MODERN DIFFUSION OF CHRISTIANITY IN JAPAN:
HOW JAPANESE VIEW CHRISTIANITY

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Abstract

In Japan, only 0.7% of the entire population is Christian. Compared to Korea's 49%, this is a really small percentage. There are many possible reasons why Christian evangelism did not succeed in Japan: 1) the history of Christian persecutions, 2) the uniqueness of Japanese perceptions toward religion, and 3) the limited and distorted sources of information on Christianity in Japan. This research uses quantitative methodology to investigate the reasons behind the current situation of Christianity in Japan by surveying Japanese non-Christians who live in Japan. The diffusion of innovations theory is used to analyze the current diffusion rate of Christianity. The result of this investigation shows that Japanese non-Christians tend to be indifferent. Generally, they have a more positive image and attitude towards Christianity than a negative one. However, Japanese non-Christians do not have enough communication channels to know about Christianity; therefore, they have not developed an interest towards Christianity.
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Chapter 1: Introduction

If asked about their religion, two out of three Japanese people today would answer that they have no personal religious faith (Yusa, 2002). As an island nation, Japan is largely unaffected by the mainland influences. As a result, the Japanese consider religion differently from other countries. This research focuses on the Japanese religious mindset as it relates to Christianity.

According to the World Fact Book (2002), there are presently about 900,000 Christians in Japan. This translates into only 0.7% of the total Japanese population. There are many possible explanations for this small percentage, including: 1) the history of Christianity in Japan, 2) the basic Japanese perception toward religion, and 3) the sources of information on Christianity in Japan. Moreover, the effects of current mass-communication about Christianity, the ineffectiveness of evangelistic communication with Japanese culture, and the unsuitability of current biblical materials available to Japanese society, all significantly impact the rate at which Christianity has spread. Because of these and other factors, Christian evangelism has not been successful in Japan thus far.

Since Korea and Japan share similar characteristics such as geography, history, and culture (World Fact Book, 2002), it would seem safe to assume that they would also share a similar growth rate of Christianity within the two countries. However, in contrast to Japan’s 0.7%, nearly 49% of the Korean population is Christian. The statistics show that evangelism in Korea has been more successful than in Japan, and the number of
Christians is still increasing. These startling facts prompted my interest in examining the reasons for the current state of Christianity in Japan.

1-1. Statement of the problem

As we can tell from the ratio of Christians in Japan, Japanese people have traditionally been reluctant to accept Christianity. There are many studies about Christianity in Japan (e.g., Breen & Williams, 1996; Colligan, 1980; Francis & Nakajima, 1991); however, few studies examine Christian evangelism in the field of communication. Evangelism is a form of communication, and knowing effective methods of communication is necessary for effective evangelism.

For this reason, this research employed a different approach in order to examine why Christian evangelism in Japan has not been very successful. The theory of diffusion of innovations explains how an idea spreads throughout and becomes part of a society. To identify an effective communication style for Christian evangelism in Japan, the diffusion of innovations theory was used as the theoretical framework for this study, which particularly focused on Japanese youth. This research also examines how and what kinds of information the modern Japanese receive about Christianity, and what kinds of perceptions and attitudes Japanese non-Christians have towards Christianity.

1-2. Research Objective

This study analyzes Christian evangelism in Japan as a form of communication between Christians and non-Christians. It uses the diffusion of innovations theory to
illustrate how Japanese non-Christians perceive Christianity, to examine the main attitudes non-Christians have towards Christianity, and to identify the primary sources of information on Christianity available in Japan. This study applies this diffusion of innovations theory as a framework, specifically looking at the key characteristics of this theory: the “innovation decision process”, “communication channel”, and the “characteristics of innovations” in examining Christian evangelism in Japan.

Applying the diffusion of innovations theory to identify how non-Christians perceive Christianity, and whether Christians in Japan have used appropriate ways of sharing their beliefs with non-Christians or not, and to understand why Christianity in Japan has not been very successful in spreading.
Chapter 2: Literature Review

The literature review section consists of two parts: Christianity in Japan and diffusion of innovations theory as it relates to Christian evangelism.

This literature review discusses the possible reasons why Christian evangelism in Japan has not yet been successful. It also examines three features of the diffusion of innovations theory: characteristics of innovation; innovation decision process; and communication channel, considering Christian evangelism as the diffusion of innovation.

2-1. Christianity in Japan

As Nakamaki (2003) described, including both Catholics and Protestants, the Christian population comes to less than one percent of the population at large. In order to know why Christianity has not spread widely in Japan, the historical and current situations of Christianity in Japan are examined in this section. This section consists of: 1) the history of Christianity in Japan; 2) basic Japanese perceptions towards religion; and 3) sources of information on Christianity in Japan.

1) History of Christianity in Japan

According to Francis and Nakajima (1991), the Portuguese priest Francis Xavier first introduced Christianity into Japan in 1549. Around that time, some local feudal lords welcomed the missionaries because they wanted to trade with the Portuguese and to get military aid from them. For approximately a century, Christianity flourished. Shew (2000) claims that there were about 300,000 Christians in Japan, which made up
approximately 10% of the total population at that time. However, in 1587, Hideyoshi Toyotomi, a powerful general, suddenly issued an expulsion order to all of the missionaries (Francis & Nakajima, 1991). Eventually, within the period of the Tokugawa Shogunate (1603-1867), Christianity was outlawed and many Christians faced severe persecution for a variety of political, economic, and religious reasons (Perkins, 1991). Japanese Christians were forced to recant their faith or be killed.

One of the well-known ways to prove whether the person was a Christian or not was called “Fumie”. A Fumie icon was a Christian image, such as the Madonna, which could be stepped on in order to show that a person was not a Christian. If they refused to step on it, they were considered to be Christians and persecuted. In the early Tokugawa period, the government used this practice as a religious test for the people who were under suspicion for being Christians. The Japanese government tested virtually the entire population until 1858 (Shew, 2000).

During the Tokugawa period, Japan began two centuries of national seclusion starting from 1639 in order to forbid Christianity and foreign trade (Perkins, 1991). As Yusa (2002) described, in order to ban Christianity, Japan kept their ports closed to all but the Dutch and Chinese merchants, and Korean diplomats. For the next 200 years, no Christian missionaries would be allowed into Japan.

In 1854, Commodore Perry demanded that Japan open its doors to the world thereby forcing Japan to emerge from seclusion. After the Japanese gave up isolationism, the adoption of Christianity was still prohibited by the Shogunate, however, the
missionaries began their work at the port towns of Nagasaki, Yokohama, and Hakodate, where communities of foreign tradesmen were established.

Shoji (1982) described the historical role of religion in Japanese society as instruments used by the hierarchical authorities of the government. The government tried to control individual citizens and make them serve political goals by using Shinto as a good example of how people should support the country, and tried to suppress Christianity. In the 19th century, Christianity was reintroduced because relations with the West were restored. However, to this day, the number of Christians has not grown to be as large as it once was.

As described thus far, the current attitude towards Christianity in Japan is directly impacted by its history. Because of the Japanese Christian persecution and Japan’s isolationism, Christianity did not spread in Japan as it did in other countries. The next section will look at basic Japanese perceptions towards religion in general, paying special attention to Japanese views towards Christianity.

2) Basic Japanese perceptions towards religion

Religions in Japan

Throughout its history, Japan has never had a national religion. Shew (1992) explains that Japan has neither a single nor dominant religion. Many Japanese people have no religion and are either atheistic or indifferent. In spite of this fact, there is a strong religious heritage in Japan and there are many spiritual traditions.
As Nakamaki (2003) explains, usually through Japanese life, births are celebrated in Shinto shrines, marriages with a Christian ceremony, and death is commemorated with Buddhist ritual. Also the Japanese celebrate bon annually which is a Buddhist tradition, while seventy percent of all Japanese visit a Shinto shrine to pray for their fortunes and health at the beginning of each New Year, yet most Japanese celebrate Christmas in the Christian style.

The Japanese, in general, have a different idea about what religion is compared to most Western countries. Inoue (2002) relates that many Japanese say that they are Buddhist or that they follow the Shinto traditions (such as going to shrines). However, they perceive religion as just a traditional custom, and do not view it as an ethical model for people to follow, nor as a way to find a purpose in life.

In fact, Swyngedouw (1980) explains that Shinto is not recognized as a religion in the minds of the Japanese. Instead, the Japanese often see Shinto as only custom or tradition, a view that causes most scholars not to classify Shinto as a religion.

Shew (1992) goes on to explain that Shinto was not formally recognized as a religion until Buddhism was brought into Japan from China in the sixth century. However, it has evolved into what it is today partially through the influence of Buddhism. Buddhism was slow to spread throughout Japan, but had more success when it developed into a more “Japanized” form, combined with Shinto and folk beliefs. The Japanese perceive Buddhism to be more of an organized religion than Shinto is. However, although Japan has many famous Buddhist temples (such as, those found in Kyoto and Nara), they function as tourist attractions rather than a place of prayer and worship.
In contrast to their attitude toward Buddhism and Shinto, many Japanese people see Christianity as a religion. According to McClung (1999), the Japanese tend to see Christianity as a Western religion. He described how hard it is for missionaries to spread the gospel to the Japanese people, despite the fact that Japanese people are interested in and curious about Western mentality.

Shew (1992) states that Japan may be the least religious among the Asian countries. Although traditional Japanese religions strongly affect modern Japanese perceptions, these religions do not function in the same way as religions in other countries; many Japanese people seek spirituality from other sources. Some examples of these sources include divination, extrasensory perception (ESP), or other channels related to the occult (Shew, 1992).

**Japanese Youth and Christianity**

McClung (1999) explained that there is a tendency among Japanese youth to be more open-minded to change, and to be more accepting of Western ideas. Reader (1993) states that young Japanese especially have warm feelings towards many of the Christian ideals. This is because of the growing influences of Western culture in Japan, and many Japanese people are beginning to express an interest in the world outside of Japan and are keen to show that they have become international minded.

However, Japanese young people do not receive any formal exposure to religion. Public schools in Japan do not provide religious education for Japanese youth. The Japanese government has historically tried to separate religion from national education.
For this reason, young Japanese people do not have many opportunities to receive spiritual education (Sottocornola, 2002), and tend not to have a very strong concept of religion.

Reader (1993) described that Christian organizations have been active in establishing educational institutions and many of Japan's best schools and universities are today run by Christian organizations. According to Shew (2002), there are over 300,000 students enrolled at Christian schools every year; however, about 95% of these students are not Christians. This means that Christian schools in Japan are not perceived as "Christian" educational institutions. Many Japanese people do not even realize that these schools are in fact Christian, and do not see much difference between Christian universities and other universities in Japan (Shew, 2002).

**Japanese perceptions towards Christianity**

Generally, the Japanese view Christianity as a foreign, western religion. Reader (1993) stated that Christianity is still rather alien to most Japanese. That is why Japanese Christians often feel it hard to reconcile their belief in Christianity with their own cultural traditions.

However, as Swyngedouw (1980) noted, Christianity is obviously not completely unknown in Japan. According to Colligan’s (1980) research, when Japanese people were surveyed about their channels of initial contact with Christianity, the majority responded that they had first learned of Christianity through “classes at school” (p. 78). This means that Japanese students learned about Christianity in their history or social studies classes.
as general information; however, this information is presented only as basic information about what happened in the past. They rarely get a chance to learn about the content of Christianity itself in a public school (Colligan, 1980).

The basic Japanese perceptions toward Christianity are related to the current situation surrounding Christianity in Japan. The Japanese have a particular perception about religion in general, and this attitude may have contributed to Christianity being less widely accepted in Japan than it has been in other countries.

3) Sources of information on Christianity in Japan

Current mass-media communication on Christianity

Inoue (2002) described that present-day Japanese people tend to be inundated by occult religions, which in turn distorts their perception of religion as a whole. The concept of “cults” has become a very important issue in recent years. It signals a new trend of dangerous religious activity.

In addition, Baehr (1997) argues that the Christianity portrayed on TV programs is not an authentic portrayal of Christianity, but rather a combination of other religions such as materialism, eroticism, and the cult of violence. Many Christians find out that religious television programs lack a religious faith and emphasis with their own worldly values. That means, even though non-Christians claim to have opportunities to see Christianity in the mass-media, many of these broadcasts tend to lack accuracy.
Missionary communication

Research at Sophia University (1980) indicated that 81% of the respondents who live in the Keihan and Kyusyu areas in Japan answered that they had received home visits or had been approached on the street by a representative of a religious organization. Especially common were door-to-door visits (67% in the Keihan area and 69% in the Kyusyu area).

According to this research, the Japanese in general do not have favorable impressions of religious organizations. The respondents of this research answered that they felt the visits were a “nuisance,” “unpleasant,” and “importunate” (p. 70).

Munakata (1980) argues that the contacts through door-to-door visits or public approaches pose many problems as methods of Christian evangelization. Also, stopping passers-by on the street with evangelistic intent does not make a good impression on people pressured by a busy life. Munakata (1980) cautions that evangelistic activity always involves human relationships, therefore we should not overlook the importance of conducting this activity in a specific social and cultural environment.

Biblical materials

Miyahara (2004) explains that because the available Japanese translations of the Bible seek to be as accurate as possible, the vocabulary used present a literal translation which is difficult for the ordinary modern Japanese person to understand.
As described thus far, these are the possible reasons why Christian evangelism in Japan has not yet been successful. These reasons might be related to historical fact, basic Japanese perceptions toward religion, or distorted informational sources on Christianity in Japan. However, these reasons are not strong enough in and of themselves to explain the current state of Christianity in Japan.

To examine the current situation of Christianity in Japan, the next section focuses on applying the diffusion of innovations theory as it relates to Christian evangelism in Japan.

2-2. Diffusion of innovations theory as it relates to Christianity

According to Rogers (2003), the diffusion of an innovation is “the process in which an innovation is communicated through certain channels over time among the members of a social system” (p. 5). Diffusion is defined as a special form of communication, while an innovation is defined as a new idea, information or practice when a new innovation is introduced, meaning some degree of uncertainty exists in this diffusion process. The choice always exists for people who are exposed to a new innovation to adopt or reject it.

Rogers (2003) explains that the main features of the diffusion of new ideas are: “1) an innovation; 2) which is communicated through certain channels; 3) over time; and 4) among the members of a social system” (p. 11). The innovation decision process is the mental process through which an individual forms his or her opinion about an innovation. The individual then has to decide whether or not to adopt or reject the innovation.
presented, and also to choose whether or not to incorporate the innovation into his or her daily practices.

To understand the current situation of Christianity in Japan more effectively, this study applies the diffusion of innovation theory as a framework. As Rogers (2003) states, diffusion is a type of communication, and it is a process in which participants create and share information with one another in order to reach a mutual understanding. Christian evangelism is also a form of communication between Christians and non-Christians, and the process of reaching out to new people can be considered as diffusion. Therefore, this study analyzes Christian evangelism in Japan by applying the diffusion of innovation theory especially focusing on three features of this theory. They are: innovation decision process, communication channel, and characteristics of innovations.

**Innovation decision process:**

Rogers (2003) conceptualizes five steps in this diffusion process: 1) knowledge; 2) persuasion; 3) decision; 4) implementation; and 5) confirmation (p.20). This refers to the decision making process that Japanese non-Christians went through to become Christians.

The knowledge stage is the period of time where an individual learns of an innovation’s existence and gains some understanding of how it functions. In this stage, the person learns about Christianity and he or she may have a good or bad opinion about it. Some sources of information include television, school, friends, etc.
The *persuasion* stage is the period of time in which an individual forms a favorable or unfavorable attitude toward the innovation. In this stage, the person has a chance to be persuaded to become a Christian or to join Christian activities. Through this process the person forms favorable or unfavorable perceptions, opinions, and attitudes towards Christianity.

The *decision* stage is the period of time in which an individual engages in activities that lead to a choice to adopt or reject the innovation. During this stage, the person joins the Christian church, and starts participating in Christian activities. Through this process, the person makes a choice whether he or she will become a Christian or not.

The *implementation* stage is the period of time where an individual puts an innovation into use. During this stage, a person identifies him- or herself as a Christian in public (e.g., by getting baptized). From this stage forward, the person starts living as a Christian through activities such as going to church or reading the Bible. Not only physical implementation, but also, they might experience changes in thought towards sins, morals, etc, as a Christian.

The *confirmation* stage is the period of time in which an individual seeks reinforcement of an innovation-decision that has already been made, but he or she may change his or her decision if exposed to conflicting messages about the innovation. After becoming Christians, some of them might try to reinforce the decision that they became Christians, but others might leave the religion due to the fact that Christianity did not work out as they thought it would.
The process through which a non-Christian becomes a Christian can be explained by using these five steps of the diffusion process. First, a non-Christian gains knowledge of Christianity. Then the person gets information through some kind of persuasion. Eventually, the non-Christian makes a decision to accept or reject Christianity. Some start living as a Christian, and do activities such as going to church and attending Bible study. Finally, the individual confirms him or herself by announcing to the public that he or she is a Christian.

**Communication channels:**

A communication channel is a means from which an individual can get messages. Rogers (2003) describes communication channels in the diffusion of innovation. There are two kinds of channels, interpersonal channels, and mediated channels.

*Interpersonal channels* happen when information comes through interpersonal relationships. One of the interpersonal communication channels is an opinion leader, a type of individual who is able to influence others’ attitudes or behaviors in a certain way more often than others (Rogers, 2003).

*Mediated channels* include information given through mass media such as TV, radio, and newspapers, and other communication media such as audiotapes, videotapes, and computers. Mass media can be an effective way for a person to increase his or her level of knowledge about an innovation (Rogers, 2003).
Non-Christians get information about Christianity through specific communication channels (interpersonal channels, and mediated channels). The acceptance of Christianity by a non-Christian depends partly on the knowledge gained during the knowledge stage of the diffusion of innovation process. In this case, knowledge means the formation of an image of Christianity in the mind of Japanese non-Christians. If a person receives negative information about Christianity, he or she will be likely to reject it.

**Characteristics of innovations:**

The characteristics of innovations can help to explain why individuality makes a difference in terms of adoption of [a religion] (Rogers, 2003). Rogers introduces five characteristics of innovation: 1) relative advantage; 2) compatibility; 3) complexity; 4) observability; and 5) trialability.

1. **Relative advantage** is “the degree to which an innovation is perceived as better than the idea it supersedes” (Rogers, p. 265). Whether or not an individual perceives an innovation as advantageous is important. The more relative advantage the person perceives, the more likely it is that he or she will adopt the innovation.

2. **Compatibility** is “the degree to which an innovation is perceived as consistent with the existing values, past experiences, and needs of potential adopters” (Rogers, p.
An innovation that is compatible with one’s values and social norms is easier for him or her to adopt.

3. **Complexity** is “the degree to which an innovation is perceived as difficult to understand and use” (Rogers, p. 266). Innovation that is easy to understand can be adopted more rapidly than those that are difficult to understand or need more skills.

4. **Observability** is “the degree to which the results of an innovation are visible to others” (Rogers, p. 266). If an individual can see the result of an innovation easily, he or she will tend to adopt it more often.

5. **Trialability** is “the degree to which an innovation may be experimented with on a limited basis” (Rogers, P. 266). It describes whether or not a person can have a chance to actually use an innovation without making any permanent commitment to adopt it. If the innovation is trialable, it means that one can learn it by doing, and it leads to decrease a person’s uncertainty toward the innovation. If the person cannot obtain it simply because a geographic distance is not reasonable, or he or she cannot afford it financially, the person cannot adopt it, no matter how valuable the innovation is.

The effect of Christian evangelism can be explained by applying these innovation characteristics. Whether or not a non-Christian decides to become a Christian is strongly related to the degree of each innovation characteristic through which the person perceives Christianity.
Summary

This literature review examined Christianity in Japan by applying the diffusion of innovation theory as it relates to Christian evangelism. These are three possible explanations for why Christian evangelism in Japan has not been successful so far, including: 1) the history of Christian persecutions, 2) the uniqueness of Japanese perception toward religion, and 3) the limited and distorted sources of information on Christianity in Japan. The literature stated that Japanese people are adversely affected by current mass-communication about religion, evangelistic communication with Japanese culture is ineffective, and the current biblical materials available to Japanese society are unsuitable. These could all significantly impact the rate at which Christianity has spread. Because of these and other factors, Christian evangelism has not been successful in Japan thus far.

My thesis goes to further clarify why Christianity has not been well received in Japan by using the diffusion of innovations point of view. The following chapter 3 will present five research questions that incorporate the diffusion of innovations theory into presenting an explanation for the nearly non-existent percentage of Japanese Christians.
Chapter 3: Research Questions and Key Concepts

3-1. Research Questions

RQ1. At which stage are Japanese non-Christians in the innovation decision process (among the knowledge, persuasion, decision, implementation and confirmation stages)?

RQ2. What kinds of images do Japanese non-Christians have towards Christianity?

RQ3. What kinds of attitudes do Japanese non-Christians have towards Christianity?

RQ4. How do Japanese non-Christians perceive Christianity in terms of characteristics of innovation (relative advantage, comparability, complexity, observability, and trialability)?

RQ5. What kind of communication channels do Japanese non-Christians have to get information and knowledge about Christianity? The communication channels to be examined are interpersonal channels and mediated channels.
3-2. Key Concepts

Christian evangelism

In the present study, Christian evangelism is conceptually defined as engaging in Christian activities such as inviting non-Christians to the church or giving non-Christians information about Christianity in order to introduce them to the religion.

Being Christian

Being Christian refers to whether or not the respondent is a Christian. "Non-Christian" is here being used to denote any religious belief that is not Christianity.

*Christians* are defined as people who identify themselves to be Christians. Although there are many denominations within Christianity, the definition of Christianity in this study includes every denomination that considers itself to be of the Christian faith. The differences between the denominations will not be examined, and the various denominations, such as Catholic and Protestant, will not be distinguished separately.

*Non-Christians* are defined as people who identify themselves as not Christian. They include either non-religious people, or people practicing other religions such as Buddhism, Shintoism, or other types of non-Christian religions. This concept is measured by asking the respondents the following two questions:

Q1. What is your view of the following opinion? Please circle one choice from below.

1. I believe in a particular religion.
2. I don’t think there is just one God; I think there are many Gods. (Polytheist)
3. I don’t think there is such a thing as God. (Atheist)
4. I am not interested in religion and I don’t believe in anything. (Indifferent)
5. Other
Q2. What religion do you practice? Please circle one choice from below.

1. No religion
2. Christianity
3. Buddhism
4. Shinto
5. Islam
6. Tenrikyo
7. Soka Gakkai
8. Mormonism
9. Jehovah’s witness
10. Other

**Innovation decision process**

The innovation decision process is conceptually defined as the process through which an individual passes from gaining initial knowledge of Christianity, forming an attitude toward Christianity, making a decision to adopt or reject it, to the implementation of it, and to the confirmation of the decision. This concept is measured by asking the following question:

Q3. Where do you think you are in the relationship between you and Christianity?

1. I do not know that Christianity exists.
2. I know about the existence of Christianity, but I do not have any knowledge about it.
3. I have some knowledge about Christianity, but nobody has ever tried to persuade me to be a Christian.
4. Someone has tried to persuade me to be a Christian before, but I have never wanted to be a Christian.
5. Someone has tried to persuade me to be a Christian, and I have thought about being a Christian.
6. I am now a Christian.
7. I used to be a Christian.

**Images towards Christianity**

The images towards Christianity are conceptually defined as the ideas a person has toward both Christianity and Christians in their mind. These images are measured by asking the following questions:

Q6. Please choose the number of each word that describes Christianity.

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<th>1. strongly disagree</th>
<th>2. disagree</th>
<th>3. don't know</th>
<th>4. agree</th>
<th>5. strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Bright</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2) Hypocritical</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3) Fun</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4) Exclusive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5) Reliable</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6) Weak</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7) Strong</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8) Doubtful</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9) Inclusive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10) Scary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11) Sincere</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12) Dark</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Attitudes towards Christianity

The attitudes toward Christianity are conceptually defined as the reaction that the person shows towards Christianity and Christians. This attitude is measured by asking the following questions.

Q. What is your view of the following opinion? Please circle one choice for each possible emotion. (1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree)

Q27. I think Christianity might be unnecessary for those who have strong self-confidence.
Q28. If possible, I do not want to get involved with Christians.
Q29. I think Christianity is nothing more than depending upon God in time of trouble.
Q30. I think Christianity is good for Christians, if it helps them.
Q31. I think Christianity is an escape from the anxieties of reality.
Q32. I think Christians are reliable.
Q33. I think Christianity contradicts science and reason.
Q34. I don’t want anybody to impose Christianity on me.
Q35. Christianity is none of my business.
Q36. I may consider being converted to Christianity.

Communication channels

A communication channel is a means through which information about Christianity is transferred from one individual to another. There are two types of communication channels: interpersonal channels and mediated channels.
Interpersonal channels

An interpersonal channel is defined as a way for a person or a group of people to be able to directly influence another person’s attitude or behavior toward Christianity. This concept is measured by asking the following questions.

Q4. How many Christian family members or relatives do you have? ______________
   What is your relationship with them? _________________________
Q5. How many Christian friends do you have? ______________

Mediated channels

A mediated channel is defined as a way for mass media (such as radio, newspapers, magazines, and other periodicals), other communication media, and technologies (such as audiotapes, videotapes, and computers) to influence a person or group of people. This concept is measured by asking the following questions.

Q. What is your view of the following opinion? Please circle one for each number.
   (Never 1 2 3 4 5 Frequently)
Q37. I have watched Christian TV programs.
Q38. I have listened to Christian radio programs.
Q39. I have read Christian stories in books and magazines.
Q40. I have accessed a Christian-related homepage on the Internet.
Characteristics of innovations

Characteristics of innovations refer to the following five attributes that come from the diffusions of innovation theory: relative advantage, compatibility, complexity, observability, and trialability (Rogers, 2003, pp.265-266).

Relative advantage

*Relative advantage* is conceptually defined as the degree to which the person perceives Christianity to be better than other religions or no religion. If a person perceives Christianity as advantageous, he or she is more likely to decide to become a Christian. Relative advantage, for example, defines whether or not Christianity is helpful to a person’s life, or whether it offers him or her something beneficial compared to other religions. Relative advantage is measured by asking the following questions: (R: reverse question)

Q7. Christianity seems to offer more fun than other religions.
Q8. Christianity seems to have more benefits than other religions. (increase my potential, change my personality to positive, or resolve problems)
Q9. I feel that Christians ask me to contribute my money more than other religions. (R)
Q10. I think people trust me more if I am a Christian compared to belonging to other religions.
**Compatibility**

*Compatibility* is defined as the degree to which a person perceives Christianity to be consistent with his or her values, needs, lifestyle, and past experiences. If the teaching of Christianity is consistent with a person’s lifestyle, he or she is more likely to decide to become a Christian. For example, if a person likes to drink alcohol, and Christianity strictly prohibits drinking, that person is less likely to become a Christian. Compatibility is measured by asking the following questions: (R: reverse question)

Q11. Christianity is not consistent with my values. (R)
Q12. Christianity is out of date. (R)
Q14. I feel like I have to change my lifestyle if I become a Christian. (R)

**Complexity**

*Complexity* is defined as the degree to which a person perceives Christianity to be difficult to understand and practice. If a person feels that Christianity is complicated and hard to understand, he or she is not likely to become a Christian. For example, Biblical words translated into outdated Japanese are difficult for most people to understand and this makes Japanese non-Christians less likely to accept the Christian faith. Complexity is measured by asking the following questions: (R: reverse question)

Q15. I feel that Christianity is hard to understand. (R)
Q16. I feel that Christianity is troublesome because it has too many regulations. (R)
Q17. Biblical words are hard to understand. (R)
Q18. I think Christianity is complicated because it has so many denominations. (R)
Observability

*Observability* is defined as the degree to which Christianity and/or its practice by others is visible to a person. Being able to see what Christians are doing, how Christianity influences people, and how effectively it can be practiced is very important in evaluating whether or not to become a Christian. If the person has Christian friends or family members and he or she feels comfortable with the friends’ or family members’ way of thinking and lifestyles, the person is more likely to become a Christian because of their influence. Observability is measured by asking the following questions: (R: reverse question)

Q19. I am familiar with Christianity because I learned it at school.
Q20. I often look at Christians’ lives on TV or movies.
Q21. I know what Christians are doing.
Q22. I have had some opportunities to be in contact with Christians.

Trialability

*Trialability* is defined as the degree to which a person can actually attend Church services or join Christian activities as a non-Christian without making any permanent commitment to becoming a Christian. If a person has an opportunity to experience Christian activities and learn about them by actually participating in them before he or she makes a commitment to becoming a Christian, he or she is more likely to become a Christian. Trialability is measured by asking the following questions. (R: reverse question)
Q23. I have some opportunities to participate in Christian activities.
Q24. I feel I have to become a Christian if I go to church once. (R)
Q25. It is easy for me to find a church in my neighborhood.
Q26. I feel it would be difficult to quit Christianity after becoming a Christian. (R)
Chapter 4: Methodology

This study employed quantitative research to clarify what the main perception of, and attitude toward, Christianity is among non-Christian Japanese. Also identified were the primary sources of information on Christianity in Japan. The units of observation and the units of analysis are Japanese non-Christian people who live in Japan.

4-1. Subjects

The subjects used in this study were Japanese people who live in Japan. Using the researcher's personal networks and a snowball sampling technique, a total of 137 subjects were gathered from various areas in Japan. Dr. Nishida, who was my former advisor at Shizuoka University, helped me to collect data by using her class as subjects. The subjects were screened before the analysis in terms of their religious belief. Among the data, 132 subjects who identified themselves as non-Christians were selected as subjects in this study.

4-2. Instruments

The questionnaire used in this study was based on the *Image of Christianity in Japan* (1980). The original version of the questionnaire, constructed in English, was translated into Japanese by the researcher. That questionnaire was then translated into English again by bilingual students who were proficient in both Japanese and English to confirm the accuracy of the translation.

The revised and completed questionnaire was pre-tested by some of the Japanese non-Christians who live in Hawaii to make sure that the intention of the questionnaire
was clear enough to be easily understood and answered. It takes approximately 30 minutes to answer the questionnaire.

4-3. Procedure

The data for this research was collected through a survey using a self-administered questionnaire. The subjects were asked to fill out the questionnaire. They participated in this survey on a voluntary basis, and their participation was assured both anonymity and confidentiality.

4-4. Data Analysis

The quantitative data from the questionnaire were analyzed statistically by using SPSS. Frequency and t-test were used to analyze the data. From these results, the data was translated into psychologically relevant meanings.

4-5. Confidentiality

This study will use two kinds of data collection: in-depth interviews, and questionnaire data collection. Names will be changed to protect the privacy of the participants. All of the information collected will remain confidential and no information obtained through this research will be discussed with anyone outside of this research. Consent forms will be used for the participants in both interview and questionnaire research.
Chapter 5: Results

5-1. Subjects

The subjects of this study are Japanese people who currently live in Japan. Of 137 total samples, 40 (29.2%) are male and 97 (70.8%) are female. The average age of the sample is 27.8 years old.

Among the samples, 30 people (21.9%) have lived in a foreign country for more than a month, while 105 people (76.6%) have never lived for more than one month away from Japan.

More detailed information is presented in Table 1 below.

Table 1

<table>
<thead>
<tr>
<th>Gender</th>
<th>Male</th>
<th>40 (29.2%)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Female</td>
<td>97 (70.8%)</td>
</tr>
<tr>
<td>Average age</td>
<td>Male</td>
<td>30.78</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>26.58</td>
</tr>
<tr>
<td>Previous experience staying in a foreign country for more than a month</td>
<td>Yes</td>
<td>30 (21.9%)</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>105 (76.6%)</td>
</tr>
<tr>
<td>Occupation</td>
<td>Student</td>
<td>59 (43.7%)</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>76 (56.3%)</td>
</tr>
<tr>
<td>Area of residence</td>
<td>Tohoku</td>
<td>3 (2.2%)</td>
</tr>
<tr>
<td></td>
<td>Kanto</td>
<td>6 (4.4%)</td>
</tr>
<tr>
<td></td>
<td>Chubu</td>
<td>85 (62.0%)</td>
</tr>
<tr>
<td></td>
<td>Kinki</td>
<td>12 (8.8%)</td>
</tr>
<tr>
<td></td>
<td>Chugoku</td>
<td>17 (12.4%)</td>
</tr>
<tr>
<td></td>
<td>Kyushu, Okinawa</td>
<td>14 (10.2%)</td>
</tr>
</tbody>
</table>
Each subject was asked two questions to find out what religion they identified with. The first question was: Q1. What is your view of the following opinion? The subjects were given 5 answers to choose from.

**Table 2**

<table>
<thead>
<tr>
<th>Q1. What is your view of the following opinion?</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I believe in a particular religion.</td>
<td>10 (7.3%)</td>
</tr>
<tr>
<td>2. I don't think there is just one God; I think there are many Gods. (Polytheist)</td>
<td>57 (41.6%)</td>
</tr>
<tr>
<td>3. I don't think there is such a thing as God. (Atheist)</td>
<td>16 (11.7%)</td>
</tr>
<tr>
<td>4. I am not interested in religion and I don't believe in anything. (Indifferent)</td>
<td>42 (30.7%)</td>
</tr>
<tr>
<td>5. Other</td>
<td>11 (8.0%)</td>
</tr>
</tbody>
</table>

**Figure 1**

The results were: 10 people (7.3%) answered that they believe in a particular religion; 57 people (41.6%) are polytheists - they do not think there is just one God, they
think there are many Gods; 16 people (11.7%) are atheists - they do not think there is a God; and 42 people (30.7%) are indifferent - they are not interested in any religion.

The purpose of the second question was to find out each person's religion.

**Table 3**

<table>
<thead>
<tr>
<th>Q2. What religion do you practice?</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. No religion</td>
<td>67 (48.9%)</td>
</tr>
<tr>
<td>2. Christianity</td>
<td>2 (1.5%)</td>
</tr>
<tr>
<td>3. Buddhism</td>
<td>52 (38.0%)</td>
</tr>
<tr>
<td>4. Shinto</td>
<td>2 (1.5%)</td>
</tr>
<tr>
<td>5. Islam</td>
<td>0</td>
</tr>
</tbody>
</table>

**Figure 2**

![Bar chart showing the distribution of religions](image)

Almost half of the subjects answered that they had no particular religion, and 38% answered they were Buddhists. In addition, of the eight subjects who responded in the
"Other" category, four people answered that their religion was both Buddhism and Shinto.

5-2. Innovation decision process

RQ1. At which stage are Japanese non-Christians in the innovation decision process (among the knowledge, persuasion, decision, implementation and confirmation stages)?

In order to answer RQ1, I asked Q3. Where do you think you are in the relationship between you and Christianity?

Table 4

<table>
<thead>
<tr>
<th>Q3. Where do you think you are in the relationship between you and Christianity?</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I do not know that Christianity exists.</td>
<td>1 (0.7%)</td>
</tr>
<tr>
<td>2. I know about the existence of Christianity, but I do not have any knowledge about it.</td>
<td>39 (28.5%)</td>
</tr>
<tr>
<td>3. I have some knowledge about Christianity, but nobody has ever tried to persuade me to be a Christian.</td>
<td>37 (27.0%)</td>
</tr>
<tr>
<td>4. Someone has tried to persuade me to be a Christian before, but I have never wanted to be a Christian.</td>
<td>46 (33.6%)</td>
</tr>
<tr>
<td>5. Someone has tried to persuade me to be a Christian, and I have thought about being a Christian.</td>
<td>8 (5.8%)</td>
</tr>
<tr>
<td>6. I am now a Christian.</td>
<td>4 (2.9%)</td>
</tr>
<tr>
<td>7. I used to be a Christian.</td>
<td>2 (1.5%)</td>
</tr>
</tbody>
</table>

Items 1 and 2 are considered to be the 'before knowledge' stage, with 40 people (29.2%) belonging to that category. Item 3 is the 'knowledge' stage, with 37 people (27.0%) being in this group. Items 4 and 5 are the 'persuasion' or 'decision' stage, with
54 people (39.4%) belonging to this category. Finally, 6 people (4.4%) were included in items 6 and 7, which was defined as the ‘implementation’ or ‘confirmation’ stage.

Therefore, the summary table is as follows:

**Table 5**

| Q3. Where do you think you are in in the relationship between you and Christianity? |
|---------------------------------|---------------------------------|
| **Before knowledge stage**      | 40 (29.2%)                     |
| **Knowledge stage**             | 37 (27.0%)                     |
| **Persuasion or Decision stage**| 54 (39.4%)                     |
| **Implementation or Confirmation stage** | 6 (4.4%)                     |

Almost 30% of the people answered that they do not have any knowledge about Christianity, 33.6% of the people said they had some kind of knowledge about Christianity, but have never had the experience of being evangelized. 39.4% of the people answered that they had some kind of experience to be persuaded to become a Christian, or they had been given the chance to make a decision to become a Christian. Finally, 4.4% of the total subjects said that they are either living as a Christian or that they used to be a Christian.

Because my unit of analysis is Japanese non-Christians, I eliminated people who answered they were Christians and Jehovah’s Witnesses from my analysis. Therefore, a total of 132 people are going to be analyzed in my thesis.
5-3. Images towards Christianity

RQ2. What kinds of images do Japanese non-Christians have towards Christianity?

In order to answer RQ2, I prepared Q6. Please choose the number of each word that describes Christianity. I listed 12 adjectives that might express the image of Christianity and let the subjects choose how much they feel these adjectives suit their image of Christianity. I used a 5 level scale: 1) strongly disagree 2) disagree 3) don’t know 4) agree 5) strongly agree) to measure the subjects’ image of each word in relation to Christianity. The answers were as follows:

**Table 6**

<table>
<thead>
<tr>
<th>Q6. The image towards Christianity</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bright</td>
<td>3.07</td>
</tr>
<tr>
<td>Hypocritical</td>
<td>2.92</td>
</tr>
<tr>
<td>Fun</td>
<td>2.80</td>
</tr>
<tr>
<td>Exclusive</td>
<td>2.89</td>
</tr>
<tr>
<td>Reliable</td>
<td>3.00</td>
</tr>
<tr>
<td>Weak</td>
<td>2.27</td>
</tr>
<tr>
<td>Strong</td>
<td>3.39</td>
</tr>
<tr>
<td>Doubtful</td>
<td>2.57</td>
</tr>
<tr>
<td>Inclusive</td>
<td>3.11</td>
</tr>
<tr>
<td>Scary</td>
<td>2.47</td>
</tr>
<tr>
<td>Sincere</td>
<td>3.35</td>
</tr>
<tr>
<td>Dark</td>
<td>2.33</td>
</tr>
</tbody>
</table>

Among these 12 words, half of them are positive words, and the other half are negative words. Therefore, I organized the next table’s results according to the positive words and the negative words.
The total average mean of positive adjectives was 3.12, and that of negative adjectives was 2.58. T-test was conducted to show whether there is a significant difference between the positive perception and negative perception.

### Table 7

*The image towards Christianity*

<table>
<thead>
<tr>
<th></th>
<th>Average Mean</th>
<th>Total Average Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bright</td>
<td>3.07</td>
<td></td>
</tr>
<tr>
<td>Sincere</td>
<td>3.35</td>
<td></td>
</tr>
<tr>
<td>Fun</td>
<td>2.80</td>
<td></td>
</tr>
<tr>
<td>Inclusive</td>
<td>3.11</td>
<td></td>
</tr>
<tr>
<td>Reliable</td>
<td>3.00</td>
<td></td>
</tr>
<tr>
<td>Strong</td>
<td>3.39</td>
<td></td>
</tr>
<tr>
<td>Negative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dark</td>
<td>2.33</td>
<td></td>
</tr>
<tr>
<td>Hypocritical</td>
<td>2.92</td>
<td></td>
</tr>
<tr>
<td>Scary</td>
<td>2.47</td>
<td></td>
</tr>
<tr>
<td>Exclusive</td>
<td>2.89</td>
<td></td>
</tr>
<tr>
<td>Doubtful</td>
<td>2.57</td>
<td></td>
</tr>
<tr>
<td>Weak</td>
<td>2.27</td>
<td></td>
</tr>
</tbody>
</table>

The total average mean of positive adjectives was 3.12, and that of negative adjectives was 2.58. T-test was conducted to show whether there is a significant difference between the positive perception and negative perception.

### Table 8

*The result of T-test on positive/negative image of Christianity*

#### Paired Samples Statistics

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
<th>Std. Error Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pair positive</td>
<td>3.1199</td>
<td>132</td>
<td>.45367</td>
<td>.03949</td>
</tr>
<tr>
<td>Pair negative</td>
<td>2.5745</td>
<td>132</td>
<td>.51661</td>
<td>.04497</td>
</tr>
</tbody>
</table>

#### Paired Samples Correlations

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>Correlation</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pair 1 positive &amp; negative</td>
<td>132</td>
<td>-.383</td>
<td>.000</td>
</tr>
</tbody>
</table>

#### Paired Samples Test

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Error Mean</th>
<th>95% Confidence Interval of the Difference</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pair 1 positive - negative</td>
<td>.5455</td>
<td>.80764</td>
<td>.07030</td>
<td>.4064 - .6845</td>
<td>7.759</td>
<td>131</td>
<td>.000</td>
</tr>
</tbody>
</table>

37
The T-test shows that there is a significant difference between positive and negative images of Christianity. This means that Japanese non-Christians significantly have a more positive image towards Christianity than a negative image.

5-4. Attitudes towards Christianity

RQ3. What kinds of attitudes do Japanese non-Christians have towards Christianity?

In order to answer RQ3, my survey consisted of 10 statements (Q27-Q36) that participants had to choose if they: 1) strongly disagree; 2) disagree; 3) don’t know; 4) agree; or 5) strongly agree. The statements measure the Japanese non-Christians’ attitudes toward Christianity.

Table 9

<table>
<thead>
<tr>
<th>The attitudes towards Christianity</th>
<th>Mean</th>
<th>SD</th>
<th>Variance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q27. I think Christianity might be unnecessary for those who have strong self-confidence.</td>
<td>2.68</td>
<td>.939</td>
<td>.881</td>
</tr>
<tr>
<td>Q28. If possible, I do not want to get involved with Christians.</td>
<td>2.29</td>
<td>.862</td>
<td>.743</td>
</tr>
<tr>
<td>Q29. I think Christianity is nothing more than depending upon God in time of trouble.</td>
<td>2.50</td>
<td>.956</td>
<td>.913</td>
</tr>
<tr>
<td>Q30. I think Christianity is good for Christians, if it helps them.</td>
<td>4.33</td>
<td>.758</td>
<td>.575</td>
</tr>
<tr>
<td>Q31. I think Christianity is an escape from the anxieties of reality.</td>
<td>2.39</td>
<td>.817</td>
<td>.668</td>
</tr>
<tr>
<td>Q32. I think Christians are reliable.</td>
<td>2.97</td>
<td>.538</td>
<td>.289</td>
</tr>
<tr>
<td>Q33. I think Christianity contradicts science and reason.</td>
<td>2.63</td>
<td>.860</td>
<td>.739</td>
</tr>
<tr>
<td>Q34. I don't want anybody to impose Christianity on me.</td>
<td>3.57</td>
<td>1.005</td>
<td>1.011</td>
</tr>
<tr>
<td>Q35. Christianity is none of my business.</td>
<td>3.21</td>
<td>1.019</td>
<td>1.039</td>
</tr>
<tr>
<td>Q36. I may consider being converted to Christianity.</td>
<td>2.17</td>
<td>.812</td>
<td>.659</td>
</tr>
</tbody>
</table>
Figure 3

Q28. If possible, I do not want to get involved with Christians.

Figure 4

Q29. I think Christianity is nothing more than depending upon God in time of trouble.
Japanese non-Christians do not have negative attitudes towards Christianity. The vast majority of them do not mind getting socially involved with Christians. In fact, very few Japanese non-Christians, less than 8%, do not wish to get involved with Christians. In addition, only 15.6% of Japanese people consider Christianity to be nothing more than depending upon God in time of trouble, and mere 7.6% view Christianity as an escape from the anxieties of reality.
Q30. I think Christianity is good for Christians, if it helps them.

Q34. I don't want anybody to impose Christianity on me.
The most significant data entry was Q30; 92.4% of those Japanese non-Christians surveyed think Christianity is good for the Christians if benefits. However, according to Q34, 56.0% of the people answered that they do not want anyone to impose Christianity on them, and according to Q36, the majority of the people (68.9%) would probably not consider being converted to Christianity. As Reader (1993) states, although young Japanese in particular have warm feelings and positive attitudes towards Christianity, rarely do they actually think about becoming a Christian.

5-5. Characteristics of innovations

RQ4. How do Japanese non-Christians perceive Christianity in terms of characteristics of innovations?

In order to answer RQ4, I asked a total 20 questions (Q7-Q26). Each characteristic of innovations has 4 questions. Participants had to choose if they: 1) strongly disagree; 2) disagree; 3) don’t know; 4) agree; or 5) strongly agree. Each mean, standard deviation, and variance is as follows:
<table>
<thead>
<tr>
<th>Characteristics of Innovations</th>
<th>Questions</th>
<th>Mean</th>
<th>SD</th>
<th>Variance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relative Advantage</td>
<td>Q7. Christianity seems to offer more fun than other religions.</td>
<td>2.85</td>
<td>.815</td>
<td>.664</td>
</tr>
<tr>
<td></td>
<td>Q8. Christianity seems to have more benefits than other religions. (increase my potential, change my personality to positive, or resolve problems)</td>
<td>2.74</td>
<td>.778</td>
<td>.605</td>
</tr>
<tr>
<td></td>
<td>Q9. I feel that Christians ask me to contribute my money more than other religions.</td>
<td>2.57</td>
<td>.849</td>
<td>.721</td>
</tr>
<tr>
<td></td>
<td>Q10. I think people trust me more if I am a Christian compared to belonging to other religions.</td>
<td>2.48</td>
<td>.842</td>
<td>.710</td>
</tr>
<tr>
<td>Compatibility</td>
<td>Q11. Christianity is not consistent with my values.</td>
<td>3.16</td>
<td>.931</td>
<td>.868</td>
</tr>
<tr>
<td></td>
<td>Q12. Christianity is out of date.</td>
<td>2.27</td>
<td>.643</td>
<td>.414</td>
</tr>
<tr>
<td></td>
<td>Q13. Christianity suits Japanese culture.</td>
<td>2.51</td>
<td>.777</td>
<td>.603</td>
</tr>
<tr>
<td></td>
<td>Q14. I feel like I have to change my lifestyle if I become a Christian.</td>
<td>3.20</td>
<td>1.082</td>
<td>1.171</td>
</tr>
<tr>
<td>Complexity</td>
<td>Q15. I feel that Christianity is hard to understand.</td>
<td>2.80</td>
<td>.891</td>
<td>.793</td>
</tr>
<tr>
<td></td>
<td>Q16. I feel that Christianity is troublesome because it has too many regulations.</td>
<td>3.05</td>
<td>.938</td>
<td>.880</td>
</tr>
<tr>
<td></td>
<td>Q17. Biblical words are hard to understand.</td>
<td>3.38</td>
<td>.981</td>
<td>.963</td>
</tr>
<tr>
<td></td>
<td>Q18. I think Christianity is complicated because it has so many denominations.</td>
<td>3.33</td>
<td>.861</td>
<td>.742</td>
</tr>
<tr>
<td>Observability</td>
<td>Q19. I am familiar with Christianity because I learned it at school.</td>
<td>2.61</td>
<td>1.145</td>
<td>1.311</td>
</tr>
<tr>
<td></td>
<td>Q20. I often look at Christians’ lives on TV or movies.</td>
<td>3.30</td>
<td>1.104</td>
<td>1.218</td>
</tr>
<tr>
<td></td>
<td>Q21. I know what Christians are doing.</td>
<td>2.81</td>
<td>.894</td>
<td>.799</td>
</tr>
<tr>
<td></td>
<td>Q22. I have had some opportunities to be in contact with Christians.</td>
<td>2.45</td>
<td>1.142</td>
<td>1.304</td>
</tr>
<tr>
<td>Trialability</td>
<td>Q23. I have some opportunities to participate in Christian activities.</td>
<td>2.30</td>
<td>1.047</td>
<td>1.095</td>
</tr>
<tr>
<td></td>
<td>Q24. I feel I have to become a Christian if I go to church once.</td>
<td>2.32</td>
<td>.955</td>
<td>.912</td>
</tr>
<tr>
<td></td>
<td>Q25. It is easy for me to find a church in my neighborhood.</td>
<td>3.04</td>
<td>1.187</td>
<td>1.408</td>
</tr>
<tr>
<td></td>
<td>Q26. I feel it would be difficult to quit Christianity after becoming a Christian.</td>
<td>3.29</td>
<td>1.044</td>
<td>1.089</td>
</tr>
</tbody>
</table>
Some questions were deliberately negative, while others were purposely positive. In order to analyze each Characteristic of innovations equally, the mean of each negative questions were calculated reversely.

Thus, the summary table can be translated into the table below:

Table 11

Scale scores corrected for reversed items

<table>
<thead>
<tr>
<th>Characteristics of Innovations</th>
<th>New Average Mean</th>
<th>Total Average Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relative Advantage</td>
<td>2.85</td>
<td>2.88</td>
</tr>
<tr>
<td></td>
<td>2.74</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3.43</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.48</td>
<td></td>
</tr>
<tr>
<td>Compatibility</td>
<td>2.82</td>
<td>2.96</td>
</tr>
<tr>
<td></td>
<td>3.73</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.51</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.77</td>
<td></td>
</tr>
<tr>
<td>Complexity</td>
<td>3.20</td>
<td>2.86</td>
</tr>
<tr>
<td></td>
<td>2.95</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.62</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.67</td>
<td></td>
</tr>
<tr>
<td>Observability</td>
<td>2.61</td>
<td>2.79</td>
</tr>
<tr>
<td></td>
<td>3.30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.81</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.45</td>
<td></td>
</tr>
<tr>
<td>Trialability</td>
<td>2.30</td>
<td>2.93</td>
</tr>
<tr>
<td></td>
<td>3.68</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3.04</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2.71</td>
<td></td>
</tr>
</tbody>
</table>

The higher the total average mean, the more positive the Japanese person’s opinion towards Christianity in regard to each innovation characteristics. The total average mean for each characteristic is about the same; however, every characteristic has a unique result. I will introduce some frequency figures below for each characteristic.
Relative advantage

Figure 9

Q9. I feel that Christians ask me to contribute my money more than other religions.

Figure 10

Q10. I think people trust me more if I am a Christian compared to belonging to other religions.
Compatibility

Figure 11

Q12. Christianity is out of date.

Figure 12

Complexity

Figure 13

Q17. Biblical words are hard to understand.

Observability

Figure 14

Q20. I often look at Christians' lives on TV or movies.
Trialability

**Figure 15**

Q23. I have some opportunities to participate in Christian activities.

![Bar chart showing responses to Q23.](image)

**Figure 16**

Q24. I feel I have to become a Christian if I go to church once.

![Bar chart showing responses to Q24.](image)
5-6. Communication channels

RQ5. What are the main communication channels through which Japanese non-Christians get information and knowledge about Christianity?

In order to answer RQ5, the following questions are used:

Interpersonal channels

Q4. How many Christian family members or relatives do you have? What is your relationship with them?

Table 12

<table>
<thead>
<tr>
<th>Valid</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>109</td>
<td>82.6</td>
<td>85.2</td>
<td>85.2</td>
</tr>
<tr>
<td>1</td>
<td>9</td>
<td>6.8</td>
<td>7.0</td>
<td>92.2</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>1.5</td>
<td>1.6</td>
<td>93.8</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>2.3</td>
<td>2.3</td>
<td>96.1</td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>1.5</td>
<td>1.6</td>
<td>97.7</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>.8</td>
<td>.8</td>
<td>98.4</td>
</tr>
<tr>
<td>6</td>
<td>1</td>
<td>.8</td>
<td>.8</td>
<td>99.2</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td>.8</td>
<td>.8</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>128</td>
<td>97.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Missing System | 4 | 3.0 |

Total | 132 | 100.0 |

Figure 17

![Bar chart showing frequency distribution of Christian family members or relatives]
109 out of 132 (82.6%) answered that they did not have any Christian family members or relatives. This means that most of Japanese people do not have an interpersonal channel through family members or relatives through which they can get information about Christianity. Rather, it is rare for them to see Christians in their family.

Q5. How many Christian friends do you have?

Table 13

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td>0</td>
<td>77</td>
<td>58.3</td>
<td>62.1</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>20</td>
<td>15.2</td>
<td>16.1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>16</td>
<td>12.1</td>
<td>12.9</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>2</td>
<td>1.5</td>
<td>1.6</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>2</td>
<td>1.5</td>
<td>1.6</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>3</td>
<td>2.3</td>
<td>2.4</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>2</td>
<td>1.5</td>
<td>1.6</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>2</td>
<td>1.5</td>
<td>1.6</td>
</tr>
<tr>
<td>Total</td>
<td>124</td>
<td>93.9</td>
<td>100.0</td>
<td></td>
</tr>
<tr>
<td>Missing System</td>
<td>8</td>
<td>6.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>132</td>
<td>100.0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 18
77 out of 132 people surveyed (58.3%) answered they did not have any Christian friends. 20 people (15.2%) answered that they have only one Christian friend, and 16 people (12.1%) said they have two Christian friends. Only 8.3% of the Japanese people surveyed have 3 or more Christian friends.

From this data, we can deduce that most Japanese people do not have enough interpersonal channels through their Christian friends to know about Christianity, because they just do not know many Christians.

**Mediated Channels**

In order to know what kinds of mediated channels Japanese non-Christians have available to get information on Christianity, the following questions are used. Participants had to choose on a 5 point scale if they 1) never; to 5) frequently use that media to know about Christianity.

Q. What is your view of the following opinion? Please circle one for each number.

(Never 1  2  3  4  5 Frequently)
Q37. I have watched Christian TV programs.

Table 14

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td>Never</td>
<td>41</td>
<td>31.1</td>
<td>31.5</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>41</td>
<td>31.1</td>
<td>63.1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>25</td>
<td>18.9</td>
<td>82.3</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>18</td>
<td>13.6</td>
<td>96.2</td>
</tr>
<tr>
<td></td>
<td>frequently</td>
<td>5</td>
<td>3.8</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>130</td>
<td>98.5</td>
<td>100.0</td>
</tr>
<tr>
<td>Missing</td>
<td>System</td>
<td>2</td>
<td>1.5</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>132</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Figure 19

Q37. I have watched Christian TV programs.
Q38. I have listened to Christian radio programs.

Table 15

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Never</td>
<td>87</td>
<td>65.9</td>
<td>66.9</td>
<td>66.9</td>
</tr>
<tr>
<td>2</td>
<td>30</td>
<td>22.7</td>
<td>23.1</td>
<td>90.0</td>
</tr>
<tr>
<td>3</td>
<td>8</td>
<td>6.1</td>
<td>6.2</td>
<td>96.2</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>3.0</td>
<td>3.1</td>
<td>99.2</td>
</tr>
<tr>
<td>Frequently</td>
<td>1</td>
<td>.8</td>
<td>.8</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>130</td>
<td>98.5</td>
<td>100.0</td>
<td></td>
</tr>
<tr>
<td>Missing System</td>
<td>2</td>
<td>1.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>132</td>
<td>100.0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 20

Q38. I have listened to Christian radio programs.
Q39. I have read Christian stories in books and magazines.

Table 16

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td>Never</td>
<td>43</td>
<td>32.6</td>
<td>33.1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>36</td>
<td>27.3</td>
<td>33.1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>21</td>
<td>15.9</td>
<td>33.1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>24</td>
<td>18.2</td>
<td>33.1</td>
</tr>
<tr>
<td></td>
<td>frequently</td>
<td>6</td>
<td>4.5</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>130</td>
<td>98.5</td>
<td>100.0</td>
</tr>
<tr>
<td>Missing</td>
<td>System</td>
<td>2</td>
<td>1.5</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>132</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Figure 21

Q39. I have read Christian stories in books and magazines.
Q40. I have accessed a Christian-related homepage on the Internet.

Table 17

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td>Never</td>
<td>108</td>
<td>81.8</td>
<td>83.1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>14</td>
<td>10.6</td>
<td>10.8</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>4</td>
<td>3.0</td>
<td>3.1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>4</td>
<td>3.0</td>
<td>3.1</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>130</td>
<td>98.5</td>
<td>100.0</td>
</tr>
<tr>
<td>Missing System</td>
<td>2</td>
<td>1.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>132</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Figure 22

Overall, Japanese non-Christians answered that they have little opportunity to gain information about Christianity from any sources (TV, radio, book, Internet). Of those sources listed, TV and Books play a more important role than radio and Internet in Christian communication channels.
Chapter 6: Discussion

6-1. Summary and conclusion

Out of the 137 subjects surveyed, approximately 50% did not identify with any religion and only 2 people claimed to be Christians.

The result of this research shows that Japanese non-Christians generally have a more positive image and attitude towards Christianity than a negative one. However, Japanese non-Christians tend to be indifferent to Christianity. While they think Christianity is good for Christians, they rarely actually consider becoming a Christian.

This research shows that in Christian evangelism, a person does not necessarily have to follow the Rogers’s (2003) “innovation decision process” in order to reach a point where he/she will finally accept Christianity. Some people may have enough evangelistic experience to be persuaded without a full knowledge of Christianity. Therefore, it is not essential that the knowledge stage comes before the persuasion stage.

Overall, Japanese non-Christians are not very knowledgeable about Christianity. Japanese non-Christians do not have enough communication channels to know about Christianity. Most people do not have any Christian family members, relatives, or friends and because there are so few Christians around them, they have not developed an interest towards Christianity.
6-2. Limitations

This study does not explore the differences between Christian denominations. Some people might have a different image towards various denominations within Christianity; however, this study considered all denominations of “Christianity” to be implicit, focusing solely on discovering the impressions of Japanese non-Christians towards the word “Christianity”.

Second, this study does not explore gender differences. The questionnaire was distributed randomly; however, the ratio of male to female subjects in this study was 3:7. Although people might tend to have differing attitudes towards certain things depending on their gender, this study does not explore that difference.

Third, this study does not explore regional differences in Japan. The places of residence of the subjects were not consistent. Regional differences could lead to differing attitudes towards Christianity.

Finally, the degree of understanding about the survey questionnaire might differ individually. In order to minimize any misunderstanding, a pre-test was conducted in which I asked Japanese students living in America to test the survey for coherence and understanding before the actual research was conducted in Japan. In regard to the diffusion of innovation theory, it was difficult to detect which stages of the innovation decision process Japanese non-Christians were in because research showed that a person did not necessarily follow the decision process in the order, which Rogers (2003) showed before accepting the innovation.
Therefore, although the sample in this study clarified the condition of Christianity in Japan, it is limited in its generalization of the population of non-Christians in Japan. Hence, this study should be viewed only as exploratory.

However, while recognizing the limitations of this study, the results may have implications important to understanding the current situation of Christianity in Japan and will provide further information important to the evangelism of Christianity in Japan.

6-3. Implications

Japanese perceptions towards religion are unique, and about 50% of the subjects said that they have no religion. However, roughly 50% of my subjects still believe in the existence of God in some way. While this means they are not completely apathetic towards religion, Christians still make up less than 2% of my random Japanese subject population.

Even though only 2 of the 137 subjects surveyed were Christians, the results show that Japanese non-Christians tend to have a positive image towards Christianity. However, as I described in the literature review section, only 0.7% of the total Japanese population are Christians. A major contributing factor to this low percentage is a lack of information regarding Christianity. Most Japanese non-Christians do not have a chance to gain information about Christianity due to a lack of interpersonal or mediated channels.

In general, Japanese non-Christians tend to have a bad image towards religion because of the current media exposures towards occult religion, but my research does not support Christianity being affected by these media effects.
The attitudes of Japanese non-Christians towards Christianity tend to be indifferent. While they do not have bad attitudes towards Christianity, they rarely think about actually becoming a Christian.

I believe Japan's indifference towards religion can be explained by its prosperity, both economically and materially. Because of Japan's great material wealth, the Japanese people have not needed to depend seriously on spiritual matters thus far.

In the past, the Japanese emperor system functioned as a god in Japan. However, the young Japanese mindset has changed enormously since those times. The young Japanese do not consider their emperor to be a god. Instead, many Japanese people are seeking spirituality from other areas such as divination, occult religion, or fortunetellers.

I believe that the current spiritual atmosphere of Japan is changing. The Japanese people are looking for something suitable and absolute. If Christians communicate well with Japanese non-Christians by giving them enough information about Christianity, there is plenty of room for the success of Christian evangelism.

As Rogers (2003) stated, interpersonal channel is the most effective method in the diffusion of innovations. As the results of this study show, the Japanese simply do not possess the channels to learn about Christianity. Thus, in order to see Christian evangelism succeed in Japan, it is first necessary to provide the Japanese with adequate Christian information sources.

According to Colligan's (1980) research, the majority of the Japanese surveyed about their initial contact with Christianity said that they first learned of Christianity through classes at school. This means that Japanese students learned about Christianity
in their history or social studies classes only in a general basic sense, as information presented on events of the past. These students rarely get a chance to learn about the practical application and content of Christianity itself in a public school. Therefore, I think more religious education should not only be about history but also about the ethics and biblical principles of Christianity, such as identity, purpose, and teamwork, which is necessary for the Japanese youth.

In regards to mediated communication, while Japanese people often believe they are being provided with the full scope of Christianity through such channels as movies and television, the information they receive does not provide an accurate representation of true Christianity. In order to remedy this current situation, Christians in Japan should work towards offering mediated channels of communication that present a full and accurate representation of Christianity.

Rogers (2002) talks about how opinion leaders have great influence over people who do not know about innovation. Opinion leaders serve as an avenue for the entrance of new ideas into their system through mass communication channels. I think young Japanese people have a tendency to follow trends and imitate popular artists, actors, and singers. If popular Christian opinion leaders such as artists, actors, or singers begin to arise in Japan, there is a greater likelihood that the Japanese youth will begin to think about becoming Christians.

In addition to these communication channels, Japanese Christians should provide Biblical-based counseling opportunities for troubled youth. This Biblical counseling
would give the Japanese youth a purpose to live and teach them how to handle their problems constructively.

Overall, Christianity does not affect the lifestyle of the modern Japanese, even though the Japanese people tend to have a positive image towards Christianity. The reason for this is simply because the modern Japanese do not know about true Christianity. In order to teach non-Christians in Japan about Christianity, the Christians must give non-Christians more opportunities to learn about Christianity through interpersonal and mediated channels. Though these opportunities are helpful to the spread of Christianity, it is not enough in the actual spreading. In order to spread Christianity effectively throughout Japan, Christians must commit to one-on-one mentorship with friends open to hearing about Christianity.

However, Munakata (1980) argues that the contacts through door-to-door visits or public approaches pose many problems as methods of Christian evangelization. Moreover, stopping people on the street with evangelistic intent does not make a good impression on people pressured by a busy life. Therefore, the type of mentorship Christians should start must begin with family members or friends. These types of relationships are more likely to work because people trust their friends and family members and are more likely to listen to them. This kind of mentorship will lead to a solid Christian network spreading throughout Japan.

People in Japan have very little knowledge of Christianity in general. Furthermore, because they are not accustomed to being surrounded by Christianity, it is often difficult for them to accept it. However, as I discovered through this research, it is
not vital that the knowledge stage comes first during the innovation decision process. People can be attracted towards innovation by opinion leaders or through personal relationship with followers of innovation. In regard to Christianity, Japanese non-Christians might consider becoming Christians because of their particular experience without the true knowledge of what Christianity is. The knowledge stage can come after they have already gained an interest towards Christianity. I think the key point to the diffusion of Christianity in Japan is the arise of Christian opinion leaders and strong followers who know and apply the mentorship technique through friendships and family relationships. If these two avenues can function well, it would be possible to diffuse Christianity into Japan.
Appendix A. Questionnaire in English

Q1. What is your view of the following opinion? Please circle one choice from below.

1. I believe in a particular religion.
2. I don’t think there is just one God; I think there are many Gods. (Polytheist)
3. I don’t think there is such a thing as God. (Atheist)
4. I am not interested in religion and I don’t believe in anything. (Indifferent)
5. Other

Q2. What religion do you practice? Please circle one choice from below.

1. No religion
2. Christianity
3. Buddhism
4. Shinto
5. Islam
6. Tenrikyo
7. Soka Gakkai
8. Mormonism
9. Jehovah’s witness
10. Other

Q3. Where do you think you are in in the relationship between you and Christianity?

1. I do not know that Christianity exists.
2. I know about the existence of Christianity, but I do not have any knowledge about it.
3. I have some knowledge about Christianity, but nobody has ever tried to persuade me to be a Christian.
4. Someone has tried to persuade me to be a Christian before, but I have never wanted to be a Christian.
5. Someone has tried to persuade me to be a Christian, and I have thought about being a Christian.
6. I am now a Christian.
7. I used to be a Christian.

Q4. How many Christian family members or relatives do you have? What is your relationship with them?

Q5. How many Christian friends do you have?

Q6. Please choose the number of each word that describes Christianity.

1) Bright 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
2) Hypocritical 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
3) Fun 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
4) Exclusive 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
5) Reliable 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
6) Weak 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
7) Strong 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
8) Doubtful 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
9) Inclusive 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
10) Scary 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
11) Sincere 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
12) Dark 1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree

What is your view of the following opinion? Please circle one choice for each possible emotion.

Q7. Christianity seems to offer more fun than other religions.
    1. strongly disagree 2. disagree 3. don’t know 4. agree 5. strongly agree
Q8. Christianity seems to have more benefits than other religions. (increase my potential, change my personality to positive, resolve problems)
   1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q9. I feel that Christians ask me to contribute my money more than other religions.
   1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q10. I think people trust me more if I am a Christian compared to belonging to other religions.
     1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q11. Christianity is not consistent with my values.
      1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q12. Christianity is out of date.
       1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

      1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q14. I feel like I have to change my lifestyle if I become a Christian.
     1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q15. I feel that Christianity is hard to understand.
      1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q16. I feel that Christianity is troublesome because it has too many regulations.
     1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q17. Biblical words are hard to understand.
      1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q18. I think Christianity is complicated because it has so many denominations.
     1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q19. I am familiar with Christianity because I learned it at school.
     1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q20. I often look at Christians’ lives on TV or movies.
     1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q21. I know what Christians are doing.
     1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree
Q22. I have had some opportunities to be in contact with Christians.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q23. I have some opportunities to participate in Christian activities.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q24. I feel I have to become a Christian if I go to church once.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q25. It is easy for me to find a church in my neighborhood.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q26. I feel it would be difficult to quit Christianity after becoming a Christian.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q27. I think Christianity might be unnecessary for those who have strong self-confidence.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q28. If possible, I do not want to get involved with Christians.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q29. I think Christianity is nothing more than depending upon God in time of trouble.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q30. I think Christianity is good for Christians, if it helps them.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q31. I think Christianity is an escape from the anxieties of reality.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q32. I think Christians are reliable.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q33. I think Christianity contradicts science and reason.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q34. I don't want anybody to impose Christianity on me.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree

Q35. Christianity is none of my business.
   1. strongly disagree 2. disagree 3. don't know 4. agree 5. strongly agree
Q36. I may consider being converted to Christianity.
   1. strongly disagree  2. disagree  3. don’t know  4. agree  5. strongly agree

Q37. I have watched Christian TV programs.

Q38. I have listened to Christian radio programs.

Q39. I have read Christian stories in books and magazines.

Q40. I have accessed a Christian-related homepage on the Internet.

Q41. Age

Q42. Sex

Q43. Occupation

Q44. City of residence

Q45. Have you ever lived in a foreign country for more than a month?
Appendix B. Questionnaire in Japanese

日本人のキリスト教に対するイメージ調査

Q1. あなたは下記のうち、どれに当てはまりますか？当てはまるものに丸をつけください。
   1. 何か特定の宗教を信じている。
   2. 神様はひとつではなく、たくさん存在すると思う。
   3. 神様は存在しないと思う。
   4. 宗教には無関心で、特に何も信じていない。
   5. その他（　）

Q2. あなたの宗教は何ですか？当てはまるものに丸をつけください。
   1. 無宗教
   2. キリスト教
   3. 仏教
   4. 神道
   5. イスラム教
   6. 天理教
   7. 創価学会
   8. モルモン教
   9. ハブバの証人
   10. その他（　）

Q3. あなたにとってキリスト教とはどのような存在ですか？下記からひとつ選んで丸をつけてください。
   1）キリスト教の存在を知らない。
   2）キリスト教の存在は知っているが、何の知識もない。
   3）キリスト教について何かしらの知識があるが、誰からも勧められた経験はない。
   4）キリスト教を勧められた経験はあるが、なろうと思ったことはない。
   5）キリスト教を勧められた経験があり、なろうかと考えたことがある。
   6）今現在クリスチャンである。
   7）昔クリスチャンだった。
Q4. 家族や親戚にクリスチャンは何人いますか。 人
その人達との関係（例：父、姉、おば）

Q5. クリスチャンの友達は何人いますか。 人

Q6. キリスト教のイメージとして、以下の言葉はどのくらい当てはまるのか、合う番号に丸をつけて下さい。

明るい
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

偽善的
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

楽しい
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

排他的
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

信頼できる
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

弱い
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

強い
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

疑わしい
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う
フレンドリー
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

怖い
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

正直
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

暗い
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

下記の文章についてどう思いますか。当てはまる番号を1つ選んでください。

Q7. キリスト教は他の宗教に比べて楽しそうだと思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q8. キリスト教は他の宗教に比べて自分に役立ちそうだと思う。（可能性を広げる、プラス思考になる、自分の問題を解決できるetc.）
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q9. キリスト教に入ったら、他の宗教よりも、お金を寄付するように求められそうな気がする。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q10. クリスチャンになったら、他の宗教に入るのに比べて、みんなが自分のことを信頼してくれるそうだと思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q11. キリスト教は自分の価値観には合わないと思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q12. キリスト教は時代遅れで、古いと思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う
Q13. キリスト教は日本の文化に合っていると思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q14. クリスチャンになったら、自分のライフスタイルを変えなくてはいけないような気がする。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q15. キリスト教の教えは難しくて自分には理解できそうな気がする。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q16. キリスト教は規則が多すぎて面倒くさそうな気がする。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q17. 聖書などで用いられる言葉が難しいと思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q18. キリスト教は宗教が多すぎて複雑だと思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q19. 学校でキリスト教について習ったことがある。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q20. テレビや映画などでクリスチャンの生活を目にしたことがある。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q21. クリスチャンが日常どんな活動をしているのか知っている。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q22. 今までにクリスチャンの人と接する機会がたくさんあった。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q23. クリスチャンの活動に参加できる機会がある。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q24. 一度教会に行ったら、クリスチャンになられてそうな気がする。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

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Q25. 自分の家の近くで教会を見つけるのは簡単である。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q26. 一度クリスチャンになったら、やめるのは難しい気がする。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q27. 自分に自信のある人にキリスト教は必要ないと思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q28. できればあまりクリスチャンとは関わりたくない。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q29. キリスト教は困ったときの神頼みでしかないと思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q30. キリスト教がその人にとって役立つのならそれはその人の自由だと思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q31. キリスト教は現実逃避だと思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q32. クリスチャンは信用できる人だと思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q33. キリスト教は科学に反すると思う。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q34. キリスト教を勉強するのはやめてほしい。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q35. キリスト教は自分には関係ない。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う

Q36. 私はクリスチャンになってもいいと思っている。
1. 非常にそう思わない 2. そう思わない 3. わからない 4. そう思う 5. 非常にそう思う
Q37. キリスト教関係のテレビを見たことがある。
まったくない 1 2 3 4 5 たくさんある

Q38. キリスト教関係のラジオを聴いたことがある。
まったくない 1 2 3 4 5 たくさんある

Q39. キリスト教関係の本を読んだことがある。
まったくない 1 2 3 4 5 たくさんある

Q40. キリスト教関係のホームページにインターネットでアクセスしたことがある。
まったくない 1 2 3 4 5 たくさんある

Q41. 年齢    _    才

Q42. 性別   男・女

Q43. 職業    _ _ _ _ _ _ _ _ _ _ _ _ _ _

Q44. 居住地（都道府県名）   _ _ _ _ _ _ _ _

Q45. 今まで海外に１ヶ月以上住んでいたことがありますか？  はい・いいえ

国名_________________________  滞在期間 ________________________
Appendix C. Consent Form in English

A Research Project on Modern Diffusion of Christianity in Japan:
How Japanese View Christianity

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The purpose of this research project is to survey on how Japanese view Christianity. You will be asked to complete a questionnaire that measures your perception and attitude towards Christianity. The completion of the questionnaire should take about thirty minutes. Any psychological risk is minimal. However, if at any time you wish to stop completing the questionnaire, you may do so. Your participation is voluntary. To insure your anonymity, no names or identifying information will be used on your questionnaire.

There will be no direct benefit to you. If at any time you feel that the survey has caused you more stress than expected, please contact the above named individual.

Please read the following carefully.

“I certify that I have read and that I understand the foregoing, that I have been given satisfactory answers to my inquiries concerning project procedures and other matters, and that I have been advised that I am free to withdraw my consent and discontinue participation in the project or activity at any time without prejudice.

I herewith give my consent to participate in the project with the understanding that such consent does not waive any of my legal rights, not does it release the principal investigator or the institution or any employee or agent thereof from liability for negligence.”

If you have any questions or concerns about your rights as a participant, please contact the Human Subjects Committee at 1-808-956-5007 (www.hawaii.edu/irb).
Appendix D. Consent Form in Japanese

質問票調査同意書

現代日本におけるキリスト教普及：日本人はどのようにキリスト教を見ているかについての調査

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この調査は日本におけるキリスト教の普及について調べることを目的としています。質問内容はあなたのキリスト教に対する理解度や態度についてです。この質問票を終えるまでには約３０分くらいかかります。

この調査へのご協力はまったくのボランティアであり、義務ではありません。この調査を辞退されたい場合、または開始後に中断したい場合は、いつでもそうすることができます。また、参加を取りやめた場合や中断した場合に、あなたが何らかの責任を負うことは一切ありません。あなたのプライバシーは厳守され、論文中、被験者の個人情報は全て身元が特定できない形でのみ表現されます。

この調査についてわからない事や気がかりな事などありましたら、上記の連絡先、または、ハワイ大学のHuman Subjects Committee 1-808-956-5007までご連絡ください。
References


Kim, J. (1990). Communication of appropriate technologies for food storage and processing in the pacific island countries. United nations economic and social commission for Asia and the pacific.


