

## [IV] Japan-Korea Comparisons

Surveys were conducted simultaneously in Japan and Korea four times, in 1999, 2000, 2005, and 2007. Here, we will present those questions that were asked in all four surveys and in particular those results that seem to be of importance when looking at points in common and points of difference between respondents from the two countries.

### Chapter 23: Comparison of Attitudes toward Religion

#### a) Ratio of persons with faith

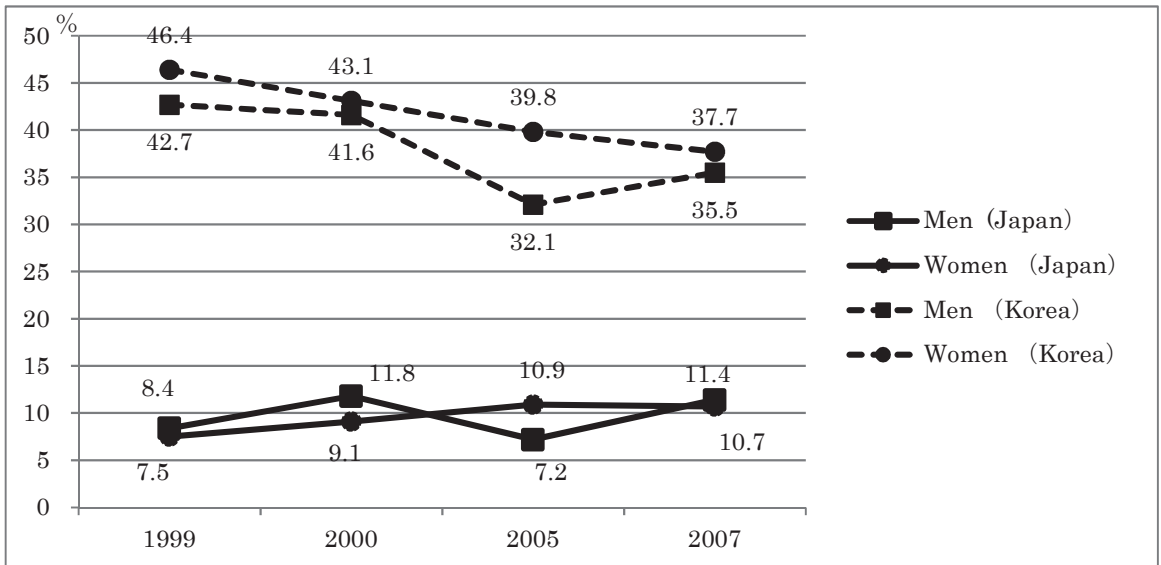
##### Question Content

To what extent are you interested in religion? Please select an answer from the following, and then answer the relevant follow-up questions.

1. At present, I have religious faith.
2. I do not have a religious faith, but I am interested in religion.
3. I do not have a religious faith and I am also not very interested in religion.
4. I do not have a religious faith and I have no interest in religion whatsoever.

This question was asked four times in both Japan and Korea. We compared the percentages of those who responded "At present, I have religious faith" between the two countries and between genders.

Graph 23a1



\*There was considerable difference between Japan and Korea in all four of the surveys in the percentages of those who said they have religious faith. The difference between men and women in their responses was not especially large, but in Korea there was a tendency for the percentages among women to be greater.

## b) Ratio of belief in existence of god, buddhas, and souls or spirits

### Question Content

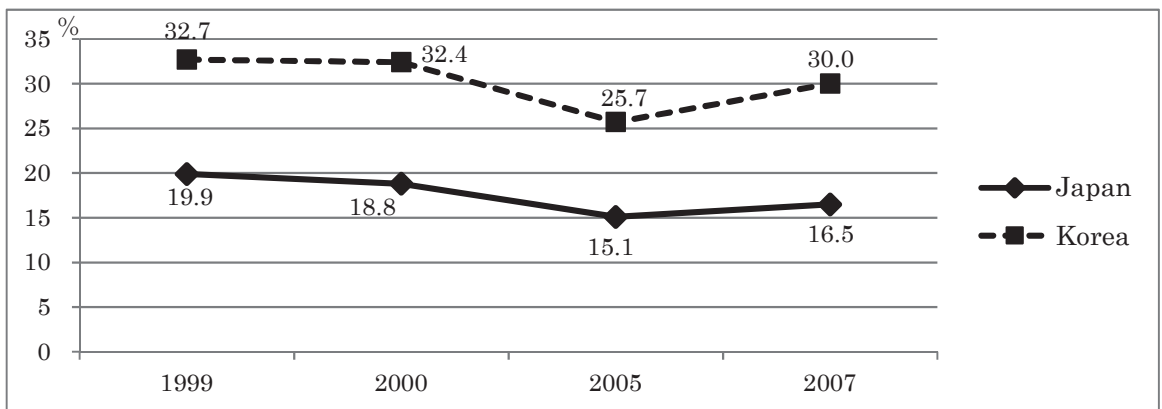
What do you think about the existence of gods or buddhas? Please write in the brackets the number that corresponds to your response for each category: (1) "I believe they exist," (2) "It's possible they exist," (3) "I don't really believe they exist," or (4) "I deny it."

1. Existence of gods [                    ]      2. Existence of buddhas [                    ]
3. Existence of souls or spirits [                    ]

For this question, we compared the percentages of people who said they believed, respectively, in the existence of gods, of buddhas, and of souls or spirits.

### [1] Existence of gods

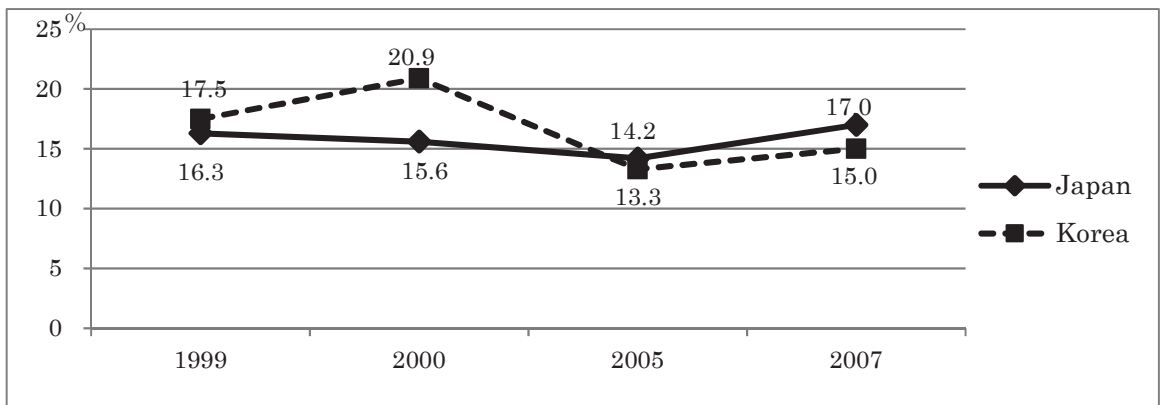
Graph 23b1



\*The percentage of those who said they believe was clearly higher in Korea in all four surveys at 1.5 to 2 times that of Japanese respondents.

### [2] Existence of buddhas

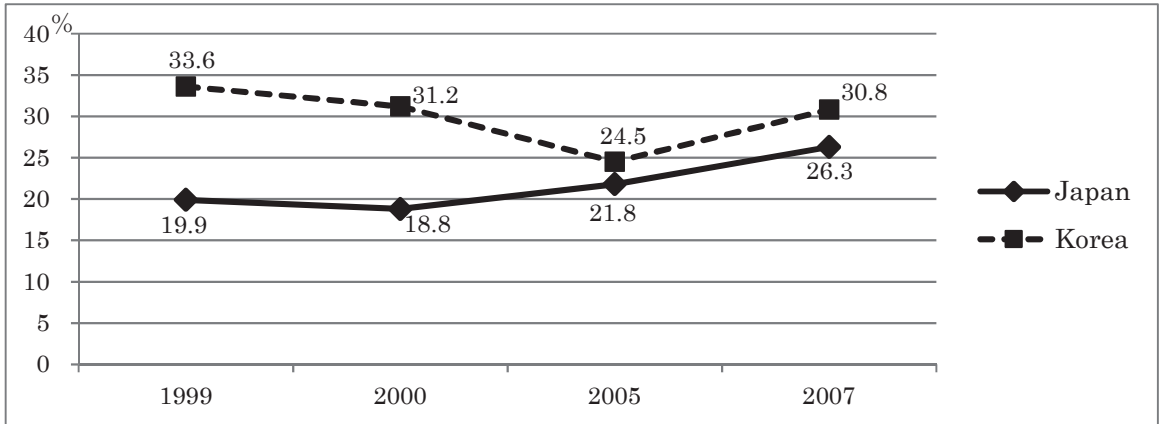
Graph 23b 2



\*There was little difference regarding the existence of buddhas question.

**[3] Existence of souls or spirits**

Graph 23b 3



**c) Afterlife**

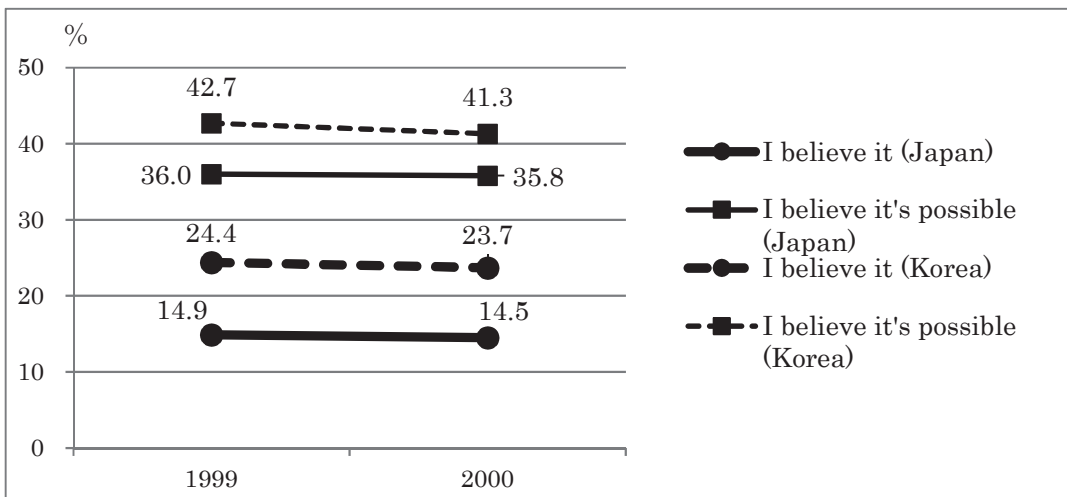
Items regarding the afterlife were included in the 1999 and 2000 surveys.

**Question Content**

Please write in the brackets the number that corresponds to your response regarding each item: (1) "I believe it," (2) "I believe it's possible," (3) "I don't really believe it," (4) "I deny it," or (5) "I know nothing of that item."

"The existence of an afterlife"[ ]

Graph 23c1



\*The percentages of both "I believe it" and "I believe it's possible" were higher for Korea. Of particular note is the fact that the percentages for "I believe it" were 1.5 times higher or more in both surveys.

## Chapter 24: Religious Environment in the Home

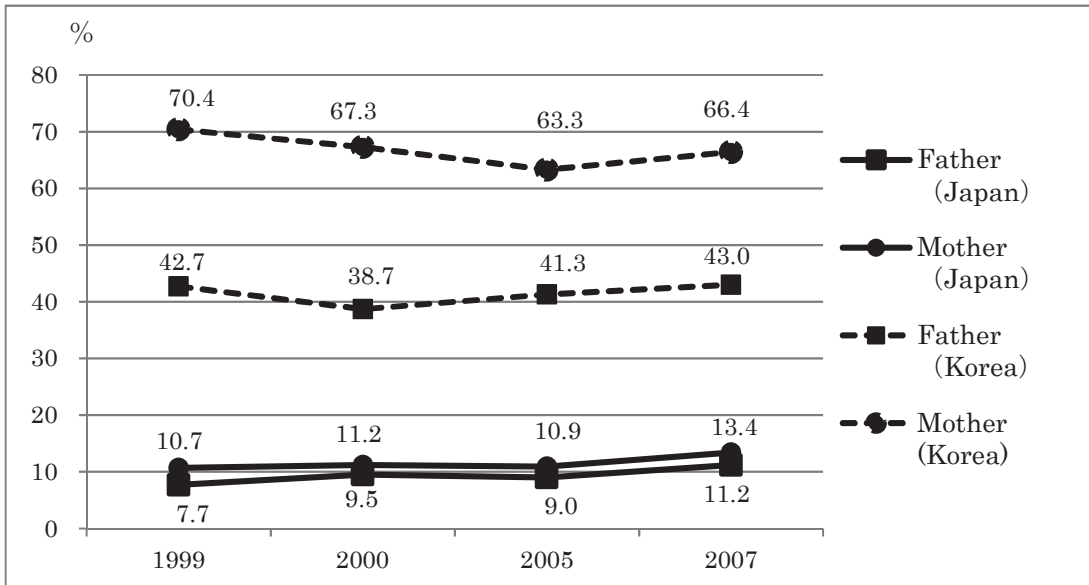
### a) Faith of parents

Questions about whether a respondent's parents professed to religious faith were asked in both Japan and Korea. We will compare the results from all four surveys next.

#### Question Content

- Does your father personally have faith in a religion?    1. Yes    2. No  
 Does your mother personally have faith in a religion?    1. Yes    2. No

Graph 24a1



\*The percentage of respondents whose parents profess to religious faith was higher in Korea. In both countries, the percentage of respondents whose mother professed to religious faith was higher than that of their father. Additionally, the difference in the percentages for both parents professing a religious faith was greater in Korea. In Korea, approximately two-thirds of the mothers had faith in a religion.

## Chapter 25: Involvement with Religious Customs

### a) Visiting graves

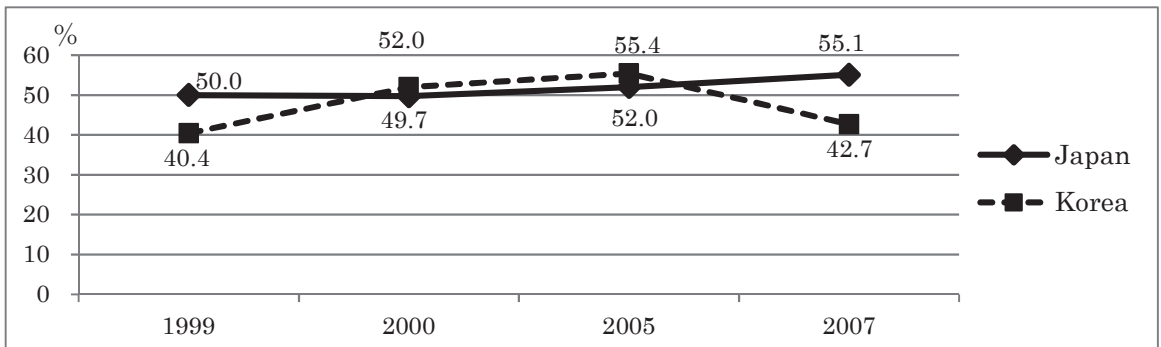
Of the religious customs addressed in the surveys, that of visiting the graves of family is one of the most central ones in both countries. Accordingly, we compared the responses about visiting graves during the summer festival of the dead for Japan (*obon*) and during the autumn harvest festival for Korea (*chuseok*).

#### Question Content

What did you do about visiting graves during the summer festival of the dead last year? Please choose from among the following options.

1. I visited with my family
2. I visited separately from my family
3. Members of my family made visits, but I did not go
4. Nobody from my family made a visit
5. Other [            ]

Graph 25a1



### b) Relationship between faith and religious customs

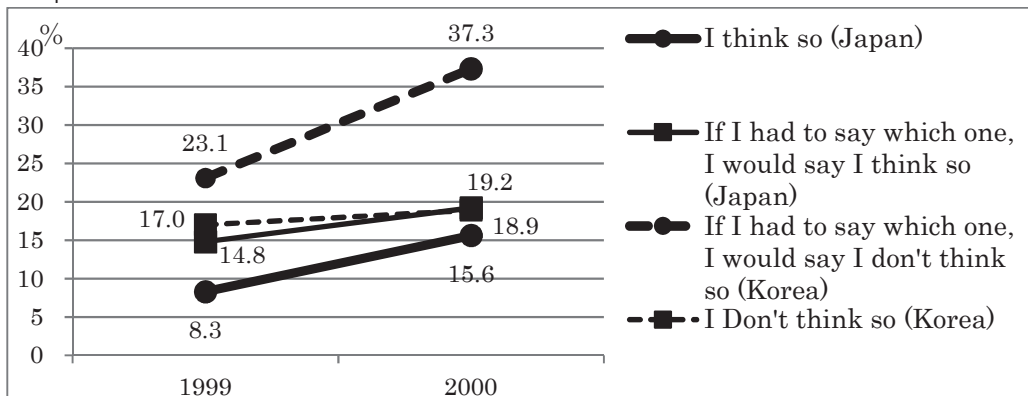
#### Question Content

Please write in the brackets the number that corresponds to your response regarding each of the following items: (1) "I think so," (2) "If I had to say which one, I would say I think so," (3) "If I had to say which one, I would say I don't think so," or (4) "I don't think so."

"It's strange for a family that normally practices no faith to call a priest (monk) just for a funeral."

[            ]

Graph 25b1



\*The percentage for "it's clearly strange" responses was higher in Korea. The percentages for "I think so" and "If I had to say which one, I would say I think so" responses combined stood at 23.1% and 40.1% for Japanese and Korea, respectively, in 1999, and 34.8% and 56.2% respectively in 2000. Additionally, more than 1.5 times the percentage of respondents in Korea compared to Japan answered "It's strange."

## Chapter 26: Opinions on Religion and Religious Figures

Here we shall compare three sets of views about religion and religious figures. Regarding the latter, this was the question about trust in religious persons regarding the types of religious figure with whom the respondent would want to consult. As to views about religion, we will compare the respondents' views on whether or not they think religion is needed, and on whether or not they think it is dangerous.

### a) Religious figures you might want to seek advice from

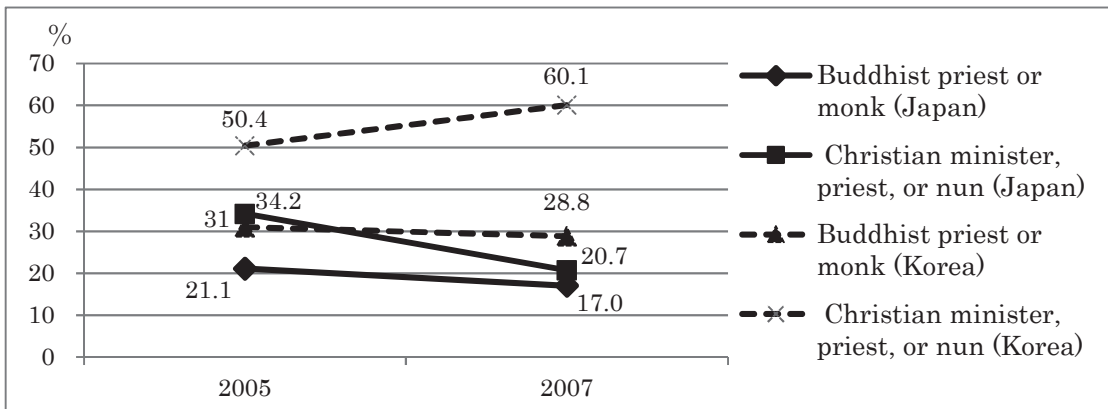
#### Question Content

Please choose from among the following types of religious person if there is one with whom you would want to talk when something troubles you about life. (Multiple responses allowed.)

1. Buddhist priest or monk
2. Christian minister, priest, or nun
3. Shrine priest
4. Streetside fortune-teller
5. Some other religious figure (specifically: )

This question was asked in both countries in two of the surveys, those of 2005 and 2007.

Graph 26a1



\*The percentages for figures connected with Christianity were high in Korea's case, which is presumed due to be connected with the fact that there are more Christians in Korea than in Japan.

### b) No matter how much science develops, humans still need religion

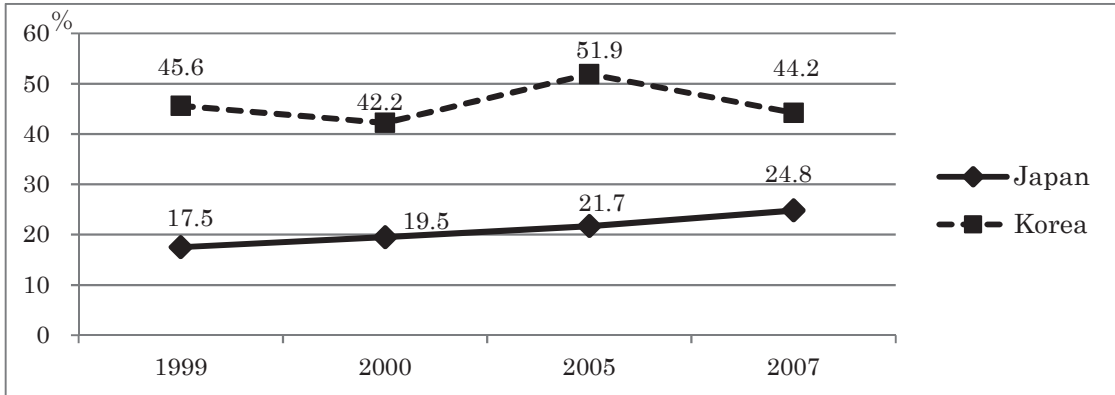
#### Question Content

Please write in the brackets the number that corresponds to your response regarding each opinion expressed: (1) "I think so," (2) "If I had to say, I think so," (3) "If I had to say, I don't think so," or (4) "I don't think so."

"No matter how much science develops, humans still need religion." [ ]

This question was asked in all four of the surveys conducted in both Japan and Korea. Those results are shown here.

Graph 26b1



\*Reflecting the fact that the percentage for those professed to some religious faith was high in Korea, the percentage for this question likewise was extremely high for Korea. The difference was on the order of double to triple that of Japan.

**c) Do you think religion is dangerous?**

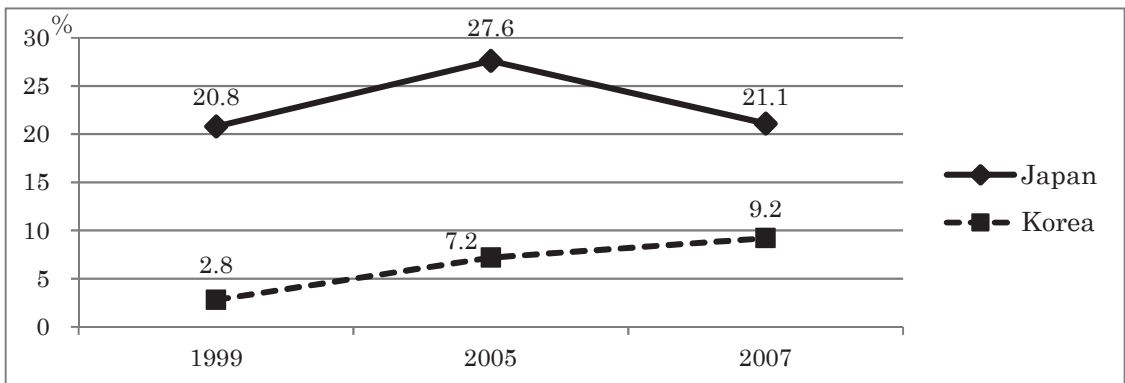
The surveys examined what percentage of respondents have negative opinions or images of religion by asking whether or not they had an image of religion being dangerous. The question then arises as to whether or not there were differences between Japan and Korea. This question showed up in common in the two countries' surveys in 1999, 2005, and 2007.

**Question Content**

Please write in the brackets the number that corresponds to your response regarding each opinion expressed: (1) "I think so," (2) "If I had to say, I would say yes," (3) "If I had to say, I would say no," or (4) "I don't think so."

"Generally speaking, religion has the image of being dangerous." [    ]

Graph 26c1



\*The percentage of respondents who think of religion as dangerous was considerably higher in Japan. However, note that the percentages gradually increased over the years in Korea as well.

## Chapter 27: Social Problems Connected with Religion

The surveys inquired about numerous social problems connected with religion. Here, we will compare the issues of religious solicitation, patriotism, the Yasukuni problem, brain death and organ donation, and gender issues.

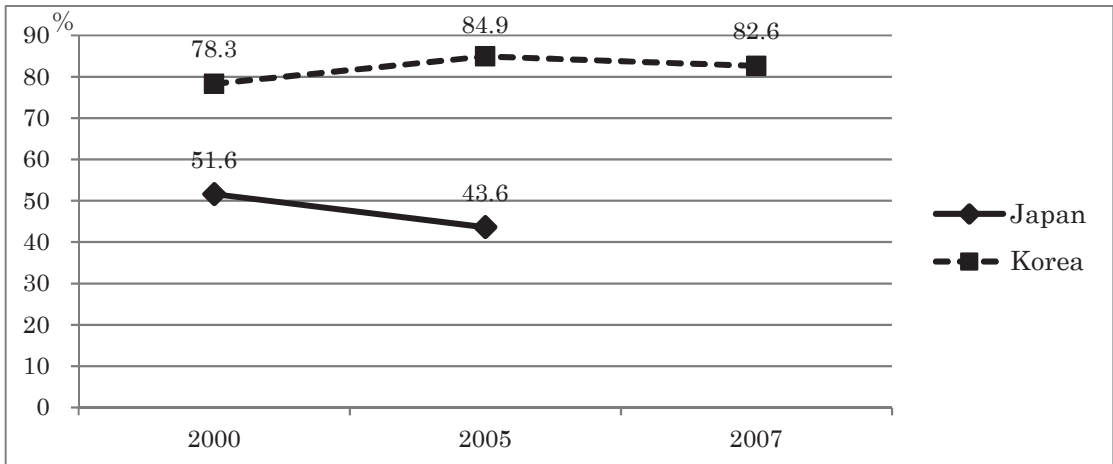
### a) Religious solicitation

#### Question Content

Have you ever been solicited about religion by someone you do not know? 1. Yes 2. No

This question was asked three times in the Korean surveys. However, since the text of the question used in Japan changed slightly in 2007, we do not show the figures for that year.

Graph 27a1



### b) Patriotism

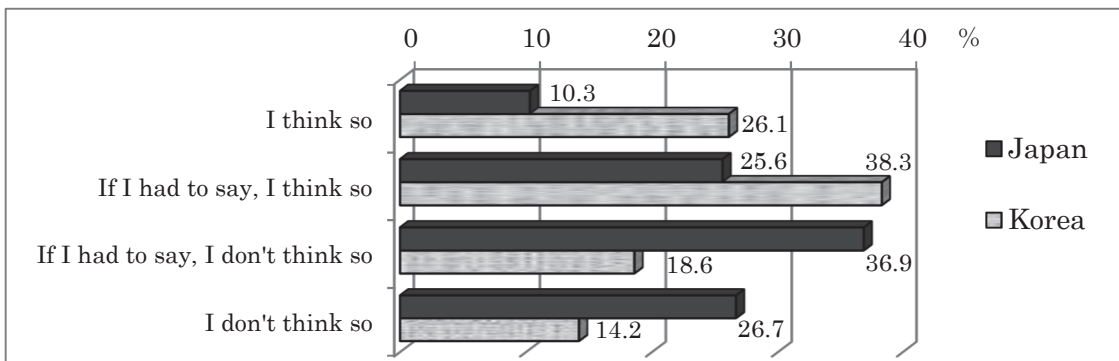
#### Question Content

Please write in the brackets the number that corresponds to your opinion regarding religion and education: (1) "I think so," (2) "If I had to say, I think so," (3) "If I had to say, I don't think so," or (4) "I don't think so."

"Engaging in some means to deepen patriotism in education through high school years would be good."

[       ]

Graph 27b1





### c) The Yasukuni problem

Only the 2005 surveys in Japan and Korea had the same question about the Yasukuni problem.

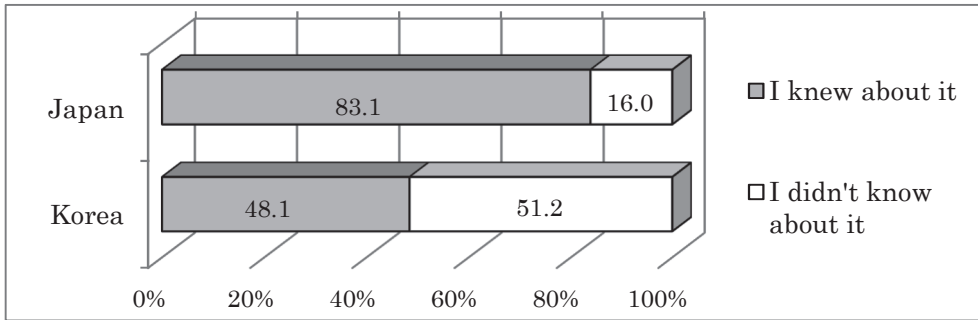
#### [1] Awareness that a conflict exists

##### Question Content

Did you know that opposing views exist surrounding the Japanese prime minister going on pilgrimage to Yasukuni Shrine?

1. I knew about it
2. I didn't know about it

Graph 27c1



\*More than 80 percent of respondents in Japan responded "I knew about it," while slightly less than half did in Korea.

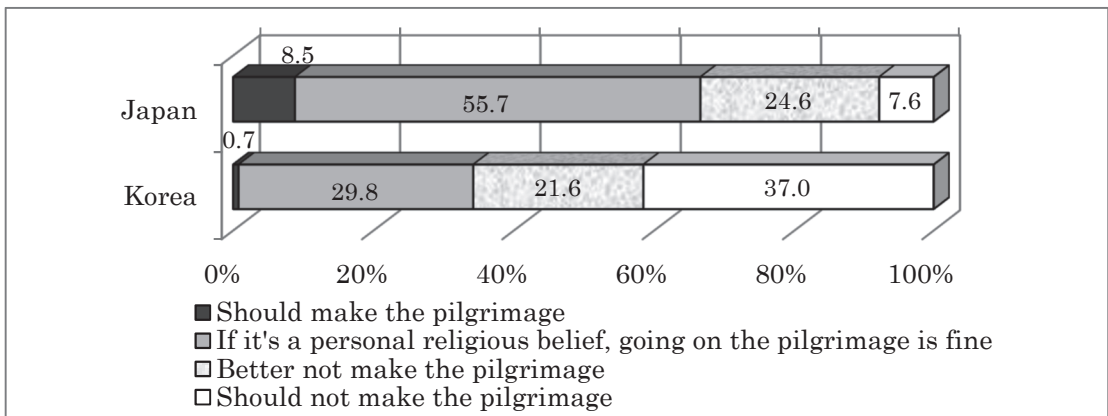
#### [2] Opinions about pilgrimages by the prime minister

##### Question Content

What do you think about the Japanese prime minister going on pilgrimages to Yasukuni Shrine? Please choose one of the following.

1. Should make the pilgrimage
2. If it's a personal religious belief, going on the pilgrimage is fine
3. Better not make the pilgrimage
4. Should not make the pilgrimage

Graph 27c2



\*More than half of the respondents in Japan chose "If it's a personal religious belief, going on the pilgrimage is fine," while nearly 40 percent of respondents in Korea chose "should not make the pilgrimage." However, the fact that nearly 30 percent of Korean respondents also chose "if it's a personal religious belief, going on the pilgrimage is fine" is deeply interesting.

### d) Brain death and organ donation

#### Question Content

(2000 and 2007)

Please write in the brackets the number that corresponds to your response regarding each of the following items: (1) "I think so," (2) "If I had to say which one, I would say I think so," (3) "If I had to say which one, I would say I don't think so," or (4) "I don't think so."

"If I were in a state of brain death, I would offer my organs for donation. " [            ]

(2005)

If you were in a state of brain death, do you think you would offer your organs for donation?

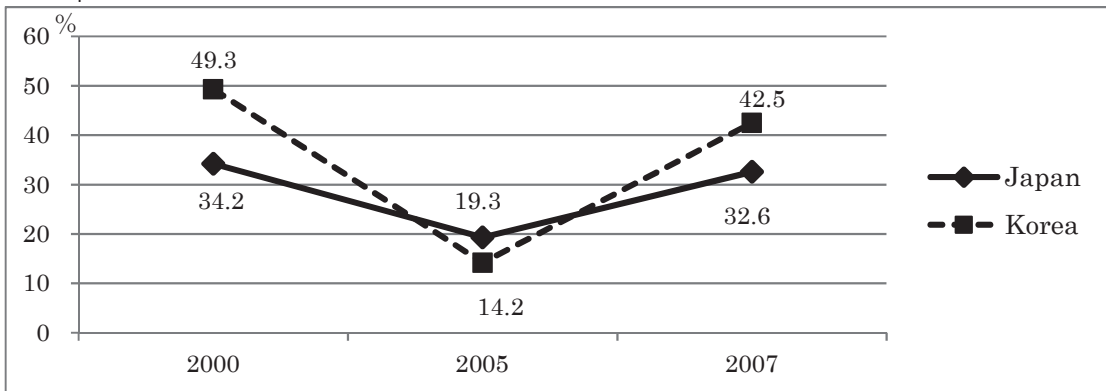
1. I would definitely donate; 2. Donating would be acceptable; 3. I would not really want to donate; 4. I definitely do not want to donate

5: Other [            ]

The questions and response options in 2000 and 2007 differed slightly from those in 2005. The results for 2005 reflected the fact that the responses included a strongly affirmative option. Accordingly, we present the percentages of those who selected option 1 and the combined percentages for those who chose 1 or 2 below.

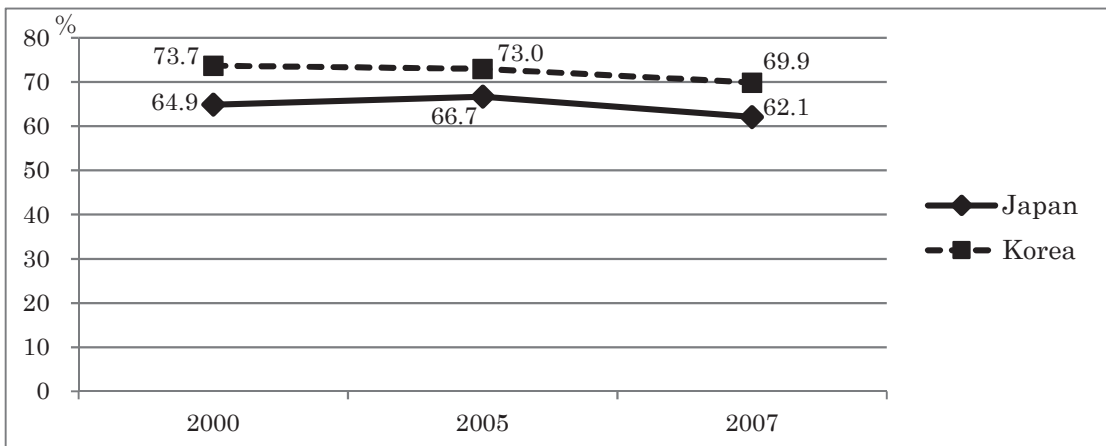
#### <Percentage who chose 1>

Graph 27d1



#### <Percentage who chose either 1 or 2>

Graph 27d2



### e) Gender issues

The three surveys shared questions about gender issues in common in 1999, 2000, and 2005. For the surveys done in Japan differences emerged between the responses of men and women regarding gender issues. Here, we now take up the question of how Japan compares with Korea. We will compare in particular responses related to positions and ranks in religious groups.

#### Question Content

(1999 and 2000)

In some religions, women are not appointed to certain positions or levels of status within the religious community. What do you think about this?

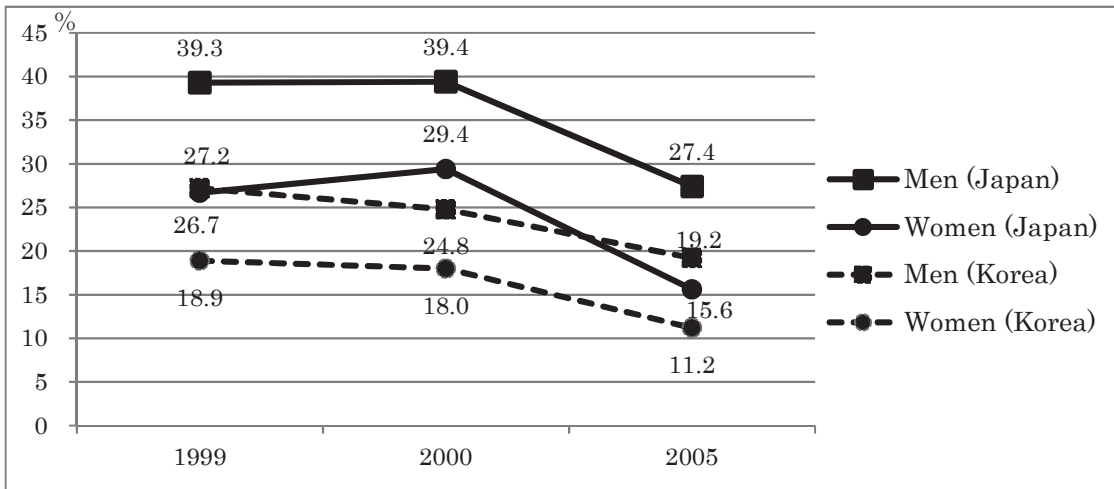
1. This is something based on that religion's conventions, so I'm fine with it
2. While this might be a matter of that religion's conventions, it's a problem
3. I'm not interested in this sort of issue.

(2005)

In some religions, women are not appointed to certain positions or levels of status within the religious community. What do you think about this?

1. I think it is discrimination
2. I do not think it is discrimination
3. I don't know

Graph 27e1



\*The percentages of those who did not think it was a problem in 1999 and 2000 are shown on the graph, along with the percentage from 2005 of those who did not think it was discrimination. The percentage of those in Japan who think it is not discrimination was high. In both countries, the percentages of men who thought it was not discrimination were higher than those of women.

## Chapter 28: Regarding Aum Shinrikyō

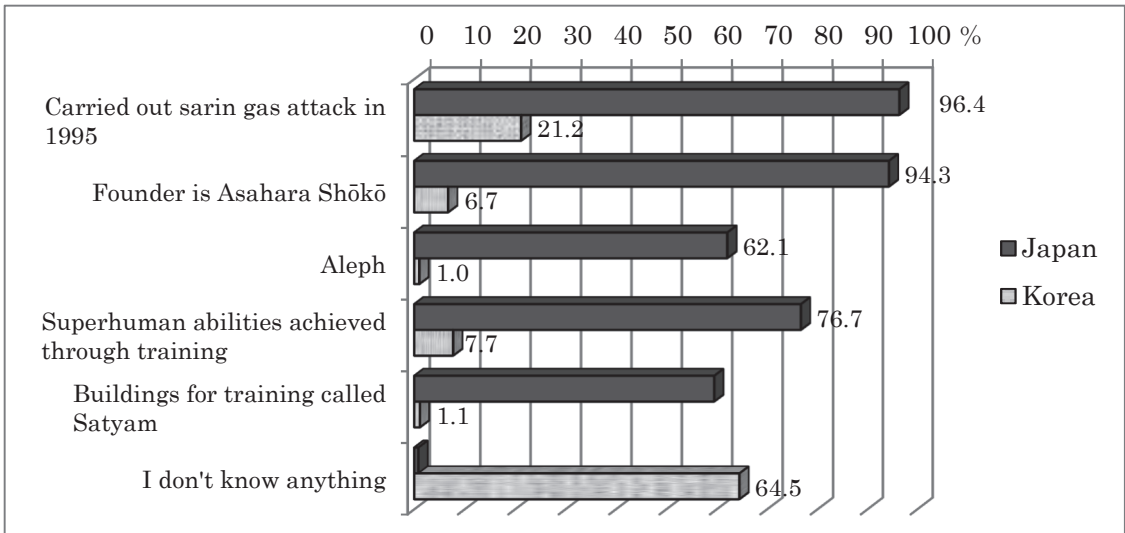
The Aum Shinrikyō incident is widely known around Japan, but it may be assumed that the percentages for Korea would be rather low. In 2005—one decade after the subway sarin gas attack—the surveys asked Japanese and Korean respondents to what degree they were familiar with Aum Shinrikyō. We compare those results here.

### Question Content

Please indicate what you know about Aum Shinrikyō by marking the space next to the appropriate response. (Multiple responses allowed.)

1. They carried out the subway sarin gas attack in 1995
2. Its founder is Asahara Shōkō (given name: Matsumoto Chizuo).
3. It is active today under the new name of Aleph.
4. They claim to have achieved superhuman abilities through their training like levitating in the air
5. Believers called their training facility Satyam
6. I don't know anything about Aum Shinrikyō

Graph 28a1



\*Not surprisingly, nearly two-thirds of respondents answered, "I don't know anything about Aum." However, more than 20 percent knew about the sarin gas attack.

## Chapter 29: The Issue of Islam

### a) Interest in Islam

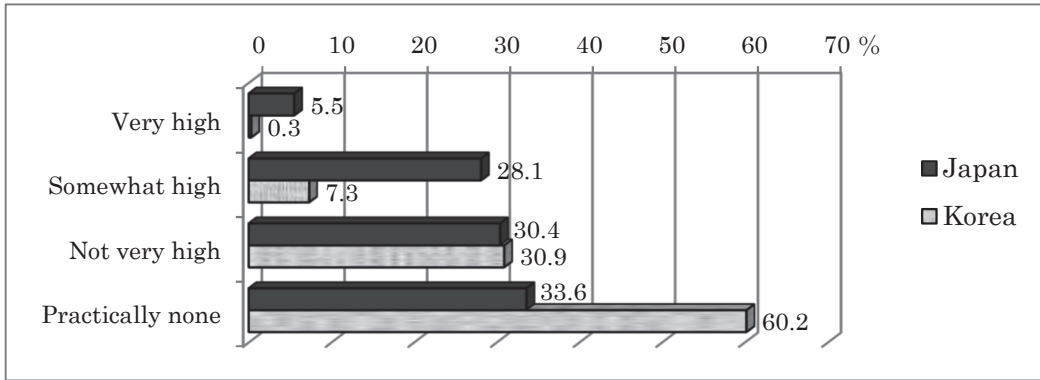
Even in the open-ended question responses, interest in issues related to Islam heightened bit by bit in both Japan and Korea. However, given that the same questions were asked only in the 2005 surveys, we will compare the levels of interest for that year only.

#### Question Content

Which of the following applies to your recent levels of interest in Islam?

1. Very high; 2. Somewhat high; 3. Not very high; 4. Practically none

Graph 29a1



\*As of 2005, it is evident that interest in Islam to whatever extent was higher in Japan.

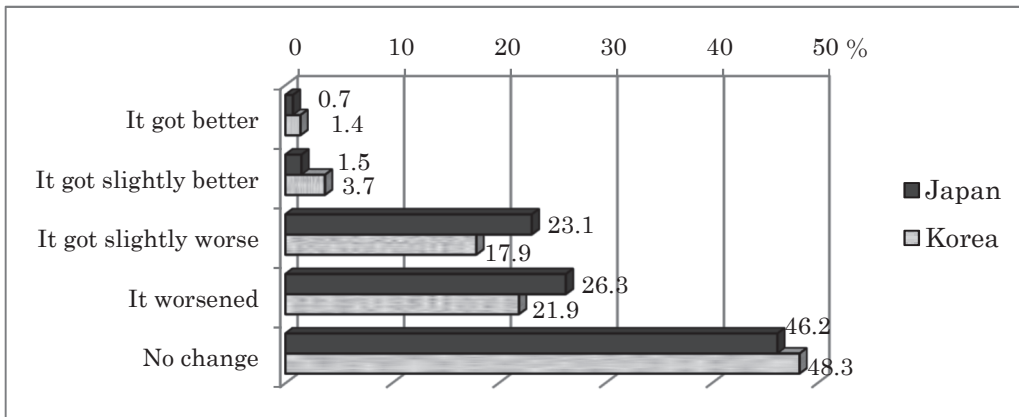
### b) Image of Islam post-9/11

#### Question Content

What has your image of Islam been like since the September 11, 2001, terrorist attacks in the United States?

1. It got better; 2. It got slightly better; 3. It got slightly worse; 4. It worsened; 5. No change

Graph 29 b 1



\*There is not that much of a difference between Japan and Korea when it comes to the degree to which respondents' images of Islam worsened since 9/11. Still, the proportion of respondents in Korea who said their image worsened was 10 percent greater than that in Japan. The "No change" response accounted for more than half in both countries.

## Chapter 30: Regarding Religious Education

### a) Need for religious education

#### Question Content

(1999)

Please write in the brackets the number that corresponds to your response regarding each opinion expressed: (1) "I think so," (2) "If I had to say, I think so," (3) "If I had to say, I don't think so," or (4) "I don't think so."

"There should be more teaching of elementary knowledge about religion through high school." [      ]

(2005)

Please write in the brackets the number that corresponds to your opinion regarding religion: (1) "I think so," (2) "If I had to say, I think so," (3) "If I had to say, I don't think so," or (4) "I don't think so."

"There should be more teaching of elementary knowledge about the world's religions through high school." [      ]

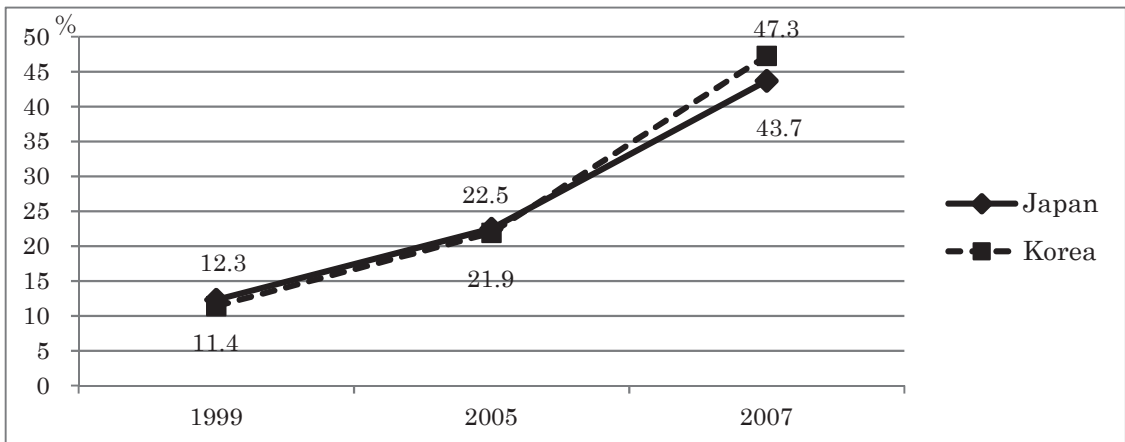
(2007)

Please write in the brackets the number that corresponds to your opinion regarding religion and education: (1) "I think so," (2) "If I had to say, I think so," (3) "If I had to say, I don't think so," or (4) "I don't think so."

"Learning elementary knowledge about religious culture in Japan and the world through high school years would be good." [      ]

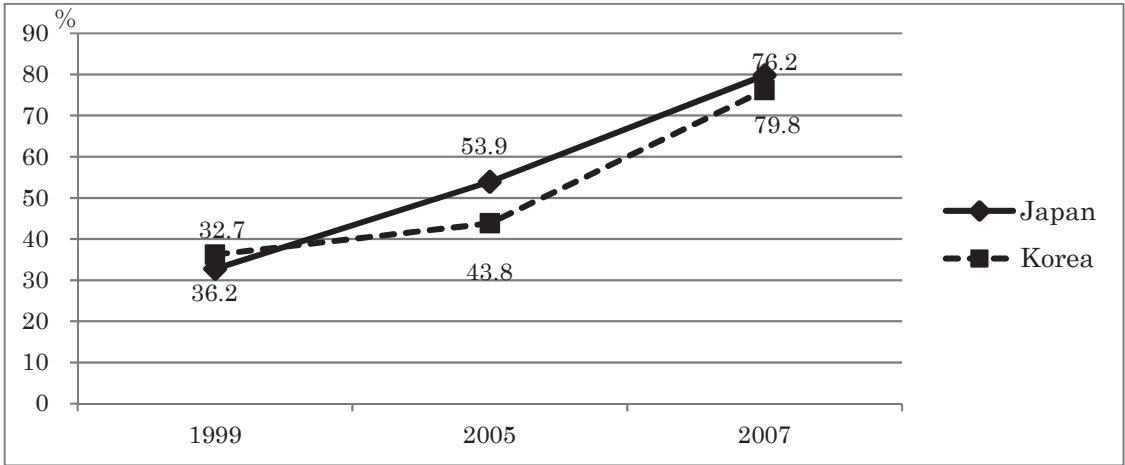
The percentages of those who responded "I think so" to the above question and positive opinions are respectively compared on the following two graphs.

Graph 30a1

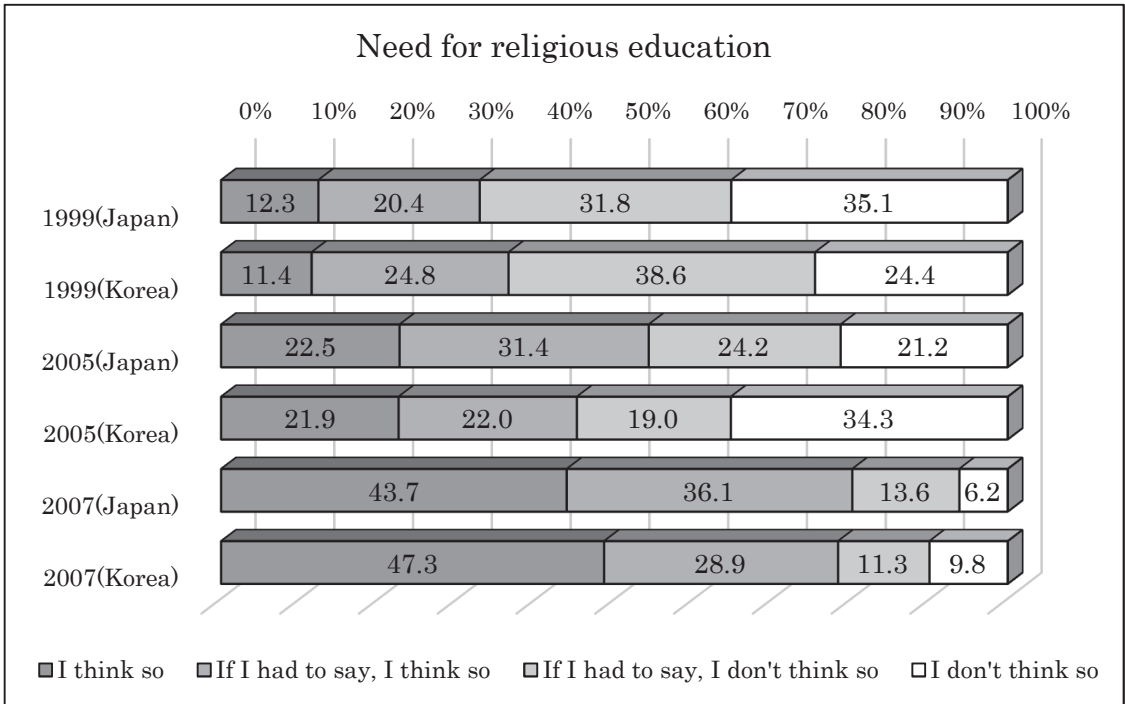


\*There is no difference between Japan and Korea, and the results for both increased in response to changes in the question content.

Graph 30a2



Graph 30a3



\*"I think so" responses saw similar increases in both Japan and Korea. If anything, the increase in "I think so" responses in Japan was a bit more striking.

## Chapter 31: Subculture, Religious Subcultures, and Other Phenomena

There is not much difference between Japan and Korea when it comes to interest in what in Japan are dubbed subcultural and related phenomena. We will look at this through the particular lenses of interests in divination (palm reading, personality determination based on blood type, name-character reading, and *feng shui*) and supernatural phenomena (telepathy, past lives and reincarnation). We will also compare interest in information about religion on the internet that includes these topics.

### a) Interest in divination

#### Question Content

For the following types of divination, please write down in the space provided the number corresponding to your answer: (1) I think it is quite accurate, (2) I think it is sometimes accurate, (3) It is not accurate, or (4) I'm not interested, so I don't know what it is they do.

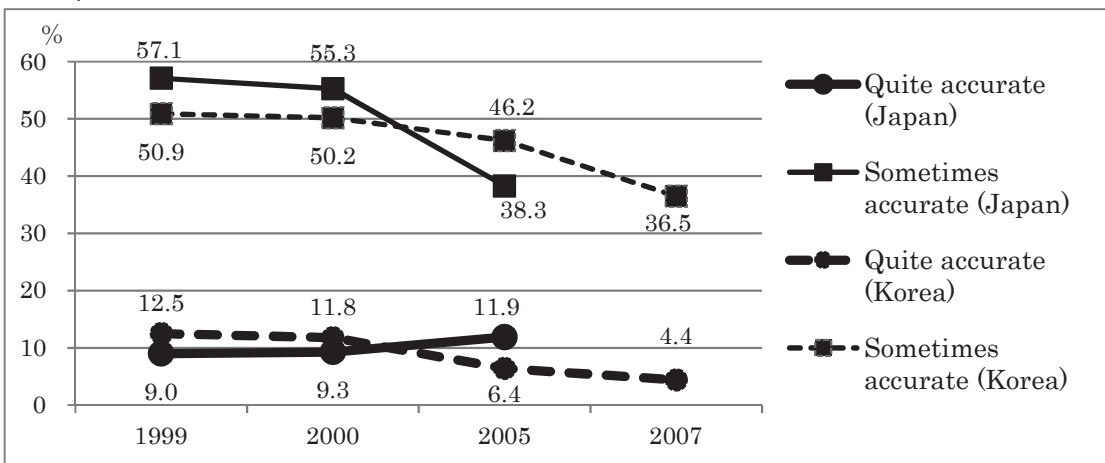
- |  |            |
|--|------------|
| 1. Table-turning                                 | [        ] |
| 2. Palm reading                                  | [        ] |
| 3. Name-character reading                        | [        ] |
| 4. Astrology based on month of birth             | [        ] |
| 5. Tarot divination                              | [        ] |
| 6. Personality determination based on blood type | [        ] |
| 7. Paper fortune from shrine or temple           | [        ] |
| 8. Computer horoscope                            | [        ] |

In 2000, computer horoscopes were removed from the questions about divination and *feng shui* and the idea of jinxes were added. Given that the questions regarding divination changed in part, we will present comparisons regarding palm reading, personality determination based on blood type, and name-character reading.

#### [1] Palm reading

For palm reading, we compared the percentages of those who responded "I think it is quite accurate" or "I think it is sometimes accurate."

Graph 31a1



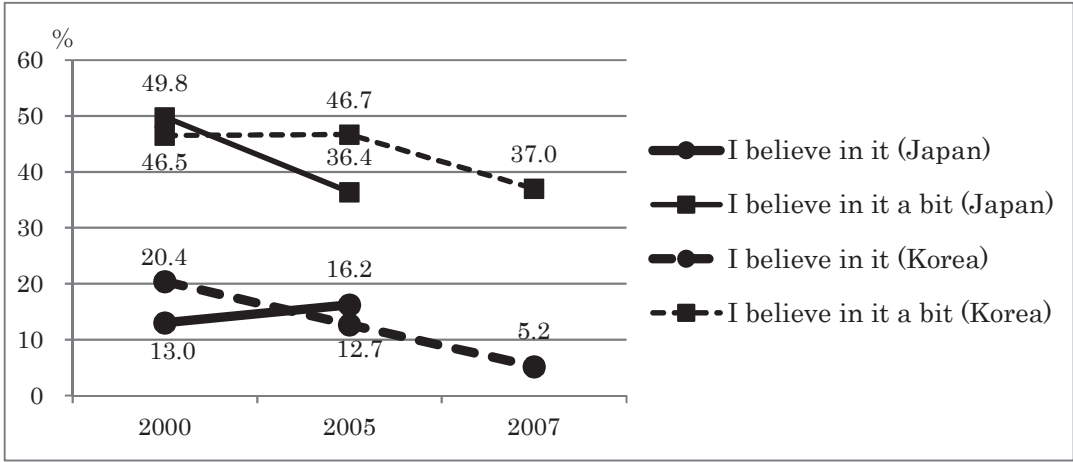
\*This question was not included in the 2007 Japan survey.



**[2] Personality determination based on blood type**

For personality determination based on blood type, we compared the percentages for those who responded either "I believe in it" or "I believe in it a bit."

Graph 31a2

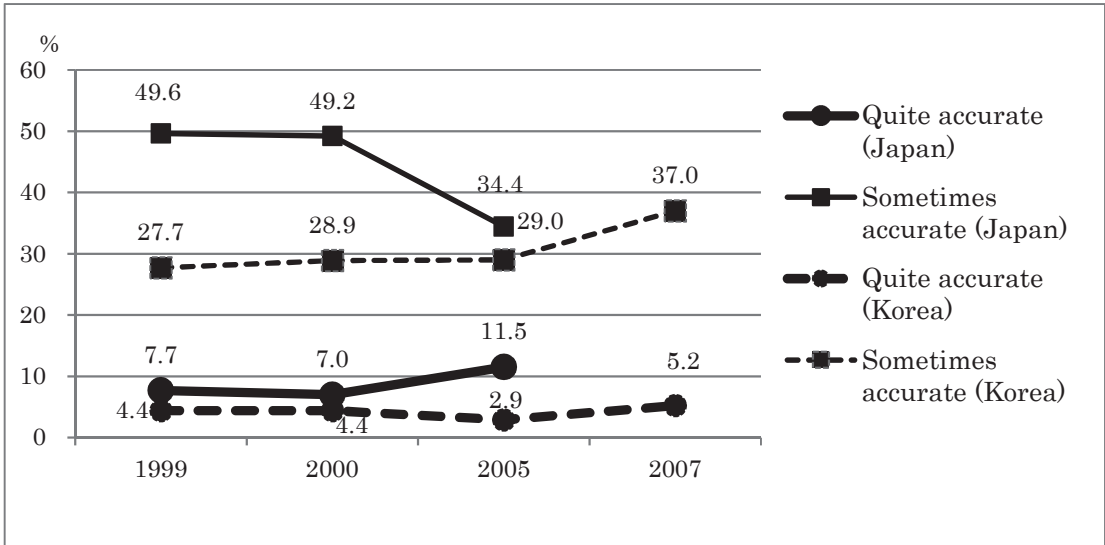


\*This question was not included in the 2007 Japan survey.

**[3] Name-character reading**

For name-character reading, we compared the percentages of those who responded either "I think it is quite accurate" or "I think it is sometimes accurate."

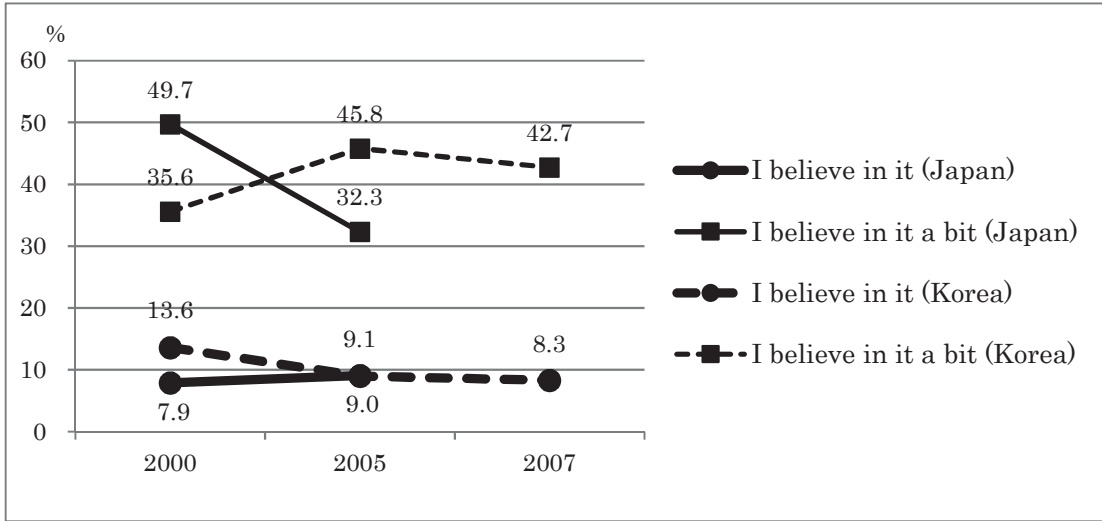
Graph 31a3



\*The percentage of respondents who believe in name-character reading was higher in Japan. This question was not included in the 2007 Japan survey.

[4] Feng shui

Graph 31a4



\*This question was not included in the 2007 Japan survey.

b) Interest in supernatural phenomena and the like

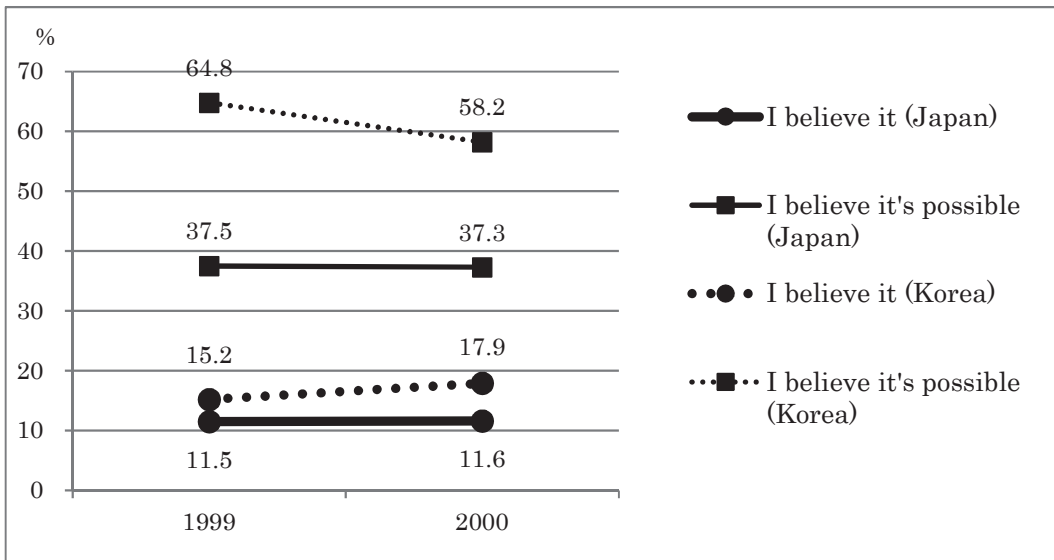
[1] Telepathy

Question Content

Please write in the brackets the number that corresponds to your response regarding each item: (1) "I believe it," (2) "I believe it's possible," (3) "I don't really believe it," (4) "I deny it," or (5) "I know nothing of that item."

"Existence of telepathy" [      ]

Graph 31b1



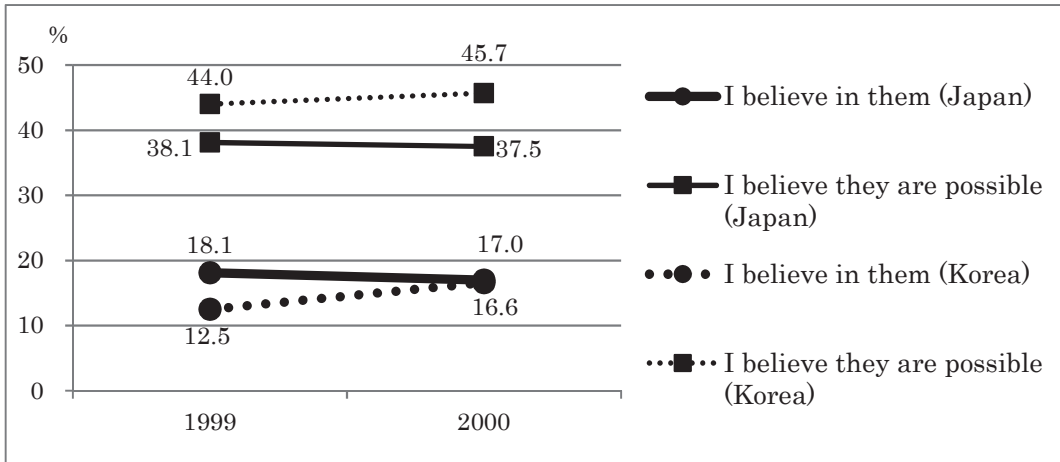
**[2] Past lives and reincarnation**

**Question Content**

Please write in the brackets the number that corresponds to your response regarding each item: (1) "I believe in them," (2) "I believe they are possible," (3) "I don't really believe in them," (4) "I deny them," or (5) "I know nothing about them."

"Past lives and reincarnation" [ ]

Graph 31b2



**c) Interest in information about religions on the internet**

Questions were asked in both Japan and Korea in 2005 and 2007 about what sorts of religion-related websites the respondents were interested in.

**Question Content**

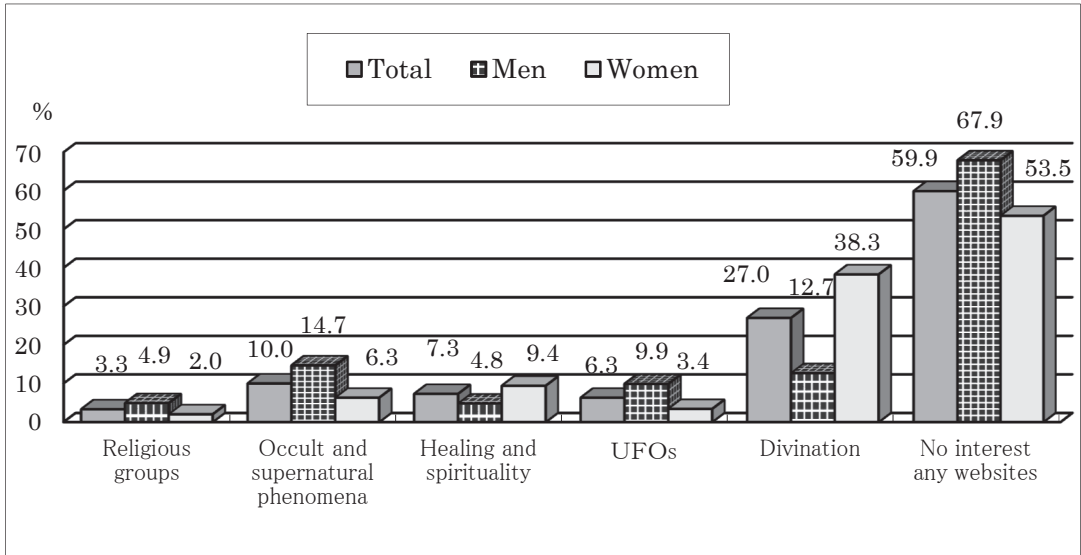
Please choose those types of internet website in which you have an interest. (Multiple responses allowed.)

1. Websites of religious groups
2. Websites related to the occult and supernatural phenomena
3. Websites about healing and spirituality
4. Websites about UFOs
5. Websites about divination
6. No interest any websites of the sorts listed in items 1 through 5

These results reveal striking differences between men and women in both Japan and Korea. The data for men and women are presented separately on the graphs that follow. The gender divide was particularly large with respect to "websites about divination," with the figures for 2007 for both countries showing that the numbers of women interested in them were approximately three times as great as those for men.

<Japan>

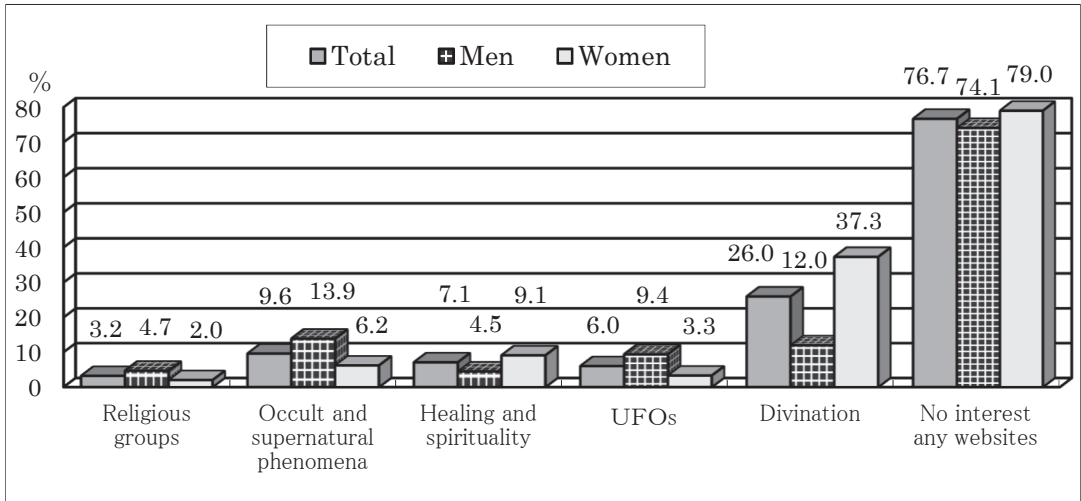
Graph 31c1



\*The percentages for men were higher when it came to UFOs and the occult, while those for women were higher with respect to healing and divination.

<Korea>

Graph 31c2



\*As was the case in Japan, interest in the occult and UFOs was greater among men and in healing and divination among women.