This paper tries to identify the loopholes in the research on religion and values and makes proposals for closing them. Section 2 extends the common study design in two directions: While research so far has either focused on the macro- or on the micro-level, future designs should be conceptualized as multi-level models because religion typically operates on at least two levels. Secondly, studies should not be confined to religion and values but also look at the resulting behavior and the further outcomes of behavior.

This is particularly true for studies on the relationship between religion and work ethics in the tradition of the Protestant Ethics. According to Max Weber the religiously based work ethics should be gradually replaced by work norms and standards which develop in modern, technological advanced capitalist societies and which Max Weber has described as the iron cage of capitalism. Regarding this, it is shown in Section 3 that the comparative analysis on religion and work values still has to solve two problems: first of all it has to be checked whether work values really reflect the standards which guide the conduct of modern individuals at work. Apart from this measurement problem it is still unclear to what extent work values nowadays have an impact on work behavior besides other incentives and sanctions. Whether religion ultimately had an indirect impact on work efficiency and productivity therefore cannot be clarified with the existing data. The paper presents some weak evidence, however, that Protestant and Anglo-Saxon countries are more effective in fighting bribery than other cultures. The verdict of bribery certainly is part of the Protestant Ethic.

Besides work and achievement values the paper briefly investigates the relation between religion and so-called postmodern values in Section 4. Equality as well as the modern right of self-determination can be seen as the final outcome of a Judeo-Christian Ethics which emphasizes the responsibility of the individual before God. Gender equality and as well as sexual tolerance then are unintended results of the profound ethical reforms which took place in Protestantism and Judaism during the last centuries. The data of the combined European and World Value Surveys presently do not allow a severe test of this and the other hypotheses in the paper but the presented empirical evidence is a sufficiently strong invitation to further, more comprehensive analyses.

**Key Words**: religion, work ethics, postmodern values
Value Change in Western European Societies
Results from the European Values Study

Loek Halman

ABSTRACT

According to contemporary modernization theories, Western and thus European societies are gradually transforming as a result of growing individualization, secularization, and globalization. Key issues in these transformation processes are the de-traditionalization and heterogenization of people’s values. Analyses of the survey data from the European Values Study in 1981, 1990 and 1999 do not yield much evidence of vast changes. The trends appear not very substantive and seem to reveal gradual and rather slow changes in various directions. Which direction the course of changes takes depends upon the particular issue at stake. All in all it must be concluded that the answer to the question of what has happened to European values can be answered in two words: not much.

Key Words: individualization, value change, Western Europe
The Structure of Religiosity:
An International Comparison of Japan and Germany

Kazufumi MANABE

ABSTRACT

This paper has examined the similarities and differences in religiosity in Japan and Germany using the data of national sample surveys which have been conducted in both countries in 2007 and 2008 respectively.

The data analysis method used was (a) descriptive analysis based on the simple tabulations, and (b) structural analysis based on the correlation matrices and SSA maps. The results can be summarized as follows.

1. Religious Behaviors
   (a) Simple Tabulation: The religious behaviors with a higher percentage of Japanese participants tend to be traditional behaviors and event-specific behaviors, while those with a higher percentage of German participants tend to be faith-manifestation behaviors.

   (b) Smallest Space Analysis: Similarities can be seen insofar as the religious behavior items are plotted in several concentric circles around the central point of "I read books related to religion," but there are considerable differences with regard to the character (content) of the items located within each concentric circle.

2. Beliefs in the Existence of Deities (God), an Afterlife, Reincarnation and Other Such Phenomena
   (a) Simple Tabulation: The two countries differed insofar as the percentage of people believing in these phenomena was higher on all question items in Japan than in Germany.

   (b) Smallest space analysis: Japan and Germany are similar insofar as multiple concentric circles can be drawn around the center point of belief in deities (God), based on the size of the correlation coefficients between this item and the other question items.

3. Religious Faith, Beliefs and Feelings
   (a) Simple Tabulation: The question items were divided into two categories for analysis. The first group contained three items: Japan and Germany were different on the item "I hold religious faith," which received positive responses from 32% of Japanese respondents and 61%, nearly double, of German respondents. However, there were no differences between the Japanese and Germans on the items "I have an attachment to religions" and "A religious mind is important."

   The second group consisted of the other 26 items in the survey. While Japanese respondents claim that they "do not hold religious faith," but often reported "having religious beliefs and feelings," German respondents claim to "hold religious faith" often reported that they do not "have religious beliefs and feelings."

   (b) Smallest Space Analysis: Similarities are evident insofar as multiple concentric circles can be drawn around the center point "I hold religious beliefs," but a more detailed examination of the items located in each concentric circle reveals some differences in the positions of the items.

Key Words: religiosity, religious behavior, religious belief, feeling and attitude
A Conception of Social Aesthetics (2):
Reading Elaine Scarry's "On Beauty and Being Just"

Kojiro MIYAHARA

ABSTRACT

This paper explores a conception of Social Aesthetics through an in-depth reading of Elaine Scarry's seminal work "On Beauty and Being Just". Against the political criticisms of beauty as socially constructed conservative ideology, Scarry defends the fundamental importance of our experience of beauty in not only reinvigorating our personal life but also in promoting broader social justice. First, the encounter with beauty entails "the pressure towards distribution". Beautiful objects heighten our perceptual acuity, and this heightened attention is then extended to other objects and situations. In the course of such an extension, we are sensitized to care about various social justices and injustices which were overlooked before. Second, the experience of beauty "radically decenters" our ego. While we are destined to insist on our centrality in the world, the presence of beauty leads us to step aside and enjoy our 'lateralness'. Beauty makes us less selfish, and thus prepares us to respect and enjoy social justice on the voluntary basis. Third, there are cases in which just (or fair) social arrangements (or relations) are as such perceived as beautiful. Greek democracy was born out of the beautiful scenes and sounds of Galley Ships where oarsmen, in equal standings to each other, rowed together rhythmically and symmetrically. Through a close examination of these arguments, this paper brings out important theoretical implications for the conception of Social Aesthetics. In particular, the importance of Scarry's perspective on 'the beauty of social arrangement' or 'the visibility (or, more broadly, sensibility) of social justice' cannot be overemphasized. While Scarry's image of beauty seems to be biased toward the classical European standard, such a limitation may be overcome by introducing the imageries of non-European traditions and the experimental sensibilities of contemporary art.

Key Words: social aesthetics, beauty and justice, Elaine Scarry
Attitudes of Chinese CEO (Part2)
— Attitudes Toward Human Being —

Michiko KAWAKUBO

ABSTRACT

In this paper I will further report on the attitudes of Chinese CEO's, continuing my research reported in a paper published in the Kwansei Gakuin University School of Sociology and Social Work Journal No. 104, pp. 71-88 of March, 2008. In the 2006 paper, Chinese CEO attitudes were examined from the perspective of a planned versus market economy. In this present paper I will report on Chinese CEO attitudes from psychological aspects: for example, how Chinese CEOs see the nature of human beings, whether that nature is basically egoistic or altruistic, and whether workers are lazy or hard working, good or bad, etc.

I will also consider whether freedom is more important than equality, whether individual freedom is more important than social concern, and whether people who were surveyed believe society is more or less important than individual benefit. Results indicate that Chinese CEOs think equality is more important than freedom, and this seems natural given the fact that China is a Socialist nation, not capitalistic in the sense that Japan, the USA, or many European nations are.

However, Chinese CEOs also believe that people are rather altruistic, and that economic activities are better balanced and managed in a market as opposed to a planned economy. The results of this study apply only to Chinese CEOs in Harbin, and thus cannot be generalized to other Chinese nationals. Further research is required in various parts of China, and data also needs to be collected on employees as well as employers.

Key Words: Chinese, CEO, attitudes toward human being
A more complete understanding of the background of language will be effective in any approach to the grammar and usage of language. In a series of my papers, I have argued that daily life in England among the English people—as I have experienced it in my personal experiences and knowledge having lived in Nottingham, England—will help in an understanding of British English.

With financial support from Kwansei Gakuin University, I was able to live and study in Nottingham, England as a visiting research scholar in the School of English Studies at the University of Nottingham from September of 2005 to March of 2006.

Nottingham is located in the central part of England, specifically in the East Midlands and is situated less than two hours from London, also with excellent transport links to other areas in England.

My daily life and research at the University of Nottingham was most useful, and I was able to gain many valuable insights into the culture of the English people, as well as discover many things I had not known before.

The present paper is a sequel to papers I have already written and which will be forthcoming, and involves a number of aspects of everyday life in England, including manners and customs of the English people. Some main topics I deal with are (1) the Nottingham Goose Fair with special reference to its history, (2) postal carriers in England, (3) the topic of rain and snow, and (4) the particularly British English expression of asking back, sorry, compared to the similar expressions in American English. It may be that these topics are explored from the points of view not well known here in Japan.

My daily life in Nottingham showed me a number of real images and actual situations of life in England not well known in Japan. In addition, I have been inspired to study its background so as to have a better understanding of British English.

It is my hope that the series of papers I am writing on the background of British English will add to the information already known, and lead to a more complete understanding of the language as well as daily life in England.

**Key Words:** British English, English daily life, English culture and tradition
A Method for Collecting Life History Data using an Email Survey

Tsutomu WATANABE

ABSTRACT

This paper examines the potential of life history research using Email surveys. In recent years, many investigations into life course or life history have been undertaken, mostly using huge panel surveys. But these panel surveys are both expensive and time-consuming and we must therefore consider alternatives. Moreover, because the survey research environment has been getting less favorable in recent years, we should carry out not only interview surveys and mail surveys but also internet surveys. We carried out a pilot survey about life history using the internet to examine the merits and demerits of this method. We obtained the following results: (1) Because a computer program assisted respondents, there are almost no illogical data and missing values. (2) The questionnaires proved difficult because respondents could not accurately remember many of the complex life events enquired about. From the above, we conclude that a computer-assisted survey should focus on relatively easily remembered life events.

Key Words: life history research, internet survey, computer assisted survey
« L'impossible mariage de contraires inconciliables »
— Les paradoxes de l'Eucharistie dans Gaspard, Melchior et Balthazar de Michel Tournier —

Hirotugu YAMAJO

RÉSUMÉ

Dans le roman Gaspard, Melchior et Balthazar (1980) de Michel Tournier, les trois Rois Mages découvrent à Bethléem — destination de leurs voyages guidés par la comète —, chacun une vérité paradoxale à travers la vision de l’Enfant Jésus, qui est « l'impossible mariage de contraires inconciliables » : de la sagesse et de la jeunesse, de la force et de la faiblesse, et surtout de la divinité et de l'humanité, autrement dit de Dieu lui-même et de son « image ». De son côté, le prince Tao, le quatrième Mage, inventé par l’auteur, n’arrive auprès de Jésus que lorsque ce dernier est sur la Croix et c’est lui qui reçoit l’Eucharistie le premier. Or ce sacrement dissimulant le Christ lui-même, sous les espèces du pain et du vin, se révèle être la contradiction la plus difficile à comprendre et la plus susceptible à être interprétée de diverses façons : il associe en lui l’« immolation sanglante » et le « repas amical », qui constituent les deux aspects du sacrifice du Messie. Le Mage obtient le salut par cette nourriture destinée à la fois à l’esprit et à la chair. L’auteur suggère ainsi que les dogmes de l’incarnation et de l’Eucharistie célèbrent — « régénèrent » — la chair et l’image, qui, objets des sens corporels et objets de concupiscence, ont été considérées comme secondaires par rapport à l’âme et à l’esprit dans la tradition religieuse.

Mots-clés : image, chair, sacrifice
International Comparative Analysis of "Environmental Consciousness"

Yasuto NAKANO

ABSTRACT

The purpose of this paper is to confirm current status of "environmental consciousness", and directions of its change. Diffusion of "environmental consciousness" might indicate an increase of post-materialism values. On the other hand, it seems to be connected to consumption and capitalistic economy. Data from International Social Survey Program (ISSP), 1993 and 2000, are analyzed to verify "environmental consciousness" from an international point of view. In subject countries, "environmental consciousness" and pro-environmental behaviour have been widely accepted through 90's. Risk consciousness, especially about the green house effect, are getting serious. However, direct monetary costs are getting less preferred even in more "environmental consciousness" countries.

Key Words: environmental consciousness, ISSP, international comparison
Brother Roger, *Prier dans le silence du cœur*.
—Taizé Community and Port-Royal—

Hajime MORIKAWA

**ABSTRACT**

In the summer of 2002, when I visited the Taizé Community, I was invited to lunch by Brother Roger, and after lunch Brother Roger revealed to me the significance of Port-Royal, and said, "At the beginning, Port-Royal was the model of the Community." He enumerated intimately the names of Mother Angélique Arnauld, Mother Agnes Arnauld, Saint-Cyran and Blaise Pascal. Then, following summer, Brother Roger asked me to talk about Port-Royal for the brothers after lunch, saying that the young brothers did not know very much about Port-Royal. And the next summer also he asked again for me to speak about Port-Royal. As for many years I had felt a similar atmosphere between Taizé and Port-Royal, I had read all his works, but I could not find any description on Port-Royal. Brother Eric, who followed Brother Roger since the early time of the Community, assisted at the conferences on Blaise Pascal, Saint-Cyran and Port-Royal, given by Professor Frederic Jaccard at Genève University with Brother Roger, who listened eagerly to the conferences and influenced very deeply. In one of his two last books *Pensez-vous un bonheur?* printed in November 2005, I finally found a description of Port-Royal and I think that the other book, *Prier dans le silence du cœur*, printed in July 2006 shows the similarities in expression and religious thought between Pascal and Brother Roger.

**Key Words:** Brother Roger, Port-Royal, pray.
A Model of Evaluation of Payoffs by Utility Functions in a Social Dilemma Situation

Atsushi ISHIDA

ABSTRACT

The aim of this paper is to make a theoretical study on the possibility of the existence of cooperators in large-scale social dilemma situation. For this purpose, a model of evaluation of payoffs by utility function is introduced. The analysis portion of this model shows that the larger player set becomes, there is lesser incentive for cooperators to deceive one another when all of player are cooperator. In the end, an infinitely large player set results in disappearance of incentive. This model can be regarded as one possible mechanism that evades the realization of social dilemma. However, in order to come to this conclusion, it is first necessary to assume an unreal situation.

Key Words: social dilemma, utility function, large-scale group
Conductors in Th. W. Adorno’s Music Sociology: 
the possibility of his theory being applicable to the present age

Seiichiro HIRATA

ABSTRACT

In this paper, I attempt to reconstruct Th. W. Adorno’s description of classical music orchestra conductor who is left behind into the sociological text. The aim of this reconstruction is to make more clear the relationship between listening to music and the conductor in modern society. Consideration of Adorno’s argument is presented and advanced in two steps.

As a first place, I point out the fact that Adorno discussed the classical music orchestra conductor in terms similar if not the same as those pertaining to the criticism of the commercialization of popular music. Adorno did not unconditionally praise classical music.

Can Adorno’s theory on classical music orchestra conductor apply also to music in the present age? From a consideration of popular music research, there have been a number of criticisms concerning Adorno and his theory. However, from the aspect of classical music, there has seldom been seen any counterargument to the audience theory.

I focus on classical music in this paper as I re-examine Adorno’s argumentation. As a result of this reexamination, we may have more insight into the situation of present-age conductors.

**Key Words:** Adorno, conductor, audience
An examination of the housewife and housemaids relationships in the merchant family in Japan
— From the diary of the wife in a merchant family in 1927 —

Yasuyo. ARAKI

ABSTRACT

The aim of this paper is to consider the role of wives and housemaids in a merchant family in the 1920s "fe" family management system. Some researchers point out that the wives of merchants before World War II had a "command" role over housemaids in the actual management of merchant family affairs.

In this paper, I will explore the life of the female employee in the merchant family. Wives had the role of not only "command" but also that of "care" over housemaids. I will use the diary of a wife of a merchant in the Osaka area to illustrate these roles.

Many housemaids in the 1920s were young and were live-in helpers; therefore, much research has focused on young housemaids. However, in this paper I will focus on middle-aged and older housemaids as they had important relations and relationships with housewives in the merchant family.

The relationships between the housewife and housemaids continued even after the housemaid's retirement: for example, housemaids would visit the housewife or help her at family memorial events. The relationships between the housewife and housemaids was not one to one. The housewife took care of housemaids and the families and relatives of housemaids. Also, housemaids helped in the home of her female employer's parents or sisters.

In conclusion, I will show that these relationships continued for a long time, and were extensive and involved other family or relatives.

Key Words: housewife, housemaids, merchant family
The 23 Korean Kidnapping event in Afghanistan and the Internet
—Focussing on Anti-Religion Sites—

Bongho SONG

ABSTRACT

Contemporary global society is marked by fear, insecurity and discrimination produced by the new terrorism. The “war on terror” in retaliation of the 9/11 attacks in the United States has only increased terrorism worldwide. A series of political, religious, and racial condemnations by the West on Islam has increased global terrorism, isolated a great many Muslims from the international society and produced thousands of civilian victims every year. Foreigners from non-governmental organizations and native Afghan cooperators, both of whom aided the Afghan people and worked for the reconstruction of Afghanistan, became the principal victims of the new terrorism. This paper discusses the new terrorism occurring around Afghanistan, with the intention of understanding the present realities of the war on terror. In particular, through public opinion expressed on the Internet, the author examines how the abduction of twenty-three Korean missionaries by the Afghan Taliban affected South Korean society. It induced criticisms to the Korean Christian religion in international society. In domestic, it also led to criticisms and spread out through the Internet media. Finally opinions domestic as well as international made the Korean Christian religion critical and it had never happened over 120 years. Especially theses movements were mainly formed by Netizen (means Koreans using Internet) and finally their opinions made anti-religion groups in the Internet society. In results, the Korean Christian religion changed themselves by self-examination. Recently, Netizen build the opinion group out of individuals for social and economical issues. Furthermore, they are actively leading the trend of public opinions about religious problems as well as government policies.

Key Words: terrorism, war on terror, kidnapping event, Afghanistan, Internet, Anti-Site, Religion
Tasting Sushi Bar: Toward a Social Aesthetic Study of Dining Together

Singo FUJISAKA

ABSTRACT

This paper is an attempt to study social spaces from the point of view of social aesthetics. For that purpose, two sushi-bars in the Kobe are chosen as the sites of experiential-aesthetic observation. One is an expensive sushi-bar located in the uptown area in Kobe which is frequented by high income salarymen and women (and their company); the other is a less expensive sushi-bar in downtown area which has been long cherished by local regulars of various occupational and economic backgrounds. Each of these social spaces is closely "tasted" and examined through the writer's sense perceptions. In particular, careful attention is paid to the contents and patterns of conversations (or communications) between the host and the customers, and also, between and within the customers who happen to be there dining together. In order to describe and examine these social spaces from the social aesthetic viewpoint, philosophical or sociological arguments on 'atmosphere' (G. Bohme), 'sociality' (G. Simmel), 'taste' (H. Tellenbach, H.G. Gadamer) and 'table' (H. Arendt) are discussed. While the writer feels that the downtown bar is aesthetically more pleasing than the uptown bar, making such a judgement is not in itself the main purpose of this paper. What is worth considering is the fact that the social and interpersonal atmosphere of the two places are in clear contrast and opposition. The uptown bar is permeated by contemporary urban consumerism which are seen and heard and smelled through the customers' and the host's conversations over trendy gourme and brand names. In contrast, the downtown bar is a quiet and cozy space where the customers and the host respect each other personally and enjoy, in each way, the good social atmosphere surrounding the common 'table' (in Arendt's sense). While the former is a space for 'consuming sushi' (and other accessories), the latter is a social space for not only 'tasting sushi' but also 'tasting sushi-bar'. Dining out in a sushi-bar is an experience to 'taste' its atmosphere arising out of the social interactions between the customers and the host as well as tasting the food itself.

Key Words: social aesthetics, social atmosphere, taste
A Text Mining Analysis of the Causes of Happiness and Unhappiness

Atsushi ISHIDA

ABSTRACT

In this research note, I conduct an exploratory analysis of the causes of people's happiness and unhappiness. I do so by employing data collected in the Kwansei Gakuin University 21st century COE program happiness survey of 2005. I specifically use the analytical method known as text mining, and analyze word frequencies and word relations that emerged in the open-ended questions related to happiness and unhappiness in the 2005 survey. As a result of this analysis, I find that the word "happiness" tends to be related concepts relevant to life situation such as "family," "child," and "health." On the other hand, unhappiness relates more strongly to the words relevant to economic situation.

Key Words: Subjective well-being, text mining, quantification theory