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Surveying the thoughts of Japanese people on its LGBT people

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Abstract

Japan is known for being one of the most urbanized countries in the world, with bustling urban cities, with high rates of education and economic development, as stated in reports showcased by international organizations such as the OECD. Despite these indicators for high development, Japan has been reported to be lacking in the legal rights and treatment of sexual and gender minorities, this may be surprising for some as urban environments are often thought of as safe spaces for these groups of people. In this study the attitudes of Japanese people towards LGBT people are explored through the use of a survey, which inquires Japanese people about their social circles, and how these circles and the respondents themselves think that LGBT people are viewed and treated and if there are any specific differences in Japan's urban and rural areas.

The findings of this study seem to agree with previous studies and reports published by organizations and individual scholars, the consensus suggests, that while Japanese people seem to be aware of some of the inequalities LGBT people face such as discrimination and in marriage and legal protection, the overall attitude towards LGBT issues is one of apathy.

Keywords: LGBTQ, lesbian, gay, bisexual, transgender, rural and urban, case study, Japan
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Introduction

The initialism of LGBT stands for lesbian, gay, bisexual, and transgender. Nowadays, it is often used as an umbrella term for various sexual and gender identities. In contemporary times, a Q is also present, which refers to people who identify themselves as queer, it can also refer to people who are questioning their sexuality or gender identity. In the Cambridge Dictionary LGBTQ stands for lesbian, gay, bisexual and transgender with the Q standing for queer or questioning, referring to people who may be contemplating their gender or sexual identity.

I live at the time of writing this paper in the most urban area of Helsinki, the capital of Finland. I however visit some of the more rural areas of Finland such as Laitila where my grandmother lives, a town municipality well known for its agricultural production. So, I would say that while most of my personal experiences are from Finland's urban life, Finnish rural life is not a completely foreign idea to me.

A rural area is defined as an open area away from the larger cities that exist, with a lower density in population. The population numbers that separate rural land from urban are often loosely defined and vary between countries and organizations and may even change based upon an individual's perception. But for example, the Finnish Environment Institute, which is an institute under The Finnish Ministry of the Environment defines an urban area as having at least 15 000 occupants. However, according to the sociology article in Encyclopedia Britannica in Albania, a group of more than 400 people is already perceived as an urban population. This showcases some of the great disparity that exists between differing countries.

These two subjects of LGBT and rural and urban areas, while inherently not tied to each other will be the main focuses of this thesis. The main research questions asked in this thesis are the following.

1. How do Japanese people think LGBT are perceived and treated in Japanese society?
2. In their opinion, are there any major differences in this treatment and perception when comparing Japanese urban and rural areas?

My reasoning for choosing these questions is as follows. While I looked throughout the previous studies about Japan and LGBT, I noticed the lack of coverage for the differences in Japan’s urban and rural areas. It should be noted, however, that Japan is one of the most urban countries by statistics, with the urban population being around 91%, easily being at the top of the urban population chart. This example is found on the website Macrotrends.net, which accredited its data to The World Bank, a collective for the International Bank for Reconstruction and Development (IBRD) and the International Development Association (IDA), with the IBRD having 189-member countries and the IDA having 174 members.

In this thesis I intend to showcase the answers that I have received from the respondents in their own section, with them also being displayed as charts and translated answers.
After this, a discussion is made about the data and the answers, where there will be a discussion on how my data can be compared to previous research.

Lastly, the conclusion will be where I reflect on the thesis and look at the points that may have had some flaws and how these could be amended. These things are done in the hopes, that they may showcase if and how are Japanese LGBT people treated differently in their home country.

Background

OECD report on Japan’s attitudes on LGBT people

When thinking about showcasing background for the study, examples can be drawn from two fields, studies on rural and urban societies, and, maybe more importantly, from studies on the topic of LGBT people.

One example is already mentioned in the introduction section of this paper when discussing the report published by the Organization for Economic Co-operation and Development (OECD) an intergovernmental organization with most of its members considered to be high-income countries with a high human development index (HDI).

The report itself is named, Society at a Glance. In the report Japan is shown to be one of the most urban countries in the organization. However, it still exhibits low levels of acceptance towards homosexual people, being on par with countries such as Slovenia and Mexico with a score of 4.8. In comparison, countries such as Iceland and Sweden are at the top of the list, with scores of 8.3 and 8.1, and countries such as Turkey ranking the lowest with a score of 1.6. This showcases that while Japan is most definitely the worst in the listing presented by OECD, it still has much space for improvement. The report highlights some other points, these being, for example, that the average score for acceptance towards LGBT people in OECD countries is around 5.1 leaving Japan behind the average, and that in the 14 OECD countries, at least 17 million people self-identify themselves as LGBT people, representing a significant minority. It should also be noted that the number may be even larger, but in some cases, people may be too afraid to come out and openly self-identify as LGBT people.

The negative effects of discrimination can also be seen in employment, mental health, and social life, for the people affected. The report offers an extensive overall coverage of the subject of LGBT people and the discrimination directed towards them.

Japan’s history on sexual and gender minorities

Laurent showcases several countries in Asia and writes about their history, culture, and laws regarding gay and lesbian people and their movements. One thing that he notes is that transgender and transvestite people are often separated from the aforementioned two. In my thesis, I will refer to his writings about Japan and its history on homosexuality and other sexual- and gender minorities.

Some main things Laurent mentions, is that from the 12th century onwards homosexuality is frequently documented in Japanese court diaries. These diaries also include cases of cross-dressing. According to Laurent, most of the documented cases of these same-sex relations come from three different areas. These are Buddhist monasteries, the military, and the historical theatre world. Furthermore, female-to-male transgender, crossdressing, and same-sex relations between women are more prevalent in the Buddhist sphere. Laurent also discusses the rise of male prostitution in the 16th century in Japan's urban centers and its strong association with kabuki theatre. The apparent
decline of same-sex-relation came with the Meiji era (1868-1911) when Japan tried to follow more “Western models”. This led, at one point, to the outlawing of homosexuality which, however, only lasted for 10 years before being repealed. But still, the era had many cases of homosexuality being often depicted as an illness, creating an image of it being related to genetic defects, psychological issues, and or, inappropriate and degenerate behavior.

As Laurent goes over the contemporary situation for homosexuality in Japan, he states that, while media coverage of homosexuality is rare, it is more often than not, ridiculed or made fun of, with homosexuals often appearing as effeminate, unfit, etc. He notes that, in contemporary Japan most homosexuals can live relatively free from discrimination, but that it is still expected of them to hide the fact they are homosexual. This points to the fact that while there may not be strong hostility towards homosexuals, the lack of knowledge on the subject may easily lead to discrimination.

Furthermore, Laurent points out, that, in modern Japan, homosexuals, transvestites and transgender people all have a rich presence in literature publishing and from the 1990s onwards the number of Japanese books pertaining to these subjects has grown dramatically. Also, the media genres of yuri (love between two women) and yaoi (love between men) have both seen a rise in popularity and thusly, a larger representation of these subjects is brought out to the general public.

Lastly, Laurent points out the importance of gay magazines in Japan. Firstly, they offer general information on the community's activities to those interested. Secondly, they offer an indication of the current legal system and its views toward homosexuals. Lastly, they offer the chance for those Japanese homosexual people who may be living outside the urban areas the opportunity to get connected with other homosexual people.
Previous studies

A Comparative study of Japanese and South-Korean Christians

El Sayed's BA thesis is a comparative study on the levels of LGBT acceptance in South Korea and Japan. Some conclusions drawn from El Sayed's thesis are that Japan and South Korea have largely the same factors that have led to the lack of social acceptance for LGBT people. Some of these factors include the 1980s AIDS epidemics which damaged the general population's perception of homosexuals. Some other shared factors are the influence of Confucianism in which family is given great importance and thus the fear of disappointing one's family has led to the fear of coming out for LGBT people. A factor, that according to El Sayed's thesis is not shared between Japan and South Korea is religion. South Korea's Christians seem to be more hostile towards LGBT people, while according to El Sayed, Japan's Christians do not seem to exhibit this strong sense of hostility towards LGBT people and the community. The thesis's focus on a comparative study of LGBT people in Japan and South Korea made it a good structural and thematic influence for my thesis early on in my studies and assisted in choosing the topic that I chose for my thesis. Although a BA thesis, the text itself refers to several international reports, such as previously mentioned OECD report, other reports include those by amnesty international and several academic papers.

Perception and treatment of LGBT people in Japanese society

Rainbows and closets, a master's thesis by Walldén, sheds some light on how LGBT people are perceived and treated in Japanese society and social life. Some conclusions drawn by the thesis highlight how the heavy emphasis on conformity in Japanese culture negatively affects LGBT individuals. They risk themselves becoming outcasts in social circles and regular life if they do not conform to the traditional family unit, leading to the fact that many LGBT people purposefully hide their sexuality or identity.

LGBT people in rural Japan’s sustainability

Another example of specific previous studies is a master's thesis by Kawabata which covers the subject of LGBT people in rural Japan and how the empowering of LGBT individuals in rural parts of the country could help efforts of sustainability. The main questions posed are the mechanisms that alienate the Japanese queers from living in "rural" areas and how these people's life experiences showcase their gender and/or sexuality in the transition to a sustainable local community. The author emphasizes that the thesis is also meant to help bridge the gaps that exist between queer studies, rural queer studies, rural studies, and lastly, the study of sustainability. His study indicates that due to the rural localities having systems based in heteronormativity and cisgenderism, LGBT individuals have a harder time to properly integrate into rural communities.

Attitudes and behavior towards sexual minorities

Kallinen and Sammalisto, in their master’s thesis, study Finnish people's attitudes and behavior towards sexual minorities in their respective sports groups. Their results indicate that the players themselves value discussion about their sexual diversity more than their coaches. They also discovered that female coaches seem to take a more proactive stance against discriminating jokes about sexual minorities.
The conclusions drawn by Kallinen and Sammalisto imply that the utilization of combined methods of surveys and interviews may offer better insights for the future. Another thing they point out is that the answers the interviewees offered may have been skewed, for the reason of not wanting to seem offensive towards anyone.

**Finnish people and their opinions on sexual minorities**

A study by Jalonen and Salin, published by the Finnish Ministry of Social Affairs and Health, investigates the attitudes of Finnish people on homosexuals living their preferred lifestyle.

The main questions posed are about changing attitudes towards homosexuals between 2002 and 2016. Would one feel ashamed to have a relative who is homosexual and what opinion does one have about their right to adopt? A finding they present is that Finnish while attitudes towards homosexuals were already positive in the year 2002. This sentiment has continued to grow until 2016. Furthermore, the visibility of sexual minorities has risen in Finnish society, especially in the entertainment and music industry and while these groups have not been as visible in politics and sports, trends indicate that visibility will be increasing in the future.

**Coming out and coming back: Rural gay migration and the city**

Redlin and Annes, look into the connections between migration patterns of gay men who have grown up in rural areas in France and North America and the process of construction of their identities.

Some of the conclusions that their study suggests is that while existing literature often defines the urban city as a “homosexual paradise” and the rural country as a “homosexual vacuum”, all of the gay men interviewed told that they had this almost fantastical image of the urban environment in their youth. They also stress the importance of the urban city as a place which offers an environment for one to come into terms with one’s own homosexuality and identity. The study points out that gay men admitted that they had some difficulties in integrating in the urban environment and that their rural identity and the sometimes-existing hegemonic urban gay identity clashed to create a sense of strong discipline. This, at times, resulted in some of the gay men moving back to the rural areas. However, they recognized the importance of the urban environment in helping them explore and come to terms with their own homosexual identity.

**Same-Sex Marriage in Japan**

Tamagawa examines the situation of same-sex marriage in Japan and what could be the possible causes for it not being legal in Japan.

He points out that even though Japan seems to have some things which would indicate positive cultural attitudes towards homosexuality, such as the popularity of *yaoi* and *yuri*, genres of Japanese comics that center around the same-sex relations and attraction, with *yaoi* referring to love between boys and *yuri* to love between girls. In contrast to this, there seems to be a strong sentiment against same-sex marriage dominating the country. With Japanese scholars and activists who are only beginning to advocate for equal marriage.

Some of the goals for the article set by Tamagawa are as follows: Firstly, by looking into the arguable “gay friendliness” of Japan and its attitudes toward homosexuals and same-sex marriage. The second goal is to look for possible answers to the fact that Japan seems to be lagging behind in its progress toward same-sex marriage. Thirdly, the article seeks to compare the ongoing debates about the legal protection for same-sex marriage and the criticism presented by Japanese feminists towards the Japanese family unit and the family registry system. Lastly, he investigates the effects
of the Japanese family as the foundation for homophobia and the possibilities for the legalization of same-sex marriage in Japan is discussed.

Some conclusions that Tamagawa draws is the fact that sexual minorities have a long history in Japan of being silenced, ignored and seen as invisible. Other things he points out are that the family registry system works as a “hotbed” for creating heterosexism in the country. For there to be progress, sexual minorities have to be considered in the Japanese family policy and the legalization of same-sex marriage would be integral in changing how Japanese society defines the Japanese family, helping to create a more welcoming environment for sexual minorities. Lastly, he points out that this “familial homophobia” is also one of the root causes of the problems sexual minorities face in Japan as it is extremely difficult to come out, even withing one's family.

**Coming Out of the Closet in Japan**

Tamagawa writes about the difficulties of the invisibility that GLBT (a synonym for LGBT) individuals face in Japanese society. According to an online survey by Ipsos a multinational market research and consultation firm, only around 5% of the Japanese said that they had a friend, relative, or a colleague who was either lesbian, gay, bisexual or transgender. When compared to all participants worldwide with a score of 46% Japan came second lowest among the 16 countries that participated.

Some of the discoveries that Tamagawa showcases is the case that it is significantly more difficult for LGBT people to come to their parents when compared to coworkers or schoolmates. Some of the reasons for this presented are generational gaps that exist between one’s parents and their school- or workmates. Another thing pointed out is that the Japanese family unit and one’s home are the places where one’s inner feelings can be shown. This, however, often leads parents to confront their LGBT children and demand that they conform to the traditional heteronormative Japanese life. The issue with the family seems to indicate that coming out to one’s father is more difficult, but coming out to one’s mother often has a stronger negative response, with mothers demanding that their child conform or stay in the closet. One reason offered for this is the parents’ fear of being stigmatized in the community for having an openly LGBT child.

These points about coming out to one’s family differ from those when considering coming out to school- or workmates. Workmates welcome those who come out but still, there seems to be silent disapproval for violating heteronormativity. In the case of one coming out to their schoolmates, there were many reports of rejection, still, the school seemed to be the most welcoming for one to come out, but there seemed to be a strong expectation for LGBT people to play the role of Japanese LGBT stereotypes and for them to remain as “other”. Overall, the people that openly come out, are rarely welcomed by mainstream Japanese society.

**LGBT studies in general**

When looking at LGBT in general studies, sexual diversity studies, or queer studies for short, while a relatively young field of study, in contemporary times, the field itself has become one of the most dynamic fields in academia according to UCLA (University of California, Los Angeles. The main topics for it includes the studying of issues related to one's sexual orientation and gender identity, and according to UCLA these have further evolved into the analysis of social constructions of identity, gender and culture in relation.

**Methodology and material**
Hypotheses

As showcased by previous studies and reports, my predictions for the answers and results were as follows: Due to the importance placed on the family unit, as showcased by the family registry system and the importance for one to fit to society, the prediction was that while Japanese LGBT people may not face strong direct discrimination, there is the expectation for them to be silent about their own LGBT status and identity.

Regarding the second question posed about the differences of treatment in urban and rural environments, there seemed to be a consensus from the works of Annes and Redlin, that due to the urban areas such as cities statistically having a higher number of individuals, there is also greater differences in the types of people and the ideas they hold, leading to people becoming more familiar with differing types of people and ideas, which in turn would lead to people being more aware and possibly more tolerant of LGBT people.

Data

Accompanying the comparative methods, such as comparing the majority of the answers to the attitudes showcased in previous studies, my main source was a survey. These informants were Japanese people. Age and gender were not restricting factors, as I wished for the survey to be available to as many people as possible.

It should also be noted that the only major restriction I had for the respondents was that they had to be Japanese. That is, the person identifies themselves as Japanese, some of the respondents live abroad, but that does not change the fact that they speak Japanese and consider themselves Japanese. The vast majority of the respondents however were all currently living in Japan and there were no cases of any of the respondents being born outside of Japan.

Survey

The survey started with basic background questions about one’s gender, age, religious affiliation, occupation, place of birth, and current place or region of residence. The reasons for choosing these questions stemmed from the fact that if any strong correlations could possibly be found between the differing background questions, further conclusions from the study could be drawn. The opposite is also true; some conclusions could be drawn if none of the respondents' background question answers would not show any correlation.

After the background questions, the respondents were asked about their social circles, which include friends, family, co-workers, and classmates, and how the respondents think or feel these groups would react to someone being LGBT. The reasoning for choosing this type of questioning was to hopefully get the perceived opinions of the respondents' social circles towards LGBT people, which of course would be an important tool for comparing the answer the thesis would receive to those in previous studies.

Lastly, the survey presents three open-ended questions, the first one is about how the respondents feel that LGBT people are treated in Japan. The second question is whether they think that LGBT people are treated differently from non-LGBT people in Japan and if so how. The last open-ended question is whether they believe that LGBT people are treated differently in the rural areas of Japan when compared to the urban areas and if so, what are some of the differences in treatment, and what could be the possible reasons for this variation in treatment and do these differences vary from the
ones in urban areas. For these questions there was the intention to leave open-ended questions for those respondents who would be more interested in offering their own insights into the matters pertaining to the study.

In the beginning, the method chosen was the conduction of semi-structured life story interviews numbering from two to three. But later on in the design process, I wanted to move towards more easily completable surveys that would be more accessible to a larger audience of people. The inspiration for the idea of conducting the research in survey form came from the materials and showcased in the works of Kallinen & Sammalisto and Jalonen & Salin.

In the case for the work of Kallinen & Sammalisto, some of the specific questions that they utilized in their survey were as follows, with the first one being given out to sporting coaches: “How often have you encouraged or discouraged your players to talk about their own sexuality or gender identity?”. Another example includes one aimed at players: “Has your coach made any moves towards combating harassment towards one’s sexuality or gender identity?” These types of questions that Kallinen & Sammalisto posed, while not entirely the same types of questions that I posed for my study, still gave me the idea and inspiration to pose the questions I did, albeit in less precise situations, as the questions posed in this study, mostly looked at if the respondents were familiar with LGBT people at all and how they felt that LGBT people were treated in general, not just focusing on sports groups.

When looking at the ideas provided by the Jalonen & Salin, their research used the data gathered from surveys. Created by the ESS (European Social Survey) which is a social scientific site which aims to map the attitudes, ideas and thoughts of the different peoples of Europe. The ESS survey posed questions such as “whether homosexuals should be allowed to live freely as they wish”, “homosexuals should ha equal rights to adopt” and if the respondent would be ashamed if a close family member was part of such a group. From these questions I further developed my own ideas, but mentioned in the case with Kallinen & Sammalisto, I wished to make questions that were focused on whether the respondents were familiar at all with LGBT people.

**Process of data collection**

In the beginning, the idea of conducting the surveys in English was considered, but the decision was made to write the survey in Japanese for it to be accessible to Japanese informants. The distribution of the survey was done first through acquaintances. Further into the process itself, the distribution was conducted by contacting people by email, social media and online channels of discussion, specifically of the kind that were aimed at and used by native Japanese people. The actual survey is linked in the appendices section at the end of this thesis.

The survey I created and distributed had a somewhat slow start in the beginning, gathering only nine responses. This led to more time being taken for the data-gathering process to distribute the survey to a larger audience.

One of the people I contacted, for example, was a prominent member of the national Finnish Kendo team, who helped me get in touch with Japanese acquaintances of his, who could help further in the distribution. Another person I contacted was a family acquaintance who had been to Japan before. From these travels, he had made several close Japanese friends that were quite eager to partake in the survey itself and in its distribution process.

After that, I looked for some advice from the website Reddit a social aggregation, rating, and discussion site which is one of the largest sites with 4,8 billion visits in December 2022 according
to Semrush a site specializing in online ranking data. While most of Reddit’s core user base is from English-speaking countries, there are several sub-communities on the site that are specifically catered to native Japanese users, with their user counts ranging from thousands to hundreds of thousands, depending on the theme and topic of the community.

It is from these specific Japanese sub-communities that I got in contact with some of the Japanese users on the website, who offered advice on where I could get a greater number of participants for the survey. Furthermore, several Japanese users themselves inquired about the survey itself and participated in it. During this period, I managed to raise the number of responses on the survey to around 30.

After getting the responses to the aforementioned numbers, the responses were first gathered and then transferred to Microsoft Excel. After the transfer, the answers were made into charts, except for the open-ended questions from the end of the survey My reasoning for using mostly pie- and column charts was that due to the number of respondent answer being under 50, the numbers could be showcased by using the more graphical charts, as I wished for them to be easily comprehensible. As can be seen in some cases such as those used by Jalonen & Salin the number of respondent answers they gathered was in the hundreds if not thousands. Which explains their usage of more complex methods for showcasing the answers. Also, due to my smaller number of respondents, I wished to make sure that their privacy was properly protected.

The length of the survey was approximately five to ten minutes, with the possibility however, for the respondent to take longer if they wished to write more in-depth and longer answers. The reasoning is that I wished for the survey to be easily accessible for people in the sense that the respondent could complete the survey casually in situations such as a coffee break, or a train ride.

Results

The results for the survey were that of 28 respondents, with 19 of them identifying themselves as male and 9 of them as female. There were no respondents who identified themselves as belonging to any of the non-cis genders.

Respondent background information

The survey starts by asking the respondents gender, the options in the survey were male, female and other which could be filled freely.
The next questions presented was about the respondent age.

Chart 2. Respondent distribution age.

When looking at chart 2. It can be seen that around half of all the respondents are those in the ages of 18 to 30. It should thusly be noted that the respondent ages are not evenly distributed between different age groups.
I decided to divide answers according to the eight regions model, which are not official administrative units, but according to several sites such as Japan-guide.com, JR PASS they are often used in statistics, travel and when talking about cultural or dialectical differences in Japan. A repeating pattern is noted, with half of the respondents going into a single section this being Kantō, which is known to be the Japan’s center of politics and economy and housing a third of the Japanese population, has somewhat unsurprisingly the largest share of the respondents. As shown in the chart below:

Here one can see that the distribution of regions stays mostly the same; however, Hokkaidō is now absent, and Europe is now on the chart, with the respondents currently living in France and Germany respectively.
Next in line for the background questions was the respondent's religious affiliation.

Chart 5. Religious affiliation of the respondents.

Most of the respondents identified themselves as Buddhist, or as Buddhist and Shintoist, atheists formed the largest group after that and several respondents who either self-identified themselves as agnostic or following only cultural practices of the aforementioned religions, were categorized in the non-specific section, some other respondents simply stated that they were neutral on the matter of religion and didn’t give any specifics.

After the inquiries about religious affiliation, the respondents were presented with the last background question, one concerning their occupation.

Chart 6. Occupation of the respondents.
As seen in chart 6, there are some larger groups such as students which include those studying in universities or other places of education, and office workers and or office company employees. Some other sizable categories are public servants, people working in software development, who were made up of people who characterized themselves as IT programmer or simply “coder” who were merged into the category of software developers. Some single cases such as housewife and agricultural worker are also present. It should be noted that all the respondents who answered the question with “no occupation” were in their 60s and 70s, most likely the reason being that these respondents are in retirement.

The main questions

Questions about bi- and homosexual people

With the survey's background questions complete, the respondents were presented with questions about LGBT people in their social circles which included: friends, family, co-workers, and classmates. The first showcases whether the respondents know any people who are bi- or homosexual and in this case, I have decided that the answers about bi- and homosexuals are to be showcased first, then the ones pertaining to transgender people will be displayed.

As seen in chart 7, slightly over half of the respondents are familiar with at least one person who is bi- or homosexual.

The next question in the category is about the disposition of the respondents' friend groups toward bi- or homosexual people.
Many of the respondents seem to perceive that their friend groups have quite a neutral disposition toward bi- or homosexual people. The next question posed is about the respondents' family disposition towards bisexual and homosexual people.

The next question posed is about the respondents' family disposition towards bisexual and homosexual people.
When comparing the respondents’ family disposition to the previous chart, we can see that there seems to be a larger part who exhibit negative or very negative attitudes towards bi- and homosexuals.

The last non-free form question asked in this category, was on the perceived dispositions of classmates and workmates towards bi- and homosexual people.

THE PERCEIVED DISPOSITION OF THE RESPONDENTS WORK- OR CLASSMATES TOWARDS BI- AND HOMOSEXUAL PEOPLE?

Chart 10. Disposition of work- or classmates towards bi- and homosexual people.

The answers here seem to somewhat fall between the answers given in the previous two when concerning the divide between negative and positive answers.

Questions about transgender people

Next, we look at the disposition answers toward transgender people. The first question is whether the respondent is familiar with any transgender people in their life.
When compared to the question of whether the respondents are familiar with any bi- or homosexual people, we can see that here the majority of the respondents are not familiar with any transgender people. The next question in the category is about the respondents' friends' groups’ disposition towards transgender people.
Here we can see that the majority has answered “neutral” and when comparing to the same question about bi- and homosexuals the respondents who answered “positive” edge themselves to the majority. The next question we look after this is about the dispositions of the respondents’ families.


Even though the majority answered that they do not personally know any transgender people, there seems to be clearer opinions about transgender people, especially when comparing the family disposition to the dispositions of the respondents’ families. The last question in the category is about classmates and workmates and their dispositions towards transgender people.
Chart 14. Disposition of work- or classmates towards transgender people.

On the topic of classmates and workmates, the number of negative answers seems to shift more heavily to neutral.

Correlation charts

The charts presented here were all made later in the process, but they look into any possible patterns that may exist. Examples include whether respondent is familiar with LGBT people and their age, gender, or residence.
An interesting to note here is that people in their twenties and thirties are the majority not knowing any LGBT people, while when moving forward to the older respondents, at least half or more, or sometimes every single one of them are familiar with several LGBT people.

Chart 15. Respondent age in correlation to being acquainted with LGBT people.

Chart 16. Respondent gender in correlation to being acquainted with LGBT people.

Chart 16. Showcases correlation between age and LGBT acquaintances, as we can see in the case of the female respondents were either acquainted with several LGBT people or none at all. Meanwhile, in the case of the male respondents, the division was more balanced, with some of them knowing none, while other knew just one or more.
Looking at the chart the main things to draw attention to is that even though Kantō has the highest largest population and being the urban center of Japan and also most of the respondents being from Kantō, the majority of them are not familiar with any LGBT people. On the contrary people from areas such as Kansai and Chūbu have a higher chance of being acquainted with several LGBT people. Also, to note that the two respondents living in Europe are both acquainted with several LGBT people, possibly due to the more active LGBT communities and their visibility in general, as it was written about in the works of Tamagawa and Laurent. Due to the limited number of respondents however, no factual conclusions can be drawn.

The answers to the open questions

The open questions are made up of three parts at the end of the survey, they are the following: “How do you personally feel that LGBT people are treated in Japan? Please explain your thoughts?”.

“Do you think that LGBT people are treated differently than non-LGBT people, and if so, in what ways?”.

And lastly, “In your opinion, are LGBT people in Japan treated differently in rural and urban areas? If so, do you have any thoughts as to why this is?”.

Firstly, we’ll look at some of the answers to the first previously showcased question. The answers here are varied, with some respondents simply stating “全く知らない” translated to “I have no idea” these types of answers are, however, the minority.

Some answers showcase some of the attitudes that the respondents perceive, these three for example.
もし知り合いにLGBTの人が居ても気付かないふりをすることがあると思う。

Author’s translation
If you know someone who is LGBT, you may pretend not to notice it.

Followed by
できるだけ話題に出さないようにされている気がする。

Author’s translation
I feel like they are being kept out of the conversation as much as possible.

and lastly,
積極的に嫌悪感を示す人は少ないが、奇妙な目で見られるため、それを嫌ってLGBTであることを隠す人は多いと思う。

Author’s translation
Few people actively express dislike for it (LGBT), but they look at it in a strange way, and many (LGBT) people don’t like it and hide their LGBT identity because of it.

One of the longer answers provided by one of the respondents goes as follows

最近は特にマイノリティの声が大きくなり、社会的に容認しようとする動きが見られている印象です。しかし、戦国時代やその前から日本は同性愛に寛容でした。日本はキリストやイスラム教国のように同性愛を禁止してこなかった歴史的な背景があります。それを鑑みて、欧米の規格に合わせてLGBTQの権利主張をする必要はないと考えます。もちろん、LGBTQというカテゴリがあることで安心する人もいますが、性的マイノリティの方々が「特別」ではなく、全員が「普通」に社会生活が営めるような社会が理想です。同性婚などの法整備は進めながらも、性的マイノリティの方々が特別扱いされず、異性愛者と同じように生活ができたらいいのではないかと思います。

Author’s translation
My impression is that recently there has been a movement toward social acceptance, especially among minorities, with their voices becoming louder and louder. However, Japan has been tolerant of homosexuality since the Warring States period and even before that. Japan has a historical background that has not banned homosexuality like Christian or Muslim countries. In light of this, we do not believe it is necessary to claim LGBTQ rights according to Western standards. Of course, some people are relieved by the existence of the LGBTQ category, but the ideal society is one in which sexual minorities are not special and everyone can lead a "normal" social life. It would be nice if sexual minorities could live their lives in the same way as heterosexuals, without being treated as special, while promoting the development of laws such as same-sex marriage.
The respondent notes Japan’s history on homosexuality, especially making references to the practices of homosexuality in the Warring States period.

Another answer given, is

日本は高齢者が多いので、受け入れられない人がまだまだ多い。

Author’s translation

Japan has a large elderly population, so many people still cannot accept it.

One respondent answers that while this respondent does not that LGBT people are discriminated against, they still face difficulties in living the life they want. The answer goes as follows

「テレビに出演する有名人がLGBTを公言した」という内容がニュースになるように、
今のところLGBT一般的ではなく、身近な人にLGBTの人がいる人はかなり少ないと思います。そのため、「LGBT＝変わった人、おかしな人」という捉えられることを恐れて公言できない人が多いと思います。
差別的な扱いを受けているわけではないですが、今はまだ、LGBTの人が自身の思う通りに生きづらい世の中であると思います。

Author’s translation

As the content of "a celebrity on TV who publicly declares his/her LGBT identity" is newsworthy, I believe that LGBT is not common at the moment and that quite a few people have an LGBT person in their immediate circle. Therefore, I think many people are afraid to speak out publicly for fear of being perceived as "LGBT = strange or weird."

I don’t think that LGBT people are treated in a discriminatory way, but I think that the world is still a place where it is difficult for LGBT people to live the way they want to.

Another thing pointed out by the answer is that LGBT people are treated as oddities or something “special” meaning that they can easily be singled out.

Next, we look at some of the answers given out in the second question about, if the respondents feel that LGBT people are treated differently than other Japanese people and what could be the reason for this.

Several of the respondents' answers point to unequal rights in marriage as the prime example. Another respondent also points out the issues of gender in family registers and that the issues differ between the different administrative regions.

The third open question is about the differences in rural and urban areas when considering the treatment of LGBT individuals. One particular answer being

私の母親は、近所の田んぼで活動するNPO団体のトランスジェンダーをみて「気持ち悪い」と言っていた。おそらくは統計的な出現頻度の問題が大きいと思う。
My translation being

*My mother used to say that it was “weird” to see transgender people in a non-profit organization working in the rice paddies of our neighborhood. Perhaps it is largely a matter of statistical frequency of occurrence.*

Other answers also point to the consensus by the respondents that due to the cities containing larger numbers of people, there are more opportunities to meet more diverse types of people, with a greater variety of ideas. Another point pointed out by a respondent is that traditional family values have deeper roots in the rural countryside. Thusly, the traditional family unit is seen as more important. On the other hand, around one-third of the respondents expressed that they have no idea about the possible differences in treatment that LGBT people face in rural areas.

### Analysis and discussion

In this section, I present my analysis on the results of the study to the results from different theses presented in the previous studies section. Furthermore, I’ll draw some of my conclusions from my results. Additionally, I’ll discuss some of the shortcomings my methods.

### Key findings

**Findings about marriage**

One factor that I noticed is even though some of the respondents seemed to be slightly unaware or unsure of the ways LGBT people are treated differently, the majority recognized that the state of unequal marriage was one of the main examples of inequality. This inequality in marriage is exhibited, for example in the article published by CNN. The article talks about the subject of the Osaka district court ruling that the definition of marriage did not include partnerships between couples of the same gender, published in 2022. However, an article by the US-based public radio network called NPR (National Public Radio) mentions that the court in Sapporo, Hokkaido ruled in 2021 that the ban by the government on same-sex marriage is considered unconstitutional. While these two sources are not academical and rather just articles from news stations, I included them to showcase some contemporary reports on the topic.

Thusly, it should be noted that the topic of unequal marriage is something that according to the answers from the respondents, people are keenly aware of. The topic of whether they wish for there to be changes to the law is a different matter. Still, Japan remains the only G7 country that has not yet recognized same-sex civil unions or same-sex marriage at a national level, according to the CNN article.

I am somewhat hopeful on the subject of equal marriage, as seemingly from the answers of the respondents, most people are aware of the inequality on the matter, whether they hope for it to be fixed or if it is truly a priority for them is another matter entirely. In Finland, the law for equal marriage was passed in 2014, after a lengthy campaign and a citizen's initiative which drew a sizable amount of 156,000 signatures. Considering that the population of Finland is 5.5 million people, this represents around two percent of the population putting their names in to send the law into the national parliament.
Findings about social cohesion and social circles

A thing to note, is the large number of respondents who give out a “neutral” answer. Making me wonder on the fact that how many of the respondents' social circles, simply choose not to talk about the subject of LGBT people due to the possibility of there being strong differing opinions between the participants and them being worried about such differences causing strife within the social circles.

Furthermore, on the topic of conformity. As showcased in the conclusions of the master’s thesis by Klara Walldén, the high levels of conformity in Japanese society, bring up pressure to fit into the traditional mold of the family unit. This would coincide with the answers by some of the respondents that mention the fact that the topic of LGBT people is a subject not often talked about and that LGBT people often have to hide the fact that they are LGBT themselves.

Findings about religious affiliation

On the topic of religious affiliation and if there was any correlation of opinions, there seemed to be no strong indications for such a thing. As it is discussed in the articles by InsideJapan Tours a site dedicated to offering info for possible visitors to Japan and the site Cultural Atlas, which is dedicated to education about cross-cultural interaction, many Japanese people are quite secular, as an indicator many different religions are practiced simultaneously, and people rarely follow specific doctrines. Thusly, I didn’t find any strong correlation between religious affiliation and opinions on LGBT people. In addition to these two works, LeFebvre highlights the topic of non-religiousness in Japan and how it is used to express a wide variety of religious dispositions and the rejection of their specific religious skills or knowledge, allowing for a way of not consigning oneself to specific religion.

Another thing to note is from the comparative study by Camilia El Sayed, where she compares the South Korean and Japanese Christians' attitudes toward LGBT people. Japanese Christians do not seem to harbor any special ill will towards LGBT people when compared to their South-Korean counterparts. This could point to the fact that religion does not hold the strongest point of correlation for the respondents and their opinions on LGBT people.

Thusly, the answers about the respondents' religious affiliations were not all that much surprising, with most people identifying first and foremost as Buddhist, with atheists coming close second and third place going to people who identified themselves as Buddhist and Shintoist. Overall, the answers about religious disposition were very varied.

Findings about the differences in rural and urban areas

As taken from the answers of the respondents, around two-thirds of the respondents seem to think that the treatment of LGBT people differs between rural and urban areas. As brought up in the master's thesis by Kawabata Shotaro, some of the issues are for example, the fact that the traditional family unit which would include wife, husband, children, and possibly the grandparents is considered the norm in rural areas, putting social pressure on queer families and couples, and making them somewhat stand out heavily in their local communities. This fits with the notions put up by some of the respondents, who talk about how the smaller and more tightly knit rural communities may have a harder time accepting those who deviate from the style of the traditional family unit.

Some other findings about the subject are about the matter pointed out by the respondents, that the increased density and population in urban areas, has the populous become more familiar with a
wider scope of ideas and people, essentially desensitizing them to differing opinions and types of people.

Findings from the correlation charts

One of the interesting things I showcased earlier was that the older the respondent, the more likely they were to know several LGBT people. For me and my acquaintances in Finland, the case is somewhat of the opposite, with most young people seemingly being familiar with openly LGBT people while people in their forties or fifties do not seem to be as familiar with openly LGBT people. I am very much aware that my own LGBT status and fellow LGBT acquaintances affect my perception on the matter. But it is something that I took note of, as the common consensus that I have noticed, is that young people seem to be more open with the subject matter of LGBT people and rights.

When considering the chart that showcased the respondent gender and whether they were acquainted with LGBT people, I do think that due to the meager size of the number of respondents there are no strong findings or conclusions to draw. However, I did find it interesting that in the case of the female respondents there was a more clear-cut divide into those who do not know LGBT people and those who do know many of them. In the case of the male respondents, the answers were more evenly distributed.

The last chart, which showcased respondent residence and if they were acquainted with LGBT people was somewhat surprising in its results when compared to the texts presented in previous studies such as in the study by Annes and Redlin, which showed the importance of the urban city for LGBT people. But when looking at my results, the respondents in Kantō were more likely not to know any LGBT people. Due to the small number of respondents, however there is no strong backing for this.

Other findings

Some other points indicated by few of the respondents, was the case of Japan's elderly population. One respondent mentioned the elderly population and their inability to accept LGBT people. Two other respondents both males, with one being 72 and living in Chiba prefecture, and the other aged 30 living in Tokyo acknowledged the problem more in-depth when answering their questions about the differences in treatment in Japanese rural and urban areas. A female respondent aged 48 and living in Fukuoka pointed out that the elderly population and politicians show less interest in actively protecting the rights of LGBT people overall. The aforementioned respondent, the male aged 30 living in Tokyo, said that the elderly population itself is in the majority, and more conservative in their thinking and politics.

As it is discussed in the 2019 article in *The Japan Times* which is Japan’s oldest and largest English-language newspaper, 28.4% of the total population is 65 years old or older. If there is any basis for the statement by the respondents that the older, more conservative thinking of the elderly population is the reason for the more apathetic attitude toward the problems of LGBT people, their large portion of the population would, of course, have a larger effect on the whole country in its somewhat less-than-ideal legal treatment of LGBT people.

It should be noted however that on the contrary, another respondent, a female, aged 30 and currently living in France, talks about the that her grandmother is rather openly tolerant of LGBT people, making the situation in this study rather inconclusive. The thing they note, however, is that rumors are known to spread more easily in the countryside. Making it harder for LGBT people to live their lives in peace.
Thoughts on the methodology

One of the main defects of my study when comparing to most of the previous studies and reports was the number of respondents. Hence, my study has the main shortcoming of the data being somewhat insufficient, making it more difficult to form theories about the answers, as 30 people and their differing answers are lacking.

Thusly things that could be amended for possible future research, would be trying to have a larger number of answers, or by switching into an interview model and taking an in-depth look into only fewer numbers of peoples and their opinions and experiences.

Conclusions

Thoughts on my findings

In this study I tried to answer the questions show below:

1. How do Japanese people think LGBT are perceived and treated in Japanese society?

2. In their opinion, are there any major differences in this treatment and perception when comparing Japanese urban and rural areas?

While some of the respondents did think that LGBT people are treated unfairly, especially in the case of unequal marriage, which was pointed out by many of the respondents. Some respondents seem to have somewhat of an apathetic outlook on the problems that LGBT people face in Japan, while some think that these problems are due to large population of elderly people who cannot accept homosexual or transgender people. Contrarily, the older the people were more familiar with LGBT people. Setting a somewhat uncertain answer to the question that I posed. Overall, it would seem that the respondents often thought that there is a strong level of uncertainty about LGBT people that easily can lead to misunderstandings about them. This would fit the data and reports showcased in many of the previous studies such as the works of Tamagawa, the OECD report and Annes and Redlin etc. It would seem that the easiest solutions would come from educating people about these subjects in school and at work.

When looking at my question about the differences in perception and treatment in rural and urban areas. Most of the respondents who had any sort of opinion on the matter often thought that LGBT people are more harshly treated in rural areas due to ignorance or simple intolerance. The answer I received would upon, agree with the findings from previous studies of Annes and Redlin.

Most of the findings in the study were in line with my initial expectations. For example, the results of the study such as points about strong social cohesion and its effects, the slight notions given that talked about it being harder for LGBT people to exist in rural areas. However, the point about unequal marriage, which most of the respondents were aware of, came as a surprising detail. A second thing that I noted, was the chart which showcased that even in Japan's economic and political center and the most populated region of Kantō, the people were more likely to not know any LGBT people at all. It should be noted however, that due to the limited number of respondents, there is no strong backing for this. Something that is quite contradictory when considering my own situation in Helsinki, Finland, which is known for its flourishing LGBT community. With large
pride parades held yearly, with several politicians participating, for example, last year (2022) the prime minister Sanna Marin was part of the parade.

The importance of conformity was not surprising thanks to the works presented by Tamagawa, as he displays the great importance of conformity in Japanese society.

One thing that was a pleasant surprise for me was that around half of the respondents were over the age of thirty. This being a surprise for me methodologically as I mostly expected to have the majority of answers from people in their twenties, due to the internet being utilized in large parts of the data gathering process and there being the common conception that young people are more active and familiar with the internet. This led to another surprise that people over thirty seemed to be acquainted with several LGBT people in the majority of cases. Especially in the case of people between 40 to 49, all of them knowing several LGBT people.

Closing thoughts on the study

The main things that I would try to amend, if I were to repeat this study, would be to place greater emphasis on garnering a larger number of answers. Thusly, a greater amount of time should be allocated for this process, with also the possibility of going to places or events where Japanese people living in Finland could possibly gather, for example in Helsinki there is the event called Japan day, during which I could possibly make contact with people who could be interested in helping in the distribution. Of course, with larger number of respondents, there would also be greater accuracy and reliability in my data. The number of answers I would hope to be numbering from around 50 to 100. It would also be important that the respondents would be living in Japan.

If I would have to use another method, there would be the option lessening the survey parts, only including the background questions and then having the respondents take an interview in which they could have a more personal discussion on their in-depth opinions and share their experiences. This would most likely mean that the amount of people included in the study would have to be dropped, to around five people, as there would be larger amounts of more in-depth data to process just form the interviews themselves.

I would therefore conclude that while the main questions were given some answers, the amount of data is nto sufficient enough to draw any strong conclusions. On the positive note, however, the answers seemed to indicate that at least some Japanese people are aware of the inequalities in their society; the questions, however, is whether they believe that those inequalities should be amended.
References


“History - LGBTQ Studies.” *UCLA*, lgbtqstudies.ucla.edu/about/history/.


Appendix

Link to the survey created and utilized
https://docs.google.com/forms/d/e/1FAIpQLScobyQpIIIMiXTY9ZtQvMe-uxave2jYNROYuu8Bb95EJCIGQ/viewform?usp=sf_link
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<th>1b. トランスジェンダーの(友人、家族、同僚、クラスメイトの中で)を知っていますか？</th>
<th>2a. 同性愛者や両性愛者に対するあなたの多くの友人の考えは、</th>
<th>2b. トランスジェンダーのひとりに対するあなたの多くの友人の考えは、</th>
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価値を押し付けなければ何も気にならない。（トランスジェンダーであること）

自分は違うので、求愛されると困る。

それについて意見を交わした友人は1人だけで、彼は好意的ではないことが明らかでした。

他者の性愛の対象に関して否定的な見解を示すような友人がいないため

私は友人の性別に興味がないため自分の周りにそのようなひとがいるか分かりませんし、あまり詮索しないようにしています
<p>| はい、でも一人だけ | いいえ、全然知りません | 中立的 | 友人が両性愛者でもそのことを積極的に話題に出す人はいない | 中立的 |
| いいえ、全然知りません | いいえ、全然知りません | 中立的 | 批判も賛成もしていない | 中立的 |
| いいえ、全然知りません | いいえ、全然知りません | 中立的 | 身近にLGBTの人がいないので、特に悪口を聞いたことがない | 中立的 |
| いいえ、全然知りません | いいえ、全然知りません | 中立的 | 中立的 | 中立的 |
| いいえ、全然知りません | いいえ、全然知りません | 中立的 | 身近にいないため、特に関心がない。 | 中立的 |
| いいえ、全然知りません | いいえ、全然知りません | 中立的 | 自分が対象にならない限り、関心がない。 | 中立的 |
| いいえ、全然知りません | いいえ、全然知りません | 中立的 | 中立的 | 中立的 |
| いいえ、全然知りません | いいえ、全然知りません | 中立的 | 普通です。ちょっとその人に対して気を使うかもしれないです。 | 中立的 |
| いいえ、全然知りません | いいえ、全然知りません | 中立的 | そういう話題になったことがないのでわからないが、その人の個性としてそれ以上何も思っていないと思う。 | 中立的 |
| いいえ、全然知りません | いいえ、全然知りません | 中立的 | 非常にネガティブ | 非常にネガティブ |
| いいえ、全然知りません | いいえ、全然知りません | 中立的 | 嫌悪感を抱く訳では無いが、積極的に好意的に受け取るわけでもない。 | 中立的 |
| はい、でも一人だけ | はい、でも一人だけ | 中立的 | はい、でも一人だけ | 中立的 |
| はい、複数人 | はい、複数人 | 非常にポジティブ | 非常にポジティブ |</p>
<table>
<thead>
<tr>
<th>3a. 同性愛者や両性愛者に対するあなたの家族の多くの考えは、</th>
<th>回答の説明</th>
<th>3b. トランスジェンダーのひとに対するあなたの家族の多くの考えは、</th>
<th>回答の説明</th>
<th>4a. あなたの学校（クラスメートや先生）や職場（上司や同僚）での同性愛者や両性愛者に対する考えは、</th>
</tr>
</thead>
<tbody>
<tr>
<td>中立的</td>
<td>あまりこの話題について家族で話したことがなく、分からないです。</td>
<td>中立的</td>
<td>あまりこの話題について家族で話したことがなく、分からないです。</td>
<td>中立的</td>
</tr>
<tr>
<td>ネガティブ</td>
<td>あまりこの話題について家族で話したことがなく、分からないです。</td>
<td>ネガティブ</td>
<td>あまりこの話題について家族で話したことがなく、分からないです。</td>
<td>ネガティブ</td>
</tr>
<tr>
<td>中立的</td>
<td>余り話した事がない</td>
<td>中立的</td>
<td>余り話した事がない</td>
<td>中立的</td>
</tr>
<tr>
<td>中立的</td>
<td>中立的</td>
<td>中立的</td>
<td>中立的</td>
<td>中立的</td>
</tr>
<tr>
<td>ポジティブ</td>
<td>中立的</td>
<td>中立的</td>
<td>中立的</td>
<td>中立的</td>
</tr>
<tr>
<td>中立的</td>
<td>周間にLGBTの人がいないので話題にならない</td>
<td>中立的</td>
<td>話題にしたことがない</td>
<td>中立的</td>
</tr>
<tr>
<td>中立的</td>
<td>同性愛者も異性愛者も同じ1人の人間です。</td>
<td>中立的</td>
<td>一人の人間として考えているので、社会生活を営む中で性転換の有無は関係ありません。ただし、身体的に男性のまま女性トイレを使うことをや女性用の温泉に入ることについては反対です。</td>
<td>ポジティブ</td>
</tr>
<tr>
<td>中立的</td>
<td>家族内にいない（カミングアウトを受けしていない可能性もゼロではないが）否定はしない</td>
<td>中立的</td>
<td>性的マイノリティの方を「特別視」してポジティブに捉えている人は一定数います。</td>
<td>話題に出ない</td>
</tr>
<tr>
<td>中立的</td>
<td>中立的</td>
<td>話題に出ない</td>
<td>中立的</td>
<td>話題に出ない</td>
</tr>
</tbody>
</table>
非常にポジティブ | 夫にもその友人たちが多いうち、子供たちにもそれは自然なことだと教えています | ポジティブ | どんな人を好きになるかは理屈ではないし、普通のことだと捉えています | 中立的 |
| | 勤務先がキリスト教で、キリスト教の教えでは同性愛や両性愛を否定的にとらえていることが多いため、実際その話題を取り出したり話すことはしていません。ただ、同僚は話した感じだとポジティブに捉えている人が半分くらいいると思います。 |

中立的 | 中立的 | ポジティブ |

ポジティブ | 友人にも多数カップルがいるので日常的に普通の感覚 | ポジティブ | 特に問題にならない |

ネガティブ | ・自分たちとは異なる人（属性）である。 ・子供などが好意の対象にならないか不安である。 | ネガティブ | 同性愛者や両性愛者に関係なく、恋愛関係のトラブルに対してネガティブ |

非常にネガティブ | 多分受け入れられない | 非常にネガティブ | 身の回りにいないと思うが、おそらくネガティブ |

非常にネガティブ | 妻はフィリピン人で、フィリピンにはLGBTが非常に多い。 | 非常にネガティブ | 非常にネガティブ |

ネガティブ | 家族に同性愛者がいるため | ポジティブ | 否定的な見方をする必要性がないため | 中立的 |

ポジティブ | ネガティブ | ネガティブ |

ネガティブ | ネガティブ | ネガティブ |

中立的 | 中立的 | 中立的 |

ネガティブ | 「気持ちが悪い」って言ってたが人事なのでそこまで批判もしていない |

ネガティブ | 中立的 | 中立的
ネガティブ | 直接否定はしないと思いますが、内心歓迎はしないと思います。 | 直接否定はしないと思いますが、内心歓迎はしないと思います。 | 中立的 | 職場でLGBTについての議論は、忌避される風潮がある。

ネガティブ | 聞いてみたことがない | 聞いてみたことがない | ネガティブ | 聞いてみたことがない

非常にポジティブ | 非常にポジティブ | スポーツにおいて、身体が男性なのに女性競技に参加することはよくないと考えている。 | 中立的 | 興味がない。

中立的 | 関心がない。 | ネガティブ | 中立的 | 中立的

中立的 | あまりそのことについて会話しません | 中立的 | あまりそのことについて会話しません | 中立的 | あまりそのことについて会話しません

中立的 | 話題にならない | 中立的 | 話題にならない | 中立的 | 話題にならない

中立的 | 中立的 | ポジティブ | 中立的 | 中立的

ポジティブ | ポジティブ | ポジティブ | 中立的 | 中立的

4b. あなたの学校や職場でのトランスジェンダーのひとに対する考えは、回答の説明

トランスジェンダーなどについての授業もあるため、教授などは比較的ポジティブなイメージな気がします。また、サークルなどもあるような気がします。

ポジティブ | まだまだ馴染みがないものであるイメージがあります。普段の生活をしていたもので、何らかの話題になることがありません。

ポジティブ | ポジティブ | ポジティブ | 中立的 | 中立的

1. 日本でLGBTの人々がどのように扱われているかと個人的に感じますか？あなたの考えを説明してください。

2. 日本のLGBTの人々は、非LGBTの人々とは異なる扱いを受けていますか？もしそうなら、どのような方法で？

3. あなたの意見では、日本のLGBTの人々は、地方と都市部では異なる扱いを受けていますか？もしそうなら、これならなぜなのかについて何か考えはありますか？

日本でLGBTの人々がどのように扱われているかと個人的に感じますか？あなたの考えを説明してください。
ネガティブ

あまり表に出てき
てないので　わか
りません
特別差別はされ
てないが　理解
ができない　考
えはありません

中立的

全く知らない　
全く知らない　
全く知らない

中立的

数年前よりも理
解がすんでいると
思う　結婚がで
きない　地方だ
と母数が少
なく多様性が
ないため

中立的

理解されつつある
と感じる　思
わない　受けて
いない

中立的

話題にした事がな
い　多くは気にし
ていないと思う。差
別のと思うのは右
翼的思考者だと思
う。　良くない　
地方、つまり田
舎は考えが保守
的だから。
ポジティブ

最近は特にマイノリティの声が大きくなり、社会的に容認しようとする動きが見られている印象です。しかし、戦国時代やその前から日本は同性愛に宽容でした。日本はキリストやイスラム教国のように同性愛を禁止してこなかった歴史的な背景があります。それを鑑みて、欧米の規格に合わせてLGBTQの権利主張をする必要はないと考えます。もちろん、LGBTQというカテゴリーがあることで安心する人もいますが、性的マイノリティの方々は「特別」ではなく、全員が「普通」に社会生活が営めるような社会が理想です。同性婚などの法整備は進めながらも、性的マイノリティの方々が特別扱いされず、異性愛者と同じように生活ができただらいのではないかと思います。

よく行くタイ料理屋さんの店主がゲイの方ですが、普通に生活を送っています。ニュースでは、トイレや温泉にトランスジェンダーが入っていいかどうか、オリンピックの出場枠などについて色々と議論されており、特別扱いされていないと思います。

私の祖母は同性愛等については寛容ですが、田舎は噂が広まりやすいので、タイミングアウトするのが難しい人もいると思います。

話題に出ない

私は個性として理解できる。しかし異常な目で見られるのは現実にはあると思う。

中立的

最近はテレビの出演者でも普通にLGBTの方がいますので、昔と比べると普通だと思いますが、目の前にいると個性のある方が認識があると思います。

自閉症、アスペルガーと近い感覚です。

人間以外の生物は子孫を残す事だけが命の意味なところがありま

人間も生物ですので子孫を残す。

その感覚で行くと、LGBTの方は子孫に繋がらないという感覚はあります。
<table>
<thead>
<tr>
<th>中立的</th>
<th>よくわかりません</th>
<th>ポジティブ</th>
<th>よくわからない</th>
<th>ポジティブ</th>
<th>わからない</th>
</tr>
</thead>
<tbody>
<tr>
<td>LGBとのテレビで出 てきた人たちのお かげやLGBTの人た ちの権利を擁護す る活動を知っている 人もあるにせよ、この数 年間の意識が良い 方向にだいぶ変わ ってきているとは 思います。身近な 人がLGBTであった ら、差別的な態度 になる人もいるか かもしれない。</td>
<td>まだまだ知られて いないため、LGBT の人や社会での立 場について無関心 だと思う。</td>
<td>ヨーロッパでは 無いか最近ではド ラマなどの題材に なって社会でも受 け入れられる様に なっていると思う</td>
<td>分かりません</td>
<td>日本では未だ結 婚が未だ出来な いと思います</td>
<td></td>
</tr>
<tr>
<td>中立的</td>
<td>よくわからない (無知)。</td>
<td>中立的</td>
<td>1. にも記載しま したが、恋愛関 係があれば（嫌 恶感など）問題 が発生すると思 います。</td>
<td>逆に、都市部で は上述の基本的</td>
<td></td>
</tr>
<tr>
<td>言語的評価</td>
<td>事例</td>
<td>言語的表現</td>
<td>言語的表現</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>----------------</td>
<td>----------------</td>
<td>----------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>非常にネガティブ</td>
<td>想像が難しい</td>
<td>優先順位は必要ないがもう少し寛容であるべき</td>
<td>友達が少ないから良く分からないけど、カミングアウトをしたときに、汚物を診るような目で見られた。</td>
<td></td>
<td></td>
</tr>
<tr>
<td>中立的</td>
<td>前記と同じ</td>
<td>右翼の活動家に利用されている。</td>
<td>ディ、そうなのが、と思われる程度には異なる扱いを受けているが、それだけ。</td>
<td></td>
<td></td>
</tr>
<tr>
<td>中立的</td>
<td>体と心の性が一致する男性や女性からすれば&quot;特別&quot;であるという印象は存在すると思う</td>
<td>分からない</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>中立的</td>
<td>日本は高齢者が多いので、受け入れられない人がまだ多い。</td>
<td>裏で陰口を言われる。</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>非常にポジティブ</td>
<td>特に法律面で不平等だと感じます</td>
<td>存在そのものが想定されていないシェーディングをよく目にします</td>
<td>地方のことは詳しくないので、あまりわかりません</td>
<td></td>
<td></td>
</tr>
<tr>
<td>私の母親は、近所の田んぼで活動するNPO団体のトランスジェンダーをみて「気持ち悪い」と言っていた。おそらくは統計的な出現頻度の問題が大きいと思う。</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>分かり得ない</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

中立的存在してもいいが自分たちの生き方を変えなければならないレベルで関わるのはやめて欲しい。と考えている人がそこそこいるような気がする。体と心の性が一致する男性や女性からすれば"特別"であるという印象は存在すると思う。”
もし知り合いにLGBTの人が居ても気付かないふりをすることがあると思う。

日本ではまだLGBTへの理解浅いため、無意識のうちに忌避してしまうことがあると思う。

都市部は色々な考えを持つ人と会う機会が多い、なのでどんな考えでもすんなり受け入れられる傾向がある。一方で地方はそのような機会が少ないので、これが異なる扱いを受ける原因だと思われる。

少し冷ややかな目で見られていると思う。都心は色々な人が多いから比較的受け入れられている様子だが地方は狭いコミュニティなのであまり受け入れられてないように感じる。
| ネガティブ | 職場でLGBTについての議論は、忌避される風潮がある。 | できるだけ話題に出さないようにされている気がする。 | 地方の方が、LGBTの人々が暮らしにくいのではないかと思います。
地方（特に町や村など人口が少ない地域）は、「住民同士のつながりが強い（互いへの関心が高い）」「高齢者の比率が高い（保守的な考え方をする人が多い）」という特徴があります。そのような場所でLGBTを公言することは、そのコミュニティ内で「悪い意味で目立つ」ことになり、その人が排除される可能性が高くなると思います。
一方、都市部は地方から引っ越す人が多く、出
自のルーツが多様で、住民同士のつながりが
弱く、互いへの関心が低いため、LGBTの人がいても異なる扱いを受ける可能性が地方に比べて低いと思います。 |
|---|---|---|
| 中立的 | 「テレビに出演する有名人がLGBTを公言した」という内容がニュースになるように、今のところLGBT一般的ではなく、身近な人にLGBTの人がいる人はかなり少ないと思います。そのため、「LGBT=変わった人、おかしな人」という捉えられるることを恐れて公言できない人が多いと思います。差別的な扱いを受けていないわけではないですが、今までは、LGBTの人が自身の思う通りに生きづらい世の中であると思います。
同性同士の結婚や戸籍上の性別扱いといった制度の問題が十分に議論されておらず、その考え方についても地域ごとに異なります。結婚したくてもできないのは、異なる扱いを受けているといえます。
地方（特に町や村など人口が少ない地域）は、「住民同士のつながりが強い（互いへの関心が高い）」「高齢者の比率が高い（保守的な考え方をする人が多い）」という特徴があります。そのような場所でLGBTを公言することは、そのコミュニティ内で「悪い意味で目立つ」ことになり、その人が排除される可能性が高くなると思います。
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自のルーツが多様で、住民同士のつながりが
弱く、互いへの関心が低いため、LGBTの人がいても異なる扱いを受ける可能性が地方に比べて低いと思います。 |
| ネガティブ | 職場でLGBTについての議論は、忌避される風潮がある。 | できるだけ話題に出さないようにされている気がする。 | 地方の方が、LGBTの人々が暮らしにくいのではないかと思います。
地方（特に町や村など人口が少ない地域）は、「住民同士のつながりが強い（互いへの関心が高い）」「高齢者の比率が高い（保守的な考え方をする人が多い）」という特徴があります。そのような場所でLGBTを公言することは、そのコミュニティ内で「悪い意味で目立つ」ことになり、その人が排除される可能性が高くなると思います。
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自のルーツが多様で、住民同士のつながりが
弱く、互いへの関心が低いため、LGBTの人がいても異なる扱いを受ける可能性が地方に比べて低いと思います。 |
| ネガティブ | 職場でLGBTについての議論は、忌避される風潮がある。 | できるだけ話題に出さないようにされている気がする。 | 地方の方が、LGBTの人々が暮らしにくいのではないかと思います。
地方（特に町や村など人口が少ない地域）は、「住民同士のつながりが強い（互いへの関心が高い）」「高齢者の比率が高い（保守的な考え方をする人が多い）」という特徴があります。そのような場所でLGBTを公言することは、そのコミュニティ内で「悪い意味で目立つ」ことになり、その人が排除される可能性が高くなると思います。
一方、都市部は地方から引っ越す人が多く、出
自のルーツが多様で、住民同士のつながりが
弱く、互いへの関心が低いため、LGBTの人がいても異なる扱いを受ける可能性が地方に比べて低いと思います。 |
<table>
<thead>
<tr>
<th>ポジティブ</th>
<th>過去に比べて非常にニュートラルに受け入れられるようになった</th>
<th>思わない</th>
<th>わかりません</th>
</tr>
</thead>
</table>
| 中立的     | 仕事に関係ないので興味がない。 | 身近にいないので分からない。 | そのようなことはないと思う。 | 基本的に扱いは変わらないと思います。
| 中立的     | いわゆるストレートと同様に無関心だと感じている | 扱いは概ね同じと感じている。 | もちろん好きを否定される確率はLGBTの方が高いと思う。 | ストレートの不細工と同じようなものと理解している。 |
| 中立的     | あまりそのことにについて会話しません | オカマ（オネエ）と言われる人たちについては一定の理解を得られているように感じます | 芸能人についてはそれなりの対応がされていると思いますが、一般人レベルだと差別もあるかもしれません。 | 地方や田舎ではなかなか理解を得難いと思います。 |
| 中立的     | 話題にならない | わざわざ話題に触れものではないという感じ。また前述した自称MTF男のせいで、そうでないLGBTの人も余計にネガティブな印象を持たれていないかも知れません | 同性婚できないことがまず思い浮かんだ。 | イメージとして、田舎の方が厳しいと思う。珍しいから |
| ポジティブ | 積極的に嫌悪感を示す人は少ないが、奇妙な目で見られるため、それを嫌ってLGBTであることを隠す人は多いと思う。 | そうは思わない。 | 伝統的な家族観が根付いている地方部ではLGBTは受け入れられにくい、様々な人が考えが入り交じる都市部では受け入れられると思う。 |
| 中立的 | 差別的に扱われているケースが多いと感じる | 婚姻関係 | わからない |