

THE ASIA-PACIFIC VALUES SURVEY 2010–2014: CULTURAL  
MANIFOLD ANALYSIS OF NATIONAL CHARACTER

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Abstract

The Institute of Statistical Mathematics has been conducting a longitudinal survey on Japanese national character since 1953. From 1971, this survey was extended to include cross-national comparative surveys and people of Japanese ancestry in Hawaii, the West Coast of the United States, and Brazil. The cross-national survey primarily focuses on comparing social values, ways of thinking and feeling, and other relevant characteristics of people from various nations. This study investigates conditions under which meaningful cross-national comparability of social survey data is guaranteed, despite differences in languages and statistical sampling methods. Over the past 14 years, focusing on Asian countries, we have carried out the East Asia Values Survey (2002–2005), the Pacific Rim Values Survey (2004–2009), and the Asia-Pacific Values Survey (2010–2014). In this introductory paper to the special issue, we discuss the development of our research paradigm, termed cultural manifold analysis (CULMAN), and provide an overview of our past surveys. We conclude with comments on our future research.

**Key Words and Phrases:** cross-national comparison, cultural manifold analysis, interpersonal relations, Japanese national character, longitudinal survey, sense of trust, social survey, statistical random sampling.

**(Footnote of the 1st page)** This is an updated version of Yoshino, Nikaido and Fujita (2009) with the inclusion of recent survey developments and data analyses.

## **1. Introduction**

### **- From “Statistics for War” to “Statistics for Peace”**

While the last quarter of a century has witnessed the destruction of the traditional world order, a definitive direction of a new world order is not yet apparent as political or military conflicts repeatedly surface in certain parts of the world. Japan has been struggling to emerge from the “lost two decades” of economic recession as well as political confusion. This confusion is not exceptional. The entire world—whether Asia, the European Union (EU), the Middle East, or the United States (US) — seems to be struggling with economic, political, and military instability, or religious confusion.

Each nation and race has its own culture, social values, and ways of thinking underlying its economic, political, and social systems. We believe that mutual understanding of these aspects among nations and races is the key to peaceful development and economic prosperity throughout the world. Therefore, we need to develop generous attitudes incorporating manifold social values across the world. It is time to respect each other beyond differences of culture, race, religion, and social values. It is also necessary to consider both the surface structure (e.g., economic and political systems, and religious organization) and the deep structure (e.g., religious faith, social values, and well-being) of every country and region, and of the world. This complementary approach will lead us toward solutions for urgent problems such as disguised religious conflicts in the Middle East.

In 1944, during World War II, based on a proposal submitted by the Japan National Research Council, the Institute of Statistical Mathematics (ISM) was founded under the Minister of Education. After the war, under the US occupation, the ISM’s mission shifted from military operations-focused research to the reorganization of official statistics and the establishment of scientific systems of public opinion for Japan’s post-war democracy. Most of the Japanese official statistics and survey research systems were established through the

ISM's various collaborations with other universities, institutes, and the government during the decade following the end of the war.

Among others, the Japanese Literacy Survey is symbolically important as a nationwide survey based on rigorous statistical random sampling theory. During the post-war period, some US government officials advocated Roman-characterization of the Japanese language, because they believed that the use of Chinese characters presented difficulties within education and daily life. However, they did not immediately impose their opinions on the occupied country. Instead, they respected the Japanese people and sought reliable and trustworthy individuals to carry out surveys to aid policy-making, and allowed them to decide what was required for the development of democracy. That was the American model of policy-making that prevailed in post-war Japan. It can be contrasted with the current approach that has created confusion in the Middle East.

In 1948, the ISM played a central role in leading an interdisciplinary team under the Ministry of Education to carry out the national Japanese Literacy Survey. Although statistical random sampling theory formulated by the Japanese statistician, Toyojiro Kameda, dates back to 1924, it had not yet been linked to the development of public opinion polls (Yoshino, 1997, 2005a). Japanese researchers used available texts in the library of the Supreme Commander for the Allied Powers headquarters to develop a practical random sampling method appropriate for Japan. The results confirmed sufficient literacy among the Japanese people for developing a post-war democracy, and this eventually saved the Japanese language from possible social confusion (i.e., Roman-characterization).

Following the 1948 US presidential election, it was reported that the election result forecast, based on a public opinion survey, was a failure. Japanese researchers studied the reasons for the failure in detail. They noted the contrast with the quota sampling of the USA; they utilized the ideal statistical random sampling method invented in Japan, where an almost

complete nationwide registration list of residents or voters was available for public opinion surveys. The Japanese public opinion survey methodology is probably the most democratic, worldwide, although it is questionable whether the available survey data are fully utilized in policy-making.

Based on the statistically rigorous methodology developed for the literacy survey, the ISM initiated the Japanese National Character Survey in 1953 to ascertain people's attitudes, opinions, and social values in daily life. This survey, which has been ongoing for over 60 years (Hayashi, 1992a, 1992b; Mizuno et al., 1992; Sakamoto et al., 2000; Yoshino, 1997), is a globally unique longitudinal survey supported by the Ministry of Education. It has subsequently prompted similar types of statistical surveys in other countries such as ALLBUS (Germany), CREDOC (France), Eurobarometer, the European Values Survey, and the General Social Survey (GSS) in the US.

The term "national character" has been considered problematic both within academics and politics. We use this term, simply to imply characteristics reflected in people's response patterns within questionnaire-based surveys. This usage may be closely related to Inkeles' (1997) concept of national character based on the statistical modes of people's responses.

Beginning in 1971, the Japanese national character survey was extended to cover cross-national surveys for acquiring a more advanced understanding of the Japanese national character in a comparative context (Hayashi, 1973). In designing questionnaires for these nationwide surveys, we selected items to compare peoples' social values, their ways of thinking and their feelings, and, more explicitly, their cultural identities, interpersonal relationships, leadership qualities, religious attitudes, and social values related to science and technology, politics, economy, social security, and freedom of speech. These aspects may yield information on psychological distances between nations or races, as evidenced by certain response patterns. Based on the survey data, our research team has been attempting to

quantitatively ascertain peoples' attitudes and values, as well as the characteristics of their civilizations. Our ultimate goal is to develop a behaviormetric study of civilizations based on social survey data as this will provide critical information for the peaceful development of the world (Hayashi, 1998, 2000; Hayashi et al., 1998; Yoshino, 2000, 2001, 2005a, 2005b, 2006, 2007a, 2007b, 2009, 2012, 2013, 2014, in press; Yoshino, Hayashi, & Suzuki, 1995; Yoshino & Khor, 1995; Yoshino & Osaki, 2013; Yoshino, Zheng, & Phark, 2003; Zheng, Yoshino, & Murakami, 2006).

As a scientific study, the cross-national survey must overcome multifaceted methodological problems, including cross-national comparability, given differences in questionnaire languages or statistical sampling methods. Thus, an important problem of our study is to identify conditions under which *meaningful cross-national comparability* of social survey data is guaranteed, or the *degree of cross-national comparability* that is obtained. This problem entails several analytical and methodological sub-problems. These relate to the following: 1) translation (i.e., the same questionnaire items must be written in different languages), 2) comparison of data sets collected using different sampling procedures in different countries, 3) characterization of nations or races (i.e., ascertaining the aspects and degrees of similarity and dissimilarity of certain nations or races), and 4) description of nations or races in terms of a common logic rather than a particularistic logic of a nation or race. These sub-problems are complementary in the sense that their solutions are interrelated. Some of our findings on these topics have been reported in our past publications (Hayashi, 2002; Hayashi & Yamaoka, 2002; Yoshino, 1995a, 1995b, 1996, 1998, 2001, 2007a, 2007b; Yoshino, Hayashi, & Yamaoka, 2010). They have led to our utilization of multidimensional data analysis such as the Quantification Method III (mathematically equivalent to correspondence analysis or optimal scaling)(Hayashi, 1993) to address problems of translation and the use of different sampling methods.

Regarding the fourth problem, we have not yet established a methodology, and are still engaged in a trial and error process regarding the description of nations or races in terms of a common logic (e.g., Confucianism or human rights and freedom).

We have advanced toward a scientific foundation for cross-national comparison based on our established methodology. This can be applied for developing mutual understanding worldwide; predicting mass behavior within a certain nation in response to a particular event; predicting the political determination of a particular nation in international relations; acquiring scientific understanding of the rise and fall of civilizations; and investigating ideal conditions in Japan and in the world for developing and maintaining world peace.

The remaining sections of this paper are organized as follows. In section 2, we briefly outline our paradigm called Cultural Manifold Analysis (CULMAN). Although several books and papers have been already published on this topic (Yoshino, 2005, 2013, 2014; Yoshino & Hayashi, 2001; Yoshino, Hayashi, & Yamaoka, 2010; Yoshino, Nikaido, & Fujita, 2009), we provide a brief summary. In section 3, we elucidate the extension of comparability through connections established between local charts, which is a key concept in manifold analysis. Although the analysis is still experimental, we provide some examples that suggest possibilities for comparing people beyond countries and times. In section 4, we provide basic details for each country or region included in our most recent survey, the Asia-Pacific Values Survey (APVS). This includes its relationship with Japan, racial and religious composition, and stage of economic development. In the final section, we comment on our future research.

For the details of the APVS, see the summary report (Yoshino, Shibai & Nikaido, 2015) and the ISM's website of cross-national comparative survey ([http://www.ism.ac.jp/~yoshino/index\\_e.html](http://www.ism.ac.jp/~yoshino/index_e.html)).

## **2. Survey Paradigms**

## 2.1 From Cultural Linkage Analysis (CLA) to Cultural Manifold Analysis (CULMAN)

During the early phase of our cross-national survey research, we developed a paradigm that we called cultural linkage analysis (CLA) (Yoshino & Hayashi, 2002). This approach is broadly outlined below.

In our search for conditions that could assure meaningful cross-national comparability of social survey data, we decided at the start that a comparison of two nations (or social groups) with some similarities and some dissimilarities would be more meaningful than attempting to compare two totally different nations (or social groups). Our task, then, was to investigate the aspects and degrees of similarity and dissimilarity of people (or social groups) belonging to different nations.

Our survey research on “data science” (Hayashi, 2001; Yoshino, 2001, 2007b), based on the principles of complementarity, is oriented toward particular practical problems. Here the meaning of “complementarity” is multifold, and covers the following aspects:

- 1) Complementarity of methodologies: data collection versus theory.
- 2) Complementarity in the range of aspects being investigated: analysis of a single aspect versus a synthetic study of various aspects.
- 3) Complementarity in areas or nations that are being compared: a local region versus a more global (wider) area.
- 4) Complementarity in statistical scaling: unidimensional scaling versus multidimensional pattern analysis.

\*\*\*Table 1\*\*\*

We commenced our cross-national survey with a comparison of Japanese in Japan with Americans of Japanese ancestry in Hawaii (Honolulu residents) in 1971. Table 1 shows a list of our previous cross-national surveys. Some of these nations or areas share certain common features such as race or language. Therefore, they provide meaningful links for comparison.

Extending these links may eventually create a chain for global cross-national comparison (see Figure 1a).

By developing the idea of spatial comparison in relation to temporal and thematic comparisons, we eventually formulated CLA. This incorporated *spatial* linkages as described above (Figure 1a), *temporal* linkages inherent in longitudinal analysis (Figure 1b), and *item-structure* linkages inherent in the commonalities and differences in item response patterns within and across different cultures (Figure 1c) (Yoshino, 2005a). This is the underlying idea of CLA, which was developed by Chikio Hayashi in 1978. This approach may be contrasted to Ronald Inglehart's World Values Survey (2015) that covers culturally diverse countries, worldwide, using a single set of question items.

\*\*\* Figures 1a, 1b, and 1c\*\*\*

\*\*\*Figure 2\*\*\*

In light of Hayashi's work, Yoshino (2005a) and his colleagues began developing the CULMAN paradigm, which introduces *hierarchical structures* into the three types of links within the CLA framework. The manifold concept originates in geometry. For this approach, a global map, consisting of a set of local charts is constructed. Each local chart covers a particular area or region in a simple manner (e.g., based on a Euclidean plane). Some of these may partially overlap. The whole set of charts covers the globe (e.g., a non-Euclidean space). The set of charts may compose a sort of hierarchical structure, where each level of charts may correspond to a certain expanse of coverage (e.g., Japan and China, Asia, Eurasia, or the world), and a larger chart corresponds to a higher level (see Figure 3). Furthermore, a larger chart may be associated with less restricted cross-national scalability. In this approach, the concept of a spatial chart can be extended to both the temporal and item-structure links (See Sec.3).

\*\*\*Figure 3\*\*\*

According to the manifold concept, the connection of local (regional) charts results in an intrinsic geometrical structure. A pair of overlapping charts may constitute a larger chart if these are adequately linked to assure their comparability (or common scalability). This is explained in Section 3.

## **2.2 Cross-National Comparability**

The procedure for our cross-national surveys generally consists of the following eight steps.

Step 1: Designing a Japanese questionnaire.

Step 2: Designing a questionnaire in a foreign language (translation and back-translation).

Step 3: Choosing a survey sampling method.

Step 4: Developing a semi-final version of the questionnaire.

Step 5: Conducting a test survey based on a small sample to finalize the questionnaire.

Step 6: Conducting a nationwide survey (data collection).

Step 7: Data cleaning (including recoding response categories).

Step 8: Data analysis (cross-tabulation and pattern analysis).

These eight steps are closely interrelated and are controlled through feedback to overcome problems of comparing cross-national survey data. Some points to note are provided below.

For step 1, we may utilize previous well-established surveys such as the Japanese National Character Survey. Regarding translation-back translation in step 2, if we compare the response distributions of two nations for a single item, it may be difficult to ascertain whether a difference is intrinsic or the result of translation, because some slight change in the wording may lead to a 10 to 15% change in the response rate. However, if we compare the response patterns of several nations for many of the items by performing multidimensional data analysis (e.g., correspondence analysis or Hayashi's quantification method III), we may

be able to ignore the influence of minor differences in wording entailed in translation processes (Yoshino & Hayashi, 2002).

Regarding step 3, many countries may apply their own established sampling methods in cross-national comparative surveys. These include random sampling based on a residential list, random-route sampling, or quota sampling associated with the random walking method. In addition, some survey companies frequently modify response percentages through weighting for age, gender, and rate of absence (rate of unavailability at the time of interviewing). These differences in sampling highlight the problem of cross-national comparability.

The robustness of outputs in multidimensional analyses is confirmed for sampling differences. That is, in contrast to the examination of a single item, when comparing data from several countries for a group of items, we can disregard differences in sampling methods within a total configuration obtained by performing multidimensional data analysis (Yoshino & Hayashi, 2002). In addition, falsified data can be detected by applying multidimensional scaling according to what we refer to as the superculture model (Yoshino, 1992a, 1992b, 2001). Here again, we can confirm the power of multidimensional analysis, as explained for the back-translation of items.

Regarding step 8, we have repeatedly reported national variations in general response tendencies of questionnaire surveys. For example, the Japanese tend to avoid polar answers and prefer the intermediate response categories, the French tend to choose negative categories, while Indians tend to choose optimistic categories (Yoshino, Hayashi, & Yamaoka, 2010; Yoshino, 2009, Sec.2). Moreover, surveys conducted by Hayashi and Suzuki (1997) on bilingualism in Japanese and English found that respondents who completed the Japanese questionnaire tended to avoid polar answers and to choose the intermediate answer or “don’t know” (DK) categories, whereas respondents who completed the English questionnaire

tended to choose polar categories (“very”), regardless of whether they were Japanese or American. Furthermore, the Japanese respondents were as individualistic and optimistic as the Americans when responding to a question in English (cf. Sapir’s and Whorf’s hypothesis on linguistic relativity).

In a more recent study of survey data from the US, Australia, Singapore, and India, where English is a public language, Yoshino (2001, 2014) has suggested that respondents using a “common language” in a multiracial country may have tended to produce polar answers simply because they had difficulty expressing their subtle feelings or opinions in a country where the common language was not necessarily the mother tongue of many residents (Yoshino, 2009, 2014). This may explain the findings of Hayashi and Suzuki (1997) regarding the response tendencies of Japanese responding in English and those of Kuroda and Suzuki (1989) and Kuroda (1990) for comparative surveys on bilingual respondents in Arabic and English, or in English and Japanese.

In a detailed analysis of differences in the response tendencies of Japanese immigrants in Brazil, Hawaii, and the US West Coast, as well as gender differences, Yoshino (2009) concluded that general response tendencies in questionnaire surveys may be closely related to the degree of self-disclosure for each nation or individual.

Moreover, we need to carefully examine possible situational differences in each individual’s response tendencies using a psychological scale such as a distress scale (an example being the Kessler Psychological Distress Scale). For instance, a distress scale may be used for a patient when there is an established relationship of trust between the patient and his or her medical doctor. On the other hand, the same scale may be used in a social survey questionnaire where an interviewer meets or calls an unknown respondent. This latter case may lead to a paradoxical result. For example, the measurement on the scale showed that Japanese males in their fifties were superficially the least distressed group, in spite of the fact

that the suicide rate of this generation of males is the highest in Japan (Yoshino, Hayashi, & Yamaoka, 2010, pp. 108–111). This finding also seems to be closely related to the matter of self-disclosure.

Thus, general response tendencies characterize people not only at a national level, but also at the individual level, with some possible situational differences. Each nation is composed of different groups of personalities. Differences in the distribution of personalities represent some important differences in national character between countries. Thus, it is important to distinguish between the study of individuals and the study of a total nation in our analysis.

### **3. Extension of Comparability: Connections between Overlapping Local Charts**

A key concept in manifold analysis entails the connection of two overlapping local charts. A pair of partially overlapping charts may form a larger chart if they are adequately linked to guarantee their comparability (or common scalability). Aspects of comparability to be considered are: 1) comparability across two partially overlapping spatial charts, 2) comparability over time of two temporal charts, and 3) comparability of question items on a common theme. Here, four illustrative examples, omitting detailed empirical interpretations, are provided below (see Yoshino, in press).

\*\*\*Table 2\*\*\*

\*\*\* Figure 3 \*\*\*

The first example illustrates spatial and temporal connections between two sets of local charts based on an item of two Asian social values versus two Western social values (see Table 2). The first chart depicts the seven-country survey (Japan, the US, and five European countries surveyed from 1987–1993). The second chart depicts the EAVS (Japan, China [Beijing, Shanghai, Kunming, Hangzhou, and Hong Kong], Taiwan, South Korea, and Singapore which were surveyed from 2002–2005). It is noteworthy that Japan was surveyed

in 1988 and 2002 and that the response patterns were almost the same for both surveys.

Assuming that peoples' response patterns to the item remain relatively stable over a period of years, it may be justifiable to use Japan as a kind of connector between these two areas (the seven country chart and the East Asia Values Survey [EAVS] chart) to enable comparability the two areas beyond difference in survey years (see Figure 3).

**\*\*\*Figure 3\*\*\***

The second example is a comparison of the countries surveyed for the APVS based on items related to the teachings of Confucius (Table 3). These originated in ancient China and were propagated in other Asian countries, including the Korean peninsula. Because of their historical origin, we may not consider these teachings to be of as great cultural importance in Western countries. However, responses in the US, for example, may be more positive regarding some of the items than those in Asian countries. Moreover, regarding the four options provided for the item in Table 2, the most commonly selected option in almost every country was "love and respect for parents" (Q.34 of the APVS). Regarding the evaluation of the importance of an item in daily life, the importance of family (Q. 18 of the APVS) scored highest in all the countries. The data suggest that "love and respect for parents" and "importance of family" may be universal social values beyond cultural differences (see Yoshino, in this issue for a more detailed argument). This is an example where certain questionnaire items cover universal features, whereas other items emphasize the uniqueness of a culture, country, or area.

**\*\*\*Figures 4a and 4b \*\*\***

The third example concerns international political relationships wherein each local chart (set) of countries corresponds to the degree of friendliness or similarity between countries within a hierarchical manifold structure. However, the set of local charts may change in a dynamic way in relation to the set of items chosen (see Figures 4a and 4b). Matsumoto

(2006) and Fujita and Yoshino (2009) have also provided examples that indicate a sort of trade-off between the range of countries studied and the depth of analysis regarding certain items such as people's sense of trust of social systems or institutions. Here, item 2) of the previously mentioned principles of complementarity should be noted (Sec.2).

\*\*\*Figures 5a and 5b\*\*\*

The final example concerns religion. The Japanese word for religion is *Shuu-Kyo*. This word was coined during the Meiji Restoration era (1868–1912) as a combination of the words *Shuu* and *Kyo*. *Shuu* means something essential or universal beyond description through words or pictures, although some religious sects used certain words or pictures as a “mandala” to symbolize the essence for ordinary people. *Kyo* means teachings. During this period when many new technologies and concepts were being imported into Japan, the Japanese occasionally needed to coin new words for new concepts or things. Our Japanese national character survey shows that some 60–70 percent of Japanese think that religious attitudes (or “hearts/minds”) are important, even though only one third or less have religious faiths. Christians or Muslims would have some difficulty understanding this situation. The question that arises is: why do some Japanese individuals lack a religious faith even though they consider religious attitudes (hearts/minds) to be important? The answer to this question may be closely related to the Japanese concept of *Shuu-kyo* which is more universal in some sense than what the conception of Western or monotheist individuals, although the subtle differences between “religion” and *Shuu-kyo* can never be completely explained.

In all of our past cross-national surveys, two items on religion have been included. These are: (1) Do you have any personal religious faith? (2) Without reference to any of the established religions, do you think a religious mind is important, or not? It should be noted here that “mind” is sometimes replaced with “attitude” or “heart/mind.” *Shuu-kyo teki na kokoro* (religious mind) is also difficult to translate into other languages.

Our previous data show, for example, that a much higher percentage of people from the West (the US, France, West Germany, Italy, and the Netherlands) have religious faiths compared with Asians. Regarding the response rate for the cross-tabulation of questions (1) and (2) for the EAVS data, Hayashi (2013) has suggested a possible method for examining religious attitudes/minds in cross-national comparisons of Asian and Western countries. This entails comparing figures for those who have religions in Western countries (or monotheism) with figures for those who have religions and/or those who think “religious attitudes or hearts/minds are important” (see Figures 5a and 5b). Although this may not be an ideal approach, it does seem to be a reasonable one for considering the differences between religion and *Shuu-kyo*.

#### **4. An Overview of the Countries in the APVS.**

To provide a reference frame for understanding the studies in this issue, we focus on each country’s or region’s relationship with Japan, its racial and religious composition, and stage of economic development. These details are mainly derived from Hirano and Makita (2007) and Kyodo News (2008).

##### **4.1 Japan**

The Census of 2012 revealed that Japan’s population is about 128 million. The Statistics Bureau of Japan forecasts a population decrease to less than 100 million by 2055. The Central Intelligence Agency (CIA) World Factbook (2014) shows Japan’s religious distribution: Shintoism (83.9%), Buddhism (71.4%), and Christianity (2.0%). However, our Japanese survey in 2010 showed that 26% of Japanese have “religious faith.” After World War II, Japan formed a strong alliance with the US and retained a minimal military defense allocation, factors that fuelled Japan’s rapid economic growth. Japan’s GDP was ranked second, globally, from 1968 up to 2009, when it was superseded by China. Even though its economy was

seriously damaged by the “bubble corruption” of the 1990s, and the global financial crisis in the 2000s, Japan remains one of the leading economic powers.

The East Japan Mega Earthquake and megatsunami occurred on March 11, 2011. Subsequently, the Fukushima Daiichi nuclear power plant was critically damaged, releasing radioactive materials. Despite citizens’ apprehension of further nuclear accidents, Prime Minister Abe decided to recommence nuclear power plant installation to boost Japan’s economy. Japan has had serious disputes with China and Taiwan over the Senkaku Islands, following their nationalization by the Japanese government in 2012. However, the Japanese and Chinese governments have subsequently managed to avoid serious conflicts.

#### **4.2 People’s Republic of China (Beijing, Shanghai, and Hong Kong)**

With a population of about 1.36 billion people (National Bureau of Statistics of China, 2013), China is the world’s most populous country. Because of geographical and logistical sampling difficulties, we decided that rather than conducting a nationwide survey in all areas of the People’s Republic of China, it would be more practical and ultimately more accurate and reliable if we restricted our target population to the country’s two most important cities, and to the commercially influential territory of Hong Kong.

Hong Kong, formally called the Hong Kong Special Administrative Region of the People’s Republic of China, spans the peninsula and small islands located off China’s southern coast. It has a population of about seven million people (World Bank, 2013), and is widely known as one of the most densely populated regions of the world. Shanghai and Beijing have the second and the third largest populations, respectively, of all the Chinese cities. The majority of Chinese people are of the Han race. China’s major religions are Buddhism, Islam, and Christianity. Although China’s constitution guarantees freedom of religion, the government has imposed a de facto restriction on religious practice. We,

therefore, had to make some adjustments to the items on politics and religion in our Chinese language questionnaire.

The Chinese economy, on the whole, has grown rapidly since its shift from a centrally planned system to a more market-oriented, fundamentally capitalist system in the late 1970s. In 2009, China superseded Japan as the world's second largest economy with only the US ahead of it. Its GDP grew at an annual rate of 10% during the five years following 2003. However, more recently, a slight slowing down of the Chinese economy has been widely perceived. As of 2013, China's real growth rate was recorded at 7.7% (CIA, 2014). However, GDP per capita is still quite low at \$9,800 (CIA, 2014). For this statistical category, China is ranked 121<sup>st</sup> in the world. This means that despite its overall size and influence, it is decidedly in the ranks of the world's developing countries. Chinese society is also quite unequal. Since the economic liberalization in the 1970s, the income gap appears to have more or less consistently widened, and is now considered to pose a major political and social problem within China.

In 1972, Japan and the People's Republic of China established diplomatic relations. However, their relations, both at the governmental level and in terms of popular feelings, have not been warm, mainly because of disputed perceptions of historical conflict. For instance, in April 2005, some months before the implementation of our China Survey of 2005, anti-Japanese demonstrations occurred in big cities, including Beijing and Shanghai, triggered by objections to the content of Japanese high school history textbooks on events during World War II, and the visit to the Yasukuni Shrine of the then Japan's Prime Minister, Jyun-ichiro Koizumi. More recently, territorial disputes over the Senkaku Islands (Diaoyu in Chinese), a group of uninhabited islands in the East China Sea, as well as another visit to the Yasukuni Shrine by the current Prime Minister, Shinzo Abe, in December, 2013, were among the "hot button" issues that increased tensions between the two countries.

Hong Kong's sovereignty was transferred from the United Kingdom to China in 1997. Ninety-five percent of Hong Kong's population is Chinese. Per capita GNI in Hong Kong is more than 10 times that of mainland China. Understandably, such significant disparity in wealth and in levels of economic development has led to considerable challenges in governance and politics. While the PRC government in Beijing has attempted to restrict access to Hong Kong for most ordinary people in mainland China, Hong Kong continues to be a magnet for undocumented migrants seeking economic opportunities and a new start to life. Beyond access and border control, issues of institutional policy and the underlying political philosophy have proved to be challenges for Chinese authorities. After the handover of Hong Kong's sovereignty in 1997, the Chinese government has, by and large, refrained from radically altering the territory's democratic institutions under the so-called "one country, two systems" approach. Nevertheless, the actual level of autonomy granted has been a persistent source of frustration for a sizeable proportion of Hong Kong's population. In September, 2014, an amendment to the electoral law that would, to all practical purposes, have ensured Beijing's tight control over who could be elected as the Chief Executive, the territory's highest political office, set off mass protests and demonstrations that continued for some months.

### **4.3 Taiwan**

According to the 2010 Census, Taiwan's population is over 20 million but the population growth rate is only 0.25%. Population aging is a continuing trend in Taiwan, similar to or faster than that in Japan. The main ethnic groups are Taiwanese (including Hakka) and mainland Chinese, with many indigenous groups (2.2% of the population). These include: Amis (0.8%), Atayal (0.4%), Bunun (0.1%), Rukai (0.1%), Puyuma (0.1%), Truku (0.1%), Tsou (0.03%), Saisiyat (0.03%), and others (0.1%). The religious distribution comprises a

mixture of Buddhists and Taoists (93%), Christians (4.5%), and others (2.5%). The prevailing languages are Mandarin (the official language) and Taiwanese, but some people speak Hakka dialects, indigenous languages, and others (CIA, 2014). After Taiwan lost its UN membership to the People's Republic of China in 1971, many countries broke off diplomatic relations with Taiwan, with only 23 countries currently retaining diplomatic relations with Taiwan. Although Japan also broke off diplomatic relations with Taiwan in 1972, economic and cultural exchanges in the private sector have continued. It was the Taiwanese who first imported the Japanese culture of cartoons and comics. Generally, people in Taiwan have pro-Japanese feelings, and the annual number of visitors from Japan currently exceeds one million.

Taiwan was under the Chinese Nationalist Party's control during the Cold War. In the 1990s, however, Taiwan accomplished the peaceful transfer of power from the Chinese Nationalist Party to the Democratic Progressive Party. According to the Corruption Perceptions Index of 2013, implemented by Transparency International, Taiwan ranks 36<sup>th</sup> among 177 nations in the world and 7<sup>th</sup> among 28 nations in the Asia Pacific. Japan's corresponding ranks are 18<sup>th</sup> and 5<sup>th</sup>, respectively. Also, the "freedom in the world" ranking of Freedom House (2015) shows that Taiwan was classified as having a democratic form of government, and was given the highest point on the seven-point rating for political rights, and the second highest point for civil liberties.

Taiwan's economy has also developed since the 1990s. National Statistics, Republic of China (Taiwan) (2015), shows that GDP at prevailing prices was 7.28 trillion NT\$ in 1995; 10.19 trillion NT\$ in 2000; 11.74 trillion NT\$ in 2005; and 13.55 trillion NT\$ in 2010. Exports have always been very important for Taiwan's economic development. Taiwan has signed some free trade agreements in the Asia Pacific. These include: the Economic Cooperation Framework Agreement (ECFA) with China in June 2010, the Agreement

between New Zealand and the Separate Customs Territory of Taiwan, Penghu, Kinmen, and Matsu on Economic Cooperation (ANZTEC) in July 2013, and the Agreement between Singapore and the Separate Customs Territory of Taiwan, Penghu, Kinmen and Matsu on Economic Partnership (ASTEPA) in November 2013. Taiwan was also negotiating with Malaysia in 2014.

Taiwan has serious disputes with China and other countries over the Spratly Islands and Scarborough Reef and with Japan over the Senkaku Islands. The areas are connected to Taiwan's trade and security through its sea-lane.

#### **4.4 The United States of America**

The US has had a preponderant influence on many aspects of Japanese society, culture, and politics from its diplomatic policy to the structure of its legal system, its pop culture, and the direction of education. However, this does not necessarily mean that the general public in either country knows or understands much about the other's culture, or the ways in which people think about important issues of the day. This probably has to do partly with some intrinsic difficulties in maintaining a military-political alliance between nation-states that differ greatly in terms of their underlying cultural consciousness, or the ways in which national identity is woven into state power. Japan is a deeply secular state where people's behaviors and customs are nevertheless bound by deep-seated tradition. By contrast, Americans are highly religious even though America's political and economic institutions have been rationalized and depersonalized to a greater extent than in any other country.

The total fertility rate in the US is still relatively high for a major advanced economy, and is estimated to be around 1.97, for the 5-year period from 2010 to 2015. It is also expected to stay near the replacement level until at least the middle of the twenty-first century (OECD, 2013). The country's population is 308.7 million. Relative to the year 2000, the total

population has increased by 27.9 million people (US Census Bureau, 2015). The fastest growth has occurred within the Hispanic subpopulation during the decade between 2000 and 2010, constituting about 16% of the total US population, and comprising the single largest non-white minority group. African-Americans constitute about 13% of the population, while Asians account for about 5%, though this group has also seen rapid growth in recent years, increasing by 43% between 2000 and 2010. In terms of denominational affiliations, Protestantism constitutes a strong majority in the United States. According to the American Religious Identification Survey in 2008, about 76% of the total adult population identified themselves as being some sort of Christians. Of these, about 33% were Catholics. Adherents of other religions such as Judaism, Islam, Buddhism, Hinduism, and Sikhism are relatively few in proportion to the country's ethnic and racial diversity, and are reported to be about 3% of the total population. However, in the aforementioned survey, nearly 20% of respondents either did not specify a religion or refused to respond to this question.

For Japan, the US is the dominant influence and is, in fact, often practically the sole guiding state in deciding its diplomatic stance. However, for the US, Japan is but one actor among many in a geographical region that only a minority with specialized interests knows or cares about. Too often, Japanese tend to think of the US in terms of binary stereotypes; as being emblematic of greatness and fostering admiration, or as symbolizing arrogance and promoting hostility, resistance, or anger (Hirano & Makita, 2007, p. 51).

It is perhaps time for the Japanese people to develop a more nuanced, subtle, and fuller understanding of the actual working of the US and of its culture.

#### **4.5 Republic of Korea**

About a quarter of the population is Buddhist and another quarter is Christian, although Korean Christians retain some Confucian customs. Korea has achieved rapid development so

that its current per capita GNI, while not as large as that of Japan (\$46,140), is sizeable at \$25,920 (World Bank, 2013). Consequently, the country now solidly ranks among the world's developed economies. Perhaps, even more impressive than any summary statistics at the aggregate level, is the manifestly visible success of some of Korea's largest corporations in rapidly establishing footholds in the global market. In the last 5 to 10 years, for instance, Samsung's smartphones and consumer electronics and Hyundai's automobiles have enjoyed spectacular successes in expanding their market shares globally. Consequently, these companies now rival, or even exceed, in the eyes of many observers, their Japanese counterparts as East Asia's most powerful exporters of consumer goods. This large-scale success in the international mass market for end products seems remarkable, given that South Korea is considerably smaller than Japan with a population of about 50 million people as of 2013 (Statistics Korea, 2014), and that it is still technically in a state of truce with its neighbor, North Korea. On the other hand, recently there was one major man-made catastrophe that seems to have brought extensive social and political damage to the Korean national psyche. On April 16, 2014, the passenger ferry, *Sewol*, capsized and sank off the coast of southeastern Korea, killing more than 300 people, a great majority of whom were high school students on a school trip. According to various news outlets, this major disaster has forced many people in Korea to reflect on whether the country has been pursuing material wealth and economic development too rapidly, even at the expense of basic safety and caution.

People in the Republic of Korea have deep anti-Japanese sentiment because of Japan's annexation and occupation of Korea during the first half of the twentieth century. Diplomatic relations between the two countries are still often tense because of problems of historical interpretation and disputes over the ownership of Takeshima Island (Dokdo in Korean). Furthermore, political and diplomatic tensions have significantly increased during the last

couple of years since Shinzo Abe became Japan's prime minister in 2012, and Park Geun-hye became the president of South Korea in 2013. Both leaders are known for their conservative, nationalist stances. However, Japanese culture, as portrayed in books and movies, is popular in Korea. Pirated Japanese books and movies have long been circulated in Korea. After President Kim Dae-jung abolished the restrictive policy toward Japanese culture in 1998, cultural exchanges between the countries have increased greatly (e.g., Kim, Agrusa, Lee, & Chon, 2007). However, partly because of the aforementioned recent political developments, such trends of civilian friendship and cultural exchange appear to have experienced some setbacks. In 2014, for instance, Japanese tourists visiting South Korea declined by 15.4%, relative to the previous year (Korean Tourist Bureau, 2014). On the other hand, while the number of Korean tourists visiting Japan has been relatively constant in the last few years (JNTO, 2014), it remains to be seen whether there could be any fundamental improvement in relations between the two countries at the political level.

#### **4.6 Singapore**

Singapore's population mainly consists of three ethnic groups: Chinese (74%), Malayan (13%), and Indian (9%). The country has four official languages; Chinese, Malay, Tamil, and English. Singapore faces a serious declining birth rate, partly because of the government's past family policies such as the "Girl or Boy, Two is Enough" campaign (Government of Japan, Cabinet Office, 2009). The government has tried to prevent its population from rapidly declining by changing not only family policy but also immigration policy (Kyodo News, 2014). This immigration policy, however, is unpopular among Singaporeans, because they feel that the current rapid increase in the number of immigrants makes it difficult for them to find jobs and residences (Tamura, 2013).

Since gaining independence from Malaysia in 1965, Singapore has continued on a path of

rapid economic growth so that it currently demonstrates the highest level of economic development in Asia in terms of per capita GDP. The country is a hub of free trade agreements with countries, worldwide. Singapore's political system has resulted in the maintenance of a stable authoritarian political regime, governed solely by the People's Action Party (PAP). However, in the 2011 general election, more members of parliament from opposing parties than previously were inducted. Some argue that this is a sign that Singapore is heading for democratization (Tamura, 2013).

Regarding the diplomatic dimension, Singapore has supported the maintenance of a power balance between great powers such as the US, Russia, and China. Furthermore, Singapore has sustained its initiative of creating and managing international frameworks such as the ASEAN Regional Forum (ARF) and the Asia-Europe Meeting (ASEM) (Leifer, 2000, Chapter 5).

#### **4.7 Vietnam**

In the course of its long history, Vietnam has been invaded frequently by other countries. China conquered Vietnam several times in the ancient past; France colonialized Vietnam from 1887; and Japan occupied the country from 1941. Subsequently, France tried to reoccupy Vietnam in 1945, and in 1949 the US provided aid to France in its attempts to retake North Vietnam. Immediately after the withdrawal of the US from Vietnam, China invaded the Paracel Islands in 1974 and has controlled the islands ever since. Vietnam is still engaged in a serious dispute with China over the South China Sea, including the Paracel Islands.

Vietnam was partitioned into North and South Vietnam for some three decades until their reunification in 1976. However, in 1978, the country was isolated from the international community when the Vietnamese military invaded Cambodia. Consequently, Vietnam's

social and economic development was greatly delayed, until it rejoined the international community in the 1990s. Vietnam became a member of ASEAN and normalized relations with the US in 1995, joined APEC in 1998, and joined WTO in 2007. English is increasingly being incorporated as the country's second language.

As part of Vietnam's *Doi Moi* (economic reforms) initiated in 1986, Vietnam's Communist Party transformed the centrally planned economy into a market economy. Since then, the economy has developed, especially during the 2000s. The GDP at prevailing prices was US\$26.336 billion in 1986, US\$33.640 billion in 2000, and US\$115.931 billion in 2010. However, rapid economic development has also brought serious problems such as official corruption and bribes (World Bank, 2013). Vietnam ranks 116<sup>th</sup> among 177 nations in the world and 18<sup>th</sup> among 28 nations in the Asia Pacific in the Corruption Perceptions Index in 2013. Its ratings relating to political rights and civil liberties of "Freedom in the World" were 7 (the worst score) and 5 (classified as "not free"), respectively, in 2013.

The 2009 Census showed that Vietnam's population was some 85 million. The Kinh are the main ethnic group in Vietnam (85.7%), while ethnic minorities include the Tay (1.9%), Thai (1.8%), Khmer (1.5%), Muong (1.2%), Nùng (1.1%), Hoa (1.0%), and others (3.9%). The religious distribution is as follows: no religion (80.7%), Buddhist (9.3%), Catholic (6.7%), Hoa Hao (1.5%), Cao Dai (1.1%), Protestantism (0.5%), Muslim (0.1%), and others (3.9%). We should note the distinction between "religion" and "religious (personal) faith." The former relates to some government-registered religious organizations, whereas the latter is concerned with personal faith such as folk beliefs and ancestor worship. In the APVS, 28.3% of respondents answered, "I have a religion" and 47.1% of them answered, "I have a religious faith." The country's languages are Vietnamese (official), English, French, Chinese, Khmer, and the languages of the mountain areas (Mon-Khmer and Malayo-Polynesian).

#### **4.8 Other Southeast Asian Countries**

This section is supplemental for countries not covered by the APVS. Southeast Asian countries vary in their levels of economic development and their domestic political regimes. Singapore and Brunei are more affluent than Japan in terms of per capita GDP, while countries such as Myanmar and Cambodia are still very poor. Regarding political regimes, there are both stable democratic countries (e.g., Indonesia) and authoritarian countries (e.g., Cambodia). Some authoritarian countries in this region, such as Myanmar and Malaysia, have recently shown a trend toward democratization. Myanmar has made radical changes in its political system and has succeeded in improving its relationships with the US and other developed and democratic countries. Malaysia has never experienced a change of ruling party, but opposing political parties have increased their membership within the parliament and occupied 89 seats (out of a total of 222 seats) in the House in 2013.

Despite their diversity, these Southeast Asian countries have maintained their affiliations with ASEAN, an international institution, since 1967. They are also sustaining their efforts to establish an ASEAN community by 2015 to deepen political, economic, cultural, and security-related cooperation.

If relations between Japan and the US have been characterized by a certain degree of asymmetry, then it is also true that Japan's relationships with Southeast Asian countries have been unbalanced in the sense that most Japanese do not seem to fully realize just how much impact their country has had on historical and political developments in Southeast Asia. However, it is certainly reasonable to suggest that Japan's military ventures in this region during World War II, as well as its subsequent economic penetration in search of labor and natural resources, have had a major impact on the political, economic, and cultural development of Southeast Asian countries. Goodwin (2001) provides an example of a sociological argument that identifies the historical role played by Japan as the single most

consequential variable in explaining the nature of the political regimes in various Southeast Asian countries since World War II. Other studies that provide more general information on the politics, societies, and cultures in these countries include Fujimaki and Segawa (2003) and a series of area study books on Southeast Asia published by Akashi-Syoten (<http://www.akashi.co.jp/book/b183549.html>). In any event, the history of Japan's invasions and military aggression in many of these countries almost necessitates that their public opinion would be characterized by strong emotion and distrust.

Post-World War II relations between Japan and Southeast Asian countries have centered on business, investment, and economic aid rather than on direct military intervention, and have generally been productive. In terms of their cultures and societies, the Philippines, Indonesia, Malaysia, and Thailand are all multiethnic, multilingual, and regionally segmented countries that are internally very diverse. Singapore is a partial exception because it is too small to be regarded as regionally segmented based entirely on ethnicity. It is also notable that over the years, the Singaporean government has tried to deliberately integrate the different ethnic groups, residentially, with varying degrees of success during different historical periods (see Itobayashi, 2000 for more information). On the other hand, in recent years, the influences of Western and Japanese popular cultures and lifestyles have been pervasive, especially in the cities, adding yet another layer of cultural expression and identity to these societies that have historically existed at the crossroads of commerce and cultural exchange since pre-modern times.

#### **4.9 The Commonwealth of Australia**

The majority of Australians are of European, especially Anglo-Saxon, ancestry, and about 70 percent of Australians (the total population is about 23 million) are Christian. Recently, the number of Asians has increased, accounting for up to 7% of Australians (Kyodo News,

2014). Although the Australian economy is small in size compared with Japan's economy, its level of economic development in terms of per capita GDP exceeds that of Japan.

Regarding international relations, Australian foreign policy, like Japan's, is based on an alliance with the US. At the same time, Australia has made efforts to join the Asian international political arena. It is one of the founding members of Asia-Pacific Economic Cooperation (APEC) and recently succeeded in becoming a member of the East Asian Summit. Although Australia was directly attacked by Japan during World War II and Australians were strongly antagonistic toward Japan, economic and cultural relationships with Japan have been reactivated, especially since the 1970s (Hirano & Makita, 2007). Currently, Australia (especially under a right-wing party government) and Japan have developed political, military, and economic ties of cooperation, such as the Economic Partnership Agreement signed in July 2014.

#### **4.10 India**

With a population of about 1.2 billion people, India is the second most populous nation in the world after China. It is a highly diverse, multilingual, and multiethnic country. As of 2012, 22 languages had been formally recognized by the state through constitutional amendments. Of these, 14 have been incorporated to mark a specific numerical value on the country's currency, the Indian rupee, which was re-designed in 1997 (Karashima et al., 2012, pp. 895–896). Although no language has national or official status, Hindi has been designated as the language of public communication at the federal level (Karashima et al., 2012). India is also religiously diverse. According to the Census of 2001, while Hindus constitute a large majority, (about 80% of the population), Muslims account for 13.4%, and Christians and Sikhs account for 2.3%, and 1.9%, respectively, of the population (Government of India, Ministry of Home Affairs, 2014). A note of caution for researchers interested in studying

India is that the country's official data series, including census data, tend to be released quite slowly and often in fragments. While a lot of potentially useful data for different research purposes began to be released, starting around 2013, as of now it appears that the government and its administrative branches are still in the process of sorting through and organizing data on many relatively basic facets of life, including, for instance, religion.

This country of over a billion people has managed to function quite stably and uninterruptedly as the "world's largest democracy" since gaining independence from Britain in 1947. This may be considered as an accomplishment in itself, since so many developing countries that have experimented with electoral democracy in the twentieth century have experienced interruptions or breakdowns in one form or another. The country's history during this period has not, however, been without tribulations or political disturbances. Secessionist movements in some regions, Hindu and Islamist fundamentalism, and the general difficulty of constructing a unified Indian identity out of the myriads of competing castes, ethnicities, and regional loyalties remain as some of the significant challenges facing the Indian state (see Khilnani, 2004[1997]).

While for some time, India's post-independence economy was organized around socialist principles, in 1991 the country shifted to a policy of liberalization in trade and investment. The information technology (IT) industry, in particular, has been stimulated by this new approach, and India is now considered to be one of the world's largest sources of engineers and programmers in this field. Supported by this development, business and trade relations between India and Japan have also expanded and deepened, in spite of a temporary setback caused by India's nuclear testing in 1998 to which Japan strongly objected. On the other hand, as in China, rapid economic growth has to a considerable extent been achieved at the expense of the environment. Pollution has become a major problem in recent years. For instance, it is now reported that Delhi's air quality is the most polluted in the world (The New York Times,

May 8, 2014).

## 5. Toward a New Trustful Social System in the Twenty-First Century

The Japanese mind encompasses the world of an ambiguous self, multiple realities, and multivalued attitudes (Hayashi & Kuroda, 1997). Japan is regarded by some as a homogeneous society regarding individual opinions, but this is not the case in reality. Simply because the Japanese tend to refrain from making definitive commitments to avoid possible conflicts, they often appear as being ambiguous and homogeneous.

A new societal style demands a new type of social system. Bringing this about would first necessitate the destruction of the traditional system. A Japanese leader would have to think about maintaining a balance between conserving fundamental human relational systems and the quick destruction of obsolete social systems in the transitional age, as would leaders all over the world. However, over the last two decades, this destruction has gone too far, even in areas that require conservation, such as in the realm of maintaining trustful human relationships under misguided globalization. A positive side of ambiguity is that it may lead us to generosity in accepting different social values, whereas a negative side is that it may lead us to confusion or irresponsibility.

So far, we have explained the idea of “manifold” in the context of comparative surveys. However, some regional communities of a global manifold have already been formed in the real world. We may also be able to utilize CULMAN for policy-making in creating a balance between a single restrictive regulation and a set of soft (or informal) rules according to their spatial coverage (see Figure 6).

### \*\*\*Figure 6 \*\*\*

In the literature on international politics, Lipson (1991) and Abbott and Snidal (2000) have presented arguments on the comparative merits and demerits of informal or “soft”

international rules and formal or “hard” ones. Goldstein and Martin (2000) point to the possibility that the establishment of legalized or hard international rules may hinder international cooperation. Thus, if an international regulation is applied to a larger region, it should be made less restrictive and adapted to local conditions. To achieve steady, peaceful, and prosperous development, we may need a set of “soft” regulations to connect pairs of communities rather than opting for a single restrictive global standard.

Although Japanese ambiguity has long been criticized, the question is: can we not make use of its positive side as a strategy of generosity to enable us to connect local charts in a constructive way that avoids conflicts between different cultures or races? It seems that current political confusions in the world are the result of insufficient scientific data analyses and inadequate ways of studying cultural diversity in this time of globalization. Therefore, it may be worthwhile to reconsider world policy from the viewpoint of the world as a cultural manifold.

We hope that our survey research will provide some basic guidelines for evolving mutual understanding of different cultures and peoples to realize peace and prosperity across the globe.

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Table 1: List of main surveys on national character conducted by ISM in the past

**1953 Ongoing Japanese National Character Survey** (every 5 years)

1971	Japanese Americans in Honolulu, Hawaii
1978	Honolulu residents and mainland Americans
1983	Honolulu residents
1988	Honolulu residents

**1987–1993 Seven Country Survey**

1987	UK, FRG (West Germany), and France
1988	Americans in the US mainland and Japanese in Japan
1992	Italy
1993	The Netherlands

**Recent Overseas Japanese Surveys**

1991	Japanese Brazilians in Brazil
1998	Americans of Japanese ancestry on the US West Coast.
1999	Honolulu Residents in Hawaii

**2002–2005 East Asia Values Survey (EAVS)**

Japan, China (Beijing and Shanghai), Hong Kong, Taiwan, South Korea, and Singapore

**2004–2009 Pacific Rim Values Survey (PRVS)**

Japan, China (Beijing and Shanghai), Hong Kong, Taiwan, South Korea, USA, Singapore, Australia, and India

**2010–2014 Asia-Pacific Values Survey (APVS)**

Japan, China (Beijing, Shanghai], Hong Kong, Taiwan, South Korea, USA, Singapore, Australia, India and Vietnam

**Note 1:** All of these surveys were conducted face-to-face, and were based on nationwide statistical random sampling data, except for Hawaii, Brazil, Mainland China, i.e., Beijing and Shanghai (urban areas only), Australia (Queensland, New South Wales, and Victoria), and India (10 major cities).

**Note 2:** Although the Japanese title of the survey project conducted from 2004–2009 literally means the Pacific Rim Values Survey, the title, “The Asia-Pacific Values Survey” was occasionally used for the project in a previous English publication, because it covered not only the Pacific Rim area, but also India. Henceforth, we will use the following designations: the Pacific Rim Values Survey (effectively the first round of the Asia-Pacific Values Survey) for the 2004–2009 project, and the Asia-Pacific Values Survey for the 2010–2014 project (effectively the second round of the Asia-Pacific Values Survey).

Table 2: Asian values versus Western values

This table shows response distributions in the Seven Country survey and the EAVS to the following question (Q.33): “If you were asked to choose the two most important items listed on the card, which two would you choose? a. Filial piety/love and respect for parents. b. Repaying people who have helped you in the past. c. Respect for the rights of the individual. d. Respect for the freedom of the individual.” The categories are abbreviated as “par,” “ben,” “right” and “free,” respectively, in this table.

		par&ben	par&right	par&free	ben&right	ben&free	right&free
Seven Country Survey (1987-1998)	Italy	23.7	<b>29.2</b>	26.3	4.4	2.5	14.0
	France	19.3	13.7	20.4	8.4	11.4	<b>26.8</b>
	West Germany	8.8	28.0	19.3	3.6	3.4	<b>37.0</b>
	The Netherlands	11.6	<b>30.1</b>	26.3	2.7	1.1	28.2
	UK	<b>31.8</b>	20.4	12.5	11.3	8.0	16.1
	USA	19.5	<b>39.4</b>	12.5	6.3	2.8	19.6
	Japan (1988)	<b>47.4</b>	13.7	19.5	4.8	6.9	7.8
EAVS(2002-2005)	Japan (2002)	<b>47.2</b>	13.5	18.8	4.8	8.1	7.6
	Beijing	<b>51.0</b>	21.8	14.9	3.8	1.8	6.6
	Shanghai	<b>51.5</b>	25.7	12.3	3.3	1.3	5.8
	Hong Kong	<b>35.6</b>	16.3	29.1	4.1	5.7	9.2
	Kunming	<b>49.8</b>	20.6	17.1	4.4	2.9	5.1
	Hangzhou	<b>48.6</b>	22.5	16.1	4.5	2.6	5.8
	Taiwan	<b>56.7</b>	19.5	14.2	3.2	2.8	3.6
	S. Korea	<b>45.2</b>	21.7	19.2	4.0	3.4	6.5
	Singapore	<b>50.3</b>	25.5	15.2	2.9	1.2	4.8

Table 3: Teachings of Confucius (APVS)

. The results in this table reflect responses to the following question (Q.9): How do you feel about each of the following traditional values?

1. Strongly Agree, 2. Agree, 3. Disagree, 4. Strongly Disagree

a. We should respect our ancestors.

b. The eldest son should look after his aging parents.

c. A wife should obey her husband.

d. You should not marry someone whom your parents object to.

e. We should respect the opinions of older people.

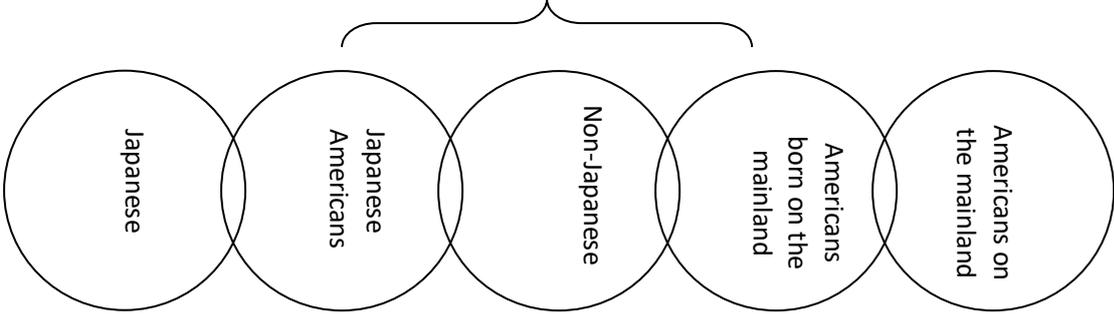
f. It is important to have a son to keep the family line going.

g. Men should work outside the home and women should tend to housekeeping.

The figures in this table show the percentage value of the sum of 1 (strongly agree) and 2 (agree) for Q.9

	<b>Q9a</b>	<b>Q9b</b>	<b>Q9c</b>	<b>Q9d</b>	<b>Q9e</b>	<b>Q9f</b>	<b>Q9g</b>
<b>Japan</b>	92	37	34	27	56	33	24
<b>USA</b>	97	54	41	34	62	51	22
<b>Beijing</b>	99	77	33	11	61	31	30
<b>Shanghai</b>	97	74	27	16	58	27	28
<b>Taiwan</b>	99	68	43	14	61	38	31
<b>Hong Kong</b>	95	79	44	10	61	31	30
<b>South Korea</b>	82	27	49	49	60	36	32
<b>Australia</b>	95	39	26	19	54	29	13
<b>Singapore</b>	96	55	66	39	82	47	29
<b>India</b>	99	87	85	85	96	75	67
<b>Vietnam</b>	100	77	77	43	94	73	44

One-dimensional linkage of comparison  
Hawaii Residents



Extension of comparisons of local pairs will lead to a global comparison.

Figure 1a: An example of spatial linkages

Figure 1b: An example of temporal linkages

Each temporal chart covers a particular time, and all of the charts collectively constitute longitudinal linkages of a time series comparison. Each chart may correspond to a certain set of items to study.

**A Longitudinal Survey on “Japanese National Character”**

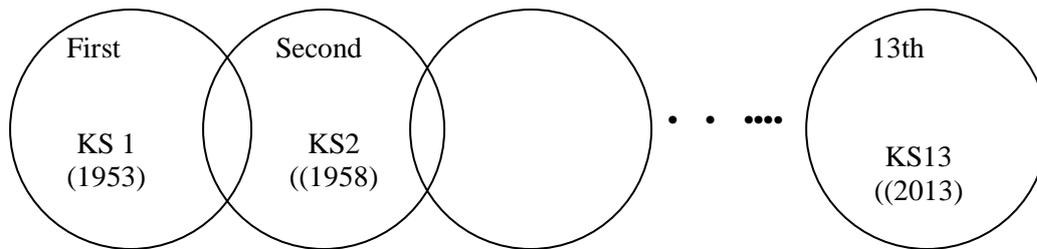


Figure 1c: An example of an item-structure linkage

Relationships of similarity (commonalities) and dissimilarity are multidimensional. Each chart of countries or regions under comparison may correspond to a set of questionnaire items or a set of topics under study.

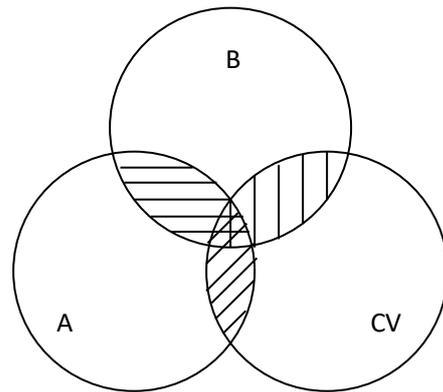


Figure 2: Illustration of a hierarchy of charts (links) of a cultural manifold

Some charts may overlap within a hierarchy, and the structure may show dynamic changes over many decades.

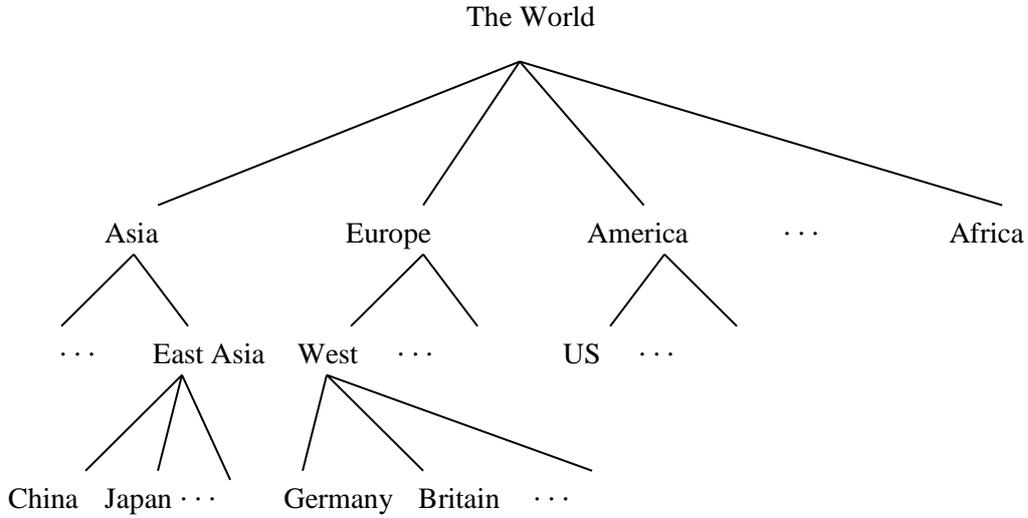


Figure 2 (a): A hierarchy of spatial charts

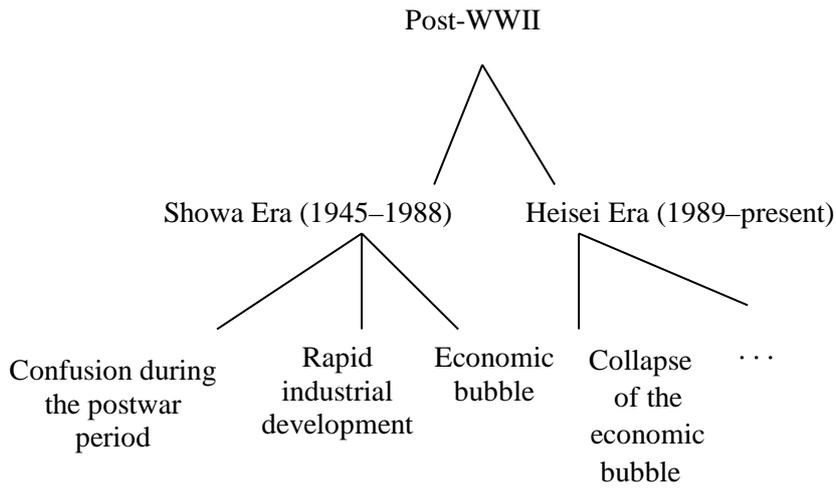


Figure 2(b): A hierarchy of temporal charts

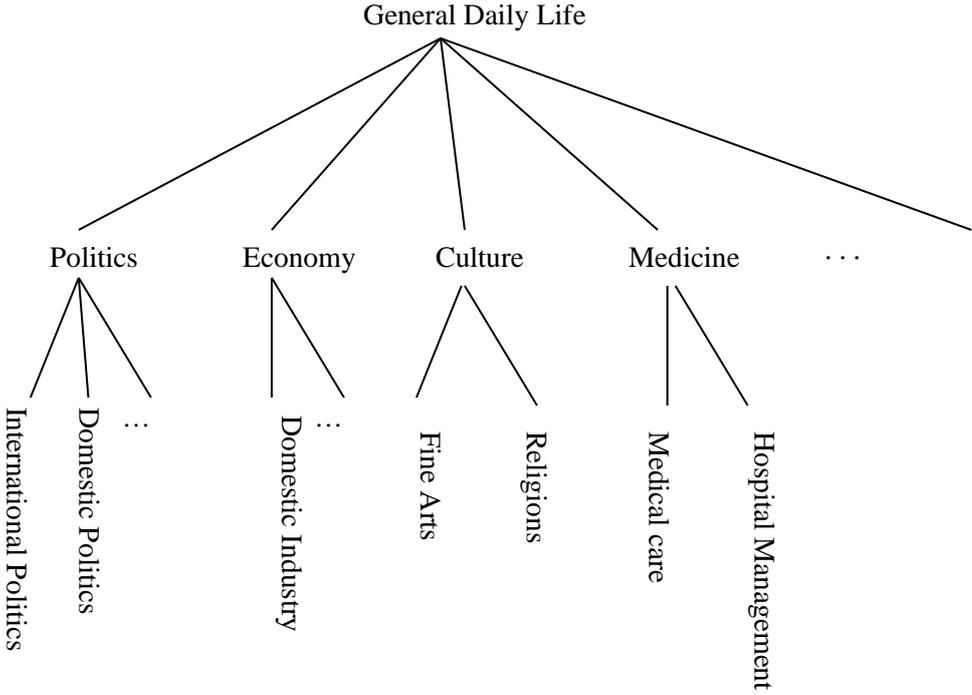


Figure 2 (c):A hierarchy of item charts

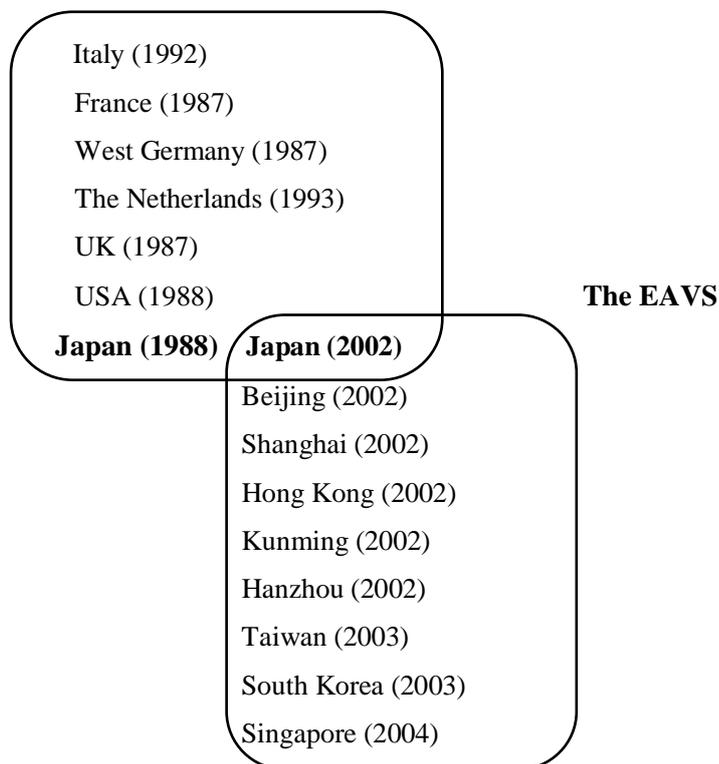
**Seven Country Survey**

Figure 3: Connection of two local charts: the Seven Country Survey (1987–1993) and the EAVS (2002–2005)

Japan showed almost the same response distributions in both of the surveys conducted in 1988 and 2002, respectively, with respect to the item (see Table 2), and the response distributions of both surveys were almost the same. These two charts may be integrated into a single larger chart to expand cross-national comparability beyond time, based on the assumption that the response distribution on the item is stable over time in each country

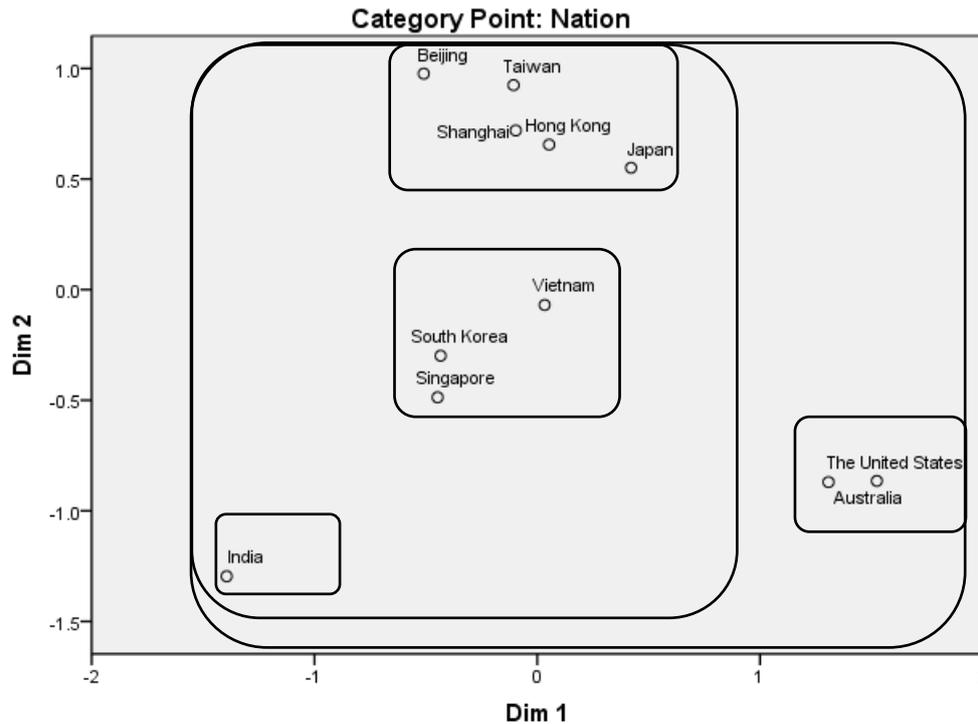


Figure 4a. Optimal Scaling (SPSS) on the data of Q. 28 and Q. 31

A hierarchical manifold structure is evident here. The group of Asian countries and the group composed of the US and Australia constitute separate pairs of local charts. In the Asian chart, India is separated from the chart of the other countries. Furthermore, in the chart that does not include India, there is a pair of charts: one consists of Japan, Hong Kong, Taiwan, Beijing, and Shanghai, and the other consists of South Korea, Singapore, and Vietnam. The Eigenvalues of Axes 1 and 2 are 1.4 and 1.3, respectively. Q28: Some people say that if we get outstanding political leaders, the best way to improve the country is for the people to leave everything to them, rather than for the people to discuss things among themselves. Do you agree with this, or disagree? Q31: Please choose from among the following statements the one with which you agree most. 1. If individuals are made happy, then and only then will the country as a whole improve, 2. If the country as a whole improves, then and only then can individuals be made happy, or 3. Improving the country and making individuals happy are the same thing.

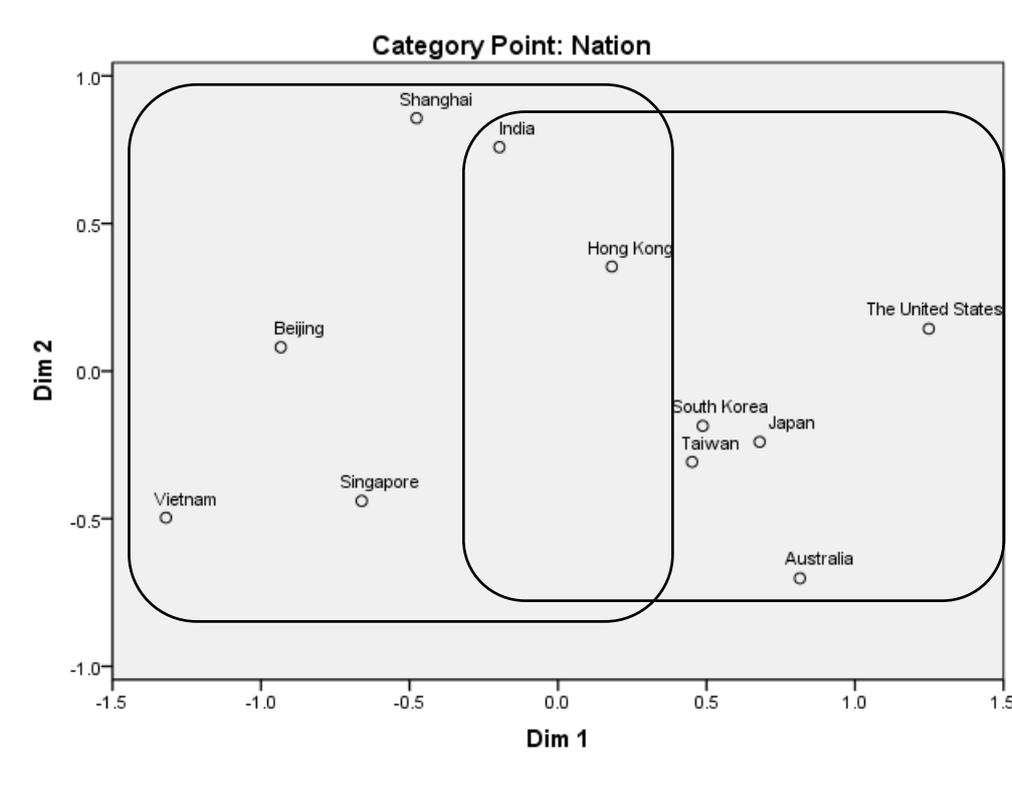


Figure 4b: Optimal Scaling on the data of Q.28, Q.31, Q.50e, and Q.50i

The figure shows a pair of large overlapping charts. The chart on the right side consists of relatively developed democratic countries, whereas the chart on the left side consists of non-democratic countries (or the Chinese region). Hong Kong and India are located in the middle of the two overlapping charts. The question that arises is: do Hong Kong and India function as connectors between these two charts, or are they simply located in the middle because they are under transition, moving from one side to the other? The Eigenvalues of Axes 1 and 2 are 1.9 and 1.6, respectively. See Fig.4a for Q.28 and Q31. Q50: How much confidence do you have in the following? For each one, could you tell me how much confidence you have in them? How much confidence do you have in them? Are you very confident, somewhat confident, not confident or not confident at all? e. Government. i. the United Nations.

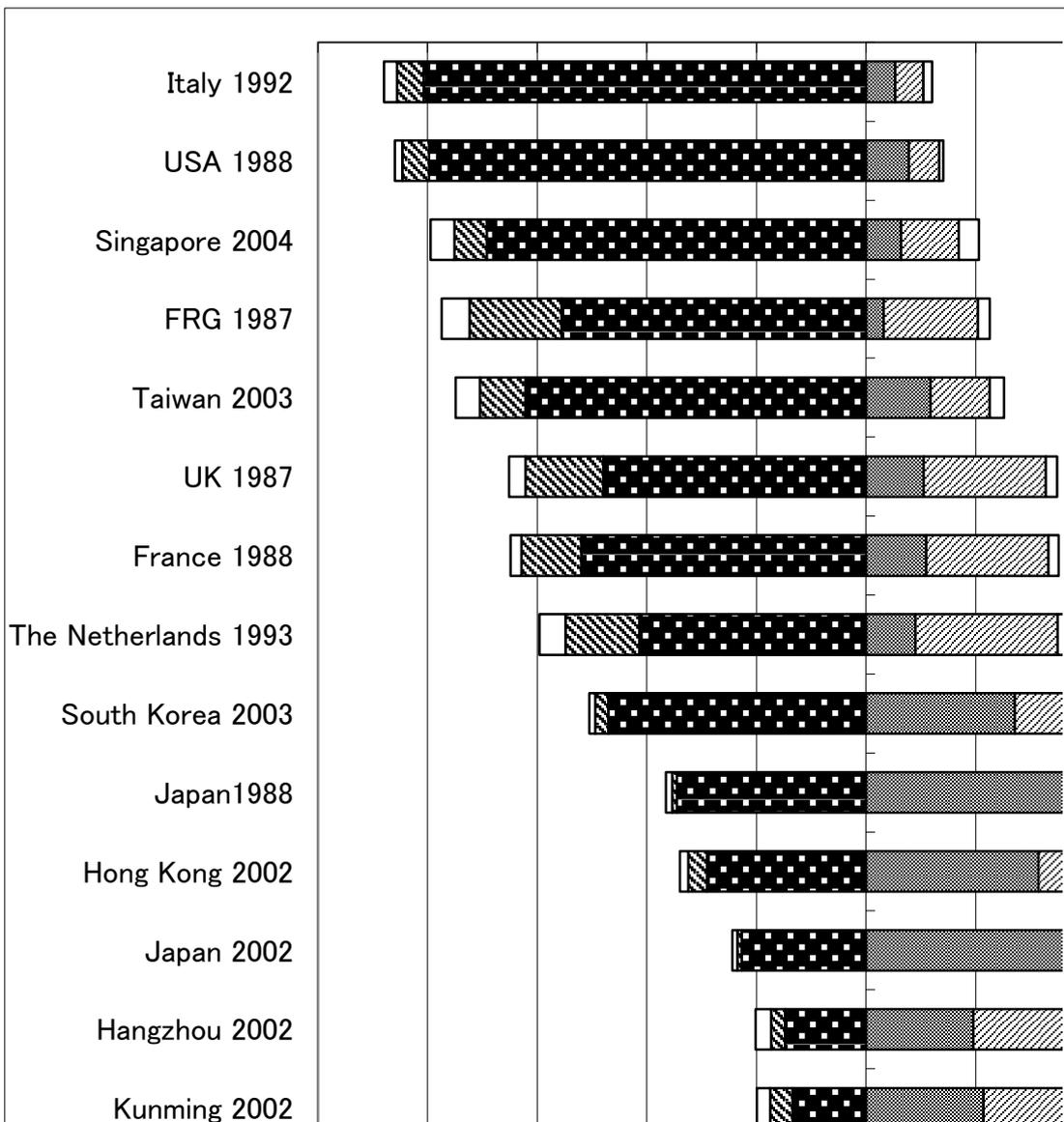


Figure 5a: Cross-national comparison of distributions of people who have/do not have a religious faith (have vs. not have), and of those for whom the religious mind/heart is/is not important (important vs. not important)

The left side of the figure shows percentages of people with a religious faith, whereas the right side shows those of people with no religious faith. There is a large discrepancy between Western and Asian countries.

Source: Adapted with permission from Hayashi, 2007 (IMPS).

FRG stands for Federal Republic Germany (West Germany before unification).

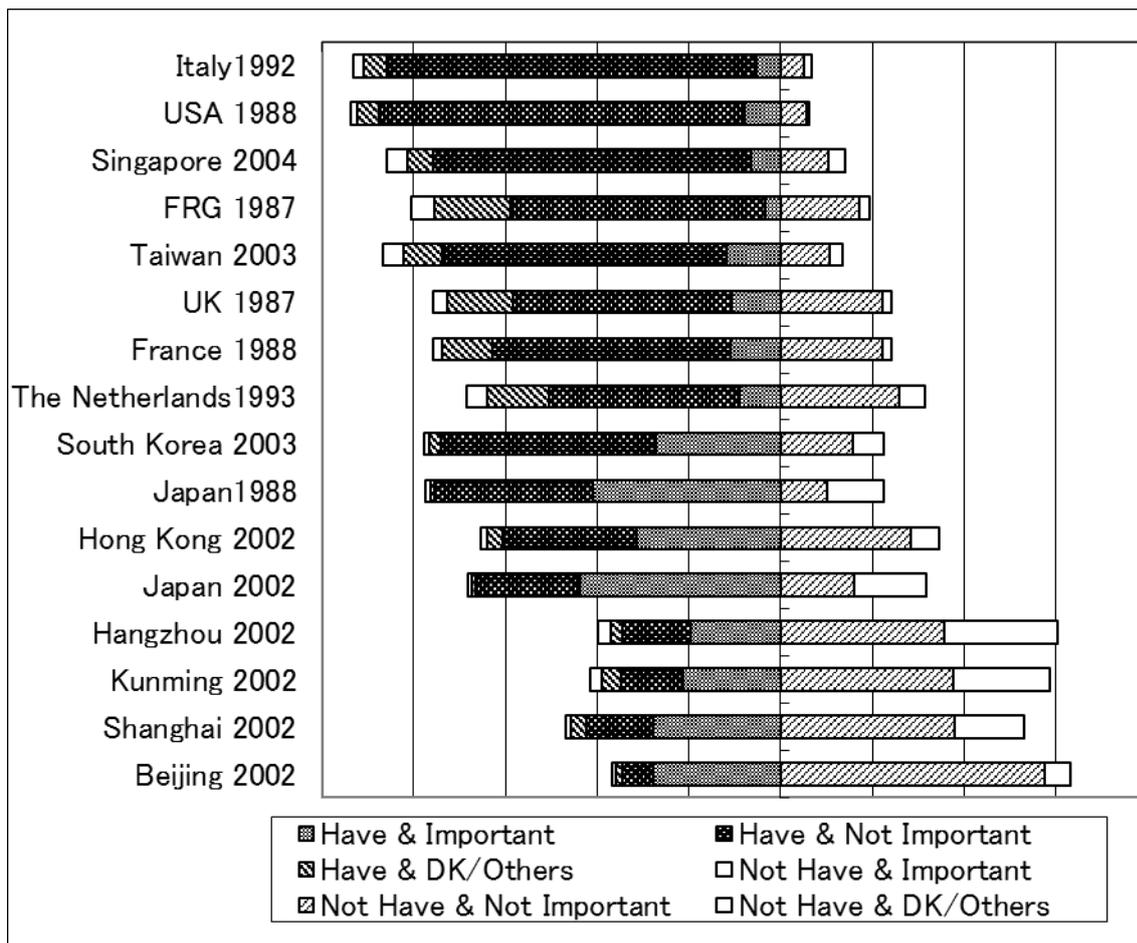


Figure 5b: Cross-national comparison of distribution of people with a religious faith or those who think the religious mind/heart as important (have or important) versus the others (people with no religious faith or who think the religious mind/heart as unimportant (not have & not important)).

For this comparison, apart from mainland China, the discrepancy between Western and Asian countries decreases. This may be one way of comparing them using a more meaningful scale.

Source: adapted, with permission, from Hayashi, 2007 (IMPS). “DK” stands for “Don’t know.”

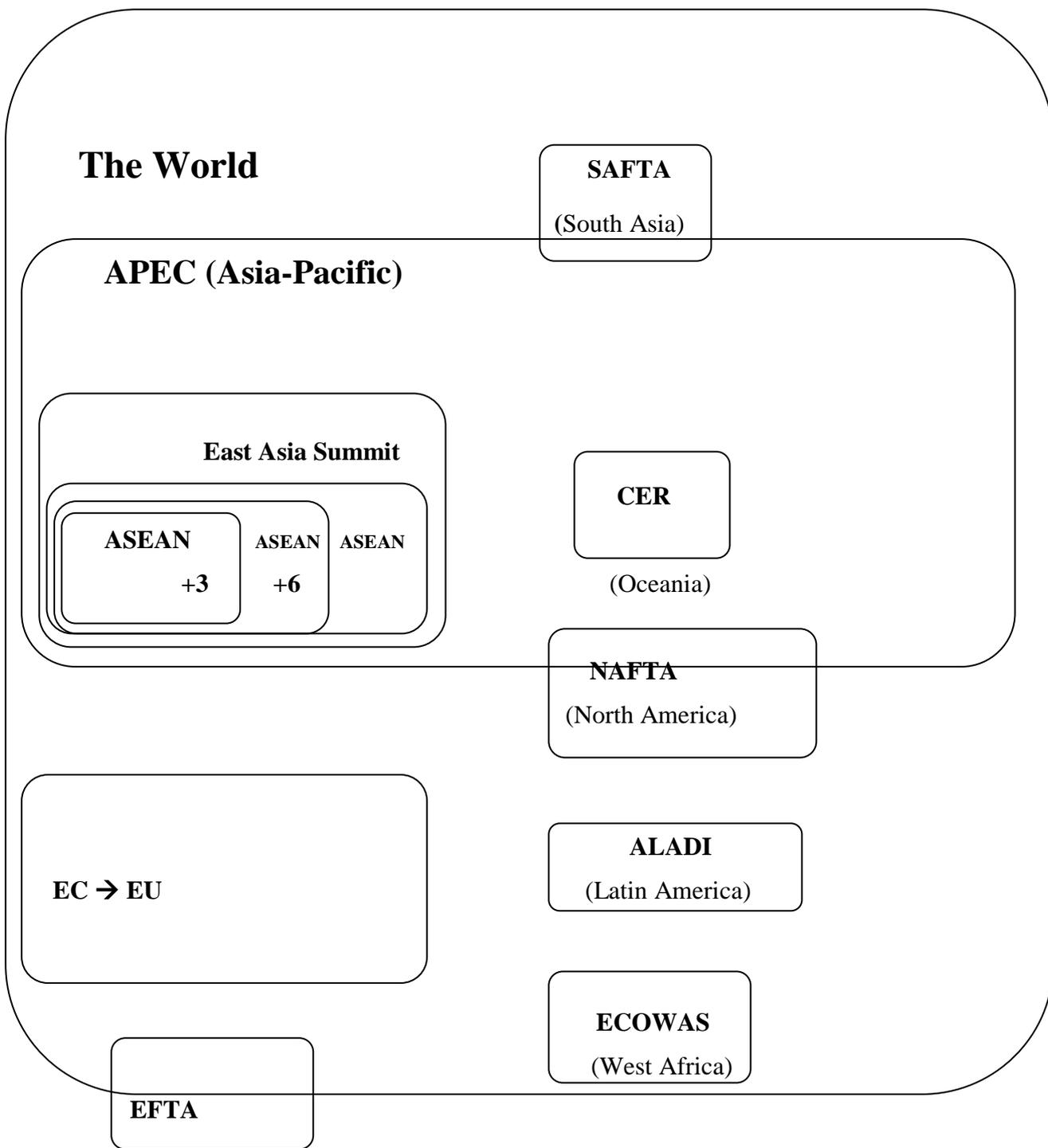


Figure 6: A manifold of communities in the world

Note: Some pairs of these communities may overlap, and the total set may constitute a sort of hierarchy as a global manifold. To sustain steady, peaceful and prosperous development, we may need a set of “soft” regulations to connect pairs of communities, rather than having a single restrictive global standard.