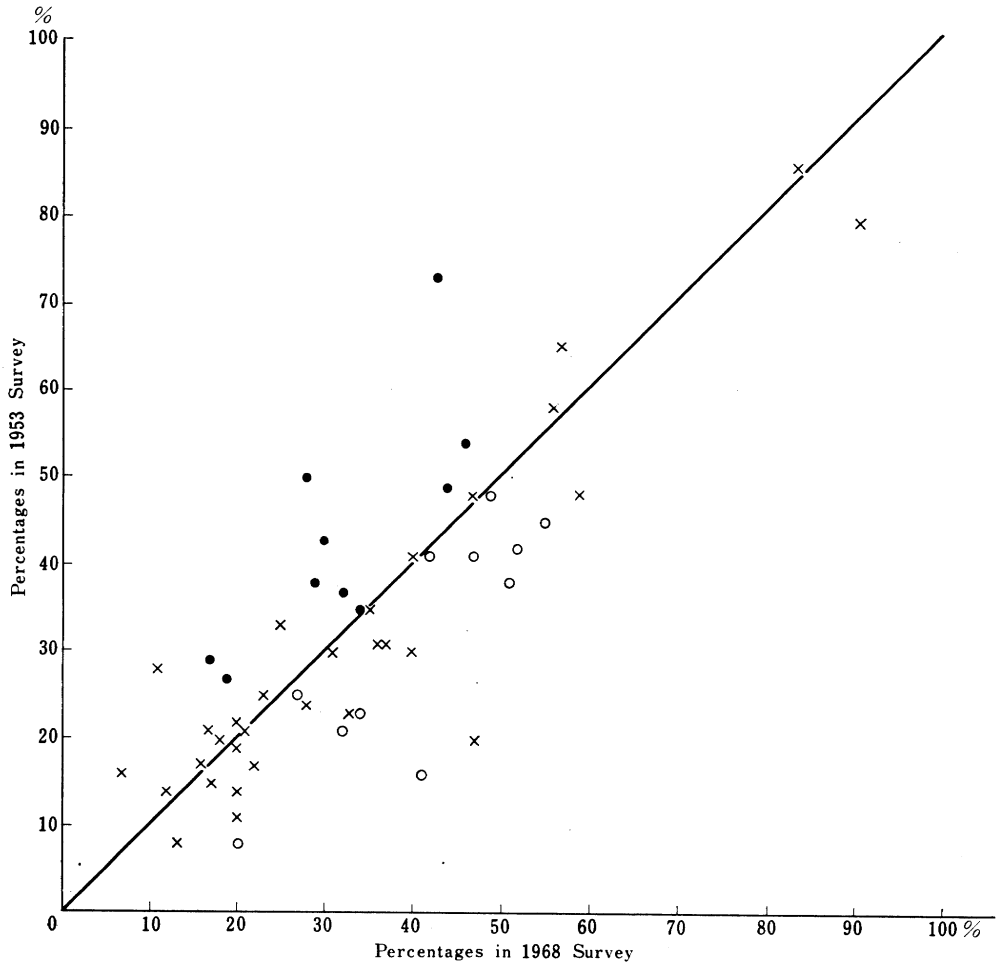


Fig. 1. Changes in opinion percentages during 15 year span

- Opinion item representing the so-called new, rational point of view
- Opinion item representing the older, traditional Japanese point of view
- × Opinion representing a neutral position between traditional and new points of view, or having no connection with such points of view

This indicates that traditional opinions have generally decreased from 1953 to 1968.

The criterion by which the opinions were classified between "traditional" and "non-traditional" needs a little more explanation, since there are various possibilities that might be considered. In this paper, we treated the opinions that can be easily distinguished

between the old and new<sup>1)</sup>. The direction of the shift we have seen here may be interpreted as due to the whole population, regardless of the age, changing their views to newer ones, rather than due to the proportion of the younger age-group increasing because of new entrants into the population.

### B. *Trend of opinion on various questions*

For convenience, we categorized the items according to the respondent's outlook toward life, religion, family, society, etc. The results are as follows:

#### 1. Attitude toward life and environment

On the question of going ahead and doing what is thought to be right "even if it is contrary to usual custom," or believing one is less apt "to make a mistake if you follow custom," it was found that 42% preferred to "go ahead," while 34% would "follow custom." There has been hardly any change in these percentages over the fifteen-year period surveyed (see Table 1). In the breakdown into age groups, the lower age brackets show a higher percentage saying "go ahead", and higher age brackets show a larger percentage preferring to "follow custom." Perhaps this is a reflection of a basic pattern in life, which inclines a person to avoid forcing matters as he grows older.

Thus, the item "custom vs. conscience" showed hardly any change in opinion percentages, while the question on "the way of life" resulted in increasing proportions choosing "a life that suits one's own taste" (21%, 27%, 30%, 32%) and living "each day without worrying" (11%, 18%, 19%, 20%). On the contrary the percentage saying "live a pure and just life" decreased.

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<sup>1)</sup> Ten opinions were picked out here, that have significant differences among the breakdowns in both education and age (opinions whose proportion is higher among the younger age groups and also among groups with higher education). We then arbitrarily defined as "non-traditional" the opinions supported more by younger age groups and by university graduates (see (III-B)).

Table 7. The way of life

Ques. (# 2.4) "There are all sorts of attitudes toward life. Of those listed here (card shown), which one would you say come closest to your feeling?"

	1953	1958	1963	1968
a. Work hard and get rich	15%	17%	17%	17%
b. Study earnestly and make a name for yourself	6	3	4	3
c. Don't think about money or fame; just live a life that suits your own tastes (Non-traditional)	21	27	30	32
d. Live each day as it comes, cheerfully and without worrying	11	18	19	20
e. Resist all evils in the world and live a pure and just life (Traditional)	29	23	18	17
f. Never think of yourself; give everything in service of society	10	6	6	6
Other & Don't know	8	6	6	5
	100%	100%	100%	100%

Among alternatives on the way of life, 32% selected the answer, "don't think about money or fame; just live a life that suits your own tastes." This figure is an 11% increase over the 21% measured in the 1953 survey. It is far bigger than the approximately 10% found in a survey before World War II<sup>1)</sup>. If the 20% who chose the alternative "live each day without worrying" are added to this figure, it shows that almost half of the Japanese prefer an easy-going approach to life.

In contrast with these figures the alternative "resist all evils in the world and live a pure and just life" was selected by 17% as compared to 29% in 1953. In prewar days, some 30% or 40% chose this category. But today this way of life does not seem to be popular.

"Work hard and get rich" was chosen by 17%, and hardly any change has been seen in this percentage over the years. The theme of self-sacrifice expressed in the alternative "never think of yourself: give everything in service of society" has been chosen by 6%, in contrast to 20% or 30% before World War II.

In the case of attitude toward natural surroundings those choosing "man must adapt to nature to be happy" have decreased (27%, 20%, 19%, 19%) and proportionately the percentage choosing "man must conquer nature" has increased (23%, 28%, 30%, 34%), while those saying

<sup>1)</sup> Survey of young men (upon reaching 20 years of age) on their opinions, educational level, and ordinary knowledge, conducted in 1931 by the Ministry of Education.

“man must make use of nature” have remained unchanged at 40 per cent.

Table 8. Attitude towards nature

Ques. (# 2.5) “Here are three opinions about man and nature. Which one of these do you think is closest to the truth?”

	1953	1958	1963	1968
a. Man must adapt to nature to be happy (Traditional)	27%	20%	19%	19%
b. Man must make use of nature to be happy	41	38	40	40
c. Man must conquer nature to be happy (Non-traditional)	23	28	30	34
Other & Don't know	9	14	11	7
	100%	100%	100%	100%

The question, “which do you think more of, the future or the past” revived after fifteen years, resulted in 69% selecting the response “think more about the future” as compared to 61% in 1953.

A question was asked in which it is assumed that a proposal of action is opposed in spite of a full explanation, and respondents were asked whether a person “who goes ahead, against the opposition” or a person “who gives up the idea if it is opposed” was the more preferable type. The percentage choosing the type “who goes ahead” increased a little over the years (54% in 1958, 55% in 1963 and 59% in 1968). On the whole, attitudes in personal life have tended to increase in aggressiveness.

## 2. Attitude toward religion

No significant change took place in this area, about 30% saying they believed in a religion. To those who expressed belief in a religion, a further question was asked about the degree of practice of their religion. About a third of them, approximately 10% of the whole sample, showed some degree of activity and practice of their religions; in other words, they were regarded as earnest believers. About three out of four not believing in a religion said that they thought a religious frame of mind was important. The proportion of believers in a religion was found to increase proportionately with age.

Another area of opinion related to religion is connected with the visit of the Prime Minister to the Shrine at Ise upon assuming office. This tradition of paying homage at Ise Shrine lost support rapidly between 1953 to 1958 and continued to lose support at a slower rate between 1958 and 1968. The results are shown in Table 5.

Table 9. Religions professed (# 3.1b)

Total of those who believed in a religion=100%; these amounted to 35% of the total sample in 1958, 31% of the sample in 1963, and in 1968.

	1958	1963	1968
Not established sect	13%	10%	9%
Shinto	9	7	9
Orthodox Shinto		4%	5%
Kongo-kyo & Tenri-kyo		3	4
Buddhism	68	75	76
Soka-gakkai		11	12
Rissho-Koseikai		2	2
Nichiren		7	7
Other Buddhist sects		55	55
Christianity	3	3	3
Other & Don't know	7	5	3
	100% (35% of sample)	100% (31% of sample)	100% (31% of sample)

### 3. Attitude toward family and children

In the question of sustaining the good image of the school teacher, those who thought it "better to affirm it (the fact of the teacher having gotten into trouble)" has increased (42%, 41%, 50%, 52%), while those saying it would be "better to deny it" has decreased, the former having exceeded the latter in percentage.

Table 10. Sustaining good image of school teacher

Ques. (# 4.4) "Suppose that a child comes home and says that he has heard a rumor that his teacher had done something to get himself into trouble, and suppose that the parent knows this is true. Do you think it is better for the parent to tell the child that it is true, or to deny it?"

	1953	1958	1963	1968
Better to deny it (Traditional)	38%	38%	32%	29%
Better to affirm it (Non-traditional)	42	41	50	52
Other	13	10	10	11
Don't know	7	11	8	8
	100%	100%	100%	100%

On the idea of teaching children that money is the most important thing, those who agreed with it decreased 8% from 65% in 1953. There were 28% who disagreed, and this proportion has changed only slightly.

Table 11. Teaching children money is the most important  
 Ques. (# 4.5) "In bringing up children of primary school age, some people think that one should teach them that money is the most important thing. Do you agree with this or not?"

	1953	1963	1968
Agree	65%	60%	57%
Disagree	24	23	28
Neither agree nor fully disagree	9	15	12
Other & Don't know	2	2	3
	100%	100%	100%

The question of teaching children the value of freedom in comparison to teaching them the value of discipline was asked again after a fifteen-year interval. Teaching the value of freedom was preferred by 20%, and teaching the value of discipline was preferred by 68%. These percentages have hardly changed since the first survey.

4. Society close to the individual

In the field of moral indebtedness and duty to benefactors, two questions were asked, with one situation a little different from the other. One case assumed that it had been his benefactor who was on his deathbed, and the other, his father. When the former situation is compared with the latter, the percentages saying they would "go home" are found to be almost the same in both situations, and similar proportions are

Table 12a. Loyalty to benefactor vs. business

Ques. (# 5.1) (Picture of situation shown): "Imagine this situation. Mr. M was orphaned at an early age and was brought up by Mr. A, a kind neighbor. The A's gave him a good education, sent him to a university, and now Mr. M has become the president of a company. One day he gets a telegram saying that Mr. A, who brought him up, is seriously ill and asking if he would come at once. This telegram arrives just at the moment when he is going to an important meeting which will decide whether his firm is to go bankrupt or to survive."  
 (Card of alternatives shown): "Which of the things written on this card do you think he should do?"

	1953	1958	1963	1968
Leave everything and go home	54%	50%	46%	46%
However worried he might be about Mr. A, he should go to the meeting	41	39	46	47
Other & Don't know	5	11	8	7
	100%	100%	100%	100%

found in both cases who would "go to the meeting".

Table 12b. Loyalty to parent vs. business

Ques. (# 5.1b) (Same picture as question for Table 9a shown): "The last question supposed that Mr. A had taken him in as an orphan in his youth and brought him up. Suppose that it had been his real father who was on his death-bed. Which would have been your answer then?"

	1953	1958	1963	1968
Leave everything and go home	49%	50%	45%	44%
Go to the meeting	48	41	47	49
Other & Don't know	3	9	8	7
	100%	100%	100%	100%

The type of supervisor preferred was surveyed by giving the respondent a choice between two types, (a) "a man who always sticks to the work rules and never demands any unreasonable work, but on the other hand, never does anything for you personally in matters not connected with the work," and (b) "a man who sometimes demands extra work in spite of rules against it, but on the other hand, looks after you personally in matters not connected with the work." Preference for type (b), the supervisor who "looks after you personally", was around 80%, while only about one in ten chose type (a), who "never does anything for you personally in matters not connected with the work." In every survey of the preceding years also, the preference for type (b) was equally high, and in various demographic breakdowns (age, sex, occupation, etc.), large majorities (about 80%) preferred this type. This seems to be a very persistent opinion (see Table 2).

The type (a) supervisor, who does not look after personal matters, seems to most respondents to be a cold, self-centered, rigid chief who avoids mistakes in all jobs, while type (b) has the image of being warm-hearted and broad-minded, a man willing to leave the work up to those working for him and therefore a supervisor worth striving for. It seems natural, therefore, that the latter type is preferred. However, when the results of this question are shown to Westerners who know Japan, some of them say that the results are quite different from what would be expected in the West and reveal a uniquely Japanese attitude.

In another question, the respondent was asked to assume that he is the president of a firm conducting an employment examination to hire one person, and that he then must decide whether to hire the candidate getting the highest grade or the son of a relative who got the second highest grade in the examination. In response to this question, 78% said they would employ the candidate getting the highest grade, and



17% said they would choose the son of the relative. On the other hand, when they were asked what their choice would be if the candidate with the second highest grade were the son of a benefactor, 54% said they would hire the one with the highest grade, and 39% chose the son of the benefactor.

When (a) and (b) are compared, the proportion selecting "the one with the highest grade" is higher in the former than the latter. The difference may be considered as due to the following: the sense of repaying obligation (*giri*, moral obligation, which often or rather usually suceeds the rule) affected rather strongly the respondents and caused 39% to "employ the son of your benefactor". On the other hand, when it is "the son of your relative" who is the second, respondents can easily make a decision, because there are few, if any, who need to feel a conflict between submitting to "*giri*" or to "rule".

Although the Japanese way of thinking about "*giri-ninjo*" (moral obligation and sentiment) is reflected in such a pattern of response<sup>1)</sup>, it is not strong enough, because in both cases (a and b), over half chose to be reasonable rather than submit to "*giri*".

As related previously, 80% supported the supervisor who looked after personal matters, and only about 10% preferred the type of supervisor who did not look after personal matters. In other words, a majority of respondents support the sympathetic type of person as a supervisor, but as revealed by the results of the other questions cited above, a majority do not approve of certain aspects of *giri* (ethical-moral obligation) and *ninjo* (sympathetic human relations and feeling). The attitude is quite complex.

Especially in the choice between the candidate with the highest grade and the relative's son with the second highest grade, over two-thirds of the respondents chose the candidate with the highest grade, and this high majority consistently appeared in all strata, as was the case with the choice of the supervisor who looked after personal matters. On the surface, the choices of alternatives in these questions appear to be contradictory. These contradicting responses are given by a large number of respondents (see Section III-A on majority opinions).

From a list of important virtues, "filial piety" was selected by 61%, "repaying moral indebtedness" by 45% "respecting individual rights" by 46%, and "respecting freedom" by 44%. These proportions have hardly changed compared to five years ago. In this question, alterna-

<sup>1)</sup> Generally, it is far from the "*giri-ninjo*" sense to break convention about a relative or a member of the family, but the quintessence of "*giri-ninjo*" is to let nothing stand (even rules, or individual needs) between oneself and repaying an obligation to the benefactor. Therefore, those who supported "employ the applicant with the highest grade" in case (a) and at the same time "employ the son of your benefactor" in case (b) may be considered the ideal type of "*giri-ninjo*".

tives involving clear contrasts between traditional and non-traditional ethical values were used.

“Filial piety” was selected by similar majorities in all age groups, but “repaying moral indebtedness” was chosen by a minority in the lowest age group and by an increasing proportion with increasing age, so that majorities chose it among groups above 40 years of age. In contrast, the proportions selecting “respecting individual rights” and “respecting freedom” increased with decreasing age. When the four virtues are divided into two groups, the traditional and the non-traditional, the percentage choosing exclusively traditional virtues was found to be 28%, and exclusively non-traditional, 20%. These figures are approximately the same as the survey results of 1963.

Table 13. Important virtues  
Ques. (# 5.1d) “If you are asked to choose two out of this list (Card shown) that are important, which two would you point out?”

	1963	1968
a. Filial piety ( <i>oya-koko</i> )	61%	61%
b. Repaying moral indebtedness ( <i>on-gaeshi</i> )	43	45
c. Respecting individual rights	48	44
d. Respecting freedom	40	46
Other & Don't know	5	2
% Choosing:		
a & b (exclusively traditional)	28%	28%
c & d (exclusively non-traditional)	21	20
1 traditional & 1 non-traditional	46	49
Other & Don't know	5	3
	100%	100%

##### 5. Other face-to-face social attitudes

Referring to the custom of taking a gift when calling on someone socially, a question was asked about the specific case of visiting a benefactor, and respondents were requested to select one of three alternative types of shops from which they would prefer to buy sweet cakes to take as a gift. The three alternatives were (1) “a shop nearby,” (2) “a shop that is inexpensive though somewhat farther away,” and (3) “a well-known shop though somewhat farther away.” Those preferring “a shop that is inexpensive” dropped from 20% in 1953 to 13% in 1968. The percentage choosing “a well-known shop” increased from 27% in 1953 to 35% in 1968. Those preferring “a shop nearby” amounted to 50%, which remained unchanged from the 1953 survey. This question was asked only in 1953 and 1968. Another question asked after this

fifteen-year interval was whether communal cooking would be favored or opposed. The percentage opposing communal cooking rose from 38% in 1953 to 46% in 1968.

A new question asked whether a request for an IOU by a friend loaning the respondent ten thousand yen (about \$28) would be considered unpleasant or quite natural. The answer "quite natural" was given by 82% and "unpleasant" by 17%. A larger number in the younger age groups considered such a request "unpleasant" than the older respondents.

#### 6. Preference of sex if born again

When asked whether they would prefer being a man or a woman if they were born again, 89% of the male respondents said they preferred "being a man". This proportion has not changed. On the other hand, preference for "being a woman" among female respondents has increased in each survey. The proportions shifted from 27% ten years ago, to 36% five years ago, and to 48% in 1968. In contrast, preference among women for "being a man" has decreased from 64%, to 55%, and 43%.

Table 14. Preference for being re-born men or women  
Ques. (# 6.2) "If you could be born again, would you rather be a man or a woman?"

	1958	1963	1968
Opinion of men:			
Prefer being a man	90%	88%	89%
Prefer being a woman	5	7	5
Don't know & other replies	5	5	6
	100%	100%	100%
Opinion of women:			
Prefer being a man	64%	55%	43%
Prefer being a woman	27	36	48
Don't know & other replies	9	9	9
	100%	100%	100%

As a result, the percentage preference for "being a woman" has, for the first time, exceeded the preference for "being a man" among female respondents. This shift of preference cannot be considered without attention to the changes in social environment in which men and women are placed. At any rate, in response to two other questions about which sex has more suffering and more pleasure, both sexes coincided in responding that "man suffers more" and "man enjoys more". These

opinions differed from the results of the 1963 survey, in which they both thought "man enjoys more" but that it is his or her own sex that suffers more.

## 7. General social problems

- i) On the question whether human qualities of life are lost or not in modernization, figures show the general outlook to be neither optimistic nor pessimistic, i.e., a total of 52% either felt neutral about it or disagreed that human feelings would be lost (Table 15a). This attitude also was seen in responses to another question, which was newly added, which asked whether the world we live in would become more or less unpleasant in the 21st century. In this question, 53% responded that it would be about the same as today.

Table 15a. Human feelings in our life in modernization

Ques. (# 7.1) "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?"

	1953	1958	1963	1968
Agree human feelings lost	30%	33%	37%	40%
Neither fully agree nor disagree	18	17	23	17
Disagree human feelings lost	35	34	28	35
Don't know	17	16	12	8
	100%	100%	100%	100%

Table 15b. Richness of human feelings in modernization

Ques. (# 7.2) (Wording in 1953): "Some people say that however advanced civilization becomes, nothing can reduce the richness of human feelings. Do you agree with this opinion, or do you disagree?"

(Wording in 1958, 1963 & 1968): "Some people say that however mechanized the world gets, nothing can reduce the richness of human feelings. Do you agree with this opinion, or do you disagree?"

	1953	1958	1963	1968
Disagree	17%	21%	18%	22%
Neither fully agree nor disagree	9	11	20	14
Agree	58	52	49	56
Don't know	16	16	13	8
	100%	100%	100%	100%

Table 16. Individual happiness and national well-being

Ques. (# 7.4) "Which one of the following opinions do you agree with?"

(Card shown):

- a. If individuals are made happy, then and only then will Japan as a whole improve.
- b. If Japan as a whole improves, then and only then can individuals be made happy.
- c. Improving Japan and making individuals happy are the same thing."

	1953	1963	1968
a. Individuals first (Non-traditional)	25%	30%	27%
b. Japan as a whole first (Traditional)	37	30	32
c. Both same thing	31	34	36
Other & Don't know	7	6	5
	100%	100%	100%

## ii) Individual happiness and national well-being

As to this question, three response alternatives shared nearly the same proportion of respondents. This distribution of responses has been seen in each of the surveys.

A question on the preference between public interest and individual rights revealed a somewhat higher percentage placing priority on public interest than on individual rights (57% vs. 33%).

On the relative importance of a monetary award in comparison with a medal, for giving national recognition to those giving distinguished service, the opinion percentage that medals are more important has gradually increased: 48%, 54%, 54% and 59%.

With respect to two alternative opinions about why laws should be established, the percentage who said, "to provide people with a way to get along together easily" decreased slightly from that seen in the third survey, when this question was first asked. On the other hand, the percentage saying "to bring about justice in society" increased. The percentage distribution between the two alternatives shifted from 45% vs. 46% in 1963 to 37% vs. 56% in 1968.

## 8. General attitude toward politics

### i) The attitude toward authoritarian government has shifted in favor of the non-authoritarian view over the 15-year span measured. Table 6 shows this trend.

As shown in Table 6, the opinion supporting the authoritarian measures declined. By 1968 only 30% of the population agreed to leave everything up to leaders and by 1968 about half the popula-

- tion disagreed with the idea of having an authoritarian government.
- ii) No striking change has been observed in the immediate reaction to the words "democracy, capitalism, liberalism, and socialism". "Democracy" evoked a good opinion among 38%, "liberalism" among 29%, "capitalism" among 19%, and "socialism" among 16%. But the proportions responding that it "depends on circumstances" amounted to 40% or 50% on each of the above four terms.
- iii) Attitude toward particular statuses

Concerning the question of how much or little involvement scientists should have with politics, the opinion that scientists should show "a certain amount of interest in politics" increased by 10% over 45% in 1953.

As to the wearing of morning coats and striped trousers by headmasters at primary school graduation ceremonies, the opinion that they should wear them and that this is unnecessary amounted to 48% and 43% respectively.

- iv) Support for the Liberal-Democratic Party remained stable. There was a rise and then a drop in support for the Socialist Party. Short-term fluctuations, which often occur in party support percentages, may have made some difference especially in the results of the percentage support for the Socialist Party, since only four points in time were measured in the 15-year period. The results are shown in Table 17.

Table 17. Percentage support for political parties  
Ques. (# 8.7) "Which political party do you support?"

	Apr.-May 1953	Nov.-Dec. 1958	Oct.-Nov. 1963	Oct.-Nov. 1968
Liberal-Democratic*	41%	38%	43%	41%
Democratic Socialist**	—	—	3	4
Japan Socialist Party***	23	31	22	22
Communist Party	0	0	0	2
Komeito	—	—	2	4
None & Don't know	36	31	30	27
	100%	100%	100%	100%

\* Sum of Liberal Party & Progressive Party support in 1953.

\*\* Established in 1960 after splitting from JSP.

\*\*\* Sum of Left-Wing and Right-Wing Socialist support in 1953.

## 9. Race and the Japanese people

- i) Out of ten words regarded as describing strong points, "diligent" was chosen by 61%, "persistent" by 58%, "polite" by 47%, "kind-hearted" by 45%, and these proportions have been relatively con-

stant over three surveys. On the contrary, "freedom-loving" was selected by only 12%, "rational" by 11%, and "original" by 8%. The percentage choosing "tanpaku" (open, resilient, matter-of-fact) and "cheerful", which have long been regarded as pronounced characteristics of the Japanese, have tended to decrease. The proportion choosing "tanpaku" dropped from 19% in the 1958 survey, to 15% in 1963, and to 13% in 1968. Those choosing "cheerful" decreased from 23% to 14% and to 13%. "Idealistic" has also been chosen by a decreasing percentage, dropping from 33% to 24%, and to 23%.

Among the shortcomings, "quick-tempered, impatient" (49%), "quick to be enthusiastic but quick to cool off" (47%), and "insular" (39%) were ranked high, and these proportions remained constant compared to the results five years ago. Next to them are "imitative" selected by 27%, "vindictive, vengeful" by 26%, and "stingy" by 20%. Although the Japanese have often been referred to as "sly" or "cruel" by foreigners, figures show there is little consciousness of these shortcomings among the Japanese ("sly" was selected 19% and "cruel" by only 5%).

- ii) As to the preference between a Japanese style garden and a Western style garden, the Japanese garden was selected by 79% in 1953, 78% in 1958, 85% in 1963, and 91% in 1968. These figures show that this preference is evidently one of the majority opinions among the Japanese. Moreover, since the same photographs were shown to respondents in 1963 and 1968, when asking their preference, the increase in percentage reflects a further growth in preference for the Japanese garden. This may not be unrelated to the growing self-awareness of the Japanese people, but it is particularly noteworthy as evidence that Japanese tastes are deep-rooted in spite of the strong continuing tendency towards emulating Western ways in daily life.
- iii) To the question whether Japanese people are superior or inferior

Table 18. Preference of garden type

Ques. (#9.3) (Picture of Japanese and Western gardens shown):  
"Which of these do you like?"

	1953	1958	1963	1968
Japanese garden	79%	78%	85%	91%
Western garden	16	16	11	7
Other	1	2	2	1
Don't know	4	4	2	1
	100%	100%	100%	100%

to Western peoples, the proportion answering that the Japanese are superior increased from 20% 15 years ago to 47% in the latest survey.

This trend is also noteworthy (see Table 4, in A(3)).

This trend is believed to be considerably due to the influence of economic growth, which has brought Japan's gross national product up to second place among the free nations of the world. However, the response that the Japanese are superior undoubtedly includes the meaning that they are as superior as the Western peoples, and not more superior.

When asked what races are superior, the Japanese were picked by 59%, Germans by 45%, Americans by 43%, Englishmen by 21%, Frenchmen by 13%, Russians by 12%, Chinese by 9%, Jews by 8%, and Indians by 3%. The proportions have been about the same for three surveys.

Table 19. Peoples considered superior

Ques. (#9.7) "Among the peoples on this list, who do you think are superior? You may name as many as you like. (Card shown)"

	1958	1963	1968
Japanese	57%	52%	59%
Chinese	9	6	9
Indians	7	3	3
Jews	8	6	8
Russians	20	16	12
Germans	52	45	45
Frenchmen	17	15	13
Englishmen	31	27	21
Americans	47	46	43
Koreans	1	—*	—*
Arabians	1	—*	—*
Micronesians	0	—*	—*
No difference & Don't know	20	27	24

\* Not listed in 1963 and 1968.

We have so far summarized the results of each item. The shifts over time have been involving more and more complexities. When considered simply from the view-point of shifting social affairs, a type of stream flow seemed to be noticed in the trend analysis. To obtain a good picture of the trend as a whole, we are proceeding with further analyses.



C. *What has changed and what has not changed*

By contrasting types of opinion in which changes occurred with those in which little or no change occurred, it may be possible to see a pattern of characteristics of the populace that appears to be affected by Japan's modernization<sup>1)</sup> (social change) and those not affected or affected very little. Accordingly, the various results obtained in the survey have been grouped as shown in the following tables according to relative amounts of change.

It is to be noticed in Table 20 that nearly all items showing considerable change involve shifts from the traditional towards the non-

Table 20. Large changes of opinion (10% change or greater)

#	Opinion	1st survey (%)	4th survey (%)
#4.10	Adopt others' children to continue family line	73	→ 43
#2.4	Live a pure and just life	29	→ 17
	Live a life that suits one's own taste	21	→ 32
#2.5	Man must conquer nature to be happy	23	→ 34
#3.9	Concerning Prime Minister's Ise Shrine visit:		
	Should go; or better to go	57	→ 31
	Can do as he likes	23	→ 33
	Better not to go; or should not go	8	→ 20
#4.4	Affirm children's rumor of teacher's misbehavior if true	42	→ 52
#6.2	Wish to be a man if born again*	64	→ 43
	Wish to be a woman if born again*	27	→ 48
#7.1	Human feeling will be lost with the development of science	30	→ 40
#7.6	A medal should be awarded to contributors to society, rather than money	48	→ 59
#8.1	Better to leave everything to good political leaders, or depends upon circumstances	52	→ 40
	Should not leave everything up to them	38	→ 51
#8.3	Scientists should show a certain amount of interest in politics	45	→ 55
#9.3	Prefer Japanese garden to Western garden	79	→ 91
#9.6	Japanese people are superior to Western peoples	20	→ 47

\* Opinion percentages among women.

Only in this item comparison is between 2nd and 4th survey.

<sup>1)</sup> The term "modernization" is used here tentatively. While it is true that the general direction in which Japanese society is considered to be moving does include this aspect, the mere use of this term to describe trends of attitude would be equivalent to saying that new, modern views have increased as a result of modernization, and this would hardly be an explanation of the phenomenon. On the other hand, if changes of opinions that appear to be common to a number of questions are compiled together, it may become feasible to explain many changes as being the result of such phenomena as modernization or the rise in living standards due to economic growth.

traditional, the direction that would be expected with increasing modernization and urbanization. For example, the decrease in those who would adopt a child to carry on the family line may be regarded as connected, at least in some significant part, to rapid urbanization, a connection also implied in percentage differences with respect to size of city (differences found in urban-rural breakdowns—less inclination to adopt in the larger cities). The growth in a complacent way of life is probably more directly related to general economic growth than other aspects of modernization.

Similarly, the decrease in percentage of people saying the Prime Minister ought to report his assumption of office at Ise Shrine is a change away from traditional opinion that is probably connected with modernization. The increase in women preferring to be women instead of men is also probably the result of socio-economic developments reflecting an improvement in the position and life of women.

The shift towards a non-authoritarian view probably has more to do with the growth of democratic concepts than with modernization, and the growth of the opinion that Japanese are superior should not be categorized as either a traditional or non-traditional shift, although modernization and economic growth probably have had some influence in increasing national pride. In nearly every case in Table 20, therefore, opinions have shifted in directions complementing the obvious growth and development of Japan in post-war years towards a modern, open, highly urbanized society.

The especially large change in opinion about adoption to continue the family line, taking the form of a marked decrease in the percentage who would adopt a child for this purpose, clearly reveals the dominant influence of economic causes, as was mentioned in the report of the third survey (see [5]). The breakdown by occupations shows that those engaged in farming reply most frequently that they would adopt a child, followed by operators of small businesses, while those in the professions or engaged in office work show this preference the least. In the rural-urban breakdown, it is found that the preference for adoption among rural respondents is over 20% greater than the percentage among urban respondents. In other questions also, the rural-urban differences are great (with older, traditional opinions being held more in the rural areas than in the urban areas in every case).

However, even among agricultural respondents, the frequency of response that they would adopt a child has dropped from 82% in 1958 to 67% in 1968 (albeit this percentage is still highest among the various occupational groups). (Among respondents in the professions, of course, the percentage has dropped from 40% to 27%.) Other aspects implied by this response trend (such as the Japanese family system and the feel-

ing for continuing the family name) may also be regarded as correspondingly decreasing.

In this way, economic factors and changes of attitude towards the family system have been superimposed on each other in the great changes appearing in the responses to this question.

In the question about giving a good image of teachers, where respondents were asked whether parents should affirm or deny any rumor children may bring home about a teacher having gotten into trouble, if this rumor is actually true, the percentage saying it should be affirmed has become considerably larger than the percentage saying it should be denied. The proportion in 1953 were 42% for affirming the rumor and 38% for denying it, but in 1968 the percentage for affirming the rumor had increased to 52%, while that for denying it had decreased to 29%, producing a much greater gap between the two. This type of change might be regarded as the same as the type of changes occurring in response percentages on the question about the Prime Minister visiting Ise Shrine and the question of leaving political matters up to political leaders.

But as mentioned in the discussion of attitude changes previously, it is quite difficult to determine whether these changes should be regarded as the modernization of Japanese society itself, or should be regarded as something being produced by changes of social environment and social structure which are presumed to be taking place in Japanese society. At present the data is being analyzed to study the correlation between opinion changes and trends in social structure; i.e., to determine what sorts of trends in social structure produce the types of opinion changes described above.

Taking these various considerations into account for the opinion types listed in Table 20, it may be said that, insofar as the surface phenomenon has been observed, nearly all items show changes readily accompanying the social shifts and advance of modernization.

Questions in which either no change or only slight change occurred over the fifteen-year period have been listed in Table 21.

These opinions consist of (1) those that may be considered to be middle-of-the-road in questions about the "way of life", "attitude towards nature", and "individual happiness and national well-being", and (2) those mentioned before as unchanged involving questions of "custom vs. conscience" and "type of supervisor preferred". Among the former, responses to the question of "attitude toward nature", for example, revealed that the opinion that "man must adapt to nature to be happy" had decreased in percentage, and the opinion that "man must conquer nature to be happy" had increased in percentage, while the middle-of-the-road opinion listed in Table 21 had not changed. With respect to the opinions in (2) above, the questions are seen to involve personal

Table 21. Items showing slight or no change

#	Opinion	1st survey (%)	4th survey (%)
# 2.1	Follow custom	35	34
	Follow conscience	41	42
# 2.4	Work hard and get rich	15	17
# 2.5	Man must make use of nature to be happy	41	40
# 5.6	Type of supervisor preferred:		
	Non-paternalistic type preferred	12	12
	Paternalistic type preferred	85	84
# 6.2	Wish to be a man if born again*	90	89
# 7.4	Individual happiness & national well-being:		
	Individual happiness is basis for national well-being	25	27

\* Among male respondents. Figures for this item are the results of the 2nd and 4th surveys.

moral issues. The question wording in each case was such that the respondent's choice of alternatives would have to be based on his moral decision.

For example, the question of "following custom vs. conscience" requires the respondent to choose whether to follow what he believes is right or to play safe by following custom.

The question about the type of supervisor preferred at first might not appear to involve a moral decision. However, the two types of supervisors, one paternalistic and the other non-paternalistic, present alternatives that challenge the respondent's source of security.

The paternal type, who demands extra work that is counter to company rules but looks after the employee's personal matters, represents an important link in the Japanese social chain of care and help that starts with the parent-child relationship and grows through the teacher-pupil stage to the post academic career. Such a supervisor is important to a social life influenced by the patronage and advice of superiors in all matters including even marriage. The other type of supervisor in the dichotomy represents comfortable working conditions but no help in matters outside of the job. For a person brought up in the traditional pattern, the non-paternalistic supervisor gives little assurance of adequate security. It is definitely a moral decision for the respondent to break away from the traditional pattern of security to a new, rather independent way of life. The fact that about eight out of ten Japanese adults have consistently preferred the paternalistic type of supervisor during the 15-year period measured and that only slightly more than one in ten have preferred the non-paternalistic type is evidence of the strong persistence of this paternalistically-inclined characteristic. This overwhelming preference exists at all ages and in all categories of population break-

downs. This implies that opinions likely to involve moral convictions or commitments have shown little or no percentage change during the 15 years of rapid economic growth, modernization, and urbanization.

#### D. *Age and social circumstances*

As to the question whether one should adopt children to continue one's family line, the answer vastly changed during 15 years. Figure 2 shows age-versus-percentage curves showing the affirmative answers in each survey. The curves reveal that the percentage is proportionate to the age. All four curves are slanted in generally the same parallel direction, but the levels of percentage are not the same.

The newer the survey, the lower the percentage level. In the first survey, the affirmative answer was given by 60 per cent of the youngest age group (20-24 years). This proportion in the same group has decreased to 30 per cent after a time span of fifteen years. Respondents who were 20 to 24 years old in the first survey correspond to the 35-39-year age group in the latest survey. If the opinions were only influenced by age, those aged 20 to 24 in the first survey would be expected to show 75 per cent giving affirmative answers in the fourth. Actually, affirmative answers were given by 40 per cent. This is because the current tendency of denying adoptions has acted more strongly on the respondents than the effect of age. There are two major factors producing changes. One is the influence of age, and the other is the influence of current social circumstances. The results of this question show an example of an opinion influenced more strongly by current social circumstances than by age. The "should go" answer to the question on the Prime Minister's Ise Shrine visit and the opinion rejecting "authoritarian government" are also similar cases.

Another interesting shift was the one concerning "the way of life". The percentage selecting "live a life that suits one's own taste" was influenced by the year of birth, but not by other factors. In Figure 3 we plotted the percentage along the ordinate and the age group divided in terms of the year of birth along the abscissa. It reveals that the four curves approximately overlapped each other which means the influence of time is slight. It also means that those born within a given period have not changed their views during the fifteen years, and their percentage has remained unchanged in the flow of time. The higher the age group, the lower the proportion selecting "live a life that suits one's own taste". The overall increase of this opinion was caused only by the new entrants into the population.

The following is another type of example in which the overall opinion is not influenced by the times: A given age group shows a certain

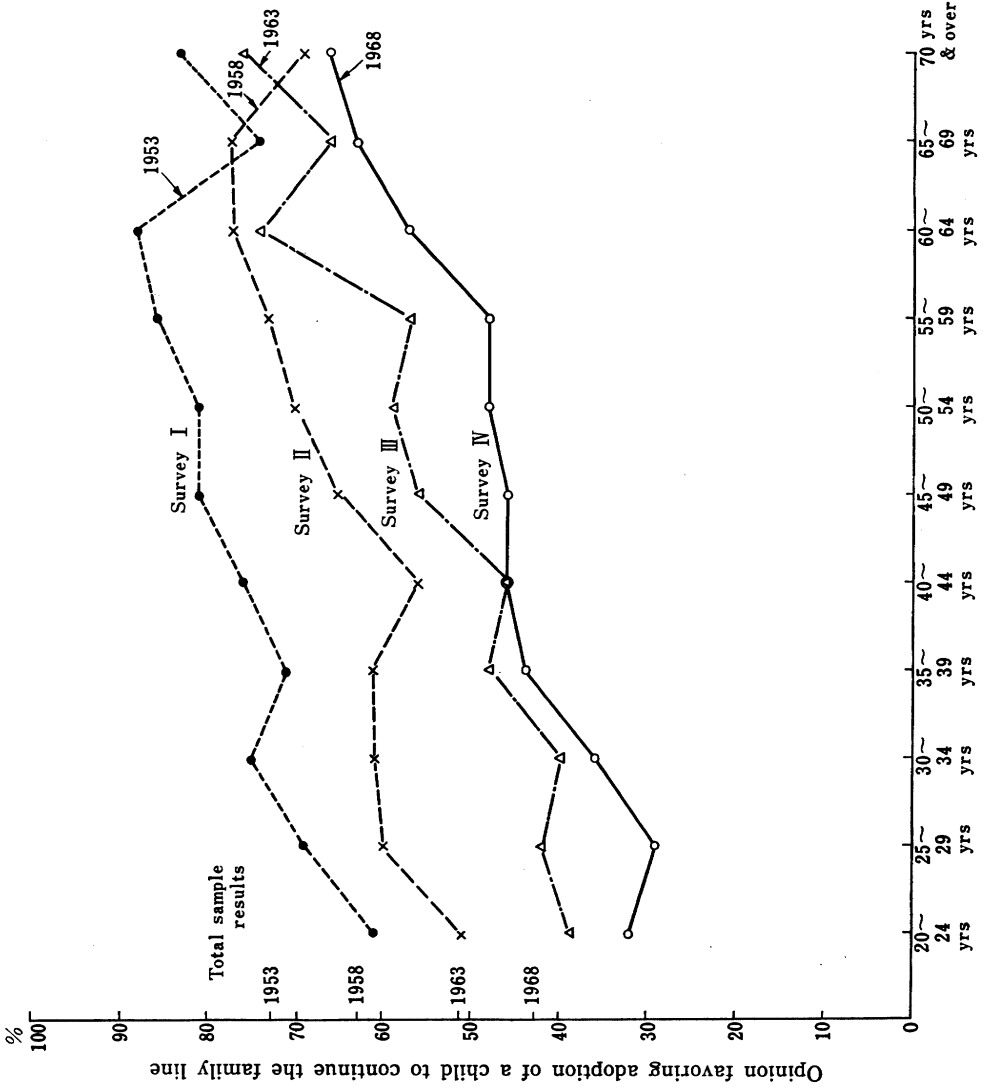
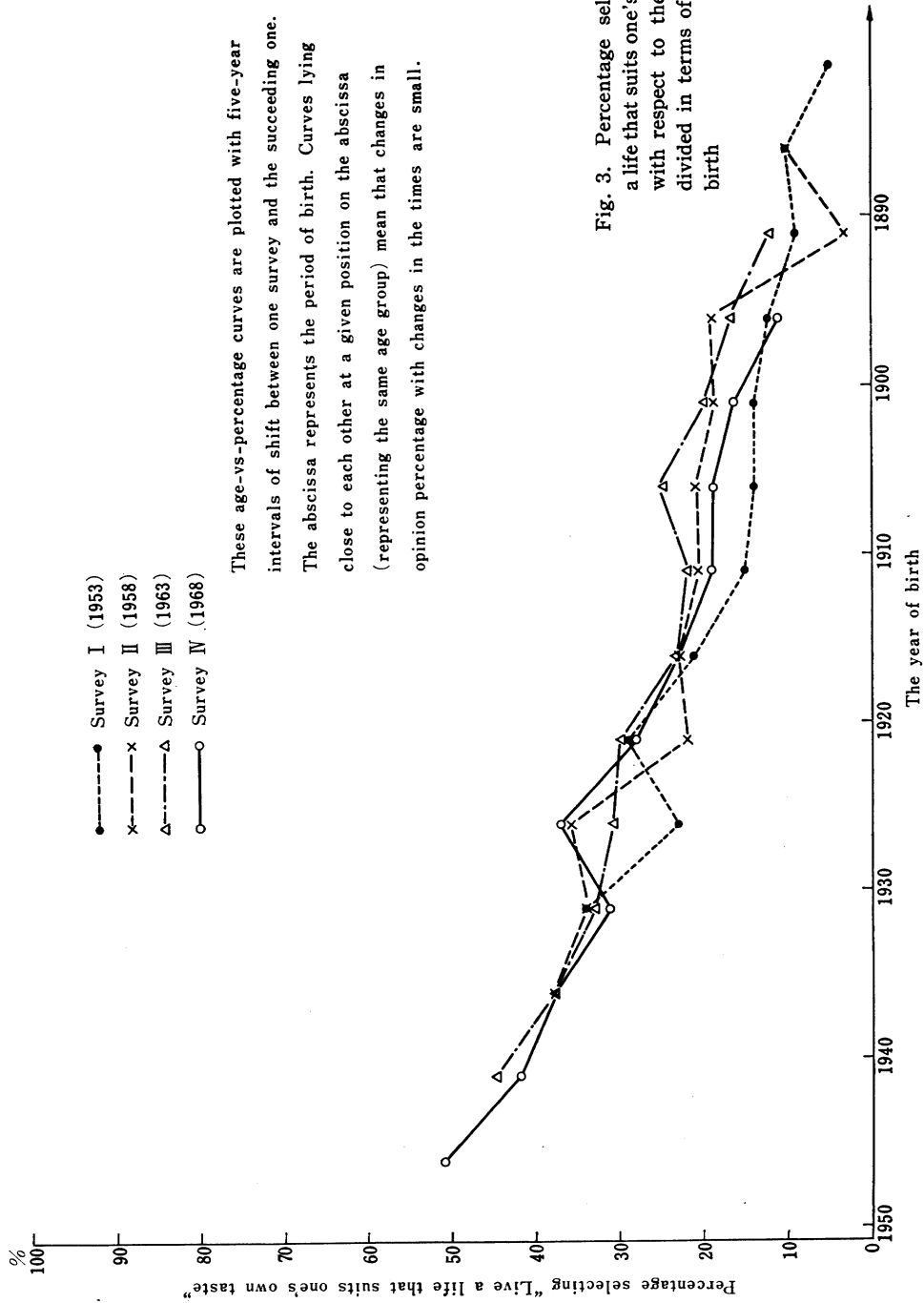


Fig. 2. Percentage of opinion in favor of adopting a child to continue the family line, with respect to various age brackets



These age-vs.-percentage curves are plotted with five-year intervals of shift between one survey and the succeeding one. The abscissa represents the period of birth. Curves lying close to each other at a given position on the abscissa (representing the same age group) mean that changes in opinion percentage with changes in the times are small.

Fig. 3. Percentage selecting "live a life that suits one's own taste", with respect to the age group divided in terms of the year of birth

constant percentage of supporters for a given political party. In this case, people change their views as they get older in a way similar to those preceding them in age, regardless of other influences of the times. This characteristic is common to various items on which overall opinion percentages have hardly changed during the fifteen years. In the question on "custom vs. conscience", the percentage saying "go ahead" is also fixed by the age. The proportion of "believers in a religion" was also closely related with age only.

On the other hand, there are opinions influenced only by current history. The question about "Japanese vs. Western people" is a representative example. The preference for the paternalistic type of supervisor was neither influenced by age nor by the times. If plotted on the age-vs.-percentage graph, it would make a horizontal line parallel to the abscissa. In order to obtain a more direct insight into these characteristics, regression analyses were carried out with respect to age and number of survey (representing the trend of social and public climate), in an effort to see how much the changes in opinion percentages could be explained by these two factors<sup>1)</sup>. The results of this computation are shown in Table 22.

Table 22. Relationship of opinion percentages with age and time

Ques. No. #	Question topic	Response category	Correlation coefficient	Estimate		
				a (%)	b (%)	c (%)
2.1	Custom vs. conscience	Go ahead	0.742	44.60	1.07	- 1.36
		Follow custom	0.853	28.17	- 1.67	2.16
		Depends	0.748	23.76	1.09	- 1.20
2.2	Bow to opposition or go ahead	Go ahead	0.915	57.94	2.59	- 2.01
		Bow to opposition	0.732	28.20	- 0.50	0.98
2.4	The way of life	Own tastes	0.949	31.58	3.97	- 2.97
		Cheerfully, no worry	0.593	8.15	2.83	0.46
		Pure & just life	0.676	29.52	- 3.44	0.10
2.5	Man and nature	Adapt to nature	0.745	21.33	- 2.25	1.11
		Use nature	0.853	49.93	0.07	- 2.27
		Conquer nature	0.805	26.45	3.38	- 1.23
3.1	Religious faith	Have	0.962	16.11	- 3.86	5.58
		Have not	0.969	84.13	3.18	- 5.41

$$z = f(x_1, x_2) + \varepsilon \quad f(x_1, x_2) = a + bx_1 + cx_2$$

$x_1$  = index representing a particular survey series (influence of time)

$x_2$  = age factor in five-year units

$z$  = opinion percentage

$a, b, c$  = constant

(Continued)

<sup>1)</sup> However, it must be pointed out that the "influence of age" and "influence of time" are actually not identifiable in public opinion evidence. Here the so-called identification problem arises. But the survey results given above reveal many instances which seem to be most appropriately explained by the effects of age and time. Therefore, we will proceed with the analysis on the assumption that the variation of percentage with respect to age is the same for all surveys and the influence of the overall public climate is uniform for all age levels.



Table 22. (Continued)

Ques. No. #	Question topic	Response category	Correlation coefficient	Estimate		
				a (%)	b (%)	c (%)
3.2	"Religious attitude" important?	Important	0.532	66.58	1.73	0.77
3.9	Prime Minister's Ise Shrine visit	Better to go	0.882	35.12	- 6.76	3.48
		Can please himself	0.848	31.85	4.46	- 2.59
		Better not to go	0.822	10.10	2.10	- 1.06
4.4	Rumor about teacher	Better to deny	0.828	37.27	- 3.59	1.33
		Better to affirm	0.812	42.32	4.57	- 1.67
4.5	Teaching children money is the most important	Agree	0.578	61.09	- 3.61	1.74
		Disagree	0.837	30.52	1.39	- 1.96
4.8	Big weddings and funerals	Not good	—	—	—	—
		Suitable size all right	—	—	—	—
4.10	Adoption to continue family line	Would adopt	0.948	69.21	-10.06	2.82
		Would not adopt	0.924	16.81	8.09	- 1.98
5.1	Benefactor vs. business	Go home	0.715	49.64	- 2.25	1.17
		Attend meeting	0.747	46.10	2.53	- 1.89
5.1b	Parent vs. business	Go home	0.513	48.65	- 2.05	0.77
		Attend meeting	0.562	48.92	1.17	- 1.26
5.6	Type of supervisor preferred	Paternalistic	—	—	—	—
		Non-paternalistic	0.678	88.06	0.20	- 1.34
6.2	Choice of sex (about female samples)	Man	0.879	89.67	-12.82	0.82
		Woman	0.934	12.57	10.86	- 1.75
7.1	Human feelings in modernization	Will be lost	0.571	26.46	2.68	0.51
		Neither	0.634	20.06	0.72	- 0.90
		Will not be lost	0.642	39.67	0.25	- 1.58
7.2	Richness of human feeling in modernization	Will be lost	—	—	—	—
		Neither	0.594	8.13	2.49	- 0.45
		Will not be lost	0.732	62.96	- 0.35	- 1.74
7.4	Japan and individual happiness	Individual→Japan	0.733	28.67	1.44	- 1.19
		Japan→Individual	0.619	35.36	- 2.04	0.68
		Japan=Individual	0.723	33.11	1.75	- 0.90
7.6	Medals or money	Medals	0.614	51.10	2.74	- 0.80
		Money	0.488	33.95	- 1.55	- 0.55
7.7	Value of type of work	Practical work	—	—	—	—
		Scholars, artists	—	—	—	—
		Both same	—	—	—	—
		Other	—	—	—	—
8.1	Leave things to political leaders?	Agree	0.885	36.75	- 5.44	2.35
		Disagree	0.955	47.82	5.62	- 3.61
8.3b	Scientists and politics	Research only	0.625	15.48	- 0.62	1.01
		Politics also	0.966	56.87	4.05	- 3.43
		Political activity is necessary	—	—	—	—
9.1	Character of the Japanese people (merit)	Diligent	0.665	51.84	4.36	- 1.44
		Persistent	0.887	43.02	7.09	- 2.45
		Original	0.564	4.54	1.05	- 0.20
		Cheerful	0.589	27.78	- 3.68	- 0.15
		Idealistic	0.772	41.08	- 2.64	- 1.55
9.3	Japanese garden, Western garden	Japanese garden	0.760	68.74	5.51	0.09
		Western garden	0.795	25.11	- 3.45	- 0.81
9.6	Comparison with Western people	Japanese superior	0.937	9.58	8.05	0.48
		Japanese inferior	0.908	33.32	- 5.36	- 0.25
		The same	0.717	19.51	- 0.29	- 0.94

The foregoing discussion describes the type of study made on the results to determine the effects of age and public climate on opinion percentages in the various questions. In general, it was found that there was more influence due to the overall tendencies of public climate than the influence due to age, under the simplified assumptions described above. Many opinion items produced percentage changes that could be explained under these assumptions. But there were others that did not fit the hypotheses of either age effect or climate effect.

Among opinion items showing very little or no significant change in percentage, there were some that revealed the influence of age and others that showed no significant evidence of either type of influence. In other words, items that showed hardly any change revealed the same opinion percentage for a given age group regardless of when the survey was conducted in a number of cases, and in other cases showed results that had no significant age effect or public climate effect. Such types of opinions need to be taken adequately into account, when considering an overall picture of the national character of the Japanese people.

### III. Some topics on cross section analyses

#### A. *Majority opinion and response pattern*

##### i) Majority opinion

It is far from easy to define what the national character is like. Opinions that are not easily influenced by social circumstances or those that are supported by the majority of the people are very important factors in the consideration of national character. From the results of the present survey, the majority opinions include the following:

Opinion	%
(1) The supervisor who looks after the personal affairs of his subordinates well is preferred to the type who confines his attention only to business management.	84
(2) The Japanese-style garden is preferred to the Western.	91
(3) In selecting one candidate for employment the applicant with the highest grade in the examination is preferred over a blood relative who obtained the second highest grade.	78
(4) When borrowing money from one's close friend, signing an I.O.U. is regarded as quite natural, and most people would have no hesitation in doing so.	82

The aforementioned four opinions were supported by majorities of over two-thirds of each sample breakdown by sex, age, and education.

Nos. (1) and (2) have been supported in each survey by the great majority and can be considered very strong Japanese views.

In this report we have defined the term "majority opinion" as that supported by two-thirds or more of the entire sample, and at the same time, supported by two-thirds or more of each sample breakdown by sex, age and education. Opinions selected by two-thirds or more of the whole sample do not always gain over two-thirds support in each breakdown. In addition to the above-mentioned four, the opinion that a "religious attitude is important" was supported by a majority (83%).

The proportion supporting all five majority opinions was 44 per cent. Those who supported four among the majority opinions and the remaining one among the other alternative opinions (minority or intermediate views) amounted to 36 per cent. Three majority and two other opinions were supported by 16 per cent. Those who selected two out of the five majority views and the rest out of the other opinions totalled 4 per cent. One per cent selected one majority opinion and four of the others.

It is to be noted that those who selected all the five majority opinions totalled 44 per cent, which is less than half of the entire sample. This means that the image of the population as a whole is not always a reflection of all aspects of the individual image. It often happens that a person who is in favor of the majority opinion in one question will support a minority opinion in another. If we assume a "typical Japanese" as one who always supports the majority opinions, we would be least likely to find such a totally Japanese type. This pattern is seen equally among both the older and younger age brackets.

On the other hand, we could consider these phenomena from another standpoint: When they are treated as if they were outcomes of throws of a coin<sup>1)</sup>, the predicted probability of getting five heads out of five throws is 41 per cent, while, interestingly enough, the actual proportion obtained in the survey was approximately the same or 44 per cent.

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<sup>1)</sup> Suppose we use a biased coin with its probability as follows: on the first throw, 78 per cent probability of getting heads and 22 per cent tails; on the second throw, 84 per cent heads and 16 per cent tails; on the third throw, 82 per cent heads and 18 per cent tails; on the fourth, 91 per cent heads and 9 per cent tails; and on the fifth, 83 per cent heads and 17 per cent tails.

"Heads" would correspond to the "majority opinions" and "tails" to the other opinions.

The fact that each of the five "majority opinions" was supported among nearly 80 per cent of the respondents gives rise to a question: If 80 per cent of the population say "yes" in response to each "majority opinion", how should this be interpreted in terms of the distribution of persons? In other words, does it mean that there is a fixed 80 per cent of the population who support the opinion and a fixed 20 per cent who do not? Or does it mean that each person in the population will respond this way about 80 per cent of the time, and give the opposite response about 20 per cent of the time? Between these two extremes, empirical evidence was closer to the latter pattern than the former.

ii) Response pattern about "*giri-ninjo*" opinions

When we talk of what is purely Japanese, we cannot overlook the uniquely Japanese feelings called "*giri*" and "*ninjo*". "*Giri*" (ethical-social obligation) requires that one acts according to duty and tradition and that he overcomes any "*ninjo*" (human sentiment) that might weaken his devotion to duty. Six opinion questions on this matter were asked. Table 24 shows stereotype *giri-ninjo* opinions based on the traditional Japanese way of thinking. Table 23 shows how many opinions leaning toward the *giri-ninjo* tradition were selected by the respondents.

Table 23.

Number of " <i>giri-ninjo</i> " opinions selected	Proportion of respondents (%)
6	0
5	1
4	6
3	20
2	35
1	33
0	5

The distribution is shown in Fig. 4. The average is 2. The peak is between 1 and 2. About 5 per cent of the people selected no *giri-ninjo* opinion, and about the same proportion selected four. Since about 60 per cent of the sample supported two or more such opinions, we can say that "*giri-ninjo*" feelings still remain among the present day Japanese. The distribution curve is highest in the middle, dropping off on both sides along the abscissa, which reflects the scarcity of extremism. The difference due to age is relatively small. (The younger people averaged 1.8, the older 2.1.). Also little

Table 24. Opinions based upon "giri-ninjo"

#	Question meaning	Opinion based upon "giri-ninjo"	Other opinions
# 4.4	When parents are asked by a school child about the rumor of a misbehaving teacher, what should they do in case the rumor is true?	Better to deny it	Better to affirm it
# 5.1	Should one decide to go home to be at the death-bed of his benefactor, or to attend an indispensable meeting?	Should go home } (answers paired)	Other combinations
# 5.1b	In the above question, if it is his real father who is hopelessly ill, what should he do?	Should attend the meeting	
# 5.1d	Which two are the most important out of the following: filial piety, repaying moral indebtedness, respecting individual rights, and respecting freedom?	Filial piety } (two exclusively traditional) Repaying moral indebtedness	Respecting individual rights } Respecting freedom } (two exclusively non-traditional)
# 5.1c	Suppose one is the president of a company. Which of the following two would one employ? (a) The one with the highest grade in the employment examination (b) A son of a relative with the second highest grade	The one with the highest grade } (answers paired) A son of your benefactor	Other combinations
# 5.1c	In the above question, what would one do if it is a son of one's benefactor who obtained the second highest grade?	Paternalistic supervisor	Non-paternalistic supervisor
# 5.6	Which type of supervisor is preferred, the paternalistic or the modern?	Paternalistic supervisor	Non-paternalistic supervisor
# 5.16	When borrowing money from a close friend, would one mind signing an IOU?	Feel it unpleasant	Feel it natural

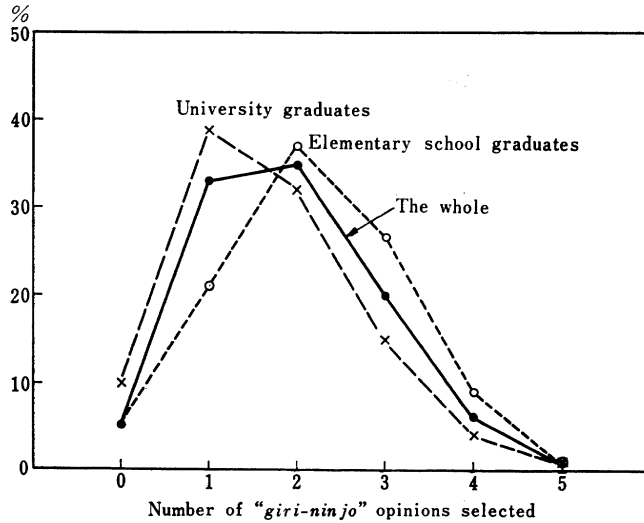


Fig. 4. Distribution of "giri-ninjo" opinions

variation is seen with respect to political party support (Liberal Democratic Party supporters averaged 2.0; Socialist Party supporters 1.9; and Communist Party supporters 1.6; 15 per cent of the Communist supporters selected no *giri-ninjo* opinion). When we look at the distribution curve, it reveals that there is no totally "giri-ninjo" type of Japanese.

#### B. Traditional vs. non-traditional views

It is generally assumed that the younger the age group, the more progressive and newer their opinions may be, while the older the age group, the more conservative and traditional their views are likely to be. However, this is not always so. There are times when a person takes a new view toward one thing but a traditional view concerning another.

We have also attempted to establish the combination of "traditional" views in contrast to "non-traditional" views. It is not easy to determine objectively which view is "traditional" and which is "non-traditional". Problems arise, if the differentiation is made from a subjective standpoint. In the past surveys, we have tried to label as "traditional" the views supported by older people, and "non-traditional" the views supported by younger people. However subjective new and old views are not always consistent with this type of differentiation.

The "paternalistic" (traditional) type of supervisor is preferred by 89 per cent of the youngest age group, between 20 to 24 years old, and this percentage is the highest among all the age groups. In contrast,

the "non-paternalistic" (non-traditional) supervisor is preferred by 14 per cent of the oldest group, 60 years and over in age, which is the highest non-traditional percentage. In considering this situation, it has become necessary to decide on a distinct line between the old and the new.

In the present study we selected ten opinions that have significant differences among the breakdowns in education and age, (opinions whose percentages are higher among the younger age groups and at the same time among the highly educated groups). Opinions that are supported more by the younger groups and by university graduates have been arbitrarily defined as "non-traditional". Such opinions are shown in Table 25. The distribution ranges from 0 to 9 with its peak at 3 to 4. Also in this case we find very few taking extreme numbers of old or new views. Many take some number of "traditional" views without going to extremes. The difference with respect to age was found to be quite pronounced.

The age group between 20 to 24 years gave 5 non-traditional opinions on the average. This average then gradually decreased with increasing age, the oldest group, 60 years and over, giving 2.6.

There were considerable differences according to educational breakdown. Those with only primary school education averaged 2.5 non-traditional opinions, while university graduates averaged 5.2. The age difference was studied at one-year intervals, and a graph was plotted for correlation between age and opinion, both old and new (see Fig. 5). A perfectly straight line could be drawn through the points, indicating that "traditional" views grow stronger as age advances, and that "non-traditional" views decrease with age.

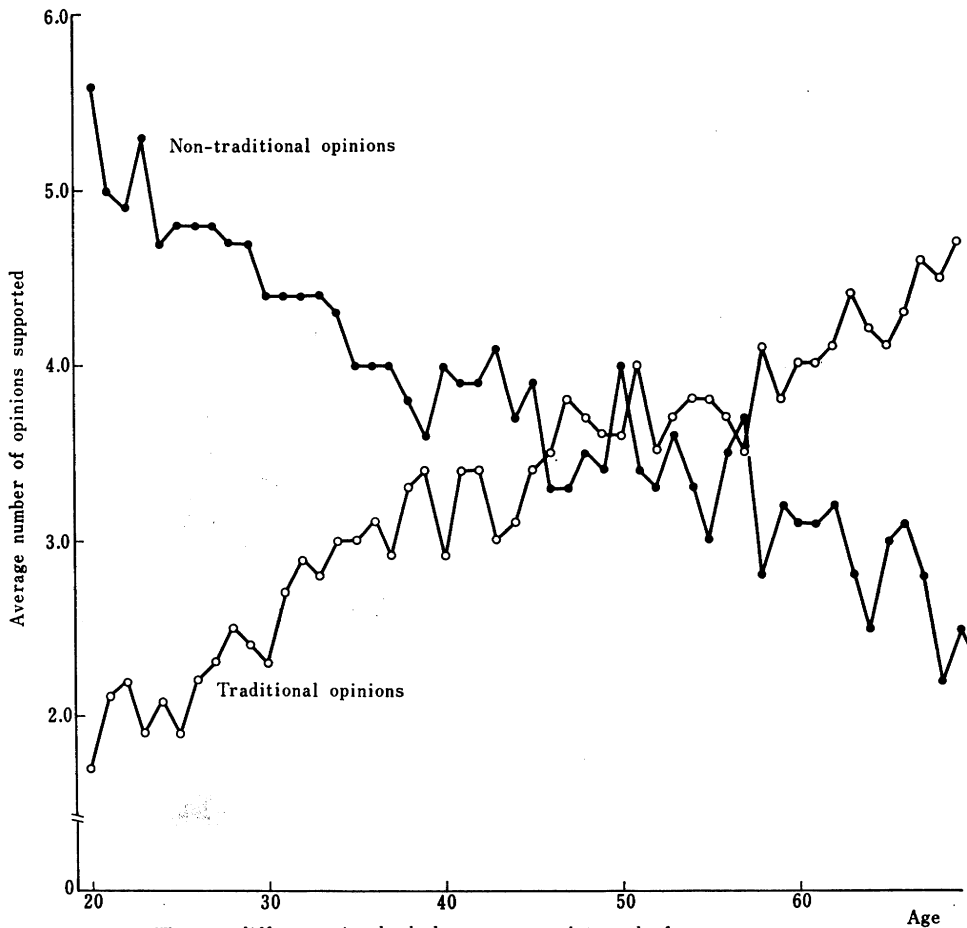
In general it is not difficult to differentiate between the old views and the new. The people in their twenties support five to six new views out of ten, about two intermediate and about two old traditional views. Those aged over sixty support about four old views, about three intermediate ones and about three new ones. In other categories of items, the tendency to choose the middle of the road is strong, and it is rarely the case that respondents have extremely one-sided opinions such as opposing everything or supporting everything.

The general standpoint which is akin to the attitude that each answer "depends upon the circumstances" should be given serious thought, when interpreting the results of the survey.

Table 25. "Traditional" opinion vs. "Non-traditional" opinion.

#	Question meaning	"Traditional" opinion	"Non-traditional" opinion
# 4.10	Adoption of a child to continue family line	Would adopt	Would not adopt
# 4.5	Teaching children money is the most important	Disagree	Agree
# 2.1	Should we follow custom or proceed with what we think is right?	Follow custom	Go ahead
# 3.9	Should the Prime Minister visit Ise Shrine on as-suming office?	Should go	As he pleases
# 2.5	Concerning man and nature, which one of three alternatives is closest to the truth?	Adapt to nature	Make use of nature
# 7.4	Individual happiness and national well-being	If national well-being improves, then will individuals be made happy	If individuals are made happy, then will national well-being improve
# 5.1d	Important Virtues	Filial piety Repaying moral indebtedness	Respecting individual rights Respecting freedom
# 2.2	When opposed, should one give in to opposition or go ahead, if what is attempted is believed to be right?	Give in to opposition	Go ahead
# 8.1	If good political leaders are available, should everything be left to them or not?	Leave to leaders	Disagree leaving to leaders





The age difference is checked at one-year intervals from twenty to seventy years old.

Fig. 5. Distributions of traditional and non-traditional opinions

### Concluding note

The national character of the Japanese people has been studied from various points of view. Our purpose has been to study this subject through statistical surveys. In many cases, Japanese national character has been studied through interpretive analyses of adages, literary works, and similar data, but our method has been to determine how the Japanese public actually think about various affairs.

The term "national character", as used in this report, may be regarded as the way the Japanese people think. In other words, it refers to the sum of public opinion surveyed, which reveals the views and at-

titudes of the Japanese concerning various events in society.

In the past, descriptions of Japanese characteristics have often emphasized only one or a few particular aspects of the Japanese or unique actions of unique individuals. In most cases they have not provided a comprehensive picture of the character of the Japanese people. The study described in this report intends to fill the gap in our knowledge in this area.

This type of study of Japanese national character, which is based on measurements of the opinions and attitudes of the Japanese public, cannot be finished in one or two surveys, so we are going to continue studies of this sort.

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## Appendix A

### 1. *Survey results seen in terms of demographic data*

- (i) Differences of sex, age, education and occupation were examined with respect to the opinions and attitudes revealed by each question, and at the same time opinions and attitudes were examined according to the place where people live. Some items were found to be mutually related. In cases where differences of views were found owing to age, there was also correlation with education. Similar situations can also be found among other items. But, here, we wish to refrain from touching upon this kind of phenomenon.
- (ii) Concerning the 125 main response categories that were taken up in the questionnaire for analysis, the relationship between the response categories with the demographic data is shown in Table 26. Education has the strongest influence on differences in opinion percentages. Then come the influences of profession, age, sex, and local district.
- (iii) Looking at these influences with respect to the type of question, the following tendencies can be seen:
  - (a) Personal individual matters—Education and age have great influence, followed by occupation.
  - (b) Religion—No correlation exists with sex. Age has primary influence.
  - (c) Children and family—Urban-rural difference has a relatively strong bearing.
  - (d) Face-to-face social groups—Education and occupation have great influence, followed by sex and urban-rural difference.
  - (e) General social problems—Education, age and occupation have some influence.
  - (f) Political attitudes—Occupation, education and age, as well as political party support, influence percentages.
  - (g) Race and the Japanese people—Education has considerable influence. This item also has some correlation with other items including sex, age, etc., but not with political party support.
- (iv) The questions given below have a direct relationship with demographic groupings:

“Believing in a religion”, “Teaching children money is the most important”, “Adoption of other’s children”, “Important virtues”, “Quick to be enthusiastic but quick to cool off” (among Japanese characteristics), “Germans” (as a superior race).

The following have little correlation with demographic groupings: "Entrance examination to a firm (problem of a blood relative)", "Richness of human feeling in modernization", "polite" and "quick-tempered" (among Japanese characteristics), "Japanese garden", "Americans" (as a superior race).

2. *Tables of responses (significant or non-significant differences in demographic breakdowns)*

- i) For all opinions which were held by 15% or more of the sample, statistical tests were made for the significance of differences between sub-groups defined below.
- ii) The test for significance was based on the usual formula for a simple random sample. However, since the sample was not drawn in strictly simple random, but drawn by a multi-stage sampling plan, various possibilities of error existed. The usual level of significance of the difference was therefore multiplied by  $\sqrt{2.5}$  in order to allow for these additional errors. This multiplier has been verified to be generally applicable to this type of multi-stage stratified random sample.
- iii) Levels of significance of the differences are symbolized as follows:
  - ⊕ ⊖: Difference is significant (see iv) below for meanings of plus and minus signs)
  - : At least one occupational group differed significantly
  - : Difference is not significant.
- iv) Tests were made for levels of significance of differences in each of the following demographic groups:
  - Sex*: All men vs. all women. ⊕ indicates that the opinion percentage in the male sub-sample is higher than that in the female sub-sample, and ⊖ vice versa.
  - Age*: Those in the 20-24 year age bracket vs. those aged 60 or over. ⊕ indicates that the opinion percentage in the former age bracket is higher than that among the latter; ⊖ vice versa.
  - Education*: Graduates of, or those who have been enrolled in, elementary schools vs. graduates of, or those who have studied in, colleges or universities. ⊕ indicates that the percentage among the former is higher than that among the latter, and ⊖ vice versa.
  - Occupation*: Each occupational group was compared with the total sample. ○ indicates that at least one occupational group differed significantly.
  - Political party support*: Supporters of Liberal-Democratic Party vs. supporters of Socialist Party. ⊕ indicates that the opinion per-

centage among the former is higher than that among the latter, and  $\ominus$  vice versa.

*Urban-rural*: 6 Metropolitan Cities vs. Rural areas.  $\oplus$  indicates that the opinion percentage of the former is higher than that of the latter, and  $\ominus$  vice versa.

v) Classification of response categories:

○: Opinion item representing the so-called new, rational point of view.

●: Opinion item representing the older, traditional Japanese point of view.

×: Opinion representing a neutral position between traditional and new points of view, or having no connection with such points of view.

...: Opinion unclassified.

vi) The listing of questions in the table is in the same order as in Appendices of previous reports on the "Study of the Japanese National Character". The "§'s" and "#'s" are also numbered in the same way.

Table 26. Demographic differences in response percentage

§	No. of Ques.	#	Question meaning	Response category	Response classification	Direction of change	Sex	Age	Ed.	Oc.	Pol.	Ur.-RI.	
§ 2	8	2.1	Custom vs. conscience	Go ahead Follow custom Depends on circumstances	○ ● ×		⊕	○					
		21	2.2	Give in to opposition or go ahead?	Go ahead Give in	○ ● ×		⊕	○				
	31		The way of life	Get rich Suit own tastes Cheerfully, don't worry Live pure & just life	○ ● ×			⊕	○				
	17	2.6	Man & nature	Adapt to nature Utilise nature Conquer nature	○ ● ×			⊕	○				
		18	2.7	Think more of past or future?	Future Past & future Health	○ ● ×			⊕	○			
	§ 3		Religion	3.1	Religious faith	Have Have not	...			⊕			
3.2		3.9		"Religious attitude" important? Prime Minister's Ise Shrine visit	Important	...							⊕
					Better to go Do as he pleases Better not to go	○ ● ×				⊕	○		
§ 4	Children & Family	4.4	Rumor about teacher	Better to deny Better to affirm	○ ● ×		+						
		4.5	Teaching children money is the most important	Agree	×								⊕
				Disagree	×								
4.7	Freedom vs. discipline	Freedom Discipline	...										

§ 4	10	4.8	Big weddings and funerals	Disapprove	× ×								
§ 5	2	4.10	Adoption to continue family line	According to your means	● ○	△	△	△	△	△	△	△	△
§ 5	15a	5.1	Benefactor vs. business	Would adopt	● ○	△	△	△	△	△	△	△	△
Face-to-face social groups	15b	5.1b	Parent vs. business	Would not adopt	● ○	△	△	△	△	△	△	△	△
	22a	5.1c	Employment examination (Son of relative)	Go home	● ○	△	△	△	△	△	△	△	△
	22b		Employment examination (Son of benefactor)	Attend meeting	● ○	△	△	△	△	△	△	△	△
	20	5.1d	Important virtues	Go home	● ○	△	△	△	△	△	△	△	△
	23	5.6	Type of supervisor preferred	Attend meeting	● ○	△	△	△	△	△	△	△	△
	24	5.7	Close, cheap, or famous shop	Highest grade	● ○	△	△	△	△	△	△	△	△
	25	5.8	Communal cooking	Relative	● ○	△	△	△	△	△	△	△	△
	26	5.16	IOU for ten thousand yen	Highest grade	● ○	△	△	△	△	△	△	△	△
	§ 6	1a	6.2	Sex preference if reborn	Son of benefactor	● ○	△	△	△	△	△	△	△
		1b	6.2c	Which sex has more difficult life?	Oya-koko (Filial piety)	● ○	△	△	△	△	△	△	△
1c		6.2d	Which sex has more pleasure?	Ongaeshi (Repaying moral indebtedness)	● ○	△	△	△	△	△	△	△	
7		7.1	Loss of human feeling with modernization?	Respecting rights	● ○	△	△	△	△	△	△	△	
§ 7	7	7.1	Loss of human feeling with modernization?	Respecting freedom	● ○	△	△	△	△	△	△	△	
	7	7.1	Loss of human feeling with modernization?	Non-paternalistic	● ○	△	△	△	△	△	△	△	
Men & Women	1a	6.2	Sex preference if reborn	Paternalistic	● ○	△	△	△	△	△	△	△	
	1b	6.2c	Which sex has more difficult life?	Convenient shop	● ○	△	△	△	△	△	△	△	
Men & Women	1c	6.2d	Which sex has more pleasure?	Cheap shop	● ○	△	△	△	△	△	△	△	
	7	7.1	Loss of human feeling with modernization?	Famous shop	● ○	△	△	△	△	△	△	△	
Men & Women	7	7.1	Loss of human feeling with modernization?	Disagree	● ○	△	△	△	△	△	△	△	
	7	7.1	Loss of human feeling with modernization?	Agree	● ○	△	△	△	△	△	△	△	
Men & Women	7	7.1	Loss of human feeling with modernization?	Unpleasant	● ○	△	△	△	△	△	△	△	
	7	7.1	Loss of human feeling with modernization?	Quite natural	● ○	△	△	△	△	△	△	△	
Men & Women	7	7.1	Loss of human feeling with modernization?	Disagree	● ○	△	△	△	△	△	△	△	
	7	7.1	Loss of human feeling with modernization?	Agree	● ○	△	△	△	△	△	△	△	

(Continued)

Table 26. (Continued)

§	No. of Ques.	#	Question meaning	Response category	Response classification	Direction of change	Sex	Age	Ed.	Oc.	Pol.	Ur.-Rl.	
§ 7	13	7.2	No loss of richness of human feeling with advancement of civilization?	Disagree	×	∨	⊕	⊕	⊕	⊕	⊕	⊕	
		14	Trend in the twenty-first century?	Agree	×	∨	⊕	⊕	⊕	⊕	⊕	⊕	
	19	7.4	Japan and individual happiness	The unpleasant will increase	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕	
				The unpleasant will decrease	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕	
	28	7.5b	Public good & individual rights	The same	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕
				Individual → Japan	○	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕
				Japan → Individual	●	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕
				Japan = Individual	×	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕
16	7.6	Medals or money	Individual rights	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕	
			Public interest	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕	
9	7.7	Value of type of work	Medals	×	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕	
			Money	×	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕	
27	7.13c	Opinions about law	Practical work	×	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕	
			Scholars, artists	×	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕	
12	8.1	Leave things to political leaders?	Both same	×	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕	
			Get along easily	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕	⊕	
§ 8	32a	8.2e	Immediate reaction to Democracy	Bring about justice	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕	
				Agree (leave)	●	∨	⊕	⊕	⊕	⊕	⊕	⊕	
	32b	8.2f	Immediate reaction to Capitalism	Disagree	○	∨	⊕	⊕	⊕	⊕	⊕	⊕	
				Good	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕	
	32c	8.2g	Immediate reaction to Liberalism	Depends on circumstances	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕	
				Good	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕	
32d	8.2h	Immediate reaction to Socialism	Depends on circumstances	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕		
			Good	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕		
32d	8.2h	Immediate reaction to Socialism	Bad	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕		
			Bad	⋯	∨	⊕	⊕	⊕	⊕	⊕	⊕		



29	8.3b	Scientists and politics	Research only Politics also					
3	8.4b	Formal dress for headmasters	Politically active					
38	8.6	Interest in elections	Should wear Unnecessary					
39	8.7	Political party support	Let nothing stand As much as possible					
37a	9.1	Character of the Japanese people (strong points)	Liberal-Democratic Socialist No party					
37b	9.1c	Character of the Japanese people (short comings)	Rational Diligent Free					
30	9.3	Japanese garden, Western garden	<i>Tanpaku</i> (open, resilient, matter-of-fact)					
35	9.6	Superiority or inferiority of Japanese vs. Westerners	Persistent Kind Original Polite Cheerful Idealistic					
36	9.7	Superior races	Stingy Impatient Sly					
			Quick to cool off Insincere Vindictive Insular Arrogant Imitative					
			Japanese superior Japanese inferior The same					
			Japanese Chinese Indians Jews					
§ 9		Race, the Japanese people	Western garden					
			Japanese garden					

(Continued)

Table 26. (Continued)

§	No. of Ques.	#	Question meaning	Response category	Response classification	Direction of change	Sex Age Ed. Oc. Pol. Ur.-Rl.
§ 9	36	9.7	Superior races	Russians Germans French English Americans	: : : : : : :	V   V V	⊕       ⊕       ⊕   ⊕   ⊕       ⊙                         ⊕

## Appendix B

### Questions and Simple Tabulations

Roman numerals refer to survey numbers

(I: 1953; II: 1958; III: 1963; and IV: 1968. All the questions in the 1968 survey are listed in this Appendix).

#### § 1. Basic Data

##### # 1.1 Sex

	Male	Female	Total
I	47	53	100 (2,254)
II	46	54	100 (2,369)
III	46	54	100 (2,698)
IV	47	53	100 (3,033)

##### # 1.2 Age

	20-24	25-29	30-34	35-39	40-49	50-59	60 yrs & over	Total
I	19	15	12	11	18	15	10	100 (2,254)
II	15	14	14	10	19	14	14	100 (2,369)
III	13	13	14	12	19	15	14	100 (2,698)
IV	12	13	13	13	19	14	16	100 (3,033)

##### # 1.3 Education

	Elementary	Middle	High	University	Other	Total
I	33	35	24	6	2	100 (2,254)
II	31	37	24	7	1	100 (2,369)
III	21	41	29	8	1	100 (2,698)
IV	16	40	34	10	0	100 (3,033)

##### # 1.4 Occupation

	Professional	Managerial	Clerical and salesman	Owners of small enterprises	Total
II	4	2	11	8	
III	3	2	12	11	
IV	3	2	15	11	

	Farming, fishing and forestry	Skilled	Unskilled	Other	Total
II	29	7	4	35	100 (2,369)
III	16	15	2	39	100 (2,698)
IV	16	18	1	34	100 (3,033)

## # 1.5 Rural vs. urban breakdown

	6 Metro- politan cities	Other cities				Rural	Total
I	13	26				61	100 (2,254)
II	15	29		12		44	100 (2,369)
		Pop.:					
		200,000 & over	100,000- 200,000	50,000- 100,000	Under 50,000		
III	16	12	11	11	12	38	100 (2,698)
IV	17	17	10	12	11	33	100 (3,033)

## # 1.6 Regional distribution

	Hok- kaido	To- hoku	Kanto	Chubu	Kinki	Chu- goku	Shi- koku	Kyu- shu	Total
I*	5	14	17	21	11	16	16	16	100 (1,370)
II	5	10	25	18	14	8	5	15	100 (2,369)
III	5	10	23	19	17	8	5	13	100 (2,698)
IV	5	10	25	18	16	8	5	13	100 (3,033)

\* I for rural population only

## § 2. Individual Matters

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

	Go ahead	Follow custom	Depends on circum- stances	Other	D.K. <sup>1)</sup>	Total
I	41	35	19	1	4	100 (2,254)
II	41	35	19	1	4	100 (2,369)
III	40	32	25	1	2	100 (2,698)
IV	42	34	20	2	2	100 (3,033)

# 2.2 (Card shown)<sup>2)</sup> Supposing someone wants to do something which he thinks is right and gives a full explanation to others about it, but they refuse to listen to him. Which of these two persons do

<sup>1)</sup> In this survey "D.K. (Don't know)" includes not only those who said "Don't know" but also those who showed undecided attitude or failed to understand after a few repetitions or who rejected to answer the specific question or didn't reply at all. All the questionnaires, though a few exceptions may exist, are designed as being intelligible to those who have finished compulsory education, therefore it would serve as a statistical data of itself to know how many gave "D.K." answers when asked in such a wording. In this sense interviewers were forbidden to give any explanatory words or other expression about the question trying to introduce an answer.

<sup>2)</sup> To some questions the cards listing response categories, among which samples were to make choice, were used. But "D.K. (Don't know)" and "Other" are not listed. If the card was shown to the respondents it is indicated as (Card shown).

you think has the better attitude?

- (a) Somebody who ignores the opposition and goes ahead.
- (b) Somebody who gives up the idea if it is opposed.

	Go ahead	Give in	Other	D.K.	Total
II	54	32	7	7	100 (2,369)
III	55	32	6	7	100 (2,698)
IV	59	30	7	4	100 (3,033)

# 2.4 There are all sorts of attitudes toward life. Of those listed here (card shown), which one would you say come closest to your feeling?

- (a) Work hard and get rich.
- (b) Study earnestly and make a name for yourself.
- (c) Don't think about money or fame; just live a life that suits your own tastes.
- (d) Live each day as it comes, cheerfully and without worrying.
- (e) Resist all evils in the world and live a pure and just life.
- (f) Never think of yourself, give everything in service of society.

	Get rich	Get name	Suit one tastes	Cheerfully, don't worry	Live pure & just life	For society	Other	D.K.	Total
I	15	6	21	11	29	10	4	4	100(2,254)
II	17	3	27	18	23	6	3	3	100( 920)
III	17	4	30	19	18	6	3	3	100(2,698)
IV	17	3	32	20	17	6	2	3	100(3,033)

# 2.5 (Card shown) Here are three opinions about man and nature. Which one of these do you think is closest to the truth?

- (a) In order to be happy, man must follow nature.
- (b) In order to be happy, man must make use of nature.
- (c) In order to be happy, man must conquer nature.

	Follow nature	Make use of nature	Conquer nature	Other	D.K.	Total
I	27	41	23	1	8	100 (2,254)
II	20	38	28	1	13	100 ( 920)
III	19	40	30	1	10	100 (2,698)
IV	19	40	34	1	6	100 (3,033)

# 2.6 (Card shown) Do you think more about the past or about the future? Please choose one of the answers on this card.

- (a) If anything I think more about my future than about my past.
- (b) I think about equally of the past and of the future.

(c) If anything I think more about my past than about my future.

	Future	Past & future	Past	Other	D.K.	Total
I	61	27	9	1	2	100 (2,254)
IV	69	22	7	1	1	100 (3,033)

#2.7 What single thing do you think is the most important in life? (Anything will do) (Free answer)

	Health	Child	Family	Happi-ness	Wealth	Other	D.K.	Total
I*	12	12	19	11	16	25**	5	100 (2,254)
II	21	11	11	21	12	19	5	100 (2,369)
III	26	10	13	15	10	19***	7	100 (2,698)
IV	28	8	13	15	8	22****	6	100 (3,033)

\* What do you think is the most important single thing for your family?

\*\* The 25% "Other" included 15% of those who answered "the ancestral tablets", "the ancestral altar".

\*\*\* "Other" included "ancestors" (1%), "house" (1%), "religion" (1%), "nation (political, social)" (3%), "work" (3%), etc.

\*\*\*\* "Other" included "house, ancestors" (3%), "work" (10%), "nation (political, social)" (4%), etc.

### §3. Religion

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

	Have	Have not	Total
II	35	65	100 ( 920)
III	31	69	100 (2,698)
IV	31	69	100 (3,033)

#3.1b (To those who answered "Have" to Q. #3.1 above): What religion is that?

	Shinto	Bud- dhism	Chris- tianity	Not established sect	Other	D.K.	Total
II	9	68	3	13	7	0	100 (321)
III	7	75	3	10	3	2	100 (828)
IV	9	76	3	9	3	0	100 (920)

#3.1c (To those who answered "Have" to Q. #3.1 above): What are you doing as religious activities?

(a) Completely indifferent.

(b) Have some interest.

- (c) Do something regularly or daily.  
 (d) Deeply engaged in the activities, recommending others religious faith (including professionals).

	Completely indifferent	Have some interest	Do something regularly	Deeply engaged	Total
III	47	20	30	3	100 (828)
IV	26	35	36	3	100 (920)

- # 3.2 (To those who answered "Have not" to Q. # 3.1) Without reference to any of the established religions, do you think that a religious attitude" is important, or not?

	Important	Not important	Other	D.K.	Total
II	72	16	2	10	100 ( 655)
III	77	13	4	6	100 (1,863)
IV	76	14	5	5	100 (2,113)

- # 3.9 Some Prime Ministers, when they take office, pay a visit to the Imperial Shrine at *Ise*. What do you think about this practice?

	Should go	Better to go	Can please himself	Better not to go	Should not go	Other	D.K.	Total
I	7	50	23	6	2	2	10	100 (2,254)
II	5	33	27	12	5	2	16	100 (1,449)
III	4	28	41	9	5	3	10	100 (2,698)
IV	3	28	33	14	6	6	10	100 (3,033)

#### § 4. Children and the Family

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

	Better to deny	Better to affirm	Other	D.K.	Total
I	38	42	13	7	100 (2,254)
II	38	41	10	11	100 ( 920)
III	32	50	10	8	100 (2,698)
IV	29	52	11	8	100 (3,033)

- # 4.5 In bringing up children of primary school age, some people think that one should teach them that money is the most important thing. Do you agree with this or not?

	Agree	Disagree	Undecided	Other	D.K.	Total
I	65	24	9	0	2	100 (2,254)
III	60	23	15	1	1	100 (2,698)
IV	57	28	12	1	2	100 (3,033)

# 4.7 For a child of the same age, do you think it is more important to stress the value of freedom or the value of discipline?

	Freedom	Discipline	Other	D.K.	Total
I	16	63	15	6	100 (2,254)
IV	20	68	7	5	100 (3,033)

# 4.8 Some people believe in having a grand affair for weddings and funerals, even if it does cost a bit of money. What do you think about this?

	Dis-approve	Can't help it	According to your means	Have grand* affair	Other	D.K.	Total
I	31	5	48	8	6	2	100 (2,254)
II	48	5	38	6	2	1	100 (1,449)
III	35	4	52	6	2	1	100 (2,698)
IV	37	4	47	7	4	1	100 (3,033)

\* Includes those answering "weddings should be grand affairs, but funerals should be simple".

# 4.10 If you have no children, do you think it necessary 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?

	Would adopt	Would not adopt	Depends on circ.	Other	D.K.	Total
I	73	16	7	1	3	100 (2,254)
II	63	21	8	1	7	100 (1,449)
III	51	32	12	1	4	100 (2,698)
IV	43	41	9	2	5	100 (3,033)

## § 5. Face-to-Face Social Groups

# 5.1 (Picture shown) Imagine this situation. Mr. M was orphaned at an early age and was brought up by Mr. A a kind neighbor. The A's gave him a good education, sent him to a university, and now Mr. M has become the president of a company. One day he gets a telegram saying that Mr. A, who brought him up, is seriously ill and asking if he would come at once. This telegram arrives just at the moment when he is going to an important meeting which will decide whether his firm is to go bankrupt or to survive.



(Card of alternative shown) Which of the things written on this card do you think he should do?

- (a) Leave everything and go back home.
- (b) However worried he might be about Mr. A, he should go to the meeting.

# 5.1b The last question supposed that Mr. A had taken him in as an orphan in his youth and brought him up. Supposing that it had been his real father who was on his death-bed. Which would have been your answer then?

			Go home	Attend meeting	Other	D.K.	Total
# 5.1	Mr. A	I	54	41	1	4	100 (2,254)
		II	50	39	2	9	100 (1,449)
		III	46	46	2	6	100 (2,698)
		IV	46	47	2	5	100 (3,033)
# 5.1b	Father	I	49	48	1	2	100 (2,254)
		II	50	41	2	7	100 (1,449)
		III	45	47	2	6	100 (2,698)
		IV	44	49	3	4	100 (3,033)

# 5.1c a) Suppose that you were 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 of them would you employ?

(Card shown)

- (a) One with the highest grade
- (b) Your relative

		Highest grade	Relative	Other	D.K.	Total
a)	III	75	19	2	4	100 (2,698)
	IV	78	17	2	3	100 (3,033)

b) In the last question we supposed that the one getting the second highest grade was your relative. Suppose that the second was the son of parents who had been your benefactor.

Which of them would you employ?

- (a) One with the highest grade
- (b) Son of your benefactor

		Highest grade	Son of benefactor	Other	D.K.	Total
b)	III	48	44	2	6	100 (2,698)
	IV	54	39	2	5	100 (3,033)

# 5.1d (Card shown) If you are asked to choose two out of this list that are important, which two would you point out?

- (a) *Oya-koko* (filial piety, to be dutiful to one's parents)
- (b) *On-gaeshi* (repaying moral indebtedness)
- (c) Respecting individual rights
- (d) Respecting freedom

	Oya-koko (Filial piety)	Ongaeshi (Repaying indebtedness)	Respect- ing rights	Respect- ing freedom	Other	D.K.	Total
III	61	43	48	40	1	4	100 (2,698)
IV	61	45	44	46	0	2	100 (3,033)

# 5.6 Suppose you are working in a firm. There are two types of department chiefs. (Card shown) Which of these two would you prefer to work under?

- (a) A man who always sticks to the work rules and never demands any unreasonable work, but on the other hand, never does anything for you personally in matters not connected with the work.
- (b) A man who sometimes demands extra work in spite of rules against it, but on the other hand, looks after you personally in matters not connected with the work.

	Non-paternalistic	Paternalistic	Other	D.K.	Total
I	12	85	1	2	100 (2,254)
II	14	77	2	7	100 (1,449)
III	13	82	1	4	100 (2,698)
IV	12	84	1	3	100 (3,033)

# 5.7 (Card shown) Suppose you are going to visit someone who has been good to you and you take along a box of cakes. Which way will you prefer?

- (a) Buy them at a convenient shop close at hand.
- (b) Go out of your way to buy the same cakes at a cheaper shop.
- (c) Go out of your way to buy the same cakes at a famous shop.

	Conve- nient shop	Cheaper shop	Famous shop	Other	D.K.	Total
I	50	20	27	2	1	100 (2,254)
IV	50	13	35	1	1	100 (3,033)

# 5.8 (Card shown) Here are two opinions about families pooling their cooking facilities, assuming that the families are neighbors who get on well with each other and are all about equally well off. Which of these is closest to your own attitude?

- (a) It's not a good idea because everyone has his likes and dislikes, and you can never have the food you want when you want it.
- (b) It's a good idea because it saves time and labor and you can use the time you save effectively for something else.

	Disagree	Agree	Other	D.K.	Total
I	38	54	3	5	100 (2,254)
IV	46	49	2	3	100 (3,033)

# 5.16 Suppose that you borrowed ten thousand yen from a friend, and also suppose that, at that time, this friend said, "Just to be sure, write me out an IOU". What would you think about this?

- (a) Think it unpleasant, though probably a natural request.
- (b) Think it only natural.

	Un-pleasant	Natural	Other	D.K.	Total
IV	17	82	0	1	100 (3,033)

### § 6. Men and Women

# 6.2 [I] (To men) Don't you wish you had been born a woman?  
 (To women) Don't you wish you had been born a man?  
 [II], [III] & [IV] If you could be born again, would you rather be a man or a woman?

	Respondents	Male	Female	Other	D.K.	Total
I	Men	94	2	3	1	100 (1,058)
	Women	44	47	8	1	100 (1,196)
II	Men	90	5	4	1	100 ( 684)
	Women	64	27	6	3	100 ( 765)
III	Men	88	7	3	2	100 (1,252)
	Women	55	36	5	4	100 (1,446)
IV	Men	89	5	4	2	100 (1,427)
	Women	43	48	4	5	100 (1,606)

# 6.2c On the whole in Japan, which sex do you think has the more difficult life, men or women?

# 6.2d Then, which do you think gets the greater pleasure out of life, men or women?

			Men	Women	Other	D.K.	Total
III	# 6.2c	Men	56	25	12	7	100 (1,252)
		Women	39	42	12	7	100 (1,446)
IV		Men	60	19	16	5	100 (1,427)
		Women	47	33	14	6	100 (1,606)
III	# 6.2d	Men	72	10	10	8	100 (1,252)
		Women	67	13	11	9	100 (1,446)
IV		Men	66	10	17	7	100 (1,427)
		Women	60	16	15	9	100 (1,606)

### § 7. General Social Problems

# 7.1 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?

	Agree	Disagree	Other	D.K.	Total
I	30	35	18	17	100 (2,254)
II	33	34	17	16	100 ( 920)
III	37	28	23	12	100 (2,698)
IV	40	35	17	8	100 (3,033)

# 7.2 [I] Some people say that however advanced civilization becomes, nothing can reduce the richness of human feelings. Do you agree with this opinion, or do you disagree?

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

	Disagree	Agree	Other	D.K.	Total
I	17	58	9	16	100 (2,254)
II	21	52	11	16	100 ( 920)
III	18	49	20	13	100 (2,698)
IV	22	56	14	8	100 (3,033)

# 7.2b In a little over thirty more years, it will be the year 2000, marking the end of the twentieth century and the beginning of the twenty-first. By the time the twenty-first century is ushered in, science and technology will probably have advanced very far. What do you think the world will be like then? Which of these (card shown) do you think it would be like? (Please pick the one closest to your opinion. If you had to say, which one of these would be nearest your opinion?)

- (a) There will be more disagreeable, unpleasant things than now.
- (b) There will be fewer disagreeable, unpleasant things than now.
- (c) There will be no more or no fewer disagreeable and unpleasant things than today.

	(a)	(b)	(c)	Other	D.K.	Total
IV	24	15	53	1	7	100 (3,033)

# 7.4 (Card shown) Which one of the following opinions do you agree with?

- (a) If individuals are made happy, then and only then will Japan as a whole improve.
- (b) If Japan as a whole improves, then and only then can individuals be made happy.
- (c) Improving Japan and making individuals happy are the same thing.

	Individual→ Japan	Japan→ Individual	Japan= Individual	Other	D.K.	Total
I	25	37	31	1	6	100 (2,254)
III	30	30	34	0	6	100 (2,698)
IV	27	32	36	1	4	100 (3,033)

# 7.5b Here are some opinions. (Card shown) Which one would you agree with? Of course, these opinions would depend on how strong they are or what circumstances surround them. But generally speaking, which one do you think should be put the greater emphasis?

- (a) It cannot be helped if the public interest is somewhat sacrificed for the sake of individual rights.
- (b) It cannot be helped if individual rights are somewhat sacrificed for the sake of the public interest.

	Individual rights	Public interest	Other	D.K.	Total
III	29	57	1	13	100 (2,698)
IV	33	57	1	9	100 (3,033)

For reference: # 7.5 (II—1958) (Card shown) Which one of these two statements do you think more frequently holds true in Japan today?

- (a) Individual rights are too often ignored for the sake of the public interest.
- (b) The public interest is too often ignored for the sake of individual rights.

		(a)	(b)	Other	D.K.	Total
II	# 7.5	38	29	8	25	100 (1,449)

# 7.6 When giving national recognition to people who have made contributions to society or to mankind, which one of the following ways do you think is the better? (Card shown)

- (a) Should present a medal, but not necessarily a monetary award.  
 (b) Should present a monetary award, but not necessarily a medal.

	Medals	Money	Other	D.K.	Total
I	48	33	9	10	100 (2,254)
II	54	27	5	14	100 ( 920)
III	54	27	7	12	100 (2,698)
IV	59	25	6	10	100 (3,033)

# 7.7 Which people do you think have the greater value in society, those who make, buy or sell things that are practical and necessary, or such people as scholars and artists?

	Practical work	Scholars, artists	Both same	Other	D.K.	Total
I	30	21	25	14	10	100 (2,254)
II	25	25	16	21	13	100 (1,449)
III	23	20	28	20	9	100 (2,698)
IV	31	17	23	21	8	100 (3,033)

# 7.13c Here are two opinions about law. Which one would you agree with?

- (a) Laws should be established so as to provide people with a way to get along together easily.  
 (b) Laws should be established so as to bring about justice in society.

	Get along easily	Bring about justice	Other	D.K.	Total
III	45	46	1	8	100 (2,698)
IV	37	56	1	6	100 (3,033)

## § 8. Political Opinions

# 8.1 Some people say that if we get good 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?

	Agree	Disagree	Other	D.K.	Total
I	43	38	12	7	100 (2,254)
II	35	44	12	9	100 (2,369)
III	29	47	17	7	100 (2,698)
IV	30	51	14	5	100 (3,033)

- # 8.2e (Card shown) What do you think about "democracy"? Would you point out on this list the opinion that comes closest to yours?
- # 8.2f (Card shown) What do you think about "capitalism"?
- # 8.2g (Card shown) ..... "liberalism"?
- # 8.2h (Card shown) ..... "socialism"?
- (a) Good
- (b) Depends on circumstances
- (c) Bad

			Depends on circumstances					Total
			Good	Bad	Other	D.K.		
# 8.2e	Democracy	III	38	49	3	0	10	100 (2,698)
		IV	38	52	3	0	7	100 (3,033)
# 8.2f	Capitalism	III	19	41	16	1	23	100 (2,698)
		IV	19	42	20	1	18	100 (3,033)
# 8.2g	Liberalism	III	24	43	12	1	20	100 (2,698)
		IV	29	44	13	1	13	100 (3,033)
# 8.2h	Socialism	III	15	40	20	1	24	100 (2,698)
		IV	16	46	20	1	17	100 (3,033)

For reference: # 8.2 (II—1958) When you hear the following word, is your immediate reaction a favorable one, or unfavorable?

- (a) Democracy
- (b) Capitalism
- (c) Liberalism
- (d) Socialism

		Favorable	Un-favorable	Other	D.K.	Total
II	(a) Democracy	55	17	13	15	100 (1,449)
	(b) Capitalism	12	48	10	30	100 (1,449)
	(c) Liberalism	35	31	15	19	100 (1,449)
	(d) Socialism	34	29	11	26	100 (1,449)

- # 8.3b (Card shown) Here are three opinions about scientists and their relation to politics. Which one is the closest to your own opinion?
- (a) Scientists should devote themselves to their own special field of study and should not concern themselves with politics.

- (b) Scientists should devote themselves to their special field of study, but they should also show a certain amount of interest in politics.
- (c) Scientists should not confine themselves to their own special field of study, but should also take an active part in politics.

	Research only	Politics also	Politically active	Other	D.K.	Total
I	20	45	22	0	13	100 (2,254)
III	18	54	19	0	9	100 (2,698)
IV	18	55	20	0	7	100 (3,033)

For reference: # 8.3 (II—1958) Some people say that scientists should have nothing to do with politics. What do you think about that?

	Agree	Disagree	Other	D.K.	Total
II	30	39	5	26	100 (920)

# 8.4b Do you think it better for headmasters to put on formal wear, such as morning coat and striped trousers, on such occasions as graduation ceremonies of primary schools? Or do you think he need not wear it?

- (a) Better to put on formal wear
- (b) Formal wear not necessary

	(a)	(b)	Other	D.K.	Total
IV	48	43	6	3	100 (3,033)

# 8.6 (Card shown) What do you do in general elections for the House of Representatives?

- (a) Let nothing stand in the way of voting.
- (b) Try to vote as much as possible.
- (c) Not much interested in voting.
- (d) Hardly ever vote.

	(a)	(b)	(c)	(d)	D.K.	Total
II	62	32	3	2	1	100 (2,369)
III	53	41	4	1	1	100 (2,698)
IV	51	44	4	1	0	100 (3,033)



## # 8.7 Which political party do you support?

	Liberal- Demo- cratic	Demo- cratic Socialist	Socialist	Com- munist	Komeito	No party	Other	D.K.	Total
I	41*	—	23**	0	—	19	5	12	100 (2,254)
II	38	—	31	0	—	20	1	10	100 (2,369)
III	43	3	22	0	2	22	8		100 (2,698)
IV	41	4	22	2	4	21	2	4	100 (3,033)

\* Liberal party and Progressive party support.

\*\* The right wing and the left wing of Socialist party.

## § 9. Race, the Japanese People

# 9.1 (Card shown) Which of the following adjectives do you think describes the character of the Japanese people? Choose as many as you like.

Rational, diligent, free, *tanpaku* (open, resilient, matter-of-fact) persistent, kind, original, polite, cheerful, idealistic.

	Rational	Diligent	Free	<i>Tanpaku</i>
II	12	55	15	19
III	8	60	10	15
IV	11	61	12	13

	Persistent	Kind	Original	Polite
II	48	50	8	47
III	55	42	7	43
IV	58	45	8	47

	Cheerful	Idealistic	Other	D.K.	
II	23	33	—	12	100%=2,369
III	14	24	1	8	100%=2,698
IV	13	23	2	5	100%=3,033

# 9.1c (Card shown) From the list of words on this card, which ones seem to you to best describe the character of the Japanese people?

Choose as many as you wish.

- (a) Stingy
- (b) Quick-tempered, impatient
- (c) Sly
- (d) Quick to be enthusiastic but quick to cool off
- (e) Cruel
- (f) Insincere, frivolous
- (g) Vindictive, vengeful
- (h) Insular

- (i) Arrogant  
(j) Imitative

	Stingy	Impati- ent	Sly	Quick to cool off	Cruel	Insin- cere	Vindic- tive
III	20	52	21	49	6	10	23
IV	20	49	19	47	5	9	26

	Insular	Arrogant	Imitative	Other	D.K.	
III	42	9	29	1	11	100%=2,698
IV	39	9	27	2	0	100%=3,033

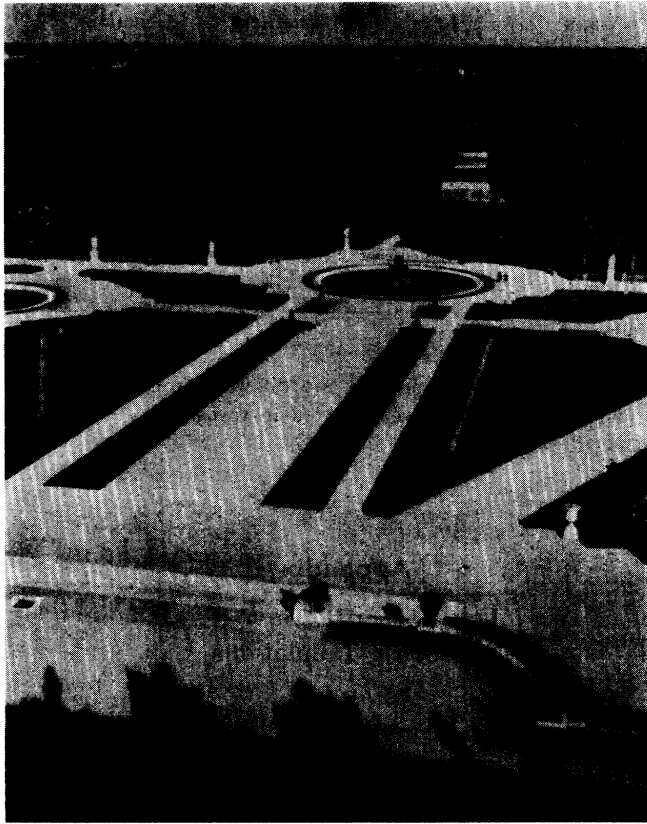
# 9.3 (Picture of Japanese and Western gardens shown) Which of these do you like?

(Photographs shown in the fourth Nation-wide Survey)



Japanese garden

	Japanese garden	Western garden	Other	D.K.	Total
I	79	16	1	4	100 (2,254)
II	78	16	2	4	100 ( 920)
III	85	11	2	2	100 (2,698)
IV	91	7	1	1	100 (3,033)



Western garden

# 9.6 Generally speaking, would you say that the Japanese people are superior to, or inferior to Western peoples?

	Japanese superior	Japanese inferior	The same	Other	D.K.	Total
I	20	28	14	23	15	100 (2,254)
III	33	14	16	28	9	100 (2,698)
IV	47	11	12	22	8	100 (3,033)

# 9.7 (Card shown) Among the peoples on this list, who do you think are superior? You may name as many as you like.

Japanese, Chinese, Indians, Jews, Russians, Germans, French, English, Americans?

	Japanese	Chinese	Koreans	Indians	Micronesians
II	57	9	1	7	0
III	52	6	—*	3	—*
IV	59	9	—*	3	—*

	Arabs	Jews	Russians	Germans	French
II	1	8	20	52	17
III	—*	6	16	45	15
IV	—*	8	12	45	13

	English	Americans	Other	D.K.	
II	31	47	6	14	100%=1,449
III	27	46	6	21	100%=2,698
IV	21	43	7	17	100%=3,033

\* Not included in III & IV

Some of the questions in this Appendix are different from the ones in Supplement II and IV (see [2] and [5]). Its difference occurred in translating, so the Japanese questions are not changed at all.

## Appendix C

### Cross Tabulations

#### 1. Abbreviation

##### Sex

M = Male  
F = Female

##### Education

E = No, or only elementary education (0~6 years)  
M = Former upper elementary or post-war middle school (7~9 years)  
H = Former middle school or post-war high school (10~12 years)  
U = Former higher school, higher technical or university, post-war university (13 years and over)

##### Occupation

P = Professional  
M = Managerial  
W<sub>1</sub> = Clerical (working in a business with 1,000 employees or over)  
W<sub>2</sub> = Clerical (working in a business with less than 1,000 employees)  
FW = Family workers  
O = Owners of a small enterprise  
F = Farming, fishing and forestry  
B<sub>1</sub> = Skilled manual (working in a business with 1,000 employees or over)

B<sub>2</sub> = Skilled manual (working in a business with less than 1,000 employees)

U = Unskilled manual

N = No occupation

#### Political party support

L = Liberal-Democratic

D = Democratic-Socialist

S = Socialist

C = Communist

K = Komeito

No = No party support

#### Urban-rural

M = Metropolitan—the 23 boroughs of Tokyo Metropolitan and the cities of Yokohama, Nagoya, Kyoto, Osaka and Kobe.

C<sub>1</sub> = Cities with population of 200,000 or over.

C<sub>2</sub> = Cities with population from 100,000 to 200,000.

C<sub>3</sub> = Cities with population from 50,000 to 100,000.

C<sub>4</sub> = Cities with population less than 50,000.

R = Rural—towns and villages.

## 2. Sample Size

The totals in each sub-category are shown in the following table. A\* indicates that the total is small and the sampling error is consequently large. Care should therefore be taken in interpreting percentage values for these categories.

		No. of respondents			No. of respondents	
Sex	Male (M)	1427	Professional (P)		84*	
	Female (F)	1606	Managerial (M)		57*	
Age	20 ~ 24 yrs	376	Clerical (W <sub>1</sub> )		215	
	25 ~ 29	398	Clerical (W <sub>2</sub> )		143	
	30 ~ 34	399	Family workers (FW)		87*	
	35 ~ 39	389	Occupation	Owners of a small enterprise (O)	341	
	40 ~ 44	344		Farming etc. (F)	475	
	45 ~ 49	243		Skilled manual (B <sub>1</sub> )	289	
	50 ~ 54	222		Skilled manual (B <sub>2</sub> )	230	
	55 ~ 59	205		Unskilled manual (U)	33*	
	60 yrs & over	457		No occupation (N)	1074	
Education	0 ~ 6 yrs (E)	494		Political party support	Liberal-Democratic (L)	1257
	7 ~ 9 yrs (M)	1202			Democratic-Socialist (D)	117
	10 ~ 12 yrs (H)	1019			Socialist (S)	654
	13 yrs & over (U)	309	Communist (C)		47*	
Total		3033		Komeito (K)	114	
				No party support (No)	634	
			Urban-rural	Metropolitan (M)	505	
				Cities	pop. 200,000 & over (C <sub>1</sub> )	519
					pop. 100,000 ~ 200,000 (C <sub>2</sub> )	304
					pop. 50,000 ~ 100,000 (C <sub>3</sub> )	373
					pop. Under 50,000 (C <sub>4</sub> )	347
			Rural (R)	985		

§1. Basic Data

#	Category	M F	20 25 30 35 40 45 50 55 60 < < < < < < < < and 24 29 34 39 44 49 54 59 over	E M H U	P M W; W <sub>0</sub> F W O F B <sub>1</sub> B <sub>2</sub> U N	L D S C K N o	M G C G C R
1.1	Male Female 20~24 25~29 30~34 35~39 40~44 45~49 50~54 55~59 60 and over	11 13 13 14 13 13 14 12 11 11 8 9 7 8 6 7 17 13	43 45 47 49 47 44 43 48 54 57 55 53 51 53 56 57 52 46	37 48 44 71 63 52 56 29 -- 10 19 21 -- 13 20 13 3 16 15 14 9 13 14 14 10 11 13 9 11 9 6 4 10 10 4 4 13 7 3 8 44 11 6 10	57 98 73 65 16 81 55 78 66 46 12 43 2 27 35 84 19 45 22 34 55 98 14 2 25 22 21 1 3 23 21 6 12 11 2 23 22 18 11 5 14 16 6 14 14 5 14 15 8 12 12 16 13 9 14 19 16 11 12 17 16 15 14 14 18 10 17 14 12 6 10 13 14 13 9 12 10 8 14 7 8 13 11 8 7 12 7 4 11 6 5 7 8 11 7 8 9 6 5 19 1 5 2 12 10 2 4 15 6 8 17 1 5 4 16 22 3 8 13 21	52 61 47 45 33 43 48 39 53 55 67 57 9 15 14 21 11 18 11 20 15 13 15 15 15 11 13 17 21 14 13 13 12 13 9 15 14 12 14 13 15 11 9 9 8 7 9 11 6 8 5 6 2 6 5 18 10 9 8 6 14	48 49 47 45 48 47 52 51 53 55 52 53 19 14 14 10 11 9 15 15 14 15 15 10 12 13 16 17 12 12 11 15 12 12 12 14 10 13 9 10 12 12 7 6 9 9 10 9 7 7 7 7 7 8 5 5 5 8 6 8 14 12 14 12 15 18
1.2	Elementary Middle High University D.K.	13 20 41 39 31 36 15 5 0 0 0 0	0 0 4 13 13 21 23 32 47 31 39 47 40 44 53 42 31 52 51 38 36 39 25 19 13 15 17 10 10 11 8 10 5 12 6		-- 4 1 2 10 12 27 10 14 30 22 6 12 12 27 38 47 55 48 63 52 34 23 32 67 53 48 30 17 38 22 9 35 71 52 20 18 4 11 1 4 1 9 8	17 7 13 2 11 18 40 29 42 32 50 37 34 44 35 38 36 33 9 19 10 28 2 12 0 1 -- 1 0	8 9 16 14 20 25 32 39 36 39 44 44 40 40 36 37 30 26 20 12 11 10 6 5 -- 0 1 -- 0
1.3	Professional Managerial Clerical and salesman Owners of small enterprise Farming, fishing and forestry Skilled manual Unskilled manual Other	3 2 4 0 19 4 18 13 27 9 1 1 1 1 9 59	3 2 3 4 4 3 1 2 2 0 0 1 2 2 3 3 5 2 27 25 16 14 13 16 11 6 3 4 6 14 18 19 16 23 24 23 30 19 18 17 16 18 7 6 1 1 1 2 1 1 1 2 1 34 37 36 28 31 29 30 34 51	3 2 19 0 1 2 10 4 8 26 23 9 13 10 12 26 22 8 1 12 24 16 5 2 1 0 1 47 31 36 29		2 5 4 17 1 3 3 4 1 2 -- 1 13 27 18 20 16 13 16 9 7 6 11 10 22 9 9 6 5 13 12 19 26 11 21 19 0 -- 2 3 1 1 32 27 33 36 43 40	4 4 2 2 3 2 3 2 2 3 1 1 20 20 16 14 12 10 15 10 13 12 11 9 0 6 7 9 30 29 19 19 18 21 17 14 1 1 1 1 1 -- 2 38 38 41 38 26 33
1.4	Metropolitan & over POP, 200,000~200,000 100,000~200,000 50,000~100,000 Under 50,000 Rural	17 16 18 17 10 10 12 13 11 11 32 33	26 20 15 14 14 15 16 13 15 20 19 17 20 20 12 17 14 14 11 11 13 10 8 11 9 7 10 10 14 16 12 11 13 12 15 9 10 13 10 12 14 10 10 12 23 23 29 34 35 35 36 41 40	8 14 20 33 9 17 20 20 10 9 11 11 11 12 13 12 14 12 10 7 48 36 26 17	23 26 20 28 23 23 0 19 17 15 18 27 21 24 27 15 16 7 14 25 12 18 7 12 12 8 9 11 4 12 9 12 12 10 21 14 11 10 14 7 16 14 9 13 11 4 10 11 6 11 22 12 10 -- 8 22 16 20 15 37 25 60 27 25 52 31	17 20 16 23 18 18 9 11 12 13 8 13 11 8 14 11 15 14 11 16 13 6 8 9 36 21 30 11 24 30	

## §2. Individual Matters

#	Category	M F	20 25 30 35 40 45 50 55 60	E M H U	P M W; W <sub>2</sub> F W O F B <sub>1</sub> B <sub>2</sub> U N	L D S C K No	M C <sub>1</sub> C <sub>2</sub> C <sub>3</sub> C <sub>4</sub> R
2.1	Go ahead Follow custom Depends on circumstances Other D.K.	48 37	24 29 34 39 44 49 54 59 over	37 42 43 45	41 46 43 46 30 46 42 47 45 49 39	40 42 46 57 56 42	42 41 47 44 41 41
		30 38	26 30 33 33 31 38 36 38 43	43 36 30 23	20 19 26 27 43 29 42 31 34 30 37	37 33 31 30 28 31	34 31 35 29 35 37
		19 21	24 24 22 19 22 16 21 21 13	14 17 24 27	37 26 30 25 22 21 12 18 17 18 20	20 21 20 4 12 23	19 24 16 24 21 18
		2 1	0 2 1 1 2 1 2 3 2 2	2 2 2 3 4	2 9 1 1 2 2 1 2 2 3 3	1 2 2 7 2 1	2 2 1 1 2 2
2.2	Go ahead Give in Other D.K.	59 59	70 67 62 60 59 55 54 50 48	47 60 63 65	61 53 65 67 56 62 55 59 57 73 58	58 58 62 64 68 60	63 60 58 56 56 59
		30 31	22 23 30 31 32 34 34 36 37	40 32 26 24	26 32 27 20 36 29 35 32 34 15 30	33 29 31 19 29 28	28 27 34 32 33 31
		8 6	6 7 6 6 6 8 9 7 6 6	3 5 9 10	12 14 6 10 6 7 5 6 6 9 6	7 8 5 6 2 7	8 8 6 7 7 5
		3 4	2 3 2 3 3 3 3 7 9	10 3 2 1	1 1 2 3 2 2 5 3 3 3 6	2 5 2 11 1 5	1 5 2 5 4 5
2.4	Get rich Get name Suite one tastes Cheerfully, don't worry Live pure & just life For society Other D.K.	18 16	13 14 19 21 16 17 22 18 15	21 20 14 12	4 23 14 15 29 22 19 18 20 18 14	20 11 14 9 18 15	20 16 17 15 16 17
		4 2	2 2 2 3 3 3 4 6	6 2 2 6	5 4 3 5 1 3 4 2 2 6 3	3 4 4 2 3 2	3 3 2 4 3 3
		31 34	51 42 38 31 37 28 23 19 16	16 31 41 37	38 26 43 34 28 27 28 37 34 12 33	30 37 36 32 17 38	35 32 35 32 35 31
		18 16	10 15 16 17 18 17 16 23 22	23 22 19 13	17 2 16 18 14 19 21 17 18 31 24	19 21 20 15 18 21	15 21 24 20 33 20
2.5	Adapt to nature Utilise nature Conquer nature Other D.K.	8 4	5 4 4 4 5 8 6 9 11	19 18 15 17	14 26 14 7 6 8 6 6 5 8 9 4	18 15 17 21 28 14	14 17 16 18 17 18
		3 1	2 1 1 4 2 2 1 3 2	2 1 2 5	5 5 2 3 3 0 2 2 2 2	6 7 6 15 10 5	7 6 6 5 4 6
		1 4	1 3 2 1 4 2 3 2 5 3	5 1 2 0	1 1 2 3 1 3 2 3 2 3 4	2 3 2 3 1	4 3 1 2 1 1
		15 22	9 9 18 21 23 23 21 25	28 20 14 11	10 14 9 11 16 19 23 15 21 21 21	21 13 16 21 19 16	15 16 20 18 21 21
2.6	Future Past & future Past Other D.K.	45 35	48 48 45 38 38 39 37 35 29	28 39 43 55	51 44 50 39 41 45 40 39 37 27 37	40 48 41 34 29 44	42 38 38 42 41 39
		35 33	39 39 32 34 36 31 31 36 27	25 34 38 30	31 37 38 50 39 31 28 43 36 36 31	33 38 38 38 42 31	36 40 38 32 29 30
		1 1	2 0 0 1 0 1 1 0 3	1 6 4 2	6 3 1 1 1 1 1 1 1 1	1 5 1 1 1	2 1 1 1 1 1
		4 9	2 4 0 5 6 3 6 8 8 16	18 6 4 2	2 2 2 0 4 4 8 3 0 16 10	5 1 4 2 9 8	5 5 3 7 8 9
2.7	Health Child Family Happiness Wealth Other D.K.	68 70	77 79 73 72 73 70 63 56 53	58 66 76 73	79 83 78 74 70 67 64 69 66 67 68	70 71 68 77 72 67	71 71 66 74 67 66
		24 21	19 22 23 22 22 26 28 25	23 25 19 20	15 12 18 22 21 25 24 25 27 27 21	22 20 24 17 24 23	22 21 26 16 24 24
		7 7	3 4 4 4 4 7 9 12 16	14 7 4 6	5 5 3 4 7 7 9 6 7 6 8	7 8 7 6 4 8	6 7 7 8 8 7
		0 1	1 0 1 1 1 1 2 2 2	1 1 1 1	1 1 1 1 1 1 1 1 1 1	1 1 0 1 1	1 1 0 0 0 1
2.7	Health Child Family Happiness Wealth Other D.K.	31 26	23 23 31 26 27 31 32 36 32	30 33 24 24	25 33 26 27 29 28 29 28 33 24	30 19 30 19 24 28	24 26 28 33 27 31
		5 11	2 8 9 10 11 10 10 7 9	10 8 9 3	2 2 6 4 13 7 7 5 8 15 12	8 7 8 6	10 8 8 7 9
		9 16	11 18 15 17 14 10 13 6 7	7 14 15 9	7 5 10 9 14 9 7 12 9 15 19	12 16 14 17 11 13	13 14 17 14 14 10
		17 13	25 16 12 13 16 19 11 11 9	9 12 18 28	29 32 21 23 15 10 17 13 3 12	15 23 15 19 13 14	18 18 15 14 15 11
2.7	Health Child Family Happiness Wealth Other D.K.	7 9	8 8 7 6 6 8 10 12 9	13 9 7 1	2 2 6 8 2 9 9 9 13 6 8	8 8 8 6 11 8	10 8 5 8 8 8
		27 19	25 21 20 22 22 19 20 21 26	22 19 24 33	33 25 29 24 22 28 21 23 21 21 19	23 25 21 31 29 21	23 19 24 20 22 24
		4 6	6 6 6 6 6 4 3 4 7 8	9 5 3 2	2 1 2 5 5 4 7 5 8 7 6	4 2 4 2 4 2 4 6	4 5 3 3 7 7



§ 3. Religion

#	Category	M F	20 25 30 35 40 45 50 55 60 / / / / / / / / and 24 29 34 39 44 49 54 59 over	E M H U	P M W <sub>1</sub> W <sub>2</sub> F W O F B <sub>1</sub> B <sub>2</sub> U N	L D S C K No	M C <sub>1</sub> C <sub>2</sub> C <sub>3</sub> C <sub>4</sub> R
3.1	Have not Not established sect	71 69 2 3	89 84 79 77 68 66 55 51 42 1 2 2 3 4 4 5 4	53 68 76 77 3 3 2 3	72 64 81 79 76 65 61 78 74 49 67 4 5 1 4 1 4 2 2 2 3 3	64 75 76 84 13 79 4 1 3 - - 2	72 68 77 74 71 64 3 3 2 1 2 3
3.1b	Shinto Orthodox shinto Kongo-kyo & Tenri-kyo Buddhism Soka-gakkai Rissho koseikai Nichiren Other buddhist sects Christianity Other & D.K.	1 2 1 2 3 4 0 1 2 2 18 15 1 1 1 1	0 - 2 1 2 2 1 2 2 3 1 1 2 5 4 4 4 7 2 2 - 1 1 1 2 - - 1 3 6 10 10 15 17 25 27 40 1 1 1 1 1 - 2 1 1 2 0 0 0 2 3 2 2 1	2 1 2 1 - 2 2 1 - 4 4 4 1 1 1 1 0 0 3 2 2 2 29 17 11 11 1 1 1 4 2 1 1 1	1 4 1 - 3 2 2 0 1 3 1 1 2 - 4 4 5 6 1 3 7 12 4 - 1 1 1 - - 0 - 1 6 1 - 9 1 1 3 2 2 2 1 6 3 16 10 8 9 8 16 30 11 12 18 17 5 2 2 1 2 1 0 1 0 - 1 - 4 1 - 1 2 1 1 1 3 1	2 1 1 4 1 2 2 2 1 1 - 78 1 1 1 1 2 - 0 2 1 2 2 7 2 22 12 13 6 - 11 1 3 1 2 1 1 1 1 2 1 1 1	2 1 1 0 1 3 2 2 1 1 1 1 5 4 3 5 2 3 0 1 1 1 - 2 2 1 3 1 2 11 16 13 13 20 21 1 1 1 1 1 1
3.1c	Completely indifferent Have some interest Do something regularly Deeply engaged	29 24 37 33 31 40 3 3	43 32 25 19 29 23 18 40 24 32 36 35 44 27 35 40 37 32 22 29 34 36 39 34 41 22 43 3 3 6 1 5 8 1 1 1	27 25 24 37 29 36 39 32 42 37 33 19 2 2 4 12	17 15 16 39 36 30 19 40 33 47 25 44 50 42 29 32 36 37 31 31 24 33 22 30 40 32 27 29 43 25 36 29 38 17 5 2 - 5 5 1 4 - - 4	27 21 31 13 19 24 37 29 36 - 24 37 33 43 32 87 49 36 3 7 1 - 8 3 3	32 23 26 26 33 24 31 38 33 37 27 36 33 34 35 33 40 38 4 5 6 4
3.2	"Religious attitude" Important Not important Other D.K.	74 77 17 11 5 5 4 7	69 72 75 82 79 80 76 72 80 20 18 13 9 11 12 14 18 9 6 5 5 4 4 5 5 3 5 5 5 7 5 6 3 5 7 6	74 72 77 84 15 16 14 7 4 5 5 6 7 7 4 3	87 81 80 75 86 78 75 70 71 75 75 3 14 10 17 11 13 14 18 24 19 13 7 - 6 5 2 7 5 5 2 6 5 3 5 4 3 1 2 6 7 3 - 7	79 71 75 64 87 75 13 16 15 18 7 16 4 7 4 13 - 5 4 6 6 5 6 4	77 77 76 75 77 74 12 13 16 15 15 14 5 5 5 5 4 5 6 5 3 5 4 7
3.9	Should go Better to go Can please himself Better not to go Should not go Other D.K.	4 3 28 28 34 31 14 14 7 5 7 6 6 13	0 1 1 2 3 4 4 5 10 12 15 15 24 31 38 36 42 49 43 38 40 34 35 31 22 23 20 15 16 17 15 12 11 17 12 7 7 8 8 6 4 6 9 7 3 10 10 7 7 7 5 3 2 4 13 12 12 8 5 9 9 7	6 4 2 2 1 43 30 22 21 23 30 39 38 9 14 15 15 5 5 7 10 2 6 7 12 12 11 8 3	1 2 - 2 3 5 6 1 5 - 3 19 39 18 18 25 32 39 20 24 39 29 38 32 45 39 30 29 27 40 34 27 31 12 9 17 20 14 16 9 14 15 18 13 13 9 6 9 9 6 3 8 5 9 6 12 6 9 7 9 7 3 7 6 - 6 5 3 5 5 10 5 13 10 11 7 12	5 6 2 2 - 3 37 25 24 15 11 21 31 34 32 21 18 41 10 16 18 17 36 13 4 7 8 26 28 5 6 5 7 13 3 5 7 7 9 6 4 12	4 4 1 1 6 4 24 24 25 34 29 31 32 34 33 30 27 35 17 14 15 13 16 10 11 7 9 4 3 5 6 8 9 8 8 4 6 9 8 10 11 11

§ 4. Children and the Family

#	Category	M F	20 25 30 35 40 45 50 55 60 / / / / / / / / and 24 29 34 39 44 49 54 59 over	E M H U	P M W <sub>1</sub> W <sub>2</sub> F W O F B <sub>1</sub> B <sub>2</sub> U N	L D S C K No	M C <sub>1</sub> C <sub>2</sub> C <sub>3</sub> C <sub>4</sub> R
4.4	Better to deny Better to affirm Other	25 33 58 47 12 11	29 26 25 30 31 31 27 30 36 55 55 58 53 49 47 53 49 47 10 12 12 11 14 14 10 12 9	35 27 29 30 45 56 52 52 7 10 13 17	35 32 27 25 35 26 31 22 24 42 33 42 53 58 52 48 59 53 58 59 49 46 21 12 14 14 7 11 9 14 8 6 11	30 33 29 32 33 28 53 52 53 53 52 51 11 12 11 9 10 13	29 29 33 31 29 29 52 51 54 51 50 53 13 14 8 11 12 10

#	Category	M F	20 24	25 29	30 34	35 39	40 44	45 49	50 54	55 59	60 over	E M H U	P M W <sub>1</sub> W <sub>2</sub> F W O F B <sub>1</sub> B <sub>2</sub> U N	L D S C K No	M C <sub>1</sub> C <sub>2</sub> C <sub>3</sub> C <sub>4</sub> R
4.4	D.K.	5 9	6 7	5 6	6 6	8 10	9 8					13 7 6 1	2 3 1 9 10 4 7 6 9 3 10	6 3 7 6 5 8	6 6 5 7 9 8
4.5	Agree	54 59	34 49	58 59	59 62	65 67	66					71 67 46 31	29 32 40 43 52 59 74 60 59 67 56	61 45 54 36 61 53	49 50 56 58 59 64
	Disagree	29 27	50 36	27 26	26 24	18 19	16					13 19 38 51	52 40 42 45 29 22 15 28 25 24 28	24 39 32 51 28 29	35 30 36 26 27 21
	Undecided	14 10	13 12	13 13	12 12	11 12						11 10 13 16	16 25 16 12 15 16 9 9 13 9 11	12 14 11 6 8 14	12 16 6 14 12 12
	Other D.K.	2 1 1 3	0 1 2 2	1 1 2 2	1 1 1 1	4 1 1 2	3 3					2 2 2 1 3 2 2 1	3 3 2 - 2 1 1 0 -	2 2 2 1 1 2 1 7 1 3	2 1 2 1 2 1 2 1 1 2
4.7	Freedom	20 19	34 27	21 16	12 14	17 15	15					16 21 20 21	20 14 21 19 23 16 18 22 23 21 20	16 15 23 34 25 22	18 19 26 16 22 19
	Discipline	69 68	57 63	68 73	74 72	73 75	66					66 66 72 69	70 79 69 73 70 72 72 68 61 73 65	73 76 66 43 63 65	71 70 64 68 63 69
	Other D.K.	8 6 3 7	7 6 2 4	6 6 5 5	9 9 5 3	7 5 5 11	8 8					6 8 6 9 12 5 2 1	8 5 8 6 3 10 4 6 9 - 7 2 2 2 2 5 2 6 4 7 6 8	7 6 7 15 7 7 4 3 4 8 5 6	6 8 6 8 10 6 5 3 4 8 5 6
	Disapprove Can't help it According to your means Have grand affair Other D.K.	39 34 5 4 46 48 6 8 4 4 0 2	35 38 4 4 46 46 6 9 6 5 1 1	34 31 3 3 56 45 6 8 6 3 1 1	42 41 3 6 44 42 5 7 8 7 3 1	40 35 7 6 42 43 8 7 3 5 - 1	35 37 36 39 5 5 4 2 45 46 49 47 10 7 7 6 3 4 4 5 2 1 0 1						41 37 34 42 31 38 37 43 36 42 34 1 4 6 2 5 4 7 3 4 4 46 37 50 48 56 48 44 45 47 36 48 6 9 7 5 6 7 8 4 6 15 8 6 13 3 3 1 3 4 4 4 7 4 - - - 1 - 0 1 3 - 2	35 42 41 53 39 35 4 3 5 2 2 4 47 43 45 32 47 49 8 9 5 4 9 7 5 3 3 9 2 5 1 - 1 - 1 0	40 37 44 32 40 33 3 4 6 5 3 5 45 49 39 48 45 49 6 5 10 7 8 8 5 4 1 6 4 4 1 1 - 2 0 1
4.10	Would adopt	47 39	32 29	36 44	46 46	48 48	62					62 47 34 28	27 35 30 35 38 46 67 41 44 39 38	50 32 40 19 38 36	27 33 36 42 44 59
	Would not adopt	35 46	49 52	49 39	37 40	38 42	24					25 37 50 55	60 51 50 50 40 40 21 40 35 46 47	36 52 45 68 48 45	54 52 47 45 38 27
	Depends on circ.	11 8	10 11	9 11	10 9	8 6	7					7 9 10 9	6 9 13 9 13 11 8 8 11 12 8	8 9 8 9 4 10	9 9 9 8 12 9
	Other D.K.	2 2 5 5	2 2 7 6	1 2 5 4	2 2 5 4	1 2 4 3	4 3 3					2 2 2 4 4 5 4 4	5 3 2 3 1 1 2 3 1 3 3 2 2 2 5 3 3 8 2 2 8 9 - 4	2 3 2 2 3 2 4 4 5 2 2 7 7	3 3 2 1 3 1 7 3 6 4 3 4

§5. Face-to-Face Social Groups

#	Category	M F	20 24	25 29	30 34	35 39	40 44	45 49	50 54	55 59	60 over	E M H U	P M W <sub>1</sub> W <sub>2</sub> F W O F B <sub>1</sub> B <sub>2</sub> U N	L D S C K No	M C <sub>1</sub> C <sub>2</sub> C <sub>3</sub> C <sub>4</sub> R
5.1	Go home	42 49	46 41	44 40	41 52	44 52	54					58 47 43 30	38 25 31 40 54 42 51 48 46 58 49	45 42 46 47 48 47	39 46 48 45 49 48
	Attend meeting	52 43	48 52	49 54	50 44	47 40	37					32 45 52 63	56 65 64 55 41 53 43 48 46 42 42	49 55 49 45 47 45	57 46 48 46 43 44
	Other D.K.	3 2 3 6	3 2 3 5	3 2 5 4	3 1 4 6	4 2 3 5	6 6					2 2 2 4 8 6 3 3	5 7 3 4 1 3 2 2 - 2 1 3 2 1 4 2 5 2 6 - 7	2 2 2 6 3 2 4 1 3 2 2 6	3 3 1 1 2 3 1 5 3 8 6 5
5.1b	Go home	42 46	50 39	42 42	38 49	43 42	52					56 48 38 29	32 26 32 41 48 38 50 46 47 67 47	44 39 44 45 59 43	38 43 50 41 49 46
	Attend meeting	52 46	45 54	52 55	44 49	49 49	39					36 45 36 63	62 65 62 57 46 57 42 50 46 53 44	50 36 50 49 37 50	56 49 46 51 44 46
	Other D.K.	3 2 3 6	2 2 3 5	3 2 5 4	4 3 4 3	2 2 3 5	7 6					1 2 3 6 7 5 3 2	5 7 3 2 4 3 2 4 2 - 2 1 2 3 - 4 1 6 3 5 - 7	3 3 2 4 2 2 3 2 4 2 2 5	5 3 1 2 2 3 1 5 3 6 5 5
5.1c	Highest grade	79 77	80 77	81 81	81 72	78 77	72					67 80 81 76	83 82 79 77 78 81 77 77 80 70 76	79 73 80 87 76 78	82 76 80 77 74 77

#	Category	M F	20 25 30 35 40 45 50 55 60	E M H U	P M W <sub>1</sub> W <sub>2</sub> F W O F B <sub>1</sub> B <sub>2</sub> U N	L D S C K No	M C <sub>1</sub> C <sub>2</sub> C <sub>3</sub> C <sub>4</sub> R
5.1c	Relative Other D.K.	17 16	20 25 30 35 40 45 50 55 60	23 15 15 20	11 9 18 18 18 15 18 15 24 17	17 22 16 11 18 15	15 17 17 17 21 16
		2 2	17 17 15 15 22 16 15 18	3 1 2 3	4 9 1 3 1 3 1 3 2 3 2	2 3 2 2 3 2	1 3 2 2 2 2
		2 5	24 29 34 39 44 49 54 59 over	7 4 2 1	2 2 2 3 1 4 2 3 3 5	2 2 2 2 3 5	2 4 1 4 3 5
5.1c	Highest grade Son of benefactor Other D.K.	58 50	55 57 59 57 51 51 50 47	40 55 58 58	69 67 62 57 48 57 52 56 50 58 51	53 56 56 66 48 56	55 55 60 53 52 52
		37 41	40 37 37 38 36 43 41 42 39	47 38 36 37	29 28 34 35 45 39 41 38 41 42 40	42 36 38 32 44 36	39 38 33 40 42 40
		2 2	2 2 1 1 3 2 3 2 3	3 3 3 1	1 2 3 4 3 3 1 4 2 2	2 2 2 2 4 2	3 3 2 2 2 2
5.1d	Oya-koko (Filial piety) Ongaezhi (Repaying indebtedness) Respecting rights Respecting freedom Other D.K.	56 66	57 58 58 61 57 65 66 64 66	73 66 55 43	45 39 44 51 69 58 70 61 64 70 64	64 53 56 84 72 60	55 59 59 64 63 64
		39 49	22 23 35 43 51 55 64 62 64	66 50 33 27	33 39 29 32 49 46 56 34 40 58 48	49 33 41 28 44 42	37 41 38 42 50 51
		48 40	55 54 53 47 43 37 29 36 29	24 38 54 63	62 51 61 55 44 46 32 45 40 49 41	41 56 49 66 40 43	52 46 49 44 39 38
5.1d	Exclusively traditional Exclusively non-traditional 1 traditional & 1 non-traditional Other & D.K.	52 40	63 63 52 44 43 33 37 34 29	25 41 56 63	54 67 62 59 33 47 36 53 51 24 41	42 51 51 64 38 49	51 52 49 45 42 40
		1 0 0	1 0 0 - 1 0 - 1 2	1 0 0 1 1	1 - 1 - 1 1 1 1 0 0 - 0	1 3 1 2 2 3	1 0 1 0 - 0
		2 2	1 1 0 2 2 4 2 2 4	4 2 1 1	1 2 2 1 1 1 1 2 2 3	1 3 1 2 2 3	1 1 1 2 3 2
5.6	Non paternalistic Paternalistic Other D.K.	23 31	10 12 17 26 30 40 41 42 45	49 32 16 13	13 12 14 13 32 28 39 22 24 42 30	30 18 24 11 31 26	21 22 23 25 32 35
		25 14	30 30 24 19 19 14 10 14 10	6 14 27 40	30 32 38 29 12 23 11 24 18 15 16	15 28 25 45 11 21	25 22 24 16 16 16
		48 51	59 57 57 53 48 40 47 41 38	37 51 56 44	52 52 45 56 53 46 46 51 53 43 50	52 49 49 40 54 50	50 55 49 56 49 45
5.6	Convenient shop Cheaper shop Famous shop Other D.K.	14 11	11 11 12 11 13 13 11 13 14	12 13 10 18	23 25 14 9 10 12 14 14 10 21 10	12 11 12 23 9 12	10 13 11 11 16 12
		84 84	88 87 85 84 85 82 86 82 75	76 84 88 80	74 70 86 90 87 87 80 85 87 79 83	85 86 85 75 87 83	88 84 88 85 81 81
		1 5	1 2 2 4 1 4 2 5 10	11 2 2 1	3 2 0 - 0 1 1 0 - 1	1 1 1 - 1 1	1 0 0 1 1 1
5.7	Disagree Agree Other D.K.	54 46	50 51 47 50 47 54 45 52 52	57 50 48 42	41 39 47 45 59 61 56 47 54 49 45	52 43 47 51 45 50	42 41 53 45 55 57
		11 15	11 15 12 13 12 16 11 11	15 16 10 10	8 9 11 11 3 9 17 11 10 21 15	10 16 15 13 20 15	10 13 14 14 13 14
		34 37	38 33 37 37 39 32 37 34 32	24 32 41 47	51 52 41 43 36 28 26 39 34 27 38	37 39 36 36 33 33	47 43 32 38 31 27
5.8	Unpleasant Quite natural Other D.K.	1 1	1 1 0 1 1 2 2 1 2	2 2 1 1	- - - 1 1 1 1 1 2 1 3	1 1 1 - 2 1	1 2 1 1 1 1
		0 1	- 0 1 - - - 0 2 3	2 0 0 -	- - - - 1 1 1 0 1 1 - 1	0 1 1 - - 1	0 1 0 2 0 1
		46 46	49 51 51 45 44 41 44 36 43	41 42 50 53	49 46 52 53 56 47 28 50 44 61 48	43 53 43 43 49 53	57 52 49 40 46 37
5.16	Other D.K.	48 49	47 46 45 52 51 55 46 54 46	47 52 47 43	50 46 43 46 39 47 65 44 52 39 45	51 45 53 57 47 40	39 43 46 52 48 56
		2 1	0 1 1 1 2 6 3 4	2 2 1 2	1 7 2 - - 3 2 1 0 - 3	3 1 - - 1 2	1 2 2 2 1 2
		4 4	4 2 3 2 4 2 4 7 7	10 4 2 2	- 1 1 3 1 5 3 5 5 4 - 4	3 2 3 - 3 5	3 3 3 6 5 5
5.16	Other D.K.	17 16	22 17 20 16 14 14 17 16 14	19 18 15 15	14 11 21 15 18 16 17 21 20 21 15	15 15 19 9 18 18	16 17 15 17 20 17
		82 82	77 82 79 83 85 84 82 83 83	77 81 85 84	86 88 78 85 82 84 80 78 80 79 83	84 84 81 89 81 80	84 82 85 82 78 81
		0 2	- 1 1 1 1 0 2 0 1 3	3 1 0 -	- 1 1 - - - 0 0 0 - 0	0 - 0 2 - 1	- 1 - 0 1 0



#	Category	M F	20 24	25 29	30 34	35 39	40 44	45 49	50 54	55 59	60 over	E M H U	P M W <sub>1</sub> W <sub>2</sub> F W O F B <sub>1</sub> B <sub>2</sub> U N	L D S C K No	M C <sub>1</sub> C <sub>2</sub> C <sub>3</sub> C <sub>4</sub> R
7.4	Individual→Japan Japan→Individual Japan→Individual Other D.K.	31 33 35 1 3	28 29 37 1 3	26 36 37 1 5	28 35 38 0 4	32 37 40 0 2	24 32 37 0 5	25 31 40 0 3	27 31 33 1 8	21 32 32 0 3	18 36 34 1 11	44 18 36 1 1	41 22 30 2 2	26 28 33 2 7	28 31 39 0 2
7.5b	Individual rights Public interest Other D.K.	30 64 1 5	38 50 0 9	42 48 1 9	32 59 0 8	28 66 2 6	33 58 2 6	29 60 2 10	26 62 2 12	19 60 2 17	28 49 2 21	36 61 2 2	27 53 1 8	41 52 0 13	34 58 0 15
7.6	Medals Money Other D.K.	59 27 8 6	63 22 7 5	59 26 6 8	60 23 6 11	51 24 6 9	52 29 6 13	53 31 6 10	53 25 7 15	53 31 7 10	53 25 7 15	61 25 7 15	56 27 6 4	58 27 6 9	58 26 5 11
7.7	Practical work Scholars, artists Both same Other D.K.	30 16 28 21 5	31 13 23 25 8	28 19 25 18 8	31 15 26 23 5	22 16 29 19 8	27 20 26 23 5	27 20 27 19 8	27 20 27 19 8	27 20 27 19 8	31 18 20 22 17	8 16 49 27 17	29 20 13 21 17	38 37 33 28 18	33 31 19 21 4
7.13c	Get along easily Bring about justice Other D.K.	37 59 1 3	36 61 1 2	28 55 0 4	39 58 0 3	42 52 0 6	37 48 0 3	42 55 0 6	35 49 2 10	35 49 2 14	40 44 1 15	30 68 4 2	32 62 1 3	36 65 0 9	39 60 1 4

§8. Political Opinions

#	Category	M F	20 24	25 29	30 34	35 39	40 44	45 49	50 54	55 59	60 over	E M H U	P M W <sub>1</sub> W <sub>2</sub> F W O F B <sub>1</sub> B <sub>2</sub> U N	L D S C K No	M C <sub>1</sub> C <sub>2</sub> C <sub>3</sub> C <sub>4</sub> R
8.1	Agree Disagree Other D.K.	25 58 14 3	34 52 13 2	26 54 13 4	25 49 14 5	34 51 14 4	43 51 14 5	34 45 14 6	43 51 14 6	37 46 14 9	45 51 15 11	33 49 18 3	27 36 11 9	34 49 16 3	31 46 16 2
8.2e	Good Depends on circumstances Bad Other D.K.	51 43 3 0 3	26 60 3 0 11	38 55 2 1 5	33 56 3 2 5	37 58 3 3 4	33 58 3 3 5	37 46 3 3 5	38 52 3 3 5	37 46 3 3 5	38 51 3 3 5	44 51 3 3 5	48 52 3 3 5	46 56 3 3 5	54 60 3 3 5





#	Category	M F	20 /	25 /	30 /	35 /	40 /	45 /	50 /	55 /	60 /	and over	E M H U	P M W <sub>1</sub> W <sub>2</sub> F W O F B <sub>1</sub> B <sub>2</sub> U N	L D S C K No	M C <sub>1</sub> C <sub>2</sub> C <sub>3</sub> C <sub>4</sub> R			
9.7	Russians Germans French English Americans Other D.K.	15 10 57 34 13 13 22 19 45 41 8 7 9 24	13 10 48 46 16 15 24 22 40 42 10 7 11 16	10 19 45 50 16 14 23 22 44 43 7 6 16 17	13 16 50 47 14 15 20 19 45 45 9 7 13 17	16 13 46 40 15 9 21 18 45 40 7 3 17 18	11 9 34 34 9 7 16 16 48 39 6 8 20 18	9 12 25 40 8 12 14 19 40 46 4 6 29 20	14 18 53 69 15 18 24 28 46 35 9 12 11 4	21 14 57 77 17 19 38 28 27 44 16 5 6 5	14 15 62 54 18 18 24 27 38 39 7 11 8 6	9 13 50 35 8 14 20 17 44 49 10 4 25 9	12 16 55 50 16 12 19 22 43 42 7 7 16 21	6 11 30 37 9 12 15 19 43 41 6 7 23	12 18 50 68 14 18 23 27 48 40 6 5 13 5	14 32 38 34 12 19 20 19 44 36 7 19 15 13	7 12 38 34 9 11 19 19 39 36 8 9 19 23	15 12 51 47 16 15 22 23 41 41 9 11 10 12	10 12 40 39 13 10 20 18 42 42 6 8 20 19