

Immigration Research Topics

1. **Language proficiency and social integration among first-generation immigrants.** (DIN: Nathalie #3 = language only Japanese in Japan (not multicultural); Rasuli #12 = no settlement services for newcomers; Terry #6 = 30 years but language is very difficult; Deepak #5 & #6 = can't get language training so can't work in IT; Alejandro #7 = language not an issue; always a way to get what I want; Anamarie #6 = couldn't communicate with husband or in-laws after coming to Japan; Ruvani #12 = can't read children's school documents; Mickael #13 = speaking is not enough, you have to be able to read the paperwork. DJIN: Junko #8 = "I felt like a child" after moving to Canada; Some interviewees talk about language difficulties at university after moving (Atsushi #5, Nagisa #5,); Ritsuko #5 even after her HS English immersion education and working as an English teacher, she still struggled with communication; Tatsuya #5 = struggled with the discussion component of Canadian HS education; Akina #5 = difficulty adjusting to Singaporean "coarse English"; Jiro #7 = some challenges adapted to Singaporean English; Tomo #8 = learned English by reading English grammar explanations in the textbooks for his Singaporean students learning Japanese; Tomo #16 = Thinks that just as people coming to Singapore have to learn English, anyone coming to Japan has to learn Japanese.)
2. **Social Acceptance in new country.** (DIN: Patrick #18 = *henna gaijin*, a non-Japanese that acts too Japanese?; Benny #17 = 80% of people will now greet him now; Chris W #8 & #9 = acceptance is based on race (e.g., Fujimori), "don't think that you can be Japanese."; Francis #Complete interview (34:30-35:34) = thinks social acceptance is based on becoming good *shakaijin*; Mario #10 = people look down on you if you aren't a *seishain*; Francis #17 = J. should understand that NJ aren't trying to change J. culture; Rasuli #15 = accepting NJ is more to the benefit of J. than NJ; Sander #16 = idea that NJ can't be accepted in Japan is "nonsense."; Brad #16 = much easier to integrate into Australian society than Japanese (see also Hafeez #21); Chris W. #8 = unlike America, even after many years, people still treat you like an outsider in Japan; DJIN: Nao #14 = believes she is accepted, but took 4, 5 years to feel that way; Sumie #9 = doesn't feel she is treated as an outsider, but still feels Japanese; Moe #13 = says people don't treat her like a foreigner, and she doesn't feel like a foreigner living in Canada; Manami #9 = volunteering as badminton coach helped gain acceptance in community; Yuko #4 = felt she had to conform/hide her English ability while studying/working in Japan; Yuko #9 = feels very accepted in Canada; doesn't feel that she has to conform (unlike in Japan); Eri #10 = feels accepted by the people around her in Canada; Miyuki #15 says she doesn't feel Canadian, but people don't treat her like a foreigner; Ritsuko #9 = found acceptance and help after she made efforts to join the community (See also Manami); Tomoko #12 = feels welcomed into society, but also feels that she is doing her part to fit in; Yuriko #8 = worried that her "half" kids might not be accepted at school in Japan so moved to Canada; Yuriko #9 = felt "too different" to fit in; felt English was a barrier to achieving greater acceptance; Yuriko #10 = thinks that acceptance of NJ by J might be easier if J understand why NJ are there; Akina #10 = doesn't feel like she's treated like a foreigner in Singapore (everybody treated the same); Nozomi #8 = people always think she is Chinese, but she starts speaking like local, they warm to her;

3. **Identity after immigrating.** **DIN:** (Yasmin #11 = a Brazilian living in Japan; Enrico #30 = “don’t change your identity to fit the culture,”; Nathalie #24 = “I’ll never be Japanese.” Chameleon character; Hillary #15 = Universalist identity: “I’m from the world (See also: Brad #18 = Justin Bieber effect; “minna ningen da yo”); Victoria #22 = combat “us” vs. “them” thinking by concentrating on similarities; Patrick #18 = universalist outlook: “wherever you go, uh. It’s, people are people when you get down to it. We’ve had different experiences, you know, but it’s not that different, you know”(see also Tatsuya #10); **DJIN:** Kayomi #5 = Says she is still Japanese, but friends say that she isn’t; Junko #15 = Feels Canadian when in Japan (reverse culture shock); self-censors; Nao #13 = believes her “Japaneseness” is prevented her from integrating more into NZ society; Yuma #13 = doesn’t want to naturalize b/c she would lose Japanese citizenship and only be able to travel to Japan as a visitor (many DJIN interviewees indicate that they would get citizenship if Japan allowed dual citizenship; see Kayomi, Naoko #15, Yuko #16, Eri #15, Miyuki #16, Ritsuko #14,); Manami #15 = after 32 years, now “Canadian slash Japanese”; Mariko #8 = realizes that she is Canadianized when she goes back, but feels that she is a Japanese living in Canada; Moe #14 = Says her identity has changed since immigrating, but was always a little different; Nagisa #8 = (not specifically identity) but she says that Canada changed her personality to become more reserved/negative; Nonoka #9 = has come to identify as queer and ADHD after living in Canada; Nonoka #14 = Took Canadian citizenship; says that she considers Winnipeg her home; Naoko #7 = Thinks Canada has made her more individual (assertive?), which has good points and bad points she thinks; Yuko #12 = as a kikoku shijyo, she has a fragmented identity; “pieces of me everywhere.”; Eri #15 = didn’t feel Japanese when she lived in Japan, but feels more Japanese after moving to Canada; Ritsuko #13 Thinks that she is a different person when she is in Canada and when she is in Japan (louder, more talkative/outgoing in Canada); Tatsuya #10 = Japanese and people coming to Japan are fundamentally the same (universalist outlook; see also Brad, Hillary, Patrick); Tatsuya #13 = thinks his “Japaneseness” sometimes holds him back in Canadian society; Tomoko #10 = still Japanese at core, but realizes she’s changed when she talks to Japanese living in Japan; Yuriko #13 = Japanese identity has strengthened since coming to Canada; is more positive about Japan; Akina #13 = tries to behave like a Japanese in Singapore; Kazuki #15 = sees identity as fluid and pragmatic (identity like card game based on advantages/disadvantages of the passport); Jiro #12 = “Still Japanese, I guess. Japanese living overseas.”; Nozomi #12 = values her Japanese identity (wants to transmit to her children); thinks that Singapore is so internationalized that Singaporeans have lost their identity a little; maybe they don’t care about others as much as they should; Tomo #13 = Says that he code-switches depending on who he’s with. He acts Japanese with Japanese but has adopted Singaporean attitudes when interacting with local people; Says that Singaporean attitudes have sometimes bled over into his interactions with Japanese. Says he is more Japanese in Singapore, but when in Japan, he is like a tourist.)
4. **Integrating different cultural groups** (**DIN:** Yasmin #4 = Brazilians not integrating in Toyohashi?; Hira #9 & Deepak #8 = Kumamoto Nepali Association; Sheraz #6 = Muslim community in Japan; Marlo #13 = Kumamoto Islamic Center); **DJIN:** Naoko #8 Thinks Japan doesn’t accept enough refugees compared to Canada; Yuko #14 = thinks Japan has exclusionary attitudes, not

just towards “Westerners” but also towards other groups of Asians because there is an excessive focus on what it means to be “Japanese”; Tatsuya #8 = educational focus in Japan and Canada is different (i.e. Japan = how to be Japanese; Canada = valuing everyone); Tomoko #13 = feels that cultural acceptance/integration should be a two-way street (efforts to understand from both immigrants and locals); Akina #15 = Akina lives in a HDB (Housing & Development Board) controlled building where there are quotas for Singaporeans of Chinese, Indian, and Malay decent. As a result, they are all in close proximity to each other’s cultures, and the kids grow up playing with one another; Kazuki #16 = thinks that in Japan, Japanese try to do everything by themselves without outside help. Thinks that this “one-man-show” approach results in poor cost performance; Tomo #15 & #16 = Says that it isn’t necessary to for Japanese to “accept” foreign residents b/c Singaporeans don’t do that. Instead, like Singapore, they should make use of good talent, and remove unproductive/detrimental people).

5. **Accommodating/integrating people from other cultures; welcoming others** (**WCD**: Settlement Worker, Employment Facilitator, Newcomer; **DIN**: Jason #6 = *nakaguro*, *rentai hoshonin* makes life difficult; Jason #12 = need to make things easier to attract high-skilled workers; Patrick #6 = long name, hyphenated name is incompatible with Japanese customs; Mickael #13 = have to get J. “above you” before you can do anything; Chris W. #8 = life is hard in Japan without a Japanese spouse); **DJIN**: Mariko #11 = mentions Japanese *danchis* as possible models for social integration; Yuko #14 = Doesn’t think Japan is very welcoming to newcomers (e.g., calls them *gaijin*); Nonoka #10 = felt pressure to “be a good immigrant” before, but says things are changing in Canada now (i.e., less pressure); Naoko #8 = says she forgets she is Asian until she sees herself in a picture with other Canadians; Yuko #5 = felt that participating in university volleyball circle (with *senpai/kohai* structure) helped her navigate the labor force; Eri #12 = thinks NJ coming to Japan should make more effort to follow the rules (same with people coming to Canada) b/c local people get angry; Tatsuya #7 = thinks that Canada is more open than Japan (e.g., it’s easier for Japanese to become certified teacher in Canada than vice-versa); Jiro #7 = Feels very welcome in Singapore (b/c he’s Japanese?)(Akina also says that people are friendly to her and her kids on the train; Tada #8 also thinks Japanese are treated well in Singapore; Tomo #15 agrees that Singaporeans have favorable impression of Japanese compared to other ethnic groups; That Japanese in Singapore are treated as “Japanese” and differentiated from other groups may be contrasted with the blanket treatment of NJ in Japan as a single group = “foreigners”).
6. **Integration and societal rules.** (**DIN**: Alejandro #7 – Appreciated when people told him the rules; frustrated when they didn’t; Benny #20 = advises J to not be so strict and “just give NJ some time” to adjust; Mickael #15 = both love and hate all the rules, couldn’t get an extra *oshibori*; Chis O. #9 = dislikes inflexibility of some rules (example of group corona vaccination) (also see Chris W. #5 = postcard denied because of writing outside the lines); Terry #6 – likes that there’s always a way to get around the rules in Japan; Hasan #6 – company explains the garbage rules to Indonesian employees; Ruvani #17 – rules for punctuality and privacy different from Sri Lanka; Victoria #11 = finds it difficult to accept when the “why” of rules is not explained; Francis #7 = struggles with understanding the “unwritten rules” (#8 he received

help from other ethnic Filipinos); John #18 = is committed to playing by J. rules, except when he can't; Hafeez #20 = Japan is difficult for religious Muslims who ALSO have lots of rules. **DJIN**;) DJIN has examples of Japanese who also think their adopted countries have less rules than Japan: Kayomi #10 = too many rules in Japan; need to relax; Sumie #12 = NZ not many rules to learn; just use Japanese common sense; harder for people to come to Japan; Yuma #9 = NZ has only "big" rules; Japan has lots of "small" rules; Yuriko #8 = wanted kids to go to JHS and HS in Canada because too many rules in Japan; Jiro #7 = says work culture is more relaxed and focused on performance, and less on being punctual (i.e. procedural rules; thinks Japan has many unnecessary rules that are unrelated to output); Tada #11 = Seems to say that he feels less pressure living outside of Japan; likes that people don't care what he does (personal freedom);

7. **Language support for newcomers/Children of newcomers.** (**WDC**: Literacy Instructor (SWIS); **DIN**: Hasan # 8 & #9 = company-provided support; Liu #4 = no support infrastructure/teacher-specific support; Francis #1 = support from other students/no institutional support; Miyuji #4 = welcoming strategies + special class; Rasuli #12 = no language support, but J-government expects you to pay tax?; Hasan #11 = English not very useful in Kumamoto; Francis #13 = even in Nagoya, doesn't think that English is very useful for building a career; **DJIN**: Manami #8 = no English classes in Canadian town; (some DJIN interviewees talk about the differences between Japanese and Canadian education systems: See Tatsuya, Tomoko #14;)
8. **Gender difficulties.** (**DIN**: Patrick #17 = dislikes gendered treatment in his community; John #17 = thinks there is gender discrimination that undervalues the potential of women in his community; Lily #6 = women have to suppress their abilities; Kyo #7 = J. women have to give up careers, but in Taiwan they don't; Kyo #8 = men married to their work in Japan; Luz # Complete interview (46:59-49:12) = Women have more opportunity in Mexico (angry that husband didn't tell her there's no maids in Japan); Enrico #6 = women involved in creating manga; Victoria #10 = denied opportunities in her community based on gender: "first word I learned was "dame"; Nathalie #20 = women do same treatment as men for different pay; Nathalie #16 = angry at J. who women suffer in silence; John #17 = Thinks there is gender discrimination in Aso; Mickael #Complete interview (1:10:15-1:13:22) = talks about how J culture treats men like kids, and that women actually have WAY more power than people think; **DJIN**: Nonoka #9 = being queer in Canada; Yuma #6 = taking maternity leave (See also Nao); Manami #6 = Left Japan because of few opportunities for women; Nonoka #9 = identifies as queer; thinks there is still discrimination in Japan; Miyuki #12 = feels that in Japan there are gender stereotypes that she doesn't experience in Canada (e.g., for moms & girls); Kazuki #10 = Maid system allows both parents to work in Singapore; Nozomi #7 = mothers can easily take maternity leave in Singapore;
9. **Working as immigrants.** (**WCD**: Employment Facilitator, Local Employer; **DIN**: Mercy #4 = bullied by coworkers; Deepak #5 & #6 = work visa only allows him 28 hours a week. Wants to work in IT but can't.; Vanessa #4 = illegally removed from trainee program because she became pregnant; difficulties of working as trainee in healthcare (dementia); Vanessa #6 = challenges of working in the countryside; Vanessa #7 = Japanese workers do less than trainees?; Yolanda #4 = more work opportunities in Japan than the Philippines (see also Risa,

Richel); Marlo #10 = starting a business is easy in Japan (see also Jason, Alejandro, Hillary; DJIN: Atsushi #6 = business regulations in Canada much more difficult/expensive than Japan); Nicolas #11 = Was shocked by the working conditions in Japan (17 hours straight at a resort hotel.) Felt working as a salaryman was good experience but just not right for him; Hasan #5&#6 = compares Indonesian and Japanese work culture; Risa #6 = talks about working conditions in a club (see also Richel #8); Richel #11 = happy to work in chicken slaughterhouse b/c in the Philippines you can't work when you get older; Enrico #8 = adjusting to work in manga/anime company, helps to have other international staff; Sander #14 = workplace training "voluntary" but actually obligatory, use of paid vacation days is unfair; Mario #10 = working at Nikon, he wanted to experience the culture, but they only wanted him to work; Mario #15 = thinks labor unions should advocate harder for worker rights; Brad #9 = confused by paperwork & hankos; Brad #10 = get's away with more at work because he is a NJ; Brad #11 = talks about working in a cabaret as a boi-san; Brad #13 = misunderstandings about sabisu zangyo; Benny #16 = in Japan, workers are expected to "just be a slave"; Marko #9 = hired to work in German bakery because he looked German (no baking experience); Marko #11 = talks about working on construction crew with strong senpai/kohai dynamic; Marko #12 = Thinks work/life balance is better in Germany; Miyuji #10 = dislikes work/life balance: "simply put, they care more about their jobs time than your own time."; John #7 = worked in circus where he was treated differently (i.e., better) than J. workers; John #15 = thinks retaining skilled workers is mostly a factor of providing adequate living conditions; John #19 = provides his experience managing teams of workers from differing cultural backgrounds. **DJIN**: Atsushi #9 = be prepared to work low-skilled jobs; Kayomi #11 = work-life balance better in NZ/Canada (See also Nagisa #7, Eri #7, Miyuki #11, Tatsuya #14, Tomoko #8,); Taishi #16 = are immigrants stealing Kiwi jobs?; Yuma #7 = NZ work style more efficient; wasted lot of time when working in Japan; Moe #9 = can talk with more people at work in Canada (make friends with coworkers); Nonoka #7 = friends went back to Japan for work, but she "couldn't imagine" herself working in Japan; Nonoka #8 = work-life balance not better, but companies have more boundaries that protect employees; Nonoka #8 = made manager at retail store after 5 years; was able to buy her own house; Naoko #5 = co-workers stood up for her against racist customer at work; Yuko #6 = left job in Japan because "work consumed me."; Eri #7 = workers not protected in Japan (okyakusan ha kamisama); workers more protected in Canada; Miyuki #11 likes that her Canadian husband can come home early from work; Miyuki #12 feels that different from Japan, in Canadian workplaces, she gets complimented more; Ritsuko #5 = first experienced failure working as a cashier in a supermarket: "I felt so little."; Tomoko #7 = even with BA, without MA, she could not work in her field (worked other low-skill jobs); Tomoko #9 = thinks there's more freedom to transition to different careers in Canada; Tomoko #15 = on-the-job training shorter in Canada than Japan (need to show more initiative in Canada); Kazuki #5 = Decided he didn't want to work in Japan because of hard working conditions and low salary; Jiro #9 = expresses amazement that foreign workers are able to follow the rules to work at conbinis in Japan, despite the rules being very different in their home countries; Tada #9 = thinks that work life in Singapore and Japan is very similar (he works for J. company); says Australians and Canadians are more relaxed;

10. **Honne/tatemae (culture-specific communication challenges).** (DIN: Patrick #18 = explains “American” *tatemae*; Hafeez #19 & #23 = frustrated that Japanese will say “yes” when the answer is “no.”; Marlo #14 & #15 = dislikes that Japanese are “two-faced.”; Marlo #16 = NJ misunderstand J. communication as sincere, leading to misunderstandings; Nicolas #12 = advises J. to learn to say “no” to NJ; Marko #13 = believes that *tatemae* helps to avoid interpersonal conflict; Jeff #7 = mystified by *keigo* and *tatemae*; Anamarie #11 & #12 = when kids were young she had *mamatomos*; Don’t expect too much from J. people. They appear friendly but it’s just *tatemae*; Luz #10 = “I’ll call you” means “I won’t call you.”; DJIN: Atsushi #7 = communication in Canada “pretty straightforward”; Kayomi #5 = says you have to be more assertive in NZ; Nao #9 = how to adjust to NZ accent; Taishi #13 = Canadians and Americans more straightforward than NZ; Naoko #10 = thinks that Canadians have more opinions than Japanese; Akina #7 = says Singaporeans will directly ask personal questions just after meeting (Tomo #5 also says this); Tada #5 = thinks that Japanese has words that convey meaning more easily than English (which has to use more words); Nozomi #6 = Singaporeans directly convey their opinions; Tomo #7 = seems to say that Singaporean Chinese and Mainland Chinese is different (how they count; Singaporeans not always say things directly?);
11. **Navigating cultural differences.** (DIN: Risa #5 = In Japan, work is most important; in Philippines, family is most important; Deepak #8 = Nepal is family oriented, but in J., kids just leave parents and move away; Sergio #18 = Italian families spend more time together; in Japan, kids are “emancipated”; Francis #10 = Filipino concept of “family” is really just a shackle for young people; prefers J. way; Luz #8 & #9 = “call before you come” differences in thinking about family in Mexico and Japan); DJIN: Kayomi #9 = Kiwis aren’t punctual and sometimes rude; Kaz #12 = Canadians don’t keep their promise; Nao #11 = NZ society is inconvenient compared to Japan (a theme in many DJIN interviews); Moe #10 = attitudes in customer service more relaxed/less professional/slower in Canada (getting air conditioner fixed) many DJIN interviewees think customer service in Canada is bad (Junko, Nagisa,); Nagisa #7 = think that Canadians don’t have strong work ethic compared to Japanese; many DJIN interviewees mention homelessness/drug addiction/crime in Canada (Nagisa #11, Naoko #13, Eri #9, Miyuki #7, Yuriko #12,); Naoko #6 = talks about how it’s easier to be different in Canada (stand out) than in Japan; Naoko #13 = says that if you enjoy differences (multiculturalism), you may be suited to come to Canada; Jiro #9 = Thinks that only living in Japan results in people having a very narrow-minded view, so it is important to experience life outside of Japan; Nozomi #5 = thinks customer service in Singapore is lower quality than Japan (see also Jiro); Tomo #5 = Not so surprised by Singapore because it is an Asian country, so many things are familiar (Tomo #11 = talks about some minor cultural differences in similar customs); Tomo #5 = Feels that Singaporeans are more competitive than Japanese;
12. **Making friends as immigrants.** (DIN: Nicholas #10 = only friendly when drunk; I don’t have any friends I would go to with a problem; Richel #10 = Says has no friends in Japan because people don’t socialize like in the Philippines; Hafeez #19 = frustrated that he can’t get people in his university lab to spend time with him outside of work; can make NJ friends easily, but not with J.; Marko #14 = people become friends when they switch from *keigo* to casual speech; Ruvani #14 = example of NJ with many close Japanese friends; Mario #9 = talks about inability to

make friends in Japan; Hillary #20 = has good J. friends, but they are all “old”; Kenji #9 = “friendliness” is different in Australia and Japan; Japan harder to make friends; Edwin #59:39- = you can only bond with J. people to a certain extent, but then there is a wall; Marlo #15 = easier to make friends with NJ; Brad #17 = I’m friends with people on “my terms” (i.e., don’t change myself; cut through “meaningless” conversation to talk about “real” things; Lily #6 = communication styles limit friendships. **DJIN**: Nao #12 = used welcoming services provided by local churches to meet people and make friends; Yuma #10 = was able to make friends, but had to be outgoing in order to meet people; Manami #7 = was easily able to make friends in small Canadian town; Mariko #7 = in a small rural religious community as a homemaker with few friends; Nagisa #5 = said she used to be outgoing in Japan, but struggled to make friends in university in Canada; Miyuki #9 = After marrying and moving to Winnipeg, couldn’t work and didn’t have many friends at first; Nozomi #8 = has been able to make a mix of friends (lives in a very multicultural condo building);

13. **Japan-specific cultural challenges: Japan too quiet/lonely/cold.** (**DIN**: Hafeez #17 & #19 = has to tell kids to be quiet in Japan, Japanese too reserved; Mario #9 = Japan is “lonely country.” Can’t make friends; Hasan #12 = doesn’t like that J treat him like he is dangerous (see also Sergio #12); Mercy #8 = plans to return to the Philippines because “it’s lonely here.”; Hira #8 = dislikes that Japan is quiet and cold compared to Nepal; Marlo #Complete Interview 44:31 = Japanese abroad are much more open-minded than Japanese in Japan; Luz #Complete Interview 55:18 = J. people always draw a line; they are not open to NJ) (See also DJIN for examples of Japanese living abroad who think that Japanese are too reserved; **Junko #22** = thinks Japanese are too cold; Kayomi #7 = advises Japanese who want to live in NZ to stop being Japanese (quiet and conservative);
14. ***kūki wo yomu*.** (**DIN**: Nicolas #12 = Has autistic child, so thinks that *kūki wo yomu* is hard for many Japanese, also; Sergio #10 = *kūki wo yomu* is universal; what is important is a desire to understand others; Brad #16 = plenty of *kūki wo yomenai* Japanese); **DJIN**: Tatsuya #13 = Thinks people in *kūki wo yomu* is a worldwide skill that some people have and some people don’t;
15. **Nationalism & immigrants.** (**DIN**: Jason #10 = “I like Kumamoto.” Scared of J. nationalism; Corinna #3 = heard stories about Japanese occupation during WW2 (see also Yolanda #3).
16. **Stereotyping immigrants.** (**DIN**: Patrick #18 = Americans get stiff shoulders; Mario #17 = dislikes German stereotypes in Japan; Enrico #12 = doesn’t like race-based stereotypes of Italians; Kenji #18 = J. expect him to speak Japanese, but treat him differently when they realize he’s NJ; Chris O. #9 = annoyed by how he’s treated by Japanese guys “Hey man, what’s up dude!”; Mercy #9 = J. men think all Filipinas work in a club; Sander #17 = doesn’t like it when J. assume NJ can’t speak Japanese (see also Kazuki #9 Looks Chinese, so local Singaporeans try to speak to him in Chinese first); Liz #13 = Japanese people don’t understand that lots of NJ are shy and quiet; **DJIN**: Junko #16 = Asians always have to be nurses on TV; Taishi #11 = English-speaking countries are each different; treat people as individuals is best; Naoko #6 = references the stereotype that Japanese don’t like to speak out (and thinks she might fall into this category); Yuko #9 Says that Canadians have positive stereotypes of Japanese (e.g., hardworking); Miyuki #15 = doesn’t feel discrimination, but also doesn’t feel

that she fits the stereotype people expect when she sells her baking (thinks local people expect a “Canadian” grandma to be selling apple pies); Ritsuko #12 = thinks Canadians hold positive stereotypes about immigrants;

17. **Desire to keep mother tongue/cultural identity for children after immigrating** (DIN: Yasmin #11 = wants her children to understand Brazilian culture even though she doesn’t plan to live there; Nathalie #4 = wants her daughter to speak French but doesn’t speak French in public; Hafeez #19 = talks about mother and father disagreeing about what language to speak at home; Marlo #Complete interview (22:11-24:53) = kids don’t learn Indonesian b/c they speak Japanese; John #14 = really wants children to understand his roots (see also DJIN interviews for examples of Japanese living abroad who want children to speak Japanese and appreciate Japanese culture; DJIN: Junko #12 & #14 = takes children to Saturday J. school + regularly to Japan to attend kindergarten/elementary school; Mariko #9 = (not directly related with maintaining cultural identity, but) mentions that it is hard to maintain relationships with friends in Japan; Akina #12 = makes great efforts to only communicate to her children in Japanese (otherwise they only speak English); Kazuki #12 = put daughter in Japanese school temporarily; tries to teach her at home; Tada #10 = very happy to have child go to local school where they can learn other languages (both parents J. and teach Japanese at home; international schools too expensive & only English; want child to have global mindset); Nozomi #9 = Sends kids to bilingual kindergarten (English & Japanese) and Japanese elementary school. Thinks it is important for kids to have a Japanese identity. Tomo #12 = Doesn’t plan to send his children to private school (Japanese or International) because of the cost; Wants kids to learn English first, Chinese from his wife and Japanese from his wife)
18. **Migration patterns.** (DIN: Jeff #4 = worked illegally upon arrival; Risa #3 = gizo keikon; Francis #1 = came to use the medical system; Corinna/Mercy/Anamarie/Luz = came because they married Japanese men (See DJIN for examples of Japanese men and women who married NJ and moved abroad); Hira #3 = word of mouth migration (also Rasuli and Hillary’s relatives were students in Kumamoto); Tran #2 = *dekasagi*: left kids in Vietnam to make money in Japan and go home (see also Yolanda/Vanessa = technical trainees); Hasan #7 = Japanese company brought him from Indonesia to Japan; Enrico/Patrick = attraction of Japanese popular culture; Sergio/Alejandro = wanderlust (see also DJIN Kaz #3 = traveled 15 countries in university; Yuma #13 = wants to live in more countries;); Emilio/Jo = tapping into Nikkei roots; Nicholas #3 = coming to Japan to play baseball; Mickael/Brad = met a girl, came to Japan, ended up staying; Joe/Victoria/Chris O./Jason = JET program; Hafeez/Rasuli = JICA scholarship program); Marlo #3 = Came to Japan to care for mother-in-law (out of sense of family responsibility). DJIN: many DJIN interviewees married NJ and moved abroad (Junko, Sumie, Taishi, Manami, Naoko, Ritsuko, Yuri); many other interviewees migrated first as students (Moe, Atsushi, Nagisa, Nonoka, Eri, Miyuki, Tomoko, Tatsuya); some interviewees (particularly to Singapore) moved with work positions already secured (Nao, Akina, Jiro, Tada, Nozomi, Tomo); Moe #5 = Always wanted to live outside Japan (influenced by many study abroad experiences perhaps); Atsushi #3 & #4 & #5 = felt he had no future in Japan (couldn’t get into a school) (See also Nagisa #2 and Tatsuya #4); Yuko #7 = Wanted to get PR to live outside of Japan (Like Moe, chose Winnipeg because it had an easy pathway to PR); Eri #6 = Felt that Japan was not right

- place for her to live; too stressful (moved with the intention of immigrating permanently); Tomo #3 = after entering university, dream job was to teach Japanese overseas;
19. **Tourism, Over tourism, and Omotenashi.** (DIN: Nathalie #14-#16 = over tourism and how to deal with it; Victoria #20 = Omotenashi is giving people what they want, not what you think they want; Liz #13 = the dark side of omotenashi; Nicholas #Complete Interview (32:06) – first trip to Japan was “full omotenashi” so he wanted to move to J. permanently; Enrico #11 = omotenashi is just part of society; need to turn it off after a while; Nathalie #Complete Interview (59:41) = omotenashi is communication)
 20. **Raising children as immigrants.** (DIN: Mickael #18 = divorce and child custody, “fathers have no rights.”; Chris W. #8 = school stifles children to achieve harmony; Mercy #7 = raising children “Filipino way” in Japan; Mario #14 = wants to give his children long European vacations, but can’t; Benny #8 = Came to Japan because he thought it was better for raising children; Corinna #8 = kids were bullied because of foreign roots; Hillary #17 = concerned about bullying; DJIN: Kaz #11 = son suffers from “selective mutism”; Taishi #14 = thinks Japan is better for raising kids (education) (see also Nagisa #13); Nozomi #9 = very happy with child-raising environment in Singapore;
 21. **Discrimination experienced by immigrants.** (DIN: Victoria #19 = yobisuted even though she’s a priest: “feel like a dog”; Nathalie #19 = exploitation of NJ workers; Edwin #Complete interview (59:32-) = covid policy toward NJ residents wasn’t fair; Marlo #11 = suppliers won’t send him goods because he’s NJ; Chris W. = hard for NJ to get apartment; Sander #9 = talks about experiencing racism in Japan; Liu #8 = kids tell her to go home; discrimination at police station; Che #13 = need to make laws same for everyone to reduce discrimination; Emilio #11 = when facing discrimination, turn your face and push forward; Sergio #9 = music only for J. people; Sergio #12 = people don’t sit next to him on streetcar; Kenji #13 & #16 facing discrimination in Australia and Japan; Kenji #16 = discrimination bad for tourism, learned behavior; Liz #10 = Not listed in Husband’s koseki as “wife”; Brad #15 = tried to give a lady her glasses but she ran away; Richel Complete Interview 27:42 = some J. look down on us because we are foreigners; Marlo Complete Interview 42:04 = thinks J. are only nice to him when they want something, otherwise they just try to ignore him; Hillary #11 = being an Tanzanian in Japan; DJIN: Kaz #6 = reports racism/discrimination in US, but not in Canada; Taishi #6 = facing job discrimination in NZ; Sumie #10 = reverse discrimination (i.e., treated preferentially) for Europeans in Japan; Sumie #8 = hasn’t experienced discrimination in NZ, but thinks some people might; Yuma #11 = hasn’t faced discrimination in NZ, but has heard of people being discriminated against because they can’t speak English; Manami #16 = “I can tell if people like or not.”; Mariko #8 = talks about not being accepted growing up in Japan as “half-Japanese.”; Moe #13 = appreciates the total lack of discrimination in Canada; Naoko #5 = talks about facing anti-Asian discrimination at Home Depot; Tatsuya #6 = experienced discriminatory treatment when he couldn’t express himself in English; Jiro #6 = Thinks that Japanese are respected in Singapore and don’t face discrimination (see also Tada & Tomo).
 22. **Immigrant exposure to target culture prior to immigrating.** (DIN: Many interviewees reported extensive exposure to Japanese culture (e.g., manga/anime) prior to coming to Japan (See Enrico, Patrick, Mickael, etc.). watch “Knowledge of Japan” clips for specific details. DJIN: many

DJIN interviewees were able to experience NZ, Canada, and Australia using Working Holiday visas (Kayomi, Mariko, Manami, Yuma, Yuko, Miyuki, Tada); also, many DJIN interviewees reported participating in study-abroad programs prior to immigrating (Kayomi, Taishi, Moe, Nagisa, Eri, Tatsuya, Tomoko; Nozomi); Sumie #2 = spent a year in London with father's work; Nao #5 = lived in Malaysia for several years using MM2H visa; Kaz #2 = says he traveled to 15 countries and worked in US before immigrating to Canada; Nonoka #4 = had one-year exchange in Russell, Manitoba; Naoko #2 = saved up money after HS and went to U.K. to study; Naoko #4 = studied abroad in London after HS. Yuriko #11 = studied one year in China during university, but didn't study in English-speaking country; Miyuki #4 = did one-year study abroad at language school in Australia during university; Yuriko #11 = thinks that her lack of language/cultural preparation really impeded her life in a small town; Akina #3 = worked at a hotel near Kansai International Airport in HS until end of University where guests were all from overseas; Kazuki #3 = did an internship in Alaska during university; Kazuki #4 = Mother is Singaporean, so traveled to Singapore many times during childhood; Kazuki #5 = studied English for one year in Australia; Jiro #3 = Loved watching Hollywood movies and interested in living overseas one day. Born and lived in Paris until the age of 7; Tomo #3 = Did research in Taiwan, but did not study/travel in English-speaking country before moving to Singapore.

23. **Intercultural marriage.** (DIN: Risa #7 = Japanese men are cold, Filipino men are sweet (see also Richel #9); Mario #Complete Interview (1:37:07) = differences in childcare based on cultural differences; Victoria #13 – marriage opposed on racial grounds; Liz #6 = marrying the *chonan*; Sergio #Complete Interview (20:10) = is shocked by how his wife's behavior changes after they move to Japan; Victoria #Complete Interview (1:10:29) = "only weirdo's marry Western women"; Patrick #Complete Interview (23:50) = differences in marriage customs based on location in Japan; DJIN: Junko #9 = Parents very unhappy: "how could I do that to my parents?" (See also Tomoka #6; See also Nonoka #7 Parents were upset that she decided not to come back after completing university degree (father wanted her to be a vet)); Manami #9 = marriage made it difficult to travel back home; Mariko #9 = intercultural marriage easier because parents are passed away and brothers "don't care"; Kazuki #13 = talks about difficulties communicating when spouses' mother tongues are different; Nozomi #10 = likes that kids are exposed to wider cultural backgrounds (Japanese & American); sometimes frustrated by inability to accurately communicate; sometimes experiences frustration due to cultural differences & lack of respect for Japanese culture; Tomo #7 = his Chinese-Singaporean wife learned Japanese for him, but he never learns Chinese for her; at home, he lives like a Japanese (See also Tomo #11: his wife accommodates him culturally);
24. **Settlement services for immigrants.** (WCD: Employment Facilitator = employment support in a Canadian rural community; Settlement Worker = settlement services for newcomers in a Canadian rural community; Local Employer = explains how newcomers are integrated into a company in a rural community; DIN: Hasan talks about help that his company gave him. Rasuli #12 = no support services; DJIN: Kaz = #10 = using retraining program to find new job; Manami #13 = uses work programs to begin working as single mother; Manami #17 = advises Japanese to seek advice from Canadian settlement service agencies; Mariko #11 = thinks that Japan needs to prepare more services before opening up; Nagisa #7 = Received unemployment

insurance after being laid off in Canada (Kaz probably did as well); Nonoka #10 = felt there weren't many services before in Canada, but now there are more; Nonoka #13 = Thinks Japan needs to prepare more services for people coming in; mentions that Canada did not always have the services it presently has; Yuko #13 = thinks Canada needs to do more to help skilled immigrants make use of their qualifications after moving; Eri #13 = came to Canada on a homestay -> host family helped her get bank account, healthcare card, etc. (See also Tatsuya) (interestingly, Mario and Marko also did homestays when they first came to Japan which help them ease into life in Japan); Tomoko #11 = received lots of support as an international university student; used nonprofit organizations to prepare resumes and do mock interviews, etc.;

25. **To stay or to go; Where to die?** (DJIN: Kayomi #13 = is alone & doesn't know where to go in the future; Atsushi #9 = says that you have to think about where/how you will end your life before you immigrate; Sumie #13 = plans to move close to her children in the future; Nagisa #13 = wants to go back to Japan in near future; says Japan suits her better; Taishi #14 = wants to retire in Japan; Nagisa #13 = wants to return to Japan in near future (Canada didn't work out); Naoko #16 = says she wants to retire in Japan, but also wants to stay close to her children (wherever they choose to live); Yuko #16 = wants to stay in Canada and raise a family where both parents are involved with the children (felt that her J. dad was not); Eri #15 = 90% chance she'll stay permanently in Canada but worries a little about raising kids in Canada; Miyuki #16 = thinks her family will won't move to Japan in the future (she met her husband in Canada); Ritsuko #14 – wants to split time between Japan and Canada in the future; Tatsuya #14 = plans to stay in Canada to work and raise a family (See also Nonoka; interestingly, both have achieved considerable success in Canada); Tomoko #16 = plans to work in Canada until retirement b/c she doesn't think she can handle working in Japan; Yuriko #14 = Has Canadian citizenship and plans to stay in Canada with kids/grandchildren. No plans to move back to Japan; Kazuki #18 = Sees his future living in a Singapore as a base, but connecting with surrounding countries for opportunities; no plans to move to Japan (has PR/citizenship in Singapore); Jiro #11 = wants to live in another country in the future; Not sure if he'll ever go back to Japan. Would like to be able to live in multiple countries; Tada #14 = wants to work in Singapore until retirement, get PR, then maybe live between countries; Nozomi #13 = Plans to stay in Singapore until the kids graduate HS, then move to the US (husband's country); Tomo #17 = Plans to retire in Japan after 60, but to continue working and buy a house in Singapore in the meantime.) (DJIN: Jeff #10 = will stay where children are (i.e., in Japan) (see also DJIN for examples of Japanese living abroad who stay abroad because of their children);
26. **Immigrants and Crime.** (WCD: ; (DJIN: Rasuli #13 = "I never broke any law"; (DJIN: Taishi #17 = immigrant workers not bringing crime;
27. **Uchi-soto thinking.** (DJIN: Tada #4 = talks about working in Canada at a Canadian company with Canadian employees, but he calls it a "foreign" company, and his coworkers "foreigners". This is a perfect example of uchi-soto thinking where "Japanese are always Japanese wherever they go," and "foreigners are always foreigners, even in their own country.";