

## On SoVoLad (Survey on Views of Life and Death)

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### Purpose and Contents of the Research

The purpose of this survey is to collect quantitative data related to various debates in death studies, including those in thanatology, death and life studies, life and death studies, suicidology, bioethics, funeral studies, religious studies, etc. We hope the results of this survey will be the basis for future discussions on death-related studies. The categories of questions included experiences of death, suicide, the taboo of death, living will and testament, the death penalty, good death, religious views, the afterlife, funerals and body disposals, medical ethics issues, and sources of influence.

### The Records of the Survey

No.	Location	Period	Sample Size	Organization	Researchers
1	Japan	28-30 March, 2024	1047	Center for Death and Life Studies and Practical Ethics, The University of Tokyo	Norichika Horie
2	Korea	8-17 April, 2024	1824	Institute of Life and Death Studies, Hallym University	Joon Shik Park and Jiyoung Lyu

## The Past Surveys

- SoVoLaD-2019

「死生観（生死観）調査 SoVoLad (Survey on Views of Life and Death)」、『死生学・応用倫理研究』25号（2020年3月）、56-93頁。

- SoVoLaD-Covid19

(Norichika Horie with Joon-Shik Park and Kaori Wada) “Results of Survey on Views of Life and Death Related to COVID-19 (SoVoLaD-COVID-19),” *Journal of Death and Life Studies and Practical Ethics* 27 (March 2022), pp. (46)221-(94)173.

## Sampling Methods

Both in Japan and Korea, the researchers regulated the respondents' attributes so that their sex, age, dwelling places, and income can reflect the demographic situations in each country. An external research agency was employed to collect the data. This agency set a matrix with cells which are made from combinations of all the aforementioned attributes and assigned numbers of respondents to all the cells. The respondents, who are registered members of the agency, answered the questions online. Each cell was closed once the required number of respondents was reached. Thus, the members assigned to the cell would no longer be able to respond to the questionnaire then.

Japan and Korea adopted this sampling method because the response rates to this kind of research have been decreasing recently. When the response rate is low, the answers could be biased to some extents. That is because the answers might largely reflect views of respondents who are self-motivated. However, researchers in countries or regions where no such research agencies with a good size of panels are available may have to seek other methods of sampling.

## Translation

This questionnaire was developed by Norichika Horie, a scholar in religious studies and death studies. It, further, underwent a thorough check by Yūko Shiraiwa, a social psychologist who is an expert in quantitative questionnaire research. Horie translated the questionnaire into English for future international comparisons and shared it with researchers in various countries to ascertain whether the questions would be appropriate within the context of each culture.

Below is the list of the collaborators. Chao Fang, a Chinese sociologist who has experiences of living in Japan and the UK. Kaori Wada, a Japanese psychologist who has long lived in Canada. Yuri Jung, a Korean researcher of funerals who has a long experience of living in Japan. Joon Shik Park, a Korean Sociologist who has lived in the US.

## Further Research Collaborations

The survey questions are open to the public for free and also available to researchers for their own research purposes.

Researchers, who wish to conduct research by using the questionnaire partially or as a whole, are recommended to publish their research data free of charge, including sampling methods and attributes of samples.

The translation should be done without major revisions. Some questions may be modified to adapt to different cultural contexts. However, there should not be any major changes to the original meaning of the questions.

## Significant Increase or Decrease

The gray areas in the table indicate items for which a significant difference was found as a result of a two-sample proportion z-test (5% level of significance, two-tailed test).

## Basic

Please choose one suitable option for each sentence (except for questions that allow multiple options).

Category		Positive answer rate (%)			
		Japan		South Korea	
		2019	2024	2019	2024
Happiness	I am content with my current living conditions.	58.9	56.0	61.8	61.0
	I am content with the current state of my health.	54.1	54.4	50.8	51.3
	I am content with my current financial situation.	40.3	39.1	31.2	38.6
	I am content with my current relationships with others.	60.0	61.8	67.8	65.2
	I am worried about my future life.	67.0	71.5	58.7	55.2
	Non-material happiness is more important than material wealth.	66.6	65.9	66.1	60.9
Experiences of death and dying	I have been bereaved of someone very close to me (not by suicide).	78.4	71.4	55.6	49.7
	I have been bereaved of someone very close to me (not by suicide) and felt a deep sorrow after that loss.	65.4	58.8	52.3	46.4
	I have been bereaved of someone very close to me (not by suicide), and that experience has greatly influenced my views about death and dying.	47.2	42.8	35.7	31.8
	I have had a “near-death experience,” in which I have felt like I left my body or saw a light in an altered state of consciousness while my physical body came close to death.	7.1	6.9	5.9	6.5
	I have had a “near-death experience,” and that experience has greatly influenced my views about death and dying.	4.7	6.3	4.1	5.4
	I have not had a “near-death experience” but have come close to death (due to a disease or an accident).	13.3	13.5	13.8	10.4
	I have not had a “near-death experience” but have come close to death, and that experience has greatly influenced my views about death and dying.	9.7	11.8	11.7	8.7
	I have been bereaved of someone very close to me by suicide.	17.5	16.7	16.4	15.4
	I have been bereaved of someone very close to me by suicide and felt a deep sorrow after that loss.	15.1	12.9	14.7	15.3

	I have been bereaved of someone very close to me by suicide, and that experience has greatly influenced my views about death and dying.	10.8	10.8	11.4	11.1
Suicide	I have had suicidal thoughts in my life.	37.4	43.9	48.4	43.9
	It is understandable for someone suffering from disease to commit suicide.	67.1	70.5	77.3	71.3
	It is understandable that one commits suicide to prevent from being a burden to people around him or her.	54.2	59.5	58.0	55.0
	There may be a situation in which one has no choice but to commit suicide.	44	52.4	77.8	74.6
	We should leave the final decision of whether to live or die up to the individuals.	72	71.7	75.3	71.1
	Suicide is never permissible.	55.9	46.4	43.8	45.4
	Suicide is not permissible because it grieves the individual's loved ones.	71.7	65.4	56.4	54.6
	Suicide is not permissible because it is an economical loss for our society.	40	34.5	32.7	34.6
	Suicide is permissible when the person is out of work and drawing social security because of poor health.	24.8	29.7	26.2	25.4
	Suicide is a sin and the soul will be punished after death.	25.5	22.6	37.5	35.0
	Suicide is not a sin, but the soul's suffering before death will continue even after death.	31.4	32.3	29.5	27.1
	If a member of my family committed suicide, I would hesitate to talk about it with someone outside my family.	80.9	77.5	81.0	73.7
Taboo of death	I have thought of my future death.	74.2	75.4	84.9	75.4
	I have thought of a family member's future death.	73.2	74.8	83.4	73.3
	I hesitate to talk about my future death with my family members.	38.9	43.3	55.8	49.1
	I hesitate to talk about a family member's future death with him or her.	45.3	47.9	58.1	52.0
	It is appropriate to prevent children under the age of 10 from seeing their family members die.	39.4	43.8	69.5	65.7

	It is appropriate to prevent teenagers from seeing their family members die.	33.9	38.5	47.9	45.9
	If someone died within my circle of friends and acquaintances, I would hesitate to talk about it.	35.1	43.2	39.7	36.2
	I hesitate to display photographs of the deceased in a place where I can see them every day.	22.5	23.2	35.2	29.9
	I hesitate to keep bones or ashes of the deceased in my home for a long time.	36.7	36.5	69.1	57.7
	I hesitate to attend a funeral.	16.6	22.3	13.2	16.7
	I hesitate to touch a dead body.	39.1	42.6	63.5	53.8
	When I attend a funeral or touch a dead body, I feel contaminated by the taint of death.	8.9	10.3	18.7	18.8
Living will and testament	I have firmly chosen my agent who would make decisions on my behalf should I lose my capacity to do so.	25.4	27.9	17.3	20.6
	The people around me are well informed about who will be my agent to make decisions on my behalf when I lose my capacity to do so.	18.1	17.4	13.0	17.2
	I have firmly decided upon the treatment policy to be adopted when the time of my death is approaching.	39.7	33.6	22.0	24.6
	The people around me are well informed about the treatment policy to be adopted when the time of my death is approaching.	23.1	17.8	16.6	20.7
	I have firmly decided how to divide my legacy.	30.2	27.5	13.7	17.6
	People around me know well how to succeed or divide my legacy.	10.5	12	8.2	12.7
Death penalty	The death penalty is necessary.	83.4	80.2	88.5	85.0
	The application range of death penalty should be kept to a minimum.	53.7	52.6	78.0	76.9
Good death	Which of the following is the most desirable way of dying for you? [Answer only one of the following six options]				
	Sudden death without preparation (e.g., heart disease, cerebrovascular disease, or accident)	27.6	26.5	17.3	16.2
	Death from a disease with preparation after knowing its name and the life expectancy (e.g., cancer)	44.5	44.4	38.0	37.8

Death without being conscious of dying through dementia	4.1	4.3	1.6	2.3
Suicide	0.8	0.7	0.5	0.7
Others	5.4	4.9	9.3	7.7
I do not want to think about it.	17.6	19.3	33.3	35.3
Which of the following is the less desirable way of dying for you? [Answer only one of the following six options]				
Sudden death without preparation (e.g., heart disease, cerebrovascular disease, or accident)	17.6	20.2	14.2	13.2
Death from a disease with preparation after knowing its name and the life expectancy (e.g., cancer)	8.2	7.5	5.1	6.3
Death without being conscious of dying through dementia	20.3	19.2	24.3	20.7
Suicide	41.9	38.3	37.1	34.9
Others	1.3	1.5	0.0	0.0
I do not want to think about it.	10.7	13.2	19.4	24.9
I want to be cared for by my family members or other loved ones when I am close to death.	53.4	43.4	37.1	38.9
I want to be cared for by professionals at a hospital or nursing home when I am close to death.	55.2	57.3	71.1	62.3
I want to wait for my death alone, without being cared for by anyone.	36.3	42.1	31.3	34.6
I want someone to be by my side when I die.	68.5	64.8	82.9	78.1
I do not want to die without daily relationships with the people around me.	59.9	51.5	78.7	72.4
I do not want my body to be left decomposing without being discovered.	84.6	81.6	87.9	83.4
I am frightened of dying.	63.7	66.5	64.9	60.3
I do not want to suffer from pain before I die.	92.8	91.9	94.6	88.8
I have ideas of my own about what constitutes "good death."	50.1	47.4	66.1	62.7
I have ideas of my own about what would be the best way for me to die.	50.8	47.6	65.2	62.7

**Religion**

Category	Sentences	Japan		South Korea	
		2019	2024	2019	2024
Religious faith	Do you have a religious faith? With which religious faith, if any, do you identify? Choose one option that best suits you.				
	Christian faith	3.2	3.2	32	30.1
	Buddhist faith	33.5	24.5	21	18.3
	Muslim faith	0.1	0.2	0.3	0.2
	Spirituality (what is similar to religion, but not necessarily called a religion because it can be practiced privately)		1.8		
	Another faith (blank...)	0.2	0.7	1.2	0.6
	None	59.2	67	44.9	49.7
	Shinto faith [only Japanese option]	3.8	2.8	0.5	1.2
Religious sites	Which religious sites (e.g., churches, temples, or mosques), if any, have you visited to pray or worship in the past year? You may choose multiple options if you like.				
	Christian sites	4.2	4.8	32.4	26.3
	Buddhist sites	37.9	27	20.9	18.3
	Muslim sites	0.9	1.2	0.4	0.2
	Places related to spirituality		1.4		
	Other religious sites (blank...)	0.5	0.7	0.8	0.4
	None	52.5	63.1	47.7	55.9
	Shinto sites [only Japanese option]	22.6	13.6	0.7	1.5
	Which religious sites (e.g., churches, temples, or mosques), if any, have you visited for other purposes (e.g., sightseeing or special events) in the past year? You may choose multiple options if you like.				
	Christian sites	6.1	4.7	27.6	23.5
	Buddhist sites	37.3	25.9	30.5	26
	Muslim sites	1.1	0.9	1.7	0.5
	Places related to spirituality		1.1		
	Other religious sites (blank...)	0.4	0.4	0.7	0.4
	None	54.7	65.4	47.7	53.8
	Shinto sites [only Japanese option]	23.6	14.6	0.9	1.3



Religious beliefs	Choose as many of the following options as you believe in.				
	The God (one transcendent being higher than humans and the world)	30.6	23.5	33.7	35.3
	Various kinds of gods (spiritual beings higher than humans)	21.7	17.3	9.9	9.5
	Buddhas (enlightened beings who save people)	27.1	19.7	19	17.6
	Ancestors who guard their offspring	29.6	22.8	14.4	12.5
	Guardian spirits or spirit guides	20.9	17.9	4.4	4.8
	Angels or guardian angels	7	7	11.9	10
	Devils, evil spirits or evil gods	5.3	6.2	7.3	7.3
	Spiritual energy that heals mind and body	10.6	8.2	13.2	9.3
	Fortune telling or psychic reading	7.9	7.9	10.4	7.3
	Others (blank...)	1.1	1.3	0.7	1.2
	None	42.4	52.4	38.4	42.2
Religious practices	Choose as many of the following options as you have practiced in the past year.				
	Prayer	37.8	28.3	33.8	35.7
	Meditation	8.2	7.5	17.2	18.9
	Reading holy scriptures or sutras from particular religious traditions	7.5	5.3	18.5	15.6
	Reading religious or spiritual books for general readers who may not adhere to a particular religion	3.8	3.6	5.9	3.6
	Visiting cemeteries or ossuaries.	38.5	26.4	27.7	25.4
	Special rites for the deceased (e.g., memorials or services)	15.6	10.8	14.4	11.1
	Healing mind and body of self or others with spiritual energy	1.7	2.2	3.5	1.5
	Wishing for practical benefits	8.3	6.4	18.4	12
	Practicing fortune telling (including online fortune telling) or consulting fortune tellers or psychics	5.2	4.1	13.2	9.1
	Donating money in any amount	9.5	5.7	22.2	10.9
	Others (blank...)	0.2	0.8	0	0.4
	None	35.1	46.9	26.2	31.7

Religious views	Religion is important in my life.	31.2	25.7	47.3	46.1
	Generally speaking, having religious faith reduces fear of death.	40	35	48.4	47.7
	Generally speaking, believing in the survival of souls after death reduces fear of death.	38.2	34.9	42.2	42.2
Afterlife	The consciousness of a deceased person remains in some way.	51.6	49.8	48.3	41.2
	The consciousness of a deceased person survives as a soul or a spirit, and living people can perceive its presence or receive messages from it.	36.8	35.7	32.9	29.1
	The soul of the deceased can observe how people are living and have an emotional reaction to what is seen.	30.2	31.3	28.3	24.8
	There is a world where deceased souls live (the other world or spirit world).	43.2	44.6	50.1	42.5
	There is a heaven or a paradise where deceased souls live happily.	44.6	44.9	50.4	42.1
	There is a hell or a purgatory where deceased souls suffer from punishment or purification because of evil things they did during life.	31.7	35	49	41.4
	The deceased souls can be born again in different bodies.	40.9	45.5	33.9	27.9
	The deceased souls can perform favors for the living.	39.9	42.3	38.9	32.2
	The deceased souls can torment or punish the living.	27.6	33.9	32	27.9
	The deceased souls live on in the bereaved person's heart.	76.3	71.5	70.8	66.6
	The deceased souls live on in the bereaved person's memory.	82	77.3	80.7	74.2
	The deceased souls retain individual consciousness during a certain period but ultimately merge with the ancestral spirit.	37.5	31.3	33.9	29.5
	The deceased souls retain individual consciousness during a certain period but ultimately merge with the greater being (e.g., Earth, nature, cosmos, or God).	38.1	32	39.5	32.8
	Souls exist only in the living but disappear after death.	43.9	41.8	44.7	41.4
	Souls do not exist even in the living.	21.1	22.7	18.3	22.6

Funerals and disposal of bodies	I want to have a funeral.	47.4	44.4	75.1	73.1
	I want to decide the form of my funeral.	54.5	55.7	72.6	70.3
	I want a lot of people to attend my funeral.	14.8	18	46.9	45.3
	I want to have my funeral conducted in a religious way.	21.9	22	31.6	30.6
	I prefer “direct cremation,” in which my body is cremated immediately following death. People would not stay with my body (wake or vigil) and not attend a final viewing, farewell ceremony or funeral.	37.6	42.5	35.9	39.3
	I want to have my body, bones or ashes buried in the family grave or a neighboring grave in the same plot.	55	48.6	56.9	52.6
	I want my family members to visit my grave regularly.	43.7	39.2	39.1	38.3
	I want to be buried with a gravestone, tombstone or grave mark with my name or family name on it.	44.6	41.3	41.6	40.8
	I do not want to be buried in an individual grave but stored in a collective ossuary facility.	27.1	35.7	42.9	43
	I want to be interred in the ground.	14.2	20.4	13	13.9
	I want to donate my body to medical science.	22.4	25.3	34.2	33.3
	I prefer neither cremation nor interment but an alternative way of disposing body (e.g., sky burial, open-air burial, chemical degradation, or burial at sea or in another body of water).	17.2	22.3	29	31.7
	I want to have my cremated bones, or ashes, scattered on the ground or buried in the ground with a small grave marker (e.g., tree or plate).	24.9	23.9	50.3	46.8
	I want to have my cremated bones, or ashes, scattered on the ground or buried in the ground without a grave marker.	30.5	31.2	32.9	36.3
	I want to have my cremated bones, or ashes, scattered in the sea or another body of water.	31	34.7	37.3	38.8

## Bioethics

Category	Sentences	Japan		South Korea	
		2019	2024	2019	2024
End-of-life medical care	I want to die in a hospital where adequate medical equipment is installed (hospital death).	51.2	55.4		
	I want to die in the place where I have always lived (home death).	64.1	64.2		
	I want to live as long as possible even if I have an incurable disease.	32.8	34.9		
	I prefer “treatment to prolong my life” because I want to live as long as possible even if I am close to death.	14.3	16.9		
	When I am close to death, I do not want a medical doctor to initiate “treatment to prolong my life” even if my preference at that moment is unclear.	73.8	71.4		
	I want my family member to die in a hospital where adequate medical equipment is installed (hospital death).	69.4	67.3		
	I want my family member to die in the place where he or she has always lived (home death).	60.6	57.6		
	I want my family member to live as long as possible even if he or she has an incurable disease.	61.5	61.5		
	I prefer “treatment to prolong my family member’s life” because I want him or her to live as long as possible even if he or she is close to death.	40.5	43.7		
	When my family member is close to death, I do not want a medical doctor to initiate “treatment to prolong his or her life” even if his or her preference at that moment is unclear.	55	48.6		
	Suppose that there is a patient who is close to death. His or her family can refuse “treatment to prolong his or her life” even if his or her preference at that moment is unclear.	71.8	68		
End-of-life medical ethics issues	When I cannot communicate or eat by mouth, I want to be allowed to die without the provision of water and nutrition even if my preference at that moment is unclear.	71.1	71.9		

When my family member cannot communicate or eat by mouth, I want to allow him or her to die without the provision of water and nutrition even if his or her preference at that moment is unclear.	55.7	49.9		
Suppose that there is a patient who cannot communicate or eat by mouth. His or her doctor and family can let him or her die without the provision of water and nutrition even if his or her preference at that moment is unclear.	55	51.2		
If the patient's preference is unclear, it is a murder for his or her doctor and family to let him or her die without the provision of water and nutrition.	33.9	37.7		
When I am close to death, I want the doctor to give me a sedative that reduces my pain but may leave me unconscious until death (hereafter "continuous deep sedation").	61.9	63.1		
When my family member is close to death and appears to be in great pain, I will request "continuous deep sedation" even if his or her preference at that moment is unclear.	68.9	65.4		
"Continuous deep sedation" for a patient who is close to death is acceptable only at his or her request.	51	53.3		
"Continuous deep sedation" for a patient who is close to death is acceptable at his or her family's request even if the patient's preference at that moment is unclear.	73.3	69.5		
It is valid to legalize "physician-assisted suicide," that is, allowing a patient who is close to death to commit suicide by taking a lethal medicine prescribed by a medical doctor.	48.4	46.8		
It is valid to legalize "euthanasia," that is, inducing a gentle and easy death of a patient who is close to death. It is practiced only when the patient wishes to end unbearable pain.	78.2	71		
"Continuous deep sedation" seems to be almost the same as "euthanasia."	63.4	62.4		

	There are dangers from broad interpretations of “euthanasia” or “physician-assisted suicide” in their legalization (e.g., societal and familial pressures, premature decisions, decisions influenced by depression, or decisions made by persons with a disabilities who are not close to death).	63.3	62.5		
	It is not necessary to legalize “euthanasia” or “physician-assisted suicide” because adequate palliative care can reduce unbearable pains.	37.6	36.2		
	It is not valid to legalize “euthanasia” or “physician-assisted suicide” because these practices cause the medical doctor or the patient’s loved ones to feel guilty.	39.4	39.6		
	I am opposed to “euthanasia” or “physician-assisted suicide” for religious or moral reasons (e.g., for respect of all forms of life or for fear of a decline in social welfare).	27	29.9		
Other medical ethics issues	If I am at the terminal stage of disease from which it is impossible to recover (hereafter “terminally ill”), I want to know that fact.	85.2	86.9		
	If my family member is “terminally ill,” I want him or her to be informed of that fact.	60.1	62.1		
	If I am “terminally ill,” I want to know how much time I have left.	82.6	80.6		
	If my family member is “terminally ill,” I want him or her to be informed of how much time he or she is left.	60.7	60.1		
Brain death	The state when all the functions of the brain stop and never recover (hereafter “brain death”) can be regarded as human death.	80.1	75		
	When I am in the state of “brain death,” I will donate my organs.	51.4	52.2		
	When my family member is in the state of “brain death,” I will donate his or her organs if that is my family member’s preference.	61.5	63.1		
	When my family member is in the state of “brain death,” I will donate his or her organs even if his or her preference at that moment is unclear.	26.9	27.3		

Sources of influence	My views on death and life are influenced mostly by family.	40	44.6		
	My views on death and life are influenced mostly by my formal education.	16.3	25.5		
	My views on death and life are influenced mostly by friends of my own age.	17.9	23.8		
	My views on death and life are influenced mostly by true or realistic stories (e.g., dramas, novels, or nonfiction books).	26.7	27.3		
	My views on death and life are influenced mostly by fictional stories (e.g., fantasy, anime, or games).	13.2	19.3		
	My views on death and life are influenced mostly by journalists or experts who appear on media.	19.2	19.8		
	My views on death and life are influenced mostly by ordinary people's opinions on social media.	11.6	18.1		
	My views on death and life are influenced mostly by religious leaders.	17.2	20.1		
	My views on death and life are influenced mostly by non-religious spiritual practitioners.	13	17		
	My views on death and life are influenced mostly by local or national culture.	31	31.1		
	My views on death and life are my own.	58.7	57.3		

**Additional**

Category	Sentences	Japan		South Korea	
		2024		2024	
Happiness	Are your current living conditions better or worse than they were before the COVID-19 outbreak? (COVID-19: an infectious disease caused by a new type of coronavirus discovered in 2019)	27.3		22.3	
	Is the current state of your physical health better or worse than it was before the COVID-19 outbreak?	19.8		17.6	
	Is the current state of your mental health better or worse than it was before the COVID-19 outbreak?	23.8		22.3	
	Is your current financial situation better or worse than it was before the COVID-19 outbreak?	37.7		21.2	
	Are your current relationships with others better or worse than they were before the COVID-19 outbreak?	21.5		17.7	
Category	Sentences	Japan		South Korea	
		2021	2024	2021	2024
Views on death	I am uncomfortable with the opinion that “it is natural and inevitable that a certain number of elderly people are dying from COVID-19. “	50	49.7	46.7	46.8
	Since the COVID-19 outbreak, I have come to realize the transience and finite nature of human life.	62.2	63.2	73.4	59.3
	Before the COVID-19 outbreak, I was interested in religion and spirituality. (Spirituality: what is similar to religion but is not necessarily called religion because it can be practiced personally)	22.9	17.8	30.3	23.9
	For most of the period from the COVID-19 outbreak to the present, I have been interested in religion and spirituality.	20.4	17.6	30.5	26.3
Testing	Since the COVID-19 outbreak, I have had symptoms such as a fever, dry cough, fatigue, etc.	16.2	50.1	21.9	73.8
	I have tested positive for COVID-19.		38.9	0.4	69.4
	Excessive COVID-19 testing leads to a shortage of medical resources for critically ill patients because extra resources are required to isolate patients without severe symptoms. (Medical resources: medical professionals, drugs, ventilators, intensive care units, etc. that are needed to treat COVID-19)	48.7	45.8	42.6	60.2



Prevention	During the COVID-19 outbreak, I usually wore a mask when I was in public places or with somebody whom I did not live with.	84.2	78.7	96.6	94.1
	To prevent COVID-19 infection, I still usually wear a mask when I am in public places or with somebody whom I do not live with.		63		67.6
Risk	I have an underlying disease (e.g., chronic kidney disease, chronic obstructive pulmonary disease, diabetes, hypertension, cardiovascular disease, obesity, etc.) that puts me at a high risk of severe illness if I am infected with COVID-19.	24.9	24.1	21.5	28.1
Fear and anxiety	I am afraid of getting COVID-19.	79	58.1	87.8	51.4
	COVID-19 is a fatal disease.	80.6	68	79.5	64.7
	COVID-19 is a disease that causes great pain and suffering to a patient when it becomes severe.	83.7	79.8	96.3	85.6
	COVID-19 is a disease with lingering symptoms even after recovery.	80	70.8	91.8	72.5
Loneliness	As a result of the COVID-19 outbreak, I often felt lonely.	34.3	31.4	41.8	21.5
	I have fewer opportunities to go out and meet people than I did before the COVID-19 outbreak.	75.4	56.9	87.9	40.1
	Thanks to online communication technology, I am now involved with a wider range of people than I was before the COVID-19 outbreak.	15.4	20.3	24.1	30.3
	As a result of the COVID-19 outbreak, I often had quarrels or conflicts with people I live with.	18	19.2	16.2	12.4
	During the COVID-19 outbreak, I did not have sufficient opportunities for interaction and mutual support in the community.	58	57.1	52.3	22.8
Suicide	Since the COVID-19 outbreak, someone I know has died of suicide or attempted suicide as a result of the direct or indirect effects of COVID-19.	11	10.3	8	10.4
	Since the COVID-19 outbreak, I have had suicidal thoughts.	16.6	16.6	15.6	15.8
Denial	COVID-19 does not exist. If it does exist, it is the same as a seasonal cold, and its symptoms are milder than those of the flu.	12.8	18.2	8.3	26.9
	Maintaining a bright and positive mindset will lower the risk of COVID-19 infection.	32.4	38.9	33.6	37.2

Controversial issues	COVID-19 does not exist. It is disinformation that is spread in order for companies to profit from developing vaccines.	10.9	16.3	4.6	7.3
	COVID-19 came from an artificial virus, and the virus was either developed by China as a biological weapon or released by Chinese researchers accidentally or intentionally.	45.3	44.3	45	40.2
	COVID-19 was not originally from China but brought to China through meat products or infected people from other countries.	15	18	8.3	13.6
	The detailed pathway of the spread of the new coronavirus is not clear, but it originates from bats and other wild animals.	58	57.2	71.7	69.4
	In order to prevent a new pandemic (an infectious disease that spreads over the world), it is necessary to regulate the destruction of wildlife habitats and the wild animal trade.	51.3	44.5	46	40.2
	The hardship caused by the suppression of economic activities to prevent COVID-19 infection and the deaths from starvation and suicide caused by impoverishment were more serious than the deaths caused by COVID-19 infection.	59.4	52.2	52.7	56.6
	I sometimes get angry when I read or hear views about COVID-19 that differ from my own.	27.6	24.1	29.5	16.4
Information	Mass media and journalists are providing correct information about COVID-19.	42.9	41.6	59.8	61.7
	Some social media accounts are providing correct information about COVID-19 that the mass media is not providing.	42.5	39	43.5	44.5
	My country's government and its advisory scientists are providing correct information about COVID-19.	52.8	43.4	74.7	68.9
	The World Health Organization (WHO) and its collaborating scientists are providing correct information about COVID-19.	47.3	46.8	65.2	69.8
	My country's government is taking more correct measures against COVID-19 than other countries' governments.	33.5	40.8	70.4	66.8

Vaccination	Vaccination is an effective way to prevent COVID-19.	76.8	58.4	86.5	72.3
	There may be unknown risks or side effects and adverse reactions associated with vaccination for COVID-19 prevention.	79.3	76.4	90.4	81.4
	Vaccines to prevent COVID-19 may include harmful substances.	53	55.5	47.3	53.3
	Vaccines to prevent COVID-19 may include microchips for thought control.	17.8	18.7	9.6	14.4
Medical resources	If there are too many patients due to a future pandemic and only limited medical resources, then resources should be assigned to those with more severe symptoms. (Medical resources: medical professionals, drugs, ventilators, intensive care units, etc. that are needed to treat COVID-19)	77.1	63.3	87.5	81.3
	If there are too many patients due to a future pandemic and only limited medical resources, then available resources should be assigned to those who have a chance of recovery.	63.3	65.1	70.2	72.9
	If there are too many patients due to a future pandemic and only limited medical resources, then available resources should not be assigned to those who are already suffering from a deadly disease, such as terminal cancer.	44.5	45.9	45.8	38.8
	If there are too many patients due to a future pandemic and only limited medical resources, it is up to the physicians on site to decide to which patients available resources should be assigned. Setting a policy of "life selection" (triage) in advance may lead to premature termination of treatment.	66.2	58.8	81.5	74.6
Bereavement	I have lost a loved one to COVID-19.	13.4	14.2	2.7	7.6
	I know someone who has lost a loved one to COVID-19.	15.8	20	5.3	24.3
	I have been subjected to stress because of the loss of a loved one to COVID-19.	14	14	3.5	8.8
	I know someone who has been subjected to stress because of the loss of a loved one to COVID-19.	15	19.1	4.9	22.5

Funeral	After the COVID-19 outbreak, funerals around me became small and simple to prevent the spread of infection.		50.1		65.3
	I feel sorry for the deceased who were sent off in a funeral that was not attended by many people because of the COVID-19 outbreak.	65.2	47	75.2	73
Mourning	Those who have died from COVID-19 need to be mourned and remembered by their loved ones.	72.7	66.3	90.1	82.7
	We should hold collective events to mourn and remember the deaths of COVID-19 victims once the infection is under control.	50.8	31.1	50.6	33.3
	Currently, there are not many deaths due to COVID-19 in my country.		32.9		37.9
Views on social issues	I fear that major natural disasters (earthquakes, floods, etc.) will occur in cities.		77.9		62
	Disparity is unavoidable as a result of free competition. I would be more motivated to work harder if there were disparities.		41.9		72
	The disparities in today's society are too great and should be corrected.		63.6		76.2
	My country needs a certain number of immigrants (foreigners trying to settle in my country) in the labor force.		54.8		72.6
	The present generation has an obligation to leave a good natural environment for future generations.		79.8		88.7
	In this society, we should not have children because they would be unhappy.		29.8		20.9
	In any society, we should not have children because unfortunate events can happen in life.		17.1		15.3
	My country is superior to other countries.		39.9		
Environmental issues	I am concerned about global warming (the emission of large amounts of carbon dioxide and other gases from human activities that retain heat in the atmosphere and raise temperatures on the ground).		73		
	I am concerned about environmental hormones (chemicals such as fungicides, preservatives, insecticides, pesticides, and food additives that are endocrine disruptors and have been linked to cancer and impaired reproductive function).		58		

I am concerned about radioactive waste (waste produced by nuclear power generation, which emits radiation dangerous to living organisms for 100,000 years, but for which it is difficult to construct a final disposal site).		65.9		
I am concerned about microplastics ( particles of discarded plastic products that have been shredded and become less than 5 mm in diameter, which carry organic pollutants and accumulate in marine organisms and the humans who eat them, harming the endocrine and immune systems) and nanoplastics (plastic particles less than 1/1000 of 1 mm in size that can float in the air as well as in the ocean, enter our blood, cells and organs, and have more negative effects than microplastics).		62		
I knew about the environmental problems mentioned in the four questions above before reading the explanations in parentheses.		59.7		
It was difficult to understand the explanation of these environmental problems.		48.6		
I am skeptical that these environmental issues are really a threat.		42.1		
There is little an individual can do to solve environmental problems.		34.8		
My country is already effectively dealing with environmental issues.		34.3		
Scientists and international organizations impose excessive measures to solve environmental problems.		40.2		
I support social movements, businesses and politicians who work on environmental issues.		60.4		
I live an environmentally conscious lifestyle on a daily basis (e.g., reducing and separating garbage, reducing my energy consumption, using second-hand stores, using renewable energy, etc.).		66.3		
Environmental problems will be solved by science and technology sooner or later.		38.8		
Economic growth should be prioritized over environmental issues.		40.5		
I live in an urban area rather than a rural area.		52.5		

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