

A STUDY OF JAPANESE-AMERICANS IN HONOLULU, HAWAII

TATSUZO SUZUKI*, CHIKIO HAYASHI*, SIGEKI NISHIHARA*,
HIROJIRO AOYAMA*, KIKUO NOMOTO**,
YASUMASA KURODA*** AND ALICE K. KURODA***

The Research Committee on the Study of
Japanese-Americans in Honolulu, Hawaii

(Received Feb. 10, 1972)

Table of Contents

- I. Introduction
- II. Survey planning
 - 1. Survey of national character
 - 2. Definition of "national character" and overseas survey planning
 - 3. Sampling design for the Hawaii survey
 - 4. Questionnaire
 - 5. Implementation of survey
- III. Survey results—(1) Demographic characteristics
 - 1. Background of respondents
 - 2. Social status of Japanese-Americans in Honolulu
 - 3. Social and cultural surroundings in general
 - 4. Linguistic aspect
- IV. Survey results—(2) Japanese national character study items
 - 1. Individual concerns
 - 2. Religion
 - 3. Children
 - 4. Family
 - 5. Interpersonal concerns
 - 6. Preference of sex if born again
 - 7. General social problems
 - 8. General attitude toward politics
- V. Comparison with 1968 survey in Japan
- VI. Comparison of Japan and Hawaii as viewed from majority opinions
- VII. Japanese character and Japanese-American character
 - 1. Japanese character and Japanese-American character
 - 2. Japanese vs. Western style gardens
 - 3. Preferences for nationalities
- VIII. Concluding remarks and problems
- References
- Appendix. Questions and simple tabulations

* The Institute of Statistical Mathematics
** The National Language Research Institute
*** The University of Hawaii

I. Introduction

This is a summary report of the Japanese-American survey conducted in the City of Honolulu, Hawaii in the spring of 1971 by the Research Committee on the Study of Japanese-Americans in Honolulu, Hawaii.

This survey is an expansion of the survey on Japanese National Character made by the Research Committee on the Study of the Japanese National Character since 1953 in Japan, which covers Japanese-Americans with a view to gaining some insight on the special features of Japanese national character through comparison of Japanese and Westerners in their ways of thinking.

The intent of this summary report is to present the findings of the survey and compare them with the results of the survey in Japan.

The first chapter devotes itself to survey planning, and the following two chapters to the findings of the survey. The other chapters deal with special topics in the comparison of the survey findings with the domestic survey results. The final chapter contains a few thoughts for the future in connection with the survey findings. The survey was supported¹⁾ by the Institute of Statistical Mathematics and by a grant from the Japan Society for the Promotion of Science.

The survey covered Japanese-Americans residing in Honolulu City and consisted of face-to-face interviews with probability samples selected from among the registered voters by a simple random sampling method. The respondents numbered 477, or approximately one per cent of the Japanese-American residents aged 20 and over²⁾.

Noteworthy is the probability sampling method adopted for our survey—the first trial for such surveys regarding Japanese-Americans in Hawaii. The survey covered but Japanese-Americans in general and not any special group in this general category. Such a comparison is unprecedented as a survey on Japanese-Americans with those of a domestic survey.

A preliminary report on the findings, written by T. Suzuki, was presented to the Japan Society for the Promotion of Science in October 1971 and then published by the Society in February 1972 (see Reference [13]).

In conducting our studies, we needed the cooperation of various research bodies. Our research committee was composed of Hirojiro Ao-

¹⁾ The survey was also supported financially by the Research Committee on the Study of the Japanese National Character.

²⁾ Those who were not included in the List of Registered Voters were not covered by the survey, but their number seemed to be no more than 10 per cent. Judging from the regional and personal attributes, we regard the respondents as sufficiently representative of the Japanese-Americans in Honolulu.

yama, Chikio Hayashi, Sigeki Nisihira and Tatsuzo Suzuki from the Institute of Statistical Mathematics (Tokyo), Kikuo Nomoto from the National Language Research Institute (Tokyo) and Yasumasa Kuroda and Alice K. Kuroda from the University of Hawaii.

The planning and analysis of this survey were conducted by C. Hayashi, S. Nisihira and T. Suzuki of the Institute of Statistical Mathematics. To initiate the survey, T. Suzuki and K. Nomoto visited Honolulu. Local arrangements were carried out by Y. Kuroda. The Social Science Research Institute at the University of Hawaii also provided assistance needed locally.

The main questionnaire items in the survey were the same as those for National Character studies, and selected by members of the Institute of Statistical Mathematics. The additional items concerned with demography and social environment were prepared mainly by T. Suzuki and Y. Kuroda. In this connection, Prof. Frank A. Johnson of New York University gave us valuable advice. The linguistic items were chosen principally by K. Nomoto with the cooperation of Prof. Masanori Higa of the University of Hawaii. We also received many useful suggestions from Tatsuo Saitoh.

The design of the sample used in this survey was under the direction of T. Suzuki. Interviewing was supervised by Alice Kuroda. Computer analysis at the Institute of Statistical Mathematics was conducted under the direction of C. Hayashi and T. Suzuki. Fumi Hayashi, Michiko Otaka, Kazuko Takahashi and Hideko Hirano were responsible for much of the computer processing. They also helped prepare the report for publication. Tsutomu Takahashi, Yuichi Hyodo and Hirohito Otokuni administered the secretarial aspects of the study.

We are pleased to acknowledge the contributions made by these individuals and several interviewers in making our study possible. Also, without the cooperation of the several hundred respondents, we would not have been able to successfully conduct the survey.

We are deeply grateful to the late Director Zyoiti Suetuna of the Institute of Statistical Mathematics, who passed away in 1970, for his sincere and constant encouragements of our efforts.

II. Survey Planning

1. *Survey of national character*

The Institute of Statistical Mathematics has been conducting research and investigation on Japanese national character since the early part of the 1950s. The term "national character," used in this report, may be regarded as the way the Japanese people think, and it refers to the

sum of public opinion surveyed, which reveals the views and attitudes of the Japanese concerning various events in society.

The concept of "national character" is vague, and scholars are divided over its interpretation. The respective nations and races have distinguishing characteristics, and their characteristic differences in ways of thinking, racial consciousness, attitudes, customs, etc. are often regarded as their national characters.

Needless to say, to grasp the differences and similarities in national character in their proper perspective will not only satisfy academic interest but also help deepen international understanding.

In many cases, Japanese national character has been studied through interpretive analyses of adages, literary works and similar data, and descriptions of Japanese characteristics have often emphasized only one or a few particular aspects of the Japanese. Such interpretive analyses have proven highly useful in framing questionnaires, but they have not provided a comprehensive picture of the character of the Japanese people. The statistical study described in this report intends to fill the gap in our knowledge in this area.

This type of study of Japanese national character cannot be completed in a few surveys. We have been continuing the study since 1953 when the first survey was taken, repeating such surveys every five years. Each of the surveys 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. The questionnaire contained (1) questions concerning Japanese character or actions described as unique in various works on Japanese characteristics, (2) items comparable to their foreign counterparts, and (3) questions whose responses can be compared with the results of foreign surveys. In this survey the topics had to be limited to those lending themselves to the direct interview method, and so in the future, we hope that more intensive scientific research might be conducted using additional statistical evidence.

2. *Definition of "national character" and overseas survey planning*

Now the question of what to regard as Japanese national character may be approached in various ways. A detailed description of this appears in Reference [8]. We conceived several ways of defining "national character": The first is to regard the differences between Japanese and non-Japanese people as Japanese national character. The second is to regard the opinion distribution in surveys as the topography of Japanese national character. The third is to view the majority of opinions as representing Japanese national character. The fourth is to regard opinions that remain unchanged, regardless of the times of surveys, as

those representing Japanese national character. The fifth approach is to analyze the degree and direction of changes (including "no change") in opinions in connection with the moving social situation or social environment, and regard Japanese national character as the total picture of these trends.

As for the second to fifth ways of defining national character, the survey results have been analyzed in detail (see *ibid*). In this report, therefore, the first method, relative to overseas survey planning, will be taken up. This is to pose the same questions to Japanese and foreigners, compare their replies, and identify Japanese national character principally from the differences in opinions. This defining method is related to the second and third methods because it calls for comparison of the pattern of survey results regarding Japanese and foreigners. For instance, over 80 per cent of the Japanese respondents, regardless of sex, age and educational background, preferred the "supervisor who demands extra work although it is against the company rules but looks after the employee's personal matters outside of the job" to the "supervisor who adheres to the company rules but does not look after the employee's personal affairs." When the ratio of foreign respondents in favor of a supervisor of the former type reverses almost completely, it can be noted that there is a contrasting difference in this regard between Japanese and foreigners. If the ratio of the former to latter preferences should be 6 to 4 in the case of foreigners, their preference is still distinct but the ratio for the Japanese respondents, 8 to 2, is more characteristic. (We consider this to be one of the most characteristic questions in our survey.)

In the past, however, we have not conducted surveys at home and abroad simultaneously, and little data are available concerning the comparison of the results of surveys conducted at different times. Furthermore, the foregoing question may sound relevant to Japanese, but may not even occur to foreigners. Other questions could happen the other way. The only way of grasping Japanese national character in its right perspective is to formulate questions from our standpoint and then conduct a survey abroad on the basis of these questions.

In fact, when a domestic survey was planned, there was the idea for conducting a similar survey abroad. Since "national character" is abstract and is considered to be what has been moulded over a long time under the influence of geographical, social environment, cultural inheritance, etc. Hence domestic surveys alone are not sufficient.

As a first step, we planned to conduct a survey on Japanese residing abroad, which would be similar to what we did on Japanese at home, and analyze how their contacts with a different cultural zone and social surroundings have influenced their national character. Such a survey

was designed to cover not only immigrants from Japan (*issei*) but also *nisei* and *sansei* to know the metamorphoses of their opinions in the changing circumstances, and also to cover non-Japanese living in the same area for the sake of comparison.

3. *Sampling design for the Hawaii survey*

3.1 Population

In selecting the design of sampling, we face two questions. One is what should be the survey population, and the other is the availability of frames (register of names) to be used for sampling.

Since the survey objective was to study the thinking of Japanese-Americans, the "population" was limited to the immigrants from Japan now living in Hawaii and their offspring (aged 20 and over). The reason why the age limit was set at 20 and over was that the survey results would be comparable to the findings of domestic surveys. The area for the survey coverage was confined to Honolulu City on Oahu Island for budget condition and other reasons.

According to the national census of 1960, Japanese-Americans numbered 203,455, or 32.2 per cent of the total population of Hawaii. Of them, 24,658 persons were born in Japan. The official figures of the 1970 national census have not been announced as yet, and the latest available figures are the estimates by the State of Hawaii Planning and Economic Development Bureau. The population of Japanese-Americans is estimated to be approximately 240,000, or 29.8 per cent of the total population (about 800,000) in the state. In Honolulu City, the population is estimated to be 330,000, including some 100,000 Japanese-Americans. According to the national census, the residents aged 20 and over account for 55 per cent of the population, and therefore, the people who fall under the survey category number 50,000 to 60,000.

3.2 Sampling

Unlike Japan, the United States has no resident register available. The best conceivable way was to sample areas according to the area sampling method and prepare a list of the names of Japanese-Americans living there. This was not possible, however, because of the absence of detailed data necessary for area sampling and also because of the budgetary limitations. Some alternatives were examined, and it was decided to use the list of registered voters for the general election held on November 3, 1970 in preparing a list of Japanese-Americans aged 20 and over, because Hawaii is the highest (about 80 per cent) among the American states in the rate of voters' registration, and had a well-prepared list of voters' names and addresses in the respective precincts.

In the list of registered voters, the Honolulu City area includes the 8th to 18th Representative Districts, extending from the eastern end

of the Koko Head district to the Kalihi district to the west. Although its scope was somewhat different from the general concept held by residents of the city area, we based our sampling on this list of registered voters.

What we termed Japanese-Americans are "those who are included in this list of registered voters and can be regarded as Japanese-American judging from their first or family names." Excluded from our survey, therefore, were those Japanese-Americans who were not included in the list, did not have American citizenship, or were hardly considered Japanese-American because after their marriages with persons other than Japanese-Americans their names came to sound non-Japanese. On the other hand, some individuals whose marital names were apparently Japanese were found not to be Japanese-Americans in the course of the survey³⁾. They were excluded at the stage of computation and analysis. For the sampling of the *issei* (of Japanese nationality) in Honolulu, we used the available list of their organization and at the same time traced the parents and grandparents of the individuals whose names and addresses were known. Such an extensive survey of Japanese-Americans, employing the probability sampling method, was the first attempt.

The registered voters in the Honolulu City area numbered about 135,000, and the Japanese-Americans were estimated to account for some 37 per cent of them according to the 1/30 sampling—that is, approximately 50,000.

3.3 Execution of sampling

As the ratio of Japanese-Americans to the total population was estimated at about 30 per cent, a 1/60 sampling of the 135,000 registered voters in the Honolulu City area was carried out, and Japanese-Americans among the samples drawn were picked up for our survey. The numbers of samples in the representative districts are given in Table 1.

4. Questionnaire

Since the basic objective of our survey was to compare the results of the survey in Honolulu with the findings of the domestic surveys, we chose questions on the basis of the questionnaire used for the fourth nation-wide survey on Japanese national character conducted in 1968. Added to these questions were items which would enable us to know the difference in social surroundings, the degree of assimilation, language skill, etc. Our survey included demographic characteristics (sex, birth

³⁾ The non-Japanese-Americans who married Japanese-Americans accounted for 3 per cent of the surveyed total. Those who had no relation with Japanese-Americans numbered eight.

Table 1. Sampling and sample number

Representative district	No. of precincts	No. of registered voters	Ratio of* Japanese-Americans	Drawn samples**	Collected samples
8	9	15,158	30% (est.)	73	48
9	7	10,698	29 "	48	32
10	9	10,691	51 "	82	53
11	6	9,971	46 "	80	53
12	9	16,625	29 "	82	40
13	9	19,069	38 "	108	65
14	8	11,679	44 "	74	39
15	7	11,187	30 "	66	43
16	8	11,217	44 "	72	48
17	7	8,434	34 "	55	23
18	8	10,176	37 "	52	33
Total		134,905	37 "	792	477

* Estimated ratios according to a 1/30 sampling.

** No. of samples drawn by a 1/60 systematic sampling (inclusive of eight individuals having no relation with Japanese-Americans).

place, parental origin, generation, marital status, age, occupational background, residence in Japan, educational background, etc.), acculturation and assimilation (mass media, organizational ties, language skill, etc.) and Japanese national character study items (about 30).

To survey the Japanese language skill of Japanese-Americans, we included questions concerning the influence of Hawaiian and English on their Japanese language, their reading and writing abilities⁴⁾, and the influence of dialects in the Hiroshima and Yamaguchi districts on the spoken Japanese in Hawaii. As for their English skill, we asked whether they had any problem in pronouncing the English letters which were generally difficult for Japanese to pronounce or whether they had any problem in the usage of affirmatives and negatives⁵⁾.

5. *Implementation of survey*

We chose a little less than 800 Japanese-Americans from the list of registered voters at random, or about 1/60th of the total number of Japanese-Americans residing in the Honolulu City area, and had University of Hawaii students conduct face-to-face interviews with them. The numbers of individuals surveyed are shown at the extreme right in

⁴⁾ We selected questions from the questionnaire for the nation-wide survey on reading and writing abilities in order to compile the indexes of such abilities for Japanese-Americans and compare them with their Japanese counterparts. See the Report on Literacy Survey in Japan (The Reading and Writing Abilities of the Japanese People) published by the University of Tokyo Press in 1951.

⁵⁾ The survey results related to language skill will be analyzed separately by K. Nomoto.

Table 1. The response rate was 61 per cent, a little bit lower than originally expected. Main reasons for this were moves from given addresses after the completion of the list and also the refusal to be surveyed.

We made the questionnaire both in Japanese and English⁶⁾ and made the respondents choose between them⁷⁾. In reality, the majority, or 448 respondents, took the English questionnaire and only five per cent (29 respondents) the Japanese questionnaire.

III. Survey Results—(1) Demographic Characteristics

In looking into the survey results, we should not forget to take the technical aspects of the survey into consideration. One of them concerns the translation of the questionnaire, and another basic question is the questionnaire itself (the survey method)⁸⁾. Especially noteworthy was the fact that the survey results were obtained under circumstances requiring the use of English almost all the time.

Which language the respondents used did not matter much as far as questions about facts and actual conditions were concerned. We will outline in this chapter the survey results without mention of which language was used in the questionnaires. As for the question items related to "national character" in the next chapters, we decided to adopt the survey results of those respondents who used the English questionnaire, in order to avoid the complexities imposed by translation⁹⁾.

1. *Background of respondents*

1.1 Representativeness of interviewees

As is clear from Table 1, Japanese-Americans are living scattered widely throughout the whole Honolulu City area, and the samples were collected from all the representative districts. (See Fig. 1.) The response rate in the shopping quarters was somewhat low but not so low as to affect the representativeness of respondents as a whole. Thus the samples collected accounted for about 1/100 of the total number of

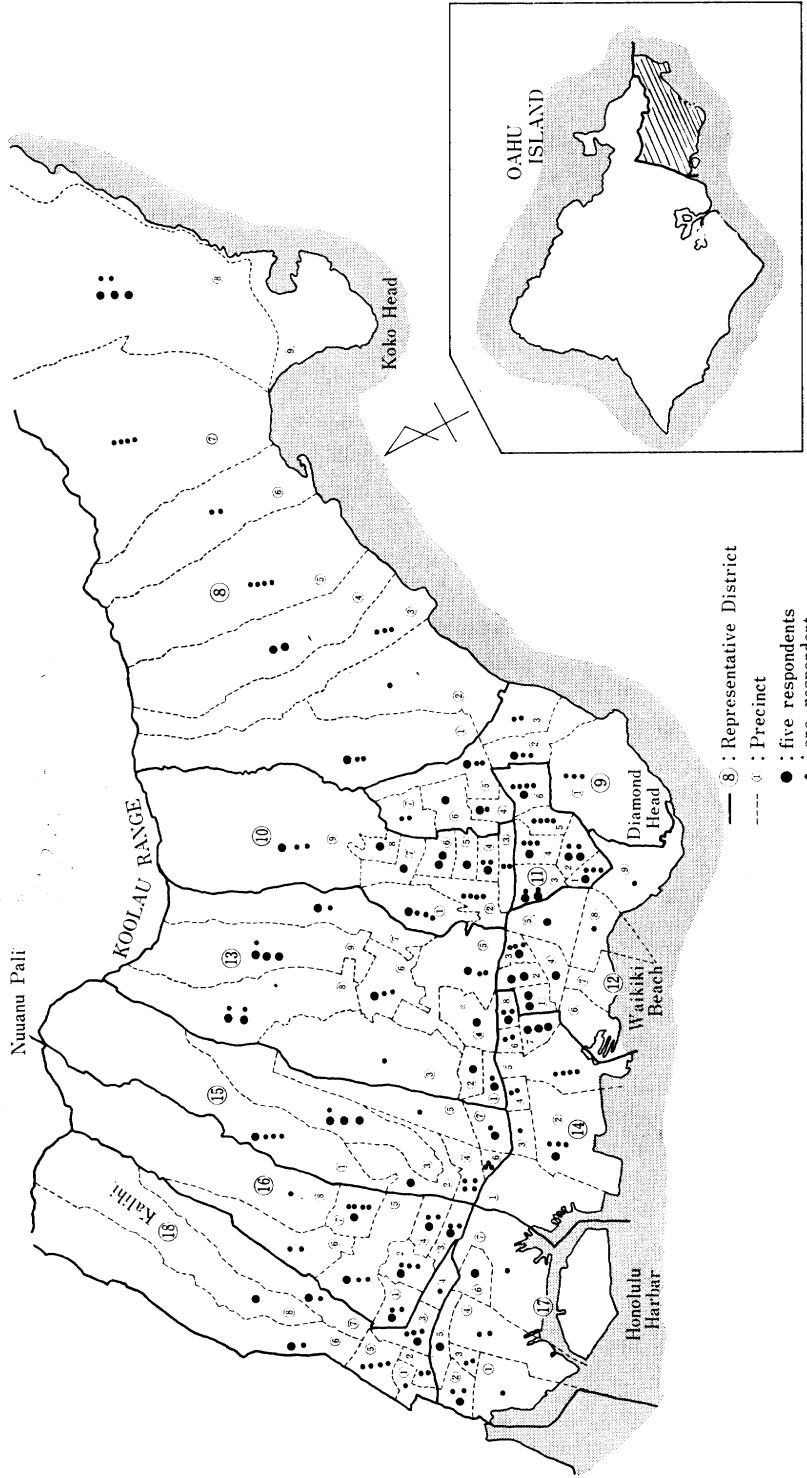
⁶⁾ The questionnaire used was translated into English by Prof. R. P. Dore and Mr. Sen Nishiyama. Part of its English was changed to American English to make it more understandable to respondents.

⁷⁾ The respondents who replied either would do were asked to take the questionnaire in English in case their sample numbers were even numbers, and the questionnaire in Japanese in case their sample numbers were odd numbers.

⁸⁾ In this report, we abridge or omit some questions when we quote them. The complete questions and response categories are contained in the Appendix. The quoted questions are marked with (H·) and (#··) and the corresponding numbers are given to the original questions in Appendix.

⁹⁾ How the language difference of the questionnaire affected the survey results will be analyzed in detail at a later date.

CITY OF HONOLULU
State of Hawaii



⑧ : Representative District
---- : Precinct
● : five respondents
● : one respondent

Fig. 1.

Japanese-Americans living in the Honolulu City area.

According to the classification of parents and grandparents by birthplace (H 4), Hiroshima (26%) and Yamaguchi (24%) prefectures top the list with more than 20 per cent each, followed by Okinawa with 14 per cent and Kyushu with 18 per cent. These figures highly endorse the generally accepted concept. By sex (# 1.1), males account for 53 per cent and females 47 per cent. By citizenship (H 2), "nation born" occupy 94 per cent, "naturalized" 5 per cent, and the majority are *nisei*, *sansei* and younger generations. By birthplace (H 3), "Hawaii" takes 93 per cent and "Mainland" only one per cent.

Table 2. Generation and age* (No. of respondents)

Year of birth	Generation				Total***
	issei	nisei	sansei	others**	
1950-46	1	2	64	3	70
45-41	1	5	35	9	50
40-36	1	8	20	5	34
35-31	1	13	13	2	29
30-26	—	46	14	6	66
25-21	1	51	3	4	59
20-16	2	46	—	2	50
15-11	—	45	1	1	47
Before 1910	14	37	—	1	52

* Respondents of unknown years of birth and generations are excluded.

** "Parents are *issei* and *nisei*" or "*nisei* and *sansei*," and "kibei" (those who were born in the United States, were educated in Japan, and then returned to the United States) Japanese-Americans are included.

*** Non-Japanese-Americans are excluded.

1.2 Age and generation

As Table 2 shows, those *issei* Japanese who had immigrated into Hawaii as farmers have now become grandparents or the older generation, the *nisei* range in age from 40 to 60, and the *sansei* constitute the main part of the younger generation. Since the period of *issei* immigration was limited, the relationship of age and generation is fairly distinct, and at the same time the current age composition of Japanese-Americans is somewhat different from the age distribution in Japan. In comparison with the results of domestic surveys, therefore, it is necessary to standardize the age composition of Japanese-Americans to preclude possible effects of the ill-balanced age composition¹⁰⁾.

¹⁰⁾ The comparison and analysis of the standardized age composition will be reported separately.

2. *Social status of Japanese-Americans in Honolulu*

Looking into the educational background of Japanese-Americans in Honolulu (H 13), *issei* (excluding the postwar immigrants) finished their compulsory education, *nisei* senior high school education, and the majority of *sansei* college education. As for the parental occupation, more than 40 per cent of *issei* and *nisei* came from the families of farmers and many of the *sansei* from those of white-collar and blue-collar workers (H 8). Many of the present occupations are managerial, professional and clerical types. Their present occupations bespeak where the Japanese-Americans they stand in society. The limited range of their choice of occupations must be taken into consideration when making comparison with survey findings in Japan. It should also be noted that, as the survey was conducted in the Honolulu City area, their jobs tend to be urban types.

Japanese-Americans occupy a little less than one-third of the total population of Hawaii and form one of the major racial groups in Hawaiian society. This is a basic difference from those Japanese living in other parts of the world, such as the West Coast, Midwest and East Coast of the United States and throughout Brazil and appears to influence various aspects of their lives.

3. *Social and cultural surroundings in general*

3.1 Assimilation

As for the marital status (H 7), the majority of married respondents (80 per cent) have *nisei* and *sansei* Japanese-Americans as their spouses (more than 80 per cent), and about 10 per cent are married to Japanese who were born in Japan. Only five per cent chose Caucasians or Eurasians as their spouses. About 27 per cent answered that "one of my family members married a non-Japanese" and 11 per cent "more than two." In other words, a little less than 40 per cent have non-Japanese in their kin (H 26). According to the marital statistics¹¹⁾ of the general population, the ratio of interracial marriages in and after 1950 exceeded 30 per cent and reached 38 per cent in 1965. This percentage is almost the same among Japanese-Americans.

Table 3 indicates the respondents' relations with their friends. As the table shows, there is a tendency toward associating more with Japanese-Americans than with non-Japanese or part-Japanese even at places where they work (H 27). The number of those who have joined almost exclusively non-Japanese organizations was quite small. It was found that the younger the respondents were, the farther their circles of acquaintance tended to expand beyond Japanese-Americans.

¹¹⁾ Schmitt, R. C.: "Demographic Correlates of Interracial Marriage in Hawaii," *Demography*, 2 (1965).

Table 3. Contacts with Japanese-Americans, non-Japanese (%)

	Organization they belong to (H 19)	Closest friends (H 25)	Co-workers or colleagues (H 27)
Almost exclusively Japanese or part-Japanese	25%	20%	7%
Many Japanese or part-Japanese		41	18
Both Japanese and non-Japanese	43	36	38
Many non-Japanese or non-part-Japanese	2	2	12
No Japanese or part-Japanese		1	1
N.A. or Inapplicable	30	—	24

In respect to relations with Japan, 54 per cent replied "no" to the question "Have you ever visited Japan?" and 26 per cent "yes, once." More than 40 per cent had visited Japan (H 10). To the question "Have you ever lived in Japan for any length of time?" (H 11), 22 per cent answered they had lived in Japan, and about 14 per cent of them had resided in Japan for more than one year.

As seen from the angle of assimilation, it can be said that the process of assimilation is proceeding, but its speed is hard to measure. This is because assimilation depends not only on Japanese-Americans but also on those with whom they come in touch¹².

Regarding "preference" (H 30) by age as Table 4 shows, the respondents other than those in their twenties were not much different in preference for "spouse" and "close friends." The younger respondents were, the less their preference for the Japanese "language,"

Table 4. Personal preference

Items	Japanese	Non-Japanese	Preferred Japanese items by age breakdown				
			20s	30s	40s	50s	Over 60
Food	38%	32%	35%	46%	32%	38%	48%
Language	12	78	2	6	6	16	48
Movies	24	54	11	16	18	34	56
Radio	18	74	5	6	14	27	52
Spouse	80	6	63	89	81	89	87
Close friends	60	6	48	59	61	68	69
Music education for children*	10	67	13	6	5	8	21

* Japanese music education includes "koto, samisen and Japanese dancing" and American education "piano, ballet and violin."

¹² As for the issue of black people, for instance, see "White attitude toward Black People," by A. Campbell, the Institute for Social Research, The University of Michigan (1971).

“movies” and “radio.”

3.2 Mass media

Asked whether they regularly read any Japanese newspapers (H 20), 12 per cent replied “yes” while 30 per cent answered they “listen to Japanese radio broadcasts sometimes” and 21 per cent “often” (H 22). About 52 per cent replied they watch Japanese television programs “sometimes” and 27 per cent “often” and “very often.” In other words, nearly 80 per cent have been found to watch Japanese TV programs (H 23). These figures clearly indicate the inter-relation between contacts with Japanese mass media and Japanese language skill, which increases the older the generation.

By age, persons of advanced age have been found fairly high in the rate of contact with Japanese mass media, and in the case of those older than 60, 48 to 90 per cent or more keep in touch with each type of Japanese mass media. On the other hand, English newspapers are being read regularly by more than 90 per cent (H 21). About 20 per cent of *issei* and *nisei* prefer Japanese movies but in the case of *sansei*, the ratio goes down to a mere four per cent. However, among all three generations, many more people see non-Japanese movies than Japanese (H 31).

Table 5. Contacts with Japanese mass media

Japanese-language	issei	nisei	sansei	of total
Newspaper (don't read)	36%	87%	98%	88%
Radio broadcast (don't listen to)	18	40	69	49
TV program (don't watch)	5	19	26	21
Movie (go to see)	23	18	4	13
Non-Japanese movie, too	32	50	75	58

As for the question of music, we have found that 12 per cent like only Japanese music, 74 per cent both and 14 per cent only non-Japanese music. This pattern bears great similarity to that for movies (H 32).

4. *Linguistic aspect*¹³⁾

Asked how well they use Japanese, 22 per cent replied “fluently” 39 per cent “passably,” 19 per cent “I can understand it, but I cannot speak it,” 13 per cent “very poorly,” and only seven per cent “not at all.” By age, 20 to 30 per cent of the respondents in their twenties

¹³⁾ This questionnaire merely offers general questions regarding linguistic aspects. Detailed analyses of individual linguistic abilities will be attempted in the near future.

replied "fluently" or "passably." The ratio rose to 30 to 40 per cent for those in their thirties, over 70 per cent for those in their forties, more than 80 per cent for those in their fifties, and 94 per cent for those older than 60 (H 17).

To the question of how many years of Japanese language school they had (H 16), more than 80 per cent of the *nisei* Japanese-Americans answered that they had studied Japanese for more than six years, and only three per cent went to a Japanese language school for less than two years. In the case of *sansei*, those having more than six years of Japanese language school accounted for 29 per cent, and those who did not study the Japanese language at all increased to 31 per cent. Those who write letters in Japanese sometimes accounted for 30 per cent (H 34), but only eight per cent found it easier to write letters in Japanese (H 33).

As for the everyday spoken language, only a limited segment of Japanese-Americans (*issei*, part of *nisei* and persons of advanced age) use the Japanese language. About 32 per cent of the *issei*, 86 per cent of the *nisei* and 97 per cent of the *sansei* replied that they used English "fluently," and 55 per cent, 13 per cent and three per cent, respectively, "passably." We assume that there are some *issei* and *nisei* somewhat diffident of the English language, although their number is small (H 18). About 15 per cent of the respondents stated that they can speak both Japanese and English "fluently."

To the question of which language they prefer in mental arithmetic, a great majority (91 per cent) replied that they prefer English, six per cent Japanese, and three per cent both Japanese and English (H 35). As these figures indicate, the number of bilingual persons is very limited.

IV. Japanese National Character Study Items

This chapter will outline responses to the questionnaire items put forth by the Research Committee on the Study of the Japanese National Character since 1953 which were employed in the Hawaii survey.

As the primary purpose of the survey was to compare the salient values and attitudes of the Japanese in Japan with those of the Japanese-Americans in Hawaii, the questions were chosen on the basis of the questionnaire used in the 1968 survey in Japan. The questionnaire contained about 50 questions on a wide range of subjects such as individual concerns, religious concerns, family concerns, interpersonal concerns, social concerns, political concerns and ethno-nationalistic concerns.

We will outline in this report the results of the Hawaii survey according to the classification of question items used in the domestic survey on national character, and examine how the values, attitudes and

behavioral patterns of the Japanese-Americans differ from or resemble those of the Japanese in Japan. The scope of the present report will be limited to the presentation of column marginals and exclude analyses of differences and other aspects by demographic breakdown¹⁴⁾. Such analyses will be presented in detail separately.

1. *Individual concerns*

In connection with individual concerns, questions # 2.1, # 2.2, # 2.4 and # 2.5 were asked.

To question # 2.1 regarding "custom vs. conscience," those who replied "go ahead" accounted for 55 per cent of all the respondents in the Hawaii survey, while only 14 per cent stated "follow custom" as against 42 per cent, and 34 per cent, respectively, in the survey in Japan (see Table 6).

Table 6. 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?"

	Japan 1968	Hawaii 1971
Go ahead (Non-traditional)	42%	55%
Follow custom (Traditional)	34	14
Depends on circumstances	20	28
Other & Don't know	4	3
	100%	100%

In case 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, the respondents were asked, which is a preferable type, "somebody who goes ahead ignoring the opposition" or "somebody who gives up the idea if it is opposed." The respondents who preferred the former accounted for 71 per cent (59 per cent in Japan), and 23 per cent chose the latter as compared with 30 per cent in Japan (# 2.2). To both questions, more people answered "go ahead" in Hawaii than in Japan.

To question # 2.4 on attitudes toward life, 39 per cent stated that they "don't think about money or fame; just live a life that suits their own taste" (32 per cent in Japan). About 23 per cent (20 per cent in Japan) replied that they "live each day as it comes, cheerfully and

¹⁴⁾ The domestic data used in this report concerns the 1968 survey unless otherwise specified. The whole question sentences will not be quoted, but the questions will be referred to by titles and #-marked code numbers. The full questions are listed in the Appenix. The code numbers are applicable to all reports and books on the survey on national character.

without worrying." It can be concluded, therefore, that nearly 60 per cent of the Japanese-Americans in Honolulu prefer easy-going attitudes toward life. This percentage compares to 52 per cent in Japan. On

Table 7. The way of life

Ques. (# 2.4) (Answer Sheet shown) "There are all sorts of attitudes toward life. Which one of the following statements would you say comes closest to your way of life?"

	Japan				Hawaii
	1953	1958	1963	1968	1971
a. Work hard and get rich	15%	17%	17%	17%	18%
b. Study earnestly and make a name for yourself	6	3	4	3	4
c. Don't think about money or fame; just live a life that suits your own tastes (Non-traditional)	21	27	30	32	39
d. Live each day as it comes, cheerfully and without worrying	11	18	19	20	23
e. Resist all evils in the world and live a pure and just life (Traditional)	29	23	18	17	7
f. Never think of yourself; give everything in service of society	10	6	6	6	2
Other & Don't know	8	6	6	5	7
	100%	100%	100%	100%	100%

the other hand, only seven per cent picked up "resist all evils in the world and live a pure and just life" as compared to 17 per cent in Japan. Two per cent (6 per cent in Japan) replied that they "never think of yourself and give everything in service of society." Some 18 per cent chose "work hard and get rich" as against 17 per cent in Japan, and only four per cent (three per cent in Japan) desired to "study earnestly and make a name for themselves."

As for attitudes toward natural surroundings (# 2.5), 21 per cent (19 per cent in Japan) replied that "in order to be happy, man must follow nature" and only six per cent (as many as 34 per cent in Japan) chose "man must conquer nature." In Hawaii, more than two-thirds of the respondents opined that "man must make use of nature." This figure compares to 40 per cent in Japan; these high percentages should be ascribed to the natural surroundings in Hawaii and also the global drive for protection of nature and natural environment which has been gaining strength in the 1970s.

To the question (# 2.6) of which they think more about the past or about the future, 61 per cent (69 per cent in Japan) stated that they "think more about the future" and 34 per cent (22 per cent in Japan)

chose "think equally about the past and the future."

On the whole, there seems to be no notable difference in the personal attitude toward life between Japanese-Americans in Hawaii and Japanese in Japan, but the difference in natural environment is considered to be delicately influencing their attitudes.

2. Religion

In Japan, only 30 per cent were found to have their personal religious faith, but the number of religious people rose to 72 per cent in Hawaii. Of those having personal religious faith, 50 per cent (36 per cent of all Japanese-Americans in Hawaii) profess Buddhism. On the other hand, the Christians account for 39 per cent (28 per cent of all Japanese-Americans in Hawaii), broken down to 34 per cent for the Protestants and five per cent for the Catholics. The Protestants occupy 24 per cent of all Japanese-Americans in Hawaii and the Catholics four per cent. The Shintoists took only one per cent (less than one per cent of the Japanese-American population in Hawaii). In Japan, it was found that three-fourths of those having personal religious faith were Buddhists and only three per cent Christians. It can be said that Hawaii is under the strong influence of Christianity.

As to religious teachings of various sects (# 3.3), a vast majority (81 per cent) viewed that "really their teachings all amount to the same thing." The figure compares to 72 per cent¹⁵⁾ in Japan.

Asked whether they believe in a life after death (# 3.5), 31 per cent (42 per cent¹⁶⁾ in Japan) replied "yes" and 34 per cent (38 per cent¹⁷⁾ in Japan) "no." Regarding personal religious faith, a considerable difference was found between Japanese-Americans in Hawaii and Japanese in Japan, but there is not much difference in their basic attitudes toward religion.

3. Children

In case a child comes home and says that he has heard a rumor that his teacher had done something to get himself into trouble and the parent knows this is true, 76 per cent of the respondents thought that it would be better for the parent to tell the truth. This figure was much higher than 52 per cent in Japan. In Japan, 29 per cent stated that the parent should deny it, but in Hawaii, only eight per cent replied this way (# 4.4).

^{15),16),17)} These percentages are based on the results of a religious survey conducted in parallel with the 1968 survey on national character. See Reference [3].

Table 8. 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?"

	Japan				Hawaii
	1953	1958	1963	1968	1971
Better to deny it (Traditional)	38%	38%	32%	29%	8%
Better to affirm it* (Non-traditional)	42	41	50	52	76
Other	13	10	10	11	10
Don't know	7	11	8	8	6
	100%	100%	100%	100%	100%

* In Hawaii survey: "Tell the truth."

To the question of whether in raising children of elementary school age one should teach them that money is the most important thing (# 4.5), only nine per cent of the respondents in Hawaii agreed to this and 88 per cent disagreed (57 per cent and 28 per cent, respectively in Japan). This question has brought about the biggest divergence between Japanese-Americans in Hawaii and Japanese in Japan. In Japan, too, the wording of this question became a little controversial. It is very difficult to translate the delicate Japanese nuance of the question into English. With this point taken into full consideration, we are now planning to analyze the survey results.

Table 9. Teaching children money is the most important*

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

	Japan			Hawaii
	1953	1963	1968	1971
Agree	65%	60%	57%	9%
Disagree	24	23	28	88
Neither agree nor fully disagree	9	15	12	2
Other & Don't know	2	2	3	1
	100%	100%	100%	100%

* Japanese question used in Japan:

Ques. (# 4.5) "Sho-gakko ni itte iru kurai no kodomo o sodateru noni, tsugi no yô na iken ga arimasu.

[Chiisai toki kara, okane wa hito ni totte, ichi-ban taisetsu na mono da to oshieru no ga yoi.]

to yû no desu. Anata wa kono iken ni sansei desu ka, soreto hantai desu ka?"

As for whether the value of freedom or the value of discipline should be stressed in raising children of elementary school age (# 4.7), 14 per cent preferred to stress the value of freedom as against 20 per cent in Japan, and 70 per cent the value of discipline (68 per cent in Japan). Attitudes toward education for children have been argued for quite some time. Now that the survey points to the possibility of a distinct difference existing between Japanese-Americans in Hawaii and Japanese in Japan, it is desired to continue analysis in this respect.

4. *Family*

Asked about the advisability of having an elaborate affair for wedding or funerals even if costly and complicated (# 4.8), 70 per cent (47 per cent in Japan) replied that it "should be according to our means." Disapproval was expressed by 18 per cent. This percentage compares to 37 per cent in Japan.

Table 10. Attitude towards adoption to continue family line
Ques. (# 4.10) "If you had no children, would you think is desirable to adopt a child in order to continue the family line, even if there is no blood relationship? Or do you not think this is important?"

	Japan				Hawaii
	1953	1958	1963	1968	1971
Yes, would adopt (Traditional)	73%	63%	51%	43%	52%
No, would not adopt (Non-traditional)	16	21	32	41	27
Depends on circumstances	7	8	12	9	14
Other & Don't know	4	8	5	7	7
	100%	100%	100%	100%	100%

To the question of whether it is desirable to adopt a child in order to continue the family line in case one has no children (# 4.10), a fairly large number of people (52 per cent in Hawaii and 43 per cent in Japan) stated that they would adopt children to continue the family line. Twenty-seven (41 per cent in Japan) replied "would not adopt."

5. *Interpersonal concerns*

Two questions regarding interpersonal concerns were asked. Both of them are based on hypothetical assumptions related to companies. They may suggest that in Japan, companies are regarded as representative of the system of rational and modern concepts.

One of the questions concerns "your benefactor who is seriously ill and asking if you would come at once" (# 5.1) and "your real father on his death-bed" (# 5.1b). In the case of their benefactors, 50 per

cent (46 per cent in Japan) replied that they would leave everything and go back home. When their parents are dying, 62 per cent said they would. To the first question, 36 per cent (47 per cent in Japan) answered "however worried he might be about his benefactor, he should go to the meeting." To the latter question, the figure was 27 per cent (47 per cent in Japan). In other words, more people in Hawaii stated that they would "go back home"—and more when their parents are on their death-bed than when their benefactors are seriously ill.

In the second question, the respondent was asked to assume that he is the president of a firm carrying out an employment examination to hire one person, and that he must decide whether to hire the candi-

Table 11. Loyalty to benefactor vs. business

Ques. (# 5.1)* "Imagine this situation. Mr. M was orphaned at an early age and was brought up by Mr. A, a kind neighbor. Mr. A 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 as 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 following things do you think he should do?"

	Japan				Hawaii
	1953	1958	1963	1968	1971
Leave everything and go home	54%	50%	46%	46%	50%
However worried he might be about Mr. A, he should go to the meeting	41	39	46	47	36
Other & Don't know	5	11	8	7	14
	100%	100%	100%	100%	100%

Table 12. Loyalty to parent vs. business

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

	Japan				Hawaii
	1953	1958	1963	1968	1971
Leave everything and go home	49%	50%	45%	44%	62%
Go to the meeting	48	41	47	49	27
Other & Don't know	3	9	8	7	11
	100%	100%	100%	100%	100%

* In Japanese survey, the respondents were shown a picture for explanation of the situation.

date with the highest grade or the son of his relative who got the second highest grade. In this situation, 68 per cent (78 per cent in Japan) replied they would employ the candidate with the highest grade. The son of the relative was chosen by 26 per cent (17 per cent in Japan). When respondents were asked what their choice would be if the candidate with the second highest grade were the son of a benefactor, 54 per cent (also 54 per cent in Japan) said they would hire the one with the highest grade, and 39 per cent (37 per cent in Japan) chose the benefactor's son.

The Hawaii survey indicated a tendency toward a slightly higher preference for parents over benefactors and for the son of a benefactor over the son of a relative. Almost the same trend is noted in Japan.

Question # 5.1d concerns "important virtues." From a list of important virtues, "filial piety, obligational respect to your parents, (*Oya-kōkō*)" was chosen by 53 per cent (61 per cent in Japan); "repaying obligations to friends and benefactors (*On-gaeshi*)" by 27 per cent (45 per cent in Japan), "respecting rights of the individual" by 65 per cent (44 per cent in Japan) and "respecting freedom of family members, friends, and others" by 51 per cent (46 per cent in Japan). It is interesting to note that the percentage for "respect to rights of the individual" is almost equal to the figure for "*Oya-kōkō*" in the Japanese survey upshot, and "*Oya-kōkō*" comes second on the list, being chosen by a majority. There is considerable difference between Japan and Hawaii in respect to "repaying obligations to friends and benefactors."

The type of supervisor (department chief in the question wording) was surveyed by asking the respondent make a choice between two types: (a) A man who always sticks to the work rules and never demands any unreasonable work, but who, on the other hand, never does anything for you personally in matters not connected with the work; and (b) a man who sometimes demands extra work in spite of rules against it, but who, on the other hand, looks after you personally in matters not connected with the work.

In the survey, 58 per cent (84 per cent in Japan) indicated a preference for the second type, and 39 per cent (12 per cent in Japan) for the first type.

This was considered to be one of the questions which would produce great differences in comparison with the results of surveys abroad. The outcome of the Hawaii survey was somewhat contrary to what we had expected.

In Japan, these percentages are almost the same regardless of age. In Hawaii, the differences by age were small, though those with a preference for the first type tend to decrease slightly with age and those favoring the second type tend to increase.

Table 13. Type of supervisor preferred by age breakdown

Ques. (# 5.6) "Suppose you are working in a firm, in which 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 who, 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 who, on the other hand, looks after you personally in matters not connected with the work."

	Type A		Type B		Other & D. K.	
	Japan 1968	Hawaii 1971	Japan 1968	Hawaii 1971	Japan 1968	Hawaii 1971
Total	12%	39%	84%	58%	4%	3%
20~29	11	41	87	56	2	3
30~39	12	36	85	61	3	3
40~49	13	41	84	56	3	3
50~59	12	39	84	57	4	4
60 & over	14	29	75	62	11	9

As for the custom of taking along a gift when calling on someone, a question was asked about the specific case of visiting a benefactor. Respondents were requested to select one of the three types of shops from which they would prefer to buy cakes to take along (# 5.7). The three alternatives were (1) "buy them at a convenient nearby shop," (2) "go out of your way to buy the same cakes at a cheaper shop" and (3) "go out of your way to buy the same cakes at a famous shop." About 64 per cent (50 per cent in Japan) chose "a convenient nearby shop," 32 per cent (35 per cent in Japan) "a famous shop" and two per cent (13 per cent in Japan) "a cheaper shop."

Next, a question was asked whether an intimate friend's request for an IOU when the respondent borrows \$100.00 from him would be considered unpleasant or quite natural. Some 59 per cent replied "quite natural" and 38 per cent "unpleasant." In the Japanese survey, the sum of the money involved was 10,000 yen (about \$30—\$28 or so at the time of the survey). It was argued whether the word "friend" should be specified as "close friend" or "intimate friend." (Just for reference: 81 per cent for "quite natural" and 17 per cent "unpleasant" in Japan).

6. *Preference of sex if born again*

When asked whether they would prefer to be a man or a woman if they were born again, 92 per cent (89 per cent in Japan) of the male respondents preferred "being a man." On the other hand, preference for "being a woman" among female respondents was 73 per cent (48

per cent in Japan) (# 6.2).

Earlier surveys in the United States and Canada (1946) showed about two-thirds of the women saying they would prefer to be women if re-born, and one-fourth desiring to be men.

In response to two other questions about which sex has more suffering and more pleasure, both sexes agreed that "woman suffers more" (m: 43 per cent, f: 49 per cent) and "man enjoys more" (m: 66 per cent, f: 52 per cent). A majority of both males and females stated that "man enjoys more" and most of the males preferred to be men if re-born. This response pattern was the same in Japan and Hawaii. But the conditions for women appear a bit different between Japan and Hawaii.

7. General social problems

i) On the question of whether or not human qualities of life are lost in the process of modernization (# 7.1), the figures obtained show a little pessimistic viewpoint. To this question, 63 per cent picked "agree" and to Question # 7.2 another 63 per cent replied "agree."

Table 14. Richness of human feelings in modernization
Ques. (# 7.2) "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?"

	Japan				Hawaii
	1953	1958	1963	1968	1971
Disagree	17%	21%	18%	22%	22%
Neither fully agree nor disagree*	9	11	20	13	7
Agree	58	52	49	56	63
Don't know	16	16	13	9	8
	100%	100%	100%	100%	100%

* In Hawaii survey: "Cannot say."

This attitude was also seen in replies to Question (# 7.2b) which asked whether the world we live in would become more or less unpleasant in the 21st century. To this question, 39 per cent (24 per cent in Japan) responded that "there will be more unpleasantness than now," and 36 per cent (53 per cent in Japan) answered that it would be about the same as today.

The answers to the above-mentioned three questions, it should be noted, were apparently affected by the differences in social environment (or the degree of industrialization, the social character, etc.) between Hawaii and Japan. The results of the surveys seem to show that Japanese expect more from the future than Japanese-Americans in Hawaii.

ii) As for the question regarding individual happiness and national well-being (# 7.4), the three alternative responses given were divided almost equally. Concerning question # 7.5b, 70 per cent indicated that individual rights sometimes have to be sacrificed to public interest (57 per cent in Japan).

Table 15. Individual happiness and national well-being

Ques. (# 7.4) "Please choose from among the following statements the one with which you agree most.

(Answer Sheet shown):

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

	Japan			Hawaii
	1953	1963	1968	1971
a. Individuals first (Non-traditional)	25%	30%	27%	32%
b. The country* as a whole first (Traditional)	37	30	32	26
c. Both same thing	31	34	36	36
Other & Don't know	7	6	5	6
	100%	100%	100%	100%

* In Japanese survey: "Japan."

To Question # 7.6, regarding the representation of a monetary award or a medal to the persons who have made contributions to society or to mankind, 64 per cent of the respondents stated that medals were more important (59 per cent in Japan).

Regarding the question on the basic objective of law enactment (# 7.13c), 27 per cent replied that "laws should be established so as to provide people with a way to get along together easily" (37 per cent in Japan). On the other hand, 68 per cent replied that "laws should be established so as to bring about justice in society." This figure compares with 56 per cent in Japan.

It can be said through these four questions that there is no much difference in the ratio of replies between Japan and Hawaii. But distinct differences have been noted in the way of thinking or conception toward the State or society.

8. *General attitude toward politics*

i) Asked about the attitude toward an authoritarian government (# 8.1), we have obtained results favoring non-authoritarian views. Only 13 per cent preferred to leave everything up to leaders while about 70

Table 16. 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?"

	Japan				Hawaii
	1953	1958	1963	1968	1971
Agree with leaving everything up to leaders (Traditional)	43%	35%	29%	30%	13%
Depends on time & leaders	9	10	13	10	10
Disagree (Non-traditional)	38	44	47	51	70
No such leaders expected	3	2	4	3	3
Don't know	7	9	7	6	4
	100%	100%	100%	100%	100%

per cent disapproved of the idea of having an authoritarian government (30 per cent and 51 per cent, respectively, in Japan). Japanese-Americans in Hawaii tend more to lean toward "disagree."

ii) In choosing democracy, capitalism, liberalism or socialism, as much as 74 per cent took democracy, whereas a mere 21 per cent replied "depends..." In Japan, they were 38 per cent and 52 per cent, respectively. It can be said that Japanese-Americans in Hawaii are more positive of democracy than Japanese in Japan. Twenty-nine per cent (19 per cent in Japan) chose "capitalism," 41 per cent (42 per cent "depends..." and 18 per cent (20 per cent in Japan) "unfavorable." Responses to "liberalism" showed a similar pattern. It was favored by 20 per cent (29 per cent in Japan). Forty-seven per cent (44 per cent in Japan) replied "depends..." As to "socialism," 11 per cent (16 per cent in Japan) favored it, 42 per cent (46 per cent) replied "depends..." and 30 per cent (20 per cent) denied it.

As far as this question was concerned, there was not any marked difference between Japan and Hawaii.

iii) To the question of how much or little involvement scientists should have in politics (# 8.3b), about half of the respondents stated that scientists "should show a certain amount of interest in politics."

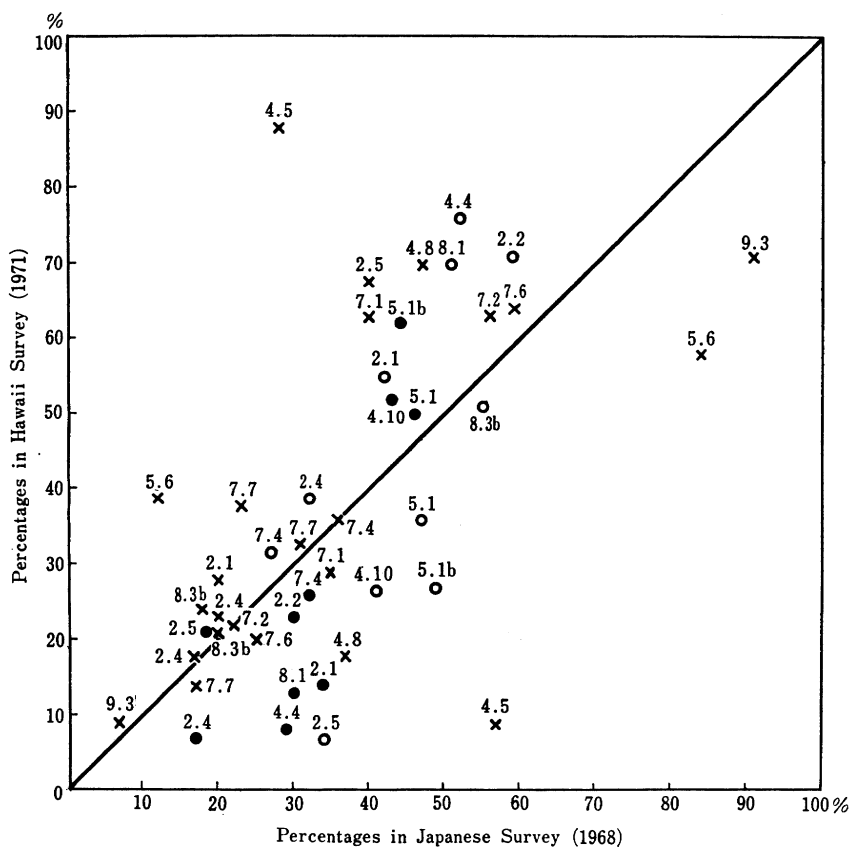
iv) Asked how often they vote in general elections, as many as 90 per cent replied "always." This was anticipated because the respondents were selected from the list of registered voters, and the registration of their names is done of their own accord.

As regards the political parties they support, about 60 per cent chose "Democratic Party" and eight per cent "Republican Party." This result almost corresponds with the ratio of party supporters given on the list of registered voters.

V. Comparison with 1968 survey in Japan

We will briefly mention a simple comparison of overall percentage results in the surveys in Japan and Hawaii. (See foregoing chapters and the Appendix for the item-by-item comparison of survey results.)

Here we have taken up the 17 questions on which we have repeatedly conducted surveys in Japan and for which we are familiar with the tendency of responses. In the attached chart, the ratio of responses obtained in the 1968 survey in Japan is shown by the axis of abscissas, and that of the Hawaii survey by the axis of ordinates. Each response



- : Opinion item representing the older, traditional Japanese point of view.
 - : Opinion item representing the non-traditional Japanese point of view.
 - × : Opinion representing a neutral position between traditional and non-traditional point of view, or having no connection with such points of view.
- Note: Figures signify code numbers of question items.

Fig. 2. Comparison with 1968 survey in Japan.

category is indicated by a point. For convenience, we have divided the response categories into "traditional responses" (indicated by (●) in the diagram), "non-traditional responses" (○), and "neutral responses" (×).

As a whole, there are more than 10 per cent differences between Japan and Hawaii in 21 of the 43 categories. (Statistically, they are significant differences.) The categories in which we have found particularly notable differences were described above. But in the other categories, there are no considerable differences between Japan and Hawaii.

Out of the 10 categories of "traditional responses," Japan is more than 10 per cent higher than Hawaii in three categories, and Hawaii is over 10 per cent higher than Japan in one category. Of the 11 categories of "non-traditional responses," Japan is more than 10 per cent higher than Hawaii in four categories and Hawaii is more than 10 per cent higher than Japan in four categories.

Looking at the numerical comparison of survey results, too, we cannot conclude that Japanese-Americans have more "un-Japanese" views than Japanese in Japan. We have noted that Japanese-Americans in Hawaii have more modern views than Japanese in some respects, but at the same time also retain many old conceptions. These aspects will be analyzed in detail in the future.

VI. Comparison of Japan and Hawaii as viewed from majority opinions

In the first place, we will probe into the majority (over 70 per cent) opinions about question items put forth in the Hawaii survey in order to grasp the general characteristics of the ways of thinking of Japanese-Americans in Hawaii. Then, we will study how these opinions are similar to or different from the Japanese survey results.

In the questionnaire, 12 questions obtained majority (over 70 per cent) opinions (see Table 17). (The responses to Question # 6.2 regarding the sex preference if re-born are shown according to sexes. The highest opinion percentage, 92 per cent, is seen in males' responses in favor of becoming men if re-born.) The second highest (88 per cent) is the percentage of opinions disagreeing with "teaching children money is the most important." Then comes the percentage of opinions approving "many sects teach the same thing" (81 per cent). These are followed by the "better to affirm" responses (76 per cent) to Question # 4.4 (Do you think it is better for the parent to affirm or deny a rumor that the child's teacher had done something to get himself into trouble?), the preference for democracy (74 per cent) in Question # 8.2e,

Table 17. Majority opinions

	No. of question	#	Meaning of question	Response category	Response percentage	
					Hawaii	Japan (1968)
Majority opinion	6	6.2	Sex preference if re-born	(Male) Wish to be a man	92	89*¹⁾
	11	4.5	Teaching children money is the most important	Disagree	88	28
	55	3.3	Many sects teach the same thing	Yes	81	66*²⁾
	10	4.4	Rumor about teacher	Tell the truth (Better to affirm in Japanese survey)	76	52
	45	8.2e	Democracy	Favorable (Good in Japan)	74	38
	6	6.2	Sex preference if re-born	(Female) Wish to be a woman	73	48*³⁾
	41	9.3	Japanese vs. Western gardens	Japanese garden	71	91
	49	3.1	Religious faith	Have	71	31
	31	2.2	Give in to opposition or go ahead	Go ahead	71	59
	12	4.7	Freedom vs. discipline	Discipline	70	68
	17	4.8	Big weddings and funerals	According to your means	70	47
	18	8.1	Leave things to political leaders?	Disagree	70	51
	39	7.5b	Public good and individuals rights	Public interest is more important	70	57
Semi-majority opinion	32	5.1c	Employment examination (son of relative)	Highest grade	68	78
	38	7.13c	Opinions about law	Bring about justice in society	68	56
	25	2.5	Man and nature	Utilize nature	68	40
Other majority opinion in Japan	34	5.6	Type of supervisor preferred	Paternalistic	58	84
	37	5.16	IOU for \$100.00 (¥10,000 in Japanese survey)	Quite natural (Only natural in Hawaii survey)	59	82
	26	2.6	Think more of past or future?	Future	61	69

The boldface shows the figure was one of the majority opinions obtained in the Japanese surveys.

*1) Opinion percentages among men.

*2) This figure was obtained in the 1958 survey in Japan.

*3) Opinion percentage among women.

female's preference for "wish to be women if re-born" (73 per cent), the liking for Japanese gardens (71 per cent) in Question # 9.3 regarding Japanese vs. Western gardens, "yes" responses (71 per cent) to Question # 3.1 on the personal religious faith, and "go ahead" responses (71 per cent) to Question # 2.2 ("give in to opposition or go ahead").

These are followed by the responses in favor of the value of discipline (# 4.7), those proposing weddings and funerals should be according to means (# 4.8), and those disagreeing with leaving everything to political leaders (# 8.1), and those responding "public interest is more important" to Question # 7.5b on "public good and individual rights." The percentages of these responses are added up to 70 per cent.

If the definition of "majority opinion" should be widen to "over two-thirds of opinions, three more questions will be added. The Japanese counterparts of the respective response percentages in the Hawaii survey are given in the extreme right column of the table.

The boldface figures in the extreme right column and the last three rows in the table indicate the majority opinions obtained in the 1968 Japanese survey.

The questions to which we have obtained similar majority opinions in both Hawaii and Japan surveys include # 6.2 (92 per cent in Hawaii and 89 per cent in Japan), # 9.3 (71 per cent and 91 per cent, respectively, preferring Japanese gardens), # 4.7 (70 per cent and 68 per cent, respectively, stressing the value of discipline rather than the value of freedom), and # 5.1c (68 per cent and 78 per cent, respectively, favoring the employment of one with the highest grade rather than the son of a relative with the second highest grade).

There are more question items which have obtained majority opinions in Hawaii or in Japan while their counterpart response percentages are close to majority levels.

Those opinions on which there is a sharp difference between Hawaii and Japan concern # 4.5 (disagreeing with teaching children money is the most important), # 8.2e (choosing democracy) and # 3.1 (having a personal religious faith).

In the Japanese survey, the responses in favor of weddings and funerals being held according to means (# 4.8), those believing that "in order to be happy, man must make use of nature" (# 2.5), and those from female respondents wishing to be women if re-born (# 6.2) fall short of majorities, but these response categories have obtained relatively higher response percentages than the other categories.

In comparison with the Japanese survey results, the tendencies of responses in respect to the ways of thinking toward children, religion and democracy seem to exhibit some of the characteristics of Japanese-Americans in Hawaii.

The number of questions which have acquired majority opinions in Japan is less than half as small as its counterpart in the survey on Japanese-Americans.

It can be said that Japanese opinions are widely varying or that Japanese-Americans in Hawaii are more unequivocal than Japanese.

VII. Japanese character and Japanese-American character

1. Japanese character and Japanese-American character

It is often said that the Japanese are generally "diligent," "proper, formal" and "kind." Japanese-Americans in Hawaii also view the Japanese in almost the same way. To Question #9.1 regarding the character of the Japanese people in Japan, 66 per cent of the respondents chose "proper, formal" as adjectives to describe the character of the Japanese people, 60 per cent "diligent," 52 per cent "persevering," 49 per cent "kind," 42 per cent "idealistic" and 39 per cent "cheerful," while not many respondents singled out "free" (15 per cent) and "open, resilient, matter of fact, (*Tanpaku*)" (15 per cent).

In the Japanese survey, too, these adjectives have been chosen although their response percentages are not identical. More than half the respondents selected "diligent," and "persevering," and little less than half "proper, formal" (47 per cent) and 45 per cent "kind."

As for the Japanese-American self-evaluation, 64 per cent of the respondents chose "free," 62 per cent "cheerful," 54 per cent "kind," and 53 per cent "diligent," 48 per cent "open, resilient, matter-of-fact" (which was at the bottom on the list of adjectives to describe the character of the Japanese people in Japan), 42 per cent "idealistic," 41 per cent "persevering," and only 25 per cent "proper, formal" which was

Table 18. Japanese character and Japanese-American character

Ques. (H 40): "Which of the following adjectives describe the character of the Japanese people in Japan? Choose as many as you like."

Ques. (H 41): "Japanese-Americans in Hawaii?"

# 9.1	1968 survey in Japan	Survey in Hawaii	
		Re-Japanese in Japan (H 40)	Re-Japanese- Americans in Hawaii (H 41)
1. Rational	11%	27%	39%
2. Diligent	61	60	53
3. Free	12	15	64
4. Open, resilient, matter- of-fact (<i>Tanpaku</i>)	13	15	48
5. Persevering	58	52	41
6. Kind	45	49	54
7. Original	8	28	26
8. Proper, formal	47	66	25
9. Cheerful	13	39	62
10. Idealistic	23	42	42
No. of sample	3,033	434	

high on the list in the Japanese survey (# 9.1).

Turning to the shortcomings of the Japanese people (# 9.1c), 46 per cent of the respondents replied "imitative" and 31 per cent "cunning." In the Japanese survey, many chose "quick-tempered, impatient," "quick to be enthusiastic but quick to cool off," "narrow perspective" ("insular" in the Japanese survey), etc. but in the Hawaii survey, only 19 per cent, 21 per cent and 18 per cent, respectively.

Although the Japanese (in Japan) have often been referred to as "sly" or "cruel" by foreigners, the survey results indicate that while "cunning" (similar in meaning to "sly"?) is applied to Japanese by a high percentage but only four per cent chose the adjective "cruel."

In their self-assessment, 42 per cent of the Japanese-Americans in Hawaii regarded themselves as "quick to be enthusiastic but quick to cool off" and 25 per cent "quick-tempered, impatient," results similar to what were obtained in the Japanese self-assessment. Unlike the Japanese survey, however, 21 per cent described the Japanese people in Hawaii as "imitative," another 21 per cent "try to act superior and stuck-up (arrogant)," 16 per cent "narrow perspective" and 16 per cent "cunning."

2. *Japanese vs. Western style gardens*

As to the choice between a Japanese style garden and a Western style garden, the former was preferred by 71 per cent of the respondents. This figure was fairly high in comparison with response percentages for many other question items (see Table 17). It is noteworthy that this response percentage was much higher than the ratios of respondents in favor of Japanese food and movies (see Table 4). Their preference for Japanese style gardens may be taken as evidence that they still bear a liking for things Japanese. In the Japanese survey, pictures of Japanese and Western gardens were shown to the respondents, and nearly 90 per cent of them preferred Japanese gardens.

3. *Preferences for nationalities*

Asked "if you were not a Japanese, which of the following nationalities would you like to be? Choose as many as you like," 12 nationalities such as Chinese, Korean, Filipino, Hawaiian, Portuguese, local haole, Arab, Jew, Russian, German, French and English were chosen. About 36 per cent of the Japanese-Americans surveyed chose "local haole," 29 per cent "Chinese," 26 per cent "Hawaiian," 21 per cent "English" and 19 per cent "French."

The breakdown of their high preferences for these five nationalities according to their generation, age and educational background is given in Table 19. Most of those who desired to be "Chinese," "Hawaiian,"

"French" or "English" were "*sansei*," or approximately one-third of their generation group, 10 to 25 per cent of the "*nisei*" and only 10 per cent of "*issei*." About 35 per cent of the "*nisei*" chose "local haole" and as high as 46 per cent of the "*issei*"—although the number of these "*issei*" people was very small. According to age classification, too, older people desired to become "local haole," showing a pattern different from their likings for other nationalities. General views of "local haole" seem somewhat different according to age or generation.

Table 19. Ques. (H 44): "Which of the following nationalities would you like to be?"

	Chinese	Hawaiian	Local haole	French	English
Total	29(28)*%	26(25)%	36(35)%	19(18)%	21(19)%
Issei	8(14)	17(14)	50(46)	17(9)	8(5)
Nisei	26	24	37	13	15
Sansei	35	31	31	29	30
20~29	34	33	32	33	34
30~39	31	31	27	16	15
40~49	31	17	36	19	17
50~59	24	27	42	11	17
60 & over	18	24	50	3	9
Elementary & junior high	21	16	43	7	8
High	27	29	32	15	18
College & university	35	28	36	30	30

* The combined results of English and Japanese questionnaires used.

VIII. Concluding remarks and problems

1) In this report, we have described some of the findings on the basis of the simple compilation of responses. In comparison with the results of the Japanese survey, we limited ourselves to analysis of marginals in both surveys, leaving detailed comparison of the results of the two surveys to the future. It is difficult quickly to draw right conclusions from survey results, but we believe that we have been able to grasp a fairly clear picture of the Japanese-Americans in Hawaii as to social surroundings, way of thinking, etc.

2) We have made some reservations in interpreting survey findings. One of these reservations concerns the languages used in the survey. To analyze how the difference of the languages used affected the survey results, we are now implementing a plan to compare the responses to the Japanese and English questionnaires by those chosen from among the respondents who are fluent in both Japanese and English.

Another reservation is related to the scope of comparative study which was limited in the absence of survey findings on other nationalities. We wish we could have had more sufficient cross-cultural or cross-national data.

Furthermore, we lacked the definite data regarding where the Japanese-Americans in Honolulu are positioned among the Japanese-Americans in Hawaii and in the States. Our survey, which was confined to residents in the Honolulu City area, tends to produce results characteristic of urban life and people.

3) This survey was the first step in our comparative study of survey findings. When we consider such questions as "Are the Japanese-Americans in Hawaii close in their way of thinking to the Japanese in Japan or the Americans?" and "Is it probable that the Japanese-Americans of a specific social stratum are close to the Japanese in the way of thinking but those of some other strata are far from the Japanese?", we also badly need a survey of the Americans in general, for more adequate comparison of survey findings.

4) In this regard, our strong hope is that surveys will also be conducted in other areas and on other nationalities. In Hawaii, Japanese-Americans have no feeling that they are a minority, but the social environment is quite different in other parts of the United States. In the suburbs of Los Angeles on the West Coast where the population of Japanese-Americans is fairly high, they account for a mere one per cent or so of the total population there. It is said that general American views of Japanese-Americans in California, the Midwest and the East are not the same¹⁸⁾. We expect much from future surveys in findings how different social surroundings affect ways of thinking, attitudes toward life, etc.

Acknowledgements

We are grateful to Mr. Sen Nishiyama for suggesting various improvements to the original draft of the paper. We also acknowledge the help and advice given by Dr. William K. Cummings, University of Chicago.

THE INSTITUTE OF STATISTICAL MATHEMATICS
THE NATIONAL LANGUAGE RESEARCH INSTITUTE
THE UNIVERSITY OF HAWAII

¹⁸⁾ The Japanese-American Research Project at the University of California at Los Angeles has been conducting a large-scale survey on Japanese-Americans since 1964. Their survey seems different from ours, placing stress on the aspects of historical and social sciences.

REFERENCES

- [1] Hayashi, C. (1969) Nipponjin no Kokuminzo—15-nen no Henka (The National Image of the Japanese—A Trend Analysis over 15 Years), *Jiyu*, the July issue, 49-57.
- [2] Hayashi et al. (1960) A Study of Japanese National Character, *Ann. Inst. Statist. Math., Sup.* XI, 1-38.
- [3] Nisihira, S. (1970) Les Attitudes des Japonais envers la religion, *Ann. Inst. Statist. Math., Sup.* 6.
- [4] Nomoto, K. (1972) Hawai Nikkei-jin no Gengo-chosa (Literacy Survey of Japanese-Americans in Honolulu), *Japanese Scientific Monthly*, 24, Feb. 45-47.
- [5] Research Committee on the Study of the Japanese National Character, Second Survey, (1961) A Study of Japanese National Character, *Ann. Inst. Statist. Math., Sup.* II, 1-58.
- [6] Research Committee on the Study of the Japanese National Character, (1961) Nipponjin no Kokuminsei (The National Character of the Japanese People), Tokyo, Shiseido.
- [7] Research Committee on the Study of the Japanese National Character, (1969) A Study of the Japanese National Character, The Fourth Nation-wide Survey, *Research Report, Inst. Statist. Math.*, 23.
- [8] Research Committee on the Study of the Japanese National Character, (1970) Daini Nipponjin no Kokuminsei (A Study of the Japanese National Character, Volume II), Tokyo, Shiseido.
- [9] Suzuki, T. (1964) Kokuminsei no Kenkyu, Dai Sanji Zenkoku Chosa ni Tsuite (A Study of Japanese National Character, The Third Nation-wide Survey), *Proc. Inst. Statist. Math.*, 11, 105-176.
- [10] Suzuki, T. (1966) A Study of the Japanese National Character, The Third Nation-wide Survey, *Ann. Inst. Statist. Math., Sup.* IV, 15-64.
- [11] Suzuki, T. (1970) A Study of the Japanese National Character, Part IV, *Ann. Inst. Statist. Math., Sup.* 6, 1-80.
- [12] Suzuki, T. (1971) Kaigai ni okeru Nikkei-jin no Chosa Kikaku (On the Survey Planning for Overseas Japanese), *Kyowa AD-Review*, 54, 9-13.
- [13] Suzuki, T. (1972) Hawai ni okeru Nikkei-jin (A Study of Japanese-Americans in Honolulu, Hawaii), *Japanese Scientific Monthly*, 24, Feb. 37-44.

Appendix

Questions* and Simple Tabulations**

* Questions listed in the Appendix are the ones used in the Japanese-American survey in Honolulu, 1971.

** Abbreviation

J (1968): 1968 nationwide survey in Japan, unless otherwise noted.

H: The results of English questionnaire used in the Japanese-American survey, 1971.

H (E): ditto

H (E+J): The combined results of English and Japanese questionnaires used.

§ 1. Basic Data

1.1 Sex

	Male	Female	Total
J (1968)	47	53	100 (3,033)
H	53	47	100 (434)

1.2 Age

	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-	Total
J (1968)	12	13	13	13	11	8	7	7	16	100 (3,033)
H	16	12	8	7	15	13	11	10	8	100 (434)

1.3 Education

	Elemen- tary	Middle	High	Univer- sity	Other	Total	
J (1968)	16	40	34	10	0	100 (3,033)	
H	3	14	35	29	7	100 (434)	
	Elemen- tary	Junior	Senior	Techni- cal and business school	Univer- sity	Graduate work or profes- sional school	Total

Note: Some of the questions in this Appendix are different from the ones in Supplement 6 of the Annals of I.S.M., which were originally translated by Prof. R. P. Dore. Its difference occurred in translating, although the Japanese questions were the same.

§ 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?

- 1) Go ahead 3) Depend on 5) DK
- 2) Follow custom 4) Other: specify

	1)	2)	3)	4)	DK ¹⁾	Total
J (1968)	42	34	20	2	2	100 (3,033)
H	55	14	28	—	3	100 (434)

2.2* Supposing someone wants to do something which he thinks is right and gives a complete explanation to others about it, but they refuse to listen to him. Which of these two persons do you think has the better attitude? (Answer Sheet shown)²⁾

- 1) Somebody who ignores the opposition and goes ahead.
- 2) Somebody who gives up the idea if it is opposed.
- 3) Other: specify

	1)	2)	3)	DK	Total
J (1968)	59	30	7	4	100 (3,033)
H	71	23	6		100 (434)

2.4* There are all sorts of attitudes toward life. Which *one* of the following statements would you say comes closest to your way of life? (Answer Sheet shown)

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

¹⁾ In this survey "DK (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 "DK" 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.

²⁾ To some questions that cards listing response categories, among which samples were to make choice, were used. But "DK (Don't know)" and "Other" are not listed. If the Answer sheet was shown to the respondents it is indicated as (Answer Sheet shown).

	1)	2)	3)	4)	5)	6)	7)	DK	Total
J (1968)	17	3	32	20	17	6	2	3	100 (3,033)
H	18	4	39	23	7	2	3	4	100 (434)

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

1) In order to be happy, man must follow nature.

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

3) In order to be happy, man must conquer nature.

4) Other: specify 5) DK

	1)	2)	3)	4)	DK	Total
J (1968)	19	40	34	1	6	100 (3,033)
H	21	68	6	1	4	100 (434)

2.6* Do you think more about the past or about the future? Please choose one of the following answers: (Answer Sheet shown)

1) I think more about my future than about my past.

2) I think about equally of the past and of the future.

3) I think more about my past than about my future.

4) Other: specify 5) DK

	1)	2)	3)	4)	DK	Total
J (1968)	69	22	7	1	1	100 (3,033)
H	61	34	3	2	—	100 (434)

2.7* What single thing do you think is the most important in life? (Do not give any example, Anything is fine)

	Health	Child	Family	Happi- ness	Wealth	Other	DK	Total
J (1968)	28	8	13	15	8	22*	6	100 (3,033)
H	20	2	7	27	1	33**	5	100 (434)

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

** "Other" included "life living" (6%), etc.

§ 3. Religion

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

1) Yes 2) No

	1)	2)	Total
J (1968)	31	69	100 (3,033)
H	71	29	100 (434)

3.1b* *If yes* (otherwise skip # 3.1c* and go to # 3.2*), what religion is that?

- 1) Shinto
- 2) Buddhism
- 3) Sokagakkai
- 4) Not an established sect
- 5) Protestant
- 6) Catholic
- 7) Other : specify
- 8) DK

	Shinto	Bud- dhism	Chris- tianity	Not estab- lished sect	Other	DK	Total	
J (1968)	9	76	3	9	3	0	100 (920)	
H	1	50	34	5	2	7	100 (307)	
	1)	2), 3)	5)	6)	4)	7)	DK	Total

3.1c* *If yes*, what is your attitude toward religious activities?

- 1) Completely indifferent
- 2) Have some interest
- 3) Do something regularly or daily
- 4) Deeply engaged in the activities, recommending others religious faith (including professionals).
- 5) Other activities : specify

	1)	2)	3)	4)	5)	Total
J (1968)	26	35	36	3	—	100 (920)
H	7	72	16	4	1	100 (307)

3.2* If no, without reference to any of the established religions, do you think that a religious attitude is important or not?

- 1) Important
- 2) Not important
- 3) Other : specify
- 4) DK

	1)	2)	3)	DK	Total
J (1968)	76	14	5	5	100 (2,113)
H	68	20	1	11	100 (127)

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

- 1) Yes
- 2) No
- 3) Other : specify
- 4) DK

	1)	2)	3)	DK	Total
J (1958)	66	13	1	20	100 (920)
H	81	14	0	5	100 (434)

3.5 Do you believe in a life after death?

- 1) Yes 3) No 5) DK
 2) Undecided 4) Other : specify

	1)	2)	3)	4)	DK	Total
J (1958)	20	12	59	0	9	100 (920)
H	31	23	34	1	11	100 (434)

§ 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?

- 1) Deny it 2) Tell the truth 3) Other : specify 4) DK

	1)	2)	3)	DK	Total
J (1968)	29	52	11	8	100 (3,033)
H	8	76	10	6	100 (434)

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

- 1) Agree 3) Undecided 5) DK
 2) Disagree 4) Other : specify

	1)	2)	3)	4)	DK	Total
J (1968)	57	28	12	1	2	100 (3,033)
H	9	88	2	—	1	100 (434)

4.7* In raising children of elementary school age, do you think it is more important to stress the value of freedom or the value of discipline?

- 1) Freedom 2) Discipline 3) Other : specify 4) DK

	1)	2)	3)	DK	Total
J (1968)	20	68	7	5	100 (3,033)
H	14	70	14	2	100 (434)

4.8* Some people believe in having an affair for weddings and funerals that involve a lot of people, even if it is costly and complicated. What do you think about this?

- | | |
|--------------------------------------|-----------------------------|
| 1) Disapprove | 4) Should have grand affair |
| 2) Can't be helped | 5) Other: specify |
| 3) Should be according to your means | 6) DK |

	1)	2)	3)	4)	5)	DK	Total
J (1968)	37	4	47	7	4	1	100 (3,033)
H	18	7	70	2	2	1	100 (434)

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

- | | | |
|--------------------|-------------------|-------|
| 1) Would adopt | 3) Depends on | 5) DK |
| 2) Would not adopt | 4) Other: specify | |

	1)	2)	3)	4)	DK	Total
J (1968)	43	41	9	2	5	100 (3,033)
H	52	27	14	3	4	100 (434)

§ 5. Face-to-Face Social Groups

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

- | | |
|--|-------|
| 1) Leave everything and go back home. | 4) DK |
| 2) However worried he might be about Mr. Nishi, he should go to the meeting. | |
| 3) Other: specify | |

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

(Coding the same as above.)

		1)	2)	3)	DK	Total
# 5.1	J (1968)	46	47	2	5	100 (3,033)
	H	50	36	7	7	100 (434)
# 5.1b	J (1968)	44	49	3	4	100 (3,033)
	H	62	27	5	6	100 (434)

5.1c-1)* Suppose that you are the president of a company. The company decides to employ one person, and then carries out an employment examination. The supervisor in charge reports to you saying, "Your relative who took the examination got the second highest grade. But I believe that either your relative or the candidate who got the highest grade would be satisfactory. What shall we do?" In such a case, which person would you employ? (Answer Sheet shown)

- 1) One with the highest grade 3) Other: specify
2) Your relative 4) DK

		1)	2)	3)	DK	Total
J (1968)		78	17	2	3	100 (3,033)
H		68	26	2	4	100 (434)

5.1c-2)* In the last question we supposed that the one getting the second highest grade was your relative. Suppose that the second was the son of parents to whom you felt indebted. Which person would you employ? (Answer Sheet shown)

- 1) One with the highest grade 3) Other: specify
2) Son of your benefactors 4) DK

		1)	2)	3)	DK	Total
J (1968)		54	39	2	5	100 (3,033)
H		54	39	2	5	100 (434)

5.1d* If you were asked to choose two out of the following, which two would you choose? (Answer Sheet shown)

- 1) Filial piety, obligational respect to your parents (*Oya-kōkō*)
2) Repaying obligations to friends and benefactors (*On-gaeshi*)
3) Respecting rights of the individual
4) Respecting freedom of family members, friends, and others
5) Other: specify 6) DK

		1)	2)	3)	4)	5)	DK	Total
J (1968)		61	45	44	46	0	2	100 (3,033)
H		53	27	65	51	1	3	100 (434)

5.6* Suppose you are working in a firm in which there are two types of department chiefs. Which of these two would you prefer to work under? (Answer Sheet shown)

- 1) A man who always sticks to the work rules and never demands any unreasonable work, but who, on the other hand, never does anything for you personally in matters not connected with the work.
- 2) A man who sometimes demands extra work in spite of rules against it, but who, on the other hand, looks after you personally in matters not connected with the work.
- 3) Other: specify 4) DK

	1)	2)	3)	DK	Total
J (1968)	12	84	1	3	100 (3,033)
H	39	58	1	2	100 (434)

5.7* Suppose you are going to visit someone who has been good to you and you wish to take along a box of cakes. Which of the following ways would you prefer? (Answer Sheet shown)

- 1) Buy them at a convenient nearby shop.
- 2) Go out of your way to buy the same cakes at a cheaper shop.
- 3) Go out of your way to buy the same cakes at a famous shop.
- 4) Other: specify 5) DK

	1)	2)	3)	4)	DK	Total
J (1968)	50	13	35	1	1	100 (3,033)
H	64	2	32	1	1	100 (434)

5.16* Suppose that you borrowed \$100.00¹⁾ from an intimate friend, and also suppose that, at the same time, this friend said, "Just to be sure, write me out an IOU." What would you think about this?

- 1) Think it unpleasant, though probably a natural request.
- 2) Think it only natural. 3) Other: specify 4) DK

	1)	2)	3)	DK	Total
J (1968)	17	82	0	1	100 (3,033)
H	38	59	3	0	100 (434)

§ 6. Men and Women

6.2 If you could be born again, would you rather be a man or woman?

¹⁾ ¥10,000 in Japanese questionnaires which was about \$28.00 or so at the time of the survey.

		1) Man	2) Woman	3) Other : specify	4) DK		
		Respondent	1)	2)	3)	DK	Total
J (1968)	Men	89	5	4	2	100	(1,427)
	Women	43	48	4	5	100	(1,606)
H	Men	92	3	—	5	100	(229)
	Women	15	73	2	10	100	(205)

6.2c* On the whole in Japanese communities in Hawaii, which sex do you think has the more difficult life, men or women?

1) Men 2) Women 3) Other : specify 4) DK

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

		Respondent	1)	2)	3)	DK	Total
J (1968)	Men	60	19	16	5	100	(1,427)
	Women	47	33	14	6	100	(1,606)
H	Men	26	43	16	15	100	(229)
	Women	25	48	12	15	100	(205)

6.2d* Which do you think gets the greater pleasure out of life, men or women?

1) Men 2) Women 3) Other : specify 4) DK

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

		Respondent	1)	2)	3)	DK	Total
J (1968)	Men	66	10	17	7	100	(1,427)
	Women	60	16	15	9	100	(1,606)
H	Men	66	5	17	12	100	(229)
	Women	52	14	19	15	100	(205)

§ 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?

1) Agree 2) Disagree 3) Other : specify 4) DK

	a)	b)	c)	d)	e)	Total
J (1968)	40	16†	35	1	8	100 (3,033)
H	63		29	1	7	100 (434)
	1)		2)	3)	DK	Total

† In the Japanese survey, there are five answer categories such as

a) Agree b) Cannot say c) Disagree d) Other e) DK

7.2* 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?

- 1) Disagree 3) Agree 5) DK
 2) Cannot say 4) Other: specify

	1)	2)	3)	4)	DK	Total
J (1968)	22	13	56	1	8	100 (3,033)
H	22	7	63	1	7	100 (434)

7.2b In about 30 years, it will be the year 2,000, 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 the following statements would you say as nearest to your opinion: (Answer Sheet shown)

- 1) There will be more disagreeable, unpleasant things than now.
 2) There will be fewer disagreeable, unpleasant things than now.
 3) There will be no more or no fewer disagreeable and unpleasant things than today.
 4) Other: specify 5) DK

	1)	2)	3)	4)	DK	Total
J (1968)	24	15	53	1	7	100 (3,033)
H	39	13	36	1	11	100 (434)

7.4* Please choose from among the following statements the one with which you agree most. (Answer Sheet shown)

- 1) If individuals are made happy, then and only then will the country¹⁾ as a whole improve.
 2) If the country²⁾ as a whole improves, then and only then can individuals be made happy.
 3) Improving the country³⁾ and making individuals happy are the same thing.
 4) Other: specify 5) DK

^{1),2),3)} In the Japanese survey, we asked "Japan" instead of "the country."

	1)	2)	3)	4)	DK	Total
J (1968)	27	32	36	1	4	100 (3,033)
H	32	26	36	1	5	100 (434)

7.5b* Generally speaking, which one of the following statements would you say you agree with? (Answer Sheet shown)

- 1) It cannot be helped if the public interest is sometimes sacrificed for the sake of individual rights.
- 2) It cannot be helped if individual rights are sometimes sacrificed for the sake of the public interest.
- 3) Other : specify 4) DK

	1)	2)	3)	DK	Total
J (1968)	33	57	1	9	100 (3,033)
H	21	70	2	7	100 (434)

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? (Answer Sheet shown)

- 1) Should present a medal, but not necessarily a monetary award.
- 2) Should present a monetary award, but not necessarily a medal.
- 3) Other : specify 4) DK

	1)	2)	3)	DK	Total
J (1968)	59	25	6	10	100 (3,033)
H	64	20	6	10	100 (434)

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?

- 1) Practical workers 3) Both same 5) Other : specify
- 2) Scholars, artists 4) Cannot say 6) DK

	1)	2)	3)	4)	5)	DK	Total
J (1968)	31	17	23	20	1	8	100 (3,033)
H	33	14	38	9	1	5	100 (434)

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

- 1) Laws should be established so as to provide people with a way to get along together easily.
- 2) Laws should be established so as to bring about justice in society.
- 3) Other : specify 4) DK

	1)	2)	3)	DK	Total
J (1968)	37	56	1	6	100 (3,033)
H	27	68	1	4	100 (434)

§ 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?

- 1) Agree
- 2) Depends on
- 3) Disagree
- 4) Can't possibly find good politicians
- 5) Other : specify
- 6) DK

	1)	2)	3)	4)	5)	DK	Total
J (1968)	30	10	51	3	1	5	100 (3,033)
H	13	10	70	3	1	3	100 (434)

8.2e-h* What do you think about "Democracy," "Capitalism," "Liberalism" and "Socialism"? Would you point out on this list (Answer Sheet shown) the opinion that comes closest to yours?

- 1) Favorable
- 2) Depends on
- 3) Unfavorable
- 4) Other : specify
- 5) DK

		1)	2)	3)	4)	DK
e	Democracy					
f	Capitalism					
g	Liberalism					
h	Socialism					

c.f. # 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"?

- 1) Good
- 2) Depends on circumstances
- 3) Bad
- 4) Other : specify

		1)	2)	3)	4)	DK	Total
# 8.2e	J (1968)	38	52	3	0	7	100 (3,033)
	H	74	21	0	—	5	100 (434)
# 8.2f	J (1968)	19	42	20	1	18	100 (3,033)
	H	29	41	18	—	12	100 (434)
# 8.2g	J (1968)	29	44	13	1	13	100 (3,033)
	H	20	47	13	0	20	100 (434)
# 8.2h	J (1968)	16	46	20	1	17	100 (3,033)
	H	11	42	30	—	17	100 (434)

8.3b Here are three opinions about scientists and their relation to politics. Which of the following statements most closely expresses your view? (Answer Sheet shown)

- 1) Scientists should devote themselves to their own special field of study and should not concern themselves with politics.
- 2) Scientists should devote themselves to their special field of study, but they should also show a certain amount of interest in politics.
- 3) Scientists should not confine themselves to their own special field of study but should also take an active part in politics.
- 4) Other : specify 5) DK

		1)	2)	3)	4)	DK	Total
J (1968)		18	55	20	0	7	100 (3,033)
H		24	51	21	0	4	100 (434)

8.6* How often do you vote in general elections?

- 1) Always 3) Occasionally 5) Other : specify
- 2) Most of the time 4) Rarely 6) DK

c.f. # 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.
- e) Other

		a)	b)	c)	d)	e)	DK	Total
J (1968)		51	44	4	1	0	0	100 (3,033)
H		90	7	1	1	1	0	100 (434)
		1)	2)	3)	4)	5)	DK	Total

H 39 Which political party do you support?

- 1) Democratic party 3) Other (include Independent party)
- 2) Republican party 4) DK

	1)	2)	3)	DK	Total
H	60	8	30	2	100 (434)

Note: Japanese data is not presented, for response categories are not comparable in any way.

§ 9. Race, the Japanese People

H 40 # 9.1* Which of the following adjectives describe the character of the Japanese people in Japan? Choose as many as you like.

- 1) Rational 6) Kind
- 2) Diligent 7) Original
- 3) Free 8) People, formal
- 4) Open, resilient, matter- 9) Cheerful
of-fact (*Tanpaku*) 10) Idealistic
- 5) Persevering 11) Other: specify

c.f. # 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.

- 1) Rational 6) Kind
- 2) Diligent 7) Original
- 3) Free 8) Polite
- 4) *Tanpaku* (open, resilient, 9) Cheerful
matter-of-fact) 10) Idealistic
- 5) Persistent

H 41 Which of the following adjectives describe the character of the Japanese-Americans in Hawaii? Choose as many as you like. (Response categories are the same as H 40.)

	1)	2)	3)	4)	5)	6)	7)	8)	9)	10)	11)	Other	DK	Total
J (1968)	11	61	12	13	58	45	8	47	13	23	2	2	5	100 (3,033)
H 40	27	60	15	15	52	49	28	66	39	42	2	2		100 (434)
H 41	39	53	64	48	41	54	26	25	62	42	3		3	100 (434)

H 42 # 9.1c* Which ones of the following words seem to best describe the character of the Japanese people in Japan? Choose as many as you wish.

- 1) Stingy

- 2) Quick-tempered, impatient
- 3) Cunning
- 4) Quick to be enthusiastic but quick to cool off
- 5) Cruel
- 6) Insincere and shallow
- 7) Suspicious and vengeful
- 8) Narrow perspective
- 9) Try to act superior and stuck up (Arrogant)
- 10) Imitative
- 11) Other: specify

c.f. #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.

- 1) Stingy
- 2) Quick-tempered, impatient
- 3) Sly
- 4) Quick to be enthusiastic but quick to cool off
- 5) Cruel
- 6) Insincere, frivolous
- 7) Vindictive, vengeful
- 8) Insular
- 9) Arrogant
- 10) Imitative

H 43 Which of the following words seem to you to best describe the character of the Japanese people in Hawaii? Choose as many as you wish.

Response categories are the same as H 42.

	1)	2)	3)	4)	5)	6)	7)	8)	9)	10)	11)	Other	DK	Total
J (1968)	20	49	19	47	5	9	26	39	9	27	2	0	100	(3,033)
H 42	14	19	31	21	4	10	15	18	19	46	3	3	100	(434)
H 43	8	25	15	42	4	9	11	16	21	21	2	2	100	(434)

#9.3 Do you like Japanese gardens or Western gardens?

- 1) Japanese gardens
- 2) Western gardens
- 3) Other: specify
- 4) DK

Note: In the Japanese survey, the respondents were shown a photograph of Katsura Detached Palace representing the Japanese garden, and Versailles Palace representing the Western garden. No pictures were shown in the Hawaii survey.

	1)	2)	3)	DK	Total
J (1968)	91	7	1	1	100 (3,033)
H	71	9	15	5	100 (434)

H 44 If you were not a Japanese, which of the following nationalities would you like to be? Choose as many as you like.

- 1) Chinese 4) Hawaiian 7) Arab 10) German
 2) Korean 5) Portuguese 8) Jew 11) French
 3) Filipino 6) Local haole 9) Russian 12) English

	1)	2)	3)	4)	5)	6)	7)	8)	9)	10)	11)	12)	Total
H	29	8	4	26	4	36	1	5	3	12	19	21	100 (434)

§ 10. Japanese-American Survey Items

H 1 What does your family call you?

- 1) Japanese name 2) American name 3) Both

	1)	2)	3)	sp. ¹⁾	Total
H(E)	30.4	57.4	12.0	0.2	100.0 (434)
H(E+J)	33.3	54.6	11.9	0.2	100.0 (463)

H 2 What is your citizenship?

- 1) U.S. (born) 3) Japan (U.S. permanent resident)
 2) U.S. (naturalized) 4) Other: specify

	1)	2)	3)	4)	Total
H(E)	96.3	2.8	0.5	0.5	100.0 (434)
H(E+J)	94.4	4.8	0.4	0.4	100.0 (463)

H 3 Where were you born?

- 1) Hawaii: specify town or city and island _____
 2) Elsewhere in U.S.A.
 3) Japan: specify prefecture _____
 4) Elsewhere: specify _____

	1)	2)	3)	4)	Total
H(E)	95.4	1.2	2.5	0.9	100.0 (434)
H(E+J)	93.3	1.3	4.5	0.9	100.0 (463)

¹⁾ sp.: Don't know, No answer, including none.

$$A_l = \beta(l+1) \sum_{j=0}^{m+l} \binom{m+n+l+1}{j} x^j (1-x)^{m+n+l-j+1} .$$

By definition

$$(2.1) \quad |(\beta_{i+j-2})| = \sum_j \text{sign}(\mathbf{j}) \prod_{k=1}^q (\beta_{k+j_k-2})$$

where \sum_j is the summation over the permutation $\mathbf{j}=(j_1, j_2, \dots, j_q)$ of $(1, 2, \dots, q)$. Using the expansion of β_l mentioned above and neglecting terms of the type $A_l A_k$ (i.e. all terms involving $(1-x)^{2n}$ or a higher power [6]) we get for small values of m

$$\begin{aligned} \beta_{j_1-1} \beta_{j_2} &\doteq \beta(j_1) \beta_{j_2} + \beta(j_2+1) \beta_{j_1-1} - \beta(j_1) \beta(j_2+1) , \\ \beta_{j_1-1} \beta_{j_2} \beta_{j_3+1} &\doteq \beta(j_1) \beta(j_2+1) \beta_{j_3+1} + \beta(j_1) \beta(j_3+2) \beta_{j_2} \\ &\quad + \beta(j_2+1) \beta(j_3+2) \beta_{j_1-1} - 2\beta(j_1) \beta(j_2+1) \beta(j_3+2) , \end{aligned}$$

and

$$(2.2) \quad \prod_{k=1}^q (\beta_{k+j_k-2}) \doteq \sum_{\alpha=1}^q \left(\sum_{\substack{k=1 \\ k \neq \alpha}}^q \beta(k+j_k-1) \right) \beta_{\alpha+j_\alpha-2} - (q-1) \prod_{k=1}^q \beta(k+j_k-1) .$$

Using (2.2) in the definition of $|(\beta_{i+j-2})|$ mentioned above, we get

$$\begin{aligned} (2.3) \quad C_1 |(\beta_{i+j-2})| &\doteq C_1 \sum_j \sum_{\alpha=1}^q \text{sign}(\mathbf{j}) \left(\prod_{\substack{k=1 \\ k \neq \alpha}}^q \beta(k+j_k-1) \right) \beta_{\alpha+j_\alpha-2} \\ &\quad - C_1 (q-1) |(\beta(i+j-1))| \\ &= C_1 \sum_{k=0}^{2q-2} D'_k \beta_k - (q-1) , \end{aligned}$$

because $|(\beta(i+j-1))| = C_1^{-1}$ and D'_k is the sum of the cofactors of $\beta(k+1)$ in the $q \times q$ matrix

$$\begin{pmatrix} \beta(1) & \beta(2) & \dots & \beta(q) \\ \beta(2) & \beta(3) & & \beta(q+1) \\ \vdots & & & \\ \beta(q) & \beta(q+1) & \dots & \beta(2q-1) \end{pmatrix} .$$

Thus for $q \geq 2$

$$(2.4) \quad \Pr \{w_q \leq x; m, n\} \doteq C_1 \sum_{k=0}^{2q-2} D'_k \beta_k - (q-1) .$$

Letting $q=2$ and 3 in (2.4) we obtain (2.5) and (2.6) respectively.

$$(2.5) \quad \Pr \{w_2 \leq x; m, n\} \doteq C_1 [\beta(1) \beta_2 + \beta(3) \beta_0 - 2\beta(2) \beta_1] - 1$$

and

Occupation category, (Card 1, Col. H 8, H 8a, and H 9)

- 1) Professional: professor, teacher, physician, engineer (graduate engineer or equivalent, e.g., civil, chemical, aeronautical, mechanical, etc.), dentist, technical or semi-professional (M.S., M.A. or higher academic degree or its equivalent), lawyer
- 2) Managerial: business official (credit man, buyer, college burser etc.), government official (federal, state and local official with professional status, also commissioned officer of the military service), manager (production manager, supervisor in a factory, but not a foreman), proprietor (self-employed business man, contractor, distributor, etc.)
- 3) Skilled worker: carpenter, electrician, plumber, machinest, etc.
- 4) Farmer: agricultural worker, plantation worker, farm foreman
- 5) Semi-skilled or unskilled worker: bus driver, machine operative (factory machine worker, switchman, etc.), laborer
- 6) Clerical worker: clerical worker (file clerk, general office worker, typist, book-keeper, etc), salesman, (sales agent, insurance salesman, realtor, etc.), sales person (retail, local or small district merchandise salesman, etc.)
- 7) Service worker: service worker (policeman, fireman, waiter, barber, cook, usher, attendant, etc.) cab driver, member of the armed forces (enlisted), not classified elsewhere.
- 8) Housewife or unemployed (not gainfully employed): retired, students, etc.
- 9) Small businessman: small store owner/manager (use this category whenever it is possible to identify them; otherwise use 2).

H 8a What is your regular occupation? _____ . Be specific.

H 9 What is your spouse's regular occupation? _____ .

		1)	2)	3)	4)	5)	6)	7)	8)	9)	sp.	Total
H 8	H (E)	2.8	3.0	17.3	27.4	11.3	8.5	10.6	0.2	11.8	7.1	100.0 (434)
	H (E+J)	2.6	2.8	16.6	29.8	11.2	8.0	10.4	0.2	11.2	7.1	100.0 (463)
H 8a	H (E)	15.9	4.8	10.1	0.2	10.1	26.0	8.8	20.7	3.2	0.0	100.0 (434)
	H (E+J)	14.9	4.8	10.2	0.2	10.4	24.4	8.9	23.1	3.2	0.0	100.0 (463)
H 9	H (E)	6.7	3.0	6.2	0.0	7.6	23.5	7.8	14.7	3.2	27.2	100.0 (434)
	H (E+J)	6.5	2.8	5.8	0.0	7.8	22.2	8.4	16.6	3.5	26.3	100.0 (463)

H 10 Have you ever visited Japan?

- 1) No
- 2) Yes, once
- 3) Yes, 2-5 times
- 4) Yes, 6-10 times
- 5) Yes, 11 or more times

	1)	2)	3)	4)	5)	sp.	Total
H(E)	57.6	26.5	13.6	1.2	0.9	0.2	100.0 (434)
H(E+J)	54.2	26.3	17.1	1.1	1.1	0.2	100.0 (463)

H 11 Have you ever lived in Japan for any length of time?

- 1) No, I have not.
- 2) Yes, 1 year or less while I was growing up.
- 3) Yes, 1-5 years while I was growing up.
- 4) Yes, 6-10 years while I was growing up.
- 5) Yes, over 10 years while I was growing up.
- 6) Yes, 1 year or less as an adult.
- 7) Yes, 1-5 years after as an adult.
- 8) Yes, 6-10 years after as an adult.
- 9) Yes, over 10 years after as an adult.

	1)	2)	3)	4)	5)	6)	7)	8)	9)	sp.	Total
H(E)	81.8	3.7	2.8	0.9	3.0	2.1	3.2	0.2	0.2	2.1	100.0 (434)
H(E+J)	77.5	3.5	2.8	1.9	6.0	2.6	3.2	0.2	0.2	1.9	100.0 (463)

H 12 Who is the main breadwinner in your family?

- 1) I am the breadwinner
- 2) Father
- 3) Mother
- 4) Husband
- 5) Wife
- 6) Sibling
- 7) Grand parent(s)
- 8) Other

	1)	2)	3)	4)	5)	6)	7)	8)	sp.	Total
H(E)	51.6	12.7	1.4	31.6	0.5	0.7	0.0	1.4	0.2	100.0 (434)
H(E+J)	51.8	11.9	1.3	31.5	0.4	0.9	0.0	1.9	0.2	100.0 (463)

H 13 What is your educational background?

- 1) Elementary school or less
- 2) Junior high school
- 3) Senior high school
- 4) Technical or business school
- 5) University or college
- 6) Graduate work of professional school (e.g., law school)

H 13b How many years of formal schooling did your father have?
(For coding, see H 13)

		1)	2)	3)	4)	5)	6)	sp.	Total
H 13	H (E)	3.7	13.8	34.8	12.0	28.8	6.9	—	100.0 (434)
	H (E+J)	5.8	16.0	33.0	11.2	27.4	6.5	—	100.0 (463)
H 13b	H (E)	20.5	20.5	19.8	1.6	4.4	0.2	32.9	100.0 (434)
	H (E+J)	21.8	20.3	18.8	1.5	4.1	0.2	33.3	100.0 (463)

H 14 Is (was) your spouse a Japanese or non-Japanese?

- 1) Japanese from Japan
- 2) Japanese-American
- 3) Mixed (Japanese and non-Japanese)
- 4) Caucasian
- 5) Chinese
- 6) Korean
- 7) Portuguese
- 8) Hawaiian
- 9) Other

	1)	2)	3)	4)	5)	6)	7)	8)	9)	sp.	Total
H (E)	6.7	66.6	1.4	1.6	0.0	0.0	0.0	0.0	1.6	22.1	100.0 (434)
H (E+J)	9.3	65.4	1.3	1.5	0.0	0.0	0.0	0.0	1.5	21.0	100.0 (463)

H 15 Which language or languages do you use in speaking to the following persons? Make a check in the appropriate col. for each question.

J=Japanese E=English B=Both P=Pidgin

	Other person and I both speak in				Only I speak in				sp.	Total
	1)	2)	3)	4)	5)	6)	7)			
	E	J	B	P	E	J	B			
Your spouse	51.4	2.3	20.5	0.9	0.9	0.0	0.2	24.7	100.0 (434)	
	48.6	5.8	20.7	0.0	0.9	0.0	0.2	23.8	100.0 (463)	
Your children	60.1	0.7	6.0	0.0	1.6	0.5	0.0	31.1	100.0 (434)	
	58.5	1.7	7.8	0.2	1.5	0.4	0.0	29.8	100.0 (463)	
Your father	30.4	18.0	10.1	0.0	2.1	0.2	0.0	39.2	100.0 (434)	
	28.5	18.1	9.7	0.0	1.9	0.2	0.0	41.5	100.0 (463)	
Your mother	33.4	25.1	14.7	0.2	1.4	0.2	0.0	24.9	100.0 (434)	
	31.3	24.8	14.0	0.2	1.3	0.2	0.0	28.1	100.0 (463)	
Your father-in-law	16.6	15.0	6.7	0.0	0.7	0.0	0.0	61.1	100.0 (434)	
	15.6	14.7	6.3	0.0	0.6	0.2	0.0	62.6	100.0 (463)	
Your mother-in-law	19.6	19.6	9.0	0.0	0.7	0.2	0.0	50.9	100.0 (434)	
	18.4	19.9	8.4	0.0	0.6	0.4	0.0	52.3	100.0 (463)	
Your siblings	73.0	2.3	13.1	0.0	1.8	0.0	0.2	9.4	100.0 (434)	
	68.9	5.0	14.5	0.0	1.7	0.0	0.2	9.7	100.0 (463)	
Your close friends	79.3	1.6	17.5	0.0	1.4	0.0	0.2	0.0	100.0 (434)	
	75.2	3.5	19.9	0.0	1.3	0.0	0.2	0.0	100.0 (463)	
Your co-workers	76.0	0.7	8.8	0.0	1.6	0.0	0.0	12.9	100.0 (434)	
	72.4	0.9	9.5	0.0	1.5	0.0	0.0	15.8	100.0 (463)	

H 16 How many years of Japanese language school did you have either in Japan or here?

- 1) None
- 2) Less than a year
- 3) 1-2 years
- 4) 3-5 years
- 5) 6-10 years
- 6) 10 years or more

	1)	2)	3)	4)	5)	6)	sp.	Total
H(E)	13.6	3.0	6.7	15.9	44.5	15.9	0.5	100.0 (434)
H(E+J)	12.7	2.8	6.3	14.9	43.4	19.4	0.4	100.0 (463)

H 17 How well do you use Japanese?

- 1) Fluently 4) Very poorly
 2) Passably 5) Not at all
 3) I can understand it, but I cannot speak it.

	1)	2)	3)	4)	5)	sp.	Total
H(E)	17.1	41.7	20.5	13.6	6.9	0.2	100.0 (434)
H(E+J)	22.2	39.1	19.2	12.7	6.5	0.2	100.0 (463)

H 18 How well do you use English?

- 1) Fluently 4) Very poorly
 2) Passably 5) Not at all
 3) I can understand it, but I cannot speak it.

	1)	2)	3)	4)	5)	sp.	Total
H(E)	91.9	7.6	0.2	0.0	0.0	0.2	100.0 (434)
H(E+J)	87.3	11.4	0.4	0.4	0.2	0.2	100.0 (463)

H 19 What kinds of organizations (e.g., church, service groups, neighborhood association) do you belong to?

- 1) Most of the organizations I belong to are almost exclusively Japanese
 2) Most of the organizations I belong to are ethnically mixed groups
 3) Most of the organizations I belong to are non-Japanese groups

	1)	2)	3)	sp.	Total
H(E)	22.6	44.5	2.5	30.4	100.0 (434)
H(E+J)	24.8	42.8	2.4	30.0	100.0 (463)

H 20 Do you regularly read any Japanese newspapers?

- 1) No
 2) Hawaii Times only
 3) Hawaii Hochi only
 4) Both papers
 5) Papers from Japan only
 6) Papers from Japan and Hawaii Times
 7) Papers from Japan and Hawaii Hochi
 8) Papers from Japan and both local papers

	1)	2)	3)	4)	5)	6)	7)	8)	Total
H(E)	92.6	3.2	2.8	1.2	0.0	0.0	0.0	0.2	100.0 (434)
H(E+J)	88.3	4.8	4.8	1.5	0.0	0.4	0.0	0.2	100.0 (463)

H 21 How often do you read English newspapers?

- 1) Never 2) Occasionally 3) Regularly

	1)	2)	3)	sp.	Total
H(E)	0.2	5.3	94.2	0.2	100.0 (434)
H(E+J)	1.7	7.1	90.9	0.2	100.0 (463)

H 22 How often do you listen to Japanese radio broadcasts?

- 1) Never 5) KOHO often
 2) Listen to KOHO sometimes 6) KZOO often
 3) Listen to KZOO sometimes 7) Both often
 4) Both sometimes

	1)	2)	3)	4)	5)	6)	7)	sp.	Total
H(E)	51.8	4.6	4.1	21.4	5.1	6.5	6.2	0.2	100.0 (434)
H(E+J)	48.8	5.2	4.3	20.5	6.0	6.3	8.6	0.2	100.0 (463)

H 23 How often do you watch Japanese television programs (Channel 13, KIKU)?

- 1) Never 2) Sometimes 3) Often 4) Very often

	1)	2)	3)	4)	sp.	Total
H(E)	21.9	54.1	9.2	14.5	0.2	100.0 (434)
H(E+J)	21.0	52.1	9.9	16.6	0.4	100.0 (463)

H 24 Do you have any friends who are in military stationed on Oahu?

- 1) No 2) Yes, a few 3) Yes, some 4) Yes, many

	1)	2)	3)	4)	sp.	Total
H(E)	73.7	19.4	4.1	2.1	0.7	100.0 (434)
H(E+J)	74.1	19.0	3.9	2.4	0.6	100.0 (463)

H 25 Which of the following statements best describe your closest friends?

- 1) All my closest friends are Japanese or part-Japanese.
- 2) Most of my closest friends are Japanese or part-Japanese.
- 3) Some of my closest friends are Japanese but I have some who are not Japanese.
- 4) Most of my closest friends are not Japanese or part-Japanese.

5) None of my closest friends are Japanese or part-Japanese.

	1)	2)	3)	4)	5)	Total
H(E)	18.2	41.2	37.3	2.5	0.7	100.0 (434)
H(E+J)	19.9	40.6	36.5	2.4	0.6	100.0 (463)

H 26 Do you have any of your immediate family member such as brother or sister, son of daughter who is married to a non-Japanese?

- 1) No 2) Yes, one 3) Yes, 2-3 4) Yes, 4 or more

	1)	2)	3)	4)	sp.	Total
H(E)	60.8	27.4	10.8	0.7	0.2	100.0 (434)
H(E+J)	61.8	27.0	10.4	0.6	0.2	100.0 (463)

H 27 If you are employed, which one of the following statements best describes your co-workers or colleagues at the place where you work?

- 1) All my co-workers are Japanese or part-Japanese.
 2) Most of my co-workers are Japanese or part-Japanese.
 3) Some of my co-workers are Japanese or part-Japanese but some are not.
 4) Most of my co-workers are not Japanese.
 5) None of my co-workers are Japanese.

	1)	2)	3)	4)	5)	sp.	Total
H(E)	7.1	18.7	39.4	12.4	1.2	21.2	100.0 (434)
H(E+J)	7.3	17.7	38.4	11.7	1.3	23.5	100.0 (463)

H 28 Which one of the following statements best describes your attitudes toward military in Hawaii?

- 1) The continuing presence of the military in Hawaii is not only economically necessary but desirable.
 2) It is not good to depend on military expenditures for Hawaii's growth.
 3) The continuing presence of the military in Hawaii aggravates such problems as the housing shortage and high cost of living.

	1)	2)	3)	sp.	Total
H(E)	67.1	18.9	7.6	6.5	100.0 (434)
H(E+J)	66.7	18.1	7.8	7.3	100.0 (463)

H 29 Do you feel you are wasting something when, for example, left-over foods are not eaten up or you break something through your carelessness?

1) Yes, often 2) Yes, once in a while 3) Never

	1)	2)	3)	sp.	Total
H(E)	30.2	47.7	20.7	1.4	100.0 (434)
H(E + J)	33.3	46.0	19.4	1.3	100.0 (463)

H 30 While one of the following response choices best describes your preference?

- | | | |
|---------------------------------|---|------------------------------------|
| 53 Food | 1) Japanese food | 2) American food |
| 54 Language | 1) Japanese | 2) English |
| 55 Movies | 2) American | 1) Japanese |
| 56 Radio | 1) Japanese broadcast | 2) English broadcast |
| 57 Spouse | 1) Japanese | 2) Non-Japanese |
| 58 Close friends | 2) Non-Japanese | 1) Japanese |
| 59 Needs | 1) Family needs | 2) Individual needs |
| 60 Music education for children | 1) <i>Koto, Samisen,</i>
Japanese dancing lesson | 2) Piano, ballet,
violin lesson |

		1)	2)	3)*	sp.	Total
Food	H(E)	35.7	33.4	23.7	7.1	100.0 (434)
	H(E + J)	37.8	31.5	24.0	6.7	100.0 (463)
Language	H(E)	6.9	83.6	6.9	2.5	100.0 (434)
	H(E + J)	11.7	78.4	7.3	2.6	100.0 (463)
Movies	H(E)	20.3	57.4	16.6	5.8	100.0 (434)
	H(E + J)	23.9	54.2	16.2	5.8	100.0 (463)
Radio	H(E)	12.7	78.8	7.1	1.4	100.0 (434)
	H(E + J)	17.6	73.9	6.9	1.7	100.0 (463)
Spouse	H(E)	78.9	6.0	2.5	12.7	100.0 (434)
	H(E + J)	79.7	5.6	2.4	12.3	100.0 (463)
Close friends	H(E)	59.4	6.5	10.1	24.0	100.0 (434)
	H(E + J)	60.0	6.3	10.4	23.3	100.0 (463)
Needs	H(E)	76.5	14.5	2.8	6.2	100.0 (434)
	H(E + J)	76.7	13.8	2.6	6.9	100.0 (463)
Music education for children	H(E)	9.4	69.1	4.4	17.1	100.0 (434)
	H(E + J)	10.2	67.2	4.3	18.4	100.0 (463)

* Both or either.

H 31 How often do you go to see Japanese movies in comparison with other movies (excluding T.V. movies)?

- 1) Do not go to see any movies.
- 2) To see only Japanese movies.

3) To see both Japanese and non-Japanese movies.

4) To see only non-Japanese movies.

	1)	2)	3)	4)	sp.	Total
H(E)	17.3	10.8	59.9	11.3	0.7	100.0 (434)
H(E+J)	17.9	13.2	57.7	10.6	0.6	100.0 (463)

H 32 Do you like Japanese music?

1) I like only Japanese music.

2) I like both Japanese and non-Japanese music.

3) I like only non-Japanese music.

4) I do not like any music.

	1)	2)	3)	4)	Total
H(E)	9.4	75.1	14.7	0.7	100.0 (434)
H(E+J)	11.7	73.7	13.8	0.9	100.0 (463)

H 33 Do you find it easier to write letters in English or in Japanese?

1) Japanese 2) English 3) Makes no difference

	1)	2)	3)	sp.	Total
H(E)	3.5	92.6	3.2	0.7	100.0 (434)
H(E+J)	8.0	87.7	3.7	0.6	100.0 (463)

H 34 Do you have any occasion to write in Japanese to someone?

1) Yes 2) No

	1)	2)	sp.	Total
H(E)	27.2	72.6	0.2	100.0 (434)
H(E+J)	30.2	69.5	0.2	100.0 (463)

H 35 Do you do your mental arithmetic in English or in Japanese?

1) English 2) Japanese 3) Both or mixed up

	1)	2)	3)	Total
H(E)	96.1	1.8	2.1	100.0 (434)
H(E+J)	91.1	6.0	2.8	100.0 (463)